

=

AUGUSTE CHIRAC

ÊES

| KINGS OF THE REPUBLIC

HISTORY OF JEWISH COUNTRIES

HISTORICAL SYNTHESIS & MONOGRAPHS

I call, like the people, by that name
mistaking a Jew for any cash trafficker,
any unproductive parasite living in the
substance and the work of others... He does not de-
it is not the writer's fault to alter the value
of an expression consecrated by usage...

The Jew reigns and governs in France.

A. TOUSSENEL.

History of financial feudalism

VOLUME ONE

PARIS

PARNOULD LIBRARY PUBLISHER
20, BOULEVARD MONTMARTRE,

Re de me

1883

All rights reserved.

to J There) u £ 1 F THE FF x "| D " #

PAS LS Re è EPOMPREL PAT r Es h mr : ü 3 Ah te AFTER this j J +

1 ALES 1 F = 4, . » "| pui
tait F a ah a à Ve = "4 pus À " Fi Er
Sal fine Te, PE RP TT RER
Ve, ; s Er]
CPL a
=
"
\$
js
k
has
F1
Li
Æ is ea
pre – =
5

THE

KINGS OF THE REPUBLIC

HISTORY OF THE JUVERTIES.

NECESSARY EXPLANATION

A German's prediction. – The kings of the Republic. –
Press law. – Probity. – Religions. – The
persecutors.

In 1845, a German wrote the following sentence:
sells:

It has been fifteen years since the reign of Louis-Philippe
"serves as a revolutionary lightning rod for these mar-
"those rich people who govern in France..."
"Well then! Let all these fools hear-"
"geois gorged with gold that they would only earn
"half a percent to exchange their king constitu-
"tional against a president of the Republic,
"The exchange would take place tomorrow."

This sentence is quoted by Toussenel, in his
immortal history of financial feudalism, plus
commonly known by its other title: the Jews

4 THE KINGS OF THE REPUBLIC.

kings of the time, and, after transcribing it, he
he added:

"That German knew France well,"

How right he was!

Wasn't it financial feudalism that devoured
the constitutional monarchy, and, believing + ga-
Ener, did he replace it with the republic?

Being disappointed, isn't she the one who throws away the empire?
on the republic and crush it?

The crushing blow succeeds: she reigns! And it lasts.
eighteen years old!

She rejoices so well that she is considering expanding the territory.
a laughter that she devours with gusto.

[She loves French wines, she dreams of the wines of the
Rhine!

But, equally thirsty, Prussia is there which
æuette. During this imperial feast, she succeeded
to Prussianize Germany.

Suddenly she enters the scene, greedy and wild, and
it so happens that it is the German of 1870 who ju-
brilliantly refutes the opinion of the German of 1845!

The republic is proclaimed again: what-
door! We know very well that it is ineffective: it is
firmly bound by German financial feudalism
Mandarin and Jewish!

Yes! It is thanks to Prussia that the "bourgeoisie"
"Rich in gold" understood that they would win

Su " -æ. LA LE 3
"PES 2 pue nl = BE ur: r = "M7 c'
all nf PRE asp) © LrT br Y dE AA LT Air ET al 4
API: open RES PAT EE, _

= — "To

—

3

Far P0 PME ee”
SE PP ET ET) 5 tie VE RCTRSS ER

—

has
+
sr
1 I
bone
%
HAS
L
2
Fr
.
THE
D
born
L
5
v

mt Pen

EE Bu ee – of the

EXPLANATION NECESSARY. 5

“half a percent” and more, to exchange a
monarchy versus a presidency

To be more certain of their triumph, they have
popular discontent was nurtured and cultivated, so well
that today this fate befalls those who reign and who tra-
They are at the mercy of the Republic, and France,
instead of groaning under a single sovereign, sees himself
delivered into the hands of a voracious appetite for a host of financiers,
almost all foreigners, almost all Jews, and who

The Kings of the Republic.

All of Toussenel's prophecies have come true.

reads,

I too am terrified by the enormous development of the all-powerful gold, since the time when my country had to pay five billion for the glory of his defeats, – thus inclining his patriotism of- before the strength of the traffickers, throwing, on his fields of bloodied battles, a thick sheet of gold worth five billion, – myself, I say, in 1876. I raised a red flag and recounted, in the High banking and revolutions, how the trali- quantities of gold have caused and extinguished all the revolutions, building, each time, new for- tunes on the ruins of all.

|,

6 THE KINGS OF THE REPUBLIC.

In my turn, sadly prophetic, I have seen, since seven years, repeating all the maneuvers that I had revealed them; I saw, more than ever, Fa's hand muddy of the tralicants corrupt all the vivid memories of my country.

But, to enlighten public opinion, this was not enough than writing a story,

No matter how boldly one quotes from Proper names, the reader hesitates to conclude that the appalling things that are told to him are the direct work of the designated men.

And then, these designated men are surrounded of the prestige of gold; they are sacred from the outset, and of From a distance, they are imposing.

To understand them, you have to see them up close: In order for public opinion to judge, it must be presented with... all these actors' eyes after breaking their mask.

impossible; Ja İoi contained a terrible weapon
against the flourishing of any unpleasant truth
to the kings of gold.

I had to limit myself to presenting my case to the Senate, in a
petition, among other serious revelations, this
the impotence of truth, and the Senate gave me
unanimously agreed in March 1877,

From 20 L,
Te Dole
THE |

#

"4
of

THE

In

[2

d

|

* 7
This

=]

(L

EE -

#

Rec |

#

Read

4%

2

Fr

LR

I"

There

Fe
HU,

ne: |

rt tal

:
4 L
+
me.

ER

No. 4. |

r

ER

AND:

: In

EL

EU

L

THE -
tn
1
The |

#0
e,
:
Es |
they
Ya
LP

:
:

– (D

EXPLANATION NECESSARY. {{

Unfortunately, between Senate approval
and the law that could allow the truth to emerge
to lean freely, five years had to pass
Again,

It was only in 1882 that the new press law,
recognizing that the truths of general interest of-
worth circulating, proud and haughty, without a
The bandit can stifle them, having the Code in hand
as a gag, allowed the writer to go
to get to the heart of the matter and to expose the wounds.

I welcome this freedom and I make use of it immediately.

[a courageous newspaper had undertaken to de-
to show, through personal stories, all that
which hides behind heinous abuses beneath gilded prestige
surrounding each of the members of the feudal system
financial,

But, to these isolated sketches drawn during the day the
day, it was necessary to add the force of the volume; it was necessary
Even more: it was necessary, within the volume itself,
to join them together and squeeze tightly, as in
a bundle, individual studies, to do
highlight the general teaching which com-
wear.

This is the aim of this introduction.
historical.

It's good to know where they come from and where they go.
the new powers that are turning everything upside down

8 THE KINGS OF THE REPUBLIC.

our political history, astonishing and corresponding, to the
times, our current generation.

It is good that we see, by reading the monographs,
as when reading the summary, where is the source located
of so much immorality, dishonesty, and shame.

Yes, all these kings of For are harmful to the na-

do not provide grounds for the most dreadful indictments
tables,

But also, what a wonderful role is reserved for
those, if they understand their duty and Paccom-
they pleat valiantly.

They can clean up the Republic. They can raise the
nation and save France from a terrifying catastrophe
remarkable, because they alone have the ability to make
in truth this fact which now belongs to
Utopia: namely, that even in the art of distribution
to manage and channel public wealth, one can
to combine personal integrity with general utility and with

patriot! 1st.

To arrive at this demonstration, I am obliged
to take a high-level and distant view of things.

To explain how the
powers that seem to have a monopoly on
the right to direct, as they see fit, the destinies of the

ee

"The ee al RE Me cet TE
2nd RTE Fonte "ulée, A
as A

AE TEL"

EXPLANATION NECESSARY. q

human mass, I will be forced to wear my inves-
tisations on all the questions called "relig-
eggy",

But I want it to be clearly understood, from the outset.
first pages of this book, which I do not have for:
but to tarnish or oppose the professed beliefs
in good faith.

[There are family traditions that are respected]
tables, because they emanate much less from the in-

spontaneous movement of the heart.

That a feeling of kindness might lead some
to empirically solve the great unknown algebra-
brick, which has been made into a deity; that, in the
metaphysics of thought, we want to explain
the mysteries (that is, the ignorance), by the
marvelous (that is to say, incomprehensible), I
I see it as nothing more than a minor scientific drawback.

But from the moment when, in the name of a metaphy-
In cases of questionable music, laws are enacted, the effect of which is
to reduce the majority of humans to the state
of ordinary prey for a predatory minority and
invasive, I must set aside all feeling-
mentality. all superstition, and attack frankly-
the practical results of any theory that.
to avoid the discussion. hides behind the
divinity.

10 THE KINGS OF THE REPUBLIC.

To clarify my point, I will take
the example of the honors paid to the memory of a
great citizen, honors which, ordinarily,
physically translate through the erection of a
statue.

As long as this statue remains, purely and simply-
exposed to view, like a manifesto-
a statement of opinion, in the same way as a work of
In spirit, I have no objection to formulate.

But if, around this statue, men...
groups, organize themselves into coalitions and seek to
to impose their sovereignty in the name of this statue.
for his worship and to make a living from it, so I am astonished,
I am looking for the real motives, and, without having
no hostile intent towards the model of the statue
I am obliged to discuss her and her titles with her.
glory and the use that is made of it.

This, precisely, is the spirit in which they will
all the criticisms of this historical synthesis were conceived...
toric.

This is therefore not a work of denigration,
It is a work of conscientious study which, mar-
singing, proudly before her, in search of the

in the face of no obstruction, whatever its nature-
ture.

TY ps The L] ER at 7 ms - = r nl
FE TES LS ; DE PPT QU Grant Cr Ke er : => : CF
CAPES HU OT Let ri) WE Lee De Punta fe Mois ee DIES; :

_ PS ip A ane DT PT DE de La Apt k= a EE s: |
ss _ + rl a" +] a ni A A+ : }

= e = Far LL

EXPLANATION NECESSARY. 11

But it will not be enough for me to have for-
mule the criticisms: it will still be necessary after having
demonstrated the evil, I can make known the
ways to destroy it.

By nature, I am an enemy of violent revolutions.
slow and bloody endings; also you-
Should I say that this century, which marches on like its predecessors,
towards terrifying explosions, similar to those
which abounds in the history of the past, gave a
formal denial of the traditions of brute force.

I would like it to happen peacefully, through study and
through the possession of truth, Pharmonie could
to establish a balance between all national interests.

To that end, I will give, as a conclusion to
Kings of the Republic, a summary of the reforms to
to complete, and I will then send my work
entirely to those who are the only ones to possess, to the
times, the right, the duty and the power to realize his
indications, that is to say to the members of both parties
French elements.

And then this work needs a sanction and a

protection.

1 2 THE KINGS OF THE REPUBLIC.

Contrary to most of those who are considered...

to make their ideas triumph only by attacking, succeeding
Specifically, all those responsible for administering
the country, and then, by an extension which is not
without logic, all those who, under the name
inaccurate ruling class, these administrators argue
nistrators, | attack, me, those who make this
administration impossible, by occult power
which they have at their disposal and which, in large numbers
more limited, are much more formidable than
all the rulers.

The French spirit, eminently rebellious and a
somewhat skeptical, rewarded easily, by a sort
of flattering popularity, all those who take to
part of the governments.

Their reprisals even serve them,
of apotheosis,

And then, in such an instance, any conversion
a secret cannot be hidden for long; the reward-
think, like the opposition itself, end up
always by appearing in full light.

[This is not the case when one attacks the
Hidden kings, holders of all riches.
These persecutors operate in the shadows, and find the
a way to sully even the most disinterested
generous and the most obvious.

EXPLANATION NECESSARY. 13

With them, if the attack is perilous, the retreat
is golden.

That's the whole secret of their power, and who...
misunderstanding and whoever confronts it is at the same time the most honorable
clear and the most useful of reformers.

THIS

ÊES

KINGS OF THE REPUBLIC

HISTORICAL SYNTHESIS

THE NIGHT OF TIME. – THE SCAM. – HOW

MAN CREATED GOD. – JEWISHNESS, FORMULA OF
MOSES. – THE JEWISH COUNTRY, JESUS' FORMULA. – DEV-
LOOPING OF THE JEWISH HOUSES. – NEW JEWISH HOUSES:
THE PROTESTANTS, THE JESUITS. – TRANSFORMATIONS,
INVASIONS. – INDIVIDUAL HOUSEHOLD HOUSEHOLD, THE HOMO==
MES. – J, EXAMPLE FROM ENGLAND.

The dawn of time.

Fierce beasts, – Animal customs. – Human customs.
Theft. – j, fraud.

Until now, it has not been possible for man to
to account for the phenomena that presided over the
complete separation between plant life and life
animal.

But, if science has not yet surprised the Island
The secret of this transformation lies in the philosophy of de-
its distinctive character, which resides, entirely-
rament, in the act involving both the struggle and
the conquest.

The entire animal order is based on selfish struggle.
that the English, those masters of selfishness, have re-
summed up by these words: the struggle for life.

The idea, thus summarized, contains no other
something that the painting of animal habits in the state
primitive or wild.

The ferocious beast seizes and kills its prey to...

7

= =

= a NS re

18 HISTORICAL SYNTHESIS.

feed; a larger and more similar individual appears strong; this one has no other concern than to pro-liter of the work done, – capture and killing of the prey, – and to seize the object necessary to its diet.

In reality, the ferocious bee only has one gender of struggle: it is the hunt for the weakest among them.

But here is the man: the struggle is different, Na- Naturally, it does not need, in order to feed itself, to feed on the flesh of his fellow man; On the contrary, his self-interest compels him to partner with him. to help him and to accept his help.

This developed instinct is what has been called the civilization, a social state that, after so many centuries, whose island we have not yet been able to calculate number, we declare, today, to have reached its apogee,

That being said, how did we end up in this situation? returns to employer the special processes for animals ferocious?

(How is it that our civilization is composed of a pile of slaughtered prey, only Beings, calling themselves human, are constantly tearing themselves apart between them?

[nv has no reason to hide it from himself, what one ap-Shovel today "the fight for life" is not.

|
ME AND 7 aa
LT Li PE Lee ec
Fr gr Her

I. – THE NIGHT OF TIME. 19

something other than the act of the stronger, ferocious beast, taking its prey from the weaker, ferocious beast.

The lion hunts and the man steals.

In flight itself, the centuries have introduced improvements:

The domesticated cat steals from the good, fat dog his colleague, the bone that had just been thrown to him, and the good big dog, generally, lets you do as you please A paternal air, and that says it all.

In humans, even domesticated ones, the their hearts are less sweet:

The violent hoarding, which they called theft, has changed in form and process: civilization They call it a scam.

However, by examining history, one quickly realizes—last of this transformation, and, in a mo—Nozraphie of the centuries, the nineteenth should be ap—peeling back the century of fraud,

Sn

THE.
Poe
AT

I
The scam.

Incitement to laziness. — Legal theft, — [the mysteries, — Heavenly promise. — The priests. — The financiers. — The clergy,

Laziness, on the one hand, and cowardice, on the other, have powerfully contributed to replacing fraud on the fly.

Fraud is therefore an extremely sophisticated art form. laughed, to spare himself the natural work, allowing him to Man needs to fertilize the earth in order to live. And to to seize, by trickery, the work done by others or its results,

I am aware that this definition is not

the Code and enshrined in case law; but the
The Code, and especially case law, being the work
They are full of parasites, riddled with misconceptions,
to such an extent that pure morality had to make a dis-

29 HISTORICAL SYNTHESIS.

distinction between court rulings and rulings of
fairness.

It is, in fact, a widely held opinion that one
can be both wrong in law and right in fact.

I will certainly surprise my readers, by...
asserting that fraud draws on the laws for everything
his arsenal of fake keys, all his weapons
more triumphant,

This is all the more daunting because all this
He who defies the law is endowed with force, so that
simple fraud, being legalized, becomes a
a real robbery.

But. from the moment I pronounce the word
"[01], I am obliged to analyze its origin,

This origin was initially very simple: the law was
the expression of the will of a higher power.

Men, never having been able to agree-
cord to transform the Code into a collection of
Truly social conventions, laws, even mo-
lasted, have never ceased to contain the trace
of a power above humans.

This power, generally tyrannical, was
all its strength lies in its undeniable assertions,
which were given the name myxteria

Submission to these mysteries, a remarkable thing-
ble, always had one objective: OBTAINING A
A present benefit in exchange for a future benefit.

LI

:

£

x

|
Mr. |
er 1)
TT
+

P

p

fl

"L

[that

mid:
PR
fl LL)

e.g.

LE a rer Dan: LS to

II. – THE SCAM. 23

In fact, the most sophisticated scam has
there is no other way to proceed.

– Give me a penny and I'll buy you heaven.

– Give me a hundred sous and I'll make you win a
million,

These are promises, equally fallacious, cons-
titling, very directly, what I called the swindler-
querie.

Only the wenres differ,

Heavenly well-being, the promise of bliss
eternal, are based on what is called theory
religious: quintessential mysteries.

Everything went well while the majority of the few:
Ples, languishing in ignorance, did not
wise to try to find out if, in reality, she re-

. would one day reveal the immaterial happiness promised in
Exchange of the very material taxes that were levied

based on his credulity,
But a time came when ignorance was less

... Thick, where the old, quintessential mysteries per-

they spoke of their power.

The parasites immediately felt the need to rem-

... to place the mysteries, truly unfathomable, by
... other mysteries, seemingly easy to unravel.

[They grouped together, then, in a bundle, I don't know what

statistics of human interests, which they made a
arduous science and which they christened with the bizarre name

to stop the progress of science.

24 HISTORICAL SYNTHESIS.

political, social, and financial economy, and which
suitably bristling with mysterious formulas
laughing, produced on the ignorant crowd the same
The effect of the former religious mysteries.

The result was that ignorance became an A
relativity and that it is, simply, for the swindler
modern quest, to proportion the cunning to the dose

However, a distinction must be made:

It took real science to unmask
The impostures of religious theories, 1l is enough,
Today, information to unmask the
economic frauds.

The priests had seized control of the teaching

The financiers have seized control of all the
means of communication, roads and newspapers
to hinder the rise of injunction.

They did more: they created ANONYMITY, under
all its forms.

As we can see, the processes are the same.
It is still the systematic hoarding that has,
as the main lever, power through imposition
Truth and imposture through power. S

People are therefore currently in the grip of
two ruthless clergy in their actions:

II. — FRAUD. D)

one that revolves around an invisible deity and
that only death can reveal; the other that turns
around a palpable prestige and that life alone
may manifest.

Both of these clerics are crooks, and they have no shame.
in no way and most often s2 coalition.

This presentation would be incomplete if I did not point out
how parasitism formed and how
The two clergy were constituted, having, for their part,
quest, the oldest: God, the most modern: Gold.
the latter being, moreover, only a perfectionist-
the first one.

- ' cr É * é
' . =Cr. : e = F = É L = Elf " n
; to j Ë d a Fi ' F : ant LU is es = : - - F jf ut
A 3 pe " " # = = TC pie: " mir Ty 2h +

L = to : : : + ; = A Ed Û to -": mL PC = 1
« put #4 ve dr r es re F0, L =: TT PT
L v . AS HOTTE,
i
L]
L
2: i
RE - . é _ = + :
nn = - a. :
2 = x CE . . = .
ML Een: L * " a # :
CA even LEA- 2; ge 9 Ro ER - LI
F. =. Ê am z
Read

THE

III

THE

D
not -"
LR]
"
2:
if
LL "
ke
Fra
D
115 LI
Gi!
n'>
Ha
|
Eu
The D
RL
fa di to
CLPE
Rob
ER
D'Are
ral
T's
BP

RTE
RU: (]
FFE q
you
+8 Ci
pal
EE
1
Read
Ha
A
Er
AND.
Li
d
I
1 F
=
:

How man created God.

The first question. – The father of the family, – The rituals. –

Knowledge of the times. – The great shining eye. – The
| Clericalism, – Idealisms, – Brokers.

[It is absolutely childish to claim that the pre-
the first desire of being, arriving at conscious life,
or to wonder where it comes from.

On the contrary, he immediately concerned himself with
to know where he is going and, far from probing the horizon,
better, to look for some unknown person, his
The first concern is how it
will overcome the obstacle that separates it from the necessary object
sare to His life,

This observation, despite the penetration of
The religious idea results from daily experience.
dienne, makes any spontaneity improbable
in the beliefs that impose worship on man
of a god.

28 HISTORICAL SYNTHESIS.

The mystery god is a creation of impotence

In senile dementia, it stems entirely from need
tried, by the infirm old man, to make do
others what his infirmities do not allow him
more than doing: that is to say, preserving, by a
subterfuge, the authority that his former self gave him
muscular strength and the services that she had.
permit to return.

At the origin of human societies, the first
The tribe gathered around the father of the family: he
it turned out that the first accepted authority, I
I would even say "endured" by the family was that of the
father.

The father creates beings who are at his mercy
From all points of view.

He defends them, cares for them, and corrects them when they are weak:
Hence the habit of submission which continues,
when the child became a man, and when the-
The authority of muscular strength transforms into self-
authority of acquired experience, expressed by
advice.

Strong, he invites them to "unite forces" against
the natural obstacles to overcome in order to provide for
life's necessities: but also, sometimes, over-
Disunity or struggle arises when passions
The son's views contradict those of the father.

How to overcome this revolt? Because instinct

Fee \$

RE A n} RE E pi EE Fo JE ET"

1 EE M EE DD PL CE, PLAN HR

PE NE 0 PRES, ES ENEE, pe
nu Dee À DRE ee LE FRA Hs AS

YIIL. – HOW MAN CREATED GOD. 29

the father's role is always to perpetuate his power, on

by nature.

This is where rites are born, this is where
Religion seems to be the answer; now is the time to invent.
God !

In early societies, man, in struggle
with nature, he focused above all on overcoming the
obstacles, by simplifying his effort as much as possible
muscular and thus reducing its cor- fatigue
Porelle,

The old man, having long and frequent-
through numerous experiments, the one whose intelligence
had observed, studied and concluded, remembering
simply because of his mistakes or his lack of foresight,
had, certainly, a superiority first, over
the youngest, then their equals.

The first superiority was that which proceeded from
the "knowledge of the times".

We know, in this respect, what foresight gives to
sailor, forced to study the Ocean where he ventures, the ha-
bit and observation.

The first observer was therefore able to give his
similar opinions regarding what appears to them
the most interesting thing was: the "back to school"
coltes. »

At first, people were incredulous; the event justified-

3. |

30 HISTORICAL SYNTHESIS.

fully linking the old man's prescience, Pin-
credulity was overcome, |

"He was consulted": he, as a salary, did not demand
firstly, the work necessary for the proper administration
management of one's own harvests.

His experience had already earned him a muscular effort.
area of less.

So when, amazed by his knowledge, the
young or those less experienced told him-

– But, father! How do you do it?

Then he, solemn, like any old man, was silent
like someone who doesn't want to reveal a
secretive "prolitable", proud and arrogant in its
With foresight, she rose, and, with her trembling finger,
pointed to the sky.

The sun was out!

The large, bright eye, already the subject of so much
comments and containing so many enigmas, in its
periodic rays, naturally became the
the gaze of a mysterious being, if not this being himself-
same, immense and all-powerful, with which he,
The old man was in invisible communication.

God was created: the inevitable mystery followed him
And the old man, the priest, was quite ready to live off it.

As for the father, head of the family, chief of the tribe, he
there was a means of government placed at-

Rranr

î
Li

nf
ess j

III. – HOW MAN CREATED GOD. 681

above the resistances and protecting its crumbling
study!

But as families dispersed, and the same phenomenon...
nomen reproducing on the oldest and the
The more intelligent ones, the more they guessed each other.

Far from fighting each other, they understood, on the
field, which they had an interest in supporting each other,

They gathered, following a mysterious ceremony-

among all with care.

Now, "religion" literally means "to choose," and "Profanes" means those to whom one does not speak shows that from a distance.

L.

* +

Clericalism was done! It became fornudable-

_ Se RTE TN Le En à dent ur de a : -
nee Ne Fer rare ae. d PONS RUES nbeeni re
een EN QE D en 5: » «fl He ñ RL, RE nee DIET DENE RE "y Es Maps 1 _- : E » L
er AT 4, 16 si LAS , CE: Te PE TE Fi GR NE Le Le 1 mr =. sur EN Br 7 1, Fe Le ge Fr L
ie? Te 3 Ê 'a re e. "7 Poe L | LS de Lee et Cl = K es en a à = sr der + je 1 ND] A de" ee
ns j . Cia ln É . rot hi re] L a % à ep É F, Es J en "tu ï ME 3 L

powerful ment.

He dominated all empires, and it was in recount-
both a coalition due to material force and
the poet was able to summarize a historical period in
the splendid verse in which he recognizes:

These two halves of a god: the Pope and the Emperor!

This is how the clergy were formed, and
that's how it is, whatever the religious fable and
whatever name is given to the Almighty [n-
known for which they appointed themselves ministers.

92 HISTORICAL SYNTHESIS.

Every clergy is therefore a coalition of men
seeking to seize by trickery the work done
by others or from its results.

It has always been this way: from time immemorial
those who discovered a mysterious way to acc-
to control the fortune of others have recognized each other, re-
nis, allies.

praised idealism: thus there is Catholic idealism-
lic, Protestant, Israelite, as: there is an idea-
political, economic and financial lism.

The habit of idealism has become so widespread
rale that those who wrote the history of human-
nity – The very islands that exploit it, moreover –
have consistently truncated the nature of the facts which
They formed themselves into the popularizers.

[It follows that the history of humanity is
everything to be re-examined, no longer by interpreting the acts
by imposed ideas, but, on the contrary, by de-
drawing on the ideas of the actions performed.

In short, he will prove that the only his-
The true story is the one that will completely trace
the brutal struggle of interests will reveal, behind
each of the major humanitarian theories, the
direct cause of the act committed under pretext
of humanity.

Regarding the divine theory, the pretext

LEA

III. – HOW MAN CREATED GOD. 99

Humanitarianism is the relief of suffering;
In reality, it's the need to impose resignation.
to exploited men, by making them believe
that, in another existence, they will enjoy a
happiness all the more complete if they have been
more unhappy in their current existence.

The worst part is that the brokers of this sea-
The nightlights are a sham, paid for by the poor.
devils whom they abuse, as well as by the acc-
fortune builders whose fortunes they consolidate perpetually
potentially the power.

Regarding social theory where ec9no-
The humanitarian pretext consists of mimicry.
to curb the hope of universal well-being; in real-
lity, it is the need to provoke general laziness,
by making each person believe that they are being provided with a
free access to wealth accumulation, without
work and in a short amount of time.

The worst part is that the brokers of this scam-
perie attract, precisely, all the wealth to themselves
that they claim to distribute and circulate.

The identity of the trends is indisputable and
written history, as I just explained
above, it constantly provides proof of this.
and the example.

tm nd dE 1 ;
en me on © Maty eee Re US RS RMS LES one
= pp coq pe on ee

:
;
|
r
1
3
. =
| ;
THIS
LS
i
sk
E
J
|
| |
L
|
w
| Ê

Eu

[V
The Jewish community. – Formula of Moses.

Denial of the Jewish community. – Regulation of interests. –
The credit granted. – Hebrew social liquidation. –
Leviticus. – Deuteronomy, – Usury. – Nationality
Jewish. – The longhouse. – Eastern Question,

The act of consuming without producing, that is to say

silisman.

The same fact, established as a system and to practice-
cant by means of the Appropriation of signs ser
The exchange of wealth constitutes the }fiverie.

Cunning and deception, applied to the exercise
of the Jewish community, constitute the eseroquerte.

It is therefore obvious that, regardless of
all religious superstition, Judaism exists
in a completely separate way.

It hardly remains to explain why the
The people of Israel, or Jewish people, served as a prototype
to the point of having given its name to the entire set of
maneuvers that I have just described.

36 HISTORICAL SYNTHESIS.

It is believed that the word "Jewishness" is not taken in
its stigmatizing meaning than on the old
continent.

This is because the old continent was
fertile in religious struggles, that these struggles have
displaced, without, however, leaving a certain circle
They thus spread the existence of the first laws
written, codified, so to speak, in the Ancient-
Will.

Christianity played its part in this propagation
gation since he accepted, among his holy books,
all those that make up the Old Testament of
Jews, simply adding the Gospels
constituting the New Testament.

These collections contain the codification of moral laws
offers nothing particularly original: besides, we
found traced in roughly the same way in almost
all the peoples of the globe.

The only part that is original is the one that
regulates the struggle of personal interests, in a way
to place out of reach the parasitism of a certain
class which, ordinarily, makes up the clergy.

The Jewish race, a nomadic race long enslaved
and valet by instinct, is the first to have etc

the distribution of wealth, for the greater profit of a privileged class.

IV. – THE JEWISH COUNTRY, MOSES' FORMULA. 37

His laws served as a model and his name is [name missing].
meuré uneétiquette,

Also, by examining the Bible and the Gospel, one
Two formulas can easily be extracted from it: that of
Moses and that of Jesus.

Moses' formula is that of a pro- master
leaving the theory known today as
of credit granted.

The master is God: everything belongs to him, no-
especially tangible assets,

Leviticus says (Ch. 25, v. 23): "The earth does not

will not be sold at all, because the land is
'To me: And you are foreigners and itinerant people in
" ME.

Thereupon, Moses built a number of
prescriptions that the Jewish people were required to observe,
under the most terrible punishments, consisting, gen-
Generally, in all kinds of diseases, destructive-
union of harvests, houses and cities.

What emerges most clearly from all the
Mosaic legislation, that's the spirit of tralic
The practice of plundering was so complex and developed,
that it was necessary to repress its abuses internally and
to prevent the Jews from devouring each other
same: in compensation, Moses gave them
to devour foreign peoples.

But, above the foreigners, the people of Es-

HAS

38 HISTORICAL SYNTHESIS.

Raël and the fairground peoples dominated the representatives
master's scents

God – put power to
the removal of all the solutions,

I just stated that the land belonged to
God, Leviticus formulates the consequences thus
based on this principle:

& (Ch. xxv, v. 24). That is why, throughout the
"country of your possession, you will give the right
"A ransom for the land."

This right of redemption was exercised every fifty
years ago, it was a kind of social gentrification which
It was called the Jubilee.

Leviticus says:

& (Ch. xxv, v. 10) And you shall sanctify the five-
"Quantity and you will publish liberty in the country"
"To all its inhabitants: this will be the year of the
"Jubilee, and you will each return to your own possessions"
"session and each with their own family,"

It's wonderful to see the meticulous attention to detail
Moses explains how to determine the
purchase and selling prices, how not to
to devour each other as Jews by practicing usury:
Moreover, usury is only permitted towards the
foreigners. Here's the proof:

“(Deuteronomy, ch. 20, v. 20). You will lend
"Wealthy property abroad, but you will not lend
"Do not pay usury to your brother, so that the Lord, your

nr.
LL
born!
e
:
In pounds
pen
Ms.)
I
Peas
AR 1
Ø
HP =
US EE
pr |

el
of"
LEE
acer
has
w
is
rh,
*
4
In 1
HS
Fe
Ch
Your
Dr.
2%

" ; > ES,
PE

"ni aa Lies"
LT Dr ONE,
Dr. – RNA er
DPREMAMIMENS
And

+ 4 te – FRET De

Eee x! Fa ee DR
gr re L

Æ

min _

FA,
LAS
its

CLIS

Him EL Ps “1,

Eee Len ee M De RTE Ent
EE PR EU ER a FUT) Ø EL
Far og pe ie de PL er A ne Le. THAT

che Ter RER on os r EL

&
LL | .
min}

i
,
:
HAS
thousand
pe
... v
has
not [In not
Ru OT
D
E.r
THE
on
1st
tn? Fr
vs 1.1
YEARS
ue
ra
born.
4
+
DJ"
EL
Fe,
he
ra\ Lo
Li PT
"Li
D *
TA D".
L
Log re
+.
ee 1
AT
4 The
Let

Sas "il
Free
D
Of:
ATEN |
years |
Eu
THE IT
.h i Um
Ti
HAS
EL da
£ Fey |
TT

IV. – THE JEWISH COUNTRY, MOSES' FORMULA. 99

"God, bless you in everything you undertake."
hand in the country you are going to enter for the
possess. "

The Lord is not afraid to repeat himself; he came

to say, in the preceding verse, by listing all

types of wear and tear:

"You shall not lend at interest to your brother, be
usury of money, or usury of food, or
wear and tear of anything else that one
"Ready to wear out."

How can we be surprised, after that, that devotion
Judaism has been perpetuated through the centuries! To be
blessed by the Lord by uniting among Jews to
Devouring foreigners, what a boon!

But that is precisely what is still happening and
(nowadays,

So this is parasitism, regulated and
Henri, the Jewish community being able to wsure at its ease, which-
conch, apart from his brother.

So this is the Jewish community, the clergy of the universe; but,
within itself it possesses another devo- clergy
rant, carefully arranged by the Eternal, before
Moïsa for speaker.

I just said, in fact, that the seller ren-

There are serious exceptions in favor of the Levites.

These people own entire cities; the right

40 HISTORICAL SYNTHESIS.

The buyback period is limited to one year for the common mortals: for the Levites the right of redemption is perpetual Leviticus, Ch xxv/1V199/a 52;

Leviticus goes even further; it admits to verse 433) the spontaneous return, into the hands of Levites, properties that they would have sold.

All Jewish concerns are exclusive. material things; their spirit of traffic is without boundaries; Deuteronomy (ch. 24, v. 17), rule—The pawnbroker is obliged to say:

"You shall not mistake clothing for age" of the widow.

Habits are so ingrained that the Leviticus (ch. xix, v. 36) and Deuteronomy (ch. xxv, v. 195), insist, repeatedly, on prohibit the use of false weights and counterfeit scales.

In short, the entire history of this people abounds in escams, prostitution and theft, and this has been going on since from the origin to the final dispersal of the race. as a nation.

The connections are made naturally: moreover—theirs, modern Jewry, which covers itself in worship Israelite, presents exactly the same tendencies than those recounted in the Bible.

The processes have changed form, the substance is identical: however, it is necessary to point out the existence

7 places
Re

of an entirely new aim which tends to re-
to constitute a Jewish rationality,

The Jews still aspire to possession
of a "land of Canaan" which would be their kingdom
and where they can raise armies, they fear
a new reaction against them: they want to be
European POWER and consolidate their aAccCapare-
ments,

Anyone who studies the history of the principalities
Danubian, for about sixty years, and which-
conque will reflect on the triumph of the Jews in
Hungary will not be able to ignore the existence of a
Jewish national movement.

Before they had won their citizenship rights, they did not
They do not maneuver because of Catholicism.
hunting, but only because they want to create
a center to their empire.

They want to be masters of the world; and, this
What is even more serious is that Christendom in
"Generally, and Catholicism in particular, are becoming
their accomplices and their servants and that it is with
them and through their participation that politics has created,
for sixty years, this eternal source of
war, which is called the Eastern Question!...

4

EE sms mi

49 HISTORICAL SYNTHESIS.

But this is not so strange, for we will
see, soon, that all religions have carefully-
sanctified and deified the most
Jewish Mosaic Law.

Here is the proof.

"Ti
and] Fr;

The Jewish community. – A formula of Jesus.

Earth and sky. – Israelite Jewry, – Christian Jewry. –
 Financial Theories of the Gospel – The Publicans.
 Parasitism. – False translations. – Jesus and taxation. –
 Arcant fishing. – Authorized flights, – Jesus and Guizot.

If Moses' formula admirably summarizes
 the appropriation for the benefit of the Israelites by establishing-
 health, within, only one compensation: the
 fiftieth anniversary liquidation, if, in short, it seems-
 ble say:

"Eat yourself at your leisure for forty-
 "Nine years, but every fifty years, I hear
 "restoring balance:"

Jesus' formula promotes, in another way,
 the same monopolization; it is, moreover, much
 More skillful: she seems to overwhelm with curses.
 the rich and powerful, but she tells the poor-
 true and weak:

"Bah! Just let it happen: you'll have the sky:"

juxtaposed with the Israelite washhouse.
 | P

44 HISTORICAL SYNTHESIS.

"You will have a second life: the last ones will be
 "The first and the last shall be"
 "niers."

The difference between the two formulas is significant.
 For Moses, this is the promised land... a Cha:
 any old naan.

But the possession of land being a thing
 The hardware was a bit too controllable. He had added
 the Messiah, a kind of potentate yet to come, on the wing
 clouds, amidst thunder and lightning.

When Jesus appeared, he thought it appropriate to
 to end the Israeli expectation by dedicating themselves to this
 Messiah.

promised.

He had, in one fell swoop, condensed all the do-
his unknown sons that Moses had produced in two
blows: the promised land and the Messiah.

Unfortunately, it lacked thunder.

and the lightning bolts to be accepted by Israel, so well

that a certain number remained incredulous: lhu-

Manity only gained from possessing two Jewish women.

ries instead of one: and Christian Jewry has

I am even convinced that if each cult

if there was no living clergy from the altar, there would have been

IV. – THE JEWISH COUNTRY. JESUS' FORMULA. 45

had, for a long time, a fusion between the two Jjui-
verles,

I must acknowledge, however, that the Jewish community
Christian with its dual theory of resignation and
second life absolutely serves the rapacity of the
Israelite Jewry.

In support of the above, it is extremely

It is interesting to examine economic theories
from the Gospel,

At the time Jesus spoke, the Romans, those who
three pagan Jews, whose history lies outside the
within the framework of the current synthesis, they were doing harshly
to feel their yoke on the various peoples they had
SUBMITTED.

Their Jewishness was therefore deeply troubling.
that of the [Israclites.

Moreover, generally speaking, taxes, even
taken by David, was odious to the latter, to
all the more so that taken by the Ro-
hands,

Renan, following Montesquieu, observes that at the time-
that of Jesus "Fargent of the public coffers not-
"Sues for stolen money."

But what do we find at every step in the
Gospels? Jesus constantly insulting the collections
tax collectors, that is to say the publicans.

I could multiply the quotes: because all

46 HISTORICAL SYNTHESIS.

the times Jesus places a curse on someone,
he does not fail to describe him as "pagan and
public.

"Nil doesn't want to listen to you," we read in
"Matthew chapter 18, verse 17, may it be as you are
"A palen and like a publheéain."

After that, one might expect to find these
Despite the last furious attacks against Jesus, nothing could be further from the truth: a
On the contrary, Luc observes that the "toll collectors and people
"People of ill repute frequented him readily" and
Mr. de Ligny, Jesuit, author of a life of Jesus,
notes that "the tax collectors always had some
"Well worn down at its base."

The Romans, moreover, did not see Jesus
viewed with suspicion, because, with its second-order theories
life and resignation, 11 could only facilitate the
tax season.

Thus we see Pilate with very little concern for
to contribute to his torment.

For his part, Jesus was careful not to put himself
trouble with the tax authorities: he only had it in for the Jewish clergy and
His entire concern consisted of...
to be considered a seditious person, wanting to be king
Jews, despite Roman domination.

Ultimately, Jesus' financial theories are
arranged in such a way as to give a new shape
to the parasitism instituted by Moses.

Cr
=
CI. |
=
[=
THERE
THAT
PL. 4
,
"TH

Here

Li
LI

{ Fr pr

Te Vi
ru aa, "2 LH PR, 2 7. F- .
= worst td cn of A M LE: a: 4

F:
V. – THE JEWISH COUNTRY, JESLS' FORMULA, 47

The fundamental principle he teaches his
The apostles' way of life consists of living at the expense of others.

Mathieu and Mare explain it explicitly:

"Do not store up gold or silver, or..."
"Money in your belts, nor bags for the

travel, and, in whatever city or town that
"You go in, find out who is the richest
and stay at his house until you leave
"from there. » (Matthew, ch. x, v. 11.)

Before going any further, I must point out the sin-
oulier subterlude dont traducteurs et commente-
The authors used it to hide the pre-indication.
the idea of "choosing a wealthy house."

The French and Latin translators say:

"Find out who is worthy there and stay at home"
June, »

Protestant Bibles add in italics a
explanation and the sentence becomes this: "[nfor-

"You are the one who is worthy to house you."

The Vulgate simply says:

Interrogate quis in ea dignus SIC. »

The Greek text contains the following sentence:

“ÉÉTATATE Tis Ey aÜTÿ AELOs Ed.”

Or “&ftos” has much less of a meaning of merit personal rather than numerical value.

It is in this sense that Homer, Plutarch, Xeno-Peacock and Herodotus used this word.

48 HISTORICAL SYNTHESIS.

[It falls, moreover, under the meaning that the apostle, in his search for accommodation, he chose the most beautiful house. without first checking if the owner in was more or less virtuous.

Having established this first point, here is the attitude that P adopts Jesus facing tax questions.

Besides the famous "Render unto Caesar what is Caesar's" Caesar, » which has been so often commented on, we find. in the Gospels, a few other rarer cases-cited, among others this one:

There was a tax called the two-tax drachmas, intended for the upkeep of the temple, and on which the Romans had set their sights on.

Mathieu recounts that one day, someone came to ask to Peter if his master paid the tax of both drachmas. Just in case, Pierre replies: "Yes". then run to find Jesus.

However, this one, who paid no more of this tax than he ne pavalt sa nourriture, sa entretien et sa lowe-ment, he also gave him the following beautiful theory, strong approaching the church of Moses, placing the Levites above common law:

Jesus said to Simon Peter:

What do you think? Whose kings of the earth
"Do they collect tribute and taxes? Is it
"Their children or foreigners?"

– Foreigners, replied Pierre,

– Children are therefore exempt, replies
Jesus (Matthew, ch. xviii, v. 26).

Clearly, the children of the temple must not
paying the tax of the woman: that is indeed the struggle of
Jesus against the Israelite clergy. And that is, at the same time
time, the principle of tax exemption for
the Christian clergy.

But Jesus thought about it:

This tax for the temple was levied by the Romans.
who levy it; but we must not offend the
tax collectors, and Jesus adds:

"However, so as not to scandalize your people–
"There, go to the sea, throw the hook, take the
"First fish that comes up, you will find a
"Stater (a coin of one–four drachmas), take it and"
"Give it to them for me and for you."

As fish are not accustomed to having;
for a muzzle, a purse and like, moreover–
theirs, if Jesus had been able to enrich them with this
in the way all the fish in the sea, it would have been beautiful–
It was easier for him to put his hand on his
pocket, with the certainty of finding the money, he is
It is impossible not to discover the reality of the council
given by him to Simon.

This fishing, with a hook, of one or more sta-
tères is simply equivalent to a piece of advice from
begging and, perhaps, something worse.

.

50 HISTORICAL SYNTHESIS.

The parabolic shape that provided material for so much
interpretations was, in essence, a kind of lan-
guage, a slang term, if you will, which allowed
Jesus spoke publicly without being understood by his
enemies. He wouldn't compromise himself with that bottle.
No, in fact, he says so himself. Mare, ch. 1v,
VOA

"I speak in parables, that is to say, through allegorical allusions,"

Those who see do not steal, and those who
"They hear, they don't hear."

Now, nothing is more suited to explaining the necessity
from this conventional language that the adventure of
the tax of two drachmas,

However one wants, apart from the middle-
raculous, to explain the fishing with a stater, it emerges
This is always the same: this is what Jesus said to Peter: I
I don't have any money, try to find some.

Coin fishing has, throughout history,
summer was a source of processes for the poor devils
INnSCNICUX.

The hook and the bait usually form one
the base.

Even in our time, it continues to be used in
the language of the money hunters:

"Throw the hook," Alphonse said to the beautiful girl.

that he protects.

Ent rx At mid-in of

tan sol DEL, È Ê su: dr a; =
rer A ww à (a Lis CERN PR à .
2 2 s 4 at Pr Ne ee 12 L = TAN A w 1 s
LE PU = oi Th es ; " a er SM
cu ES 34 F FA 4 ri = c Fast
- Er Ê , gs F ie

RP, se ss zi+ Ê
= SR LUE: Read gs

V. - THE JEWISH COUNTRY. JESUS' FORMULA. 1

"Let's cast the line," said the banker, writing
a leaflet.

- (Guigne le pante, said the grumbler to his slack.

to the temple tax "so as not to scandalize these
"Those," it should also be noted that we have strange-
twisted the word "εὐαγγέλιον" to make him ex-
to prioritize the purely religious idea, which is intertwined with
sin or bad example. In Greek, τὰ δα) or »,
means "a trap where you get caught by your feet"

Therefore, Jesus, by minting coins for
to pay taxes, was simply looking for
to avoid getting on the wrong side of the financiers, who
could have trapped him.

It is worth noting this financial concern.
constant in Jesus, for we will find it again strongly
developed, subsequently, in each of the claims
Christian and Catholic clergy, who draw
in the Gospel all their inspirations, sometimes
taking the letter, sometimes taking the spirit of the language
"sacred," depending on which one or the other serves better
their material interests,

This, then, is Christian parasitism: preaching the
word, promising a heavenly kingdom, and for this
The motive was to be fed by the assistants, and between-
controlled by financiers.

52 HISTORICAL SYNTHESIS.

To the rich, Jesus said: Give alms –
and he took advantage of it.

To the poor, 1] he said: Let it be, your turn
will come to the heavenly city; neither revolt nor sedition
– and the rich applauded.

Ur, Iles persecutions only began ben-
later, that is, when the Romans
They realized that the new clergy was threatening Pan-
cien by taking his faithful followers, that is to say his
providers, those who feed him,

As for the means indicated by Jesus for
To recruit his supporters, one must not read the Gospel.
to ignore the extent to which morality is lax there
with regard to financial matters.

Moses permits usury towards foreigners, Tesus
approves of the corruption of public officials.

for various malpractices, summoned the debtors
his master's men, and, in order to make friends of them
relieved them of most of their
debts, to the detriment of his boss.

Upon learning of this, he praised his servant.
unfaithful for his skill, and, Tesus concludes:

"I'm telling you too, make friends with
"unjust riches, as when you come—
You won't want to miss them; they welcome you into their restaurants.

barnacles. (Literally: "in their dwelling.")

M Lee 20 0 ee PC NERRE

RTL es CR 5
mes. en ten je à 4
| van to er Dole AL SRE Ts L
RE MET The re ee Lighthouse NS Ye k

L LE +, 14:

V. — JEWISHNESS, A FORMULA OF JESUS. 53

The most audacious commentators are
somewhat taken aback by this conclusion.
[They fall back, as does Mr. de Ligny, a Jesuit,
on "the lesson of charity it contains."

In fact, all the scams of our century
are authorized by this gospel:

Fly, make friends with the product of
Your flights are an act of charity!

He is not a civil servant deceiving the state.
not a single MP selling his conscience, not a single ban-
quier buying journalists, who cannot find, by
Jesus, a shining justification.

Moreover, money needs to be put to good use; it needs to
Putting your money in the bank: respect for money.
Listen to Jesus.

Luc is still the cheerful reporter of the story

We will see that this parabola is a circle
Vicious.

A king goes on a journey; he summons ten of his
servants, and to each one, he gives a pool of silver
with an order to assert it.

Upon his return, he gathered them together and verified their g-
tion.

One of them, with one mark, had won ten.

"Good servant," said the king, "I give you ten
cities.

LL]

54 HISTORICAL SYNTHESIS.

The other one, with one mark, had won five:

"Good servant," said the king; "I give you five
cities.

A third simply returned the
silver mark, carefully enclosed in a
linen, saying:

– My law, | I was afraid. You are severe, because you
Take what you did not put in, and reap what
that you did not sow.

The king's anger.

– Why didn't you put my money in the
Bank (èmi tir Todmebar), on my return, I would have it
withdrawn with interest?

– Let this brandy be taken from him and given to
the one who won ten.

Jesus concluded:

"So I tell you that to each one who has 1 liter will be
"given, and to him who has nothing, that very thing, him
"And will be Oté."

Mr. Guizot was therefore nothing more than a Jesus in disguise
foot when he uttered his famous € enrich-
YOU, "

This dubious morality is astonishing, and com-
plete, wonderfully, that of the steward who
He makes friends with stolen money.

The Jewish counts that the pope creates in receipt-

If nm L: =
sir ul ne Brie LEE FE S
TE De pe de Oo CU DEN RMC
CARS PA PA Re ES EE PE
Mn) y Lars HE hr TT " F 2 =

CASE

dede db or os And 15
DE RD ER LR NT x
Es ms on

el
Mr
sn
se
LA, ©
And
"Eu
2 The
PL,
YEN
j ppunl |]
worst |
D

"RS
The EEE

The ETR

wave
Meter al

From EE Len EE To EE SE le ER SEE
HO PE ee eo AE A TAEET LORS

It has 5 TE
– in Er PUR

D

V. – JEWISHNESS, A FORMULA OF JESUS. 9

displaying their money "earned" in a strange way,
are the product of evangelical morality, of which I

Fr a EL Fe FN "re lg LE AT a: Ce ï
Ljuie to aXaf Ph nee Li 8 cui UT RENE

I just finished the presentation.

F: Everything, in the religious Code, called the New

Testament, is favorable to accumulators of ri-
Chess: everything is designed to constitute the
respect for Your fortune and Your resistance to poverty

FRE xl _
EE EE

Es
: ;

AD Fou
D '& :

true.
However, these doctrines allowed Christ to live in a
Uninterrupted material well-being. His life was a

y ee Perrier

as PTE to

Mina ir A0 de ia Le he
Re es dr
_-. on . "7 = F2

a succession of weddings and feasts at all the rich people's homes
that he met, amidst the most beautiful courts
sanes, under a sparkling sky and among the most
lush nature.

His growing credit caused serious concern

x Li 0
Re EP OT NE ER LES AL st É
ie Ni Fu OR CE EP ma
EE 9 ee LP rm LEE 2
eo pe pa LD 15 YEARS Ge Es ee = f

Rs

the Israelite Jewry that he fought against, and it was she

ii out
Rs pv ut
Dec Her

HAS

who demanded his execution,

But the theory was not lost, and we
we find ourselves closely linked to that of Moses, to
throughout Christian history, up to our
days when it intensified and disastrously

rs
ons pi Eng Dai
SC CI EN |
Te East SE
"E a ni F.

consolidated,

born

e. re po a SL Lo1 ES -

RES De ha E M" nes

SE EN EE PE LE PRE

D at LE re LS de tn LR on LS Ego - ee ee RC Le ET Ce OT =
Fr Ars "tr TL En A eV Un een à VE PS PME ee QUE ren dE: :

ï

Fr a SL
rate tr
ENVY

er op
Jar
pa

xn Ve m
di LE
on

;

D

nn: TL CE re Cp 2

fm PR qe Or eu

= Fe s = = hi 1 7
RTE LA FU To PEN + es - a : Es = AE :Z a Pre re - _
= on me Ji. : = æ 2 LR 1 z kr
* = 7 ee
k TL |
mi es. va ee Du À - me
Eee oo à "= RTE ere Sn ,

FE
STE
I
Ye
The TC
THE :
That
arr
Dr.
era
THE
all
EL
+
Es
1.2
+
CT a
ns
FE -
6
THE
(Aer
EH
rec
br D
1
"1 |
L57
++
THE
T
rare)
ur
+06
rer)
°r
FM to
HAS
E 5 A]
+4)
Li ol
D]
AA ÿ |
A
Mr. Re
bu:
L 1 +
THERE
to US

ù
dE qe LS. at 7,
2 OF A And ver
STE has Sr and SP

cts worst father NT wax CPR REN A 55
Mr. | Sr E "rs – A EAU STREETS Es per
CN ee PL

Hey, tire, ht er
EL. with head. Wa
RL has died
Er AU er M

; S
Re ET a EN
em A CET

LUE Fe PM at ELLE PET ai = g
se The brother RE ET dd pr ri D Hoghn Du EEE fÉnéne n jes Fe
ARE SME in Treo SAR A ST

Eee

as

PRET EL GE PU AE PME
RARE Er
HE F6 a D

VI
Development of Jewish communities.

The Masses of Clovis and Henry IV. – The Stock Exchange Coup of
The year 1600, – Pious wills, – Emancipation
of the sworn, – The kings preaching on vases. – Jewish quarter of
The Jews. – The Jews in France. – The Popes and the Jews. –
l.imprimerie, – Discovery of America, – The Jewish community
of Venice. – The counterfeiting kings. – The Fla-

[I do not fall within the scope of this introduction-
tion to follow, among the various peoples, the history
detailed account of the actions to which I have retained
name of Jewish community.

It must not be forgotten, in fact, that I have
mission to introduce the reader to the gallery of
kings of the Republic, that it is the Republic

French, and that, consequently, I must concentrate-

to focus all his attention on France.

I am taking France at the moment when the monarch-
Clovis's dog has seriously formed, The

5\$S HISTORICAL SUMMARY.

Christian ideas dominate, and it is absolutely
certain that, well before Henry IV, he had understood
what a mass could earn him.

The historians most faithful to Your tradition

mystics do not hesitate to acknowledge that the con-

Clovis's version rallied all the forces of
clergy,

Undertaking a complete history of the consequences
consequences of this policy, would absorb ve-
lumes.

[] it will suffice for me to recall that the popes and the
bishops became the main supporters of the
royal power, which they offered to him the peoples
dominated by religious superstition, in exchange
temporary goods that the brutal power of
kings consolidated power in their hands.

In the year 1000, Israelite Judaism was absolute-
defeated; on the other hand, Catholic Jewry
was all-powerful.

Her sovereignty was such that she could act with impunity-
how to pull off the most gigantic scam
known, by spreading and lending credence to the rumor that
The end of the world was coming.

Printing had not yet been invented: reading
was a rare science; but Catholic Jewry
had something better than newspapers: she had a tri-

Te ii Tr
ju Er LÉ KT,
, Vs UT
lepis: Read, AE

bia
el

sus PRET
Fa pi Én TE Le
HAS

PTE En nie Te TR
LT ' 3 Sr u
arts ALES – SU

al ra PU JL

ant ae
Fe

4 L
BRAKES eq

PT Fi ein Da a berbr 8m
PSS dt ruse pes ñ

dif da:
HÉSENEPLLERR

—
PR
AE een

a ETC GR
WILL HAVE
ai

EE

sure D

sr

po

EE

i.e.

And

bn nd nn
"FERUL
RS ne te
FER DS

FT

; Free – Ares 4 . nai

| 55 7 ti ERP PE 1e as to

The vain A of PA And
ET PA LT EE D EE
Rens nn SRE

HAS

Ft RL

Ge au) HE De riragrt STE a

. ET. ES 5

s sait *— : L des. l SE

A+ s FAT | ne Le À LE Port ns oh Du ne er TT e NES ho : " : 1

To a LUE To: a and L se of LEP ge M a AT Reese MA LL ae itasre, fe 4 RD rl a ts T Le
nie are : + : Ie HR En J AA, dt 8 to ie of the LE " z

Lee ae J n wr' FE Re PR ape 7 EE En re Pi LC TN a" og PE y; its ER PS +

In nn" LE a Li : = L to Soil shit h Lg

Fes SUMMER mr js e n" AE 24 rie hr: ER NT Rae Las nd FH EE La RE re =
er Vie hs Li, Res I Pat RE ES OR EE hÉ Su LE

You,

ru

CR pr

w,

I ARE rs
enr

nr

F ME P CAL

iris f

men Fr
27

VAR DEVELOPMENT OF JEWISH COUNTRIES, 9

bune in every church, and it is not a village
that was not created around a bell tower.

based on the end of the world: "The stock market crash from Fan 1000,

Strangely exploiting ignorance and credulity of the clergy, which then constituted the true Catholic Jewry. promised I salute eternal in exchange for earthly riches.

At that time, there were thousands of donors testamentary in form, but perfect-irrevocable, in case of life, basically, labeled as follows:

© The end of the world being near, me. for the remedy for my soul and so as not to be put down among the mud... I give such soil, such may-"His, such and such property to such and such convent."

Catholic Jewry did indeed take possession of sion of the lands. The end of the world did not come, and, Incredibly, not a single one of these poor (able) people capable of telling themselves that, the end of the world naturally implying destruction property, the donation that the church was seeking was at least strange,

60 HISTORICAL SYNTHESIS.

Soon the progress of humanity will be revealed, by the very force of circumstances, the Catholic Jewish community Lique had to take these advances into account.

She had been particularly involved in the crusades: She had put her hand on the corporations of the merchants third, all the arts were in motion for the luxury of the Church, and, secondarily, for that kings: therefore, since there were pledges, The Israelite Jewish community may have sought to stir up trouble and to be raised in France.

But the Catholic Jewish community had been keeping an eye on her: too did she apply herself, above all, to infiltrating the Islands laws; the Inquisition was one of its best means to defeat and dispossess Israelite Jewry of its riches,

For their part, the bishops had established a monstrous ridicule.

reading and writing, had gotten their hands on all the affairs, in Christian states.

Fous, the wills were their responsibility.
because they were supposed to contain a bequest to the Church.

However, any testator who had forgotten to make one of
These "pious ones" were declared consecrated, that is to say...

to speak without religion

BE ut
A CUS TT D LT L'
f

ss. abs a | e 1 Ee- EG FE ji a | islands eu dt NU to AT
Ie A EL LA TLEN vo ra QE ho So ae ue UT 4e Von) 270 2 EU ne

ju EN

IE Er:

"Nnt

EM

at

Wa

E AND: S"
N'a VUS TN PONT at LP à Le, ES In R Le
L KT ce # l'ip Mis CPR Be
7 - | 1 Fi Cp mn TE
nn LS can s RCE CE EE ee

ES OT AT FC er LE
RE RO CE Po Le
MOTHER IN ie of THIS READ

FT: rh FT FF to rhin.

EL,

F-
Rp"
Oh
(has
AL
d

ad is dar ein prie EU A Te pa
CS STE PE ONE a NIQUE RSA 2

ER EARE

" & FE db
mi RE NuLe Sp D

Ts

Æ

FE FE ge, Fr ù
dE Don El a SUP EL, ah 5
THEN THEN RE

Fi

I would say born
Fe g SR AT réch RF0 TA
= Fast LOT DAS ANT " "el pe

Sir Dix to
Reda s

vi

D x Te CLP EEE

dass pas = :
- to mor rl

READ tt 06
nb ble;

+ 1 57 RSS
FORED RS

VI. - DEVELOPMENT OF JEWISH COMPARTMENTS. 61

Consequently, he was denied burial, we broke his will; the Church made one for him, and appropriated for herself what the dead man had... should have given it to him.

It will therefore come as no surprise, after what pre-gives in, and after the great Fan 1000 scam, to note, with Mr. Garnier, that in 1789, the pro-landed properties of the clergy occupied two-thirds from France.

In reality, I find, in these actions, the Moses' formula, declaring that the earth was not not the property of man, but that of God.

In the name of this same God, the clergy and the no-wounded, hand in hand, they monopolized everything.

Roman customs had, moreover, propagated the means of minting money through emancipation serfs, the Church encouraged etc. emancipation ly, not out of generosity, but out of calculation: for this is the rotation that was instituted:

The nobleman, possessing brute force, had the right of life and death over the serfs.

When he needed money, he cut some of it.
He knows some of them, for a fee.

The servant, having become master of himself, worked, eco-

But as he was quite ignorant of his own nature.

)

62 HISTORICAL SYNTHESIS.

and submissive, out of habit, he easily takes pleasure in Ecclesiastical laws relating to wills.

Thus, Catholic Jewry was able to enrich itself at the expense of nobles and commoners.

As for emancipation for a fee.

It is undeniable: history has preserved many names of them. Numerous formulas: here is one dating from 1180:

Freed from Your hand and mouth, I de-
"Book of Customs of the Salic Law, John Pi-
"Tuna from Vice, that is to say from this village, in the-
"the "de vico", my man, and his His Héritages.
"I restore them to their senses: so
"that his daughters may inherit, and I constitute the-
"said John and his sons, my free and honest men.
"And, for this honesty, I received 100 good
"Viennese books,"

As the Jewish community develops.
The use of money is becoming more widespread.

It is, above all, from the time of Louis X and the emancipation of the growth of the municipalities that the currency com-
begins to occupy a large place in all the
transactions.

Age-related lending, especially practiced by

Israelites, rising to the throne,

Louis lends 20,000 écus to Marguerite of Anjou.
Queen of England, she pledged the
city of Calais.

=
Er

F
nr
EE
£
|
D
=.
L
4
d
"
4

DTA PL:

VI. – DEVELOPMENT OF JEWISH COMPANIES. 63

The same lends, again, to Jean IT of Aragon 700
men-at-arms, against the pledging of
–, : L
counties of Cerdagne and Roussillon.
Finally, the same one, again, buys back moving
7 r.
100,000, the towns of the Somme that Char-
The VITs had been ceded to the Duke of Burgundy,

On the other hand, the Jews, who have long been
had grown rich from Spain's laziness, ten-
were forced to flee this country and ended up entering
France, by way of a long detour through Italy,

If the history of the Jews in Spain entered
within the framework of this book, it would be easy to de-
to show that the Jesuits were their successors
and that after having, in turn, plundered the Peninsula,
They left her in a state of stupor which
She had great difficulty getting out.

However, in France, being Jewish was not
an enviable position, The establishments of
Saint Louis had stated that the furniture
Jews belonged to the barons.

Furthermore, they were serfs; every nobleman had his

Jewish, that is to say, his supplier of money; and he

It was no more permissible, said Voltaire, to remove a

64 HISTORICAL SYNTHESIS.

The Jew to his baron rather than take his commoners
where his horses.

There is something even better, the clergy, when it does not
could not burn the Jew 'the baron' + opponent.
sought to convert him so that, in his will-
In fact, the pious bequest was obligatory. But the sei-
oath-makers, who were willing to use the clergy to
to exercise their power in the name of God. and who find-
It was sufficient for them to comply, too, in this case
If necessary, to the pious bequest, they gave precedence, as a
general law, that any Jew who converted to
Christianity would, at the same time, lose all its
goods, which would remain the property of the sei-
eur.

So we were able to organize a rotation of swindlers

inquiry: Jews hunted down or intimidated by the in-
The inquisitions were pretending to convert; the baron

preserved their properties and, naturally, the more E-

The more conversions she received, the more she made.

lihéralités.

The Jew was certainly not likeable.
and he too was a plunderer who had been
forced to forbid lending on "san-" clothes
"oil-like or wet," an obvious way of preventing
the taking as collateral of the clothes of a murdered man
siné, and, consequently, to reduce assassinations for

flight.

"1 r F LE LI n" Pi

Le Rd FA Ben 28 CRE ar lo JE pal = strain TT AT Ale te Pete PRE AD DRE Te 4e ET CT RE RS E
ea SENS TE DE RE RE VOL ER rte en PER Tu NS AR de Te QAR crée us a 7 tn At ui gt rat

"
LS
"has
D
could
mt
'4
is
THE
HAS
D
ia |
THE"
-
Fe,
ro
'41
=
FE
|

Er:
3
7
HAS
Li
has
'2
ER
L:
PC
Fig
LL:
THE
| Î

at 4
el
ñ
"2.]
#1
+
E. A.
Ki
174

THERE #

R 1

æ

Hey

THE

Ve,

OF

TR

Its

L- Lr,

=,

ct

LAS AFRO ea nr pin en

RE + af LS D 4

.

Eu

e

Mr.

RTE 2m 7th

S'RAAONRS RE

red

VI. – DEVELOPMENT OF JEWISH COMPANIES. 65

Moses, who, as we have seen, had forbidden to accept as a pledge "the orphan's clothing" or of the widow," he had therefore not foreseen everything, and the Catholic clergy, in turn, had to make ren- to issue an edict forbidding them from lending on church ornaments.

But the ignominy of some does not excuse the... family of others.

Let us note, in passing, that this is precisely the system- the system of extortion to which the Jews were subjected which inspired them to create the bill of exchange, an ingenious way of removing their wealth from any inquisition.

In any case, as early as 1394, they had been completely expelled from France. In Paris, they had occupied the Halles and seven or eight streets in thirds,

They were only left with synagogues at and Bordeaux, because these two cities do not belong. They were not then entitled to the crown. For example, they continually consider Avignon, which was a papal land, and it is not without interest to remark that the only city in Europe, one of which does not They never chased them away, it's Rome!

The popes have always had a soft spot for Jewish women. rie, taken in its exclusively Hinan- expression

wrought iron; it is, moreover, an imitation of the excellent wrought iron 6.

66 HISTORICAL SYNTHESIS.

cord in which Jesus lived with the public-eains.

Finally, do I need to point out with what The popes eagerly ennobled the Jews who Do they pay them a lot of money?

The Jewish community had therefore taken refuge, either in Holmoorland, whether in England, the North, in [Italy and in Hungary in the South.

It was in this situation that Charthe Quint, and I do not hesitate to say that this monarch-which in fact contributed powerfully to the restoration the ration of Jewish life in France, particularly Lierement.

Printing was discovered in 1450; in In 1470, during the reign of Louis XI, it was com-began to be printed in Paris; finally, in 1492, the Amé-The risk had just been discovered.

The empire of Charles V greatly facilitated the mixing of nations; gold suddenly became more abundant than it had ever been: the Jewish community Venice's influence spread throughout all the capitals, and

finance, the skilled goldsmith who, borrowing from the Jews

VI. – DEVELOPMENT OF JEWISH COMPANIES. 67

a part of their processes, improved them by the application he made to the largest transactions commercial, Jacques-Cœur, in short, could have numerous imitators.

With Francis I, we enter an era of commerce and industry, art and fine arts.

In his time, the sons of Charles V, royally endowed with an appanage of 12,000 livres of annual income, would have been mere petty bourgeois, La falsi. coinage, so often practiced by the kings of France, will become more difficult, and auclin successor (the Frenchman [°° will not dare to rejoin to implement the ordinance of Philippe-de-Valois, enjoin allowing the mint officers to arrange bottle so that the merchants "don't notice" "Not that there has been a significant change" and their making them swear on the Gospel to keep the secret.

all the numismatic science of the Jews did not had no other motive than the need to distinguish the Title of the coins: their greatest skill has consisted of substituting for metallic currency 'which, Once recognized as being of poor quality, it can no longer (to be improved only by overhauling) a currency-paper, which is worth or not, depending solely on the the will of its creator

With Francis [°° Italian customs will diminisher; the merchants of Florence, with the Medi-

the HISTORICAL SYNTHESIS. &

cis, and the Jews with Zameti, will soon have the ways to establish a presence in France. 2

Politics will change its face, everything will, more than ever, to be made by money. The clergy and the The gold-laden nobility are triumphant; but their Ji luxury and their corruption will soon cause a a reaction that will provide Europe with two new Jewish quarters: that of the Protestant Jews and that of the Je-

Luther 1517, [nigo de Lovola 1521. |

dpi Éi bn M me dr
and "... Best rÉ]
mn | er ee pral. to
s'ae "4 Ets

ART Re SRE
Lee the Ethan the
PA ce PA ES PRE D LE 2

%

U
4th
al
| The
ai
to |
laugh,
,

VE
|] |
"
uh
Ts
of
born
laugh

VII

New Jewish quarters.
The Protestants. – The Jesuits.

Luther and Loyola. – Protestant Jewry. – Plundering of the ab-
beyes. – Venality of offices. – The finances of the ran-
cois 1. – Ienri IV boursilleur. – Grouping of interests.
– The militias. – Jesuits in France. – The 32 million
of the League, – Pledges to the Protestants, – The Jesuits at
Paraguay, – Jesuitism and Judaism. – Massacre of the Vau-

I am obliged to summarize the following in broad strokes
march of the centuries.

So two major facts emerged at
fifteenth and sixteenth: the popularization of gold,
through the discovery of America, and the reaction
against luxury, through the reform of Martin Luther.

These two facts are, moreover, complementary
silences.

We were surrounded by luxury: kings, nobles, and monks.
overflowing with riches. The Pope was selling ir-

70 HISTORICAL SYNTHESIS.

Dugences to supplement the product of the capture
wills.

Martin Luther, with or without personal interest,
attacked the scandals, debauchery and luxury of
clergy.

He founded a school of thought and, no doubt, to win over the
material force of kings he issued, not without habit-
a doctrine according to which princes who,
Until then, they had been kneeling before the church.
had the right to confiscate his temporary property
porels.

It was a terrible blow to the Jewish community.
Catholic and many princes became pro-
testators in order to be able to seize, in the name of ÎJa
new doctrine, treasures and domains of
the Church.

Their example aroused popular greed and the
The people began to plunder the abbeys.

Moreover, printing had been invented, and this
a way of popularizing thought had contributed
already, powerfully, to shake the former prestige of
theocracy.

On the other hand, since the extinction of the government
feudalism, metallic currency in gold and in
money had started to become the best

mercenaries, a great specialty of the Swiss,

ed
-0n
ÿ
|
In]
3
Read

|
u
HAS
|
has
“jl
We
©
if
cl
<
E
You
THE
n

r is L ce nuls -nbi ed va LL
RE TAN RTS NE RE EP

D ,
PART MES SR
AET The LEE

=,

PE CS
RENE EE

My in
Me te

pn

rare ed

VII – NEW JEWISH STORIES. 71

The governing administration imitating the organization-
the sation of ecclesiastical benefices, as well as,
that of the offices, in the corporations, had taken
based on the venality of offices, the realization of which
The most complete sation flourishes in what one
called the parliaments.

The tax system was rudimentary and,
Most often, arbitrary.

For example, Louis XII could not pay his trou-
Swiss troops; they immediately besieged Dijon to
to get paid.

But the king had no money; he had to make do with it.
to cure. Now, it will not be to pay, but to
resist. Consequently, the first president, Du-
Prat puts twenty councilor positions up for auction at
Parliament, that's the taxman.

Another example: Francois I needs funds
for his expedition to Italy; his chests are
empty: he takes the silver grille, of which Louis XI
had adorned the church of St-Martin of Tours, as well as
the ornaments of the treasury and assign the payment
on royal estates. It's a forced loan.

Protest of the clergy, remonstrances of the Parliament
and, finally, the king's order, transmitted by Island
Captain Frédéric, who triumphs over resistance.

This is the era when Israelite Jewry, coming from
and from Italy, begins to naturalize in

72 HISTORICAL SYNTHESIS.

France, trains of all kinds, and a prelude to
The financial organization of modern times.
At the accession of Henry IV, venality had become

general nuisance. The Parliaments were a hotbed

improbable. 1

Henry readily admitted it, [when he came |
to that of Paris, to obtain from him, through flattery, k
that he recorded the Edict of Nantes. 1

The king spoke in these terms: .

"I love my Parliament in Paris, it's the only one:"

"a place where justice is served, it is not corrupted |

"by money. In most others, justice- Ė

"Tice is sold there, and whoever gives 0,000 crowns wins |

"On the one who gives less."

And 1l adds:

"I know this because I once helped to bour--

"to silvigate; but this served me for certain purposes"

"Individuals."

We are, truly, disarmed in the presence of a pa
a language that is both cynical and naive.

Moreover, nothing could better support this

royal observation that this other observation of
Sully stated that in 1596 150 million was raised:
on the French people to bring in, approximately.
30 in the Roval treasury.

To Een

ER Eee LE dd ce

CAT EE DE a) PET 2 SE a ee =

PES LE) DEA em Ex Mn og Ps à ANS LE mt 0 LS 4

Rs

e 1,

"E El

EA RSS

i.e.

VII. – NEW JUIVERKIES. 15

has not been modified by modern progress
CT 11 will, in a way, be easy for me to demonstrate

that only the figures have changed.

Since the feudal power was defeated in
breach, since the power of the Church is dis-
cuté, l'Esemble que chaque catégorte d'intérêts cher-
to form a troop to defend themselves
against other categories.

The merchants have their provost and the Church com-
ence to lose some of its power on the cor-
pores.

The monks, secluded in their cloisters, admitted
already given the example of parasitic coalitions, mid-
its under the direct protection of Your divinity, and un-
linked under the papacy.

However, this compact Jewish community, which oppressed the
popular mass, divides into sections, and each
The h'onçon is agitated, like a cutting snake
in PIECES.

The struggle is becoming widespread: the creation of a mihhiee.
half civil, half religious, inspired by the
The first ambition that came to mind is, certainly, in

the movement of the era.

74 HISTORICAL SYNTHESIS.

The Spaniard Loyola created this piece: she
does not delay in taking a development
Extraordinary, Spain and the Jesuits will...
now weigh on France.

Do I need to remind you what role FEspa- played?
Entering the league? With what incredible boldness!
Did the Jesuits want to take over France?

Henry IV had to defeat all the coalitions
religious associations, that is to say all the Jewish communities.

All religious orders carried the musket

time, and, today, that they no longer have hope—
rancid to absorb the direct government, priests
and religious people want to avoid military service
ture: soldiers against the nation, yes! for [a na-
tion, no!

As for the Pope (Gregory XIV), he was already quite

rich for CH\0XCr troops to the aid of Ja
hiuue and supply the factious people of Paris with 15,000 li-
lives pal MONTH.

For his part, Henry IV continued to gamble
As I myself said: he bought, at a good price
ringing coins, the principal leaders of the rent.
just as, today, P England buys
Indian rajahs and Egyptian pashas: just like
Our financiers buy off civil servants and

Journalists,

That one | neither der TE to a #1 7 g Li it mirl C? . Bip LQ
DT RO SE Cat PDP ARLE EC TE ERA LU RE

== + The PRO Tex F æ . ==
This EE does not The year

Your

DU er M CES NE

VII. – NEW JEWISH STORIES. 49

Sully recounts that the conscience of the leaguers
cost the king 32 million.

I will not attempt to recount his mini-
tere, which would lead to too much detail; moreover—
I have deliberately neglected certain facts, such as the
Saint Bartholomew, who would have offered too much of a field
favorable to my thesis; indeed, this massacre,
under Charles IX, like the league, under Henry IV,

the most shameless tions,

It will suffice for me to note, quickly, the existence-maintenance of material interests dominated by the Jewish-laughs, and, whatever the idealistic pretexts, providing for all coalitions.

Just as the Jews had synagogues in Metz and Bordeaux, and citizenship in Avignon, Similarly, the religious idea of the Huguenots is transuited by the possession of safe places, such that Montauban and La Rochelle, by admission to all jobs and by the wages of their pre-very,

As for the Jesuits, although recalled to France-this by the same Henry IV, whom they assassinated, they began to turn their gaze towards the islands foreign pavs and soon went to exercise their jui-verie in the form of a mission; we find them

in Paraguay where they founded, in 1610, a verit-

ï 3 = "4
The AI AR RE Vo pt
L s, w À &

DR The

-

ST

7 dry

76 HISTORICAL SYNTHESIS,

a kingdom from which they drew powerful riches, |

The Bishop of Mexico wrote to Pope Inno-hundred \ :

"All the riches of these provinces. Two of their
colleges own 300,000 sheep, 6 large
"sweets, some of which are worth nearly a
"million of crowns: they have very large silver mines"
"rich; their mines are so considerable that they-
"they would suffice for a prince who did not recognize
"And no sovereign above the Jews."

It is certain that these riches have not
lost, and when the Jesuits could no longer, di-
To exercise their sovereignty, they arrange things.
rent, as is their custom, so as to have
front men,

The exploitation of Paraguay certainly yielded
The idea of the first East India Company. More
Later, their actions were still being observed in the middle of...
Law's speculations,

It should therefore not be surprising if, even today
Today, they have a hand in all the coalitions.
financial, commercial and industrial and econ-
they contribute powerfully, alongside the Jews, and even
with them, complicating all discussions
economic,

CAIN EE AND

summers TC dre
PTE ERA

MT
pr Ê

Sins a ca mi ÆT Nue Le PE Me
PT See Ms 0 A MO LE EN mu Me

ia ÉviÈ
1. Jr d
ee A, me 2"

ES "1 Fe F bon' . - ne
FER AS LE ie. ; = , :
TR ae Eh Ep D ut sm Le

pin, D
= SE juice
1

"|
,
L)
d
D

| d
:
15
here]
I
%
OEA
READ
Es
LL
there
413
1
FT

VII. – NEWS FROM JEWITH STORIES, 11

They have, moreover, carefully preserved the ecclesiastical custom of having wills made in their favor.

Finally, things reached the point where morality: Jesuiticism has become synonymous with $\ddot{y}\#$ -daique.

Those who wrote history did honor-
neur to the Jesuits of the Paraguayan civilization.

Nothing could better demonstrate the drawback
That he should write history by judging actions,
not by their motive, but by their result.

Thus, we arrive at the theory of necessary evil.
sari and to the legitimization of all infamies,
under the pretext that their consequences reveal
social improvements,

We don't consider that, through this reasoning, we

prepares reactions that constantly paralyze the definitive reforms.

I will give one last example, taken from the reign of Francois I, |

It relates to the unspeakable massacre of a peaceful colony, inhabiting certain valleys of Provence and the Dauphiné, I want to talk about

Voodoos.

All historians agree that

These people were hardworking, just, and frugal.

d

15 HISTORICAL SYNTHESIS.

regularly paying their dues, but not recognizing—nascent point, for about 200 years, the pre—dominance of the Catholic clergy.

That was enough; they were burned, they were shot with arquebuses. They were stripped with the utmost cruelty.

All moralists condemn this infamy.

but, the same people are careful not to say that line—The interest of the sky was quite secondary and that these Vau—I must, having no priest and not enriching myself the Church, were to be subdued by force and fire.

This matter was discussed in the Parliament of Paris: The Pope feared the light so much that he intervened. through the intermediary of the vice—legate of Avignon, re—demanding that no one should have to judge "murders" committed in papal lands.

Parliament disregarded this, ordering some executions; unnecessary stops; most of the cut—bles was spared punishment by the credit of the Cruise's house.

I must emphasize this fact of the intervention direct of the popes, every time that Jes goods or the fortune of their associates, priests, monks or

They readily adapt to all the Jews.
veries, provided that Ja leur is not touched. Au-
today. As I write these lines,

has
pa
s
ei
A1=
el
has
+
EL
be at
EL.
f-
[
HAS
al
1
2."
î
Po

That
1
n
B.
Ent
has
x.
RT7

SU to gg
Ha TT D ne 2 ed: x. ErE AN 7 0 a en le, sr
ed ne D 0r re ne. ne Jah gro

PPS PP ER RE
HS NUS SE LT -

4

: THE -- if
Re TT EE MAY D

FOR el
LTAT ab TE

|
HAS
|

this RE PES

pactk doici Eu is in:
Em mg | A
CEURRS Eee" TENT AE PS

AND

born
"HAS

PE era mue
d hr a Tm
me ALL

L

do he ddr ne ii 1
RE LM pe cet ef PE AT PE
Er A ST CP PE re En

rats
Es ft
year. LI

us M Poe
ag a Ten. Cle
DE pu ue doter SU

Lratpihode

5
CURE A TEA

pe

Atos Fe EF LF
TEE: Enrh Re Pau
LT PS TR SU ES

ss EP L SERRE

PV LA has an arc
Pa er en ray Dur RE UE Mel LES Fm

Ø ON RS

this is Te
J FE CR ENT Tr

rs rs EE LL
Lt EE RC ee 11 ji
MALE AT Plan r

RARE VER mate. Ge, qu,

D mé RENE r pate
ER nn
READY Do you know?

a Le
DE ture

D AND AU, CPU to
EL no EE

'SUMMER SET'

VII. – NEW JEWISH STORIES. 79
in 1853, if the reforms did not reduce the
resources of the churches and clergy, 11 there would not be
No dispute: the Pope would not complain.

or if one does not practice.

The popes, moreover, have an infallible barometer-blue, imitated from that of Mazarin.

Mazarin said: The people sing, therefore he will pay.

The Pope can say: Lèé clerzé palpe, therefore we practical.

After that, the money can come from wherever he wants: Money is everything. Royalty is a title: money, That's power.

The Catholic Aeolus is the first organization the world's financial center, because it encompasses all the islands

Jewish quarters,

gum om = –
sex ete, ms "I
er a en + – : z ui È

np se " = E – La – LE 3 L =: É

a ep 0 pme ee a =. = . = _

HE = as

at pds ea In view TE 1 Ér] ao ir rie chgbé
RAS PET mA Pate eo PL LEE

PPS as EN ne
to LE DE PRE ONES MO DATE

1st qu

III
Transformations. – Invasions.

Accomplices and victims, – Concentration of wealth, – Li-
The suppression of the Church. – The liquidation of feudalism. – The
hourageoisie, – [Foreign traders. – Richelieu. –

Parliaments. – Offices up for auction. – Power of
S9 and the Code. – The chambers of justice. – Ligotage
official, – The tax farmers. – Foreign invasions

oeores,

I believe I have sufficiently demonstrated, by what
preceding, that Christianity and its derivatives, far
to be in opposition to the Jewish organization of
material interests, they borrowed all his
prescriptions by perfecting them.

Furthermore, with less initiative and more re-
In its sign, Catholicism is, inevitably, doomed to
to be, at the same time, the accomplice and the victim of the vora-
Jewish city.

If there has been war and if there has been antagonism
between the two clergy, it's more out of jealousy of

profession that is based on respect for principles.

82 HISTORICAL SYNTHESIS.

Thus the Jewish community is constituted for the sake of the domi.
To ner the Catholic Jew: and if the latter wakes up, what
Sometimes in a feverish movement, it is for
sometimes asking for charity and sometimes for fraud.
rather than haughty reforms, the revenge of
his defeats.

Having said that, I won't push it any further.
far from my demonstrations. I don't have to rewrite in-
üierement the history of France; but, upon arriving
In the time of Louis XI and Louis XIV, I must
especially to condense the actions of all the
parasitic coalitions that constitute what I have ap-
Pele Ja Juiverie,

Furthermore, company liquidations will follow one another.
yield at closer intervals, dega-
thus spontaneous application, to all history
theory of the economic system, to which Moses referred
given the name "Jubilee,"

[It is undeniable that, through various methods-

a small number of hands, and when the disproportion reached its final limits, a reaction violent action takes place, which, for a certain time, restores the balance. Now, if it is unstable, it is because it

Jewishness alone destroys it.

We have seen, with Henry [V], the beginning of the

liquidation of the Church's wealth, thanks to the

has

VIII. — TRANSFORMATIONS, INVASIONS. 89

the greed of another Elise, following in the footsteps of Luther,

Between these two coalitions, the feudalism (we have seen) usually, already fortified, defends what remains of resistance to him, provided he has some 30 million.

We will now see that this same feudalism seeks to regain power under Louis XIII, and that, in order to silence her, he nothing less than the axe wielded by Richelieu.

At that moment, we witnessed a double spectacle: On the one hand, royal power absorbing all the feudal apologists, and exercised by ministers all too young.

On the other hand, the bourgeoisie, rising gradually, recruiting its main leaders from among the Italian or cosmopolitan dealers who are starting to flood France,

These are called, first of all, Concini and Galigai, quite worthy of getting along with the Medici. They are soon replaced by Albert de Luynes, which is limited, with an almost aristocratic name, to imitate his predecessors,

Milk, a clean slate; Calvinist republics are

crushed; he dies, after having favored their ten-

R{ HISTORICAL SYNTHESIS.

dances in Germany 'as if to move Pagi-
tation by pushing it out of France, and is found
having facilitated the conclusion for the Italian Giulio Mazarini-
sion of the Treaty of Westphalia.

This treaty consolidates power in the hands of the princes
Lutherans, the possession of ecclesiastical property,
and grants Protestantism the right of citizenship
in Europe,

History, which periodically reproduces the
same situations. Will soon find himself in the presence of
of a liquidation similar to that which was enshrined
the Treaty of Westphalia,

The day is near when the nation, in revolt, ob:
It will also link to a treatise on Hquidation, no longer to
| Outside, this time. But inside.

Indeed, 11v will have taken possession
violent destruction of property of all kinds, secular and religious.
hisieux, accumulated from Louis XIIE until
Louis XVI; these properties will be called national:
a law will consecrate ownership in the hands
of their new owners, while a
another law will enshrine human rights, such as
the Treaty of Westphalia had enshrined the rights
Protestants,

Thus everything expands; all interests descend-

tooth from ten to one.

VIII. - TRANSFORMATIONS, INVASIONS. 09

It took approximately one hundred and fifty years to ac-
} to complete this evolution.

1 But, in the meantime, Jewry will have taken

and still greedy.

As soon as the individual emerges from the coalitions, she will become attached to him, sweet and deceitful, and he making people believe that the anonymous association has nothing It will absorb what it has in common with the corporation. She will swindle him, and rebuild, from his ruins, a new feudalism, whose appalling actions will make another liquidation inevitable social donation,

But that's where we're headed.

The despotism of Louis XIV was the main

organizer of all future land grabs;
It was during his reign that the pretexts of taxation, taking on the most multiple and most extravagant, further enrich the collections authors.

It was at this time that a crowd was imagined unpopular taxes, and, among others, the one on the houses built in the suburbs; then they created

8

S6 HISTORICAL SYNTHESIS.

annuities, repayable, and they wanted to force the citizens to buy 15,000 pounds worth of new annuities,

Now, with the bourgeoisie in parliament, the parliamentment had become extraordinarily financial for his own account.

And then, the bourgeoisie was jealous of the no-wounded and we only had a hold on her through the means of aristocratic trinkets, titles and distinctions.

It was the parliament that was the center where... recruited all the people dedicating themselves today to what is called "[justice].

It is in the parliamentary spirit that all the Officials drew on commercial instinct.

How could it be otherwise?

[there is not a single one, even now, who does not find, in his family history, the so-to come from some position paid for with good money coiptants.

People paid to be advisors in parliament.
The right to judge, a royal right and duty, can be bought!

All the magistrates of the kingdom were required, from nine every nine years, paying a tax called the right of Paulette; this payment ensured the session of the burden within the family.

We paid (and at auction, please), to be

VIII, – TRANSFORMATIONS. INVASIONS, St

advisor to the king, to be controller of timber heating, to be a sworn wine auctioneer, to be sworn hay seller, for ctre stockbroker, for our receivers of the quaternary finances. I am not speaking Not prosecutors and bailiffs; the prosecutors are now called notaries and solicitors, and the Bailiffs have not changed their name.

It was the bourgeoisie that funded these expenses:
It was therefore put under strict control; in turn, she was putting the popular, her song.

On the other hand, in addition to special taxes, the
The monarchy collected general taxes.

With the theory of the venality of all the charges, 1l it was impossible that we wouldn't reach that point to the official institution of the tax farmers.

Had the Jews not existed in the world, that system they would have invented.

From that time onward, their power grew
it was no longer supposed to stop, Today, the old organization still exists in fact; also, more than ever–
But the spirit of Tralie dominates everything.

Leon! The judge, it is true, no longer pays his salary;
but everything that surrounds and encloses it
paid !

This abnormal situation, combined with traditions,

88 HISTORICAL SYNTHESIS.

Even unconscious, from the past, makes people
justice, a prey ripe for the machinations of all
the Jewish quarters; also, the magistrates would need a
an exceptional dose of self-sacrifice, and the philosopher
one might wonder whether, in the social organization,
as it exists, this exceptional selflessness-
nelle is favoured (1.

The immorality that developed under the reign of
Louis XIV had become such under his succession-
sister, queen 1716 one had to re-establish, especially
against the financiers, a chamber of justice.

The state owed 900 million in arrears:
The king's revenues did not amount to 69 million.

The court of justice had to discover the fortune

(1) The idea that the right to administer justice constitutes not
a mandate but a property acquired by the husbands, is so
so deeply ingrained in their minds that, even when they want
to demonstrate independence, they let this preoccupation show through.
cupation,

A counselor at the Court of Amiens has just written to the warden
seals, following the vote on the law on judicial reform-
ciaire, the following lines:

"I cannot accept or submit to the downfall of the magist-
& trature.

"However, I insist on setting the time myself at the-
which I will resign the office which is my property, in
"by virtue of a contract, as the rank is the property of the officer-
"cier. Also, this is to clearly and publicly characterize-

|

"My situation, my feelings, and my independence are being questioned,"

VIII. – TRANSFORMATIONS. INVASIONS. 89

of 4,410 people: they were taxed: they wanted to
to force them to pay 219,400,000 pounds.

He only brought in 70 million.

From then on, efforts were made to perceive, indirectly,
through a series of frauds, which could not
To collect directly. Official speculation was born.

It is at this moment that Jean Law appears, whose
the bold designs made, provisionally, a
savior for royal finances.

The Jews had long since monopolized the
currency, and, at first glance, the "system",
as it was called before, resulting in degradation
the money, in exchange for the paper, could be accepted
as being a serious weapon of war against them.

Ultimately, it was childish to believe that the
The inventors of the bill of exchange would not know,
in turn, skillfully maneuvering with the paper
by Jean Law.

An ordinance of May 30, 1718, relating to the
currency reform, had decided that the mark
That would be worth 60.
those who would take the old ones to the Mint

of silver, which was worth 40 pounds

government promises or state-backed carnations, with
a certain amount of money, at 40 pounds nu-
raires le marc, would receive the total payment of
their money and their cash notes at 60

books.

90 HISTORICAL SYNTHESIS.

From June 20th onwards, parliament resisted: it

ignore it.

It is important to clearly specify the Advent of the new method according to which we will extract, hence—but, the money from the pockets of those who contribute bubbles, inais do not yet bear this name.

An intermediary was placed between the king and his subject.
Diary: the corporation of general farms.

The ideal of the tax farmers is, for me to use a vulgar expression, "to skin I
"public without making them shout."

The entire system can therefore be summarized as follows: en—to pocket a lot of money without anyone noticing
(OIVE, |

The scam proceeds in no other way; lagio—
Speculation has no other purpose: but speculation does not will only triumph completely when he is anonymous
nyme in all its operations.

The scam will not be carried out without difficulty.
legalized: there will be bankruptcies, riots,
blood,

Between the time when the tax farmers,
masters of France in their capacity as agents
officials in power will have exercised all the powers
relationships, and the moment when other farmers generally

raux, also masters of France, in the capacity

VIII. – TRANSFORMATIONS,. INVASIONS. y]

of shadowy intermediaries, dominating power,
will have been able to continue absorbing all the wealth
of the country, they had to go through the courts
revolutionaries and by the Scaffold,

However, if history, recounting the same concerns—
wealth transfers, observes, in the present era,
the same consequences of oppression and ruin,
she could not refuse to predict the repeat—
the same reprisals, and she must say so
very high, in order to fulfill its role, which includes

both information and a warning.

I will therefore not dwell on the history of the legend, to the history of Louis XVI, to the history of the Revolution.

The era of synthesis is over; it's time for study—to control the invading units that are rising.

Men are, moreover, beginning to take a huge place in the events because the Powerful individuals are multiplying against the king to absorb the monarchy; against the people, to cut it to their heart's content.

And then, the catastrophes of 1793 are imminent.

nents;; if I were to tell them, I would be obliged to re—

92 HISTORICAL SYNTHESIS.

to produce, in this place, everything I have written in High finance and the FRevolutions.

I will simply note that the era of Jean Law attracted a lot of traffickers to France all nations: on one side, the Jews, perfection-born in contact with England, on the other hand, the calwinemakers from Germany and Switzerland, not to mention the contingent sent by Holland, Spain and Italy, not to mention the Jesuit coalition—tic, who claimed, on the ruins of the unbeliever—the state of the century, to rebuild religious power by rallying to its side the gentry that the beyond—the arrogance of the financial bourgeoisie had exasperée.

We will soon see that this alien invasion the work took on new proportions in 1815, which it It was perfected in 1855 and 1872; that today—Today, finally, the whole of France is in the hands of foreign Jewry, with the accomplice national Jewry.

Individual hoarding. – Men.

Jacques Cœur. – Agnès Sorel. – Zaméti. – Gabrielle

d'Estrécs. – François d'Orléans. – Sully. – Fouquet. – Colbert.

– Samuel Bernard. – The Farming Companies. – Tem-

Pier. – Jlénaul. – Boulogne. – Jean Law. – The Condés. –

The Paris brothers. – The Marquise de Prie. – Carlier. –

Popelinière, – Dupin. – Bourret. – Poisson, – Bertin, –

The Jews of Metz and Alsace. – Abbé Terray and the

4 Du Barry. – A union. – The Jewish farmers. –

Arrest of the tax farmers. – Robespierre. – The
kings dominated by the Jews. – Henry V.

The new Jewry possesses an army which

all soldiers are generals.

; I must therefore, to facilitate the transition between the
| synthesis and monographs, take enough
above the indications relating to men, mê-
HN Jlant, chronologically, the good and the bad.
The first one who comes up to me, with ti-
| more than sufficient to be included in my list,
| belongs to the fifteenth century.

Jacques Cœur (1480–1161) was a goldsmith and

94 HISTORICAL SYNTHESIS.

a skilled refiner: with him, the State became a merchant:
cant. [He had correspondents abroad, and
lit to make his services available by lending to Charles VII
200,000 gold crowns to help him in the conquest of
Normandy,

[He was very well protected by Aunes Sorel; then, des-
alleged to have defaced the coins.

of gold, and he is banished. He immediately becomes a for-
nisseur, lends money to Pope Callixtus LIT for
fight the Durcss, tethmeuri'anCypre Len
the AGM.

Jacques Cœur had owned land and
selgneuries having more than ten fms of circumference, between
other Ja land of Saint-Farseau,

– About a hundred years later, the banker appears
Italian Zamnetti (TaS0-16 1%), a former shoemaker of
Lucques, who came to France with the Medici, This ban-
Quier became wealthy, above all, through the salt farm or the
æabelle; he was the financial provider for Henry II
and his entourage; later, he subsidized the
Livue. His hotel on Cherry Orchard Street was a
Florentine palace, he lent money to Henry IV
for the game and for his mistresses, for the hu-
monkeys and for the looters. He was accused of having
poisoned (Rabrielle d'Estrées, I married Henri IV)
with Marie de Medici. His fortune was immense, and

IX, -- INDIVIDUAL ACQUISITION. 95

This earned him the title of Baron of Murat and Billy.
that his heirs wore.

– As long as the Italian shoemakers of-
They became barons by becoming bankers, 1l ny
there was no reason for the gentlemen
They don't concern themselves with finances. Among them, I...
I will quote the French superintendent, Marquis d'O, sei-
Lord of Fresnes, a Norman (1575-1594), player
risky and very expensive, in the meantime Catholic-
a convinced and very devoted follower of Flenri [IF; one to him
owes the first lotteries and life annuities.

– 'out different was Maximilien de Béthune, duke
of Sully (590-1610), Huguenot, enemy of luxury and
Superintendent of Finance, IT trades in
horses; he inaugurated the system of requisitions
violent. He amasses wealth, he becomes considerably richer-
He deserves the epithet of miserly; but he is
needs a little order in the finances and some
examples of integrity.

About forty years later, I find Wico-
Las Fouquet (1652-1661). He belonged to a race

mother, a Maupeou. He borrowed a lot, thanks to Mazarin, to the Jews of Genoa, Florence and Venice. Very debauched, having aroused the jealousy of King Sun, he spent 30 million to adorn his castle water of Vaux, the accusation was brought against him

96 HISTORICAL SYNTHESIS.

of speculation and accumulation. Its main processes consist of the use of lotteries and annuities viaseres ef des tontines.

– Here, now, is Jean-Baptiste Colbert 1661–1689. This one, whom some claim to be the son of an cloth merchant from Reims, and others they descend from a noble Scottish family, made his first experience was as a bank clerk– Florentine quiers Cenarni and Maserani. Colbert, nah– less, hated the tax collectors; he had contributed to accuse Fouquet; his usual methods were the confiscations of offices and the elimination of rent quarters: 1l operated the chamber of Justice against the financiers. But he's a man. orderly and a skilled administrator, we owe him the First idea of consumption taxes; 1l fostered the creation of several ac– companies tionaires, among others, those of India, of the Mexico, Senegal and Canada.

– I come to Samuel Bernard, engraver (1685–1730. He is a Jewish discounter, a supplier to the armies; He quickly became rich enough to lend money thirty million on farm notes and twenty-five millions on a single banknote from the king. His apologists admit that he acted in a way "to make himself completely "days master of prices and rates of each "Something, and he was definitely playing that game." Is this...

IX. – INDIVIDUAL HOLDOVER.

famous for its monopolization of all the wines of Es– loincloth. Great bon vivant, great debaucher, Jew of Louis XIV and Louis XV he owes, to so many qua– titles, letters of nobility, and buys counties and marquisates. His eldest son was called count de Rieux, the younger, Count of Coubert: his daughter married President Molé; the Boulainvilliers and the Cosse–

It is no wonder, then, that we see, under the regency,
The gentry, Judaizing to excess! Party of
nothing, Samuel died with over sixty thousand
lions of fortune.

– Vojei the beginning of the iron companies-
taxes. More than ever the bourgeoisie
The nobility escaped through millions.

– In 1677 Tempier and Co. had, for thirty-seven
nillions, the aids and domains, the salt tax and the
five large farms. Among the co-farmers, we find
first, the ancestors of many magistrates ac-
tuels and a large number of financiers. He + to
D'erthelot, rue de la Cerisaie, .Blin, rue Saint-Roch,
Homanet, rue Kainte-Croix-de-la-Bretonnerie, Îles
L'Huillier brothers, summer. /

10. HISTORICAL SYNTHESIS,

– In 1704, a new lease: forty-one thousand
lions and three million pins, passed on in the name of
Charles-Feruand and Co. Among the co-farmers we
We find Arnauld, rue d'Anjou, in the Marais (of the
lamille of Arnauld-d Andilly-Pompone; Hénault, street
du Bouloi, (he's the millionaire president sung about)
by Voltaire: Legendre, Place des Victoires, fannile
still financial; Grandea, a group of bankers,
who owned almost all of the NKeuve-des- street
Small Fields.

– In 1715 it was the Verville Company that-
The farmer came for seventy-six million.

There one finds the Messrs. de Boulogne, perpetually
financiers, and also the Jontiqny; then, Messrs. de
Montimerque, who became magistrates; then the Pairs
Who, later, wrote to each other from Azy and called themselves
also Benoist.

All these partners sublet their farms
with benefits and risk cancellation. Treaties
passed from hand to hand, until the big bour-
oeeois who lent money to the Company of
[lernes au denier 2, |

We shudder at the thought of what it must have cost
to the people, the millions advanced by the farmers.

Here, now, is the king of gamers, Jean Law:
He is the one who replaced the tax farmers. His

bank gives 200 000 of Benelices, the shares

IX. – INDIVIDUAL HOLDOVER. 99

They then rose from 500 pounds to 10,550 pounds,
then at 20,000 in 1719, but they fall in-
following o books (December 31, 1720). Parliament
orders his arrest; the regent
milk escape,

As we can see, modern methods have not
Nothing innovates.

After this bankruptcy, Law traveled around Europe
He was regarded and adored by all the princes: he died at
Venice in 1729.

The Condé family owes him the greatest
part of his fortune and the current Lau- family
Riston belongs to his descendants.

Law had foreseen the Bank of France and the Credit
Land; His system perished through exaggeration of
fictitious capital.

Who would dare say that in our time the mass of

Our institutions will not perish in the same way?

Money is increasingly becoming the symbol of
royalty; princes play like servants:
In turn, the servants play like princes.
Soon we won't be able to tell them apart anymore.

The nobles spend lavishly: the servants
accumulate, and, from 1734 to 1745, these are the sons

100 HISTORICAL SYNTHESIS.

from an innkeeper in the Dauphiné who will run the
Scepter of Your Finance: the Paris brothers.

These individuals leased the general farms that

But, after his downfall, the regent recalled them. The four brothers worked extensively with the Marchioness of Pray, businesswoman, as Voltaire said, Hille, a contractor, Mr. de Pléneuf, a friend of the agio-Bourbon, to whom Law had made sixty millions to which we owe Chantilly), and, Finally, the last asset with all the financiers of the era.

When Cardinal Fleury was minister, he emptied Bastilla, without ceremony, one of the Paris brothers. This cardinal had, moreover, adopted the system which consisted of was trying to extort money from financiers, which is, like I, Pat, demonstrated the application, in reverse, of the jubilee. of Moses, for it is the forced jubilee. The descendants The people of Paris called themselves Count de la Blache and marquis de Brunois, It is good to take these into account racial mixing: they explain the baseness of our aristocracies.

The number of obscure commoners, who put the hand to the general farms, raise their fortune to the detriment of the general public, believes by day In Daylight.

– The ball of 1728 was granted to Pierre Carlier and

IX, – INDIVIDUAL GRABBILITY. 101

Louis Bourgeois, for seventy-six thousand lions.

'Among the farmers of that era, I must mention a few names.

First, Alexander Joseph the Rich of Popelinière (1720-1760), a bon vivant and a Don Juan, famous-marked by its scandals and its squandering, which which, moreover, earned him the removal of his position.

I must then mention Claude Dupin, a former captain, and his wife Madame Dupin, a great friend by Jean-Jacques Rousseau.

Then, another bon vivant, from the Live d'Epinay (1730-1760), deposed in the same way as Popelinière and for the same reasons, a great friend of man-Lady of Pompadour.

– I'm moving on to a financier who, in his spare time Remorse, produced some beautiful pages: it is Helvétius, belonging to a family of doctors. He had the sincerity to write that: "The actions of "Man's desires are determined by pleasure and by "Selfishness," it was confessing his entire existence whole.

I must also mention the Grimod family of the Reynière, those of Cazes, that of Joly, including the names are still known today.

– The lease of 1740 was held by Bourret and for a figure of eighty-five million. Bourret is

J.

102 HISTORICAL SYNTHESIS.

rich enough to offer to Louis XV, in the forest of Sénard, a lunch that cost him 300,000 Hvres.

Around Jui, we find the de Beauimort, Inagis– The Laborde family, financiers of Spanish origin, the Hague family, and finally the Masade family.

– With the lease of 1763, given to /ean-Joseph Prerét, for ninety million, one Here appear the Bordas, the d'Agincourts, the d'Ar– Lincourt. The Boismont family. The La [lante] family, the Haudry family the SOUL, the Sainte-Amaranthe, the Sénæ and the Lronchin.

Among the bankers and suppliers of the time. I must also mention Aarignu, the lady's brother. of Pompadour. We know that Pompadour and Marienx Their father was the general supplier Poisson, whose name has been perpetuated, in finance, until our days,

– Besides the tax farmers, he was dealing with the con-general financial troleurs.

Among them, we must mention Jean Berlin, who, for the first laws, since the Middle Ages, officially negotiated– Heavenly and in the name of the treasury, several loans with the Jewish community of Metz and A sace, These, for their first Blow, lent to State ten million at 24% compound interest, by year, taking, as a guarantee, the income of

two provinces, these loans did not arouse any

IX, — LL INDIVIDUAL ACCUMULATION,, 103

anger, but Jean Bertin resorted to taxation and
The parliaments became angry,

The disorder of the finances and the ruin of the country
were the direct result of the actions of all these
Financials. To keep them in check, one needs a
a Jew more Jewish than they are: and it is to a clergyman,
Laboé Terray, supposedly an enemy of the Jesuits, that
[70

1374. Naturally the system he employs con-

we agree with the general control of finances!
insists on reducing annuities. on canceling the effects of
treasure in circulation, which ruined many
settlers and bankers, but what does not prevent-
cha not to bring it to one hundred and eighty million the
lease of general farms,

This was, as we can see, the direct application of
the ecclesiastical reaction, that is to say, the Jewish community
stripping the Jewish community.

I can summarize this abbot's theory in one word:
Someone was complaining to Jui that, with his
system, he would soon come to take the money
in the pockets.

– Or where on earth do you want me to take it? re-
laid the words of Abbot Terray.

He was, in fact, very rich personally.
surrounded by women, – among others Madame du
Barry, – and deeply implicated in a flurry of spe-

culations.

to flourish the financial school of Geneva. Already, in the royal almanac of 1764, one could see, under the rubric: bankers for drafts and place remittances in place, MM. Thélusson, Necker et Cie, rue Michel-le-Comte.

I will not attempt to recount either Necker or [alonne; I will only say that with them the games Stock market transactions take on an almost legal character.

A triumvirate that caused quite a stir and that reminds us of our current unions, which were composed of ('lavière, Genevan banker, of Canon Sahuquet d'Espagnac and Abbot Charles-Maurice de Tal-The yrua ncl- P,. rigord ,

We are approaching the final liquidation 1790-1792), We resort to assignats, the sv- The practice of confiscations is becoming widespread.

The National Convention sees three rise up bitter enemies of the tax farmers:; Pun was the chemist Fourcroy; the other, a former cornetie named de Montaut and finally .fnfoine Dupin, ex-farm worker.

The last lease had an unknown Jewish label. testable, 11 had been passed in the name of Darid, Sa-Lazar and Mager.

The great fortunes, discovered among the iron-

The first generals had terrified the Convention.

IX. - INDIVIDUAL LAND HOUSEHOLD ACCUMULATION. 105

David, Salazar and Mager were closely watched, res-titled 7%5 million; they thus confessed their abuses.

[They would have paid even more, either ostensively, as if by transaction, either in secret, to buy their impunity, if Robespierre hadn't took over the management of the social liquidation which was necessary,

Thirty-five tax farmers were arrested and I note, among their names, those of Messrs. Clément

Papillon de Hauteroche, Gibert Neuilly, François Borgeot; Laleuse de (rrille, Balthazar Danger-Ba-aneux, J.-B. Boulogne, Marie de la Haute, Noël De-tisine, Didelot, Duvancel, eLC., they were judged... on knows the rest.

In 179, a remarkable event occurred.

Hit a procedure to rehabilitate the farmers ge-orders executed, and it was Dupin himself who came to present to the tribune the counterpoint of his accusations.

Dupin was rehabilitated, they wanted to accuse him; a Amnesty saved him; he kept his fortune. What is it? What became of him? There are so many Dupins in France that I dare not look for him.

As for the motive that drove Dupin de la Con-intervention to destroy, within one year, all

106 | HISTORICAL SUMMARY.

We can conjecture what he had done, but no to prove it,

I simply note that Robespierre is not no longer there, and France is moving forward, by leaps and bounds. around the time when new Jewish coalitions will dominate the island governments. I note also that the rehabilitation of the farmers exé-eutés had, to a large extent, a plato- character nic; the government could not restore mi Îles neither the goods sold nor the confiscated sums of money about the Company.

Two traffickers had bought the hotel of general farms; one, a Prussian, a spy named Sigismund Ehrenreich, Count of Kedern: the other, the famous Saint-Simon, future head of the Saint-Simonian Jewish community.

Having reached this point in my summary, I will limit myself to indicate the invasion of foreign traffickers. sers pris, «les alors, des proportions énormément.

The first empire died from it, and royalty from it. VOGUE,

ment; the kingship is in the hands of the men of arms

IX. -- INDIVIDUAL LAND HOUSEHOLD ACCUMULATION. 107

went and they will choose, successively, as their leader apparent, any man who, according to the expression from the German I quoted at the beginning of this syn- their thesis will seem capable of making them win only one percent.

This apparent leader will also be called Louis XVI or Charles X, that Louis-Philippe or Napoleon [and he almost ended up being called Henri] 1873: or it will be a great honor for the latter of Bourbons, that they had not listened to the proposals Jewish issues.

[had understood that the coalitions that the ground- hicitaiant were the expression of a vast speculation- tion, and despairing of making them accept, in their purity, the true or false principles that He professed in good faith, he abstained.

(As for France, it neither won nor lost in her abstention; she is currently struggling with amidst the less avowable desires, and, this, for this reason alone, that the true strength being the arcent, and the silver being in the Jewish possession, he it is impossible to enforce any principle of economic interest.

The example of England.

|, Augletcrre, Jewish ionarchy. – Bismarck's error. – (Concentration of wealth in England, – List of fortunes, – Financial internationalism. – Amortization- They died by death, – English ministers in France. – The Jewishness and the newspapers. – Slavery of the press, – The Science and information. – The auxiliaries of the Jewish community,

– The savage Jufte,

One last word:

to arrive at a people among whom Judaism
uWiomphe, that the role of England, especially
since the time when its history had to be recorded
the actions of this violent judiciary who had
ho: Cromwell,

England is a Jewish monarchy by ex-
excellence. Consequently, she has everything moanayé,
time itself. Money serves as his patriotism.
sie and army.

110 HISTORICAL SYNTHESIS,

His queen is a ghost that the fords make move-
to see as they please.

His people are a corpse that would live and who
He who believes himself free, yet is a slave, dies; who
believes he earns money through work and who
nourished by its Ways,

England is far more our enemy than
Prussia; she plunders and poisons us with-
then one hundred and fifty years: moreover, upon closer inspection-
der things, she was behind her in [S70.

Prussia made a mistake. It consists of
to have been duped by England.

If the Iron Chancellor, whose
penetration, had an accurate understanding of the interests
of his own country, not {ant for the pre-
sense, which is childish, that for the future,
which should be a most serious concern
Like a true statesman, he would have taken COM
that the place should be to ask the Jews, who had de-
voré Alsace and Lorraine, a territory whose
possession ne Jui is worth no more than Ja
France's anger. He had to turn his gaze away.
flowers and to blame the executioner rather than the
victim.

No way! English Jewry was quite strong.

Fear blinded even the Prussian chancellor!

Why be surprised?

The hoarding of wealth is at its peak.
In England: peasants are dying from it and the
workers do not live off it

A recent statistic from an-
Ulster, explain that on the ISS, there are 35 million souls.
inhabitants of England are dominated by one hundred thousand
millionaires, who own everything.

In turn, the 100,000 millionaires have a
a general staff of 10,909 high-ranking lords, who,
in securities or land, hold the largest
part of the concentrated wealth.

Fortunes are divided into two categories
Landed wealth and movable wealth:
often they are held together in the same hand.

The British Isles have, as their surface area,
31 million hectares; 2,238 people have, at
They alone cover 16 million hectares!

We know that in England, the owners of
soils are, like the rites of the Bible, inexpressive-
prayers: nothing, moreover, resembles the jubile
Jewish, like the islands, practiced emphyteutic leases.

in this country.

112 HISTORICAL SYNTHESIS.

Here is a list of the main English leutes:

Assessment

We, the Superticians, possess 'real fortunes'
in millions of francs.
Due from Norfolk... [N.000 295
Marquis of Bute.. 11,000 19:
Due de Buccleugh. LS. 00) LT
Due to Northum-

DOTLAN EME SN 19, 00H 145
Sir .H.-\W\, Ramsden, 2,000 Bed

Count of Derby., 265,000 147
Duke of Bedford.... 35,000 [IR
Duke of Devonshire.. 53, 000 [1%
Duke from Portland... Ga, 000 110
County Fitz-William. 16,000 113
Duchess Sutherland. ASS. 000 [OS
Lord Tredegar,..., 16, 00) 1 (4
Count of Dudley, 10,000 104
Lord Calthorpe..., 3,000 10°
Lord de Ailston 1222 1.000 91
Marquis of Anglesey 10,010 90

Fofaura 1,197,000 dE)

Thus, {7 people hold more than a million
d'heares worth ? 1/4 billion.

Here now, according to the successions or-
green for the past 10 years, the movable fortunes which
have changed hands.

[It goes without saying that the accused figure is.
certainly, less than the truth, because the most

X, - J, EXAMPLE FROM ENGLAND. 115

The holy duty of the Jewish people is to escape from

the tax.

Assessment

Our movable assets
in millions of francs.

Baron L: 'N...de Rothschild. 63.0

MPPaAmDer ton HeVAT00 2nd UN 176)

PACKAGE This DNA ALMA EEMRNANT AA OR E2:0

LÉ Pr AA CEA 0 0 ER ES AE 4

Duke from Portland 31.0

MM Year. ME)

M: Th'Wivgley.. SAN)

Mr. Crawshay. 30

MI. HR. Mills 30

Mr. Laneworthyw. . Al)

Mr. James Baird. . 30)

1 GA 8 ta 0 Ka RE BÊ4 -Q 1 o) P RE LITE

Baron Wolverton (Gr. Glyn). 25

NM JOSedNiEOVe Lee AT

NMJONRIPeNNIU TS TEE ENS 27

...
THE
L

N. EF. Mackenzie.

I have to stop there, fortunes of 12 million
|/2 abound and we would reach fifty-
billions of wools.

And then, let's not forget, the fortunes
real movable assets escape control: if lad-
The English government may know a part
of movable possessions, she has no means
to list the fortunes made abroad.

Financial internationalism, a kind of free

10.

HISTORICAL SYNTHESIS.

exchange of the sticker paper, transformation na-
the turelle and absolutely Jewish nature of the bill of exchange,
has no other aim than to conceal, from
Looks, the enormity of the wealth amassed.

How many foreigners own property in France?
real estate and securities:

However, it is precisely this internationalism that...
destroys all national policies.

At the top, as at the bottom of the ladder, the intern-
Nationalism is a theory that is fatal to the people.
For France, in particular, the game is not
equal point: I say this quite plainly to those who declare
Having no homeland, they unwittingly become the
a game of all the Jewish factions

Indeed, and especially in England, lef-
The egregious inequity of wealth distribution
reduced to a state of vassalage, the popular masses:
of the Iors, no personal independence ei
no possible struggle

If a few rare daring ones manage to hold on
The blow, we pay them to silence the Islands. In An-
æleterre, that is what victory consists of in
the "struggle for life."

But the Jewish community knows perfectly well what it's doing when it pays
Thus: it dampens resistances, but this damping-
The weaving is calculated in such a way that it is well

certain that I would never fully recoup my investment.

X. – THE EXAMPLE OF ENGLAND. 115

Death is the collaborator in his calculations:
for a depreciation paid, it x to 10,000 depre-
Weavings executed by nature. This rolling
prolongs the duration of depreciation and, during
During this time, land grabs are expanding.

As a result, the English press is subservient.
to the dominant Jewish community, as well as all the ser-
public vices and all functions.

Well! That's where we'll end up in France.
if we let the financiers have their way.

They have made giant strides since 1743, ep-
that to which, driven mad by a thirst for freedom, the theorists
emancipate those who gave their name to the
Jewish quarter.

Napoleon Bonaparte was the only one to understand
the danger it posed to France, too,
Never before had England developed more hatred and
no more energy to overthrow a sovereign.

Except for Napoleon and Chambord, all the princes
Exiles were pampered and fed by England,
until the time of their advent.

Since [S195, French policy has been absolute-
English ment, and its finance ministers are
English. I could name names and tell stories.
what it is like, precisely, when they are not

English, or those who hesitate to be so, that our ministers

diplomatic relations are being stolen, and tensions are rising immediately. directly with this country.

At the very moment I am writing these lines, that the observers of good faith would be kind enough to study the situation on the other side of the English Channel. they ver- will only see the semblance of severity of which, currently- The Jewish community is the subject of discussion in France, coincides, wonderfully, with the sudden aggravation of the minor diplomatic incident between the two Country.

[It has been almost impossible to find a journal where I could have written the previous pages.

The French press is not free, no, certainly, due to the Government, but also due to the made Jews alone.

From time to time. Nevertheless, the newspapers take a position on certain financial issues cieres, under the pretext of the general interest,

Now, I would surprise my readers if I told them I explained that, in most cases, the interest ægenal is for form and that, in substance. it There is an interest in July.

I will give an example

I drew from a magazine, affiliated with the Journal Debates, organ of English interests in France. the figures I gave above on the for-

English tunes.

X. – THE EXAMPLE OF ENGLAND. 117

Now, do we want to know what the opportunity is to this publication, by Anglophiles who know, as well as me, what a dreadful conclusion Can this be used against England itself?

Here it is

English: the figures in question demonstrate elai-
rement than the words "Land Credit", so well known
In France, they are merely an illusion, being applied
quarries to England; this serves a small-scale interest,
(juant to enlighten the French people, by signing them-
and the resulting land grabs, for sure
The newspaper I'm referring to didn't consider that.

I would say a lot if I wanted to study the atti-
various studies, taken from the press, on the questions
conversions, borrowings, pathways of
iron, gas lighting, which fascinated the public
public union.

For railways, for example, such as
As for gas, some have found a way to
to appear to fight the monopoly and its abuses, by
having it subsidized by him.

This sad observation is, unfortunately, explainable:

The writer and the politician are, generally speaking...
The poor: to start a newspaper, you need
Money, who provides it? The Jew: but he lays his
conditions, Naturally, it is a matter of doing the si-

118 HISTORICAL SYNTHESIS.

incensed by all the abuses that interest him; and
This silence is all the more necessary for men
money, which it is impossible for them to earn—I don't
Don't say inherit – ten million in six years or one
billion in sixty, without them having done any hard work
addicted to delicacy and morality.

Deep down, very disdainful of science. The Juls
understood that newspapers, telegraphs, and railways
of iron, linking men and nations, were,
For them, it's a supplement to religious pulpits.
and that information was, from now on, the real means
to dominate.

Also, like religious sects of old
had monopolized and poisoned the "/enre, they ac-
Capent and poisoned islands, sources of lrfor-
nation.

After the information, they need action.

which they equalize their hoardings,

The bailiff, the notary, the solicitor, the stockbroker.
who borrow to pay their bills, find
always Jews, eternal lenders, and natural-
They are, in fact, under their control.

Finally, the magistrate, generally ill-equipped,
sovereignty is encountered in a thousand circumstances
Jewish people on her path, either in her family, or in

the little he possesses.

X. – THE EXAMPLE OF ENGLAND. 119

[It is not even the industrialist, that one believes-
rait BHbre that one, who, by the way, is not
slave of the Jews. Count, then, the Jews who
Are they on the board of the Bank of France?

Thus, the entire civil organization is subject to
the Jewish community, which has concentrated all its power
by having modern religions published by Iles
The voice of Christ, this appalling formula:

"TO EACH WHO HAS, 1L WILL BE GIVEN, AND TO HIM
(He who has nothing, even that will be taken from him: 2

This is not a formula for peace, it is a
declaration of war,

Honest work does not guarantee life and does not
It does not protect against ruin.

It's about taking without being taken. It's a struggle.
Wild. One is the food of the other. {It is
Weaker: too bad for him!

That said, let's see what the current situation is.
the predatory men (who oppress this country, el
Let us mention, in passing, those whose past allows
to believe that they would join in the necessary reforms
ways to avert the catastrophes towards which

We are rushing both France and Europe.

SR ""ñî

MONOGRAPHS

Its

æ4.. Es

ä LE

THE

2.

ir:

– me UF 3

Rs LC ee ee 2 ie equr

r

Lamy if a

7 #4 Li 1 =. SE Than 7 PTS re. CES = ; = =. ts 8 jee Te DT
ARE RS EL rer MR EEE QE na

To Mr. Charles Ducher:

My dear colleague.

I don't want to forget that it's only in
your newspaper which it was not permitted to say almost
all my thoughts on the men of finance and on
the conspiracies of the Jews.

It is therefore quite natural that at the head of these mono-
noographies your former colleague returns

the justice that is owed to you.

PLUTARCH' (L.

dl) The newspaper Don Fabrice Au Ft fevrier ISS4 con-
Leniut's next opinion:

We will begin publishing tomorrow: The Kings of the
public license.

The author, seeing that he had to study the priests of
Plulus, resolved to sit PLUTARCH:

SR ee dress

u fn

4:&

Rat

rt

ë pra:

“

Shot.

Su An pu Nr to
ROOT ES 00

PE

4

Al

,

CI

THE

Mn

fr

'hi

HAS]

+p

e

+

10

L

LI se

k

has
4
41
L'
F.
Of
L.

5
% "
"4
...
has
4
(
HAS
The 3
- 4
THE
24
-
=
-
"
1 lg
Fa
;
has
has
2 1
LAS
F
>
E
f
i
I.

: 1
+
THE
d%
THE
has
ua,
se
HT
: THE
EL.
THERE!
sr

'E
QE
*
L
PRE)
- TR
"has
e
cr
"16
ga
0
L r
"5th
L
sl
pad
,
has
nee.
as
is
+1
=
Co:
D
RL
Bu
THE. L
is
CO
has
JA

this HS 3
EU EE this

ins

" to "juice pans let folles +
Saga be ES or
CM 4 FarnNTE; RE Vs: Er CEE

PRE re es
ga Rp Te on ©
DE PES

CANNOT
ON

SUPERPERSONALITIES

The monographs that follow were written day by day, and under the influence of events—daily comments.

No classification has been established, although all were designed according to the same plan; The author was, above all, guided by the importance of people and by the ease of gathering information about them, the most sincere information such as the ju—the fairest elements,

However, when it came time to group them in this In the first volume, he experienced some hesitation. by comparing [the way they were written] with the spirit that inspired the historical synthesis, their serving as an introduction,

But he soon understood that he had to let go of these monographs, their character, which is somewhat of the controversy, because it was a way of to make more vivid and animated, consequently, more striking, the application of the principles developed

in the synthetic part.

dns RATER

12 A WORD ABOUT THE PERSONALITIES,

Moreover, it is impossible today, to to recount, separately, the theories and the men who profess or apply them.

The maneuvers belonging to what is called Politics is so complicated that... more often than not, the most respectable principles are defended precisely by the people more outlandish and, on the contrary, the most dangerous acts are tolerated by the most... estimable.

In both cases, there is an error; the only
The way to precisely clear Ja is to go
every right to man, to study his character,
to judge his actions, in order to unmask the error and
to determine whether it is intentional or involuntary,

In our time, history is no longer possible.
if we disregard personalities; in times
past experiences, it's from having practiced this abstract-
tion, that we have ended up truncating most of the
historical events and to give, as a result
tat, a meaning contrary to the truth.

But it's time to break with the routine.

Pare de # er ; JL ES Eu À Ze bib EE an en 5
In nl: LE M am EE ed D ON Ne Do Ø ie ee PR RE PR
to, ETES | SEAS and nel LS fé VAE RE ne L The
7? AE AO aa PRE AT Re dla la ri EP Û son De RE

era
"D

ñ mé

| ri: cu
| 1
"08

Ireland

Eu
9
Ø
A

THE
=

h rh SRE RT TE

L

%
. +

CC
1
| To
And

al

Lx

a 21
a Nr

D #

RUN
@ 4
Of
has

=:

... #04 LU

EE" +

'_

1

ER,

LL EN

PEL

Er

L of

Liu

Mori

has

has

ii

I

[HAS

"eh

nl

"

Cha

3

EE

Fr,

æ

of.
has]
Fo

Read

Ti

TR
At
Ex
That
[D]
“

THE

KINGS OF THE REPUBLIC

HISTORY OF THE JEWELS

He
MONOGRAPHS

ROTHSCHILD. —:LEON SAV: — DUCLERC.: — MOREAU:
MALLET. — CAMONDO. — HIRSCH. — BAMBERGER.
STERN. — CAHEN DANVERS. — RISCHOFFSHEIM.

LÉVY-CRÉMIEU. — ERLANGER. — JOUBERT AND SAUTTER.

— PEREIRE. — DONON. — DURRIEU. — LERAUDY.
SOUBEYRAN. — WILSON.

ue =Æ

TS Et +. FLE x ; ,
TA PE RTE EL; Ed HE _ . a rte caen
TAC RACE ES RTE Lee = ! . 5, if T.. as & Ti 1 = re a
be CE ee IPS DE sc LR Fat % Ar J rs
. _ A, 1 LL
This

Sea": of. SITE 7 his is cr
TN ce RU Se PE RE are EE 3
_ ms sr 1e Me om re EE EU mn and PL D MT; E 3m -i =. sit Emi En =, ee - Si ES
: rene Fe pe 1 PC or Can: - = ERA ä " A Es ' to
me oops us rs La e: d Tien = ml ; Û PR Mn ne "- D ei - ar ea ci D LEE Er - = PRE: F: Le Cl
:: L = 8 dè: ; " k Re | =: PRE 8 to
= J - 5 A

|
.#
. has
This
Dry
1 CR
mu
gold
L _
a Par
FU:
Me
Fr
-
[7
The +
FEX
2
a Er?
in
Hi
THE
Li
a €
i
"
ER
has.
13
.
has
rh
has
neither
YOU
That
vb
2:
1 &
You
born
er:

there
Read
Er
HAS
1.
"|
has
L
r st
ed
LT
4!
+1
L
Fe
. pe
PE. to
Enr,
dd
Late
dd
av)
has
Fe
:
fe
+1

Rothschild.

We're so used to seeing the sparkle
ten letters of this Germanic name, which we give them
gives, to each, a decimal value representing
Indeed, the unit followed by nine Zeros (which
(it's just a billion), and imagine the
Mr. Billionaire, like a
a kind of fantastic, imposing, enormous being, even
Hajestueux |!

What a mistake, though!

The provincial, prowling between four and five o'clock-
res, on the asphalt of our boulevards, is exposed to
to meet and even rub shoulders with this extraordinary being
naire—for him, drooling like a mere mor-
such and lorenant, with some insolence, the people
who pass by him.

Yet no one has anything that attracts the re-

jien, which aims for gentleness, from the outside

12N MONOGRAPHS,

and in ways, € poor ingot has the pain of
to have never succeeded: this last word remaining.
Moreover, clinging to his entire person.

All he could do was look an-
Elais: and, in the way he wears his white beard--
It's strange, it seems he's taken it upon himself to put
on his neck an upside-down image of Moses' head: also
he tucked his sideburns neatly under his jowls,
just as the prophet launched, from the summit of his
front, the two biblical rays.

Stiff, by intention. Composed, by habit, he
is known to be proud, especially for his coachman, when-
that he throws his "sulvez-mn0a" at her, as if his
the mouth was an insufficient universe to contain the
a single word from his vast personality.

Ordinarily he listens to himself speak: he expresses himself slowly
tement and cause little... out of caution.

Just think! He still has Ia ba- in his throat
atavistic lance, i.e., trebuchet with the ragged louis, and
His word is golden: he knows it and spares him.

This savings is, moreover, the only one he pro-
care for his fellow citizens: 1] takes all the others
with trapezoidal agility.

This billionaire, however, has two sorrows: he
his name is Alphonse and he lives in a lodge on Laflite Street, which
has nothing in common, alas! with the suburb
Saint-(ermain).

ñ
"has
=
3
=
has
12th
NT
has

PL
THE.

Jo

ÉCrOTCE ani ST ER nu Si ie u ET ; You per ui dream PT RTE
FE PA ME ee es EC
oem Ph Sea 8 Eu mi AL pr A PT LS red É f: PR ee to

ROTHSCHILD. 129

Oh! the Faubourg Saint-Germain! that eternal dream-
the best of all the Rothschilds!

Outrageous disappointment! To have so much power
by the millions and to say to oneself: something is going to happen
that I cannot have,

To be a baron in a Republic and not be able to
to be counted only in a balance sheet and thanks to the sup-
pressure of a letter prostituting the word!

[There was a time when in this family we had]
The Duchess aspired to a stool at court
d'Angoulême responded with a "fie!" so
accentuated, that the Rothschilds ceased to be le-
optimists and turned to the Orléans family.

The initial efforts were in vain. The duke never
d'Orléans refused to receive the Rothschilds at
Chantilliv.

[The same was not true of the Duke of Nemours.
With the Duke of Orléans dead, the ice was broken.

How distant those times seem! Today Al-
phonse can rub shoulders with everyone with impunity
princes, thinking they would thus acquire something
their dignity, and, surprisingly, ll n'ar-
river than to erode this dignity with less pro-
Hit as if it were a simple tournament pound.

And besides, the Rothschilds are easily deluded.
and often learn very harsh lessons from the
part of the princes, who are somewhat rigid,

150 MONOGRAPHS,

even when they are not of good quality. Thus,
Few people know the cause of their
long period of sulking against the Empire.

The event took place in Ferrières, where AT-'s father
phonse often received Prince Louis Napoleon
Léon, then President of the Republic.

[There had been a break between Louis and the general]
Changarnier, but the old baron, who knew very well
although politics was one of his best
elements of fortune, had dreamed of bringing together the
two statesmen.

T

Louis thus met Changarnier by chance.
to the erricres.

The old baron was walking them in the park, fort
embarrassed to start [a conversation, when-
They did so in the following ingenious way:

– Well then! he exclaimed, let's be a little foolish*,
otr'est-ce vue cest oue cette æuerelle & Allemand !....
Let's tear ourselves away, by Jove! Let's tear ourselves away!

However little prince Louis was, this fine and delicate-
his opening remarks offended him: 11 he raised his
shoulders and turned his back on the baron.

He was stung to the quick: he first made a
strong opposition to the new regime, very cer-
tainement, if he had not been the Austrian consul,
Napoleon had sent him to Mazas to reflect on the in-

conveniences of conducting financial diplomacy,

DA
: has
'1
qua

“
SAID
'2
24

i

ROTHSCHILD. sl

The father's traditions became those of the son, and if I am well informed, a similar mishap occurred. happened to Alphonse from a prince of popular association and which was called Gambetta,

At the beginning of the grand ministry, Alphonse, estimating that Gambetta was a power with the- which one should count, he hastened to run over in the presence of the tribune,

He fled and made an antechamber available; then finally, When his turn came, he received it: and Torque the financier Gambetta had explained the purpose of his visit, with this Orosse's voice and that accent we knew, se con- tried to answer him:

Sir Baron, you will come here when I I'll call you!

Alphonse left; but, a few months later, the Grand Ministry did the same, for the Grand Ministry nistere was not disposed to act, as, thirty Louis-Napoleon would have acted years earlier.

Alphonse therefore maintains his father's policy. and, even now, it is the linchpin of all the Orleanist developments: one only wonders why he never sought the office of de- whore.

1:52 MONOGRAPHS.

[It is true that in Ferrieres the Rothschilds are considered clerical; in Paris, on rue Vivienne, one declares that Alphonse is the most intelligent of the family.

This spirit was so original, in fact, that one
He had been given a proper name: he was called
Henri Hein.

Well, there you have it! Flenri Heine is no more. It's true.
that Alphonse often scratched his forehead while he-
weant to {bert Woljÿ, and has long meditated on
this algebraic equation:

Bert Wolf is-ll to Henri Fleine What Mphonse

Is it James's? Or, if you prefer:
LATE to PRAONES ME

Unfortunately, the equation above com-
Two unknown people were inside, and Alphonse's eyes gaped open.
in front of his question mark.

[It is necessary, moreover, to give this due credit to public opinion]
The public aspect is that, until now, it has not
managed to baptize Alphonse's spirit: it is
true anonymity, and it's even the only one
a lesson that the financier personally practices
the Companies Act of 1867.

For a long time, the Rothschilds resided in France
as foreigners.

#1
has
M
h +
[PT
14

a RP ONE ee NO TUE ere ia
SAR CP v3 A RER TER CORRE

Lt ienee

LOTHSCHILD. 1.55

Alphonse is the first Frenchman of this breed.

the role of a citizen.

This singular honor bestowed upon the Republic
had multiple causes.

The riot was rumbling, it was even burning some
castles; the old baron, understanding well that his
A leak would be the signal of an inevitable contusion
stroked the popular ogre: 11 subscribed for
20,000 francs for the wounded and the workers
without work {at the same time, he was getting naturalized
his son Alphonse, |

And this same baron who, one day when Henry
"She wasn't there," the painter exclaimed.
calling him: "Hey, Mr. Decorated Worker"
he made himself small and trembling before the great
moustaches, the wand saber and red scarf of
Caussidière, then prefect of police.

We may not know that Caussidiere, well
The devil, deep down, later became a wine merchant.
"Alphonse's father's lineage, here is the story:

One day, Marc Caussidière showed up on the street
Lailitte, and the banker is panicking:

– Let's go! no weakness, citoven Rothschild

|C, answer for yourself.

L) Comine today for the victims of Ischia,

.

154 MONOGRAPHS.

The old baron dreamed all night, mediocre-
lying confidently in the promises of a police officer
revolutionary.

However, as he soon realized that his
hotel on rue Laffitte, as well as its properties
those from Suresnes and Ferrieres were guarded and put
Safe from attack, he understood that, truly, he
had found a protector.

The first, he was grateful and a few months later later, when Caussidière, in turn, was outlawed, arrived in London penniless, he received from

Paris, the following letter:

\ounsicur.

Allow me to make available to you a sum of 30,000 francs. This small amount of capital will help you to undertake some industry on the hard ground from exile. You will return it to me in ten years, in Twenty years old, whenever you want. It's a weakness a token of appreciation for the great servants vices that you have brought back to the country.

I am completely yours.

ROTHSCHILD.

Caussidière created a wine warehouse, which prospered

and returned the money received very quickly.

The baron was congratulated on this act of gratitude.

ROTHSCHILD. | 199

but fled, as if he were ashamed of what he had done so, replied:

– [;e tiable is never weak! Who knows!
We will perhaps delay it.

Findique this precedent to the police prefects who would aspire to become wine merchants.

But what about the baron's reply? If we remembers that the same person called a brave man an idiot coachman Jui bringing back a porefeuille, stuffed with banknotes, which he had forgotten in a carriage a rainy day and good fortune, in him However, by throwing in a 500-franc note, one has the right to believe that by receiving from Caussidière the

mediocre opinion of the exiled republican.

Such is the man, such is the race that exercises
in republican France a true power-
Royally!

Skeptical about loyalty, the Roths-
children poison all the authorities, inter-
come into play in all transactions, not at all
in the general interest, but in an ex- interest
strictly personal.

Doubly Jewish, moreover, if you will.
remember that, in the Jewish race, a financier
Israelite to himself: indicated two different castes
annuities

150 MONO:RAPHIES.

German Jews and Portuguese Jews.

The first group, disdainful of industry and not
approaching him only to exhaust him, without a homeland, without
generosity; the latter, undoubtedly eager for gain,
but adopting a nation and letting it be beneficent,
to some extent, conceptions of their
Industrial winemaking.

The Rothschilds are German and, when there is
Forty years old, Fun of them had otter-
dance of exclaiming:

"The war will not be fought because the house

Tothschild doesn't want it: »

He was certainly not inspired by inte-
I'm from France and I will prove it.

We have just seen that from a human point of view. Island
Rothschild's gold bar does not inspire much sympathy:
It's quite pious when one studies the Jewish instrument.
lonetionnant,

lei, Findividu disappears leaving in his place a
A wonderfully arranged, gloriously arranged pump
to vacuum up the eggs.

a system which is a tradition: it consists of developing
nir depositaire, under one pretext or another,

7 0 É w à # ET ee Re en AS —
_ Re f L æ Re " island Pat à i

CNE: s. to i"— L

SR PT 2 2 ee

D NN

J
f
;
;

en one 20e dem RE pepe Pat P0 QU BAM,
His

PES

THE

ROTHSCHILD. 137

using other people's money, making them work for it, in such a way
so that the risk is for others and the profit for
the house,

The process isn't exactly new, but there is a
a way to implement it, and that's the old father
Aanselme-Maver Rothschild, good July from Frankfurt,
who accomplished it with marvelous dexterity.

The strangest thing is that, while committing a
a true abuse of deposit, as I will demonize him.
to ter, Maver-Anselme Rothschild found the way
to pass for a very honest man.

Here's the fact:

It was the end of 1793; the Convention was throwing

The little German princes fled in terror.
most often without taking the time to do their
trunk and to save their treasure.

One of them, a little prince, the more astute land-
grave of Hesse-Cassel, did not wait for the troops
French women, and, packing her diamonds, with two
where three million thalers, he took the road to
Frankfurt,

He was a small Jewish moneylender, a great numismatist.
and regular supplier of medals of the land-
grave in question.

– Mayer, he said, handing him the cassette,
I believe you are honest and conscientious. Here is all that
I have.

CT = É ñ dors F.

158 MONOGRAPHS.

that I possess, accept the deposit, you return it to me
in better times.

The Jew prostrated himself before the trust he
was the object; nevertheless, he said to the prince:

– Do you forget that the Republican army will be
Perhaps within our walls before eight days?

– You think so? Mayer!

– At the rate these madmen are going, each
expects to see them descend upon us: and, added the
Jewish man looking at his interlocutor with some
malice, you understand, my lord, it will be the
Looting!

– Well, Mayer, God forbid! I won't tell you
request for receipt point

Before the end of the week, Frankfurt had...
due to the French troops: the house of
Mayer: hence complete ruin,

blit. So, without exciting, in any way, leton-
In the meantime, Mayer reopened his shop and resumed his painting
tit commerce.

[He began by crying out in misery and begging]
Many people wrote it. Little by little, however, his
prosperity became apparent, so much so that it was...
was already considered, in 1902?, the richest banker
quier of Germany.

We can guess what happened: the cassette of

TT DEP TEE

SE A TÉL AE à NAS ES RS
ee A

ROTHSCHILD, 199

landgrave had been buried deep within the
cellars.

No receipt, therefore no entry to the books:
so that all the apparent money had to be par-
crushed milk.

Once the danger had passed, what should the
The conduct of the Jew?

Those who follow the straight line will say, all of
next, that he should advise the prince of the good savior-
ment of its deposit.

Mayer found it much simpler to use it-
to see for his own business. [It is not a question of knowing
if success has proven him right 'in every hypo-
thesis, he had committed a breach of deposit, he
On the contrary, the question is whether, having saved a
fortune, far greater than ever had
It was his own, he was not to report it to the prince
who, most certainly, would not have refused to do so
sponsor.

Mayer did nothing of the sort, having become powerful
He was so rich, he didn't even try to warn the
poor devil of a prince, and that was the only need
who brought the latter to the Jew.

So, towards the end of 1802, the landgrave, having become, by the will of Napoleon, Elector of Hesse-Cassel, worse Germanic, obtained permission to return in his states,

- = ==

* 2 The

4 Ye oi rt

140 MONOGRAPHS,

The newspapers of the time had reported in details the looting of Mayer Roth's house-schild, whose ruin had been notorious: nothing-less, passing through Franclort, the prince stopped at his home:

"Hello, Mayer," he said to him, "finally we have Ja Peace, my old friend. Plague! It costs us dearly; you see an unfortunate prince as poor as Job.

- You? Poor man, my lord!

- Well! No doubt, since those damned sans-Your underpants stole my coins along with yours. I'll... I will ask, however, if it doesn't bother you too much, to to give me a small advance on the compensation which m is waiting in Cassel.

The story I am transcribing does not manifest itself in the Prince, no hesitation.

Having no receipt, he does not request a refund. institution, but a "small advance"; moreover, he "A good guarantee: his compensation. Now, he knows very well that a Jew, even if ruined, can always find money to lend on a good pledge.

As for Mayer, he was pensive, he was meditating, by a bold move, to transform his prince into a diplomatic broker, able to get him the choir of all the princes of Germany. fl

dreamed, as they say in financial jargon, of

ROTHSCHILD. 141

to make an impressive advertisement by "amazing" its song.

We will see that he succeeds completely.

[E said to the prince:]

— There is no need to resort to borrowing, mon-Lord. I have here, perfectly intact, the deposit that Your Highness confided in me.

— Hey! So you weren't robbed?

-- Forgive me, the French have done everything to me taken, and I was careful not to anger them by my resistance; they would have conducted more rigorous searches in my cellars where I had hidden your diamonds and your gold.

— Is that possible!

— For nine years, sir, to de-
I am distressed by the loss of my own money.
I took the liberty of bringing yours to the forefront, all of them.
My banking transactions have been successful, and I then, without hesitation, return the sum to you in-
hicre aree les intérêts & 9 percent.

The prince wept with joy, and cried out:

— Mi Mayer! You are the most honest Jew that I know! Keep my money, keep it
You can assert your claim, lose it even, if you so choose.
I don't want a receipt for it for the next twenty years, and I undertake to only take interest at 7 percent.

Reading the account of this assault on one's parents is like a dream.

Fe x

142 MONOGRAPHS,

An "honest" Jew, because he is not a thief.
is still a marvel!

However, it is not five percent and the capital that
owed the Jew, but all that he had was going to
[æné. 11] is careful not to offer it, he is thirsty for <e
tariler.

As for the prince, he is somewhat Jewish, and also fled: he
to immediately become the banker's partner, as
Maver had foreseen it, he immediately made his
broker; 1 liter peddles this in all the living rooms
The astonishing thing is that a Jew, able to keep the ar-
gent, a oflert de le rendre!

In short, he did so well that in 1814, at the conferences
from Vienna, it was by telling the assembled sovereigns-
nis the story of the cassette, which he procured for the house-
his Rothschild clientele of the Sainte-Allance,
that is to say, a monopoly on all loans
luturs.

It was an immense fortune.

Old Maver left five sons, who created
a financial pentarchy, and divided five
capitals of Europe.

One of the sons, Anselm, sat in Frankfurt:
Solomon, in Vienna; Nathan, in Manchester, then in
London; Charles, in Naples, and James, in Paris.

P,

The latter is Alphonse's father.

ROTHSCHILD, 115

The two houses in London and Paris remember each other.
Nathan and his biographers mutually agreed
portray them as completely unscrupulous,
He was a man of big moves. He was the one who...
finding in Brussels on the day of the Battle of Wa-
Terloo immediately jumps onto a horse, runs
at full gallop towards the sea, crossed the strait on
a boat, and, arriving twenty-four hours later
as soon as the new official one, buys on the market

puts it into practice, without trouble or remorse, /reute-
ciny nations in a single sweep!

Meanwhile, his brothers were also winning,
one hundred million!

And that is why, Frenchmen, the annuity that was at
"3 francs the day before Waterloo, was 66 francs"

a few days later, and then in ST francs.

I showed old Maver, the Roths- family's ancestor
child, casually disposing of a sugary stash; I have
Nathan, one of the sons, was shown prostrating himself with a de-
sastre to play the stock market; here is now
James established himself as a moneylender in Paris.

I have, in another work, extensively recounted,
With figures in hand, the investiture of this financier

EC dLES

Eds

144 MONOGRAPHS.

in all French affairs: I must therefore
I will limit myself here to summarizing his role, in broad strokes.
adding some typical details.

Everyone knows that in 1815, the English demanded.
with their usual rapacity, which we compensate
down to the last cent, all their compatriots
whose properties in France had been cont-
quaestred by the revolutionary laws.

The settlement of these compensations was carried out first
in Paris and ended in London. The government-
The French ment had allocated, for these payments,
6.5 million in perpetual annuities 500:

The recipient of the compensation was to receive it.
not in cash, but in annuities, and, during
for the entire duration of the liquidation, these
annuities were to remain deposited, their arrears

although a compensation claimant who might, for example,
He waited three years for the settlement of his compensation.
was to receive, not only his capital, at the rate
fixed by the conventions, but also the interests

accumulated and compounded assets represented by annuities
additional purchases, semi-annually, since
[816 until the day of payment.
James, representing his countryman in London, and
acting also on his own behalf, he took advantage of

the long wait imposed on claimants for

PE TE Ut 2e al et en
D

: s FL % Er El an À Se je host x lg dun DS
é sbals ix PE FM t der à ji ; a PR EP PE NE CE EP Pr LT 2 ce 1
'in da LémEE ANSE 2 te PR here us ne à pl Pr ET | Loc Meter re sis LA 28 AE SE
F nos SE à PRET DA me 0, Mo er be +. ee, fe MO CRE TRE n Es LEE PV LS PS re nr AULE AU RSS
Fa EURE He me d er el read 1 APCE EE Ê STE Hs x CRT Te them pm ni Ke ALT ESC EPS EN ne se

STOP
La Er Ci

a dr pi 5 LE L'HiSs Dre! as: RTE
SAR NES RE EE +
This LUE Du gli, (-Æ 5 " s:

1 Ê Ch : 1 E ee" L

p |
What

KOTHSCHILD. 145

buy their liquidation certificates at rock-bottom prices
donation.

When we multiply the numbers under the eyes, we can
easily realize that the Jew was able to realize-
to generate profits of 60 and 80 00.

English rats against Englishmen; the worst part is that, by this method, James and Nathan facilitated the most serious violations committed to the detriment of the French treasury.

Special agreements with England, in stipulating six and a half million in rents, had expressly stated that, if this figure was insufficient By reading, France would close the deficit; but that, if there was a surplus, he would refund France with compound interest and accu-
mules.

The two Rothschilds, financial intermediaries In this operation, they conspired like thieves.
Loire,

In 1821, the English claimed that he had a deficit, and they demanded new funds. However, There was no deficit; the Rothschilds had, in deposit, one million unused annuities; and This is so true that, at the official closing of this liquidation, in July 1826, an account, ap-
proven by the House of Commons, and published

Read

æm-

Es eg ES Es À
= 2 ar pe er "fe 2) Qu ne ra r
L- sen er En = En Le

P

= "15 T0
ie mg 2

PE drag & ne te M EU tn lalable

146 MONOGRAPHS.

in IS31 alone, it still amounted to 700,000 francs

The Rothschilds knew very well that he was in-

prohibited, by treaties, the negotiation of depositary annuities
scen in their hands, for the benefit of the compensation-
res; 11s also knew, very well, that this is not
not with that money that was meant to be used for building or decorating
Buckingham Palace, paying for the coronation
and the mistresses of George IV, to provide assistance
to the distressed workers of Lancashire, and, during-
that they have made themselves Intermediate Islands of new
complaints, they knew perfectly well that it was
an attempted extortion; that the accounts were
false and that France, far from being indebted, was
creditor,

They said nothing: they accomplished enormous be-
nelices on the funds seized from the French people.
and, consequently, deserve no trust when-
that it is a matter of having them manage international interests
nationals.

Moreover, during this time, with this same ar-
went, they had lent Prussia 1295 million
(1825), and, thanks to the Holy Alliance, they had
negotiated for eight billion in various loans,
within a space of thirty years (1846.

I will not recount the history of all drainage systems.
which James engaged in to the detriment of their

Æ

At
THE
5.
THE
READ
Ts
. -
f.
T1
ra
n / A
Not
r
ul
ed
LA 21

CLLe
ap |
ee |
there
i
&
4!
M2 LI
11
N / A

MK,

ai is at PET: : Ta Pat pe
PE) MOTHER PE to Dr. Cd
7 rer er, VE RU'AEEXE Fe

Fomigé + is SE

L Ne
k
m4
1
1
"has
ln:
ani

You
D
vor

El rs Ci Dur et EE as
Pur FFE re CR EU

ROTHSCHILD. 147

French. I will only say that his role as a Jew
international had ended up causing such a great scandal
press of the time, that at a certain point, to be
His friend was reason enough to fail.
at the elections. That is, precisely, what happened to
Jacques Lefebvre, Regent of the Bank of France

Times have changed a lot since then, and Alphonse became one of the regents of the Bank of France!

In 1845 James astonished Paris by deigning to contribute to the construction of a railway, the railway Northern iron.

Under the guise of a French company, it was Ja, again, a purely inter- conception national, because it was, above all, a link with England and Belgium.

One would never suspect, at present, that at At that time, in July 1843, the Journal des Débats dared to write about the concession of the road to First of the North to the Rothschild house.

[It is obvious, to all sensible senses, that "Mr. de Rothschild requests the privilege of..." "To ruin."

While Le Journal des Débats was writing these lines, Rothschild and his cronies speculated on the share promises and collected, by means of

148 MONOGRAPHS.

of the game, on the shareholders' side, all the sums they would have to pay for the supply the rails and equipment.

F CT PPT ; ZLAE ere ue ni
in it ms of in
ri pa 2
INR Een PORTES a Ag ne DA

pe Fe RE ER ETS EE

At that time, we saw all the re-emergence of scandals of the rue Quincampoix; only Law His name was Rothschild.

D ee ee De
dE ed EC OR

The majority of the press was bought, like,
Also, Parliament.

A news item was paid five shares; one
Twenty shares in the margin; Ze Constitutionnel had
one hundred and sixty shares; we are not counting those which
were given to the Journal des Débats.

[not even Mr. Sax, instrument manufacturer—
copper components and which, in this capacity, said a

columnist, could make a lot of noise, who
one day he found two shares under his control
that he was having lunch at James's house.

Needless to say, all the small players fu—
they were ruined and the Jews divided themselves among themselves near É
five hundred million.

Hence it follows that the Northern Railway,
which was supposed to ruin the Rothschilds, did not, in fact, help them.
milking, not a penny spent; that, concessionaires
From this railway line they have, as was their custom,
took everyone's money without risking their own.
which in no way prevents them, today, from

sf mie M ain A
nt:

Such;
ren
=

EEE STUD FARM

+ in
di
Pner
SEINE

PE CE

SL
n

PER
POP ST En
pe ir ar en
= = ex, to Te to

at PA RTS LOL ES EL

rinE

THE
Ts
jar
"| E
Ra
has.

ar, THE]
j

We
LPS
Hi
pure '4
HAS

Li
lr:
+15
F
Zr
Pal
Fe |

dE =

RL The dci ms
SAT TEA ne fe ie OP
4 a nr EE LT

on

PR RON L'ORTRE M en | D en ee

;

=. LL

DES | FL

E i

tooth

Sr

Die

FRE

THERE

HAS:

A 1

let

ui

AT

rs a

LL BTE

FT Ne

*

Der Le)

nt

he PP – This is not

YOU

DEC PT

TR

ME

ROTHSCHILD. 149

to demand considerable sums of money from France
to transfer that same railway back to him.

I am aware that one can argue, as
One merit, the Rothschilds' perseverance in being
shareholders of the Northern Railway. And so.
we will want to invoke the various crises across-
served by railway lines.

Yes, the Jews of rue Laffitte did, in fact, mo-
changed their habits, with regard to the path
of northern iron. Ordinarily, these gentlemen do not
never keep paper; their system is the
perpetual change. If, today, they are still
shareholders, first of all, are playing on the
velvet, and then that they want to have the di-
supreme command of international transport
who go to London or Brussels; one would have to be
a Bastiat to dissect the actions of these
Jews, and to show what we don't see, next to
from what we can see.

What happened regarding the railway of the
North and many other lines, it is nearly
forty years old, looks remarkably like anything
what is happening nowadays.

Where Rothschild gold lies, independence
principles prostrate themselves before theories that are not-
wise,

Michel Chevalier had, in a newspaper, maintained

13.

150 MONOGRAPHS.

with a rare eloquence, which only the State should be
entrusted with the execution of all major public works
public.

A few years later, he enters the /frolicking and he
This is the northern TER line. It's over, he forgets.
his entire past and, with astonishing fervor, Island
This is what is determined to vigorously demonstrate
the absolute impotence of the State in matters of EPAUAUT
publish.

Furthermore, it would seem that, from the path
of the North iron, Michel Chevalier became an-
Elais; you shouldn't have to wait very long for

North Korea, by becoming an apostle of the free exchange with England.

It is the Jews of rue Laflitte who must be blamed. to bring about the ruin, by England, of a great number of our industries for the benefit of a few others, in which, of course, they have a hand, directly or indirectly.

I won't go into how, a few years barely after the railway raid North, Rothschild, concessionaire of a loan French, refused outright to ex- euter near the republican government, under The pretext that the stock market had fallen: I I1C will tell

not the speculation that characterized Fempire and which,

has
1
o
Ch
'5
sad
a+
ra
3 pe
Let
e
Pr
w
I
"has
e
Brel
Fu
AND
: se
[has #

PT El Ur ñ
TM qe "ge

Mon
L)

Li.

r VE
ve
Liu
EL
fi j
LL)
1 1
Ke
e 4]
+
mu
To = To
"has
GR.
D
+
PEL
Mid
gold!
1Ë
+
Cr
Er:
QE
THE
mid
he
{
4
F
.
1
0e
HAS,
HAS
54
4
1 hour
#)
laugh
"|
r El
%
4
is
'has
There
j
Lt
in:
fu

]
1
1
u'
i
21
h ER:
AE
"has
FU
L
ul
=
HAS
is
11
F

| THE to
CRE bic 3 = ' FS
RE Apr er PP AR OT EE - cc
É Fr: ea: 4) Es Ve NE an LS Se NES Den td nf pos oct RES &

to pr an Er, arte PRE Sr enai ER

x nt ml

SR L LE
+ 1 ee AE, x
Er:

QT
-

ROTHSCHILD. 1

ruining some or others, they never benefited
than to the Rothschilds.

I can't wait to get to 1870 and the Sinis- eras
very where it is at Rothschild's, in Ferrières, that
Jules Favre can find Mr. de Bismarvk.

[There are many peculiarities in tranquility]
perpetual Jewish community of Laflitte Street throughout

Have you ever heard that, during the municipality, this municipality which, nevertheless, is invading the Bank of France, and ended up burning our national laws: this commune, under which one Mr. Thiers' house was looted, we have never, ever—no longer worrying, for a second, the billions Laflitte Street? Never! Never any peace and quiet no fat plus larger and none of the trances of IS84S did not occur there in 1870 and TS7T.

(When the enemy comes to France, he stays with the Rothschilds. The Rothschilds themselves can impose—to serve, to Bismarck, their will, when it comes to Frankfurt, their birthplace. Is Font proven in obtaining—nant the delivery of a requisition to the Francloitois.

But when it comes to France, there is no such thing more so: a large war loan, far from them Impoverishing them can only enrich them. They will be Discounters will lend at high interest rates, because

They will have a "little hidden gem": Your France; good

L rs

152 MONOGRAPHS.

Better still, they immediately take their rightful place in the Prus— finances his, and A/phonse ligure, since 1877, as «d—minister of the Prussian Central Land Credit.

Despite this, we must be careful not to touch them, their friends, or their interests.

A German newspaper, reproduced by a newspaper French Anti-Semnitics. insert the following lines Yours are, truly, astounding:

"Rothschild sent a dispatch to the minister"
"Hungary's finances, ordering him to do
"_doing everything possible for the Hungarian government"
"Chut the Tisza-Eslar affair." And the banker
adds: "if the government does not take into account na
"As a formal notice, I will do everything in my power to ruin the
"on credit from the Fonadrie."

in question, which may, in the end, not be that the explosion of very legitimate hatreds, excited by the Jews, hatreds which may have misled public opinion Pulaire, I do not retain, from the quote, borrowed from the Neue Deutsche Volks-Zeitung, that the phrase where Rothschild is simply doing "me-conditional births."

If the news report is true, this is pure blackmail! Moreover, the method is highly plausible: He was employed by the Rothschilds in 1840: 1l a was employed during the occupation of Frankfurt: 1l

Es. Sr hi 5 in
TRE) Te dE Ne to
SE Se nc EU

ROTHSCHILD. 199

was used in France during the first tentative of the repurchase of the railways under the great ministry, everywhere and always it's the same re-brake:

– If you don't do what I want, I'll...
ruin.

And, to the great scandal of public morality, This threat is possible, indeed, it is real- legible thanks to the weakness, thanks, perhaps, to the corruption.

We also witnessed what has been called the Crash, that is to say, the deliberate and prepared collapse of the public funds market,

The most surprising collusions have been revealed, in the hands of these men and their like, the most serious interests.

When, seemingly yielding to the current of opinion- public union, Léon Say created the at 0/0 amortiss- ble, allocated to the repurchase of the railways, this emblem Prunt, almost entirely, was absorbed by the Rothschilds. Masters of this state fund, they have could have been the arbiters of the rise and fall and, Thanks to this omnipotence, they were able to paralyze all the decisions that the French government

Besides, what do they care about the public interest?
Parasites of the people? The Rothschilds have become...

154 MONOGRAPHS.

titues clergy in the midst of the nations and they escape
up to the inheritance tax, because they do not inherit

Never.

They eventually formed a civil society and
their congregation marches, in the middle of Europe,
constantly accumulating, always accumulating.

And that's how, in eighty-seven years, these
Greedy Jews, starting from a warehouse robbery, have seized
a fortune that surpasses that of one and a half worthless people, and,
this, among all the ruins, all the catastrophes
pheas and all the shames of the French nation

Gary

[1 x = L -. . =" a di J, :
g Sd to nn M moe LE 1 rt EL;

se s Es READY 2 ia hi n FT De ni Ty ETS Cr
TC ee LT Le =

40
'3
2 |
That

E -
THE
"Nn
'5
F
pł
æ |
EU
| 2
su
RL

Fe
SM

FL
2
4
TU 4
4

L

if a
has

.

SRE

ee eee ne ns
Ed PER IP AU mn | Fa to Plus |, A EE a
ER HERO MATTER ENS LEE

Fe

4
Li
THE
ee
ee,
"Whi
"4
w
pre! 1
The
"r
+4
ei
FA
If
Fe
Fa
4:
"

RIT

al
FE
FZ
|

He
Léon Say.

This Jew is Protestant. Moreover, he calls himself
economist. The civil registry was kind enough to...
prepare an inexhaustible source to which he
draws all the flattery he addresses to his
self-esteem:

His name is Léon, like Gambetta and Say,
like J.-B. |

This J.-B. was a pedestal for him. – The
The mausoleums of some ancestors are the arches of
triumph of little children. -- But I'm afraid so.
that history will only consider this J.-B. as a
a simple pillory where Léon will remain hanging like
Absalom was once like that.

This is not, in fact, such a great title of
Loire than to descend materially and morally
element of the man who wrote this horrifying sentence
vantage:

"Strictly speaking, society should not
"nothing to any of its members,"

156 MONOGRAPHS.

Egoism, thus exalted and formulated as a
The axiom of public law is, in reality, the character
distinctive from what I have called Jewishness,

I must, in short, say this once and for all.
that by adopting this term, I certainly have not...
claim to attribute certain beliefs to crime
religious women, everyone is free to organize as they see fit.
He works on his opinions about human origins: he
I am completely indifferent to what I call
NX. may be called by others: God, Jehovah or
Brahma; but from the moment men touch

who are the source of this, I group those who think
Likewise, and, returning their labels, I...
calls "Jews

Since Judaism is separate from religion, I have the
the right to quote a proverb well known to the people of
finance and who declares that a "Genevan is worth
July 6.

Between them, moreover, there are 11 of them, a whole ladder of
proportions, and the inhabitants of Geneva say vo-
less than those of Neufchâtel are worth six Ge-
nevois.

Now, Horace, father of Leo and son of John the Baptist

1
d:-
d TE |
'll
120

L Fe =
D js op mer
ag
= - = -

+

BE
if FeTTaE ME AND L

PP AND nt

&

E=
OF

Dream
DE ee pere LM

mp, to
Mr. -

STI
AVE rh -
Mother Re

Dr

LL k 404 ins
A ee
rase, Rs ni

=

ds CORP ES"
Eos ne bte
CPR SERRE

THE
June +

ps
is

; rs PT

TP Er |

=, 3 DS eee ee
bus Pr er rhymes mn (7

EEE to ee URES

L. = J
aus EE en, F à - i Œ
RE OL mit ue a os s. Ê du
ENT D ER PA en pa de op ns aa LA SFr cel =
SR RTE Ta To PR M VE DE
= pra")

THIS

= jt
Ba OT D me
THE

And not Fe
CS.

CR PRE ee De LOT RERO
ST ASE ee AS DE
RER A Fe

LÉON SAY. 157

tiste, studied in Geneva; also, morally,
Does Léon summarize his father's theories and, for
to acquire what (not being from Neulchâtel: him
He lacked something in the Jewish quarter; he found nothing more.
It is simpler than to become subservient to the Rothschilds.

On May 16th, Léon was just fifty years old again.
volus; 1l is therefore, more or less, the same age as
his boss, the King of the Jews.

But 1l is not a boulevardier like him and
No more wit than looks.

He is said to be somewhat Gallic; he uses this

Rauloiserie, trying to put on a "good guy" air.

o
His speech is honeyed, when he laughs, [1] look

facing his friends: Never his adversaries when he
speak to them,

His person is thickset. If one forgets his mous-
stain and if we notice that her hair is falling out
in loops at the nape of the neck, one can
easily mistaken for an abbot.

Beneath the ecclesiastical garb, I imagine him-
willingly became a village priest, a joyful table companion
from the neighboring castle, cheering up the marquise with
sallies, even those who were courting a little, and sa-
imperturbably wanting the voluptuous dimers
of the marquis.

At heart, he is a man of the drawing room who, in the long run...
Time is spent in the antechamber, in the political palaces.

14

15% MONOGRAPHS.

He is often seen pacing the corridors.
It's become a habit. The Rothschild family
He said of him, "He is a good servant."

his father was a non-resident member of the Academy of
Moral sciences: the son is also, freedom in
less; in short, he's from the Institute. It's not, at
Strictly speaking, a man of character, and,
if it is true that the preferences of some houi-
My, for some, distractions reveal the core
Regarding their character, I would say that Léon is skeptical.
that grand sentiments do not impress him
point, that everything, for fled, is song, that in one
word, dramatic art, for which he has more
The preferred one is the one displayed at the Opéra-Comi-
That. He has his own box there and he's often seen there.

It is on the heights of the Trocadero that this financing
ceir houses the twenty or thirty million to which one
His fortune is estimated. He owns a hotel there. The exterior-
Laughter is commonplace. Inside, it's like
at the Opéra-Comique: 11 goes from splendors which recall-
pelent the freight forwarder of
London, who later became President of the Senate
from France.

Comic opera, I tell you! Where one sees the se-

LÉON SAY. 159

The prince's daughter. The prince's daughter, for Léon,
It existed. It is not, as one might think,
believe, in the sense of the dowry that I am highlighting the ma-
(Léon Say's princely marriage, he was already rich), but
from the point of view of real political influence
principal, which he acquired the day he married
Miss Édouard Bertin, daughter and niece of the founders
from the Journal des Débats.

On that note, a brief aside: in some
In biographies, the Bertins are referred to as: Bertin of
Vaux. I do not disagree that "de Vaux" does not
either extremely financial – these words are reminiscent
the dazzling splendors of Fouquet, especially-
He was also involved in finance. But then, why
Joussenel, who was very involved with the Journal des
Debates, Aressant, the list of its founders. Registered-
He was thus one of the Bertins:

Armand Bertin, an illiterate owner!

Whatever the case may be regarding this particularity, when.
Through marriage, Léon would have gained a foothold at the Journal des
In debates, he could claim anything.

A marriage is, certainly, a literary merit.
to be like any other; but, in my humble opinion,
It is not sufficient.

Ultimately, thanks to its inspirers, the Journal
des Dcbats is nothing more than a nursery

160 MONOGRAPHS.

financial, commercial or in-
industrials, which, on the day of their accession to the po-
litigants are ordered to support the interests of
those who created them.

I don't want to create any personalities ac-
tuelles: but I will be permitted to say that
The Journal of Debates, from the Republican period,
carefully preserves the traditions of the Journal
Debates of the monarchical period of 1830,

It was well known, around 1840, that the Court of
the Court of Cassation, the Court of Auditors, the embassies and
the consulates were populated by former editors of the
Journal of Debates, and I could, if I wanted to,

I will be content, to prove my point, with ex-
to extract from a book, published in 1547, the following sentence
boasts: "In a few years, France
will have ministers plenipotentiary and consuls
who will be called Alloury, Jules Morel, John Le-
monk, Bénazet or Berger de Xivray.

Without the Empire, the prediction would have come true.
the appointed hour; however, one must not forget
NM. Prévost-Paradol.

It was in April [1858] that Leon Kay entered the
active period of his "contribution to the interests of
Rothschild: 11 replaced, at that time, in the con-
Northern Railway Administration, a

LEON SAT. 161

English, Mr. Jameson. His titles then consisted of
to have been attached to important functions
– according to the vice-president's statements –
to the Lyon and Bourbonnais railways.
The same report added that the new colleague
It was also recommended by an experience
premature, especially in matters of comp-
stability,

Once inside the inner circle, Léon, sweeter and
more honeyed than ever, he pushed himself behind the king
of finance.

Politically, he remained obscure until 1869.
at the time when he failed in the elections against
Messrs. Rendu and Lefèvre-Pontalis, it is only
after the INS70 disasters he found
voters. But, from that moment on, his elevation-
The process was rapid. In June 1871, he was prefect of the
Seine, replacing Mr. Ferry: a few months
Later, he was Minister of Finance. Also he
hastened, in 1873, to conclude with the Roths-
child an agreement intended to guarantee the pay-
the amount of the war ransom imposed by Prussia.

This financier therefore manipulated Ja's credit
France, specifically at the time when the people of the
rue Lalfitte left their powerful mark on the island
orand-livre de la dette publique.

From then on, he was gripped by a kind of vertigo:

14.

162 MONOGRAPHS.

He read the story, and he saw that, during the first LE
In the invasion, three men, in particular, had dominated F
the finances, and that these men were called A1-:
Chelieu, Corvetto and Louis.

Unable, beside Mr. Thiers, – who is not there
point reached himself, – claiming the role of
Richelieu, 11, did not think any more of imitating the
Mr. Corvetto's rigidity. Léon Say's ideal –
A really strange thing! – This is the third one: a
Abbot! Abbot Louis, who was made a baron because he
It appears that the barony complements any financier, – and
who is the author of an aphorism that Leon invokes
on every subject, even in his financial diatribe of
Last November:

"Give me good politics, and I'll give you..."
I will do good finance.

Unfortunately, the opposite is true.

But since politics is the art of leading the masses,
that is to say, to impose submission to them
maneuvers of the major monopolists, the theory
the work of Abbot Louis and Léon Say consists, in fact,
to favor a few friends, chosen from the masses,
and not to worry about the rest; that's what he ap-
shovel: to do good politics.

ET ee Et I johrice Ti a Tr LS > cpu ES bise pu
ls D nf LES ds | to me Tee ten Panen and
Mn AUD A pr pr AC ESS Ra
DT DR ee ME ME EI EP OREMER TC In daring D 9
PAT if a '

THE

It is also a direct application of the axiom of

D gai qe s pn
me En Lac
Fa RE;
SEEN

born

ST UT LE ES

His grandfather's view on social egoism is the explanation.
of his hatred of any kind of relief, and

pie "0

pr ae to
SE Te NE

rè Ü

Fe Le mt

THE dar] ee
5 Ne SE Al
is

ne GE

En M ir TC nr eu ie Got cle
PO a Ve Eee ee Te ren MON D Eee Ets UN
AE M RE 6 LA D ne nt PA

mise rie
LT LT ge
Pl pp En E
The Po"
er eq

ec TL
CE to Pa

—.
abs

BE UP ed
TRE

to: 5 — aa per si für Fe vas
RRQ ARE YOU

Fire

if LL
ur sl"
Er

LEE 4 F d "
re Er ATP CES CS MT eo There + ang Fe g 5
Pons Mrs ' a LAUGH El Ls: | UE ea EL 1 Ed.
“ J ur FE LE ; ES ee ra Cure AT:
ete els tan ci ue ef ES dr rs D dep! es htm To TT. Lot Fa
#3. F. F = mani r ré en mon Me

"of
FE
IN

ft

CE1, Jp, Q æ ji au ms
cepeati e FT eue ESS Tes Se PRE

has
LE ae Ve ne
' + HCFR
These at £.
Br al L lc)

LÉON SAY. 163

disdain that he expressed in favor of feudalism

financial, in the middle of Parliament, on May 19, 1876.

That day, he dared to exclaim in defense of the most one of the wrong causes, that of the old management from Crédit Foncier de France:

I no longer have private or public credit; there is "of possible serious matters, if Parliament

thus creates commissions of inquiry to examine

to undermine [the situation of companies], »

It would take a Bossuet to recount the variations of this Protestant who found the a way to be both Jewish and Christian, papal and freethinker, French, Swiss and English, Orléanist and republican. Orleanist, because he can to become a baron, a republican, because he is not one.

His true party is called: financial domination cière. When he participates in this domination, he supports the Republic: when he is not participating in it plus, 1 liter protects the Orleans.

But one thing strikes me: the resemblance absolute speculation under Louis-Philippe with speculation under the 1875 Constitution voted and

served by Léon Say.

164 MONOGRAPHS.

The 1830 revival is therefore his dream, and Islands Those who embody him are his friends; their sacrifice-Fiera Bonaparte and Chambord.

His actions clearly demonstrate this.

As an Orleanist, he voted for the repeal of the laws of exile and also the validation of the election of princes. If later [1] it becomes necessary to exile them? Jérôme Bonaparte, Yes; the others, no! [He disappears on [May 6th, because

Presidency of the Republic.

Moreover, the man with the flowers from Ivs is worrying—
would be Lafhtte Street, However audacious some may be—
some of its inhabitants, these did not dare
to take familiarity to the point of calling Chambord
"My dear Ienri," as they might have ventured.
to say "my dear D'Aumale".

As a Protestant, Leo may not be
He was very opposed to divorce, but he voted in the Assembly.
national wheat, for the temporal power of the pope.

Like the English, if his boss gives that impression,
He practices his inclinations: 11 eats at the an-
Ælaise; he hastened to accept the invitation
of the Lord Mayor, in 1871, in his capacity as Prefect of the
Seine: and if he accepts an ambassadorship, it's still
that of London, because 1] Ss will be dealing with treaties there
of trade, free trade and Rothschild.

After everything I've just said, it's good

ga,

soisistaistt ais né mil

4 ter: + PIE BAG
LES po: He tte BE,

ep CORRE DS

h re ni
PT PR
Ds Lee RE

æ rh me, ni PTE
Aa

to era

Sr pp ap ln
; Len Lx
EC has an È

A ES
CS RE

THE

.

: TA 7 L cute ri é LA 1e as =
En Pr MM RER Ch

Ra ee SG D ae Op LE er En Los =
TL PE RARE UE PTT EEE UN Bas Caire FOR EECES ,
ain ee dE ER RER

A SRE NE

Re Nm
TE NE Be as BC LS Run Scene EE

LÉON SAY. 165

It is difficult to summarize, in a single word, the special usefulness of Léon Say. Vapereau calls him "administrator French." Ad is perhaps too much, minister suffi- knows; as for me, since he models himself on the abbot Louis, I can certainly apply to get a man who, more variable in theory than in practice, passes his time to leave and re-enter the portfolios- them, what the biographers of 1830 said about Abbot Louis, when they called him "the catcher" ministry, »

In its pursuit, ll never gives up, although, as a minister, he experienced certain pains which, as was his custom, he expressed in comic opera phrases in his last pam- Financial phlete, This pain, which called under His pen contained witticisms borrowed from elsewhere. without emission, is due to the existence and actions- ments of a political sub-secretariat at the department- finance department,

Dalise of certain acts of favoritism and as he daube on them, thus arrogating to themselves, with some imprudence, the right to cast the first stones. No matter, he picks them up, he even chooses them, to include them in his sentences, among the witty remarks of Maurepas and Henri Heine 'still Henri one!)

166 MONOGRAPHS.

For example, 11 cites Maurepas writing to Lau-ZUn: 3

"I couldn't do anything for your protégé, he didn't-"
It was only for him that the king and I were involved; that's what it was.
to slum it, »

Then he quotes Heinrich Heine, saying: FS
"Men lock up some of their:

"similar to houses, which are called

dr uit madhouses, to make people believe that those who
At njs | , 3
+ "Those who remain free are reasonable people." 4

with a spirit of which the Journal des Economistes and IC
The poor undersecretary of state must have felt the full force of it.
weight declares that: F

!
And our writer, transforming this joke
has
N

"If the political undersecretaries of state agree—"

:
"still waiting for us to make some observations."
"It's to make people believe that those against whom Bi
"We don't issue tickets to those who are not fraudsters." F

The allusion may be a bit far-fetched; but it
seemed fair enough to warrant all
the wrath of the Lantern, which, as one
knows, honors the undersecretary with his protection-
dolphin.

Finally, and to give Mr. Léon Say his due,
I'll tell him straight up that if he voted for certain

ï
Fr
0
And
has
82 =
THE"
2
E = 7th:
er
EU ie
gr
2, Es
author:
Fired
no. 4
k De

+65
-# Er
" =}
EU
as
naked
+ 1
LT
| Lan
1 Bu
se a
El
EE
nr
D
Fe
Ke
D
of
A
1%

" ES sn F ET Aa pi Lin x LE mteg is is Enr Frs E
TE Po ae DR PRO RE Tee

an rie Mec DL
a EE Cent

5 to PT [El

PE ES At

Read >
Cr LE ee
pi a

FOR FETE ù ETLES L, a nie d
Dr. D EE pee CRE Ver

The ne RON ec Lee NES ol
Fe CRE RSS CR En

JL
nn on M EE
LR BEN rte
Den EE reed |

LÉON SAY. 167

He wants us to believe that these are "selective" expulsions.
in turn that those whom he does not expel are not
Orleanists.

This attitude is perfectly acceptable, especially when
We remember that this Léon has been dreaming since the death
on the other hand, to reach the presidency of the Republic-
blique.

Jehovah! Does he really think France is a

simple valley of Andorra?

(1) Since this monograph was written, Mr. Say has
suffered some mishaps that Le Figaro itself dared to

In essence, he said nothing more serious than all that pre-
it yields, nor anything that destroys it, Only it results, from its
story, which Léon Say compromised for a morally sound claim
due by Jui as administrator of credit unions,
whereas his well-understood wisdom should have inspired him
The thought of paying without discussion. The electronic advertisement-
the moral he had formed, on the occasion of these functions, was worth
For him, certainly much more than was asked of him.

ale
the aar

III
Duclerc.

A financier, chairman of the council of ministers
and Minister of Foreign Affairs!

This is certainly a sign of the times!

It is indeed true that finance constitutes the veri-
political table; that everything, in external relations
both internal and external relationships, is
dominated by the question of money: that finally, the in-
Silver terets are precisely those that create
the most formidable coalitions against the gu-
governments and against the people!

If, however, one wished to refute my thesis, I
I would point the finger at this ministry which has just fallen-
ber and the ministry that had fallen before him; I
in this way I could go very far up in the
past or going far into the future in regard-
within the new ministry.

But I have the good fortune to find myself in front of
a no and before an existence favorable to my

pa
nd
of L
|
Sr
rer
it
"

has!
Pr
E: \
#7.
is
has
ner
,
a |
ra
Eu
TRE
+
eee to
THE
E VF
el
D
AE
; leave
5
page 5
*
rs
Fa
Ê Li
QE
peak

instal ET, man
5 PURE E

FAN DOOR SP RRE

sn nant LE Ait ES
EPSEN mn sh, %: Me ec 7 ve

PT pl ic 1 LEE «born
S i PE

+ Reis Re Ars

EE nn D and ml

=. naked

E *

ae,

Li

D

ER

ee,

This ir

Len RL

Link "TT

Chat

tre Tu

mn + + = s is

Re TT P e EP RE M ee PR nt CH

D AE Et TS EL es CES ot PT Et +

Dan. ne Dr , p1We DOTE Le

maps

pres LL. FOUT

SNS: UUL

me LI at r = pr F

ne us | to & F Lo to

Pr An i Fe on t-il

KILLED IN Preceleration and EPP PES HEAD THIS

APP D'R LUa, Ée der Se Re ve 4

J 3 ne En mur pd Q rs a pe

EP ART

Ta axa

+

these, and I can show that, Duclerc, man private, as well as Duclere man publishes, has been constantly pursued by the resentment of the high bank.

Duclere was born in Bagneres-de-Bigorre

just three years before the first invasion of {8[,

This triumph of the Jews! His family was poor; this-
Meanwhile, she sent him to Paris to finish his studies.
Since the father's pension was insufficient, the student-
Diant was reduced to working, and became a proofreader.
printing.

Who would have guessed, seeing this shy
young man, who, moreover, remained a {-
mid-old man, that one day, some sixty years
later, the French people would find in him x
President of the Council of Ministers?

And who would have guessed, in the editor of the
Common Sense and the National MV, the administrator of so-
financial companies, sometimes in France, sometimes in the e-
foreigner?

To these improbable comparisons, I...
I would add something even more improbable:

After sixty years of an active life-
intertwined with journalism, politics, and social issues
financial companies; in power: by the ministry
of finance, by the Ministry of Foreign Affairs
ueres, by the Senate, by the presidency of the council

15

170 MONOGRAPHS.

ministers, - here is a Rome to which his de-
tractors do not bestow a greater fortune
has three million, and his friends say he has
only one hundred thousand francs of income!

I can call it "poverty" in an era where
so many pedants find at the end of their ignorance
billions by the dozen, manufactured, 1 liter is true
with the debris of all the scruples of Ta cons-
human science.

This man has therefore remained himself; young, he
He was gentle: a grown man, he became affable, From
the modesty of his early days, he retained a timidity
an insurmountable challenge. Never, at the podium, was he able to
to pronounce two words in succession; he is barely there
that he becomes confused and muddled. Besides, he has a
a very keen sense of his dignity. This feeling was young.
led him to work: old man, the same feeling
He was inclined somewhat towards authoritarian ideas.
Two means of independence for an honest person
man !

Both physically and mentally, Duclere is a
Patriarch. He is very gray, almost white.
her hair is cut very short: 1l carries all her
beard, naturally trimmed to a point; his physio-
The economy is reminiscent of Zeydeau's.

His greatest happiness is living in the countryside:

3 æ 7 A): : = "1 d= r "1
Dee tes DSETSRET ET ue PP TER à nl ni ad ill TE
Su PCR der es ci) 2 EU | rt gba ie les

Hey
"
has
JET
[+-pul
= [A
LS
Li
D
L
,

DUCLERC. THE

He's a rabid planter; you should see him around here.
from Bayonne and beside his worthy wife, took care of-

Moreover, if we were to consult the latter,
whose simple devotion rests from the clamor of
certain political elegances, alas! that is not
Neither in Paris, nor in the ministry, does happiness reside.
It's at "Bramepan". This strange name is that
from the country house where Duclerc gardens;
also, when he accepted the chairmanship of the council
ministers, his wife, did she write to him all the same?
Simply, but not without a subtle hint of irony:

"I'm so sorry you accepted the

Council chairman: you're going to be ma-

lade; fortunately, I have hope... it is
The Chamber.

It is certain that when one is sick, 11 is worth
better to keep the room; but when one is at-
complexion of this double disease which is called "I-
"Nistere" means the Chamber that doesn't keep you.

For the peace of mind of Mrs. Duclerce, the fall
was late, and everyone knows that, for a long time-
At the time, the health of the president of the council was...
Ridiculously attacked. The latest news is
good, fortunately, and the esteemed senator will
to be able to retire peacefully to his office,
to put back on his Scottish skullcap and grey jacket,

Pre MONOGRAPHS.

and suppose, with a slight effort of imagination,
that Boulevard Faussmann is ten minutes from
"Bramepan."

Such is the man whose modesty is being considered.
either from his looks or his fortune, some po-
litigious speculators, veritable daredevils, have
He said, in a professorial tone, "he's useless," no doubt.
because after sixty years, he only has one
A most ordinary fortune!

This naturally leads me to examine the
two portions of his life devoted to finance,
either as a private individual, or as a man
audience.

Duclerc was a major railway issue.
Editor at the Vational. Our current generation
He may not know that he was not in IS43,
throughout Paris, only three newspapers to com-
defeat the railway concession project
North at the Rothschild house, these three newspapers
They were called the 1st Vational, the Phalanx and the Lesisla-
ture. Now, it was precisely Duclere who was negotiating,
in the Vational, railway issues.
All the other newspapers, comprising the press,
nastic. were beholden to the Rothschilds; I
I will cite Les Débats, Le Globe, La Presse, Le Siècle and the

Constitutional.

| DC
iSe

DUCLERC. 173

La Presse was advocating a kind of compromise
between the State and the bankers while publishing
hostile articles. However, a compromise by bringing
another, the author of these hostile articles, was indeed-

tot bombed commissioner general of the railways of

Iron

[It is quite certain that the Rothschild family has
I harbored some resentment towards the editor of the journal.
Therefore, it is not with the ministries where Duclere
would have a serious role that this house could have
to come to an agreement,

In February, the Rothschild house found itself...
was a bidder for a loan of 250 million
in annuities 3 0/0, taken by her at 72 fr. 48 cent.
In February, approximately 85 million had been paid out.
and the bidder was free from any commitment-
until July 6th. But, from that
date, 1 was to pay, on the 7th of each month, to
Treasury, 10 million until full payment, Gold,
It is certain that the Rothschild family could have

However, she did not hesitate to invoke the case force majeure when the annuity fell and she categorically refused to make the payments. exteriors.

However, we need to be clear:

When a banker submitting a loan application

15.

174 MONOGRAPHS.

was able, materially, to place his loan with a profit of 7 to 8%, if, through greed or incapacity, He has postponed his operations, does he have the right not to to meet its deadlines?

The Jewish banker, not very sympathetic to ideas revolutionaries, did not go there by four ways mins.

[] broke his contract and he declared it quite plainly to NI. Goudchaux in terms that I can trace— drive in the following way

—"My good sir, when, in November
"In 1847, I bid on the loan of 250 million—
"Lions, I was hoping to win 100 million; I have
"I misjudged my measurements, and now I am"
"At risk of losing 60! You can feel that
"That cannot suit me: by doing so, you
"You and your em— can go for a walk
"Borrowed; I'm not paying anymore!"

This poor little discounter from Goudchaux...
tried to resist: 1} recalled, even, timidly—
ment, to the baron, that he Ru had ordered,
Relatively, on [March 1848, the service of the em—
Greek prunt for the portion guaranteed by France.
Nothing is happening, and Goudchaux, the finance minister,
had to end his interview with: "Sir,
"Baron, I am your most humble servant!"

Goudchaux was succeeded by (Garnier—Pages, with

A Re rs POUU ÂdE. matures TE: Te je In 12th

L gr. r' me!
MAR UU LA

EE 1

DUCLERC 179

Duclere as Undersecretary of State. News
Attempt, another failure. Finally, it's Duclere himself-
Even the one who is the finance minister; you feel
well the impossibility of the baron going to bow down
to stand before the former editor of Le National, who
had had the audacity to find it wrong that one
had granted the railway to this banker
North,

As for Duclere, I am quite certain that he has
He had some sad thoughts and he said to himself, at that
era :

"I would be curious to know if the baron, before
œagné, on its loan, 150 million instead of
(00, would have come to tell the government: "My
"My dear, I've earned more than I expected, here's some

Half!

Finally, Duclerc himself left the finance department:
His budget had been described as fanciful: he did not
relied solely on the 150 million loan made to
the Bank of France. However, Duclerc had
insisted on the abolition of the salt monopoly and
combined rights; moreover, his ministry is-
was busy drawing up a table of certain re-
demands, not only on the civil list,
but also on foreign nations, all of which,
were, to varying degrees, indebted to the

France.

176 MONOGRAPHS.

Among these nations was England, to whom we
could have claimed several hundred million.

had in its coffers, long after the coup—
The English government had claimed to have finished sex
accounts with France, one million annuities from—
unemployed women. I have already explained his role
in this whole affair.

These annuities were the property of the French Treasury.
Spanish, and, according to the treaties, they formed a porch
tion of what the chessboard was supposed to give back to France.

The strangest thing is that instead of receiving them
We continue to pay them!

Everything I'm saying here is historical truth.
Every five or six years or so, a few naive people
'They call these fantastic accounts.

But, oh well! What can they do? Whereas Duclerc
As a minister, he couldn't do anything. There are so many responsibilities...
sabilities involved in this case, so many for—
tunes have been built on this French money, that
The most daring trembled at the moment of
to sift through this mysterious filth! Finally
we have had so many English ministers at our
finances, which, diplomatically, they never
They took care of it, they're not the ones paying.
It's the taxpayer, so it's a trifle!

After the dissolution of the Constituent Assembly, Duclerc

DUCLERC. 1077

returned to private life and, at the coup d'état, he...
found, like most men of the Republic—
republic, forced to offer services to private industry
vices that he had previously devoted to the gov—
government of the country.

In 1852, a Society was created in Spain for
the Ebro pipeline, with a capital of 126 thousand
lions of reales. In 1856, the Spanish Mobilier Credit—
onol was founded with a capital of 456 million
real; Duclerc actively took care of these two
companies, and it is obviously to its spatial relations
oenoles that he had to participate in, for a time, in
this other castle in Spain, which we knew
under the name "Gallions of Vigo". This demon
of the satire called Rochefort, the Fui has well
quite a reproach.

For me, when I consider man barely
twice a millionaire, when his life found
included between proofreading and ad-
Ministry of the Bank of Paris and the Countries
Low, with frequent gaps in the highest
within your governmental spheres, I remain con-
defeated than the history of the Galleons of Vigo was
for him, only a curious and perhaps costly ex-
experience.

Finally, I must not forget the essential project.
patriotic element of the Bordeaux to Cette canal,

1 {this Me MONCGRAPHIES.

of which 11 attended with unparalleled zeal.

This canal would have been an inland, French Suez, and
If it existed, there certainly would never have been
of the Egyptian question.

But we need the Esvpte at the high bank! We
We saw it clearly, alas!

In any case, modern political life of
Duclere is well known and it is generally made-
does justice to its financial sobriety.

His patriotism is beyond question.
He had risked his life on May 15, 1848, for peace.
to unite the parties. In 1871, he disapproved of the revolution
lution; but, after Kreischollen, he entered the island
movement, nothing less could be expected
this patriot who loathes everything German
and even to harmony when it is signed
| Ì aqner.

Here he is now, restored to relative rest.
of civil life and, 11, should not be hidden from anyone,
the coalition that caused his senatorial downfall carries.
today, the same name as the one she wore
(was in 18959 when he wrote to Common Sense), because
In both periods, its aim was to prevent
the execution by the State of the road works
iron, by invoking absolutely the same arguments
comments than those recently developed by
Mr. Léon Say and his friend Mr. Ribot.

IT 7th tres =

E & = LI:

laughed at his An dtant ä hnz hide in ms [À Ps:

Hi to Li Dore Lx cd LE be æa TS : rh + ' 1

ar Her-e re = Le DU TE TRE es pop ë rabat

In ER D TP RE rat FAIRY TREAMS

Ed,

Lex Far

CR

R:

#

ÿ

|

AE

st

ke

ÊY=

gold

EE 10

has

;

ï

3

= % CFE " =. r 4 mm 2 + im st - ns of Ti CUT. F Ci ENS = 3

EE re Er Dot STE TEE EURE = ; =

ET EE px pit ps LOC EE DEN

D Er pee ESC E LE ES

3 ri EP" TI 1e

D RCE UT in LL IT Pa OR gs

iË Le pa RRE CE LES EST SECOURS Leg eo Tin lp

Lee
#4
ee
| LI Es
be
THE
ur |
ve
se
Fe
TT
THE
EF
Bin
"ue
Eu:
The Fi
Deva
#3
Hey
HE
: has
pe
L:
Hey
5
From E

at LS = PR +

LT

CE ions Nr Æ. ROTE-FE A in Dr Erin Su gi
RE HE SET ao Lea ie ceclase se cite net à
rm a en De D Se PT d'a ce

Born
pert

ar

Street
mid
teen 1

nn

ad

FC

HS. =" ps iudee tir HA Del CAN if L
A – RE MT TT ep ji ie ai "nl FT,
r LE" Te Ce eee nt v, PEU Li mov Eee F3
Aer rs A GS RL ET M EE qe QE» CA RE DA
; The: 1 D ere NE POUR

ge

k

7
21

De ie Per Den D
RARE

SET ve AE

DUCLERC. 179

Michel Chevalier, editor at Les Débats, had,
In 1839, the state-run system of execution was supported:
suddenly he changed his pace, and, without going back
his discussions of principles, 11 ended a final
article by these words:

"The State is demanding three billion! And where is that coming from?"
"Find three billion?"

This was the burial of the ministerial project and Ja
The coalition triumphed in 1843 against the Wational.
as she hopes to triumph in FSS3!(l

We will find this coalition again in
[SS?, causing the crash and killing the great minis-

"mins of iron," poorly concealed by the scrutiny of
list. Finally, at the beginning of ISS3, it's still her
which destroys the ministry under the label of "liber-
'ALISM'.

Liberalism, railways, Orleanism, under these
Various names, I always find the feudal system Jinan-
a company that only allows puppets to govern
of which she holds the strings.

But Duclere was incapable of being one of those
puppets; also his independence, his spirit of
justice, far from serving him, has created enemies for him.
powerful people who almost played a trick on him abo-
pathetic.

(1) These lines were written on March 6, 188,

150 MONOGRAPHS.

I might not have spoken about this matter.
But Le Figaro has just given me an opportunity
It was too beautiful for me to let it slip away.

On Jisait, 11 some time ago, in his
columns, and under this title: The Justice of Yesteryear, the
the following reflections supported by a document

undisputed,

One of our friends shared with us the curious
a piece we're going to read. Perhaps more than one minister of
Could the Republic have, in the last ten years, renewed
this document.

This letter was sent by Mr. Duclerc, deputy
Secretary of State for Finance in 1848. to one of the rece-
specific aspects of his administration.

Paris; April 22, 1848
Sir,

Since the establishment of the Republic, you have
Request for advancement twice, in your claims-
tions, you assert [the consistency of your opinions

of fraud and deception, and finally the deliberate forgetting where you were left behind by the fallen government because of your background, your relationships, and your unalterable patriotism.

You add: "I'm not coming here, Mr. Minis- Island
"To be, to dispel your good faith, by showing off"
a matter of my patriotism: My file will establish this in this regard
"Your opinion on my account."

In accordance with your wishes, sir, I have made myself
I presented your file and here's what I found:

The r; L € . # ë E | u
PR EN EL PT PE Sn AL Rs
3 " ae or "ITU vx MALUS LE RES 5
suitable for the

F - 3 Er
ArETEE CT ENS

an St " Fe -

A El
a EU
he RES qu PR

=

sw ani ad péri Dame
ina be
4 sh 7 OL = bte x

THAT

DUCLERC. Ia

Appointed in IS50 to the special recipe of Bressuire.
which is worth 19,090 francs, you were sent, in 1837, to
Cliff, with advancement;

In 1810, you were summoned to the tax office in Péronne,

In IS44, you requested, to see suitability particular, the recipe of... although of a product slightly less, and you obtained this favor.

In 1816, you were appointed a member of the Legion of honor.

Finally, sir, you have constantly requested All ministers in a better position.

That's not all yet. In a letter that you you addressed, on November 30th last, to Mr. Nouton, then As the personnel director, I read:

"Penetrated, as I am, sir, to find in

You, the ever-just man, I come to appeal to this

interested in what you promised me, and to tell you that
"You can currently achieve all the species-
"resources of a father burdened with a large family, who
"has compromised itself in the last elections, by des-
"devotion to the government he serves and whose
"Efforts, alas! too evident and without success. have thrown
"a disregard upon him that I cannot bear"
"For longer."

The juxtaposition of all these facts, sir, m im-
He set a duty: I fulfilled it. By a decree dated
From this day forward, I have pronounced your dismissal.

I have the honor, sir, to greet you.

For the Member of the Provisional Government,
Minister of Finance,
The Undersecretary of Elal.
E. DUCLERGC.
1ü

182 MONOGRAPHS.

I will spare the civil servant thus mistreated, the
ashamed to be named in full,

I will only say that L. de V, having become, more
Later, one of the regents of the Bank of France, e!
being there on May 16th, next to Aiphonse de Rothschild,

to punish the Island undersecretary of state of 1848, for being
remained the enemy of petitioners and monopolies
their.

Here's the fact:

Duclere has a very well-developed family instinct:
someone from their family having suffered great losses
and being under the island's jurisdiction, subject to a claim
urgent to satisfy. was obliged to turn to Jui.

This involved providing a guarantee to the Bank
from France, a certain banker, creditor of
relative of Duclerc.

He did not hesitate and gave his signature
and endorsed 200,000 francs.

Mius 11 was stipulated with the Bank of France.
that the sum, thus guaranteed, could not be
payable "before August 1878."

On these interlacings, the banker who guaranteed the guarantee \$se
gave death and, almost at the same time, the blow
the state decree of May 16, 1877, brought to the Bank of
France, Duclere's political opponents.

They immediately saw that, thanks to death

2

k
Fr

Hey

=

| pra
'If
FRE
+
PE
eh
The Son

you.
has
Fe
5
ns
\$

FA

Rs to

D

=

D

MT.

cu

Te D AE
R0 EE TETE RAS ea

“es

READ

d

=

me
has
has
E
ra F
has

of
D fo
% ñ (
80
1
nd
IN
Eee:
| ge)
rl
|
pe
Far
THE
THE
Dr.: |

Te nf
HE a AA

DUCLERC. 159

from the banker who guaranteed it, they could put the island
republican of 1848 under the threat of a refund –
immediate ordination, without any regard for
the deadline set for the following year.

They did it and they were hoping for a bankruptcy
resounding would rid them of a polite man
tick whose moral influence they feared.

What a stroke of luck and what a revenge!

Duclere had friends, and among them, a
former official of the Bank of Paris and of
Netherlands, a young and energetic man before,
For him, it was one of those acts of devotion, like one is
happy to encounter them, sometimes, in this ter-
a strange world where what is called "The" is in motion
"affaires."

This young man had uncovered the trap; by a
vigorous shoulder charge 11 completely unseated-
the conspirators who, astride the Bank
of France, had launched themselves against the old republican
blicain.

Duclere paid within forty-eight hours, to Ta

Warnd and stronger than ever, so that, five
Years later, he became chairman of the council
ministers.

One day, perhaps, I will reveal all the names

actors from the drama, as well as to make

RE! MONOGRAPHS.

Justice to the devoted man who, by saving Duclerc.

rendered France an immense service, which for

Mastering those who were not afraid to use
underhanded methods to ruin an honest citizen,
guilty of being hostile, out of conviction, to their
Jewish affairs,

This little story, which certainly is not
isolated point, can cast an instructive light on
the way some financiers go about it
to weigh, in certain circumstances, on the conscience
politicians.

These people exploit everything. A gen-
For them, a service rendered, a good deed, everything, in
a word, provided that it translates into a signa-
ture, on a piece of paper, becomes, between
Their hands, a terrible weapon.

Who will ever be able to scrutinize the turmoil that stirs
the soul of a brave citizen that one places, all-
Suddenly, between the threat of a dishonorable ruin and
the casting of a vote, which may take on an appearance
theoretical and devoid of any personal interest"

[1 You have to be Duclerc to support such things]
blows without flinching and without any crack

RE Re

come to crack the old convictions of yesteryear?

France is, alas! in the hands of a bunch of millionaires who, even without resorting to this strange thing, to which the ignoble name has been given "Bribes" can be used to pressure people with impunity. consciences and preparing well in advance, of armed in the same way as the one I just mentioned Give an example.

Unfortunately, these odious weapons do not become blunt. doesn't always feel like it's on chests covered in... tripleæ of the poet,

And Duclercs are very rare!

IV
Moreau.

It is not possible in Paris to call oneself "Mo-
"reau" without immediately being told:

– Trustee? Son, brother, cousin, relative?

Because Moreau and syndic are two words so accustomed to being placed side by side, it is not nearly that it is not possible to separate them in opinion publique.

And then, you see, this trustee who is called Ferdinand, too, is a great figure, and if a few genius idiots had the audacity to dance of calling himself Moreau, and, under that name, of he- to polish the arts in all their manifestations. Believe me, this is a pure trifle, of which 1: France should not care.

For France, for Europe, for the world,
There is only one Moreau, a true king, that one, under
All regimes, more king than Rothschild, more king

Say, because he is the power, he is

F
#

Pa L
Y
Î
L'
4
PL.
HAS
Es
Len
CE 4

here

=

F Fr
THE
Ø
|
D 3
(L

l +4
Ra
bros
D
we
ND
Naked
you
SOS
THE

a ci Re dt pi EPS 7
– The LE
; 4 TR SEA AT CE

u
AND |

“
3 ER = CL mn o ° Fa
SR in Mr. Lof of

EL
1

#

| To
has:
all
E
THAT

4)
=

MR TER

MOREAU. [87

the action, it is the fact: in a word, it is the expression of the occult wills of His Majesty gold.

Man and function, it would be very difficult to determine which of the two has distorted the other more. Is it the man? Is it the function?

To solve this problem, we need to study the 'them.

Vovors the man:

Ferdinand Moreau is the youngest of three brothers.

The eldest, Frédéricie, a wholesale timber merchant, possessing huge construction sites on the boulevard Beaumarchais was president of the chamber of trade and regent of the Bank of France.

The youngest, Adolphe, is not yet known that for having married the lady of Doctor Nélaton.

Ferdinand, for his part, inherited his father's position, was a stockbroker.

So that, since 1824, the date of Jan no-the father's mination, there is an agent in Paris of change named Moreau. As for His, 1 is syn-the death of the aforementioned agents for twenty-two years.

So we don't know exactly what, in reality,

As for me, I wonder with uncertainty-
study whether it is a man, a function or a

chi {tre

1S# MOGNOGRAPHIES.

As a young man, Moreau was pale blond: he wore...
However, his beard, which would blend into the red hair: today

It is light grey, speckled on one reddish side.

slightly bulging at the sides. But, all in all, In-

sjonitiante.

[l aims quite a bit to make people say about Jui, he's a big

Delighted: 1L afflicted with rounded shapes. EL eye

shines without producing a vile look. The mouth is

thick-lipped without being water-loving.

Driven by this general sentiment among financiers who
pushes them to display a certain taste for
the arts – because they are all dominated – and crushed |
+, Dar the memory of Jacques-Cœur – Moreau Ė
is a trinket dealer: he pays a high price for rare books: he
it even extends to the statue and the masterpiece painting.
You see, Moreau is a lord of the manor, and this
The loyalist of the King of the Jews was a courtier even in
its seigniorial acquisition,

Didn't he acquire and restore the castle?
From Anet? Happy to be able to mix the FM
from her name to the intertwined numerals of Diana
Poitiers and his Roval lover.

I was even told that our trustee, sub-

Moon, which he once made his tragedy into verse, loves
still to rhyme and that one day, put in beautiful hu-

dies by some brilliant exploits of the coast of-

MOREAU. 19

icielle, 1} had wanted to have three engraved
verses on a marble plaque, at the entrance to the chàa-
(water.

The verses were by Victor Ilugo who had
D, placed in the mouth of Saint-Vallier, the specter of
The king was having fun, but they were dressed up in Moreau-style costumes.
"in the following way:

Do you believe that a baron, a Jew, a financier,
Be less decapitated, repudiate, 0 eosotte!

As for the Place of Honor, is it missing the rating?

On reflection, however, 1} renounced his
island; they never wanted to tell me why. But

Lacking poetic flair, Moreau spent

| Anct more than four million.

FI sometimes hunts, although he has no e-
crew. He did, however, give some hunts to
race, but then he borrowed the crews of
His friends.

In summer, 1 goes twice a week to Anet: a
(once a week in winter, however, 1} possesses
A lovely villa in Cannes.

He aspired to a political life. He managed to remain silent.
appointed deputy in 1871, but later failed
in Dreux and in Ancet; in Dreux, against Mr. Ga-
Hineau, in Anet, against a simple locksmith from

190 MONOGRAPHS.

In Anet, however, Moreau apparently opens quite largely his hand full of gold and [Isaac Pereire who. In 1879, he had become the biographer of the syndic, in him pouring forth, twelve columns long, a deluge of

syrupey phrases – a way, probably–

ment, to launch an assault on the official rating recounts humorously | that the said locksmith having found beneath the financier's shower of gold, without ou- "I don't want any kind of umbrella," he declared. confused at having been preferred to Dianc's successor from Poitiers.

To complete Moreau's silhouette, I re- I will verify that he is clerical, without being religious, and I will finish painting it by saying that, morally as in the physical I} donned Ja frock coat of Mr. Havin, the director of Le Siècle, of which he owns and lives in Paris in the former hotel located on rue de Londres.

I'm done, alas! with the funny or silly sides tics of this financial physiognomy, because I am addressing Now the official, or Ja function touches to the drama through the most serious aspects of our political-financial organization.

I will not give a complete list of rights and duties attached to the position of trustee. Everyone knows that the union is a brotherhood then- Health, a formidable coalition of interests, at times disciplinary chamber and central administration,

AT PL ALT
Ant CHR nr) Leu

MOREAU. 191

It throws us back into the Middle Ages, by its sta- tuts; it is, in reality, the "mastery" of mai- trises and the "guild" of guilds.

Before the Empire, the stockbrokers' union, which was strongly constituted, concentrated, among its sixty members, orders coming from all points from [France and transmitted by the treasurers] to the Bourse.

Benoit Fould imagined, one fine morning, that the effect of a scattering of these orders, among sixty islands agents, was a serious obstacle for a government needing to give to the fluctuations of the Paris Stock Exchange has a diplomatic air about it.

[It is certain that large financial market which can be delivered at the discretion of a few big cosmopolitan capitalists, a cautious government must be concerned with ways to defend itself, himself, against certain combinations of interests.]

Benoît Fould was therefore not too badly advised to to consolidate all orders from the treasurers general by creating, in 1562, the treasury service general. If this service had existed in 1552, during the Bineau conversion, which almost failed so miserably. Clearly, high finance could not have, as she did not impose her laws on the government.

But for Fould's dream goal to be serious—

192 MONOGRAPHS,

Once the goal is reached, there should not be a any possibility of this centralization could proliferate, fortuitously or otherwise, to those whose maneuvers it is tasked with paralyzing,

This is what the treasury service consists of. general sorting:

"The stockbrokers' trustee is responsible for to receive and execute alone, on a daily basis, the cash orders collected across the territory of France by all financial agents of the Treasury. "

One can easily imagine what power—sance disposes the man who knows, the first and only one, For how many orders and for what amount? purchases where cash sales will be executed

We can also easily understand which re-dubious forward transactions can be grafted on based on this knowledge, especially today, race to the telegraph network, we can do nai: from all corners of France and abroad, as if they came from there spontaneously, or-dresses whose design truly stems from a a unique center located in Paris.

Upon hearing of Fould's innovation, the sixty stockbrokers threw down the high

Cries.

MOREAU. 195

It was abominable! These poor people were being robbed. They were being robbed of their clientele! Moreau He was tasked with calming them down, and he did indeed calm them down. Here's how:

"My dear fellows," he told them, "we love a union, and no matter what you do, the minister will always have the right to give to its agents the order to choose such and such an outlet among us. Now, the Wolves must not devour each other; and I As a lion, since I am your trustee, I want even less likely to devour you. There's a moven sim-I'll sort everything out: as a trustee, I'll work for all of you, and the product of this work will be peaceful a portion paid into our common fund.

A triple hurrah greeted this solution: "the the treasury department" was installed

Is it any wonder, then, that in 1866, at the time Sadowa, the trade union chamber spent 14 million to save thirty agents exposed to the bankruptcy. Are you surprised that in 1871, in 1872, in 1875, the same trade union chamber proceeded to similar rescues. Be amazed, finally. than in 1882, and at the time of the crash, this same trade union chamber has managed to protect then-savant its agents against the public, even in taking on a debt of 80 million!

If you ask me now where gt

194 MONOGRAPHS.

the danger of union concentration among the major state financial secrets, I will tell you only—the following anecdote:

On Wednesday, February 26, 1879, upon hearing a noise conversion, the French Annuity 50/0, which had made 114 francs on January 31st, fell to 109.72 francs.

It had been said that the budget committee was favorable to conversion. On February 1st, inter-challenged at this point by a member of parliament, Mr. Léon Say, minister, had replied:

— I would be careful not to offer an opinion—
I have no opinion on this matter, because if I had one, it would be a secret; but, I have no secret, for this excel—
The slow reason is that I have no opinions.

Fifteen days later, on February 27th, at three o'clock
In the afternoon, the same minister declared to the Budget committee:

Given the economic situation, in—
industrial and commercial sector of the country, the Government
"He wasn't even considering converting the annuity."

What had happened between the 11th and the 27th of 196—
NrIer?

Simply this: a persistent noise had
accredited daily, and for fifteen days,
on the stock exchange and in the newspapers:

"That the conversion had taken place, that the conver—

The decision was made.

MOREAU. 195

However, on Thursday, February 27, at 11:15 a.m.
In the morning, the finance minister had announced
to the union that he was going to express before the commission—

ZION,

By noon, this news was known in London.

A little over a half, she was not yet afflicted
ched at the Paris Stock Exchange.

This event has been widely commented on at the time.
the time it happened, and we couldn't find out anything,
One other thing:

Moreau had lunch that day at Rothschild's.

I said earlier that Moreau was king, that he
was even immune to any decline; for the
To prove it, I will only add one word:

Say is no longer a minister, Rothschild is still
banker

and Morcau is still a syndic and officer

of the Legion of Honour (1)!

(1) This monograph was written in May 1883; on juii-
Mr. Moreau resigned from his position and sold

his responsibility.

Mallet.

Necker, from Geneva, established a
race of financiers that we are used to referring to
by the words "Protestant bank", without
doubt, as opposed to the Jewish bank.

However, a little before Necker, France
had already seen some Protestants return, another-
times driven out by Pédit de Nantes: among them, Thé-
Lusson and then Mallet.

These men, generally austere, made cer-
training their first weapons in operations
rations of the general farms which had the import-
tance of a finance ministry.

We know that, among the farmers, some...
were witty and had the right to be, among
others, Felvétius: so I am not surprised by
to be found in Voltaire's correspondence,
In 1772, several letters of praise were addressed
to a liberal spirit, which is, probably, one of the

[ä a Ge Ce Ce]
7 LO Æ yes =.
Fa or au VE = Eur

MALLET 197

first Mallet having marked their place in
France.

Mallet was then traveling and frequenting,
like many eighteenth-century philosophers
century, the German sovereigns

By a strange coincidence, the prince he is talking about
Voltaire, in addressing Mallet, was none other than
the Landgrave of Hesse-Cassel, whose legacy,
employed with great dexterity, it enriches more
late the old Mayer-Anselme Rothschild.

However, the pontiff of philosophy celebrated pri-
his correspondent barely knew what he "professed"
"the noble contempt for impostures and imposters,"
And, if I'm correctly informed, we can
to be addressed to the Mallet family, today,
as in the past, the compliment that was given
Voltaire.

I am therefore fortunate enough to find myself, by
with the exception of a race of bankers,
who has been able, slowly and extensively, to develop its
fortune, which includes at least a hundred years of
French nationality and in which one finds
very little reminiscent of either the upstart, or
the speculator.

Under Necker's ministry, the "Mallet" house
"Father and Son" was located on Rue Montmartre. At that time
At the time, this district was to Paris what main-

THE

19% MONOGRAPHS.

Located in Passy or Neuilly. Immaculate gardens extended towards the Monmartre suburb, and when we reached the level of the street of Martyrs, we were almost in the middle of the countryside.

This is where the founder of the Mallet house participated in the minister's main operations who was declared to be the head of the Bank genevoise, and who played, under the reign of Louis XVH, roughly the role the island is trying to play, with less of considerable scope and many more flaws, the senator author Léon Say.

The Mallet family fortune was already substantial at that era; the events that followed did not shake him, and, in the indictments raised against financiers, and which lead to sired such a large number at Léchalud, one does not I can't find any trace of their name.

In 1794, we still see, among others, the prominent bankers, "Bontems-Mallet brothers, rue Richelieu, 91, and) also Mallet père and {ls Fue Montmartre.

It was only under Robespierre that these houses seem to be elongated, without however attracting no colcre.

All the crises of the Convention left to operate, with the utmost composure, the

Geneva bank, two are mentioned at that time

di
#1
%
f
y
Gi
i:

main houses: the Mallet house and the mai-
his Delessert, because of their attitude both
Correct and courageous

Moreover, as one historian said: "The school

Swiss and Protestant seems to have made this

indifferent and impassive reason that does not concern itself
"of the spirit, of government trends and
"of the company that to the extent of the negotiations

and the things that can be combined there and there
" realize. "

This caution was, moreover, indispensable.
in a time when any accusation led to
condemnation; indeed, if one strayed too far from the
Negotiations with Île Pouvoir, we were suspected
as lukewarm; and if, on the contrary, one threw oneself into
speculation and island supplies with too much
With his quick wit, he was immediately suspected of bribery
and theft.

The true financier must be only one
cog in the grand economic machine of a country,
and it would seem that this definition of principles
or more specifically applicable to the Mallet family.

. At the creation of the public debt ledger-
In the Republic of Geneva, the bank took a new ilm-
importance; similarly during the sale of natural property
nationals, she must have been one of the first to four-
to allocate resources to the government.

200 MONOGRAPHS.

However, under the Directory, the Mallet firm remained-
he did the same, and did not mingle with either the Barillons or the
Childish, great courtiers of Barras, Later,
again, she did not imitate the Ouvrard family in any way
and the Social Security system.

She does not engage in politics. Under the Convention-
ion, its manifestations were limited to exhibiting the
Patriotic donations: one of the daughters is quoted in this regard
of Ta maison Mallet, which became, through marriage, the ci-
tovenne Nessant, and displaying dou-
dozens of low-priced shirts, for voluntary donations

in Pan If, by the Convention.

When the Mallets take care of the affairs of the State, it is to contribute to the foundation of the Bank of France. In the first council of this national establishment, we see the eldest of \allet, next to Récamier and Perresaux.

Around this time, the Mallet company was the pre-Mière, with the Perrier company, to make loans in Current accounts on mortgages; it was, as we see, from afar, the prelude to the operations ac-mortgage loan offices and the sub-office of entrepreneurs,

The same company also created the purchasing and the green ones with right of redemption.

Under the Empire, Mallet continued his operations

MALLET. 20)1

with the same caution and the same French tendency-cause; it was at this time that, along with several others, very, he became one of the major creditors of what called it "the rear".

The main financial family system what I was dealing with consisted of generating income territorial, with a portion of its profits, while maintaining the most available resources load-bearing, for the course of business.

The wars of the Empire, which ended the catastrophes of 1815 did not shake the credit of the Mallet family, but they had, for consequence, a sort of lowering of what had eventually come to be called "French finance".

Indeed, the foreign invasion brought about, in the same way Suddenly, the supremacy of the Hope and Baring families, and,

later, that of the Rothschilds,

However, the Mallets rallied to the Restoration; they were part of the General Staff of the

Corite d'Artois, and it was at this time that their
The chief was created a baron.

The Mallet salon was already well known at that time.
for its austerity; a writer thus describes its
character: "It was preaching through robes"

"White and flowers in her hair," he said.

202 MONOGRAPHS,

reporting on the high society parties under
The Monarchy.

But, alas: soon Minister Villèle arrived and
With him comes the abandonment of serious finance:
Rothschild had monopolized all the royal bonds
and the full favor of the Gascon minister.

It was a mistake: she repeated it again, in
1850, under Charles X, and one could see, from then on,
this surprising spectacle of a social revolution
fomented with the help of all the people of
finance. Like all French banks, the
Mallet had even gone so far as to wish for a revolution
of July.

It took place, but the reign of the Jews was
founded; and when it came to creating the path to
Northern iron, it is next to the Rothschilds that the Mallet
had to sit on the board of directors.

Despite this erasure imposed on them by the ban-
Quier Jew, the Mallets had a really
French during the Revolution of 1848.

They weathered the storm, honorable and respected,
and it wasn't them who would ever have needed
to implore the protection of Caussidière.

Under the Second Empire, they allowed unrest to erupt.
the Pereire and the Mirés, without their house of
the bank found itself embroiled in the fantastical events
tics of which the Stock Exchange was the stage.

It is with a certain satisfaction that I have
I have drawn up the preceding table. [It rarely happens to me—
how to meet a family of financiers as well
old and also reserved

Almost everywhere, I am forced to acknowledge
mysterious origins to the money handlers who
they reign, in this country, with a rare outward appearance
dance.

The Mallet family gives me a bit of a break from this clamor of
of poor quality; therefore I hardly have the courage to...
criticize their presence in certain societies
known for building their operations on the ma-
speculative works, organized by syndicates
cats, such as, for example, the Ottoman Bank, —
or, in societies where the monopoly does not offer
point of the characteristics of real utility, such as that
of the Match Company.

However, I notice that they are trying to suc-
cer, almost everywhere, alongside the Rothschilds and this
makes me hope that their control will, perhaps,
of some effectiveness.

Finally, they are bangiers, and there are, at
them, a kind of professional self-esteem D
not to be absent from certain "major"
"business."

I have outlined the entire story in a single summary.

the Mallet family, without distinction of person, because

204 MONOGRAPHS

They are all united and have passed on their knowledge intact.
traditions of their family.

Currently, there are seven of them: he will
Baron Alphonse, Knight of the Legion of Honour
neur; 11 y to Charles, also a knight; there is
Arthur, Henri, Edmond, Edouard and Louis.

Together, they are spread across twenty-six soils.
cited, mainly in all companies
insurance companies, some industrial operations,
among others the P.-L.-M. railways and the

at Crédit Foncier.

If, in Paris, they are bankers and administrators
In Seine-et-Oise, they are lords and farmers.
farmers.

It can be said, without exaggeration, that the entire
the Bievre valley belongs to them, since Ieny
as far as Buc. They own four castles there.
linked together by specific routes; 1ls pos-
sedent the castle of Montcel, the castle of Ville-
green, the castle of Côtes-en-Josas and, finally, the castle-
teau of Jouy-en-Josas. That is their main state-
bliss.

It is hardly necessary to mention here,
their former alliances with Oberkampif, the great
industrialist, who, so to speak, gave life to
Jouy-en-Josas. You can't take a step in

MALLET. 205

this country without encountering a historical memory
fixed by a date carved in white stone.

When going to the newly built train station,
fresh and elegant building belonging to
outer ring railway, we can see, a little
on the left, rising above the houses,
a triangular pediment that seems to announce a
temple; a few more columns, forming gale-
laughter, and you'd think you were seeing the Paris Stock Exchange. It's the
castle,

Nothing flashy on the outside. Inside,
A tasteful luxury. In the country, a concert of
praise for the good deeds of the lords of the manor.

Why must a discordant note come
Join this concert?

How is it that alongside unknown benefits
testable, and horacing their character, one can
to reproach them for an unbearable arrogance tending
revealed a complete lack of education and ur-
Banned?

Is it, decidedly, the neighborhood of For se-
would, to such an extent, be fatal to the wonders of nature that it

geTC?

I understand that the Mallets are proud to have
In fact, the Bièvre valley is a marvelous Eden.
them; I understand, even, why they put a

5

206 MONOGRAPHS.

a kind of self-esteem that leaves no room for
the acquisition of a single piece of land, by others than
by them; but they should remember that the urban-
nity is the only magnitude to which aspiration-
rer Millionaire Islands, that this quality is a
duty to them, because they have to be forgiven.
to possess so much, so to speak! while
Others have so little!

The flaw I have just highlighted is,
Moreover, quite common in Protestant banking.
Even in its worship, the Reformed religion has introduced
lit a sort of roughness.

In any case, these financiers are making their
fortune, an honorable job.

This fortune is estimated at 200 million, they say
Some say 300 million, others say.

I have just almost demonstrated that,
by virtue of its antiquity, the Mallet family can
having accumulated it through work and integrity.

Indeed, she has resided in France for a hundred years.

But if I suppose that, for a hundred years, she had
placed, at the beginning of each year, 100,000
francs with compound interest at 9%, I find that at
At the end of the period she will have amassed a capital of
214,052,041 francs, €90 (two hundred and seventy-four
millions).

[It is quite acceptable that a family of ban-

THE

THERE

Er

"rl

Dr

"0

is

e F ul

el

L

4

n1

4 |

d

MALLET. 207

quiers, succeeding one another from father to son, managed to accumulate, each year, a benefice of 100,000 francs, without it being possible to believe that it was necessary to employ unhealthy and harmful practices.

[Alas! I would have too much to say on this subject; I will therefore limit myself to concluding:

What an example and what a lesson!

Whatever the origins of the financiers that I have just studied, and whatever appreciation it arouses their actions, they occupy, generally, and for a long time—time, a French role, having definitively established In France, the headquarters of their interests, as well as their center of action.

Here are some of the cosmopolitans who, For the most part, they came to move to France the millions acquired abroad, and especially in China,

for fifteen or twenty years.

\|

Camondo.

This Italian name, which has Portuguese overtones
raises, however, is that of a Jew from Constantine-
nople.

[1 embodies, moreover, a type belonging to a
nationality, a hybrid one, as its name suggests,
and which is usually referred to by the word
"Levantine".

It is a separate Jewish community, which is not to be confused
point with German Jewry, with Jewry
Swiss, with the Portuguese Jewish community.

The "Levantine" is a mixture of Greek, of a-
rabe and ture. He came into the world, indifrem-
ment, in Asia Minor, in Egypt or in Greece.
However, what dominates in him is tempera-
Hellenic type, I mean by that the type
stemming from a "restricted, modernized" Greece, from a
Greece, finally, where the "Lesbos" of the poets does not appear

shovel more than "Metelin", which does not prevent it

EE
g
ES
HAS
F4
%, '|
f T0
+
of
k

CAMONDO. 209

point of producing Sapphos that lack
only Pindar.

Before appearing in the financier clan-
The Levantines had become Manilestic, in
France, in the form of lozenge-shaped négociants
of the harem. They did not hesitate, then, to exhibit
their costume and we don't know exactly if they're fake
the necklaces displayed in their showcases did not
were not, also, at the bottom of their
breaks, to be used for certain mysterious transactions-

Moreover, if they donned the tailcoat or dressed up-wearing the French frock coat, they could not-they do not need to conceal their nationality.

For fifteen years, they have taken the habit of disguise, and, if it weren't for their Livation, the outfit could create an illusion,

This is the race to which man belongs
which seems to promise France a dynasty of
Camondo.

Count de Camondo! That might remind you of...
Count of Aguado, who was, yes, Marquis of Las Marismas and one of whose titles of glory – if that is a – consisted, towards the end of the Restoration, to have had the idea of scattering a shower of gold among those poor devils of journalists with only one thread of to make them write with impunity, if necessary, that there

18.

210 MONOGRAPHS

there was water in the Mançanarès, so much had he been able to
To make them declare brazenly, when he was
wine merchant, that there was no water in
its Aerated.

But Camondo would like to say that he is
full of wit and Parisian, although ture: e is dif:
ficile! Abraham, Isaac and Jacob... (sorry!), Nissim, are names not well documented in the chronicle.

We do indeed have in Paris, somewhere, towards
the heights of Monceau, Count Abraham of
Camondo and Count Nissim de Camondo,

But further down, on Lafayette Street, everything changes:
There lies the bank house; neither title nor particle
neither on the sign nor in the phone book; one reads only-
ment: Camondo {[saac) et Cie, bankers.

This Camondian trilogy represents, af-
It is estimated that several hundred million.

It was around 1865 that this family came to
Paris, to make the sequins earned in

culations on land,

The friction of Eastern speculators with French Jews date from 1854, the time when a first borrowing ture was commonly the object

negotiations on the Paris market.

Since that time, they have become countless. (the loans) and it's truly wonderful that

a |

CAMONDO. one 110:

to note the enthusiasm with which our financiers rushed to seize the Ottoman treasure.

The Orient, being the land of capitulations of conscience, not counterbalanced by the police correctional, was expected to appeal to many financiers Clers.

And, indeed, among an organized people of a fa- such a bizarre concept that the sovereign, at the same time Pope and king, spends his time stripping his subjects of their rights. jets, how can we be surprised if, in turn, these spend their lives trying to recapture, through cunning, this that the power did not come to them by force?

Everything there is fodder for tralic. The government- lying himself, speculating on the cariosity of travelers, delivers for eight hundred piastres firmans to visit mosques. By this de- tail, well known, we can judge what results pu- rent be produced by the coupling of fa finance [French with native greed,

The Orient was therefore the object of a veritable cru- financial scheme organized by Ja high bank.

But the East defended itself in its own way, in such a way so that all losses were suffered in challenge- nitive by the direct lenders, that is to say the pu- bhc; the borrower took his revenge by not paying point; only intermediaries and speculators have amassed incalculable wealth!

One fine day, these latter, enticed by their contact with the Paris financial sector led them to conclude that... In any case, it was more advantageous to be among the intermediaries of the praetors that under the ferule'/a little too much Sanslwynne in the em-lender.

This is especially true since the crash of ia Turquie that the Levantines flooded Ja France in establishing close correspondences between the pharmacies located along the Bosphorus and the high reaux installed on the banks of the Seine.

And that's how the Camondos found oportun to develop in Paris.

These three Jews have different appearances: 11 y one is something we see everywhere, the other something we don't sees nowhere, and another, finally, who shows himself sometimes.

The one we see everywhere is Count Nissim.
[He is well known at the Stock Exchange. Tall. Dark-haired. Skull-shaped.]
Lying down, it's a kind of thersvte: it has the profile of a young Arab. He is, it is said, in business.
holds the house flag.

[Lestcomte in the manner of all those who ask] to Italy, and very often to the Pope, a patent of no-wounds in exchange for fine, ringing coins. These kinds patents, moreover, constitute an emission which

It's as good as any other: large paper money,

Line ns Es der
That

ses ER ANT ST PEN ne D Um CPU ': næ
PE EUR SE ET RASE pas RS LE LP Fr
7 THE { EEC NT PET 10 27 EEA i?

ste
I

From PAR AE es

a E-8 of EE
AR eee Bar sine

CAMONDO. 213

small change of nobility: the antithesis is rejoicing-
health. With a name like Nissim, "sidi, pasha or
"Bey" would have been too natural! Count, that's good
Even funnier! And it's devilishly Levantine, because, at
In Cairo, the Camondos would have been fellahs, so much their
Its origins are modest.

Nissim's dream is elegance. To be mistaken for:
A Parisian is a joy for him. He does
All his efforts, in short, he looks it if not he has the spirit.

[There is a well-known English table]
She's at the back, towards the right: Nissim is showing himself there
very often with Stern, Broleman or Bamberger.
For some time now, he has been frequenting the cafe more often.
from Paris. I've been told this is especially true since the
English cafe became a limited company, according to
the law of 1867, which, from an aristocratic point of view-
üque, it seems, has corrupted him a bit. And then, at
Parisian cafés have traditions! So much so that during-
Nissim thinks he's more of a count than when he has lunch there.
Never.

The most original side of this Parisian
Byzantium is, unquestionably, the double preface

matrimonial woman who opened the book of her wa-
lanteries.

[He is divorced once before. And as the
In Pera, divorce is still called repudiation, when-

that he would remarry, Nissim, out of habit, wanted to re-

He was caught. French law does not:

does not include Muslim convenience.

[1 therefore simply substituted his will for the law: ?
equality, and Paris could bid farewell to the splendid festivities
which had been given by the Countess of Ca:

mondo.

Since then, he has been free

in the South, and Nissim swims in the open sea

{ortunes!

Perhaps we should subtract 8 from these two words

The first one is more expensive, because it's the second one that plays the most

major role. A certain lady is mentioned in particular,

counting among the most fanciful things in the Ba

a world of millions, and which has been the subject of a struggle

Countess Voyasrk

MONOGRAPHS,. È

resembling, unmistakably, a game of bac-

cara. It should be added that Nissim is a great player:
but € is a loser in good looks, and, when it
has had to "pass the torch," it is claimed that he has
shown to be extremely "Gallic". and the lady

Unfortunately, his romantic adventures did not
I've never been able to cross a certain circle... At the Jockey-
Club, we mock his eternal grey hat, and we
claims that the nine pearls of his crown com-
tales are simply made of felt. But, for him, 1 liter
avenges by eclipsing certain jockeys with his attacks

truly remarkable sizes. Finally, to conclude

= =

FERRER In no way,

-
Ar AND THE

ES

in)

Bai Bo Dr. a pu di
Re Ce nm gr eV

2" LE LU BR and or Anar) . Fm PTE RS 1
DEV UES e E n RL aeA e
= LL CE sn 4

+ CAC

[D
ee

CAMOND&, 215

and man and unmask some of his aspir-
"ti ns, I will say that, unable to invite, nor Or-
neither Chambord nor its hunting grounds, like Roths-
child, he had the bizarre idea of inviting Leon there

The Camondo that we don't see anywhere, except at
through a wire mesh – the one on his cash register – it's
[saac.

He's said to be the strong-willed one of the tribe. That's quite right.
Impossible, because nothing grows like mystery. You don't
I will not disturb its grandeur and I will leave it
peacefully weigh the piastres that Nissim spends.

Finally, the one that sometimes manifests itself is
Count Abraham. He certainly fits the type of his
name. He is a little fat, which makes him look
small. His complexion is ruddy, his scalp a little bald,
the oriental beard. What he misses in Paris is
the absence of slave seraglios, also takes-if its re-
Vanche on the Hbres seraglios. Even he is a little
jealous of Nissim's successes. Why on earth would he-
shovel-t-1l Abraham:

He is the administrator of the Bank of
Paris and the Netherlands.

And it is even to this Society that two of the Ca-
world owes its title of Legion officer
of honor. For they are not only knights

Those counts of Wille and Nuits!

2106 MONO:RAPTIIES.

Title-signing machines, while |

NM. Duclerc was president of the council, they dedicate-
aenerent the perception that the famous Isoard, of

the General Union, he did not disdain, but they

pushed Fusure to the point of aspiring to the cross at

of an officer.

glove Nissim protested, "as we couldn't |

to overload a decree... » a second one was made for Nissim!

These are their service records.

A similar process had already opened the door for them inner circle of the Bank of Paris.

Abraham is, in Elvish," an administrator, less by the free choice of his colleagues rather than by a kind of "union breach",

It serves the Bank of Paris and the The Netherlands! A trade union shouldn't be there, damn it! can always be a conclusive reason. However, the Ca- The unions are monolithic, so it is not not so much in societies ostensibly constituted tips that we find them in, that in these associations mysterious, not foreseen by the code, and which are the instruments of artificial increases or decreases dizzying heights that sometimes astonish the world from there Sotck exchange.

And even if these capital reservoirs contribute

CAMONDUO. TT

would be for truly useful businesses! But no! They are mostly directed against the Islands French interests and they act, in all [eur strength, in favor of a true black international. whose triumph we witnessed during the PUnion crash general,

When you think that the laws claim to be powerless- Faced with such coalitions, one cannot Preventing oneself from looking, with a certain tris- esse, the energy that these same laws discover, suddenly, against poor heretics, to whom

"Jutte for life," as the English say. inspires certain associations, too forgetful of the French homeland.

If anything can be said in their defense,
It's because this French homeland is letting them die
of hunger, while she quintuples and honors her

millions of Camondos!

VIII

Baron Hirsch

I suppose a novelist has to summarize,
in a single word, the character and attributes of a
fantastic devil, cruel and cynical, more terrible
than that of Aeust, and seeks a name for it belonging
place of talking weapons: he would first study the
the physiognomy of the letters with which it would be composed and
he would soon discover that the letter IH, so similar
a la guillotine, with its two uprights and its
a knife-arrow suspended halfway through its stroke
wonderfully embodies the threat.

He would then discover that the vowel | is indeed
made to express the victim's hissing sigh
who trembles, cries and moans.

Finally, if he wants to express a mysterious tone
the friction produced by the falling knife
who kills, he will borrow from the sound of the saw a
portion of its grinding; then it will group
together the three consonants that roll, that

Er
LI Ch
D
:
4
1F
Li
E
There
Fe
'has
"Æ
ch
HAS
<
in
#)

us
And
pe
1 hour
“

BARON HIRSCH. 219

They whistle and cut, then he will reproduce the letter

from the beginning, to end as it began, and

He will have obtained this dreadful word:
HIRSCH

Well! By chance, in naming the financier thus...
The person I'm working on acted like the novelist.

But a needy sovereign collaborating with
He, however, preceded the name with the title of baron.

[It is truly remarkable to note the
touching solicitude with which the kings accord-
granting Jewish traffickers letters of nobility
the boldest ones. It is true that in exchange for the rattle
the nobility they bestow, the kings accept reli-
secretly the Jews' coins; if I dared, I would search-
Cherais, where the largest dose of
Cynicism... but I don't dare!

Hirsch is not just a Jew made a baron by
by decree, he is also the universal concessionaire of the
Lurque, through its plenipotentiary ministers,
(Why so many gallows in this word?) it is
also inhabitants of the whole world, and finally he
is a compatriot of M, of Bismarck.

For, however cosmopolitan it may be, there was a time,
where, having no deliberative voice, with regard to things
In his life, Hirsch was forced to be born something

22() MONGGRAPHTHIES.

Part: Mannheim, it is claimed, played Europe on

ct Frankfurt contributed to serve as his

colic.

In any case, the father's shop, where...

Hirsch's early years were spent in Germany.

Nothing is more humble and obscure than beginnings

The development of his fortune coincides with that of his father.

like that of the Rothschild fortune. with the

the inauspicious date of 1815 – that dark era of waters

troubles so favorable to fishing for millions.

But it is likely that Hirsch did not have

the good fortune of dealing as an equal with some

Mareraves, in such a way that wealth was not.

at home, only a way to express his hatred and his

a desire for everything that, near or far, reminds him of

milk his former masters.

This state of mind almost naturally explains

really the strange way of operating adopted by this

international financier.

[He has carved out a kind of specialty in the

Diplomatic relations and it is, generally, towards

the officials of this order whom he points out

millions.

The iron discipline established in Prussia had as its

The forced consequence is the servility of the characters, but

In chemistry, iron displaces gold from its compounds.

BARON HIRSCH. 22331]

human ingenuity (which spends its time violating)

Slowing nature created diplomacy, and this...

Contrary to chemistry, it uses gold to hunt

iron.

This is the scientific falsehood that has

Inspired by Hirsch to set up his diabolical grid

both on the Ottoman railways and

"ur ie tre de baron.

the beginning of this man's fortune, and it is estimated at approximately 400 million, its final destination: these two sums before evolved in the res- space a complexion of about twenty years – all one's life of an honest worker who dies poor:

(the number of grim tragedies in the- Which, rightly or wrongly, has the name of Hirsch been associated with? found mixed up, But if, one day, we discover in Austria, Serbia, Bulgaria or Furquia. memoirs of deceased diplomats, 1st probably- It is possible that the most astonishing revelations for- Ronl Jeter (111 new days on some phenomena- unexplained events, among others, regarding the genuine causes of the perpetual incompleteness of the Ottoman railway network.

[It is impossible not to see the calculation] appalling that emerges from the various attitudes of our Prussian sparrowhawk.

19).

2929 MONOGRAPHS.

In it, one can only conceal the

means of communication, railways or {ele- æraphes, have not profoundly modified the processes government officials, both domestically and internationally interior of nations.

However, if we consider the interests, so many PAur- It's undeniable that Turkey is cheating, that's what the island is about. connection of Ottoman roads with the che- Serbian mins and Austrian paths are essential in the name of the general interest.

This connection did not take place, only by the will of Firseh which, to the general astonishment- general, was able, single-handedly, to hold all the European diplomacy!

It's truly shameful to be a diplomat, and I confess I don't understand the forbearance with which Europe is showing so much insolence in the face of so much dance.

Nevertheless, light is gradually emerging, each day, on the actions of this corrupting master.

Indeed, there is currently circulating in Munich a very curious brochure, in which one reproduces—
dit Httéralement des lettres adresse par Irseh
to Davoud-Pacha, his partner.

The first two are dated May 26 and
[July 0, 1870; they attest to the offers and the en—

I see considerable sums of money, which does not prevent

LL) to pe =. 1 = D]
DR re ac a

|

BARON HIRSCH. 293

Hirsch, on July 26th, wrote to the same
Davoud! forced to deny the rumor that the pots
He had been given wines: "I never..."

would be permitted to offer some sum of money to your

Your Excellency,

Financial morality permits these counter-
audacious truths, unworthy comedies played at
the face of governments!

Hirsch is one of the major black marks of the ques-
Hon of the Orient: it is the main obstacle to the rem-
fund for Turkey's creditors; it is ca-
pable to suggest in the shadows, to certain am-
Hassades, attitudes that can be resolved in de-
Initive, by gunfire; that is to say that a-
after having ruined the people, to whom he gave a
dubious paper in exchange for honest money.
He still exposes these same people, or their sons or
their brothers, killing each other for his greater good
avantav'e.

I won't bother recounting all the details here.
Hirsch's lagorries and Turkish lots; I do not rc—

obtains that the revenue from the Ottoman roads does not
benefits only him, on the basis of ten million per
year; I won't even bother questioning the
real causes of certain unexplained movements

the Turkish Rent; I will not search, no

2924 MONOGRAPHS.

Moreover, the secret of the Tuttés could not have existed between
Fhirsch, the Austrian Roads and the Union ge-
general.

I will only bring together three facts that have
marked the year FRS?

At the beginning of this year, Peffondre-
General Union: in the course of Ja
same year, an explosion of Findigna- is revealed
public information, regarding Turkish claims:
This explosion is resulting in numerous com-
mental in Islands newspapers of France and of
abroad, and we're talking about the Ottoman roads!

Then we realize that Hirsch has arrived, at
move in Austro-Hungarian diplomacy, to be done
insert a special article into the Treaty of Berlin
asserting his alleged rights, from which
It follows that any railway in Bulgaria or
in Serbia, where even in Austria-Fungary it is doomed,
in advance, to the Hirseh operation.

This financier did more: he managed to escape the
ctoman jurisdiction, it Ÿ substituted a court
arbitral, and he transformed his various companies
enies by transporting them to Brussels, Paris and to
Jenne.

However, when this desertion of Constantinople
irritates even the Turkish powers; when Ja

Germany's hand appears through the con-

neither
ELT
Fe

2
'4

BARON HIRSCH. 29F

— =" !

Hirsch's inventions, thus suddenly, the
the slightest Eastern diplomatic issue: at the moment—
where, from all sides, and even in France, one
They believe an immediate solution is needed, in short, to...
In that same year ISS?, what happens —ll?
the high-profile suicide of a diplomat who, in
a posthumous letter, throws to public opinion a

a veritable indictment against his Mephistopheles.

In 1853, it is said, things will have a resolution—
Lies, but Hirsch is, in a way, a refugee
In France, [He is well aware that he has accumulated [problems] against him
formidable rages.

Moreover, this man, whose name in German
Zionist deer, always expected to be forced
to flee precipitously. In it, he found Island
Moven lavoir constantly, Hquide and available.
and in a slim volume, the enormous sum of
20 million, not in bank notes, not
even in treaties on foreign soil, but in diamonds
and in rubies.

ua calculated that in diamonds and with "a
at an average of 00 francs per carat, it could enclose

2,000 francs, in the weight of one gram. And for very little

2926 MONOGRAPHS.

that he mixes in rubies at 12,009 francs per carat, his k
20 nullions will weigh less than twelve kilos and Ê
half.

The precaution is crucial.

Besides that, he deigned to own in France:

I am the country in the world where [property is most res- É
protected) some beautiful hotels, including the one k
of the rue de l'Elysée and, in the department of R
Seine-et-Oise, a gigantic estate, the castle |
de Beauregard. He has hunts as big as at
countries, which he has guarded ruthlessly, to ee
point, that the dogs of the garrison officers |
of Versailles, are sometimes treated by its B
They treat them like mere game. I will quote for E
memory of his countless lawsuits with the city of
Versailles, because this man doesn't want us to be any more than B
traffic circulates around Beauregard only on the paths |
of fittings.

[he often dreamed of being called the Count of
Beauregard: but, presumably, the Republic
that, being devoid of any ba-fs manufacturing
Ronnian or comital, will refuse him this satisfaction |
action.

Can one imagine this greying, stooped man,
with a red, apoplectic complexion, and a clean-shaven chin.
beneath excessively mustachioed lips, has grey eyes-

flashing blue and ominous - the habit of accumulating Bi

BARON HIRSCH. 227

to mule metallic undertones in the
movement of his eyelids - and calling himself the
Count of Beauregard!
This lie is unacceptable, FHirsch is a
A name that describes him best: let him keep it!
Moreover, 11 has two compensations: it is beautiful-
First of Bamberger and Grand Officer of the Legion

of honor!

NII]

Henri Bamberger.

It is, already, a sufficiently dangerous animal.

It's much worse when, through an ex- Jesuitical approach extraordinary, he managed to get under the skin of a "good Belve,

It is the synthesis of Henri Bamberger.

Moreover, it would seem that this king of our Re-
The French public is possessed by a mania for
Naturalization. It is the most singular cosmopolitan
who in the world; he wants to be at home everywhere.
without it being possible to say anywhere that it is soli-
daire; that is why, a little before the war
Franco-German, he had taken the topical precaution of
to become a naturalized citizen: that's why, a little
Everywhere, 11 seeks to naturalize his fortune: 11 es!
even somewhat managed to naturalize his character

gruff: mius, unfortunately, 1 V to three things

HENRI BAMBERGER. 299

which he was never able to naturalize, these are
his honors, his pleasures, and his luck.

But let's not anticipate,

[lenr: Bamberger was born in Prussia in the late
no longer observing the social hierarchy, but this is France
which he chose as the scene of his exploits.

He's lived there and tinkered with it for a long time; of-
Then, for a long time, like a bold fisherman, he cast his nets.
in the golden lakes, and 1} succeeded, one fine day, in
to bring back, attached to their stitches, a cross of
The Legion of Honour, that was back in the days of the great
troubled waters of France, where it flourished, in
in all its splendor, what we have agreed to call
the "gigantic financial operation" having
earned Mr. Thiers the title of liberator of the territory
tower,

What he had most advantageously was "li-
"Béré" in all this affair, it's the big ones
"annuity cuts" 0/0, and poor Thiers, for
the sterile glory of being able to say that his loan
had been covered an uncountable number of times.
has only succeeded in making things easier for Bamberger and others

tat 5 0/0 nominal, but 6 0/0 real by the rate
resignation.

Thanks to this process, it's hardly so popular
was able to subscribe directly, and it only became true-

20

En Ts SRE RE Te me Pr dede tu - à

2531) MONOGRAPHS.

only when it has agreed to
foreign and French vultures to cede it to him trans-
formed in » 0/0 real with a benefice of 20 to
2» Irances on Capital Island.

Without this intervention of COSM0)h0- finance
Lite, the detractors of the Republic would not have!
no one could use this all-too-easy argument con-
between the conversion, namely "that we knew seriously-
"ment the interests of the current fund holders"
"of State created in our days of misfortune and in

a patriotic goal

That's the way the world is! It's up to the repairmen of
mistakes made that they want to make the island bear the brunt of
weight, and yet principal author of these faults
is crowned founder in a sort of apo-
Theose: as for his accomplices, they bear pride-
happily tore the stars from their buttonholes
to the formation of French honor.

Bamberger amassed his fortune during this period.
The millions he had already collected and that he had
neutralized by making them Belgian, they seized greedily-
providing an opportunity to multiply through contact with
French disasters.

Moreover, 1} was well placed to give to his
operations had a utilitarian appearance, because it was:
then briefly an administrator of the Bank of Paris and

of the Netherlands, and the services rendered by this state-

blissement in foreign exchange operations have not
not much contributed to concealing the sides from view
after his particular intervention.

So, for about ten years, Bamberger
lives in France on the memory of his liberated competition
failure, and he readily has it said of him, by his
newspapers, that he has only ever done good to humankind
mantis,

[He certainly alludes to this humanity]
naive woman to whom he slipped the annuities at 100 francs
that he had at 50, and which currently supports
in its place the consequences of Fa conversion.

he is counting heavily on this phase of his existence-
lence administratises, because it's the only one he can
to confess, thanks to those among whom he was found,
ærace, above all, due to public ignorance in this area
of financial economics.

Bamberger's main concern is to
to declare themselves friends of France. He and his brother, de-
put in the German Parliament, even a socialist one, and,
Perhaps, internationally, they do not let pass
an opportunity to show off one's love of gallons.

Those kinds of friendships terrify me.

PBamberger's German connections are
notorious, and Jews are worth the reputation of being exceptional
technically well-informed about matters of the

domestic and foreign policy.

232 MONOGRAPHS.

At the time of the demonstrations on the esplanade
of the Invalides, one of his friends said mysterious-
ment: "When you want to know what degree
security matters are reserved for political affairs.
France, look for where Bambercer is.

I had heard this phrase which was not at all
addressed, and, quite intrigued, I asked the next day-
hand in the most naive way possible:

– Where is Bamberger?

– He left for two months.

Since the internal turmoil had no further consequences,
Bambercer has returned.

But here is the conversion accomplished, here it is.
Crises and discontent are predicted.

What are the Bamberger newspapers saying? Here it is:

Mr. Bamberger is believed to intend to
"To retire."

Bamberger is currently fifty years old:
Like Hirsch, he was born in Mannheim, at the castle
de Platern, it is said, not in the castle, but on the
lands that depend on it; there is something there
which is reminiscent of the soil, as Hirsch recalls
the serf; this similarity of origins caused a
alliance: Mrs. Bamberger is a young lady
[irsch.

More than this alliance, a great resemblance

ee

pm TE di =

RAA 6 SEL where cr PL QE DR as nn ne ieoi ri Per TO ET mo PRE] Month
DR a ot
"From: 1 ei) KEY AND ME

Pa ET
ln

L
E- _]
Lara
:#E
Eu
my

4

ñ

|

min

F2

pe

mid

GE

THE

L 1

Stonnl

i And

PE

LL

= 1

CCE)

El

E 1

261

| 5

æ

pi To

Fe

Lt

el

"4th

has

r vi

pe L

Carr

HENRI BAMBERGER. 233

of refined tastes, in finance and in pleasures, had
Moreover, these two men had already grown closer.
The East had lit up their gaze and, naturally-
both of them put their hands forward, very far ahead.
in Ottoman matters, particularly in
the occasion of the deplorable Turkish Lots affair.

But Bamberger is prudence itself, for he

only railway administrator:
the only mandate he accepted was that of administrator
trader of the Bank of Paris and the Netherlands:
However, certainly! There is not only this bank which
we can occupy ourselves safely.

It is inexplicable that with its power of
30 million and his personal relationships, Bamberger
Bamberger is so little known in the councils
administration of financial companies. On
this would amount to outright ostracism: this ostracism does not
continue not only in the area of finance; the
Circles joined in. I was even
recounted that, in vain, he sought the favor of being
admitted to the Imperial Circle and that he has always
found enough negative balls to shut him down
access.

There is certainly something strange about this.
Indeed, I know that Bamberger's position at the
Banque de Paris et des Pays-Bas was able to resist the

20.

234 MONOGRAPHS.

A terrible blow had been dealt to him by the {890,000 Lots
Turks, with whom he had found a way to reward her, and
who had brought her to the brink of ruin: but
It must also be said that Bamberger, when he was
director of the Bank of the Netherlands, was one
'the authors of its merger with the Bank of Paris and
This circumstance played a significant role in it.
solidity of its administrative situation.

In any case, he has not yet been told-
given the Turkish Lots affair and in the bank
whose name I mentioned, the austere and French element
offers vigorous resistance to the July element
and speculator of whom Bamberger and Camondo are the
main representatives.

To recount all the attempts by this fake Belgian to
to make people forget his Prussian identity would be truly
to begin a litany of more or less
Machiavellian. This big bag of thalers and
Florins, lovers, without limits, from all islands
Material pleasures, went so far as to try to
to do some good deeds.

He who easily spends 109,000 francs in a day to satisfy a whim... of any kind, imposed upon him the heavy burden of dedicating 30,000 francs. per year to maintain ten scholarships in schools of commerce.

There's no way to say no! He's the one who...

HENRI BAMBERGER. 239

gave the impetus to the work of the stock exchanges
cials which have already produced more than fifty
distinguished professors,

Sacrifice being periodic, it does not bring him any benefit.
not, immediately, the moral satisfaction that he
hoped for, and even less so for one of those satisfactions
physical attributes, which he is so fond of, must seem to him
very difficult to accomplish.

Because, however lavishly endowed it may be, Bamberger counts
and 1) counts so well that when it comes time to shoot
in the splendid hunting grounds he owns with
Hirsch, he calmly has his game brought to
Market halls to sell it.

The Jews have this in common with the Russian Islands
that in Îles, if you scratch the surface a little, you always find Île
(/osaque.

[It would be truly scandalous if Fortune Islands
immense, gathered in a short time and without
their origin clearly accompanies a series of
work having, at least, a social utility, parent
certain men possess the attributes of a true glory
table. That's quite enough, already, that they give them
so much power over the destinies of nations.

1) Elsewhere, the prestige would be very poorly placed in
Bamberger; he is the piurvenu incarnate. Delivered to his
By its very nature, it is incredibly brutal towards

his inferiors; however, it seems, since what-

That time, he managed to overcome himself, it's 1 to a
naturalizations in which 1l was able to succeed:
He should be congratulated for that; nevertheless, no matter what he does; 1l
He may be intelligent, but he prides himself on his nose.
fox, which he calls his "flair": 1 liter may give
has her blue eyes an impertinence that wants to be of
The fascination. The vulgarity stands out against the background of
its nature, like an oil stain on a coin
of cloth.

Moreover, German though he is, he speaks
He speaks French well, but so quickly that he stammers.
The words burst from her mouth, furious
like a squadron of elfin horses: its power-
Healthy moustaches are an insufficient hedge, the
spittle jumps over, and it's under a pa-
It's clear that we need to listen to him speak. That's good.
to be embarrassed by the enchanting sex, of which he is
a fervent worshipper. In love, he is eclectic:
For a moment, 1l would be statuary. The beautiful torsos and
The beautiful breasts put him in ecstasy at the Salon.
He pleasantly blends Cupid with Mercury, that is to say-
He speaks of love and accounting. He always has to
near the place where he works a small temple
artistic where he feels the need to rest his
spirit of serious discussions.

[It is not uncommon to see him, all of a sudden, in-
to interrupt a deliberation, to disappear ten

1F
FA
î
F4
D
Eu
"
AA
s
pe.
I
There

HENRI BAMBERGER. eo

minutes, to return more talkative than ever. I]
has just finished his prayers.

social aspects: sometimes he stirs up a wealthy marriage Prussian, sometimes 1 liter provides Spanish grandeur to one of his little protégés.

Like the ancient Roman knights, 1l has a bunch of friends he maintains hoping to have through them, access to the "gentry".

Assuming that the diplomatic caste represents To feel the first floor of the social edifice, one can to say that Bamberger is a Firsch operating at third floor.

Despite so much care, poor Fenri has a The sorrow is having so many material advantages. Alongside such a small but glorious chance!

If he dies one day, it will certainly be from a excess of inwardly drawn veins.

Is it known that this Turkish Lottery boss won three times the jackpot of 100,000 francs in the draw obligations of the city of Paris? However, each time His winning is a source of intense pain for him. one day he opened up to several of his friends, to- which he said:

"I really have a soft spot for the city of

Paris and the big prizes: there I am, wawning it, this

238 MONOGRAPHS.

times, and the gossips will have their say.
GAME. "

[It is incredible to realize that this poor Henri confuses the lottery, where chance is left to Jui- even, with the game where skill corrects it.

Would he imagine, by any chance, that one on the island believes capable to substitute a vuleare number for a nu- winning mero in the wallet of the Bank of Paris? That would be a strange and true weakness. unworthy of a Jew.

As for me, I believe that's what makes it to jump for joy when he wins a big prize. It's pure-

In this case, it serves Fur right.

[It is impossible to observe, calmly,
the evolution of this man's wealth and the in-
influence he exerts; whatever the automobiles
islands, whatever the largesse of this ri-
Chesse gives him the means to practice, he is
impossible to admit that they are inspired by
a true love of humanity and devoid of
of any ulterior motive.

How many of these millionaires I've seen, throwing away with
ostentation: a thousand-franc note to a funny girl

in a high-life and repulsive restaurant, im-

and nt rad

AR RE Te ER LE

D a em AP Jp bobo Sr EÈ
SE AND AUTO

L
1
| 0
3
THE
L
L " :
has
(ssl)
X
FL
Fe ee
IN
Fr
pr
ge
has
+
LL
Mn 4

14)
e
k
D]
=
has
£

HENRI BAMBERGER, 239
pitifully, if she is ugly, the poor girl who,
Hungry, ashamed, and tiny, she fled, extending her hand in
a secluded street!

No, to upset the interests of a nation, to-
investing millions, violating the laws of the economy
social enrichment through sudden and unpaid work
such an individual, by ruining, directly or indirectly-
ment, thousands of others, is not a work
healthy.

We are no longer in the time of Louis XI
did not excite astonishment when, meditating a
Inauvais Coup Où Fexpiant, 1 fait ses dévotions
Ja bonnet, "Our Lady" sewn onto her bonnet,

Modern morality must not accept that
may alms repair or excuse the harm done.

through excess or the audacity of certain speculations.

Jacques Stern

In German, Stern wants to "read 'star,'"

Jacques and his family are contained in that single word.

In Germany, one is called Stern, just like in
France Martin or Durand. The Paris Directory
accuses seventeen Sterns, relatives or not; but He v
has some in London, Frankfurt, Berlin, Vienna
in Brussels and they all stand together.

For Jacques, the word "star" has a significant meaning.
tion particularly artistic, making syno-
the nymphs "constellation" and "consternation"; I
Say these words because, in each of them, there is
" star ".

Jacques is a handsome forty-two-year-old man
about; he is tall, dark-haired, admirably de-
coupled, and, seeing him pass by, one would not suspect
Not the finance man. He is gloomy, often
unpleasant: n1 good, nor generous, he seems to have

EC TN ER .

; EN mn 7
the pet The PET an Er NC

= -
ki

nes ro AM IEN

a =

[1 n g. 3 #

"PSE T0 L Dr 4 =

a AND æ =. "h . ñ
As * É Fe al Ecn- ei lu

BY: HA 1 x;

of. + min 1 T0 PEARL e: Read ss ji u
SE LE A nent 29

The 1st PE TT
STRONG SICE

ER RULES for the THINKING ROUTE

JACQUES STERN. 241

concentrated all his aspirations in a feeling-
mysterious thing that absorbs him entirely.

He's the Parisian of the family; he's the one who says—most closely resembles, at first glance, Jewishness Frankfurt, from which he originates.

The Stern clan is immensely wealthy: the ensemble seems to represent 150 million, of origin Oriental, Egyptian, Turkish, everywhere in short, in major international deals, fishing reaching millions was possible.

Old Father Stern is alive; thanks to him, there still has a certain cohesion in fortune like in the family.

It was he who made each of its members, a delegate tasked with learning the secrets of the commercial companies, by pushing them into the administrative seats.

They are therefore distributed among sixteen companies. In Berlin, they sit on the Bank of the Empire, worse than Rothschild.

In Frankfurt, they are attached to the Mortgage Bank. In Cairo and the Union Bank; in Vienna, they are at the Bank of Brussels and Belgian Gas; in Italy, at the Italian Credit Bank; finally, in Paris, they are distributed between the coal mines of Haute-Loire and those of Montieu-Saint-Etienne; the linen company of Pont-Rémy; the Tobacco Monopoly interested; the

2i

249 MONOGRAPHS.

General Water Company; the Union of Ports and Colonies, Bank of Paris and the Netherlands,

In all these societies, the five letters of their names are, modestly, recorded next to a small initial, rarely part of a whole first name

Moreover, company directors have the great concern to give the impression of public, so that they do not notice a This accumulation is far too scandalous.

I could cite a number of them, including the names, composed of several words, allow

In any case, in Paris and other capital cities
In the surrounding area, the Sterns are simply called Sterns.
Without a title or particle, everything changes in Romania:
we also see spreading among the members of the
Board of Directors of the Romanian Bank.
Mr. Baron Hermann de Stern.

Nothing is funnier than that "de Stern" at the end
of a title, and you really have to be Romanian to
to take such nobility seriously.

At the Bank of Paris and the Netherlands, Jacques
Stern is part of the most Jewish element
launched in boudoirs or behind the scenes, because,
I must say it, on Rue d'Antin, we are
extremely "regency",

This does not surprise me at all, and I note, quite

JACQUES STERNX. 243

Generally, alongside the great thirst for gold
appetites... of the heart.

But Stern is a terrible eater. He almost was
because of a revolution, so that, to prevent-
dear Passaut that we wanted to give to the bank
in its entirety, we almost had to resort to a faction-
the sign that would have been placed at the door leading to the
street, with this instruction against all
approach of being skirted:

– Cross... bayonets:

Jacques Stern is also very witty, only-
He hides his true intentions; he hates puns.
He describes witty remarks as
"Bastardizations of the mind." Everything that is anoa-
The name horrifies him, except in finance.

He was once asked, about something or other, I don't remember
which show whose promoter they were looking for,
was an abominable joke with these words:
"Father unknown." He didn't laugh!

All this does not prevent Jacques from being strong
gentleman: he is one of the ornaments of the Circle im-
perial, and 11 votes fiercely for Bam-

Despite his Prussian leanings, Jacques did not research no less than French alliances. IT has given one of her relatives, endowed with a rich

dot, to Fun of our officers of Alsatian origin and

244 MONOGRAPHS.

nephew of the Abbot of Ratisbonne, the famous convert from Strasbourg.

Jacques also provided care to a few patients financial rations of the Bank of Paris and the The Netherlands.

If we haven't been very grateful to him for having He encouraged the Turkish IoT affair, he knew how to forget this imprudence by approving warm- fortunately the conversion of the endowment fund of the Legion of Honour.

This opinion of the cap earned him even the cross. very French cross; elsewhere, he already had the diminutive, for the same reason that makes musette the diminutive of muse.

In any case, it is clear that the governmental cooperation was expected to manifest itself, for the Bank of Paris and the Netherlands, under the for the form of any decoration.

The administrators were already decorated. except for Jacques Stern: his buttonhole had no She took a vow to remain a vestal virgin, so there was lit the fire with a red ribbon.

And that's how Jacques could sign "the che- Valier Stern » which, by Jove! wouldn't be too bad.

From a financial and economic point of view, the The Stern fortune has a cosmopolitan role that it is

monitoring is necessary.

JACQUES STERN. 245

The "Stern" bank in Paris, affects
she has a puritanical air; in fact, she is very prim and proper.
for small matters; not that she disdains
the small benefits; but, at the risk of compromising oneself-
to put it, she wants to oppose, as a counterpoint, the
risks receiving a large profit, therefore she
in search of great combinations; she
the Rothschilds, with often
hostile, or at least rivals: this surveillance
is never useless to him. He belongs to all the unions!

She is adept at diplomacy; if necessary, she
would employ Hirsch's seductive methods.

In short, the wealth of this financial clan functions-
nent as a vacuum pump for the foreigner and
are far from being a metallic reservoir where Findus-
French sorting should be able to draw an element
teaching. Thus France nurtures at home the
agents of its financial disorganization, and she
is sometimes astonished, with genuine naivety, by the catas-
trophies for which she bears responsibility while
Cosmopolitan Jews are the true guardians of this.

authors.

21.

“

Cahen d'Anvers

The walker who, on November 30, 1832,
would be wise to travel the streets of Antwerp,
could have been accused of some recklessness. That day-
there, and the following, a hail of machine-gun fire and bullets
lets, although specifically directed against the cita-
delle, scattered, despite the precautions, and ar-
pink, concurrently with the waters of the sky, the
houses and the streets of the city.

All the Can, Kahn, Cahen (that is to say all
the plausible ways of writing Gain) had
bravely took flight from the French army
French, commanded by the old General Gérard.

But the citadel was taken; he who commanded it

– returned his sword to Gerard, who, although promoted to the rank of Marshal, he continued, after his fine achievement, simply being called Gérard, like

before and without a particle.

CAHEN D'ANVERS. 247

This was not the case for all the "Cahen" because one of them, no doubt to perpetuate the memory of his valiant escape from the bombardment, had the strange idea of bombing himself of a pseudo-particle, calling himself "Cahen of Antwerp."

In Paris, there are something like forty-nine "Cahen", having a gable or sign on street, which implies about a hundred practicing the most diverse professions, which we are used to to summarize in the name of merchants of "pons lorniettes".

But there are only three "Cahen" that are from Antwerp.

The head of the dynasty, the founder of its wounds, the one they called "the old man" and who was called "Mordecai", has been dead for a long time; was a former broker of the house Bischoffsheim. He became much talked about during the Empire, and he was on very good terms with some men and some women; there are even, at this In this regard, a famous song which has often been tempted the echoes of Marbeuf Avenue.

But what did the echoes matter to old Mordecai? And the songs? For two years now, at this time – that is to say in 1862 – this excellent Mr. Fould having conceived a conversion project, he had

248 MONOGRAPHIES.

provided the opportunity to harvest a large quantity of millet lions.

He was young then, and, hidden somewhere, at–

as Brantôme would have said, I could have known certain financial secrets, which an imperious Jupiter-Rol had whispered in his lady's ear, as a shower of gold.

Not content with accumulating wealth, the old man A Jew aspired to the nobility. From Antwerp, not That wasn't enough for him – because they had the audacity to write Sometimes: from Envers, – he wanted to be a count. Naturally, he addressed the Pope who, in the same hand, with the peculiar habit of signing patents Catholic cardinals, like those of counts Jews, and, for a large sum, Mordecai could call himself Count Cahen of Antwerp.

To complete the illusion, he lived in the suburb Saint-Germain.

His penchant for gentlemanly behavior attracted even to mockery from his fellow believers. Everyone knows how one of the "Oppenheim" (of Cologne) knew how to give, in Cahen's vanity, a stroke of the pen that strongly resembled a kick.

Old Mordecai had finally eliminated completely changed his father's name and signed very voluntarily: C, from Antwerp. This circumstance suggested

CAHEN D'ANVERS. 249

a charming little letter to Oppenheim which he so-
ona: ©. of Cologne.

The thing caused a lot of laughter at the time; but Mordecai did not flinch and continued, imperturbably, to load millions onto its securities and its particles.

Representatives of the name and the house There are four financial institutions, three of which are financial institutions. only are known. Those – have a little de-
stripped the Jewish bark from a physical point of view? of course; some even have pre-
Christian names: the eldest is named Edward, the second-
Captain Raphael, and the third Louis.

Edouard has retired from business. He has, in what way-
that sort of thing, petrified in the costume he wore at the receptions of the imperial court, and which characterize

Knight of Malta. He will become a fossil, and, Besides, how many financiers are in that situation! Based on the realities of gold, they are perpetually lying on the lookout for the fictional country house.

The heads of the banking house are currently—Raphael and Louis, the first is, in our—three, knight of the Legion of Honour, which once upon a time, Maltese chivalry was beautifully displayed!

Both are of a thin, small appearance, and, constantly, in motion. They married the

250 MONOGRAPHS.

two daughters of a Levantine Jew named Morpurgo.

Their luxury is well known in Paris, and they affect to blindly observe the customs and traditions of what is called "high society" in Paris, They don't miss a Tuesday at the Comédie-Française In France, they have impeccable tailors, attentively chosen pages; their interior, perhaps—to be a little heavily ornamented — because the real Good taste is a matter of lineage, not borrowing.

is, however, worthy of mention. A pleiad of artistic frequents it, in the midst of it shines Francis Coppée, It is said that the little-known Cahen is accompanied by Albert Shostakovich and composes music!

The true stage for the family's splendors is the Château des Bergeries, near the forest of Sénart.

We will be showcasing oriental luxury and, it is added, the architects have exceeded the original estimate; this is where the major events take place summer heads and it is there, too, that one rests from dizzying pace of financial operations candles.

To conclude, with the physiological study of Cahen, and before moving on to their financial role, I must say that, in their family, we don't look for point to exert political influence.

We might feel a little embarrassed in a similar situation.

æ To
sssses ss;
RTE EL ee One

da Su és is Le Ê " cl 2
= EU ue =
3 FL Tale ee ra f

nes A 0 is ee Le
ee ET QE EL pate Re CET, met

CAHEN D'ANVERS. 251

matter; we have too many Bonapartist ties, of-
then the captain of the guides, who was made the manager
from the Château des Bergeries, to Prince Joachim
Murat, who is closely linked to Louis, Count Cahen,
and who, in the company of the countess, did, in
Italy, a trip for three, where luxury and comfort are paramount.
tortable were not the least of their charms.

While Raphaël has a particular fondness for literature,
Louis marks his prerogatives for Îla musique;
We see him constantly at the Opera and I couldn't help but-
to explain why his friends nicknamed him "Ja
Guinea fowl. Nevertheless, on ballet days,
In particular, he is seen assiduous in his golden armchair-
chest and, during the intermissions, strolling, arms
above, arm in arm, with one or two friends, when-
wandering here and there, without, however, leaving the reserve
and the good manners befitting the brother of a she-
valet of Malta, descendant of the citadel of An-
towards.

The Cahen family are not very common among financiers.
in credit societies, and if, somehow, Ra-
Phael, stepping outside his usual domain, deigned
To contribute to the establishment of a case, I must
to acknowledge that he did not do it in a way that would merit-
ter des éioges, We owe him the creation of a certain
"Canadian Land Credit," which he misrepresented as "Island"
true goal.

2592 MONOGRAPHS.

In a country where mortgage legislation is
In its rudimentary form, creating a mortgage lending institution is...
it was especially important to want to impress the French subscribers
French, generally ignorant, by the label "Cre-
said land", having some prestige in France.

I could describe the
Raphael's role in all this, because he
was not content with merely helping to initiate the pu-
public by its presence and by the company's title,
but, again, it killed the original plan (which was a
land development) for the sole pleasure of
to build up a contribution, which he had not directly
ly, and to graft a profit onto the issue
any kind of umpire.

In reality, the Cahens have a specialization in finance.
Purpose: they are international arbitrators.

The arbitration practiced by them is, primarily-
ment, de change; he gives, in all his purity,
the expression of the Jewish system, which, at all times
that, which is what made them strong in financial matters, this
industry requires a very high ease of cal-
ass, a huge amount of information and a
in-depth knowledge of market credit and
individuals,

Therefore, it is not surprising, provided that
one parks at the telegraph office of the
Stock Exchange, to hear pronounced, five or six times by

CAHEN D'ANVERS. THE

minute, the name of the Cahens, senders or recipients-
They are recipients of dispatches, because they have correspondents.
everywhere.

[They are therefore the true Jewish synthesis: they-
maintain excellent relations with all their
coreligionists – even with those who are tearing each other apart
They are having a good time among themselves – because they are in a state
to render them very great services.

I do not intend to give a lecture here on
arbitrage operations, whether on the stock exchange or
change: but I think it's useful to explain the ease,
sometimes dangerous, like the financial islands of
wenre des Cahen provide for the disappearance of

I suppose, for example, that I am a prince and,
Moreover, he was subject to a decree of exile. Now, I possess-
sede in France five or six hundred million. I them
realizes, but, obviously I can't mess with them
I won't even carry any metallic cash with me.
in banknotes, because I can be robbed.

My goal, moreover, is to emigrate to a-
isolated right, without any connection to the France I want
to flee forever.

Under these circumstances, I went to Cahen's house.
where at other Cahen's place, because Rothschild and a bunch
The people of Brunswick do this trade, and I buy from them
papicr on New York, for example, if my in-

1 EL

There

254 MONOGRAPHS.

The intention is to go and reside in a city in the States.
United, without direct dealings with Europe,

Upon arriving in New York, I would obviously find
paper about the city I chose as
asylum.

This is a matter of arbitration, and, depending on how

it will have been combined by the choice of papers at long- |

In the short term, I may be able to restrict
the cost of my negotiation, to reduce the differences
these exchanges, while leaving the banker a be-
Nelice is important.

Such is the ease offered: but it is necessary to recognize-
to be born that it is also accessible to the prince
who emigrates or to the thief who carries off and that, in
In certain circumstances, it can promote dis-
capital distribution and, if necessary, triggering a

Under the First Empire, these were the arbitrationists
(and the banker Laflitte was one of them) who, despite Île
blockades have facilitated the circulation of goods in France.
English capital, via Ia Hol-
moor.

[As a result, all political measures, the
more serious, can be paralyzed by the arbi-
tragic, especially today, that money is the
the final word on all governance processes
ly,

L ".to L Æ ÿ hi p dy ="
PA NT 1 den ce PTE ER
2 sr Nr CAN | stat Euro L
THE In co

if Ê to ai BL RE ET
AE ES A Se PT AE

2nd PE Er to

1 tr é LE À 4 ai a _
PA ES CA AA 9 fe pe D 3 Sem

DErT. =: Tu EL ei EL > | ü
ci PT PR ENTER TE np AP en TE De nee Er Ds ain tr) Pat
to j A s MS M re pa Eu ee mn to ir

3 AN SME NE The T0 of to 100 THE Links
csérs ire VS oo et ELLE care Ed à tro FT

CAHEN D'ANVERS. 255

I will not speak about arbitration, which consists of

BP trades securities listed on the Stock Exchange, in the

the sole aim of profiting from the differences arising
of the various methods of listing on all markets

compensates for a service rendered to commerce.
by facilitating its transactions,

Felle is the Cahen family's specialty. We will agree
that if one does not find there the elements of an im-
direct and public involvement in politics, on
could discover there the secret of certain rare-
capital investments, capable, at a given moment,

to seriously harm the interests of a country.

However, it was reserved for Jews to write letters
changing is a double-edged sword, that is to say
both useful and detrimental to trade, by organizing itself
health as a truly international force, and by
always ready, at the slightest awakening, to do
disappear the wealth accumulated by their
rapacity.

This is so true, with regard to the Cahen d'Anvers, that,
although they live like spendthrift people,
annually, nearly half a million, outside,
of course, no movement of their affairs, no
they do not venture to quantify their fortune.

These works are [a mobilization embodied, the mobilization-

2356 MONOGRAPHS,

lisation being the only way to escape the
control,

Escaping control is wonderfully beneficial
all the corruptions and capitulations of
conscience: for what Horace said about misers,
I can say this for Financial Islands: € Money doesn't have
no color.

Therefore, one always finds this same thing among them.
a mixture of more or less material pleasures
morals and social ambitions, more or less
fonc'ics, without ever, to the gold that weighs on the
characters and the milk descend, one can oppose
the ominous feelings that emanate from them and the

XI
Bischoffsheim

The father's name was Louis-Raphaël; the son's name is
Raphaël-Louis: this inversion summarizes the pre-
First time, all the son's tendencies.

And, in her, Faphaël IT, whom I will call stmples-
Raphael's comment is so remarkable that,
To recount his fame, it would suffice to recom-
to begin the father's biography.

However, since the great weapon-wielding lords
They live as sovereigns in our republic.
I must mention the one who continues
the dynasty founded by the late Louis Bischoffsheim.

'Aris has the honor of possessing only three representatives
sentients of this illustrious race,

On Rue des Mathurins is the Douai Palace
behind; on Taithout Street is the bank building
of Raphael and, finally, to the Avenue des Champs-
Elysées lives Ferdinand, qualifies, fashions

tement, owner.

t_
LC]

CEA

258 MONOGRAPHS.

Old Father Louis was, quite simply, a
good Jew of Mainz: he was born in the most
humble shops. Xe able to live in his
native country, 1! traveled the world a little and ended
by settling in Amsterdam.

It was in this city that he was born, in 1523, it is.
that is to say, barely three years after the father's installation.
Raphael, head of the current house.

Fortune was very quickly in his favor
the child from Mainz: it is true that. to prepare himself-
to prepare for future arbitrations, which his house was expected to,
One day, to undertake the perpetration in France,
He had called on the Island suits for help
plus INCENNICUSES: emails, as they would not have
points were acceptable in a country with the code
Civil, 11 went to apply them in Türkiye.

That was back when, even more so than today.
the coins circulating in the Ottoman Empire
affected extremely varied types.

A numismatist full of concern for the interests
of his country, the vizier, in charge of finances, had
the habit of collecting taxes by designating!
in what currency should the payment be made?
Naturally he chose the most
current and further on.

The good Jew from Maverick sensed a scheme there-
his; he periodically monopolized certain mon-

BISCHOFFSHEIM. 259

naies, and, in agreement with the vizier, once the monopolization
rally accomplished, it was always found that the
currency designated by the minister, for the payment-
the tax system, was precisely the one that,
Reduced in traffic, it had piled up
in the vaults of Bischoffsheim., Fuck the world
ran to ask him for it: so it was, not only-
the mandatory exchange, but also, lar-
bitrage force

Shovel is the main source of the fortune from which
Raphael enjoys this fortune today.
S has increased considerably, especially since
[S20, the time when old Louis, settling in
In Paris, he became involved with various financial companies,
among others: at the Discount Counter and at the
Société Générale,

I won't dwell on the details here.
artistic aspects of the life of the one whom the "stars"
they called it "my old doe.

Louis, patron of the arts, was a whole poem in himself.
at a certain point in 1866, the Conservatory

to create the Athenaeum, a conference and concert hall,
whose proceeds were to belong to the poor.

[He hoped to become the little blue coat]
French artists and, like so many of his core-
religious figures, he firmly believed, he would cleanse his

260 MONOGRAPHS,

Turkish piastres by rubbing them against the works of
charity.

[There are even biographers who have recorded
the fact, by pompously decorating Louis Bischoit-
sheim of the sound title of "banker and philan-
thrope. I find that "philanthropist" is a
not very exclusive.

They wanted to break with traditions
of the father; judging that the arts were compromised-
tants. pa en de certains sides, il tourne vers les Îles
SCIENCE.

In fact, Raphaël already had ambitions.
political and was preparing to be a member of parliament for the Alps-
Naritimes.

But as if, inevitably, the stars had to
to dominate this family's philanthropy is
astronomy, which attracted all the favors of
Raphael.

The father had his Athenaeum, the son had his
Observatory,

I'm not entirely sure that the father didn't
beautifully enriched or adorned with diamonds, some
priestesses of dance and song, but he is
I'm sure the son gave some magnificent devices
astronomy at the various observatories.

This deviation from paternal traditions has
point prevents the large 16 of the English Café from sheltering

BISCHOFFSHEIM. 261

My stepson: only, she restricted her

Raphael's relationships are placed in a world of speculation that has, somewhat, isolated him. serious matters: he even received a serious lesson, on the occasion of Honduras, – this em-Homeric prunt where the whole world won, except the borrowing state and the gullible lender.

But, having become the son-in-law of the Baron d'Erlanger, one understands that it was difficult for me to refrain from any participation in bold ventures the strange financier who wears to his crown the jewels of Bingham.

I wouldn't even be surprised at all to app- to assume that Raphael's political ambition was the first product of her marriage.

This idea is all the more natural, given that... Raphaël was born into a very Bonapartist family. made a Republican candidate,

This is actually quite recent, dating back to 1880. only by invoking the services rendered by He, in the sciences, was able to obtain his letters of naturalization work.

The following year, he was elected deputy for Nice.

Thus, according to Eastern customs, a German by origin, Dutch by birth, came

in France to enjoy its riches, and who,

262 MONOGRAPHS,

One fine day, he finds that, to polish his name of family, it wouldn't be bad if he were deputy.

And he succeeds, thanks to a few million skillfully employed!

As for having a French soul? That's another matter. thing !

We are German or Dutch: we find suitable to enroll his son in the school cen-

When in military service, one remains a foreigner.
but the day when, as a millionaire financier, one dreams
the honors, we reward with a few "pons lor-
"Niettes" – some observation establishments
astronomical and we start from there to obtain the
quality of French citizenship.

The Roman Empire did not destroy itself by other means.
very processes, and our decadence is undeniable.

The financier, about whom I am making these
reflections, does not believe in a bias that is his
personal: he can, scientifically and astronomically
how, to be more or less remarkable: it
can, financially, employ his fortune in a
The way in which it is appropriate for me to wear a
harsh judgment, and, after all, it can be done
that he himself unconsciously thirsts.

It is certainly not his fault if he is not

BISCHOFFSHEIM.)63

born in France and if the paternal millions
have an eastern source; the mone- maneuvers
uires are not, moreover, the monopoly of his
family and we have seen, very recently, the de-
rolling before the courts a story of mis-
dailles starting from Switzerland and
Turkey as the point of arrival, but whose transit
in France was not considered a fact
sufficient to legitimize the intervention of the justice system
Irançalise,

[Therefore, there is nothing really new in the
metallic combinations of both sides,
I do what impresses me and what I point out
as a danger, is precisely the reproduction-
tion of these combinations, constantly tending to
to create, in France, foreign fortunes that
move to the detriment of the general interest and which
have, either directly or indirectly, voices of-
liberating in the sovereign assemblies of the

Days.

NEITHER]

The financial powers that I brought in.
up to this point in this gallery, are specially re-
marked by the effective hostility they have
devoted to the republican principle, while appearing
to bow before him.

except for those among them who have exercised the power
to see, under very different conditions, the au-
They acted, purely and simply, out of their
metal torso. Finally, several have a history.
story, where ancestors, where even more theories
less justice,

But with Marcus Lévy-Crénieu, I find myself
in the presence of a new model financier, invo-
as for the Republic and sheltering under its wing.

There are no traditions here. In fact, there are no
Father Lévy-Crémieu: Marcus is the first of his
race. He is one of those who, having suffered from the organ-

monarchical nisation, take their revenge in

LÉVY-CREMIEU. 265

serving the opposite organization, but no great
idea; everything, for him, boils down to the accumulated-
The enjoyment of life: he's a speculator:
Too bad for the others if that's what he finds the way
to exploit their lack and ruin them.

It came to him all by itself, just as it came to
cobbler of the fabulist Tatin the ambition to be me-
doctor.

In short, one fine morning, Marcus exchanged, without
shouting "Watch out!", his merchant's counter against a
financier's egg cup.

(Don't accuse me of a crime for bringing people closer together)
the cobbler's merchant and the bank doctor-
quier; it would be difficult, currently, to do
a big difference between the first two
professions – ask the mu- laboratory
national – and, as for the two seconds – of-
summons to the criminal courts – they

live.

So Lévy-Crémieu is not just a par-
He came, he is a transiormée. We must be grateful to him.
to some extent, for not having gone too far
the metamorphosis of his person by adorning himself with a
particle or of a noble title; not content
Instead of being Lévy, by himself, he wanted to be Crémieu.
by his wife, which is expressed, moreover, very well.

29

266 MONOGRAPHS.

the hyphen that joins the two parts of k

SOIL HOT),

In Marseille, where this financier was very well known as
simple shopkeeper, with the sign of the "Devil of the ar-
"ænt", we have the delightful habit of lengthening the
names using a preposition that takes on all of
following the appearance of a particle.

For example, I suppose that a shopkeeper would-
Pellant "Galuchet" has no other heir than a
Lille. A good lad named Chégalut.
He marries the daughter and succeeds the stepfather. Immediate-
They paint a beautiful sign where they display
in gold lettering [the following words]

"Chégalut, S' de Galuchet. »

Comine on île voit, the word "successor" is re-
due to two small letters, which soon after
disappear in pronunciation, - because the merits-
dionaux have an incredible power of elision - et,
One fine day, the excellent shopkeeper advertised himself...
quietly, he called out a resounding: "Chevalut, de
Galuchet.,..." and so, he is now a gentleman!

In the South of France, and especially in Marseille, the kind-
Men of this making are countless.
I could name some of the most prestigious ones in the
the Phocæan bourgeoisie; but I do not want
upset your good people by revealing their little

Done, by the customs and traditions of the Canne-
beer, Marcus could perfectly well have been called
Lévy de Crémieu. He didn't do it. That's good!
However, the "silver devil" was on his mind.
In his brain, he needed the bank!

The figure is estimated at around forty million
Marcus's current fortune, and it is said that, on this
In total, fourteen million fled as a result of the crash.
the General Union.

This greed for millions leaves me dreaming.
Why, remaining a commoner, did Marcus have-1} to-
Chastened by great fortune? He has not yet
entered into the feudalism of the great companies
financial; at most he skirts the edges
as an administrator of the Franco- Bank
Egyptienne and Commissioner of the Docks and Entre-
pots from Marseille. [E was a runner in 18994. [a
He was heavily involved in Mexican affairs with the island.
Discount Bank: it has been in all the
unions and, in particular, within the union of
Panama.

And as for his political aims, they characterize him-
they perform poorly if we note that, on the one hand
In hand, he is interested in the Journal des Débats and of
the other to the French Republic.

Moreover, 1 liter is all contrast: 5 has a castle

In Epinay, and, for crew milk, 1 liter is sufficient

268 MONOGRAPHS.

of a coupé rented from the Compagnie des Petites Voi-
tures: he readily offers a place to his friends,
all the more readily since the horses are not
point to Jui.

[in her family, parents holding the top
at the end of high life and, in his outfit, who would want
resembling that of an aged diplomat under Island

lorniette.

Maieus's ambition, it seems, is absolutely artistic. In such a medium, it is protection-rabid nationalist;; he would almost organize at four corners of Paris, museums of paintings whose custody he would entrust, not to one of these brave invalids who would find a pension there retirement, but rather to young widows of "their capital, » which these museums would replace tobacco outlets.

I wouldn't even say that Marcus, very Actil, despite his sixty-two years, has not installed Actually, four or five of these museums. This man is therefore a true "benefactor", and I I understand. If the fact is true, that he has great be-care of a few million in revenue.

Works of art are not given away, their en-Maintenance costs an arm and a leg, and it is absolutely...

It is entirely legitimate for the Stock Exchange, with its unions,

LÉVY-CRÉMIEU. 269

provides certain men with all the facilities available to them. capable of accumulating millions in a short time without much work or effort, for quintessentially their pleasures and prevent the arts from to atrophy in the attics of seamstresses and in the lodges of the concicraees.

However, this love of the arts has some regrettable aspects. No more thorns: public opinion is so bad language, which our pseudo-tax farmers are often forced to take it into account.

It's hard to say, and I'm really Victor Hugo was quite upset, in one of his pieces, had given, to a certain Podesta precisely the a name that would have put me at ease if he had given it to me linked to Tisbe, his lover.

I was told that one evening the Tisbé that I want saying this made a heroic sacrifice to his Podesta.

She, for whom her diamonds were, and are,

to strip – for one evening – if the Podesta gave, in exchange for this temporary deprivation, a beautiful painting worth approximately 100,000 ducats.

The Podesta's whim was bizarre, one might say. and not very economical; it nevertheless had its reasons to be.

At the Padua Stock Exchange there had been some waterfalls: the inquisitors of Venice declared

1) "to
Half to

270 MONGGRAPHIES.

that the Podestà of Padua had some interest in to conceal his wealth, Now, at that same moment, the Tisbé was to appear on the stage, adorned with all His diamonds, munificence of the Podestà! If the Tisbé spread out its rivers, what would the Inquisition say about Stock market fluctuations?

It was essential that the rivers return to their starting point. in their velvet bed: it is to obtain this re- the result was that the unfortunate sovereign had to approach to view at some museum in Florence.

The sacrifice was difficult to make, but it suggested to the same Podesta the revenge that will follow.

Fa Tisbé's pension amounted to five thousand ducats per month, One day, she entered the cabin- clear of his protector, and glimpsed a charming canvas that a needy chance had led there for the modest sum of one hundred ducats.

Tisbé, a great biblical-lover, was seduced by the pretty canvas, and prayed, without further ado, to his protector of to give it to him.

Exclamation of the Podestà: a masterpiece of First order! She had just come from Jui, at the bottom Word, 20,000 ducats. It was an enormous sacrilege.

Tisbe had an inspiration: she proposed a market: the internet, in exchange for three months of his pension. The beloved was therefore no longer in the presence of anyone but...

LÉVY-CRÉMIEU. 271

The gallantry of the beloved waned. The Tisbe had the painting, and, of the 100,000 ducats paid As for the diamond strike, my darling couldn't care less. Trapped 14,900.

I don't know if Marcus belongs to the descent-dance or to the family of the principality from which I come to narrate the story: I only note that there there are great similarities between the two manice to count.

He himself felt that he needed to don-to give some appearance of theory to his practice stock market fluctuations, I imagined, very recently, to formulate a project for the conversion of the 3 0/0.

Was he aiming for Mr. Tirard's doorbell?

It is certain that the "merchant" Firard for-could be a precedent for the "shopkeeper" Lévy-Crémieu. Basically, this project was a cousin-certain aspects of the above-narrated conversion, from Îla monthly payment of 5,000 ducats for a canvas of 100!

I doubt that all this junk can to be taken seriously, and Marcus, for a long time again, will continue to look through the big end from one of its "pons lornicttes", the ribbon of which I would like to democratically bloody his

buttonhole.

AIT

Erlanger

Erlanger is a German Jew, born in Frankfurt; He renounced the religion of his fathers, to please to the chief corporal of the generals of Berlin, He It has been introduced into France for about twenty years years: he acquired an immense fortune there, a deplorable reputation: consequently: Prussia,

and France, upholding its honor, made her an officer
of his national order!

The preceding synthesis is truly topsy-
health.

The man who thinks and seeks secrets
humanity remains confused upon realizing
that gold, combined with intrigue, produces the supreme
power and eternal impunity.

ERLANGER. 73

This, however, is the only possible explanation.
of the leading role played by Erlanger in
several major political or financial questions
French candles.

There are few Erlangers in Paris; we count
only nine, and even then, within those nine, the
The financial manager I'm dealing with, by himself, is three
different places.

The phone book is indeed accusing

Erlanger (baron, 0. #, and baroness Émile d'\, rue
Made to stand,

Erlanger and Co. (Emile, 0, %, banker rue
Faitbout.

Erlanger 'baron Emile d'}, 00. #, consul general
of Greece, Taitbhout Street.

As for the other Erlanger books, they are, generally-
merchants of feathers or lamps.

The financier, baron and count, the only one I have to
to study, his name is "Émile": he has a brother who
His name is Louis, and he married, despite
her family, a charming actress before making the
The golden age of the Italian Theatre; it has, finally,
several parents in financial companies
Prussian.

Old Father Erlanger held a shop in Francfort
bric-a-brac shop, and was Jewish throughout the country.

The strength of the term: Emile received only a cursory education.

214 MONOGRAPHS

and, early on, he began to chase the
fortune.

Two marriages served as a springboard for his rescues.
golden teries.

[He had found a way to marry, first,
Miles Odette Laflitte, who later became
Madame Cordier; Émile being Prussian, the wife
depending on her husband's nationality, and the divorce
being in force in Prussia, he took advantage of it to
to conquer his freedom on the day when it was useful to him.

Indeed, this proved very useful, for he remarried.
a second time, and I will explain how below.

Émile is, moreover, a former Don Juan: alas!
A long time ago! Today, he wavers between
fifty-five and sixty years old; his head tilts at
œauche, like a poppy on its withered stem, finally,
far from heading towards the majesty of old age,
It penetrates only through decrepitude and vulgarity.

Around 1860, Emile was a small-time banker from
tenth order, in whose offices one arrived
via a service staircase.

But five or six years had not yet passed,
that he had become an extremely wealthy millionaire.

The story is quite intriguing and deserves to be
narrated.

We know that one day, almost suddenly, the
Free America saw stirring within its heart a

ERLANGER. 279

a real social question, regarding abolition

On that point, a split had occurred between North and South.

The northerners or federalists no longer wanted it of slaves, the Southerners or Confederates, on the contrary, wanted the status quo. Several fights had taken place, and the Confederate Islands, lacking money, attempted to obtain a loan in France.

At that time, Émile had a certain degree of intimacy with Morny; this speculator-merchant-sergeant was not not difficult in choosing his companions; in short, this [ut ia petite maison Erlanger qui était chargé de the Confederate loan amounting to 7% » million francs.

I don't know what strange reason this loan came about, in favor of slavery, obviously, in France, a great success. It is said that he was covered forty times.

After all, the frenzied passion for stock market gambling explains a lot. America was far away; the frequent battles with varying outcomes provoked them. They were receiving contradictory news. What a mess for the players!

I therefore believe that it was not very difficult to Prussian financier to take advantage of the movements of Stock exchange to pick up the company's shares at bargain prices

276 MONOGRAPHS.

Confederate prunt, so as to find oneself a beautiful Day, sole holder with 80 0/0 profit.

Meanwhile, the Confederates needed with their money, they sent two delegates to Paris: MINT. Mason and Slidell.

Erlanger did not hesitate: first, he challenged their powers, contributed to making them worry during their stay in Paris: finally, he delayed so much and so much so that the delegated government was disappeared before the discussions had even begun. mined.

However, the delegates demonstrated the intention-

no longer as an agent of the Confederates, but like individuals before giving a mandate to a banker and coming to excise the account of his management.

Erlanger's new loophole: the dispute was American and could not be a judge in France!

Basically, asking a representative of the con-delegated to go and stand trial in America, a country where Lincoln and, after him, Andrew Johnson, swallow except for amnesty "the persons "having left the country to provide assistance to the "rebellion, as well as individuals whose fortune exceeded twenty thousand dollars and which, voluntarily- "They had silently participated in the rebellion." It was, truly, a bitter mockery:

ERLANGER. DAT

This is so true that the matter ended in a In an unexpected turn of events: the former delegates of the Confederates gave a discharge to the good Jew and... Mile Slidell de- Mrs. Erlanger came.

Thus, a loan was solemnly issued could have remained the property of an intermediary, without anyone, neither subscriber nor holder, having could not raise the slightest complaint.

It is quite obvious that such an adventure has This must have earned Emile many enemies; also not feeling sufficiently protected by his Prussian nationality, he sought, like Rothschild, after the Laybak congress, to cover himself with diplomatic inviolability. Rothschild became Erlanger became the Austrian consul general. consul general of (Greece, without even appearing) suspect the epigram contained, for him, in the name of the country of which he became the representative.

In any case, his first success encouraged him- rasea: 11 soon mingled, behind a certain Vi- boux, of a case known as Comp- Loir d'Alsace, which was not long in coming, like the rain- part of the companies in which Emile participates, to provoke endless lawsuits.

On this occasion, there was yet another attempt Self-absorbed, stuffed with gold as he was, he thought

278 MONOGRAPHS.

is among those who, judging according to GUX: believe that

Consciences are a similar commodity
at the COCOOn.

The dispute that interested him was judged at Siras-
town. The trial court lavai
Convicted, the case was going to appeal in Metz. Erlan-
er, upon learning that the president, Mr. d'Almeras-
Latour was going to adopt the unfavorable conclusions
at the first judgment, suddenly obtained the no-
nomination of this magistrate as advisor to the
Court of Cassation, with an order to enter into
functions within forty-eight hours.

It was done. But I must say, to eternal honor
of the judiciary, that the successor of the president
de Metz adopted identical conclusions and con-
damna Erlanger.

After these two exploits, should I tell
that Emile was rewarded by Prussia, as
[Supplier to the armies during the war?]

Do I need to say how, of the LK72s, 11 was preparing.
through his interventions in Tunisian finance,
The necessity of the protectorate, which cost and which
still costs France so much money.

[For Erlanger, it was then a matter of re-
to know one's debt by Le bev, - *% mulons 1/2

Newspapers printed that, neither arriving

No, Lrlanger invoked Mr. de Bismarck, who

that if, within twenty-four hours, the # millions 1/? were not paved, Germany de- would declare war.

And the newspapers added:

"The next day, the 4.5 million were de- placed between the hands of Mr. Tulin, consul general- German ral in Tunisia, »

It is not surprising that knowledge of these various ways of acting inspired, in no- November 1876, at the municipality of Madrid, Pidée to withdraw from the Erlangwer house the service of his loan of 1568.

However, France is less daring than Spain, and 1] is such a counselor at the Court of Cassation who one could affirm, today, that around the time of the intervention of the Prussian chancellor in Tunis, In Paris, the prosecutor's office, upon seeing a letter from the same personnoge, had to stop certain prosecutions (1).

(However, lawsuits abound surrounding this) appointed.

I will only mention those he had with the Republic of Costa Rica, on behalf of

(1) Since these lines were written, new Correctional trials have been reported, but it is impossible to predict that their outcome differs, significantly, from other outcomes previous ones.

240 MONOGRAPHS

which he had borrowed 65 million and didn't had paid only five! This trial was judged at London,

I will also mention his involvement in the Bank of New Caledonia: its responsibility lite in the phosphates of Sombrero Island, its Stock market fluctuations in the electrical cable business sticks, each break of which served as his chicken to the golden eggs; and the Auteuil palace, and the Ffippo- Drôme, and its conduct in the Crédit Mobilier, and his intrigues in the French Crédit Oéncral, and

his speculations in the plaster quarries of Paris, and, finally, his extraordinary attitude in the Mines invrai-similar to the Bingham.

This last case has, for a long time, filled the newspaper columns; all jurisdictions of The judiciary was aware of it.

How many times have the newspapers announced that Mr. Macé, or Mr. Lambquin, or Lechartier were tasked with providing instruments in the affairs where Emile was located, and, in particular, in the Binoham?

It was all in vain! Erianger dealt with the shareholders

of fools" and persuaded them that, if Bin-æham was called Lexington, and if, consequently, they exchanged their Bingham papers for a

ERLANGER. 28]

Lexington paper, they would find all their areent.

Thus it was done, and the great Emile sleeps in peace. safely, I hope, from all responsibility, thanks at the Stock Exchange.

However, the stock market is not enough for him: this universal man also plays like a simple Lebaudy, on all kinds of merchandise.

Unfortunately, in this series of operations, Responsibilities are more difficult to grasp, and Although an official rating exists, it does not give point, by an admission, the notoriety that the syn-Die Moreau gave to the Bingham titles, in leading to sanctions by the agents' union of exchange. Stock market fluctuations on the merchants Dises usually have a bloody ending: the The law, paralyzed, can never unmask the true author.

(When we summarize all the actions of this financier- cer, when we observe that not a single one of the affairs in which he found himself involved did not escaped catastrophes and ruins, from trials involving scandals, without ever any

asks by what phenomenon it can happen that
such and such a French financier, for a single disaster
or a single offence, has incurred and suffered the

24.

282 MONOGRAPHIES.

the rigors of justice, while this Prussian
triumphantly, if I wanted to quote some
names, the list would be long, from Mires to

Bontoux.

+ Li

Erlanger is a German Jew, born in Frankfurt:
He renounced the religion of his fathers to please them.
to the chief corporal of the Berlin generals. IT has
introduced in France some twenty years ago: it
He acquired an immense fortune and a reputation there.
detestable; consequently: Prussia, scrubbing
His commoner status made him a baron, then a count, and France,
extolling his honor, he made him an officer of his

national order!

+ i # " # ' '

Apart from the cosmopolitan Jewish community I come from
to give some tips, there is a financial cooperative
EDR RES RUE, at | r RUN RAA;
cers, of entirely modern origin (most dating from the
second Empire), which moves, more particularly.
in the political world. "To varying degrees, cl
uses certain methods, in some circumstances.
\ ss to " :
escape criticism, but which, in most cases
In such cases, they constitute a public danger.

Here are a few examples:

there
|
[has

XIV

Joubert and Sautter

When the people of Ta rue Laffite combine
one of their blows, they hasten to deliver a re-
eardrum scrutinizing the people on rue d'Antin.

There, indeed, is a meeting of financiers
'whose association has enough power to influence
of great importance in their concerns.

And then, this Society has a head and a
arms that intrigue them, because, if the head is made of bronze,
The arm is made of cast steel.

In short, the Jews of rue Plaffitte are very upset.
veiled from noting that they can be of the last
well with the large spring of the official coast.
while they would not dare to worry the head of
bronze nor familiarly pull the sleeve at the arm
of steel, which I just mentioned.

Given the absolute power of the descendants
of Mayer Rothschild, their attitude in the presence of

4 to ?: INR MONOGRAPHS.

this head and arm is quite singular for
attract attention.

The bronze head belongs to Mr. Joubert, the
The steel arm belongs to Mr. Sautter.

They complement and intertwine with each other in such a way that
the fact that one cannot speak of the moon without
to take care of the other.

[It is certain that politicians who use-
would skillfully read the capabilities of these two
Hinanciers will be able to paralvser Islands

most formidable Jewish conspiracies.

Joubert is one of those men who did not
They've generated a lot of buzz, which is already an in-
dice favourable to the modesty of his character.

Vapereau says nothing about it. The little ones rarely
æazettes, composing the orchestra of certain operas
Financial experts have printed his name: also, great
was my perplexity when it came to drawing up a por-
exact trait of this administrator.

Joubert is a bourgeois name; the civil registry does not reflect it.
inflicted no kind of barony.

The Bottin almanac contains no less than

thirty-one Joubert, In the number, two are

JOUBERT AND SAUTTER 289

decorated, but the two are one. The rubri-
The issues are different because it concerns the home.
deprived of the administrator and the official residence
cielle of the vice-president of Ta Banque de Paris and
of the Netherlands. For the latter only, we
took care to clearly indicate the grade of the member
the Legion of Honour, This is not a
A man's weakness, it's a small advertisement for the
Bank,

According to those close to Joubert, he would be
impossible to guess under the appearance of daylight, under
the appearance of Knight Mondor which sums up his
personality, powerful intelligence, and affability
of character residing under this temperament that
one would think he was apoplectic,

Moreover, he is a financier worthy of the Re-
cence; 1l has artistic alliances and friendships.
Was it attraction that led him to choose Voisine?
to install his summer residence in a magnificent
castle ?

[He has namesakes in the Senate and the House]
members of parliament, but he was content with having filled
the functions of a member of the municipal council

Directly, and officially, Joubert
therefore did not collaborate in the general administration

of the country's finances; the same is not true if

286 MONOGRAPHS.

his role as administrator is considered, for
he focused on a few specialties from which he emerged
to his credit,

It is fashionable these days for all advice
administration, by each of its members.
ramifications in the councils of other so-
companies, If I wanted to give examples, let me see-
it would be easy to establish that the board of directors
of the Paris-Lyon-Mediterranean railway, holds.
by its members, to sixty-seven companies: that
that of the Northern Railway is forty-
three companies, and that it is not uncommon to discover
that a single administrator manages in the same
twenty-four different companies at that time.

As he only has twenty-four hours in
One day, these people, obviously, don't sleep!
no, and if they sleep, even for just six hours,
they do not fulfill their integral mandate-
element.

Joubert only accepted five or six mandates,
in addition to the vice-presidency of La Banque de Paris and the
Netherlands, and, among them, that of administrator-
founder of the Banque d'Épargne et de Crédit,

This last one is in liquidation in cir-
constants that everyone knows and I have almost
not having the courage to criticize Joubert for the competition

that he gave to this foundation, dominated as I am

—

through the memory of his collaboration, which was very remarkable
quable, at the control institute in Egypt,
when, as a colleague of Mr. Goeschen, he went to support
against the Khedive the interests of the creditors
rancaus.

We remember the commotion that arose around the
convention known as Gæschen-Jou-
Bert. We know with what duplicity Ismail welcomed-
read all the negotiators, the reputation of this sou-
Verain is, moreover, well established and we often
said of him that he was the greatest corrupter of
SO era.

out what has happened since that convention,
all the Egyptian difficulties, all the conflicts
raised about the Consuls, among others THE AIR of
Rine and Bhenicres attest to the seriousness of the
vested interests and indicate the true terrain

dc the struggle between English claims (| the

French complaints,

I don't want to see the results.
Certainly, this could give rise to a number of names
numerous revelations which would be
mixed Rothschild and Soubevrans families.

But, once again, I only want to see the
results: however, the main one of them was, at
Ultimately, the repair of the Cr'uve Hnpru-

dence committed when one engages the Crédit foncier

258 MONOGRAPHS

of France in all the perils of Egyptian finances
yours.

At the time of Joubert's mission, the struggle
was so wide open, between the Khedive and the negotiators
citors, that the newspapers recorded the information
The following information:

Messrs. Goeschen and Joubert did not accept any of the at-

special train, nor the Care Palace, and north stayed that twenty-four hours in Alexandria.

“
#

We know the rest, and, under penalty of making history
Of all the conflicts in Egypt, I cannot speak
more on this topic

'Among the administrative acts of Mr. Joubert, I
I will point out, once again, an interesting peculiarity.

At a time when all societies were
gripped by the vertigo of doubling their capital
social, the Bank of Paris and the Netherlands, at
On the contrary, it reduced its capital, by the simple sup-
pressure to call for payments; I would add
even the accounting system, followed by
the administration with which he collaborates, offers unc-
clarity rarely found in financial statements
from other companies,

After that, I do not want to establish that everything,
in the trends of the institution and the administration

The contractor I just dealt with achieves the ideal

JOUBERT AND SAUTTER. 289

financial operations. I
One could criticize the Bank of Paris for being,
above all, of the Netherlands; in short, to be the representative
feeling the presence of a foreign element in France.

In everything, however, there is a question of
a measure that must not be exceeded; 1l y a
especially knowing when to use practice and
in-depth knowledge of foreign finance
works to defend French interests. However, it is
that's precisely what I think I've found in a
part of Joubert's acts; also, in their favor,
I can certainly not nitpick.

[1 it is rare to find, in the circles of Ia fi-

sane-froid under the storm of millions or of
to guard their austerity amidst bursts of laughter
tall waterfalls of tinkling gold.

There is a heroism here that recalls the military spirit.
ture.

When Joubert speaks of his collaborator
More devoted, that's pretty much what he says about Charles
to jump.

Charles Sautter looks like an artillery officer
in service activity.

Fur
25

290 MONOGRAPHS

Tall, strong, square-shouldered and square-bodied
tere, the grey moustache, trimmed into a brush, the che-
I want whitening products, pushed back, with a pale complexion
and matte, with piercing eyes and a confident gaze, he de-
giving his whole person an impression of the-
to see accomplished.

Sautter was born in Marseille to a French father,
Although of Swiss origin, his family is that of ho-
worthy merchants: I even believe that one of
its members ran the consulate of the Republic
Swiss.

Nevertheless, Charles keeps politics out of the picture.
reur; in religion, he is Lutheran; he was born in
around 1830, and, after having studied
serious, either from a scientific point of view, or from the
From a commercial point of view, 11 had about thirty to
thirty-five years old when he was brought in to take care of
finances, by participating, in 1863, in the foundation
and to the administration of Crédit Ivonnais.

The prudence inherent in his character, did not
he was quick to advise him to isolate his responsibility-
hité, when this establishment, leaving the form
of a limited liability company, se Jança towards
the freest anonymity, according to the gospel of 1867.

We find him again later, in 1870, translated-

Zionii [the "savior"]

JOUBERT AND SAUTTER. 291

Alone, at the time of the Paris Commune, in
In Place Vendôme, he became the guardian and the
defender of several hundred million
securities that had remained deposited in the cash registers
of the Crédit Mobilier. It is hardly necessary to add
that in 1870 and 1871, the Place Vendôme was
at this point, by far, the safest place in
Paris, To
Finally, in 1872, he accepted the position of di-
Rector of the Bank of Paris and the Netherlands.

Sautter, family man, homemaker and
office, moves about with ease in this administered environment
administrative whose homogeneity is not its characteristic
dominant, without paying attention to the bushes of his
road, which contains both roses and thorns.

Austerity is not incompatible with
tolerance; but I confess that this charms me.
because I'm so used to weddings
Venus with Plutus, that the exceptions, in pa-
These materials, like an oasis in the middle of nowhere, give me the impression of...
Sahara.

Another oasis: Jumping to the horror of games
Stock exchange, and I was seriously assured that he didn't
never made a forward transaction on his own behalf
personal. As strange as it may seem, I rap-
door. I even think he's pushing the horror of

I gamble to the point of avoiding lotteries, and I'm not well

299 MONOGRAPHS.

certain that lot bonds do not
no point in grinding my teeth, even in memory.

In short, winning a big prize must seem to him
abnormal.

Joubert, for whom he professes a veritable cult.

You have to hear KSautter narrate the story of Liquidation vouchers from the City of Paris:

– There's no question about it: no, sir, at this
At that time, in 1572, the city's credit was shaken.
Mr. Joubert was then a municipal councillor: it
He's the one who led this whole affair! F6, good! Never!
We couldn't get him to accept the slightest participation
tion in this operation: "I don't want to, me
and he often said that my mandate as a councilor
"either involved in my role as a director, and the
"Two mandates should not benefit each other"
"so much so,"

Sautter is inexhaustible when you put him on this
chapter; 1. The same applies if he is made to tell
the conversion of the Legion's endowment fund
of honor:

– There were six million annuities there, 30/0.
Nothing was more useful, to all interests, as
Converting that 3-0 to 5-0 was patriotic.
Sir! € was contributing to the ranking of the

new fund: it was, moreover, to increase the Island

JOUBERT AND SAUTTER. 993

income from the injury to honor, or, at the very least,
to provide him with a cash payment capable of facilitating major-
the reconstruction of his destroyed palace.
Joubert understood that perfectly, go and our
The bank carried out this transaction upon arrival.
to tie the two ends together.

Poor Sautter! It would have been preferable if after
having managed the conversion at the bank, he could have
to go and manage the accounting at the Legion of Honour
neur.

[It is likely that the Court of Auditors would have]
experienced less difficulty in untangling the differences
rents memories that she had so much trouble making
to put back.

[There might have been, perhaps, fewer ceilings]

But there would certainly have been more furniture.
in others.

That, I must say, is an old story.
which does not affect the current chancellery in any way.

In any case, Sautter, who is today
Knight of the Legion of Honour, was not
decorated on this occasion. Another had taken his place;
His cross dates from 1876. Moreover, this financier is
modest: 11 understands that, like Joubert his
boss, we give ourselves talking weapons, symbo-
hsant the character; and, indeed, when he hears

A1 TS

294 MONOGRAPHS.

to discuss the man for whom he professes so much es-
time, 11 pleasantly reminds us that this one has taken
for arms "a tortoise" with this motto: "I have
"Good back."

As for him personally, we wouldn't suspect it.
Oucré seeing him so simple in taste, so rounded
affable in manner, that he has a strong brother in Switzerland
busy colonizing Kétif, Algeria, and which is called
Count Sautter de Beauregard.

Is Charles Sautter hiding his title, or is this
brother found a Beau- estate in Switzerland
look like Hirsch found one in Seine-et-
Oise?

I would add to my list of astonishments
And among my satisfactions, the discovery of a financier
who is neither a count nor a baron, or who does not want to
Being, which amounts to the same thing.

After what I just said, 1 liter is a good amount.
to point out that Sautter's kinship could have been.
for a long time, allowing it to feed pro-
ambitious projects: it is, in fact, both a cousin of
Léon Say and Raoul Duval. I won't push it.
the indiscretion to the point of conjecturing that the alliance of
families could have generated some kind of servitude
economic or political theories. Eisto-
Nothing, I must say; but, if I may

JOUBERT AND SAUTTER. 295

a certain independence, and I find an indication of it
in the often rebellious attitudes of the bank
whose administration he heads.

However, it could do more; it could serve—
counterweight to the combinations of loligar—
Jewish financial shit; it would be, even to the point
From an international perspective, an extremely fa—
voracious to French interests and to his own.

It's Ja, I know, a delicate undertaking.
that a company, equipped with a board of directors
tration, composed of Jewish and Christian elements, ne
would realize that thanks to a particular energy of
its most prominent leaders,

But finally, the thing is possible and deserves that we
I'm thinking about it.

To the large metal tanks hostile to Ta
France, 11, it is necessary to know how to oppose the major reservoirs
friendly metallic eyes, and, if one wants to prevent the
a social revolution ready to use brute force,
This revolution must be carried out by force.

peaceful.

AV

Peereire

(THE HEIRS).

Science, that great insolent thing, has pushed the ir-
reverence for his findings until establishing, by
statistics show that constitutional diseases—
such or cerebral perfections do not reproduce
occur in families (when they reproduce
they are, by skipping a generation.

Without wanting to compare human movement
from the transmission of races to the confession movement
The art of the baccarat game, I would venture to say, however,

By virtue of these scientific theorems, I have the es-
so that the five Péreires, currently registered at
Bottin in the Faubourg Saint-Honoré, is contributing
will give birth to some offspring ca-
possible to illustrate their name again or, at all

at least, to uphold the reputation, in my opinion

PEREIRE (THE HEIRS|. 297

a little overrated, of the two financiers who led
So much noise during the Second Empire,

In the meantime, to replace the large flax-
wots, Emile and Isaac Péreire, we have a me-
Numismatic currency, composed of five coins:

Eugène, Émile If, Isaac II, Gustave and Henri:

Only two, out of the five, aspire to the
supremacy; Fun is more specifically devoted to
French affairs; the other is more particular-
delivered in a Spanish style.

To more clearly symbolize the trends,
I would say that one embodies the General Company
transatlantic, and the other the Crédit Mobilier es-
pagnok.

One cannot work to appreciate the financial personality
current Péreire candle by Pétude d'une création
any emanating from their initiative

To judge them, it is inevitably necessary to recall
the strange environment in which they were raised,

The former Péreires, bankers before being
bankers had taken part in everything that was recounted
the ceremonies of religion were born of the grotesque
Saint-Simonian. They even preserved, from this
chief, a great love of advertising, and, by Je-
hovah! we can remember that the first Émile
He did not fail to do so. It was Eugene, son
of Isaac, who perpetuates the tradition.

Dominated by their love of advertising, the an-
The ancient Pereires had invented a marvelous
formula to legitimize their unbridled speculation.

Because these speculations had earned them, regarding the
Crédit mobilier, a vigorous apostrophe of
the eloquent Berrvyer, calling this establishment "a
Europe's largest casino.

Therefore, the theory of the ancient Pereire consisted of
in this respect: that "all means are good, provided
that we arrive at a result, »

Children of the Empire, coming after the ca-
In the stanzas of 1848, they needed to tell the
people :

We handle billions, that's true! We are
the masters of the rise and fall, it's still
True! We earn hundreds of millions, that's strong.
Possible! But, in the end, look closely, you'll find
Protites. We're giving you railways in France.
in Spain, in Switzerland, in Austria; we give you
canals, ships, shops, ports,
New neighborhoods: we teach you how to enjoy the riches
Octomaniacs! What does it matter? After that, let him have senses.
who, having bought all our securities at the highest price.
have lost a lot of money by reselling them! 300 billion
Millions? What does it matter? Don't you have the roads, the ma-
Oases, canals, houses? All of that remains with you.
There is nothing in common, you see, between our ways
to operate and that of the Rothschilds. It presupposes a liquidation-
tion of the operations of these German Jews, you do not find-
'You don't have, under all their piles of papers, an inch

PERISH THE HEIRS. 209

the fertile land, and nothing will remain for you, for they will have-
will have taken everything.

To this dazzling exposition of principles, the few-

Ple was unable to answer one very simple question:

You forget that "moving is not creating"; you
Forget, above all, that when it comes time to restore the balance
that you have disturbed {which will inevitably happen:,
The liquidation will be social and revolutionary: because, even
assuming that we seek peacefully to stop the
abuse of your monopolies, you have made it so expensive-
reuse the possibility of concluding peace agreements
that, it is not certain that the final explosion
can be avoided.

You are proud of your railway lines, of your neighborhoods
brand new!

Your railways? But your air force has so-
majorities that, when the public interest requires their
The repurchase, this same public indiscretion, shudders with terror in
adding up what your markups allow you to
to demand it from him.

You are proud of your new neighborhoods! of your May-
sounds! But it has become impossible to satisfy the
your lovers' ecstasies, and you have increased so much
the grounds, which sensible minds wonder if the
mortgage lenders, believing they were lending half of âa
real value, have not actually lent the entirety of
this value: so much so that a crisis in incomes im-
furniture, which could lead to the forced execution of
æawes, the mortgage lender is no longer certain of
to recover even one's capital.

Since no one gave that answer, the theory

300 MONOGRAPHS.

The Pereire family remained triumphant, and she
To sum it up in two words: Monopoly andagio.

Theagio! The Péreire heirs practice it in
all its ugliness on the Spanish Mobilier Credit.
whose stock market fluctuations alone amortize
capital and maintain income.

What one loses, the other gains: Move-
fundraising, financial parasitism,

The monopoly! The Péreire heirs perpetuate it
the cult in the venerable Transatlantic Company-
that, which has no other reason for being than the for:

The former Péreire family also practiced the Theory of Accumulation, in its heyday
In fact, the first Emile alone directed ten-
Nine companies and 3.7 billion: at this same
At the time, Isaac was administrator of twelve counties.
companies, Eugene was cutting his teeth: He
was then nine times an administrator.

Today the five divi- coins
The sionaries named Péreire have scattered.
In all, in nine or ten companies, and Eugène did not
gives more care than four or five people.

I certainly don't blame him! Although he,
must be singularly diminished next to
his uncle.

At least if we could say that in rest:-

PÉREIRE (THE HEIRS). 510

Given the number of his mandates, he was able to grant
to those he kept a larger sum
surveillance!

But, alas! if one studies in detail
the administrative history of the Compagnie transat-
antiquity, for example in Saint-Nazaire, 11 ÿ to
In a few years, it will be easy to see that-
certain most regrettable shortcomings,

If we conduct the same study in Paris and on the bi-
inans, we will search in vain for a resu-
lirie and normal depreciation of ships.
while this depreciation is a prerequisite -
moral security of material and administrative
tive of any shipping company.

And as for the role played by state subsidies
in the balance sheet equilibrium, it is so important-
as long as one understands, without difficulty, the susceptibility
Eugene in the presence of everything that can lead
its removal.

If I continue to search for the traditions of fa-
a thousand in the current Pereire, I confess that I am
moderately reassured about the strategic processes
what they can use in matters of assessment.-

Indeed, I cannot help but remember—
to say that it is to the great Emile, in person, that is
Then came the following series of misadventures:

26

WHERE? MONOGRAPHS.

This was the general assembly or was supposed to
to merge the ports of Marseille.

On October 19th, the list of ac-
tionnaires having filed their securities and we had
stopped at number 22. That same day, an action-
naire, named Mr. I, that his relationship with Mires
probably made him a formidable opponent to the Péreire family.
also wanted to deposit its securities.

Under the pretext that the deadlines had expired, we did not
refused to receive them. Thereupon, referred to the pre-
the presiding judge, who ordered, on October 23,
that Mr. If. will be included in the list of actions
naires; but, to his great astonishment, the map
that is issued to him bears the number 335; of such
so that between the closing at 32? and the reopening
by order of the court at 335, there had been twelve
Interleaved numbers!

That's not all; the day of the assembly...

This man distinguished himself, above all others, by his enthusiasm—
A siasm in favor of Emile Péreire. A shareholder
eventually noticed it.

"Links," he said to himself, "X...? He has shares? I don't know."
Don't believe my eyes! But, whatever, it's a
What a great opportunity!

And, in her, it was a good opportunity; the action—

the national in question being the holder, against the enthusiasm—

PÉREIRE (THE HEIRS). 3083

Siaste X..., of an enforceable judgment, but until—
Alas! Unworkable.

immediately practice opposition on the actions filed by X..

Two other oppositions took the same path-
min. And, that same evening, do you know who raised the Objections? Do you know what receipt the bailiff was forced to bellow, three times, and for a total principal amount of 3,800 francs? This one: "Received from Ia Mr. Emile Péreire's share of the sum of... »

The lawyer who recounted these events before the court-
nal, M°Grandmanche de Beaulieu, adds as
In conclusion:

"(Generally, the one who pays the amount of
Opposition is the island's owner of the shares.

Such is the moral tradition of the family, and,
HOW LONG HAVE THEN, HERE IS WHAT THE HEIRS HAVE
distanced:

Everyone knows that the two brothers, that we are con-
had come to call the great ones, had amassed a for-
tune of 100 million; that, to put this fortune
tune protected from eventualities, and also to avoid
the transfer or inheritance taxes, they had
formed a civil society for the management of this
heritage.

However, upon Isaac's death, Eugene did not want to-

304 MONOGRAPHS.

to die in this kind of joint ownership and he demanded
his share. This decision, it seems, produced a cer-
a cooling of relations among the heirs.

In any case, financially speaking,
Eugene does not lead the high life like the
most of his colleagues, whose lexis I have outlined-
tence.

Is it out of taste and principle? Or out of-
Drerie? As his enemies claim; he
It is nonetheless true that at an age, still relatively young
advanced, because it floats between forty-five and one-
For as many years, he lived a modest and very remote life.
one of the easy pleasures for which most
financiers find it so appealing.

I conclude that, if he piles it up, in order to increase the T5s or 20 million that fell to him in part-tage, it is, in the absence of Jewishness, by a feeling ambition.

Unfortunately, nothing justifies it, and he does not tra-

It may only be worth it for his descendants!

XVI

Armand Donon

Take a veteran of the First Empire, having cut off his favorites; take the voluntary deafness of Raspail, lock it all in a vest this Staub, and, with this improbable assembly, you will have created the strange financier that everyone Paris knows him, and his name is Armand Donon.

If, approximately sixty years before the memorabilia era-
rable, to which, thanks to the plan of Mr. de Freyei-
net, the State was able to buy back certain railway lines
de feret pay Donon around forty million:

Yes, I say, sixty years before that time, the two syllables of this name did not appear on Îles civil registry records, I would readily believe that they simply constitute a Latin motto, chosen by this financier, that a student in rhetoric-rique would translate it simply with these words: Do "No, I don't give €, " but who, financially, translates much better as these-cl: I keep.

Case

Pa db

306 MONOGRAPHS.

And, indeed, the entire financial system of Donon consists of holding deposits, by paying, well Understood, a minimal interest, for the laudable purpose to anonymously withdraw products from it rables: in short, 11 immobilizes Pargentet makes the accounts, a system for the realization of which it has created a company whose title clearly expresses the Operation: The Deposit and Accounts Company

Donon's flourishing occurred under the Second Empire, three or four years before the Exposition of 1807.

At that time, it was already part of a trilogy social: Ja bank Donon-Aubrvy-Grautier; he was Consul General of Furquie and he felt the need, thanks to his impeeriales, to embark on major operations.

[L was feeling cramped in his banking association; direct responsibility, imposed by reason social, often stops the conclusion of certain business. Anonymity suddenly puts you at ease. Therefore, deposits and current accounts could to address clearly all matters that had not The three partners were not taking on the daring task of acting in their own name. collective.

In the following, Armand Donon preserved

again this process; he created, around the Accounts

ARMAND DONON. 507

currents, several other anonymities having for the main goal of doing, precisely, what the mai- His mother had been removed from her position. Hence the Paris financial society, the central bank popular work and savings and several others.

Moreover, Armand claims to be a A man of ideas; he readily proclaims himself a socialist. list. He interprets the word singularly. He has aeroupe, in its various societies, all the detritus political parties. He has the momentum of the Bonapartists, that of the Levitimists, the Orleanists, the Oppor-Tunisians and even radicals. It's a real tontine intended to insure him against the chances of changes of government.

This eclecticism stems from his origins. married Ja, daughter of Staub, a tailor famous for his Carnations in 1830, it was an alliance, but he had ærand care to give his daughter to a gentleman. It is a peculiar thing that every worker, who

nobility. That's how the banker Ouvrard had found a way to make his daughter a co-Countess of Rochechouart, and Mirés, of her own, a Princess of Polignac.

We must also tell the whole story: since 1789, finance stripped the nobility, and the latter finds it natural to

308 MONOGRAPHS.

to reclaim, through marriages, what politics He took it away from him, trafficking like any other, but trafficking nonetheless.

Under the Empire, Donon was linked to this Law at little foot whose name was Morny. He was guardian of his children; he organized, for them, I don't know what Garwotière farm on the lands of Deauville, which were for a long time the undivided property of the successor cession. Then 11 turned to politics.

Armand Donon's political impulses may to be studied, in a fairly certain way, in the way in which various societies behave pivoting around the parent company,

Currently, Bonapartism is in decline: or, in Donon's consortium, Bonapartism is represented by the Paris Financial Company. The master's favor is noticeably diminished as a result. to move on elsewhere.

We can recall that Donon addressed, for so to speak publicly, the press in a huge a newspaper called the Globe; it was the commentary: cement of his opportunism; the bad Some say it cost him dearly.

Donon continued his relations with the press by means of the Little French Republic. Its attitude, in the railway question, is Deserving of attention. A supporter of the buyout so much that he has lines to sell, 11 soon feels the hesit-

ARMAND DONON. 309

His attitude
The current situation is mysterious, but so are his theories.

It's about going through his wallet, only, well
He would be clever indeed who, among the millions piled up,
under this heading, in its financial statements, could
to discover the truth.

When questioned on this point, Donon is
deaf than ever; however, I have
it has been said that, for some time now, all the
the sensitivities of his eardrum are reserved for the voice
of a single man: the city councillor
Villard,

Villard is a creation of Armand Donon who
triumphed at Batignolles against Maret and
Martin Villard is Bixio's brother-in-law; he is a
a talented engineer, very close to a Portuguese Jew
named Ruiz and with the Creole Hérédia.

Villard became Donon's guardian. Grand
That devil of a man, very loud-mouthed, he uses
on Donon the methods of intimidation, such
so that poor Armand trembles and makes, in
Villard's will was final.

The Central Labor and Savings Fund has not
no other origin. We wanted to show that the
The Republic was doing something for the people;

great care is also taken to insert the word "popu-

510 MONOGRAPHS.

"Laire" on the prospectuses and in the statutes:
But, alas! I fear that everything will end there.
and that financial operations do not have, with the
people, with very distant relationships.

Donon is therefore a political financier and, as
As such, he certainly has his place in this gallery, because his
influence, since it is controllable by cer-
tunes individualities who, hiding behind Judaism,
bear no responsibility whatsoever for the combinations
the sounds they suggest to him, can become extreme
dangerous situation to the general interests.

It is always with great concern that
I note the alliance between financiers and the
politicians.

What is called the democratization of credit to mainly resulted in a confrontation between the hands of about ten public limited companies Islands the most direct material interests of the nation [French.

In turn, the ten public limited companies re-suent in some men, whose number is often very limited due to the cumulative effect, if although, ultimately, at the top of all the in- In the general area, there is a small church which all aspirations are directed towards those who hold material power.

But if, in turn, this church accepts a direction-

(RMANI) DONON. 511

hidden detail, it is certain that the goal pursued is, First, the interest of the church, then very secondarily- public interest. But like these two impos- The nets never manage to work, okay, since It is from the public masses that the church levies its taxes. its profits, — 11 it follows that any catastrophe that can be attributed by financiers to the scheme In politics, it is the financiers who, in reality, they hold this regime in their hands.

On the other hand, political bombs have a profound terror of addressing the questions from the podium financial conditions.

We live in such an extraordinary time and so corrupt that suspicion immediately attaches itself to directly, to the attitude, whatever it may be, of a politician supporting an economic thesis.

Inevitably, it is said, he has a personal interest- nel. So we end up using a process bizarre, consisting of dissolving with the greatest care, under grand, meaningless words, under deliberately obscure theories, any question which, In practice, this should translate into increased costs. the sowing of life and the elevation of contributions direct or indirect licals.

So, everything is done through subtext: Ja finance He takes advantage and the nation loses.

55 to &7 MONOGRAPHS.

Donon seems formidable to me, and that's why-
It's good that we know about them and their pros.
ceded and their existence.

Moreover, one could see, upon browsing
the names of those I have already studied, that
the mass of financiers is divided into two categories
well-defined theories: one contains all those
who accumulate wealth, driven by a passion for
enjoyments of life, as well as to satisfy the stu-
pide vanité, characterizing the French nation and se
revealing through the love of the braid; for if the braid
It's the game warden, happy to offend a
few of his peers speak out against them.
It is also the financier who, with the same gold, is
happy to dominate truffles and girls,

The other category contains all those for whom
material pleasures are not a goal
unique and who want to satisfy their pride and
their passion for domination. These are the ones who buy with
the same look and the girls and their consciences,
and they find, in the category of simple
Players, wonderful helpers when,
In one big move, they want to ruin an entire
Country.
Donon belongs to this second class, and
This is explained by his dual status as French

and former Consul General of Türkiye; for, alas,

ARMAND DONON. 019

When you touch the Orient, there is always some left.
something !

Meanwhile, Armand is covered in deeo-
rations, 11 wears the Legion officer's cross
As a matter of honor, he disguises himself as a Basque when he is at
his castle near Alençon, no doubt for
Not taken for a slab, and 1 liter continues
to govern peacefully the hundreds of millions
recorded in the ledger of the many \$s0-

bank. He is courted by all the politicians, at
Whatever opinion they may hold, which, by
wealth, want to rebuild or support
the political order favorable to their interests.

I cannot help but borrow from Montes-
which led to the conclusion of this study and of Iui don-
He is very right when he says:

"The tyranny of a prince does not put a what more
"near its ruin, indifference to the common good"
"mun ny met a republic. The advantage of a State
"Freedom means that incomes are better managed there."

But when that is not the case, and instead of friends and
"the prince's parents, it is necessary to make the fortune of the pa-
"rents and friends of all those who have a part in the sister-
"Government. All is lost!"

(The Republic should take heed!)

=
.....]

XVII
H. Durrieu.

Il Durrieu possesses 20 million, and Balzac would have
loved his name).

These two figures sum up the man.

In reality, some names have a sound-
ritual that demands such typographic clothing, all
like the islands, people have such an attitude that demands
a certain cut of clothing,

This name: /{. Durrieu, with a pure- physiognomy
particular; it would certainly disappear, st lon
wrote, in full, the first name "Fenri" or
if we were to add either a particle or a
tre.

But "Durrieu" is resistant to any dislocation
of letters: if we translated it, we would arrive at the e-
equivalent of "hard stream", which throws us-

Railing acknowledged the financier who is the subject of no comments.

H. DURRIEU. 915

Once, noble, he is not; neither D'Hozier, nor Bottin does not accuse him of it: he did, however, have parents who were counts and barons, by virtue of the emperor's factory {the first, which posed willingly his right to pass on his crown imperial, but which ruthlessly refused to its ennobled members the right to transmit their nine per-the comitals or their baronial tortil.

That said, enough is enough that Durrieu has some imperial affinities, which does not prevent him from da-to see Orleanist alliances,—having married the pro-daughter of a minister of Louis-Philippe, and having Republican friends, — I don't know why.

[He is therefore not young. He has been for ten years past half a century.

The burden does not weigh on his shoulders, as one might believe upon seeing them light-vaulted; it is likely that a habit charming helped round them off: 1 liter goes down and looks very often at the ground, not at all, as the Jew picking up a pin or looking for a Louis lost, but to smile at his dog, a John sheepdog, half-shaven, who never leaves him and who attends, gravely, in the office of the financial, to all business or discussions chilires.

This dog needs to know how to play in the fields.

316 MONOGRAPHS.

A man who loves his dog is usually a good man; and, when he is a financier, he me-a ritual where we forget half of what this profession-Zion contains harsh and metallic elements. And then, I I've heard that, whoever president he may be, At Crédit Industriel et Commercial, Durrieu is, at at the same time, jovial, good-natured, and that, if he has the hair

a color of mourning.

Does he have poor eyesight? Or is this for diplomatic reasons?
financial, that he's wearing a pair of glasses screwed onto his nose?
I would be tempted to believe it, because his nose is the only
Jewish side of his entire being. However, this
The man is charming. But, by Venus! Why
So, is he really so ugly? He is, it seems, the faun.
more attractive than one could see circulating in the
virgin forests of the Opera. For this is a corner of
its nature: numbers and music absorb its
leisure. As a financial institution, 1 liter is one of the main
sponsors of the Opera; as a musician, he
is a cellist, I therefore do not have the courage to
It's too much to criticize him for his 20 million.

Opera being drama in music, to love the O-
To pera is to flee skepticism. Durrieu is not
He's skeptical; besides, he loves his dog. Also
It's nice to see him enjoying the music, isn't it?
point in the chair of which he is the holder at PO-

H. DURRIEU. It

Pera, but well – and this reveals the administrator
next to the music lover, – in the very box of the di-
rector.

He is not a politician in the strict sense of the word.
How to speak, but 1 liter is a bit like a general farmer.

Isn't he the son of the Receiver General? Doesn't he have
Was he the Receiver General himself? I would compare him
willingly to Alexandre de la Popelinière, farmer
general under the Regent, and whose greatest
happiness consisted of listening, in its charming
Passy house, Rameau touching on the organ
his opera preludes. But I won't go any further.
far from the comparison, because it is certain that one does not
I can't tell you what was said about Durrieu.
formerly concerning Ia Popelinière,

This financier protects art and artists
The author had become infatuated with Dancourt's daughter
dramatic.

Mi Dancourt, raised in the grand ma-
nières, possessed such distinction that she could
– which was the custom of the time – te-

Now, this abominable braggart who was called Richelieu (the one from du Barry), had sworn to play a dirty trick on the financier, as soon as Mile Dancourt would have become Mrs. de la Popelinier. This was done, thanks to Cardinal Fleury, who had not

o +

+ to

5 to Ke MONOGRAPHS.

agreed to renew a farm lease to the financier-cier, than if the marriage had taken place.

And it was then that Richelieu had it built, for his appointments, the famous rotating fireplace, the scandal of which was made public and which provoked a separation.

Durrieu, young, may have been a bit /rehelian, but He was never Popelinière; if, in his declining years, he became clerical, perhaps it was to have a reason to go and hear the music in Rome, – and 11 y Va.

Originally from the Landes region on his father's side and from Alsace through his mother, it would seem that Durrieu, who, in 1848, was Receiver General of Indre, had, by a predilection for Alsace, wish to live in Strasbourg.

[He lived there for eighteen years: he had adopted, for his favorite walk, the Kehl bridge which he traversed was quiet, often, after lunch, going thus, moved by I don't know what prophetic instinct, from Alsace to Germany and from Germany to Alsace.

It was around the time of Sadowa that we came to snatch him away from Strasbourg, to invite him to

to come and fight, himself, against another

Sadow's financier, where Credit was swallowed up
furniture and the real estate company.

I do not know exactly what his victory was:
but Péreire voted him thanks, Désor-
but Durrieu had renounced government finances
nationals, and he had entered the domain of
Sociétés anonymes.

He is credited with raising the roads of
Portuguese iron, thanks to a payment of 14 million
done, with some boldness, to the bondholders
coupon sellers,

On Jui also attributes a large part in the
French cable affairs, In short, it succeeded, a
day, to a financier of some renown, Mr. d'Au-
diffret, at the presidency of Crédit industriel and commercial
commercial.

[1 Durrieu does not practice accumulation too much: he
accepted, at any one time, only seven man-
administrator dates.

In terms of numbers, and not counting eastern Algeria,
There are two banking companies operating in France.
and four companies whose greatest interests
are in the colonies, in Mexico or in Indo-
China. Moreover, at Crédit Industriel et Commerciale-
Durrieu himself is fond of business dealings.
loniales, and it is very likely that the theories

sugar mills belonging to his stepfather, M. Lacave-Laplagne,

320 MONOGRAPHS.

financial factors play a significant role in his financial preferences
ceres.

After these details, it is quite curious to note-
that, although, for a long time, a member
of the Legion of Honour, this financier received the cross
as commander, not as administrator
of public or private funds, but as pre-
tooth of an electric lighting company!

he is not involved in the usual Jewish affairs; he is,
Perhaps a little stingy, but that's not all.
does harm: the player, the eagle-eyed are always
prodigals: who will ever tell the harm they caused?
through excessive ease in distribution
Gold!

In any case, here is a face that
seems likeable. As a financier, Durrieu has
had the foresight to isolate himself, in time, from the long procrastination
reversals that accompanied the attempts to re-
formation of the Crédit mobilier.

While he helped to found the Mortgage Bank,
It's less a matter of preference than of training.
in the whirlwind of the great union of the seven ins-
credit institutions.

Moreover, under his presidency, the Crédit Indus-
trial and commercial has not ventured too far into
placements of ultra-major securities,

H. DURRIEU. 921

I am not, however, pleading innocence.
complete, but, in fact, there is so much of an increase
of sinners that Paris would need to be de-paved for their
throw the stones they deserve.

As a man, he also knows how to practice isolation-
Lies. His life is sliced into pieces.

Don't talk to him about business when he has closed the
door to his office.

He would be very unhappy if we did it halfway.
Minister of Commerce or Finance; the colonies
might please him; because I don't know
too much if we have it in line with the question of
sugars.

I know very well how he would cut it; but
he would certainly be scandalized if, in treating this
question with a newspaper manager, we re-
was laying out what we replied to a friend of his
stepfather, who was questioning a manager of the regime
from 1530:

"I'm sorry, sir, that I'm unable to plead my case."

sold yesterday, our question about sugars: one day-
An honest journalist has only his word.

Those times are, thankfully, long gone, and this-
Meanwhile, who knows if, in 1653, a similar response
Wouldn't that be done at IE. Durrieu?

Unfortunately, I am told that he teaches for

322 MONOGRAPHS.

advertising, a certain... indifference; that he has
even inspired disdain at Crédit Industriel, the-
who, it seems, doesn't indulge in pretty little
advertisements well known to brokers,

That's a good score for the man, like
for the institution: what if it were a little less
"foreign" and a little more "parked" by the "de-
"pots and current accounts," she would achieve the ideal
financial !

N\VIII
Lebaudy.

In 1818, there was a trading house
before gaining some importance in the industry
sugar. The revolutionary events, which
confounded speculation as well as the
work. brought her to the brink of ruin: it was
the Lebaudy father house.

Having established this, the starting point of the two
Current Lchaudy figures may not amount to
half a million; they now own more
one hundred and fifty million.

Really! It's a beautiful social organization.
than the one that allows two men to take,
in the public movement, one hundred and fifty million
in thirty years:

The proportion, if I'm not mistaken, exceeds five
millions per year; it's not surprising if I
take into account the information I was given
as positive and according to which, at a certain moment,

"has

– # RER EE] The year
3 SRE The worst
AND – =. es Te i
Re pc at
LT F4 5–atS

924 MONOGRAPHS

a notary was tasked with investing seven hundred thousand francs, every month, on behalf of the Lebaudy family.

The Lebaudy family consists of two members: Gustave, who is a member of parliament, Jules, who is not.

They are both ugly on the outside and, indeed, on the inside
Inside too.

Gustave is decorated. Jules is not. Why?
Gustave's decoration was enough for Jules, like him
His parliamentary immunity is also sufficient.

Moreover, these two brothers are complementary.
arithmetic: what one has more in "hon-
"neurs" the other has it in "silver".

Jules constantly has stomach pain, which exacerbates-
still exhibits his grumpy and disheartened character
oeæreable.

– Why don't you give me an order?
"Today?" a porter was saying to him.

– (What orders do you want me to give you?)
My stomach hurts, leave me alone!

Crustave must be upset by his brother's stomach.
because he's just as quintessentially quintessential as him.

Furthermore, both of them seem to have
received no education.

When Jules, who owns the Vaude-
city and more than forty houses in Paris:
who is ruthless at the slightest delay in his

?

LÉEBAUDY, 02

trial; when, I say, Jules enters his
He confessed, lightly touching it with his fingertip.
brim of his hat, which he does not move from one
line, and, on the contrary, on the summit of which
He gives it a little tap, as if to fix it.
More on his head, that's his way of greeting.

Lebaudys are rare – but they cost
Dear

In Paris, apart from one bookseller, perhaps one builder-
mechanical dough mixers – and again, it would be
to know if Jules, manufacturer of financial schemes,
doesn't inspire its namesake a little — all the
others are united by kinship.

[There is, in the phone book: Lebaudy brothers, decorated and
notable merchants, shipowners.

And also: Lebaudy brothers, undecorated and not
notable merchants, but also smugglers.

(What does this mystery mean?)

In any case, Jules and Gustave are out of
Jar.

These two silver firefighters are, perhaps,
Christians and probably men; but they
have found a way to be the exaggeration of everything
the Jewish quarter.

One should not believe that the businessman
skillful or intelligent speculator is necessarily
A man of wit. There is an antagonism between wit and

+0

920 MONOGRAPHS

the matter, and the larger the matter, the more
The mind is small. That's the case with Jules, for example.

They are truly pitiable!

Jules is a kind of bird of prey, all the more so more dangerous than he exercises his industrial rapacity—legally, commercially and financially.

Industrially, it engages in the hunt for raf- liners. [He exterminates them, not by violent means, but through the cunning of traps that he offers them; glue plays a large role in it, he offers them milk of avarice, opens their accounts, he does not does not disdain to collect all their paperwork com- commercial, and, when the time comes, he strangles them.

In the publication, his process is summarized as follows:

"Lebaudy, very strong! Much stronger than Pamard."

Commercially, it plays on everything: if re- hundreds of catastrophes had not sufficiently illuminated the hidden agendas of certain variables tions, which one suddenly notices on mar- everyday items, I could explain one of the operations familiar to both Jules and Gustave,

It is fortunate that modern laws, a little Civilized peoples, perhaps, have fallen into disuse the crime of hoarding, because, without it, I experience— I would see serious concerns for speculators

of the Lebaudy type.

LEBAUDY. 921

The two brothers, moreover, possess a mer- skill A nightlight to escape responsibilities, On They do not see them working in established societies, exercising an ostensible mandate, and Jules, by sur- believes, seems to have aspired to and obtained, for his brother, parliamentary immunity, much less so in by virtue of political convictions rather than by virtue of a a theory that I would dare to compare to that of insurance,

'Financially, it's telling too much of a story vulgar as to recall the disastrous intervention of Jules, caught up in the rampant speculation into which he has sunk the General Union, which caused the crash; it He was afraid and ashamed of his profits, so that,

hidden in a car, on the street corner
Vivienne,

Its role in stock market games, influencing
under the titles of the Suez Canal the movements
more absurd, is also well known.

Jules apparently owns 20,000 Canal shares
of Suez, not counting the delegations, the shares
civil and founder shares.

A man who can absorb, all by himself, a
such a quantity of securities is the negation of the divi-
capital allocation, which served as the basis for the

Formation of public limited companies.

D26 MONOGRAPHS.

In the general interest, one can substitute one's whim.
in particular; this whim can be destructive of
the honor of a nation, and when he obeys
speculative passions, 1] can ruin and ruins eflec-
tively the small capitalists who, for their part, in pla-
They can't afford their money, they haven't done anything like gambling.
but simply a man of foresight. These last-
They can't even defend themselves, they are.
In spite of themselves, they are complicit with the hoarder.

It's mandatory parasitism!

This is the height of immorality and the law is im-
powerful.

On other occasions, I have been able to indicate by what
strange methods, some financiers have arrived
to betray public trust.

Regarding the breathtaking leaps executed by
the courses of the Suez Canal, it was said that Jules
had had it inserted in the Times, for a fee
million, the famous story in which 11 was
the question of digging a second Suez Canal, next to
of the first,

The fact was hotly debated: contested by the
Some, affirmed by others. Absolutely ignores
The truth; but I have the right to express an opinion.

financial processes of the one I compared to

a sparrowhawk, I believe it perfectly capable of having

LEBAUDY. 329

The idea was conceived, but it was not executed; this is not
It shouldn't be his fault.

One man could have dominated and contained the
predatory instincts of this financier, and perhaps the
use for public interest.

That man was Gambetta.

He had already started using them with
some success with some special strategy-
c'ale, against the coalition of large companies
of railways.

Unfortunately, too little or poorly informed about
matters of finance, the famous tribune left
to divert the animal which, driven by its instincts, struggles-
tit odiously in the General Union, st well
that he would collect, through the crash, approximately 60 million.

unfortunately again for France,
The tribune is dead, and, better than ever, the Le-
Baudy can give a career to their ferocity fi-
financial.

Every morning the two brothers have a concilia-
bubble; they lock themselves in and become invisible.

Together, they generate figures and combine
their blows. But, incapable or lazy, having
sometimes columns of figures to torture, they
entrust this task to skilled calculators: seu-
element. these never have the proportions
true. And when they give the results to the pa-

28.

330 MONOGRAPHS,

They restore reality. It's a kind of alphabet.
A secret whose key changes every day.

The two brothers are stingy: Jules especially.
exerts a harmful influence on his entourage.
he made one of his sisters, once generous
and a jovial bon vivant, a veritable Harpagon, a swindler
in the art bric-a-brac, buying at a discount
and taking advantage of general and specific crashes.

When they want to flee the scandals. The two
brothers go to the fields: Jules to Bougival and
(iustave at Rosny. Both have in Seine-et-
Oise, magnificent hunting grounds.

One of them was once the object of a mysticism-
extravagant tion: one of his neighbors owned,
Apparently, there's a secret to attracting people outside of hunting grounds.
Where he had no access, the game that we keep-
was done at great expense. The process used had pro-
It produced a splendid result, so much so that the guards
The Lebaudy in question were elf-like.

Intrigued, the millionaire went to visit his neighbor
sn, in turn invites him to come to his home, and, finally-
ly, the countess.

Great joy for Lebaudvy, who had not, from that moment on,
ment, no other thought than to organize, vis-à-vis
I'm not even like someone else's cunning.
of course the idea didn't come to him

LEBAUDY 331

extend exploitation to all hunting grounds
France.

This is indeed the first impulse of modern man,
all calculation, and, instinctively becoming insensitive!

I fear that the exaggeration of what is said to be...
Ja shovel speculation, having distorted almost all
citizens, do not make this definitive and fatal for this country.
the lowering of French character and dignity
CHISCS,

I noticed the gentleman's spontaneous movement –
into which chance has just slipped a coin
counterfeit money, and who has no other concern

no longer generally translates into actions
of civilian life.

An author who has been heavily involved in financial history-
Cièrè, wrote one day:

"Medieval Jewry tends to recons-
to kill, and that is why the chivalric spirit has
"He took refuge in the army."

Yes, we have this consolation: the officer and
the soldier maintained respect for certain traditions
honorary principles that the majority of civilians do not have
plus treatment.

Unfortunately, the onslaught of speculation
in its most terrible form: the "paper-

"Counterfeit money" could have caused such devastation,

302 MONOGRAPHS.

that, when one leaves the ranks of the active army
to examine the frameworks of the administration,
This one is no longer even defended against the soup-

con, by the glorious uniform that covers her,

Well! These are men like Lebaudx
who, by their example, have managed to shake the
old principles of our national chivalry and to

tarnish the French prestige!

NEX

Souhevràn.
y

False gentleman, false financier, false man
of the world; in this man: the name, the birth,
Money, politics, talent: it's all fake!

Even the diamond he touches turns to rhinestones.

Before the king of speculators – and this de-
sufficiently sine Louis-Philippe d'Orléans –
would have deigned to highlight the gentleness of
Soubeyran, they were simply called Gi-
rard. It was therefore to the monarchy of 1830 that Jean-
Marie Georges Girard owes it to having inherited the title
of Baron de Soubeyran, given to a prefect of AI-
Oerie, who was his father.

Girard, for a financier, was, it must be said, Pavoucr,
a rather meager name, and when one wants to be what-

that one, we don't have the same name as everyone else.

394 MONO {RAPTIIES.

Also, for the twenty-three years since he joined
In high finance, don't we know Jean-
Marie-Georges Girard, known as Baron
of Soubevyran.

Girard was born in IS29: he is, therefore, currently.
fifty-four years old, well into his life, His portraits and
His charges depict him with a hairless Ligurian woman.
pale and possessing a shifty gaze,

He is said to be stiff and reserved; polite
cold; in short, it carries one of these figures
solemnly bourgeois, to which one
feels the need to immediately offer a sieve,
murmuring:

– Please take the trouble to sit down,
Beneath his impassive exterior, Jean-Marie
It hides a fiery temperament. It's a concentrated force.
In front of strangers, superiors and even
of equals, he observes: but woe to you if

You are his inferior.

It is said that a visitor who insisted on being
received, heard it, one day, through a door
to outrageously mistreat one's servant: the
the least aristocratic terms escaped

It wasn't (Georges or even Jean-Marie, it was Jean, completely raw, shouting, swearing and raging.

Suddenly the door opens, and the Baron,

SOUBEYRAN. 999

Dignified and calm, he receives his visitor, the man, all The whole, is in these transformations.

Morally he's a mixed-race person: he's an amalgam of Christian and Jewish; this amalgamation gave its financial career of importance and physio- truly unique economies.

Minister Fould Tui established his Jewish community. At the age of twenty, Girard was already a chief of staff. net of this imperial minister, and at thirty-one years He was being bombarded by the same deputy governor. of Crédit Foncier de France.

Girard's Jewish tendencies burst forth in his fondness for Eastern countries, in his love of the most eccentric arbitrations, in his cult for circulating paper this, finally, in his immense passion for millions easily acquired.

His Christian leanings consist of having meditated on Jesus' parable entitled "the intention-

L |

"dant" and for practiced its moral conclusion (!):
"Make friends for yourselves, acquire unjust wealth, so that
"that, when you happen to run out, they will
"receive in their tabernacle."

[Mbu of this evangelical principle, Soubeyran has
He was lavish with his metallic favors. Also
when 1l ES£ came to HR} having left the Cre-

said land, the seven major establishments ano=

nymes [ut spontaneously opened "their taber-
Nacie, »

As well as most Jews and upstarts,
Jean-Marie-Georges has only one dream: to be taken at
Serious as a gentleman!

This first became apparent in her marriage; in 1864,
He married a Peupoil from Saint-Aulaire, which Pa
immediately made brother-in-law of the Duke of Castries
and, – by extension, – admitted it into the "alen-
tours » of the relatives of Mme de Mac-Mahon.

Immediately, Jean-Marie devoted himself to the so-called pleasures
aristocratic, the races: he is the partner of
the duke's stable, he races, he gambles, he spends
crazy sums, all the gold in Egypt would be enough to
struggling to satisfy his passion for horses,

Furthermore, he wants to be taken for a scholar, a
archaeologist... 161 the Jew reappears, Hasn't he
managed to get himself appointed as a member of the commission-
historical monuments management – probably
as a mortgage lender!

Finally, he's a bon vivant, a hedonist, and a gambler.
his outraged.

Strange thing! It is said to be to his liking for
the aristocracy, for horses, for the arts and...
As for the rest, France owes these actions
appalling financial matters.

Soubeyran, the financier, fled despite everything! What a shock!

SOUBEYRAN. SE fl

However, if this were true, it would explain rage.
with which he trades stocks; it seems he is
genuinely furious at being forced to resort
to the ice age to satisfy its many
passions.

But this led him very far, so far that he
skirted the edges of the code and grazed the anti-
Mazas rooms.

was appointed deputy governor of Crédit Foncier from France.

[soon absorbed all authority and] to relegate the governor, Mr. Frémy, to second place, who, as we know, already had many other "cat-your "to whip".

Not content with that, he managed to slip into all the companies, so that, at some point given, he was found to be the administrator of about ten of companies.

Nine was too many for his brain, although I recognize that this financier possesses a true scientific knowledge of the counter. He calculates, in fact, with a speed Unheard of; he would have made an excellent croupier in Monaco or in Baden.

But, apart from that, his financial and economic background nomic is pure tinsel, and its lightness has not de-his horror of legality, his conduct

AA

390 MONOGRAPHS.

As Crédit Foncier eloquently demonstrates, everything the world knows with what nonchalance he dealt the statutes of this national institution. The result His management has long occupied the judiciary: he had lent considerable sums of money to the viceroy. at a rate that has nothing in common with the rate legal and even less so with the statutory loan rate silences. 07, this operation led to the ruin of the Crédit Agricole, a company whose true purpose would have had been expressed much more clearly, if we had called: "Society to transpose the statutes of the Mortgage loan and transfer its funds credits.

Around the end of 1878, the justice system was actively engaged in... Girard's management; the prosecutors, for their part memes, were concerned and if, thanks to someone that I know very well, a no. Heu intervened at the criminal, it is nonetheless true that it was 6v0-qué comine sous-œouverneur ef, cornme adminis-trader, declared responsible, of 15 million on

These two failures struck him to the core.

First, he rebelled: he wanted to create an altar against the altar; he indulged in an orgy of societies, among other things he created the Discount Bank and the Mortgage bank: then, a pile of 'real estate,' of

carryover funds and real estate companies

SOUBEYRAN. 534

his sturdy hand, ll shook the purse like I jar-
Diner shakes a plum tree, All Island world of
speculators, both small and large, were at his re-
morque.

He wanted to kill Crédit Foncier! because he
had gone out! He didn't realize the danger of
Crédit foncier was inside when he was there;
Outside, the institution became a place again.
strong, able to laugh at his attacks, and, if necessary,
to start again against him, what he had done there, him-
same, with Crédit Agricole,

Any cool-headed observer could have foreseen this.
the outcome of this duel; from the very first hour it was
It was evident that the giant of [8352] would one day open,
its wide mouth, to devour the dwarf of 1879.

So it was done, and the dwarf, barely three years old
years ago, it was absorbed by the giant.

The major trials that resonated for several years
several years, and ended with judges-
deeply unfavorable views towards Girard, him
have, no doubt, inspired the thinking of Hiquider tou-
your companies,

However, this resolution was not taken without
that, by a letter which has remained famous, and dated from
April, ISST, 16 great man! The famous
Jean-Marie has revealed himself to be more Farina than ever.

was not the other,

The flour that he tried to force-feed his readers consisted of demonstrating "that prosperity "of Crédit foncier, evident since he no longer says so"

It was no longer a problem, it was solely due to the warranty "of the 16 million he claimed to have paid,"

Because Jean-Marie forgot how much he had was resistant to this guarantee, to what extent this guarantee-his tie was the result of his mistakes, he could have pushed-to take his reasoning further and declare, with the same logic as if Crédit Foncier were pro-Father, currently, it's because he had put was two steps away from its demise; conversely, 1 liter would have could conclude, just as powerfully, that if the Bank mortgage had been forced to disappear, that is because she had not ceased to be in such a-brilliant performance.

Girard did not dare to finish the job. Moreover, solitude surrounded him. One One of her most dedicated collaborators left her. Its halls are necropolises. He resorted to... Prussian and Jewish employees. There are three of them at the Discount bank, some named Mayer, with more or fewer variations.

Finally, for some time now, he has dreamed only of stick the card capuchins together which he had pompously called: his Societies

Anonymous!

SOUBEYRAN. 341

Also, after having been the Ruggieri of profusion, It becomes the realm of mergers and transformations, absorptions and, above all, innovations; all its The current movement is indeed a fire of fire: on will also see that the grand finale will leave the same traces as the hundreds of rockets that blossom in the air, and fall back down in the form of emptied cartridges, corpses which, in finance, They are simply called ruins.

If Jean-Marie-Georges Girard were content

Christian, driving more or less correctly
One could pity its shareholders for being ruined.
to and disregard, knowing full well that he has as his con-
Solation the thirty or forty million fortune
that is attributed to him.

But no: he wants to be a fraction of the sou-
national truth, #{} is a deputy!

Certainly, he cherishes his seat as much as his stables,
– much more than his seat tempts him.

He has occupied it since 1860. The Empire had made of
His district is a veritable rotten town.
is the master of it. However, in the last elections
the number of votes he usually received-
ment has diminished to the point that the validity of
His election was highly controversial.

It is certain that the scandals that have surrounded

)Q

342 MONOGRAPHS.

Jean-Marie, for the past few years, has had to wear
their fruit.

However powerful parliamentary immunity may be,
She could not defend herself against the judgments
severe public morals, certain ways
to act which the law does not punish, not having them
planned.

We certainly remember the stu- revelations
The pleadings that were brought to the tribune in 1879
parliamentary, during a debate on the pre-
Police reading. We learned that reports
of money, difficult to explain, had existed between
the director of Ja Lanterne and the deputy governor
of Crédit Foncier at the time when the latter saw
the terrifying results of his
deplorable administration.

An honorary jury had been appointed. It was
issue of "overprinted receipts and money paid"
"For mysterious reasons."

to go there; he let them talk at their leisure and without control, the Jew he had so generously subsidized and with which, long after, he still maintained the most friendly relations.

It is said, however, that for the past year in-
viron, thanks to certain incidents, too long to ra-

To tell, Soubeyran understood his fault and we add

SOUBEYRAN. 343

even that he withdrew his favor from the aforementioned Jew, who it bears the weight heavily.

In any case, Jean-Marie must be very hu-
Militant, he did not steal this lesson, and, for the honor-
As a champion of humanity, I hope that similar se-
will be inflicted on all financiers who are insolent enough
to believe that no probity could withstand
lured by their worthlessness.

People who, like Soubeyran, buy the
silences or words and practice all the theo-
ries of Érlanger, unfortunately encountered
so many capitulations that they are stunned when
chance throws, in their path, an ordinary granite-
that, rock or pebbles, against which they stumble;
they have, moreover, compromised directly or indirectly-
directly, so many people, that no one has the neck-
it is impossible to judge the actions he accepted
the benefits. Therefore, I am convinced that I would have
found, with great difficulty, – not to say more
– a newspaper capable of printing the pre- lines
previous.

Almost everywhere, I would have met Soubeyran
shareholder or subsidizer.

This is the grand Jewish theory expounded in the
Historical summary: 11 people need Pargent to make
a newspaper, Soubeyran gives some, and we avoid ourselves-

unwillingness to be unpleasant to him,

(After that, what does it matter what the balance sheets of his
Whether these societies are more or less fantastic, that is,
promotes prosperity where disasters are im-
minae.

It was established, in principle, that the writing of the journal-
The list is like Pavocat's word, a plea
that we pay.

We simply forget that, before the law, 11 y
two lawyers speaking in opposite directions, and re-
appearing before the same court.

In the eyes of the public, there is never any
useful discussion, and I challenge anyone to counter-
to say, in the same newspaper and before the same
readers, the economic infamies that the Jewry
It prints there every day. Girard knows all this. He does
He uses it and he abuses it, in every respect.

I will conclude the study of his personality by don-
briefly naming the extent of his frankness and
its usefulness.

One day, regarding conversion, he dared to say
in the middle of the podium that & the minister lacked
sincerity, »

No one has noticed this audacity, and yet
He could easily have been silenced.

But this is how he practices sincerity:

At the time when he had to make the guarantee in silver-
the 16 million penalty imposed on him, 11 de-

SOUBEYRAN. 345

Clara formally confirmed that she had made her payment.
IN SILVER.

This was not the opinion of Crédit Foncier, [it was necessary]
all of Mr. Josseau's eloquence to explain
that Soubevrnan had indeed written a check, and that
the baron would have had the right to say, as he did
He said: "A check is money.") , only,
in case a cover, belonging to, had
exists, (one there was no cover, and Sou-

Thematic! Ah |

That's the eternal theory of this inter.
and I can say that most of his actions
societies have such a hypothetical representation
than that of his check. When he creates a
company, 11, is much less concerned with the product: future
its operation is such that it can be realized on the stock exchange.
significant price increases.

That's the whole secret of his business.

As for the usefulness of this financier, it is still
more questionable than his sincerity. In Parliament,
due to the reputation for competence he has usurped
pée, through its advertising combinations,
He muddles all the questions, whether it's about

paths of entry, conversion or convention

(1) Plea by Me Josscau, page 15 (Téqui, edlit., 1881).

3546 MONOGRAPHS

monetary, and even treaties of coinmeice, for
the greatest damage to French interests.

Essentially, it's a manufacturer of sticker paper.
– checks, without cover, – which astonishes the Islands
nails, due to the abundance of its production.

He is not a politician, a student
finance, he's a financier juggling with politics
tick.

We shall see; and soon perhaps, we will be able to re-
sumer throughout his existence, by modifying lexere-
the classic Latin phrase:

€ Paper! paper! prætereaque nikil\ »

False gentleman, false financier, false man
of the world; in this man: the name, [his birth,
Money, politics, talent: it's all fake!

Even the diamond he touches turns to rhinestones.

N / A

Daniel Wilson.

The most terrifying danger one could face:

A nation consists of submitting to the preponderance of this
which I will call {political Jew.

Politics is, already, in itself, suflisam-
a fertile ground for infamies, supposedly covered up
by reason of state, let us judge what it can
to become, when implemented by the pro-
Jews ceded!

It is indeed the case to repeat here that the Jewish community
is parasitism elevated to a systemic state, which the
deceit and lies applied to Jewish compo-
It smells like a scam.

Gold,
the heart of politics, and this involving the blood-

cunning and lies being precisely the

that, the scam that it engenders must take
the name of abuse of trust.
If these reflections seem harsh, I would add

that they are not suggested to me, only, by

046 MONOGRAPHS.

a man, but also through a series of actions
ments and, even, by a psychological state
spreading with formidable persistence,

I have often noted this during the course of the monographs
previous examples, the spirit of trafficking, which should not be
not to be confused with the exchange of social utilities,
dominates so much those thirsting for pleasure, my:
sterile, that they carry it in everything, even in

Iron of public trust.

Our current generation does not understand as-
know that, in order to fulfill a function, – in what we
calls the government, and that's nothing else
that the responsibility of balancing the general interests of a
countries – it is impossible to improvise
homines.

Government service requires preparation
ration and it is pure folly to admit it, of the
the next day, the troublemaker, the reveler, and

especially foreigners.

Daniel Wilson was an English Protestant who became
French.

It was in the gas companies that he was trained

his inheritance. His family was wealthy, his sister had

DANIEL WILSON. 949

married a learned chemist, Mr. Pelouze; as for
He, born in 1540, came of age in full
empire and he retained nothing from the gilded youth that he
l'réfresta, that this kind of fashionable eynism-
blue, popularized by Mr. de Morny, who was
convinced that his hand remained untainted
because he wore gloves to stir the im-
financial worlds.

Morny's silhouette remained in dreams.
Daniel's ideal is Morny; but, obscure rotu-
He laughs, he is clumsy in imitating men.
and he only manages to parody them, if not to pros-
tituer, much more than Île did Morny.

At eighteen, Daniel, lacking great senses-
moments, had some of Ja's illusions
In his youth, born into abundance, he was ignorant of va-
their money. This honor made him a
good boy, jovial and helpful, but lacking in
any serious idea. In short, he squandered it so well that one
was forced to ban it for a certain period
time.

The judiciary, which shook a judge over its head—the ban, returned to France, it is necessary to admit it, a very poor service, perhaps... She notices it today!

Daniel, defeated by the law, had a concentrated anger. trée, one of those cold and ferocious rages of Angiais.

30

39) MONOGRAPHS.

and, soon, it transformed into an ardent desire of revenge.

Naturally, it's decided by universal suffrage. that he addressed in order to become, in turn, a fraction of sovereign, that is to say a legislator. that is to say, again, one of those who make these laws that the magistrates apply.

The final days of Pempire were particularly favorable to—Specifically, the emergence of young politicians: Moreover, Daniel was rich, his sister was a property owner the secret of Chenonceaux, royal residence and, as Anet, full of memories of Diane de Poitiers.

He was therefore able to triumph in the election in 1869. against Messrs. Duval and Mame; naturally in—core, he sat in the moderate opposition; little to small, 11 approached the center left, on September 4th In September, he took part in a poorly disposed secret meeting. for the Tours delegation, which was composed of Mr. Cochery, who became a minister, and of Mr. Guyot—Montpayroux gone mad, by Mr. Tassin, who remained deputy, Mr. Grévy, who became president of the Republic, and finally of Jui himself, Wilson, who became Mr. Son-in-Law.

The different fate of the five members of this group may cornered, which was even accused of conspiring against the delegation from Tours, is particularly

JC UUIC,

As for Daniel, personally, his presence
This opposition explains his ultimate attitude
laughing at Gambetta,

She also explains her intimacy with her
future father-in-law, who was, at that time, one
regular guests of Chenonceaux.

Soon [Gambetta's popularity excited his
desire. Meanwhile, the National Assembly had just
to meet in Bordeaux and choose Grévy for
its president.

It was, for Daniel, a godsend! Full of him-
self, linked by its English style, mimicking
with care on the photographs of the Prince of Wales,
he pretended to mock Gambetta's robust attitude
and his methods of popular tribune.

It was during this period that his ambition knew no bounds.
no more limits. that he devised his plans for
wanderers and, in the solitudes of Chenonceaux he
many times, upon seeing near him the
MP yesterday, president today, lying down peacefully
happily on the green lawn, dreaming of entering,
in turn, triumphantly "in the future.

1873 dealt him a fatal blow; it is certain that
it was under the presidency of Marshal MacMa-

honor that the former centre-left MP passed

quickly through all the nuances that led him

to its current color.

,n9 MONOGRAPHS

Between 1873 and 1870, Daniel, like so many politicians
Livia, disappointed in their ambition, threw themselves into the
financial affairs.

I remember, even very well, that, without being
an apparent interested party, he had a great in-
fluence in the first National Bank which,
long before Genty, had worked instead

The soil of power should not be long in coming to him
to forge multiple alliances with the
speculators and profiteers of all kinds,

Admittedly, 1 liter is not believable, given his love of
Lucre was caused by the need for money. Ka
Fortune kept him from such a suspicion.

But all of Morny's traditions were running through his head.
in the brain, he felt that money is the ve-
a veritable instrument of domination, which it serves to corrupt
to break and that, when it is necessary to corrupt on a
large scale, 1 liter is needed a lot, always and
everywhere.

However wealthy he was, he was less so than Rothschild
And, moreover, it would have been just as much so. Its English nature

The portal. To take. Preferably, in the pockets

DANIEL WILSON. 399

from others, the millions needed for his revenge
of the old prohibition, From then on, he organized a whole
system for recruiting supporters,

Representing nothing by itself, not being
a personality, he attracted to him through interest, through
speculation and, through mercenary tactics, all the downtrodden
As poor in money as in conscience.

For five years, he thus occupied finance
politics ;: 11 became involved in banking affairs,
pushing to the right, pushing to the left, but without
succeeding in highlighting a true merit per-
sonnel,

However, from 1879 onwards, and after having succeeded in
to have him appointed for a while as a member of
the budget committee, 11 had managed to make
create Undersecretary of State for the Department of
finances.

In this position, it was not the section of
The higher studies he had chosen were the di-
supreme personnel command.

sniin, in October ISSl a wedding put the
fulfilling his ambition by giving him the title of

By this marriage, Dantel cut himself off from any retirement towards the financial powers of reaction.

Also, as jil knows very well that he cannot, at no degree, rely on their help, 1 liter to them

SU,

394 MONOGRAPHS,

declared war by seeking to train, by all the means, a financial and speculative power outside of the Orleanist Jewish community.

This attitude, which is imposed on him by necessity... the circumstances of his situation, misled the republicans clerics, so much so that some of them, and some more radical, consider it the pillar of the Republic.

[I am far from sharing this] opinion and I consider, on the contrary, Daniel as the most dangerous instrument of Fa disorganization of republican France.

Indeed, he installed it in the palace itself. of the State, a kind of vast corruption agency ion. We see them, twice a week, all the Tricorche and Cacolet of politics, the Roberts Macaire of finance, the Gibovers and the under- They come begging, prey of journalism: Some want impunity, some honors, some money! It is the Loire of consciences, and, in all its history deur, the true hidden government!

There's even more, all the ministers who don't do not an act of domesticity, are at the mercy of this vase!

Nevertheless, during this repugnant need- Oene, he indulged in such promiscuity that we ended up by telling them publicly, and Daniel is at that

DANIEL WILSON. 399

skeptical point that, even, the care of his dignity

stations that are swarming around him from all sides.

It's as if, like most people—
FEopire's broken beds, the malevolence Iut appears
a natural thing, given how much he jostled her, free—
Quentec and accepted,

Terrible confessions are attributed to him; for example
this one: Il was seeking, one day, to satisfy one of
his supporters by asking the chief of staff
certain ministry, such an exorbitant favor—
aunt, such an extraordinary privilege as this one,
"Revolted by the beggar's insistence," he cried out:

— But that's a load of nonsense you're telling me.
Order it!

"But I know that perfectly well!" she replied, quite naturally.
Daniel,

This replica paints the man: it denotes a
elasticity, if not an absence of consciousness, which
suggest a poor opinion of the character
of the one who uttered it,

The fact that I just reported is well-known.
in Touraine, was published by many
newspapers and, never, did Daniel protest.

For him, therefore, political functions should not
wind serves no other purpose than to make triumph
the claims of a number of individuals

that

L
. HAS

590 MONOGRAPHS.

to the detriment of the masses, and he is very capable, re-
turning the famous phrase attributed to a magistrate,
to say: "the Court provides services and not
stops.

Also, barely settled into his general practice...
Did Dr. behave with such unconscious nonchalance?

his Jycaea; he, for his personal service-
nel, the small number 3 stamp, the presidential stamp
dence and prerogative of the supreme magistrate of the

tepublic entitled to postal exemption.

Daniel used it casually for his business.
personal, to launch his newspapers and for a
a lot of intimate uses.

Le Figaro has discovered the sending of a strange
autographed circular, containing a general response
general to the beggars who approach Daniel.

It says, in essence, that Wilson makes the
steps desired by the applicant and, in post-
scriptum, 11 is added there:

"Mr. Wilson will have the Pelile France sent to you and you
& SEA grateful to recommend it to your friends.

Some time later, a quit- is presented
subscription fee to the poor devil honored by
the sending of the newspaper and, as is generally the case, "the

"steps have not yet been successful," we pay the a-

DANIEL WILSON. 397

simply for fear that the protector might for-
malaise.

How, in proper French, can one express this ma-
new work? For me, I hardly see anything but in the
American vocabulary words that can be used to
its proper qualification.

In all cases, its use reveals an ab-
complete sense of morality.

When the example starts from such a high point, that is-
to say when one finds it placed very close to the ma-
supreme leader of the country, how can anyone be surprised?
that electoral customs limit with eagerness-
sowing.

Have we not seen, just recently, the naive-
cynical vet with which a candidate, brother of

as such 11 © enjoys an undeniable reputation" and that he is "called upon every day to exercise it in favor of of some fellow countryman, military or civilian.

After which the same candidate dares to hope that voters, concerned about the interests of their country "and those of their families" will be willing to en- to be courageous through their vote "and to prove it to him through their sympathy, those who are worthy of His kindness LANTES PROPOSITIONS. »

Make no mistake, this is not a

isolated naivety; it's a sign of the times, and it

MONOGRAPHS,

= |
L
L]
Lee A |
in.

continuation that Wilson's theory, consisting of to put public functions at the service of the in- special interests, increasingly tends to be neraliser.

Daniel brings the same to everything without ACE:

One day, the Paris Valley prints what son-in-law

the president of the Republic was accused, by a

newspaper, having stated that it held written proof of the

The disposal of unbelievers. Renting apartments in the national palaces. Neither Petite France nor

Daniel did not correct it; only I find in a

"Editor of Ia Lanterne, a Jewish merchant of
€ bric-a-brac obtained from Wilson a dwelling in the
"Palace of the Institute and that, this same Jew, having
"wanted to ask for another favor, refused, this

"time-unbelievable!-took his revenge in

has,

spreading the rumor that instead of being a tenant gra-
during the noise that instead of being a tenant:

"And two 1-liter tenants were paying tenants."

=
Es

The question, thus posed, is now simply a matter of
To know what currency the lover was paid in, because he
is not really necessary, given the accusation made,
to indicate the type of funds used. Pay in
Money or paying in services, that's, it seems to me, 11.
quite a lot, but the editor of Ja Lanterne did well

æardé to shed light on this matter.

DANIEL WILSON. 94

It is even added that the more Wilson sees his pro-
ceded, disclosed, the more he rejoices, because, he says-
He said, "It attracts customers."

Alas! What a sad clientele!

If Jon believes everything CC
that we publish and everything that we reveal.

One of Daniel's two best friends was a certain

exercised his talents at the bank known as the Chaussée-
d'Antin.

Naturally, there were lawsuits; but, at
In the course of these, we produced correspondences
dances; or, here are some excerpts verbatim.
which were read in Paudience:

Dear aniseed (says the banker), I received your
Liters. I'll fiddle with it as best I can. I received
{ AUss!, YOUR bottles of couwnac. Of the deinain inon grand
"I will tell them where they came from and I will tell him their origin. At this

Dl'Op0s, you know he has a chance for Ctre mi-

NiStre, »

This craftsman's language has a certain clarity.
But that's not all, here's another excerpt:

It's the same person who wrote:

"I went to pay my respects at the Élysée Palace yesterday and
"The day before yesterday, I wore 1fS CLTeNNeS.

OUUQ carried away Cul échønye the Dr'onmCssC to activate and en-
"to lift the concession of Beaucaire,"

What a world! Jehovah Jehovah! And what to think when...

THE

--

The Mi to the F1

369 MONOGRAPHS.

Consider that the author of these edifying letters
ral cté invited, with a certain lady, very COITUe at
Asnicres-les-Eaux, at the wedding ceremony of
Daniel, CI full chapel of the Elysée!

printed, and Wilson never protested: As for
to the unfortunate banker of Ta Chaussée-d'Antin, he
lives, it seems, abroad in a calm pro-
in the background, in the company of "a certain lady" who,
From time to time, he procures safe passage for him.

This banker is not the only one who, a close friend
Daniel, could have defied the magistracy; I
I could cite, in Paris, financiers and directors
newspaper editors who owe him impunity
more perfect, despite numerous misdeeds.

Two or three Jews of the day are cited, in particular.
nationalism and finance having obtained certain
non-places and we even add that by a beautiful
morning, pursuers Ct pursued had lunch ex-
seems, at Daniel's, to be at the Elysée.

Need we add that after this dentist's party,
The pursued was no longer pursued, and the pursuer
ærimpa in an apothecosis.

Anyone in Paris who is rich or about to become so
future: banker, speculator, architect, entrepreneur
taker, lemonade seller..... or others, is immediate-
targeted by the Elvsée's secret cabinet. It's from

DANIEL WILSON. 201

a banker of action to harm, for politically engaged companies
industrial, or from the seed of sponsor,
for newspapers that spread, like a
a huge oil slick, from Paris to the provinces,

For money, everyone has their promise: to one
the cross, to the other a candidacy, to this one a
Plenary indulgence. All of this is listed: the
The office is open! Come in!

Ministers, good children! Don't forget that these
Things are happening behind your back; don't forget that
You are SOLELY responsible before Parliament.
lying and in front of the country!

Ministers of good faith, BE WATCHFUL!

As for Daniel, the irresponsible son-in-law, former vi-
A demoted lord, this must be no small satisfaction.
taction than hovering as a protector, in particular,

tribut of the blows.

However, what he does in Paris, quite easily and by using processes that leave few traces, he does it also in the provinces, and, particularly, in the department of Indre-et-Loire, where the small stamp Number 3 is well known.

Not to mention a certain civil servant from Loches, provided, thanks to Daniel, with a management position in Tours, and who had to resign to avoid the re-imminent vocation that his immorality had

3 |

Li

THE:

362 MONOGRAPHS.

Intrigued, I will specify a few cases, demonstrating to what extent Wilson scoffs at justice, to the benefit of a group of bad guys from whom he made his agents.

At the beginning of 1883, in Tours, or in the surrounding area, a counter manager financial, called ED

We know that people in finance are, the most Often, honest, delicate, and... martyrs, in Tours as at the Chaussée-d'Antin.

However, this poor D. was the subject of several lawsuits. and numerous complaints. It involved... sums of money given to buy shares of a metallurgical company in formation, of syndicatorships and handsome benefices; now, the sums were Payments were made, but the securities did not come.

All complaints were dismissed. solely on the restitution of the sums claimed, despite the official reports filed, and thanks to the intervention of the small stamp no. 3.

is arrested for stealing a bag of dispatches, and, in-
next, involved in a jewelry theft. The first time,
He is suspended the second time, he is dismissed:
but no legal action, because this brave
A boy, named A., owned a
amulet. Among the papers seized from him were

DANIEL WILSON. 363

found, in fact, an intimate letter from Daniel Wil-
its, arrived in franchise with the small stamp no. 3.

Finally, I will give another example from a different era.
June 17 FSS3: because, since I am analyzing the way
whose public federation exercises its power
Roval, I must not resort to formulas
vague, but based on extremely precise facts.

In Tours, on a Sunday, the seventeenth day of
June, two good Gaullards, true rbauds of Tou-
Raine, having fun, get into a car,
they take walks, but, judging it quite pointless to pay
The coachman leaves him on duty and slips away.
without warning.

Naturally furious, the automedon begins to
pursuing his clients, and eventually discovering them
sitting at a table in a cafe.

All his complaints were met with a
With profound disdain, he insists; the customers do not find
Nothing could be simpler than beating him up, beaten, and not
paid, 1] runs to get the guard; she arrives, under
the form of two police officers; these are
also severely beaten by the characters
in question, which are not done for lack of announcement
cer, loudly, that they are going to complain to their friend
Vilson.

Nevertheless, the scandal had been made public, and one
had to stop the fanatics, absolutely inca-

EE.

DT ns nm -

pables to understand that postal franchise.
usurped by their friend, could not, under any circumstances,
to extend until they, in turn, obtain the /ranchise
horse-drawn carriage transport.

[A certain lady, belonging to the community-
nativity, intervened warmly in favor of these ai-
remarkable characters-the worst part is that Wil-
his little one did indeed intervene
stamp, and, if he could not prevent a condemnation from them-
fined around one hundred francs, he gave them
at least avoided prison, which was "assault"
"against law enforcement officers" their au-
would be attracted everywhere else.

Such is the noble use that Daniel makes of flax-
influence attached, rightly or wrongly, to his position
son-in-law,

However, he has no intention of stopping, because, since
Some time ago, it was announced that, seeing each other a little
Having been too exposed in Tours, he set his sights on
Dijon. Already, a kind of special edition of the
Petite France N is circulating. Already, there are announcements of mou-
changes in the civil service personnel, and
Ambitions are running high!

It's enough to make you tremble, when you think that this
protector of anyone who is in trouble with
the parquet floors. will operate in a city that is so
neighboring our borders!

DANIEL WILSON. 36

If one objects that Daniel is good, and that it is
through weakness that he protects from unsympathetic beings
that, I will answer that the frequency of these facts
wounds revealed among the supporters of the polite man-
a deplorable and shameful moral level, in
In all cases, a representative of the country.

Unfortunately, Daniel does not limit himself to ar-
rescue a number of criminals from justice
teurs, ll also exercises it on finances and on the
the country's policy, a harmful influence.

It has often been said at what pressure ll

tele prints from the administration of finance.
There is even a famous circular on this subject.

Here is another fact verbatim recounted by the
Ja Touraine newspapers, This is a function-
dependent, this time, on the Ministry of Transport
public assets,

"One day we went to the official's house..."
"question, and this is what was said to him:"

"Sir, you entrust your printing work to..."
"So, Mr. X. If you don't bring them to us,
"I'm warning you, Mr. Wilson is going to have you put
"In disgrace."

– "But, sir, I have only myself to praise..."

– "That's good. Mr. Wilson will be notified tomorrow."

"And the unfortunate official was obliged, for
"to avoid the predicted disgrace, to command inconti-
"He prints his documents at MM. Arrault and Co."

Ji.

TT ee +

366 MOXOGRAPHIES.

At the time the fact became known. Little France
claimed that Wilson had relinquished his stake
in the Arrault printing house, where all the tax collectors
had been urgently invited to the fair
their printed materials.

Immediately, Île Journal d'Indre-et-Loire de:
to say that it is "a cynical lie"

10th story, about a certain factory
of linens, owned in Loches by Mr. Wilson. This
the factory had been equipped with numerous com-
orders from the Ministry of War, and one could find
that it was a "delicate" situation for Wil (T4)
his, chairman of the Budget Commission.

As with printing, it was stated that it:

from Indre-et-Loire immediately responded that "there is no
no factory sale, but only 10-
«cation

These mixtures of interests are profoundly
regrettable: they coincide. Moreover, with
numerous plants from all corners
from the French press.

One day, these complaints were deeply...
agitated the Chamber of Deputies, during a session, at
the end of which Paul de Cassagnac saw himself applied-
to challenge censorship, with temporary exclusion.

On that day, the issues at hand were those of Tonkin.

DANIEL WILSON. 367

Unfortunately, the accusations made by the
Bonapartist deputy were formulated with a
certain perliodia against the entire ministry,
and I have trouble understanding why, having to say this
which he printed the next day in his newspaper, he
stubbornly remained silent in the face of the objur-
wations to the President of the Council, That is, in fact,
what he allegedly said completely exonerated the
(government, and, on the contrary, serious accusations-
Wilson.

So, the day after this session, the country re-

producing /e Clairon, printed the following:

We talked about unions similar to the unions
"Tunisians. We were right, the unions do exist, indeed"
"that they are not where we thought we saw them... One
"A so-called Golden Sands Society was founded in Paris"
"Cambodians, born under the inspiration of the governor-
President of Cochinchina, with the support of Mr. Wilson,
"With money from Baron Seitlliere, financier."

The claim of the traveler Dupuis, a claim re-
known and enforceable, has no other connection with the

done, to give him mining concessions in silver place.

It is in this line of thought that we have been able to say, with some justification, by highlighting the attitudes di-Wilson's verses, as chairman of the commission:

There

is

ur

868 MONOGRAPHS.

budget allocation, which he did not initially obey, to the sense of France's dignity, and that the true causes of the Ifanoi disaster, before brought about the death of Commander Riviere. remont-tempted at a time when the attacked ministry was not not in operation.

It was then that the explorer Dupuis was able to write

in turn, as reported by "{ntransigeant ,

"I will say, when the time comes, which way they came from."

"The proposals of interest:"

We know that the first time, the expedition was abandoned after being sufficiently damaged to endangering the safety of our troops.

However, Wilson, chairman of the budget committee-get, personally contributed to the credit refusal which paralyzed the expedition, he + has a little more of a year, and this allows us to conclude that the gold sands of Cambodia had nothing left

to win the expedition requested by Dupuis.

It is strange that these explanations have not
were given before the House, and it is much more

It's still strange to notice that /a Lantern €

DANIEL WILSON. 309

The Intransigent ones maintained, on all these matters, a silence
complete.

We understand, up to a certain point, the mu-
Lantern's ism, devoted to Wilson, for a
a multitude of reasons, because the Jew who leads it could not
to be cited as a model of independence.

But Rochefort? This relentless pursuer of
all the dishonesty, Rochefort, of which one can
to discuss the theories, but which, I believe, we do not
would not have the right to suspect independence,
especially when it comes to money matters.

How is it then that all the actions-
Wilson's comments may have escaped him, he who has
searched the Bokhos file, he who discovers and de-
Vince, sometimes, all of Ja's hidden agendas
political finance? How is it that his
the newspaper never contained the slightest criticism
At Wilson's address?

Would she really be the dupe of republicanism?
I. (Son-in-law? And, even in that case, how not to
Doesn't he understand that this is detrimental to the republic?
to remain silent about the misdeeds of those, whoever they may be, who
shelters under his name

He who, in the Chamber, and behind every dis-
financial impact, sees a stock market crash, com-
ment never mentioned the large agiota-

the things attributed to Daniel, both regarding the

310 MONOGRAPHS.

conversion of the annuity, as in the matter of the vote of

iron?

What would he say if we told him the same story as we told me?
"that a certain Mr., a general councillor, reaction-
naire, a friend of Wilson, had previously carried out or-
considerable resources, at the time of the conversion,
with various agents, who settled it via money order
white, among other things, for a sum of 720,000
francs, handed the warrant to Wilson who acquitted him
and affected towards the end of June.

And what would he say if he then observed in the
Figaro of July 11, 1883, that Daniel Wilson, around
around the same time, on June 30th, "bought for the
sum of 979,357 francs. 99 euros, plus charges, "a
"land at the corner of Avenue d'Iéna, of the
"ru Magleboure and rue Fresnel? »

How many things would one not see in this coin-
Obviously!

What does it matter? After all this, how few rare apo-
Logistics staff praise Daniel to the point of saying that "during-
When he speaks, all the ladies become interested in him.
financial issues, »

In fact, this praise is treachery, because we know

DANIEL WILSON. o()

how can ladies be interested in
to address the issues of money, and the former squandering-
The author is quite enough to make one tremble when one thinks
that he presided over state finances,

It doesn't matter if one admires the infernal skill
with which he did, to (Gambetta and his friends.
a knife war, using a vast organization
nisation "of the press, paying almost no one,
but it's interesting for everyone to have operations

{financial?

Ultimately, what does it matter whether one [lends an existence-

without respite!

Hey! Good heavens! I was told the same thing about Jewish man from Lallitte Street and I think it's mer-
on the verge of wanting to excuse the hoarding or the
corruptions, under the pretext that it is necessary to give well-
a difficult task to accomplish

But, if there is one, the bandit who is watching the
traveler at the edge of the forests, the Arab pillager of ca-
Ravanes and the Strangler Indian have an existence in-
extremely harsh and very laborious, indeed! with this difference

difference that they risk their lives, while the

(HI

S MONOGRAPHS.

Alphonse and the Daniels only risk that of
others.

[It is time for common sense to awaken and that
popular equity puts everything back in its
place.

Daniel has already lost the presidency of the commission.
budget management, he deserves to lose his seat
deputy, and it will perhaps cost his father-in-law the
presidential chair

After which, France will be entitled to a reaction
JEWISH, to which he will rally.

Beware, this man is a

da nel

CONCLUSION

Of the twenty-one personalities that I have just
to study, five, barely, can be cited as
having escaped, to varying degrees, the dissolving action
boasts of millions acquired too easily.

But 4l is far from that proportion of five on twenty-one can be taken as a basis for assessment; Moreover, I will only be able to solve this problem after having finished the traraur in order to provide the material from the second volume of this work.

For the moment, I must point out that all those I dealt with were not involved, equally ment, & the direct manipulation of jinance. There is, In particular, there are differences between Duclerc and Mallet practices that it is hardly necessary to emphasize.

Duclerc is a rigid theorist; Mallet, a specialist-austere list. On another note, I can in The same can be said of Joubert and Sautter, and even of Durrieu.

3 2

314 THE KINGS OF THE REPUBLIC.

As for the others, Jews, Protestants, etc. Catholics, these are instruments of ruin.

Rothschild hoards billions; Leon Kay is "OTè spokesperson in the assemblies of the State Pa Moreau "gives citizenship to the strangest" values opened the official market to them.

What advantage does France have in feeding the Camondo, {es Bamberger, les Stern, les Levy-Crémieu? What serious work have they undertaken? Can they, in fact, claim that they give The example of an austere and useful life. These are... syndicated prey networks.

How do the Cahen-d'Anvers serve our economic situation? In what ways has Bischoffsheim-1/ Deserves a seat in Parliament!

What authority should be granted to Liebaudy, to Soubeyran and Wilson, who laugh at the laws, by a singular irony, have our legislators become?

What presumption do we have of making Péreire, These subsidy-hungry Donon types who became the ELLE AE on I'm going to be a financial genius of our republican youth!

Enjin, how do we tolerate the Hirsch and Les

German or Oriental lions. A kind of Mephistopheles of the judiciary and diplomacy!

All these people are gold internationalists.

– # ë “ F. nr L

They deserve the harshest judgments, because they

CONCLUSION. 911)

exert an enormous influence and set an example
deplorable

They destroyed the prestige of work. They all have accumulated incalculable wealth in less than a quarter of the century, and it would be impossible for them to admit, year per year, by what extraordinary means they have they got their millions.

International trafficking plays a significant role in their methods: with gold extracted from abroad, they

come to France continue their land grabs.

A famous parliamentary document (1) explained

that for a single loan, that of Honduras, on APPROXIMATELY TWENTY-FIVE MILLION, THE INTERMEDIARIES HAD ABSORBED MORE TWENTY-THREE MILLION: at Total: disappearance of EIGHTY-SEVEN MILLION AND A HALF.

On the other hand, Mr. FRouland, governor of the Ban-France, in particular, had a table drawn up detailing the losses suffered. within the space of thirteen years, that is to say between TS? and [S0, not only on the purchase of foreign securities, in France, but also, on the money exported to their OCCASION.

This results in the inclusion of a charge on the purchase price. LOSS OF ONE THOUSAND FIVE HUNDRED AND SEVENTY-THREE MILLION

composed of four hundred and two million. (arrested by the)

(1) Report by Mr. Develle, Member of Parliament.

READ

ju

316 THE KINGS OF THE REPUBLIC.

founders or issuers and of eleven hundred evening and eleven millions exported.

Since that time, the ruins have accumulated even further. nullified: from a report drawn up in 1880 by the "committee "Foreign security holders," I would like to draw this statement accompanied by very detailed figures, © WHAT A LOSS "The value of twelve stocks amounted to nine billion."

However, with the exceptions I have mentioned, the majority-part of the financiers I just dealt with were the agents of these losses; meanwhile, | Their fortune was built with frightening speed.

I have only recorded the losses resulting from the foreign values. It is necessary to add, to obtain a final total, all those from the cases issued in France, especially in the last ten years.

I will draw up this table, and, when I have studied the existence-tence of all the leaders of the Jewish community that reigns in France, I will place, next to each name, the list of matters in which everyone took part, between the time where they began their financial careers and the moment they became cliff-climbing powers by tens of millions.

We must understand that these KINGS, in a REPUBLIC, constitute, nth at point of view of lin-France's territorial integrity, a terrible danger.

It's in the millions accumulated in their hands

that we must seek the secret of certain manifestations

CONCLUSION. 311

from the international press, suddenly blowing away the war, sometimes with England, sometimes with Ale-nagrance.

What is needed for that? That one of these handlers of millions, with their finger in every newspaper, inspire to some scribbler, often unconscious, but always Awarded, a thesis which, beneath a patriotic appearance tick, is made to sway opinions, to stir up imaginations, warming up minds and then launching the Peoples against each other!

It doesn't matter that France fled from revolutions. against royalty if it has only succeeded in multiplying the many of His kings!

Alas! He who, about three hundred years ago. wrote his admirable speech on servitude volunteer, which he called the contract one, would have, today today, to formulate the same indictment, not against One against ten, against a hundred, against a thousand!

Moreover, he himself already sensed the dreaded multiplication of kings, having power without ATOr the title.

Here is what he wrote:

"However, it is true, they are always four or five who maintain the tyrant, four where five who hold the country entirely in servitude. It has always been that five or six have had the au- The tyrant's reille, and S'v are approaching them-

"dc
]

CP A

378 THE KINGS OF THE REPUBLIC.

memes, where they were called by him, for to be complicit in his cruelties, the compai- eæmons of her pleasures, pimps of her voluptuousness and common to the spoils of his plunder,

These six have six hundred, which proliferate under them and make of their six hundred that the six make at tyrant. These six hundred hold six thousand under their control. that they have raised up, to whom they have made To give OI the government of the provinces. ON the mA

their avarice and cruelty, and that they carry it out.
when the time comes, and do so much harm to the garlic-
theirs, that they can only last under their
shade, to be exempted from it, except by their means, from
laws and punishment. Great is the sequel that comes
After that.

What more can be said to this eloquent statement, frankly?
cerile in the French DTATNE of Montaigne, by that
who was a magistrate in Parliament and whose name was Etienne
by Ja Boétie.

Everything that was said three hundred years ago still applies.
severely, to the infamies of our time.

Only royalty is suitable for a people of servants.

France believed itself free because it had guillotined a
rot and she didn't arrive, by mating with the Jewish community,

than to give oneself dozens of them, all the more formidable

CONCLUSION. 319

that they work in the shadows and evade the res-
responsibilities.

The Jewish people will be our downfall through their slavery and
through his tyranny.

La Boétie sensed this too, because 1 stigmatized
the instinct of servitude by designating itself "THOSE
"OF ISRAEL, WHICH WITHOUT CONSTRAINT OR ANY BE-
{ CARE, S£@ FEIR A TYRAN:

And al adds;

"WHICH PEOPLE IE NX LIS IAMAIS L, HISTORY.

MAY I NOT HAVE TOO GREAT DESPAIR. QUASI

I UNTIL I BECAME INHUMAN, TO RESIOUIR

(OF SO MANY EVILS THAT BECAME UPON THEM.

What profound sadness overwhelmed the thinker,

after so many civil wars and so much bloodshed, 1
You have to give 7. This sells the same ones to see the ISSUE.
MENTS! |

AUGUSTE CHIRAC.

Paris, September 4, 1853,

DOCUMENTS

Jewish methods.

Agiotage, – Names. – Philippart. – soubeyran.
Bontoux. – Mary Raynaud.

Besides the results achieved by the Jewish community, it is good
to outline the processes it uses to execute
the big moves that so often leave the public amazed.

These processes are sometimes explained in full
court of assizes and reproduced in the Gazette des libunaux,
sometimes they result from complaints made or simply
of stories told in newspapers and on which
Those involved have been careful to avoid facing the evidence.
in court.

Here, borrowed from various sources, is the story of what–
The maneuvers of speculative Jewish society.

The great concern of [Jewishness] is to act in
the mystery: hence the constant use of front men.

So she hides to carry out her schemes. The main point is...
For her, the issue is the origin of her stock market orders.
or completely ignored, even by the agents:

The Gazelle of the Courts reporting on a famous

* –
a me to –

trial, – the Carpentier trial, – recorded, on the grand
The public was stunned by this observation:

Guérin, an office boy at the Northern Railway,
1,200 francs salary, 280 francs rent at La Cha:
shovel, did, under his real name and at his real address, for
43 million (we say forty-three million) of opera-
tions in ten months with his stockbroker.

It is understandable that with such a way of acting he
It is quite difficult to know the truth, as for the
causes that bring, onto the public funds market,
requests or offers,

[Another concern of the Jewish community is to-
To outmaneuver his opponents,

Here are some examples:

In IS39, there was, as we know, a crash, which we
called the Philippart crash. The plan was to crush this
eneur, because he was a nuisance to the allied Jewish community.

Evlanser and his associates discovered, upon purchasing, at
Gold price, Philippart's trusted man, that this
the latter was a buyer of 335,040 shares of Crédit Mobi-
to bind. Immediately, a watchword was issued among all the Jews
of the Stock Exchange; Shares of Crédit Mobilier fell
of 40 0/0, and Philippart could neither sell nor raise the
titles, nor even finding any money in the report. It was a
strangulation, and disaster island, in short, weighed definitively-
vement sur l'audience.

On another occasion, the same Jewish community had an interest in 4 counter-
to cover the operations of a daring speculator who
was none other than Soubeyran.

He had engaged in an epic struggle, sometimes with Roths-
child, sometimes with Péreire.

The same methods had been used, and we were told!
having managed to know, very precisely, the stock market position
of the former deputy governor of Crédit Foncier.

It is said that the Rothschilds stopped because of the
market turmoil, which had not yet recovered
of the recent Philippart disaster.

A power stronger than Rothschild's. He hadn't put himself in a position to...
The part: Pereire died, and his death saved Soubevrant,

It is almost necessary to recall how, since
1839 especially. Partial crashes followed one another.

DOCUMENTS. 389

[It is not even the Suez Canal titles which, by
the will of a speculator, have not accomplished. In short
delay, variations from 7 to 100 francs. What there is of
What is more peculiar is that the operation ended, not
not only by a stock market profit, but also
Ten genuine industrial accidents appeared.

This is the story as told in the newspapers.
At the beginning of 1840?

Two friends meet. One is tall and sweet, the other more
petit: one very millionaire, the other less so! The big million-
Naire said to his friend: buy some Suez, there's a coup
One to do, the other part. An hour later, a month for
Innocent words, the fat millionaire is worried, catches a fly
on the Suez. Charity begins at home.
The millionaire's sales fall on a poorly prepared market.
Prices are falling: A drop in francs on the
Suez. So the sugar producer will cry famine at the great su-

shout, his neighbor. "Good heavens!" said the other, "what a misfortune! Have you-
What difference do you have? 24

ä - No,

ki Comment no ''

"- Not Dargoul.

"- But your factories?"

"- Ah! My factories, yes."

"-Well! I'll buy them from you to get you out of 1,"
According to rumors circulating on the Stock Exchange, the "colossal" sugar bowl
Mr. Lebaudy and the "good-natured" sugar bowl, Mr. Pamard.
(He would have been led to make Falgoutière in question to
bears of 3,109 and 5,900 francs by Mr. Lebaudy, who would have

lions.

To the god of this, he finds himself in the presence of the course of 2,200 francs, representing a loss of around ten million, with the prospect of seeing a slightly lower price in the equation, that is to say, a greater loss.

This is the story that has never been denied. HI
It is a question of an unspeakable maneuver, but which escapes the law entirely.

This speculation is, moreover, linked to the very important...
aunt to whom the General Union gave its name.

Here again, the same maneuvers and the same methods
awravés of legal proceedings against which, it is said, the
Jewish bank has a strong push, and who really like it
as extraordinary as those which brought, under the ems
Worse still, the arrest of Mires: it's not just Bontoux and

=
—

2 CRE me de kr mm =
D

304 THE KINGS OF THE REPUBLIC, .

leather would be beyond reproach, but at the moment
where the law would have noticed the excesses of the asiotage,
she should not limit herself to pursuing these two
men, while she left so many others unpunished in
less guilty than them.

In any case, the crushing defeat was complete, the conli-
tion was general: the positions had been spied on
taken, the watchword had resonated throughout the Jewish community.
verie, the ordinary reservoirs of funds employed in
reports [werent taris, in order and suddenly — Ia dé-
Baccia ensued

This series of executions does not seem to discourage the
wrestlers, and there are always some who seek to
raincre les conlits juives sur le terrain de ln Bourse.

Around the middle of last year: a stranger from-
Suddenly came the market gate. The Druit strained his...
it was reported that this speculator had just taken a re-
venge on the leaders of the last crash. This auda-
Heavens was called Mary Raynaud.

Immediately the entire Jewish community was mobilized. The fight resumed.
It begins, we simply observe that it has lasted since
longer than the others, without a de- result
A final judgment was obtained against him.

Here's how the different phases of
that struggle.

After employing countermines, the orders of
Conversely, speculation in the opposite direction reveals that the en-
Mi avoids the traps and stays on her feet.

So we resort to the old methods: betrayal.

The authorized representative is bypassed. He is given a
golden bridge and we thus learn that Mary Raynaud is
buyer of some securities and seller of others
others.

Almost simultaneously, the Gaul launches himself into
train against this isolated speculator and publishes an article
of exhaustion, although, it is claimed, the same newspaper
had particular reasons for not being disagreeable
to the banker who was attacked.

The blow was harsh, because Mary Raynaud had de-
pots in current account; we were hoping to create a pa-
screw. To provoke the withdrawal of all these funds, and we
believed that, like most bankers, thus taken
Unexpectedly, it would go bankrupt in
abuse of deposit and abuse of deposit in the assize court.

DOCUMENTS. 39)

Mary Raynaud resisted; he repaid all his debts.
open-top taps, and smelling the treachery, resolved
to be. himself, his notebook keeper: in short. he li-
He questioned his position, and soon reappeared armed on foot.
CAD

It was then that another newspaper, Jon the Sheriff, believed
duty to fry In return for the Gaul by publishing,
among others, the following Hunes:

Mary Raynaud, who is returning to the stage today, details
He is already the man of the moment in Paris. In the financial world, he is
remained the man of the day pendant Cn an.

For the past six months, it has been rising, threatened by the increase.
Daus 11 declined and stagnated, he retaliated blow for blow
and played his game so well that at each liquidation he cashed out
new differences.

We knew it was falling, and we were removing the annuity prices
of ? franes: but as a prudent speculator, muui of double of
bonuses, 1l found himself earning, through purchases, more than he would otherwise have ea
dait pur ses vente; el lors ju'on le croire à immiliG Vaincu, SC
returning from all sides, striving to borrow what was needed to silence
Faced with his losses, he had calmly gone to the baths "the
sea, calmly approaching, near that other ocean which ra-
He even took those he swallowed, the balance he had at all-
Dear.

Buyer here, seller there, constantly stirring, operating in
thirty different houses, always ready to think or to
return. He thwarted all predictions and completely overwhelmed you.
all the tricks.

And when in July, the augurs pronounced that it was Gtail
They were mistaken about him, that he was a forborn, yet another law.
and one could see, all reports lails, the tireless and elegant lu-
their, ready to resume the campaign in August.

The stock market world never tired of inquiries
on this strange sweeper, course-breaker, obstacle to
dan-er in circle without which every stock market move became im-
possible, so harsh was the hand of this adversary, so much, by
With a spirit of opposition and lactic acid, Mary Raynaud liked to
to precisely countermand the high Bank
was trying,

So who is he? This nuisance, this speculator who always aims,
Still no luck! Is that Mary Raynaud you're calling her? That name
He doesn't smell of finance... what! Isn't he a bit of a baron?
At least? It's not possible that we would allow a simple
Mary Raynaud, shaking up the system like that... Doesn't he have some
Solid support, any serious recommendation? Isn't it the
The first name of a major financier? Isn't he Jewish? Doesn't he have anything
For him? Isn't he a little bit German?

— Make yourself comfortable. It is known on the Stock Exchange under the name of the Au-

em

- + =

r Be RS Lei

= ES D RS

æ Ba" ps

390 THE KINGS OF THE REPUBLIC.

cergal. His only flaw, as a financial one, is that he was born in Saint-Flour.

In fact, he was born in Saint-Flour. See how this life im-

poses little, besides the heraldic advent of a German baron
mand': He's doing excellent studies on these memes: baccalaureate or sor:
The father was a fellow student of the Bishop of Saint-Flour: he wants to-
to shoot at Saint-Cvr; but too frail in health at that time, he
He renounces it and a few years later embarks on a re-
ælinent of hussars.

As a non-commissioned officer, he takes on a replacement, who soon proves ineffective aga:
lile, For war has just broken out, He serves as captain at
the army of the Loire. In 1871, he joined the Stock Exchange as a sim-
known pile in the backstage house of Jullienne de Turme-
islands,

Finally! He has found his path. Very subtle, calculating ra-
fast, 11 to quickly designed all types of operations, the com-
the most multiple combinations, the most complex arbitrations
([ues. Started from nothing. He will Sclever quickly GE. LILOLI milk]. by
Speculation alone.

DUT] COUP de miutre may have been his famous refereeing decision:
sale of French Annuity against purchase of Bank shares
of France. He gained on both sides: The rent fell.
Bank rose by 2,000 [ranes.

His fortune is rising rapidly, reportedly to 20 million.
lions.

He bought the castle of Sailhans in Auvergne, and its population
S's rity increases with all the benefits of teeth; it fulfills its companions.
trioles that the struggle for life throws on the pavement of the capital.

But at the same time, and on the other hand, in Paris, the cabal was...
imele, it is not enough that he is targeted by the big players, by
the cosmopolitan group that has not yet found the flaw of

past a ridiculous profession, if it is one, at least. of ridiculous mis-third party.

The opponents' blows redoubled. (Some protested: tent. C6 are backstage operators who are wondering if one can on-forget that in the January 5? crash, more than twenty couturier-smooth at 1 Bourse We remained due to Marv aynaucd near 3 million, which is thanks to his discretion. To his venosilé that most of these houses have been rebuilt and are enjoying of great credit.

It is said that Mary Raynaud wants to continue the fight:
Is he right, is he wrong?

If one could believe that he would succeed in giving to the Jews a green lesson, it would be comforting to see them, a laws by chance, beaten by a Christian with their pro-arms

Means of defense.

Separation of the markets of stockbrokers, – PGtition,.
Railway regulations, -- Military zones. – Buyout.

After outlining the main processes used by the Jewish community and in financial matters, it is good to indicate that also some of the means proposed for the paralyze.

There are two main ways, really the more effective: it is, first of all, a matter of regulating the species-lalion. then, to buy back the railways.

REGULATION OF SPECULATION

The author of this book presented, in February 1882, to the Chamber of Deputies, a petition aimed at provoking a law regulating the creation and regulation of values financici'es.

The main provisions of the proposed bill tended to divide all values into two categories: one grouping all fixed-capital securities and Variable income or stocks: the other, including all islands fixed capital and fixed income liters where bonds.

The same project existed that every value had two representatives sensations comprising only one title: the first, equipped with coupons negotiable only for cash: the second, bearing no coupon and negotiable on its own—eventually.

(the two representations of the same title being today delivered together to the subscriber at the issue

388 THE KINGS OF THE REPUBLIC.

that can be sold separately and exchanged on an equal basis between them: securities without coupons. special—led. able to validly pay for any liquidation forward transaction.

Finally, the same project declared commercial acts all forward transactions, eliminated charges of stockbrokers, and completely seized the market cash transactions in the trading market. Lions eventually, through the creation of two separate premises and of two official committees for the rating resulting from the mass of transactions carried out.

These main provisions were preceded by
The following statement of reasons:

Statement from the petitioner.

The abuses of speculation have just been demonstrated, by terrible conditions, the need to proceed with radical solutions wedges in the legislation governing financial transactions and public credit.

It is indisputable that all evil stems from the passion of game, which increasingly tends to replace the love of work.

However, the purpose of a law cannot be to eliminate a Passion.

It is not possible, in fact, for the legislator to change the nature of the human species; but it can enact measures aiming to cancel the effects of a series of practices fatal to the public interest, and to imitate the sensible farmer, who, unable to delete a periodic torrent, the endzue and the submits to watering his field, instead of letting him freely

'Such is the aspect of the law proposed by the petitioner.

The situation that is being addressed to French capital is such, that nowhere can they hope to find safety.

The hardworking and prudent man – the only likeable one – who knew how to read a reserve by capitalizing on part of his work, and who then seeks to make it generate income remunerative, no longer finds: income, even by sacrificing all with a guarantee of the capital paid in.

In a word, the action, the capital of which is likely to be completely lost, it most often capitalizes in such a way, that its dividend, even when it is considerable, while remaining possible, eventually leads to being chilled below the inner gage par une obligation mortgage.

As for the bond itself, its fixed interest rate decreases

DOCUMENTS. 309

continuously, and its capitalization will eventually make it impossible to – all depreciation methods are possible.

It follows from this dual situation that, no longer being able to hoping for a profitable return on ventured capital, the – public procurement, placed between the risks of a single important – launches, is real on the side and looks in the variations of the capital himself the benefice that he no longer finds elsewhere.

Therefore, differences in playing style serve as a dividend. and of interest: therefore, transactions become deceitful ruses; therefore, the shareholder has no interest in ensuring them to – sister to the general assemblies; these become fictions; the most heinous abuses are committed there, with impunity, by passers-by who only vote for a dividend to have a pre – text to speculate.

This leads to unjustifiable price increases. and the possibility of representing, in practice, ten times the real value of the object it is supposed to represent.

But, inevitably, as we have just seen, at the first shock a collapse occurs, and, like the mass of the public is unable to recognize the verifiable causes, it happens that public confidence is shaken, and that credit of the State. itself, can sadly feel the effects.

man, having never played, saw it melt in his thigh and disappear, without him having anything to reproach himself for, the savings that he had linked to a fiduciary title, it is impossible to expect to hope that the public can maintain its confidence and transition, Again, in securities. The fruit of his savings.

So, in what we call credit, there are two elements absolutely irreconcilable.

The pallery and lagiotace.

Since it is impossible to eliminate speculation, it is necessary to be limited to protecting the complicity against him.

We must go further: we must expose this speculation. to consolidate the investment and to serve the public interest.

This goal will certainly be achieved by establishing a line of unbreakable demarcation between negotiations at the covaptant and the negotiations at lerne.

This is how the peltionist sought to isolate the title of placement of the speculative security, of such a series that the security speculation can vary infinitely and satisfy the passion. players, without the placement title experiencing the plus lower préjuuice.

This is the reason for the creation of coupon-free securities. tiles with coupons, to represent a single and the same value. The first ones being nezociable only in the long term, the se-conditions being negotiable only in cash, but able to all-days can be exchanged au pair.

It would be a mistake to believe that this innovation could to be a disruption of received habits.

33.

390 THE KINGS OF THE REPUBLIC.

Not at all; the proposed modification does not disrupt anything; it is limited to averting public dangers.

In Ellet, what happens when speculation is short-term? milk rose to 2,500 francs, a value which originally required A simple payment of 300 {r. ?

Simply this: we pay 2,500 francs for the right to be

collee, which may be less than its value reserved, which may descend to zero, and which can only increase by Capitalized reserves, but not distributed, and still adventurous.

Even better: if the dividend has reached 50 francs per share
Uon, it is {0 0/0 on the even at 300, but it only becomes
2 U/0 on the arbitrarily obtained price of 2,500 fr.

Obviously, it's not the lure of income that's driving the request.
the buyer at 2,500 francs. That's the game: that's the hope of re-
sell for 3,000 francs.

He is therefore indifferent to the asioteur (whether his carle has or has not
No coupons. They matter so little!

However, {as long as the spot market and the market
term will not be (these will not be reduced, any upward movement
or a decline will affect the stock price, even when, during this
In time, he will have remained safely locked in a crate,
without any question of it being the subject of a delivery
reflective,

If, from upward reasoning, the petitioner moves to
By lowering the reasoning, the argument becomes even more elo-
quickly, because 105 pearls are always ultimately suffered. by
the innocent capitalist who didn't play.

A union, with a lot of advertising, had slipped it to him.
a bond freed from 500 francs by making him pay 2,900 francs?

The Syndicate is liquidating. The share price falls to 1,000 francs, and that's it.
1,900 francs vanished before the horrified eyes of the poor buyer
in good faith.

Does it make sense? Is it honest?

Such is the infamy that the petitioner renders impossible in
separating the two markets, loul by leaving the possibility-
fNlé to deliver books, since the title without coupons is
always exchangeable at par for the title bearing the neck-
Pons, SIT, some are available!

Nevertheless, cries of "the obstruction" will inevitably be leveled.
"Related to the freedom of transactions."

The prisoner protests against this accusation.

From the moment speculation is free to be quoted as
She will want the title without coupons, still exchangeable.
against the filter with coupons and au pair, she cannot

However, the petitioner will obtain this: that the action-
A serious professional will take care of defending social interests.
because, as a cash purchaser of an even-numbered security, he will be

DOCUMENTS. 391

{always certain of getting his money back if he needs it, and,
Meanwhile, they are earning substantial income.

The petitioner therefore rejects all negotiations arising from
the asio, to leave possible only those born of nature
and the management of the case itself. The nature of a case
is not up for discussion here, but its management should be better monitored
will be an additional guarantee for its vitality.

Enlin, the majority of increases or decreases being
made by heated enthusiasms or | panics provoked-
ruled out as a result of speculation, the petitioner dismisses the ra-
retés or the ficlires abundances born of the agio, which tantol
offers and sometimes asks a thousand or ten thousand times
more titles than actually exist.

However, according to the proposed law, the liquid-
dalion pour antetre légalsalisfaites par la fradilion
coupon-free securities, the market for these same securities with
cash coupons retain their placidity, and consequently their
security,

Besides the security that this organization would bring to the pla-
cements, the petitioner must indicate the benefit that the State
would find it advantageous to promote, to the extent explained, the opera-
Lions of the Game in the long run.

Speculation at (term) provides stockbrokers
100 million annual brokerage transactions.

This presupposes a capital, committed in the form, cle 60 mil-
liards of francs annually at the game.

In reality, brokerage fees are only levied on
the differences, although they are calculated on capital, 1
It is obvious that if we raise the brokerage, we will only raise
the differences.

That being said, if the State wants to strike at the operations to the point of
of a 5% tax, he will be able to withdraw on this account, and without pro-
to cause no economic disruption, an income of ? billions
400 million.

Let him leave the 100 million to the couriers and keep
For him, the billions, and he will be able to usefully reduce and
annually the most critical taxes, or to make Islands tra -
public assets without loans.

This is how speculation would lead to a
public benefit instead of causing ruin and killing the
trust.

The petitioner does not believe he needs to elaborate
more his thinking.

All that remains is for me to comment on articles 7 and 13.

Article 7 allows the creation of securities of 10 fr., 50 fr., 100 fr.,
summer., but entirely free,.

This doesn't bother anyone: instead of issuing shares of
500 francs released from 125, we will first issue a series of ac-
tions of 125 fr., then a second, then a third, etc.

Meanwhile, speculation, with no-cost securities

392 THE KINGS OF THE REPUBLIC.

Negotiable prices only in the long term, may discount or
interpreting the probabilities of future emissions, but there is no
will have more fundraising calls with its uncertainties and its
dancers,

As for Article 13, which abolishes exchange fees, i
It is obvious that it is the freedom and sincerity of transactions
protected from coalitions of speculators.

The petitioner concludes by expressing the wish that his pilgrimage
EITHER examine with particular care, and he declares that he
remains at the disposal of the commission that would be appointed
to conduct this examination, in order to give it to him verbally
all 16 clarifications and all the details that the im-
weight of the interests at stake.

The petitioner was not summoned, and as of the date of
June 1892, the Official Journal contained the report of the
commission, by Mr. Florent Lefèvre, Member of Parliament.

This report concludes with the agenda items for the following reasons:
following:

Commission decisions.

what strikes you at first glance in the proposed system,
What is shocking, to put it more accurately, is that the legislator ory-
nerialtle rules and conditions for exercising a pission
that his duty would prescribe him to repress, is that he would have to
formulate the provisions by which the agiolage could
to pursue a career. That the legislator tolerates gambling on the
financial values, which he even manages to recognize as
bonds and the resulting debts, this can
Justify yourself if necessary, but let him analyze the operations
whose moral character is very cost-stable. which can
To often only have the appearance of loyalty is not
To discuss a necessary evil is to elevate it to the level of a
To place a social institution on a dangerous footing is to put it on a dangerous footing.
honest transactions and those that might not
the being.

On the other hand, upon examining the proposition in detail, it is
It is impossible to believe that speculation could get bogged down in
a title that has no original value and cannot produce
No income or dividends. Future growth is unknown.
The randomness of income is the obligatory starting point, the pre-
a more or less serious text of speculation: it is the
reason for being.

It is no worse to then say that, during the collapse
of an inflated value, the serious portion of this value pe-
Risse with the fictitious increase: it often survives and perpetuates it
she only suffers momentarily, unless she has been

DOCUMENTS. 393

to belong to a company whose founders or the niter of
operations should not offer him all the guarantees of-
desirable.

The fourth committee therefore proposes to proceed to order
of the day on this proposal, as well as on that of the establishment
The introduction of a 3% tax on forward transactions.
refers to the commission that will be appointed to decide on the
Proposal from our colleague Mr. Menard-Dorian. (Order of
"JOUR". }

The author of this report is among those who voted in
thanks to new agreements with companies
of railways, and this observation will serve us as

question, one of the most serious for France.

THE RAILWAY QUESTION

To effectively resist Jewry, it would not suffice not to have disarmed unhealthy speculation. It would be necessary to still wrest from the hands of financial feudalism its the most formidable instrument of government, because he's involved in everything: the MONOPOLY OF THE CIFEMINS OF IRON.

To arrive at this result, the author of this book has elaborated I developed a project which was communicated to several people. suggested to them the idea of having it distributed – a little late – in the Chamber of Deputies.

This document contains the following considerations:

It follows from a careful examination of the conventions submitted Submissions to the Chambers:

That, under the guise of maintaining intact the right to State buyout. They actually add difficulties significant new developments regarding the exercise of this right: in Furthermore, they strengthen the power of financial coalitions. companies, interested in enriching themselves at the expense of the interests political and economic policies of the nation, which has for e!fet d'augmenter evalement la puissance d'une sorte de

A corporation inclined to resist, Sins ceases. To all the improvements and capable of exerting its resistance (such as

(This has already been seen) by compromising the safety of the o-

T |
es = = =

mem me =

394 THE KINGS OF THE REPUBLIC.

government, and if necessary by seeking to change it]

The main argument of those opposed to the takeover is less its financial impossibility, currently, than the dangers of direct exploitation by the State, which de- They are much less influenced by the trends of the State itself, that of the French temperament too easily affected by the disease of bureaucratism.

However, a buyout is currently possible: the means Financial matters are easier than we pretend to believe. All that remains is to reconcile: On the one hand, the direction policy which legitimately belongs to the State, with the the need to eliminate the dangers of bureaucracy.

On the other hand, the complete completion of the networks has budgetary necessities.

This is the aim of the bill, the provisions of which are as follows: sitifs

Railway regulations in France.

General provisions. – 1. The State exercises its right of redemption which is reserved for it by the conventions, currently in vi- heart, concerning the railway system.

2. The agreements are cancelled. The various existing networks the tenants are merged and 'OnIposeront, from now on, a single re- national bucket.

a. The supreme direction of the national ESCAU is contiguous +! li Ministry of Roads 81 communications, specially created at this effect.

4. The national network is subdivided into 18 districts Administrative or geographical areas coinciding with the (Military sections.)

The Ministry of Roads and Communications is substituted 'the towering companies, which will have, under their direction- ion and their responsibility, all material exploitation com- taking Ja traction. maintenance, selection, equipment and the staff. They will number IS and will be as 1! will be stated below,

6. The Minister of Roads and Communications will centralize all the income and expenses of each IS Regional Companies.

Expenses: a unit kilometer will be calculated and the re-divisions will be made, between the Companies, in proportion to the nombre kilometers comprising the zone managed by each of elle, and according to proportions which will be indicated below,

reouies

HN 1!

DOCUMENTS. 509

Lies Cornpaynies gestionnaires., – K, Any treaty of management will have a minimum duration of int years: any renewal cannot exceed fifteen years.

J. The managing companies will be qualified. vis-à-vis the State, conune of the civil agents. towards the Liecrs, Comine des people businesses.

Consequently, they will be responsible to the State of their internal management and their dealings with third parties. of their clothing exterior,

In this latter case, knowledge of the litters will belong to the ordinary jurisdiction.

I. Loute, the managing company, will have to

1° To pay into the hands of the State, as a guarantee– a sum of 29,000 francs per kilometer included in the area for which the company will have obtained management. This guarantee will generate an annual interest rate of 3%.

2. Acquire, according to the estimate, its share of the rolling stock moncral, el Ce au pro rata du nombre de kilometres Component If ZOTIE",

3" To pay annually to the State a kilometer– fee which number 16 will be determined below.

11, the managing company will receive mil per! kilometer of gross revenue from the oneral tralie: A management allowance calculated based on mileage:

Jo da parl kilométrique de tout ce qui plus sera le recette brute that will have been mistaken for ctalon.

your brutes from all existing companies at the time ar
buyback, deducted from the average of the previous five years,
and, likewise, for the future, will be used to calculate the revenue
crude-Clulon, necessary to determine the conditions of the treatments
the of gorance.

13, The standard-burner recipe stopped at 1% January 1883 is the
the basis of the new organization; it is, and remains fixed to the
a sound of 1.2 billion per year.

14. The distribution of this gross revenue will be made according to the
sweating proportions:

\°
I

our fresh ex-

TO THE COMPANIES \ exploitation..... 357 0/0 That is GS4 million.
ocrantes / For indemnities

'Management: 2.60/0 - ÿ

PAU LE EH Ed AA RO EU a IE 31010 = 144

EE

Totals... 10000 goit 1200 huillions.

These proportions will be revisable every CIN([4ns:
but, during each five-year period, everything that-
will exceed the 1.26 million gross revenue benchmark, will have restarted

=
D PR nn

HAS -

396 THE KINGS OF THE REPUBLIC.

Kilometrically, between the IS Compagn'es sérantes and at the pro-
rata of the number of kilometers included in each of the

ln, As a consequence of the above, the annual fee that the Companies will have to guarantee to the State, for five years, mileage-wise and at the mileage rate of zones, will have to reach a total of 414 million.

_17. It will be drawn up, to serve as a commentary on the distributions-Kilometric units, an exact statement of the number of kilometers existing at the date of January 1st 1935, as well for the exploitation-nationalization (prepared for regional exploitation,

Limits. - \$1. Prices will be drawn up exclusively, calculated and promulgated by the Ministry of Roads and Communications.

19. IIS will target each of the following categories of traffic, passengers, goods, speed and slow speed: they have to have kilometric and calculated in a straight line and as the crow flies-BELL.

0. Whatever the figures of the divisional tariffs, it will be calculated at an average annual kilometer unit, and that multi-unit by the number of kilometers comprising The total of 8 in the French national network, in operation, will have to always reproduce the benchmark figure of gross annual revenues nuclei for the previous five years.

21. 11 a distinction may be made between regional tariffs national tariffs, national tariffs, and international tariffs. in € but to create, as soon as possible, and for each case [category of objects transported, a single regional, national tariff] and international, regardless of the distance.

2) Any applicable uniform tariff shall be deemed a national tariff. to transport originating in the same region or constituency administrative information and destination at any point in the same region.

Any applicable uniform tariff will be considered a national tariff. has transporters born in a region and destined for a any point of an axis within a region.

will be deemed an international tariff, any uniform tariff applied to transport originating abroad and to destination either of one of these regions, either from abroad, The international tariff will be divided into national tariffs, when the destination point will be in France, and from France, when the destination point will be abroad.

Increase in iron rails, - 15. Any creation of The new line will be decided by the Ministry of Roads and Transport.

1. The works will be put into adjudication according to the former usual ones.

25. The managing companies, which will propose to the State either to carry out the work, or to advance him the sums necessary, will be levied at the same price as all others.

DOCUMENTS. 397

26. In both cases, the managing companies that will have increased their railway lines, will be entitled to an extension of their management agreement, and the gross revenue standard, having served as the basis for setting their fee, will remain, during this extension, as stipulated in the treaty existing at the time of the auction; moreover, the share that belongs to them returns, on the surplus of the gross-kilometer-standard receipt. will be calculated, not only according to the old standard, existing at the time of the adjudication, but also pro rata to the number of kilometers added in their region, such
In short, any managing company increasing its railway lines, or be exempt from any potential increase of the royalty, and, on the contrary, benefits more from the most-values of the general traffic.

27. The managing companies may issue bonds
tions intended to carry out the above-mentioned works.
These obligations will be guaranteed by the State.

Liquidation of the buyout. – It's due to a barrage of lies.
that we managed to scare the public with a figure of
11 and a half billion

This total can be subdivided as follows:

Capital borrowed from bondholders..... Are I IDIHATOSL/2
Capital to be repaid to shareholders (ma:
ICPCL ROHANT COMPTIS) Een e to mets 4 billion

EE

Total: 22,000,000,000 11 billion-1/2

Nothing prevents the State from replacing the Companies
for the servicing and amortization of the bond capital. This

royalties from the managing companies which, according to the system exposes, pay 444 million per year to the State.

Moreover, we can unify the obligations, extend their amortization and reduction of the annual charge set at 242 million.

In any case, the bond service being re-
Having served, the State still has more than 200 million available per year.

A loan at 5% interest, 99 years, for a capital of 4 million liards, would flow, as an annuity, 1,610,000 francs, interest and depreciation eorapris,.

In 3000, 99 years, and on par, with 191 million per year, we can fully service a 6 billion loan.

But he doesn't have 4 billion to pay to shareholders, on-
all if we consider that, according to the system described, the State does not have to purchase the rolling stock, which is acquired immediately directly by the mass of the managing companies.

All that remains is to repay the shares. If the

31

L

mom

998 THE KINGS OF THE REPUBLIC.

Mr. Allain-Targé's statement is correct; it concerns less than 2 billion,

This is the case here to recall a law on caulionne-
comments, the initiative for which was suggested by a petition filed to the House. (1!) |

By means of this law, one would have, without borrowing, without issuing-
Sion, at par and costing 300 net, resources considered rables.

It can be designed as follows:

will be mandatorily deposited with the Caisse des Dépôts and Con-Signatures, which will serve the holder with the annual interest of 3,970.

2. These are considered as guarantees:

The sums deposited in advance with the Gas Companies and water keys and the rent semesters, paid in advance, but imputables only on the last six months of the leases of a duration exceeding two years.

The deposited security deposits are being assessed. to the water and gas companies, as well as the rent payments for the six months in question, deposited in advance and chargeable in advance on Islands

'last six months of the lease (noting that a

Paris only, this last resource can amount to around 900 million), for all of France @ more than being", 2,000,000,000 [r.

We only phone the security deposits requested from the gecrane companies, to at a rate of 20,000 francs per kilometer, and WHEEL 20.199 kilometers (0 fie el of July 1st, 18853,

P. 369?)- s'élé A LS LE 529.100.000 fr.

If we take these different means into account, it seems im- It is possible that, from a financial point of view, we are raising objectives serious objections against the possibility of the buyout.

The spirit that guided the development of the previous project essentially consists of uniting all the companies. managers, so that each one works for all and all for each, competition be replaced by emulation.

From the moment the diversion tariff system is having become irrelevant, and where, consequently, it will be indifferent to the sender to contact this or that company, he/she- will also come into play regardless of whether, in order to go from one point to another otherwise, the expeditions will follow this or that route. The result will be that the high-speed rail lines will be cleared of slow-speed transits, and that, consequently, accidents will made almost impossible

Furthermore, this system allows us to conceive of a kind of

(1) The signatory of this petition is the author of this work.

ñ
FA

DOCUMENTS. 399

continuous service on secondary lines, serving
a multitude of localities that would not exist otherwise and ar-

thus aiming to avoid overcrowding at train stations by staying

goods awaiting departure.

It is also conceivable that this circulation will excite
Traffic at numerous points is currently almost entirely inactive.
which will have the effect of considerably increasing the re-
these annuals.

Finally, it is possible to glimpse the moment when we will be able to
to establish uniform rates, as with the postal service, which will have,
particularly for certain goods and for certain
passenger transport, the same effect as that which has been
produced by mail, that is to say: matching each
lowering of the tariff to an increase in revenue.

END OF THE FIRST VOLUME

LE En er

TABLE OF CONTENTS

EE

EXPLANATION NECESSARY.

A German's prediction – The kings of the Republic. –
Press law. – Probity. – Law of religions. – its
DODSOCU ALL IN A ACT ARR ESS R Do

II. HISTORICAL SYNTHESIS

I, THE NIGHT OF THE TEMES.

Wild beasts. – Animal behavior. – Human behavior.

re vol: tiescroqueme. TN USINE Ent 17

The SCAM.

Incitement to laziness. – Legal theft. – Mysteries.

Heavenly promise. – The priests. – The financiers. – The

(EN Eee LT A PR LE EC AE a NL GO RE

I

|

| III. HOW MAN CREATED GOD.

The first question. – The father of the family, – The rituals. –

| Knowledge of the times. – The large, bright eye, – The

| Clericalism. – Idealisms. – Brokers. . . . 27 d

A. IV. THE JEWISH HOUSE, FORMULA OF MOSES.

| Definition of the Jewish community. – Regulation of interests. –

| The credit granted. – Hebrew social liquidation. –

Leviticus. – Deuteronomy. – Usury. – Nationality

Jewish. – Hungary. – Eastern Question... 35

has

402 TABLE OF CONTENTS.

V. THE JEWISH COUNTRY, JESUS' FORMULA.

Earth and sky. – Israelite Jewry. – Christian Jewry. –

Financial Theories of the Gospel. – The Publicans.

– Parasitism. – False translations – Jesus and the tax. –

Fishing for money. – Authorized thefts. – Jesus and

FRAME RE A RAC PU CES ORAL ee AS

VI. – DEVELOPMENT OF JEWISH COUNTRIES.

The masses of Clovis and Henry IV. – The stock market coup of the year 1000. – Pious wills, – [Emancipation serfs. – The pawnbrokers. – The Jewish quarter of Jesuits. – The Jews in France. – The Popes and the Jews, – J, printing press, – Discovery of America. – The Jewish community of Venice, – The counterfeiting kings, – The Flo-

rentins CL] LI Li Li L] Li L Li Li Li LL Li Li L LI L Li L 0] L LI LI LI 57

VII. NEW JEWENTIES: THE PROTESTANTS, THE JESUITS.

Luther and Loyola. – Protestant Jewry. – Plundering of the ab-
beyes. – Venality of offices. – The finances of France-
cois 1". – Heuri IV boursilleur. – Grouping of interests.
– [The militias. – Jesuits in France, – The 32 million
of the League. -- (Pledges to the Protestants, – The Jesuits to
Paraguay. – Jesuitism and Judaism. – Massacre of the Vau-
must. – The barometer of the popes , . . . , . . . 69

VIIT. TRANSFORMATIONS, INVASIONS.

Accomplices and victims. – Concentration of wealth. – Li-
The suppression of the Church. – The liquidation of feudalism. – The
The bourgeoisie. – Foreign traders. – Richelieu. –
Land grabbing under Louis XIV. – Commercial instinct in
the parliaments. – The charges at auction. – Impotence of
S9 and the Code. – The chambers of justice. – Speculation
official. – The tax farmers. – Foreign invasions
Fe ee NU AE OP LE NA EN a AT LE PS

w., \

TABLE OF CONTENTS. 403

IX. INDIVIDUAL HOUSEHOLD HOLD-UP, MEN.

Jacques Cœur. – Agnès Sorel. – Zaméti. – Gabrielle
d'Estrées. – François d'O. – Sully. – Fouquet. – Colbert.
– Samuel Bernard. – The Farming Companies. – Tem-
Pier. – Hénault. – Boulogne. – Jean Faw. – The Condés. –
The Paris brothers. – The Marquise de Prie. – Carlier, –
Popelinière. – Dupin, – Bourret. – Poisson. – Bertin, –

Du Barry. – A syvpdicat, – The three Jewish farmers. –
Arrest of the tax farmers. – Robespierre. – The
Kings dominated by Jews: – Henry Vin nus ee "08

X. THE EXAMPLE OF ENGLAND.

England, a Jewish monarchy – Bismarck's mistake –
Concentration of wealth in England, – [List of
fortunes. – Financial internationalism. – Amortization-
ment by death, – English Ministers in France. – The
Jewishness and newspapers. – Slavery of the press. – The
Science and information. – The auxiliaries of Jewry.
– [Ha dutte sauvares. 0: 0: AR BASKET LEE

[EL MONOGRAPHS]

A word about the personalities PA TE NET Eee LPS DOS EE PL
PROTECTOR MEL NUS ES AE DENT La ar EE PA tt |
A RENE 1 Stat 2 a 2 ARR A IN RSA LUE ES Se RP
DA ACTION EEE EURE NE RE ET AE ete tr et LOS
IV: Moreau . D Ro Lee Se RES TRS M NE PIN
NL ESA PE AA AE LE AA CE RE AD A ME D RS WRESTLING 196
LE A SN A a EE ON EN GE
AS QU GS EU at 2 Lu 8 V8 E 0 RARE TT PEN SR AIR RUE NES
NAT RAT OP NPIRS CT ACT ROSE TUE EE RAR ER NU AR RE 218
CE Ument DAME rRON PENSER EP ET EL EN DA
IX. Jacques SE RCA 9 L ROUPRONN ESP SNPNEU TE TOME RIRES À ?
NA SCIE ATANEES SU En PO EAU CITE AA UN ns en TER ES
DISC DO STORE ESS ne EE PAU 2

404 TABLE OF CONTENTS.

D 6 € AAA PEN CN GE 8 to 2 DREAM EE DPI PAP ROES GR EI

ED DIT AN EE Er A te LTD Ce A
ES OT ee) IN PUBLISHER TE re NT A MILK ANUS IN CG 2

XIV. Joubert and Sautter . . Us RATE EL NA SU MTS 283

NVUPererentles heriiers) A2 EL EUR AR 296

MENT AAA TION OIL MATE CESR TN NEO 0

DS PA 1 PL 5 HN to to 0 3 CELL A RE RRRINR ET NAN ner CRE RES RE
PNA HA NU EC ef Le AUS DA A SR RETRO LINK EE RCE Er 2

NN RAT ATLES VE LS Ce ee Des em ete er nee Nate M 07

CONCLUS TONE SL MENT DRE RE EN RAT DINE MAG PC ET

DOCUMENTS

I. JEWISH TRIALS.

Agioiage, – [The nominees. – Philippart. — Soubeyran. –
BONQUS 2 MATMER ADVANCE OM RENE NE eo |

II. MEANS OF DEFENSE.

Separation of the markets of stockbrokers, – Petition.

– Railway regulations. – Military zones. –
Buyback L = L. L “ L] LLD “ D “ “ s [] = s 0) DL] Li L] “ = 381

RE ©

Paris. – [Dupuis printing works, 1, rue de la Perle,

National Library of France – Paris

ISO TAMPER NO. 1
AFNOR 92049 PARIS LA DÉFENSE

—

06th o 66
22:20
PES 280
2®
200

DO 90 60 25!
160 140
Q

PRODUCTION SCRIPTUM PARIS

In compliance with NF Z 43-011 and 150 446 1991

FEBRUARY 2001 'Reproduction Workshop-MLV'

"Justum et tenacem propositioni virum,
"Non civium ardor prava jubentium,
"Non vultus instantis tyranni

"Mente quatit solida. . . . ©

«,, e ° e °

« Si tractus illabatur CEbIs |
"Impavidum would ruin! »

Am I ready to translate them into action?

Auguste Chirac.
Paris, October 1885.

(1) Houace, ode 1x, book Ill.

THE

KINGS OF THE REPUBLIC

HISTORY OF JEWISH COUNTRIES

I
ETHOLOGICAL SYNTHESIS

GENESIS OF SOVEREIGNTY. – SOVEREIGN FUNCTIONS. – THE
AUXILIARY FUNCTIONS. – LAWMAKERS. – AUXI-
LIATRES FOR THE LAWS. – REFORMS. – THE DEPOSITIES OF THE
JUSTICE. – AUXILIARIES FOR JUSTICE, – REFORMS. –
THE HOLDERERS OF FORCE. – AUXILIARIES FOR FORCE.
– REFORMS. – THE DIRECTORS OF OPINION, – REFORMS.

ir. | | |

Digitized by Google

Outside of metal there is no salvation. – Theocratic parasitism. – The

owners. – Right to live. – The act and the idea. – The em-
Phytotherapy. – France sold to foreign interests. – Balance of
subsistence. – Voters, taxpayers, rentiers. – One thousand

Hoarders. – Cataclysm.

I hope I have demonstrated, in the first part-
light of this work, that "the religions" coalition
against the human mass have embodied their hypo-
deistic thesis in the omnipotence of gold.

Therefore, whatever the doctrines, whatever
Whatever the altars, whatever the priests, all
agreed to impose on nations a
a kind of universal "Eucharist" having as its essence
coins, or for host THE GOLD COIN.

Woe to him who does not receive communion!

He is a heretic; he is damned! "Out of the metal,
No salvation.

The heretic of religions, now condensed
In economic theory, he's THE POOR!

4. ETHOLOGY SYNTHESIS

Lepers in modern societies are a hundred times more likely to-
more modest than those of the Middle Ages ever were,
the poor are always and everywhere systematic-
were sacrificed.

Social inevitability? No; ferocity! Because of poverty
is not, like illness or death, an in-
firmness inseparable from human nature; it is,
on the contrary, an artificial distortion of the equi-
free social, vigorously desired by the organization
based on parasitism.

The condemnation of the poor is, moreover, pro-
announced by the God of the Catholic Gospels, in
the following terms:

"To each who has, more will be given, and to him who does not have
"Nothing, not even that, will be taken from him."

This appalling formula is repeated
up to five times in the New Testament
(Matthew, chap. xiv, verse 12 and chap. xxv,
verse 29; – Mark, chap. iv, verse 25; – Luke,
chapter 11, verse 18 and chapter 19, verse 26), and the
The meaning cannot be disputed in good faith, I
I established it in the first volume (1).

Well, it's on this formula that all the
laws were established; it is from this formula that the
economists were able to draw inspiration from it to the point that one

(1) Pages 52 to 55.

GENESIS OF SOVEREIGNTY 5

Of them, J.-B. Say dared to say cynically: "that he
"There is no place for the poor at the banquet of the
"Life. That which has rigorously spoken, society must not
"Nothing to its members."

Others, equally clear-sighted, such as Malthus and Mill, have demonstrated–
the danger of population growth
exceeding that of the means of subsistence, and, for
All remedies have highlighted the need to "Love"
the number of births.

Finally, they all united to preach the a–
the mortification of the people through poverty, which is
the collaborator born of the disease and leads more
quickly, through the suppression of being, to the diminution
mouths.

Therefore, it is understandable that the masters had {enu
the hand to any compression and that their preoccupation–
tion consisted solely of consolidating what
I will call it "their theocratic parasitism".

Whether he expresses himself through almsgiving, as well as
the founder of Christianity wanted it (pictorially
(obeyed, moreover, by all religious orders), or to
means of establishing a perpetual property
the actual coming of God, as Moses arranged it in
benefit of the Zevites® who have preserved this tradition
parasitism persists even in modern society.

imprescriptible and sovereign manial.

6. ETHOLOGICAL SYNTHESIS

And, indeed, voluntary donation or taking possession
Violent sessions are equal causes of ownership.

Social brutalities initially placed the so-
truth in the possession of the land; then, when,
The metal was extracted from the very bowels of the earth.
property that is both manageable and mobile, capable of, by
Thus, to represent all the others, sovereignty
It was embodied in the most precious of all: Gold.

So, in essence, there was only a substitution.
Utilities, instead of being realized through the exchange of
land parcels or their products, have
made using the metal embodied within it-
even the value of the ground, the subsoil and the surface
face.

All the laws, moreover, have enshrined the pro-
prie and endowed it with sovereign domain rights;
Our current social foundations are the family and the
property, and the only tyrant that our democracies tolerate-
Rent is the owner.

But like perpetual property, that is to say the
Land ownership, as it is always understood, has a
of purely theocratic origin; like the theocracy
is based on the deistic hypothesis; like God, a thing
invisible, intangible and inert, cannot, in any way
in a way, to serve as the foundation for a social structure (being good,
at most, to make it shine on minds horrified by the
death, a kind of mirage, reflecting, in the distance-

GENESIS OF SOVEREIGNTY 7

taints of the horizon, the blue that fades at their re-
(gards), the property is a simple hypothesis, devoid of
By all logical reason, PROPERTY DOES NOT EXIST.

A claim imposed by force, it is even
contrary to the physical order.

In nature, indeed, everything is transformation.
Everything is exchange.

Between the plant and the soil there is a per- exchange
petuel. What the plant takes in as food, it
it is returned as detritus and fertilization is reciprocal.
Does this mean, therefore, that between the plant and its soil
This link exists, perpetually indissoluble, that
Would man call his right to property?
No way. Carried to another soil, the plant
and the new soil will continue their exchanges ct
They will fertilize each other.

Between the cloud and the earth, the exchange is the same
without an indissoluble link ever having been the
consequence.

But what about the climate? one might say, the climate that sustains life
the polar bear where the elephant would die; the climate did not matter
Doesn't it explain an appropriation between being and
the ground?

Well, what? The climate? It's the homeland! It's the
homeland that the internationalists of exchange have finished
by denying; for that is strange! the same ones who sing
The owner mocks the patriot.

8. ETHOLOGICAL SYNTHESIS

_ It is the climate that created the races and it is the
languages, this climate of ideas, which created nations.
In the name of his right to life, man is therefore
justified in saying: I want to speak this language and to-
to die under this sun, because elsewhere I die-
Yes! His right to live being sacred, to the force that
He has a duty to oppose the attack with the defense.

There is nothing comparable between the owner and the land, because,
In any case, his right to live is preserved.

In fact, property is not a principle, it is
An illusion!

His very instinct is artificial: he is the result
of the ingrained theocratic prejudice, in which our
the brain was shaped in a certain way during
an accumulation of centuries; so that, at
At first glance, the denial of its legitimacy is apparent-
street as an unprecedented act of daring, if not as a
An apology for theft! However, upon closer examination,
It soon becomes apparent that, as an instinct,
Property stems solely from a selfish vice.

animated, vice and ferocity all the more refined as one rises higher in the hierarchy of beings.

Sexual attraction, love, if you will,
immediately expresses himself like an owner
selfish: the beloved woman is property; wrong-
Lucky for those who touch it! The first kiss is always

GENESIS OF SOVEREIGNTY 9

A hellish takeover! A pitiful eternity!
which is measured in years, months, and days and
which disappears soon, without leaving a trace.
than a wave in the ocean.

Theocracy violated nature by creating the
indissoluble marriage; that was, again, a form
of sovereign property.

Like the plant and the soil, like the earth and the
Naked, man and woman exchange their fertility;
But, however tender their mutual desires may be,
They are nonetheless powerless to create a
perpetual property right of the woman over the man
or of the man over the woman. I hasten to add
that sworn faith and respect for promises are, here,
exonerated and that life imprisonment itself has
more than a relative sense, because it is necessarily ren-
confined within the limits of human life.

Everything, therefore, in the scale of beings, from the
plant, even down to man, is the negative of property,
source of all sovereignty.

Man has only one possession: the thing
arranged and created by his direct work; that only one
Right: the right to live; he has only one way
to exercise one's right: that is to exchange one's work
vail.

So, after centuries of experience, having de-
demonstrated the futility of the principle of property and the

1.

10. ETHOLOGY SYNTHESIS

for a formula that is EXCHANGE.

Instead of continuing to interpret the law of to live out of the necessity of possessing, as he did Jesus, in teaching his disciples the principle of parasitism sanctioned by this threat: "to each
"To him who has, more will be given, and to him who has nothing, even more."
"Even he will be taken away," it would be better to apply
Moses' economic theories, by removing,
However, the caste of Levites for whose benefit he had enacted them.

Having made this removal, we would find ourselves in presence of jubelias, a series of social liquidations, peaceful technically organized and which, fundamentally, were born from the need to erase, periodically, the inequalities that the multiplicity of diseases and infirmities, continued the lack of hygiene and the accumulation of all the ignorance that had been created among the Hebrew people, thus threatening the fortunes of the Levites in their essential elements.

Once this jubilee is implemented in current society, the next generation will be able to organize very well its social existence, without property;
He will simply need to exchange utilities and amortize the wear and tear on beings, so that those, reaching the period disability, have their right to live assured without to be a burden on others.

GENESIS OF SOVEREIGNTY

This means that the first thing to do is...
to eliminate the odious and shocking contradiction laws punishing with death those who attempt life weaving crowns for those who suppress the means of subsistence.

And if the elimination of this injustice cannot to be obtained through the peaceful means of the jubilee Mosaic, then, in the name of the undisputed right to live by those who hinder it, the mass of oppressed people have a duty to use violence.

Now we need to come to an agreement.

The right to life is paramount and indissoluble.
attached to being; it therefore constitutes, in reality, a property, a perpetual right, a sovereignty

But this transmission, whether we like it or not
note, does not realize the transfer of a right, she
creates a fact: the exchange between the sexes has produced a
To be, that's all; this being does not receive the right to
to live, he has it 2p50 facto.

There is no perpetual jus in perpetuum of the father over the
sons: there is solidarity in their right to live. Therefore the
Man's sovereignty does not originate from himself.
it only acts upon itself, and it is only in
adding to that the social consequences it can generate
the general law.

Now all that remains is to draft the law.

19 ETHOLOGICAL SYNTHESIS

so that the right to live is written there.

Every cube of human flesh requires, in order to maintain
his life, another cube of nitrogenous matter.

Science provides pre-formulas in this regard
cises. Life sustained in the cube of flesh
human activity manifests itself through muscular effects and
intellectuals. That is to say, the electrical reaction-
chemical, which modern science has not yet
penetrated the mystery, but whose result she observes
that we call life, manifests itself through movements
two kinds of movements: the act and the idea.

The idea tends to perfect the act; because the act
is a concretion, while the idea is an expan-
sion; from which it follows that the act has only a personal effect
whereas the idea has a collective influence.

The nourishment necessary for the act can be measured by
cube of nitrogenous matter, that necessary for the idea
Its only measure is the idea itself.

Hence two elements of the right to live: one fixed and
calculable by mathematical formulas, the other
essentially variable, but that the conventions
social factors can be measured by their usefulness.

Therefore, to use common terms, the law
Life includes both necessities and pleasures. But
Both exist only through exchange, and when I

society, I understand that, in fact, the exchange is inter-

GENESIS OF SOVEREIGNTY 13

came; in reality, therefore, the right to live is the right. to exchange.

But there is no exchange between the owner sovereign in perpetuum and the one from whom he demands a perpetual royalty, by virtue of its alleged sovereign right.

On the contrary, there is an exchange when, for a For a specific use, the tool and the work are associated.

So I would understand the ground very well French divided into long-term leases for livestock simple (sharing of winnings and pearls), but without individual properties; ownership is called-right: right of use; the sovereign would be the nation in its entirety, considered as de facto owner on behalf of the community and would receive, in that capacity, as a contribution to common expenses (tax), a minimal part of what the owner demands current, constantly increasing the value of its funds.

Upon expiry of the emphyteutic lease, the improvements would therefore not benefit a family, as in England, but to their mass, the nation.

This organization allows for very regularization exactly the exchange of utilities; it ensures the ah-the difference between the act and the idea, the latter involving both personal reserves and depreciation general; that is to say, diversifying the necessary and

44 ETHOLOGICAL SYNTHESIS

the pleasant currently monopolized by classes of citizens.

It's hard to believe how significant the reform that I've just summarized what would simplify civil relations. and would purge the laws of the injustices they enshrine.

With it, the equitable distribution of the tax of-

would be resolved.

Those who study it in good faith will realize that, being accomplished by a law, it does not entail at a violent dispossession; it only carries out a progressive liquidation et pacific.

It's simply a matter of defining what we call Today, property. Article 544 of the Civil Code... defined: "the right to enjoy and dispose of things, of "the most absolute way... by conforming" "To the laws."

All you need to do is write:

"Property ownership is the right to enjoy French soil"
"and to dispose of movable or fungible things"
"By complying with the laws."

Every current owner of the land would receive, in exchange of his old property contracts, a emphyteutic title establishing his right to enjoy and his duty to pay to the community (the State) a contribution. This title would be transferable, by donation. or by exchange, just like the old property;

GENESIS OF SOVEREIGNTY 45

emphyteusis has no other purpose than to limit the periods, as for the number of contributions (former tax).

Except for the illusion of the word absolute property and perpetuelle of the soil, that, in the present state, death or The creditors take it upon themselves to brutally destroy, the proposed reform would not change anything regarding the enjoyment of sessions, it would only eliminate abuses.

Do we know how far abuses can go?

Here is an example, logically deduced from the principle even of absolute property; it constitutes, it is True, a reductio ad absurdum argument, but, as it is, that is more than enough to condemn the principle.

Understand that, through mortgages and purchases, stories, supported by the entire series of combinations financial, two or three Rothschilds ended up They will have Having paid for their property, they will therefore be the masters of it.

Civil Code); in short, they will be all-powerful kings.

As long as they choose to sell everything they
France therefore belongs to Mr. de
Bismarck, for example, I'd really like to know where
an obstacle to this trans- will be found in the law
Property mission?

I announced a reductio ad absurdum argument; is-
The hypothesis is so absurd that it

RE 4

46 ETHOLOGY SYNTHESIS

Does it seem so? – Is it really so impossible? Who knows?
to what extent the Jews of Alsace were able to facilitate
to Germany the annexation of this part of the
France? And, in this time of anonymous speculation, who
So who knows what's going on? England doesn't-
Didn't she acquire a large share of the Suez Canal?
Is this an isolated incident? Do we know where they are located?
all the securities of our railway companies
which, through their tariffs, so surprisingly favor all
Foreign businesses?

Let us beware!

In the face of a principle that applies logically
and, which, in fact, can lead to such a result
Strange, all French people are truly honest and sincere.
A patriotic man should not hesitate. – Peril at
Outside, peril within, such are the consequences of
the economic and legislative routine.

The popular masses and true science applauded
they would say to the reform of property ownership.

It is true that the entire army of attrition: the pre-
Mortgage lenders and hereditary parasites
would raise a huge outcry, but, precisely, they are
those who provoke the cataclysm and are frightened
then to see him arrive.

Let them stop being hypocritical: it is not
Not the revolution that will assassinate them, it is they themselves.
who will commit suicide.

Meanwhile, the observation of pauperism has raised concerns among the ruling classes and it is not uncommon to see their speakers or their Writers invoke the following hypothesis:

"Place," they say, "ten families in a conti-
"They will be deserted; they will divide the land between them and at the end
"In a hundred years there will be rich and poor, and..."
"Landowners and proletarians."

When they are told that they are rewriting history the ignorance of humanity, subjected to the para- they add, "theocratic ism and devoured by it." right away :

"We assume the ten families sent, ac-
"so much so, in virgin land, equipped with
"all modern progress, and founding, in a word,
"a colony under the protection of the mother country.
"Well, we maintain that laziness alone..."
"and vices will generate classifications in
"Rich and poor."

The error remains; because the hypothesis admitted that the ten families took the laws and the social constitution that had poisoned their cradle; moreover, that one assumed a continent desert where travel will allow, during centuries, dispersals of a nature to delay the time at which the land grabs will take place to feel.

18 ETHOLOGICAL SYNTHESIS

But it's not about knowing how we will little- to plant a deserted land; but how, on our closed continent, on our French soil surrounded by borders, we will reform the social order to ensure the right to live, the disregard of which leads to periodically bloody upheavals, pro- It evokes wars and engenders cataclysms. It is not a question of bringing about the destruction of beings in the principles of governments, but, at On the contrary, to multiply at the same time the forces that pro- duisent and the mouths that consume, by removing to the hoarders the means that the law gives them

same, the means of obtaining them, at proportions incompatible with the needs of the population.

As we can see, this is precisely the opposite of the Malthus's formula, which is today the official basis of economic education.

Malthus had said: "Considering the present state of the globe in general... the human species crofi-
trait like the numbers 1, 2, 4, 8, 16, 32, 64, 128, 256 (that is, by doubling every 25 years), while subsistence would increase like this: 4, 2, 3, 4, 5, 7, 8, 9. At the end of Two centuries, the population would be able to afford to..."
Subsistence, like 256, is at 9."

GENESIS OF SOVEREIGNTY 19

That is to say, according to Malthus, development—the condition of the human race and that of subsistence have a walk such that, taking as point of departure { for subsistence and 1 for the population, after two centuries, approximately 28 beings would have to fight over the unit of subsistence.

Mill draws this conclusion from the preceding principles—sion: "that at some point wages will be so reduced that a portion of the population will regularly die of hunger."

To avert such a disaster, economists posed this dilemma: or to make the resources work subsistence as quickly as the population or li—to regularly count the number of births.

Let's examine this second point first:

England, despite the reported debauchery, and Germany, despite the same problem, are more pro—which is not the case for France.

Here's how they apply the theory:

Malthus: limiting the number of births to their appeared to decrease, at the same time, the number of beings within their valid period; then, to maintain the e-balance of subsistence, they favored the destruction-tion of beings, by using up their strength more quickly, so that the able-bodied who have passed away are replaced by the able-bodied newborns.

France simply applied both systems

20 ETHOLOGICAL SYNTHESIS

themes; its social constitution encourages a reduction in the number of births, and its social functioning to reduce the number of forces more quickly active.

Aspirations for property and inheritance produce the first effect; the concentration of the fortunes in a small number of hands produces the second.

Contrary to previous findings, objects that in France property, far from being concentrated, is, on the contrary, extremely divided.

If this division actually existed, such as one She asserts that it would support my thesis, by explaining that the trends in ownership at the sovereignty can only favor the restoration—the nature of a monarchical government: moreover the sovereignty of metal is, in itself, 'a monarchy.

However, to prove the division of the propriety, they cite the increase in the number of Land values: there were 40,900,000 of them in 1835. and there were 14,300,000 of them in 1881. This increase—"ment" means absolutely nothing: it expresses the number of listed parcels, but not the number of their owners; the same owner pays to Various locations for various properties, that's all. The best proof I can give is the

GENESIS OF SOVEREIGNTY 21

The following comparison: in 1835, while one had 10,900,000 land records, we did not note that barely 6 million personal mobile ratings

However, it is clear that the personal rating mobility Billière contains more people who own property than

Land values; have they changed since 1835?
No, because here are the figures from 1881.

Number of land ratings 41%, 300,000
Number of personal securities quotations: 8,300,000

There's more: by comparing the increases-
ments, we will be able to observe a decrease in
The division of property. Here is the proof:

NUMBER NUMBER
fundamental dimensions, peripheral dimensions

Population. (sound cières-)

furniture

MILLIONS MILLIONS MILLIONS
1884 31.6 14.3 8.3
1890. 4 or at 33.5 10.9 6.0
increase: 4.1 3.4 2.3

The differences I just obtained show
although the population has grown faster than the coasts
real estate, which has grown faster than stock prices
personal movable property; that the increase of these
the latter represents, roughly, half of the ac-
population growth, and this within a space
46 years old.

22 ETHOLOGICAL SYNTHESIS

In the same time period, the surplus of
The ratio of births to deaths is approximately 2 million.
for a total increase of 4 million 1/10, such
so that the increase in personal ratings-
movable assets only balance that of births;
From this we can deduce that, in the increase of
The French population, the foreign element between
about half. But foreigners pay, like
owners and as people, the ratings are based on
tangible, personal and movable property. Therefore, there are
high probability that the increase in these
the odds are due more to foreigners than to the local population

Consequently, we would be in 1881 in the presence of
of a significant number of French taxpayers
equal to that of 1835.

Pushing the investigations further and comparing
both the number of voters, the number of
taxpayers for the personal property tax and
the number of annuity registrations, between 1864 and
In 1881, I obtained the following figures:

MILLIONS

AND,

Number Number

of voters, of taxpayers, of registered voters
registered bles(coteper- tions of
sonnelle- mo- rentes
bile.)

1864 (average) 10.0 1.1 1.2

ESST 412 * 10.6 8.3 3.8

GENESIS OF SOVEREIGNTY 93

The number of registered voters does not vary.
possibly; but its increase is just the
half of that of personal odds (600,000 for
(some, 1,200,000 for others); and still, it is necessary
note that the services cover more than
3 million men, and that statistics reveal
that two-thirds are reduced to payments in kind. During
At that time, annuity registrations had more than
tripled, and it's impossible to believe that the carriers
of these registrations are not voters, otherwise he
We must conclude that they are mostly foreigners, this
which is by no means implausible.

Furthermore, we have as a point of reference the
number of registered names, which exceeds
barely 4 million.

It is understood that this refers not to the units
of rents, but of the number of entries recorded
on the ledger, their total assuming, moreover,
an average of approximately 195 francs of annuity per
registration.

prevents an accurate count.

Nevertheless, by drawing a parallel between the previous figures and the total amount of the suc-
taxed transfers at the same times; noting
that mutations due to death, which totaled by
1.5 billion in 1835, 3 billion in 1865 and 5 million

24 ETHOLOGICAL SYNTHESIS

liards in 1881, have increased by a proportion of
plus dutriple (that is, 333 0/0) while, in
During the same period, the number of deaths did not increase.
that from 5 0/0, we will arrive at the conclusion that, what
whatever the capital gain from inheritances, 1l
It is undeniable that the figures obtained reveal a
considerable concentration of public wealth.

Thus, in 1881, he died, in round numbers,
871,000 people, and the changes due to death in-
they mention a value of 5 billion.

Of the 5 billion, half is in real estate:
So there is a trace to be found in the movement-
land valuations. In addition, it is necessary to take into account
account of the indigent, married women whose
husband survives, stillborn children, children
unrecognized natural elements; a distinction must also be made between
urban deaths and rural deaths, between deaths
from Paris and those from the provinces, and, that done, we
we will find that, out of 5 billion inheritances
open:

3,500 represent on average 1 million

each that is 3.5 billion
100,000 represents 10,000 francs each. That is, 1 -
106,500 vary from 3 to 5,000 francs each. That is, 0.5
200,000 inheritances representing 5 billion,

This result, which is obviously at its maximum, is...

the blatant inequality in the distribution of wealth and leads to this other result, which is what France actually does, despite its 10 million voters, is absolutely under the control of a million capitalists or proprietors, at the head of whom are Miss Acca—the latter representing, by their fortune territorial and movable property, perhaps ten times more than the total annual number of changes by death.

These are the ones who hold sovereignty.
These are the ones I called the KINGS OF THE REPUBLIC, these are the ones who are soaring high high over all acting powers.

These are the ones who, under the pretext of feeding the France, have seized all external trade laughing, having reserved for themselves, through credit, the means of starve her at will; these are the ones who push her, through the fragmentation of land, and the mobilization of ground, towards the system that lost the old empire Roman; for the transformation of all of Italy into pleasure gardens, had made her dependent on all the peoples.

From the day France, disgusted with work, devaluing austerity, seduced and softened by the promasses of the traders, will think only of living by speculation at the expense of foreigners, from that day forward

II. 2

26 ETHOLOGICAL SYNTHESIS

she will walk with frightening speed towards the decadence which, for nearly eighteen centuries, had erased Italy from the map of Europe.

That is why I denounce the sovereignty of THEOCRACIAL PARASITES and that's why I want the to follow and unmask her in all her functions from the highest to the darkest.

He

The Sovereign Functions.

Triumph of the Jews. – Trinity, unity. – The deified calf. –
Laws and customs. – Civil code. – Traffic. – Justice and the
Pope. – Strength. – Nobles and mercenaries. – Mo- Heruism
last. – Public opinion. – The struggle. – Brutality.

The sovereignty of metal grew slowly
until the discovery of America.

But, since that moment, I have recounted it in the
The first volume, the Jewish quarters, which are the expression
of theocratic parasitism in its instruments
the most odious, marched in triumph
triumph.

Despotically governed France had already
I have long heard the cry "war on
"iyrān" pushed by Étienne de la Boétie, in his
famous Discourse on Voluntary Servitude plus
_known as Against One.

The tyrant held all the power; he reigned:
his whim was the law; he ruled: his good

98° ETHOLOGICAL SYNTHESIS

pleasure made justice; it compelled: its good
Pleasure guided strength.

As for the people? It mattered little what they thought.
He knew; he was forbidden to say so. But precisely
This defense enlightened him.

One of the ways to soothe suffering is to...
see her say it.

The imposed silence having increased the burden of the yoke, the
peoples sought to shake him off.

The kings then understood that to reign, to dominate, and
to compel, vicious trinity in one person,
had to take on a new form.

Since enjoying oneself had become impossible,
since "against one" had served as a rallying cry,
One had to change his skin.

Faced with the people's anger, he put on a mask and
It tripled. He generously relinquished the title of

those which he kept.

It was then that modern society saw three shine.
separate powers, but graduated and grouped under the
Synthetic words: laws, justice, force.

However, behind these words lies an army of
Lyranas organized themselves into bureaucratic kings: parasites
of theocracy.

On the surface, the people were being charged with governing themselves.
himself; the function was sovereign, not

SOVEREIGN FUNCTIONS 29

Man. Prestige, authority, and the royalty of the masses
had accumulated on the individual, but for the time being
of the function only.

Dream, in a mirage!

Theocratic parasitism in the form of
God has retained sovereignty and the tyrant is
remained truly ONE.

In any case, the three powers are subdivided
They were themselves and were embodied in the functions.

The positions were entrusted to men.

The army of civil servants thus appears to be...
in view of the royal insignia; she acts in the name of the
people and recruits from within its ranks.

Only this "breast" of the people is strangely
constituted; the castes flourish there as other-
times; the new rulers no longer have, it is
True, the Marquis's silk ribbons, but they have the
metallic embroidery on the uniform.

Do they inspire respect for their social mission?
at least ?

Alas, neither dignity nor prestige! They appeared, at
On the contrary, as if dressed in livery and, far from affirming
sea, by their attitude, that they are the delegates
of a humanity where the independence of the individual
exists only to safeguard the interests of the masses,
they put on a display of despicable vagrancy

2:

30 ETHOLOGICAL SYNTHESIS

from some temple or other where a deified calf sits enthroned.

The foregoing is sufficient to indicate that the memories
Social groups had to divide themselves into divisions.

First, there are the lots.

To them, it seems, is devolved the true
royalty; it is, in fact, the specialty of the form
governmental called "republic" of not pro-
to claim any supreme power other than that of the law.

Each generation, upon reaching civilian life, has
found in the presence of a cluster of provisions
dictated by the previous generation; also, for
To establish the starting point, should we go back in order?
centuries; and that's when we arrive, infallibly-
ment, to the original decrees which are none other than
the expression, supposedly revealed, of a divine will.

I have already indicated how paralysis has
inspired in man what is called the idea or the cult
of a God⁽¹⁾; it is therefore hardly necessary to
to note here that the codified laws have not been
something other than the organization of parasitism. This
The organization took on various forms, following
the times and according to the places; in France the will
the master relied on the clergy and engendered the
custom.

The whole set of customs, which one dared to call

(1) The Kings of the Republic, first volume, pages 17 to 68.

SOVEREIGN FUNCTIONS 31

"Customary law" was nothing other than the enun-
cure of the vicious habits of servility and
proof of their penetration.

This penetration was such that the reformers,

incredible taunts.

Nothing less than the great explosion was required.
revolutionary from 1789 to 1793, so that one day the
The French nation could believe it was finally endowed with a
a veritable collection of social conventions, under the
Civil Code name.

This Code was an immense step forward for its time.
the object of universal praise and, without considering
that almost a century has passed since its creation-
ration, it is claimed that he still has the last word on
the organization of social progress.

This is a fatal mistake.

Codified laws and new laws, far from being
freed from theocratic parasitism, they impose it
in all their provisions.

However, struggles have been attempted since the
beginning of this century, which saw, for the pre-
For the first time, the people appointed delegates having
its function is to legislate; but, alas! one cannot
not to say that a spirit of progress, truly liberating
chi of parasitic domination, has won a real
triumph.

32 ETHOLOGY SYNTHESIS

The making of laws, instead of being the exercise
of an investiture stemming from the general interests,
It has become a cult; it is this trafficking that I am
obliged to qualify as a "sovereign function" and to study-
dier, in that capacity.

After establishing the laws, it was necessary to entrust to
men were entrusted with the task of applying them, hence the great
corporation of those who dedicate themselves to the 7useice.

In theory, it was about recruiting a certain
many very honest people, having no passions,
no personal interest, being well acquainted with all the texts
and capable of applying them fairly to those
who came before them to express their grievances against each other
proques.

In times of absolute power, acts of justice
These were a manifestation of the Divinity.

The king, God's representative, had as his prerogative the right to administer justice; by delegation of the king: the marquis, the count and the baron.

Above kings: the emperor; above
The emperor: the pope. He judged the disputes
kings, appointed them, or deposed them, because the
The Pope was like the arm of God, in flesh and blood.

The progressive elevation of the modern spirit has
destroys this privilege.

Among themselves, the kings shook off the yoke of God,
But they preserved it against the people; also, despite

SOVEREIGN FUNCTIONS 33

the revolutions, has the justice system...
perpetuated in clerical routine; if the popes,
Having become servants of kings, they enslave the people to them.
the magistrates, servants of the sovereign, collaborate
with him.

Hence, a double hypocrisy: justice, remaining
theocratic, affects independent tendencies;
But, servile beneath her impertinence, she does not adorn herself
of a majestic device that is meant to make one believe in
a loyal suppression of interests or passions,
before the divine investiture from which it originates,

The guardians of justice therefore come immediately
directly after the lawmakers and compose
the second section of sovereign functions that
I will have to study.

When the legislator made the law, when the
the guardian of justice applied it and when, all
two, acting in the name of theocratic parasitism,
want to force the people to obey him piously,
They resort to violence; hence a third
section of sovereign functions, in which I
will include all those who wield power.

The use of force has always been the final word
of the brutal struggle, the existence of which I have observed,
in the first volume of this work, at the cha-
a comedy entitled "The Night of Time."

Nations, considered as individuals, have always

J4 ETHOLOGY SYNTHESIS

needed to organize their defense against the appetites of their neighbors; but defense implies also the attack: but these two acts of brutality were exercised, in turn, by the same nations. However, the necessities of food, that is to say... that is to say, the care to be given to agriculture, have not delayed in bringing about the birth of a special—a way of fighting; hence the profession of weapons.

Without going too far back in the history of peoples, we find, in the Middle Ages, unc omplete training of men-at-arms, in the service large landowners.

It was natural for the masters to defend their serfs, that is to say their wealth.

The entire French gentry drew first his nobility in the exercise of this specialty.

In the eyes of the poor devils, who, attached to the soil, they toiled to preserve their lives, the master, who did not hesitate to expose himself to death swift and bloody, he appeared like a hero; He was so high up that the serf could not to appreciate in a healthy way how narrow the solidarity was existing ritual, for his master, between random death on the battlefield or in ruin by devastation tation of its properties.

For the people, therefore, the prince's greed...

SOVEREIGN FUNCTIONS 3

seemed completely overwhelmed by the valor of his attitude.

Later, this same people would imitate its leaders. will give rise to mercenary troops, and will show valor at the price. But the modern era only, and especially the republican era, will make known true heroism, that of the obscure soldier who, without interest and without personal fortune, he will throw himself in the thick of it when danger strikes and will risk

commune.

Besides the army, for defense against external threats, it
There's the army, maintaining order inside.

Here, those who hold power are divided:
Special forces are created and if their heroism is
Although less frequent in battle, it is no less abundant.
to danger.

On these two orders from those in power
I will study the influence of theocratic parasitism
and I will investigate to what extent the kings of the
republic find there blind worshippers of
their god.

The times, justice and strength, have long
was enough to govern the human masses; but, since
the great dazzling effect produced by the philosophical spirit
pique, in the eighteenth century, since the
The French people have risen up, on several occasions, to

36 ETHOLOGY SYNTHESIS

to acquire one's free will and defend one's freedom,
since, in short, sovereignty was denied to
divine absolutism, to royal autocracy, to the
the dictatorship of a coalition, was restored, in principle
a guide at least, to the entire nation, a qua-
The third power has risen, judge, without appeal, of the
acts of the other three.

This power is called, today, public opinion.
blique.

It can be said that France invented it and that
It was from France that it took off to expand its reach.
to focus on Europe and the world.

From this emerged a fourth function, souve-
raine and I group those who practice it under the name
from: directors of public opinion.

It is on this new function that the para-
Theocraticism rushed headlong with the most
of relentless struggle. Here the fight is great, it matters
victims and heroes, and his study will be thrilling-
aunt.

*
* +

This is the organization of the four branches of sovereignties whose actions are staggered and coordinated aimed to supplant the preponderance of the brutality; unfortunately, theocratic parasitism erodes this organization, tends to destroy its equilibrium

SOVEREIGN FUNCTIONS 31

free and threatens to re-establish, definitively, the brutality in all the hideousness of its savagery.

The study of the functions themselves will demonstrate this truth. But, as these functions borrow secondary competitions, made necessary by the number of citizens and extent of jurisdictions, I Before going any further, I must say a few words about what I call auxiliary functions, which, they They are also, in reality, "sovereign".

ti. 3

II] Auxiliary Functions.

The irresponsible. – The magistrates and the legal profession. – The subordinates. dull. – Army and police. – Money changers and newspapers.

The larger the scope of sovereignty, plus those who exercise it are obliged to resort to to auxiliaries.

Therefore, everywhere, the staff is countless.

Strange thing! However, it's due to manufacturing laws that employees miss the most.

Indeed, when the list of leaders of File: Ministers, MPs and senators, we discover that the preparation of laws is, most often, the work of some department head summarizing the Ministry staff.

I will therefore have to worry about this category.
of auxiliaries, more important by strength than by the
quantity.

Alas! Why must we add, immediately, that the ve-

AUXILIARY FUNCTIONS 39

Their real effective power is in their hands, well
more than in those of the minister, the member of parliament or the
senator, that most often the attempts to re-
In form, the most intelligent ones only fail
faced with the hidden agenda of a junior official-
dull, from an auxiliary without public responsibility,
of a simple office manager?

has

* 7

Unlike lawmakers, the custodians
the justice system has countless staff.
Lè, after listing the presidents, the judges
And the prosecutors, we'll get straight to the
orderlies, clerks, bailiffs,
arbitrators and experts, liquidators, trustees,
to notaries, to solicitors and finally to lawyers.

It is not without intention that at the head of the memories
I placed the auxiliary rains, the servant, then
that I closed the list through the lawyer.

The boy is the irresponsible direct intermediary.
and obscure between the leaders and the subordinates, and I have
noted that, in functions of this kind, more
The smaller the role, the greater the power.

I will also have to explain that, in criminal matters...
In general, as in civil matters, it depends absolutely-
the ability of a simple waiter to weigh, effectively

40 ETHOLOGICAL SYNTHESIS

cement, on interesting solutions and fortune
and the lives of citizens.

different; the major divisions of power, according to whether these concern the exterior or the interior, summarized in the general and the prefect; they have all responsibility and all the honors; they deserve them— They often try, but they usually absorb more
What a reasonable outcome, the result of good deeds which
The accomplishment belongs to the officer, to the soldier.
to the commissioner or the officer.

The influence of theocratic parasitism on these different auxiliary functions are among the most curious to study and the priest-kings of the god Gold direct their the most cynical attacks.

*
* #

However, this will be nothing yet, and when I arrive—
I will see to the assistants of the opinion directors,
when, after examining the journalist and the ora—
As a lawyer, I will research how landlords are recruited.
their funds from written propaganda and pro—
Pagans spoken, I will have to report the trafficking

AUXILIARY FUNCTIONS Ai

the most terrifying, the most
shameless and the most savage banditry.

And then we will understand how it can happen
that laws, justice and force, distorted in their essence
meaning, diverted from their natural purpose, regimented,
fatally, under mysterious orders
of the Moloch-Baal of the Jews, constantly upsetting
all the healthiest aspirations of
The honest man who works, throws despair
in his soul and foment the revolutions which
devour humanity.

Digitized by Google

IV

The Lawmakers.

Desires. – Moses and Justinian. – The popes sanctifying the
Perpetual annuities. – Pawnshops. – Falsehood of law, –
Doctors. – Financiers. – Hypnotism. – News

Mortgage. – Imprisonment for debt. – Divorce. – Redemption of
Railways. – Transactions. – Anonymity. – Morality
modern.

The Deputy. – Provincial and Parisian. – Solicitor. – Old
monk. – Man and the idea. – Palinodics. – Financial scandals
cers.

THE SENATOR. – Invalid. – Academician. – Reactionary. –

Cabinet rescuer. – A blank report. – compromise-
financial issues.

The minister. – Enrichment. – Laughingstock of the offices. – Serf of
The upper echelon. – The guardian of the seraglio.

These are the legislative functions; they consist of
both to monitor the old laws and to
to provoke new developments, either from the point of view of
general principles, or from the point of view of the facts
individuals.

Therefore, two duties are imposed on these functions–

41 ETIOLOGICAL SYNTHESIS

naires: vigilance to improve and solicitude to
create.

Alas! if I examine both the quantity and the quality–
the nature of the changes introduced into the legislation
Since the beginning of this century, here I am
discovers only a frightening persistence in
maintain the theocratic principles of the codes
past and a dangerous eagerness to promote, by
new provisions, all the covetousness of
individual interests.

Nowhere do I see a revealing clue–
among legislators, a notion of transformations
social interactions.

The old Roman law still dominates the legislation and, remarkably, the only exceptions that were introduced there were either borrowed to the Israelite Bibles, or to the Catholic Bibles.

I will first give an example taken from the subject matter purely financial, that is to say in what appears to be furthest removed from the precepts of pious morality which is believed to be the specialty of religious dogmas. Here it is:

In Roman law, lending at interest was permitted; the _ the Law of the Twelve Tables had fixed the rate at 12 0/0. The subject of numerous complaints, interest was prohibited. reinstated, modified by successive laws.

Jusünien had the singular idea of setting rates

THE LAW MAKERS A5

various, according to the quality of the people: the people illustrious figures could borrow at 40/0, the merchants cants at 8 0/0 and all other citizens at 6 0/0.

I'm drawing attention to this bizarre system because

I'll come back to that later.

_ Now, at the time when France was under the complete domination of the Church and where the Jews were not In favor of this, lending at interest was prohibited by ordinance. royal finances and in particular by the declaration of Philip the Fair at Poissy, in 1302, then by the ordinance- Nancy of Blois.

Hence, great commotion among the Catholic capitalists liques, because, according to the Gospel, lending at interest was to commit a sin.

But this good Mr. Tartuffe, who, for not having not yet sung by Molière, did not exist less in all its splendor, suggested the ingenious Next idea:

You shouldn't lend it out, you should sell 1 liter.

"He is in league with the heavens."

First and foremost, let's get rid of sin!

Let the borrower become the seller and declare that he sells 5 francs of perpetual annuities to a certain The price is negotiable; but, of course, with rights of redemption, at any time (the right of redemption is (The Jewish Jubilee, see Volume One, page 38). From

3.

46 ETHOLOGY SYNTHESIS

At that point, it was no longer the prefecture defended by the Church. It was a sale with right of redemption.

"Who wants a 5-franc annuity?" said the borrower. fake seller.

– Me, replied a pseudo-buyer lender. I'll buy it from you for 50 francs.

And the deal was done.

And the gentleman, who gave 50 francs from an annuity of 5 francs was not a 10% lender! Oh no! Great! Jehovah! He was the buyer of an established annuity. with the option to repurchase. That's all! It must be believed that the pious people who had borrowed at 10%, they had, afterwards, a scruple of conscience, for good priests wondered if the matter "was lawful." The Pope was consulted and, at 32 years later, Pope Martin V, by his bull of 1423, and subsequently, Pope Callixtus II, by his bull of 1455, ahead of Loyola, reassured the lenders bold and timid borrowers, by declaring perfectly safe, the annuity schemes that I have just described; thus they became of use general. And that's how the Catholic popes have fostered the emergence of PERPETUAL ANNUITIES, including Modern governments make such good use of it.

On this point, the Catholic code had triumphed. struggling with subtlety in relation to the Israelite code; this one soon took his revenge in concert with the old man

LAWMAKERS 47

Roman law and, in 1789, lending at interest, until then outlawed, he was reinstated, so that he then penetrated, under number 1905, in the Civil Code today in force.

They went even further: just like the emperor Justinian, our legislators created a rate for traders and a rate for individuals; They did not, it is true, dare to favor a rate especially the "illustrious people", but everyone knows that in fact our high and illustrious bank Get money very cheaply, to lend it out then very dearly. As for the poor, the mountains- They lend their piety at 10 and 15 0/0.

So I was right to assert that our codes had drawn inspiration from all the Bibles and had distilled all the Jewish secrets, to put them under the service of theocratic parasitism. Also the Escobar-Derries met there so often that the the science of law, which has itself become a true religion, had its priests qualified as legal experts, and its schisms, including a kind of council, called the Court the Court of Cassation, infallible like the Pope, seeks constantly erasing disparities, by manufacturing a body of doctrines qualified as jurisprudence.

However, this case law is nothing else. than a mask adjusted, after the fact, to the deformities many of all our laws: fitting together with

48 ETHOLOGICAL SYNTHESIS

deformities, the mask itself became deformed; so much so that one cannot imagine how much inequities, misconceptions, and implausibilities and foolishness.

*
* +

It therefore seems that, in order to improve our legislation-lation, it is necessary to choose the representations many in the country, not only among the most enlightened, but, again, among the most independent, that is to say- to say, among those who, having seen up close all the errors and all deformities, they never wanted to bow down before them and accept them as dogma.

That's not the case at all, and it's purely by chance. the intrigue that brings the names of the elected officials out of the ballot box.

They thought they were doing the right thing by choosing solicitors, lawyers, notaries; but precisely these men, living off right and having established their budget on vices and the deformities in the legislation, have no desire to eliminate the causes of their benefits
nueles.

They would need a dose of generosity and a nobility of spirit that the profession quickly stifles in them.

I will explain further below, when I deal with the

LAW MAKERS A9

auxiliaries, how the intelligence of the lawyers is invincibly depressed and the rectitude of their inevitably flawed judgment.

Apart from the legion of legal professionals, the legislators
The staff are still recruited from among former magistrates
traits tainted by the same defects; among
officials, steeped in administrative routine
administrative, they do not want to leave because
This routine is the reason for their functions.
tions.

Legislators are also recruited from among the big owners, those are judged; then among the merchants and industrialists; there would be a breeding ground for useful innovations or reforms; by
Unfortunately, those that are waved around almost never have one general character and the struggles they engender have, as their original brand, combinations of shop.

Here and there, one finds a few professors, what-priests of different faiths; finally, we find a fairly large number of doctors.

Those who study nature, which is reality, have the more straightforward than those studying religion, which is the fictional; a kind of expert on the human body, renowned psychologists and, certainly, dissectors, they seem-at first glance, they therefore appeared to need to possess the the most serious skills in diagnosing

social wounds, caused or neglected by the legislation-
lation.

Some, it is true, have not deceived this
Waiting, but why are there so few?

The method of election favored the rise of
illustrations of the bell tower; however, it is unfortunate-
It is quite true that scientific depth and broad-
The number of views decreases in direct proportion to
the distance from the place where the government is located; of
There are shortcomings and exaggerations, the point of which is
the starting point was, almost always, found between the
presbytery and town hall.

Hovering over these various categories teeming
the legislative candidates, small in number, ter-
Riddled by its strength, the sect of financiers appears.

These people are almost always profoundly ignorant.
and of immeasurable vanity, embody the avi-
injustice, greed, and corruption.

The most foolish among them buy, brutally-
their college; those who want to appear learned
They call themselves economists.

Under this name they pretend to speak
a bizarre jargon, deliberately obscure, incomprehensible-
Understandable in fact, but very loud in its words:
all the more audible because there is always, at the bottom of
their words, the clinking of a gold coin.

The few speakers in this group are from

LAWMAKERS 51

true sleep-inducers; skilled acrobats at juggling
With the numbers, they overwhelm their audience and
When he no longer understands, he calls himself naive-
vement: "Ga, it's in the public interest!"

Then, in his half-sleep, he thinks he glimpses,
at the celebrant's fingertip, the yellow host of
Moloch-Baal, the mystery of the gold coin; sleep
With that help, the room sparkles like a diamond and,
Hypnotism arrives. Suddenly, a jolt
shakes the sleeper; it is the end of the speech and the

Baal! |

This victory is commonplace for the financial speaker;
she always broadened the gaze of the mass of
listeners.

To be a financier! To get involved in a financial business!
to sign attendance tokens in many places!
to be in the know about major stock market deals!
What a dream!

Immediately, very quietly, confessors, lawyers,
notaries, former judges, former prefects, profes-
sors, priests of any kind, and even doctors,
It's all bubbling over.

All this is causing a fever and all this is being said only at
Alongside the billions of the state, there are the millions of
public limited companies.

And then, go and talk to them about the big ones.

52 ETHOLOGY SYNTHESIS

social reforms, go tell them that not everything is
not for the best, in the best of pos- codes
Able, you'll see how you're received!

Ah! If it's a question of creating a bank and if, by
by chance, the existing laws made the mistake
to conceal an obstacle? We'll reform quickly; the old
mortgage procedures, perfect and solemn yesterday,
Are they preventing a dance of millions? Immediately...
He observes them to be rotten and ridiculous. In the name of
Progress, down with routine!

And quickly the old code is rejuvenated!

A long-standing abuse, imprisonment for debt, which
had withstood centuries of complaints, he threatens.
to populate Clichy with all the government's pimps
government in office (I have sufficiently designated
the Empire)? Quickly, in the name of humanity, we reform
The Code and the abuse disappear like a dream.

I would never finish if I wanted to list the
modifications dictated by hidden interests,
who, nevertheless, put an end, by chance! to
abuses and injustices.

I'll skip over the divorce, which, responding to a public need, no serious difficulties were found as regards the division of property between husband.

Because, let's face it, sexually, everyone admitted to the divorce.

LAWMAKERS 53

But, from a financial point of view, corn with regard to the change that divorce brings to Ja real-
the sation of "expectations," a pretty word concealing the Greed to inherit, all interests were on high alert.

The scrupulous, the devout, those who had the hy-
the hypocrisy of invoking dogma, even in not practicing when not, had not, in the end, I hold it to certain, other terror than that of losing a coveted inheritance.

As a husband, one throws the wife out, but,
As a father, one reserves one's rights to the fortunes.
Coming soon.

However, financially, divorce alone deprives
the spouses, not the separation: |

Let us leave these ignoble calculations to the hypocrites who,
marriage traffickers, have prepared in advance the
scandals within their own ranks.

Let us hasten to traverse history, neglecting
the petty acts of pettiness, to arrive at the big one
infamy of that era, the one we knew best
to cover with the mask of general interests, by envi-
ronnant of all the Jesuitical PAR sE of the
economic jargon:

THE RAILWAY REGIME.

For a time, the republican chambers
Caines had unanimously and loudly proclaimed that he
It was necessary to put an end to the despotism of the Companies.

54 ETHOLOGICAL SYNTHESIS

to restore to the State, that is to say to the nation, rights that a coalition of hoarders, led by the Empire, had odiously confiscated.

For months, the echoes of our palaces subdued
Verains had resounded with the most
convincing, the clearest and best studied in
in favor of the buyout; members of parliament and even senators
had gone to war!

What! It was staring us in the face!

The iron-grooved roads where you can go faster,
like roads with simple stone paving where the
The course is tougher, just like the canals, these
automated roads, like paved streets,
macadamized or wooded, were a property
essentially national!

In writing this last word, I must say, all of
next, to the Jesuits of the law, who will contest my
expression of national ownership, that the street managed
by the municipality, the road or the canal, subject to
department, are classified only by delegate-
national tion: that in short, an autonomous nation,
as France is, has its own means of communication
communication, directly or through intermediaries,
but always fully, and that the names
administrative changes make absolutely nothing
By the way.

LAWMAKERS 39

Therefore, the French nation owns all
its ways.

One day, we conceived the strange idea of choosing the
better, to perfect them through the railway system,
and to say to a coalition of men: You will reign
On these paths, no one will escape your power,
all of France will pay you the tithe and, by this
medium, you will concentrate all the
public wealth.

A simple comparison:

What would become of the mayor of the humblest com-
mune, if it gave, to a society, the right of high and of
low perception in the public square and on the

planted trees, placed benches and bordered the
Sidewalks?

Obviously, initially he was booed excessively, he would
shamefully expelled from his municipality, otherwise recognized-
Produced with blows from sticks!

Well, something a mayor would never have dared to do,
Two sovereigns were found to accomplish it!

Some twenty-five years later, a republic
She wakes up; she observes the spoliation and declares...
high, through its agents, that it will
to put an end to it.

So, a strange phenomenon! Discussions arose...
wind; speakers and writers, economists at

56 ETHOLOGY SYNTHESIS

at full tilt, without shame in contradicting themselves at short notice
valley, they suddenly discover a pile of rubble
impossibilities and tear from the dust case
the old economic principles of the large
science.

Have the bandits confiscated the nation's property?
It would be immoral to take it back from them; and as, given
in that milieu, immorality was not yet an ar-
This is a fairly topical argument, the economists added,
Suddenly, how ruinous that would be for the country!

Many senators were already crying over
The economic disorganization of France!

But all the MPs had promised a way
railways to their constituents; no railway, no
of re-election; that was the main argument in favor
of the takeover, because the companies were not showing
points willing to build the mass of the small
electoral pathways.

The most serious thing is that, in reality, accomplishing the
buyout without paralyzing the financial feudalism re-
gnante, it was exposing the country to a terrifying crisis-
table. And to take all paths without carrying out the buyout
also led to imminent ruin.

Ultimately, what did the crisis and the ruin matter?

Through an extraordinary phenomenon, our elected officials...
Verains arrived, curtailing their pretension

2

LAWMAKERS 57

First, to get the companies to accept it fairly
railways to save face,
And so, we witnessed the great rout of the
principles, to the great campaign against opportunism
from the acquisition to the most unprecedented consolidation of Ja
financial feudalism, and all of this in the form,
simple, seemingly, new conventions with
the companies.

The deputies, for a small fee, have
obtained a travel pass; the senators have
applauded and the Republican parliament, just like

The Empire had done it, and sold France to the priests.
of Moloch-Baal.

*
x *

How was this possible?

The thing is quite simple: a prescription and a
laws, purportedly in the public interest, had everything pre-
ready, from the very beginning.

The decree was authored by: the king of speculation
which, in 1831, created the anonymity of the bearer title.

The law is owed to the Empire and its legislators who,
In 1867, they added anonymity to the anonymity of the title
of the association.

All the demoralizations of our time de-
flow from these two anonymities.

People who would have thought they were falling from grace simply by being

seen behind a financial counter, threw themselves at body lost in all the tinkering.

The old nobles and the new ones, the upstarts those of yesterday and those of today communed under the same species, at the altar of Moloch-Baal; under pre-credit text, they seized all the the nation's vital forces and, under scientific- formulas In their technical ways, they organized labor servitude at their expense. exclusive profit.

From then on, a whole world of abusers and pimps emerged. recruited, powerfully combining anonymous flights names with nameless fortunes; and I shall be reduced to it to explain, further on, why it is necessary to attribute to the law of 1867, on public limited companies, defaults growing spears that have fallen even on the sacred phalanx of guardians of justice.

In fact, modern morality rests entirely based on this strange principle: anything goes, provided that we don't know.

For a time, the case law had added: damn what the law does not defend is pernicious.

But, little by little, the legislators have let passing the passes through the defenses, and the case law, imitating and aggravating this error, in turn favored the most extraordinary.

I am obliged to limit my observations here, because,

LAWMAKERS 59

before verifying them through the study of the depositories of Justice, I must go through the list of the highest functions that revolve around the manufacturing of laws.

THE MP.

Is there a citizen in France who, by putting himself forward for election

of the country?

I would not want to explicitly endorse the negative-live, not having been aware of the intentions; but what I can affirm, having knowledge of the facts, that the a patriotic member of parliament, solely inspired by the desire to reform All social ills are still in the realm of myth.

Generally, the provincial deputy arrives in Paris with the firm intention of obtaining, for his constituency, all the possible advantages; to obey, if possible, all the clauses of his program; to land a portfolio, if he feels the necessary composure; or, at the very least, to maneuver so that it perpetuates itself in its seat in a series of re-elections.

From the neighboring constituency, from the neighboring department, from the the entire country, he is careful not to worry about it in advance; that will come. In due course.

Once inside the legislative palace, he forms relationships; he takes on, as they say, the air of the office; then, when it has sufficed—had learned the art of being appropriate in the corridors, at the Whether at the refreshment stand or in his seat, he feels around the commissions and surround the ministers.

Then begins the siege of demands; the ministers, knowing that the provinces make up the numbers, grant them, generally, more favors; also, apart from the elected officials who have

60 ETHOLOGY SYNTHESIS

a label far too hostile to the established government, the Is the majority recruited from among those who, of undecided political leaning, can be described as unofficial without too much scandal.

This is how the vast majority of voters are formed. people generally silent, but assiduous in voting for the mid-minister who has listened or will listen favorably to their requests elections.

When the minister agreed, he said he could no longer agree. Moreover, it is worn out. At the first opportunity, and regarding of a question, a bit broad in its wording, but whose Voters never know the substance of the matter, they will vote against him and the public will witness, with astonishment, a so-called "mid-nislerial.

New ministry, new assault, because of the requests

New ministerial wear and tear, new random question containing jarring words; new reversal, New crisis, and so on.

And that's how, over the past four years, we've used up seven ministères, the one that lasted longer having lasted eighteen months, From this we can conclude that this ministry, which fell in March 1885, likely had to grant the most favors.

Indeed, this is what emerges from certain reported facts. and noted, in particular, on the complaint of the deputies from Paris.

The deputy from Paris is a unique individual; it is not specified— It is necessary that his electoral college be in Paris; it suffices that, through his relationships and frequent stays, he acquired this which is called "the Parisian foot".

Moreover, the Parisian deputy readily presents himself in all the colleges in France; it's still the Parisian deputy who most often takes the floor (the big talkers, even those elected in the provinces, belong to the Parisian type); He is the one who organizes the oppositions and who, ordinarily, shifts the majorities

He is extreme in every way:

LAWMAKERS 61

Either skeptical and pleasure-seeking, or austere and convinced.

This last category is rare, often ridiculed, and it happens, Indeed, conviction and austerity are worthwhile to those who dare to practice them, the epithets of pontiffs or old monks.

When, by chance, a conviction develops at the tribune, in opposition to the ideas of a certain majority, The generator can only be guaranteed in advance once it has been lowered. It will be welcomed, in the corridors or at the refreshment stand, by this question:

— But what's gotten into you? What the hell is bothering you? So, why are you doing this?

If the MP thus questioned is jaded, he will respond transmuting:

— Ah! my dear fellow, I spoke for my constituents.

To be re-elected, that's all.

If, on the other hand, the MP is a believer, he will seek to accentuate his attitude and, then: if he is young, we will call him dreamer or utopian; if his age and appearance inspire respect, People will whisper, in hushed tones: He's ambitious.

It does not occur to him that, without a personal motive, a the country's representative goes to some lengths to sup- reward abuses and push for progress.

With such an arrangement, it is, so to speak, impossible- It is possible to see a meeting of MPs become passionate about a idea.

A high-ranking socialist deserves to give me RSA one day, to my great delight. Confusion, I admit:

– Don't be fooled, the yeahs are passionate about a man, never for an idea.

Crowd or assembly seems to me to be one and the same, and the story quo- Tidiane of the Chamber of Deputies justifies, singularly, this strange opinion.

But, if this is so, and if it can never be otherwise- This is yet another clear sign of the depression of the

LL 4

62 ETHOLOGICAL SYNTHESIS

Brain in denial, warped for centuries by habit of religious worship.

To be passionate about a man, a statue in the flesh, resembles strong in the idolatry of a marble statue; idolatry is a worship; every worship implies a clergy, every clergy presupposes a caste or a selection or a coalition.

It is still theocracy, and consequently, parasitism.

Does this mean that one cannot find, in France, a Excitement for an idea? Must the idea, then, be embodied? nating in a man, creates a clientele of which he will be the servant?

But this leads us straight to the monarchy, and that is the

In any case, this appalling theory, whose application-
tion is observed, explains, abundantly the votes con-
milking majorities applauding, in this case, the same
acts that they have condemned in others. This is for the man
they vote for the current situation and not for the proposed idea.

*
SS +

I don't intend to focus on personalities here, but I
I cannot help but point out the strange disturbance of the
moral sense of a certain member of parliament who spoke, during
several years, on the budgetary situation and which, depending on that
The ministers in office were either friends of his or not, he found.
in turn, the wonderful budgetary situation in 1879 and
1880; deplorable in 1881 and 1882, excellent in 1883, deplo-
reliable in 1884 and very reassuring in 1885.

This shameful about-face is all the more astonishing given that the
The MP in question has always been a member of the Commission
of the budget and always knew that annually the situation becomes
It is becoming increasingly serious.

==

LAWMAKERS 63

* SS

When, for one reason or another, the MP is
tired of going through election periods, or afraid of
If he is not re-elected, he transforms his ambition and seeks to de-
to become a senator

In the Senate, we're quite peaceful, we're less exposed to
voter solicitations and we run the chance of being added
to a ministry that needs to have a foot in both
rooms.

Faced with these aspirations, the MP becomes moderate.
affects the airs of a conscripted father and, often, it is to him
having arrived, while still in the chamber, to defend the
budgetary prerogatives sought by the Senate.

Either they feel the electrified ground tremble beneath their feet total, or that their personal fortune seems insufficient to them health to satisfy their appetites, or, finally, that the same Because it hinders their ambition, they aspire to another kind of senate and throw themselves headlong into financial affairs.

How many have I seen in the last fifteen years, climbing the peaks? steep and disappearing into an abyss |

For, from time to time, a chasm is opened by the magistrature, and it must be acknowledged that these are not always Neither the most reckless nor the most criminal are thrown Down.

Generally, it's the small fry that get caught; the more da- The few remain glued to their seats and it seems that the few The scandals made public have the sole purpose of creating illusions. that those who are unattacked are truly unattackable.

Alas! I could say so much more about this chapter if I wanted to quote Names!

But why bother?

The problem lies primarily in the social organization that ensures the

64 ETHOLOGY SYNTHESIS

triumph of theocratic parasitism. This is Moloch-Baal. that must be crushed, because deleting the idol is much simpler and more practical than decimating his worshippers.

THE SENATOR.

In theory, the Senate should be nothing more than a a sort of council of elders, an assembly of seasoned people to the practice of public affairs and having no other party taken as their own, based on their old experience.

The idea of irremovability, generous in a sense, had a disadvantage stemming from humanity's fatal march; it me- the plan was to transform the Senate palace into a home for the disabled.

It had become necessary to infuse new blood into the old institution and, for this purpose, several modifications have were introduced, but not without some trial and error.

Currently, the aspiring senator is well aware that the
The Senate is not the final rest, unless it is accompanied by...
a retirement pension, and this circumstance gave to his
aspirations a more adventurous character.

Between the dangers of decrepitude and those of the spirit of adventure
In practice, a middle ground could not be found; so that, by
its very constitution dictates that the senator is destined to disappear.

This will not happen without difficulty and struggle.

The senator is, ordinarily, a worn-out statesman, a
elderly general, an award-winning magistrate, a large landowner
lovers of the past and mad about conservatism; more rarely
a great scholar, and even more rarely a great illustrator-
tion of letters; in short, the defectors from universal suffrage,
that is to say, all those who exile themselves from the progressive movement,
easily vie for a seat in the Senate.

The senator, who did not first go through the Chamber
of the deputies, he makes little noise about himself and he himself speaks little;

LAWMAKERS 65

seat, however, by affecting a certain pretension to I do not
I know what superiority is more or less justified.

Full of prejudices, steeped in clerical traditions, he has
all the trouble in the world not to constantly break down
visor in the Chamber of Deputies.

The senator, in his seat, has only three passions: his pre-
financial responsibilities, respect for the Concordat and traditions
of government.

If he has any energy left, it's to save the ministries; in
that he is seeking revenge for not being able to overthrow them.
– The rest matters little to him.

He is, in fact, completely indifferent to the interests of the citizens.
that he is not afraid to resort to shameful deceptions
to escape the severe blame that would be inflicted upon him if one
managed to realize the enormity of his indifference.

Here is the proof:

A bill, passed by the Chamber of Deputies, had
regulated the relations of the railway companies with their
Commissioned agents. All that was missing was the sanction.

In 1882 a senator from the Oise department had been tasked with writing the report. For three years, he kept it in wallet.

However, on June 26, 1885, the Official Journal finally announced the submission of this famous report and, although it was a little late, It was hoped that a solution would be found before the end of the session. Pure illusion!

The days go by and the session ends without any result. So we worry, we search, and we discover that the The rapporteur had handed the President of the Senate a simple sheet of paper of white paper.

Thus all those concerned – and there are many – se- Senate members and the Official Journal itself have been deceived by the sham deposit made by this strange sena- teur. This Jesuit had to contend with the overcrowding of the popes-

4.

66 ETHOLOGY SYNTHESIS

he made it seem as if he had done his job; but if, at the first moment, he was able to mislead just- As for the President, what can be said of his silence? – In In all cases, the duration of his error implies negligence. guilty; and if I say negligence, it is simply because I have not to write the word complicity.

The example I just gave may seem strange, to At first glance; deep down, there's nothing surprising about it.

The bill submitted to the Senate was very unpleasant to the companies. The rapporteur was at the same time a sena- engineer and engineer; it is important to know that the corps of engineers is divided into two camps, one devoted and the other hostile to companies.

It goes without saying that the senator, whose story I have just told the great feat, was not hostile, otherwise the sheet of The paper handed to the President was not blank.

However, the considerable leisure time that the Senate allows its members, allow them to delve deeper into the advantages that they offer to idle the boards of directors of public limited companies. Despite the ridicule heaped upon the council of elders, he is certain that:

Being a senator doesn't make one any less of a man.

So man uses his freedom and, in the meantime, he begins to sponsoring large and small financial companies; in the large, he incurs, in a way, the obligation to defend to the Senate, all the encroachments of feudalism (we come to see how) and he boasts about it; in the small ones, he covers His name has given rise to a host of more or less avowable speculations and he compromises himself shamelessly.

Indeed, just like the deputy, the senator had some— Sometimes, if I were to be subjected to legal intervention, I could... even, give quite a few examples.

However, much less than the deputy, he finds himself involved in

LAWMAKERS 67

minor scandals of Parisian life; he reigns less in Paris than in the provinces; it goes from the Senate to the Institute and from the Institute to board of directors.

In short, there is more pomp than action in him; little—to be more meritorious than useful and, ultimately, less repugnant republic rather than monarchy.

For those who are subject to election and whose mandate is renewable, the election campaign is extremely easy; the The college of delegates, few in number, has the kindness to move; the program is generally simple: the base The main point is, almost always, the assertion, that is, the denial of the very existence of the Senate.

Less inclined to petition ministers than a member of parliament, The senator confines himself to a few postscripts; that is why the ministers are almost always assured of being supported by the senate.

I would add, in closing, that I will not, here, make any personal— ality, for the same reason I expressed with regard to the deputies.

THE MINISTER.

This one is, almost always, either an open-minded or ambitious person.

Essentially, it is the expression of the majority and today his slave.

Exposed to making many enemies, he has, in some way, the obligation to prepare oneself, for the day of one's fall, a fortified asylum in which he could defend himself against rancunes, under the all-powerful protection of gold.

The minister is usually rich when he takes power. see; more generally, it is very rich when it comes out.

High-ranking officials in power are rare, very rare.

68 ETHOLOGICAL SYNTHESIS

who, during their tenure, saw their fortunes diminish; Those who have entered, poor and almost impossible to find, and The poor have come out.

From the perspective of lawmaking, the minister does not do almost nothing by himself; he has, for this task, a legion of office managers, whose only concern is rather than misleading him.

Placed, overnight, at the head of administrations complex, of which it is impossible for him to know all the within the system, he is forced to rely on subordinates. data.

He rarely takes the initiative for general legislative reforms. complaints, except those related to the budget and its department.

We count those who, having come to power, took advantage of it to implement a social reform plan; some gave substance to and sanctioned some innovations special, but they soon saw, even when successful, in what a peculiar way their work has been mistreated.

In the presence of the deliberative bodies, I have already said this under a In other words, it is not an idea that triumphs, or that is combatue, it is a man who is supported or overthrown, followed before the cases.

Most often, and this is a strange phenomenon, the ministers Those in power are induced to do precisely the opposite of this that they had announced, being either members of parliament or senators.

Where does this phenomenon originate?

There is a big difference between the elected representative and the same elected official who became a minister.

In his new job, he is put in possession of a certain number of secrets, the existence of which he had not suspected, at least in terms of their severity or their power immediate.

A ministry's primary concern has always been to secure the support of the major banks.

LAWMAKERS 69

The French economic system is so stupid that if a ministry is praised for a large decrease in public funds in the country's main markets, it is, so to speak, Discredited from day one.

The big bank, which can do what it wants, in such a way matter, never fails to give what it calls for: a warning, to those about whom it is not certain. That is how it is that she killed the ministry which was designated by the name of great; that is how she proceeded, on many occasions, to provoke crises that have become social and, then, revolutionaries.

Whether it involves long-distance expeditions or commercial exchanges commercial, industrial work and even religious issues gieuuses, every ministry with its eye fixed on the Stock Exchange.

The French people are so ignorant that, in the During moments of ministerial crisis, he questions the movement state funds to determine if the solution to the crisis is good or bad,

The gang of theocratic parasites knows this, they know it abuses it excessively, and that's why the ministries that are Those responsible for events they did not cause tremble incessantly before Moloch-Baal, who devours them without mercy despite their submission, because its voracity is immense and that he will not be satisfied until he has devoured the entire people entire.

A sad sovereign function indeed! Isn't it? That of these

They are carrying weapons!

Poor lawmakers! Poor gatekeepers!

V

Auxiliaries for the laws.

Bureaucrats. – Grumpy servants. – Exchange of kennels.
The pelute. – The bourgeois.

Each minister who, either through the initiative of the speaker-commentary, either through government initiative, or, Finally, on his own initiative, he is tasked with the e-amendment or control of a bill, recourse to the staff of his ministry.

Taken as a whole, this staff can be divided into two main categories: archivists and editors.

Regardless of the name we thought duty to perform its functions, this staff has to the mission of summarizing the files, that is to say gather all relevant legislative documents to the proposed law, and to prepare, either the drafts, i.e., text modifications.

The editors have, so to speak, a job

LAWMAKERS 71

modest; but the archivists look down on him towards all new developments and with all their authors and, if the former readily mock the re-of the actions that are transmitted to them, the latter do not They don't hesitate to call everyone ignorant. who are not them.

The worst part is, they're not always wrong.

The staff of all ministries, like that from all state administrations, is recruited, computer-pairing, among young people to whom one imposes to demonstrate their ability, or at the very least,

the commentary on these proofs equals or even surpasses those that the nation completely neglects to demand to those whom it makes its legislators.

As a result, these auxiliaries, after having passed a few years in offices, added to their entrance diploma, taken only as a certificate studies, a dose of experience that practice only one can give.

On the other hand, as the salaries are always weak, the advance very slow and absolute-limited to a subordinate service – for he is without for example, that a simple civilian employee is never de- He came to be a minister, through hierarchical channels – he arrives that the needs of existence take precedence extreme sensitivity in their entire attitude, so much so that

792 ETHOLOGY SYNTUESS

Their undeniable science takes on an envious air. and servile, which ultimately makes them domes-grumpy ticks.

For the leaders, who are called directors, and for all those they represent, such as a minister, such as a member of parliament, or such a senator is nothing more than a gentleman completely ignorant of where one can find the back-sier 3824 and unable to discover the Z box, series 12, 30° radius.

And that's it! They're ignorant, and if they find a way, without being "caught", to do to make a blunder in front of the minister during parliament Lies, rest assured they will never leave any miss the opportunity.

This opportunity presented itself often, not only-for about fifteen years, but still, under the previous ministries; nevertheless, as, under the pretext of political opinion (and, in reality, to because of the need felt by the newly elected officials (to house their clientele), there has been, since that same fifteen-year period, many changes within government departments, these have, more than never, made their tyranny felt by putting in their work is incredibly slow, leaving dangerous gaps remain in the files

reuses,
After which we saw these peculiar French people

LAWMAKERS 13

rubbing their hands together joyfully at the thought that they have their leader was a bit "stuck in there," without them having took care that at the same time they had "stuffed in" in their own country.

Yes, there are bills that have been sitting idle for some time. years and even entire legislatures in the boxes belonging to a simple office manager; there are others which came out of the same boxes so strangely dressed up, they couldn't bear the discussion public.

The same spirit of teasing, which I point out offices for legislators, exists from ministry to mid-Ministry.

Leaders exchange information for months. communications having no other purpose than reciprocity of "niches".

How many have I seen sending a file back to a colleague, without frankly pointing out a shortcoming (often intentional itself) and laughing, in their beards, when the office boy left with the wallet, adding:

– "Too bad for him! He'll look for it."

He will search! And, meanwhile, a widow who Claiming his pension will see his children die from farming.

He will search! And in the meantime, a treaty of The most urgent trade will suffer months of re-

It will be late and will ruin twenty or thirty industries. he

714 ETHOLOGY SYNTHESIS

He will search! And, meanwhile, a column of 2,000 or 3,000 men, in a dangerous march

And when, later, history seeks to...
in turn, behind the minister having covered up similar
acts, the name of the Almighty who has, thus, suspended
She will find nothing in the government of a country.

I found your name, I, the servant who plays the "king",
You're nothing but a wretch!

So far, I have not dealt with any baseness.
even bigger.

The need to move forward and increase appointments
ments, had been enough to engender the spirit of service-
lism, going so far, I attest, Balzac! to the point of sully-
ing the marital home.

The skepticism that I observed in the functions
legislative elections, he added the spirit of trafficking; also, the
Have staff changes affected the old
domesticity of a new corruption.

The senior employee, threatened, like a simple
minister, of losing his portfolio, and not having,
Behind him, only a retirement pension, often
random, seeks, as they say, to "do his
"Peel".

LAWMAKERS 15

Let us judge what a pa- can produce
reille disposition, in front of thousands of projects
of laws of particular interest that are being developed, annually-
lying, not to mention the mass of those who are
included under the general heading of Laws
budgetary.

This is where maneuvers are best practiced.
underground dwellings of the priests of Moloch-Baal; it is there
that the parasites of the gold theocracy, of which I have
I have drawn and will draw the monographs, they manifest
their omnipotence.

Examples abound, and an entire volume would not suffice.
would not be enough to exhaust the story (1).

But, alas! what can become of them in such a
middle class, the sons of bourgeois families who, in their families,
have already seen adulterated wine or counterfeit weights round off
their sister's dowry and pay for their own exams;

learned how a conventional justice system has super-planted eternal equity; which, at last, see triumph constantly around them and above them the the most cynical audacity?

(1) Yes, indeed! for I have deliberately omitted the "pelits attachés", a new kind of ministerial parasite, who thereby undermine the hierarchy and block the path of the elders civil servants.

VI

Reforms.

The budget. – The electorate. – Schools. – Age limits.

It is too easy to see that the first come, illustrious scholar or immense ignoramus, from From the lawyer to the concierge, they are all capable of making a deputy, a senator and, consequently, a minister.

Also, how many of them have a clear understanding? of what is called the government, that is to say the art of putting the synthesis of interests into practice generals?

If we look at the facts, the answer will be disheartening.

In the early days of popular emancipation, rarer and more vividly withered were those who abused their political mandate for the benefit of their personal enrichment.

From 1830 to 1870, scandals were cute despite the infinite care that the parties took to to conceal the failings of their members.

REFORMS 77

Today, we've lost count of the falls and we cannot open a newspaper without encountering formidable accusations.

The left accuses the right; the right accuses the

as he can by insulting all his opponents.

It's the story of loans and concessions
mines, railways, lighting, paving,
military and civilian supplies is, really,
lamentable and that, simultaneously, lamentable to
The same degree of indifference is shown by legislators to
with regard to the general interests.

Here is an example chosen from the concerns
budgetary ones, those which, precisely, seem
to dominate minds more vividly:

We know that despite all the accounting tricks—
The revenues are insufficient to cover the
annual expenses. We also know that outside
The Treasury has funds available for taxes.
borrows from depositors without their authorization, and
that he is obliged to return them to their first
request.

These indirect loans, along with other public—
. ly regulated, make up what is called the
floating debt, which amounts to one and a half billion.

Repaying this debt is also a wish
universal as it is platonic; yet, in case

18 ETHOLOGICAL SYNTHESIS

political unrest, it contains a danger
threatening.

Thus, for many years, the balance of
The budget worries everyone; for four years
Above all, this balance serves as a platform for all
attacks against the Republic,

Some deny it, others affirm the lack
of money; in fact, it is claimed that the
monopolies that, for lack of having had enough money to
delete them and, while saying that, we have
borrowed, in the shadows, under onerous conditions.

However, apart from taxes and borrowing,
there is a metallic reservoir of a wealth
unprecedented and fueled solely by a series of abuses:
First, it is the despotic greed of the property owners
buildings which, as we know, guard, pen—

the merchants and collect, in advance, the quarterly payments very small tenants by treating the latter with all the more ferocity because their furniture is less luxurious; it is, then, the greed of all the monopolistic administrations which, like the gas and water companies are being paid sums of money. operations; it is the dishonesty of those who, under color of sureties, steal the honest man-bent over to which they always promise fortune through his work.

REFORMS 79

In all these cases, the enormous, abusive sums-if harvested improperly, they are of no productive interest.

From April 1883 onwards, using only the means that is available to ordinary citizens, the Following a petition, a bill was drafted and submitted to the Chamber of Deputies.

This project was designed as follows:

Art. 4%. – “Any sum whose deposit will
"with the aim of guaranteeing the performance of an obligation"
"Verbal or written guarantee."

Article 2. – “Any guarantee shall have no value
"legal only if the sum representing it has been
"deposited, with special allocation, at the Caisse des
"deposits and consignments who will pay the interest on it"
"Holder at a rate of 30/0 per year.

Article 3. – “The following shall be required to be deposited at the
"Deposit and Consignment Office:"

"4° Any rent paid in advance and chargeable to
"the final term of a rental agreement or lease."

"2° Any sum paid in advance to the compa-
"gas and water engineering and attributable to the last-
"Final deadline for a subscription."

"3° Any sum paid to an employer,
"by an employee, as a guarantee of its management."

Article 4. "Any act, lease, promise, commitment,
"acknowledgment which, signaling an advance deposit,
"will not mention the payment to the Caisse des

80 ETHOLOGICAL SYNTHESIS

"The consignment will be null and void, and all its signatories will be affected."
"will be liable to a fine of 50 to 300 francs.

Article 5. "For the six months following the
"Upon promulgation of this law, any person
"Holding a surety bond will be required to operate it"
"the deposit as stated in articles 2 and 4.

"Additional provision."

"The resources created by this law will be
"applied:"

"4° To extinguish the existing floating debt at
moment of its promulgation.

"2° To balance the budget.

"Any available balance must be used for degrading degrees"
"clothing."

The adoption of this bill was intended to provide
1.8 billion at the pair costing, as interest,
that 54 million per year, while, in their
Together, the 1.4 billion of the floating debt
cost 84 million; therefore, the repayment could be made
floating debt, having 400 million in liquid assets and savings
to invest 30 million in annuities.

Despite all the efforts, despite the intervention-
Despite very favorable press coverage, this project has been dormant
for more than two years; it was only in May
It was in 1885 that a petitions committee welcomed him
while making, however, some restrictions in favor
owners.

REFORMS 81

Everything stopped there; neither the finance minister nor
that of justice, seized at the same time by the
commission, did not take care of carrying out this
an absolutely moral and readily available resource, moreover-
their, to undergo parliamentary review in its form
of the bill.

lions! which was very pleasing to the high bank;
And what about the taxpayer? Who really thinks about him?

The proposed reform had one flaw: it was offensive—
know the big owners and many companies
anonymous; that was enough for the session to be the
the legislature itself ended in a
Complete silence.

+

I could add a whole host of examples to this one.
others, so much so that parliamentary indifference towards
the general interest rather than his culpable complacency
regarding the control of finances. — But it exists
already a kind of nomenclature of these abuses, including
The author is a former State Councillor, Mr. Treasury
de la Roque; I therefore refer the reader to his book
Title: The Finances of the Republic, which
would deserve some praise if it didn't reveal a
biased in choosing, among the moral depressions,

5.

82 ETHOLOGY SYNTHESIS

than those that could be used to slander the principle
republican.

It is certain, in any case, that reforms
are necessary; unfortunately, this is precisely the case.
to correct those who alone have the initiative of the cor-
reactions; the difficulty is therefore great, especially at
cause of the profound ignorance in which is
maintained the mass of voters.

Hoping that, all of a sudden, it will absorb
sound doctrines capable of defending its true
interests, would undoubtedly be risky.

Therefore, we must appeal to the conscience of elected officials.
begging them to enact it themselves, in a
A moment of generous momentum, the laws intended to hold
restricting their own training.

Can we seriously discuss whether a self-

the right to vote only to those who can prove a
Is basic education sufficient? I don't think so.

Objections of form or opposition will be raised against me.
portunity, but the bottom will remain standing.

All the more so, therefore, for elected officials; all should have
has proven that they have studied the function in detail.

REFORMS 83

operation of all interests in their industries
and in their external relations.

In short, they should demonstrate a high frequency
tation, first summarized by a written thesis, then
publicly supported, to something like
the school of administration that the republic of 1848
had instituted and which would be constantly held to
level of improvements born from experience.

All of this, of course, free of charge so that the
The question of money does not favor, at the threshold of
political mandate, the works of theo- parasitism
cracy.

It would be wrong to claim that the assemblies
Freemasonry periodicals are sufficient to
to test the worth of men.

Freemasonry opposed to Freemasonry
The Jesuit system had its merits: it degenerated into a corporation.
secret, understanding mutualism only as
While it facilitates trafficking, it becomes a danger.

As it functions, masonry is a
a syndicate of interests concealing its true activities
under humanitarian pretexts.

The MPs she helps to win in the election
arrive at the room imbued with the idea of returning
to their t.*. c.-. f.". services for services. Co n'est
That's not the role of a French MP, and it's a statistic.
would be terrible.

84 ETHOLOGICAL SYNTHESIS

public, of capacity which I have just noted sum-
the design.

With this reform, the voter would be certain of
choose from among "capabilities" and, then, he would not have
more to consult than his personal sympathies.

Currently, nothing like it exists and the
The chamber serves as a school for the deputies; as a result,
taxpayers pay, very dearly, and their
their ignorance and inexperience.

However, if indeed, among the legislators, there is any
finds who, acknowledging in good faith, at the end of
their mandate, the gravity of the mistakes committed by
They are once again seeking the voters' support.
It is usually too late, because these
dissatisfied, they do not re-elect them and choose to...
very schoolchildren who will also cost them dearly.

This is the vicious cycle that would end
the creation of a solemn event opening to
citizen the doors of eligibility.

To summarize the other reforms:

1° A good law on incompatible job combinations, put in place
in practice by the voters even before she
be voted on; 2° some changes in the electorate
and eligibility.

I will say nothing about the infamies of accumulating wealth.
place, because that is the thesis of my entire work;

REFORMS 85

But I will add a word about electoral reforms:

Eligibility before age 35 is absurd.
that the French citizen be deemed fit to govern
his country when, and rightly so, he is not judged
capable of choosing his wife on his own.

No voters before 30 years old or after 70.

It must be admitted that education, more or less
elementary, only acquires its real value through
experience; or choosing an agent is more
Choosing a woman is difficult.

Marriage took him at 25. After these two ordeals,
His judgment must be formed, otherwise there's madness. I
I must point out here that the statistics reveal a
strange increase in common crimes
up to the age of thirty; after that age the proportion-
tion decreases significantly; therefore there is a period
of moral disturbance.

As for the extreme limit of seventy years
common to both the voter and the eligible candidate, it borrows
Its reason for being stems from two different considerations.

First, statistics prove that this age provides
the largest number of abstentions in the election;
Next, it is demonstrated that in the decline of life the es-
pris is weary and, consequently, hostile to all progress.

Old age is hungry for supremacy and
parasitism. I have established elsewhere that the first

86 ETHOLOGISTIC SYNTHESIS

The old man was both the first priest and the pre-
first king (1).

Finally, it is always by moving towards death that
The frightened man clings to mysticism, hence the
frequent occurrences of conversions that contradict this
the acts of manhood.

No doubt, after 70 years, one can find
old men still spry, strong in mind and spirit
Ham hock; so much the better! Those will devote themselves to
works, whose functions do not always leave
days of leisure for men who are in strength
of age.

But the social organization will gain in validity and
In clairvoyance, what she will lose in gray hair,
and progress will not be slowed down.

However, one should not believe that this plan of
reform significantly alters the number of elect-
authors.

Here, in support of this assertion, is the figure of
voters at different times:

Legislative elections of 1857.. . . . (6,136,664 –
Plebiscite of 4870. 9,044,703 –
Elections of 4817. 8,000,000

However, the number of French citizens aged 30 to

(4) Volume 1, page 21.

REFORMS 87

70 years amounts to 8,500,000; if we want to add the young people aged 25 to 30 will obtain 40,000,000. figure closer to registered voters than to voters voting. Finally, if we remember that there is no a point of voters among the soldiers under arms, we will see that the proposed modification, while increasing the guarantees of wisdom, does not diminish not the majesty of numbers.

Through this reform, one can even conce-
to see a social state in which honor would have its con-
solemn statement, no longer in the form of so many pros-
adorned with an enameled gold star, no longer under the
a commercial form of a priced reward, a kind of
shameful redemption of a devotion sold in exchange for re-
knowledge, but only in the form worthy of
the man is worthy of the honor.

Indeed, extending the electorate and eligibility period –
five or ten years after the extreme limit, not scra-
this step does not eloquently testify in favor of a vice
wise, balanced, honorable, truly fulfilled
What about human honor?

Rewarding the man in his full role
His manly service is to buy his conscience and cm-
poisoning one's free will.

has ,

88 _ ETHOLOGICAL SYNTHESIS

On the contrary, to observe, when the day comes, the austerity

that here and according to the established disorder, the decrepitude takes it upon herself to sign an authentic certificate a tic of debauchery and dishonesty, that's the example; So this is justice, this is the law, this is honor.
neur |

VII

The Guardians of Justice.

The infallibles. – Tonsure and moustaches. – Personalism. – Wigs. – Repeat offenders. – Cult of the rich. – Juries. – Contradictions of the law. – Breaches of trust. – Deviation The morality of justice. – Examples. – Anonymity. – Strange Case law. – Forgery no longer exists. – Solicitations. – 1860 and 1867. – Zeal of the young, lukewarmness of the old. – The Background. – Advancement. – Speculative magistrates. – The complaints. – The legal scam. – 23 million against zero. – Finance and the Court of Cassation. – Discipline.

The PROSECUTOR. – Skepticism. – Staged.

The 6th. – On commerce. – On civil matters. – Independence and generality. redness.

THE PRESIDENT. – Supervisor. – The escapades. – Characters. – Various examples.– Jews and Christians. – Chance and the advances– cements.

The magistrates are veritable priests; they have the black robe and austere duty; if one has the One takes a vow, the other an oath; for the rest they... They are equally valuable and get along wonderfully.

How could we expect that, as custodians of justice... These solemn officiants do not appear

90 ETHOLOGY SYNTHESIS

a little bit to the priests, sacred custodians of power divine, whose justice is itself a pretense emanation?

For them, the comparison is so close that they do not hesitate to They shouldn't think they're infallible!

Indeed, while the Pope is ex cathedra, the judge is not
it is no less ex sede; and it is commonly said,
with that schoolboy rage to fuck, in slang
Judicial, as in religious slang, I don't know
what a distortion of Juvenal's language (who in
would pale, if he heard it): «Res judicata pro veri-
tate habetur. »

Is this not to boldly proclaim the infallible-
lability? |

Moreover, everything: pretensions, ceremony, ornamentation-
In matters, everything is reminiscent of worship, and consequently of the clergy,
Consequently, the coalition is against the interests of the masses.

Even outside of his seat, they wanted the
The magistrate retained a distinctive appearance; Island
The priest had a tonsure; the magistrate had to cut off
his mustache and beard; at most allowed-
We have the favorites.

In 1859 the man who kept the seals published
three circulars. By the first, he ordered the
magistrates to no longer wear neck-
neither their black tie; the tailcoat, the black trousers and
A white tie was the required attire.

THE KEEPERS OF JUSTICE 91

Secondly, he urged them to refrain from smoking
in public. By the third, finally, 11 imposed on them
to justify the legality of their name, even
that they would have neither title nor particle.

These various prescriptions, tyrannical in the
form, clerical in their spirit, were, in
some of their parts, an act of wisdom.

All those whose certain effect was to be u-
to standardize the appearance of a functioning court, to em-
sin that justice, rendered by him, appeared as
the embodiment of MX.. or MY.., president
or judge, instead of being, merely, the expression of the
all these rights arising from the facts examined
prescriptions obtained a high mo- result
reality.

But those who, even on public roads, pre-
tended to imprint on man the stamp of function

These prescriptions are contrary to the democratic spirit.
were bad and deserved to fall into
disuse.

I know very well that they also had another purpose:
they were used to restrain the magistrate in a cer-
self-respect and to facilitate surveillance
launched by the supreme leader or his delegates.
Oh no! The respectability of the judiciary has
This surveillance system always loses more than it gains.

92 ETHOLOGY SYNTHESIS

and, thanks to the principles of irremovability and advancement-
hierarchical structure, which are absolutely unconsciously
liable, the hallmark of the function, perpetuated in the
civil life, above all, contributed to the corruption of the cons-
sciences and the political servility of those who do not
should never distinguish between the parties.

The government in place since 1870 gave
magistrates were given greater latitude; but until-
However, he fell into the opposite extreme and we
we have witnessed, since then, despite the alleged
judicial reform, towards a personalism
outraged, intended to highlight a particular judge rather than
such another, which the uprightness of the 1HASpENeCe
suffered deeply.

In France, people made fun of wigs.
solemn robes that were worn under Louis XIV and
that is still worn in England, in the
world of functions. Beneath this uniform wig,
all the heads appear the same and, deep down,
Nothing is more conducive to the prestige of a court,
because, by completely erasing the personality of

man, only the prestige of the is highlighted
_ function. In France, wearing a wig is no longer possible,
Fine, but then let's look for something else!

THE KEEPERS OF JUSTICE 93

*
X +

of the judiciary; I believe I have quite clearly indicated that before 1789 she was rightly accused of all venals, having herself had the habit of buying, with a good deal of cash, the right royal prerogative that Louis IX exercised at the foot of his oak tree legendary, and which she proudly displays in a room sufficiently decorated with woodwork and benches . quettes.

Therefore, I will only concern myself with the judiciary. organized at the same time as the Civil Code, dominated by him, and which she must apply without it having collaborated; hence she feels I don't know what foolish jealousy against those whose responsibility it is to care to amend or augment the laws.

On many occasions, moreover, she gave herself the malicious pleasure in highlighting inexperience or the inconsistencies of a number of provisions new situations.

I could cite numerous cases; but I I would be afraid of imposing too great a burden on the reader fatigue; therefore I will limit myself to fairly simple facts present in everyone's memory, so that the The conclusions I intend to draw are as follows,

94 ETHOLOGICAL SYNTHESIS

without resorting to dry compilations of texts.

We know that a recent law on repeat offenders has

replaced the surveillance of the high police by the prohibition, imposed on convicts, from appearing in certain places must be designated to them by the executive power, under a regulation provided within the law itself.

* Difficulties of a material nature were the because the designation of the locations has not been brought to the attention of convicts.

These, whose very situation reveals them as being endowed with mediocre refinement, also have-early on took advantage of the loophole, to escape the over-vigilance, that is to say, to break their ban.

The courts have been notified.

However, three courts were found to rule that, According to the law, the offense of breaking the banishment does not exist. was more; only one had enough common sense to acknowledge that surveillance would not be permanent ment removed, that the day the ad- regulation The public ministry would have been promulgated.

This solution was so natural and so in line with fairness that any divergence of opinion regarding him is astounding.

A law is never anything other than a protection public interest; police surveillance is

THE KEEPERS OF JUSTICE 95

essential protection and the same public interest commands its maintenance as long as what replaces it will not have been applied.

But here's the thing! The law on repeat offenders has raised the disapproval from a certain party of which she was not not the work.

Ridicule its author and those who voted for it For him, it was a "political" act; therefore, forget it. The public interest! Repeat offenders are suddenly people who had become sympathetic to them; people who would not have They didn't extend a hand, they opened their arms to them, with the arms, the case law; conclusion: the mass citizens, disturbed in their security, see, no Unsurprisingly, the judiciary ruled in favor of ex-convicts

In fact, the law contains no deletions, but only the substitution of one punishment for another.

But, have we ever heard it said, when the President-tooth of the Republic common in forced labor a capital punishment, that is to say, substitutes, by thanks, one punishment to another, that between the moment where the commutation is pronounced and the one where it is notified, then ratified, the condemned man must be free?

No one, surely, would dare to articulate such a thing. enormity.

However, we dare to do so in the case of repeat offenders.

=

96 ETHOLOGY SYNTHESIS

since some astute magistrates claim, without concern for common sense, that between the promulgation of the law abolishing the monitoring and the meaning of Regulations designating relegation, there is a suspension full payment of any penalty.

What can be said after that about the delay in the signi-
Fiction of this regulation?

Surely, he must have gotten lost in some file
used in its preparation.

In any case, it is impossible to do better
to catch in the act of collaborating with indifference
.professed by the auxiliaries of the laws, with the false-
set of judgment (not to say more) which they
Proof: those in charge of justice.

*

*

I will not address the attitude of the judiciary in
with regard to decrees on religious congregations.

In this case, the theocratic origins of
our codes have combined wonderfully with the con-
fraternity of the judiciary and the clergy.

I want to get straight to the ferocity with
which the guardians of justice apply
famous Gospel maxim:

"To each who has, more will be given, and to him who does not have
"Nothing, not even that, will be taken from him."

THE KEEPERS OF JUSTICE 97

If ever an evangelical precept has dominated the cer-
"Velles magistrales," that's the one I just...
report.

The cult of the rich and the presumption of righteousness that wealth monopolizes her is one of the prejudices inherent to the judicial profession; she leaves it burst forth in all his actions and in all his institutions; it is not even in his manner of assisting the indigent people, to facilitate their access to the court, which not to be, at once, a bitter irony and a horror-Table of hypocrisy.

I will have the opportunity to explain myself in this regard at chapter of the Auzouillaires, when I deal with Legal aid.

For the moment, it will suffice for me to note that The entire justice system is based on Payments are subject to fixed rates and are meticulously regulated. The unfortunate thing is that the intervention of money is passed from the state of defective design in the theory in practice becomes legal prejudice; that consequently it is necessary to write on the pediment of its palace:

No justice for the poor!

In criminal as in civil matters, this formula is a axiom; in civil matters, it eliminates the exercise of any right; in criminal matters it creates a presumption of guilt.

voracious for the accused.
It 6

98 ETHOLOGY SYNTHESIS

For a long time, it was believed that juries would be found a welcome obstacle to judges' training. That was a mistake.

The poorly chosen jurors, sitting in insufficient numbers fisant, and unable, to any degree, to represent public opinion, "the sovereign judge of the great "crimes," the jurors, I say, allow themselves to be drawn in increasingly by the prejudice of social caste and especially through the novel of the antecedents.

Ten times out of fifteen, they admit it more easily the murder committed to steal 400 francs (often less) than the forgery or breach of trust committed to steal a million.

However, in the logical order of probabilities, The assassination is a thousand times more likely than the fake of being discovered and, moreover, it reveals a harsh part: one hundred francs or one thousand francs against the guillotine— These are the stakes of desperate people.

Poverty can sometimes explain the assassination, but the thirst for millionaire pleasures is as admitted by the great forgers or the great breach of trust.

In any case, here's how jurors and magistrates— These traits testify that their conviction is formed and This is how they measure guilt.

In August 1885, the jury of Seine-et-Marne, re-based on a death sentence pronounced by

THE KEEPERS OF JUSTICE 99

The Seine jury convicted a watchmaker named Pel, to hard labor for life for having murdered his servant, Elise Bæhmer.

No evidence, no body, disappearance
From Elise, that's all.

That being said, the public prosecutor's office, represented by Mr. Quesnay de Beaurepaire, had to, according to his habitually, use the antecedents system. Those— They were, I confess, not very likeable; not that The watchmaker had a criminal record! — He never had was condemned; — but his appearance was repugnant, her life was closed off, and gossip had proliferated; he had committed the crime of adorning himself with titles, or of diplomas, or decorations to which he was not entitled to carry; his mother having died, he had said: "that's it "It is!" He was a widower, remarried, separated from his second wife. woman; finally the servant, supposedly killed, had I think it was lent for 1,800 francs.

So, lawyer Quesnay indulged himself wholeheartedly, that is to say, he gossiped so much that it made others pale with envy. all the doormen of the capital.

For him, there was no doubt: Elise Bæhmer was dead. And it was Pel who killed her. — Forced labor at per-pettiness.

translation.

Mr. Quesnay de Beaurepaire, Advocate General in

100 ETHOLOGY SYNTHESIS

The assize court may also be called upon to conclude in a civil trial.

Now, imagine that Elise Bähler's heirs... present themselves before the civil court to be "en-sent into possession of his estate and listen to the same lawyer Quesnay:

– "Do the heirs produce the death certificate?"
"No, gentlemen! We lack this proof. From the outset"
"So, do I know if the succession is open?"
"Do I even know if Elise Bähler is dead? Don't re-"
"Will it not appear tomorrow, in a year? In such a way"
"In cases where the law allows the appointment of an administrator-"
"teur, but not the opening of the succession;
"For me, the death of the deceased is not established.
"I conclude that the application should be dismissed and that the con-"
"Damnation at the expense of the court."

Thus, with the same voice and the same gesture, the lawyer Quesnay will be able to declare to the jurors that he is certain that Elise is dead, and, to the heirs, that he knows nothing about it Absolutely nothing.

And this unfortunate creature, quite dead to to result in a man being sentenced to punishment capital, then, as a precaution, to the works forced, is no longer sufficient when his heirs want-slow to enjoy his possessions.

Logically, Pel should have been condemned to the monitoring, for the period fixed by law, of

THE KEEPERS OF JUSTICE 401

to declare the absence of a missing person except, at to decide, after this deadline has expired.

In any case, the aforementioned murder would have had for mobile the cancellation of a debt that can amounting to approximately 1,800 francs – or a sort

Let's now see how the jurors punish flights not accompanied by alleged murders or observed.

Towards the end of July 1885, the Assize Court of Alpes-Maritimes issued two rulings, two days apart. interval.

The first ruling sentenced him to 60 years in prison an individual guilty of stealing three sausages and a cheese.

The second ruling acquitted an individual who, having been invested the functions of mayor and borough councillorment, was accused of embezzling 88,000 francs.

In both cases, there is no doubt, the accused having confessed.

Here is another example:

A stockbroker, having ruined several fa-thousands, through diversions amounting to nearly 400,000 francs, had been sentenced, by the same Assize court, to four years in prison.

He appealed to the Court of Cassation and the case returned to the lower court. the Var Assize Court. This one, two days ago-

6.

402 ETHOLOGY SYNTHESIS

Ravant had sentenced two individuals to imprisonment guilty of issuing twenty francs of counterfeit currency naie.

But the stockbroker, who had stolen 400,000 francs. in a neighboring department, it seemed probable to him-lying, less guilty or "more deserving of consideration", because the four-year prison sentence was re-duite at eighteen months.

I could multiply the examples; the observations-the tions would be the same and would lead to this Conclusion: that petty theft is severely punished and that the great theft calls for all indulgences.

that financial trials, ceasing to absorb the tri-civil or correctional courts, addressed the court of assizes.

This move is almost a new phenomenon.

For a long time, the jurisdiction of the assizes had only ever experienced brutal or com-involved in assassinations. The embezzlement and abuse of trust, entrusted by the high lords of the bourgeoisie, aspiring to financial feudalism, were either rare or easily stifled.

Where does their current frequency come from? Is that to say that the public prosecutors are more aware of their duty? or that the cries of the plaintiffs are more resounding-sants?

THE KEEPERS OF JUSTICE 103

A difficult problem to solve! But, given the results of these trials, it would perhaps be better, their suffocation, that sickening example of impunity or of indulgence which they provide an opportunity.

The departmental juries take revenge or par-give with equal excess; they are lacking, in In all cases, the judge must possess the necessary composure; and he It is not uncommon to learn that prosecutors generally Raux are requesting the postponement of certain trials to a another court, due to legitimate suspicion. It is what the Attorney General of Aix did in October 1882 in a counterfeit money case, having had some impact; 11 gave as his reason that the accused possessed, in Marseille, a high influence of relatives and friends and that the local press had not-swayed public opinion,

It's a sad sight to see depression The morality of finance is invading even the most vulnerable localities and even go so far as to dishonor independence dance of the juries.

The evil comes from afar and from above; the example has been given by the judiciary, even when it functions functions alone, that is to say, when it judges without a jury and applies the punishment at the same time as it establishes legitimacy.

entire, in the necessity in which the magistracy has

104 ETHOLOGY SYNTHESIS

found to interpret and apply the law on the public limited companies.

Anonymity brought her such surprises, she found names so resonant at the bottom of the seats health-conscious and, until then, so respected, that she was appalled losing, at the same time, the notion of good and of just, which she had devoutly grown accustomed to taking the measure on the quality of people (1).

Without going back to the scandals of the Directory, of the Restoration, of the monarchy of 1830 and even of the Second Empire, didn't we see idols of the aristocracy brazenly meddle in affairs plunderers and lawbreakers? Don't we have

(1) It is still the same: here is an example dating from October 6th October 1885:

Several newspapers, including L'Intransigeant and La Ligue (dated October 8 and 7, 1885) announced the arrest from a financier, apparently highly regarded, who, thanks to his connections, had been able to defraud large sums of money from numerous victims: the latest was a simple cashier.

Here's how these newspapers, reproducing identically the same text, of official origin, undoubtedly ends their brief article:

"Despite all his efforts, he (the cashier) could not be
"Paid. After personally returning the money to the
"The cashier filed a complaint."

"A VERY HIGH-RANKING person who also formulated
Another complaint, THE PROSECUTOR'S OFFICE HAS DECIDED TO ACT (!) »

As we can see, it's pure cynicism; and it's unconscious, too.
to the point where my pen falls from my hands |

THE KEEPERS OF JUSTICE 105

seen from the princes of Broglie in the General Union and,

in the shameful affair of the Reinsurance Company
general rancidity, created by the cynical Erlanger?

However, it seems that this last case,
still fresh from the humiliating court decisions
of commerce, had the gift of bringing together all the
high-ranking complicity.

Among those condemned in July 1885, we find here:
a former Attorney General, Mr. Clément Simon, a
former State Councillor Mr. Alfred Blanche, one year-
former prefect, former member of parliament, former state councillor,
Mr. Léon Chevreau, and finally a former solicitor,
Mr. Petit Bergonz; all KNIGHTS OR OFFICERS OF
THE LEGION OF HONOR!

And these people were ignorant of the law! And they admitted-
founded or established a void company, because the ac-
subscribers' fees were either insolvent or
Imaginary beings! – and the capital was 35 million
lions!

Some have claimed that this insurance company
The rances were, in essence, hiding political propaganda;
Politics would therefore have mitigated, in the eyes of the administrators,
Administrators, the inappropriateness of the methods employed?

106 ETIOLOGICAL SYNTHESIS

It was, moreover, a matter of imperial policy; but,
Honestly, that excuse is pathetic.

In any case, their civil liability has been
initiated by a judgment issued by the court of
trade.

Unfortunately, in most cases, the
liability recognized by civil courts,
lack of sanctions, and dishonest speculators
Nets escape it very easily. That's when
that the need for criminal jurisdiction becomes apparent.

Now, I'm going to show how this one works.
his intervention:

It is understood that, in a public limited company,
Capital alone is responsible, but the administrations
traitors are culpable within the limits of their
management.

or losses, are charged to the fictitious social entity.
except when assessing the actions of the administration.

But this happens: the social being is ruined, but the
Administrators are getting rich.

In the event of a claim, these agents take it

comfortable with their constituents and content with
to resign, "deploring the inevitability"
circumstances." However, they lost the
capital, "they have squandered money, goods,
"etc., to the detriment of their owners, who do not

THE KEEPERS OF JUSTICE 4107

"they had handed them over only to make use of
"Determined." Article 408 of the Penal Code may well
To call it breach of trust is very rare.
the magistrates agree with the Penal Code.

Stock market practices, agent practices
of exchange, the Jewish trafficking, the rise and the
decline, all of this comes between the spolia-
tion and the plunderers.

Examples abound; I will limit myself to choosing
the most recent one; the events having taken place
before the correctional appeals chamber of the
Court of Paris in June 1885.

I will specify the circumstances to avoid the
There's a wide range of interpretations, but I'll put some
arbitrary first names so as not to mislead the attention-
tion:

A certain Pierre was, at the same time, president
of the Comptoir industriel de France and principal owner-
silence of a company called Transports. The Counter.
French industrialist had bonds in his portfolio
gations of the Cochinchina River Shipping Company;
the transport company had in its portfolio
shares of the Comptoir industriel de France.

Or Pierre, as president and administrator
delegate of the Comptoir industriel de France, is
to deliver, by an employee, 3,200 bonds
river transport companies, under the pretext of paying a

a certain Jacques, advertising salesman; the discount Titles were recorded in the books.

The same day, Pierre, this time as principal owner of the transport company, registered on his books a purchase made to Jacques for 3,200 obligations of the Messageries Fluviales, in exchange for

800,000 francs; on the same day, again, the Society of Transports, in turn, sold 4600 shares to Jacques. from the Comptoir industriel de France 'for the price of 800,000 francs.

All this tinkering boils down to this:

The administrator of the Comptoir industriel de France takes, from the till, 800,000 francs worth of securities, i.e. saying to pay a social debt; the individual who is supposed to have received these 800,000 francs worth of securities is also supposed to exchange them for 800,000 francs of shares in the Comptoir industriel de France, possessed— designs by the Transport Company; as a result, The court ruling states that this double operation and these mendacious writings impose on the Comptoir industriel de France reports a loss of 500,000 francs while the Transport Company was earning the same amount; that is to say, the same person— swimming was enriched by what it caused the other to lose company he managed.

The investigating judge had seen in this operation a scam; the criminal court of pre—

THE KEEPERS OF JUSTICE 109

The first instance court had seen it as a breach of trust; but had declared himself incompetent, this crime belonging to The Assize Court. Well, the Court of Appeal, judging In the correctional court, they saw neither two skulls nor any crime in that.

However, the rulings of the Court of Appeal serve to form the case law subsequently enshrined by the Court of cassation. Therefore, it rules by adding to its general considerations.

This is what was done on June 24, 1885, under the pre—

The president innovated nothing, he simply applied the current case law, which, once again, will manifest itself in all the splendor of its moral depression.

The ruling will argue about the meaning of the word trust; he will find that the titles have not been entrusted to the administrator, to make special use of it indicated and that, consequently, there is no abuse of confidence in the sense of article 408.

He will simply forget that if, materially, he no qualifications were awarded for a particular job. to link, a mandate was entrusted to manage the matter common and that breach of trust is, here, an abuse of the mandate entrusted, that is to say, exactly the same thing; he also forgets that, according to art. 1992 of the Under the Civil Code, the agent is liable for fraud. that he commits and that this same article refers to, for

It 7

110 ETHOLOGY SYNTHESIS

fraud, specifically the breach of trust detailed in Article 408 of the Penal Code.

Thus, absolute truth, inspired by morality; even that conventional truth written in the short numbered paragraphs, which make up the code, are in complete agreement here.

All of this did not prevent the Court of Appeal from to declare that the preceding act, "so indelicate and so "Reprehensible as it may be, do not fall under "The application of no article!"

We strongly believe that the judges did not... tempted to formulate impunity; they are forced, Moreover, to justify their decision; and here are the specific reasons they cited:

"The specified maneuvers did not have to "effect of determining the delivery of values, because "The employee delivered them without difficulty to the administrator who had the authority to obtain them" "against discharge."

the administrator, the employee's supreme leader, did not didn't say and didn't have to tell him what the operation was. the ration he combined; the mere fact of using his qua- The ability to receive the titles is sufficient to qualify the maneuver; consequently, the very statement of the court is enough to refute his conclusions:

Let's continue:

THE KEEPERS OF JUSTICE 111

"The false writings have rather had the effect of..."
"but to prepare further justifications that
"To obtain the delivery of the values."

Preparing justifications for later is a pure Masterpiece! But to invoke such a consideration-ration to mitigate the maneuver, while at On the contrary, it reveals the most absolute premeditation. read of fraud, spoliation and deception towards Society is about transcending the limits of the implausible. white.

However, the two preceding considerations have had with the aim of ruling out the offense of fraud.

That's not all; the court adds:

"The values were available to the administrator:"
"Delegate manager in said capacity, but they
"were never handed over to him, to make him a
"predetermined employment, within the meaning of art.
"Article 408 of the Penal Code."

I apologize to the court, but the administration- A traitor relying on his own values, that is absolutely the company handing them over to its agent to make use of it, essentially determined, which consists of not dissipating them to one's own detriment; el, Far from ruling out breach of trust, this same statement It fully justifies it.

Here is the bouquet. The court also says:

"Finally, the transfers, recorded in the accounting records,

112 ETHOLOGICAL SYNTHESIS

"Having existed in a certain way, there is no falsehood."

Thus, writing in a journal, produced in justice, a transfer found to be false does not constitute It's not a fake!

I am well aware that sound legal precedent requires, generally, a counterfeit or alteration of material-rielle, to characterize the forgery; but article 147 He nevertheless declares that the "manufacture of conventions, provisions, obligations or discharges, "in commercial or banking records" coxs-
THEY ARE FAKE.

However, registering imaginary transfers and operations fictional rations in a book intended to give them a characteristic of truth is, essentially, /shel- that of agreements, obligations, etc., otherwise, it is necessary to say that the French language, as used in the Code, is simply Tonkinese.

The case I have just dealt with contains, in Furthermore, the same actions as those noted in the famous trial of the General Union and who have earned their perpetrators the maximum fine and five years in prison.

How is it that they only ended up here?
to a reduced fine?

There's something better: the administrators of Crédit Général-French politicians did, absolutely, what we have reproached to those of the General Union and to those

THE KEEPERS OF JUSTICE 113

from the Industrial Counter, and they were acquitted!

It is true that, since then, it has been noted against what-Some of them: Messrs. d'Erlanger and Berthier, exactly the same offenses as those having endragged out the conviction, in the first instance administrators of the Comptoir industriel de France, with the same formidable reserve of a qualified fact crime and involving, not the correctional court but the assize court.

It is true that the commercial court has put at Erlanger's account, particularly in the case of the General reinsurance company, facts of fictitious subscriptions, even going so far as to draw up lists

Bottin, and implying the nullity of a company at
Capital of 35 million!

But all of that is secondary. The condemned-
Civilian tones don't frighten people who know what they're doing.
disappear everything they possess that is visible
France, and, provided that the court of appeal corrects-
tional generalizes, to their benefit, the considerations
of mitigating circumstances or innocence that she applied,
June 24, 1885, to certain deputies and financiers
from the Comptoir industriel de France, all the Erlanger
People in the world can sleep soundly on their two ears.
They will not be imprisoned, nor, for that matter, will they be.
their victims will not be compensated.

414 ETHOLOGY SYNTHESIS

Thus would be verified the prediction that I had made.
mule when I took special care of Er-
diaper (1).

*
* +

These disparities, these strangenesses, these di- justices
Would verses therefore constitute a general rule of which
Will the future never set us free?

Are all magistrates therefore demoralized?

All of them? No, thankfully.

There are still loyal hearts in France,
upright natures which, even through prejudices of
tradition, feel their indignation erupt.

What's there? Here it is:

There is, in fact, hidden pressure on the courts.
powerful, serving, for them, as the influences of
families that fascinate the jurors.

There are constant requests.

I'm not the one saying it. I'm not venturing a
bold statement or, merely, a slight one.

tooth: Mr. Ruben de Couder, who is speaking:

In the middle of the hearing, this honest man wore the following formidable accusation, in a trial relating to a man named Lepelletier, described as "former" advice from Crédit de France.

(1) Volume I, page 279, note.

THE KEEPERS OF JUSTICE 115

"The court," he said, "regrets that action was taken."
"influences and recommendations"
"actions which, far from being useful to the defendants, do not
"could only harm them, because they seem to be too
"An indirect admission of guilt."

What to think when you realize that this meme
magistrate is the one whose court of appeals correction-
nels has just destroyed, three-quarters of it, the judge-
ment in the Comptoir industriel case, at
based on the considerations I have outlined above,
The surprising economy?

Faced with these diverse principles and these subtleties
interpretive frameworks, with the help of which we operate,
between guilty parties of the same order, truly
selections, the moralist is appalled and feels unwell
comfortable enough to draw his conclusions.

I refuse to believe in an es- degeneration
essential to human consciousness, affecting, specifically
Specifically, those responsible for administering justice.

But there is, obviously, a psycho- phenomenon
logic.

Before 1989 and the subsequent social liquidation,
Arbitrariness was an established habit and the cult of
Moloch-Baal wasn't even trying to disguise his
brutality.

Since then, there has been a desire to reorganize, and above all,
sought to erase all traces of everything that

has

reminiscent of the regime of free rein. But the para-Theocraticism was watching and, from then on, it imprinted I don't know what hypocritical character to all the regulations, to give them the appearance of a great scientific concern for the general interests.

Also the theorists of political economy
Are they officially true Jesuits whose
supremacy gradually asserted itself during the
first half of the nineteenth century and triumphed
definitively in 1860 and in 1867.

In 1860, through the famous economic reform of
Second Empire; in 1867, by the addition of
This reform: the law on public limited companies.

As for those responsible for administering justice, they are
remained awestruck by these innovations; instinctive-
They searched for their way; unable to
recognize amidst diverse interests new-
created, they naturally referred back to their
old evangelical compass of which I have, so many
Once again, the maxim is repeated: woe to me!
to the poor! But the reverse is striking:
Happiness to the rich!

From there to looking with admiration, then with envy,
The orgy of millions was about to unfold; there was a step there;
was crossed: to earn a lot of gold without it
know, it was a terrible cleft!

The magistrates succumbed to it; the prosecutors

THE KEEPERS OF JUSTICE 417

generals or first presidents, like the others;
the trial of stockbroker Barraïa, held in Nice,
at the beginning of August 1885, gives one
New evidence; the testimonies gathered have
overwhelming evidence on this particular point; but these revelations-
The actions horrified the magistrates.

Hence the alternatives of anger and indulgence.
for men in finance and, instinctively,
a great veneration for success, whatever it may be
those elements had been.

The judiciary is getting angry at the financiers.

However, if you look at it closely:

If the one condemned by morality is also a loser
definitive of the god OR, his case is clear and the severity-
The wit will be unheard of. But, if the condemned by morality
remained of the last good with Moloch-Baal,
Then, the indulgence will be maternal.

However, sometimes, young magistrates,
Full of life and devout, they attack a colossus
depending on the degree of appropriation. This one, for a moment
Surprised, he looks, says nothing and bows with a smile.
In this case, the solutions are never serious.

For his part, the young magistrate moves forward, then he
He grows old; then, he enters into the masterful unity
and embodies all the prejudices of the corporation; well
Better yet: when he gets out of it, somehow,

7

118 ETHOLOGY SYNTHESIS

he will himself join the public limited companies and
will give its name:

Thus: Mr. Cazeaux, a former magistrate, is an administrator-
tracur of the Société des Immeubles de France.

Mr. Clément Simon, former Attorney General, has
administered by the General Reinsurance Company.

Mr. Numa Baragnon, former magistrate, admitted
Minister of Credit de France.

After what I've just written, would anyone suspect...?
today, only high-ranking lords like Roths-
Child, Biesta, Decaze, Cibiel, etc., were convicted
to compensate certain people harmed by their
How to manage the Decazeville forges?

Would anyone suspect that a substitute would be sent to their address?
a man named Vaney dared to utter the following words
sales:

"I acknowledge the best intentions of the
"part of the defendants (Rothschild, Decaze, etc.), but

"covered by a public limited company, an essential company-
"capital element, it is possible for a council
"administrative tasks to be carried out, without responsibility"
"none, the acts and expedients that the law
"absolutely forbidden to all debtors, and who
"expose them to attacks and in their persons
"and in their possessions."

The acts and expedients attributed to Rothschild

THE KEEPERS OF JUSTICE 119

and others by the deputy Vaney, consisted of
to have created a circulation of paper, to have cu
recourse to indirect loans, thus jeopardizing
the fortune of others in the vagaries of a business
a capture to which they sacrificed nothing, because they
They were fully aware of the dangers. – They were
condemned; only – there is only – the
Those compensated were not, as one might think
to believe, mere titleholders; they were
BANKERS! So that the judiciary
had deigned to protect bankers against others
bankers.

The eloquence of Deputy Vaney therefore loses, however,
his worth, and his meaningful prose, which I
I just tried to do better, and in short, I only manage to do better.
to bring out the fierce prejudice with which a Vaney,
Having become president, he presided over the proceedings of a case
famous, known as the Neuilly drama
tried by the Seine Assize Court in February 1871.

This concerned a debtor named (Godefroy,
accused of having killed his creditor with a gunshot
cierge named Courtefois.

No witnesses were present at the scene; the accused
claimed that his alleged victim had committed suicide.

Here are the beginnings of the interrogation conducted by the
President Vaney:

"On September 8," he told the accused, "an honest

pistol, »

The magistrate has no doubt; for him, the accused is guilty; also, like, a little later, this last-nier, constantly mistreated, believed he could prove it by saying, "I am a man of honor!"

Vaney interrupted him twice, telling him saying, "No!" and as the protesting defender tait, in turn, arguing that his client was not Although one of the accused, the astonishing Vaney, replied:

"— I say and I repeat, with all the authority of
"My character, that the accused is not a man"
"Of honor."

Is it necessary to add, after that, that Godefroy was judged far less on the fact of the murder, at which no one could have attended, except on the pro-skills that were drawn from his background.

Among these precedents, there is one so extraordinary, that the mere fact of having formulated it This led to an explosion of indignation in the press.

President Vaney, searching during the hearing, the life of the accused, dared to reproach him for having been the product of an adulterous affair committed by his mother.

The entire genesis of the antecedents is there; Godefroy He was a proletarian upstart, a wheeler-dealer, not very likeable, if you will; and his private life... knows certain debaucheries; but none of this matters—

THE KEEPERS OF JUSTICE 191

explained the ferocity of an assassination which, deep down, was useless, because it did not relieve him of any debt.

Physical evidence was lacking, however—
The sentence was reduced to ten years' worth of work.
forced.

I reported this criminal law episode because that the moral transformations of the substitute Vaney as president of the same name, it seems to me of a certain nature to give an accurate notion of the morbid state to the—which is afflicting the magistracy. — This state has two distinct phases: one that develops at the point The starting point of the career is the ataxia of advancement.

that is, when the progress is so close to the retirement, to the point where he almost merges with her; it is the as-thenia of ambition.

This final phase opens the era of the impertinences, containing, much more than one could know the to believe, the sum total of small disappointments and minor humiliations suffered during the ascendant period.

But the thirst for advancement is not only the work of an acceptable ambition, it is also the resulting from the pressing needs of material life.

Here the dangers of military fascination become apparent. lioness.

It is certain, in all cases, that, single or married, the magistrate has the absolute will to possess-

122 ETHOLOGICAL SYNTHESIS

to amass enough fortune to be forever at sheltered from hazards and, above all, never to be at grappling with the difficulties he faces daily, knowing himself that no one knows what he is worth the measure of his justice.

No one escapes this financial necessity; also The magistrate was recruited from among the wealthy. than the rarer one recruited from among the wealthy diocre; the reason is simple: the movement the speculator had the direct result of increasing the price of all things, from bread to shelter; and such a magistrate, who was considered wealthy thirty years ago, if he has honestly remained conservative in his returned, is, today, in a relative state of difficulty; if he He has daughters, he is poor.

From then on, a feeling of greed was born within him. the appearance of these players who, in 48 hours, know to earn several million on the stock market. From then on, invintargeted and even unconscious respect takes root in his mind: respect for the speculative happy teur; a cult is necessary: the cult of the omnipotent billionaire, who, materially at less, can never again sink to mediocrity.

Therefore, and as a perfectly logical consequence, he feels a deep contempt for the speculator who

I said earlier that the magistrates had,

THE KEEPERS OF JUSTICE 4293

Like other gullible people, taken in by the bait of the big anonymous profits, strained, by the makers, to public greed.

But when a writer dies, his books are seized. reveal names; and one cannot believe how many the lists of priests and magistrates are endless trats having been seduced by the promise of be-profits at 30 0/0.

There is, even now, at Mazas a speculative the author was punished as justly as many others should be. thousands of others having escaped justice, and which had a specialty in attracting capital from magistrates and priests.

I had, moreover, designated him in the documentary on the first volume, as a summary, quite perfectly, the ideal of speculative processes whose practice needed to be eliminated.

He had chosen the Jewish bank as his adversary or For a victim, that very fact had earned him a good part of its clientele.

However, upon witnessing his downfall, I cannot help but to bring it closer to that of the General Union; that—this was described as a Catholic bank and fought against the Jewish bank; now the Jewish bank counted, among its most powerful members, the financier Erlanger; strange things! Justice has been turning for some time. years around the latter, as if she

124 ETHOLOGICAL SYNTHESIS

didn't dare touch him, while, in a flash
But she crushed all her former opponents!

Where does this come from?

Why do prosecutors hand over such a defendant to

And what about those known for their leniency?

Why, finally, is this other accused person excluded from
The public hearing is reserved for confidential investigations.
Who exonerates her?

Because, we must know, the citizen wants
to use the right of direct quotation to speak in the public eye
public education – (and he generally resigns himself,
to take this path, only after having experienced inertia
parquet floors and their disposition not to give
(following the complaints brought before them), – this citizen,
I say, is still obliged to have his assigna-
tion by the public prosecutor's office which, alone, can designate him
otherwise the room, at least during the day.

Therefore, at the threshold of any correctional debate, we
meets the prosecutor's office, which represents, as one
public action is known.

Also, apart from indulgences or acquittals
scandalous acts, judged in public, it is up to the parliament
that the responsibility for impunity lies
granted to thousands of thieves.

THE KEEPERS OF JUSTICE 195

I'm willing to admit that, placed opposite
countless complaints, many of which do not
are not serious, the substitutes experience some
fatigue and give in to some negligence.

However, every time a well-known financier,
is the subject of a complaint, the prosecutor's office is on alert;
We can be certain that these kinds of complaints are
read carefully and that, if it is not given
The next step is that there is a pre-existing opinion.
a kind of prejudice, which is never the conse-
quence of a contradictory discussion.

Woe to the plaintiff who dares, after that, to try
of the direct summons! The public prosecutor will be
or hostile or indifferent, and as, in both
In this case, he will not have had the opportunity to bring any
evidence that the public prosecutor can
obtaining it alone will not be able to assert its rights.

It's even worse when it involves a crime;
there, the citizen can do absolutely nothing without the con-

the assize court is in motion.

It therefore depends entirely on the prosecutor's office, power hidden and not controlled by the citizen or by public opinion, to remove from the public eye the discussion publicizes the most fraudulent financial activities them and the most dangerous to the public interest.

Furthermore, the courts have a habit: they con-

126 ETHOLOGY SYNTHESIS

insists on decriminalizing the acts that serve as the basis for the complaint.

90 times out of 100, when, by chance, the plaintiff was fortunate enough to be called up, he understands to say: "Apply to the civil courts."

However, for those familiar with civil procedure, the inconvenience, delays, bureaucratic hurdles and obstacles of all kinds with which it surrounds the production of evidence that it will allow to be offered for examination by court, the prosecutor's response amounts to a denial of justice.

Indeed, scams and breaches of trust are... falsehoods, committed in financial matters, cannot be prove, in most cases, that by means of a seizure, carried out unexpectedly, of social books.

However, the mere fact of being notified by a bailiff's writ-sier, gives the guilty party all the time necessary to destroy the evidence of his wrongdoing.

Much better: thanks to the slowness of the civil justice system, The thief can disappear with the money with impunity. stolen, even while taking his time and defying his victims!

*
+

What I have left to say is appalling. Subtleties, selections, carelessness of those entrusted with justice Tice, all that is nothing! They do more: in the name of

They dare to inscribe, alongside the law, case law...
twisted dences which allow, more or less, to
legally commit all the offenses that the legislators-
The perpetrators had wanted to reach and punish.

Here is a doctrine professed by the chamber of
correctional appeals, presided over, on June 24, 1885, by
Mr. Boucher-Cadart - (the Comptoir in dus- affair
triel of France).

This doctrine skillfully condenses all the
doses of indulgence that the guardians of justice
will be able to hold reserves to save the financiers
which would be "recommended" to them.

These are still public limited companies and, all
particularly, strangely easy to constitute
a share capital without spending a penny.

In other words, the lawful method will consist of
not to pay metal to acquire securities
and to keep these only for as long as necessary to
to excite the Stock Exchange, in order to resell them at a profit;
it's the game of chance in all the beauty of its pa-
racism.

The famous law of 1867 requires, as we know, the payment-
actual amount of a quarter of the subscribed capital.

According to the case law I am citing, here is how-
Therefore, from now on, it will be possible to establish the capital of a
public limited company:

I want to build up a capital of 4 million, of which

198 ETHOLOGICAL SYNTHESIS

a million paid. To this end, I agree with
eight or ten people and, together, we subscribe-
We have all the shares; then we draw from
installments, at three months, for example, to obtain, by
the discount, the sum of 4 million; it is this million
that we submit to the notary and,
at the founding meeting, we can
declare that the quarter was paid in cash.

This is the moment to remember that the ano- society
nyne is, essentially, a capital company,

solely responsible.

But this responsibility is only real if the Capital is free and liquid.

Now, by the method I have just described, the _ capital paid in is fully deducted, even before the company functioned.

It will be objected that the founders are not still the social being; masters Jacques, they only have the cook's apron, and will only put on after the coachman's jacket.

It will also be said that the subscriber is committed for four-quarters; that, consequently, the first A million may be owed and lost, it matters little. because there are still three million to pay; I I will reply that the capital to be paid is a simple hypothesis; that in this case, I only have to start again,

THE KEEPERS OF JUSTICE 129

for a second million, my retirement program, Alin to be able to say that my shares are half freed are in bearer form and, consequently, in order to trade them in Sotck exchange.

Therefore, using known processes, I create what we call a market, and I manage to sell in public, with a bonus of 50 or 60 francs, shares on which no payment has been made.

So, eight or ten of us carried out a charity- a fee of 60 francs per share, or 480,000 francs, and this The profit didn't cost us a penny; we rem- Let's buy the tickets and that's at most if our 480,000 francs are reduced by discount fees.

At first glance, the moralist would find that there is This is a gigantic scam; it's nothing of the sort. because the correctional appeals chamber said, the June 24, 1885: "It matters little that the payment of "a quarter is absorbed in advance by the payment of "drawn drafts prior to the constitution of "society; the law only wanted to require the existence" "of a payment, without worrying about its use "Later."

There is something even better; again, thanks to jurisprudence-caution, I can absolutely do without pay the drafts drawn: |

130 ETHOLOGY SYNTHESIS

All I need to do is slow their circulation for two years and one month, provided that I had the precaution to create, from day one, actions half released and issued to bearer.

The first drafts drawn to constitute the companies are reimbursed using a second a series of drafts drawn, this time, by insolvent individuals, but bearing the backing of society.

We need to know, in fact, that in Paris, there is everything an army of people without any fortune, including the The only social position consists of making tickets to order with renewable circulation and to play the role of shareholders on the day of the general meeting. That is what I would call title truckers and promissory notes.

They are given a salary, they are warned of the move where those concerned will no longer repay; to this at the moment they moved, separated from their possessions with their wives, who went to Tonkin, etc...

But, at that moment, it is the moral being: society, who became responsible because of her endorsement.

Also, when the installments are not paid, She is the one who will be prosecuted. But for two years and for a month, under the pretext of various matters, he will have It has been possible to support circulation.

Let's clarify and push the figures further, to reveal the enormity of the profits.

THE KEEPERS OF JUSTICE 131

We are ten members. That's enough for the law; capital: 40 million, of which 20 million was paid up. thanks to drafts drawn before the constitution ct replaced, subsequently, by other drafts having the social signature, but created by insolvent people.

For two years and one month, the discount fees and traffic costs will have cost us 2,400,000 francs. But, when the time came, our title truckers sold on our behalf on the Stock Exchange all our shares for the amount paid, plus 100 francs bonus, i.e. 350 francs; so that, two years and one month after the general meeting, having both formed the company and issued the bearer shares, we no longer own a single share. We therefore received 28 million. At the time when the last series of installments is coming due, we do not we are no longer shareholders or directors; a new layer has replaced us; on our 28 million, we were able to withdraw 2 million for to cope, for two years, with the overhead costs and to appear as cash in the balance sheets. These 2 million lions and the 2,400,000 francs discount, that is, at Total, 4,400,000 francs, plus the truck drivers' wages neurs, or finally, 5 million, we make it the sacrifice.

Then disaster strikes, the company stops paying, it is declared bankrupt, the trustee calls the second

139 | ETHOLOGICAL SYNTHESIS

half; that makes absolutely no difference to us: the Court of The appeal to the Court of Cassation absolves us of all responsibility. There The share has been in bearer form for more than two years.

As for us, we received 28 million. minus 5 million, i.e. net 23 million, i.e., per per- it amounts to 2,300,000 francs, which is the product of ZERO franc paid at the origin; we can enjoy it quietly, without anyone being able to claim them to label.

Deus nobis hæc otia fecit!

This god, or rather these gods, are the courts of appeal. and of cassation.

The latter, on June 29, 1885, had indeed just to decide in its infallible sovereignty: "that "The essence of a bearer security is to establish no "link between successive bearers; the transmission" "which is done with it simply has the effect of making "the new holder member of the public limited company" "and to oblige him towards her; the rights that he con-

"the obligation it imposes on him; but from the moment
"where, by a new cessiou, he himself trans-
"He cannot, by bestowing this quality of associate upon another,
"no more to be sought by the transferor than by the
"the company itself due to obligations which have
"ended with the holding of the securities; it follows that
"the transferor, in the event that he is obliged to release

THE KEEPERS OF JUSTICE 133

"his shares transferred by him (which no longer exists)"
"after two years of being issued in bearer form), there is no recourse
"that against the current holder on whom it relates, in
"Right, the final responsibility for payment."

And that's how ten skilled, sheltered people
under the credit of a company, supposedly formed in
capital of 40 million, can, with impunity, pre-
raising, in the public's pocket, 23 million net, by
"two years, without work and without expenses, by the sole
abuse of a fictitious loan.

After that, people will still say that the Court of Cassation
is the safeguarding of public morality!

The Court of Cassation is uninterested in the matter; its
intervention is effective sometimes, often even
if you will, in matters of civil procedure, but,
In matters of criminal law, it is, quite simply,
like a fifth wheel on a carriage.

I certainly won't insult him by believing
whether she sees or does not see the violations of the
"form" in criminal trials, depending on whether it
finds the jury's verdict more or less correct;
but, as it rules by way of provisions
general, to establish the interpretation of the laws, while
leaving it to the judge to assess the "intentions",
In short, she only manages to entangle prodigious-
the civil courts within the jurisdictions
criminal and vice versa.

11 8

e

In the area of financial law, which is real-
a separate right, to be completely remade and created
The Court of Cassation is floundering with all of this.
the most perfect good faith, but also with the most
complete ignorance.

Respect for parasitism, which dominated it by a
in a latent way, it invades him ostentatiously and brutally-
ment; the ruling I just reported above in
is clear proof; I could multiply the
examples if I were not afraid of transforming this
An ethological synthesis in a law course; I believe,
Moreover, having said enough to highlight
the flaws in the judicial system.

I will only say a word about the Court of Cassation
taken as a disciplinary chamber for the judiciary.

In this role, she brings a certain indulgence
fatal to the moral interests of this country. She obeys, I
I know, it's about the desire not to create more scandals.
in order to infringe as little as possible on the respect due to
those who administer justice.

But this goal is best achieved through indulgence.
or abstention, which leaves the facts to stand, of which
Public opinion takes hold, with varying degrees of
competence, which through a series of capable severities
to reassure this same opinion, deeply moved
rightly or wrongly, as soon as she becomes aware of part-
scandalous practices or maneuvers?

THE KEEPERS OF JUSTICE 435

Finally, isn't there, on the rare occasions when
we see the action of the court manifesting itself, more than
Political theory versus practical discipline?

What becomes of morality in the midst of all this?
How can the people, whether more or less enlightened,
to rise to the cult of honor, when he sees the crime
impunity and probity are sacrifices, in a crowd of
judgments issued by the civil and penal courts
Nales? When he finally sees, in matters, at the bottom
of which looms the sinister shadow of the guillotine,
a childish form, demolishing an entire procedure
lasts, while, in those where it concerns the
means of subsistence for his family, the fruits of his

resorting neither to the knife nor to poison, triumph of his honesty, without that honesty being able to benefiting from the supreme court, thanks to the barriers without number, which are accumulated between her and him.

Don't I have the right to say, after that, that the justice, in the hands of its custodians, far away to ensure social equilibrium, foments its disorganization station?

*
+

After studying the community, in its jurisprudence-prudence and his mind, it is necessary to traverse quickly the main incarnations of his so-

136 ETHOLOGY SYNTUESS

active veraineté, that is to say, the Prosecutor, the Judge and the President.

THE PROSECUTOR

Head of the prosecutor's office at the first or second level, he is on-all the uncontrolled appraisers of "facts and intentions." continues or does not continue. His mistakes, more or less unconscious-These events can completely paralyze the application of laws.

One becomes a public prosecutor just as one becomes lawyer or judge, that is to say, by entering law school of all the precepts of theocratic parasitism, tending to to create justice from the debris of equity.

The future prosecutor enters the prosecutor's office in the form of a young, fun-loving, and skeptical student: the modern bourgeois, imitating the ancient lord, he quite willingly distributed his gar-lessons between the bank or the Church, the justice system or the army.

These novices are testing their ignorance on the parquet floor. the most important ones; citizens of small countries pay Therefore, the costs of their education.

The deputy prosecutor's dream is to plead in a major court. The few workers are, at first, filled with great zeal; they

are almost certain to move forward and receive their fees of prosecutor. Once there, their zeal waned; in a In large cities, however, they are more alert; in Paris, their Triumph is a political trial. That is what decides the advancement. This advancement has two outcomes: one becomes president chamber or attorney general.

The higher a civil servant climbs, the more power he has; the more he has The less power there is, the less fervor one has. When, by chance, one de- When the Attorney General at the Court of Cassation arrives, it's all over.

It is, above all, in the functions of the public prosecutor's office that the insufficiency

THE DEPOSITORS OF JUSTICE 137

the issue of salaries and the dangers of advancement make the most sense.

This organization is a reversal of logic. Putting at the very threshold of the application of the law, the youngest and the more inexperienced, instead of placing the most enlightened there by Study and experience both prepare us for injustices. and the scandals; consequently, it shakes the social balance.

The major problem plaguing the judiciary is, precisely, the personalism, the dangers of which I have already pointed out above.

This is obvious to the audience. The prosecution is constantly on stage; he is no longer a man who has elected- He's playing a part; he's an actor fulfilling a role.

It is not uncommon these days to learn that a The young magistrate stood and exhibited himself for the first time at eyes of the woman he wants to marry, in the exercise of a beautiful indictment.

Ridicule truly is eternal, and if Molière were alive, he would repeat on the judiciary what he did on the medicine, by showing us a substitute Thomas Diafoirus, graciously inviting his fiancée to come and see, "to to entertain", the dissection of a crime "on which he must raise the curtain".

There's no need to say "no," our young priests of action. The public perform graces with their lorgnettes and their long sleeves, and one shudders to see them blossom above the tears, ruins and dishonor, or the silence of their smiles or the ironies of their eloquence.

from among these smooth talkers who will one day be chosen as judges.

138 ETHOLOGICAL SYNTHESIS

THE JUDGE

The judges' staircase has several steps; first there is the e— first the substitute judges; then it's the stepladder of the regular judges; Finally, it's the chair of the judge assigned to the investigation.

— At the commercial court, the judges are full of timidity boldness on legal issues and full of audacity in the factual questions; in general terms, they respect better equity; but, as they often offend the law, the judges
Civilians often say of them: "They don't understand anything about it."

Although not without some shortcomings, the college consular judges have given evidence of common sense to regarding many financial questions. In this matter, the Civil judges rarely overturn their decisions; if he manifests himself
A disagreement arises, rather, when the same actions occur financial matters are subject, separately, to the jurisdiction of the courts. lionnels and to the commercial courts.

The consular judge generally has a commercial fortune. independent commercial; its ambition moves between the Chamber, The Senate or the decoration; he has rather broad ideas; no exempt, however, from the theocratic parasitism of which they rather accuse the Jewish nuance. Its great weakness, as I will explain this later, and it manifests itself through the auxiliaries that it employment.

— The civil judge has little initiative; whether he works or No, he is absorbed by the president's personality.

Moreover, he is chosen from among those who have the least gift of speech.

However, since the reform of the judiciary, the judge seems to aspire to importance; in court he takes on Notes, he speaks in the president's ear, he leans on his elbow or squares with intentions in the pose, to listen to the substitute or the lawyer; in short, he's doing what he can to attract attention.

instruction, because there he will be able to find some means—rather than simply making oneself known and hoping for a seat,

Immediately upon his appointment, this judge, formerly silent and nodding, a hat adorned with the president's kind words suddenly becomes a petty despot; willingly, 11 mel in their wrong, and the parchment which and the police headquarters.

An extraordinary thing: out of 100 cases, burglary, assassination, political crime, he refers 90 of them to the chamber of accusations.

But, out of 100 cases: financial crimes or offenses, having their source in the interpretation of the law on social security anonymous, it's barely 145 or 20 that are retained for to reach a hearing.

Despite this, the investigating judge provides great services; but, like the commercial judge, he suffers from an infirm—moth-eaten; he almost always uses poorly chosen auxiliary verbs, and he places excessive trust in them.

— In general terms, and despite his desire to distinguish himself, The civil judge is a serf bound to the letter of the Code.

Justice of the peace, judge of first instance or appeal, he does not He will never happen to underline, through ingenuity, benevolence— It is harmful to the poor, and highlights the many flaws in the law it applies. He reserves the sweets for the financial criminals; for their he deigns to torture the texts.

In politics, his independence may not be entirely... equals that of the German judges (those of the time when reigned the prince, a friend of Voltaire); but, in jurisprudence, his generosity appears to be less than that of the English judge.

I don't know if a miller from Sans-Souci would find, at— Today in France, there are judges capable of protecting him against the demands of an owner named Grévy; But, for sure, it would be difficult for me to cite a judgment as spiritually level as that of an English judge whose I will report the case:

440 ETHOLOGY SYNTHESIS

English law permits usury, at all rates, even at the one of 130 percent, which a certain lender had chosen for Calculate the annual interest of 20 pounds sterling. Cited before The judge, his debtor, was asking for time; the latter was

of the debt, the evidence being undeniable. Hand over this poor man The devil to his creditor was, in the short term, to condemn him. to die of starvation; however excessive the interest, the sentence could not be avoided; the judge had only one discretion: it was to dedicate time.

He used it: he condemned the debtor to pay six pence per months up to the amount of the principal and interest. At this He took into account that he granted a period of approximately seventy years. for interest and fees.

Ultimately, this judge left it to the vagaries of life to decide. reduce to normal proportions the depreciation and the in-interest on the loaned capital.

But what would a French judge have done in such a situation? He would have condemned the debtor without worrying about the extra or less ferocity in his decision, eLil would have fallen asleep tran- 'keel, in the placidity of duty fulfilled.

THE PRESIDENT

Deputy prosecutor, public prosecutor, civil, correctional or investigating judge Lion, he passed through a small number of cities and a large number of cases; finally, he's president!

In the first instance, only one is actually president: all civil and criminal courts are required by vice-presidents; likewise in the courts of appeal and In the Court of Cassation, there is a first president and presidents of rooms.

As for the assize courts, they are presided over by a con-

THE KEEPERS OF JUSTICE AA

a judge at the Court of Appeal, specially appointed for this purpose, and therefore a candidate for a higher rank.

The presidents of civil courts and the first presiding judges Course materials are therefore, purely and simply, master-high-ranking officers, effectively performing the functions of commissioners-reporters on the conduct and qualifications of their inferiors.

Similarly, the vice-presidents, having the leadership of a chamber, are delegated by the holder and, with regard to their assessors, they fulfill pretty much the same role as

I will primarily be responsible for this function insofar as concerns the direction of debates in public hearings.

It is especially there that it takes on a personal, mer-
vigorantly served, moreover, by the discretionary power-
the number that the law assigns to him.

In court, the president is an absolute sovereign; everything is his
is permitted and, if I were to cite the numerous transgressions
presidential elections, I would have to reproduce, in this place, everything
the volume entitled: The dossier of the judiciary, to which my
The very witty colleague Aurélien Scholl added a preface.
in the dazzling style for which he is known.

I will simply point out this particularity of
Human nature, by virtue of which all defects and
Human flaws suddenly manifest themselves, as if despite
He, every time he feels in control, that is to say, in possession-
sion of absolute sovereignty.

The deputy and the judge manage to maintain themselves fairly well
in a fairly uniform tone.

The president almost never succeeds at this; that's why
Accused, witnesses, or litigants may have known presidents
rogues, good children, jokers, ironic, impetuous, be
the whole range of characters which, ordinarily, do not develop
pent than within the family and between the four walls of private life.

In civil matters, their verbose activity is evident
less; moreover, the dialogue is limited to people of

149 ETHOLOGICAL SYNTHESIS

dress: some more or less dry observations on the duration
pleas; discounts granted or refused, not without
some mischief; a particular way of saying:

– "The case is closed; in two weeks, for the judge-
"Lying."

And that's all.

Things change for both petty and serious criminals; there the
the president questions and is in direct contact with the
ordinary citizen.

I have already had the opportunity to show a prejudiced president,

the only example because it indicates the existing antagonism, more than ever before, among magistrates, since the so-called reform accomplished in recent times.

The event took place in Corbeil towards the end of July 1885.

An investigating judge, Mr. Birague d'Apremont, presided over the Correctional chamber. The only inspection of that name recalling this Birague, cardinal (an Italian), who, said Voltaire, strongly inciting minds to the massacre of the Saint-Barthélemy, predisposes one to discover, in the person who... currently carries, a deeply rooted clerical figure.

On the other hand, the magistrate representing the ministry The public had a name of "Cahen", accusing, without mincing words, an origin-Israelite gine.

He was a fourteen-year-old child accused of having demolished a Cross.

The public prosecutor's office itself called for indulgence. agency in these terms:

– Ah! If it were a work of art, a valuable painting, I I would demand a sentence accordingly.

Then the president interrupted him, saying:

– Yes, if it were an object of art, like the one that is at-above your head, isn't it?

Above the speaker's head was the bust of

THE KEEPERS OF JUSTICE 143

the Republic; Cahen was not disconcerted and replied:

– It is not my habit, Mr. President, to do to degenerate my indictments into dialogues.

After which he gave his conclusions.

It is likely that it is on the back of the young accused that the storm, thus rumbling, was about to burst.

I admit that the public prosecutor's office may not have was not very happy with his choice of comparisons; by the art object, the Jewish bric-a-brac had shown a little too much

tions; youthful carelessness or poor education who hardly choose between an art object and a bollard-fountain.

But what about the president's allusion and his opposition? tion of the cross to the official emblems?

There is, in this short dialogue, a narrow-mindedness that is not made to give a high idea of the current level of our judiciary.

In any case, the example I just cited confirms my previous observations, and I would readily bet that the president of the Corbeil criminal court will not arrive not quick to be advised.

It would have been better for him to have to judge a beautiful contra-intervention in the 1867 law on public limited companies. It is in such a matter that one can point out; not that there exists a definite course of action; but, with a little flair, one unexpected results can occur.

Therefore, I will conclude this study of presidents by recording-simply stating the facts that follow:

A former public prosecutor in Toulouse, author of a draft law amendments to the Code of Criminal Procedure were, well, a beautiful one day, sent to Paris and appointed president of a chamber correctional. His name destined him for the study of crimes: he was appointed-Bagnéris was peeling; as we can see, the prison is in this word.

He had barely settled in when he found an opportunity to make his presence known.

444 ETHOLOGY SYNTHESIS

loudly; for it was he who, in December 1882, had to condemn the two wrongdoers from the General Union.

Less than a year and a half later, another uproar; the same Bagnéris signed a judgment proclaiming the innocence of the directors of Crédit Général Français and, among others, by Messrs. d'Erlanger and Berthier. A year passed and the roul-The report on the judiciary, published in August 1885, reveals that the Even Bagnéris, already promoted to councilor, is currently doing part of the indictment chamber.

No other president has experienced anything like this. whom I have already mentioned: Mr. Ruben de Couder.

solemn constants, some financiers of Crédit de France
very well regarded, it seems, in the Republican party; not content
In addition to this, in September 1884, he was still condemning administrators
Zodiac architects, among whom were
elected representatives as Republicans. However, the same rotation of
The magistracy, published in August 1885, informs us that this
The magistrate remains vice-president of the court of first instance.
instance, but passes to the eleventh correctional chamber
to the third civil chamber.

Thus, finance does not bring happiness to everyone equally.
world, and I wonder what the reflections might be
magistrates who, with a personal interest, much more
attentiveness and investigative spirit that I bring to this
work, witness advances or delays which,
even if attributable to chance, they are no less extraordinary

dinars.

VIII

Auxiliaries for justice.

The waiter. – The clerk, – The bailiff. – The referees.
– Liquidators. – Trustees. – Civil and legal experts.
Criminal. – Notaries. – The solicitor. – Legal aid.
– A gunshot. – The auctions. – The lawyers. –
Money matters. – Council of the Order. – Tolerance. –
Various scandals. – Ambitions.

Here is the endless sequel of the auxiliary em-
bent by the sovereigns of justice:

– The most powerful of all and the most irresponsible
Sand, as I announced, is the waiter;
Ultimately, it depends on him, without appeal and without
cassation, the opening or closing of the door
behind which is the substitute or the prosecutor
the person you need; the president or the
judge whose files he carries.

Anyone: solicitor, bailiff, lawyer, expert,
trustee or commissioner, everything passes through his hands.

It depends on him whether a file is forgotten by
A careless mistake on Monsieur's desk; that a letter

either delivered exactly, too early, or too late;
that a citizen, in pursuit of his right, may or
cannot reach the official who, often,
His life and honor depend on it.

Go ahead, to a boy who says to you: "Mr.
The public prosecutor has left, » reply:
"You're lying, he's in his office."

The president himself, who had charged his son with
transport the files he is going to examine or that he
will examine; this leader who lives amidst chaos,
What can he reply to this subordinate, when few
calm, himself, in perfect order of his
documents, he questions him under the circumstances
following:

– You didn't touch anything on my desk?

– No, Mr. President.

– But I asked you to take this bundle to
such a place.

– It's done, Mr. President.

– You haven't lost anything, at least?

– Oh! (with a smile) Mr. President
I know that word is true, I never lose anything.

And yet an important piece has disappeared; and
It is the honor or fortune of a family that is
in play |

Do you believe that this magistrate will resign himself to con-
spanking for negligence, whether he is the author or

7 →+

AUXILIARIES FOR JUSTICE 147

No, he's still responsible, isn't he? But, for
To get to the bottom of such an accident, it would be necessary

that he receives, and the waiter knows so much things!

Well, it's dreadful to have to declare that, in many cases, on the "skillful" advice of a

intermediate, important parts are, or unpublished, or found too late.

Generally, the service boys are honest: but, in an era where public conscience is so deeply troubled by the actions of finance; at a time when old servants, Having grown old in the harness, they disappear one after another. the management of all positions of trust; at one time, Finally, where the choice of civil servants is almost entirely at the mercy of chance and intrigue, which therefore would dare to consider with a calm eye the formidable threats that can be hidden behind the Negligence on the part of an office boy?

And then, who will dare to tell these other mysteries? still buried between the bailiff and the same boy, when it comes to this routine operation: The fee tax? Who will tell how, thanks to certain indulgences, the poor debtors Are they paying fees they don't owe?

Who can say how the delays in au-

148 ETHOLOGICAL SYNTHESIS

Discipline, pleadings, and judgment? How? a matter, coming in a useful order, will be found Suddenly relegated to the back row? How? year after year, a trial, after having suffered all delays by the bailiff, the solicitor or of The lawyer may still face significant delays. capable of making it last four or five years Again? – Let's move on.

– Above His Majesty, the waiter
The clerk sits on the throne.

A very important, highly educated person; always tough to the petitioner, still protected by the president, to which he owes the frequent subsidiary functions estate liquidator and other work lucrative.

The clerk is, above all, haughty in attitude when He is in court; in his office, he is... mant. It is subdivided, moreover, into numerous fragments The offices and the registry offices are almost like ministries. Generally, the clerk offers little leverage to the critical; a few cases have occurred of disposi- hairs, truncated in the decrees or judgments, but are quite rare, fortunately, and, most often, we manage to keep them out of the public eye audience.

– Here is the Aiusster; it comprises three classes: the court clerk, the member of the trade union and

AUXILIARIES FOR JUSTICE 149

the simple bailiff. Those of the first two classes have a very great circumspection; at most if, in exceptional cases, they seek "Advantages" for the tax on their expenses. However– at the very least, they have a particular respect for their profession. sion, the nature of which is often very unpleasant.

The vulgum pecus contains: the brutal bailiff, the bailiff-banker and the bailiff-business agent. It is among these latter that we find the least scrupulous; these never stop in front of a procedural trickery increasing their profits; the An ignorant public is incapable of warding them off. effects, which are, almost always, the loss of a trial; these bailiffs, the disciplinary chamber knows well.

All of them, whatever class they belong to, have bought their charge; in Paris, the price is very pupil.

Despite the oversight of the chancery, which more than once, demanded reductions, the bailiff seller and the future 'buyer' bailiff agree between them to conceal the true figure, at means of long-term secret treaties; from then, their profession becomes a form of trafficking, like a other whose profits they are forced to exploit.

These facts were discussed ten years ago, when The bailiffs sent a petition to the Assembly

national, to obtain an increase in their prices.

That said, it must be acknowledged that there are certain- in Paris and even in the provinces, bailiffs austere yet benevolent; who, far from treating with ferocity the people they deal with, their are often gentle, and even helpful.

Bailiffs are not recognized as public officials; that, at least, is what results from a ruling of the Court of Cassation of July 47, 1885; according to this ruling, they are neither "depositories or agents of public authority nor "those responsible for a public service or mandate, "even when they act at the request of the party- "Question." |

This legal precedent, which arose during a trial where proof of the defamatory allegations was offered toires, is difficult to justify; in fact: is fonc- public official "any man whose function is imposed by law and subject to oath.

However, it is well known that no procedural act has an official character if it has not been served by a bailiff. The Court of Cassation undoubtedly wanted to... to treat the bailiffs at the jury's judgments, and to She preferred to paralyze the defamation, because she knew It is very good that direct action by an individual, against a bailiff, for actions related to his duties, is

AUXILIARIES FOR JUSTICE 151

admissible not only before the chamber of discipline of the corporation, but, again, before the criminal courts.

Its jurisprudence is nonetheless very da- manager.

This is yet another example of the cases where this council of interpretations alter the substance while maintaining the appearance to respect the form.

It would have been much more honest to declare that the

before the jury; lacking this candor, she posed in principle a falsehood, which can be misused to violate, once again, the defamation law as amended by the press law. If this case law only concerned the bailiffs in Paris, perhaps it would be tolerable; but as it also applies to the huis-siers spread across the entire surface of the country, she leads to appalling results.

A very large number of municipalities have for The mayor, a bailiff. The voters have likely-wanted to honor this civil servant (badly-(according to case law), and perhaps also, to have some rights to his good graces.

However, in small towns, the bailiff is A power and a scarecrow. Just imagine. the bailiff-mayor acting in his dual capacity,

1459 ETHOLOGICAL SYNTHESIS

and you will see how abuses of power are added-teront to the abuses.

So, go to a court and ask to prove wrongdoing committed by The mayor-bailiff? In most cases, the The mayor will cover for the bailiff, and the bailiff will defend the mayor; it will be very difficult to separate the two pou-SEE.

It is unheard of that moral authority, attached to the municipal function, was not deemed incompatible tible with the ministry of the seizing bailiff and selling a debtor.

A large number of municipalities are thus suffering An intolerable tyranny. (In the chapter on the Holders) of the force, I will tell how, in a small town in Calvados, the mayor's son was able to to award a citizen's factory, after having taken it from him, previously, his wife and having him expelled as a foreigner.

The intellectual level of the bailiff Large cities, with Paris at the forefront, have a relatively high rate of [taxable income] that of the provincial bailiff is just as low, established bli in small towns.

Facing the ignorant peasant, the bailiff is like a light "in the dark den of justice." He has replaced the medieval clerk, so that this name remained with his employees; in short, he sums up the whole

AUXILIARIES FOR JUSTICE 153

legal background, but, having less education, he exaggerates its distortions and Jewishness.

And now, where is it recruited from? Everywhere! – We requires no diploma from him, as is done for

– court clerks. Bailiffs don't even have

You don't need to have a high school diploma.

All the dried fruits of intelligent work can Therefore, they aspire to acquire an education; it is enough for them, being twenty-five years old, having satisfied the laws on military recruitment; having worked, at a minimum, i.e., two years with a notary, a solicitor or a bailiff, or three years at the registry of a court of first instance; after which, on a certificate of good character, issued by the trade union chamber They pay a deposit and take an oath.

– Between the bailiffs and the other officers nisteria, the choice of which is left to the litigants. position themselves, as auxiliaries of justice, arbitrators, experts, liquidators and trustees.

These various parasites are imposed by the judges. As for their recruitment, it is implausible to negligence. Anyone can apply and obtain one of the four titles I just listed– to mériter. |

These people are, however, among the most formidable. because, officially or unofficially, the judges

place absolute trust in them.
9.

I know very well that there are lawyers among them. failures and ruined lawyers, especially in the category-category of arbitrators and trustees, but it is not There's a guarantee there.

In any case, they prepare almost all the The work of the commercial courts: how? They alone know, and also the unfortunate justice-ciables.

– The referees tax themselves and do not work-slow passant while they do not have their provision. This provision is presented by one or the other of the adversaries, They don't care; the payment decides the summons. assembly of the parties in their chambers; then they draw-feels a relationship of which it is extremely rare that The commercial court does not accept the conclusions. siions. We can judge the abuses that are the conse-consequence of this organization, especially for the poor The devil who cannot pay the provision; there is no Not even legal aid is possible here. as before civil courts: the unfortunate who, after having been able to spend 7 or 8 francs, for pay the bailiff needed for the summons, then 2 or 3 francs deposited with the clerk's office, in the hope to personally handle his case and defend it, in order to avoid the fees of approval, there is, all of a suddenly, thrown off balance when, eight times out of ten, and despite Despite his protests, he was sent back before an arbitrator.

AUXILIARIES FOR JUSTICE 455

He is even often given the advice to acc-accept this path to go faster; for, in the Otherwise, he will be at risk of losing four hours. every two weeks, for at least six months, before arriving at the hearing in a timely manner. If accepts the referee, he is suddenly in the presence of a required payment and, if he cannot meet it, His claim will remain dormant for years. Jus7ee that he found the money.

Let's apply this case to a poor, destitute complainant more than the justice of the peace can judge, by Example: 500 francs.

Imagine that he is counting on the sum to eat that we owe him, and you will see by what terrible means

What remains for him is to voluntarily reduce his request for one hundred francs, because then the judge of peace will be able to give him, within a period of approximately 40 days, a final and enforceable judgment. This Jewishness is, as we can see, perfectly suited by our codes.

– Let's move on to the trustees. Here, it's a completely different story. This is a case! Their existence as a corporation is an abuse. incomprehensible; they have no reason to exist legal; however, they are and act as little kings, sharp, cutting and, exceptionally, paying the creditors. Covered by the judge consu–

156 ETHOLOGICAL SYNTHESIS

The one who appointed them, they do what they want and That would be a very bad trick to play on the judges. of commerce than to seek, one day, their res– Written responsibility in the law, to redress abuses committed by these strange parasites.

In the legislator's mind, the trustee should to be one of the creditors charged with acting for the good common; it is only through tolerance that the courts in some major cities have admitted professional trustees to whom they entrust, Usually, it's about managing bankruptcies. Nothing is more harmful to the interests of debtors and creditors. The mere fact of seeing a same trustee Managing multiple bankruptcies should open one's eyes justice regarding the countless dangers to which This accumulation of information exposes public integrity.

– Remove the bankruptcy, and the trustee is called administrator or court-appointed liquidator. In both cases In this case, their story is full of horrors. Suicides Judicial proceedings involving citizens are frequent. newspapers from July 14885 recounted one, vera– Absolutely heartbreaking! Yet, this is just one case ordinary.

– Let's move on to the experts.

These are specialists.

A doctor, an accountant, a linguist, make a demand; if they have support and are actively scheming–

ment: after some time, they will see each other registered on the list of sworn and certified experts. The expert does not charge a fee, 1 liter is paid by the court; This represents, at a minimum, 500 francs for him. per month, whether he works or not.

They came out of nowhere, they're still belching from the day before. the next day; kings poorly paid, it is true, and, by the Human morality, all the more infallible. It is the expert chemist who finds poison where there is none He doesn't have it and can't find it where there is some. He's the expert. doctor who criminalizes or decriminalizes acts.

It is the handwriting expert who pontificates on the jambs and imperturbably attributes to Pierre this that Paul wrote, or vice versa. He's the expert. accountant who sees or doesn't see the tricks of accounting.

I would gladly add to this list the expert-charlatan, as Rochefort would say, if all do not did not seem to fill this wonderfully last job.

The most serious issue is that the entire criminal justice system, and often civil justice is in the hands of those people.

Prosecutor's office, investigating judge and even jurors of Assize court, hasten to accept their conclusions-sions; they seemed happy to unload their

158 ETHOLOGICAL SYNTHESIS

responsibility for irresponsible people, because the expert is irresponsible and unassailable.

Justice covers him with its majesty; the fact material being admitted and judged by him, the Court of Cassation, As a formalist, he will have to limit himself to investigating whether he has not, by chance, sworn an oath with the right hand or the Left hand. If it's the left hand, everything is... Start over. This is really ridiculous!

As for the unfortunate ruined, as for the incarcerated

For them! The expert, earning 500 francs a month, gave orders were given and justice bowed down.

– I will move very quickly through the subject of notaries, legendary provincial magistrates and dandies high places in Paris; their corporation has seen multiply the number of disasters, at the same time that the number of public limited companies was multiplying.

The notary's long-standing integrity has become more even rarer, and I attest to this in the Gazette des Tribu- In the same way, the delicacy of the notary profession has declined. at a time when rents were rising.

Notary fees are very expensive and, Normally, their clientele has decreased as that finance has become more popular.

However, at a time when income is increasing Its sole purpose is to motivate an exaggerated inflation of power. of capital, the real income, is the series of

◦

AUXILIARIES FOR JUSTICE 159

Sales based on increases in this capital. – A study

Was it worth 50,000 francs thirty years ago? It is listed

150,000 today; therefore, it must produce

Three times more. From then on, charging became an industry.

with as much monopoly as that of the railways

iron and less control, again, if that's possible. The conclusion is easy to draw.

Here now is the lawyer.

He, like the notary, pays a very high price. its burden; its monopoly is even more direct, because, in civil court, the role of the solicitor is mandatory.

The true merit of a lawyer is to be reliable.

traps, ruses, and snares, including those set by the Jews who have Inspired by the Code, they have sown the seeds of civil procedure.

As, strictly speaking, all the ma-

The lawyer's duties are written in the law; he practices them. tick with absolute security; be a scoundrel with The law is about being honest. To deceive, with the Code in hand, it's putting the opponent in the most legal way possible of the world!

Some lawyers say, good-naturedly, when the exposition of "their skillful tactics" makes a high-

160 ETHOLOGY SYNTHESIS

le-corps to an honest customer: - "What do you want? "It may be a bit roguish, but it's "Absolutely regular." They then proceed to... The dazzled eyes of the customer, the thousand methods that the advers-saaire employs or will employ; he explains how it will paralyze one maneuver, thwart another; will warn this one, provoke that one, and he shows Finally, how the opponent will get himself into trouble.

The lawyer is a fencing master who practices swordsmanship. crime with a roll of paper. Unfortunately, this The roll sometimes unhooks the sword of justice whose point, made of good steel, is very capable of killing "in the form of a trial".

Consequently, the lawyer has no other concern-tion than to bias by deceiving one's opponent. He He thus acquires the habit of duplicity; he brings in all matters a spirit of petty-mindedness which, for a man of honor, in the highest and most generous sense the word's treachery borders so closely on dishonesty that it has it's hard not to confuse them.

There are, however, lawyers of a rigidity and of impeccable delicacy; I'm not talking about The professional delicacy which, for them, consists of to practice all the dishonest acts of the procedure, but with absolute delicacy, that which I will call: generous and chivalrous.

I know some of those; they are, generally,

their father's successors; in their inheritance they found their study all set up and often...

Respectable traditions. These are the ones that the Modern jobs disgust the most; they are the ones still others who confided in me.

With a few honorable exceptions, the lawyer modern is, in fact, very different from what it used to be thirty or forty years ago. He, too, is turning to finance; he has become ambitious; he dreams of the mandate municipal or parliamentary; it's expensive; too He is fierce when it comes to fees.

I said his ministry was mandatory. One the only way to break free from it, or at least to not having to pay for it means asking for assistance. legal proceedings.

A committee was created under this name, composed of a registration officer, prefectural agent, and three other people chosen from among former magistrates, and among lawyers, solicitors or notaries, practicing or no longer practicing their profession. The The choice is made by the civil court to the jurisdiction to which the dispute will be submitted.

Unfortunately, the cases where this assistance managed not to shirk its duty; for sc Stealing is his constant preoccupation!

In criminal matters, she agrees quite easily-lying; moreover, she could not abstain, because

162 ETHOLOGICAL SYNTHESIS

one of the parties involved is always the ministry public, that is to say one of the members of the corporation tion, which must act in the very interest of its progress.

But, in civil matters, she is reluctant to accept the post-possible. It is restricted, almost exclusively, to essential aspects of social law, such as: separation, divorce, alimony disavowals of paternity; in short, it is limited to personal actions, in which poverty the individual offers no hope to the appetite

But if, unfortunately, it is a citizen
ruined, precisely because he is not paid what he deserves
He owes it to him, and is powerless to obtain justice, because he
cannot afford to pay for it, all sorts of difficulties
difficulties are raised.

Legal aid is empowered to reach an agreement
or to refuse. She is not required to provide a reason.
her decisions. Ordinarily, she prejudges the case
whose files she was given; she decides
thus, without hearing anyone, the unfortunate
The claimant will either win or lose their case. In such a way
so that, for the indigent, there is no discussion nor
contradiction, neither judgment nor justice.

"To him who has, more will be given; and to him who does not have
"Nothing, not even that, will be taken from him."

AUXILIARIES FOR JUSTICE 163

To compile a list of the countless acts of plunder thus
favoring is almost impossible.

However, a portion of the
The magnitude of evil will be revealed when we know that, in the
committee making the sovereign decision on refusal or approval
Dance, the opposing counsel is present. He has the right
to discuss poverty; however, 99 times out of 100 he proves
that the claimant is a millionaire disguised as
poor, otherwise a furious and malicious litigant
faith; for, know this, to the reader who has affirmed your
fortune by buying my book, we do not fill the
conditions required to receive assistance only by proving
that one is not subject to taxes on movable property.
_ So you pay 2,000 francs in rent; a mise-
Your landlord steals from you and ruins you;
not having reached its term, it pursues you and will
You sell yourself. You request assistance to obtain
what is owed to you and also to delay the sale of
your furniture.

It's a lost cause! The tax collector will claim that you
You are taxed, so you will be sold immediately.

But as soon as that's done, when you have been
expelled, when you have become a mere vaga-
Bond, not imposed, and for good reason! Oh! So, you
will fulfill all the conditions and if your debtor

BE able to obtain assistance in order to plead your case

164 ETHOLOGICAL SYNTHESIS.

against him. This could last two, three, four, five years, during which you will have the right to die of hunger, and him, the ease of hiding his fortune under the name of a third party, if he prefers flee abroad. Such an organization must have to provoke a lot of anger.

In fact, the persecutory methods of some
Their confessions brought reprisals upon them.

We will see, particularly through the following example, that their devious nature adding to the difficulties of which the
The code of procedure surrounds the rectification of errors committed in civil matters have, sometimes, pushed the victims of these errors to commit a crime solely to gain the favor of judges.

The case was sensational and unfolded
before the Seine Assize Court in June 1884.

Here's the fact: a man, the victim of a mistake
judicial authorities had been exasperated by the actions of a lawyer and had ended up shooting him
gun.

At the hearing, there was no ambiguity about the mistake made;
Everything is going smoothly regarding the attempted murder.

The prosecuting attorney did not
no other way to incriminate the accused than to pre-
to be seen as "exploiting, in order to enrich himself, the error
"committed by the justice system against him."

The man is ruined by an erroneous judgment; he

AUXILIARIES FOR JUSTICE 165

proves the error; the accused counters with "res judicata";
He has a title, he uses it.

In fairness, the error is irrelevant; for
The lawyer, on the contrary, counts twice.

For him, there was only one way to have judges: com-
He commits a crime. He does it.

This is the man whom the public prosecutor calls a
exploiter; he depicts him, according to the theory of
upstart bourgeois, like an individual who has done
all the trades "without prospering in any of them", and
He ends by hurling the epithet "de-" at him.
class ".

Having failed and, moreover, having been robbed,
These are the first two crimes of this man;
Therefore, his attempted murder constitutes a repeat offense and
He deserved the full severity of the law.

But the jury was composed of defendants who had,
presumably, knowledge of what the weight of the
civil procedure; he took pity on the accused and
delivered a verdict of acquittal in his favor.

The case I just mentioned was known to
public under the name of the drama of Rue de la Paix;
The accused's name was Pagot and the public prosecutor was
Mr. Quesnay de Beaurepaire.

If I have recalled this lawyer's criminal theory,
Firstly, it's because he himself holds a high position.

166 ETHOLOGICAL SYNTHESIS

in the minds of legal professionals, and that, consequently,
it represents the psychological state quite faithfully
of the majority of our magistrates.

If, instead of addressing subordinate judges
to a jury, his indictment had been addressed to
judges responsible for sentencing and enforcing the sentence
(which is the case for the correctional court),
It is certain that Pagot would have been convicted.

So far, I have only examined the solicitor acting in
view of a trial; but his ministry extends well
beyond the audience.

In consultation with the notary, he has, in a way,
monopolized real estate sales and we can say
that these auxiliaries of the law are truly the
Real estate brokers. Also,
Like their counterparts in the Stock Exchange, can they,

Apart from sales negotiated by private agreement and which are the least numerous, every time he the aim is to construct a building, to satisfy a for a debt or for the division of an inheritance, it is necessary to hire a lawyer.

The law itself prohibits any agreement by which a creditor would reserve the right to do selling his debtor's properties, without fulfilling The formalities of real estate seizure. Produced in In the eyes of the law, such an agreement would be declared null and void.

AUXILIARIES FOR JUSTICE 467

"So everything takes place under the watchful eye of the court and by Attorney's office.

I will not go into detail about the thousand tricks, made possible by the law, regarding real estate sales; I would say, only that the prosecuting attorney sets the stake at price, drafts the specifications and that, failing of bidders, he remains the successful bidder.

The treaties that comment on this part of the procedures even have the cynicism to record the The following thought:

To the question posed by the professor:

– What if no bidder comes forward?
What do we do? The treaty answers:

– The plaintiff will be declared the successful bidder for the starting price specified in the terms of reference; which IT IS OF NO INCONVENIENCE TO HIM, BECAUSE, IF HE DOES NOT DOESN'T WANT THE GOOD THINGS OF THE SEIZED ITEM, HE CAN SET SUCH A PRICE THAT HE SHOULD NOT FEAR THAT IT WILL BE LEFT TO HIM.

I would like to know what sign an honest person has
A man can recognize the price capable of not giving it
Inspire no fear? Obviously not
a high price or just exceeding the total
_of his claim. Because, then, the creditor would have to
a payment. – So it's a very low price and,
generally, well below the amount that one
* He owes it. That's the price that gives him complete security.
However, one only needs to consider the Jewish community of this circle–

consistency, to anticipate the maneuvers which one can, in order to avoid competition, engage in auction day; one also shudders at the thought of abuses that could occur, if only with regard to the operations of Crédit Foncier.

Real estate sales are one of the big profits lawyers; they are, so to speak, sewn to their monopoly and, if the law has imposed some responsibilities, in exchange she granted them so many privileges, for the recovery of their costs, that this responsibility rarely finds the opportunity chance of being exposed.

And finally: the lawyer is very often elected MP, how can we hope to obtain through him either useful procedural reforms, or Egalitarian laws on real estate ownership?

Let's move on to the lawyers.

L
++

The lawyer in his robe is one of the most sovereigns important members of the judicial system.

In fact, it is he who inspires judgments and, provided that it remains within certain limits as provided by the regulations, he enjoys, in court, of complete immunity.

The legal profession is free. Every citizen

AUXILIARIES FOR JUSTICE 169

French citizen who, enjoying his civil rights, justifies possession of a law degree, can be registered on the list after three years internship.

Despite this apparent liberalism, one must not to believe that in Paris, for example, every law graduate to be able to practice law. It happened

organic regulations, certain prohibitions have blocked the path for licensed players.

In any case, for the lawyer, there is no charge. to buy – (except in two cases which I will deal with) (perai later), no license fee to pay; a simple right, very minimal, during the provision of the An oath, and that's all; by law, therefore, it is the a liberal profession par excellence.

Thanks to two sentimental expressions where one took pleasure in bringing together "the widow and the orphan", the pro- The profession of lawyer has always been considered as having a particular character of nobility and of generosity. Also the offspring of the old aristocracy- cracy, invoking in hushed tones the "ceding arms" "Togae," took the robe without degrading themselves; for the offspring of the bourgeoisie, the toque was an elev- tion; for the sons of merchants, industrialists and For farmers, it was a dream come true!

The history of lawyers justifies this prestige, because

it's 10

470 ETHOLOGY SYNTHESIS

She is rich in traits of loyalty and generosity. and of grandeur.

Unfortunately, what are called the "progress of the "Modern society" is clearly tending to transform History in legend.

Our lawyers may try to cloak themselves in obscurity today, in the solemnity of their guild; they may well, perpetuating a name borrowed from the ancients states general, wanting to be an order in the na- tion; they may well be proud, and rightly so, it is true, of the austerity of their governing board, the dreaded contact of the money question is risen up to them and threatens their ancient prestige.

I will not attempt to write a com- complete of the corporation; I will be content with si- to gnaler that it is, above all, in the aftermath of the major speculative fevers, like moral depressions invade the most respected classes.

after the plundering by the Allies in 1818, and that is what which explains the strict requirements of the decree of 1810 regulating the legal profession and those of the 1822 ordinance which left subsister almost all the provisions.

The most relevant of these provisions are the following:

"We expressly forbid lawyers."

AUXILIARIES FOR JUSTICE 471

"to make treaties for their fees or to
"Forcing the parties to acknowledge their care before
"The pleadings."

"We want them to refrain from any support-
"position in fact, of any surprise in the
"Quotes and other misguided paths..."

"We want the lawyers to tax themselves-"
"the same, their fees with the discretion that one
"must wait for their ministry. In the event that the
"taxation would exceed the bounds of a just moderation-
"ration, the disciplinary board will reduce it"
"given the importance of the cause and the nature
"of work; he will even order restitution if he
"There is a need. In the event of a complaint against the decision"
"From the disciplinary board, we will refer the matter to the tri-
"Bunal."

It is clear that this regulation has been made necessitated by recently observed practices.

There are few examples cited of lawsuits brought by lawyers to their clients; nevertheless, in February 1860, a case of this nature, brought before the court the appeal from Paris made some impression in the world of the palace and in the world of the press.

A lawyer from the Troyes bar had defended, In the Assize Court, a young man accused of rape and assassination; he had done it in the interest of this defense, a trip to Paris to consult a me-

forensic pathologist. The accused was sentenced to hard labor forced.

The lawyer had received from the father of the latter a sum of 500 francs; he asked, as a supplement-fee and travel expenses, another

_ sum of 2,500 francs, based on a correspondence-

prior weighting before the debates, to demonstrate that The fees had been agreed at 3,000 francs.

The Court of Appeal unanimously declared that Such trials were regrettable and expressed the wish that they will not happen again in the future; that, if, in Troyes, the first judges had believed having to accept the lawyer's claims, these claims were contrary to bar- customs Parisian reau. That said, and, as it was necessary to resolve Having posed the question, the court rendered the following judgment based on the concurring conclusions of the Advocate General:

"Considering that the agreement articulated by
"X... is outside the honorable customs of the bar-
"reau, and that it is not established; that in fact it is
"It is well acknowledged that he proposed it, but that, far from it
"It is true that it has been accepted, the opposite
"results from the letter sent by one of the sons of
"defendant to X... at a later date;

"Considering that, in this situation and in
"the circumstances surrounding the case"
"which is the payment made by the defendant"

AUXILIARIES FOR JUSTICE 173

"to X... and accepted by him was sufficiently
"remunerative; dismisses X's claims and
"He is ordered to pay costs."

The court didn't even need to search
Whether or not the agreement was established, it was sufficient that the lawyer wanted to "force the party to acknowledge its
"care before the pleadings," and that the council of discipline, which was within its rights, issued the opinion that The additional demand was excessive.

almost unique, and our French lawyers are demonstrating, generally, a great deal of loyalty and selflessness
ressement.

The regulations of December 10, 1810 and of November 20, 1822, regulating the profession lawyers declare it incompatible with all the functions of the judicial order, with the exception of that of the deputy; with the functions of prefect, sub-prefect and secretary general of the prefecture; with those of notary clerk or solicitor; with the jobs to hire and those of accounting officer; and finally, with all kinds of trade. They pronounce even exclusion with respect to any person exercising the profession of business agent.

These regulations, however honorably severe, have to be the object of the concern of the council of the order.

Unfortunately, the financial blow that struck

10.

4174 ETHOLOGY SYNTHESIS

on France and which, from 1815 to the present day, never stopped its invasions, caused, especially since the war, and especially also since the the great speculative vertigo of recent years, of disorder and even scandals within the order lawyers.

To the great detriment of professional dignity and in violation of incompatibilities, at least moral ones, that the profession entails, we have witnessed this astonishment a spectacular lawyer who stepped out of the painting to to address politics and being, not secretary general, sub-prefect or prefect, but deputy president-in a deliberative assembly, to get down from one's seat to plead, before the civil judiciary and in solemn circumstances, a simple trial commercial, rolling, it is true, on many millions.

The pleadings concluded and, presumably, fees related to the case having been Having received the receipts, this lawyer resumed his presidential seat.

His name was Jules Grévy.

Certainly, I do not intend to incriminate, here, the loyalty of the man, who has since the first magistrat of France, but I note that, for him, decrees and ordinances remained "letters dead.

This example, coming from above, may not have

AUXILIARIES FOR JUSTICE 175

contributed little to relaxing the discipline of the order, and, as we go down the scale of fame, The more comfortable the actions are in their Obscurity, we eventually discovered that the arms trafficking These fees had been added to the existing ones. in a number of financial trials.

The facts I am referring to are still entirely recent and have caused some emotion.

Lawyers, having noticed the number of more in addition to the growing number of shareholders defrauded by the financiers thought that there was, for them, a fertile field to cultivate; so they decided to to carry out preventive conciliation, after having syndiqué with the help of "business agents", a certain number of shareholders and having been intimidated by a rather drastic procedure, the responsible administrators targeted companies.

Already, a fairly well-known lawyer who has been practicing since for a long time, had managed to reach, by this means, from very large compensation payments, without pleading.

Enticed by the success of a former lawyer, a young lawyer who, having been born into finance, dared to go further and, not content with the official compensation he receives—wait, he took a third of what he had obtained for its clients.

The disciplinary board had to take action; he was coming, Moreover, to discover what he was not looking for,

476 ETHOLOGY SYNTHESIS

because he was then, only, on the trail of a a kind of lawyers' union, whose purpose is to acc—

The entire organization was functioning; subordinates were its agents, and were advertising, no disinterested, certainly, towards criminals, in favored by certain lawyers.

These various maneuvers in which finance had always-days, for their part, also tended towards another goal; lawyers with electoral standing hoped to find, in a famous case, a kind of platform-form in which they would be better displayed to the attention of pu-republic, thus giving to the works of justice, a the character of staging and theatrical performance, which I have already mentioned in relation to substitutes.

Of course, I'm not putting forward anything that isn't already proven. literally accurate, and for those who want details Those with more detailed information only need to read certain newspapers. not suspected of anarchism or hatred towards the magistracy: Le Figaro, June 5, 1885.

This need for publicity, this sort of histrionics, However, much more honorable means possible ways to be satisfied.

We know that the judiciary, in court, requires a great respect, while leaving the lawyers entirely latitude, with regard to the case that is the subject of their plea.

Rarely, in civil or even criminal matters

AUXILIARIES FOR JUSTICE 477

Nelles, he sometimes got seriously angry.

But, in political matters, he doesn't always have it It has been like that.

Under the Empire, a sensational affair stirred public opinion.

It was in 1860: Mr. Émile Ollivier, who was not again the shipwrecked man we know, and who, on the contrary, He was then holding the republican flag very high, had dared to say it. In defending Vacherot, author of the famous the work Democracy, which the imperial lawyer had delivered an indictment containing parts irritating, an appeal to passions, and that this was "BAD".

these words: –

– “You just said something inappropriate, re–
Pull it.

When questioned, the lawyer declared that, not believing
Having said nothing inappropriate, he had nothing to re–
to tow.

Reading today's endless debates
which took place in the Court of Appeal regarding
this matter, mentioned solely for the purpose of
punish Émile Ollivier for daring to qualify the language
From the imperial lawyer, one is astonished to see that
this same magistracy, so delicate, fifteen days
Previously, regarding a lawyer's fees, and

178 ETHOLOGICAL SYNTHESIS

The professional dignity of the bar is lost, all at
Suddenly, his composure whenever a question arises
political and now only offers the spectacle of a
remarkable obsequiousness towards the established power.

Émile Ollivier was suspended for three months.

of the exercise of his profession.

Here are some of the reasons for the shutdown of

the court:

"Considering... that in no capacity could he
to allow lawyers to act as judges of
the conduct of the public prosecutor's office and of
arrogating to itself the right to censor either its actions, or
his words, or, above all, his intentions for their
to inflict a public censure.

"That it is judicially established that, speaking
of an appeal made, he said, by the public prosecutor's office,
in his indictment, to the most

irritating, Mr. Ollivier added that this was bad-

I am going; that such an expression contains, obviously-
ment, a reproach addressed to the organ of the minis-
public order; that, by this, Mr. Ollivier has deviated
of the respect due to the judiciary and failed to
duties of his profession.

The conviction follows,

Today, a stop of this kind, where the imperti-

nence and puerility vie for dominance, is happy-

AUXILIARIES FOR JUSTICE 179

sedition has become impossible; but can we assert
that the servility of which it is the indicator has totally
disappeared ?

The political subservience of the judiciary has not
never succeeded in anything but diminishing his own authority and
to destroy that of governments.

This was also the case for the Empire during the trial
Baudin, who made Gambetta's electoral fortune;
This was the case during the seven-year term, when the ma-
gistrats of the coalition of May 16 condemned the
even Gambetta and 3,249 of his colleagues, that is to say at the
prison, or a fine for the famous dilemma:
submission, resignation, presented to the face of the country, to
loyal soldier who, a mediocre statesman, held
then the reins of government.

Since the constitution of 1875 came into effect,
Political trials, which have become somewhat rare, have not had
this characteristic that gives the lawyer the air of a leader
party.

This stems from the fact that the established power has a little
condemned the defiant attitude of the judiciary
affected towards him.

As for the lawyers, they have managed to worry
much less to save their customers or even to af-
to establish a political line, rather than to parade
their eloquence in a courtroom overrun by the crowd

Despite this, it is surprising that the character of nobility, imposed, by its statutes, on the order of lawyers, did not give rise to the emergence within their ranks of a reformer who is both convinced and experienced.

Alas! Neither reform nor conviction, when the expé-
Nothing serves only to create skepticism.

Between youth and senility, the generation
The current one can no longer find its way: it seems dead
Virility!

On the one hand, the lawyer with a large clientele-
breuse, rarely agrees to abandon it for
exchange his earnings for the meager reward
allocated to members of parliament.

On the other hand, if he takes this side, it is, most importantly,
wind, because he is nearing retirement and, in this
In this case, he can no longer devote himself to legislative work.
factors that a decreased activity.

The electoral mandate is therefore, above all, sought by
young people, that is to say, by those whose clientele
is not yet made, whose fortune is yet to be built.
whose experience is yet to come.

Fresh out of school, imbued with all the flaws of our
codes and fueled by all prejudices, they are inca-
capable of breaking free from parasitic traditions,
whose penetration is frighteningly universal.

Elected as members of parliament, they plead for their constituents.
the same way they would have argued for a client

AUXILIARIES FOR JUSTICE 181

to fees; and since, therefore, the slightest em-
prunt, the slightest railway lifts, around
of them, the anonymous financial criminals, they
end up absorbing into "business" an aptitude-
study at work and an intelligence that reforms
social services would have been wonderfully used.

#

» +

To put an end to the use of court auxiliaries,
I only have a few words to say about the approved and
the lawyer at the Court of Cassation.

– A certified lawyer is a lawyer who is, at the same time,
special advocate at the commercial courts where the in-
intervention of this last official is not
OBLIGATORY.

The ministry of the accredited, itself, is not, in
theory; but it became so, in fact, because the
Numerous delays in the hearing are tiring and discouraging.
certainly the litigants; now a man who, by pro-
fession, attends, every day, all the sessions
being occupied himself with several matters,
greater practical and material facilities than
the common run of martyrs.

Their fixed fees are minimal, being calculated
abutted in isolation, but, as all matters are
called at least fifteen or twenty times before

182 ETHOLOGICAL SYNTHESIS

To achieve the desired result, this is the number by which you must multiply.
their paid services. That said, I would add that they
have, at the same time, all the qualities and all the defects
solicitors and lawyers.

– A lawyer at the Court of Cassation is also a lawyer at the
Council of State; he handles legal proceedings there as a solicitor.
and 11 speaks there as a lawyer.

This is the highest judicial or administrative court.
transaction; their mandate, generally free from all
a kind of suspicion, exercised with little loyalty
common. They have no choice but to know the Islands
the intricacies of the procedure, in all their secrets,
but, since they only study them in one direction
of reform, they always end up being the enemies
put the most convinced of all abuses.

It is among these officials that one could
to draw widely on enlightened collaborators, the
the day when we want to reform our codes.

IX

Reforms.

Examples of honor. – Comparisons. – Uniform treatment.
– Age limits. – Patent and election.

My reviews are finished. Here I am now—
not at all comfortable declaring that, despite their
numerous flaws, the guardians of justice and
their auxiliaries in France undoubtedly deserve—
to be placed at the forefront of all those who,
In Europe, they hold the same positions.

As long as the ideal of absolute justice does not dominate
plus my comparisons, as long as I measure
humans among themselves, I experience great joy in
to assert that the greatest sum of probity, of
Jewel, independence, and honor are found
among the French who serve justice.

Great acts of devotion have heroes among them.
magistrates; professional delicacy is involved.
numerous, and I could cite many more, which

184 STUDY SUMMARY

like Mr. Saillard, advisor to the Court of Cassation
tion, have given evidence of tact and delicacy
tesse, which I will report briefly.

As Advocate General at the Court of Appeal of Orléans,
Mr. Saillard had spoken in a famous
lawsuit brought by Mr. Parent for illegal arrest
gale, and had concluded against the latter.

Having lost his case, Mr. Parent appealed to the Court of Cassation.
In the meantime, Mr. Saillard had been promoted
Supreme Court advisor.

But he was part of the chamber in front of which
The appeal arrived. After reading the report and
the lawyer's explanations, which, as we know, have
taking place in public session, the court withdrew to the
The deliberation room. Mr. Saillant remained on his

This gives rise to the desire to take part in the decision, because he had previously expressed his opinion in a lower praetorium.

This attitude was noticed and earned him praise.
press reports.

From the top to the bottom of the ladder magistrates, it would be easy for me to find some similar examples. I would also find some among Auxiliaries of all categories.

As for lawyers, not only their disinterestedness resentment is notorious in France, but also, in

REFORMS 185

their large number, one does not encounter these weaknesses such as those reported abroad; by for example, that of this English lawyer who, reduced to the In his extreme poverty, he resorted to stealing and for sale a precious book belonging to the library of the order; this Englishman was, for this In fact, he was sentenced in April 1873 to six months in prison. It is also unprecedented in France that, Taking advantage of his immunities, a lawyer apparently... to steal several million from thieves for which he had pleaded and which had indicated to him their hiding place; but that's what an Italian lawyer did. arrested in Rome in June 1885.

Solicitors and bailiffs refusing to certify "Skilled" wools, experts pushing back against Offers of corruption, all of that exists, but this It also proves, by the mere fact that gu'2/ it must be pointed out, that honor is not universal and that an evil Secrecy is eating away at the organization as a whole.

Can it be reformed?

Certainly, I would not go so far as to say, like Mr. Grévy, that the best reform consists of eliminating the judiciary.

But, assuming we agree on the the need to overhaul the codes, and to revise the legislation; it being admitted, also, that Moloch-Baal is truly the all-powerful destroyer of the

probity, it would require that all judges and all prosecutors, regardless of rank, receive identically the same treatment, and this since from the justice of the peace to the President of the Court of appeal.

That would eliminate progress in all of this.
that it is disruptive.

Are certain high-ranking officials bound, by their residence, and certain representation expenses? it would be very simple to attach a limited credit, to residence, not dignity; no sum would be paid to the holder on this account, but the latter . would target, purely and simply, the invoices for to be paid by the Treasury, up to the amount of open credit.

Regarding the setting of common fees for all the magistrates, an easy calculation based on the the necessities of life would likely lead to to a sum of approximately 15,000 francs per year.

As proof of ability, the school I already attended indicated in the chapter on lawmakers.

No function of the judiciary could to be exercised before the age of 45 or after the age of 60. We can see, immediately, that by setting it at 45 years the duration of the duties and the age limit of 60, one can, through a damping system, ensure retirement pensions and even, taking into account

OF

REFORMS ' 187

from the current state of the financial economy, to create, at after a certain time, a fund from which would emerge automatically the total of the treatments of the ma registration, thus reducing the annual budget accordingly.

As for recruitment: the election; as for eligibility-
Literacy: the proof of capability I've already mentioned.

tralure of the ideal to which the moralist should aspire;
It even has the advantage of not being irreconcilable
with the entire existing social organization
whose fundamental bases, however, must
to be changed.

As for the rest, and so as not to overload davan-
In this chapter, I will summarize the reforms in what-
a few words:

Justice must be free; therefore, it is necessary
eliminate bailiffs, solicitors, notaries, etc.:
In short, all the expenses that can be bought.

The loaded letter would replace the feat: and a
only one class of civil servants would give a date cer-
taine to actions.

What I could say, in addition to what is already stated...
cedes, directly concerns the reform of the procedure
hard and that of the laws; to detail it would require a vo-
light; or the broad outlines that I have drawn to
The preceding chapters are quite sufficient for my
current summary.

Digitized by Google

X

Those Who Hold the Power.

Weaknesses. – Military duty. – Brutality. – Sailors.
GENERALS AND PREFECTS. – Regions and departments. – Ambitions
Miscellaneous. – Money matters. – Women. – Scandal
from 1875. – Wasted cartridges. – A limited company. –
Legislators' carelessness. – Prefectural transfers.

These very active rulers have no initiative
tive; they are absolutely passive; without their majesty
I could have categorized them as auxiliary items.

Their only merit lies in carrying out orders;
Also, in the series of functions, they are rather a
an expression that is a principle.

I will not speak of the wars; of those of the ex-

I will limit myself to summarizing very briefly the weaknesses of the force.

The national army, too often reorganized, has
11.

190 ETHOLOGICAL SYNTHESIS

certainly suffered from indecision and trial and error legislators' actions; as it is, it seems to have lost in momentum all that she gained in numbers and suffer, in this form, the backlash the flaws that I pointed out while studying the two previous functions.

It is unfortunately true that, if the feeling rights have become more vibrant than ever, in contact social injustices, on the other hand, it seems that the The feeling of the devorrs is dead.

Military duty, to which we are bound trained by the attitude of the nations that surround us nent, appears unbearable to the French citizen. Rightly so, he was deprived of the means to free himself from it. surgery for a fee, but, simultaneously, we have given to this same money such supremacy in all the facts of civil life, that the comparison comes naturally to the soldier's mind and inspires him the hatred of this exceptional obligation placed outside the power of the God of the Jews.

However, once enlisted, the soldier is always other; emulation takes hold of him, the old French blood He reasserts his rights and, should danger arise, he will be brave!

On the other hand, if the scientific processes of Modern warfare has shortened the hours of danger, – while aggravating them, they have, on the other hand, singularly– The frustrations of waiting were considerably prolonged. In

THE HOLDERERS OF FORCE 491

This agitation makes the soldier look less composed. than when facing the enemy, and it is then that discipline suffers from the comparisons suggested by memory habits of civil life.

We must dare to say it: the new recruitment method—
The military believed it could put fraternity where the
social distinctions persist in seeing only the pro-
miscuity; hence, two contrary extremes, according to the
Respective positions of the officer and the soldier:
their militarization.

Never before had we seen, as in our time,
populations have the opportunity to express their outrage over
acts of brutality committed by an officer against a soldier, such as
than those whose newspapers have printed several
reefs.

Could there be, then, between the officer and the soldier, more
More antagonism and less camaraderie?

How is it that despite discipline
much more severe, the captain's reports to
Sailors have almost never caused scandals
Similar to those of the army? The answer
is simple; it is not, as one might say
to believe, in the devout submission that one attributes so
free of charge to the sailor, but firmly within the identity and
the continuity of the dangers faced in common by the
commander and soldier.

The navy, moreover, continues to be a car—

192 ETHOLOGICAL SYNTHESIS

behind, while this is no longer the case for the army. There
perhaps we should look for the cause of certain de-
courage.

Some highly respectable theorists, to be sure,
wish and preach the abolition of permanent armies
nentes; the current soldier listened to them and, in his
Heart, cherish this beautiful dream.

As a voter, he gradually gets used to going to
the army, like our senatorial candidates, will go to
senate, that is to say, by promising to vote for
its suppression; and this suppression is the nation
The army in times of danger!

Alas! I fear that, in order to find
the heroism of the soldiers of the Convention, he did not
we must traverse, in symmetrical eras, the
bloody preambles that marked the great

GENERALS AND PREFECTS.

Military force and civilian force have two kinds of leaders: the generals and the prefects. But, while the leaders The military are divided into 18 regions, the civilian leaders are re-departed from 87 departments.

This inequality in numbers has moral consequences; conflicts sometimes arise – the most recent being that which occurred in Tunisia in connection with a court decision. In France there are also examples, but they are hidden from public opinion.

This is what generals and prefects do with the direction and the

THE HOLDERS OF FORCE 193

justice; one has courts-martial, the other councils of prefecture.

Although the responsibilities are clearly separated, the meaning the authority that emanates from it dominates all their actions respective power.

From a technical point of view, the general has a superiority: he has progressed through the lower ranks, often the most subordinate. and his training has proven its worth.

The prefect is appointed somewhat randomly. LS teuebon théo-Risk is usually good, practice almost nil.

The general is unable to approach the electrified corps. to prepare an application to the ministry. The pre-fet, on the contrary, has this single concern.

Both have battles to fight. The general has more of peril and less hope.

Moloch-Baal watches over them both; almost always Despised by the general, he is often adored by the prefect; the The Jewish plague is a serious problem for the prefectural body.

The army, however, is not immune to its contagions; But then we must acknowledge that the general, personally, is rarely achieved.

Dance has multiple functions. That's where the coat comes in. the trafficker rubs up, more intimately, against the uniform of the soldier.

The history of the administration in 1870 is appalling. The markets Military personnel from Lyon, the national defense investigation have revealed appalling facts.

The traffickers use all means, even the inter-median of the woman.

Who doesn't remember the great scandal that erupted in 1880? around the Ministry of War and concerning a former minister. It was less about supplies than about state secrets,

194 ETHOLOGICAL SYNTHESIS

surprised by a woman who was dealing in it. A whole scheme— A wave of accusations has arisen against the underworld, including Attendance was permitted at this ministry. Many The trials took place before the criminal court. But as, while acknowledging the fact, I do not want to stray from it in the stories, whether founded or not, that have been produced, I find myself... I will attempt to transcribe in this place a few pro-stated by a lawyer pleading in October 1880 and winning his case:

"I would like to remind you," he said, "that in 1875 a certain lady..."
"abused his relationship with a French Minister of War"
"She managed to gain the trust of the senior official."
"to the point of stealing his most important secrets"
"that she was selling to the German authorities."

"In 1875, she had an influence at the Ministry of War."
"Enormous, deplorable... She has money, lots of ar—"
"Gentle! It's not love that brings in so much; gene—" "
"French people don't have the means to throw money away"
"Windows. Where did it come from?"

But the lawyer who spoke in this way is now a senator, and His name is Mr. Allou; as for his words, they are enough to re-to reveal the existence of a painful situation, more or less general.

It doesn't matter after that whether I give a list, more or less shorter, other scandals, or other accusations or other trials.

Have the Jewish monster's strengths been blunted by contact with rigid military authority?

Alas! I'm very afraid not.

Indeed, for about a year now, a story has been circulating about damaged cartridges and millions wasted, of a character Strange. Parliament, newspapers, pamphlets, everyone's talking about it. are busy.

THE HOLDER OF THE FORCE 195

How is it, wrote a de-

Mr. de Janzé, that, from 1874 to 1884, that is to say during For ten years, the war administration failed to notice that the cartridges, supplied to her by monopolists, were a- They laughed with frightening speed? How is it that only after ten years and only after having gas- looted of hundreds of millions, it was discovered that the brass of These cartridges oxidized, causing the powder to lose a a good part of its expansive force?

They even mentioned a foreign war where these cartridges employees had brought about an absolute inferiority in shooting. terrifying when you consider that the French army could have been exposed to experiencing its effects. And, moreover, can we be certain that Has nothing like this ever happened?

You don't need to be a graduate of Polytechnique or a chemist. to know that even silver, sulfides or oxidizes in the presence of... tact of certain vapors or certain salts; now brass, /e more hydridable of the alloys, is in contact with the powder, me- a mixture of diverse elements not combined with each other and preserved thus highlighting their particular properties; per 100 grams of powder, there are 75 grams of niter; half the weight of the Nitrate represents oxygen; everything that, in order to oxidize, the Brass will absorb oxygen from the nitre, the powder will lose it in Strength! It's elementary!

And it took us ten years to discover the effects of this principle extremely well-known. And during the experiments, an officer de- asked a metallurgist what he meant by red copper. And as early as 1869, an artillery captain had published "that with "metal cartridges, supplies were "impossible, because chemical actions act to "Destroy the envelope."

And the supplier of the brass thus used, reduced to expeditions dients at the time he obtained the supplies, is current-

In 1881 he established a limited company of metals at

196 ETHOLOGICAL SYNTHESIS

capital of 25 million, including 24 million in contributions, and borrowing also— as soon as 20 million in bonds, — it is true that since 1884 his company's profits suddenly fell from 3 to {, and he cited the fall in metal prices! Strange coincidence, we com- threatened to uncover the flaws in brass! Only we had already spent 350 million francs on redoing our supply viewing.

When anonymity is added to a thriving industry,
We can be sure that it serves to conceal past manipulations.
or to prepare ways to shift losses onto others
in perspective.

The brass supplier began its supplies in
1874, spreading his debts over eight years among his creditors
four years later, in 1878, the creditors were paid.
and he devoted 8,250,000 francs to acquiring or expanding
factories.

Why then, one year before the expiry of the eight years,
So, in 1881, did he need to create a public limited company?
that is to say, ostensibly, to share one's earnings with
shareholders?

And why 24 million in contributions, or 12,000 shares of
500 francs each, released without any payment? Admits—
tones that, by impossibility, officials attached to
military supplies received from these actions and that they
They inquire about their origin; they have the answer ready: I
I bought them on the stock exchange. And, indeed, they could have...
buy and resell them. The stockbroker is required to keep
secrecy surrounding the operations to which he lends his ministry
and, if one checks his books, one would find no trace of—
before demonstrating that the sellers of the shares did not have any,
originally paid for the property,

Such are the strange trafficking that creation can foster.
and the circulation of anonymous securities; also admit an en-
quest tasked with discovering: 1° why we continued pen-
eight years of receiving cartridges, all the more often

renewables that they deteriorated faster; 2° how one was able to pay for brass at a price that increased the values by a third current practices in the metals trade? And it will turn out that the investigators, the Minister of War, generals or prefects do not—will cover absolutely nothing.

As for the legislators' indifference, their impassivity the budget committee, they are truly implausible—blables,

*
SS +

The demoralizing work of finance that torments the generals also train prefects.

These departmental chiefs, who centralize all the powers They, too, have been the subject of numerous accusations.

But they were caused much more by the needs of the personal politics of the MPs and their electoral interests toraux, than by the desire to save state resources or to paralyze certain expensive markets.

Prefects have been reported to be experiencing financial difficulties. easy transfers; we even witnessed this surprising spectacle—nant of a prefect, placed on leave, in circumstances such as one might have been justified in believing, up to a certain point, that he was being punished for having revealed irregularities to his superiors I must say that since The truth has come out.

The psychological situation, highlighted by this detail, me avoids the need to use other examples.

However, I must add that if the light has been shed, this is not to do justice to the unsung civil servant, but because of brutalities committed in another department—ment, under the responsibility of the said predecessor, raised public discussions about his background.

This leads me directly to talk about the prefect, head of the public force, that whose sole purpose is to ensure the or—Dr. and peace among the citizens.

XI
Auxiliaries for the force.

Officers and commissars. — A heartbreaking story. — The soldier of order. — The mania for rank insignia. — Instructions. — Acts of probité. — The policeman. .

The prefect can call in the army in case of unrest.

Most of the time, he is content with his army.
special which he directs, as he sees fit, as prefect of police.

In Paris, prefectoral power is divided; in the departments it is gathered in a single hand.

What the general is to the officer, the prefect is to the police commissioner. In turn, what the officer
The police commissioner is to the soldier, the police commissioner is to the officer.
Only the commissioner, like the prefect, has
multiple functions where administrative matters
and justice come alongside the direct employment of the strength.

This union of the two powers brings about some—

AUXILIARIES FOR THE FORCE. 199

sometimes appalling abuses; even with forms
Legal acts of plunder are carried out.
in broad daylight, thus renewing, in the nineteenth century, the lettres de cachet which flourished so well two centuries ago.

I will not speak of the eternal question of the insane.
arbitrarily sequestered; this story is so computer—
so well known that it is even superfluous to mention.

But here is a fact where it is neither a found nor a criminal; it all boils down to a clever maneuver
influential people who, wanting to take, at the same time, the woman and a citizen's factory, succeeded there with the competition from the minister, and therefore from the prefect, then of the police commissioner.

What I am about to reproduce is the result of a report made by Mr. Leconte, deputy, to a committee
parliamentarian seized of a citizen's petition named Gillebert; now this deputy, assisted by one of his colleagues, conducted an investigation which explains the validity of the

output:

– The story is heartbreaking:

“€ Pursuant to an order from the Minister of the Interior, On July 1883, Mr. Gillebert was expelled as a foreigner, for these reasons: that he lived in idleness, indulged in drinking, and by the me–

200 ETHOLOGY SYNTHESIS

the threats of death and fire that he uttered, was a a source of terror for the inhabitants of Carentan. While he was in Belgium, as a result of this illegal expulsion, the Caen court, which had declared French, authorized his wife to sell to those which had caused his expulsion, to the son of mayor of Carentan and his associate, lover of Mrs. Gillebert, her ceramics factory. Now, Gillebert, as the courts have recognized, the the French minister who expelled him, Mr. Constans, and the Belgian Minister of Foreign Affairs, was French, born in France to a French father and having enjoyed his rights as a citizen. One could not so expel him as a foreigner.

"The numerous statements collected in Carentan, by the two MPs who conducted the investigation On site, Messrs. Leconte and Lagrange observed that the reasons given in support of the ex- order These accusations are slanderous. According to these depositions, Gillebert was not idle, since he had taken up and brought the factory he had bought to full prosperity dilapidated; far from being a drunkard, he had left to Carentan, the very affirmative memories of a man Extremely understated. Far from being a subject of terror, He was naturally very calm, even in front of the incessant provocations he received from his enemies mis. A police commissioner further states.

AUXILIARIES FOR FORCE 201

"that he was offered five hundred francs to do a "False report" on Gillebert. None of these certificates are not legalized, says the rapporteur, and This is understandable since Mr. Gauville is the mayor of Carentan, that he was notoriously Mr. Gil-'s enemy

from the factory.

"According to the report, Gillebert, made to the prosecutor's office from the Paris court, two complaints that were unsuccessful to no avail; when he addressed the warden of seals, no one answered him, and when he wore his cause to the Council of State, requesting assistance In court, he was told that there was no need to to rule on his request.

"Gillebert died at the Pitié hospital, on On May 3rd, before the petitions committee... tions would have finished his work, but as he leaves a thirteen-year-old girl, interested in seeing the washing machine his father's memory of false accusations the accusations leveled against him, which led to his downfall, The commission did not believe it had been divested of its authority by death. of the petitioner.

"She therefore refers the matter to the Minister of the Interior." Gillebert's petition demands fair compensation for the losses he suffered as a result of the expulsion order sion, asking him to give her the sanction she merit.

202 ETHOLOGY SYNTHESIS

This unbelievable story, which was nevertheless officially reported... heavenly recognized as true, contains within itself everything a lesson.

A police commissioner was offered 500 francs. to make a false report about the victim of the most despicable plot; the report does not say that they were accepted, but he notes the expulsion; Moreover, a ministerial order covered the subor- given.

He could know that the order was unjust; but he had to carry it out, disobeying being the loss of its function.

And yet, when one considers that in doing his duty, this official was committing an injustice, one feels a sense of legitimate indignation!

There are therefore cases where the selflessness of the soldier The order is exposed to appalling alternatives.

Indeed, maintaining order within has its dangers, just like repelling the attack outside.

In fact, it is established that courage and probity are common among the humblest civil servants police officers and that, in their case, the cases of Venality is extremely rare.

Why are the popular masses in almost permanent hostility with what the Prefects call it "their army of order"?

AUXILIARIES FOR FORCE 203

Why this antagonism?

When it comes to examining this problem, I need to remind everyone that the permanent insurrection-Citizen opposition to the officer is a fact that is not widely accepted. special attention to France.

The Frenchman finds a way to rival the love of his own authority to the hatred of the authority of others; he has a mania for braid.

The braid has many names:

It's the red ribbon, it's the toque, the ermine, The embroidered collar, the gilded trim; it's the barrette of the cardinal, like the purple cord of the bishop.

Let no one think that this list ends

to the wealthy classes, or the bourgeoisie; the mania of The braid is all the greater the more the man is smaller or more modest in function. It exceeds the limits of plausibility: it exists in the infirm and it exists in the infamous.

Have you ever overheard a conversation between two of these unfortunate people begging daily for mercy Public? One is a legless man, the other has one arm. However, in the beggars' brotherhood, the braid is to the cripple, because he possesses a far superior means-laughing at that of the penguin, to soften the heart of passerby.

In crime, there is even vanity; whoever has been enabled to hear, without being seen, the conversations

204 ETHOLOGY SYNTHESIS

what do criminals exchange at the depot recently arrested, or in the courtyards, the prisoners after their conviction gives the impression that The bigger the crime, the more the fellow inmates have out of respect for its author.

In the penal colony, of course, the rank insignia is rightfully one's own. to the one who was the victim of a triple assassination, carried out by him alone, would have been sent to the scaffold, were it not for the clemency of the chief of the State.

Everywhere, then: in the horrible, in the sad, in the joyful and the ordinary, in the small and In the big leagues, the Frenchman is chasing after the stripes.

How many times does an ordinary citizen, without any official position, as if without a mandate, but driven by the heat Didn't he threaten his opponent with a quarrel? to "get it wrapped up"!

The funny thing is that, in many cases, yes, by. By chance, the wish-threat is fulfilled, it's on the executioner, who shouts the "haro" (uproar), and the Frenchman, like Sganarelle's wife, readily declares that he "enjoys being beaten" by anyone "except by the police."

Well, that's the whole story; there's no quarrel. in reality, only between the agent's material rank and the moral standing of the citizen.

However, most uniformed officers, the only that I want to deal with here, the only ones that

AUXILIARIES FOR FORCE 205

are in official contact with citizens in their public civil life, have, generally, done part of the army. They acquired the habit there of obedience and respect for instructions; limited In their ambition, they are merely changing service, without hardly changing their fatigue. Dressed For the fight, they are ordered to be peaceful. By against, in his moments of exaltation, the popular is combative.

In a multitude of circumstances, the agent, who is the embodiment of the law in action in the form of instructions, is in immediate contact with the author of an offense; his intervention passes quickly from tongue to hand; it is, therefore, what the pawn is at the schoolboy's; the crowd being always eclectic and essentially childlike: that's the antagonism.

More instruction and education among some as with others, they would round off the edges; more attention from those giving the instructions would reduce conflicts.

In any case, I cannot help but have a high regard for the peacekeepers republic, at all levels, because in their country, well more than anywhere else, statistics have shown me revealed the existence of robust probity.

How many examples do we have of officers arresting

: 12

206 ETHOLOGY SYNTHESIS

millionaire criminals and being seduced by their offers of money?

Do you believe that this high-ranking official was arrested there? a few years in the Champs-Élysées, at In the midst of his lewd exploits, he didn't try everything. to escape the agent whose hand he could feel his collar?

They number in the hundreds, even financiers of high lineage who, having been arrested, offered bundles of banknotes to law enforcement officers! How many of them accepted?

Only the great chiefs, or the high-ranking officials, verains who are capable of helping Bazaine escape; They are the only ones who know how to give uselessly the order to seize a lord to appease.

We sang about the policeman; come on then, to the last-to deny one of them, to offer a thousand francs note for that he turns a blind eye even to a simple offense of hunt, the discovery of which may bring him some benefit One hundred sous!

recruiting his recipe boys?

Alas! How many bankers and agents are there?
of currency exchange, notaries, senior civil servants and
Even MPs capable of bribery and theft?
And how many of these modest agents can be found who,
satchel at his side or arrest warrant in hand, have

AUXILIARIES FOR FORCE 907

experienced a failure upon contact with gold? addi-
Calculate the value and percentage, and you will find { per 1,000
_ in the humble and 20 per 1,000 in the great.

And after all that, they expect me to be ruthless?
For brutality, or a mistake, or a stupidity! Oh!
No, not at all!

In this vile era where dishonesty is commonplace
rale, we must respectfully salute honesty
A man who does his duty.

XII Reforms.

Military education. – Pitfalls for decorated soldiers. – The career. –
Active army. – Reserves. – Permutations.

We must conclude.

Regarding those who wield force, their actions
Corrupters only act reflexively.

The humblest subordinates are the purest;
Going back up the ranks, we find more
of hesitation.

So reforms are needed: but, in addressing this
On this subject, I will no longer concern myself with the prefect who, by his
instruction belongs to the classes already studied.

Militarism alone and the frequency of its shipwrecks
frages as soon as discipline loosens the absorb
my attention.

It is well known that army leaders punish

How many examples do we have of sergeant majors who have,

REFORMS 209

as they say, "ate the frog", but having
They were able to reimburse her, which they do not retain from this episode
of their military life, only a playful memory remains, like
It would be that of a fleeting romance!

In the old army, as long as he was under the uni-
In this form, the soldier "joked" with the money and didn't take it.
Not seriously.

Once he was out, and especially when he was retired
of a rank or the cross, the financial administrations
The humble dev-
were boys from the recipe office or supervisors; simple
Sergeants became bankers and continued to
"Eat the frog."

As for the higher ranks, they were offered fau-
seats in the boards of directors.

There are many sounding names in the army;
to this sound is added a command title
whether a member or an officer of the Legion of Honour, the clan of
financiers surround them, seduce them, and turn them into an en-
sign.

Weighed down by fatigue, often stitched with
wounds, old brave men suddenly find themselves,
opposite a service consisting of sitting on the council
once a week or once a month, in
in exchange for such remuneration that, never, they
They could not have dreamed of a thousandth part of it, even in
risking their lives in an assault on a fortress.

12,

210 ETHOLOGY SYNTHESIS

Judge for yourselves! Aside from the attendance fees
ranging from 10 to 20 francs per session and representing
the modest sum of approximately 1,000 francs per year,
an administrator receives a share of the profits so-
commercial. Generally, there are ten per company; one
A self-respecting company always has a million a year

they barely amount to 100,000 francs, and, by administration-
teur, 10,000 francs.

Five companies and five trading days per month
They therefore bring in 50,000 francs per year: how could they not
Wouldn't we be tempted!

Besides, being good children, not harboring any malice,
ignorant as carp when it comes to legislation-
financial tion; not suspecting the wrongdoing, or,
even suspecting him, having retained from the regiment
the tolerance of "gobelotage", they sleep thus
a few years; then, one day, they are quite bewildered
to be asked to sit on the police benches
correctional. Yet that is what happens and their
Decoration has only served to emblazon frauds.

And that's how the business launchers...
They sing on the chests of brave soldiers the five-pointed star
branches that they print on their leaflets.

If the old army was preparing proics in this way
doomed in advance to the caverns of Moloch-Baal,
let us judge what she, whose soldier, can prepare

REFORMS 211

is burning to get out; where he has been associating with the "disgusted"
and the cynics," where he hopes for no career, where
He sees, finally, only a hateful form of servitude, a kind of
an unwelcome interruption, likely, at best, to hinder
his future plans!

Make no mistake, the "replacement"
had its good points; its only fault was relying on a
It's a question of money.

But it's easy to find something else, especially
in a country where free education is the
dominant concern; but it is seriously important-
security for its first army named
breuse has no other occupation than to develop-
without ulterior motive, his science and his strength.
peacetime, public works and agriculture
they would find there what they so desperately need: arms
disciplined, educated workers, whom they paid-
would largely resume without interrupting the military profession
silence, which would in turn find an interview
of its strength and validity.

Nothing would then prevent a second army to be recruited for short periods in order to-
Going online in times of great danger. Nothing.
would not prevent the existence of a third army, and the division already agreed upon would continue in the active army, equipped with a reserve, and in territorial army with other reserves.

912 ETHOLOGY SYNTHESIS

11. There has never been a serious objection to a such a military organization if not that drawn from the fear of the praetorian cohorts too linked to the person of a head of state.

The Republic, which abolished personality from the leader, also eliminates the dangers of what one In Spain, this is called pronunciamientos. But it's on the condition that she does not give herself up, as she the fact, bound hand and foot, to the idolaters of gold, anonymous tyrants to whom I have given the name of Kings.

XNIII,
Opinion Directors.

The forum. – Public opinion. – The power of the newspaper. – Statistics tick. -- Girardin. – Moloch-Baal. – Four lies for A truth. – Subsidies. – How public opinion is deceived. – Various testimonies. – The Kaulla affair. – The repti- press lienne in 1866. – The Havas agency. – The hand of Germany, – Internationalism. – Finance and the press. – Genesis of a newspaper. – Editors and farmers. – Figaro. – Gil Blas. – Debates. – Leroy-Beaulieu. – Édouard Hervé. – The Messenger. – The Lantern. – The Review. – Financial press budget: – Venal habits. – A union. – National bank. – Le Petit Journal. – Testimonies.

Absolutely new power, – although the Rome of the Caesars was worried about the forum and Rome Popes invoked the vox populi, – the opinion that could- The republic only truly became sovereign once since the day when people's communications to people, from province to province, from city to city and of citizen-to-citizen exchanges were able to take place in the most small unit of time; therefore, fifty years ago

penalty.

214 ETHOLOGY SYNTHESIS

But, alas! this power which had believed it had found at the both the instrument and the consecration of his sovereignty clarity in the means of rapidly circulating the printed word, was not long in coming under attack serious. |

I don't mean to imply, therefore, that the opinion is a dethroned queen or the newspaper a weakened power; I just want to say that between the opinion that believes to express oneself through the newspaper and the newspaper that claims To control public opinion, a terrible monster has crept in.

The power of the newspaper is undeniable; the book, since Printing has existed for 400 years, but it only began to... it only became widespread in the eighteenth century and it took him all this time to "barely" shake the prestige of the 36,000 orators in cassocks who, from their pulpits parish church, had owned for fourteen centuries all the ears of the town and even the most small hamlet.

The newspaper alone had the possibility of to retrace, in fifty years, the path that had taken four centuries to the book and, as it is equipped to- Today, he can obtain it with ten lines and in forty-eight hours, the effect that the book will achieve perhaps after ten years of incessant propagation.

Like the book, the newspaper was subject to all sorts of vetoes. all coalitions of obscurantism and theo-

THE DIRECTORS OF OPINION 213

cracy: Is he free now? He certainly is numerous; as for its independence, I will speak of that earlier. In any case, nowadays, the The whole world reads newspapers.

A statistic tells us that it exists in the universe of 35,000 periodical publications.

France occupies the second position which it shares

rank.

The total number of periodical publications is of 4,092, including 1,586 in Paris and 2,506 in the provinces. Of this total 1 liter, there are 360 daily leaves. In other words—By taking an average between all the draws, we can to say that, per week, at least 4 million copies Pleasers are thrown into the public, or a little more one copy per inhabitant.

By only considering the daily sheets, we can state that, daily, 18 million copies Pleasers are launched into circulation, either 1 for 2 inhabitants; but, relying only on the number voters, we find that everyone can read all two different sheets of paper each day.

It is clear that the communication thus established between the writer and the reader, has an unknowable influence testable, and the Tartuffe who went by the name of Émile de Girardin knew this well when he published his pali-Noses on the impotence of the press.

216 ETHOLOGY SYNTHESIS

In a country with universal suffrage, public opinion, by The voter holds supreme power. Therefore, before her, the old trinity: law, justice and force, did it have to to bow down first; only, a very courtesan Accustomed to royal prostitution, she quickly he had built his plan.

I said, at the beginning of this summary, how the The trinity of powers had been rebuilt and condensed. in metal; supporter of the trinity, Moloch-Baal could certainly not tolerate the appearance of a sovereign, unconventional, who came, so extraordinary—ment, to disturb the ancient symmetry of frinus et unus.

He made it perfectly clear to him, and the struggle was short; he... soon dragged himself into his infernal laboratory and, When she came out, it was over! The sovereign's opi-Nion had become a slave. She had taken communion!

Reader of goodwill who sees shining in your views all the colors of the prism in the form newspapers, so please be so kind as to fix focus your attention on three or four of them, and

At the same time, the journalist found the LOS in color the same fact.

Whether it is, for example, a session of the

THE DIRECTORS OF OPINION 217

Chamber of Deputies where Messrs. Paul and Pierre took speech.

The first newspaper prints this:

"In a concise and eloquent speech"
"Mr. Paul has completely elucidated the great question-"
"The agenda was then put forward; after him, Mr. Pierre..."
"imposed on the platform to spout his nonsense-"
"usual dews, in dull and flat language"
"whose secret he holds."

Now, open another newspaper of a different color.
Their difference, you will read the following there:

"Mr. Paul's ridiculous speech, delivered on a
"Your bland and monotonous tone cannot be counted in the
"debate; it is impossible to display one's ignorance any better-"
"the stinginess of the big question put on the agenda of the
"day; also Mr. Pierre, in an eloquent improv-"
"visation, had no trouble reducing to push-"
"To dismiss the pitiful argument of his opponent."

And yet, Peter and Paul were what they
have been, and the newspaper is powerless to change anything.
By the way.

But, it will be said, these are interpretations, and the
Interpretations are open.

Fine! Let's take another case: here's a short article:

"The minister of... has just launched the strange circum-"
"The following cular (text follows)."

Another newspaper immediately replied:

he 13

"We are authorized to deny, absolutely,
"the sending of the circular that our colleague attributes-
"drank to the minister of..."

A third newspaper appears:

"Both of our colleagues are right and wrong at the same time:"
"The circular in question was indeed prepared, but
"It hasn't been sent yet."

Then, a fourth newspaper solemnly takes
speech:

"That kind of talk is absurd gossip, it doesn't exist"
No circulars!

For those unfamiliar with the secrets of the shop,
Admit that upon reading these four pieces of information, he
It's enough to drive you crazy.

Well, I will probably greatly surprise the
reader by teaching him that, very often, : the
four pieces of information above report, by various
resources, large sums to each of the newspapers;
that, in some cases, they originated from the
same hand, paid for by her, and that's what we call it:
"To do politics."

Misleading public opinion is a principle, and I can, at
In this regard, recording such a poorly disclosed testimony
cutable as unexpected:

A famous trial had called for action in France, towards the
At the end of July 1885, an Italian statesman who is
at the same time a distinguished lawyer: Mr. Crispi.

OPINION DIRECTORS 919

It was a delicate matter. A building
covered by postal immunity, and belonging to
an Italian company, had been seized by a
creditor. In a state of agitation, maintained by the
Italian and French press, between the two countries
the affair quickly degenerated into a quarrel
international. Moreover, we enjoyed representing-
to perceive Mr. Crispi as a rabid Gallophobe, no
not only in the current circumstances, but
for many years now.

less aggressive than his future plea, Mr. Crispi protested vehemently against the reputation he was given had done and explained it in the following terms:
fronts: |

"In 1877, at the time when, in France, the start of the academic year..."

"in the power of the party of 'moral order', sem-

"He was a threat to Italy's interests, I

"had to make almost official trips to Germany"

"Magne, in Switzerland, in England, etc. I received,

"among other things, in Berlin, a reception that was both solemn

"and cordial, which the European press took notice of."

"I was portrayed as a bitter enemy of

" France. "

"Upon my return to Paris, I bitterly complained-

"lying, to my friend É. de Girardin, about the hateful role"

"that I was being lent."

290 ETHOLOGY SYNTHESIS

"-Let it be!" he told me, "we have

"I need to treat you like this, to warm the

"elections."

"- But I object to that, it's a falsehood!"

"-I know that damn well! But, one more thing

"Finally, let them talk, it's a necessary maneuver."

The testimony of Mr. Crispi, appearing in at the time when, for a trial, he needed the sympathies of France, could be suspected; Therefore, I will leave out intimate feelings. of the statesman, to retain only the ma- work attributed to Girardin; and again, would I have I might have hesitated to admit its reality if I hadn't found in newspapers from 1880, written and signed by the wife of a French MP, a very net of the attacks that they could have committed, against public opinion, not only the same Girardin, but also a part of the French press.

We remember that the Prussian specter was strong agitated in 1877 and 1878; that Mr. de Girardin and, With him, a number of journalists had taken In this regard, a peculiar attitude.

Imagine their astonishment when, at the oc-

(alluding to the previous chapter, we learned that a) Prussian espionage was organized in Paris by... women; that a certain Baroness K... had over-

THE DIRECTORS OF OPINION 291

taken state secrets from a brave French general, to sell them to Prussia; that Mr. de Girardin should give him it even encouraged the creation of cosmopolitan salons of which the said Baroness K... was the ornament.

These disclosed facts led the lady to question tion to bring a lawsuit against several newspapers Defamation. Strange thing! The newspaper that took his most determined defense was /a France, then headed by Mr. de Girardin; the latter entirely-times claimed not to know the aforementioned baroness.

The events were taking on such a serious character. that a parliamentary inquiry had been decided upon:

Witnesses were summoned, and among them, figured Madame Georges Graux, wife of the deputy of that name. I don't know how his deposition is became public. In any case, I have it under the eyes; it bears the date November 22, 1880 and I extract the following sentences, which concern a lady from B... a friend of Mr. de Girardin like the. Baroness K... already mentioned.

"She (Madame de B...), said the deposit. voya-
"was acting on behalf of Mr. de Girardin. At this
"At that very moment - April 1879 - she arrived from
"Berlin. She had spent a week there and had
"saw Mr. Bismarck several times, to whom she had
"handed over, on behalf of Mr. de Girardin, a statement
"Confidential information regarding the state of our army." She added

229 ETHOLOGY SYNTHESIS

"even if the reorganization of the army is to be-
"followed too actively, Mr. Bismarck would know
"To prevent it effectively: there are 100,000 men ready to
"cross the border."

"In April, May and June 1879, you will find
"in France, articles by Mr. de Girardin"

"the East by 100,000 Germans, and perhaps well
"also in the Zélégraphe sold in secret, to this
"At that time, 40,000 francs for three months at
"Mr. Portalis."

Such were the revelations; as we see,
the maneuver attributed by Mr. Crispi to Mr. de Gi-
Garden is very likely, and she reconciles herself,
Moreover, it goes very well with the one my mother is talking about.
Dame Graux.

These same revelations also give a ca-
extremely serious character to those of an ana-
longer, although less precise, carried out in 1867, by
A member of parliament, Mr. de Kerveguen, at the podium of the Corps
legislative. This deputy made known a letter
coming from Berlin; the author noted there a rapprochement-
strangely enough between the sudden increase in
Prussian secret funds and the Prussian attitude
from a large number of French newspapers during
the war of 1866, between Austria and Prussia;

THE DIRECTORS OF OPINION 293

the newspapers were named in full and the
figures cited.

A criminal trial in which the MP was acquitted
and a jury of honor proclaiming the innocence of
newspapers, have not managed to make a complete
light, and the doubt weighs all the more heavily because we were able to
read in 1884, seventeen years later, in the work of
Victor Tissot: The Prussian Secret Police, of
details extremely consistent with the allegations-
tions of Mr. de Kerveguen.

Tissot recounts, among other things, how
the Havas Agency which, for a fee, carried
The Khedive, who was ecstatic, had sent one of
his translators, Mr. Wollheim (who was, in 1870,
in Reims, during the occupation, journalist at the
balance of Germany) in order to solicit subscriptions
comments to Mr. de Bismarck; these subscriptions
were taken and paid for, the author says, by Mr. Bamberg.
Tissot, great dispenser of the reptilian manna.
He also recounts, in the same work, that
Mr. Bismarck had notified his parliament of "the
"the need to give the press a direction"
"Foreign." And this was done on many occasions,

which Bismarck himself said in his own words
to Dr. Busch, his agent, that it would be good to in-
to suggest that "the government's loan of the De-.

294 ETHOLOGY SYNTHESIS

"National defense may well not be recognized"
"by the government with which we would do the
"Peace." This was the operation best known for
later under the assumed name Morgan, and against the-
which I remember very well having read about attacks
very vivid.

++

This latest maneuver by the Prussian chancellor
This naturally leads me to study the role of the
finance in the press, from the dual point of view of
theories and practices.

It is sometimes difficult for French newspapers
to outright support political ideas capable
to offend patriotic sentiment. But by means of
'of political economy, waving the flag of
internationalism and the brotherhood of peoples,
the same newspapers can spread with impunity
theories most likely to lead to dismemberment
the development of our country.

If, under the pretext of developing theorems
Scientists, journalism gets subsidized
Largely, he at least has the decency not to
to admit it; but in the form of financial matters
Everything is changing; the subsidy system is undergoing a transformation.
general application; modesty is no longer necessary

THE DIRECTORS OF OPINION 295

The paid advertising, publicity, and announcements are acknowledged.
publicly.

"Now, let it be clearly understood, every financial matter,

"Even the most innocuous-looking can conceal
"a work that is both an attack on independence-

civic.

Having written this, I shudder to realize that
No newspaper can be created without having provided itself with
of a properly formed treaty with contractors
financial advertising.

Here the vicious cycle appears in all its force.
which is killing the integrity of journalism.

The more widely the newspaper is distributed, the higher the rents.
financial claims are richly paid; and, reciprocally,
Indeed, the less well-known the newspaper is, the less its
firmage, reports him if, even, he finds one,
so that the advertisements of the financial Jewish community
These companies have the best-accredited bodies.

The entire ambition of newspapers not endowed by the
Finance is making enough noise, no matter what.
to be able to claim the blessed manna;
and if, by chance, one of them wants to lock himself in
Its rigidity allows it to rely on approximately 700 to 800
readers, while his colleagues count them
hundreds of thousands.

This, then, is the genesis of a newspaper:

LS

13,

926 ETHOLOGY SYNTHESIS

Some sort of dealer wants to have an organ
to boost sales of its merchandise – the most
often a sticker paper of dubious value.
– He knows that this will cost him, first of all, in pure
A loss of 200,000 or 300,000 francs. He carries this sum
in the books of his office under the account Profits and
Losses, advertising costs, because, for the moment, it
considers it lost.

He then converses with writers; general-
those whose name is known through works
previous.

These almost all possess an instinctive horror and
the trafficker's absolute contempt; so they hasten

political and literary section and the announcements section and advertisements. The trafficker agrees. The editor in The chief exclusively directs the newspaper's policy; As for the trafficker, he manages his advertising or puts it under control.

But the political leadership also includes, the major economic issues and, by virtue of this In principle, the editor in charge of financial matters Cières publishes a daily stock market bulletin and a weekly financial review. That's in the person of this editor who will manifest himself the first conflict. In his periodic studies he is subject to the editor-in-chief's control, but

THE DIRECTORS OF OPINION 297

as his articles also contain appreciations on the practical results of the economy financial, that is to say, on bearer securities and the companies that issued them, it is also found under the authority of the administrator in charge of the advertisement.

He, in fact, promised, for a fee, to recommend certain financial values to the public ceres; therefore, there must be absolute agreement between the advice and the assessments of the bulletin financial.

In this conflict, the political editor-in-chief It always ends up giving in, sometimes because, for lack of In his study, he does not attach importance to the questions financial, sometimes because it is pointed out to him that, Subject to agreement, we will relieve its budget of drafting the payroll of the bulletin writer.

This continues until the day when, about of a question of peace or war, or of the law budgetary, the handler will take it from a position of superiority, will give orders to the editor, who will either submit or will resign.

Or do we want to know the great interest that this arouses? Conflict? It's that the newsletter and the weekly magazine-Madaire can provide the newspaper with an income annual revenue of several hundred thousand francs.

Thus, for example, Le Figaro alienated its editorial staff-

financial information, stock market bulletin and review, versus a fixed annuity of 175,000 francs paid to him by a public limited company, which, as we think well, is obliged to have this editorial staff produce at least double the annual payment, i.e. 350,000 francs.

Gil Blas receives an annuity in the same way. an annual salary of 105,000 francs paid to him by a named B..... who only used anonymity in signing Don Caprice. We think that this negotiation- The finance manager does not give 105,000 francs per an to please Gl{ Blas; therefore, he buys in large-scale advertising which he resells in retail.

I could cite many other newspapers which, all, regardless of the announcement sheet-card, or admitted claims, not only do not pay plus the writers of the financial section, but, Again, they get paid by them.

I cited these two newspapers because, thanks to Their lighthearted style and their hazy politics, they have been able to leave to finance, which pays them so dearly- more relaxed, in a freer manner.

However, one should not believe that than reputable, serious newspapers, such as Les Débats, Time and the French Republic do not exploit not their financial writing.

The Journal des Débats, in particular, is the embodiment of finance; everything in this newspaper is designed to serve-

THE DIRECTORS OF OPINION 299

looking at the interests of his bosses, who are none other than the high bank itself.

Leroy-Beaulieu, editor-in-chief of Écono- miste français, an indigestible mix of finance and saving money, doing the campaigns himself if necessary high-profit chains, also displays its heavy prose in columns of the Journal des Débats.

Other political newspapers, affecting a certain air

financial, where the bosses, under a different title, execute all the traffic which, if necessary, they denounce immorality in the blatantly published leaflet led by them.

For example, everyone knows Mr. Edward Hervé, the friendly editor-in-chief of Le Soleil; We know he is an Orleanist; the frankness of his opinions has earned respect for both the man and the writer; in short, He's a puritan.

But there is another Édouard Hervé that few People know; there's Édouard Hervé who has very close ties with the Paris Messenger Financial newspaper only. That's where things can happen. all the successful campaigns of which Mr. Hervé would be ashamed to pocket the profits through the So/eil, but which, according to the Messenger, are entirely natural.

From the top to the bottom of the daily scale—
In the future, we could discover the same phenomena.

230 ETHOLOGY SYNTHESIS

That an Orleanist might have a weakness for speculation, This is understandable and is the very essence of those who dream of a return to the regime of 1830.

But only Republicans or people who call themselves They engage in the same practices, that's what we It's hard to imagine. Yet that's what it is.

Thus the Lantern, which from time to time displays vigorous indignation against certain tripostages, the Lantern has a lining dedicated to speculation, and this is called Financial Reform.

In Girardin's time, France had for outlet the Financial Week; corn, since the introduction of trafficker Charles Lalou, a dislocation occurred; part of the former staff of La Semaine left him in a blaze of glory and founded La Revue.

Shall I now mention the countless Weekly or bi-weekly sheets excluded tively devoted to speculation and whose subscription— How does it vary between 4 francs and 4 francs per year? How— We assume that a 16-page newspaper contains, For 4 francs, 52 issues per year, and thus achieves,

the newspaper being counted as nothing, because the postage—that alone costs £1.04?

It is certain that the owners of these leaves they don't print them just for the pleasure of spend their money. Where do they get their profits?

THE DIRECTORS OF OPINION 931

if not outright exploitation of their clientele and the subsidies they attach to financiers?

In Paris, as I mentioned earlier, there are 360 sheets of paper... daily newspapers to which I add 100 financial newspapers ciers. On average, each of these newspapers receives 50,000 francs per year from finance; a simple Multiplication leads me to a fantastic sum 23 million!

This is, at a minimum, the maintenance budget that all the kings of the Republic dedicated to journalism.

The figure I just wrote is the minimum, right? said. The state budget takes care of showing us—to what dizzying sum can they amount the secret funds used to maintain the press French, with the sole aim of "making successful" national loans.

— Thus, I find in Mr. Trésor's work de la Rocque, that Mr. Thiers, for the sole expenses of issue, was able to distribute, without being subject to the audit by the Court of Auditors, 253 million to the occasion of the two ransom loans, including the The total amounted to 5 billion.

And that is the case every time a loan is issued; and when some newspapers cannot find not having enough money, they are "wearing them down" the operation that did not satisfy their greed.

232 ETHOLOGY SYNTHESIS

And so the naive reader wonders by what phenomenon— He names his newspaper so furious? And he com— takes less and less of the entanglement of the politics and finance.

These venal habits did not arise spontaneously
she contracted them in the press
at the same time as the imperial regime, continuing the
traditions of previous governments, he had
imposed the obligation of a guarantee, that is to say
the supreme arbitrariness of the capitalist.

Once freed from this tax obstacle and even
from the stamp, she continued, for, having drunk from the cup
poisoned by subsidies, she wanted to drink from it
Again.

Furthermore, publishing a newspaper implies
essential expenses; nor the paper merchant,
neither printer nor can give for free
their work; a daily sheet somewhat like-
The complete package costs 100,000 francs per month. As we have seen...
You see, the printed word is the most expensive of means
to communicate thought, and one can say that
The absolute independence of the journalist will not exist
that the day when the capital hoarders will have
ceased to confiscate for their benefit the symbol of
the exchange. |

The reader, it is true, could speed up this
emancipation, by focusing, preferably, on the or-

THE DIRECTORS OF OPINION 933

Gane, the most frank, the most honest, and the most accurate.
By sheer numbers, the individual offering can suffice.
contribution to the prosperity of a newspaper.
But by what sign will he recognize the triple quality
That I just mentioned? Who will reveal it to him?
As you can see, there is another circle here.
vicious, from which it is very difficult to escape.

*
+

From time to time, however, truths emerge.
Cruel accusations against financiers are emerging in the press.
but it is particularly with a view to something
personal combination, and never for defense
impartial in the general interests.

In order to give a sense of the truths published, I

exclusively republican malfeasance, and,
Conversely, the republican newspapers, exclusively-
vement, too, the malfeasance of their enemies
policies: in such a way that, in order to have knowledge-
the infamy, whatever its origin
Nancy, you need to be able to read almost everything assiduously
the newspapers and yet, despite this, some kings
they easily manage to impose silence everywhere.
Among those who have best achieved this muteness
The Prussian Erlanger is among them.

234 ETHOLOGY SYNTHESIS

When Le Figaro feels the need to make itself
to be worth or to obtain the forgetting of some of his dealings
He alone is responsible, he deigns to explain to his readers
the functioning of financial agencies; 11 se
He believes, moreover, that he is perfectly independent because
instead of drawing an annual sum
variable from his financial page, he receives a
fixed sum.

When the trafficker Gibiat died, he was condemned
for his actions regarding the railways of
the Vendée, and author of numerous ruins, the
Figaro was seized by a fine zeal and under the title of
"Fragments of Financial History" he printed the
following lines:

"With Mr. Gibiat, the last survivor disappears"
"of the famous triumvirate: Girardin-Jenty-Gibiat, who
"for several years and until 1879 exercised
"A real power in financial matters."

The newspaper I am quoting then lists the days-
unionized by the triumvirate; these were: the
Financial week, France, the Constitutional Council and
the Country; the Little Journal, the Universal Correspondence
saddle, having a financial statement inserted in
200 provincial newspapers, and Belgian Independence;
Then he added:

"They would have liked to strengthen the group by ad-
"Joining of Figaro, Le Temps and Le Moniteur"

"and Paul Dalloz were, on several occasions, the subject"
"of requests, but turned a deaf ear.

"They then conceived the project of founding a
"a bank with a capital of 30 million, which would have for
"based on the exploitation of the advertising tool"
"which in their hands became a source of wealth."
"That is how the National Bank was founded."

So, that's clear; financiers, already
gorged with gold, they dared to ask the public for 30,000
lions to better continue their job of depre-
daters.

The National Bank soon passed into the hands
of a man named Lalou, a charcoal burner, it is said, by his
first profession and Auvergnat by its last ortho-
graph. For this manipulator, it was a way to have
the newspapers and fishing among the millions.

As President of the Bank, he too dreamed, like
Girardin, to collect the leaves; Lalou after
Girardin! That was strange! They were both quite nice.
men of great skill, but Girardin had at
minus the feather.

What more can I say?

I would have to tell the whole story of the
Little Journal and what a story! A struggle for salvation...
Waves! Why this greed?

Ah! Well, Le Petit Journal! That's 800,000 readers!

236 ETHOLOGY SYNTHESIS

Testimonies! Do you know? For a trafficker, what a field
And what a harvest!

It was with great difficulty that, after having been raped-
wrested from the sole survivor of its foundations
authors, Alphonse Millaud (an Israelite who had
forgot to be Jewish, otherwise we would never have
dispossessed); it is with great difficulty, I say, that this
the ever-growing leaf was able to escape definition-
fortunately for
its whiteness.

What more can I say?

Shall I recount how and why certain im-
the firstfruits gave one hundred thousand francs, without batting an eye and
without imposing any conditions on the writers
who, out of disgust, left the newspaper La France,
were going to found the New Press?

If he were still alive, what would Camille Farcy, former
Editor-in-chief of France?

What did Mr. Judet say in a letter that has remained unpublished?
famous, and which Mr. Ch.-L. Limousin also said in a
letter to Mr. Gustave Rivet, dated June 20, 1884?

What's the point of insisting?

They all cry out against the venality of the Jews, absolute masters.
journalism, and their complaints became
banal from being repeated so often!

THE DIRECTORS OF OPINION 237

*
* +

The feudalism of gold, which I said, in 14865, by a circum-
signed cular: Couche, engineer, and addressed to
supervisory commissioners, responsible for identifying
The causes of railway accidents:

"You will only inform the justice system after being
"They came to take my orders."

The feudalism of gold, which, in 1885, told the journalists...
lists:

"You will only inform the public through my-
"orders and for my interests; you will lie following-
"before my will and you will insert, because I
"You pay, the same lying short article to the same"
"hour and, simultaneously, throughout the country, for
"To deceive public opinion."

Jewish feudalism! Voracious Moloch-Baal! Paying the
orators who write and writers who speak,
paying the priest, the rabbi, the senator, the member of parliament,
The minister, buying and paying for everything, who then will have
The power to punish your crimes?

XIV

Reforms.

He

MONOGRAPHS

FERDINAND DE LESSEPS. — BOCHER. — ALBERT CHRISTOPBLE. —

HENRI GERMAIN. — SEILLIÈRE. — BEOUNT. — EPHAUSSI. —
HOTTINGUER, — BAPST. — BERTHIER. — BUSSIERRE. — CAMUS.
— DAVILLIER, — DEHAYNIN. — DENIÈRE, — OF EICHTAL. —
DELESSERT. — DREYFUS. — GERMINY. — HACHETTE. —
HALPHEN. — HEIN. — HENTSCH. — MAGNIN. — OPPENHEIM. —

PILLET-WILL. — VEIL-PICARD. —WADDINGTON.

Digitized by Google

Ferdinand de Lesseps.

This great international player, who is wrongly called,
"Great Frenchman" is, above all, a humanitarian.

French? He would be in a strange way, because he has
threw his country into all the Euro- complications
Europeans by executing Suez and by patronizing Pa-
nama. |

International? It is, both by nature and by
his former diplomatic functions; although
Knowing nothing about economics, he...
However, one day he was discovered to be a free trader.
and 1la made free trade like Mr. Jourdain
was speaking prose.

Humanitarian? It certainly is, to a very large extent.
high degree; I appeal to all sailors who,
Thanks to him, they can avoid the cape, so strangely
named "of Good Hope".

praise, "is crowned by a supreme virtue: her complete ignorance of the intricacies of finance.

This man, who has stirred hundreds of thousands of lions, like Rothschild, and heaps of ideas, like Pereire, is truly the most strange thing about this century; I can say it now: even though all his detractors would have charged with the most abominable financial crimes and the most established, Ferdinand de Lesseps, to my eyes, would still be an Arislid, by comparison with the Rothschilds, the Cahens, the Sterns, the Ca-Mondo and other Jews of the agio. The reason is Simply put: all the millions set in motion by will have endowed its future with a usefulness; while the The birds I just mentioned will leave, after them, uu immense iron through which French gold will have flowed And what about French dignity in place of what? They will have pile of sticker paper, where the portrait of The flight is called credit.

Say what you will: behind Lesseps, future generations will find dangers avoided, closer distances, fertility exchanged.

Despite what one might say: there are certain-somewhere on the globe, a place by which a ship passes from the Mediterranean to the Red Sea; whatever one does, between Gibraltar and the

FERDINAND DE LESSEPS\$ 243

In India, we no longer have to reckon with the threat from the Cape. Storms: finally, most likely, in a In the near future, the two oceans will mingle their waters through Panama.

I am not examining the political consequences here. geographical works of Ferdinand de Les-seps. A judgment in this regard would entail me to criticize all the governments of the globe; and if,

This book argues that free trade is a continuous threat.
The war effort is the fault of the leaders.
more than to those under their control. I therefore call upon Ferdinand to
Lesseps not the great Frenchman, but the great
humanitarian, because in all conceptions
whose execution he adopts, there are savings of
human lives, more or less dearly bought,
It is true, like everything that we discover in nature,
But we must not forget that America also has
its storm cape, which is called Cape Horn.

How did the little boy who was born one day, to
Versailles, in the year XIV of the Republic and the
28 Brumaire, did he become a piercer of isthmuses, sim-
overseas transport planner, promoter
Geographical, international agitator?

Nothing in his paternal family foreshadowed
the adventurer. There is, however, something of Egypt in
his father; Mathieu Lesseps is qualified, in the act

244 MONOGRAPHS

Ferdinand's birthplace, Commissioner General of
foreign relations in Egypt and member of the
Legion of Honour; he was on leave in Versailles and
lived on Rue des Réservoirs when he had to invite
at the baptism of his son, one of his friends, a tax collector
General, named Ferdinand D... This receiver general,
who gave his name to the child, is all that there is
a financier in Lesseps.

From the age of twenty, the young man ran the
world; his father had thrown him into the career of
consulates. From 1825 to 1835, he moved between Lisbon,
Paris, Tunis, Algiers, Cairo and Alexandria. In 1836
His humanitarian temperament earned him the cross of
the Legion of Honour on the occasion of his courage
during the plague. When the plague ended, he became diplomatic again.
mate and facihte the relations between Mehemet-Ali and
the sultan; he leaves Egypt, he goes to Rotterdam, to
Malaga, in Barcelona. There, in 1842, his instinct
humanitarian makes his mark again: he saves the city
the horrors of a bombing; he is made an officer
of the Legion of Honour.

From 1842 to 1848, it was in Spain: Barcelona
and Madrid.

famous from the Saint-Simonian school, who, in 1846 and for twenty years, had studied all the ancient projects related to the tunneling of the Isthmus of Suez,

FERDINAND DE LESSEPS 945

had just succeeded in creating a company composed of three groups: Germans, English and French; the On April 30, 1847, a brigade of engineers was established... knows in Tineh Bay, to make the first studies. One of the French engineers was called Paulin Talabot, and it is he himself who recounts these facts in the Revue des Deux Mondes of May 1855.

The 1848 revolution destroyed all the beautiful Enfantin and Talabot's projects; as for Lesseps, replaced in Madrid by Napoleon-Joseph Bonaparte, In 1849, he had just been appointed to Bern, when Shortly before the siege of Rome, the Assembly The constituent assembly sent him there as chargé d'affaires.

Strange thing! Ferdinand de Lesseps had not He took sides with the Pope and he was less key-ricial than the republican government.

It was at this time that, for the first time, he had to reflect on the role of finance in the affairs of politics and omnipotence Jews.

The stubborn old man named Pius IX, although having given that his power was restored by the republican army French, was flirting to return to In Rome, he was short of money. Where could he get some?

I glean from the work of a clerical historian the answer to this question, answer which is, moreover,

a true gem:
14,

246 MONOGRAPHS

"The Emperor of Russia," the historian says, "offered Pius IX..."
"to lend him a considerable sum; this offer, emanating
"The head of a different faith was not accepted. The cardinal"

"Onerous conditions."

Ferdinand, who knew all the details of this singular borrowing, must have caused some astonishment. It was difficult to see the Pope accept money from a Jew. That he refused to accept from a monarch whose cult had, however, it bears much more resemblance to the his own.

I don't know if the future isthmus piercer became one of them. even less clerical, but, for sure, I find in choosing its financial resources, when it takes care of the Egyptian Bosphorus, with profound disdain of the Jewish financier. It is certain, however, that the even Rothschild, who was quick to lend to the papacy, that leech of Catholic money, would have refused, with such eagerness, to lend to Lesseps, even if it cost a million to pierce the isthmus of Suez.

In any case, Ferdinand demanded his release. availability; but, frowned upon by the government, whose politics he had not served, he disappeared suddenly removed from the diplomatic scene.

Extremely careless, a big spender, and not counting never, he went through, at that time, a rather long

FERDINAND DE LESSEPS 247

awkward period; I don't hold it against him; On the contrary, I find that his lack of wealth, after the high positions he had held in the diplomacy, is entirely to his great credit.

Meanwhile, France had given itself a master and The Saint-Simonians, who were not highly regarded by the Empire, and Moreover, being scattered, they could no longer be of much use—how to deal with the great Egyptian affair; in In any case, I don't believe the idea came from there. to Pereire. The same was not true of Talabot, who he once said to Ferdinand de Lesseps:

— You who know the viceroy and who have nothing to You have better things to do right now, you should dedicate yourself to them. to the success of this great idea.

Ferdinand jumped for joy.

"And above all," added Talabot, "don't go and do like..."
Félicien David, who, for any geological study,
went to compose {The Desert at the end of the Orient.

This took place at the beginning of 1854. Napoleon
Leon II had recently married Eugénie
de Montijo, Countess of Teba, cousin of Lesseps.
It was an asset in the latter's game.

He was therefore able, with some authority, to pay a visit
to the Viceroy of Egypt and to act usefully with regard to
him.

He succeeded. Certainly, neither Enfantin nor Talabot
could not have done what Ferdinand did. Some

248 MONOGRAPHS

Critics claim that upon returning, equipped with the
concession, after a thousand hardships, not exempt from
dangers, especially after crossing on horseback
entrenchments of the viceroy's camp, despite the guard
who was blocking his path, he had stripped his an-
his fellow believers by having it placed in his name
the concession agreement for the Suez Canal; I don't want it
Believe nothing. The concession was indeed given to Ferdi-
de Lesseps himself; but I know that his an-
Former collaborators did not for a moment consider leaving.
to complain, to such an extent that Talabot, in his
the author of the Revue des Deux Mondes, speaks entirely of nature
rel. of the concession made to "Mr. de Lesseps by
Mohammed-Saïd-Pacha.

I will not follow Lesseps to the end of his car-
behind: she is, moreover, too well-known to have been-
Careful commenting.

I will simply note that the high bank-
that Jewish, domestic servant born of the English octopus, was,
From the outset, hostile to the canal, and that Ferdinand,
a simple diplomat, not at all an engineer, and barely
lawyer, by the sheer force of his conviction, energized the
the force of his will and his warmer speech
eloquent, spirited, and without the help of financiers,
200 million subscriptions to start the
work; I also note that he never has
triggered speculation on securities created in the

following, and that after Suez was completed he had not acquired a substantial fortune.

Now he has triumphed in Egypt, and he wants to conquer in America.

Was Panama for him an aspiration?
not only to a new glory, but also to a
fortune capable of adequately endowing the nom-
The beautiful generation that Mademoiselle gave him
Autard de Bragard, the charming Creole woman he has
married in Ismailia in 1869?

That's quite possible! Given the current state of our customs.
For French people, it would even be natural.

Unfortunately, the issuance of Panamanian securities has
was poisoned, at its origin, by this single fact
that she had to invoke the support of the major bank.
She abused her power: the entire army of the tri-
poteurs descended upon these titles, and Ferdinand,
after having discussed, as equals, with most
European ministers suffered the humiliation of having
to kick out one of these scanning entrepreneurs
Dales, who sell their silence to unsound societies
fortunately adopted by speculation.

There's something even better; public scribes who...
economists claim to have undertaken, against Lesseps
and his Panama, a lynx-wolf campaign.
The hypocrisy they display under the pretext of
Saving public savings revolts me to such an extent

250 MONOGRAPHS

that, willing to be somewhat severe with regard to
some details regarding the handling of the Panama affair,
I'm diverting my criticisms to focus them on
the speculators whose veracious aims I know very well-
table.

The campaign organized by Leroy-Beaulieu
and other Jewish scribblers, has no other purpose
than to lower Panamanian stocks in order to
to allow Lebaudy to supplant Lesseps at the
chairman of the board of directors.

Lebaudy! Great Jehovah! This devourer of raffia-
neurs, that shadowy agent of the 1882 crash, whose

the first volume of this work, would dare still
To continue his series of exploits in Panama?
Leroy-Beaulieu dares to claim that he wants to save
public savings, when it is meant to be given to
devoured by the ogres of Rosny and Bougival?

Enough of the speculators, enough of the Jews! And even then
that Ferdinand would have become, later in life, something
I'm not financially inclined, but I prefer him a hundred times over to those who are bri-
watch his succession.

Lesseps is not a parasite; there is in his life
the struggle and the work; his green old age runs
still the universe; at the age when others, for a long time-
time, savoring the pleasures of luxury and the
Laziness, he schemes and fights.

FERDINAND DE LESSEPS 251

We think he's in Paris, but he's in Cairo; one evening, at
six o'clock, we meet a gentleman on the boulevard-
A man from the Madeleine district hailing a cab; he is wearing a coat.
grey on the arm, a top hat on the
head and a small travel kit in hand; that's
A Parisian going to sleep in Saint-Cloud? No;
It's Ferdinand: he's leaving for Egypt!

This active lifestyle reflects a deep conviction;
If the man made a mistake, it will be in good faith.

Suez was able to give substance to the eternal conflicts
Easterners; Panama could change the face of our
relations with America; what does it matter! if wisdom
rulers do not sacrifice commercial interests
France's businesses with the sole aim of enriching
foreign countries through deplorable trade treaties-
organized; Suez and Panama will retain their
humanitarian use, and if ever their trafficking were to
not to feed the capital employed, that will not be
It's not Lesseps' fault, but the players'.
eternal ones who fiddle with the titles and remove
any proportion to the distribution of profits.

To bring these incorrigibles to their senses, one does not
It will take nothing less than a social liquidation!

He

Bocher.

The phone book says:

Bocher, O., administrator of the family's assets
d'Orléans; senator.

This man dared to insult France by
place the valet's livery higher than the embroidered coat
from the senator!

Loyal manager, scrupulous accountant, perfect hon-
A clean man, according to the law, Bocher is still a
of these unconscious parasites to whom it will be
It is impossible to ever persuade anyone that they are neither
neither French citizens nor workers.

Indeed! This dual-purpose civil servant of the
reigning national sovereignty and sovereignty-
A fallen family man is not ignorant. I don't
I wouldn't even accuse him of a crime for distorting
his brain.

Bocher is the son of a stockbroker; Corvetto, mid-
Minister of Finance, admitted Bocher, the father, at the same time

BOCHER 253

time as Demachy in the famous corporation.

The young Henri-Édouard Bocher was then five
or barely six years, since he was born in 1811. He made his
classes at Henri IV brilliantly, it is said, and went on to complete
to corrupt one's moral sense by doing one's studies
by right.

I] was, therefore, to make an auditor at
Council of State, held various prefectural positions
torales, thanks to which he found a good marriage
in finance, adorned with a particle, and married,
when he was a simple sub-prefect of Étampes, the daughter
of Count Alexandre de La Borde, deputy of the same
place.

By his origins, Edward belongs to the func-
tionaries of the Restoration; through his career, he
belongs to the ruling world of 4830.

lippe, and I don't need a long examination for guess how he became steward of the estates of the family of Orléans.

Steward, that's her real career; it's a good one. apparently, because he prefers it to all others, by adding, however, the benefits of the situation administrator of the Railway Company Southern iron.

Apart from that, he has been seen refusing many times. ministerial portfolios, for health reasons,

1 15

254 MONOGRAPHS

he said; basically, you only have to look at the list of incompatibilities and we will realize that, in order to be Minister, Edward would have been forced to renounce his steward's functions. This is the standard by which one can measure his selflessness and modesty.

He almost always got on the right side of the government-established institutions, while loudly protesting, against the decree of 1852, by which Napoleon III confiscated the property of the Orléans family.

The enormous fortune of this family of speculators was, I admit, placed in safe hands and I understand very well that d'Aumale and all his family they expressed their deep gratitude to him.

As early as March 4870, Edward, who felt the end of the Empire, was lying in wait to take advantage of the first incident capable of either restoring, in in fact, only to compensate his employers.

The method he usually uses in such cases, consists of writing letters and waving the ghost Orleanist. That's what he was doing in March 1870 with a view to of the plebiscite.

Events abruptly cut him off from the word, and fairness compels me to say that, pen- During the war, members of his family behaved They sired valiantly.

In France, we have the unfortunate habit of not to balance the assessments and, from what Bocher and

His people have shown themselves to be patriotic, we want to conclude that they possess all virtues.

The virtues of bourgeois embodiment are accommodated much of the chauvinism, but, with regard to the genuine French interests, these same virtues turn-lead to foolishness.

It took, indeed, quite a bit of nerve for Edward Bocher, while Prussia was demanding 5 billion, to dare to ask the French nation for the restoration conservation of the property of the Orléans family and of the in-compensation.

The National Assembly had the cynicism to vote this alleged restitution. It has been argued that, by means of-covering this expense, we bought the help of the or- . Leanists to the Republic.

Nice acquisition |

The Jewish Orléans, the Jewish Bocher, the Roths-Jewish children were holding hands, and when, after the vote on the famous constitution In 1875, Édouard was a senatorial candidate in the In Calvados, he dared to tell his constituents that it was necessary-to have confidence in the Republic, which returned to the country "under another name and under a "new form, the essential guarantees of the "Parliamentary government."

Another name for Orleanism is opportunism:
The essential guarantees: these are the valuable assets.

236 MONOGRAPHS

paid to the Orléans family; and as for the government Parliamentarian, it's a fine series of corruptions and scandals which, for fifteen years, have been ruining our country.

The Orleanists, big eaters, especially for adversaries the Bonapartists, no less man-geurs; but both readily vote against the Republic.

Well, I ask you, what do we have to do?
in the government councils, of this defense-
sister of property ownership in its most extreme form
directly sovereign: the monarchy speaks-
Comment?

This man is a danger because he has no control over his actions.
ceases its attacks against the Republic.

One foot in the army through his brothers and allies,
Bocher, with both feet firmly planted in finance on his own
one of his parents is still a representative in France
the Northern Telegraph Company.

This company, we need to be clear about this, is
a Danish company with an entire network in China
through which all dispatches have passed which, since
three or four years, panic the nation by a
a series of strange contradictions. Nowadays, we
He knows that the telegraph is the golden key that unlocks the
Stock Exchange locks.

What wouldn't we discover if speculation were to...

BOCHER 951

Does he know he's anonymous? Bocher would never associate himself with anyone.
to this extent.

So, what need do we have for this so-called
reformer, this interested critic of our spending
public?

What is the purpose of Édouard Bocher, tax collector, eternally?
of the Orleanist tithe, having himself become strong
rich and providing resources for journalists who work-
slow for its bosses the same windfall
that the Busch and Bamberg families distribute for
Mr. Bismarck?

Corruptor of consciences; not employing his pre-
presence in Parliament than to obtain, under color
of general interest, legal amendments that may
to increase the fortune of his employers; hypo- defender
criticism of small landowners, eaten by the big ones;
Let this parasite leave us alone and...
devotes, in the shadows, which suit him better, to the
management entrusted to him, until the day when the
Future reforms will make him unavailable.

III

Albert Christophle.

At first glance, and without the two letters that, In French, they replace the Greek +, one would think one had business with the silver and cutlery manufacturer silvered, let's cut to the chase: to the manufacturer of ruolz; However, this is not the case. In Paris, Albert Christophle is alone by his name, as, in Tessé, he is alone lord of Gné-aux-Biches.

But, on second glance, one realizes that the pre-Mier was the right one: lord of the manor, politician, legal and financial expert, which dominates in Christophle is still from ruolz; however 1 is very suitably silvered and even gold-plated, especially since he joined Crédit Foncier.

Before resorting to electroplating, Albert-Silas-Médéric-Charles Christophle was destined to high destinies; to begin with, the high Normandie saw him born in Domfront, but he went to do his right in the lower part, that is to say in Caen. This

ALBERT CHRISTOPHLE 259

The change of level contains its entire story.

Silas thus learned about legal wrangling in the worst of countries. I have often said how the study of law perverts—knows the reason: that the result be judged, in a middle of Lower Normandy! Albert distinguished himself, even among the strongest; he was a laureate of the faculty of — Caen and at twenty-two he was a doctor.

Were the ordinary struggles of the bar insufficient for his self-esteem? I couldn't say. to say. In any case, in 1856 he bought a office of lawyer at the Council of State and the Court of appeal.

But there's little talk in this role, and Médéric sought expansion; so he searched and found a journal in which he was able to compensate, by writing, the

From 1858 to 1859 he can be found collaborating with /a Presse;
He saw Girardin's end there, and the beginning of the Jewish Polydore.
Millaud, and he seems to have left her a little before
the time when a correct police judgment-
tional led the same Millaud to put his
Newspaper for sale.

The spectacle of speculation must have left its mark.
in Médéric's mind; I'd even bet that his
brief stint in journalism, at the time of the
great speculative whirlwind of 1857-60, a, slow-
ment, prepared its latest financial incarnation,

260 MONOGRAPHS

a kind of fall, for someone who, soaring at
the pinnacle of the law, will soon find itself in the midst of
struggle beneath her.

To finish with Christophle the writer, I mer-
I will use his Treatise on Public Works (two large
volumes) and his collaboration with the Revue pratique and
Critique of jurisprudence (1862).

The natures that studies have twisted and that
Experience has corrected them, they hardly desert the
Court of Cassation, if not to run towards destinies
higher or to situations in which
the instinct for reform, developed through contact with
-imbecilities of the practical procedure, can be exercised
with more freedom.

Now Albert had obtained all the honors:
From 1865 to 1869, he was a member of the council of the order;
Nothing, therefore, forced him to abandon his practice.
of a lawyer, to surrender to the vagaries of the prefects-
tures. Was it the war that derailed his career?
Nevertheless, I find him to be the prefect of Orne.
that is to say, the chief of his own department-
original date, September 6, 1870.

Charles, obviously, had sucked on the principles
reactionaries, in his family, in his studies, and
in his functions under the Empire. But, in accordance-
This relates to the old proverb: No one is a prophet in their own land.
in our country, in Domfront we hadn't taken it in

Seriously. To be a prefect and to preside over the prefecture, to pose as master of Alençon in Domfront, what a stroke of luck!

The proclamation of the Republic is shaking things up. his ambitions have been waned. The lawyer at the Court of Cassation still shows a little bit of its ear when, anticipating a future law, he takes the initiative to submit the nomination of mayors to the council municipal. But who will say if it's the patriot, the ambitieux or the future financier, who inspired the prefect the idea of obtaining a loan from the general council 2.4 million to equip four battalions of Mobile units and three legions mobilized?

In December 1870 he resigned, when the republican government would have dissolved the con-general councils and charged the prefects with constituting departmental commissions. It was beautiful and This is clearly an act of hostility towards the Republic. Obviously- Charles did not have the repulsive temperament blicain.

Moreover, under the Empire, almost all lawyers at the Court of Cassation were making opposition; but the Court itself was governmental in devil. When you know the judicial organization well-ciaire, we are not surprised to encounter this antagonism between the judge and the defendant. But there was two kinds of opposition: that of the salons and that cafes. The latter was a republican, not

15.

_d

262 MONOGRAPHS

he didn't mince his words and sometimes he went down in the street.

The one in the salons, perfumed, formal, was taking readily the Orleanist color; even she It would require a little legitimacy.

The winner from Lower Normandy was too fond of gloves. yellows to protest in cafes; he preferred that of the salons; in which he aimed at two

"kneaded" with what is called "the good Company ",

When he saw that the Republic was definitive-established, loyal to Royer-Collard, it became center left; then, soon understanding that, as it This Marianne was a streetwalker, a real-life Dauphine. he surmised that the good girl must like a little too much the gentlemen el that, if he knew how to overturn the roles, he would obtain all her favors; he therefore publicly rallied to her cause, a little more than Bocher, a little less than Ribot.

Appointed deputy for Domfront, he quickly became President of the center-left; Dufaure, in 1876, in one of his grunts, the minister of works public; and there's my lawyer pouring out a new of reforms and flooding all the engineers service heads.

From then on, her ambition grew, but she took

ALBERT CHRISTOPHLE 263

an increasingly practical look; it gives wages; he resigned on May 16; he is among the 363: the only way to be re-elected.

That was too much! Grateful Marianne, the bombard governor of the Crédit foncier de France (February 13, 1878); and Silas accepts. He doesn't care-will now be subject to the vagaries of the election; it is becoming more consol-he would even gladly have failed in the Senate in 1882 and to the Chamber in 1885, provided that he retains the rich inheritance with which he was endowed.

Until now, civil servant or politician, Christophle is utterly useless; at the Crédit fond-I only quoted him, I told him, because he doesn't suspect it. No, he will have the opportunity to be a great man.

But I don't want to anticipate anything.

It's not exactly a series of hours of joys that have rung for him, since the day of his installation at the large pawnshop of the property French.

The imperial official, whom Silas was chasing defiantly...

easily his party.

I will not deal with this predecessor here.
having sufficiently qualified his career in the
previous volume. Now Christophle realized everything
following Jean-Marie-Georges Girard de Soubeyran
was a formidable enemy. His astonishment appeared

264 MONOGRAPHS

when he noticed the sudden about-face of the few
newspapers which, like La Zuberté, La Lanterne and
Land reform had, in the past, greatly
struck over the management of his dismissed predecessor.

These same newspapers began, against him,
'a knife war, advocating the new
Girard's companies and exhausting the slightest act
of Christophle.

Crédit foncier being incorporated as a company
anonymous, the battleground was located principally-
element in general meetings.

Girard, who knows the art of composing perfectly
a shareholders' meeting, had taken its measures
to cause a scandal.

So, there you have it, my poor, bewildered Silas! com-
He's lying, the former minister! The former reformer!
to the Court of Cassation! directly confronted,
with the petty villainies he so often had to
To study procedural manifestations! What
Downfall! And now the Lantern is accusing him!
formally of having created shareholders,
To be sure of their vote? The funniest thing is
which Girard's henchmen attributed to Médéric,
precisely what their leader had done.

I will not descend into the consciousness of the an-
former minister or former lawyer; I don't want
to know to what extent the need to defend

ALBERT CHRISTOPHLE 9265

a just cause, especially compared with the
claims of the dismissed official, did not

In any case, the civil court, called upon to rule, has with the common sense to render, under the presidency of The honorable Aubépin, a judgment of incompetence, perhaps a little weak from a legal point of view strict, but fundamentally very fair, because it paralyzed the vicious attack by a ousted employee, tending to whitewash his faults by blackening the g-tion of his replacement.

Things escalated to the point where a complaint was filed. a defamation lawsuit was filed by Christophle against the Lantern and Evening.

I have never heard that this complaint has was followed, no more against the Lantern than against Girard de Soubeyran; this is not the first time, Moreover, I would like to point out some shortcomings in equality. of justice; however, the trials between the two Rivals occupied the civil hearings.

But Soubeyran, very well regarded by the upper echelons of banking Jewish, had managed to create a sort of void around of Crédit Foncier and its governor.

I explained in the summary that, even if one were the Crédit foncier, we are unable to get them to take out a loan. public the rag with stickers, at a high price, than in making him believe, first of all, that this same

266 MONOGRAPBIES

The rag was in frantic demand by a large number of people. The small capitalist is so loyal and so sheepish, that a financial value doesn't matter to him appears "habitable" only when another has "es-
"Swept the slate clean."

That is why the shrewd Jews immediately invented trade unions. Read the financial newspapers. cers; it is unprecedented that the most Ridicule has not been covered fifty times!

But the cronies who serve to maintain the illusions of the public, are none other than seven or eight credit institutions, considered the most powerful.

Those people, not with their own funds, hear me good, but with the money deposited in cover accounts

They write the shows they want to make successful.

As for the public, initially wary when
Seeing this "great success," he said to himself quietly:

– How stupid of me! Everyone has under-
Everyone else, except me! I missed out on a great deal!

Also when, some time later, the establishments-
Credit agents tell him:

– I was prescient on your behalf, dear
customer, and only because it's you, only
Because you have money at my place, I want
I will gladly cede this value to you, settling for a

ALBERT CHBISTOPHLE 267

small profit of fifteen to twenty francs per share.

The gullible man falls into the trap; he absorbs 1 liter immediately.
the values, which credit institutions do not have
never wanted to take on as subscribers con-
defeated and serious, but simply because they
knew full well that by using subterfuge and feigning
By taking everything, they would wrest from savings a
money that she would never have given spontaneously
nement.

I am certain that Christophle, a lawyer, having to
breaking a financier's lawsuit against a gullible person would have
discovered that in fairness the unions were per-
petuellement depending on breach of trust; and he
would have cursed the jurisprudence, which, at the Court of
cassation, would have left him no hope of
success.

Yet, it was in the midst of this chaos that he
is agitated, having become governor of the Crédit fond-
steel!

How many times has he not felt the impossibility
to effectively seize the criminal justice system! It is up to
to the point that if his friend Andrieux, attacked in turn
by the Lantern, and the people of Soubeyran, not him
had not provided the opportunity to vent his spleen and
to drag through the mud those whom he had not
could obtain the punishment {which he did in fact in
full chamber of deputies, in July 1879),

We would never have known by what despicable means
Finance manages to deceive public opinion.

Who would believe after that that the attacks having
continued, and an exasperated Christophle obtained from his friend
Boucher-Cadart an arrest, perhaps just at
Fundamentally, but arbitrarily in form, motivated by
"Attacks or threats"!

Finally, who would believe that Crédit Foncier was involved?
reduced to saving his former villain from shipwreck
genius, by collecting the wreckage of the Hypo- Bank
library, whereby, henceforth, the great
the union of credit institutions would sponsor
the issuance of its bonds?

This is what finance does to the law, to justice.
and its interpreters!

From now on, Silas will feel dizzy; he will borrow,
He will lend; the hundreds of millions will follow.
to the hundreds of millions. Oh! he won't lend to
Khedive, like Girard de Soubeyran, but he
will lend to the French treasury; which, to be less
blameworthy, but not statutory.

Dare I admit it? I'm counting on everyone
the disgust that Christophle will have suffered by feeling,
every time, what is just, true, fair, even
ill-equipped by case law, to evade under
his steps, to awaken the reformist instinct of
the lawyer for the Court of Cassation, and, when the time came, suggest to him-

ALBERT CHISTOPHLE 269

managing the idea of letting Crédit Foncier accomplish
its role as a major instrument of liquidation
social imperative.

I will say, later, in the conclusions of this
second volume, how will this liquidation be carried out?
donation and the mission that will belong to the Credit
land.

In the meantime, what I'm writing here is going to seem enormous.

Silas-Médéric-Charles, facilitating a liquidation so-commercial and revolutionary?

– And why not, my dear sir?

Anything can happen! And when you've been an absolute conservative, then relatively conservative, with an Orleanist tinge then rallied to the Republic and was one of the 363, one can Well, to save his own skin, try a little to save his country.

IV

Henri Germain.

Invasive! Invasive! Invasive!

His name is all we see in the newspapers, on-all during budget discussions.

However, he professes, in matters of the press, to financial, Girardin's opinion on the press politics; – perhaps with the same conviction.

11 declares her powerless: he is wrong; he despises her Self-serving attacks: he's right. But why Doesn't the devil reconcile his theories and his actions? Why is a journalist like Kergall, to make his teeth chatter? Well, where from? It is because he owes a reputation of competence, as undisputed as it is few Justified?

These are strange contradictions.

Deep down, Germain knows neither more nor less than the first money changer who came along or the last grocer of

HENRI GERMAIN 971

Ja rue des Lombards. Good bourgeois, completely unaware of his financial misdeeds, strongly scandalized Dalí would be a fool if we ever proved to him that we could be a Erlanger, without having on his back: Bingham, Char-Rhineland bonds or other cotton loans, I believe-his intentions are so honest!-everything

But here's the thing! We'll never manage to...
prove it to him.

Germain is simply a small-time banker
who, having first of all, as he himself says,
founded a Crédit Lyonnais "in his room" on the corner of
the rue de Choiseul, experiences a stunned silence
having managed to reign, under the same name, at the boule-
The Italians' villa, in a stone palace! And he
He stares, and he squares himself and he is like an old man.
having only one daughter through whose eyes he
sees the entire universe.

His beloved daughter is Crédit Lyonnais; and he re-
keeps France out of the window of his office.

Is the annual inventory fraught with profit?
France is happy and the Republic is beautiful: The;
Are profits diminishing? Are deposits becoming-
Are they rarer? All is lost! Fie! That wicked Marianne!
Alas! Poor France!

His eyes would open wide if I told him
that the more prosperous his Crédit Lyonnais is, the more the

CS

979 MONOGRAPHS

France is unhappy! Yet, if he wants to ins-
Truire, on this point, he only has to read the present
work.

Let's take a closer look at this physiognomy.

Six years after starting to do
finance, he sought political office; natural-
how, as it was in 1869 and as business
They weren't going to do it, so he formed an opposition group. That's why
He was elected deputy for Ain.

Nothing exceptional about his family; his name is
Germain, like everyone else; there are 60 of them in Paris;
The largest are cloth merchants; but there
He also has a member of parliament from Haute-Garonne, a lawyer,

a bunch of wine merchants, caterers, and finally a factory
Chinese lacquerware, decorated, just like
Mr. Crédit Lyonnais.

Mr. Crédit Lyonnais's real name is "Antoine-
Henri-Marie. The city of Fourvières and Brotteaux
He was born in 1824; he was therefore forty-five years old.
when political ambition seized him. He had
moreover, a castle in the Aïn, and he was the son-in-law
from a high-ranking imperial official: Mr. Vuitry.
He is estimated to have a fortune of fifteen to twenty million; he is
a good family man, he frequents electoral dinners
He speaks willingly and pontificates there, especially at
Trévoux. |

THE" to

HENRI GERMAIN | 273

I don't know if the famous Jesuit journal
left the air of the country with an "Escobarian" scent
However well analyzed by Pascal, the fact remains that it is
most often from there that palinodies originate,
The newspapers address this in the following terms:

"The political world and the financial world are
"are moved by the words spoken by Mr. Henri
"Germain, etc."

But what do these words contain? At eight years old
From a distance, I was curious to bring them closer together.

In 1877, Germain had submitted a project for the
repurchase of the railways. At that time, he mar-
He had a meeting with Wilson; only, besides the buyout, he
had placed exclusive exploitation by the large
companies. It was truly worthy of Trévoux!

But in 1885 everything changed: the state network was
It is dangerous, it costs taxpayers more, and
_ adds the newspaper from which I borrow these lines, the
Mr. Germain's remarkable speech is very
applauded. If I wanted to bring all the variants together-
tions of this bizarre economist and this astonishing
Financially, I would need a volume.

It will suffice for me to condense his actions and...
draw conclusions.

The great fortune of Crédit Lyonnais dates back to the loan of three billion in 1872. We know that this loan included staggered payments

274 MONOGRAPHS

very minimal; one could free oneself in twenty terms 3 francs 50 centimes each; discounting of payments was 3.84 0/0 and the public had the right to release in advance; but a payment of ga-
A rent of 44 francs 50 centimes was demanded. Now, for 44 francs 50 centimes, we were subscribers to 5\$ francs of annuities, except to be released at the prescribed times. In such a way that by paying approximately 57 million, one would secure the the entire subscription. Crédit Lyonnais was a of the largest subscribers; therefore, not only- through market speculation, and through the commissions that the prodigal Thiers spread to abundance, but also by provoking payments anticipated, while he delayed the longest-
As much time as possible for his own liberation, he made it rarefied. liter and benefited from the funds for a time considerable.

We will be able to see the pro- benefits bables, remembering that, during the subscription herself, the loan issued at 84.50, made, course Extremes: 85.80 and 85.15. In 1874 it had reached 100 francs.

The profits thus realized amount to hundreds tens of millions, and they are taken from the purest the country's productive forces.

In short, and all things considered, in order to be able to France had to pay 3 billion to Prussia.

HENRI GERMAIN 275

nearly five billion, not counting of course the loan of 1871.

Of these five billion, two billion are entirely These were lost revenues for taxpayers and have enriched them. & or 500,000 people, including the elite bank, and among them Crédit Lyonnais. I estimate at around fifty million, the gain of the latter

Germain, very proud of his success, had already com-
began to infiltrate a multitude of financial companies
It is found, simultaneously, in the Che-
Austrian mins, in those of northern Spain
in marine insurance, the coal mines of
Montrambert, the Châtillon Forges, the Gas and
Blast furnaces of Marseille, the Omnium of Lyon,
that is to say adding 200,000 or 300,000 francs to his income.
per year, as a share of profits allocated to
administrators. He belongs to all the unions; he had
a little bit of a hand in the General Union. At the fall
Madame Germain de Bontoux said to her friends:

– Finally, my husband will be able to sleep!

Germain added the agio on paper
on the land; Foncière Lyonnaise has not
brought good luck; and as for Crédit Lyonnais itself–

Indeed, how can it pay interest on its deposits, when
The entire industry is suffering; when papers,
worthless, stuffed safes; when

976 MONOGRAPHS

One sudden drop is all it takes to turn things into losses
The profits recorded on January 1st were enormous.
Is Ja watching until December 31st? After that, Henri Ger-
Maine calls himself a utilitarian republican when he is alone–
parasitic of metal, parasite of paper, parasite
of the stone, parasite of the soil and parasite of its rep-
tation!

He aspires to be Minister of Finance. All his
discontent draws its bitterness from its
perpetual disappointments.

One of his friends, when questioned by me, replied:

"Minister? Him? Never! His political opinions–"
"These questions are too elusive for any party to..."
"that he can have confidence in him; he is both
"everyman's man and no one's man,"
"And everything depends on his latest performance."

Public ignorance makes reputation dangerous.
This financier's overrated lion. Let the voters...
dreamenti

A still hesitant center-leftist, destined to lend the hand to the first suitor who came along, who, lying in ambush at Henri Germain, at the corner of the Stock Exchange, will be watching for power. would be much better off liquidating Crédit Lyonnais, in the two or three years that separate him from the cataclysm, and to retire peacefully to the midst of his estates. while France floundered in convulsions famine symptoms. If he does not follow this advice, I

HENRI GERMAIN 9277

He encourages him to consult the Trévoux newspapers; there will find, I warn him, the shadow of Blaise Pascal who will recite these two maxi-Escobar and Lessius's:

"Those who do not have enough wealth to sub-sister honestly, and, all together, to pay their debts, can lawfully put one partly under cover by declaring bankruptcy to their Creditors."

And also this other one by the great Vasquez, cited by Castro Palao, namely that, "when we see a vo-their resolute and ready to rob a poor person, one can, in order to divert him from it, assign him something person 72che, in particular, to steal it from The place of the other."

I am bringing this last point to Germain's attention in particular. precept of the journalists of Trévoux, so that if, By chance, some determined criminal was preparing to jump on Crédit Lyonnais, he can quietly... to whisper in the ear in the name of the great Vas-question:

– "Excuse me, my good friend, but you would do well "You'd be better off going to Rue Laffitte!"

It's 16

V

Seillière.

always found, at one of their colleagues in
in place, a kind of retirement pension in the form
of duchy or county, with high and low rights
pillaging their unfortunate inhabitants, the duchies of
Lorraine and Bar were given to a poor devil
dethroned and appointed Stanislas Leczinski, former King of Polo-
gne and better known as the father-in-law of Capet who,
Numbered fifteenth, Louis, then exercised the pro-
fession of king of France.

Stanislas, the chronicles say, brought happiness to
his little people; I cannot appreciate to what extent
The chronicles were right. But it is certain that,
very low pierced at that time, this king was not re-
came from Poland, without being accompanied by any
good Jews. So, as soon as they arrived, they searched-
They explored the country and soon made contact with

SEILLIÈRE 979

a cloth manufacturer who had settled in Pierrepont,
just a stone's throw from the Luxembourg border. This
The region, heavily wooded, was then almost deserted; also
the idea of choosing it to create a factory
was at least strange.

As for the weaver in question, his name was
Seillière.

Naturally, there was understanding between a merchant and a Jew
was quick; so much so that, thanks to the protection of this
lastly, at the side of the father-in-law of the King of France, the
draper obtained supplies for the regiments of Alsace
and Lorraine. It was the beginning of a for-
tune.

Supplies have always been the most
quick to reach a million.

The Seillière family understood this well, and their gene-
ration devoted itself to it. Their very methods did not
They don't vary much: and we will find them again, at
Some one hundred years apart, linked by Jews
to Mr. Son-in-Law, to obtain as before
by the Jews of Mr. Stepfather, the supplies
of the army.

But let's not get ahead of ourselves.

very good deals with the regiments of the time;
Naturally, having sampled the supplies, 1 liter was taken
the vertigo of hoarding and wanted to manufacture

280 MONOGRAPHS

also weapons; that is why, at the end of the reign
of Louis XV and at the beginning of the following reign
Previously, he was at the head of a cannon foundry.
for the navy.

If it weren't for the detestable reputation which, historically
rarity, focuses on suppliers, this point of
The departure of the Scillière workers would be a sign of nobility.
which would be as good as any other.

Unfortunately, in the world of trafficking, moral sense is...
perverted, and I will be saddened to note that
their offspring quickly turned into a parasite
ism: the first step from work to traffic was
crossed by the supplies; the second step of the
The barony crossed the threshold of honors.

Indeed, we will soon find Napoleon I.
who, not without some irony and so as not to prodi-
to fight the cross he had reserved for his brave old men,
readily bestowed titles of nobility upon his tax collectors
as an honor, granting to one of the Seillière
the title of baron.

Meanwhile, the cannon foundry had prospered;
one of the Seillière family, named Nicolas, had
even founded a banking house in 1807, at
Paris, to help its industries, because the factory
de Pierrepont was not abandoned.

In 1814, another Seillière, named Florentin,
reigned supreme in high finance and, with it, cares-

SEILLIÈRE 281

He knows the Restoration after having licked the Empire.

The Restoration had, moreover, welcomed the
With eyes closed, the claims of the infamous arrears
supplies; to add insult to injury,
She confirmed to Florentin his baronial swagger.

Later, another Seillière, named Alexandre, bought, thanks to the works of the black band, the beautiful Mello castle.

Finally, in 1829, François Seillière, head of the bank house, charter of sailing boats in View of the Algiers expedition.

As we can see, the Seillière family had walked with giant strides; everything that concerned the army stirred up their desires and they absolutely obtained this that they wanted.

A few years later, that is to say in 1836, François partnered with an ironmaster named Schneider, who later became president of the Corps legislative, under the Second Empire; with him, he acquired Creuzot for 2 million lions 1/2, thus subtracting this large foundry in the hands of Fould and Aguado who, under the Restauration, had been the owners.

From this arose the relationship between the Seillière family and... Schneider; also when in December 1875 this last- If Nier died at Le Creuzot, were the Seillière family seen? in the front row, on the day of the funeral.

16.

282 MONOGRAPHS:

So far these suppliers have managed to increase their fortune, under the benevolent eye of the monarchs, without ever having a scandal that was too resounding could have reached the public's ears.

It must be believed, however, that too long A string of successes broadens awareness and encourages to imprudence. That's what happened.

In 1860, we find a Seillière in a association of Jews, admittedly dodging the legal-correctional court proceedings, but being sentenced, However, by the second chamber of the court civil of the Seine, to reimburse the subscribers of Nassau Railway shares, to have initiated by means of leaflets tainted with fraud and having received shares without authorization having paid the amount.

Here we find Seillière coupled with Po-
Lydore-Moïse Millaud, who directed the newspaper /a
Press, and, if we remember that roughly at the
At the same time, the lawyer Christophle frequented this
journal, we will understand how these two high
Money dignitaries were able to establish relationships.

It is also worth noting this intervention by
Seillière, manufacturer in Pierrepont, border of
Luxembourg, in the trafficking of roads
Nassau iron.

Approximately nine years later, another scandal

SEILLIÈRE 383

rises; this time it's more serious; there is still
Jews were involved in the case, including one named
Louis-Isaac Cahen, known as Lyon. It was naturally-
supply of materials for the army and also of the
Pierrepont factory.

Seillière had been declared the successful bidder in 1868.
the supply of sheets and other fabrics access-
evenings necessary for the clothing of the gendarmerie
of the Paris guard.

Numerous cases of fraud have been uncovered,
legal proceedings had to begin as soon as the pre-
First month of 4869. In 1870, an investigating judge
instrumental. The war interrupted his work.
then, subsequently, the municipality and, also, circumstance
Extraordinary and sad for the memory of the baron
successful bidder, the file and the documents & evidence
related to the pursuit, were consumed in the incen-
day of the Palace of Justice during the week of blood-
glante.

Justice, however, did not believe it should or-
forget the abuses that had caused the State a
considerable damage and, on July 22, 1873, she them
mentioned before the criminal court of the
Seine, in the 7th chamber presided over by Mr. Gérin.

However, during the investigation, which lasted from-
Then in 1872, Baron Seillière had died.

From then on, the matter was of only one importance

secondary and I will not dwell on recounting the details of the hearings and pleadings.

Besides, guilt matters little to me, this
What I wanted to point out is the existence of fraud.
passed, so to speak, into habit, in a
a multitude of markets with the State.

There are four current Seillières;
Only one is described as a baron in the directory; the others
are referred to by their first name.

In accordance with the habits of financiers
millionaires, almost all the girls in the house
Seillière were given to sons of titled families.

One married a Marquis d'Hautpoul, another
married a Count of Boisgelin, yet another one has
married a prince of Sagan. Finally, what explains—
would do many things, the Galliffets themselves would—
would have been allied with the Seillière family!

Meanwhile, Baron Seillière continues to occupy himself...
per of supplies; not that he needs to com—
Mercer is immensely rich; but he has the trade
in the blood and he obeys invincibly his
atavism.

To succeed, he allied himself with the one known as
the "heir apparent of the Republic"; regarding this
character I mentioned in the first volume, the
Seillière's participation in a sand company
gold miners of Cambodia, as well as those who had, moreover,

SEILLIÈRE 285

their story, as told by Le Clairon and Le Pays. Since then,
Many other cases were cited: notably a fight
supplies against oo which, it is said, conceals
Erlanger.

It's very good to fight against Erlanger; it's
very good, even, to be, probably, one of the
causes of the very apparent awakening of justice with regard to
of this great evildoer; but, then, one must give
the example of all perfections, it is necessary that the

never have anything to complain about.

Is that the case?

As for the moral means that the Seillière
current methods are employed to win at auctions,
Who will ever be able to tell them?

Who will ever say why, one fine morning, cer-
Some newspapers launch a campaign against such and such
such a minister of war who, yesterday, was praised
By them?

Who then will be strong enough to know and pure enough?
for drawing?

How sad! A family of producers who
had distinguished herself through her work with fabrics,
as in metallurgy, which could have made
so many services and to acquire such beautiful glory, to have

286 MONOGRAPBIES

involved in finance, having associated with Jewish circles, having
mired in trafficking, and deserving that until
His intentions are suspected based on his alliances!

Indeed, alongside French names, more or less
Illustrious people, why the Prussian name Sagan?
What has this alliance achieved? What example has it set?
Seillière and Sagan give us their employment of
Their immense fortune? Why this pursuit of me
I know what unhealthy celebrity, by means of parties
bizarre, organized by a single woman and placed
in sumptuous palaces whose living leader is
absent

What a disgrace for this country! When you travel
the list of the world's so-called selected frequenting
The salons of Princess Sagan! What was that
Animal festival where Seillière dressed as Buffon –
as Jester – enthroned paternally?

Read the accounts of this orgy,
even in "distinguished" newspapers like
Le Figaro; you will see there that the beautiful people – and
What a fine crowd! The whole Jewish community! – se com-
It pleased him, as a supreme distinction, to make shouts

Do those people really think that we're making a living room out of something?
short, because the bottle from which the cork pops
Is it labeled Moët or Clicquot?

And yet, beneath this mask, in these pre-

SADDLER 287

tense celebrations, it is said that all the ambassadors were recognized
Sadists and a bunch of princes!

As for me, I cannot believe in the unconscious-
science of so much futility or so much sloppiness. In-
I deliberately recall the sinister stories
which have horrified the patriotism of this country, and
Involuntarily, too, I wonder if, behind
These masks and these orgies do not hide
international meetings from which might emerge
Will France one day be destroyed?

VI

Blount

This English surname, compounded by an equally impressive first name.
English – Edward – recovers the personality of the
chairman of the board of directors of a large
French railway company, which, just-
He lays out the rails of his network on a good
part of the French coast facing the British coast-
fuck.

In August 1884, Le Figaro expressed itself thus with regard to
from this financier:

"We are pleased to learn of the appointment"
"by Mr. Ed. Blount, Chairman of the Board of Directors"
"Interministerialization of Western Railways, at the rank
"of Commander of the Legion of Honour."

"Mr. Blount is very well-liked in the world of
"business, where he has held positions for over half a year"
"century, an exceptional situation. Interested in
"the largest of commercial enterprises, 11

BLOUNT 289

"is one of the founders of the railway industry"
"of French iron, and it is, in large part, to its
"initiative and its persistent efforts that we
"we owe the remarkable improvements made
"for some years now in the exploitation of
"French lines.

"Mr. Blount was a member of the Legion of Honour-
"Neur for over forty years. The distinction,
"of which he has just been the subject, seems to us a just
"reward for exceptional services he has not
"ceased to return to the commerce and industry of the
"country. Regardless of its high position at
"The Western Company, Mr. Blount is also
"vice-president of the board of directors of
"Paris to Lyon and Mediterranean railways"
"ranée."

Such is the dithyramb! It is, however, a little
incomplete, and Le Figaro was quite moderate in the
number of functions he assigns to Blount. No
only he is president of the company of
Western Railways and Vice President of the
P.-L.-M. railway company, but,
Furthermore, he receives benefits from Société Générale.
to promote the development of trade and
industry in France, to the railways of the South of
Austria, to those of Madrid-Zaragoza-Alicante, to

the Royal Portuguese Railway Company, at the
nl 17

290 MONOGRAPHS

General Company for Railway Operations
iron from European Turkey, to the Société Générale
of steam-powered maritime transport, to the Company
general waters, at the Acclima- Zoological Garden
lation.

I'm probably forgetting some, but it's certain that this
The pretty accumulator has the foot, the hand and, above all, the
pocket, in ten companies, whose capital so-
combined, these make up the modest sum of one
one billion three hundred and two million! And that's outside
shares that he might own, that poor devil
cashes in as a share of the profit, for the good
the care he gives to these ten administrations, approximately

The calculation is easy: the average dividends, established on the even, varies from 8 to 10 0/0 (and I am moderate); at 10 0/0 the 1302 million represent 130 million in dividends; generally the Directors take 1/10 of the net profits. which constitutes a profit share for them 43 million; however, on average, there are ten administrations members per company, which makes one hundred directors for the ten companies, i.e. 130,000 francs for Blount, earned, as we can see, "by the sweat of his front".

Apart from that, Blountest is legally obligated to own one hundred shares of each of the companies including

BLOUNT: 291

He is a director; therefore, he owns a thousand shares of 500 each. francs each, totaling 500,000 francs committed, of which The dividends contribute 50,000 francs, to the 130,000 francs already mentioned, which makes 180,000 francs! Add- tones to this figure the president's salary, and We will certainly exceed 200,000 francs.

Here, then, is a man who, on his own, benefits from not to do nothing, – for it will be granted to me that, if he con- coronation at the Western Company, he has nothing left It's high time to take care of the other nine companies. – twenty times what the most intelligent worker- gent, barely manages to earn a living ten hours per day.

And that's not all! I haven't even mentioned Blount's personal fortune; he owns a splendid hotel on rue de Courcelles; it also has- lying in England, in the county of Sussex, at Imberhorn, a vast property where he was a cons- to build, in 1880, a church for the Catholics of the country.

The worst part is that this man isn't even French !

There is indeed, it is true, a Henry Blount, known ct meme loudly complimented, for having orga- organized a charity raffle to benefit the hos- work-related disability; for having also been part of a urban ambulance committee, tt Henry would be naturalized French citizen.

Did Edward do the same? It is claimed that he did, but he
 It was impossible for me to verify this physically.
 In any case, at the beginning of his financial exploits,
 when with Laffitte, Rothschild and Hottinguer, the
 On September 9, 1845, he obtained the concession of
 Northern Railway, neither Louis-Philippe, nor his
 ministers, did not for a moment consider searching,
 if Rothschild and Blount were French. But they were not
 They weren't; James always remained German
 and Austrian consul, and I have recounted elsewhere that Al-
 Phonse was naturalized in 1848, thanks to the terrors
 from his father.

This is the man whose services Figaro sings about!

This is the man who was made commander of the
 Legion of Honour!

The minister, who thus honored Edward Blount,
 wanted to make sure that his protégé had never
 Having been transferred to the correctional police, he was right;
 Indeed, despite all my research, I have not discovered
 no scandalous trials, either civil or otherwise
 criminal, where the name of Blount has resounded.

With my usual impartiality, I will add that
 This is an excellent score; for among the handlers
 of money, for which roguery is called spe-
 culation, and parasitism is called work, ll y a
 a kind of unconscious dishonesty, which qualifies
 only by a court ruling.

BLOUNT | 293

At the Blount's, there's a charity parade;
 gives 500 francs for the poor and, as a result, the
 millions of speculation become the sacrosanct product
 saint of useful labor!

However, honest Blount! you had, there's no
 not long, a great opportunity to show off
 of your honor: you know, as well as I do, that one
 discovered, at the Ministry of War, 30 malions
 overpayments, by the railway companies
 iron, for transport on behalf of the State; you know

adding, however, that he accepted the verification
FOR THE FUTURE, But would never agree to give back
sums unduly received in the past.

He added to this enormity a theory of errors,
From which it follows that with regard to the State, ERROR MADE ACCOUNT.

This trustee spoke for all the companies, and
You did not protest, O Blount, commander of
The Legion of Honour!

It really is mind-boggling, and makes you want to...
to lose all sense of what is right! Yet I have not
not everything said and if, from the president I went down to the
company, to the scandal of preferential rates, to everything
which, in her case, takes care of English interests in the pre-
Judgment of French interests, I would still have to fill
volumes.

No, sir, no! To find it good that we keep

294 MONOGRAPHS

unduly 30 million belonging to the State, ruining
French commerce to enrich commerce
English, give 500 francs to the poor after their
having taken millions, building churches for the
Imberhornians, put in restaurants and gas
in your carriages, sometimes crushing the passengers
and, to please the Jews, prohibit the sale
of my Kings of the Republic, in your stations, all
This may well be worth the Legion of Honour, but,
Certainly not the one of honor!

VII

Ephrussi.

Imagine a square room; on the panels
telephone devices and
telegraphic devices.

In the middle: a table; seated near it and a griffin-
nant, a kind of gnome with shining eyes.

The devices chime: it's to the right, it's to

He runs to the devices; he speaks, he listens, he answers;
Then he returns to his table, scribbles down some numbers.
He looks at the time and whispers softly: the boss is going
arrive !

Almost at the same instant the door opens: what-
that one between, that at first glance one would take for
a man; he is dressed like you and me and he
speaks French.

Silently, he approaches the table, takes
the paper that his employee hands him; it is the summary
of all the dispatches from around the globe.

296 MONOGRAPRIES

As she reads, her face lights up; her eyes shine.
of a strange brilliance; a sneer escapes from his
mouth and here is what he said:

– Good! Fine! No harvest, France is going to be
forced to turn to a foreign country.

Then he does some numbers, places the paper on
the table and, pointing to lines that its
The employee listened attentively, he said:

– Buy there, there, and there, all the wheat, all the
cargoes, departing ships: if France
She wants money, she'll pay dearly for it!

Then, after a short silence, he added:

– The oils, now!

He runs his fingers over the paper again, murmuring
as before, "good" "well", shows to
his employee gives numbers, names, and repeats:

– Buy here, here, and here; if France wants
She'll pay dearly for that oil!

Having done this, he rejects the papers, assures his cha-
skin on his head, and turning one last time
to the employee, he said in a curt tone:

– And quickly!

Then he disappears.

This man, to add a few dozen

EPHRUSSI 297

millions to the hundreds he already owns, comes
Perhaps to starve a country!

In a less Judaized nation, such a man
would already have been brought before the Assize Court! But
modern political economy, in the name of freedom,
dubbed hoarding "speculation"; therefore,
There's nothing more to say, the hoarder is a being
honorable, to which the rulers grant "the
honors," to punish the morality of refusing them
"Honor."

The operation I just staged, more
high, in a fantastic form, is that to which
Jews from Odessa, known in
France under the names Michel and Maurice
Ephrussi.

Their sole job (?) is to load arbi-
artificially lowering the price of things by creating artificial-
their rarity.

This is Jewish trafficking in all its glory and,
Therefore, it's parasitism in all of this
that which is most hideous and demoralizing about it.

But what use are the millions they amass?
Is that how it feels?

The answer to this question will not be found
in the list of public utility works
large agricultural or industrial operations,

nor in anything that represents work
17.

298 MONOGRAPHS

useful; but if the reader carefully scans the
List of holidays, sports chronicles
or theatrical evenings, he will encounter, at each

This is, in fact, agreed upon by the columnists. they overuse epithets and hyperbole so much that I am ashamed to note that in 1885 the ideal of French elegance is called: "Ephrussi".

It's only about their toilets
"ladies" and the carriages of their "gentlemen",
of their festivals, their raffles, where the love of
bric-a-brac is given the pompous name of "cult"
of the arts.

However, what the public doesn't know and must
Learning is that he is not one of those diamonds, not
one of those prize horses, not one of those cars
of state or of those splendid houses, which are not
the product of vile speculation, where mixed
Oil, wheat, and sometimes blood! Do we remember?
of the strange suicide of the man named Biedermann?
Well, Michel Ephrussi took his place and continued-
revealing its operations.

In Paris, there are many Ephrussis; one
found associated with a lot of other Jews; excellent
a way to quickly form trade unions,
to expand their landholdings.

This is how, among other things, there exists a house

EPHRUSSI 299

Ephrussi and Porges. As for the Ephrussi, they-
They are themselves constituted as a limited partnership,
having Michel as manager with full powers, by
renewed deed of Persil, notary, dated
May 9-10, 1883.

Michel married K nigswarter's niece, a widow
Merton, the financier who died tragically, there
several years, completely ruined, during
that his wife kept her fourteen million dowry;
The Ephrussi family definitely have the successions.
disasters.

Michel, moreover, is the same one who, in Trouville,
On August 17, 1872, he tried to provoke a small
riot against France, where he received asylum. I don't-
Nothing for sale; one only has to read Le Figaro from that date
and everyone knows that this newspaper is not

note, only in passing, that an Ephrussi has
They've found a way to scandalize even Le Figaro!

Too cautious to get involved, personally,
to the boards of directors of financial companies
However, they almost compromised themselves with
Erlanger, Oppenheim, Lebaudy, a certain Coronio,
– a little-known Levantine Jew, – Eugène Pereire and
Léon Errera, in trying to establish a mobile credit-
Belgian company, with a capital of 40 million.

This beautiful project, absolutely based, like the Mobi-

300 MONOGRAPHS

linking French and Spanish and so many others, on the agio-
The tage, does not appear to have succeeded.

Ultimately, the theory of Jews of the Ephrussi species
consists of not exposing oneself to the risk of the commercial function.
ciale, that part of their fortune; they follow
Thus, the example of Rothschild, who dominates them all.

These, in fact, by an act dated October 44th-
October 1880, which took place between Alphonse, Gustave and
Edmond, extended their association until the
September 30, 1905; however, the social fund, provided by
third, amounts to only 50 million.

The newspapers that mentioned this fact have
swooning with admiration at the cost of the recording
The amount of the said deed: 62,500 francs

They didn't consider that, with these 62,500
Frankly, the three voracious men made sure of everything quite simply-
granting an UNLIMITED right of appropriation over the nation
French, in the name of their social responsibility recognized in law-
tice, but by LIMITING THEIR RISKS |

For, let us note this particularity: if Rothschild
and company lost 100 million, too bad for
the creditors. Rothschild and company only have
50 million! As for Alphonse, Gustave, and Edmond,
They owe nothing to anyone!

Thus, when their company issues a bond,
For Egypt, for example, the public imagines
to have the Rothschild billion as collateral;

A grave error! Even morally, the guarantee of these Bankers is an illusion; they didn't hold back. to suspend payment of the Egyptian coupon, _6 placed at their counters, without worrying if those those who had subscribed had, or had not, counted on their solvency. I explained, moreover, in the first volume, in the Rothschild chapter, by a an example taken in 1848, that these good people did not hold- They only fulfill their commitments when it suits them Please.

The Rothschilds' possessive temperament and The Ephrussi family was supposed to end in an alliance; it had taking place in the form of a wedding.

One would have thought that all the Rothschild girls would become princesses or duchesses, like Simple Seillière? Another mistake! It was even a disappointment; the Rothschilds probably wanted try a proletarian demonstration in accept- so much so that the very rooster Maurice Ephrussi. He is one of them. as a result, at the wedding of Miss Beatrix, in June 1883, many days- They talked about the wife and very little about the husband.

Grand display, moreover, traffic prohibited on the street of Victory; thanks to the onlookers and the police, the the Jewish tribe of Paris was able to indulge in the illusion of a ma-princely marriage, minus the prince; in St. Petersburg the the honeymoon was less than brilliant: the empress

302 MONOGRAPHS

having refused to be introduced to Mademoiselle de Rothschild "only in passing".

But what does it matter in Mauritius? It's no less important. of the family; and he has one more way to expand the Michel's unions to combine deals with Porges. e

Even better, an Ephrussi was able to afford the luxury of to protect Alphonse and to support the candidacy of this one at the Academy of Fine Arts.

The sponsorship was not successful, and I congratulate them for it.

who, valiantly and loyally, has shown that art
true had nothing in common with science
bric-a-brac.

Finally, to complete the illustration of the family, he
There is an Ephrussi who is a commander of the Legion of Honour.

Is this cross due to his great merits or
Did he pay for it in full, with good cash? I don't know
I couldn't say; only I find in the supplement-
comment from Le Figaro dated February 11, 1885, under the
Gazette of the Courts section, Eighth Chamber,
the following small mention, which underlines, once
Furthermore, the silence of this newspaper regarding the husband,
at the famous wedding.

The eighth chamber had to assess a traffic
of decorations attributed to the Buret agency, Sou-
dry and Co.: or the editor of Le Figaro, rendering

EPHRUSSI 303

In the account of the audience, he wrote the following lines:

"Mr. Millerand, Buret's lawyer, informs
"that negotiations have begun with
"Mr. Ephrussi, the well-known banker: for
"100,000 francs, we were supposed to get him the cross of
"Commander of the Legion of Honour! Mr. Mille-
"Rand adds that Mr. Ephrussi was indeed
"Appointed commander."

Coincidence! Pure coincidence! If it weren't for...
the honor of Ephrussi, let it be at least for
that of the government!

VIII

Hottinguer.

The Hottinguer family belongs to the Geneva school;
They are comparable to the Mallet, although less an-
ciens than them. Indeed, the royal almanac of 1764 con-
it bears the name of the Mallet family, bankers on rue Quincampoix
(which was also written rue Quinquempois, - d quinze
campanis, because of the five parishes to which the

At the same time, no trace of the Hottinguer family can be found.

These men, like the Mallets, have a reputation—
a sense of integrity; I can even say that, if they have done
They probably don't have any problems with this country.
no awareness.

However, just like the Mallets, they have
a little too susceptible to the bank's speculations
Ottoman; finally, as if to emphasize the resemblance—
white at the extremes, 1 liter turns out that they have
were simultaneously made baronies by the Restoration
ration.

HOTTINGUER 305

Ennobling financiers had become almost a
a custom since Louis XV; indeed, this king wishing
to console the Paris mint, at
which he had just given Lyon a competitor,
decided that the nobility, "in the first place", would be de-
surrounded, not personally, but as a privilege
accompanying the rank, to the first president of the
court of coins and other high-ranking positions.

The Hottinguers, moreover, would not have done
bad appearance at this court, because they agree with their
to recognize "gentlemanliness", at least
for the quantity compatible with the profession of
financial.

Even under Louis XVI, people spoke of "rigidity"
"that the Genevan threw in the middle of the rounds and
"dances, like a muted sound on the instruments"
"ments," when he gave the parties to which his
His position compelled him to do so.

At the same time, the same was said of Mallet
And, apparently, to find entertainment, one had to go to
Greffulhe or Rougemont, who received the court, the
Count of Artois and the Duke of Berry.

These two princes, as I have said elsewhere, died out
thrown into speculation, and Hottinguer was not then
than to the cold and measured speculation of his
school; we even called it #mide, so much so that a little
Later I find him letting himself be abducted by Rothschild

a state loan; hence a sulking against the Jew German and also against the Villèle ministry. This the sulking intensified to the point that, among the financial backers of a newspaper created by Saint-Simon and Augustin Thierry, the Industrialist, I read in all letters the name of the Hottinguer in good company Besides.

Clearly, the financiers of Geneva were moving on to the enemy. A circumstance awakened them. The newspaper Saint-Simonian had just published a bold manifesto—heavens, it was said there among other truths: "that the "emperors, kings, princes, priests, "Even the owners could disappear" "without society being particularly affected, while "that the death of an industrialist, a chemist, would be "a public calamity because he was a "Capacity." Immediately, Hottinguer and his colleagues, not without some cowardice, they began to declare well at the top, "that they had only subscribed to the sheet at "a title of relief and announcement, without hearing or "Neither support her nor patronize her."

This small retreat did some favor to the Hottinguer tribe.

Moreover, reversals characterize politics from the house; about twenty-five years later, after having weathered the crisis of 1848, more bravely than Rothschild, but with some unease nonetheless,

HOTTINGUER 307

Rodolphe, reconciled with the Jew, not only together with Blount, he founded the Northern Railway, but, again, publicly associated himself with works of imperial and Catholic charity, whose initiative—The early move was official! It was listed in the "Moniteur".

However, the National Assembly, on February 16, 1857, mentioned Hottinguer's name among the founders authors of the work of Notre-Dame d'Orient — (it is We begin with Notre-Dame and with Constant— (Tinople, let's finish!) — insert in the next column this minor news item, which today is becoming a A true gem. I'm transcribing it exactly as it is:

"to decide that all third-class cars
"Classrooms will, in the future, be closed off by glass partitions."
instead of simple curtains.

Thus the philanthropists Rothschild, Hottinguer and
Blount, who sometimes gave to the poor,
had started by driving taxpayers
French, a little less well than today they
They do not transport foreign livestock!

The financial function of the Hottinguer family consists of
to be, through currency exchange and paper, intermediaries
trade between France and other countries, in particular
North America, where they have many
correspondents.

They are getting involved in major international purchases

308 MONOGRAPHS

national, for example cereals, and that is,
even, thanks to this specialized aspect of their role,
that after having considered liquidating, in March 1848, they
were completely reassured in September and
resumed all their activities.

Today the Hottinguer form a tribe; the
chief, Baron Rodolphe is a knight of the
Legion of Honour and Regent of the Bank of France.

The directory lists a total of six Hottinguer; in
Furthermore, they are very widespread in financial societies.
cières, they are found in insurance companies
Frances: the National Fire Brigade and the National Life Brigade; at
the Ottoman Imperial Bank, at the Crédit foncier
from Austria, to the General Match Company
chemical, water, and water commissions
the vetting of the five colonial banks, to the coal-
railways and railway of Épinac, to the railways
from the North, to the Austrian railways, and to the
Paris-Lyon-Mediterranean railways.

That makes twelve companies, including the Bank of
France; Rudolph alone has nine for his share;
So he's a job-hopper.

The Hottinguer family are immensely wealthy; they
occupy several splendid hotels; the small
Posters give us an idea of the value of

and also, an overview of their alliances.

HOTTINGUER 309

Some time before the wedding of one of them Henri-François Hottinguer sold them to the New-velve-Union a plot of land located in the 15th arrondissement, having an area of 24,796 square meters, medium-nant la somme de 1,983,726 francs.

This land belonged to the former convent of Minimes of Passy and that of Nigeon, known as "Good men."

We also learn, on the occasion of this sale, that the Hottinguers are allied by the women at Henri-Samuel-André-Philippe Conquéré de Monbrison, former cavalry officer, knight of the Legion of Honour; that Jean-Henri Hottin-Guer, now deceased, had married a de-Miss Stéphanie-Madeleine-Caroline Delessert; finally, that Miss Anne-Caroline-Madeleine Delessert married Henri, Baron Bartholdi.

The alliances which, thanks to our civil code, have of paramount importance in the actions of financial matters should be the constant study of all those who seek to explain how the con-high-level banking perceptions are resolved in a perpetual hoarding of public wealth.

In summary, the Hottinguer family, with the exception of a few pale-nodies towards established powers, which is such-financial element that I wouldn't know how to give them one crime, and except, also, their oriental speculation,

310 MONOGRAPHS

are, despite their flourishing parasitism in their A fortune of 150 or 200 million, worthy of being put away among those whose direct actions would lend themselves less open to criticism.

However, I have a serious criticism to make of them. and, at the same time, to the Mallets, even more guilty as they are. These financiers, whom I have declared relatively honest, they joined forces, in their

puts, to an unqualifiable irregularity: is or
AVOIDED FROM PROVIDING THEIR MANAGEMENT ACCOUNTS, FOR
EXERCISE 1884 (THE LAST OF THE MONOPOLY), LEAVING
THUS PLUNGE A REGRETTABLE DARKNESS OVER MORE THAN
FIVE MILLION OWED BY THEM TO THE STATE, SINCE 14875. On,
THEY DID THIS AT THE VERY MOMENT THE STATE HAD JUST...
TAKE MORE THAN TEN FROM TAXPAYERS' MONEY
MILLIONS, TO BUY BACK THEIR EQUIPMENT AND STOCK
AND WHERE THEY DISTRIBUTED PROFITS TO THEIR SHAREHOLDERS
EXCEPTIONALLY HIGH FIXES |

This shamelessness and, perhaps, this complicity, where I
I no longer find the old rigidity of yesteryear, they make me
fear that in times of social catastrophe, these
financiers do not seek to fight, through
Unspeakable means, the renovation towards which the
The French nation marches invincibly.

HOTTINGUER 311

The further I progress in my monographic work, the more the res-
Similarities accumulate and less and less detail becomes necessary.
to the men.

I showed Putilitaire, occupying both worlds, more or
Less fortunate, more or less controversial: Lesseps.

I showed the bourgeois, having made a kind of domesticity of his servants
of nobility and placing the livery above the uniform: Bocher.

I showed the jurist, initially inclined to reform, then
falling into the promiscuity of finance: Christophle.

I showed the financier of the new school, constantly floating
between conservatism and reformation, swollen with pride and
Incapable: Germain.

I showed the supplier, perpetuating himself in the intrigues,
flattering all powers without offering the guarantee required by a service
vice of state; associating with Jews and not afraid of compromising
to put one's patriotism into contact with internal mysteries:
Scillière.

I like to show English, more than German, the traditional enemy
of France, having control over most of our industries,
and mainly on railways: Blount.

I like to show the hoarder-speculator, a foreigner in France, and, moreover-
their, without a homeland, devouring everywhere and happy as long as he

I have shown the finance sector, which is reputed to be austere, sometimes even timid. weak often, without any social conviction other than that favoring the methodical operation of the exchange between paper and gold: Hottinguer.

In the first volume I had already grouped together the political financiers ticks, cosmopolitans, orientals, Germans and others, the corrupt officials

And I haven't told you everything!

319 MONOGRAPHS

Among the hundreds of names still lined up before me, So I have to choose. They are legion: I must disregard the decurions and only concern themselves with the centurions.

Even among these, some could have been added to the individuals dualities of the first volume and the others could be confused with those I just dealt with.

Because everywhere I encounter morals that are more or less lax, awareness of varying degrees, examples of varying degrees scandalous.

The least bad are the unconscious or the distorted by atavism; and, moreover, it must be said of them, like shipwrecked survivors From Virgil: "Apparently rare in Nantes".

So I'm going to take the most well-known ones and group them randomly. of their alphabetical letter.

IX

Bapst. – Berthier. – Bussierre. – Camus.

Bapsr. – The diamond kings. Germain is administrator of Cape Town diamonds and interested in Journal of Debates. Their tribe is numerous in Paris; their immense fortune is stirring in several syndicates cals and their person in diplomatic jobs questions; in short: great occult and anti- influence social. |

Bertuier. – There are 56 in the directory, among

I am taking great care to put in writing, Charles-Louis Berthier, for fear of being confused with the Berthier brothers, worthy companions of Erlanger and, like him, threatened by the justice system. Charles-Lours was a judge at the commercial court; currently he is president of the Compagnie générale omnibus; corn he accumulates; it is found at France, insurance company, at the Counter discount; he was at the Commercial Circle; at

ll 18

314 MONOGRAPHS

Eastern railways; to the Bank of Paris and the The Netherlands.

In short, he is an honest bourgeois, who does not will never understand that a monopoly, applied to a public service, cannot, under any circumstances, be assisuitable for a commercial or industrial enterprise ordinary triella; he will be a useful man the day he will suggest to the municipality the idea of monopolizing officially the general omnibus service, at means of a company, neither owner nor tenant farmer, but MANAGER, operator at cost price, that is to say-saying not adding to the operating costs themselves said, that the management fees; for only randomness: a reward, proportional to the development recipe calculation, based on a revisable standard every two years.

Bussierre. - Another baron; we can only count-four Bussierre in Paris; they are widespread in some financial companies: Bor-gas deaux, to the Orleans to Chdons railway, to the financial company of Paris, now in liquidation donation. Unfortunately, they can also be found at the Credit. Algerian with the Jew Léopold Sée, behind whom still hiding the Prussian Erlanger; Gustav and Edmond de Bussierre, who were administrators of the Gas and Water Company, since its formation, submitted their resignations in 1885; they have, perhaps-

CAMUS 315

to be, to act wisely; the two barons of Bussierre

one an officer and the other a commander of the Legion of Honour landlords. They are large landowners multiplying and accumulating, through finance, the royalties they take a cut from the workers' production.

Camus. – It's the Paris Gas Company made man. Is he descended from one of the six great industrials ennobled by Henri IV? or the lawyer at Parliament which, in 1785, resided on rue Guénégaud? I don't know.

Whatever it is, currently, his entire family is in the gas industry. One, the company director and industrialist; the other is a machinist at gas and answers to the name Jules. Apart from these two gasmen, the Camus family abounds, without however to form a single family; the phone book records them 63; the dominant professions among them are those of baker and wine merchant.

Émile is a power, because the Company Gas is another; never an anonymous community no longer had any ramifications in republican politics blicaine.

Camus is convinced that Paris was founded simply to enrich its shareholders, and that the Parisians were brought into the world, first and foremost, to be subject to arbitrary taxation and forced labor by him and his council

316 MONOGRAPHS

and, secondarily, to be lit and heated by gas.

During his tenure he had to learn what is worth precisely the measure of human consciences, and His reptile enclosure is well aware that there is a way to attack its monopoly, which it appreciated market value!

The gas company and its director profess, like the trustee of the railway companies iron, the doctrine that with regard to a municipality "Mistakes count."

Through culpable negligence, it was failed to consider, when the time came, at what number reduced the cost price of gas, as a result of the

Thanks to this serious mistake, the Parisians are in grave danger. Their interests were harmed. The procedure, a slave of legality, but taking it at ease with fairness, has sided with the monopoly against the public interest. This monopoly must therefore be radically eliminated; If this is not done by agreement, it will be the work of a company liquidation.

X

Davillier. –Dehaynin. – Last. – From Eichtal.
– Delessert. – Dreyfus.

Davizcrer. – The baron, Jean-Charles, is careful
It is good to have Mr. Vapereau say that he is a financier;
This modesty is commendable. Mr. Vapereau tells us

He recounts that Jean-Charles, Baron Davillier, is
–French art lover and historian; that he was born in
Rouen in 1823; that he is the grandson of a peer of
France; which he studied at Stanislas and Saint-Louis;
Because he was very rich, he made many trips
having as its aim art and curiosity; that it has been
“member of special exhibition committees
universals of 1867 and 1878; that finally it is com-
Commander of the Order of Charles III of Spain; only-
Vapereau is silent regarding the Legion of Honour
French speaker, and he carefully avoids recounting,
that in days gone by, a Davillier, a banker, after
having protected with Hottinguer, Delessert and Casi-

Mir Périer, the famous journal of Saint-Simon:
| 18,

318 MONOGRAPHS;

The industrialist publicly disavowed him, as did the
other cronies, in the circumstances I have already
narratives.

That said, the art historian, who has done work
remarkable, inspires in me a great indulgence for
those of his family who had invested in finance;
These are: at the Bank of France, at the Society
French and Belgian Banking and Discounting; at the Inter-

fire, at the National Life; at the railways of to the East, at the Sambre-Orse junction canal, to the Société de la Sambre française canalisée, to Docks and Warehouses of Le Havre and, finally, at the Saltworks of Noon. These ten companies are distributed as follows: one Davillier has nine and another has one.

These individuals holding multiple positions of power are all the more powerful. formidable, that the literary and artistic side of Baron Jean-Charles absorbs attention and misleads the investigations.

Why on earth doesn't the baron travel? with his entire family, taking with him at the same time The ten companies listed? That would be much better. for us |

Dexaynin. – Yet another industrial tribe and, especially, charcoal burner. You can find them in Paris. four, which, associated in several ways, four- They are listed in the phone book at eight different addresses.

LAST 319

an industrial side and a speculative side; like Industrialists produce agglomerated coal; like speculators, they do, with coal what Lebaudy focused on sugar and Ephrussi on oils. Félix is a member of the chamber of commerce. Gabriel is a banker and Le Figaro handles his business dealings. investments; they are found as administrators at Industrial and commercial credit, to the railways from the North, to the Loire mines, to Belgian gas, to the former Cail and Company company, at the Warehouses and general stores of Paris, to the railways Portuguese, and finally to the insurance company the Mid; one of them is, moreover, a contractor of tra- public assets. The Dehaynin family has an immense fortune. and, as can be seen, an enormous power of hoarding, which constitutes a monopoly for them Done. Felix and Gabriel are members of the Legion. of honor.

LAST. – A financial industrialist, commander of the Legion of Honour. He is a former president of the Chamber of Commerce, on Boulevard Malesherbes, but bronze merchant on rue Vivienne and manufacturer bronze on rue Charlot. The Denières can be found at board of directors of the following companies: to

the Algerian General Society and also that of
Steam-powered maritime transport, then at the Crédit Fond-

320 MONOGRAPHS

colonial cter, to the magnetic iron ores of
Mokta-el-Hadid, with its blast furnaces, forges and steelworks
naval and railway companies, at the establishment-
Vichy thermal baths, at the Urban Fire Station, at
Urban Life and, finally, the Bank of France. Ten
companies, a factory, a store, and the good life
Parisian; what a disruptive combination!

D'Eicaraz. - One of the twelve apostles of Mr. En-
Fantin; a fanatical Saint-Simonian, who put many-
He softened his stance, but he was a very civilized Jew.
and of a fairly liberal persuasion.

Although reformists, the Saint-Simonians were
Positive people; Enfantin himself was a secretary
of the board of directors of the railway
Lyon, and his apostle of Eichtal had a brother named
deputy under the July Monarchy, in his men
of a happy speculator on the Stock Exchange!

Vapereau says that Gustave d'Eichtal spent all
his fortune for his ideas; that he went to Greece
after the dispersal of the Saint-Simonian sect,
and published several works there; that in 1848 he col-
worked at the newspaper /e Crédit, and finally in 1861 he
was tasked by the Acclimatization Society with ex-
to mourn, with Mr. Menier, Siberia and the province of
Love.

If Gustave spent his entire fortune, then it is necessary
to acknowledge that he rebuilt it quickly; current-

DELESSERT. 321

he owns property on Boulevard Haussmann;
Alongside him are two others from Eichtal: Georges who
is an engineer and Adolphe is a financier and com-
Commander of the Legion of Honour.

He is the family's master of multiple roles; he founded
with the Pereire family, the Maritime Society, with the dream

The dream was shattered; by 1859, there was only Ruins... for the shareholders. In compensation- At the station, Adolphe became vice-president of the council at Crédit Mobilier, which he later left; he was also administrator at the Sub-Accounting Department for Roads of the railway, to the Eastern Railway, to the old canal . of the Ebro, to the Paris real estate company.

The societies in which it is currently found- the fire brigade, the life brigade, the fire brigade Southern railways, Austrian railways, the The acclimatization zoo and finally the salt marshes from the South.

It is unnecessary to mention here the enormous grasses. which resulted from Crédit mobilier and Compa- movable property company. ;

Through so many misfortunes, the d'Eichtal family have had The wisdom of preserving their wealth. Definitely. Saint-Simonianism has its merits!

Dezesserr. – In 1785, de Lessert and company listed in the Royal Almanac as bankers

3929 MONOGRAPHS

for the bills of exchange, rue Mauconseil. The particle disappeared during the Revolution and the First Empire, but fortune increases, so much so, that we re- we find, around the Count of Artois, the following of the evacuation of the territory, the Delessert brothers disengaging a baronial title. This title, probably, was not not hereditary, since today we don't see it not to appear next to their name.

Despite their nobility and because of their profession Financially, they form what is called the liberal opposition; they even preparing for 1830 with Casimir Périer, give more sophisticated and luxurious parties than those of the Mallet family, but having the same color of Geneva protest, strange thing: as and when As Rothschild's fortunes rise, the opposition of the De- Lessert grows, she reaches the point where they too patronize the Industrialist of Saint-Simon, even if it means... to disavow as soon as it is in their interest to do so. – What they make.

that they had abandoned the bank. In 1832 they don-
They are undermining the issue of sugars, but they have rallied to the cause.
completely in power, because they helped its rise-
ment.

In 1837, François Delessert established himself as a banker
Philanthropist, that was the tone of the time; in con-
Sequence 11 pushes for the large movement of the crates

DELESSERT | 323

savings; corn, having shown its tendencies too much
monopolists, it soon arouses the distrust of its
voters; also the same ones who had appointed him,
in the sixth arrondissement of Paris, they take away from him
their trust. And so, François fell
in the reaction.

Delessert, who had been appointed prefect in 1836
police, to be largely responsible for the returns
authoritarians of the family. In 1844 an amendment
which remained famous and was presented by a Delessert, had for
the effect of ruining the entire small sugar industry in
profiting from the great one – theirs – thus comforted,
They arrived in 1848 and crossed roughly as
Mallet and Hottinguer at the critical moment.

Under the Empire their somewhat diminished role left them
the leisure to silently increase their wealth;
They are not lacking in this regard; one of them, Edward-Alexander-
Henry, officer of the Legion of Honour and of several-
gentlemen foreign orders, imitates, in 1862, Bussierre and
d'Eichtal, in writing travel accounts,
works on archaeology or geography, aspir-
thus hiding finance behind literature.

The phone book reveals that currently in Paris
There are two Delesserts: a painter-artist and a
financial.

The financier is a jack-of-all-trades: he can be found at the
once at the Bank of Indochina, at the Franco- Bank

324 MONOGRAPHS

Egyptian, to the Western Railways, to those
from northern Spain, to the general company of

teur (marine insurance company), at Houil-
lères and railway of Épinac, at Crédit mobilier
Spanish, finally, he is vice-president of the Bank
national of Haiti. This parasite, which no longer has anything to do with
the rigidity of his fathers, which affects a certain
disheveled, now regrets the absence of the par-
ticule and the title of baron; also, he willingly
tells people in the west that he comes from a
noble family, having suffered misfortunes because of
the Edict of Nantes; if this innocent mania could
Distracting him from financial grabbing would mean:
all to France's advantage; I nevertheless believe
that he can be satisfied with the mention and the ortho-
graphs that I found in the 1785 almanac:
Blount can't show as much.

Dreyrus. – It is very difficult to study the
Dreyfus, because hundreds of Jews bear this name;
The directory lists 67 of them: bankers, lawyers,
deputy, grain merchants, municipal councillor;
a newspaper owner-director (sic), then a
a bunch of commission agents, hosiers, butchers,
bailiffs, lamp merchants, ribbon merchants and
silk and especially "credit sales", finally a
"rabbi",

| DREYFUS 325

Those about whom I intend to say a few words,
are famous for ongoing trials and which
have suffered every imaginable hardship. He.
This concerns Peru and the guanós. In 1877, Dreyfus
brothers managed to get their case heard in court,
the president of the Chamber of Deputies himself,
Mr. Grévy; there was talk of the Peruvian loan.
The Gazette of the Courts of February 21, 1883
another trial of the Dreyfus, having Waldeck-
Rousseau for lawyer, against the Finan- Company
Pacific shipping and commercial, having for
Lawyer: Slow.

Finally, on November 18, 1884, the lawyer Barboux
he still pleaded against the Dreyfus family before the court
of commerce of the Seine, in the interest of the Company
general; it is, as always, about the guanós of Peru,
as the report states, dozens of
millions!

I couldn't do better than to reproduce it here.

the words he spoke within the tribal hall-
nal, beneath the robe and the ermine, having a character-
official title to which I, a humble writer, will not have
not the audacity to claim.

During his plea, lawyer Barboux had to
recall a passage from an old plea by

Mr. Grévy, speaking for Mr. Dreyfus, added:
19

326 MONOGRAPHS

"...The person whose words I am quoting here is a lawyer."
"consumed, a friend of Mr. Dreyfus, the confidant of all
"His thoughts, the partner in all his designs."

"It is the same man who, guided by his old friendship, consented
"to step down from his seat as Speaker of the House, to
"to cover Mr. Dreyfus, in the dock, with the authority of his word and
"the prestige of his name."

"He was the one who, if we were to believe the promises, assured-
"lying lies, from a correspondence that I find repugnant to
"to deliver to the public eye, would continue to give its
"COOPERATION with Mr. Dreyfus's businesses and would take charge"
"to designate for him, for outside, advice that the correspondent-
"Weight calls for appearances..."

After having so finely and so clearly ex-
Awarded for his thinking, the skillful lawyer turns financier,
Next portrait:

"I do not consider Mr. Dreyfus to be an ordinary man. He
"possesses to a prodigious degree that audacity which seduces the
"fortune and that stubborn perseverance which holds her back and which
"He chains him."

"Add to that an uncommon strength of temperament,
"a violence, which sometimes goes as far as insult, a perfect
"Disdain for the 'timidities of conscience,' and you will have"
"the main traits of this original and powerful man."

"In the sixteenth century, he is said to have conquered and exploited Peru"
"in the manner of François Pizarro, by sending the Indians"
"To die by the thousands in the mines."

"In the nineteenth century, he proceeded in a different way:
"He understood what gold could be extracted from this soil"
"a society that deceptive prosperity had corrupted, and that
"may perhaps overcome the harsh punishment she has just received.

"My opponent was talking, a few days ago, about the omission of the omi-

DREYFUS 327

"Mr. Dreyfus's gallows. He was right. And, far from it..."
"At this moment I offend him, I know him well enough to know that
"I tickle the proud weakness of his heart, by rapping-
"publicly recounting the great adventures of his life."

"Under Pierola and Gous Balta, he was, in a way, the
"Master of the Peruvian Republic. Then his power"
"has fallen, as always happens, through its very excess.
"But, believe me, gentlemen, one does not cross impu-
"Naturally such an existence! One did not know how to do it with impunity."
"The price of all consciences! We bring back a taste of
"insatiable domination and a contempt for men which
"translated by formulas like the ones I found, there
"For fifteen days, on the lips of my honorable adversary-
"author:

"The government can do anything, even obstruct the actions of the people"
"See judicial. |

"I understand that my opponent was thinking about Lima."

"But his client believes that he is in Paris as he is in Lima.

"Well! You can tell him that we are not afraid"
"his actions, because we are sure of his impartiality"
"Judges, because we are pleading before their successors"
"of those consular judges, who, in the past, did not hesitate to con-
"To damn, first of all, other princes of finance who
"They, too, were friends of those in power!"

I will add nothing to the wonderful tirade of
lawyer Barboux; he was both incisive and courteous;
He showed the judges baskets of flowers.
the abyss of venality and corruption.

His outburst of sincerity as a lawyer inspires me.
only, the regret of remembering that with Ja
With the same eloquence, the same Barboux defended the

Soubeyran's financial misdeeds, and that, except Peru and the name of Dreyfus, the portrait that he has just drawn applies exactly to this large corrupter of the financial press.

The legal profession inevitably creates skepticism. Cism, and skepticism is far more anarchic than all revolutionary doctrines.

XI

Germiny. – Hachette. –Halphen. – Heine. – Hentsch. |

GErmixy. – Financiers essentially monarch-chiciques; one of the Germinys had collaborated with the Finance Minister Villèle; another married a young lady Human – yet another fusion of the nobility with finance.

The Germinys held high positions under almost all governments. One of them was governor of the Crédit foncier, and, subsequently, of the Bank of France.

Adrien, Count of Germiny, is administrator of the Northern Railway, Western Railways, of the United States mortgage bank and the Ottoman Imperial Bank.

Very wealthy landowners, they form a group in Paris closed clan. The Avenue d'Antin, the Rue de Vigny and the Boulevard Saint-Germain contains, in three hotels, the six family members. Generally

Considered, they are parasites by atavism; if the Clericalism had not narrowed their minds, perhaps. Would they, out of simple honesty, submit to social reforms.

HacaerrTe. – This bookseller-publisher has become “king”,

expenses that he had the power to annul a law of the State restoring freedom to the bookstore, to the im-fruit and vegetable sales and peddling.

As a simple publisher, its monopolistic tendencies... perhaps felt surprised; unfortunately, in the Hachette, there is the depressing influence of finance. Therefore, with the help of atavism, everything is explainable.

In the midst of the republic, Louis Hachette the father was one of the founders of the Discount Bank, that who was a national and not a foreigner, like the one which we enjoy today.

I consider it unnecessary to recount certain struggles which have left their mark on the existence of Hachette.

The one who currently reigns, Jean-Georges, is the courtier of all millions and the flatterer of all powers.

His smuggling instinct never leaves him; Even in Vapereau, I find that he indulged himself in beautiful classifieds pages, with a distinctive character barely disguised advertising; he was not afraid to add-ter his father's motto: "Sic quoque docebo"

HACHETTE 331

to a sort of inventory of its goods in store, to teach the public the way to its House.

Non erat hic locus, and Georges had at his disposal enough newspapers would tremble at his presence to be unpleasant for not having needed to in-to fliger, to this poor Vapereau, three columns, des-which it appears that all of Georges' glory lies limited to being his father's son: everyone, he is True, the same cannot be said in a century where, more Marriage is more than ever a business.

Jean-Georges Hachette holds a law degree, this which further explains the perversion of his judgment; He was a judge at the commercial court, and was decorated. in 1874, on the occasion of the Vienna exhibition.

The Bottin lists twelve Hachette stores; by a sort of strange coincidence a number of them

pleated paper for the kitchen, the other of the patterns in paper, and finally another one makes "napkins" hygienic." Not being Rabelais, I will not enter in more detail.

However, I will not finish this short notice. without doing justice to the excellent organization of the Hachette publishing house, with its considerable services returned to public education, by formulating the hope that it will make even more considerable ones by-

332 MONOGRAPHS

core when its leader shows a little less servility.

HazpHen. – One of the most formidable Jewish tribes, by its monopolizing power, and by the number of tentacles at her disposal, in her capacity as octopus, stretching them out in all directions to aspire gold in all its forms.

There are 21 of them in Paris. One of them, Germain, was judge at the commercial court. I find him equally-ment in financial companies: at the Société générale-Algerian role, at the Franco-Egyptian Bank, at the General Maritime Insurance Company, at the Confidence-fire, at the Compagnie générale française tramway company, at the Union and the Spanish Phoenix, at the Belgian coal mines, finally he was administered owner of the French-Italian Bank before its merger. In addition to the Discount Bank, he is a knight. of the Legion of Honour.

One Halphen (Eugène) is a lawyer; another (Julien) is a sworn broker. The widow of a another (Charles) has a cutlery shop a/fenide; two others are diamond dealers; then there commission agents, printers and lithographers, "clothing and garments", institutions Israelites, rentiers, and landowners. The major alliances of the tribe place the hand of its leaders in all the speculation that is ruining France.

HALPHEN | 333

Thus Salomon Halphen, who was already the nephew of

Pereire, daughter of Eugène; Georges Halphen, officer of the Legion of Honour, owner, former member from the chamber of commerce, had married a Miss Stern.

In the large tribe, a few, more obscure, perhaps distant relatives, were less happy; I find that in November 1875 a Halphen was condemned, along with other Jews, to one year imprisonment and a fine of 1000 francs fine, for violations of company law anonymous, on the occasion of the transformation of the worker's omnibus in General Credit, following the law of 1867.

This minor misfortune seems to be the only one that has tarnished the brilliance of the diamond-like name of Halphen, for I do not Don't count Al/fassa's last jump, son-in-law do Camondo.

Under the Empire, the parties given by Madame Joseph, wife of the diamond merchant, occupied The press was very vocal; it was said that the hotel on the street Lepelletier was a veritable museum of art objects... High-smooth carpet folding and May paintings very.

Finally, so as not to neglect all branches

commercial, Georges, former student of the Central School-
| 19.

JJ4 MONOGRAPHS

trale, dealt with refiners, and maintains, affirms-
t on, the head of this industry.

There is no need to elaborate further; the Halphen they practice, energetically, the Jewish theory which marched to conquer the world.

Hein. – This name, made famous by Hein Heine, who died poor man, after having lent a little wit to Rothschild (who never returned it), does not shine with brilliance gold, thanks to the two brothers Armand and Michel. They managed the house of Fould bank and took over from it; they have tried to- a victory won in the supplies of the expedition of

official statements provided them with the opportunity to con-
to forge alliances which will certainly end up
erase the remaining traces of Jewishness that still survive in their
family. Even existing Heine families do not incur
serious accusations, apart, of course, from the
parasitism, entirely unconscious, of their function
financial operation; I would even compare them,
quite willingly, to the Mallet and Hottinguer families,
were it not for their unfortunate idea of attaching themselves to the
Cahen d'Anvers for the broadcast of the famous pseudo-
Hungarian Land Credit.

A Miss Heine married a Duke of Riche-
place; this name is a bit jarring next to those of
Furtado and de Fould, who also married

HEINE 335

Heine sisters; other sisters have
called Ney d'Elchingen and Murat; finally, the widow
General Ney, who died so mysteriously, married
the Duke of Rivoli.

There have been good deeds in this family and
Adoptions worthy of praise. If, financial-
They are lying, and outside of their bank, they are in
They choose companies with caution.
since the case I mentioned; currently we don't
finds them mixed up only with the insurance company on
life, the Sun, and the Copper and Lead Mines
Silver-bearing deposits from Padern and Montgaillard. These are
metal monopolizers, and also owners
fine wines. The Château de Beychevelle in Saint-
Julien-Médoc belonged to Armand, who died there.
some time ago; Armand had bought it from the son
from Baron Guestier, Peer of France, in exchange for
1,660,000 francs, and spent more than two million there.
How did this castle, in a pure Louis XV style and
princely residence, had it fallen into the hands of
By Guestier, a very commoner despite his barony?
the same cause, no doubt, that caused him to fall into the
Laffitte's hands, the Château de Louveciennes; this
castle, acquired in 1794 by a wigmaker who lived there
ruina, was then resold to a fur peddler
of rabbits and ribbon of thread; now, it is by this way
that he happened in Laffitte, - then, to a very lady

launched. The Heines, although involved in some major speculations, practiced more than their coreligionnaires, and, with less ostentation, alms and good works.

In a balanced social order, almsgiving does not should not exist; it is indeed the most insidious expression of parasitic sovereignty, and It is most often used to compensate for the eyes of the public, the odious aspects of certain land grabs. The Heines, not having to be forgiven by scandalous financial ruins, therefore obey a natural goodness, which belies their origin. It is especially through their wives that they practice charity; Moreover, it often happens that the Jewish woman is better than man.

It is usually said that wherever the Ladies Heine, the suffering is alleviated. In the Gironde as in Seine-et-Oise, in Saint-Julien-Médoc as in Roquencourt, recognition The public is favorable to them. Their clericalism milestone in the construction of temples, entirely feminine form nine and more poetic than philosophical to se prostrate yourself before a god. Here is something on this subject A detail that I do not want to let go unnoticed: Just recently, newspapers announced that a Israelite temple built under the care of the Heine-Furtado and Baron de Hirsch had been inaugurated by

HENTSCH 337

Oppenheim in Versailles, on the occasion of the festivities of I sincerely apologize.

The very next day, the newspapers inserted a correction; the Heines insisted on this point that he this temple should not be confused with the one they had not collaborated with the one they had just to raise and which, rather, had the character of a bad-sole; they added, moreover, that later They would offer it to the Israelite faith.

I am not displeased to see a [system] being established in this way. slight demarcation between the Heine on one side, the Hirsch and the Oppenheims on the other.

Therefore, not everything is absolutely bad in the

to clarify that I am not waging a religious war,
but an economic war.

Henrschu. — This name, undoubtedly of origin
foreign, is, at the same time, that of a house of
bank, under the corporate name: Hentsch-Lutscher and
That, and that of the president of the council of Administration
of the Discount Counter. |

Paris contains four Hentschs; Edward is the
better known; he is a Knight of the Legion of Honour;
In addition to the Discount Bank, he presides over the bank
of Indochina; he also manages the Crédit Foncier
colonial, the Algerian General Society, the bank of
Paris and the Netherlands, the Fire Union, the Life Union,

338 MONOGRAPHS

the General Railway Operating Company
iron ores from European Turkey
The magnetic mines of Mokta-el-Hadid
Soumah and Tafna. Two of his people are still holding out:
to the Geneva Gas Industry Company, to the
Geneva Commerce Bank, and to the association
Geneva financial center.

There is a real danger in letting foreigners in,
who do not have, at least, two generations of naturalisation,
thus, to get hold of establishments
credit statements, which we are under the illusion of believing
French !

XII

Magnin. — Oppenheim. — Pillet-Will. —
Veil-Picard. — Waddington.

Macnix. — Diminutive of Magne, say the wicked-
great languages; great territorial wealth in
Côte-d'Or, according to the land registry. Despite its origins
monarchists, Magnin did some opposition
under the Empire; he was applauded on August 11, 1870 in
requesting that the loan be increased to one billion
500 million previously voted by the Legislative Body
Latif. President of the General Council of Côte-d'Or
In 1873, he refused to allow the prefect to speak, before

the resolution concerning the appointment of mayors. It seems well seen by all parties; however, 1l had some complacency, which earned him a dissimilar mention agreeable in the trial of the stockbroker Barraïa, in Nice, in August 1885; it was Mr. Gendre who... It was worth it, and he will remember it. Minister of

340 MONOGRAPHS

finance, 1l authorized the advisors to the court of accounts for wearing moustaches; he himself is richly endowed in this respect and, moreover, 1l carries a superb pair of sideburns; hence his sympathy for Bethmont, who was recently appointed president of the court, spoke of sacrificing his function for his hair.

This circumstance, a reform plan aimed at centralize all services through the Bank of France treasury defects, entrusted to the general receivers; his status as a member of the supervisory board of the newspaper Le Siècle, and, above all, the excellent-The leisurely dinners he knows how to host have earned him the governorship. the Bank of France's management, and the applause-sations, on the day of his appointment.

Magnin is an honest civil servant with some bourgeois prejudices, but likely to to perfect; he will have rendered a very great service to his country, the day he abolishes shareholders of the Bank of France and contributed to making this establishment, a credit regulator operating 4 cost price.

OPPENHEIM. – A tribe as powerful as that of the Halphen; they enclose, like them, a very large a number of professions, where, of course, the dominant ones are... bric-a-brac, diamonds, and the bank. In 1856 there was a Fould-Oppenheim and Co. house, which caused quite a stir, on the occasion of a fake

OPPENLEIM 341

committed to his detriment. These Jews are, moreover classified in the high-life scene. Their parties and Their movements. They have a multitude of associations. financial figures in name, and are also involved in the com-Anonymous companies.

In name, they are with the Pintos, with the Alberts: ; these latter, Florentine Jews, for a very long time established in France; they are also with a Farcy, who certainly doesn't look like an Israelite to me.

The Oppenheim company itself is composed of posed, according to the Petites-Affiches of January 1883, of Henry Oppenheim, of London, Martin Alberti, of Paris, David Oppenheim, and Antoinette Chabert widow Hermann Oppenheim, also in Paris. It is the individual internationalism.

The public limited companies where they distributed themselves Some roles include: in France: Gaz de Bordeaux, the General gas lighting. – In Belgium: Belgian Gas, the Brussels bank, the inter-bank national of Luxembourg. Finally, in Germany, eight or ten Prussian companies, whose names were barbarous would frighten the reader, but which accuse no less their collective internationalism.

Great octopuses according to Moses, the Oppenheims are very attached to their faith; Judaizing Jews at the highest level, they solemnly officiate in their temple, on the day of the great pardon, as they have

342 MONOGRAPHS

made in 1885 in Versailles in the new construction of Hirsch.

One of them, Alexandre, is an honorary consul of Belgium, which explains how the idea could have taken root in their to have just founded, with the Greek consul Erlanger, Belgian furniture.

The phone book lists eighteen Oppenheims and not one The Legion of Honour cross, that's very strange!

Purer-Wizr. – Another foreigner, half Swiss, half English, whose immense fortune is made with our commercial ruins, and whose comital nobility, not aggravated by the Legion of honor, is the prize of the most Outraged. The old Canals and the famous Shares their enjoyment has rounded off the millions already possessed; then the Orléans to Corbeil railways, with State guarantee, they added millions more. Meanwhile, he is the owner of Château-Margaux,

hotels, forests, castles, among others, that one d'Offémont. Sometimes a Paris hotel is sold to a happy trafficker, for example in 1874, to this singular manufacturer of brass cartridges, named Secrétan, whom I've already mentioned.

We are at the Bank of France, at National Life and fire, at the Northern Railway Company chemical matches, and finally to the bank

VEIL-PICARD 313

Ottoman. Millions upon millions are piled on top of each other, we play to the tax farmer, old regime: we adore Rossini, one has one's last mass performed at home; one throne, we covet, we do nothing, we monopolize, we believes it to be very useful, in fact, we are quite scandalized, when a moralist of the social economy severely qualifies—What a parasitic situation!

Veil-Picard. — These financiers, Jews from Besan—immensely rich today, and pierced bottoms yesterday, they embody the new breed of politico—bankers tics, created by the Orleanist republic of which we Enjoying it since 1875.

The Veil-Picard family, owners of the castle of Saint-Ferjeux, near Besançon, have exercised their father in sons the function of lenders, not to weak interest, one can assume. In this game they had acquired an enormous fortune, which the father never ceased to round off, but the sons were burning to devour it beautiful teeth.

I don't know if the neighborhood of Mont-sous-Vaudrey inspired in them some ambition, or if the laurels Kohn and Reinach prevented them from They slept, but in any case, they became very Parisian. They went so far as to buy the newspaper. "Le Paris" in March 1884.

They had "political" needs. In 1879, we learn from a judgment of the commercial court

444 MONOGRAPHS

merce, dated January 9, 1882, they had taken a

later Crédit foncier de l'Est; then they took care of-actively participate in the Algerian Land Credit; with two other people: Mr. Oudet, who looks quite right to me to be the senator, and a Mr. de Andreïx, they obtained 12,500 shares of the latter company, that is to say a subscription that may result in a payment six and a half million! It seems that the participation-did not work on its own and that the court the trade was forced to deal with its liquidation donation. If we now make a connection between the interference of Besançon financiers in the handling of credit papers and this clause introduced into the act of purchasing the newspaper /e Paris: "Messrs. Veil-Picard reserve ownership of the bul-financial Latin of the newspaper; however, for remuneration-to manage the work and the participation of ML, these "Gentlemen agree to hand over ten for "one hundred percent of the gross profits of said bulletin," on will find, caught in the act of practice, the process advertising, which I discussed in the chapter dealing with opinion leaders.

I don't know if fortune has crowned the efforts of neo-financiers from Besançon, I only know that they were granted entry into the Legion of Honour. "And "Now, let's learn!"

WADDINGTON 345

WappixGrox. – Large person, senator, plenary-nipotentiary to the Congress of Berlin, Minister of Information public education, then foreign affairs, that's So, a staunchly patriotic Frenchman? Oh, what a joke! No, not! He's a naturalized Englishman, he only recently became one. of years and to whom France, always a good girl, has lavished all his favors.

That's how it is! When the foreigner doesn't impose on us its grains, its cloth, its products of every kind, He sends us his citizens; we take them, We pamper them, and we make ministers of them. plenipotentiaries, which allows us to assume that The other sons of Ja France are idiots.

Meanwhile, other strangers are informing us-tooth, without any apparent claim to govern us; only those who devour us when they don't They don't betray.

of his first name – and his fortune – major industrialist from Rouen (opposite London), and decorated for having defeated against the Prussians during the war of 1870. If we had decorated all the French people who... but Let's move on. He proclaimed himself a republican and fought against the railway buyout project presented by Germain in 1877! That is to say, he supported the companies that so effectively promote English trade to the detriment of French commerce.

346 MONOGRAPHS

The other Waddington, brother of this one, de-William is named. Hellenist, numismatist, educated half in Cambridge and half in Saint-Rémy sur l'Avre (where he was born to English parents), then in Paris, where he studied; he opted for French nationality.

Immensely wealthy, Protestant, that is to say more Although clerical, he was the most zealous Israelite, and he entered the Academy in 1865 and to the Chamber in 1871.

He immediately began to extend favors to the Republic, vote for the strange constitution of 1875 and, two years Then, there he was, a minister.

We will never know how he understood, in In reality, neither French interests in Egypt, nor its veritable but in its claims for Serbia and the Romania and Greece. In any case, after Having refused the ambassadorship to London in 1879, he accepted since, and currently, 2 there is, there is gives parties attended by the Rothschilds, 1l continues to take care of our affairs in Egypt, more obscure as ever; but for example, if he accepted Senatorial and ambassadorial fees: if all the ribbons from Belgium, Austria, Greece, of Portugal cross on his English chest, in However, Vapercan expressly states that he has not did not receive the Legion of Honour cross.

Don't tell me that if he only had it. If she had been desired, we wouldn't have rushed to give it to her.

WADDINGTON 347

to give! This gap makes me thoughtful, and, involuntarily-

which consists of "not using salt when eating"
at an enemy's house!

I'm stopping.

Will it be necessary, one day, to continue this sad nomen-
Closure? I don't know.

Parasites multiply, functions proliferate. Finance
invades everything; where the official almanac in 1764 and in 1785 does not count
taint in Paris qu'70 « bankers for market drafts in
"Place" in the 1885 "Bottin" almanac lists more than 800!

With a population that quadruples, funding increases tenfold!

And everything else follows suit!

I will therefore skip over the Gunsbourg series, the Reinach series, and the...
Kohn, I'm even forgetting Demachy, so closely linked to Seillière; I'm forgetting some
nouns ending in -er, -off, -ef, a host of French endings...

Finally, we must conclude!

Digitized by Google

hit Remmeeneres «= Re en bn

He

CONCLUSIONS

LIQUIDATION. — CATASTROPHE FORMULA. — REFORMS
GENERAL

Digitized by Google

Liquidation.

The psychological hour. — Hoarding. — Needs. — Diff-
difficulty of living. — Land capital of France. — The devo-
rants. — Wheat. — Jewish theory. — Legitimizing theft. —
Mortgage loan. — Execution. — Movable capital. — Surcharges.

– Monetary circulation. – Land and buildings. – Other
Fiction. – Vital necessities. – Property tax and the budget. –
45 billion in trade. – Foreign securities. – Invasion,

Submersion – How many are there? – The burning chamber.

Our social constitution and the men who, at the
times, they dominate and destroy it, leading the
France, that much is certain, is heading towards a catastrophe.
froyable.

Its due date is not far off; an en-
seems to be a collection of social facts, a set of economic facts
mics, and the psychological state, which will result from the
the combination of these two sets determines it-
rings.

In the nation's psychological state, it is pro-
that the centenary of '89 will give to the suff-

352 CONCLUSIONS

Frances displayed spontaneity in their demonstration; the
The corollary will be a revolution.

Four years separate us from the phenomenon
moral; I still need to study under what conditions
The physical effects will erupt, and if 93 will also
its centenary.

It is no longer a question of taking into account
of moral evolution as the predominant fact; this
These are the material results that need to be studied; however, from the
The moment it comes to matter, the whole problem lies.
in a question of measurement, therefore in a question-
tion of figures.

From all that has been said above, I have demonstrated that the pro-
privacy, understood in the sense that it confers upon man
a right of perpetual sovereignty over the land, has been
the starting point of all the land grabs committed
to the detriment of the mass of the nation.

Between France in 1789 and France in 1884 there is no
not, as territorial area, a difference

Millions of hectares.

Area of France in 1789..... 52 5/10

– 168 ua 52 8/10

The increase in area is therefore barely
300,000 hectares.

The territorial properties it contains have
not, either, increased in area: because a large

CLEARANCE 353

number of roads, streets, continuation of the works
towns and the fragmentation of the countryside have under-
relates to individual property a quantity of hectares
flaws roughly equivalent to the increase that
I just indicated.

This was not the case for the population; here is
evidence :

Millions of units

PAT sde nine uen 24 8/10

At D 0 M He The RS 37 6/10

As we can see, the increase is
12,800,000 units.

As in all eras of humanity, 1l
man needs a given quantity of matter
nitrogenous, to maintain its strength, and like the
wheat can be taken as a standard for raw materials
tritives, 1 liter will suffice for me to note that all the
Statistics reveal a minimum average of 142
kilograms of wheat per year per person; that being said,
the increasing needs of the French population
can be calculated by increasing its
wheat consumption, which, in turn,
will serve as a basis for calculating the proportion of
other needs.

The population of 1789 required 3,521,600,000 kg of wheat.
The one from 1884 requires 5,339,200,000 =

Increase..... 4,517,600,000 kg of wheat
20.

354 CONCLUSIONS

However one goes about it, to convert these kilograms of wheat into money, he is certain that, for a sensitive territorial area—
With the needs of the population remaining equal, they have increased by about a third.

Let's see, for the same period of time, how—
the capital value attributed to the has increased
property :

Between 1789 and 1826, a period in which the re—
censuses, and statistics were not, as
They have since become so, the object of particular care.
to link, we find that if the land possessions
property ownership has not changed significantly in over—
However, this was not the case with their value.

The law of November 23, 1790 had fixed the value
total territorial revenue amounted to 41.2 million, and,
as in those days calculations were made to the twentieth or to
5 0/0, the taxable material can be valued at 24 million
Jiards; however, this income was subject to the deduction of the
quarter, representing overhead or maintenance costs,
Consequently, the actual sum must be definitively fixed.
30 billion.

Having accepted this starting point, we will see that,
while the needs of the population were growing
of a third or, if you prefer, 33%, the capi—
the property's value, during the same period, rose
in infinitely greater proportions:

CLEARANCE 355

Increased needs..... 34.04 0/0
Increase in the capital of the owners
LOS sh nine cesiaueee 73.26 0/0

It is almost elementary to conclude, in pre—
In light of these figures, the fee demanded by the

high, like capital itself, that is to say of more than double the increase in needs; so that they are forced to give themselves two times more effort to achieve the same result.

To make this demonstration tangible, I feel I must summarize it using simplified figures. trusted.

Given that the land royalty required by the owner, as tribute paid to his sovereignty, is one of the obstacles, if not the main one, placed between the need and its satisfaction, I say that the need has grown by $\frac{1}{3}$ while the obstacle increased by $\frac{3}{4}$. To compare them more easily, I reduce these fractions to same denominator, and I find myself, then, in presence of $\frac{4}{12}$ for needs, and of $\frac{9}{12}$ for the obstacles; hence it follows that the difficulty of living has high, for the mass of the population, from 4 to 9.

We must not believe that capital increases tales of the property are drawn from figures taken arbitrarily. The statistics published by the The Ministry of Finsuces provides a statement, very detailed.

336 CONCLUSIONS

pruned, annual changes in ownership by following a death.

It is therefore easy to compare annually the number of deaths with the capital value of properties that they displace; and as it is not possible—It is possible that the annual deaths are more related to the rich population versus the poor population (I would even say that the balance could, rather, lean—dear to the poor classes and that the insurance tables take into account very precisely (given this condition), I can affirm that the figures The figures I am going to give are more like minimums than maximums.

The question of capitalization remains; it is such, of course, the tax officials accepted it; and as there is always a struggle between the zeal of the agents and the interests of the heirs, we can consider that the compensation has been established and that the capital registered as the basis for inheritance rights is indeed that which results from the practice of transactions.

owners have subjected their capital to this caught red-handed; and, without further ado to ask them, more than I have done, by virtue of What logical principle determines the value of 52 million? The area of hectares comprising France has increased by more From 73 0/0 in 94 years, I will place before your eyes the the development itself of this land capital such

CLEARANCE 397

that I extracted it from the succession tables of official gine, and beginning in 1826.
Here is the table:

Years | Billions Millions

1790. Land capital of France 30,000.0

1826 ER 35 495.6
1840 = = 40,630.0
1831 = a 48,708.0
1870 ee a 65 801.0
1882 > - 119,452.0

In the first period (from 1790 to 1826),
The 5 billion increase took 36 years; in
the second (from 1826 to 1840) the same increase
only asked for 14 years; in the third (1840
(by 1851) a more considerable increase has
asked that 11 years; in the fourth (1851
(by 1870) an increase exceeding three times
carried out over 19 years; finally, for the last period
(1870 to 1882) in twelve years the capital itself, and
no more growth, it has almost doubled.

The arithmetic progression that results from the development
The development of this capital obviously recalls the
Malthus's theory; he seems indeed to accept it,
as a normal fact, the fictitious increase in
capital, charging for its product, since it offers,
not without ferocity, to compensate for the decrease in
subsistence, through the actual suppression of the number

358 CONCLUSIONS

mouths; but then, and if it is necessary to use the ferocity in economic matters, I will ask why would we choose as a field of application The proletariat rather than the property class?

Moreover, why the ferocity? The capital found—the crier is not a human being; reduce his pretensions—tions does not have the savagery that reduction entails existences. Why then the Kings of the Republic—Wouldn't they understand that they're walking? they themselves towards suicide because, not being the In number, they are the devourers.

To assert that the development of value attributed to land capital is a sign of the prosperity is one of the most hypocritical forms of hypocrisy. odious acts of which the economists are guilty modern mists.

I understand, up to a point, that a circulating value carries within itself the increase of his unspent interest; I understand equally—the fact that at some point this value asserts itself through its realization in exchange.

But let us admit, in thought, a single proprietor of French land capital, and that we are looking for—how and by what means he could ever see his capital represented realized through the exchange through the ground?

It will be found that the exchange in such a case cannot

CLEARANCE 359

to take place man to man, but from hoarder to foreign people.

Without this assumption, what can the proprietor—sole owner that I have just assumed, if, after having absorbed all the living forces that make To produce the soil, he finds himself all alone, in turn. having grown old and helpless in the face of his immense fortune ?

Capital, taken as accumulated labor, cannot to exist only on the condition of circulating; buried, it is nothing.

However great the scientific improvements may be
üfiques, it would be absurd to believe that the pro-
the conductivity of the soil has no limits. That, by the
Through mechanics and chemistry, fertility is enhanced.
That's one possibility; but there are two things that
Human science cannot dominate, that is to say,
To manipulate at will is time and space.
there are only a certain number of days in the year and only one
number of hectares in France; these two elements
the elements of work are interdependent and, if one can
Expanding the territory through conquest is not possible
to lengthen the year, or to change the seasons.

So, how many hectares of arable land are needed?
to produce annually the 5,339,200,000 kilo-
grams of wheat or (to facilitate comparisons)
reasons, assuming 75 kilograms per hectolitre),

360 CONCLUSIONS

the 71,189,000 hectoliters needed to feed the
French population?

Statistics taken from 1815 to 1873 show
as an average yield, for the good
years, 14 hectoliters per hectare; therefore, it is necessary
5,100,000 hectares of land to supply wheat
necessary.

French wheat, the only kind I want
to take care of me, sells on average for 25 francs per hecto-
liter, so that, for this reason, the yield in
The money from the higher-value hectares amounts to
4 billion 780 million. The owners have the ha-
habit of capitalizing this income at 10%, which
gives the cultivated hectares a value of
17 billion 800 million.

But what, in fact, is this same owner asking for?
to his farmer to allow him to work on
his 501? What, consequently, does the nation ask of him?
Ownership?

He is asking for 30/0, not including charges, this
which is sufficient to establish a royalty of 534 million
francs which are actually 32% of the product
raw.

When wheat became bread, the mass of

0.35 francs per kilogram, 1,858,720,000 francs, then that, without the pre-emption of the domain, it would not have

CLEARANCE 361

paycf that 1.324 million, at a rate of 25 cents per kilogram.

This is the triple tithe that the owner demands of each consumer.

But this is also true for everything else, for bread is not the sole source of food, nor even human needs; however, it can to serve as a benchmark and confirm this conclusion that "not all human needs are met" "that by means of a threefold effort of their utility "Real."

Effort must equal utility, and this... could not be distorted without seriously weakening the au- the effort, that is to say without shortening the duration of human life; from which it follows that, thanks to the order In today's social context, the life of a Frenchman is three times more shorter than it should be.

So it's quite clear, the Malthusian principle is Applied: we live less and we notice it through the very noticeable slowdown in the increases- periodic changes in the population.

But why this arbitrary increase in the Land value? Why this obsession with discounting? the future, which for man is a hypothesis and An illusion?

Ah! It's because the Jewish theory of vente has

blow to the property owners.
21

369 CONCLUSIONS

He doesn't just watch them grow up and to increase the production of his fields; it's too much It takes years to enjoy it; the per-

capitalizes its annual product and receives in exchange an equivalent value in metal; with this metal, it will tamper again, buy, inflate, resell, and, "A rock that always rolls," it will gather moss that the adage denies to the proletarian stone.

What's the point of resorting to work when one can live and get rich without effort, by reselling very Is it expensive what we bought cheaply?

Unfortunately, this operation, logical in the supplier who distributes his profits across the mass of supplies, once applied to the ground, are no longer part of the Honest business, but theft.

So it became necessary to legitimize the theft. Then appeared the grand theory of capital mobilization; through a confusion that was both skillful and inept, the The kingship of the land was called capital because one had given it a monetary representation.

The capitalist landowner sells the land, but he he takes it back by means of the mortgage, and all the more so more surely than, by its demands, it makes life increasingly difficult.

The aim was to moralize the usurious practices of lenders; apparently that's why we have

CLEARANCE 363

founded the Crédit Foncier. But how could one believing that by appealing to capitalist lenders to form a society, they would be forced, under this a new form, to change their despicable practices?

This was all the more ridiculous given that the new The supposedly moralized lenders were the same. that the old ones were using a false name, that's all.

The most curious thing is that, by asserting the ease of realizing securities (stocks or bonds), we ended up enlisting, without As they suspected, a crowd of citizens in the clan of usurers; such are the bondholders tions of Crédit foncier.

The tempters, moreover, proceeded with the ef-naive frontier that their confidence inspired in them

You are mortgage lenders, they said—
they to the bondholders; that is to say, the owners of a
piece of the ground and, to sell or buy your
property, you don't have to go through any of the
formalities which the law foolishly surrounds the trans-
mission of the ground itself. You touch your
It's back and nobody knows anything about it!

That's the spiel.

I have no complaints about how it works
of Crédit Foncier; I even wish it would increase tenfold
his loans; I wish he had already lent to the whole

6

364 CONCLUSIONS

French property, because I see it as
being the most powerful and most peaceful instrument
fique of the social liquidation. Perfectly inu-
tile to national work, he can aspire, however, to
a particular use; thanks to it, we will perhaps be able to-
to avoid bloodshed in the revolution.

Indeed, let the ultimate crisis erupt, on the day
where, having lent to all the owners, he
will have transformed its loans into circulating paper.
and it will be easy for resolute and intelligent men,
to reduce the annuity to a third or even a quarter, no,
but the capital of the annuity, since this capital will
entirely in the hands of Crédit Foncier and that the
The swings of speculation will be charged
themselves to produce his degradation.

But if this hypothesis were to prove true, we would see
to burst forth, in all its splendor, the folly of the pro-
priétariat; indeed, author and victim of abuses of
his own speculation, he would bow his head: "Iltrou-
would see that as natural.

The State, owner of the bonds and holder
of the pledge, would dispossess and expel him in the name of
the law; for this law was made by the owner:
Dura lex! It's possible, sed lex, and it's too easy
to add "patere legem quam fecistil"

to appear docile and resigned, would scream in pain and

CLEARANCE 365

rage if, today, through a legal reform, that
I indicated at the beginning of this volume, we
deprived him of the right to dispose of the land, did not leave him-
that of having the products. This re-
In this form, he would call it spoliation; he will prefer to put
the country in flames and bloodshed rather than competing in
a gradual improvement.

Is reform therefore impossible?

– The philosopher, a spectator of so many contradictions-
sayings, but truly in love with humanity,
can rest assured.

That our sovereigns should rebel against a reform
proposed or that they continue their speculation, one of
These two attitudes will be sufficient to reduce the fictitious value.
which they attributed to the various circulation documents.

The reform will therefore still happen; it's a
It's a matter of days and hours, and the country will be saved.
if sincere reformers are watching closely
and seize the opportune moment with vigor.

Furthermore, to those who would believe my predictions
marked by exaggeration regarding the price increases
securities or negotiable instruments,
I will counter with figures.

For these kinds of values, as for pro-
Land ownership, I followed the same procedure, and here is
how, since 1826, they have progressed (1):

(1) See page 370 for the formula used.

366 CONCLUSIONS

Years	Billions	Millions
1826.	Movable capital of France	18,427.4
1840	– –	24,756.0
1851	– –	33,413.0
1870	– –	59,939.0

The movable capital that I have just indicated con-
holds financial values mixed with other
values that inheritance statistics do not reveal
They don't cut them; but the tools are obviously there.
of any kind.

In 58 years, therefore, while land ownership
has roughly tripled in value, movable property has
more than five times.

Is it necessary to point out that these
successive increases come mainly
sales, constantly depleting products
futures; that they do not represent only
accumulated savings, that is to say, the undistributed effort
thought; also the enormous increase in royalties
that they demand carries a profound disturbance in
the organization of work, thus adding a burden
new to that imposed by ownership.

*
++

And now, I'm going to free up some mobile capital.
to link, which particularly concerns the values

CLEARANCE 367

financial funds of all kinds, French state funds
and foreign, French and foreign industrial companies
gères, owned by French people, according to statistics
inheritance issues.

Fiuan values - Other values Total
Furniture years
Billions Billions Billions
1851.... 3, 8710 29, 543 33, 413
1870.... 6, 343 49, 596 55, 939
1882,.. 35, 572 70, 4 106, 388

This table allows us to distinguish between capitals
so-called spared, which includes
The tools have obviously been improved since the
steam engine has penetrated applications
industrial.

I certainly admit that movable capital have increased through the creation of new machines; the The unfortunate thing is that, in the capital evaluation, one does not does not sufficiently take into account the loss by usage. A machine that has been used fifteen or twenty years is less valuable because it has lost some of its productive force. Now, all industrial societies and financial resources are careful not to reduce efficiency. their assets are subject to losses due to "wear and tear", because that, by doing so, they would be forced to confess that the profits distributed by them are fictitious, from the outset or, they would no longer be able to sell their shares to

368 CONCLUSIONS

higher rates, or, like the railways, they could not have demanded, for the buyout, a The price was such that the operation seemed impossible.

However, as these profits were distributed when Indeed, they must have been taken from somewhere. and that somewhere is simply "the portion subsistence necessary for the maintenance of life general.

By examining separately the two kinds of securities, we realize that in the same period 1851 to 1882, that is to say in 30 years, the values Securities, other than financial ones, have a little more than doubled, while financial values alone have increased tenfold, thus absorbing half of the capital furniture (35 billion financial assets, 70 million (liards securities). |

I'm told it's savings, fine; but then I have the right to examine where it was taken, in order to de- to determine if it is actually the PPS of LOPORSULE worker's voluntary contribution.

Here again, examining the figures leads to con- terrifying exclusions.

Taken as representing savings, the values financial institutions were, in 1851, about the tenth part of the total movable capital; currently they are the irons (1851 3/33; 1882 35/106).

Once again, we see emerging

calculations, the reversed proportion of 4 to 3 as ascending scale of capital requirements and 3 A as in descending scale of means of to subsist.

How were the supposedly 35 billion obtained? spared?

Thirty billion have been collected over twelve years, from 1870 to 1882, and this figure is equal to the amount of the twelve annual budgets added together others.

Who will ever believe that savings from a country that has just paid a 5 billion ransom of war could, in twelve years, have achieved such things proportions?

It is also possible to search for savings by calculating the minimum number of exchanges which are done annually in France.

There are two ways to do this:

One involves establishing the amount of metal monetary in circulation at the beginning of the year we study and to triple it (1).

The other option is to take, at the end of the year The total amount of the inheritance capital, if left undisclosed, to bring them closer to the number of deaths that occurred in the year, and, by a proportion which has, for third

(4) See page 371 for the reason for this way of operating.
21.

370 CONCLUSIONS

In the long term, the population living at the end of the year, we obtains (with a large approximation) a sum equivalent to the capital of the transactions or exchanges of all kinds that took place in the same period, and which are net products representing one-fifth of the nominal capital itself; we shall see pages 403 and 404 explain this proportion and

Expressing monetary circulation by N , by
 S represents inheritance capital, M represents deaths, P
the living population; by expressing the pro-
net proceeds from the capital obtained and calling, finally,
 B . This exchanged product, we have the following formulas:

$P \times S_s$
 $N \times E$

In normal times, that is to say in
those where the exchanged utilities do not relate to
in fictions, this formula is verified with an exact-
mathematical titude.

Two circumstances can nevertheless trouble her-
bler; these are: an excess of indigent deaths or a
abuse of stock market speculation. These two causes
always walk together and they translate,
compared to monetary circulation, of two
different ways.

Calculating based on successions, we find

CLEARANCE 371

that the exchanges obtained and divided by 3, are
lower than circulation when individual deaths
gents dominate; that on the contrary they are superior to him
laughter when stock market values have no purpose
based on speculation.

The relationship between monetary circulation and the
One-third of the needs exchanged can logically be explained,
when we closely examine the acts that constitute
the exchange; one quickly realizes, in fact, that,
For every two exchanged utilities, there is never more than one
payment, that is to say a single performance in
money. It is therefore understandable that, if the currency
the amount in circulation is less than a third of the needs
exchanged, that is* that there were fictitious exchanges; and
that, if, on the contrary, it is superior to it, it is
that there have been fixed assets by means of a
concentration of public wealth in a small
number of hands. |

Applying the previous formula, we find
that it is verified by tangible equivalences,
particularly in 1829, 1841, 1847 and 1867, and by

1876–1884.

Of course, this does not imply any more prosperity—neither of the two was harmed, nor was misfortune fall fall fall fall either of them. periods; this simply means that there have been, at these times, a time of general work;

373

but it would be a gross mistake to think so to conclude that there is a more real equality in the distribution wealth; the work of concentration is accomplished constantly through what is called credit and if, in absolute theory, the necessity of this is talestable; its very rare and very minimal usefulness appears in This fact was largely offset by its appalling abuses.

That said, and in order to discover the following mode from which 35 billion were collected over twelve years of financial values that I mentioned above For 1882, I will take from these twelve years the first one that ushered in an era of material calm, that is to say 1872.

I then compared it to the year 1882, after which makes it easy to draw the consequences.

CONCLUSIONS

PRODUCTS or REVENUES (1) BILLION

As of December 31: 1872 1882

Product of buildings..... 3,912 5,574

Land revenue..... 2,608 2,389

TOUL nes dre 6,520 7,963

Furniture products..... 29,455 37,205

Total trade..... 35,915 45,168

Of which one-third..... .. 14,992 15,056

Monetary circulation..... 12,250 413,949

Differences...,.....

(1) The products of the buildings and the land are calculated according to taxes included in the budgets.

Total exchanges or products are established at 20 0/0 or 1/5

40,258 – 1,107

CLEARANCE 3173

The year 1872 revealed a surplus in the circulation-monetary tion (4); looking at the immobili-
liers (buildings and land), which, as we know, are
exchanges, of which currency is the only means (because
The rents and lease payments are always stipulated.
payable in cash and not otherwise), one realizes-
see that they represent almost exactly half
of the metal in circulation. It therefore remained, for the
29 billion in securities transactions, only the other
half. It is clear that a large part of these
exchanges have been subject to markups, regardless of
the quantity of foreign currency that we had,
Moreover, to note the presence. As for the dis-
The proportion that exists between the income from buildings and
the income from the land, she doesn't need to com-
ments.

By examining the year 1882, we notice that the
monetary circulation is well below a third
exchanges; proof that these have resulted in the following
A lot of fictitious transactions: this is not surprising
when we remember what happened in 1881;
I must even point out that the years 1880, 1883,

of capital assessed according to inheritances (Stat. of the Min. of
finances).

Monetary flows are taken from published tables.
by the Yearbook of Longitudes.

(4) See page 393 for an explanation of how this surplus results from borrowing.
ransom.

374 CONCLUSIONS

1884 are the only ones, since 4795, where the minting of
The currency exchange has been suspended. It cannot be found
a more obvious sign of the absence of any trans-

The 35 billion in financial assets
that I mentioned a few pages earlier (see
page 367, table), compared to 70 billion
other securities are not something else
that the fictitious portion of total labor income in-
industrial

To clarify:

Billions

In 1882, total securities by capital value..... 106,388
For the same year, total furniture products or

RÉVODUS LS nine niet sous v nee 31,205
Capital of securities not having a character-

10,816 tons of paper in circulation

Capital amount of financial securities..... 35,512

It is evident that the true industrial product and
commercial activity is represented by 37 billion 2/10,
because this figure is approximately 33% of the total
of movable capital and approximately 50% of the capital
industrial, non-circulating, i.e. 70 million 8/10.

However, if we subtract the 2 million from the 37 billion 2/10
approximately half a billion that the State pays concurrently
with the Bank of France, the Crédit Foncier and the
railway companies, to the bondholders,
the remainder, up to approximately 6 billion

CLEARANCE 375

can represent the true exchange of movable property, because
It should not be forgotten that the income from buildings
amounted, in 1882, to a sum equivalent to the de-
traffic tax, which it has also absorbed
more than half (1).

- So I was perfectly within my rights to assert that the major-
the rations had been scandalous and had not
the aim being to conceal the beneficiary fictions
in order to provoke the unhealthy works of the agio-
stage; I was also right to say that the 'distribu-

vital sites for the mass of citizens, accentuating, by there, the state of crisis, aggravating misery and provoking as for the crimes.

But how much has been sacrificed to the necessities of citizen? We have taken precisely what is inconceivable for living expenses, that is to say, a representative sum felt by the difference between the total of the products from 1882 and the capital of financial securities:

(1) Indeed, according to the table on page 372:
Ea 1882, total real estate product (buildings and land). 7,963

In 1872, — = 6, 520

DIHETONCE ns rames tnihihs dities 1, 443
Deficit between one-third of the exchanges and the polishing.... 4,4107
Circulation—from 1882: isnmsssurss siemens 13. 949

Royalty paid in metal to the owner..... 1,963

376 CONCLUSIONS

Billions

Total products for 1882,.....,..... 45,163
Capital value of circulating papers.... 35,572
Differences very sr 9.596

This sum is approximately 2/3 of what the 10 million registered voters, considered as having only 3.50 francs for themselves and their families per day (i.e., the bare minimum of bread, meat and wine) are obliged to spend, because this is necessary absolutely requires 12 billion 600 million.

The annual deficit was therefore approximately 3 billion for 12 years.

I also note that this same deficit is equal, at the same time, to the taxable property income and to the total state expenditure; consequently I say it doubles in power because, in deficitive, the tax burden still falls on workers and Not on parasites.

These last considerations lead me to determine—to undermine, on the one hand, the progressive march of budgetary expenses, in their relation to taxation paid by the owner, and then to be cleared reducing the number of parasites as much as possible.

*
++

Ownership, I said, whether capitalist or

LIQUIDATION 311

land, is always reimbursed by the proletarians the tax that the State demands of him; also when ordinary budget expenditures equal the figure actual taxable income, we can say with a It is highly accurate that there is an additional charge exceeding the forces of labor and that, consequently, the country's economic organization is on the eve of a calamity.

I will give, in a table starting with 1856 (four years before the inauguration of the free-exchange), and extending until 1884, the report for one hundred that exists between the total of the three contributions (real estate, doors and windows, personal property) and the total of the ordinary budget; I will add to it, in a special column, the actual/taxable income land, and finally, in a last column, the total of the ordinary budget. I take the ordinary budget, alone, firstly because, for the contributions directes, ilsserve d'standard au budget special, secondly because that what remains (budget for special resources) is taken, as for revenue, from licenses, taxes consumption, and loans, which constitute other disruptive levies overwhelming the products of labor.

Furthermore, what is true for the ordinary budget is even more true for the other one, and, as I only studies proportions calculated on their

378 CONCLUSIONS

standard, the final result cannot be changed.

Report of the three Total Land Income

{actual contributions subject to budget

Total years budgeted – ordinary tax
silence (Billions) (Billions)
1856..... 15.23 0/0 3, 333.1 4, 473.1
1868..... 13.91 0/0 3, 932.1 4, 784.1
1876..... 10.86 0/0 3,945.5 2,573.0
1884.,.... 9.22 0/0 3, 624.4 8, 103.7

I would like to point out, first of all, that the report of three contributions to the total budget confines of close to the ordinary amount of agricultural income (40 0/0) and that this state of affairs has lasted for eight years.

Well, when the ordinary budget total will have reached the figure of the actual property income, subject In terms of taxation, the social crisis will already be intense; When it surpasses it, there will be an explosion, because that, then, the royalties from the property owners, capital– both socialists and earthlings will have grown in such proportions that the proletarian mass will no longer have no means of subsistence.

The trend revealed by the decline of ratio between the three, contributions and the total of The budget shows that taxation is increasingly requested for the exchange of movable property, and less so in less so on land.

We believe we can achieve this by creating a tax on securities; we are mistaken, we are not al–

CLEARANCE 3179

The effect is that the traffic on the increased and mobilized capital which is supposed to represent the value of the land; on pro– therefore evokes a new increase, which does not could only be a fiction, and a violation of the e– equality of exchanges.

It follows that recreational lands, parks For leisure, the palaces of the cities are multiplying. leading to this consequence: that the population of rural populations migrate to the cities; it also follows that that the fertile soil is increasingly neglected and We console ourselves for this move by saying:

– Bah! It's the devil himself if, with our 45,000 annual exchanges in billions we cannot buy wheat from abroad.

We're mistaken again.

– The international movement has been going on for a long time national has begun; under the pretext of providing our manufactured products for the whole world, we have asked the whole world to contribute to our food.

Economic internationalism is the worst of dangers, because it places the exchange system outside the power of the nation that supports the inferiority. It also facilitates the concentration of capital and, consequently, the suction power parasites.

I will demonstrate below that France possesses

380 CONCLUSIONS

in arable land, enough to more than suffice for its consumption. summons; in the meantime, I note that the movement—the importer dominates; that it has made its appearance at the same time as foreign bankers during the invasion of 1815; that it slowly worsened; that from 1816 to 1855 wheat was in demand abroad amounted to approximately 83 million kilograms per year, that from 1856 to 1875, it rose annually—amounting to 254 million kilograms and that in 1879 It reached 290 million kilograms.

The financial corollary was not long in coming; The influx of foreign documents was immediate; Succession statistics allow us to calculate their value in relation to the total movable capital: In 1870, this proportion was 37%, but in 1882, It rose to 60%. More and more, therefore, the holders of French capital immobilize them at the foreigner.

It will be said that, if these revenues are deducted from economic functioning in France, they are not there come back no less; so be it, but that's not for to promote agricultural production, but only to attract more capital, multiply the land unproductive and give speculation an impetus

We will have made significant progress when, following a
(almost famous expression) France will have become

CLEARANCE 381

"The caravanserai of Europe" or of the world!
Converted into rental properties, receiving a
rent on Le Monde, landlady in furnished rooms, she will be at the
Thank you for the slightest political panic or passion.
nelle and epidemics which, in an instant, denuded-
smells of gardens and palaces, which eliminates their
income, for this sole reason that the house of
The traveler does not carry within himself, like the
earth, an inexhaustible power of reproduction.

As for attracting foreigners to settle permanently?
How can we forget that a so-called sovereign nation
Raine must first live her own life before doing
Live for others!

An armed invasion dispossesses and destroys the
natives; a peaceful invasion produces exactly-
the same result. However, if we must arrive at the
same destruction, if, in short, we must choose the
As far as death goes, I definitely prefer invasion.
army, which, at least, I have the right to resist
by force, to peaceful invasion, a kind of tide
rising, slow submersion and slow agony to slumber-
undermining by engulfment.

Make no mistake, this system of invasions
foreign intervention is put into practice; the process
Capitalist privatization is pushing for it with all its might.

Certainly the prey is beautiful, and one can understand that it
_excites desires! Judge for yourselves, stirring up thousands-

382 CONCLUSIONS

liards on the heads of a people, who know neither how to
neither pity nor resist, when, through sophistry
odious and vile lies, one persuades at his
naive ignorance that he is mistaken when he believes
suffer !

Let's recap the immense burdens that

national wealth has been concentrated:

I presented several charts during this chapter, it is useful to combine them into one, the here is :

BILLIONS

EE

YEARS Capital Capital Capital Capital Exchanges

financial, movable, and real estate total annual

1790. 3 » 30.00 » »

1826... » 18.43 39.49 53.92 10.78

1840. » 24.175 40.63 65.38 13.08

1851 .. 3.81 29.54 48.71 82.00 16.40

1870... 6.34 49.59 65.80 121.74 24.35

1882.. 35.91 70.81 119.45 225.84 45.17

The progression of capital gains is frightening, and she went, as Malthus would have said, much faster than the population, much faster too than his work.

Malthus said that the means of subsistence would grow more slowly than the needs of nations; here it's the opposite, and yet it's the same thing; man's needs do not

CLEARANCE 383

ceased to grow, like men themselves, and On the contrary, these are the obstacles opposed to the satisfaction of their needs, which have grown much more faster and much more powerfully.

And now, who did this? How many are there? these sovereigns, as in the first chapter of this ou- vrage I claimed to be barely one in number million ?

I will not revisit the considerations already developed on the occasion of this figure; I bore- I would only say that it contains, at the same time, criminals and

public movable property and also small owners.

Do the math! If the 419.5 billion of real estate capital was equally divided between the The million I mentioned, that wouldn't be 120,000 francs per head. Concentration, as I've already said, is much more strong.

The owner who lives in his house and lives in Renting half is to be pitied.

He who cultivates his field, in order to live off it, is almost comparable to the proletarian, so much is done to him to pay dearly for what he cannot produce himself.

All of them are to be pitied, for they are accomplices unaware of the large landowners, they contribute to maintain their illegitimate prestige. Far from their To harm them, a liquidation would benefit them.

384 CONCLUSIONS

In the million large capital- lists I therefore count those who, through metal, the credit, mortgages, and usury are contained within their hands all the vital forces of France.

This million is itself divisible into three orders, as they say: the nobility, the clergy, and the third state, capital concentration of varying degrees.

Most certainly, the proportion of the number of Borrowers at Crédit Foncier can lead us to discover one of the stages of this concentration.

If I compare, in fact, the number of loans, and their value, distinguishing between urban loans and loans rural people, I discover that the million is made up of a a general staff of 300,000 property owners at the head of the- of which 3,000 are found. It is from this latter number that the true perpetrators of the collapse that threatens us. These 3,000 have 150 billion in the hands (at a rate of 50 million lions per capita), out of the 225 billion that make up France's movable and immovable assets, according to the table I summarized above. What about it? a-1] improbable? Are the individualities at a number of about 40, which I dealt with in these two volumes do not represent on their own

What, then, is so strange about declaring?
that 3,000 people hold two-thirds of the fortune

CLEARANCE 385

from France? Besides, we can count them;
But it is not for me to do it, and I do not
I wouldn't want to turn my book into an index for
a burning chamber.

– A burning chamber!

Are we therefore still under the old monarchy?
How dare anyone utter such a word?

I don't know if, noble or plebeian, a vigilante...
will rise; but what I do know is that the cat-
The clysm is approaching.

What I do know is that, without resorting to or
Neither spiritualists nor hypnotists can be used to calculate the
day and almost the hour at which it will burst.

Because everything is numbers, in this century of numbers, and
Algebra itself takes care of giving us a
A recipe for disaster!

II

[HAS

©

He
Formula for disasters.

The Fatalists – Coded Logic – Formula for Life – Be-
France's care. – Cosmopolitanism. – Free trade and
The war. – Quadruple effort and deficit. – Revolutions. – Tra-
Reduction in figures. – Balance of trade. – Credit. –
Formula for catastrophes. – Composition of terms. – Fixa-
tion and origin of the numbers. – Verification of the formula in
The past. – The monarchy, the Empire, the Republic. – Application-

to modify.

There is no shortage of fatalists who believe in the official economy. never try to act tough when they declares that the established social order is absolutely the contrary to logic and common sense.

If the revolutionary need is staring them in the face, They cry out against perversity, they push for destruction of a certain number of beings and "order reigns "In Warsaw!" That's their triumph. Then, when, at the end of a more or less long period, the The same needs are appearing again with the with the same intensity, they are stunned; they accuse the

CATASTROPHE FORMULA 387

popular monster and do not notice or do not do not want to admit that they themselves have... meticulously prepared the final explosion.

When questioned scientifically, they respond with an army of beautiful numbers aligned and claim, however, that a division or A multiplication is neither an exact reason nor precise, but simple explanations of leaving to do and freedom.

These number-obsessed individuals need to be given some figures: to these fatalists of revolutions we must give a formula by means of which, three or Having made four official observations, they will be able to determine the day and time themselves which society will collapse under the pressure of their lies.

First of all, let them allow me to... to indicate that there is such a clear formula for life and as precise as the ones in mechanics are the for-Gravity mules.

Human life consists of four needs main ones that summarize all the others. In order The important ones are:

4. Food, including absolute deprivation leads to death in a short time:

388 CONCLUSIONS

2° Shelter, the absolute deprivation of which leads to died by a longer route;

3° Clothing and its accessories, including privacy-absolute tion shortens life more slowly than the two other elements;

4° The refurbishment, in which the rest is grouped and distraction, the useful and the pleasant.

All these needs make up life; and if I give to the latter A as an algebraic expression, I can write:

$$A=1+2+3+4-10.$$

By calling death 0, I can write:

$$A-(+2+3+4)=-0$$

From this it follows that life is defended against death, that is, $A - 0 = 10$.

Whatever value it may have in civilization or in its original state, this number is given 10, the relativity that exists between its components does not will not be disturbed.

But 1 liter is not enough to defend life against the dead; it is still necessary to ensure the reproduction of beings; nature gives us, in this respect, a lesson and a piece of advice, and the farmer knows very well that, the a grain of wheat producing 5 grains, he only has to put

CATASTROPHE FORMULA 389

in reserve 4/5 of its harvest for sowing
The next ones renew its consumption.

I must therefore add to 10, a symbolic number of existence, 1/5, for reserves; this will give
412

0:

(tx it)
10 10 10

Therefore, human work or effort must always exceed by two tenths the be-
vital care, which will in turn need to be in
the following proportions in relation to life:

Food... e.%90.....0...0.. 4.8

ADR ne era es 3,6

Comfort and clothing..... 2.4

_ Rest and recreation, ..,..... 1,2
EXCLUDING 12.0, i.e. 2

But if the goal is 10, the effort is no less 12;
Therefore, its product must be equivalent to it.
the final proportion becomes 12/12 again, which we
reduces to a percentage or to 100 0/0 (1).

Once that's established, we need to find a unit of
nitrogenous matter equivalent to the diet of a
to be human for a year. Here the statistics and the

(1) We can also introduce the RESERVES into the formula;
It would then be: 4 + 2 + 3 + 4 + 5 = 15. This changes nothing.
to theory and practice would be more accurate, but the deci- fraction
male seemed easier to introduce into the reasoning.

22.

390 CONCLUSIONS

chemistry agrees to equal the satisfaction of
nutritional needs for the consumption of 150 kilos
grams of wheat per year. So, without worrying about-
to cup of any kind of money, and, taking this

12,
Total per unit of food, I say that the 10 d

make up the needs of existence and reproduction
the reduction will be represented by 450 kilograms of
150 x 10 2)

So the man who produces 450 kilograms of wheat or their equivalent, can exchange the portion that exceeds its diet against all other species products.

Leaving aside the individual and focusing on the nation whole as a living being, I must search if its territory can produce enough wheat for represent 450 kilograms per head.

A very simple calculation tells us that, for the entire population and to satisfy all needs

wheat (

42
included in T0' wheat production must be

annual production of 16.252 million kilograms, or to speak in hectolitres, at 226,037,000 hectolitres.

If all needs were called /roment and if the The division of labor did not exist; I would say that in devoting itself solely to wheat cultivation, the

CATASTROPHE FORMULA _ 391
France has enough arable land for FATHER this quantity.

142 120 48
But in – 10 °ÿ 100 of total needs, 100 are

72 |
100 are of a different nature;
These have caused other branches of work, and brought about exchanges.

solely for feeding and

48
100
226,037,000 X48

– 4108,497,800 hectoliters, that is to say, in figures round 109 million hectoliters, to obtain the food land of the entire nation, reserve of seeds understood.

This figure has been achieved in practice; and we found varying from 1857 to 1872 between 407 million and 121 million: if the surpluses had been put into additional reserve to balance production annual calculations, we would never have resorted to the foreigner.

Seven million hectares sown and six million of workers (men and women), – that is to say the seventh of the territory and the sixth of the population – were sufficient for the production of the year 1872 (1872 census, general statistics). But what does not obtain–

So all I need to do is ask the French soil

higher-numbered hectoliters (

399 CONCLUSIONS

Wouldn't that be better by popularizing agricultural machinery? It must be said here, a reform that would impose this popularization, while eliminating the abuses of pro–The prietariat would definitively save the country.

It is for having disregarded these principles and de–left the agricultural work that France had to do in 1879 requesting 290 million hectoliters from abroad,

12

that is to say more than the theoretical total of 10 representatives

so much the sum of life's necessities.

Speculation, cosmopolitanism, Jews of Odessa, Jews Jews from America, Jews from France, they all came to an agreement. with our railway companies, also ten–dres to foreign transport than to ve– consciences nationals, and it is to the sound of the songs of economism official ceremony, which was suddenly followed by the tolling of the death knell from 1884–82.

An orgy of millions, seemingly! The bread is good
A market, in appearance! In reality: paper! Hence
life is three times more expensive than what is normally included
man's strength.

The demonstration is easy to do; I will cal-
to increase at three different times the increase that im-
placement per kilogram of wheat, taken as the unit of
_ of existence, the value attributed to exchanges
carried out during the same periods: I calculate the exchanges,

CATASTROPHE FORMULA 393

as I have already said, on the capital of succession-
raux; I add, to fully clarify my de-
demonstration, their capital amount, their reduction
at 4/3 (to be able to compare them to traffic
monetary alone) and finally the figure of this circulation-
tionelle-même. |

	1841	1879	1889
1 kg of wheat (nominal value).	0.917	2.214	2.471
- (monn. value 1/3)	0.305	0.738	0.823
Amount of trade generated - billions	billions	billions	billion
FALSE Lie sis coute seit	14,128	35,975	45,168
One third	4,709	11,992	15,056
Monetary circulation	4,108	12,250	13,949

We realize, by reading this table, that the third
nominal exchanges are remarkably equal
to monetary circulation in 1841; it was indeed
a year of work; in 1872, he became in/é-
laughing. However, it was also a year of work,
but a metallic concentration was taking place at
because of the war ransom; finally in 1882 the in-
The inferiority lies with the metal, and the exchanges with it-
pass; it's the fiction of credit values; we
increased them by everything that came out of France, in
metal, to go abroad, and no counter-
tie could not take place, because the manual production
The billing company no longer found the same outlets.
This is the effect of poorly combined trade agreements.

394 CONCLUSIONS

of excise duties, which hinder domestic trade, and encourage foreign trade; this is the effect of free-trade practices, which are entirely powerless to influence the mode of production of foreigners, unless they resort to war and defeat to wrest commercial advantages from the vanquished ciaux.

Free trade is therefore a perpetual threat.
of international war.

That said, let's see, in the same table, what monetary value emerges in the three periods for the 450 kg of wheat representing what a man exchange annually to satisfy its right to

to live and reproduce ($x \approx$), a simple multi-

10

This plication is sufficient to give us the following figures:

For 1841 (per year and per person) 87.25 francs in metal
For 1872 – 332 10 –
For 1882 – 310 35 –

Thus, the same effect of living, which cost 87.25 francs.
in 1841, cost 370 francs. 35 in 1882, that is, more than a quarter-
double. Is the metallic circulation therefore qua-
Double in 1882? Not at all! It's barely triple.
From which it follows that the human machine wears out four times

CATASTROPHE FORMULA. 395

more to get 2 less as a means
exchange.

These are findings that are impossible to refute.
and everything the official school will say to cover it up,
In the eyes of the people, the deficit of life will not serve
rather than further accusing him of hypocrisy.

What do I care about the low price of bread, if I pay
Double my accommodation? It is not possible to mo-
Modify a single term of the formula $14+2+3+4 - 10$
without disturbing life more or less profoundly;

3 itself absorbs everything else, leaving no more
With neither rest nor clothing for the individual, what becomes of the
A phantasmagoria of cheap bread?

I prefer to pay double the price for my bread, if
this prize, fitting into the harmony of the formula of
needs, do not change any of them, and if my effort is to
both proportionate to its usefulness and to the means of
exchange it.

All of this is childish in its simplicity, too.
Don't economists have any other concerns?
than to muddy the waters, by diverting attention-
tion of everything that demonstrates the balance of life
dictated by the very laws of nature and invoking
every time, the fatalism of the inequality of men.

The social organization thus maintained by the

396. CONCLUSIONS

economists, moreover, have done their part wonderfully.
artwork.

Let's take a look at the range covered
through trade only since 1829, on the eve
from 1830, this bourgeois masquerade which had no
it seems to be a movement designed to better deceive the
people.

Because 1830 was a small 89, and I may surprise you-
be strong, my readers, by pointing out to them that
my current work is a very demonstration
clear from this fact: that in reality the immortal principles
are purely and simply the product of an evolution
the revelation of the Jewish ogre, who dressed himself as "the people",
in order to devour it more easily; which the monarchy could not
to last in France for so many centuries, that because
that the kings dared to express from time to time
the golden oil by crushing the Jew; that in 89 it was over,
I am a Jew who was emancipated.

That for a moment unsettled by 93 the Jew facilitated
Brumaire, then employed the Empire and the Restoration
to heal his bruises, so much so that in 1830, he
triumphed fully; that finally 1848 was a movement-
symmetrical to 93; that he aborted by the Jew, and
that the latter, having rebuilt the Empire, lived off it and the
He killed; it must be added that today he acts the same way

We let him do it.

CATASTROPHE FORMULA sn

Everything I just said is written in this brutal and sharp language, which is special to figures; indeed, here, grouped in a table, are the exploits of the Jewish community from 1829 to 1882, in selected—particularly the years preceding and following before political movements:

EXCHANGES

YEARS	Movable	Real Estate	Total	Their Capital
	(Billions)	(Billions)	(Billions)	(Billions)
1829.....	3,930	7,283	11,213	56,067
READ D PRE	3,693	6,715	410,468	52,341
RE CPE:	6,538	10,599	17,137	86,685
1851...oc...	6,672	9,128	16,400	82,003
LIN {1 SRE	14,574	17,463	32,034	160,173
A DER	16,390	19,625	35,975	179,878
1881.	21,920	22,196	44,116	223,564
To: Fe PAPERS	21,278	23,899	45,168	225,804

The biggest movement took place during the period marked by 4851; a partial liquidation was carried out there. done, but, after the popular suppression, the march The upward trend was able to begin again.

However, if the nominal increase in trade is When considering this, it is especially important to monitor Îcur proportion between the movable element and the immovable element billier.

Every time the mass of real estate transactions

billiers is moving further and further away from the prapori- ee La ' . . Ü L tion that I established above, i.e. Ti) 11 23

prouuits

real estate and 22 for other exchanges, total

The problem becomes apparent and a liquidation must be carried out. to carry out. However, since the aim here is to measure the efforts between them and no longer the ve, I must resume the percentage which, moreover, facilitates comparisons sounds.

The formula therefore gives: 70 0/0 for exchanges real estate, 30 0/0 for movable property exchanges; but here is how the facts violated this proportion natural tion:

PROPORTIONS

D

YEARS EXCHANGES Resulting Resulting
facts of the formula

1847 Furniture ...,..... 38 0/0 30 0/0
""°° { Real Estate... 62 07/0 10 0/0
Furniture ne 40 0/0 30 0/0
1851... To Real Estate. 60 0/0 50 0/0
1869 Furniture 45 0/0 30 07/0
**** { Real Estate... .., 55 0/0 70 0/0
yg1 Furniture + 46 0/0 30 0/0
**°* { Real Estate... .., 54 0/0 70 0/0
igsi Furniture,...e 49 07/0 30 0/0
**** { Real Estate... 51 0/0 70 0/0
1889 Furniture,....., 41 0/0 30 0/0
**** ? Real Estate... 53 0/0 70 0/0

The meaning of this development stems from the facts. is quite clear: on the one hand, the satisfaction of needs, food and housing, represented by 70 U/0, is

CATASTROPHE FORMULA 399

constantly in deficit, a circumstance which causes crimes and offenses; and on the other hand, exchanges furniture, heavily inflated, has no representation in cash, because real estate exchanges billiers, who demand their payment in metal and not in- Tremendously, absorb traffic. :

We need to understand this clearly: traffic monetary is always sufficient, and whatever its mon- so much so, in relation to the volume of real trade within a country, but

interior partitions.

I must repeat: taxes, income, and rent
are required in cash by privilege.

But if, through their excess, they absorb three-quarters
of the traffic, only a quarter remains for
to meet wages and all other needs
vital.

It is claimed that credit compensates for this insufficiency.
session.

This is a heinous lie: credit, at the con-
Milking is a new way to monopolize the last
a quarter of the available circulation. Through credit, one
creates a currency whose value changes as
that it circulates; it's twenty francs in paper money at its
starting point and often 30 francs at its point of arrival
riveted or vice versa.

[I] This is not the case with currency.

400 CONCLUSIONS

Transmitted in exchange for estimated utility
No matter how much the 20-franc gold coin circulates, it
will have, at its point of arrival, no more value than at
its starting point.

What I say about cash applies to banknotes
from the Bank of France; but this note must not
to be taken as a supplement to the metal; its usefulness
must be limited to facilitating transport or circulation
tion of large sums; and, except in cases of force
major, it must be, in relation to the metal, only its
equal representation in numbers.

Whatever anyone says, the bill of exchange is an abuse
because of its successive increases, and the Jews
Those who invented it knew very well that it would
the most powerful tool of their land grabs.

Thus, credit is added to taxes, to rent, to the
rent, to deprive the worker of all his resources
of exchange; so he pays with his work, with his life
He pays tithes to the capitalist, and he thinks he's in a republic
because, instead of one king, he feeds a million.

Such principles! The only immortal principle consists of to be eaten with Jewish sauce rather than with sauce Christian; oumeme, as today, in the style of concentrated Jewish-Catholic, and this 2n perpetuum, That's all! An unforeseeable fate? some will say. No way! Here's a formula that announces in advance

CATASTROPHE FORMULA 40?

the danger and leaves everything to honest men
Time to ward it off.

The accumulations and disproportions of exchanges have a rational formula.

As long as the Civil Code and the official economy re-
gnant, ils génèrent deux progressions arithmé-
tiques growing in the opposite direction and leading us
to a shock; as for the explosion, it is the governments-
the elements themselves which determine the timing.

These two progressions tend towards establishing equality,
then the reversal of the two terms ns and a

Also, when we observe: real estate transactions
50 0/0 and 50 0/0 securities exchanges, the crisis erupts.

At that point, a budgeted increase would suffice.
silence to determine the reversal.

Example, 1846:

Real estate transactions amounted to 7 billion.

Trade in movable goods,.....0... 5 billion 6
Budget of 1847,.....osssee 1 – 6
Total follow 1 billion 2

Two years later, the 1848 revolution broke out.

402 CONCLUSIONS

Another example, 1869:
Real estate transactions amounted to 17 billion.

Trade in movable goods... 14 billion 5
The 1870 budget was added 3 – 58
Total. 18 billion

Real estate transactions are outdated, the proportion
tion was reversed and we arrived at 1871.

These are conclusive results.

All that remains for me is to give the general formula-
rale which, applied to any year of this
century, will mark the era with rare precision
of upheaval to which, in one way or another
On the other hand, a violent intervention is attached.

To be more certain of the accuracy of the figures
Statistics, it is necessary to operate only on
census years, for example 1834,
1841, 1851, etc.

Let us study the causes of the upheaval of
1848–51 and to look for clues in the figures
compared from 1831 to 1841.

I call P the population in 1841, C its force
productive, that is to say its calculated capital. according to
Pxs

M
(as indicated above). I call P' the population of 1831 and

the successions of 1841 (c = formula plus

CATASTROPHE FORMULA 403

Its capital is calculated based on the inheritances of the
same year.

By writing:

F expresses the increase in productive force
in capital between the two periods. (F will be the reason
(of the first progression.)

On the other hand, I call B the consumption of
the productive force, that is to say, in other words,
the net product of national capital expressed above
by GC; finally, I call D the budgetary expenditures

When writing: |

?

A expresses the progression of obstacles which are opposed, from 1831 to 1841, to the balance of life. (Bet D belonging to the year 1841, B'et D' appar- referring to the year 1831, A ser has the reason for the se- conde progression.)

This balance, it must be reiterated once again, consists of the fact that the effort equals 42 (which contains life equaling 40, plus the reproductive reserve equaling 2), must obtain a result equal to 13, that is- that is to say, equal to the effort itself; or, in other words

404 CONCLUSIONS

in terms, because one cannot be too precise in sem- Regarding the matter at hand, 1/ the effect must be proportional to the cause so that both progressions work by equal reasons and balance each other infinitely.

The productive force, we must not open it either. blier, is what makes one grain of wheat; this grain is the capital, the 5 grains are income (consumption and reserves), so that, in the normal state, if one wants to measure the the value of capital relative to its output - the capital being zero if it does not produce; just like A non-acting force is zero, that is to say, inertia. or neutral in mechanics, we must say that the capital is worth 5 times its income; by writing algebraic- brickly:

$G = 5 B$ or, which is the same thing, $= = B$.

However, it is clear that if these two terms increase- sent annually in the same way ($F - A$), if in I can write and obtain a word, for a given time x :

$c\{ : +5 \} = sB(: Fe D)$

æ will be infinity; everything will be for the best; the work

the concentration of productive force will be proportional to

CATASTROPHE FORMULA. ed

that of consumption and reserves, and that year after year and perpetually. Unfortunately, in fact, 1 liter is not like that and our current social organization is constantly growing—ment, to the reversal of this proportion, that is to say—The formulas for jet are as follows:

C 3B

52? $-2=2B$;
and finally |

CC

Or, to put it simply:

$C-11/2B$; $C-10B$; $C-:5LC$; $C-20B$;

which means that annually the capital force absorbs, gradually, all the products and that it It no longer takes 1 grain of wheat to produce 5, but $7\frac{1}{2}$, then 15, then 20 to get the same Quantity of 5. As you can see, it's exhaustion. and death.

Well, this result is due to the fic— bounds tives with which capital was charged and to the increases inverse elements of F and A, the first going incomparably slower than the second one, then that they should go hand in hand; for if 1 grain in 5 products; 2 must produce 40; 3 must produce

23.

466 CONCLUSIONS

produce 45, etc.; apart from the bargains during the good harvests and, also, deficits during the bad—vaisses; although these two hazards cancel each other out

extraordinary reserves.

And now why do F and A have this reverse and threatening march? Because the legislation promotes unnecessary withdrawals and that the eco-both nomie preach parasitic speculation leading to the monopolization of productive forces to the detriment of consumption.

Change the legislation, correct the doctrines economics, and everything returns to normal; then, at place of the continuous deficits created and imposed by For man, only the vagaries of chance remain. nature; but those are known and studied, they are, moreover, as if marked out and spaced out; consequently, they can be nullified in their effects; in one In short, the fight against them is possible; it's even a It is a scientific duty to combat the varia-natural tions.

This is not the case when it comes to hoarding. artificial elements combined by man; here all Jutte is impossible: it is a crime, it provokes the established powers and suddenly, laws, justice, force, gather to crush the innovator called revo-Autionaryl

FURMULE OF CATASTROPHES 405

But let's be clear, it's not about here are human passions; these, free in their expansion, should only be limited to their effects.

Torrents if you will, but torrents that are contained.

They are to societies what bad harvests belong to agriculture; therefore we can comp-to beat and mitigate them. Moreover, passion is a spontaneous damping core that the organization-social order can accept without resorting to ferocity Malthus's theories; for, in reality, passion is not that a slow suicide and man is, in soram, responsible _ sand of what he does.

Let's go back to the formula.

Three crises of different kinds occur

daring:
: 3B

TZ or 2B or 3B;

that is to say when, annually, the capital force will absorb one-third, one-half, or two-thirds of the needs.

Of course, they are in ascending order; the the most acute being that in which the greatest loss of needs are absorbed,

4GS CONCLUSIONS

This series of crises belongs particularly during periods of international peace; they are united-quickly generated by the functioning of the laws emanating from the Civil Code, through social organization that they imply and the economic theories that the result.

Left to their own devices, these crises are not stopped. than through internal upheavals.

Nevertheless, it sometimes happens that, despite these upheavals- and because of their repression, the charges and needs continue, conversely, their march upwards. Then we observe that the productive force- the annual tive becomes insufficient by a third, of the half, or even more, that is to say, in other terms, which the annual needs require, to to satisfy, sometimes a third more than the pro- force total ductile force, sometimes double that same force, sometimes finally $2\frac{4}{2}$ and even 3 times that same force.

So, 4. International war is necessary, because the The people, who no longer have enough to sustain themselves, tend to become alienated. to lie to the detriment of other nations.

And, indeed, left to the mercy of progression. inverses F and A, the normal formula in which C-5B quickly becomes C - B; then it indicates- that annihilation and we arrive at C - B - zero.

In this case, all the needs and all the con- summations being absorbed annually by the

CATASTROPHE FORMULA 409

Capital force, there are no more reserves, no more scattering
no more reproduction.

Here is the equation in this form:

AT 1\z

$c(1+) - B (: +3)$

By continuing to allow the progressions F' and A to take effect,

we arrive at the reverse order in a very short time and
we obtain:

In this case, whatever the capital lacks, it is necessary
to take him out of the nation, that is to say by the
war of conquest.

And now I'm going to apply the formula to
different eras and see how it justifies itself
in the past.

*
++

I imagine I am living in 1841 and I ask x
In how long, thanks to economic management
under the current regulations, the country's needs will absorb
half of its productive capacity, which will lead to
acute crisis, riots, etc. |

Here is the calculation (1):

(1) The reader who wishes to verify this calculation will find it on page
433 the complete development.

410 CONCLUSIONS

50,639 The
 $= x (14 \ 0.28409) \times 14.128 \times (1 \ 4 - 0.33717) 7$

"Indeed, if I add 7 to 1841, I get 1848, period of the fall of the July Monarchy.

We were then heading towards the great cataclysm, the
The formula reveals that $\frac{2}{3}$ of the capital would be

absorbed by needs after 9 years (– B

hence $z - 9$), that is to say in 1850.

Two more years and the formula for destruction will be in place.
national (C – B) was applicable; at that time,
it was necessary to liquidate; instead of liquidating the capital,
The men were liquidated; after the epidemics and the
famine, the gunshots took charge of balancing
To meet the needs. It was a 93 in reverse. The man
December therefore saved the property, scule cou-
guilty of all the evil, and a new period of accusation
mulations put s'ouvrir.

The figures from 1851 to 1861 lead to
more serious findings.

For this period, the formula is as follows:
sells:

$14A - 14 + 0.20538$; $14 + F - 1 + 0.12935$; $C - 96.9$; $B - 19.4$.

In 1851, the total destruction (B – C) was to for–

CATASTROPHE FORMULA 4ii

to arrive in four years ($x - 4$). This leads–
knows the Empire in 1855.

Instead of changing the laws and the organization
social, we simply reduced a part of the
annuities through conversion, to traffic in the
recoinage, and, as all this was
Insufficient, men were consumed by war
from the East and through fighting in Africa.

Thanks to this method of operation, in 4855, it was possible
hoping to develop trade. Unfortunately and
Nevertheless, at that point it was necessary to add to the

needs ($8 = C + ;$) and under these conditions we

could reach 1860; the formula's answer is $5(x - 5)$ which, added to 1855, makes 1860.

The economic reform was carried out; but to pay for this that we bought abroad, 1 liter had to be plundered by someone part. The Italian War was waged, the consequence of which was the annexation of Savoy, then of Nice; they went also to plunder, in China, the Summer Palace; they consumed men; but where land and metal.

If questioned regarding 1860, the formula would have said that, In 5 years, annual needs would exceed the 'double the productive force ($B = 2C; x = 5$). In 1865, it became necessary, in fact, to create an internal production.

419 CONCLUSIONS

rieure; major public works were undertaken, one held the world's fair; nevertheless, we were going to fighting in Mexico. Peace, which has become a political necessity The tick, had also become economic death.

The formula questioned in 1865 answers that, in In six years, the annual needs will absorb two one and a half times the total productive force of the country ($B - 2 \frac{1}{2} X CG; zx - 6$); if I add six to 1865, I get 1871.

War, essential in essence, to governments French Nantes, appeared to be, hypocritically, a war defensive; it had a twofold result: it undermined the population by the loss of Alsace-Lorraine, and by the battles – on a much larger scale more considerable than by the reduction of the territory-toire – and she required a ransom in money; Moreover, the civil war eliminated a large number of mouths, so that, all things considered, the official economy, steeped in Malthus' theories, could rub their hands together and hope from the year next, start again with fresh ingredients to devour human lives.

We have now arrived in 1872.

Everyone remembers the fierce struggle which was surrounded by the drafting of the 1875 constitution. Clearly, the question was whether the Jewish community Christian or Israeli Jewry would have the upper hand.

FOLMOLE THE CATASTROPHES 413

The latter won; therefore, we should expect to a frightening progression.

The lessons of the past will have been for nothing.

The Jewish community will want, at the same time, the political means Louis XIV and those of Louis-Philippe [°"; she will want a formless mixture of commercial freedoms and Financial concentrations; at a certain point, Not daring a continental war, she will dream of the colonies.

It's always the same system: looting outside to compensate for the looting inside; a double means of stopping the increases. of the population.

However, as early as 1872, the financial organization had to inevitably negate the effects of the splendid harvest which marked that same year.

By considering only the period from 1872 to 1876, we could already predict 1881. The figures given by These two periods are as follows:

(C-204.082; B-40 216.4; 44 F-140 09351; 4+ A-1+ 0.14033),
If I ask the formula how long

C
one third of the productive forces (3) will be absorbed by

Regarding the annual needs, she replied: 3.17, that is to say in 3 years and 8 months after 1876, which tells us—due to 1879–1880. Indeed, at that time took place

414 CONCLUSIONS

the largest import of cereals: 290 million of hectoliters, as I have already said.

half of the productive forces (C) will be absorbed based on annual needs, meets the requirements in 6 years ($x - 6$), which gives us 1882: intense crisis, financial crash, cement, partial liquidation, theory of expeditions. These three circumstances, though distant, combined have... the completion of the formula of final catastrophes ($C - B$) that the figures of 1876 indicated for 1886-87 ($x - 10.7$).

I will now consider the two extreme periods: 1872 to 1881; the figures given by these two. The following are the periods:

($C-223.584$; $B-44.116$; ($14F-1 + 0.1928$; $1+ A1 + 0.2266$)). I ask them how long it will take for half to arrive.

: C
productive forces 3) will be absorbed by the

annual needs.

They will reply in 7 years ($x-1$); 7 years added 1881 gives 1888, very close, as we see. It seems, from the centenary of 1789; on that date, let us repeat, the social organization, based on the Civil Code, on our economic theories, based on our financial theories, will have generated this situation that annually the

FORMULA OF CASTROPHES 445

needs will require, in order to be met, half of the capital which represents the productive force of the country.

I'm still questioning the formula: on what date? Will two-thirds of the productive force be absorbed? By needs? In 9 years, the formula replies

3

Another centenary: that of the forced circulation of assignats. Finally, I ask for the same formula in how long does the total productive force not will it no longer be enough to meet the country's needs? And she told me... The answer is: in twelve years!

1881 +419– 41893]

No reliable data exists from 1882.
particularly for the population, but, approximately-
vement, it is possible that epidemics and crashes
financiers extend the first stage by one year: 1888;
Unfortunately, budgetary charges will compensate
presumably the liquidation of lives and of-
tunes, so that the extreme date will always remain
threatening and terrible days.

*

– *

And now, who should I turn to? Who should I have
What recourse is there to prevent the calamity?

416 CONCLUSIONS

It is certainly possible! Legislators and government officials
hold the salvation of France in their hands.

Some have the power to change the laws,
Others have the option of obtaining modern speculators,
without resorting to the barbaric methods used by
The kings of France, a gradual liquidation,
but radical.

But, alas! our legislators, our magistrates, our
journalists, all are guilty of negligence and em-
marked by skepticism.

Moreover, hovering above them are those that
I called them: the Kings of the Republic.

Also, when I talk about cataclysm, it's in the context of...
mainly that I am addressing myself, it is to them that I
say :

Be careful, your parasitism weighs on the
mass requirements; your absorption capacity increases
much faster than the productive force can grow
tion.

frightening impassivity, they tell you the time at almost exactly where your oppression will cause the more pressing demands.

So you still have three years ahead of you, to understand your mistakes and stop resisting to the reforms.

And, as for the administrators of this country, I

CATASTROPIES FORMULA 417

I told them straight up, if they let this last one through period without vigorously resorting to means the most radical ways to counter the evil, the catastrophe will become threatening.

The early signs are already intensifying; the revolt of the Suffering manifests itself from the bottom to the top of society.

All those whose social distortions have per-green nature and which, consequently, have undergone a repression, they bear witness in their own way, that is to say

through recidivism, that punishment is not a remedy. Others, not affected by justice, but affected driven by necessity, they have exaggerated both the ferocity of the propertied classes and the fraud perpetrated by the oppressed, hence the major crimes, long hidden and now erupting
AT A BLOW.

Never before, as much as in our time, have the great murders, major robberies and major abuses of Trust has not been so widespread.

Food counterfeiting is rampant.

When the court is called upon to rule
She betrays the criminality of some and others.
in turn, a profound disturbance; indulgent
For the adults, she is ruthless for the
small; and when, by chance, the most fraudulent
vulgar people were punished, they still find in
political ambitions, a ready-made protection
to exonerate them.

418 CONCLUSIONS

offenses committed by wine merchants for
due to falsification, in order to inflate the number of
influential voters?

Fortunately, among the oppressed, among the
suffering, among the proletariat, a whole legion
of honest and devoted men managed to understand—
to silencing his revolts, to silence his anger in
the hope that, peacefully and legally,
Reforms will be achieved. This legion is growing.
constantly revolving around a core group of reformers,
Having the law on her side, she has the strength; to the refusal of
Right, she can use it.

Over a three-year period, his organization
revolutionary work can be completed; consider
So, O Kings of the Republic, let this deadline
will coincide with the anniversary of 1793.

IT]

General reforms.

The god of honor. — Economic reforms. — Social reforms.
— Political reforms. — Summary by article.

We can still avoid the catastrophe and put back
France in the care of the Honorer, the only royalty
respectable, the only god if one is needed.

Therefore, I do not want to conclude this work without
indicate the most urgent remedies for ailments
which he had to reveal.

I won't elaborate; I want to summarize thoroughly.
the possible conciseness of what two other volumes
would barely suffice to expose.

It will suffice for me to recall that by studying simply
official figures, that is to say the budgets, the
monetary flows, annual successions
and the populations surveyed, I have drawn up a law
general law that governs the productive forces and the
consuming forces of a country.

This law, which results from the facts, and that the facts absolutely verify, as in chemistry, in physics And in mechanics, the laws of gravity are justified. I condensed the movement and the affinities. in a formula whose two terms are:

+} « +}

We have seen that by applying this formula to all the crises, since 1831, have constantly given the precise date of the upheavals up to 1881-82; thus verified in the past, there is no doubt that, if its elements continue not to be modified, if, in short, we do not perfect the eco-current social economy and its political means, the catastrophes that she predicts will occur in the near future. will in turn verify.

Well, since I have demonstrated that the disorganization-social tion which manifests itself, periodically, at over the fifty years I have been able to study, with controllable elements, is the excluded work-sive, annual and desired of a functioning system like a pump of exhaustion and royalty of certain men acting like a machine compression, since all the trouble comes from this, Incessantly, the balance between forces is destroyed productive forces and consuming forces, that is to say,

GENERAL REFORMS 421

everything that is essential to life and reproduction In this regard, it is clear that any reform must have with the aim of restoring balance, of destroying the system theorem and to paralyze those who put it into practice.

I have demonstrated that a force that does not act is equal to zero; that the official economic had arbitrarily treatment added 4 to the left of zero and had said: Now zero is worth ten and it is called force; by Therefore, whether she acts or not, she will produce, that is to say we will pay her 2 and that It was still a life sentence.

Once this fiction was imagined, it was called law of the rentier-owner-capitalist.

The reform is therefore entirely appropriate: it is necessary to s-to prioritize the fictitious value assigned to the neutral position

absorb at the licu to produce.

I have demonstrated that the greater part of the numer-
the raire was annually absorbed by the rent, the
rent and tax, because the state and the owner require it.
their payment in cash and not otherwise; that he
This resulted in a huge deficit in resources.
to carry out all the exchanges necessary for life.

The reform will therefore aim to equalize the
exchanges by removing the privileges of the capitals-
lists, the fictions of speculators and by limiting the

maximum tax.

4

422 CONCLUSIONS

I have demonstrated that the productive and fecund-
Dante of the earth was abandoned because it demands
a job that parasites abhor.

The reform will aim to make mandatory
land development by distributing equally
the products between collaborators.

Finally, I demonstrated that, when the system ap-
He suddenly found himself facing a rupture
of fact and undeniable vital balance between the
productive forces and consuming forces, it
contented itself with reducing the latter by means of
bloody destruction, both internal and external.

The short-term equilibrium that followed the mas-
the consecration, served to create the illusion of a supposed
increase in productive forces.

The reform will consist of reversing the current situation.

In peace, she will apply the theory of Mal-
Thus, by concentrating its depreciation on the
passionate parasites, whose sphere of action scar
circumscribed by laws; in the struggle, it per-
will see, through parallel destructions, the annihilation-
system integration, which will not have been possible
to obtain the modification, through peaceful discussions
fiques.

These are the results aimed for by the reforms which

SUMMARY OF THE REFORMS

1. Abolish the right to dispose of the land and everything which follows in the Civil Code: defining the pro-land ownership, right to enjoy the land; qualify Furniture, everything that is not the floor.

2. Rewrite the laws on exchange.

Eliminate perpetual interest, give it a lifelong and temporary nature.

3. Making laws about saving: worthless cannot be anonymous: all negotiations must be done publicly, to the complaint and to the peer.

Prohibit the public sale of foreign securities.

& Removal of anonymity for companies: personal responsibility of the individual.

5. Elimination of heredity as it transmits a right of ownership over the land. – Nullity of any testamentary provision having this character.

6. Redo the land registry in order to classify the land according to their nature and fertility.

7. Facilitate the cultivation of plots that can be grouping for work, while respecting the old property rights under their new denomination; to promote a shared culture and, in this plan, equip each agricultural region with a

221 CONCLUSIONS

sufficient number of machines and all the necessary tools scientific necessary.

8. The tax must be emphyteutic and bear on itself, its amortization with regard to expenses other than maintenance. It should never exceed $\frac{1}{20}$ of the exchanges calculated on the circannual monetary value, based on an average taken from the previous five years.

9. Invariability of ordinary tax during twenty-five years, except for its annual progression by

10. Eliminate the grants, defer them to the border.

11. Equality of trade, the basis of any treaty of trade; neither protection nor free trade.

42. Eliminate all monopolies granted to individuals.

13. Allocate all public services to the State, with the right for the latter to employ managers responsible, placed under his direct authority and revocable by him.

14. Elimination of court fees and all judicial offices.

15. Freedom and regulation of the game. Imposing it of a third of its capital; to concentrate on its para-Passionate sites, depreciation and discounts of Malthus.

CRT

GENERAL LEVORMES on

16. Taxing foreigners at double the rate of self-Chtones. The protegers as well, except with regard to the political rights, which alone confer the use from the ground.

17. Universal suffrage based on education; electorat, eligibility by patent; jobs, judiciary, etc., by patent and suffrage, but with age limits; equal treatment for the judiciary without consideration demotion; making military duty a career survival, with replacement by substitution between the activity and the various reserves, without compensation no kind of uniformity.

48. A chamber and a president.

A president elected by the chamber without conditions of time, but with age limits (50 and 60 years) and revocable, in case of conflict, by the municipalities gathered in assembly and deliberating at the cantonal level.

426 CONCLUSIONS

Alas! When will we cease to sit down?
Miller, voluntarily, like a brute?

When will we understand that, posing in
The principle of the "struggle for life" is to imitate the
cruelty of wild beasts? that, to establish as dogma the "vena-
the principle of doing good," rewarding or punishing, that is
To govern the human by the methods of the tamer?

Let's stop learning like dogs,
to "show off", for the piece of sugar or
for the lash that man calls God!

Come now! Humans! We differ from the brute
by a single point: reason:

From reason arises the feeling of rights and of
Solidarity duties, and that's called: The HoxxeuR!

Well then! Here is your god, people; from this one the
A citizen can be a priest, the nation: clergy and the
France: church!

March! Trample the fables underfoot, crush the
Impostures, have only one goal: HONOR!

This is the true "salvation"!

*
++

This book is a cry of alarm.
May it be heard!
In the meantime, whatever happens, the author will have done
his duty.
Auguste Crrac,

DOCCONS

I

The elected officials of October.

In response to what the author said in the chapter on /shelter-

elected members of parliament:

LAWYERS laughter waves osetalests 135
Landlords.sesssssssoose 100
Industrialists and traders.....s 10
Journalists. sss.sssssssssssscsessesécseuces 40

Doctors..... State dedosate uses tive | OR
People of justice...sossossosseooooe 30
Magistrates soso sossescmsensssessiess se. 28
Farmers..s.ssssesedescnees Sasatesose. – 20
UDIVERSHÉS will be sentesenauenecs 20

PIM00 ds ss deuteiis esse Siren.. 20
OUVHETS ns dossiers a sets 9
Finance people...ss.sossossssssosecose 8
Diplomats.....:..... Mi ideas 8
Priests of different faiths...oese 3
VÉLÉFINAIPOSs isa denis week 2
Economistsssooossocses Sweden 2
DiINVOLS ses sd raisin er aise 8

The first three professions have the majority; only it
It should be noted that many judges and lawyers are also
owners.

Where will the agreement be found, both for economic reforms?
what about the norms that apply to political theories?

128 DOCUMENTS

He

Servility in positions of power.
(AN EXAMPLE)

We know that in France the monarchy is abolished in fact and in law:
consequently, it is not permitted to take qualifications
royal, without excusing themselves from committing a seditious act and a
usurpation of title. Offenses defined and punished by the Penal Code.

During October 18th, Mr. Waldemar Oldenburg,
known as Sonderbourg and Glurksbourg, of Luthfrienne religion.

Capet, also known as Bourhon and Orléans, of the Catholic religion, residing in France, without a profession.

The future spouses appeared before the mayor of the 8th arrondissement. rounding,' so that the celebration of their marriage.

Mr. Kæchlin-Schwartz, mayor and government official republican, qualified and allowed to be qualified, in the civil status document, The future French bride: royal joy.

Strane caused a stir in the republican press and angry complaints ics!

Le Figaro, groveling more than ever, declares that Mr. Wal-Demar Oldenburg, Prince of Denmark, pushed the conquest-dance until she deigned to marry at the town hall, at the urging of the father of his future wife; he adds, moreover, that a qrince is not not like other men!

The mayor provided explanations which revealed that The Danish minister insisted that the King and Queen of Denmark Newak also insisted that the title of highness royal was mentioned in the civil status document; the queen of Denmark apparently took great care to ensure that this was clearly established that his son was marrying a princess of royal blood.

The mayor felt obliged to make a courtesy call; but this court-Toisie, whose real name is courtesanerie, completely made him forgetting that he could observe the royal blood without using words royal rejoicing, and simply inserting into the document that: Mademoiselle Marie was the granddaughter of Philippe d'Orléans, during his lifetime King of France.

Those who are procedural experts will undoubtedly add that the mention of a false quality, since it does not exist in France, vitiates the civil status document and could become a cause for annulment. of the wedding.

What can be said, now, about the singular ambition displayed by the Queen of Denmark to have it recorded in an authentic document the royal blood of his future daughter-in-law?

From the perspective of racial atavism, it's not an enviable thing!
The ruling parasites marry each other, just like the
Jews, and nothing is less French than the series of kings of France.

As for their morals? Alas! History is still there, even that
written by the courtiers of kings.

Let us simply read the following extract from the Memoirs of Saint-
Simon (1), I is Frederic IV, king of Denmark.

"Frédéric, a longtime lover of Lille, from the com'ee of
"Rouenclaw, Chancellor of Daucwark, from whom he had received a
"Bastard, in 1709, gave in 1712 the title of Duchess of Schleswig
"to this mistress and was not ashamed to declare her marriage"
"with her on April 4th, that is to say eighteen days after the death of
"the queen his wife, and married him in public in Copenhagen"
"Hague on the same day (2). The 7th of the same month, that is to say three
"Days later, the prince and princess, their wives, withdrew to
"Jaurespries in Jutland. 'Fcl's are the funcest effects of love"
"Kings; would to God they were the greatest!"

Saint-Simon also recounts the following about the same subject:

"Having a strained relationship with his wife and mother, he had taken to traveling... 1]
"stopped for quite some time in Montpellier, coming from Italy, and did
"The lover of a lady whom Broglie also loved. He (Broglie)"
"commanded in Languedoc by the credit of Bâville, traitor of his
"Woman. He decided to find it wrong that the royal prince turned
"around her and that she would receive it well. Her jealousy got the better of her until-
"to disrespect the prince, even to the point of threatening him." His
"The government, in turn, threatened to have him thrown out by the
"windows... The king suspended Broglie from all commands and..."
"ordered Bâville to take him to ask for forgiveness in person"
""terms to the prince (3)."

Broglie's fate may have intimidated the target of the Ville arrondissement-
a statement that dared not disrespect the prince; as for
Mr. Grévy, he is quite capable of doing as Louis XIV did by not
not dismissing such a "respectful" official.

This is what history says about the royal saug of Denmark.

As for the French one, it is much more verbose and much more
complete.

In any case, it is not the one who bears the name of which is
This book is signed, and who could ignore the value of royal blood?
of the Orient.

The same story, either in Fénelon's correspondence, or
in Montesquieu's commentaries, seen in the gossip

In Capefice's accounts, he often places the name borne side by side.
by the author of this book and the name borne by the Orléans; now, this

(1) Memoirs of Saint-Simon, volume XI, page 385.

(2) Luckily this prince wasn't a florist and didn't know
colchicine.

(3) Saint-Simon, volume IV, page 279.

430 DOCUMENTS

is never to the advantage of the latter; and while these
only the cynical up-and-down (the regent) represents there, the other there
represents regenerative science, universally recognized and
respected

Should we ignore atavism? No, if we are considering communities.
Personally, we often have an interest in denying it and
to admit it. The Orléans can deny atavism because of the
RES and a large number of other characters from their
family.

Those who count illustrious scholars among their students have,
On the contrary, it's in our interest to admit it. But we must admit it wholesale.
Or not. And then the one writing these lines begins to tremble.
that the writer who, some forty years ago, narrated in a
Journal d'Auvergne, the history of the Brabançons, did not tell the truth in ra-
containing that, under Philip Augustus, a certain Bertrand had
abducted and married an illegitimate daughter of Richard the Lionheart.

But this Bertrand had the author's surname.

It's sad, but one thing can console him: that
Lord Bertrand, fighting near Limoges and defending the castle
This Chalus, against Richard, had the good fortune to kill him
in 1199.

Bertrand definitely didn't like the English.

III

Regarding property seizures.

All the newspapers told the story of a woman who sold herself
giant of a business agent in the middle of the auction house.

an entire family.

Le Figaro, ever so kind, hastened to add that the a woman like so many others who had been acquitted. He thought obviously-dementia in the Pagot case.

According to the Lantern, the woman, questioned about the cause of her "Attack," replied the business agent.

"He had my husband's house seized for 6,000 francs and he
"had 15,000 francs on hand to settle the debts"
"Ciers." (Lantern of October 25, 1885.)

On the other hand, Le Figaro reports that the business agent had attended this hearing to oversee the sale of a

small house worth 3,000 francs belonging to the perpetrator of the attack. Figaro, October 23, 1885.)

Finally, the Lantern speaks again and recounts the explanations. of the business agent.

Gelai-ci admits that he had been in a relationship for five or six years with the defendant's husband, who was then a boy; who made her re-

DOCUMENTS A31

read a mortgage loan; that he was not involved in the sale of the building and that if he happened to be at the auction hearing, it was simply to know the result,

Finally, the business agent adds:

"She's a woman who's lost her mind, I think she's crazy. Besides
"This matter is of no concern to her, as she has been separated for some time."
"a few months from her husband and can't touch anything from the product"
"of this sale." (Lantern of October 25, 1885.)

*
ss #

The business agent's explanations are extremely obscure, and if He was actually a stranger to the sale; what interest did he have in it? to attend?

Moreover, the way of speaking contains all the reservations of legal professionals and his eagerness to declare insane the one who cruelly...

It is surprising to learn from the debates that under this procedure of A real estate seizure conceals a very real and fitting drama, from the remaining, regarding the actions described in the chapter on Auxiliaries For justice.

IV

Rents and deposits.

Report of the Fourteenth Committee on Petitions,
Mr. Alicor, rapporteur.

Petition No. 1246. (Filed on April 9, 1883, by Mr. Louis)
Guillot, Member of Parliament for Isère.)

Mr. Anguste Chwac, a publicist in Paris, submits to the Chamber a set of measures aimed at making mandatory deposit with the Caisse des Consignations, of all guarantees serving as a guarantee for the performance of the obligations of any whatever their condition may be.

Reasons for the commission. — The author of the petition proposes to assimiler to the guarantee and to submit to the deposit, the sums paid by the tenants or fermiers: in the hands of the owner—silence, at the moment of entry into enjoyment, that is to say the scmes—three Lovers who, according to the üsaus, are focused on ivance to be imputed to the last pericia of the Jocation.

These sums, which the owner has free disposal of from that they were paid to him, would be deposited at the Caisse des Consi—

432 DOCUMENTS

cuations ct could only be issued to the owner at the expiration of the bad, that is to say when the owner would have We fulfill our obligations towards the tenant.

Mr. Chirac also proposes to reinstate the mandatory deposit for all sums paved in advance by gas companies and caux ct'impulables sur la eruieie eenénuce d'un abonnement, Il would also like us to import the Wime Otlicgation for all Jes payments made into the hands of a j'atios by an employee in guarantee of its management

By means of these Jeoales prescriptions worded in the form

double gross:

40 Ensure taoralite .lca coutrates by preventing cau-
functions are distributed by c:4x which receive them before
CeUx-et aient reLipit tous lecrs er gasgciuvuls;

20 Provided to FEtsl of considerable financial resources in
"hettant at the disposal of the treasure of the sums which, according to the
Mr. Chic's calculations, which should be valued at {809 million billion-
lions, with the responsibility, under the authority, of paying the owner of the cau-
currently a rate of 2 0/0 per year.

The Commission did not think it was possible to submit by
a dispositios .egaie, the owner of a given building to
bail, at the obhwätion ce deposit at the Caisse des consisnatiuous les se-
mostres annuities paid in advance to the tenant. The principle
of the freedom of convents Ini appeared incomplete with a
also restrictive provision of the right of co-contractors; corn, in
Regarding the actual maintenance, she has
thought there might be advantages to protecting the deposit-
protections against the insolvency or bad faith of individuals or
Companies that attract depositors and abuse the system too much
often of their confidence.

The commission did not examine the serious question of
would there be any drawbacks to making it available?
from the treasury these new resources coming from the dev- deposits
mandatory nus, for Island property owners and the com-

water and gas companies. She also did not verify the figures-

results produced by Mr. Chirac in support of his assessments, but she

believes that the petition deserves to be brought to the attention of several parties.
the government's attention, and consequently it proposes to the
The Chamber orders the referral to the Minister of Justice and to
Mr. Minister of Finance.

The fourteenth committee decided to refer the matter back to the ministers.
justice and finance.

DOCUMENTS 433

V

Formula for disasters
(calculations).

Here is the breakdown of the calculations listed on page 97.

The following calculations are those whose elements were taken in the period 1831 to 1841. It goes without saying that all of them Other calculations are performed in the same way; only the data changing, depending on whether different periods are examined, for example 1851, 1860, 1881, etc.

DEVELOPMENT OF THE CALCULATIONS ON PAGE 97.
(Period 1831-41.)

How soon will the needs absorb half of the Capital? In 7 years.

Abbreviations.

P', population counted in 1831. C', total capital of France in 1834.
P, »opulation id. 4844. C, id. 1844.

M, death of 1831. B, product of capital or exchange-
M, id. of 1841. gs 1831.

S, estates of 1831. B, id. 1841.

S, ibid. of 1841. F, increase in pro- force
D', budgetary expenditures (1832). | ductive between the two periods.
D, id. (1842). A, increased needs

between the two eras.
Statistical data.

1831. P- 32,569,223 hab. (Annuaire des longitudes 1885, p. 500).
1841. P - 34,530,178 inhabitants. (id.).
1831. M' - 800,430 deaths (Comparative Statistics, Maurice Block, 4th vol.,

59)

sh. M'=- 794,908 deaths these

1831. S' - 1,286,371,015 fr. (Statistical Bulletin of the Ministry of Finance, May 1884, page 548).

1841. S - 1,640,409,974 fr (id.).

41831. Of - 1,174,350,197 fr. (Comparative statistics M. Block, 1st vol., p.397).

1841. D. - 1,440,974,148 fr. (id.).

In addition to statistical data, the following must be obtained through calculation:
C,C; B',B; F and A in order to solve the final equation.

Let's find C' and C:

It is clear that, for 1831 as for 1841, the same ratio
exists between the number of living people and the total capillary than between

434 DOCUMENT 13

that of the deceased and the total of inheritances. Therefore, we can write:

For 183: M:S':P':r And nour 1841: M:S::P:2

This c J'où SXP

hence ag vonC'omparls jp ZT where Con by lo-

garithmee lou S' + log P'+ log [carithmes log S + 1og P Dormouse M

M'--loc C'. = log. C. i

Here's the calendar: Here's the calendar!

beS-9,499.36 log S-9,913:972:9

HlocP'= 7,512.89537 + log P=- 7.53%,10969

+HlogM' = 4.096.67660 log M=- 1.099.68310

loo C-10.715\$.55021 whose n. log C-10.819.0%159 of which nel.

e. is 52,321,986,000 fr. c. is 70,659,145,000 fr.

As for Pet B, the income for a year being one-fifth or

20 07, from the eastern, an easy calculation gives us B'= 10,468,597,990 fr.

and B - 14,127,829,600 fr.

C x P'

For EF, the formula ESP F actually gives us the unit

of productive force plus the reduction it has undergone between the two eras, therefore (4 + PF).

Using logarithms, this formula becomes:

$(\log C + \log P) - (\log C' + \log P) - \log(F + 1);$

$\log (= 10,849,04559 \log C' - 10,718,5\%021$

$+ \log l' = 7.512.90137 + \log P = 7.55:.10:09$

$\log (CXP) = 18,361.85196 \log(C' XP) = 18,253.25930$

$-\log (C'XP; -18,253,25930$

$\log (F+1) = 0.105.59266$ of which nc-1.284052.

All that remains is to investigate the increase that the

B+

needs, either A or (14 + A) whose formula, $pp = 1 + A,$

becomes in logarithmic form: $\log (B + D') - \{\log BR ,$
 $= \log (1 + A)$. Here is the calculation: $8(B+D') - (\log B + D)$

B-14,127,829,600 fr.
+D- 1,440,975,148

15,563,803,748 whose log is: 10,192,25510

B'-10,468, 397,20)
HD 1,174,350,197

41,632,747,397, where the log is: 10,066,05419
Log A or $1 + A = -0.126.20091$, of which the n. ©

is 1.331214.

DOCUMENTS 435

We can now solve the main formula which is

1x 1x
Cti1+-) --B[1+-
G+5)=0(+)

but, since it is a question of knowing how long the
annual needs will absorb half of the capital, instead of C.
You must write =,

The logarithmic formula will therefore be:

$\log C + \log 2 + \log P$

$\log A + \log (1+F) + \log F + \log (1 + A)$

Here is the final calculation:

log GC -10,849,04459
+log 2— 9,698,97000
Hlog B- 9,819,92488

0.397.93947 (dividend of the equation)

log A -9,527,90560

+log(1+F)-0.108.59266

$H \log(1 + A) = 9,873,19,909$

0.056.89.935 (divisor of the equation)

39793749 | 5689935

56543370 SR ane;
23300880 %0 aus 99, or T years

2130135

So in seven years the annual hesoins will absorb half of the total capital

436 DOCUMENTS

VI

Codification of reforms

The general summary (page 423) contains dis-
all transitional positions in paragraphs 17 and 18.

Here, in the form of draft laws, with their
Statement of reasons, the three major reforms that it
the goal is to achieve.

The first draft indicates how it would be carried out
The transformation of the property ownership system.

The second indicates how the assessment would be carried out.
of the tax or common contribution towards the col-
activity, by establishing the liquidation budget.

Finally, the third indicates how mo-
dified the main books of the Civil Code, as
that they regulate the relations between citizens and
organize the exchange of their utilities.

I warn that these laws are interdependent, that they apply
In isolation, they would be more harmful.
qu'uliles.

I also warn those who will study them
that they must, above all, completely detach themselves
old habits imposed on them by their bodies
in force.

DOCUMENTS 487

\$ I. – PROPERTY REGIME

AMENDMENT TO ARTICLE 54 OF THE CIVIL CODE

EXPOSED

The relentless increase in the price of everything has been a concern

all the reformers, without, until now, any of them
has found a practical way to remedy it, unless
resorting to a violent liquidation, similar to that of 1793,
which believed it had found its way in the dispossession of property owners:
old ways in favor of a legion of new owners,
and discover a formula in the prescriptions relating to
maximum.

_ For many years, what we call capital has
ceased to be a means of measuring the source of products which
serve periodically to satisfy the individual's needs.
On the contrary, the product is artificially forced to move
to exaggerate the capital value. As for living off a
Periodic income is currently an insufficient method and
Outdated. They prefer to inflate capital, manipulate it, and obtain...
through speculation, variable resources that serve as
income.

But, through these actions, it came to pass that the means
food and shelter, these two essential needs
of life, are absolutely disproportionate to each other, and that
While the price of food may seem moderate on the surface, this
Moderation is largely offset by the exorbitant price of
accommodation.

However, these two needs have an impact on the preservation of human life.
maine, a considerable influence, and, however, our inst-
Civil protections have placed the individual in this alternative or
to reduce his food intake to pay for his housing, or to

438 DOCUMENTS

deprived of housing, if he wants to eat to his heart's content: free, Moreover, by not eating or limiting one's food intake, he becomes a slave devoted to the maximum, as soon as he occupies the lodgement or that he works on the land provided by the owner—to be silent. On this point, he is never in a position to reduce his consumption or his fee in proportion to his means. There It is therefore absolutely urgent to restore the balance between these two situations.

No one can deny that land prices throughout the France has not experienced continuous price increases for the past 90 years. His real estate assets, which were valued at 30 billion, in 1790, based on the capital of taxed inheritances in 1889, to 119 billion 4/2. The rule governing this series of increases the mentation is such that these must progress infinitely; so the moment is near when it will be impossible to satisfy to the income required by real estate capital, whether it is represented per hectare of built-up land or per hectare of unbuilt land. The capacity the royalty rate per agricultural hectare has limits that have already been exceeded and, as for the tenant's strengths, they are already well above—below are the means of obtaining the enjoyment of one hectare of built land.

A careful observation of the past clearly demonstrates that the development of real estate capital is parallel to that of revenue budget. It is, so to speak, mathematically—proportionally. If, for example, we take as a point starting in 1826, the period at which, according to the inheritance records Taxed, France's real estate capital amounted to 35 million 4/2 liards; if we take the ordinary receipts of another any year (for example, 1840), by decreasing them supplementing the annuities created in the interim and which make up the Consolidated debt, we will obtain, by a simple rule of three, the value of real estate capital in 1840; however, the figure thus the one obtained will represent almost identically the one we will have calculated based on inheritances taxed for the same year, that is to say, by means of completely different data; in operating over the period from 1870 to 1882, a period during which the—

DOCUMENTS 439

what the real estate capital, calculated on inheritances, has having gone from 66 billion to 119 billion 4/2, we find, by the same system, that is to say by comparing budgets, the same increase and the same agreement between the values of the real estate capital obtained through completely different calculations rents. At first glance, it seems impossible to stop this a series of unlimited increases, because it has as its author each seller who is reimbursed by the buyer

4882 pays the land at the cadastral price of 4790, plus all the islands taxes that this land has borne in the meantime, even more so profit for the last seller. This profit alone, would further exaggerate the increases already observed, without the judicial sales that provide a kind of counterbalance; but This counterpart, increasing budget revenues, loses a portion of its strength and leaves the simple proportion which was indicated above.

We need not look elsewhere for the causes of our crises, the causes that have paralyzed agriculture, the causes of the exaggeration-housing price adjustment; therefore, the economic organization Once the problem is known, it becomes possible to find a remedy.

It is certain that the French nation has been reduced to this alternative: or to declare bankruptcy and undergo liquidation by violence and perhaps by blood and fire; or by demanding—to estimate the value of its real estate assets, as if it were a simple public limited company, forced to reduce its capital social in order to be able to continue its operations and to withdraw from it sufficient means of subsistence.

The excesses of real estate capital have, moreover, another A serious drawback is that each new buyer, in awaiting resale, it demands a higher royalty on its capital raised, in order to legitimize the price he will demand; hence it follows. that the country's metal circulation has become insufficient to to satisfy the exchanges of each citizen; the reason for this is Simply put: every property owner demands their rent in

440 DOCUMENTS

metal and nothing else; for its part, the State (abstraction aside) services, which are insignificant compared to the budget total) requires the tax in metal and not otherwise. In both In this case, no credit intervention is possible. In 1882, by For example, the royalty paid in metal to the tax and capital real estate has amounted to more than ten billion: however, the total of coins minted and in circulation at the end of 4832, did not reach not 44 billion. The mass of the nation therefore had before it less than £ billion, to satisfy the demands of securities trading annuals, which, for 1882, were calculated at over 37 billions. The deficit is therefore enormous, because the exchange capacity The unit of currency is like 4 is to 3, hence it follows that, To cope with 37 billion exchanges, free circulation was necessary. a figure of approximately 42 billion.

The crises, which are worsening every day, demonstrate that The cash is accumulated in a small number of hands,

absolutely to a number of others.

Liquidation is therefore necessary, and if we want to avoid it...
if it is to be done by violence, it must be done by peaceful means.
facts available to legislators.

Since the problem stems from the constant price increases and the
The frantic mobilization that was carried out on the ground, it is necessary
to immobilize it in the current hands, to eliminate har-
they maintain the right to dispose of it, by modifying it in this way
Article 544 of the Civil Code.

Here, placed side by side, is the old editorial staff
of Article 544 of the Civil Code and the proposed wording:

Drafting of the Civil Code { Proposed drafting

Art. 544. – Property is

the right to enjoy and dispose of | the right to enjoy French soil;
things in the easiest way to enjoy and dispose of
absolute, provided that one does not make of it movable or fungible things, in
not a use prohibited by law|in accordance with the law.
or by regulations.

DOCUMENTS A41

We can see immediately, from the difference between the two texts, that
The former division into buildings and personal property will be modified;
the land alone will be immovable; that the buildings will become
furniture and finally that land ownership will simply be a
usufruct, to which all means of transfer will be retained and
transmission, without the ground being counted as a value
capital.

This devaluation of France's real estate capital,
being common to every citizen and to every landed property,
will not disrupt established situations in any way, for this reason
that lowering a level over an entire surface does not destroy
the balance of this surface. We will enjoy the soil through its natural fruits.
natural or artificial; the constructions being considered as
Artificial fruits will be freely available, just as in the past.
fruit being a mobile and fungible thing, as is all work
by the hands of man. The mortgage system will undergo, it is
True, a few modifications, but, as it is entirely
based on periodic royalties and like production
will be favored by the new system, the mortgage creditor-
Cairo will only receive its interests and its
amortization.

land use. For this purpose, the old property titles will be exchanged for long-term leases issued by the nation, conventionally considered as sovereign col-reading of French soil. The duration of each emphyteutic lease would be twenty-five years; this duration having no other purpose than to assure the usufructuary that, during this period, the tax that he will have to pay annually cannot be increased, at all by being liable to be reduced. Moreover, the long-term lease-The theotic will be transferable and transmissible by all means ordinary.

As for the tax, it would be established as follows: the The land registry of French territory would be revised, the lands would be- would be divided into two main categories: 4° land

u 25.

449 DOCUMENTS

built; 20 unbuilt plots. Each of these categories. The geodesic would be divided into different series, according to the nature of the land. and the cube of constructions, number #4 marking the most High productivity and number 40 the weak pile; in the productive capacities will be taken into account, as will population density and this is done by department and by municipality.

On these grounds, assuming that, after deduction of all the public roads and all property without particular owners of the land, France comprises 49,389,570 hectares which could exceed to bear the tax; if, for example, it is recognized that the expenses budgets cannot be less than 2.250 million per In a year, this sum would be distributed over the number of hectares for- before bearing the tax, which would give, for each hectare, an average fee of approximately 37 francs per year; but it The categories and series above would be taken into account indicated; the ten series of each category would pave by hectare following a decreasing proportion from 40 to 4. As for to the categories, they would bear the tax in the following way- Sale: 6/15 for developed land and 9/15 for undeveloped land unbuilt, finally the series of each category would be established by department, and by municipality, taking as a basis the population density, with number 4 corresponding to the den- the highest density and number 40 the lowest density.

It is hardly necessary to emphasize how much this organization sation would promote the development of municipalities and en- would encourage agricultural work, since everything would be based, hence- but, regarding the development of the land, and that such owner who wanting to leave it unproductive would be forced to pay

Make way for another.

These various observations are summarized and applied in the following provisions:

DOCUMENTS 443

DRAFT DK LAW

Article 4 – Article 44 of the Civil Code is amended as follows next: : |

"Property is the right to enjoy French soil; to enjoy and to dispose of movable or fungible things, by conforming to "Subject to the laws."

Article 2. – The land alone shall be classified as real property; shall be classified Furniture, everything that is not the floor.

Article 3. – The existing land titles

at the time of promulgation of this law will be exchanged against emphyteutic leases of a duration of 25 years and re-newables.

Article 4. – Possession of an emphyteutic lease entails, for the holder, a guarantee from the State of the enjoyment of the land mentioned therein subject to the annual payment of Pimpôt y attached.

Article 5. – The tax stipulated by each long-term lease cannot be increased for its entire duration. But it may be reduced every five years.

Article 6. – A special law will determine the categories and the series according to which the lands will be subdivided and the quo-the tax burden they will have to bear.

Article 7 – Leases shall be assignable and transferable by all legal avenues; all capital value attributed to the land is prohibited; any transfer or transmission that mentions it would be null and void by operation of law, and would entail forfeiture of the lease with respect to both contracting parties.

Article 8. – All provisions of the Code are hereby repealed civil, all laws and regulations that would be con-to treat under this law.

Article 9.— The Council of State is charged with revising the following: verses prescriptions of the existing legislation and in particular Book 1 of the Civil Code, to bring them into harmony with the this law.

444 DOCUMENTS

\$ II. — TAX BASE AND BUDGET CLEARANCE

EXPOSED

There seems to be general agreement on the necessity absolute abolition of indirect taxes, to establish a more equitable e.g., and consequently, more equitably, the basis of contributions goals annually necessary for the nation's expenses; to eliminate all monopolistic concentrations for the benefit of—the identity of individuals or particular companies by attributing to the state monopolies which exclusively concern services of public interest.

The elimination of existing monopolies, resulting in the removal of... session, can be carried out, depending on the case, either by a liquid—violent dation, either through economic liquidation. This The latter type of liquidation is, obviously, the most desirable. manageable, and it is possible if one wants to enter frankly into the the path of major reforms.

Among the monopolies concentrating public wealth in in the hands of certain individuals, there is one whose majora—The amounts are so excessive that direct repurchase is impractical. cable; this refers to the monopoly which consists of the Code Civil law refers to: property or the owner's right. All Financial and social improvement is impossible, as long as we will not have put an end to the automatic and per— increase petuel of the value attributed to the land. This increase is the primary cause of all the concentrations that prevent equality of exchanges between citizens of the same country, hence—organize the normal circulation of wealth, and increase budgets.

Therefore, the property system must certainly be modified. but, for the sake of peace, it is necessary to avoid dispossessing the pro—

current owners, and to disrupt the transfer of their property, This result is achieved by now immobilizing the ground, at means of limiting the rights attached to its possession.

In the proposed system, the land alone would be considered real property; all The other assets would be movable property. A right of enjoyment or of usufruct, transferable and transmissible, would be attached to the land and One could only dispose of other goods classified as movable property. The full explanation of this amendment to Article 844 of the Code Civil matters are the subject of a separate bill; but it was necessary— It is important to clarify, at the beginning of the current work, that the capital France's social fabric was weakened by the suppression of all market value with regard exclusively to the land.

Therefore, it remains to establish an applicable revenue system. to a period of twenty-five years, for example, and by means of the— which, while spending three billion annually, if it is If necessary, it will have been possible to repay, through annuities of a value at least equal to that of the expenses, a total capital of more of 80 billion; however, larger islands of capital at to be repaid are: the consolidated debt: 25 billion, and the Railways: less than 45 billion. That's quite enough. that the liquidation budget must be calculated in such a way as to to reach 6 billion £ annually, and this by having sup— awarded all exemption taxes, the four contributions direct taxes, all other indirect taxes, while retaining only— some of the recipes recorded in the old budgets. |

The proposed liquidation budget would essentially include two types of recipes: one, fixed at a maximum and for a period of twenty-five years, which would represent a per— a certain annual reception; the other, composed of variable elements riables, which will be listed below, would serve not only— to fully reimburse all the monopolies taken over individuals, but still to be relieved, by five-year periods nale, the annual revenues set at their maximum, as well as has been said above.

h L,
446 DOCUMENTS

The first type of revenue would be called a contribution on the lands regulated by emphyteutic contracts of twenty— five aces.

The second type of recipe would include the product of public services placed under state control and various taxes which will be discussed.

LAND TAX. – The idea of distributing on the usable surface area of France the total contributions necessary for the expenses of the national community is not new; however, it had not been seriously studied, mainly due to the difficulty of communication between the regions or cities.

This is no longer the case today; the cadastral revision is an extremely easy operation, and we shall see that, even in adopting the figures from the terrier book, published in the bulletin from the statistics of the Ministry of Finance, we arrive at results-statements as simple as they are logical.

According to this book, the total area |
taxable in France, amounts to... 49,389,570 hectares
Including: undeveloped land..... 49,444,677
Laid surfaces..... bone... 244,893 –

The aim is to distribute proportionally between these two last areas the total of the annual fixed contribution for twenty-five years, but which can be reduced every five years, with the option to renew it during the five years following without being able to exceed the set limit.

We acknowledge that the maximum annual contribution for the whole of France, i.e. 2.25 million.

Here is what the distribution method would be:

According to a formula that would be too lengthy to explain. here (4), the total of Ja's life needs being designated by 45/45. shelter, that is to say the enjoyment of any construction, to

(1) See page 388.

DOCUMENTS | 447

various points of view of tools and housing, occupies a proportion of 6/15. Therefore, assuming that the population France must find satisfaction throughout its entire territory of all its needs, it is evident that the contribution to demand– The last part must be fixed according to the same proportion. Therefore, 6/15 9/15 of the total annual payment will be allocated to the developed land.

will be distributed across undeveloped land; thus we find the

Number of hectares. Contributions in francs.

Developed land .. 244,893,900,000.0 0
Undeveloped land. 49,144,677 4,350,000,000
Totals..... 49,389,570 2.:50,000,000

This provides a general average for all of France
of 27 francs #7 for the undeveloped hectare and of 3,655 francs for
the built-up hectare.

To give an idea of the average share that would amount to
each house measuring 40 meters by 40 meters, or one are, note
that each hectare supporting 3,675 francs would contain one hundred
houses, or 36.75 francs per house; likewise the average share
the price of an undeveloped area would be 27.5 centimes.

Each of the major divisions into built-up and unbuilt land
would give rise to ten classes or series, to proportion
the distributions, according to the nature of things and the density of
populations.

For built-up land, the ten classes would be established in
taking as the basis for each of them the population density-
communal tion and the cube of the construction.

For undeveloped land, the ten classes would be established.
based on the density of the municipal population,
the nature and state of cultivation of the land.

It is good to give an example of the disbursements.
mental from which one can derive an idea of the distributions com-
municipal which would have been too meticulous to introduce into the
present presentation:

448 DOCUMENTS

EXAMPLE OF ALLOCATION FOR EACH DEPARTMENT

NAMES TAXED BY AREA

A's

DEPARTMENTS BUILT UNBUILT

fr. oc. fr. c.

AIN sua 24,93.40 0,24.930

PVC D ee 32.51.65 0.22.043
Alps (Basses-)....,..... 34.04.30 0.07.3:53
Alps (Hautes-)..... 36.36.60 0.08.4K«49
Alpes-Maritimes.....,..... 62.89.60 0.23.540
Ardèche: esse 49.44.90 0.49.300
Ardennes... bone... 47.99.00 0.24.723
AFIOGO Shen moon 37.25.06 0.18.928
Dawn..... RE ee 24,39.54 0.46.630
AU: 58 cn 87.59.84 0,20.0:0
Aveyron series k4,78.20 0,48.1445
Bouches-du-Rhône .,..... 80,81.48 0,48.435
Calvados uses esse: 56.21.90 0.30.910
Cantal ,..... 39,37.70 0,45.827
Charente. ess geese 21,39,64 0,24,048
Charente-Inférieure..... 19.85.70 0.26.414
Dear... Re 35.97.70 0.18.930
Corrèze...: its 42,77.40 0,20.,857
Corsica (no land register) Hess » »
Côte-d'Or és. 29.28.23 0.47.005
Côtes-du-Nord.,.... 7" 40.26.50 0.35.238
Creuse..... see 44,74.40 0,19.308
Dordogne ,..... 27.10.92 0.20.896
DOUDS ssséanenssssansess. . 48.88.20 0.22.837
Drome: samir 51.82.70 0.48.523
FUR0:: in sae ut 256.55.82 0.24.032
Eure-et-Loir AND 24,14.51 0,18.588
Ro e coin endows 37.88.19 0.39.151
Gard... ideas 61,84.40 0,27.444
Garonne (Haute- .. sise . 32.09.90 0.28.697
EE 44.76.90 0.47.496

Gironde. ses use . 27.23.25 0.29.900

DOCUMENTS

NAMES

of the

DEPARTMENTS

Héraults ss: ts

Ille-et-Vilaine..... Se

LAS TS LE A

Indre-et-Loire.....

LOT0: prhiosunieuus

SKIRT Think mis two

Landes.ssise sus a

Loir-et-Cher..... =

Loire (Haute)
Loire-Inférieure
Lotrélaihssesscesss

Marne (Haute-).....
Mayenne.

ee 0%. teste. 0 tn €

Meurthe-et-Moselle (no ca-.

dastre)..... RE

Puy-de-Dôme.....
Pyrenees (Lower Pyrenees)..... |
Pyrenees (Hautes-).... ..
Pyrénées-Orientales of
Rhône secrets

449

TAX PER AREA

BUILT

fr. c.
85.76.40
34.34.80
28.61.60
25,45,35
32.93.50
36,47.00

19.74.30

27,33.80
68.56.90
57.97.70
40,40,30
29.58.40
29.94.90

46.30.00

23.37.00

2444.00

35.38.00

31,64.33

23,28.45

»

43.45.80

35,86.43

37.75.72

80,53,57

22,34.81

24,31.81

38.21.68

45.59.89

34.97.73

29,27.55

76.60.20

102.08.37

HAS",

NOYX BATI

fr. oc.

0.27.334

0.35.664 .

0.46.230

0.28.984

0.21.524

0.22.032

042.371

0.19.622

0.48.999

0.24.709

0.35.232

0.20.887

0.20.8386

0.22.426

0.40.:96

0.28.722

0.34590

045.831
0.2 5.986

»
0.4%.444
0.29.847
0.49.705
4,09540
0.26776
0.24.026
0.48.139
0.27443
0.22.036
0.20.444
0.49.634
1,03,095

450 DOCUMENTS

NAMES
of the
DEPARTMENTS

Saône (Haute-)
Saône-et-Loire
Sarthe AND
Savoy (no land registry)...
Savoie (Haute-) (no cadas-

(tre) ds 2:
Seine. ..

ee "+. e

Sum.....
Tarn-et-Garonne
Narreagus:
Vaucluse
Vendée
VIEN sn ts nie
Vienna (Upper)
Vosges.,...

ee

TAX PER AREA

BUILT

fr.

36,39.75
35.26.40
21.92 23

neither € 1v

M 19 © o0 (© © ©
€ = ©

(=)

19.57.40
27.95.20

fr. c

0.214.256
0.23:58

0.33.672

»

27.83.4100

0 18.563

2

EXAMPLE OF DISTRIBUTION BY CLASSES AND CATEGORIES
FOR THE DEPARTMENT OF COTE-D'IVOIRE

ARE BATI

ee 20 22000

housing

fr. c.

Are class..... 58,56.1:)

DrCIASSC ele udane 46,85.16

3rd class no. 35,43.87

RU Class s crates 93.12.58

DECO. een des 41.74.29

Are moyen bâti...

LOCAL

of industry

{rc

39.04:30

31,23.44

2.,42.58

15,541.12

17.80.56

29 28.23

DOCUMENTS 451

ARE NON BATI

{re category Z category 3rd category

fr. c. fr. c. fr. c.

4th class.. .., 0.39.996 0.26.664 0.13.332

2nd class..... 0.26.664 0.47.756 0.08.888

3rd class. .,..... ; 0.143.332 0.08 888 0.04.444

4th class... .,.,. 0.06.666 |

me "©

Are moven non bâti 0.47.005

EXAMPLE OF DISTRIBUTION BY CLASSES AND CATEGORIES FOR THE 20TH ARRONDISSEMENT OF PARIS

{Ménilmontant)
ARE BATI
LOCAL
= "TT —
industrial habit
ir. oc. rs 6
dre class... _ 343.42 288.15
2nd class... ,,,..... no. 248.50 167.00
3rd class. 187.87 125.25
4th is enough. ...,,..... 125.9: 83.50
5th class,,,..... 62.62 41.75

Overall average for the
20th arrondissement... | 456.56

Note, – For buildings, taxes are obtained according to the height of buildings, that is to say proportionally to the number of floors it contains.

We can see from the preceding tables that the department the Seine bears the heaviest burden; but, if one wants to calculate all indirect taxes, all the excise taxes that the new system eliminates, we discover–

459 | DOCUMENTS

will prove that, far from constituting an increase in expenses, it produces a significant tax relief.

Moreover, the distribution of the land contribution between The built-up and unbuilt land is established in such a way that, the more one builds, the more the proportion of the built-up area will decrease without, however, resulting in a significant increase for the undeveloped area. In fact, the more buildings there are, the more... The more it grows, the more the number of owners will also increase. directly enjoying their dwelling; therefore, ceasing to be tenants, they will be relieved of the annual payment representing their rental (depreciation and management fees), as we will see the draft law relating to exchange agreements between private individuals.

increasingly the type of construction where the inhabitants are superimposed; hence a general sanitation and conditions hygiene that is more conducive to life.

These considerations, applicable to the Seine department, This will also apply to the whole of France. The departments, however different—Population growth will tend to balance out, which will lead to a more equal distribution of departmental responsibilities.

Furthermore, the much-pursued goal of tax equalization would be achieved, because the new system that introduces density of the population in the calculations, corrects the provisions cho-quantities and unjustified ones that are noted when examining the contingent of each department. Finally, the owner of the largest land area, built upon or unbuilt upon, of in proportion of his fortune, much more truly than by means of God vs on income mixed with personal taxes.

VARIABLE PRODUCTS

Customs proceeds..... 400,000,000 fr.

In the proposed system, the grants would actually reported at the border, the equality of trade would be applied

DOCUMENTS 453

trade agreements and customs duties on entry would be higher. However, we are maintaining the forecasts budgets of 1886 which confine 400 million.

Tobacco and powders..... 400,000,000 fr.

This is roughly the figure projected in the 1886 budget.
Post and telegraph. 465,000,000 fr.

These are the budget forecasts for 4886.
Estates and forests..... 40,000,000 fr.

This is roughly the total projected for 4886 minus the revenues
Nudes removed by the new system.

Miscellaneous budget items. 80,000,000 francs.

These are the forecasts from the 1886 budget with some additions and deletions resulting from a difference in the grouping of chapters.

Gas or other lighting
other processes..... 400,000,000 fr.

The new system allows the repurchase of all concessions gas lighting systems, because they use the piping-underground construction or the use of public roads themselves and constitute a public service.

The total lighting revenue for France has been assessed. entire on the basis of ten times the average net profit of the Com-Parisian gas company. This figure will certainly increase. The exercise of this state-owned monopoly would be organized, Moreover, through managing and responsible companies of their staff; the same would apply to all monopolies of public services that would be bought back, as it will be explained in a separate project concerning railways,

Railways, canals, etc. 44,000,000 francs.

194 DOCUMENTS

This figure represents 37% of the gross product of the mass of the French railways, 63% are left to the companies managing companies for operating expenses and indemnities of management. A special bill will determine the organization railways.

Bank of France..... "40,000,000 fr.

This figure is lower than the dividends distributed; the Bank of France attached to the State would be responsible for all services cash flow,

Insurance rights....., 40,000,000 fr.

one insurance per rating, mandatorily paid by the adults of 24 years until the age of 45. These payments constitute a compulsory insurance fund, which will be managed by the Bank of France in order to ensure, by adding other levies across the entire budget, either the validity of minors, or the disability of adults according to an organization which will be the subject of a special bill.

Gaming tax,..... 4,600,000,000 fr.

The games would be subject to state oversight; the forward transactions carried out on the stock exchange, that is to say any operation that would not end immediately with a payment or by a formal obligation, such as knowledge or a ticket will be classified as a stock market game.

The brokerage fees collected annually by the agents of exchange rates on forward transactions alone amount to 400 million lions; they are the product of a tax of 425 millimes per 400 francs of nominal capital committed to the game. A simple proportion-
. tion indicates that the sum of the stakes amounts annually to 80 billion; by taxing this sum at 2%.

Net, we get 4.6 billion. A special project will organize the collection of this tax and stock market legislation. It is

DOCUMENTS 455

It is worth noting, however, that the yield from this tax will only operate fully during the liquidation period. that is to say, 25 years; after that time he will be noticeably modified; it is essentially a transitional tax.

Tax on foreigners.... 225,000,000 francs.

This figure is the result of distributing it across 500,000 odds. of foreigners from the land contribution reduced to the unit of taxpayer and multiplied by? That's the consequence, elsewhere developed, from the absolute right of the State to demand, from the foreigner coming to reside in France, a tax double that of indigenous peoples, without, however, this tax giving them no right to become holders of an emphyteutic lease, right absolutely reserved for citizens of French nationality.

In conclusion, let's say that the expenditure budget will be... dually reduced, not only by the reimbursement of

It will even be necessary to replace the budget for religious affairs with the medical budget, that is to say, shifting the burden onto doctors organized as a public service, the sums currently paid to the clergy.

BILL

TITLE I

GENECAL PROVISIONS

Article 1, – All direct and indirect taxes, all the excise taxes, but excluding customs duties or taxes, are abolished.

Article 2. – The annual revenues of the budget of the French nation
The French will now consist of two income classes,
know :

4. A fixed contribution, calculated on the land, including the Island
A maximum figure will be established for a period of twenty-five years.

456 DOCUMENTS

with the possibility of reduction over a period of five years and following
before the distinctions that will be established below;

2. Variable products, derived from qualified taxes
of national interest and the functioning of public services
according to the distinctions that will be explained below.

Article 3. – Each year, the expenditure budget will be drawn up.
and arranged to use the surplus revenue to rem-
to settle all debts, in accordance with the regulations which
will be established lower down.

Art. &. – Once the debts are repaid, all excesses
annual income from variable products will be used to re-
to conduct, for periods of five years, or, if applicable, for periods of
twenty-five years, the contribution provided for in Article 2, \$1, without
However, that the liar of this one can never descend
below 500 million. In case this latter figure would be
reached, the price of public services, included in Article 2, \$2,
would also be proportionally lowered.

as provided for in Article 2, paragraph 1, an amendment will be made to Article 544 of the Civil Code, with the aim of regulating rights of property, henceforth referring to buildings, with the exception of all other property, built or unbuilt land, and movable property all other owned objects, including the buildings built fixed to the ground. A special bill will determine the terms of this modification (project g 1).

Article 6. – The collection of variable income included in Article 2, Z 2, will be regulated by special laws, as will to be said under the title HI.

TITLE II

LAND CONTRIBUTION

Article 4, – The land register of France shall be revised and amended Completed.

Art. 2. – A law shall determine the taxable area in distinguishing between built-up land and unbuilt land.

Article 3. – The fixed and indispensable contribution to be ensured annually the operation of national services will

DOCUMENTS 457

calculated to a maximum figure and for a period of twenty-five years, as stated in Title I, Article 2, paragraph 2, point 4,

Art. #. – In the event that the variable products, after having allowed the planned five-year reduction, would cease to authorize the maintenance of this tax relief, the amount of the five previous years can be applied again, without however, never exceed the established maximum of twenty-five years.

Article 5. – The total fixed contribution will be borne in the proportion of six-fifteenths for built-up land and of nine-fifteenths for undeveloped land, and this by department-by municipality.

Article 6. – To distribute the total of
The fixed contribution will be taken into account based on the number of hectares. taxable income and population density; after which one will divide the resulting quota between the built-up areas and

first and nine-fifteenths for the second.

Article 7. – The distribution among the municipalities will be made of a-
following almost the same rules,

Article 8. – The built-up land will be subdivided into ten classes,
the first five including residential premises, the five
others including so-called "work" premises. The contingent
communal will be distributed proportionally to the cube of the cons-
instructions, so that the tax on residential premises
is equal to one and a half times that of the "work" premises.

Article 9. – Undeveloped land shall also be subdivided
in ten classes: the first four comprising the land
of large-scale agriculture, the three seconds containing the forests and the
medium-sized farmland, the last three including the
uncultivated land. The municipal quota will be distributed pro-
portionally between these three series of ten classes, in a way
to ensure that the tax per hectare decreases in the pro-
portions of 3, 2 and 4.

TITLE III

VARIABLE PRODUCTS

Article 4 – To ensure the collection of variable products
he 26

408._ DOCUMENTS

as provided for in Article 2, paragraph 2, the drafting of laws will proceed
The following special cases:

4. Law regulating foreign trade and setting taxes
customs, classified as matters of national interest, based on
equality of trade,

2 Laws granting the following monosols to the State:

A. Transport by rail, canals, etc.

B. Air and ground communications, telephones, etc.

C. Lighting by gas, or by electricity, or by any other
means discovered or to be discovered, and water service.

Art. %. – The following burger products are maintained:

49 Tobacco and powders.

20 Posts and telegraphs.

3° Products from forests and estates.

&o The products currently listed under the pro- category
various products reduced by all revenues eliminated by the ar-
Article 4 of this law.

Article 3. – A tax will be created on stock market gambling and
others, which will be placed under the direct supervision of
the State. A special law will determine the amount and method of
collection of this tax, which is classified as being of national interest.

Article 4. – A tax on foreigners shall be created: a law
special will determine the quantum and mode of perception of
this tax is described as being of national interest.

Article 5. – An insurance tax will be levied for 25 years.
annually, on all French adults aged 21 to 45;
It is and remains fixed at one franc per person. A special law
will determine the use of the sums thus collected, their management
by the Bank of France and will determine the following proportions
before which the disabilities of children will be insured
nurses and old people.

TITLE 1V

PROVISIONAL ESTABLISHMENT OF THE LIQUIDATION BUDGET. RECIPES

Article 1, – Until the cadastral information is corrected

DOCUMENTS 459

The current matrices will serve as the basis for calculating the
contribution on land.

Art. %. – Budgetary estimates calculated for 4886
are maintained for the chapters listed above, except
the reductions motivated by the new legislation and which will
Further details will be provided later.

Article 3. – Consequently, budgetary revenues are assessed as follows: 40 Fixed contribution, maximum established for twenty-five years: 2,250,000,000 francs; 2° Pro-Variable products valued at 3,774,000,000 francs; a total of 6 million 24 million liards, according to the table below:

Contributions on undeveloped land..... 4,350,000,000

_ = built... 500,000,000 | 2,250,000,000

Products of the wanes (Estimate of 4836)....., 400,000,000

Railways, canals, etc..... growth 444,000,000

Gas or electric lighting and CAUX service.,+,° 400,000,000

Bank of Franteeus. assist lasts 10,000,000

Tobacco and powders.....,..... Sierre TT ë 400,000,000

Posts and telegraphs (1886 budget), telephone (memorandum)... 165,000,000

Revenue from forests and estates (budget of 4886)... 40,000,000

Miscellaneous products (1886 budget).....,..... or. 80,000,000

Tax of 2 0/U on stock market games, etc. 4,600,000,000

Tax on foreigners (500,000 shares).....,,:.....0....,e 225,000,000

Insurance rating (10,000,000 odds).....,.....,.....0..., 10,000,000

Toaliisuiisee 000.00. 6.02%. 00. UU0

Article 4. – Throughout the liquidation process, the budget Expenditure may not exceed a maximum of three thousand liards annually; the annuities available as a result of the Extinguished capital will be added to the surplus of revenues, in order to be able to repay, i.e. forty billion in twelve years and a half, or eighty billion in twenty-five years, conformed according to the statements that will be drawn up based on the indications following:

Article 5. – The debts to be repaid are: 4° All the annuities or rents recorded in the general ledger, except for annuities life annuities and pensions; 2 the sums representing the redemption of all monopolies granted to the State under this law.

Article 6. – A special law will determine the capital amount debts to be repaid will be collected and repaid.

Interest will be paid until the date of repayment.

Article 7. – The distribution of the maximum contribution plus high figure at % billion 250 million, on 244,893 hectares of developed land and 49,484,677 hectares of undeveloped land, gives the following averages for the whole of France:

For one are of built-up land...ssoscccs.s 36 fr. 75

For one are of undeveloped land...,..... Its 0 fr. 2747

Article 8. – Algeria and the colonies shall be governed by laws special.

Article 9. – The following are repealed: All laws, all decrees and all regulations contrary to the requirements of the pre-sente loi.

S IT. – ORGANIZATION OF APPROPRIATION AND
EXCHANGE AGREEMENTS BETWEEN THE
PRIVATE INDIVIDUALS.

EXPOSED

The Civil Code, entirely based on the principle of pro-
The state-owned property only provided for the cooperative association between the capitalist sovereigns; the mass of the proletariat is doomed to salaried employment.

As long as this organization exists, the levies
parasites and disruptors, the capitalist prelibation rebuilt-
will incessantly bring about the hoarding and accumulation that ruin the individual and jeopardize the lives of nations.

French citizens are now considered no longer
as sovereign owner, but also as a shared user,
It has become essential to define rationally the
principal contracts which are the subject of Books I and II of the Code civil.

The law, the text of which follows, focuses on the fundamental principles mental and completely outline the plan according to which they will all ancillary provisions may be modified.

It regulates: 4° perpetual use; 2° temporary use; 3° the individual work; 4° random operations.

Wherever the state acts like an individual, it is subject to provisions of the said law, which are combined in such a way that they are consistent with the forecasts of the liquidation budget-tion above exposed.

BILL

TITLE I.

GENERAL PROVISIONS

Art. 4. – Appropriation is the right to enjoy French soil. Spanish, to enjoy and dispose of movable or fungible things and in complying with the laws.

Art. 2. – The right to enjoy the land classified as real property the exclusion of everything else belongs only to the French citizens; it is established by a long-term deed issued by the national administration.

Article 3. – The act by which one or more citizens tend Balancing their social utilities is an exchange.

Article 4. – The means of exchange is metallic currency. imposed by the State; the stipulated quantity is called the tax.

Article 5. – Exchange contracts or agreements are instruments stipulating and fixing the obligations of the contracting parties; they have the force of law in everything that is not prohibited by the general laws.

Article 6. – The French nation does not grant recognition, sanction and legal protection only for exchange contracts having for the purpose of:

40. To regulate the perpetual use of a movable thing or the acquisition of a fungible item;

20 To regulate the temporary use of a movable thing;

3. To regulate the temporary cooperation of individual work individually or collectively.

Article 7. – Coinage minted by the State is neither a thing

al 26.

269 DOCUMENTS

movable property, nor fungible goods, therefore it cannot be the main purpose of none of the contracts listed above; Its unique role is to serve as a means of exchange.

TITLE IT

OF PERPETUAL USE.

Article 1, – The contract that governs perpetual use of a movable thing or the possession of a fungible thing is a sale; the sale includes the free disposal of the property stipulated.

Article 2. – The sale is only perfected when the contracts They agree on the nature and price of the thing sold.

Article 3. – Any movable object, any fungible thing may to be the dog of a sale.

Art. #. – Land, the only legally valid real estate, cannot be sold due; however, the emphyteutic title that governs the usufruct is treated like movable property, but its possession is inseparable from real and personal enjoyment, barely nullity; it is therefore forbidden to temporarily transfer, that is to say- to say to lease a long-term lease.

Article 5. – The sale of a long-term lease entails The tenant has full right to substitute themselves for the tenant in the burdens, expenses advantages of the transferor. The price will be calculated based on the number of annuities of the land contribution previously paid to the State, counted from the first year of the emphyteutic lease without, however, ever being able to exceed seven times the amount of the annual contribution

Article 6. – The sale of a building will always entail the transfer of the leasehold title relating to the land which supports.

Art. 7. – Transfers of possession may be made as an inheritance or free gift.

"Ta u TH

DOCUMENTS 463

TITLE IT

FOR TEMPORARY USE:

Article 4. – The contract that governs the temporary use of a Movable property is called rental.

Article 2. – The law expressly prohibits the rental of a movable property for an indefinite or perpetual period and that of things that are fungible in any capacity whatsoever.

Article 3. – The lease agreement obliges the lessee to return the thing rented at the expiration of the time for which custom has been conferred. The user is only liable to the lessor for damages classified as abusive by law.

Article 4. – The price of renting a building, whatever-
conch shell: house, factory, hangar, workshop, arranged or equipped tooling
any other movable and non-fungible object comprises two elements
comments:

40 An annual sum representing the repayment of
cost of creating the rented item;

20 An annual sum representing the cost of maintenance,
the management or administration fees for the rented item,

ART. 5. – When it concerns a building, dwelling,
etc., the annual usage price will be calculated in such a way as to amortize
the original cost over a period of 25 years at a rate of 4% per annum
(annuity 6.4042 0/0;.

Article 6. – Maintenance expenses remain the responsibility of
of the lessor; the land contribution established by law on the
built-up areas will be distributed among all users of a
construction, in proportion to the rental price paid by each
of them.

Article 7. – Any lessor who, by means of annuities plus
as stipulated above, will have received reimbursement for the cost of Ja cons-
rented construction, will no longer be able to receive for its administration fees
administration, management, etc., that 30% of the original cost and this by
year. | |

Article 8. – Every user shall always have the right to stipulate that after twenty-five years of regular use and payment:

464 DOCUMENTS

to bind, possession of the leased building will remain with him acquired. In this case, he will be ipso facto subrogated to the rights and The landlord's responsibilities will be covered, and the long-term lease will be transferred. The contract thus stipulated is transferable by inheritance in the direct line, but cannot be transferred without consent from the landlord.

Article 9. – The rights reserved to the user by the preceding article tooth are only applicable when he uses all of the rented buildings; in no case will the tenant of a fraction will be able to become the owner of the leased portion after twenty-five years. However, if there is an agreement between all users of a under the same construction, a collective act can be drawn up and the the community will be able to exercise the same rights as if the lease had been granted to a single user for the entirety of the cons- In this case, the contract relating to the fraction will be trans- miscible by inheritance in the direct line, but not may be transferred without the landlord's consent.

Article 40. – In all the cases mentioned above, the right acquisition is inseparable from real and personal enjoyment. neat and this under penalty of nullity.

Article 44. – When, as a result of collective intervention as above, the ownership of a building will have changed of the holder, the community will automatically become responsible towards the State of the emphyteutic contribution stipulated by the law, without the transferring holder ever being able to be sought both with regard to the contribution and with regard to the costs.

Article 42. – The lessor has no lien on the furniture of its user based on their annual claim. However, the usu. ger who will have missed more than one of the stipulated deadlines in the lease agreement without paying the stipulated sum, will be forfeited of his rights and may be summarily expelled by the courts. Under no circumstances may the expelled person be executed for a sum exceeding the value of two installments, regardless of the duration of the rental.

Article 43. – When the lease agreement relates to movable property other than buildings, excluding by As a consequence of any long-term lease, the rental price The annual report must include the depreciation of the leased item in three parts. years at least and five years at most, at a rate of 2 4/2 0/0 of its

original value (1). In this case, the depreciation is complete will automatically grant the user possession of the rented item by him. However, he is forbidden from transferring his sister without the landlord's permission.

Art. 44. – To establish the creation value of the ebiete furniture that could be the subject of a usage agreement, a certificate of origin will be drawn up establishing their cost price; this certified act, under the civil and criminal responsibility of The holder will be verified and stamped free of charge by the chamber. trade union of the competent and integrated professional body within the con- lease agreement under penalty of nullity.

Article 45. – Movable objects whose use is authorized by law Rental properties include: buildings of all kinds, houses, factories, hangars, workshops, machines, tools, trolleys, cars, boats, musical instruments, furniture, books, motive power natural, strength derived from domestic animals, and gene- Generally, any object whose use can last more than five years Without necessarily leading to its automatic destruction.

TITLE IV.

INDIVIDUAL WORK

Article 4 – The act of contributing, through personal work, to the realization of a social utility constitutes an exchange ct gives rise to a cooperation agreement.

Article 2. – All cooperation gives, to the one who provides it, the right to demand in return a minimum price representing its proportional share in the totality of the means of exchange existing at the beginning of the year in which it contract. This proportional share has the day as its unit. The legal workday contains 7 hours; each additional hour contributes to forming 4/7 of an additional day; the month contains 256 working days and 300 working days per year.

Article 3. – To establish the proportional shares, one subtracts chera of the census population, miners and the elderly

(4) Annuity: 3 years; 35 fr. 01372 0/0.
» 5 years; 21 fr. 52469 0/0,

whose disabilities are the responsibility of the social community and Furthermore, minors not yet subject to compulsory labor; the The number thus obtained will serve as the divisor of the total expressing the quantity of money minted and in circulation at the beginning of the year; the quotient will express the minimum average of e-chance to obtain by the worker in compensation for his annual work. This annual minimum divided by 300 will give the daily price.

(For example, if the population counted as described above the top gives a useful balance of 45 million and if the total of Pre-market currencies amount to 45 billion, the minimum of The annual means of exchange will be one thousand francs per person, or 3.33 francs per day).

Art. &. – The holder of an agricultural emphyteusis who will Those who use someone else's labor must always pay the minimum as stated above; he will add the expense of this item and its other expenses in the figure representing annually the contribution-Earth's contribution. The total thus obtained will represent its contribution. From the gross product generated annually, he will deduct all first the advances represented by his contribution, then a share equal to one third of the net products: the remainder, i.e., two-thirds, will be distributed equally among all cooperative members in proportion to their working days.

Article 5. – The holder of an industrial emphyteutic lease or his the tenant will, as has just been said, make a large portion of his contribution annual calculation, its industrial costs and the minimum reserved to the Co-operators to obtain their annual contribution. After which from the gross product, also annual, he will deduct the amount of this contribution: plus an amount representing a quarter of the product net; the remaining $\frac{3}{4}$ will be equally distributed among the cooper-raters in proportion to their working days.

Article 6. – The state, acting as manager or having managed the monopolies granted to it by law, will be subject to same regulations regarding the minimum price and the profit sharing; however, as he does not pay himself- Even if he made no contribution, he will still be no less bound by it. to include in its annual contribution a figure equivalent to half of the contribution that would be imposed on individuals and to calculate as mentioned above.

Article 7. – When businesses, works, operations, etc. of whatever nature they may be, will require a supply prior arrangement of means of exchange or currencies in proportions deemed to exceed the strength of a single individual, he It will be lawful to provide for this supply by creating a Company.

Article 8. – Under no circumstances shall the metal supply thus combined will not constitute the company that owns the exclusive rights to the profits; consequently, the distributions between the cooperatives Noi-societal tors will be made in accordance with the articles &, 5 and 6 of this title and according to the distinctions there indicated.

Article 9. – Companies may create securities worth representation of money collected for a social purpose; These securities will be registered, transferable and transmissible by simple endorsement and strictly at par with the sum therein expressed, barely, for offenders, of legal proceedings Rectional. |

Article 40. – The titles just mentioned in Article 9 are considered by law neither as movable property nor as fungible goods; their negotiation is only lawful in accounting, without the price reproducing the marked value, As has just been said, it includes neither amortization nor rights of use. Their possession only confirms the right of the titu-current area to participate in beneficiary distributions,

OF THE GAME

Article 4. – Any negotiation that does not have as its object the-change of a movable thing or fungi or transmission The enjoyment of an emphyteutic lease is qualified as a game.

Any trading in securities or instruments created under the Articles 7 and following of Title IV, and which will not end at at the moment, either by a payment in cash or by an obligation The formal agreement signed with the seller by the buyer is qua-Lified game.

468 DOCUMENTS

Any means of distributing money among individuals originating from combinations due to chance is qua-Lified game.



French



English 



Full text of " Historical banditry; Speculation under the Third Republic 1870-1887 "

[See other formats](#)

1a111111p11

The AGIOTAGE

under THE THIRD REPUBLIC

WORKS BY THE SAME AUTHOR

The Kings of the Republic, a history of the Jewish quarters

(New annotated and enlarged edition, 1888), 2 volumes, 7 francs.

The Next Revolution (1886) 2.50 francs

High Finance and Revolutions (new
edition, revised and enlarged) (1888), 1 volume 3 fr. 50

Letters from a Marseillais on the Universal Exhibition
from 1867, with engravings (1867), 1 volume 5 fr.

Venality in Journalism (brochure) » » 25

In preparation:
HISTORICAL BRIGADES

A FOURTEEN-CENTURY HISTORY

Divisions of the work:

I. — SALIC PERIOD.

II. — FEUDAL PERIOD.

III. — MERCANTIAL PERIOD.

IV. — AGIOTIC PERIOD.

This last period includes the following subdivisions:

Speculation under the Bourbons (1610–1774).

– during the REVOLUTION (1774–1804).

– under Bonaparte and the Restoration (1804–1830).

– under the Orléans (1830–1852).

– under the Second Empire (1832–1870).

Coming soon:
SOCIALIST ANALYSIS (Elementary Lectures).

the iris. – liiip. V. Levé, rue Cassette, 20.

HISTORICAL BRIGADES

AUGUSTE CHIRAC

FINANCING

THE THIRD REPUBLIC

1870–1887

VOLUME ONE

"In a monograph
"centuries, the 19th century" should
"to call itself the century of the es-
"Croquiierie."

Kings bind the Republic.
Volume 1, page 19.

PARIS

NEW PARISIAN BOOKSTORE

ALBERT SAVINE, PUBLISHER

18, RUE DROUOT, 18

(BONE/

NOTICE
TO THE IGNORANT OF THE OFFICIAL WORLD

a few types.

To those ignorant of the genre:

Paul Leroy-Beaulieu, Jules Simon, Léon Say, Ribot, Jules Ferry, Edouard Hervé, Frepel, BuiFet, Chesnelong, JolinLemoine, Passy,

And so many others whose names I have scattered to through this work...

All, or sub-dervishes of Moloch-Baal, or assistant veterinarians of the golden calf.

I recommend meditating on this book.

"When it came time to give the go-ahead for printing this opinion, I was points to an article in Le Figaro, entitled "Israel's Money".

It says: "The banker is Jewish, but the bank is French (!!)" It also says: «I don't believe that one "may be an enemy of the Jews passionate enough to pont- to see you assert, against all evidence, that the power of "Capital mobilized since the re-emancipation of the Israelites has been

"ANTI-NATIONAL!"

And this is signed Henri Fouquier!!!

Oh! Fouquier, is that really you?

Would the shock of the present moment have therefore made you... titled the strange psychological state in which I have found in Marseille, "at the prefecture, in 1871, when, at the mo- where I was going to return to Paris and wanting to take charge of a commission, you had to confess to me that "you had "I've even forgotten your apartment number."

NOTICE

Yes, indeed, the great freedom of my adjectives appalling these esteemed gentlemen, inspired in them the thought of declaring me "ill-mannered" ^ by pre-saille, I warn them to please not to rush.

Placed in Falternative to denounce them, or a vice or an infirmity, I leaned towards intimacy; but otherwise, and if they insisted on

"Ignorant"—I would be forced to write "deceitful!"

Some, reading these lines, will not fail
not to be alarmed by what they will call my
"Arrogance".

"What!" they will exclaim, "Do you really think so?"
to have a monopoly on science?

We need to come to an agreement.

Of all social wealth, the only one that he
It is impossible to monopolize, that's Science!

So, have you currently forgotten to the same degree?
the history of your country?

Now listen: I've written a good part of it.
In this century, I am no one's enemy and I do not
of racial war; well, I assure you in the name of the ev-
dence, that "the Israelite capital, for more than a hundred years,
has never been anything but anti-national and anti-French.

I now understand your care to avoid all my
books. I don't believe you intend to be...
unpleasant (and why would you like it?), but it must be done
that the Jews have terribly subjugated you to you
to have inspired both your article of June 3rd, and the perpetual forgetting
historical evidence that I have provided in response to
your thesis.

m

Every man, energetically selfless,
Whoever wants to seek and know will acquire certain knowledge.
He will reveal the truth; having it, he will divulge it.

So no monopoly is possible!

But the search for truth is arduous and the
dangerous propagation; these are things
that individual selfishness always discourages.

That is why the pontiffs, the leaders,
The privileged members of society are unaware.

That's why, when they see a
In truth, they cynically stifle (and I know).

And that's why, while pointing them out
I deny them the right to contradict my book.
if, previously, they did not, like me,
com/pté the 'posts of the long and arduous road'
at the end of which I, myself, found the truth.

Certainly not! I don't claim a monopoly.
of science; but I want to state loudly
my prophecy of not wanting to domesticate his
Observations; therefore, far from trying to direct it /lQ
On the contrary, he humbly declares to me his
obedient servant!

His domination, that is the only Caesarism, the
the only dictatorship I accept; and if it supports me—
So, it's that, alone, she gives me the
the notion of why and how; it's because
that it formulates laws that have never been used

IV NOTICE

care^to be inevitable, nor to be acclaimed,
nor to suffer the insult of a parliamentary vote.

Finally, it is because the whole of nature and
The entire universe obeyed, without the con-
course of the lowest policeman, for example, at:
f = '7ri/jL, synthesis of pendulum oscillations,
well before this summary was translated
thus by "the mere vibration of the diaphragms"
"from this reservoir of ethereal electricity that we
"It calls for the brain of a scientist."

However, I also know that I am from a
material subject to deterioration; it is therefore
It's possible that a hardware failure, a
"loss to the land," had the opportunity to pro-
to conduct "into the interplay of guiding threads which,
"From my brain, they go to my pen."

That is why, if another brain, having
past where I've passed, points out a missing post
in my counts; an operation, a
erroneous formulas, capable of destroying my con-
clusions, oh! then, but only then, I
I will bow down, because it will still be the
SCIENCE itself will order me to do so.

I challenge anyone to contradict me and I remain at their disposal
Position, pen in hand, words on the lips!

The Author.

TO BENOIT MALON

To you, my dear friend, comes the idea pre-
the beginning of this book, which was initially the sequel to
your striking account of the pillaging committed
from 1715 to 1870, and which has, today, become very
developed through your fault...!

Indeed, while, in the Revue socio-
list, you had abandoned me across the immon-
dices after 1870, while, on the way made-
health, I found all those I had elsewhere
monographs, and suddenly, the chain-
The unfolding of events has made my
eyes the solidarity of actions and that the syntheses
shortened versions of my other works have made me

TO BENOIT MALON

to glimpse the possibility of "detailing" this
historically, what I had only
summary.

From this emerged a plan encompassing fourteen
centuries, that my life may prove insufficient
to execute, and which, prudently, I begin by
the end, that is to say by the contemporary period
raine ^ .

However, in writing this book, something happened...
something strange to me: an im- disgust
A profound, invincible power invaded me; and I
finds decidedly that anyone with a sense of
honor must escape from this mi-
place of leaders^ where some are crystallized
in their race and the others in their vice.

Whether a hardened brute or an aspiring brute, all the
Modern leadership is contained in those two words.

I don't know how the Darwinists managed-
will manage my case; I don't know which

that I deny all my origins.

Some people are already claiming that I am Jewish;
Why? You'll laugh! Because there are
Persia, a city called Shiraz

To which I will simply reply that I am
Aryan and very Aryan; that there are in Lozère and in

- See pugcs 18 and 19.

TO BENOIT MALON

Corrèze, two small towns bearing my name; that
the cradle of my family was the ancient Rouergue;
that Chirac means in Greek 7nai7i of rescue
(Xelpa/.o;); that, if I am to believe an archivist of
I don't know what rank, but who wrote a novel
historical title: The Brabcinqons, one of the
mine would have killed Richard the Lionheart at
seat of Chalus; that Saint-Simon, five hundred
Years later, another described him as a great scholar
of my family who lived in the intimacy of Féne-
lon, de Montesquieu and Philippe d'Orléans;
that just yesterday all my people were stuffed,
who in the Church, who in the magistracy,
who hold civil service positions or work in consulates
and that all of this should have made me a reactionary
tionary, a cleric, an inveterate capitalist,
while I am a "socialist".

The strangest thing is that I apparently was.
long before I knew it, astonished, alone-
"lying, in my contempt for the golden belts"
that I was constantly offered^ to hear
to call me "imbecile" because I refused them!

Rref, you're the former shepherd who became the
learned writer who have decidedly fixed me
then, assuring me that I was real-
ment ((a socialist).

For me, the name doesn't change the thing and it

TO BENOIT MALON

this society where, to become infamous, it suffices,
not to be, but to aspire to be undiri-
giant and that rare, infinitely rare, are those
who, venturing into this environment, escape from
contagion.

I have demonstrated this in this new book;
He will also be attacked, that is to say, stifled.
perhaps even more so than his elders.

I'm placing him in your care; defend him.
Just a little, please.

Yours sincerely.

Auguste Chirac.

June 1888.

SECULAR SOLIDARITIES

CENTURIES-OLD SOLIDARITY

1. – The historical routine.

Summary. – Stock trading. – A thesis. – The scientific mind
Science. – Conservation. – What is governing?
– The finger of God. – A hero. – Art! – Life
Normal. – Brutal and cruel.

Make no mistake: although, by its title,
This work may seem special, doctrinaire or
Although choral, it is nonetheless a story, in the sense
the highest of the word.

I intend, in fact, to analyze everything historically.
a diet and if, instead of writing, as on the computer-
naire, at the beginning of my book: History of the Third
Republic, I wanted to highlight the word
Speculation, because this word characterizes all
the era of which I will be studying one of the periods.

i) Moreover, as I will show in chapter

THE AGROTION

Next, each evolution of humanity has a characteristic, that is to say a particular formula, according to which the great system of parasitisms.

However, although over the centuries this system has created a sense of solidarity, I don't believe that, so far, we realized to what extent the series of events denounced the link between actions.

From this arose a false notion of historical work. We compile, we chat, we get lost in useless digressions and, imitating the ridiculous litigant-cooked by Racine:

We say very calmly things that we don't care about. And the big gallop runs when one is at one's best.

So that after having devoted one hundred pages to narrate the minute details of a battle, one gives two lines to the study of its true causes and its true results, unless (which happens more often) (dinary) one cannot absolutely avoid them to research.

With this approach, we can easily come to present a story, memoirs, or tales, but not a story following the true meaning of the word and the serious scope of the idea.

If history is a narrative, as Voltaire said, it is necessarily something other than a simple nomenclature—the nature of the facts, which would be chronology.

Now, a story implies a picture; but, as soon as it There's a size, there's a point of view, and as soon as there's From a point of view, there is a perspective, a goal. a will, a thesis.

That is why, simply by reading a history book

under THE THIRD REPUBLIC 3

story, we can describe its author, discover it royalist, republican, religious, secular, etc., and we can thus follow the entire range of political systems ticks, like all the nuances of beliefs theological without ever being wrong.

scientists, which have this immense advantage not to vary with political or religious sects
gieuses, nobody thought of it.

Also, even assuming perfect probity of historical processes, even admitting, as being practiced, Cicero's precept that "the historian
"I dare not speak a falsehood, nor hide a truth," I argues that, without the help of science, we cannot will produce only incomplete stories, therefore which are false and therefore incapable of illuminating the new generations.

But what good is writing history if it doesn't have to not to be a teaching /

What would be the point of preserving the sou-
to come from human ugliness or beauty, if these beauties, like these uglinesses, should not serve-
warning message?

We must, that's certain, have all our discussions social issues, all our internal squabbles, and selfishness, to the partisan spirit that has dominated historians.

We do not have a true understanding of the past.
The same fact, materially accurate, was invoked, poof! to support the most opposing doctrines.

Blaise Pascal owes his scientific mind to having struggled against the invasion of dogma purely religious: he had ancient stories, a me-
fiancée, whose thought he let out:

THE AGROTION

"Any story that is not contemporary is
"Suspicious."

Alas! What would he say, if he were living today, in this century of telegraphic and telephone electricity, in finding himself powerless to acquire, at the last minute of a day, the absolute certainty of a fact that would have passed by first thing in the morning?

The fact, insofar as it consists of attributing an act To a man, it is insignificant. What matters is the result.

Whether told or not, published or not, they exist; they are: because, at the same time, without a slogan, without prior agreement, a mass of people to which he it would have been physically impossible to blow simultaneously consistently the same inspiration, the feelings, the cons-tate in each of its units.

That is the starting point of historical truth.

It follows from the above that the historian must to have a criterion constantly present in one's mind.

While reviewing the sequence of events, he must to be concerned with continually extracting the link apparent and invisible link and, to achieve this, it He only needs to draw inspiration from the following dilemma:

"Is the goal of conscious man to disappear?"

"as quickly as possible in the Universe by giving way to the

"Unconscious animal nature"! Or, on the contrary,

((to ensure its reproduction and perpetuation, by em-and using its scientific faculties to balance, between

"them, the natural forces and the human forces"

"Who are united in solidarity in the universe?"

• My socialist analysis. 'Socialist Rë.yiE of July 1887 (page 6.)

under THE THIRD REPUBLIC

The answer is not in doubt: man is con-servant of his life; therefore, the total number of humans, that is to say, humanity is conservative of its existence-tence.

From then on, everything that, in successive facts-recorded, appears linked to partial destruction specific or general, is contrary to the goal of humanity nity and the cause of these destructions, being careful-The researched and highlighted ceremony must be signaled to the horror and revulsion of generations futures.

What I say about humanity in the universe is true by narrowing the frames; I can lower the range of spaces, examine successively: Europe, a nation, a province, a city, a family, an individual and, step by step, related-singing about the links, denouncing the solidarities, going back up,

to the thinnest of the elements from which they were composed
its causes.

History, written under the light of this criterion,
leads to unexpected conclusions. It doesn't take long
not to discover that most of the stories are well known
were written as if by savages; that all
That which has tended to destroy humanity has been exalted there.
while everything that, on the contrary, tended towards the
to perpetuate, while improving it, has been either hidden or denied-
killed or vilified.

Constantly forgetful or even ignorant of
this truth: that "governing a nation is, sim-
Simply, organize the solidarities of man and
"of nature, within a given number of hectares,
"for the benefit of a given number of beings," the historians

THE AGROTION

nothing has gone to great lengths to deify assassins, to ho-
to arrest the thieves, while the robbed and killed
were condemned.

Let's take France as an example:

In how many different ways have we not
dressed the material fact of the Saint Bartholomew's Day Massacre, the
the material fact of the Revocation of the Edict of Nantes,
the material facts of the 1993 massacres, the facts ma-
Materials from December 1851 and May 1871?

Religious fanaticism, political fanaticism, the
Vordre fanaticism, those are some sonorous names
These acts of ferocity have been celebrated!

With the criterion of human conservation,
Everything changes:

The Saint-Barthélémy festival becomes a liquidation.
social^ Y ruined state and half the population
exhausted, they sought to create resources through the
murder and pillage, and, after reducing the number
consumers believed in the existence of more
of supplies!

The Revocation of the Edict of Nantes? Even reduction-
consumption figures; not to mention the deaths,
200,000 men, some say; 500,000, say the

Shortly afterwards, as the workload decreased, so did you, the Provisions were insufficient; hence the wars which more killings followed!

The massacres of 2003? Another suppression of consumers; wealth had become concentrated In the treasuries, famine was among the people; liquidation by the destruction of property and land grabbing of their property: a social catastrophe.

1851 and 1871? Same procedure: in the name of order,

under THE THIRD REPUBLIC.

of religion, family, and property!
Same causes: same effects.

And I can continue like this, reviewing all the eras: national or international, the Liquidations will be called revolution or war. and the further I progress, the more the documents are becoming... tains, plus the scientific processes of parasitism will spread out clearly, eventually even being able to to be measured with mathematical precision; but then the finger of God, or Eternal Providence ^dence, the usual clichés of historians, appear what they are in reality, that is to say, an ima- fable ginée by a few thousand bandits who had found the means of living off human flesh, thanks to the igno- rancid in which they systematically hold Peoples and individuals plunged into it!

So far, I've had to generalize my examples by summarizing vast periods.

However, like the lies of history are less impressive in their recounting of great events general than by that of small particular facts, I I want to show how they often manage to do from a vulgar criminal to a magnanimous hero.

The process here is elementary; it consists of narrating acts of bravery, to be called spoils of war, a series of pillages without excuse, and to be silenced, carefully, the peaceful flights, skillfully pra- targeted by the same hero.

Thus, taking France as an example, only after Clocis, it would be easy for me to demonstrate that his pre-

consisted of transforming the brutal flight on the large routes of skillful scams in the cities.

1.

10. Speculation

I could even take the big ones one by one
kings, great captains, and great lords,
tear off the mask that all have put on them
a horde of sycophantic historians and thus exhibit,
to the reader's astonished eyes, a whole series of ban-
said, murderers, thieves and forgers, some of whom-
Some are venerated in churches, where, as saints,
They have a statue.

I cannot resist the desire to give an example
particular :

Around the middle of the sixteenth century, at the time when
Luther exposed religious greed, the masters
France, gorged with plunder, smelled the soil
trembled beneath their feet. Fear made them, no
repentant, but more cautious, these brutes, for
to soften, they had the idea of civilizing crime.
a means of hypocrisy.

Indeed, as much as the lords had stolen open-
compared to previous centuries, they experienced as much as they did,
Suddenly, the need to hide their looting.

Among these converts, I must mention a famous hero,
or, at least, presented as such by historians:
Constable Anne de Montmorency. This honest man-
sonnage, endowed with a royal fortune, and possessing,
among other properties, the famous Château d'Ecouen,
built on his orders, had employed all means
to increase his wealth. Now, I'm going to quote one
of these means, that a public prosecutor
today would describe it as: theft preceded by blackmail.

A governor of Brittany, the Count of Chateau-
Briand had been tasked with directing the employment of
funds from an extraordinary tax,
stolen by the province, to carry out work

could go all the way back to Rennes. That was a considerable and highly useful work; what does it do? The count? He collects the funds and uses them for his own purposes. profit and, for twelve years, he supplemented his income area instead of widening the river.

The first president of the Parliament of Brittany, named La Pommeraye, became aware of this inlamie. Immediately, like a worthy magistrate, he went to de- to announce, not to parliament, but to the constable Anne de Montmorency: no to demanding justice and punishment, but to explain to the constable how, with a little skill, he could, sui- before the columnist's expression, to withdraw one "Huge profit."

The great warrior understands without a word being spoken; he gave the king the mission to control the acts provincial governors, while, from his On the other hand, the president will intimidate with threats Governor-thief Count of Chateaubriand. On imagine the terror of the latter upon Mont- Morency. The groundwork was therefore well laid; the province awaits further expansion of the Vilaine, but Montmorency was established, by authentic act- Tick, the governor's sole heir. History does not say not if the latter lived a long time*.

'Anne de Montmorency, this heroic-handicapped man, must have his statue in Chantilly, thanks to the Duke of Aumale who did not dare revoking his order due to exile. But isn't he striking to see the beneficiary of the "espresso key" Saint-Leu » choose, for their favorite hero, this master trickster and spend a large sum in his honor (1), - Which is typical for someone from Orléans. - What a connection! strut 1

l'a l.'AGIOTAf.K

I took this story from Eugène Bonne's beautiful book-mother: V History of the by/without, and it would be necessary that, for the whole series of French pseudo-heroes, we could re- likewise seek the true causes of facts either through ignorance or complacency.

We understand how much history is written in this way was able to mislead imaginations and distort the judgments.

in this way, and we would have to go back to Montesquieu to Tacitus to find serious exceptions.

What will I say if, from the scribblers of the historical chronicle...
Toric, I move on to the writers of the brush, of the ci-
bucket, lyre, whether sung or spoken, all admitted
Are the historians of Fable any good?

How great is their responsibility! How much
Haven't the poet, the painter, and the musician committed crimes?
Not deified? How many lies haven't they told?
accredited, making them penetrate, by a vibration
delicious, in the most intimate depths of
The conscious being?

Art! Art! Art! And with this exclamation, with
This pretext, with this seduction, we have noiixi des
light and whitened from darkness.

Art, that something through which man feels
truly distinct from the beast, was invoked especially
by the most foolish, wanting to make people believe that they
were the most men.

Then, through malicious hypocrisy, where freedom
of the artist, that is to say his right to innovate in
the way of painting", was mixed with the freedom of the
citizen, that is to say, the right to live that this one
must possess, we have managed to unite these two

under THE THIRD REPUBLIC 13

ideas, which, socially, have nothing in common between
They: the art and freedom!

And then it was enough to realize that a great artist
shone under such a regime, to cleanse that regime of
all his infamies.

Thus the century of Louis XIV, thus the century
of Augustus, thus the Renaissance, thus the Middle Ages.

And swooning over Corneille or Ben-
venuto, before Michelangelo or before Raphael, the
great brilliance of the work putting a felt vibration-
mental space above cold reflection and the
Overwhelming, we forgot all the destruction, all
the thefts, all the murders, all the infamies
committed during the time when the artist was thickening
the shadows by centralizing the light within himself.

Are art and freedom interdependent? But the art of Pharaohs were made of slavery, but the art of Aesop And Phaedrus's life was made of servitude! But the freedmen of Augustus and those ennobled by Louis XIV are of the same servitude, gilded by the majesty of the sovereign god or man!

Horace and Virgil? Two courtiers.

Didn't Racine die from a smile forgotten by Louis XIV? And isn't Boileau simply a subtitle of King's Prosecutor?

However, two men stand out: Molière, Victor Hugo.

What made Molière was the century of Louis XIV; Does this mean the perpetrator of the massacres must be exonerated? The Cévennes? What made Victor Hugo... was the The end of Voltaire and the beginning of Napoleon III: Should we canonize the century because of him?

There is more:

14. Speculation

_ _ -i

All modern palinodes are condensed in his work!

With the Legend of the Ages, with the Punishments, vibrates, for the first time, within him, the need for as-to highlight historical traditions. His major moves have shaken some legends, but how many have not Didn't they create others?

No! Art is not an excuse; splendor The existence of art does not imply the existence of social freedom, and, whatever one might say about songs that are more or less ob- Described as biblical poems, whatever one writes on the architectural wonders of the pointed arches and the steeples of ancient cathedrals, I will not forgive never, to the churches, these banks of the past, to holy books, these financial reports of the churches, the lies and the slavery, the destruction and the flights they deified.

Art, a means of grasping minds, has not no other superiority than that of having discovered the

of men; but from the fact that a vibration is com-
mune, it does not follow that it expresses the truth.

The sublime is an ardent caress of lovers;
but it was with ardent caresses that they were made,
First, they were glorified as heroes; then, most wars were portrayed as such.
civilians.

A life of passion is not a normal life:
Let us therefore no longer make the exception the rule and not
let us not transport, in the cold calculation of the in-
common interests, the selfish passions of the beast
human.

But that's what almost everyone has done so far.
who wanted to recount things from the past.

under THE THIRD REPUBLIC 15

It is in this state of historical routine that
I dare to undertake to recount a contemporary period
period comprising 17 years (from 1870 to 1887) and
to write what I call, in reality: a History of
the Third Republic.

If we compare my book to those entitled
Contemporary history^ are executed according to the
using ordinary methods, my function will be challenged
of a historian.

Some will call me a "pamphleteer," others
They will accuse me of having supported a thesis. Others
Finally, not finding, in my work, a
a complete list of the facts usually cited
historians will accuse me of ignorance or of
bias.

I will turn the accusation back on them, I am certain, moreover,
that nothing that should serve to enlighten the nation
on the cause of his ailments and the means of remedying them,
will not have escaped my investigations.

Let others stray into uselessness, and pa-
see their sentences; I, on the other hand, will be brutal, cruel
Maybe, but I will definitely be truthful.

Without worship and without idols, denying the reason for being
of what we call politics, which I consider-
dère as the epitome of parasitism and the
A summary of all the ignominies, I will follow everything

leads me to the truth!

2. – The characteristics.

Contents. – Parasitism. – War. – Banditry
lic. – Feudal. – Mercantile. – Speculator. – The speculators
tages. – Jewish science. – Proudhon. – Oscar de Vallée.
– An unknown island. – The chalets. – The machines. –
They're devouring each other! – The archaeologist, the monkey, and the per-
dog.

Each evolution of humanity, I have said more
high, has a characteristic.

Given the general system according to which,
from the beginning of time to the present day,
have evolved the incessantly organized struggles between
Regarding men, it can be noted that, if these struggles
were perpetual, there were, nevertheless, mo-
modifications in their form and their instruments
materials.

In other words: the destruction was cons-
aunts, but their tools varied.

In reality, therefore, the eternal evil of humanity
has not changed in nature; it still is and has always-
days have been parasitism.

Some historians, more or less superficial, having
noted the existence of this same parasitism in
all of nature, having seen that since the infusoria
from the blade of grass to the elephant

under THE THIRD REPUBLIC 3 17

giant cedar, a whole series of "devouring" de-
showed that "the smallest was always absorbed"
by the largest," they concluded, referring to naturalness, then
to the legitimacy of these acquisitions, and, finally,
did not hesitate to invoke this legitimacy to
to apply it to human organization.

But these observers didn't notice.
Strange! That animal parasitism is unconscious,
that its function, entirely mechanical, consists of ensuring

formation and, consequently, the perpetuation of beings, while, transported into human nature conscious, this same parasitism tends incessantly—leading to the destruction and disappearance of humanity.

They saw no more than the more civilized
The more the sation (?) expands, the more the peoples who are part of it "Affected" become devouring, and that, in their case, the art of war, benefiting from the discoveries of the science, reaches this point: that it will soon be possible to wipe out an entire nation in space.
of a day/

Parasitism is therefore exercised primarily through the destruction, that is to say, by the banditry carried out by A few against the masses.

However, one only needs to reread the nomenclature of historical facts to realize that all the national catastrophes were due to the triumph of a minority.

So that, since Clovis, for example, that is to say—to say since the time to which they go back, with more clarity or more certainty, qualitative narratives Based on historical records, we find that pest control has

18. Speculation

taking the following four forms which are characteristics of each period.

First form: Salic banditry.

The entire period from Glovis to Charlemagne, that is—that is to say from the fifth to the ninth century, is dominated through the anarchy of conquests by armed force!

It is a question of who will take the land so that it may be allodial, becomes salic and thus places its possessor above the vulgar by allowing him "to answer only to God and his sword, without having to pay tribute or homage owed to anyone."

This violent parasitism led to parasitism gentler; the owners of allodial lands yielded to benefit, that is to say royalty, a part of their lands, then little by little heredity getting involved, the gold-

presents the second form.

Second form: Feudal brigandage.

There, everything becomes a duty: so many lords, as many kings. The battle, less individual, in-son-in-law, the profession of warrior and product the armed companies.

This period includes the end of the ninth century and culminates at the beginning of the fourteenth century.

Feudal anarchy tends to destroy its own system. the system and the people with it. A concentration of... A beginning based on the bourgeoisie; history calls This refers to the modern era or the era of the States General. But, in reality, it is the merchant who rises; also we see the third form appear.

Third form: Mercantile banditry.

This system developed during the fifteenth and the sixteenth century.

under THE THIRD REPUBLIC 19 •

England has gone online. The printing press has makes its appearance; America popularizes gold and the Florentine merchants reign in France with the Medici.

Little by little, everything is mobilized: land, houses, tra-industrial or artistic work, positions and professions, Everything is bought and sold, traded and blended together. theory of value and, consequently, of surplus-value, is established and prepares the incarnation of the qua-triem form.

Fourth form: Speculatory brigandage.

The entire seventeenth century, with Louis de Ri-Chelieu, along with Golbert's, will live by speculation and He will die the same way.

The eighteenth century will analyze evil, the acc-will be scourged for his curses, but will worship him with Philippe d'Orléans, with Louis de la Dubarry and that of Marie Antoinette, with all the farmers gé-nerals... and will die with them.

will also declare that speculation is a crime,
But, since this crime is agreeable to some leaders, it
will kneel before him. Speculation will feed on
all the wars of the Directory and the Empire, of
all the royal cowardice, all the servility
republican, of all imperialist cynicisms,
to flourish in the blood of France and of
Germany and tarnish the peace that will follow this last-
new massacre.

The king, the emperor, the God: it's GOLD! The reli-
The theory of gold must be a science; it must be formulated.
First, says the 19th century, and it does: there is science
of speculation.

20. Speculation

From then on, it was over! The century was poisoned with
love and, in the most learned manner possible, he
will die...

So, for three centuries, speculation has reigned in
France.

Boldly exercised by kings, kings in
are dead.

Cynically practiced by the subjects, the subjects
are executed.

Currently, the bourgeoisie has formed itself into
feudalism of metal; also it works, like the
feudalism of the land, towards its destruction.

In summary, modern banditry can be sub-
divided into three periods, roughly spanning centuries:

Royal speculation.

Bourgeois speculation.

Financial speculation.

I only have to deal with the latter, that's why
I need to dedicate a specific analysis to it.

One of the Mamluks of high finance, not of the
less fanatical, answering to the gentle name of Courtois
(which would be better company if he weren't

in his book entitled: "Elementary Treatise on stock market and foreign exchange operations, » the following sentence-sale concerning speculation:

"To speculate," he said, "and to add have a family resemblance."
"which has perhaps not sufficiently struck the lexicographers-
"graphs, especially remembering qnagio comes from
"Italian, where it is written aggio, and what more can be added, in the
{(same language, written: aggiungere. »

That's right! To speculate is to add a value, either

under THE THIRD REPUBLIC 21

to a measurable thing, or to a thing that is not
not.

Examples:

– I buy wheat or gold, which I then resell
immediately one hundred francs more; I added a value of
one hundred francs at the original value and I realize this
an increase for the sole reason that wheat or metal have
passed through my hands '• I speculated.

– I am becoming a dealer for a company
under conditions that leave me with a profit of
one hundred thousand francs; I surrender my deed of concession
upon payment of two hundred thousand francs:
I speculated.

– I buy or sell, for cash or on credit,
for 5 million shares, which I resell or buy back,
on credit or cash, with a bonus of one thousand
lion: – y'ai agioté.

– The costs of the first acquisition of an item
represent five francs; this object changes hands
in hand and reaches the consumer at the price of
Twenty francs. – That's speculation.

So far, I have admitted the existence of a first
a measure serving as a starting point; but there are
numerous cases where this measure does not exist.

Examples:

– We are going to create an industrial or financial company-
candle; almost immediately, on the Stock Exchange, there is a dispute
promises of action, that is to say "hope

Indeed, this hope in exchange for money: – speculation.

An event is expected; if it happens, we believe on an increase; otherwise, on a decrease; I sell or I–

22. Speculation

The risk of this event in exchange for payment of argent: – I speculated.

The examples I have just given are such– common things that, certainly, the reader will open your eyes wide and exclaim:

That's speculation! Speculation? Never! That's just speculation.

And speculating is not the same as speculating!

Pure hypocrisy of language, my dear sir, pure legitimizing parasitism, as is easy to prove it.

You add: We have condemned speculation, but we have not Speculation is not tarnished!

I beg your pardon: the name has been tarnished of speculation, much speculation; indeed, As Courtois repeats: "Until the First "Empire, the subject of speculation in determinism– "The reprehensible character is born" "... was agio– "tage)): any transaction, whether cash or cash /(that eventually, on commercial paper, molières "Gold or silver, foodstuffs... "the little one "many of those who defied public opinion" "or the fury of the populace, only indulged in it" "Lured by the prospect of a considerable profit."

Let's not forget: the one whose work I'm quoting is a friend of those whom I still call today– today's speculators, whom he calls financiers and who are, in reality, kings of France!

Ho! the fury of the populace! ho! the danger! ho! Public opinion 1 But where are the snows of Autant as Clément Marot would say!

The populace? They are on their knees, begging before The Stock Exchange. Public opinion? It's mapped out, at the

under THE THIRD REPUBLIC

These are now replaced by an apotheosis!

Moreover, as I said, this century has formulated Science. And so, speculation has become beautiful. Noble, great, fruitful! Listen to Courtois:

"We find," he said, "in an Israelite author-
(k lite of the last century, an appreciation of the specu-
"a manufacturer that is too close to ours for that
"We did not reproduce it here": "A merchant-
This dealer is a man who trades in speculative goods.
"lation... its operations: ... trade in merchandise-
"Paper sales and trade are not base at all,"
"nothing mechanical: on the contrary, everything about it carries
"V imprint of grandeur, like that of the ge-
"No! ... he must know all nations, know
"the moment when the course of events leads there
"Variations, to take advantage of them;... anticipate the
"Political revolutions, in order to be ready to..."
"to take advantage of them the moment they arrive..."
"Large-scale trade therefore requires large
"lights. He who does it with distinction therefore has
"right to the greatest consideration; for the
"To refuse him, we must not be of our

"CENTURY AND STILL CLINGING TO PREJUDICES BARELY"
"Forgivable in centuries of barbarity."

What do you think, reader? Is it comprehensive enough?
The author of this fine program – an Israelite,
as Courtois said, – wrote to Amsterdam
in 1781; his name was Samuel Ricard.

However, Courtois and his friends celebrated in a fitting manner,
In 1881, the centenary of this Jewish system; result:
The crash of the Union Générale! Are you surprised, after

'Basic trailer for stock market and foreign exchange operations;
p. 152.

24. Speculation

that, to see him defend speculation, even the speculation-
the incriminating act, which he defines as follows:

"So we will call, along with everyone else:
"Speculation, forward transactions made with the m-
"Attention to liquidate them only by a difference,
"whether or not we are in a position to settle them"
((otherwise. "

After that, everything is fine! And the author I quote
demonstrates in many pages, heavily
written:

1° That speculation is irreproachable to the point of
economic view;

2° That speculation is irreproachable to the point of
from a moral standpoint, except for the potential abuses that could be made of it
to the detriment of minor children.

A charming philosophical thought! False, moreover.
because here the crime is not of agiot'T but "of a-
"To exploit the weaknesses of the miners"; Courtois forgets
that the governed peoples are in reality mi-
nurses unable to defend themselves, against the march
ascending taxes, a direct result of the works
It's all about speculation!

In any case, the breathtaking hymn composed
by Samuel Ricard, the inflated praises that he
Address to the man afflicted with specious leprosy,
in reality constitute the best enumeration of
combinations constantly pondered by the bandits
that I have elsewhere in monographs.

And when I have demonstrated, in my turn, that...
parasites can live on human flesh, in full
France, and in the heart of the 19th century, we will look at, etfaré,
this book on the Stock Exchange where Courtois explained Juda-
systematically all the methods of theft and fraud.

under THE THIRD REPUBLIC 25

We saw that Samuel Ricard spoke about grandeur,
of genius and science, in speculation; this evil-
The happy Jew believed that by decorating evildoers in this way...
He would convert his sances into virtues.

It's just like awarding a prize.
Monthyon to an assassin, under the pretext that, out
number 1 at the École Polytechnique, he committed his
crime by applying the Thomas Simpson formula

In this regard, I must add that the worst thing is to see
"Well-intentioned" people themselves fall into
a similar error.

Proudhon and Georges Duchêne, his collaborator,
Did they not think to write, in the Manual of
As a stock market speculator, the following outrageous statements:

Above, they say, labor, capital, and
(trade or exchange, and their inno-
"Brittle varieties, there is still speculation... it is
"the intellectual design of the different processes,
through which labor, credit, transport,
(exchange, can intervene in the produc-
"tion."

I will pause my quote here to point out
that of this "intellectual conception" the true name
is "science"; that the initiative of the works which in
the result is a "social duty" stimulated by the
increasingly growing needs
refined, as, perfected by science,
Man rises in the hierarchy of beings. I repeat
My quote:

"By its very nature," our authors add, "specu-
"The aflation is therefore essentially random."

Yes, I would add, like lifespan or the

2

26 f/ahiotage

maintenance of human health; but this is insufficient
which is necessary to justify the rationale for parasitism.
The randomness here is "natura rerum" and not a system-
theme "order or ratiōne."

However, our authors add further on:

"Thus, speculation is, properly speaking
"Speaking, the genius of discovery, it is the faculty
"essential to the economy!..."

"Its action is universal..."

Politics itself is a variety of

" production!

"It was a grand and beautiful 'speculation' that
"the one who had the rice of Macedonia named gene-
(('ralissimos de' of Greece against Persia... and pre-
"Through the paths to Christianity!"

It's unbelievable!

It is only when we realize that this document
trine, as false as it is dangerous, has been popularized
under the name of Proudhon, with the assistance of the ta-
slow and undeniable knowledge of Georges Duchène,
that we can understand why parasitism
has, even today, powerful allies,
even among those who outright reject him
ment.

The only restriction that the manual deigned to include
doing this involves distinguishing between legitimate speculation
time and abusive speculation, f

And then, but only then, he falls with a
rare energy on stock market games, strictly speaking
and on the complications of scams, classified
or not, which result from it.
* Speculator's Handbook, page 8.

under THE THIRD REPUBLIC 27

At least Proudhon, by signing his book and in
Does he have an excuse for appointing his collaborator?

Yes! Maybe? It depends: if there is an excuse
valid, when one is the author of the initial masterpiece-
Tule: "What is property?" However,
Here is a "mitigating circumstance": I find it
in the preface to the third edition, under the date
of December 1856 and it consists of this: that Prou-
dhon states that he worked on The Order of
MM. Garnier brothers; "repugnant and arduous work,"
he admits; after which he draws a few elin- pages
celantes where he stigmatizes with his usual vigor
V. Exploitation of labor by capital.

But that's all! And the apology for the parasitic-
ism nevertheless remains written in the rest
of the book; so that having signed a work
that same is equivalent to having glued to the pediment of the "temp-

The Truth.

Proudhon's signature and his preface had nevertheless, a result; they provoked a sa-
It's a very literary and academic style, but very in-sufficient, against money handlers, due to the pen of a magistrate Oscar de Vallée.

Nourished by legal conventions, having meditated Servan's speeches, having absorbed the famous In Daguesseau's memoir, this writer was concerned... cut off especially from the immoral consequences of the agio-stage.

For him, work was solitary, slow, arduous, and useful. must bring wealth.

The great wealth accumulated in a family a thousand through heredity appear to him not only

28. Speculation

devoid of any economic danger, but yet another necessity for the prosperity of nations.

He doesn't see the strange resemblance between to have only the trouble of being born in order to possess ipso de facto an estate worth 30 or 40 million, and not having than an order to be placed on the stock exchange, to carry out "a "A coup" also yielding 30 or 40 million!

Chance, however, lies at the root of both fortunes.

Despite this, Oscar de Vallée is scandalized, indignified, he is carried away by the whirlwind of speculation. unhealthy practice: creating fortunes "over the course" immense.

I do not doubt the sincerity of this indignation. tion: I am even convinced of the honesty of his intentions; but this man is a magistrate, a civil servant; he noted the inferiority of the law of- before the works of speculation...

Relating Law's venality, converting to Catholicism to be appointed comptroller general, (an essential condition at the time), and, recalling that the

the judiciary, he highlights in italics the
Next sentence:

"This Scotsman already knew France quite well"

TO KNOW that the guilty are hardly ever punished there
WHO HAVE HELD PROMINENT POSITIONS.

That was Oscar's main concern.

Valley. He stigmatized the excesses of capitalism.
anarchic; and of anarchy? Good God! when
Was socialism rumbling? When Proudhon frightened it
by putting bourgeois society on trial? No, he

under THE THIRD REPUBLIC

he wanted to defend this society "that he loved," he said.
he, and save her through wise warnings.

He was well aware that the Empire, of which he was the defender-
sister, would succumb if the law remained trembling
et inappliquée devant la omnipuissance de l'agglomateur.

The collapse of the regime, that was his terror!

Almost at the beginning of his book he writes
that speculation "constantly provoking revolutions"
This is what prevents them from succeeding and is of no use.
"Basic rather than disorder."

Further on, he says:

"That's how the allure of a fortune, more
"Easier to do than to imagine, because, in the most
(noble part of the State, a revolution of feelings)
"which is often, not only the present, but the
(source of an eccentric revolution that changes
(the face of an entire kingdom and who decide the fate
(of an entire nation.)

This sentence is by Daguesseau and Oscar de 'Vallée'
the quote, noting sadly that "Proudhon said
The same thing happened to the bourgeoisie in 1857.

As for the rest, he defines speculation roughly
like Proudhon. For him, everything lies in excess.
otherwise, it would involve fraud.

Now it's my turn to define speculation.

tage is "an arbitrary system of bounds"
((incessant, distorting the relative value of work,
(organizing its fictitious value and leading the
"peoples to their destruction, either by abbreviation"
(of life, whether through internal wars)
"than external."

2.

30. Speculation

To be more precise, I will give an example—
ple which will target, at the same time, the conditions of the speculation—
Proudhon's productive function and those of speculation
legitimized by Courtois.

On an island unknown to geographers, ten thousand
primitive men lived there; and natural—
united with each other.

No roads, no rapid transport; like
Dwellings: huts.

Medium of exchange: gold-bearing sand from the river
main.

One day, a speculator "invented" the island. I
"I will," he said, "give these good people some housing."
comfortable accommodations in exchange for the gold they find
in their river.

There he is, having arrived, he first builds his own
house. We are dazzled; everyone wants to enjoy
this comfortable stranger; the whole island begins to
at the capitalist's disposal.

— How many measures of gold do you extract per
"An?" he asked.

"Well," said the inhabitants, "about
what to replace the ones that are lost; our ENT
circulates between us; we trade very little with
the outside; we have, in reserve, at the end of
each year, about one hundred measures each to start again;
cer the following year, and, that, proportionally!
to our individual work.

— Well, said the speculator, each of you

If this costs me 50 measures of gold, I won't tell you!

under THE THIRD REPUBLIC 31

I would ask for 5 measures of gold per year as a prize depending on how you use it.

"Accepted!" they cried in unison, "but it is necessary..." to count; we are grouped by family, that will make approximately 4 inhabitants per house.

"I'll count," said the speculator.

We set to work; the speculator had landed—that a strong supply of iron cottages and made of wood; the crew members were themselves assemblers and fitters; in six months, 2,500 chalets were ready to receive the 10,000 inhabitants. This therefore amounted to 20 measures of gold for the speculator. at a rate of 4 inhabitants; each of the chalets costing, as he had announced, 200 measures of gold.

It was enchanting during the first and the second year.

The third, some old men from Fîle pensè—wisely assume that, at a rate of 20 measures per year, In 10 years we would have paid back the builder; that therefore it might be better to give Immediately take the 200 measurements and then nothing more. pay afterwards.

Indeed, it had become apparent that it had been necessary to re—laughter at more gold sand washing, because, before In the chalets, we didn't spend anything on sleeping; for the island it was a new consumption of 50,000 measurements; therefore, they also had to be extracted. as if we had lost them; that being the case, and then— Since we were at work, it was better to extract, from a Suddenly, everything you need.

In short, all we had to do was find 160 measure by house; it was possible.

The capitalist was consulted:

32. Speculation

– What? You draw a winner every year
tenth of your initial expense!

"That's possible," replied the speculator, "but
I took on the maintenance myself; if my capital is
Placed at 10%, it is subjected to 4% of the load; let's calculate,
Please, at 6 0/0.

We calculated: 20 measurements at 6 0/0 made a
capital of 333 gold measures per house.

We sighed; it was as if he had climbed again
paying the rent for over 16 years and we had
It was only over 8 years! Nevertheless, we resigned ourselves to it.

As for the speculator, he had spent 500,000
measures and, after having received two years of
rent, or 100,000 measures, he was still receiving some
832,500, so a total of 932,500 gold measures; he had
almost doubled its capital!

On the island, people worked hard; but each
adding to his expenses the new housing costs,
Trade increased and, where it was thought ex-
to extract enough gold with three times the work, he
It turned out that seven times more work was required.

We were becoming exhausted, we were dying more often, because the ma-
There were many ladies.

Moved by this situation, the speculator addressed
back to the islanders.

"You are exhausting yourselves," he told them, "let me..."
help. Here are about ten machines for extracting and...
to wash; they are each worth fifty workers.
I rent them to you; you will give me a quarter of that
that they will return, and you will still have a profit.

It was accepted; the ten machines worked.

under THE THIRD REPUBLIC

Firstly, since each of them was worth
fifty workers, the exhausted among them
They found it pleasant to rest.

In fact, with two men per machine, it was sufficient

cents.

So four hundred and eighty rested pro-
putting, moreover, the task of relaying the other twenty.

But, in the meantime, it was still necessary
to provide for the lives of those who were unemployed. We read it.
It was fair; nevertheless, it was a new expense.
new, in addition to the rent of 1/4 of the product
that had to be paid to the capitalist. It wasn't long before...
to find that this quarter would have been more than enough to de-
fila yer les quatre cent quatre huiters en va-
cancer. Much better: it was discovered that, despite the
machine competition^ we produced less.

Before their introduction into the construction site, five
One hundred workers produced 15,000 measures
per month and, all expenses paid, 7,500 remained
for the community. But, since the introduction
machines, it was necessary to take, from the raw product
of 15,000 measures, a quarter for capital, i.e.
3,500 measurements; therefore, 11,500 measurements remained.
On the other hand, the old pay system had been maintained.
to the five hundred workers , otherwise the machines
would not have brought any improvement. Therefore, he
of the remaining 11,000 measures, it was necessary to pre-
levy 7,500 (five hundred workers at a rate of
15 measurements per month), but then we realized
all of a sudden the community, which was receiving men-
only for the general needs of the island, 7,500
measures (a large part of which was absorbed by

34 i/speculation

the fee relating to new houses), not of
received more than 4,000!

It was a revelation; we had initially thought
to increase the number of machines, but we
had soon understood that it would be turning in
a vicious circle; the capitalist would not take it
less for him almost all the difference that for-
control the deficit, and, unless the compensation is cut,
no payment was made to workers who were resting; one does not
might be enough for everything.

However, there was no room for hesitation; it was necessary.
to uphold the commitments made to the capital-
list; in short, we resigned ourselves to halving the share

Meanwhile, the high cost of necess-
risks to life had increased; indeed, the means
trade volumes had not grown in proportion to the be-
care; the work of the machines resulted in a
deficit for the community and, moreover, facing
of the same needs, five hundred workers had
half as many resources.

Disorder, brawls, and diseases accumulated
They were. Five years later, the population had been reduced by
Half, half of the houses were uninhabited.
The machines were still working, but the sand
was running out; it was necessary to dig mines, crush some
quartz; consequently, new tools were needed
sare.

We turned to the speculator

"How simple you are!" he told them, "you are-"
metal content? I'll give you some values.
lands on your lands; you will exchange them between
you, while waiting for the mines to produce.

under THE THIRD REPUBLIC

Gela was done.

So, on the island, as everywhere and always, the
The fever of gambling seized the men.

We played, we bet, we overbet!

It was raining: price rises! It was snowing: price falls!

11 even happened, in another form, which
happened in Europe under the First Empire and which was
narrated by J.-B. Say.

"At stock market time, a distant storm had
"Some thunderclaps were heard. People thought..."
"that it was the cannon that announced the winning of a
"At war, the funds immediately rose." We know
the rest.

Well, on the island whose story I'm summarizing, the
The sound of thunder was also mistaken for that of a cannon.
not announcing a victory, but simply,

publicly expected by the speculator.

The entire population rushed to the stock exchange and bought cash.

But the speculator was selling! He had been ready for the first storm, scientifically predicted.

Madness! Debacle! Ruin!

When things calmed down, we looked for the speculator.

He had disappeared, taking with him, quite legally
Moreover, 3 million gold measures, that is to say
ten years of work, and even then, if the mines weren't
Not exhausted?

Thus, ten years after the island had received the benefits
fruits of speculative capital, she was dead, ruined
born in metal and reduced to a quarter of its population
First!

36. Speculation

Then began a terrible anarchy;
attempted armed incursions onto a neighboring island in order to
to seize the gold-bearing sands that were lacking
from then on... Gela lasted for years, at the end of the-
which the people, in the rage of hunger and exas-
the operation of the ruin, killed each other and devoured each other.

As for the speculator, the man of genius, the
Great man! He lived luxuriously in Paris...eking
with 3 million measures of gold, that is to say a%ec
30 million francs in capital!

"Et nunc erudimini."

Fifty years later, the island was once again
discovery; but, this time, by an archaeologist.

This scholar walked through it; it was almost deserted.
One day, however, they were trapped, twisted in a forest
deep, some dwellings of a civilized appearance-
The sights struck him with astonishment; he explored
Carefully.

Nature, however, had not slowed down for a moment.

summoned, produced, reproduced, fertile mother and eternal.

The impassive, verdant trees, bursting with sap, had lengthened their leafy branches, entwining-gently but powerfully eroding the walls of planks and iron columns; under this embrace Jente, douce, enormous, the doorframes had cracked; inside the parquet floor had split under the a surge, at first timid, then indomitable, of

under THE THIRD REPUBLIC 37

humble green stem launched by a neighboring oak; now this stem had the appearance of a mother branch; after the prosecutor's office, she had raised a table which once adorned the middle of the room; this tilted table and miraculously remained-naked, here against a chair, there against another branch, had thus been, for years, turning to its four feet, like outstretched arms towards a hoped-for visitor.

A monkey was nibbling while sitting on the edge of a window; a parrot, installed in a room painted in red, its cries pricked the sleeping echoes; and, Here and there, a rustling of wings, blowing in the void then suddenly falling silent in the dark, betraying what-that shy bird nestled in a dark corner-No one was frightened by the archaeologist's sudden appearance. On the contrary, the bird, the monkey and the parrot they greeted him as a friend; and what happened was that something reminiscent of the verse where Victor Hugo tells us learns that:
"The wretched pig and God looked at each other."
Only here the pig was in the guise of the archaeologist, and God was the trinity: bird, monkey and parrot 1

"What a find!" thought the member of the institute.

So he examined, calculated, searched, and surmised, then the notes lined up, small and close together, on the pages from a notebook with silver corners, which he had pulled from his pocket.

One year later, the academy of registrations and the

THE AGROTION

synagogue applauded the learned report of a coreligionist, who demonstrated peremptorily that the hellish wooden constructions were already known as Ramses II

May the reader forgive me this fan-like conclusion taciturn and economic tapologist, which I have done to precede. It seemed to me that this simple form, a not very cheerful and quick was better suited to seizing his be careful not to tire her out too much.

Moreover, beneath this final irony, as in a very simplified picture of economic hardship that I attributed to an imaginary island, there are all the heartbreaking and terrible truths that I am about to follow development in France over a long period a period of seventeen years.

3. – Incubation of the Third Republic*

Summary, – Clearing. – Fruit market. – 1869.
– Regrets of the propertied class! – Imperial system. – Ter-
A remarkable discovery! – 1870. – Results. – A tour
of Europe. – Between the Black Sea and the Caspian Sea. –
Prussia. – Other nations. – A measure of appetites. –
England! – The Vacoufs. –Hirsch. – International auction
national.

The Empire of 1852 was born of violent indignation.
slow center the parasitism of the monarchy of
1830.

She, in fact, had gone to extremes as if for pleasure
Speculative passion; and so it had crumbled, stifled.
under such a mountain of garbage that clearing it
had to absorb four years, that is to say the whole of the
a period of hesitation that history has dubbed the second
republic*.

However, the cleaning had been more apparent
that it was real; large numbers had been shot or deported
both accusers and victims; so that-
one had to, simply, take to silence for
cleanliness.

* See, in this regard, my book "Za Haute banque <» t les Révo-
solutions,

40. Speculation

This is so true that the speculator Moloch, who remained bloated in the capital, feeling revived by the blood popular, suddenly rushed onto the throne and went to sit next to Louis-Napoleon.

From then on, the dance of millions began again.
By 1856, things had already reached the point where they financial scandals occurred in 1837 and 1866.
stifled with great difficulty, they were bound to accuse their sym-
sorted with those of 1847.

More cynical, if that's possible, than had been the monarchy, the Empire had poisoned all the social classes; the monarchy had its ban-
Quiers and the sponsorship system; the Empire encompassed everything within legalized anonymity; consequently, the slips of paper with stickers, where the scam is called credit, and abounded on all sides.

To give an idea of the degree of generalization to whom the passion for speculation had led, I picked up the following fact from a newspaper in 1856:

Kon, content with his ordinary job, an individual named R..., believing himself to be of high financial ability celebrants, received funds and valuables by various people and then negotiated them more or less equitably on the market. Natural-
Complaints soon arose, and so...

My financier was brought before the criminal police.

I don't care about the theft or the crime; what I want The key point to remember is the observation that, among the witnesses, among the plaintiffs and even among the in-
Guilty, speculation had reached an unconscious state.

The witnesses are called; the first is an ebe-
niste.

The president. – Do you also go to the Stock Exchange?

V éhènistè [diVec bonhomie]. – But yes, I'm going.

The president. – Everyone's going, it seems.
seems.

The cabinetmaker. – Everyone goes there, yes, sir.

Another witness is called; this one is a char-
butcher.

The president. – Say what you know.

The butcher. – Mr. bought me some docks,
He performed my operations.

The President. – So you do business at
The Stock Exchange?

The butcher. – Yes, sir, certainly;
I have repeatedly begged Mr. [Name] to sell or buy
In my opinion.

The president. – So R... is a shady broker?

The butcher. – Oh no! He's doing it out of courtesy.

The president. – What is his condition?

The butcher. – HE'S A FRUIT MERCHANT!

There's no need to go any further. The other witnesses
they all say the same thing; R... was considered very clever
and, except for the plaintiffs, all the witnesses, who were
Also, some of the defendant's clients did not seem to
having lost their confidence in financial science
the latter's candle, while seeing him sitting on the
correctional police bench.

For them, this "incident" was persecution.
of power.

Hey! What? Couldn't we just leave them alone?
How could they make their fortune as they pleased?

"It's all about desire and competition!"
((Stockbrokers are keen to maintain their privilege; that's it)
"Everything! They were the ones who demanded prosecutions."
"Against the honest fruit grower."

How can we make these people understand that the
Stock market trading is the most usurious and the most demo-
Director? What, this fruit tree that's playing the downside game?
or on the rise, which sells or buys, for its clients,
values like rudders – Fervor, the
X radiators, the white, green, red docks,
by depositing shares or bonds of che-
With a lack of iron, how will this fruit tree survive?
to sell underweight and adulterate foodstuffs?
because "that's still Vagio, that's for sure!"

And it's so convenient! You buy it for
10 francs and we sell for 100 francs^ without
Hardship, without work; one lives well! But it is to the de-
If you think of others, you're a parasite!

It is clear that speculation could not thus
to triumph without arousing either regrets or passion
former supporters of the Orleanist regime.

Unable to bear it any longer, some rallied more
or less overtly; it was so natural that the
Even the patriarchs of the party were lenient.

"We rallied together, that's true; but deep down, it was
"in order to penetrate the imperial stronghold and
"To be able to better then betray the garrison."

This was clearly evident in 1870.

In short, parasitism had developed so strongly
that by the end of 1869, the official finances had been
squandered and all sources of production dried up.

At that time, administering France was costly
as follows:

Approximately 38 million inhabitants live in a
a little over 54 million hectares*, wanted to have

1 Exactly: 38,067,004 inhabitants and 54,300,141 hectares
arcs.

under THE THIRD REPUBLIC 43

the ability to produce and consume, each
according to his free abilities and material needs;
they also demanded that their collective security be
assured against any possible incursion by nations

For people who might have been inspired by an honesty
Clear geometry, all of that was easy.

But, for politicians, incessantly preoccupied-
cut to feed a coalition of appetites and
Laziness, it was odiously complicated.

For them, however, the odious was nothing; it was
the complication that was everything.

At that same time (late 1869) the capital of the
nation, that is to say the sum of all means
to produce: land, buildings, tools, va-
their subscriptions, etc., counted towards a sum
162 billion francs, in round figures.

But those 162 billion were entirely owned

(by a tiny fraction of the population: 23 0/0 ^: of

[so that the entire burden fell upon them]

to maintain the remaining 77%, that is to say the livestock

Human, by making him work for them. In 1869,

îela demanded 4,250 francs per year per hundred hectares

"French soil defects."

So they looked back. It used to be
Lighter! At the end of 1851, the same capital

1 Real estate capital 88 billion 213 million

– furniture 64 – Soo –

financial 8 – 754 –

Total at the end of 1869: 161 billion 822 million

2 The usual proportion is 1/4 or 25%. One can assume
to ensure, through the examination of the final budgets, that annually
800,000 deaths only lead to an average of 200,000 successes.
sions.

44. Speculation

It is true, it was smaller in area; but
No matter! The cost of maintaining the proletariat (the be-
(tail Iiumain that I was saying earlier) did not rise
then and annually at 2.290 francs per hundred
hectares of French soil.

It is also true that the driving forces, like the
mechanical forces had increased; but the necess-
Capital projects had moved much faster!
Proof: the budgets!

How on earth had they managed to increase the...
roughly double the 82 billion of 1851 and the
leading to the 162 billion of 1869?

So, it was no longer possible to speculate without risk?
It was truly disheartening!

There was something else too: in 1851 one was
more people contributing among themselves.
had just inflicted a heavy burden on the proletariat:
Fewer consumers and more millionaires;
That went without saying!

But there was no point in saying no; no matter what one was
richer, individually; it was hard, all of it.
even, to be alone in bearing the burden of maintaining the
France!

And we continued to reminisce about the years gone by...
lées:

At the time of the last popular uprising
(1818-1850), there were only 18% property owners.

Fortunately, Bonaparte had, with rifle shots

i Real estate capital 48 billion 637 million

– furniture 29 – 501 –

– Liner 3 – ?G5 –

Total at the end of 1851: 82 billion,003 million

I

22 0/0; then soon, with the Eastern War, aided then by cholera, not only had he also liquidated men, which had made it possible to reduce the capital from 91 billion (1853) to 72 billion (1854), but he had also increased the number of property owners At 29 0/0; we were ecstatic!

Unfortunately, it didn't last! We had Speculated again, excessively; among the wealthy, In fact, we had plundered each other relentlessly.

Nevertheless, both capital and the proletariat had grown, some in value, some in number, and this translated by a figure of 107 billion in 1858.

But here is the Kabylie expedition, the China expedition and the famous Italian war. We're going to kill men-my and steal territory. Also, we will be able to ask-to increase the capital and reduce it to 91 billion; consequently, The number of property owners has reached 30%. is saved!

It's a waste of time! Speculation corrupts everything. It's a mad rage. In 1862, capital had risen to 124 billions; fortunately Mexico was tempering-to quell these enthusiasms and brought the figures back down to 121 million liards (1863); nothing worked! The following year the capital had once again been distributed to 132 million liards and the number of property owners reduced to 24 0/0; without the continuation of Mexico, without some "Beneficial" epidemics, we would have been in the worst possible situation; thanks to these and a few Jînancier jubilees, at At the beginning of 1866, the figures had returned to proportions from four years ago: 124 mil-billions for capital, 26% for possessions teeth.

3.

46. Speculation

Could we at least maintain the status quo?
No, alas! For peace was essential!

But, with peace being imposed, it was a complete surrender of the entire economic system that the Empire had lived so far and that it is easy to condense into what-a few lines:

Increase industrial production, impose, even by force of arms, from trade treaties to foreign nations; make them pay the costs of armaments, Guon was supposed to have advanced, and, in- Finally, to obtain territorial compensation, no to expand the agricultural estate, but to rem- to place men by the heads of taxpayers of weapons that the battles had absorbed.

Meanwhile, Orleanism kept watch through the eyes of the little Thiers. He even spoke through his mouth; one does not He didn't listen, no one dared listen to him. Too many women My women, decidedly, were dressed in black!

And one had to, while speculating, as a way of consolation, watching Austria and Prussia fight, hoping that this one, victorious, would pay off Napoleon III's inaction, by allowing him to "To annex Belgium."

Now, while the Emperor waited "under the elm » the promised Belgium, the deficits were rising; Indeed, nothing caused liquidations anymore. of men, the cannon no longer crushed the flesh proletarian, then the bourgeoisie had to devour each other.

She participated in the Universal Exhibition of 1867.

She sang of the greatness of peace, but in agony- always and putting surcharges on surcharges- lions; that is why, at the end of 1869, we were at

under THE THIRD REPUBLIC 47

the height of insane values and misery with 162 billions, as I said at the beginning of this quick sketch.

At that same moment, while the distress and The taxes were rising, as was the number of property owners. was decreasing.

A terrifying discovery!

From 30%, the proportion of property owners in 1859-60, we had fallen back to 23 0/0, and the 77 0/0 needed to be fed. remaining, I, the proletariat, hungrier and more threatened- more than ever.

As I said, 4,250 francs per 100 hectares, and France
It covered more than 54 million hectares!

Nothing had worked:

Although births had decreased and
Deaths are increasing, foreigners have come in large numbers.
had replaced the deceased and filled the gaps left by the newborns
sants, costing, moreover, their maintenance and exports
both their profits without any national compensation-
nale.

On the other hand, the suicides, which had been believed to
36% from 1851 to 1869, and which struck very frequently
The wealthy landowners, in their own way, were indicating...
a profound demoralization.

This could not continue.

The Malthusian Jewish community had to repeat that, decided-
demented, there were still too many outlets, in proportion-
tion of the quantity of sustenance that his gods
agreed to give up in order to keep their
own fortune.

In this state, from the first months of 1870, it was necessary to-
milk absolutely or spontaneously reduce exi-

48 speculation

agencies of the propertied classes – which would have been honest and,
therefore impossible, – or to conquer the land
inhabited by sacrificing a few hundred thousand
men; or, finally, if nothing else, find a pretext for
to shoot the people inside.

The pretext was prepared by means of the plebiscite.

And we tried our luck with the Franco-German war.
order.

Of course, I won't bother to
to summarize here all the lofty scholarly reasons,
Judaically invoked for or against this policy
tick!

I will only say that the most denied unreason
and, consequently, the most likely one, resides
in certain projects for the annexation of Belgium, stu-

encouraged by the Prussian chancellor.

Everything that will be said politically outside of
This will be either simple ignorance or double hypocrisy!

In short, war was declared.

Even less will I recount this war. The

Heroes, moreover, have no shortage of poets.

As for the others, I prefer to forget them.

I will only present the results.

After 1870, France had only 53 million left.
lions of hectares and 36 million inhabitants \ and, as for
to capital, they were reduced to the sum of
113 billion

* Expropriation 5-3,857,304 hectares and 36,030,865 inhabitants.
2 Real estate capital 61 billion 317 million

– furniture 46 – 216 –

– Liner 5 – 911 –

Total at the end of 1870: 13 billion 44 million

under THE THIRD REPUBLIC 49

Imperial parasitism can therefore be summarized as follows:

1° 1,450,000 hectares of land lost;

2° 2,030,000 forces eliminated, both in terms of clothing-
conquered as well as men read. The economy re-
gnante simply recorded this double result in
reducing the capital res- by 48.5 billion
so many, and immediately organized the means to run to
other adventures.

The mere fact of the war had already reduced the cost
proletarians; where, before 1870, it was necessary to dedicate-
To create 4,250 francs, it would now only take 3,130 francs.
something like an average between 1851 and
1869. Indeed, the largest number of those killed had
naturally focused on the poor wretches without
to have .

As for the few deceased property owners, their dis-
partition had simply opened up successions and,
Thus, some fortunes were liquidated; in short, instead
From 23% of property owners in 1869, the number rose to 27%.
at the end of 1870, deducting, from now on, the
territorial losses and destruction of the
war.

I make this conclusion more significant by expressing it-
using the three graphs below which
They also distinguish, among the non-possessors, the
Wage labor and poverty.

The year 1861 served as the starting point for the com-
parisons; the difference existing between the two
concentric circles of 1870 express the decrease
of the territory compared to the years 1861 and 1869.

Here are these graphs (plate I): yellow expresses
the proportion of property owners; red, that of
employees; the black^ that of the destitute.

50 speculation

Thus, the first result of the war had been to
to set France back ten years.

To go further would be to encroach upon the history of the
new regime; however, this synthesis prepares-
the ratory would obviously be incomplete if, from main-
Now, and to better clarify what will follow, I
I didn't give any insight into the vibrations of interest.
existing in each of the European nations,
among which France occupied a position
particular.

In other words, I must, by applying the
scientific investigation processes at the beginning
cement of 1870, to establish a balance sheet of Europe, balance sheet
that historians have never been able to compile, because
that, for them, events are products
mystical and not the results of combinations
ferocious sounds of the prevailing parasitisms.

First, I note a clue:

At the beginning of 1870, an event had occurred in Paris,
to which no one has attached the importance it deserved.

the imperial finance minister had given the order to the stock exchange commissioner to seize all circulars relating to the issuance of bonds grants to lots of Turkish railways, and even, all the notebooks of speculators who would make operations on this issue.

No one asked what the Empire, which had so largely lived off financial plunder, later in life, he became so severe or so worried.

Did he acknowledge his past mistakes?

Or was it simply an attempt to pressure, more or less openly admitted, from his administration

under THE THIRD REPUBLIC 51

Management of financiers involved in business Turkish?

None of that; it was, in fact, the first "Phrase" of the car declaration of war.

To make this assertion acceptable, I must rap-peeeler that France and England had all both opened their financial markets to operations Oriental rations of wear and tear.

Especially in France, where cosmopolitan bankers had drawn from them, they had ended up contracting the habit-study of relying on the stock market as on a reserve-see inexhaustible.

And then, suddenly, they were forbidden from doing so. Access!

Had the Turkish railways affair therefore of such considerable importance?

Now comes the rapid study of appetites parasites, found in every nation, will allow me to extract the logic from the facts.

– We should start with England:

This nation, cramped on an island, insufficient to to satisfy the appetites of its capitalists, and not to-before increasing, territorially, because of its positiv-geographical tion, managed to live at the expense of globe by seizing the production of others

thus in the universe, quite precisely the role of the speculator whose exploits I have recounted above.

Although, for centuries, it has been obliged to comp-
to prescribe the revolt of Ireland, its phi- hypocrisy
The human-like nature of this has not yet given him the audacity to
to destroy, brutally, this small nation; but by-
everywhere else: in India, in America, in Australia

52. Speculation

ralie, in every corner where it plants its pavilion-
lon' it corrupts, absorbs, poisons and destroys
without delay, that is to say, she speculates.

In 1870, despite the emigration of its proletarians
and the dispersal of its speculators, the metro-
"England-Scotland-Ireland pole" had to feed
102 letes per hundred hectares of land, instead of 89,
figure observed twenty years earlier.

It is true, its colonial domains and especially its
the Indian empire provided him with resources
more than enough to reconcile the appetites of its
parasites with their obligation to provide for the costs
of the maintenance of the proletariat, without the work of which
would destroy their wealth; but in 1870 the expenses
budgetary measures had moved too quickly; while
the human growth rate had been 14%, that
Expenditure had been 47%, the balance was not
no longer possible.

– At the other end of Europe is Russia;
This serves geographically as the border of the import
Asian continent; politically; she che-
vauche l'Europe et l'Asie.

Its popular interests would therefore seem to require
to abstract it from European competitions; it will be done in a different way.
would thus be without the corruption of diplomacy which
at the behest of cosmopolitan finance, draws up cons-
tamment aulou o the autocrat a wall of men-
dreams.

Indeed, European by birth, Asian
Through his expansions, the Tsar would have nothing to worry about.
neither Austria to the southwest, nor Turkey to the
south, if England hadn't come to confront him in
Asia.

under THE THIRD REPUBLIC 53

Butted against the West, leaning on the East, the
The misfortune of this colossus is to have his head in the...
ice cream and feet in the fire, which earns him, according to
the seasons, Germanic congestions in the heart.

Having to maintain only 13 heads in Europe per
one hundred hectares, a figure from 1870, its charges should
little could vary, because twenty years earlier, he had no reason to-
see that at 11 heads per hundred hectares.

11 is not the case, and Europe, England in particular,
force it to use very costly scientific armaments
so that, alongside human growth
From barely 17 0/0, he sees an increase-
budgetary amount exceeding 77 0/0.

– In the heart of Europe, two coalition leaders
Parasitic elements vie for precedence:

The King of Prussia, dreaming of the absorption of the con-
Germanic federation;

The Emperor of Austria, swinging his crown
imperial at the end of his royal sceptre of Hungary.

It is necessary to examine the small one in particular
Kingdom of Prussia.

Fighting against the obligation to maintain 61 head of cattle
squares by one hundred hectares of barren land, he cons-
was feeling, despite the emigrations, that in 1870 he had
69 positions to be filled; in twenty years, it was a pro-
14-0/0 margin of victory.

Far from enriching its parasites, this ruined them.
because the budgets, during the same period, had grown
of 88 0/0.

This was, moreover, the logical result of the re-
forms of 1811, which had replaced serfdom
by the proletariat, thanks to a modification of the re-
regime of state property.

54. Speculation

Inevitably, therefore, the parasitic rulers had to,

violent incidents, they preferred to modernize the ways of the burghers; hence the dreams of hegemony, hence the colonial tendencies, hence finally a system-organized theme of speculation on nationalities.

Through its emigrants, Prussia already had, for so to speak, populated the United States; by its classes average, going to work in Russia, Austria, In France and Italy, it permeated the habits of its neighbors, while constituting a reserve which, the if necessary, would swell the ranks of the rest of the proletariat sedentary and permanently militarized.

Also in 1870, already greatly enlarged by its an- Emboldened by Sadowa, she had no other the concern of monitoring the causes of conflicts that England constantly stirred up, in order to to his advantage.

Austria, further south than Prussia, but resembling him somewhat by the race of his governors Nantes, still bleeding from the great shock of Sadowa, in 1870, continued to let itself be devoured through Jewish usury.

11. She thus had a source of des- Automatic instructions which, with the help of unfortunate battles, almost arrived against- to balance the development of its population.

In a space of twenty years, one hundred hectares of his lands, which initially had 55 head of cattle to feed, had received only 3 more (58 head) in 1870), it was a human increase of 50/0. But the budgetary burdens were enormous and their increase, for the same period, had

under THE THIRD REPUBLIC 55

summer of 1902; this resulted in a pressurization of the capital that ultimately became a hindrance to the capitalists themselves.

Reduced for the benefit of Italy and for the benefit of Prussia, inconvenienced by its Austro- dualism Hungarian, she naturally directed her gaze towards the Balkan Peninsula.

– I will quickly move on to the other nations whose appetites were not proportionate to

large coalitions that I just mentioned; in this number, temporarily excluding Italy and the Belgium, I will only mention Sweden, Norway, Holland and Denmark, all quite specifically monitored by an enlarged Prussia.

– Italy, recently provided, thanks to the conference's course was still in a period relatively calm: one hundred hectares of his land supported 72 heads around 1850 and 90 heads in 1870.

Only its budgetary expenses had grown more quickly, and made her more eager for the Pontic territory. fiscal.

– Belgium, heavily burdened, nevertheless kept a certain balance, thanks to its damping industrialists; one hundred hectares of his land contained 149 heads in 1850 and 171 in 1870; but, on the other hand, although its budgets had grown by 50% in approximately in twenty years, the figure was still higher portable to the leaders of the reigning parasitism, who had begun to become more cosmopolitan.

– It is hardly necessary to mention VEs-Panagia and Portugal, ordinarily kept out European competitions.

56. Speculation

Portugal, deeply influenced by the systems of the ancients, English, had maintained his balanced position because of his post-Maritime sessions. One hundred hectares of its lands above-in 1870 they carried 48 heads, and twenty years before 12 heads.

Tied to Spain, like Spain to France, through a gigantic seam of mountains, it has not enough gaps in the railway lines seen yet. to have continental concerns.

– Spain, like Portugal, owes to its colonies maintains a certain balance between his parasites and his human charges. One hundred hectares of its land above-had 33 heads in 1870, and 29 heads twenty years later previously.

It is through Gibraltar that this country is of interest to England. land and through Morocco, which is of interest to France, in outside, of course, of colonial expansions

– I'm arriving in France.

His human resources responsibilities, over twenty years, had increased from 68 head to 71 head per 100 hectares, which represents an increase of 5 0/0.

But its budgets had been much faster, their development, for the same period, having reached 38 0/0.

It is true that she had colonial possessions niales, but what's the point? Since it's far from benefiting him, These only caused him expenses!

In short, in 1870, as I said earlier, the The parasitic coalition needed to run the avenues–tures, and, without going back over the comments already developed, I will limit myself to placing here the fifths–"numerical meaning" of the situation of the two peoples who were going to rush at each other.

under THE THIRD REPUBLIC 57

Within the same time frame:

Prussia's human burden had increased of U 0/0.

France's score was 5 0/0.

Likewise :

Prussia's budgetary burden had increased of 88 0/0.

France's score was 38 0/0.

To get a clear idea, you need to compare between they are the progressions specific to each nation; We will then find that, if the appetites of parasitism The French were measured by 7 1/2, those of the para–Prussianism was measured only by 6 1/2 *.

The figures thus corroborate this opinion, generally rabidly admitted, that France offered to Prussia a war that she couldn't have asked for better than to accept.

research, on the other hand, the acceptance of the conflict must-
these can only be attributed to para- coalitions
dominant sites in both countries. The war is not
never fatal, never obligatory, never forced;
it is only an economic system at
means by which the owning portion of a nation
decreases its overhead costs and, consequently, increases
the profits from its annual balance sheet.

Having thus identified the original causes of the con-

"It's good to specify the figures."

Increases Increases Ratio between

1852-70 human budget increases

France 37.59 0/0 4.99 0/0 7.52

Prussia 87.28 0/0 13.46 0/0 6.48

58 speculation

Ait, I can now move on to its occasional causes-
sional.

It is important to recall first of all that the inau-
The construction of the Suez Canal had just been carried out.
cisément in 1869. That being said, one only needs to look
a world map to realize that, the empire
of the Indies belonging to England, the latter, under
it would be difficult to lose a huge portion of his
international trade and, consequently, of
to go from the state of a billionaire parasite to the state
of needy proletarian, must, at all costs^ hand-
to maintain free navigation through Gibraltar, through Suez
by Aden.

You also just need to look at the same map
to note that if, by land, the traffic
manages to concentrate towards Persia, between the sea
Caspian and Black Seas, to then reach Cons-
tanlinopia and, via Constantinople, the peninsula of
The Balkans and Russia on one side, and Europe on the other.
central and also that of the far west will be
able to benefit from all the advantages that
England could lose.

Therefore, it is clear that the main powers-

Italy and Turkey also have an interest equal to making the dirt road faster by applying to it-regarding the railway system.

If, instead of being subjugated by para-coalitions sites of the kings of capital, these different peoples managed their jointly and at cost price international tooling, for a long time would achieved humanitarian and utilitarian improvement consisting of bringing the distances closer together in order to better

under THE THIRD REPUBLIC 59

exchange the different products that only they create the different climates.

Unfortunately, that's not the case:

Under the influence of capital, the railways were a way to pile up men and to centralize to control transport, while he was going to the contrary, decentralize transport and disperse the men, so that greater benefit might come from a largest inhabited, frequented and furnished area.

However, England's system consists precisely of... to centralize things in order to have them available, then, for his own sole benefit.

With this aim in mind, better than anyone she has assumed that, since the ruling coalitions exercise their sovereignty through agents, buying those-that would achieve universal domination, because that it would be like holding on, anonymously but truly, all the ruling coalitions themselves.

That is why England is trafficking at the court of Constantinople, and, as a logical consequence, in all the chancelleries of Europe.

In 1867, Sultan Abdul-Aziz came to visit the World's Fair. There, in a deplorable through his association with kings, it had been demonstrated to him that the gloved corruption of Western palaces was far superior to the naive corruption of the harems Orientals.

The demonstration was not in vain.

drawn from the metal reservoirs of France and England, without these ever having been upset at receiving only refunds intermittent ments.

60 speculation

Their financiers, moreover, having taken the metal in the public's pocket, thereby realizing everything their profit, only wanted to continue lend, provided that the Sultan supplies them with the pretext.

Oren Türkiye, until now, the "dogs of Christians" and also the "Jewish dogs," could not possess Settle the land. The property of mosques (such as (formerly those of the Church in France), were sacred and inalienable; these were called the Va- è/ens Kufs. In 1867, the Sultan declared that in his eyes, he there was no distinction between Muslims and the Christians, and consequently, that the foreigners- Gers were allowed to acquire in Türkiye land properties.

At the same time, all European competitions pagan laws had just been decreed.

But, in this regard, it should be noted that Abdul- Aziz had only spoken about Christians, without suffering- The word of the Jews, who alone, however, were going to benefit benefit from the reform.

Meanwhile, all the honor went to the Angle- earth. She alone had brought about the triumph of Christendom, In the name of freedom of conscience!

This is what sonorous and deceitful words were used to describe it. universally praised, a measure which was, in essence, a simple Jewish wear and tear.

The very devout Belgium was not the last to to appreciate the religious and monetary interest of the inno- Eastern elevation.

She had already been nursing at her breast for several years... several years, a financial adventurer who emerged watched over the world through the audacity of its prosperity.

under THE THIRD REPUBLIC thread

This man's name was Langrand-Dumonceau. I
I don't have to take care of him in detail, I'll do it myself.
How to sum up your story in two sentences, and then I
I will now address the consequences of his actions.

Here is the first sentence:

A major Belgian newspaper dated...
January 4, 1865:

"Mr. Langrand-Dumonceau, after having handed over
"Gentlemen, visitors to the poor of the Léo-
this polder, his offering for the benefit of the unfortunate, has
"also sent a 500 franc note to the treasury"
"charity committee's statement ^))

Here is the second one:

A newspaper dated July 11, 1872* reported:

"We remember the Langrand-Dumon affair-
((that, which almost led to a ministerial crisis in
((Belgium a few months ago; the court cor-
"The Belgian federal government has just issued a
"default judgment that condemns Mr." Lan-
((grand, Anatole Langrand, etc.. , at three years of
((prison, for complicity in a bankruptcy)
"Fraudulent."

Let's move on.

So, the capital adventurer, named Langrand
Dumonceau enjoyed prosperity in 1868
Unheard of. Abdul-Aziz, having recently gone to Vienna,
to shake hands amicably with the Emperor of Austria,
and Langrand-Dumonceau being very well regarded at this
imperial court, where he operated in the stock exchange and in industry-
financial sorting, straddling the markets of Brussels
and from Paris, the result was a hot recommendation

^ Belgian Indi^pemiance, January 4, 1865,
2 The Pelil Universal Monitor.

62. Speculation

mandate aimed at obtaining the
financing the concession of Turkish railways,
"this great idea that was meant to unite by force"

" heart. "

Langrand claimed to have lost a lot of money to develop Austria-Hungary and we can read in a letter, written by the Count of Beust, Chancellor of the Austrian Empire, at the advent of the Belgian killer and produced during the trials of which he was later overwhelmed that this concession of Turkish railways "was a way to compensate" ((the financier of the losses he claimed to have suffered.)

How was this letter produced? Can we be able to, in the course of this story, ask a qualified Jew, Baron de Hirsch.

Meanwhile, it is certain that in 1868, Langrand-Dumonceau held the railway concession to the Turks.

This concession had barely had time to develop to become official and to start motivating a broadcast which, some historians* say, "the fate" ((fell upon this modern knight of happiness).

And who succeeded him? The Jew already mentioned. At the time, the baron described as Hirsch, whom I have already 'studied them closely'.

Knowing the methods of this parasite, I do not doubt there is no doubt that he is the author of the debacle of the site of Langrand and that Hirsch is the real name of the "fate that befell" him.

'Paul Dehn, Municipal Council 1883; Germany and the roads of oriental iron.

2 See my Kings of the Secular Republic.

under THE THIRD REPUBLIC 63

We will see later that this man had not become concessionaire only so as not to build the roads of Turkish iron, so much so that they were unfinished in 1887.

For him, the company had two options: to have it looked like doing something – because it was a pretext for broadcast – and then, not to do – because This served England's interests – and, since For twenty years, he had the talent to maintain unpunished– This dual attitude.

Now, Hirsch is Prussian; moreover, he boasted to Bleischröder, who repeated it to Bismarck, "to hold "(in his hand, Austrian diplomacy." In addition, he had, as a broker, Ralph Earle, secretary-'Lord Beaconsfield's private silence'.

Finally, he held in his hand, Davoud-Pacha^ mid-Minister of Abdul-Aziz. We have also read, moreover, some time ago a few years in the Cologne Gazette, three letters dated from Vienna, Spa and Paris, of May 26 to July 26, 1870, which leave no doubt about the minister's venality and the power of the cor-financial disruptor ^

'Paul Dehn, Munich. Loco citato.

- These letters were reproduced by the author of the l>ro-- German church that I have already cited; I believe I should irse-- rer here:

"Vienna, May 26, 1870."

"To His Excellency Davoud Pasha, Minister of Public Works"
"publics. Istanbul.

"Your Excellency,
"I had instructed Mr. de Laveleye to deliver the spell to you."
"2,000,000 francs, to settle various contributions from the
"(to the?) union, which you were responsible for handing over to the
"interested parties from the union in Constantinople, to whom I had
"Directly transferred shares. You have just declared to me"

64. Speculation

Well, this is Hirsch's paper and that of his brother-Brother Bamberger, whom the impe- Finance Minister riales had just seized on the stock exchange in the pre-First days of March 1870,

Let's compare the facts; let's remember
Russia's inaction, Austria's indifference,
England's cynicism (I'm not talking about, well-tense, due to Turkey's impotence) at the moment
disasters that struck France in 1870;

"that, out of this sum, Mr. de Laveleye has not given you
"that 2,100,000 francs, the sum you have just returned to me-
"tiluer. I come to declare to you, for the sake of good practice, that
"I received this refund and you are, by conso-
"Quent, decliari;é of the sum of 2,100,000 francs. As for

"The count goes directly to Mr. de Laveleye."

"I beg Your Excellency, etc."

"Signed: Mr. De Hirsu."

Your Excellency,

"I have the honor of sending you, enclosed, a letter of

"MJ Springer to your address and

"Read 27,896 as of October 8 on Anglobank s/London.

"Mr. Springer, on the other hand, is demanding restitution of the amount paid."

"From the letter of August 19, 1869, from the Anglobank. By this

"letter, Vki\g\oha.xik you are abandoning a participation of

"ten percent in the Railway Operating Company

^ Ottoman, and the aforementioned delivery of Lire 27,896, the part-
Kicipation of 10 0/0 has been bought back at a fixed price. Please, etc.

"Signed: IVL De Hirsch."

"Spa, July 10, 1870.

"To His Excellency Davoud Pasha, etc. Istanbul."

• Paris, July 26, 1870.

"Your Excellency,

"In response to the explanations you gave me—"

a dées about certain malicious rumors that one

SOD THE THIRD REPUBLIC 65

Let us recall the European congress project,
decided in the Council of Ministers the day before
day when, against all expectations, our official documents
adopted a provocative attitude; that one might recall—
shovels the venality of some, the treachery of others, and
especially the financial certainty that the defeated people
Whatever it might be, it would require enormous loans.
before, during and after the war.

Let us consider the role that roads have played

"seeks to spread in Constantinople, I hasten to

"I hereby declare to Your Excellency that I attach

"It is of great importance that you take energetic measures"

"Against these maneuvers. To this end, I will depart from the

((in the most formal way, which I would never have allowed myself

"to offer any sum whatsoever to Your Excellency at a

"neither directly nor indirectly has Your Excellency received the
"a smaller sum."

"I make this declaration authorizing you to..."

"make whatever use you deem appropriate, and I repeat"

"that, for my own consideration, I attach great importance"

"Importance to see people prosecuted

"who believed they could launch such insinuations with impunity"

"nuances. Please, etc."

"Signed – Mr. De Hirsch."

"To His Excellency Davoud Pasha, etc."

The author adds:

"Davoud Pasha never took advantage of the opportunity that presented itself to him"
((was willing to undo and rehabilitate his honor by means of

"The false testimony of Baron de Hirsch. He was, later,

"on several occasions, invited by the Turkish government to

"to come to Constantinople and have the condition of his

"business; but he carefully avoided responding to this invitation–

"tion and died abroad. Through the intermediary of the Aïujlo–

"Hank, almost all the major newspapers in Vienna have been

"Acquired and paid for."

66 Speculation

Turkish iron in the Treaty of Berlin in 1878, origin,
himself involved in all the Bulgarian entanglements, in all
the Anglo–Egyptian, Greek, complications
Tunisian, Italian, of all kinds of speculation
on the Suez and, consequently, on the Panama Canal;

And then we can appreciate how speculation
international national parasitism, was the only
the cause of all the damage, as well as all the
massacres which, placed at the threshold of the Third Republic–
republic, subsequently engendered the immoralities of which
She is dying as I write this.

II

ANARGHIC PROGRESSIONS

Anarchic progress

THIRD REPUBLIC

I am now entering the very heart of History
contemporary, whose scientific analysis I have undertaken-
factual; I will strive to bring to my work all
the cold precision that I admire in the chemist or
the surgeon, but I will not give up, however-
less, to employ more or less vivid forms,
by means of which the writer seeks to do better
to understand the impressions he himself received,
from his own observations.

In no case, moreover, will this story be
I am not making any apology for a man or a policy;
I don't want to be specifically the historian of
property owners, as all the his-
Toriens, than that of the proletarians; it is true, here, the
The route is less traveled; but choosing one, which-
conch, of these two divisions of the nation, entail-
That would give the appearance of bias, and I have none.
nor do I want to be suspected of it.

I am and want to remain the historian of the beast hu-
Maine, with this precise goal: to prove to man that he
It is possible for him not only to cease being

70 i/speculation

silly, but still, to climb higher in the order
human.

Having said that, I will now turn to the Triosiema.
Republic, the history of the progression of poverty:
I would describe these progressions as "anarchic".
because they are the uncontrolled and deliberate work
of a bestial parasitism.

II ANARCHIC PROGRESSIONS

1. – Wrestling over corpses.

PERIOD 1870-1871-1872

Summary. 1870. – The Plebiscite. – Eternal Parasitism.

– France gutted. – Peace. – The Speculation of
Seat.

1871. – Assembly of Bordeaux. – Gambetta. – Thiers.

– Paris is burned. – All is saved! – The Maggots.
Dedication of capital. – Railways.

The plebiscite of May 1870 had, it was believed, consolidated the Empire by granting it more than 7 million of yes (7,358,886) out of more than 8.5 million voters (8,653,200), with more than 10.5 million registered voters (10,535,000).

However, at that time, French fortunes were focused in the hands of the 23 % of his population (as I have already explained), it is
It was easy to calculate that the affirmative votes had recruitment had to take place in the following way:

Voters owning 4,420,000

– non-owners... 2,939,000

Total yes votes: 7,359,000

But we can also calculate that, if all the

72 % speculation

non-property owners had voted (and there were more of them) (Graillions registered), the negative votes would have imported, which might have peacefully undermined the imperial period.

Nothing of the sort happened, as we know, and France came–
Having been mired in mud and blood, she had to witness the advent–
from another ruling coalition.

At the first disaster, the Orleanist property owners had launched their campaign; moreover, they hastened to associate with the people and skillfully flatter his fury against the vanquished, whose comrades they had been accomplices; then, while awaiting a very discreet monarchy they had dreamed of, they gave him an oligarchy that one could–
would, strictly speaking, call it a Republic; this one, therefore,

a result of imperial speculation.

The empire was born in monarchical filth;
In turn, the Republic was emerging from an immense cataclysm.
perialist.

Solidarity is all the more logical given that, in all
these successions, parasitism had never
counted one hour of vacation.

In any case, when the rulers of
On September 4, 1870, they had to negotiate peace, and, in-
Following this, they were able to convene the voters, the
The wealthy had seen their power grow; indeed,
I mentioned earlier that, already at the end of 1870, their
the proportion had reached 27 0/0.

Therefore, in the February 1871 election, the reactionary majority
tionary could be all the greater as death
had mowed down many proletarians.

It is true that the [status] have never been officially noted.
overall results of this election; but, in the character-

under THE THIRD REPUBLIC 73

monarchist land of the assembly that emerged from it, we
can measure the perfect accuracy of the proportion
that I have just revealed.

However, everyone was then dominated by
one single concern: peace, that's what it was about
to ratify.

Others, the historians, will say who signed
this peace and how it was stipulated

For me, this detail would be of no other importance.
than to link the intrigues of a political party
tick, which I have no concern about.

That some property owners were supporters of the war
to excess, in an attempt to build their influence on
a hoped-for victory; or that others might possess-
dants were supporters of immediate peace in order to
to establish their dominance by wielding them
even the official instrument; (the latter component
(moreover, the majority that had overthrown the empire);
what difference could that make to the evil doing?

Nothing, certainly; all, from then on, are to me equals, whether their name is Jules Favre, Thiers or Gambetta.

Therefore, I only retain this:

We were at peace and we said we were in a Republic-blique.

The people, who are always satisfied with words, believed, him, sincerely, that having scratched, on the monu- the imperial coat of arms, to replace it with the The motto was: "Liberty - Equality - Fraternity." everything and that, from now on, he would be able to work and live!

He had already forgotten how many, during the siege, we

5

74 i/agiotage 1570

had speculated on his blood', the magistracy, however- dant, was supposed to remind him of that some time later... (1873), establishing that, among other bandits, a banker, named Huguet, had taxed as ((his best year, 1870-1871, because "that he had made a profit of 800,000 francs" "Net."

Why haven't we similarly investigated the operations of other financiers?

The people had also forgotten that, during this same In the seat, no less speculation had taken place about his stomach; now, He had known this so well, in an hour of exas- operation, he had rushed to the markets where the provisions emerged from the ground all by themselves, long before the doors were reopened to supplies.

But hey! Why look at it in years!

We were at peace, the past was already far away? What? The cannon no longer thundered, and the bread was white! Hey! Okay, then?

0 nature of peoples! nature of the mother who, per- petulically forgetful of the pains of her fertility

healthy and resigned, her eternal function.

Speculating on this goodness, happy to have "done" their assembly, relying mainly on the epa-newing backs bellies, the people from the Orleans school-

'In this regard, it is worth noting the variations tui-Practices on the stock exchange in 1870:

Higher, more lias, difference

3 0/0 French 74 fr.50 50 fr.80 2 i fr.

Turkish....! 370 » 2;i0 » li0

Egyptian \ i 4 » 332 » 1 12

Tunisian 230 » 120 » 110

under IA TUOISIEJIE RÉPUDLIQL'É, t0

Theists could believe that they had definitively held the France is in their hands.

For their part, those from the Bordeaux assembly, staggering in their newfound sovereignty, had the naivety (others say skill) in not dissip-to bolster their hopes for a monarchical restoration.

Some wanted to write about the palace of the agio-The official tag is the name of Ghambord, others that of Orléans, others still dared to dream of Napoleon Leo III. It was a feeding frenzy of vultures, or white ones, or blue, or green.

There was still a little bit of red, but that circulated only in the veins of the people of Paris – too fast, people said. Nevertheless, no A throne is possible, as long as this red continues to circulate.

For the people: the king, the emperor, or the prince, it was, more than any other word, the embodiment of parasitism, which he had just settled with his life, long and triumphant pillaging.

It was therefore truly necessary to have this specific goal to exasperate him, so as not to immediately make the hypocrite constitution of 1875.

Paris rose up. A "commune" was organized.

The people had risen up en masse, convinced that he defended a sacred cause; it was not me who
Say, it was Marshal MacMahon who recognized him.
himself, before the commission of inquiry:

"There are some," he said, "who, with their red flag at the
"They were killed on the barricades; they pa-
"they would have believed they were defending a cause"
"Sacred: the independence of Paris."

* Inquiry into the matter, session of August 28, 1871.

76 Speculation 1871

As we can see, the insurrection had not been instigated;
she had left alone in the face of the a-'s bravado
seemed.

As for those who have taken the lead in the movement,
They were full of good intentions and I don't see
I don't know why they were accused of the same crime.
acts for which other governments have been praised
ments, – which succeeded; – however, their initiative
had the serious drawback of acting alongside the occupation
foreign pan.

To succeed in such a situation, it would have been necessary,
both power in decision-making and unity
in the views; but that is precisely what has been
Completely flawed!

How could it have been otherwise?

Even the most influential leaders were also
ignorant of the true causes of social ills and of
means of eliminating it, which they were bravely
convinced of the need to resort to ba-
size.

Fight? It was about time! That was in 1869.
that, prepared, the bearers of the starving proletariat
should have rallied their troops, Oz'ganized them and
marching to seize power.

But what? Did we even know which way to go?
To understand the organization's functions?

We wasted precious time chatting about useless things and that the main concern seems to have been to preserve all the temples of the agio, their safes and their archives, in order to return them intact to those of whom, without daring to admit it, we predicted the victory.

under THE THIRD REPUBLIC 77

Neither the people nor the leaders knew each other; nothing was ready, nothing was prepared', so that the Paris Commune was, truly, a movement stillborn child.

A man seemed to have understood this; he was told has, moreover, been criticized quite a bit. Blaming Gambetta or the Renting is not my business. My business is to constat.

What does his intention matter anyway? I take here man as the result and the expression of the sentiment of a majority; he had already consecrated this feeling upon leaving Paris through the air to cross the Prussian lines and to try to organize the defense of the territory; he will create again by moving away from the movement communist.

Should we regret it? I don't think so.

If Gambetta had been able to make the commune a success, certainly the "opportunistic" system would have been appointed a few years earlier; but nothing proves that this system would have been better in order to have less delayed in birth.

Meanwhile, Thiers, the former minister of Louis-Philippe, the same one who had built the fortifications from Paris, burning with the desire to give to the Prussians a lesson in siege warfare.

Moreover, finance, that is to say the heads of institutions, questionable practices of the wealthy, he had clearly declared that she would not provide a single cent for pay Prussia, if Paris were not reduced to silence.

* See in this regard the very remarkable courage of Cluseret, entitled: Memoirs. – Second Siege of Paris.

Thiers; official emanation of the possessive masses—
Dante, therefore, had only to bow down; to be his liberator—
The author flattered his ambition all the more because he had,
As I said, I dreamed of taking Paris by force.
Prussians who, for their part, had not taken it?

So, here is my civilian general beating the fortifications—
cations and swearing he was going to take them. — He doesn't
he only managed to surprise them, which was enough for him.

After that, obeying finance to the very end,
He shot, imprisoned, and deported without shame, without
Pity him, the parasite he was.

Then, on the capital, blackened by fire and reddened
by blood, triumphant he set foot; but i!
did not dare to take another step, and neither he nor the assembly
They did not sit in the volcano, which may have been poorly extinct.
they thought, having, after the intoxication, suddenly experienced
the terror of victory.

It so happened that the insurrectionary initiative ob-
two negative results, unfortunately.

One: to prevent the immediate development of a
white parasitic constitution.

The other: to prepare for the success of a constitution
blue parasite.

It is in this last result, and only in this last result, that
revealed the intervention of the Gambettist community.

There is nothing strange about that, because those who had taken
pay t — I'm not examining how — to the suppliers
tures, financial operations and other "business"
regarding national defense, were natural—
doors open to rallying to a system that harks back—
milk again the famous "get rich".

And then it was in context, because of the defeat of
"The insurrection" had provided the propertied classes with the opportunity

miqua of the capital god, another * Revocation of
[rp]dit de Nantes », by systematically removing-
the "protesting" workers.

Through their shooting, they fertilized the soil with
corpses – funereal fertilizer, but sweet to Moloch-
Baal; – through courts-martial, they deported
some of the living on the other side of the world
and, through terror, they scattered the rest to the four
corners of the universe.

This was the action of King Louis XIV.

But all of this can be quantified:

I would like to remind you that the war had increased the number
of the owners by increasing it from 23 0/0 (end of 1869),
at 27 0/0 (end of 1870). The internal gunfire, at its
turn, pushed it by 27 0/0 (end of 1870), by 30 0/0
(end of 1871).

Everything was saved!

All the more saved as capital, imitating the
Possessed Jants, had regained (!?) 29 billion ' to
the end of 1871.

So, the infernal march had begun again...
She was going to continue.

Isn't it true that, in the presence of such observations...
events, the things that are usually dealt with
The story appears small and petty?

* Jllilliards^

Late 1870 Late 1871 In addition

Real estate assets... 613/10 75 4/10 14 1/10

– furniture 46 2/10 59 5/10 13 3/10

– financial 5 9/10 7 1/10 12/10

Totals.... 113 4/10 142 0/10 28 6/10

80 Speculation 1873

What weight does ambition or tra-

The oath of a Napoleon? What do the tears of a Jules Favre, the ferocity of a Bismarck, of a Gallifet, from a Thiers?

Are all the parasites and pimps of Parasitism is not called indifferently Bazaine, Napoleon, Jules Favre, Bismarck, Gallifet And Thiers?

Faced with a destroyed humanity, what are these Pygmies?

What even is Gambetta?

Nothing! Their glory? A gust of wind; their strength? a machine.

And time, the merciless equalizer, always ends by mingling, underground, the executioners with the victims times, same prey destined for the same maggots.

– Parasites of nature, will we say of these? Certainly! But, unlike heroes, they are at less than life-reconstructors!

Historians have written that in October of In the year 1871, France began to breathe again. calm.

No sooner had they won than the parasitic rulers, after immediately repealing the laws of exile against the Orléans family (June 8), they showed themselves honest payers and were thinking of settling, in all its details, the ransom of war; they were saying even to shorten the foreign occupation. He was fleeing so that the working anthill could re- to put to work and produce, so that one could pay.

The Stock Exchange, naturally reopened and triumphant–

under the Third Republic 81

phanle, was the breast where everyone hoped to find– to the restorative milk.

The government having passed a loan of 2 billion (June 21–28, 1871), of which the advances were do, under the guise of public subscription, speak Credit institutions. Discount bank.

general, Crédit foncier), and especially by the Bank of France, that the government of the Commune had returned it intact, and they immediately took care of to search the pockets of the public.

However, he had returned to "order", violently
It's true, but profoundly.

The financial sector, satisfied, was therefore just waiting for this moment to resume its function as a suction pump-rent.

As a creditor of the state, it would dictate more strictly its conditions; moreover, it will suffice to browse the list of the boards of directors of its various establishments changes to determine what weight they carried, in the following, the names and persons of those who they were composed of.

In any case, it must be noted here that, at the occasion of this loan, Thiers distributed by /aoear, and to build strong support, 118 million, both to bankers and journalists.

Some historians, in this regard, have dared to praise the dedication to finance; speaking of the Bank of France, forgetting that it is simply a reserve-to see where the entire nation's money is deposited, they did not hesitate to praise him for his cooperation ration, which was really just a restitution', and, to add insult to injury, to report the whole thing

5.

M L'ÂCIOTAGE 1S7I

Glory to one of the regents: Alphonse de Rothschild, that Thiers made a commander of the Legion of Honour for this occasion!

The truth is that finance held its market; she paid the head of the executive branch for the bloody he-the massacres of May 1871, and thus secured the means to resume his speculations on the mass of other property owners freed by her from occupation foreign, what she would point out to him and also him would make them pay dearly.

Indeed, we immediately set about increasing

For example: the tax on receipt stamps, then on to the matches (first step taken towards a general farm); then on the path tickets of iron, and it was announced everywhere that business would resume—were born.

But, at that moment, a peculiarity arose highlighting the financiers' dedication: one notices—knew that the currency had disappeared.

So what had the bankers and the changers?

What they had done was quite simple:

Here's what the newspapers of the time reported:

"The Small Car Company, they said—
((they, who necessarily make their daily recipe—
"It produces money, profits from it by reselling it"
"advantaging foreign bankers. That's his right."
"Certainly," the editor humbly declares; —
"Then he continues:"

"— She recently sold twenty—
"Five thousand francs to the Ilirsch house. An industrial—
"triel, who had been aware of the fact, pre—

Release THE THIRD REPUBLIC 83

"sent to this banker and asked, in turn,
"to buy some money."

a — Impossible, they replied, we have a
"Treaty with Belgium and we owe it to him—
((see this money.

"So," the editor continues, "it is useless"
"that the Bank speaks of issuing cash,
"since it is immediately absorbed for the benefit of
"foreign spillways".

And he adds in conclusion:

"The government can strike all it wants"
"millions, billions of small change,"
"if speculation can continue shamelessly its
"unusual drainage operations. The small
"commercial transactions are becoming increasingly
((more difficult, and we had yesterday, at Les Halles

"How to buy? How to sell?"

"Selling and buying, if speculation is finally
"Repressed, will naturally also be impossible"
"Either one nor the other."

This was the situation in November 1871

The "dedication" of bankers, money changers, etc.
Having thus stated, it is superfluous to say that at the
Stock market, we had started up again with renewed vigor. [Tou]
was rising, but: except, however, for the French annuity'*

Why this exception?

* Here are the course prices from 1871:

Higher Lower Difference

3 0/0 French 38 tr. 50 fr. 8 fr.

Egyptian... 452,332,130

Turkish 345 230 95

Turkish 192 120 72

Italian 69 42 27

84 Speculation 1871

simply, because, in order to pay the ransom
From the Prussian war, there were still loans
of state in perspective, and that, the more the rent remains-
It would be more lucrative in the lower courts, the more usurious it would be.
the interest at which the high bank lends its money.

Indeed, buying 3 francs of annuity for one
A payment of 50 francs is, exactly^ to invest
60% equity. That was the aim of parasitism
financial.

Before concluding with the year 1871, I must record-
Record two facts:

The Mont-Cenis tunnel had barely been inaugurated
(September 17) that people began to talk about the
the piercing of the Saint Gotthard, that is to say of a
a way to promote German and Italian interests
to the detriment of French traffic.

I will have occasion later to point out the importance of this
f) articularity, but I must say, from now on, that
the interests, supposedly national, that are being put forward,
are, above all, those of financial companies or
of railways, and that if, in this, something
something is capable of affecting the majority not possessing
The country's unique feature is the possibility of adventures.
in which it can be launched by its di-
leaders, always ready to use her, to de-
to first divide, then increase, their wealth,
or to put it better, \e\iv force of appropriation.

Summary. 1872. – Repairs are underway. – Swelling on the masses-
cres. – The Liberator! – Newspaper bonuses. – The gold of
whole world. – Colonial Prologue. – The Orléans. –
The Magistrates.– 'The wealthy are growing.' – Summary
of the period.

By firing on Paris, Thiers had obviously aimed
the chair of the President of the Republic, all
like William of Prussia, by machine-gunning the
France had aimed for the imperial crown. – Now,
separated by a few months, they had both
successful. In August 1871, Thiers had therefore become the
official leader of the French parasites.

Once the initial appetites were satisfied, we had
considered repairing the material damage caused by the
war.

From the beginning of 1872, preparations were underway to
distribute 100 million allocated to the departments
invaded; in the other departments, the work
things were starting to pick up again, but in Paris, they were in
delay, because the more moderate ones recognized that
At least 50,000 workers were absent and
On the other hand, it was noted that many May-
Rich sounds were uninhabited.

Gradually, however, the sales of buildings
appeared, then multiplied; almost immediately

86 Speculation 1872

the work of demolition and reconstruction mon-
tra of the activity.

At a short interval the high priests of the agio

again presided over the traffic of built-up land or no, and the stockbrokers' union had inaugurated a clearing house that the newspapers claimed to be an imitation of the Clearing-English house.

The tools of the speculators have now been handed over. At nine, I will not surprise my readers by their learning that at the end of 1872, the overall value of French capital had recorded an increase of more than 38 billion*.

But what is the? What's more interesting to note is that the capital real estate had, on their own, and in twelve months, benefited from 22.5 billion:

Thus they had already regained 14 billion in 1871 and here, the following year, they increased another 22.5 billion: a total of 36.5 billion.

Eraser, as we can verify a few pages later on, the war had only depreciated them by 27 million francs; therefore, of all the massacres, capital had to remove a bloat of nearly 10 billion!

Let no one deny its fertility!

Obviously, these values were artificial at the

1

Billions of

franc

^

Real estate capital...

– furniture

– financiers

Late 1871

75 4 10

59 5 10

7 1 10

98 0/10

73 9/10

S 3/10

Differ.ce

+ 22 6/10

4-14 i/l0

+ 1 2/10

Totals

142 U, 10

180 2/10

+ 38 2/10

under THE THIRD REPUBLIC 87

from the point of view of their realization in cash; but
from the point of view of the taxes that would weigh uni-
Regarding work, they were very real.
because every time real estate capital increases
They lie, and we immediately observe a worsening of the
budgetary charges.

Naturally, these were bound to grow, since,
In July, a loan of three billion was approved;
but, like the biggest landowners, that is to say
The bankers were certain that they would, first of all, be obligated
They were careful not to make any advances, so they took
their precautions so that, without having Vair d'aug-
by changing the interest rate, they could just as easily
wear down the working mass.

Indeed, it is elementary to calculate that .3 0/0,
on a capital of 1,000 francs, only produces
30 francs, but that same 80/0, on a capital
10,000 francs, produces 300 francs of income.

However, we know that with each change of ownership, the seller...
having the buyer reimburse the costs and taxes,
It sometimes happens that the more an item is sold, the more, by this
The only fact is, he believes in value.

Therefore, by overloading by twenty-two

financiers were simply looking to increase their resources of approximately 700 million, that is to say Specifically, the cost of the loan and a quarter of its normal interest.

In fact, finance has certainly provided these advances; I find proof of this in the following: that at the end of In that same year, inheritances only showed a decrease of one meager development of purely financial values candles, contrary to what always happens

L'AGIOTAGE 1872

when the liters were actually placed in the mass of menus possessing.

Because, it must be noted: finance is the feudalism of the propertied class. It is on this that it first carries out its raids in capital; but it is always on the proletariat that she perceives the periodic income.

The 3 billion loan was, nevertheless, like half a kick given to the speculative passion of entire country.

This can be judged by noting that the simple ver-
A deposit of 14 francs 50 centimes ensured the possession of 5 francs of annuities, provided, however, that the other installments, divided into twenty monthly payments suels. Gequi means that, for 14 francs 50 centimes, one was certain of possessing, as of July 1872, 5 francs of annuity, the registration of which would not be entirely released only in April 1874.

But the issue price was 84 francs 50 centimes. Well, For nearly two years, the lowest price was 85 fr. 25 c, in 1872, and the highest: 95 fr. 10 c. in 1874'.

It is understandable that such a margin being thus left- Thanks to the game, financiers were able to double their strength tune just with this operation'-'.

* The 5 0/0, during the Si fr. 110 c, gave a real income of 5.90 0/0.

Meanwhile, the 3 0/0, priced between 52 and 56 francs, did not rcprosenlait qu'un revenu irel de 5.50 0/0.

All other stocks were up sharply;
French funds alone remained crushed until the moment
of the show.

^ Enlr'autros, Crédit Lyonnais. See my Kings of the
republic, 2nd vol., page 274.

under THE THIRD REPUBLIC 89

This will be even better understood when I-
Rai specified that with a payment of 570 million,
we secured the entire loan.

Regarding this operation, what crowns
"Were they not woven into the liberator's name, a name which was
given to Mr. Thiers, even by Gambetta, who did not
I have never been more Genoese than in this circumstance.
- And yet the thing was truly not worth it
No need!

It will perhaps be said that the newspapers, all the
Newspapers celebrated Mr. Thiers in unison!

What a great deal! They were all getting paid.

Listen to the adorable bourgeois who signs himself "Fidus,"
in Le Figaro, and in his books:

"We're starting to talk a lot," he said.
"in the 3 billion loan that Mr. Thiers would

"To pay the Prussians, it would be at such

"conditions that he would have in his favor the majority of the
"nation; at a low rate, which would allow
"Large benefits; giving generous bonuses"

"TO JOURNALISTS OF ALL COLORS (AS MUCH

"AS possible" (sic).

And Fidus finds this perfectly natural, the honest man.
man !

Listen now to a former State Councillor*:

"I have proof today," he said, "that, under
((under the pretext of publicity, Mr. Thiers lavished his
((largesse to the supporters of his policy) (page 179).

"Mr. Thiers was therefore able to distribute to the bankers"

"quiers, to the Press, the total sums ins-

"criticisms under the heading commissions, the largest

'The Treasury of the League: The finances of the Republic.

00 i/speculation

1872

"portion of those carried s'^i^ the mention indemnity-

"Your various expenses and costs, etc. (135 million); and he was able to

"to do it without him or his ministers being

"exposed to giving an account ^ (page 184).

This is how Thiers obtained that

the newspapers, the bank and the assembly awarded him-

one day he will be called "liberator of the territory*"

Such ways of acting are truly monstrous

trueuses!

Especially since in 1870 the newspapers had,

without any shame, thanks to the subsidies of

Mr. Bismarck, a^zmé the Morgan loan which, if he

was too thin to pay off consciences, had

However, all things considered, as many uses as there are uses

more than that of 1872

Now all that remains for me is to give one last

blow to the legend claiming to make people believe in a

national subscription success, fueled by enthusiasm,

to evidence of the distribution of wealth.

I have already indicated that by paying 570 million, we

secured the total of the subscriptions of 3 billion.

So, by paying 5 billion 7/10, we ensured

ten times this subscription, or 30 billion.

Well, across France, out of the 4 million

approximately the number of owners I mentioned above, he

only 934,276 subscribers were found, of which

107,615 foreigners.

And do we want to know in what proportion?

Ricluse operated in 1818.

– See TissoT: Prussian secret police.

under THE THIRD REPUBLIC 91

Here are the figures:

826.6G1 French people offered... 17 billion 7/10
and 107,013 foreigners offered. 26 – »

Total bids: 43 billion 7/10'

Regarding the 17 billion offered by French
However, I must point out that at the end of 1872 and
throughout France, the total number of coins minted
peses and in force did not reach 13 billion;
and regarding the 43 billion offered by the masses
subscribers, that this figure far exceeds–
This disrupts the circulation (of gold and silver) worldwide.
which, according to Ad. Sætbeer, is approximately 26 mil–
31 billion liards and, according to Ottomar Haupt, 31 billion
(Including China, India and Japan) •.

In any case, the foreigners certainly wanted–
nement, to have their account on the general ledger,
An excellent way, especially a Jewish way, to hold the
France held tightly in their hands.

Among these foreigners was the entire Jewish community.
rie whose exploits I have recounted elsewhere: the Nirsch,
the Boimhergers, the Cahens, the Sterns, the Rothschilds,
the Carnondos, the Erlangers, who, for the most part,
exchanged their offer for Legion of Honour crosses
of honor!

They did, in fact, receive the Legion of Honour! And they
they pocketed nearly a billion on the two loans.

* Public debt, by SM Gorges, Deputy Director at
Ministry of Finance (page 271).

2 SætBEER: Materials for Erläuterung and Beurteilunn
der ivirtschaflichen Eddmetallverhältnisse und der Währungs–
Frage (2nd edition 1886). – And Statistical Bulletin of the Ministry
Ministry of Finance, December 1SS7.

3 The Plois of the Republic.

i) i2 speculation iai-i

This is what both the big business and the great triumph of 1872!

It was indeed, as one might expect, a takeover cosmopolitan finance on the government French, and this in the person of the comedian, he said patriot, who answered in the name of Adolphe Thiers!

I want, however, to mention the excuse that*. a found in his conduct:

He was reportedly tasked with leading an entire island peatland. greedy landowners, whom he could not truly in- To invoke neither honor nor probity, what did you want? What did he do? If not speak to them in the golden language, the only that they could understand.

The argument is specious, I admit; however, I can simply answer this: that being placed facing such criminals and having already shot An entire city, Thiers only had to start again, against these bandits, what he had done against the Com- Paris municipality; or else, submit one's resignation. explaining why!

My answer is obviously too simple... by- Blue! It's in a straight line, and the policy is done. of curves and broken lines. Let's move on.

Besides speculation on land or buildings which, as they developed, promised ruins for the future; alongside the speculation that borrowing had just boosted the stock market more than ever, the com- Retail businesses were bustling, as were restaurants and cafes They were always full.

On the other hand, large-scale trade seemed to be preparing itself Prepare. The supply industry was on high alert in view of the military law which was before the Assembly' and that she discussed in July.

under THE THIRD REPUBLIC 93

It was, in fact, about a speculation on the rubber that the noise of the Tama- bombing tave spread in April 1872; and it seems that, there, may have been the beginning of all future bad business

It was said that a merchant from Bourbon, having having acquired a very large quantity of rubber, it became apparent- It was known, after paying, that the goods delivered was defective and contained, among other things, "nia- "Foreign third parties increasing its weight."

The seller was none other than the Queen of Mada-Gascar, to whom all the harvested rubber belongs, It was to the queen's steward that the merchant owed adi-esser ses plaintes.

Apparently, he was poorly received and appealed to the vice-consul of France in Tamatave. In short, things seemed to get complicated. to scramble and demanded the dispatch of two ships from war.

The incident did not escalate further, and it was announced, Some time later, that satisfaction had been given born to the representative of France.

I reported this incident because, placed at the de- The goal of the new regime I'm describing is that it has a particular significance, especially in the presence of financial interests that developed later in the colonial sense and where they found themselves mixed credit institutions of a certain size rebuke.

In any case, the loan was made, the military law- The vote was in, and the year was about to end.

Encouraged by the billions that had been raised around her and eager to demonstrate her service Royal against the conservative Republic, the As-

94 Speculation 1872

seemed to have decided to vote for the restitution of the property of the Orleans lamille.

The effect was appalling, but the millions they were nonetheless received.

This propertied bourgeoisie was truly stu- wary of exhibiting her need in this way, at every opportunity. of a royalty.

Moreover, I find his state of mind mer-

I have already mentioned, and who is indeed the perfect example of the prud'homme "having more income than literature-erasure. » I will also often consult his "Ten years of the Republic," a title he gave to one of the his works.

So, Fidus himself points out the stupidity to us. his caste, by telling us his impressions of a visit to the National Assembly; – it was about princes:

"The Duke of Aumale and the Prince of Joinville,
"He writes, they are sitting next to each other."
"You had to know that they were princes (!); we
"would never have suspected it, seeing the Duke of Au-
"Mayor shaking hands with her neighbors"
"sins, who bowed no more than before"
"The first person who came along (!), treating all the members of parliament"
"t(as equals (!), etc., etc."

This piece is already quite nice; but here's something better. Again: this is about the mindset of the judiciary. We had seen, in March and April, the trials more or scandalous inoins of Janvier de la Motte and of the gé-General Troc.hu, and, to demonstrate (which was inu-(He also denies that the judiciary was Bonapartist,) Fidus recounts the following small incident:

under THE THIRD REPUBLIC 95

"Yesterday, an officer questioned as a witness re-(t pondu: – "Such a man, a major in the service of the emperor-reur..." The Court didn't breathe a sigh of relief (!); presi-"The tooth, the advisors, they're all imperialists (!)."

Finally, the same, demonstrating, unintentionally, the perpetual subservience of power to finance, tell this further:

The government seems determined to act vigorously "fortunately against the Empire... He eliminated the "Gauls and the Future; the Fatherland had to be also "suppressed; it only escaped thanks to Vinter-((vention of Mr. de Soubeyran, who has an interest in it, "near Mr. Pouyer-Quertier, with whom he is " related. "

It's complete, isn't it? Well, the state of es-taken from the wealthy Parisians or provincials, is

As for the rest of the people, for whom one had only prepared a law aimed at reducing the priority of the owner's property in case of bankruptcy (so much so that (thinking of him!), he simply watched silently predicting the future, seeking to guess what might happen might well emerge from these multicolored appetites, at in the middle of which, from time to time and for appearances' sake, A white flag was being waved.

Nevertheless, with the influx of millions, the speculation Having expanded its scope, the concentration of riches had already followed a rapid march.

It is clear that, during the year 1871, the banks had mainly dealt with the first em-war loan; but, from 1872, the press made the sticker paper had begun to function. In short, in two years, the State had

96 the speculation 15r2

borrowed more than 6 billion they Companies byLi:u-approximately 500 million lines.

It is understood that these movements had not not carried out without profit for the owners, no not so much by increasing their number, but by concentrating further increasing their wealth.

At the end of 1871, I had indicated a proportion of 30 property owners per hundred inhabitants. At the By the end of 1872, this proportion had been reduced to 21, but these 24 0/0s nonetheless had all the capital, which had reached, as I I said it, 180 billion.

However, it must be taken into account that the year had had been fruitful in births and that deaths had not not too drastically reduced the number of new newcomers to life ^.

However, since the end of the war, especially Since the end of the commune, a swarm of foreigners had descended upon France to live there as French people, but by evading the charges national; that is what the census of

* Here are the details of the issues in 1871 and 1872:

1871 1872

State and city loans 2,508 8/10 3,500

Cretlil establishments (jn=; c/jn 280 /10

Railways and industrial companies »"^ o/i" 193 1/10

Totals 2.6714/10 3.97J 6/10

CG'is Millioni Set

8 In 1872:

Births: 966,000

Death 7'.i3 . 1 '6 V

Increase 17:2, 'JoG

SOL'S THE THIRD REPUBLIC 97

1872, which reported 733,000; this number, we will see, will increase steadily.

However, this already resulted in inequalities and difficulties. as a result, discontent intensified and that, even among the wealthy, people were beginning to... quarrel. Also, next year will see, born-incessantly, or reduce capital, or reduce the consumers.

For the moment, we must summarize as follows: this first three-year period:

Under the threat of war, systematically sought by them, all the property owners had found themselves They agreed to send the masses into battle proletariann(3.

Having been defeated, they had also tacitly acted roped together to subdue the anger of the people.

As soon as the question of who would govern was raised would, that is to say, who would collect the tithe on the national work, the pretexts, that is to say the for-various mules of parasitism, began to re-calf in competition.

The king's pretext had two faces, but the pretext-

sedentary people took the opportunity to propose a trial of the meadow – Republic text; but a new Tartuffe, having used of his mandate to subsidize a kind of 1 hierism, all those who had held out their satchels to him pen- while the millions had lasted, they protested at first payment delay and started again the struggle.

It is precisely this struggle that we will to assist in the coming period.

e

98 speculation

In the meantime, here's how the situation had evolved. respective classification of owners, employees and destitute:

Percentage

SalariZô owners, destitute

End of 1S69 23 54 23

1870 27 63 10

1871 30 67 3

1872 24 70 6

I make these various proportions more noticeable using graphs in which I can, in Furthermore, introduce the "development of requirements of capital, monopolized by the owners; such is the meaning of the "triangles" contained in the upper part (yellow). (Plate IL)

2. – Multicolored Vultures.

PERIOD 1873–1874–1870

Summary. 1873. – How many landowners? – The vacu- towers. – Bad luck! – Financial groups. – Chambord. – Guarantees! – Two names. – The Seven-Year Term. – Other Colonial preface. – Seillière the fraudster. – The banker

Cynical.

180 billion were, as I said, at hands of 24% of the inhabitants of France, and the 76 0/0 remaining, proletarians, workers, livestock, beasts of steel, fire, and blood, docile, asked nothing than to live on the crumbs of these billions.

They were peaceful among themselves, too peaceful. even; they marched to the flattening, to the noise of the monarchical fanfares that were played for them in a large number of departments.

The gang of vultures, meanwhile, was in a frenzy. The Legitimist, Orleanist, or Imperialist propertied classes lists, looked askance at the "new cou-

100 speculation 1873

"ches", those from which the neo-possessed had emerged teeth, which either cannot or will not recommend none of the old castes, they had, quite simply, adorned themselves with the cockade republican.

These people were gradually gathering around Gambetta, for the reason that every owner needs a chief – It's their rage 1 – Napoleon III, being that of the imperialists; Gambord, that of the legitimists; d'Aumale, for Philippe, that of the Orleanists; Thiers, that of the Thierists, the true party of Harlequins; wouldn't there also be gambettors?

We got them and, in front of the ministry where the budget, all appetites began to howl.

Nothing is more entertaining than reminiscing. the combinations, the dream pairings between these various bands.

One day it was the imperialist-legitimist fusion, then the Orlean-Legitimist one, then the Orlean-imperialist.

Gambetta's index, Thiers' index; that, even sometimes unites them, and from this union came the opposite. Tunisianism.

imperial prince by the Count of Chambord; then one had been looking for a daughter from a royal family for Give it to him and replace it in this way, or at least make it easier. the desired adoption.

Suddenly, misfortune befell the impe-
Nationalists: Napoleon died at the beginning of January 1873.

He heard moans and cries:

under THE THIRD REPUBLIC 401

The emperor is no more! The emperor is dead!
some seriously believed they had started again the famous: "Madame is dying! Madame is dead!"

Consequently, the imperialist property owners were appalled. Possessing is good, but hoarding, who is better, requires prestige, a cover-
veraine mitigating the odiousness of "taking too much". The With the sovereign dead, prestige vanished. Although hidden in the railways, in the insti-
official and unofficial credit guarantees, they had need for the favors of those in power.

For their part, the Orleanist and Legitimist propertied classes The mists also had their citadels: their financiers
ciers were installed in the insurance companies rancid, already numerous, in some paths
iron and some banks, but the most powerful were masters in their own house, that is to say, bankers under their own name.

Between these two factions, a mixed staff float-
was; this staff was distributed among the various houses that I mentioned: administrators
Commissioners here, commissioners there, authorized representatives elsewhere. In this class were the corpora-
tion of stockbrokers and the allu- company
mettes, which has become a general farm for some months and where, alongside the old names of the bank monarchist, the newcomers appeared
of bourgeois finance.

Both loans had found reserves.
well-funded. The ransom loan, in 5%, con
came admirably to insurance companies
This is due to the high rate of his income. Maio

6.

10. Speculation 1873

long held in their portfolios and they needed the rise to sink it, with a bonus, into the hands of audience.

Finally, there was something else:

The newly wealthy were restless; unable to core to settling in financial companies, they dreamed of businesses; they had noticed the foreign or colonial tendencies of certain institutions: of the Discount Bank, of the Credit industrial and commercial, of Société Générale, of the Bank of Paris and the Netherlands, of the Credit colonial land, even from the Crédit foncier de France; The latter had, in fact, operations underway. with Egypt. I'll talk about that later.

But everyone was scrambling to get the pre-session, that is to say, the assured success of his speculations.

Well, the secret of the 1872-1873 competitions is conleim entirely in the situation I just described to reveal.

Public opinion? The people's interest? The pros-France's peril? Nonsense! And we'll see about that soon enough.

Meanwhile, Thiers, for whom the fair try is called-milk increasingly the Tliérism, judged that death Napoleon's would allow him to more easily discard the Imperialist finance out of its positions and to house in his place all those he could, or separate beyond Orlean-Legilimist fusion, or attracting them to him in their providing them with what they lacked, namely a refuge financial in exchange for their docility in voting.

Meanwhile, the Count's manifesto Chambord (February 8, 1873) came to set things in motion to the monarchical financiers of both schools; those-They immediately resolved not to leave Thiers the

under THE THIRD REPUBLIC 100

time to turn around and, while helping him to hit

commentary, by means of a staff that functioned since the end of 1872 and which was politically called: the Commission of Thirty.

The ultimatum had been given to Thiers, since some time ago, the Rothschilds, in December 1872, had succeeded in pushing for financial their factotum Léon Say.

Shortly before the payment of the fourth billion of the ransom, Alphonse (who, no doubt, was already administrator of the Prussian Central Land Credit), had come to offer to take charge of this operation under less onerous conditions than those of foreign bankers who carried out the previous payments.

Thiers had agreed, but Alphonse added:

– 11 we need a guarantee.

"Which one?" asked Thiers.

– 11. It is important, for our operation, that we let us be assured of a fairly long period of security; we ask that, for a few months, you govern with the right wing.

– Oh! Not for that! was Thiers' reply. and the matter was not concluded',

It is worth repeating here that all these intrigues of money, who dominated power and the assembly, these things only happened between the wealthy and for their own benefit. exclusive interest, that is to say, for the interests of 210/0 of the entire population.

The 76% non-owners watched peacefully.

- Memories of an Imperialist. A Ten-Year Diary.

104 speculation 73

blement, not without some contempt however, when the election of a member of parliament provides them with the opportunity to make to express their opinion.

The assembly had abolished the central town hall of Lyon, after a stormy discussion which, by parenthèse, illuminating Grévy, then president of the association-

Sion (April 1873). Now, the holder of this mayoral office was a schoolteacher named Barodet.

Gambetta took this schoolteacher under his protection. and, despite the attempts made in Paris in favor of Rémusat, a friend of Thiers, Barodet was elected to a vast majority.

What a wonderful pretext! Thiers himself was disbordered by radicalism; it had to end!

Broglie, drowning in debt, was burning to reach the power; Decazes, in the same case, had a thousand combinations in international affairs.

Note these two names clearly: Decazes, in particular, a long-time financial manipulator, condemned along with Rothschild, under the empire, for having The Decazeville forges were poorly managed, and involved in a... dubious mining affair in Spain, administrator of the Spanish Crédit Mobilier, very far ahead in Eastern affairs and a supporter of all capitals Egyptian or conscience-based practices. Decazes will playing for many years, under several ministries, a truly extraordinary role.

In short, the parliamentary comedy had its denouement—Thiers submitted his resignation, which was accepted. and Mac-Mahon was elected in his place.

The government requested by Rothschild to Thiers, some time before, was going to operate.

under THE THIRD REPUBLIC 105

The people were stunned, but there was nothing to do; he remembered Mac-Mahon's entry all too well in Paris in May 1871.

The imperialist property owners were more consternated than ever.

The new rulers immediately began the prologue to a monarchical restoration, that is—that is to say, a religious restoration.

Under the guise of devout pilgrimages, they wanted—They were counting themselves and there was much talk about the crowds. from Paray-le-Monial (June 29), then songs from Sacred Heart (July).

Meanwhile, they were surrounding Ghambord.

"A man who knows how to do something quickly becomes a master."
"of the budget," they told him, to soften the blow.
lementarism and we added: "Whoever has the budget, it's-"
"That is to say, money is the master and mocks the
"Parliament".

But alongside that, "the Duke of Audiffret-Pasquier,
"For the Orleanists, 40 prefectures were asking him for..."
"Money for some needy people, etc..."

If only this man had a shred of sense
Morally and honorably, he should have been disgusted; he was.
and demonstrated it, moreover, with a sharp, sudden movement,
once again, his flag and by sending, by
Thus, the proposals of the speculators to join their
hopes (October 27, 1873).

Some were put in a difficult position; for example, the sub-
Governor of Crédit Foncier de France, Soubeyran
which was on the rise and committed for several million
lions ^

< Ten-year journal, page 234.
2 Ten-year journal, page 229.

106 Speculation - 1873

The province also suffered; in Lyon, the syndic of
Stockbrokers disappeared, for a time
afterwards, leaving a huge deficit. The stock market had
recorded considerable discrepancies and, yet another
At times, one part of the wealthy had dispossessed the other.

The ruling appetites did not give up, for
This, to all hope and while awaiting others
combinations, they conferred a power of seven
years to Mac-Mahon. This was called the seven-year term (19 no-
November 1873).

The year had been, in any case, deplorable: it
There had been serious cases of cholera; the re-
Colte had been bad; we had to allow
the entry of duty-free cereals (September). From-
On the other hand, all the essential items
had increased their bids, because of the increases in im-
jars on sugar, on coffee, on chicory, on
spirits, beers, wines and ciders.

colonial activities. Dupuis had left for Sang-Haï, Delaporte for Cambodia; Lieutenant Fi-ancis Garnier had gone to support them when he unfortunately-fortunately assassinated (December 21, 1873).

This is all in its embryonic stage, but the future will tell. amplify the consequences.

We had speculated excessively throughout the year, in taking advantage of every opportunity: April, May, October 'Bre, November, everything had served as a pretext'.

'The 5 0/0 match alone presented the following discrepancies:

Higher Lower

April 90.35 87.80

May 89.90 85.75

October 93.00 91.43

November 93.15 89.00

under THE THIRD REPUBLIC 107

Or, he had, nevertheless, created companies, issues for the year 1873 amounted to 84 million lions. This is just the beginning.

Finally, we will be able to judge how much the stock market games have been fruitful in differences, by taking only the "guiding" values (so called because that their rise or fall leads to that of other values of the same origin), and by referring thereto d(?d discrepancies of 11 francs, as on the Italian and of 5? francs, like on the Turkish one ^

Numerous defeats also occurred; officials had also speculated; a sub-prefect de Saint-Mamers was convicted of bankruptcy fraudulent; a general councillor, mayor, no-silence, etc., of the department of Vaucluse, condemned in the correctional police, then went to court of the assizes; a considerable theft was committed at Discount Counter.

Apart from these vulgar trials marking only the moral level, it is necessary to indicate what I will call them executions, that is to say, inter-

'In 1873:

State and city loans: 6 million 8/10

Credit institutions 10 – 6/10

Industrial Societies 66 – 4/10

Total 83 million 8/10

2 Here are some lectures from 1873:

Higher Lower

3 0/0 59.10 53T25

5 0/0 ,... 93.60 86.40

Egyptian 487.00 452.00

Italian 68.00 57.00

Turkish. 367.00 315.00

108 Speculation

of duty that by the necessities of politics do-damaging. This, moreover, in no way lessens the ind-notorious gentry of the defendants.

First, there was Seillière, a high-ranking baron of the Empire, a fraudster in the contracts it passed with the State.

Seillière committed suicide in 1872. The facts concerning him the accusations dated back to 1869; information had It had begun, but the war had interrupted it. and "in 1871 the pieces of evidence had been..." Trout in the fire at the Palace of Justice. In 1873 (July), the magistrates no longer had before They were just supporting players. But we hoped, during during the trial, some of the government's misdeeds were uncovered. previous nement. A certain flavor was attached at this trial, especially at a time when the Assembly National had just discussed at length an en-search in the military markets of Lyon; there again it was hoped that some polite adversaries would be found to have a fault-tics. Otherwise, if the sense of honor had do-

on the wrongdoers...and the corruptions to which
had given rise to the two liberal loans
teurs-

Another example: it was only in 1873 that the
Justice dealt with the banker Huguet. Why?
People from his own party say it clearly: he was a
Bonapartist; he had had in November 1871 some entre-
Views with Thiers. Two years later, everything had changed:
He was bankrupt for two million. One
misery !

His story can be summed up in four lines:

Former head teacher at the college in Châteauroux,

under THE THIRD REPUBLIC 109

He had founded a banking house and, later,
bought a newspaper: V Avenir libéral. He was getting de-
to issue titles without a guaranteed number and to
was then used for playing the stock market. Having been
Secretary to Prince Napoleon, he had created for himself...
certain relationships and, in 1809, the 1,000 franc note
that he had brought back from Châteauroux had multiplied
folded, so that in four years, he had achieved in
Net profits 553,000 francs.

This unfortunate landowner had, as we can see, the
unfortunate hand and if he had plunder at least
around thirty million, he wouldn't have been willing to...
followed, would have been decorated and perhaps would have become
Minister of the Republic!

Finally, amidst all this meddling, everything
nature, and, thanks to unacknowledged subsidies, the
ones sparingly measured by the princes
returned in millions confiscated under the Empire,
the others lavished by Thiers eager to
to form a party, the property owners were in addition
large number.

From 24%, the proportion at the end of 1872, they were
reached 28% by the end of 1873, and on their own ap-
the 165 billion were leaving, which at the time
the value of the nation's capital.

Between the two years, there is a reduction in
15 billion.

Billions of francs

Real estate capital 98 0/10 88 3/10 – 9 7/10

– furniture 73 9/10 58 1/10 – 15 5/10

– financial... 8 3/10 18 8/10 + 10 5/10

Totals 180 2/10 165 5/10 – 14 7/10

7

110 speculation 1573

This reduction was fatal, meaning that it things had to be done, and faced with these realizations—their excesses had fallen away.

Indeed, in 1873 there were many sales and of building executions, many sales of objects and securities, but all of this benefited to finance, which, through speculation, has seen the value of its capital will grow by 10 billion.

The leaders she had inspired had not
Besides, she has no more conscience than she does.

Beulé, who was a minister, himself summarized the tendency of his caste:

"We will stifle the imperialists," he said.
"We will strangle the radicals, we will let
(trade will lead to misery, and then we will be—
"We will elect the government we want."

However, it seems that nature intended to support these cynical dispositions: alongside political crises incessant, she brought cholera and the bad harvest.

But finance thrives on what kills others. Also
Has its metallic concentration improved significantly?
successful was the famous conjunction of the centers.

And that's why we will soon see the birth of
and to increase the triumph of the most honest parasitism
teurs, the one I have called Jewry, and, through him,
gave rise to the beautiful Constitution of 1875.

"My voters!" – Spies and bribes. – Chassepot and fusillade. – Crows at Rothschild's. – Spain. – Egypt. – Turkish Roads. – France vassal of Prussia. – Venality. – Honduras. – Dreyfus and guano. – Erlanger. – New concentration.

To shame the financial feudal system, some jacobins, usually referred to under the name of radicals, had "done something" in favor of the proletariat. Of their own deniers, Tolain, Edouard Portails, Cantagrel, Crépet (I'm quoting the most striking ones), had paid the expenses of a large delegation of workers who were going to visit the Vienna Exhibition.

These delegates, upon their return—ironically, re-knowledge or ignorance? – drew up a report which contained, among other means of sheep farming: mutual credit and savings, that is to say everything that X^ejuiverie rejoices more.

Savings alone, widespread among the non-the possessions, would be enough to kill an entire country, because, the day when everyone would have "put aside" and "capital—" "Having read his reserve," it would inevitably happen that To live, we would first have to resume with one hand his saved capital, in order to see it again—to serve, on the other hand, as an interest, and then to resume enclose all or part of this interest to satisfy the basic needs of existence.

M 9 L AGITATING 1874

However, like financial parasites charged with organizing periodic jubilees, he admitted. It follows that saving has no other result than to ensure—to enrich the wealthy and kill the proletariat.

In any case, the radicals' initiative, after to have inspired a few "ha!"s from the owners of power declaring that this "maneuver was a "a means of corrupting universal suffrage," he said. finally at the ministry the idea of reacting immediately con—to the latter.

Indeed, Broglie soon appeared at the podium with an electoral bill that eliminated at once 3.5 million voters (May 15). If we're willing to accept that refer to the figures that begin the cha—

electoral frameworks a good portion of the non-teeth.

However, the imperialists, who always dreamed of a appeal to the people (their prince approaching his majority), and who, moreover, were annoyed by their Having suffered previous setbacks, they voted, this time, with the lefts and tumbled the imprudent Broglie. But they were not good merchants, for the the following ministry, presided over by de Gisse and undermined by the Orleanists, he inaugurated against them the more intense persecutions (inquiry into the election of the Nièvre).

They subsequently sought revenge, either by exacerbating the controversies surrounding the in-tempted by the supplier Ferrand, mandated by Gamhetta, to supply Paris, or, later, in pushing towards the discovery of the particularities pushing before giving a measure of the strange corruption of

under THE THIRD REPUBLIC 113

official world under this so-called government ((of gold-moral dr.

We thus learned that the Ministry of War was openly frequented by a number of spies and spies; that a woman having the foot, the hand and the heart in all worlds, had managed to captivate the head of the ministry and to remove from him, for the Vend-documents of interest to Germany national defense security.

Then they talked about bribes.

Some were scandalized and outraged. In 1874, as today, these indignations were hypocrites. The wealthy find venality sublime when it serves their interests, infamous when It harms them.

The mindset of the ruling class is, moreover, clearly described by Fidus; a little before the vote of the Wallon amendment (February 24, 1875), he contained the following:

"Someone told me, scandalized:

"-Do you know that we dared to make offers

"millions?"

"— Alas!" I replied, "I am very sorry about that;
"It wasn't a general who should have been treated like that."
"Offers, but at twenty, not today,"
"But for the last four years!"

My interlocutor, somewhat surprised, replied:

"The fact is that this can be arranged in this way."
"Whenever we want to."

After this admission, anything is possible; pots—

* Imperialist DHM Memories, Volume One, pages 309–310.

114 speculation 1574

Direct bribes and indirect bribes are all the same.
The latter should, in fact, often be preferred.
because the beneficiary can imagine, then,
to be nothing but a speculator!

That being said, I have no difficulty seeing clearly in
the intrigues that surrounded the abandonment in 1874
of the Ghassepot rifle and the adoption of the Gras rifle.

Who knows, perhaps these intrigues weren't for
something in the resounding suicide of the ban-
Quier Larivière (March 1874), founder of a so-
the company known as Union métallurgique, which was hunted down at
The prosecutor's office, which is hunting him down in the commercial court, and
facing bankruptcy?

In any case, and according to what we have known about—
Then, it is certain that, from the fall of Thiers, of the
With Barrail being Minister of War, we had passed
huge markets, with a young metallurgist
almost ignored, named Secrétan, assisted by a deputy
better known, named Gévelot, both being, at
surplus, guaranteed by the Rothschild family.

For Secrétan, it was a matter of delivering strong
quantities of yellow copper and, for Gévelot, of con-
to manufacture metal cartridges^

However, these metal cartridges, already offered to
Thiers and Gissey, who had refused, were

implicitly accepted under the ministry of the second (1874), so that, far from admitting their deterioration on gunpowder (known effects) (the 1870s and subsequently scientifically demonstrated), on preferred to abandon the Chassepot rifles, having cost

< See my Kings of the Republic, second volume, page 194 and following.

under THE THIRD REPUBLIC

198 million, and spend 200 million po^~:? cons- to destroy another model (the Gras rifle).

Thus, as one specialist put it: "Instead of thinking about rsL- ((tionnelleraent to make a cartridge for "Our rifle, our ministry had made, in 1874, "the Gras rifle for using the brass cartridge^", which caused the powder to lose a large part of the source of its explosive force, but enriched the speculators authors.

Could it be, by any chance, for this metal operation- lique that Rothschild, the king of all metals (gold, silver, copper, nickel, mercury, etc.) had come ask Thiers "to govern for what- "What months on the right?"

Am I not entitled to believe it, given that I observe that all of this happened under a right-wing ministry and with Rothschild's guarantee, properly and duly noted during a trial between Secrétan and his associated with Laveissière in 1879?

Finally, should we assume that this was as a result serious confidences that Le Figaro, not daring to speak openly, in April 1874, inserted the following parable sells:

"Everyone who passes through Lafayette Street could If you notice that the garden of the Rothschild hotel "is haunted by crows, which have their nest in "the branches of the tall trees..., the most curious ((The thing is that, in none of the gardens of In Paris, you will not notice the presence of this

A kind of bird. – Can we know why? said

a gentleman with long hair, whom Ton mistook for "an ornithologist."

'The Waste of the War Budget,' by Albert Hubner

116 Speculation 1874

"– Yes! yes," said the onlookers.

"They have money at Rothschild and they
"They are monitoring their capital."

Sinister, isn't it?

Well, during that same year 1874, the me-
wars with Germany persisted in a
strange way.

And please note, reader, that each time
that the weaponry is being repaired, that is to say, cha-
that once the trade is exerted on metals, these
The same threats are recurring – real or
false.

In short, not content with ruining the Treasury and the contribution
vulnerable to fraudulent supplies, the odious
Speculation shook the Stock Exchange in order to extract some
millions more in the pockets of small property owners.

It was on the Spanish side that, it is said, the
black spot, and they were speculating on Spanish funds.

Amédée had abdicated (November 11, 1873), a
A coup d'état followed (the Pavia coup d'état, January 2nd).
(1874), leading to the dictatorship of Serrano, and everything
This was happening in the midst of the Carlist War.
At some point, the discussion turns to the
recognition of a Spanish Republic.

Two Latin republics? That was too much! And we an-
nounced, in August, the dispatch, by Prussia, of a squadron
dre on the coasts of Spain, a kind of intervention
recalling, in reverse, the Hohenzouern candidacy,
which had muddied the waters in 1870.

Alongside the Camondos, the Oppenheims, the Comp-
discount house of the Bank of Paris and the Pays-
Bas, it was Pereire who led the grand game of the
sotck exchange.

Pereire had old Spanish connections; he had, in the past, lent money to Marshal Prim; threatened by the justice system because of certain operations dubious actions, he had been protected and saved by Napoleon III; the latter had remembered this fact and, in 1870, he had charged him with going to offer Prim 15 million to abandon the Hohenzol candidacy the latter maintained, having apparently received, 10 million Bismarcks.

Pereire was therefore in a position to be well informed; also a Spanish imbroglio and a complication French culture was a double boon for him.

Spanish funds then registered a gap considerable: from 29 francs, the exchange rate of the previous year-tooth, they fell to 16 francs in 1874, then they went back up.

We will return to the consequences of this later. this speculative gamble, but in the meantime, the newspapers in the pay of various financial interests claimed and each in turn denied sending the infamous Prussian squadron on the Spanish coast, this of which, as always, the public paid all the costs.

It even seems that, throughout this entire year, he there may have been a bias towards attracting public attention on foreign matters, to divert it as much as possible of the inner turmoil, because one was brewing, on one side: a definitive constitution, of The other: a monarchical coup d'état.

In July, regarding the foreign affairs budget- The assembly discussed the capitulations. the serious issue was judicial reform Caire in Egypt.

'Memories of an Imperialist, first volume, page 43.

7.

118 i, 'speculation

1874

Egypt, already targeted by Soubeyran, who had sensed all the international importance that he

by the Rothschilds, whose concerns were English.
are no mystery to anyone

To these, Decazes was *loui ipvoué yo.w ôtr*
Minister, he had left the post of ambassador.
London, where he had been able to learn about combinations
English.

Moreover, the plans for hegemony *ju.'v s'accevi*
killed as France advanced
from the day when, definitively, the monarchy would no longer exist
could be restored.

In England, Disraeli, the man with the meaningful name-
ficatif, had come to power (February 20, 1874); the
The Eastern Question will soon become more volatile.
For the moment, the focus was on establishing a presence in Egypt.
through judicial reform, a way to prioritize
Financiers take precedence over all other creditors.
Gela was directed against France and was supposed to take advantage
at Rothschild, only in a few years;
But in such a matter, one must act in time.
and take advantage of the time when a friend is in position
to act.

That is why the National Assembly was concerned
surrenders.

Alongside Rothschild, Baron Hirsch, who
had not wasted his time, he arranged his bat-
ries.

Turkish Railways' lot bonds,
more commonly known as Turkish lots, prohibited
at the beginning of the war, were quietly appearing
streets, since 1872, according to the official rating; for the last three years,

r

SCUS THE THIRD REPUBLIC 119

they carried out raids on the stock exchange
*blique**.

The stockbrokers' union acknowledged
thus the services that Hirsch, Bam- had rendered him
shepherd and the Bank of Paris had the Netherlands at
the time of war loans.

had allowed itself to launch on all markets of Central Europe in the 1870s; 1871 and 1872; he had thus borrowed, in the name of the Turquie, approximately 400 million to execute check-iron mines; he did not execute them, bought some functions-tionnaires and, thanks to them, was able to pass on to Turkey itself bears some responsibility which was his sole responsibility. Turkey did not pay. Neither did Hirsch, but he won (?) as a result, approximately 200 million.

To what extent could Turkey have been so easily deceived by This Jew? To understand him, one must resort to an anecdote.

After the Franco-Prussian War of 1870, Mr. de Vogué had been sent as ambassador to Constantinople.

At his first hearing, he remarked, with a touch of irony, taken, that the sultan received him seated and him (Vogué) standing like someone who doesn't matter; finally, Seeing that he was not offered a seat, he took a armchair and sat down.

Fury of the sultan, who consults his dragoman...

* Here are the prices for Turkish lots -.

Higher Lower

1872 100.25 151, T0

i.S73 • 184.50 1(19.30

187i 135.00 96.00

120 speculation

1874

telegraphy... and finally learns "that France exists-she was still silent and that she was by no means a vassal of Prussia.

This is how, in 1870, the friends and the slaves sold to Hirsch had explained to the sultan, ignorant like an old Turk, the result of the war Franco-German*.

This is how Hirsch deceived the rulers;
Now we want to know how he deceived the
audience ?

Listen to the author of the German pamphlet that
I have already had the opportunity to quote:

"The Financial Review, which is here, has," he said,
"statement, offering to prove it in law-
te tice, that the Anglo-Bank, when it issued cel
"Turkish buccaneering, had, to bring
"Public opinion, in line with these values, paid for silence"
"or the recommendations of seventy-three days-
"Anals of Vienna. Thus, in the Tagsblatt, 32,000 florins;
"at both presses (the Neue frei Presse and the Alte
"Press"), each receiving 25,000 florins; to the Gazette
"From the suburb, 16,000 florins; to the Monday receipt
"and to the Gazette des étrangers, to each
((12,000 florins; at the Tages press, 10,000 florins.
"Even the German Gazette had to content itself with..."
"ter of 800 florins (Wuttke: The newspapers alle-
"mands, Leipzig 1875, page 376.)"

Having provided this information, the author, who
wrote in 1883, adds:

"Even now, the aforementioned leaves"
"including the \N iener-Algenieine- Zeitung, of crea-
((more recent tion, can be purchased medium-
• Memories of an Imperialist, volume 1, pages 311-342.

under THE THIRD REPUBLIC 121

"Nant finances, wholesale and retail, for all
"a kind of aim and euniploi; with this single exception-
"tion, which they now treat at a better price"
"I know that's the case then. If anyone doubts it, let them..."
"Try it out properly."

These last lines are extremely instructive.
and should inspire great caution in the reader
whenever, especially in international matters,
the newspapers publish a sensational new story about-
before leading to war.

Meanwhile, other speculations related to foreign affairs
sometimes ended in scandal, sometimes
were preparing for complications.

Towards the end of the empire, the American republics

In 1869, two Jews, Dreyfus and Scheyer, had
tasked with issuing bonds at 225 francs, including
the funds were intended to be used to build a road
of transoceanic iron. The payments made, it
There was no railway and there was no more
money. As we can see, the processes in the manner
Hirsch's methods hardly vary.

Prior to 1873, the titles had been
listed at 300 francs; in 1873, they had fallen to
20 francs; in 1874 they were registered at 40 francs.
then to 16. Finally they reached zero.

This case has brought together the most astonishing complicity.
Nantes; not all of them arrived in broad daylight
the audience, but the interminable trials, which were
started in 1875 and lasted until May 20th
1881, sufficiently shed light on the actions

'Germany and the Railways of the Orient.' Paul Dehn,
Munich 1883.

122 T, ' AGIOTING 1874

so that the reader can measure the abyss of irapro-
bitédans into which French finance rushed.
The loans contracted by Honduras had
raised to 159 million. Of this figure:

The works that served as the pretext for this have
employed only 18 million

Commissions, advertising, bank transfers
that, etc., have absorbed 70 -

And it is impossible to find a replacement for it. 71 -

Total 150 million

As for the transoceanic railway that was supposed to
to be executed, the thin section that existed was not
neither exploited nor maintained; it has even entirely
disappeared.

We had borrowed money using bonds.
guarantees by mortgage on forests and estates
of the Honduran government!

The lawsuits were unfavorable to the bondholders.

in 1881 that the Court of Appeal ruled and condemned the issuing bankers, Dreyfus and Scheyer. Furthermore, there were others involved in this affair, more or less directly, a plenio- minister tenant of Honduras, Mr. Herran, a consul Mr. Pelletier, a banker, Mr. Bischoffs/ieim.

A long and arduous investigation demonstrated The following facts:

In collusion with the bankers, a certain Lefèore was responsible for negotiating the non-securities placed. Huge commissions were promised. we even made a commitment that a certain name- bonds, to be placed in the clientele of

under THE THIRD REPUBLIC

123

intermécliaii-cs, would be drawn and we pro- gave in to fraudulent printing.

For three years, the interested financiers the placement of the loans maintained prices artificial, both through controlled insertions and paid for by them in the press, than by the creation from a fictitious market to the Paris stock exchanges and London.

One of the main agents of these investments was a man named Neymark, a banker and director from the newspaper Le Rentier.

In short, the newspaper Le Droit, from which I borrow these The sickening details, summarized by the following, are part of the device. of the court's ruling, even on television, of the complete judgment that he publishes:

"He who makes people buy, at a simulated price, the
"stock market values, for the purpose of obtaining prices"
"Fake, is responsible for the losses experienced"
"those who buy outside of any market"
"public based on these courses."

"It is inadmissible, both legally and morally."
"that such practices are inherent to
"financial affairs: these are fraudulent acts"

From this summary, we can see what the system might have been. theme of the accused. They claimed that everything was permitted in ra^ilxèvQ àe finances, that finance was entitled to a separate code, which was neither conform in accordance with the law, nor in conformity with morality; and it was necessary that the court dot the i's and cross the t's in order to arrive to characterize the fraud.

Do we now understand how a title does
•300 francs could drop to 16 francs, then to zero?

124 speculation

iiSli

The court, albeit belatedly, has done its duty;
But have the missing millions been returned?

I do not hesitate to say no; and, at the moment where I am writing these lines, there are certainly people who enjoy these millions, peacefully, as of a legitimately acquired fortune.

The bondholders won their case; the bankers Quiers were convicted; what a fine thing! Let's Therefore, ask the Franco-Egyptian Company^ who, for a time, was in charge of financial service {\) of these loans, which is what happened to the reimbursements made, thanks to the decisions of the court, and let it say (for it must (knowledge) how many millions have been returned on The 159 million obtained from the public?

Another Dreyfus was the hero of another affair, American too, but not yet qualified as Your summer was in Honduras.

This is about Peru and guano. This operation, born in 1870 shortly before the war, has been incubating almost in the shadows until 1874, its main The visible political effect was to provide France with a president, businessman, and then to have, for one part, caused the downfall of the same. I will have to there to come back.

Regarding the year 1874, only the preface to future plots. In March, the newspapers,

dier the guanos of Peru, including the Dreyfus brothers were concessionaires; at the end of that same year, Le Temps recorded on page three a protest-signed statement: "Dreyfus brothers, financial agents of the government of Peru" against information

under THE THIRD REPUBLIC 125

having announced "that the Peruvian government "recently sold liters of his "last loan to meet the payment of the "next service on its external debts" (December 11, 1874). Six months after this protest-lion, the Peruvian government, after having, it is? True, one last time, paid the coupon of July 1875, permanently suspended its payments.

Amidst these external things, only one colonial affairs seemed to have been settled: that of Tonkin.

After the assassination of Francis Garnier, we had gave the order to immediately withdraw the troops and to evacuate the country (January 1874); then, to In form, a treaty had been concluded (Saigon, March 15). After that, the main explorers had resumed their journey to France, where their grievances did not take long to awaken covetousness among the gold nugget enthusiasts, as well as I will have to Tell us about it later.

In short, the year 1874 had stirred up passions financial; many companies had been founded ideas, especially small railway companies iron'; small companies had also been formed gas companies, coal mines, insurance companies rances: this created opportunities for neo- politicians property owners blacklisted by the old financial system.

It was also during this period that one of the most

* Lille to Valenciennes, Mézidon to Dives; Nan- roads Tais, Saint-Étienne to Saint-Bonnet-le-Cliâleau, Bondy to Aulnay-lès-Bondy; which were added to Picardy and Flanders, Orléans-Rouen, Frévent-Gamaches, etc., all of recent existence.

126 speculation

cynical instruments of speculation, the General Credit French, was formed by the Prussian Baron Erlanger, who, moreover, like all his cronies, had already dabbled in the liberating loans.

In short, the total emissions for the year could amount to 228 million'.

It is therefore not surprising to have to point out a increase in the valuation of national capital nals, alongside a sharp reduction in the number of the property owners; at the end of 1874, instead of 28%, there are only 25 of them left; but they are par- tagent the property of 175 billion ^

Also, those who, during this year, have They traveled throughout France, and rightly so, could have concluded... to feel more comfortable among the wealthy bourgeoisie.

"(I've come," said one of these travelers (an imperial-
"list), to take a trip to the provinces; the bour-
"C/eoisie is rich, at least comfortable, but soft and,
"Therefore, selfish, asking only for
"not to be disturbed in her tranquility."

It is the proletarian who will pay for the comforts of this tranquility; taxes will rise like the

< State and city emoluments 5 million 5/10

Establishments I credit 4 - 3/10

Industrial Societies 218 - 2/10

Total "228 million 0/10

Billions

End of 1873 End of 1874 Difference

Real estate capital 85 3/10 92 5/10 + 4 2/10(t

- nioliiliers 58 4/10 63 5/10 --5 1 '10

- Iinancieis 18 8/10 19 4/10 -f 0 G/li)

Totals 165 5/10 175 4/10 -{-9 9/10

under THE THIRD REPUBLIC 127

income from real estate capital; at 30%, these amount to 2 billion 7/10: this will also be the figure of budgetary expenditures, and these weigh-
r-ont more heavily than ever on the 75 0/0 no
landowners who vegetate on the land of France.

Summary. 1875. – The Jewish Party. – Spirit of the Constitution-
tion. – Fears of war. – The capitulations. – Crash
Turkish. – Disraeli buys Suez shares. – Role of
Rothschild. – Jules Simon, matchmaker. – Role of
Decazes. – The horrible amnesty! – Haitian loan. –
Philippart. – The wealthy always concentrate their resources.

Rksimé of the period: Life and death. – Wealth. –
Misery. – Republic!?

So far I have only had to distinguish three groups
of the propertied classes, describing themselves as: some as legitimists,
the other Orleanists, the other imperialists, sui-
before the political pretext chosen by each of them.

However, I had indicated that it was in progress.
of training, a fourth group having taken, for
any qualifier, the very title of the governing form
the general rule that was supposed to be applied. To those people,
who called themselves republicans and even republicans
Conservatives, Thiers first, then Gambetta,
served as a derailment point.

Torn in various directions, sometimes dislocated then re-
This group, once formed, had often displaced the majority-
Assembly order.

When it becomes impossible to obtain a monarch
was demonstrated by the facts, a fifth group
constituted; until then it had been scattered throughout the
ranks of the other four, but in 1875, judging that

under THE THIRD REPUBLIC 129

The situation was ripe for him; he resolutely adopted-
the republicans and even provided them with the armament
someone they had always missed.

nation, had long aspired to become a state
'In the State, it is the Israelite party, that is to say
a terrifying embodiment of parasitism, knowing
to exceed skill to the point of wearing down wear itself
even.

Under the monarchy of 1830, this party was already
powerful; he had brought about, then devoured the Republic
of 1848, because he had been unable to seize it; but,
Then, impatient for the empire of 4852, he had known
first, to bribe him, around 1860, by pushing him to
economic reform, then to complete it, after 1867, in
infiltrating him with the parliamentary virus.

From September 1870 onwards, he had taken advantage of the anarchy
to create, in Algeria, a coreligionist electorate
naires (Grémieux decree on native Jews);
Finally, with the war over, he had pushed himself into all the
meaning and always seducing, always usurping, was
having risen, through intrigue and corruption, to
to have real influence.

Also in 1875, feeling more powerful, he sounded
was trying to create an anonymous monarchy with a
charter qualified as a republican constitution, under the
patronage of which, regularly instituted, it does not
would be more afraid of letting himself be guessed.

He will, it is true, cry out against the label "Jew",
which has a derogatory, popular meaning; but it will be
for the sake of appearances, and it will still work; but its
acts will cause the transformation of the various
monarchist groups in a very Catholic party

130 speculation

187 days

compact and very clear (the old historical parasitism)
absolutely determined to regain the upper hand.

Then he, impassive, will slip into Yov-
Poitou-Tunism, which he will flood without uttering a word; then
he will raise Gambetta without the latter being aware of it-
science, but it will break it at its first resistance.

While awaiting the development of this struggle, he
For the moment, the focus was on manufacturing

But this instrument was a parliamentary regime very JNDaized, a kind of seesaw system by means of which one could demonstrate to the layers end^—first geological strata, then, if necessary, to the popular, which, under the name of changing ministers each of them could, in turn, "taste—"verner," that is, to plunder the country; but Judah himself reserved the right to plunder later on all the dOuoHQ?, governesses.

Moreover, I could not better summarize the spirit of this constitution, which by relating here an amendment rejected without discussion, it was so contrary in the immoral sense of the deliberative majority; this, The amendment was worded as follows:

a The following cannot be elected as members of parliament: {" individuals "responsible for a supply, concession or undertaking "for the government, with the exception of those who "They obtained them through public tender;

"2" Directors, administrators or agents, to "any title of industrial companies or ((financial, when they enjoy a privilege, "of a guarantee or a subsidy from the State.

"Any decision which, during its term of office, incurs ((one of the incapacities stipulated above, will be re—

under THE THIRD REPUBLIC 131

"resigned and declared as such by the Chamber" "Members of Parliament."

"Any contract entered into by the government with "a member of parliament, within six months of the expi—"The term of his mandate is null and void by operation of law."

These measures, proposed by Hervé de Saisy, were perfectly honest. "Reading them is enough, "A newspaper said, 'to make them grow back.'"

So, indeed, four-fifths of the Ace— it seemed they had become ineligible!

However, the people, who watched all this without He understood it too well, and was, on the other hand, frightened of threats of war which, from time to time, emerge newspapers were being geeked.

They pointed out to him that, since the month of February (immediately after the vote on the amendment) (Wallon dement), the Germans and the Jews were returned to Alsace in droves.

Furthermore, and specifically since the end of the year Previously, they also told him, every morning, the incidents of the trial that Bismarck had brought to of Arnim.

It's an old habit of the Prussian chancellor to im- to be prioritized, in the form of judicial reports the "stories" that he would not know, "according to the rules of art", to introduce into a diplomatic protocol- tick.

The masses thus learned that d'Arnim was "put to the bag "for having been, or too conciliatory with the French powers, or not soMp/e enough with the pou- Prussian views.

All of this kept minds in a sort of of nerve irritation.

132 speculation

Furthermore, since December 1874, the Republic- The Spanish republic had ended; Alfonso XII was mounted on the throne; more or less it was said that the in- German influence had not been foreign to this restoration; this gave rise to inter- articles pathetic on Alphonse and on d'Arnim.

These two "copy topics" charmed the agio- tenants: with Alphonse, they were shaking up the es- Pagnols; with d'Arnim and the belli- commentaries "They were stirring up the French funds."

It was in the midst of this chaos that the Assembly had was called upon to draft constitutional laws.

From the very beginning of the discussions, that is to say- to say on January 30, 1875, the amendment of the professor Wallon definitively established the label republican bl- tre 352), but the label mattered little to the Jewish community; It was the organization that concerned her; however, this the organization was supposed to last until December.

dage, an unnamed and unacknowledged trafficking of consciences, interests, positions, to such an extent that a great The number of life senators did not owe their election to tion than to his docile votes.

Here, chronology is a torch; it is for-
What needs to be noted is the sequence of events:

January having "named" the "Republic",
The organization of the Senate took place in February.
recruitment of this body, initially entrusted to suffrage

< Here are the extreme courses

Further down

Spanish Explorer 2', 00 15, (K1

5 0/0 French 106.40 99.00

under THE THIRD REPUBLIC 133

universal, by a "first vote, was removed from him
by a second, on the orders of Mac-Mahon himself
recommended by Broglie.

In May, the electoral law (district ballot-
(ment) was adopted, then in July the law on the
reports from public authorities.

After which we voted to create several
railway lines, decided their allocation to the companies
railway engineering (among others the line of
great belt), then adopted a host of laws fis-
wedges, established the definitive monopoly on matches,
Finally, we had organized a regime of dessîtc/^es, this
eternal preoccupation of property parasites
agricultural; I'm leaving some out, no doubt, and not the least
interesting, to arrive at the most relevant vote
- taken away at the last minute, in the very middle of the
senatorial election, the supreme act of the constituents -
and which concerned judicial reform in Egypt.

I have already said a few words on this question; he
It is important to complete them here by summarizing the situation.
international tion.

From March onwards, Léon Say, the man of Jews (along with Decazes) had infiltrated the Ministry of finances, despite Buffett's visible reluctance and of Dufaure who feared in him the influence of the Rothschild.

Almost immediately, in May, the Times had teased French patriotism, by revealing the machinations of Germany, but in such a grave tone that it was dangerous seemed real; all the more so since the Ministry of War continued to be surrounded by spies, both male and female. copper and cartridge merchants, of whom I have signaled the danger.

8

134 Speculation 1875

However, Russia was paying close attention to the intrigues. English and it seems to result from documents emanating from various sources, that she intervened with the Prusseel prevented any aggression against France.

Public opinion, barely calmed on this point, was once again... A moved calf: the Eastern Question had just been reborn. in the form of a double insurrection in Herzegovina Govine and in Bosnia.

Almost immediately, Turkey cut in half the payment of the arrears of his debt; this hurt a lot of interest and the effect produced on the Stock Exchange was considerable'.

The very day before the liquidation that the Bour-siers make, every two weeks, on Turkish funds (September 30), the Marquis de Plæuc, sub-governor-head of the Bank of France, but also administrator trader of the Ottoman Bank and, in addition, member of parliament, member of the tenure committee, request it was necessary to question the government about "the false news " :

"I believe," he said, "that fake news does not "are not sent by the military belligerents, "but rather by the stock market belligerents, that is to say-" "To say, by speculators. i>

Four days later, bankruptcy was a certainty. sky!

Anglo-French, whose profits are almost ex-
Here are the prices in 1870:

Plus liaut Plus lins

6 0/0 Turkish (bonds) 350.00 130.00

5 0/0 Debt (noral 44.75 22.70

Lots tiiiTS 13;), 00 55,00

Egyptian 1100.00 380.00

under THE THIRD REPUBLIC 135

comprised exclusively of Turkish bankruptcies, is
always in communication with London and Gons-
tanlinople.

As a result, a multitude of small landowners were ruined.
for having believed the tall tales of the newspapers sold
to financiers and reassuring statements from
Marquis of Plæuc, came to considerably expand-
the number of the non-property owners; double dan-
because these outcasts still form the majority
more venal than the people.

However, the English, who collaborated with the
cosmopolitan finance (Hirsch among others), had
brought about the cataclysm, managed to give themselves the
appearances of having saved Turkey and, consequently,
defended "savings"!

On this occasion, they put into practice a veri-
Jewish jubilee table.

"A distinguished member of the British Parliament-
"nice," the newspapers said, Mr. Hamond, con-
sidering that a temporary reduction in service of
Turkish debt had the flaw of allowing to persist
an "illusory hope of being paid one day",
proposed quite plainly to Turkey to make definitive
its reduction. "The Gate," said Hamond, "has not
actually received all the money she owed,
"The issue price of the securities has rarely reached the-
"Above 40 to 42% of the borrowed capital."

As a result of this reasoning, Hamond calculated
a commission of 10% and permanently limited
at 52 1/2 0/0 the capital charge of which Turkey at-

ment, too, would be reduced in the same proportion.

136 speculation

1875

But what Hamond didn't say was that the difference, thus cancelled, had been paid by the public and had remained in the hands of financiers, as of benefit; Hamond himself established that these the sums amounted to over 44 million pounds sterling, that is to say more than one billion francs! In short, the arrangements were made.

I must add here that it is precisely in the conventions imposed on Turkey on this occasion, that Hirsch subsequently drew his main resources to evade the execution of his own.

As if to encourage him in this direction, a castragus (to which I do not believe he is unrelated), suddenly erupted in Russia. A financier named Strousberg, who ran a bank in Moscow ready for trade, but having large interests engaged in the construction of Russian railways, towards the Balkans, was bankrupt, then imprisoned for delte=^. This financial catastrophe shook the propertied classes of Russia and Germany, but served Hirsch's purposes wonderfully and those from England.

However, she hastened to take advantage of these disturbances—almost simultaneous and perhaps deliberate actions, for to pull off a major coup against Egypt, that is to say on the Suez Canal, its most direct route towards his Indian empire.

Indeed, France was soon learning, with a profound astonishment, that Minister Disraeli had acquired, for the English government, him—mcme, all Suez Canal shares including the The viceroy had, it is true, alienated the coupons (delegations), but which represented no less its

company.

To fully understand this, it is important to remember that the annual tribute paid to Turkey by Egypt had been assigned to guarantee one of the Ottoman debts subject to reduction by half.

Now, it just so happened that the Egyptian Treasury—Yours was dry and the Suez shares were in the hands of the viceroy's resources were not available to him, because they did not generate interest, a circumstance which hindered their alienation through market processes.

Thus England was able to argue at the Khedive that she was doing him a real service by giving money in exchange for his paper, but, in the end, at the same time, she would be able to boast, to the sultan, for having "improved the credit of his tributaries." "Silence." Therefore, how could His Highness... resist "these excellent friends" when, through the intervention of Hirsch's mediator, they will prefer that the construction of the Ottoman roads will never take place!

This Jewish-backed move on Suez shares was commenced since the previous year and the disasters of financial factors, which favored him, were so important that one cannot help but denounce the concert.

Well, Decazes was fully aware of all this. He had even invited Lesseps to reduce transport fares, as the Government desired, which, of the same time, in turn, provided savings to English trade. This, in turn, could cause the canal's shares to fall; double a means of bargaining with the viceroy and acquiring to laugh at other stocks at low prices.

138 Speculation 1875

Decazes also knew that Société Générale and Even Soubeyran from Crédit Foncier was looking for to get ahead of the share purchase pursued by the Anglo-French; and Decazes had said nothing.

However, by a coincidence that was probably just as significant... to mention that the Turkish bankruptcy, and the bankruptcy of the Russian financier, and suddenly, Peru was going to suspend his payments. What does he have to do with this? "The error?" one might say. It's quite simple: the Society

Dreyfus was heavily involved in Peruvian finances.
Vienna, for which she was in charge
from the sale of guano.

But this very service had triggered a
quarrel between these various participants and this circle
consistency, tightening its availability, dismissed its
competition. As for Soubeyran, already deeply entangled
with Egypt, he did not seem to be a threat.
until further notice.

Do we understand, now, how all these
Promiscuities of interests may have contributed to the triumph-
What about English land grabs? Do we understand that
these land grabs, souring relations between the few-
ples and capable of pushing them into battle, established-
feels the undeniable solidarity of speculation and
massacres?

well-connected, Decazes knew everything and he read it;
!) resuming the shady attitude he had previously displayed
in July of the previous year, when,

'Here are the courses:'

Pliif liaut broadcast further down

Peruvian emprinls 82 1/2 ii 77 1/2 32 1/2 2V »

under THE THIRD REPUBLIC 139

citing pending negotiations, he declared he
to be able to speak freely about the reform
judicial.

First, he was questioned unofficially, then,
on the occasion of his ministry's budget, we had
insisted against any change in the capitula-
existing tions.

Decazes had once again been biased, had conveniently
entrenched in "diplomatic silence"; during
At that time, the English, Rothschild and Hirsch acted-
knew.

By December 1875, it was all over: there was no more
than to deliver the final blow in favor of the foreigner,
against French interests. Decazes gave it.
That is why, in the final days of the assembly,
he proposed a final agreement for his vote

As in 1874, he isolated the international question nationally, he spoke of diplomatic niceties and, He timidly requested a five-year trial. the agreement, he said, is revocable and it is "without hazard " .

Indeed, Rothschild needed less than five years. And we will see this clearly later in my stories.

So, this is clear: although at first glance This Suez affair seemed to concern only the her only property owners, on the contrary, were intimate-linked to the interests of the entire nation.

On the one hand, the more the wealthy divested themselves of their assets The more their appetites grew between them, and Therefore, the heavier the burdens became on non-possessors; on the other hand, in a question Internationally, there is always the threat of a struggle

140 speculation

army; but the propertyless are almost the only ones to pay the costs, not only with their labor vail, but still with their lives.

That is why, faced with this double danger, I had to to severely criticize the attitude of Minister Decazes.

In any case, the discussion opened in the first days of December; the mass of the assembly The wheat was so unwilling to follow the minister, that-driven by a speech from Pascal Duprat, which, After Rouvier, she fought against the convention, she adjourned its decision until the second deliberation.

In the meantime, the election of the 75 senators in- with changes expected to take place, all desires are being sought. were in turmoil.

Here appears one of the leaders of the Jewish party: Jules Switzerland, said Simon. He was the one who became the broker. consciences and the great elector of the 75.

One historian wrote: "thanks to skillful negotiators "According to Jules Simon's recommendations, an agreement was reached." "with the far right; the Orleanist candidates" "were ousted and 60 seats went to the republicans"

a political rivalry!

But the writer I am quoting undoubtedly gives to Orleanist and Republican words have a meaning special, because all you have to do is browse the list of elected officials, to discover such a mix of names, that in Apart from the qualification of Jewish detachment, one does not find no acceptable distinction.

Regrettable incidents also occurred, the voting operations;

It was so indisputable that the votes resulted

- Berthezéne, History of the Third Republic.

under THE THIRD REPUBLIC 141

of a deal concluded, which, in the open court, on December 15th-December, two days before the second Uberaiion Mr. [Name], judicial reform in Egypt, a member of parliament: Peris had to complain of intimidation and espionage. swimming exercises:

"Yes," he said, "at the bailiffs' bench, there was "MPs who were checking to see if their colleagues, "who had received lists in envelopes, put them- "Talent in the ballot box."

And finally, as the cancellation of the was being requested ballot, Gambella, intervening personally, obtained its validation.

In short, when, on December 17, the second deliberation- The ration was on the agenda, the seat of the assembly was done; few words were spoken, none of the The opposing speakers did not return to the attack, and Tirard having said: "The assembly can vote on the convention "If not with enthusiasm, then at least without regret." The vote was won by 445 votes against 144.

So, we had just prepared all the difficulties Anglo-Egyptian cults that were expected to clutter the following years, while having saved "the Re-public." We had saved her, yes! But like certain- Some cashiers "save" the till.

Without the combinations of the English and the two Rothschild of London and Paris, it is believed to be true- ment" that the usefulness (debatable, moreover) of a jurisdiction a more convenient diction for foreign traffickers in

Decazes, the compromising tenacity he brought to obtain the vote of the assembly?

For many years, the capitulations have existed were with their flaws and qualities; how

142 speculation

1875

was it that, only from the day when the interests of Rothschild and the English were involved, we are told occupied with them?

I was quite right to say earlier that Decazes was to play an extraordinary role, and it is true—inexplicably, given his dubious past like his own, and actions that certainly did not This should not have escaped everyone's notice, the press venal, possessed by the Jewish community, could have been continual—how to praise him, adore him, even overdo it, without a A courageous writer who signs his articles, a only once unmasked!

Alas! How can we expect the non-pos- class to sedative, kept far from the mysteries of government, could ever understand the strange way in which one manages his life and his work?

She is deceived in every circumstance; if something rare bill seems likely to grant him a shadow of satisfaction, the press shows him this shadow as reality; it was thus with the discussions on teaching and on the treatment of primary school teachers – general electorate—poor man (July). This was also the case with the report, remained platonic, from the deputy Talion, on "the state "intellectual and moral of the working classes" (de-December).

Yet the property owners, even when they are rejected by the government, they always get what—at least moral compensation.

Thus, the imperialists, badly battered by the de-

* I must, however, mention the Corsair of 1876, which led, On this subject, a serious and reasoned campaign.

Pulé Savary – who became famous for it – had seen acquit one of their leaders, Paul de Gassagnac, prosecuted for a press offense; later they had the satisfaction of seeing restored, on the Vendôme column dome, torn down by the Paris Commune, the statue of Napoleon's death.

Everything changes when it comes to the non-possessing. – the people – here is an example:

At the end of the session, Alfred Naquet, deputy, had initial draft of an amnesty proposal (de- cembrej, precisely in favor of the men of the Commune. He had just learned that real He denounced torture that was being carried out on Yîle Nou. and further argued that the families of the deceased porters were dying of hunger in France; to which the police to see, brazenly lying (we found out later), responded by denying the reported torture and the Assembly whole wheat, howling and wild, crushing with its Disregarding the proposal and its author, he voted on the question. prior.

No one was mistaken about the true objective being pursued. by the deputy; they had shouted to him directly terms that "it was an electoral maneuver 9 (the general elections were about to take place); and those, who voiced such a reproach, did not even seem not realizing that the mere act of formulating it accuses knows their hatred against the landless masses calling only for a law of appeasement.

There was something even better: a member of parliament named Lepère, declared cynically, having himself signed with Naquet, two years earlier, a proposal that seemed to- blabable, he would have been willing to support it further, if that- this had not separated from its co-signatories, in

144 Speculation 1875

acting alone.' So these are the deportees punished for the indiscipline of a member of parliament-'

This is how, in the year 1875, those who represented less than a quarter of the population, managed the interests of the other three-quarters, to-

Having thus "worked", the Assembly adjourned after lifting the state of siege (December 31, 1875), because of the election period.

As one might expect, these twelve months, difficult to people, but gentle to parasites, had benefited from the latter.

The Constitution and the Convention relating to E-Egypt had caused enough variation in the values listed in Scholarship so that they would have been spared from resorting to the shows, which always ask some preparation; also, the figure of these last did not reach 82 million throughout the year; However, if the quantity was small, on the other hand, Let's see what the quality was:

It is now, in fact, that the General Credit French is truly entering the fray; this year, its shares jumped from 000 francs to 1,100 francs; twice its capital.

But do we want to know why this increase?

Because at that moment he launched a hated loan—he is completely safe; at least, he shouts it, he affirms it. firm; even Auguste Vitu signs a two-part article columns in Le Figaro of June 26, 1875, where he dô—

* State and city loans 7 niillions 3/1(1

Credit institutions. 17 – 5/10

Industrial Societies 56 – 7/10

Total 81 raillions 5/10

under THE THIRD REPUBLIC 145

declares that "financial operations include
"higher insights than the simple notion of
"pecuniary profits and that the Haili loan is
"not only a very high-value investment,
"but, again, it offers a complete example of a contract"
"between a foreign government and the parliamentarians—
"links. y"

Six months later, the famous bond issued at 426.50, at 476.25, it was struggling amid difficulties

inextricable and, the following year, it fell to

54 francs!

The outlaws of the French General Credit Bank did not
were no less audacious, especially since the
The real operators were hiding, then, in the
behind the scenes; they have hardly appeared in the public eye.
that, later, in correctional trials.

Meanwhile, they had guessed how much the
The new Jewish regime was going to be favorable to them; pen-
For nearly ten years, all the scams targeting them
will be permitted; they will even be able to do so with impunity.
"hiring front men and disappearing at the time of
"(pay their debts.)"

And while they, the property owners, are doing this, the
parquet floor, "careful" not to see them, will discover
easily some unfortunate Auvergnats, some pro-
letaries, wanting, like their masters, to enter by
breaking into the classroom which we greet and which, however-
dant, will have done only on a much smaller scale what
the "à'iQix'^ QncoYQ unknown to.\i General French Credit-
"They will have done it on a very large scale."

The (Breakers of Auvergne), such was the desi-
gnation of a sort of black band), rented bou-
"ticks, to lend credence to their maneuvers,

9

44B Speculation 1875

"and, at the moment when the seller was demanding payment of the price of
"his merchandise, he found himself facing an acquired-
(. (. new reur who had taken the place of the first
"buyer, on whom it was now taxable"
"To lay hands on..."

Those who had committed this crime were, one of them: mu-
one: a technician, the other: a launderer^ the other: a carpenter^ etc.

Well! But! The people from the French General Credit-
The Americans had done nothing else, in full view of the
prosecutor's office, which did not prosecute them!

Why this difference?

This example saves me the trouble of looking for others.

the fall of Swiss mortgage lenders (yet another eiablis-
serenity of complete rest, pledged on land), then the
The first great achievements of a Belgian named Pkilippart,
who, waving a Franco-Dutch bank, was burning
to walk in the footsteps of Langrand-Dumon-
ceau.

Given how eventful the year had been, I am not surprised-

^ Paris; Criminal Court presided over by Mr. Lancelin.
December 14, 1875. (Indictment of the Public Prosecutor of the Republic)
blique.)

- Here is a summary of the main differences in the bear between-
Registered at the official price during the year 1873:

Higher Lower

Honduras 30 11

Swiss mortgage loan 223 francs - 17.4 francs

Franco-L. Bank (old) 723,363

Dutch (news 893,286)

"... (old 190 73

Furniture credit | ^,^.,j^ ^^^ ^

Spanish furniture credit 1,530 .'io0

Transatlantic company 417 210

100 denarii of Aiizin.... 12,750 8,200

IWveyron Coal Mines 710 G80

under THE THIRD REPUBLIC 147

I will not bind the reader by teaching him that the number
the property had decreased further, but that the
Their fortunes had increased.

From 25%, the figure from 1874, their number had fallen
at 23% at the end of 1875; but, instead of 175 million
liards, as before, they had to par-
tager 185 billion'.

All categories had won: the owner-

The industrialist has his tools, the financier his portfolio.

It is true, we had proliferated a lot during lately; but the wealthy had done anonymously, because marriages had dimmed; for them, the sacred act of fatherhood was not that a supplement to the hiccups of the orgy; moreover, death having destroyed more, thus balanced the A reckoning with the debauchery.

But that's not all; the propertyless have increased, alas! From 75 0/0 they are now 77 0/0, and The coming Jewish fever will make them even bigger.

It will thus kill work and the worker, that is It's possible, but capital will survive; that's enough!

SUMMARY OF THE PERIOD.

And now we need to measure all the Five years have passed. Speculation, I said, decimates the population.

End of 1874 End of 1885 Difference

Capital real estate 92 5/10 96 6/10 -f- 4 1/10

- furniture 63 5/10 65 9/10 + 2 4/10

- financial 19 4/10 22 9/10 - 3 5/10

Totals 175 4/10 ' 185 4/10 + 10 0/10

148

THE AGROTION

1873

I can prove it:

The following table contains the successive figures. of the annual population, deaths, and births and their ratios reduced to one hundred.

Report,

Report

Years

Population

Death

per 100
(1)

Births

per 100
(1)

Late 1870

38,332,029

1,139,472

2.96 0/0

1,013,102

2.63 0/0

– 1871....

36,030,865

1,271,010

3.31 0/0

826,121

2.15 0/0

– 1872....

36,203,801

793,064

2.20 0/0

966,000

2.68 0/0

– 1873....

36,379,277

815,425

2.25 0/0

990.901

2.74 0/0

– 1874....

36,555,604

819,377

2.25 0/0

995,704

2.74 0/0

– 1875....

36,732,785

823,349

2.25 0/0

1,000,530

2.74 0/0

This table clearly shows that the increase
The population has remained stable for three years.
born.

I also said that speculation diminished the
number of property owners and increased that of the pro-
letaires.

Here is the proof:

The following table contains figures, including the
brutality leaves no room for denial: '

Late 1870.

– 1871.

– 1872.

– 1873.

– 1874.

– 1875.

Population

38,332,620

36,030,865

36,203,801

36,379,277

36,555,004

36,732,785

Chiles

absolutes

10,350,000

10,809,000

8,689,000

10,186,000

9,139,000

8,082,000

Rapp'

p. 100

Its owners

ChilTres Rapp

P

27 0/0 27,983,000

30 0/0 2.5,222,000

24 0/0 27,515,000

28 0/0
25 0/0
22 0/0

26,193,000
27,416,000
28,652,000

100

73 0/0
70 0/0
76 0/0
72 0/0
75 0/0
78 0/0

The percentage ratios are taken from the population from the beginning of the year, because it is on this one that the variations occurred, while the population in one year is only the result of these variations.

under THE THIRD REPUBLIC

140

As we can see, the proletariat n^e in norabre as suffering.

Finally, here is the concentration walk of fortune:

The following table highlights this:

End of 1570

- 1R71,
- 187>,
- 1873

– 187:;. .

Average

Capitaus

Xorahra

by

(Iraocs)

of owners

possessing

113,440,300,000

10,650,000

10,961 fr.

142.002.:100,000

10,809,000

13,142 fr.

180,376, ;100,000

8,689,000

20,759 Ir.

165.092, 500,000

10,186,000

16,257 fr.

175,400,000,000

9,139,000

19,193 fr.

185,451,600,000

8,081,000

22.9 i5 fr.

It is clear that the stated average is unique.
designed to allow the eye to follow the
Progression: in fact, the concentration of wealth,
in 1875, for example, yielded 12,000 arch-mill-
Lions, possessing a combined 95 billion; the
menus possessing the 90 mil- dividing among themselves
of the remaining liards, this last figure can provide a
scale ranging from 10,000 francs, for some to 1,000
or even 100 francs, for the others.

As for the proletarian, he has nothing and, not only-
He lacks all reserves at the end of the year, but
Yet, he was unable to satisfy all his needs.

Here, moreover, is the progression of the three categories:

Proportion for rent

Po

ssiiJants

Salaries

Doiu)

1870

27

63

10

1871

30

67

3

1872

24

70

1873

28

67

5

1874

24

70

6

1875

26

71

7

150 speculation

This process will be easier to follow by studying the following graph:

Black represents the proportion of the destitute;
The red one is that of the employees;
Yellow, finally, the color of the wealthy:
(Plate III.)

The upper triangles attest to V increase capital and its requirements.

As we can see, capitalist feudalism expropriates its peers, the wealthy, who are falling more and more or in wage labor or in destitution. This last—To deny, however, is a relatively slow process.

Besides, what would the people have to complain about? Is it that the owners did not give him:

The Republic?

3. — Evohé! Jehovah!

Period 1876–1877–1878.

SUMMARY. 1876. – The elections. – What was being said in the drawing rooms. – Electoral corruption! – The Socialist “DEBATES.” – Republican votes. – Pani-questions. – The Jubilee and the Academy of Moral Sciences.

– India. – Order reigns “in the Balkans”! –Almost Dupe! – Land registry. – Parliamentary milieu. – In Egypt. –Tunisian Dawn.– Song from the “Gazette”.

– The notary profession. – Finances for New Caledonia. – Philip-part and the railways. – Good ideas from Wilson. – Workers' Congress. – Flood of wealth. – The foreigners.

Finally, the people were going to give their opinion on the famous national assembly, which he had “elected in one day–of misfortune,” according to the general expression–element adopted by the newspapers.

A few weeks apart, the res- suffrage treint, exclusively reserved for the wealthy, was going to complete the Senate (January 30) and the unified suffrage–

152 Speculation 1876

universal, the prerogative of the people, would choose deputies tés (February 20).

The Jewish constitution would therefore be able to function tionner .

During the preparatory period, the psychological situation The chronology of the propertied classes is interesting to be studied.

The monarchical salons groaned over the “ma- “Rechal;” they said things like these there:

“It is absolutely led by three ambitious people”
“skillful ones who want to continue to dominate under his a name: Mr. the Duke Decazcs, Mr. the Marquis d'Har- a court and Mr. Léon Renault, Prefect of Police; the latter,
“Not only is he skilled, but he knows a lot of
“things and dazzled the marshal by the disclosure”
“of police secrets which also show him to be indis-
“Thinkable that vigilant. As for the marshal, he does not

The salons were more right than they thought.
because these three men, not only ambitious,
but also speculators, then got their hands on the
worst "financial affairs."

Elsewhere, people were shedding tears over the monarchist party.

It was observed that "everything that was not legitimate-
miste PUR had moved to Orléans*. »

But, curiously enough, one could also distinguish, between
these latter, as if among the bundles of sticks: "the governor-
"parliamentary nement," it was written, "being the gov-
"government of mediocrity, everything that is me-
"diocre and hopes to arrive through parliamentarism"
"is an Orleanist."

"Memories of an Imperialist, Volume 2, page 2."

under THE THIRD REPUBLIC 153

And that was indeed it; the propertied bourgeois, those
that the par[^]iy[^]f/ had seduced, that is to say the class
where ignorance was sharpened by appetites,
had set out on the path to power.

As always, and especially in electoral matters,
Money will play the main role. To be elected, the
The owner will flatter and deceive the people.

As for money, we won't hide it.
Not even.

Moreover, the bourgeois finds this legitimate; the
the greatest crime he committed against Guizot (who nevertheless-
dant had big ones on what served as his con-
Science is not about having more than anyone else,
France was demoralized; no! It was having a Jih
to which the emperor had lent 77,500 francs! There you have it.
something that would never be forgiven!

The Orleanists themselves felt so well the
the strength of this accusation, which they denied;
to which they were told: Here are the receipts! And for-
What is this terror? Because, having borrowed
77,500 francs to the emperor necessarily implied,
For these servant souls, a recognition is being worked
leading by a change of political conviction (?)
tick.

Come on! First of all, it would have been necessary to lend some convictions to Guizot! Only there would have been the true generosity.

In any case, all of this boils down to a
Accusation of venality, I could draw this conclusion from it—
conclusion that at least, for the property owners of Orléans-
nists, venality had something criminal about it;
Unfortunately, I immediately found the proof.
that they themselves did not hesitate to practice it.

9.

154 Speculation 1876

The author of the Ten-Year-Old's Journal wrote what followed shortly after the elections:

"Count P... has become a deputy for the department-
te tement of ***, where he has large properties. Now,
"To get appointed, he understood that the best
"The process was the American process, the frank and
"Universal corruption. He was followed in
his rounds by servants laden with bags
(money, and it was distributed to all the voters)
"5 francs, 10 francs, 15 francs, depending on the value"
"of man. Every peasant who presented himself at his
"The castle received a hundred-sou coin. For the
"people who could not be paid off in this way, there were
(table open, every day. He fought like this)
"of magnificence with Mr. Wilson, the great elect-
"the leader of Touraine who, during his last election
"tion, provided a meal to more than 1,800 people.

"There were protests, and he..."

"It was only a matter of time before he (Mr. de P...) was invalidated; the
electoral corruption was blatant and easy to detect.
(prove. He was saved by the Duke of Bisaccia,
"who is on fairly good terms with Gambetta, and him

"made it clear that it would be political to ad-

"to put a few more or less insignificant deputies in charge...;
"He convinced Gambetta, and Mr. de P... sits on the
"Room, ready, like all the men of his
"Party, to allow everything to the Republicans, rather
"t(than to let the empire return."

However, the American methods were not spec-

1 Memories of an Imperialist, Volume 2, pages 35-30, under
The date: June 1876,

under THE THIRD REPUBLIC 155

named Valéry, head of a shipping company,
and sponsor of a due diligence company,
"had arranged for the transport and feeding, free of charge, of the
"delegates on one of his ships, from where they had
"returned, under escort, to the ballot; seats at the
"On the contrary, diligence had been refused to
hostile voters*.

And that's how many hostile landowners
had the popular interests succeeded? in making themselves
the representatives.

While some were thus usurping the su-
In truth, the others, those of the Jewish party, threw
smoke and mirrors for the masses.

The day after the Senate election, the Journal
of the Debais, a proven organ of financial feudalism,
being certain, now, of having at his devotion a
legion of satisfied people, had inserted without blaming him (which
scandalized Le Figaro) a manifesto described as socialist.

This was a minimum list of reforms extracted
of the ancient doctrines, to which have been attributed,
since then, the name of garantiesme.

All one had to do was read through this manifesto and the pro-
gram attached to guess following which
The calculations the Jewish party highlighted, and also,
what advantages he promised himself he would gain from it.

The Jabin Well disaster (February 4th) had just...
to cause 200 victims in Saint-Étienne, and perhaps
as many widows and three times as many orphans. Suddenly,
This posed a question for minds and hearts.
that is to say, in the most eloquent way, the famous
and a formidable social question. It was impossible to

'Official Journal of March 24, 1876, cited by André Daniel:'
The political year 1576, page 87.

156 speculation

capital to feign indifference to this "inevitability" work.

Subscriptions, heartfelt phrases, nothing was missing. And to top it all off, precisely Two days after the disaster, the following was added: publication of the manifesto.

It is instructive to note some of its formulas, because the Jewish community will know how to use it, not for the people, but against him, and solely for her-even.

Here is the first one:

Freedom of association, workers' retirement: Indeed, the Jewish community will invoke them to multiply the companies a;?o»?/mes; to lend to corporatives, in order to encourage their savings, and then manage it; to prevent the takeover of the railways: for buying votes, because soon there will be almost no more industrial or even financial companies that do not had decided to create (illusory) pensions (moreover), in favor of its employees, workers, etc.

I still find:

Disappearance of unemployment; decrease in strikes:

Here the program only required the study of resources, which the propertied classes had never rejected since their inception; only the studies were never finished, and the reforms never opposed tunes Meanwhile, the proletarians mou- However, let us note, it must have appeared

good for the Jewish community to show that some socialists were capable of renouncing the use of force and to the sycophancy of the strikes.

I then note:

Vocational, higher, and primary education.

under THE THIRD REPUBLIC (lî)?

So many words that Jewish culture will know wonderfully-

nira skilled workers she does not ask

better; as for the rest, she will forge excellent ones.
weapons of war.

Under the guise of higher education, she sought-
will try to get rid of its Catholic co-parasites
liques which, by law of the olfi-e and of demand,
were his competitors.

And, under the guise of primary education, she
will subsidize the proletarian schoolteacher, that she
will believe that, in this way, they can transform into a docile voter.

Finally, we added:

Income and capital tax.

The program called for experimentation here.
partial, which was given to him: (tax on the cou-
pons); but I must say that the Jewish community will not see
never any objection to the generalization of this system-
theme, because it implies the recognition of
property and consolidates, by increasing it, its power
See hoarder and hoarder. Only, the
Catholic property owners, those who personally enjoy
nelally of their domains, those which are uniquely-
ment j7roprfé?'« landowners and, not speculators or
Speculators reject it because they alone experience it.
would see the reducing effects, unless they
resign themselves to selling their buildings, which is the
secret purpose of the Jewish community.

As for the rest, there is no cause for concern because
that, through speculation, she is certain to escape
all taxes.

I would point out, in this regard, that the struggle on this
Tax reform has always been a parliamentary matter and has,

158 Speculation 1876

above all, it revealed to the Jewish party that there were still too many
of rural landowners in the Chamber of Deputies.

Rural people will, in fact, return to the language
politics, and we will see this adjective used again.
rallying word.

The authors of this program were undoubtedly

They were carrying them, perhaps too generously.
to believe that the law could triumph by the only
prestige of his justice; if they were deceived, it is not
not their fault; but today, history has
However, they will have to acknowledge that the publication of
their manifesto, which must have filled them with joy at the time,
has only really benefited the deceitful and those who...
They must not have long sentences lined up by them
to maintain that the following one, because it is still
true:

"It is undeniable," the manifesto stated, "that the
"Misery is now the lot of most of the
"French; not only does she reign within the
a proletariat of the cities, but its empire extends
"also on these rural populations, including
"We usually praise good fortune, under the guise of..."
"text that they are nominally the owners of"
"at least, most of the na-
"national."

Hey, good people! All the parasites knew
that, as well as you; but, if there were no more
of the poor, could votes be bought?
and to govern anonymously, that is to say, irresponsibly
Sahlement, by the will of the people

This is the psychological environment in which one
mania "the electoral material".

under THE THIRD REPUBLIC 1 09

In Paris, in the provinces, the people were taken away from
means of anti-clericalism ^ under the mask of which
Hidden within it was capital, that is to say, parasitism.

It was an easy task, because the people see and count.
what the Church takes from him to baptize him, to marry him
and 1 bury, but he does not count, nor see what
the octroi and other indirect taxes take from him
on his daily ration.

On the other hand, the small landowner was equally duped
ly; for, if he can easily put on his bill
the tax or the excise duty, being able to acknowledge the payment of it
ment, how would he go about justifying the ins-
Description of religious expenses?

All of this was skillfully exploited; and, as the
The word "republic" was its summary for the masses

These people, being numerous, voted for whoever
He claimed to be a republican.

This is how and why the elections of fe-
February and those of March (supplementary election),
gave a qualified Republican majority.

But, I must make this very clear here: even
The republican label would have completely failed.
if previous speculation had not increased
the number of proletarians.

Indeed, the masses are not fooled by the
phrase-mongers, only when she feels unhappy with life,
and I will establish, with figures, that the majority
acquired in 1876 was a majority of non-
teeth.

That this majority was duped, that it appointed
They are traitors, without a doubt, since,
Only the wealthy could cope with the challenges.

160 Speculation 1876

electoral thoughts; but what is important to establish,
that is because the votes went by a large majority
to the word: RéjMblleque, which embodies in the eyes of the people
Hope for the better and reform for the worse.

Unfortunately, it is not possible to com-
to compare the votes of 1876 with those of 1871; I have already
said, that the official documents relating to this last-
last year do not exist anywhere.

But it is possible to focus the examination on
the plebiscite of 1870; it is possible,
also, to simply divide the results of
1876, by both Republican and non-Republican votes,
which will correspond to the yes and no votes of the plebiscite-
quoted.

However, this work, done and compared with the various sta-
tistiques that I have sown throughout my comments
In previous cases, I obtained the following findings:
that I had to bring back to a common unit, for
to facilitate comparisons.

Here is the table:

1570 1876

Sui

■Ifi00 voters i
SulîVaqes.

registered:

820

759

Abslcation

i.000 voters:
MajoriLc

s

180

9.41

Total

l.dU0

l.fi00

On

850

Sia

L Li0

40 5

Tolai

1^000 majority:

Posodonts

I didn't own it! Ld

Total

...l.00;)

On

600

400

200

800

... 1,000

1.0110

I

under THE THIRD REPUBLIC 161

I can express more vividly in view of the scope of these figures.

The following figures (Plate IV) reproduce
All L3 details are indicated in the previous table:

The two circles, of equal radius, symbolize the Electoral France; a smaller circle is framed in the largest; the white band that separates them represents the abstentions. A black line divides the area of the inner circle or two unequal parts: majority, minority. The colored sections above and below express the proportion of property owners (yellow) and the non-owners (red). Compare:
In 1876, the forces were almost equal! See how—
Well, in the intention of the people, the propertied classes, who, in 1870, were in the majority within the majority, were repelled! Nevertheless, there is still, in the minority, a number of non-José-
c?a??^s or ignorant or fanatical or hired servants.

In any case, the examination of the figures and the figures allow us to establish:

1» That in 1876 Electoral thesis was more larger than in 1870, which resulted in a more high proportion of abstentions.

2'' That in 1876 the majority was less compact than in 1870, which resulted in a spirit of revolt more powerful among minorities.

posed the majority of Republican voters, following a proportion that is precisely the inverse of that recorded in 1870, a consequence of the displacement of wealth generated by speculation and eloquent commentary moment of the triumph of the Jewish party.

Now, if I'm talking about voters, I'll move on to elected officials.

162 AGIOTING 1876

I discover there are 98% owners, that is to say, a almost unanimity of diametrical personal interests fundamentally opposed to the aspirations of those whose candidates captured the votes.

That is why, in assemblies (such as,
(Moreover, I will often have the opportunity to prove it),
Everything is about competition, rivalries, to the point that the
The votes themselves are merely acts of comedy.
to entertain the public and deceive the country.

Nevertheless, the former parties defeated at these
Sieclions were truly dismayed; even
Those who had helped the defeat became frightened; "the
"The rich are leaving Paris," they said.

Naturally, at the Stock Exchange, they took advantage of the opportunity-
sion to rake in a few million in a coup
'K' switch

The people, however, were truly joyful; they believed
really that "it was going to work better".

From abroad, the Jewish party sent him messages
compliments along these lines:

"Sunday's elections were an act of
"Popular wisdom that should be of value to France"
<i the esteem and congratulations of all peoples
"civilized. The French nation wants peace in
"1876, as she wanted it in 1871; but in
"In 1871, the Republic meant war, while
"that today it is the monarchy which would be the

> Memories of an imperialist, 2nd volume, pages 13-14.
2. Here are the public lectures from February 17th to 29th.

February 17th lesson (See below)

3 0/0 67.75 65.00

50/0 103.20 101.80

under THE THIRD REPUBLIC 16.]

"War. Now, the Republic is peace."

"It ensured both externally and internally."

And who was speaking like that? The Berlin Post, the same one newspaper that had breathed life into the war a few months previously... and which will begin again.

Le Temps ' inserted all of this gravely, in pre-first column, for the edification of its readers ultra-wealthy bourgeois.

On the same day, the official sheet printed the minutes of a session of the Academy of Sciences these moral and political meetings, held the day before the elections (February 19th), and where the "scholars" had indirectly echoes certain concerns financial.

Since the previous year, there had been a lot of talk bankruptcy procedures as a means of settling state debts; the following was cited halving of Turkish funds, "arranged" by England; people were talking about Spain, they spoke of the Republic of Haiti, of Peru, of Egypt: some even claimed that it was This is an excellent application for the Mosaic Jubilee.

The Jewish party was worried; it was willing, without To speak of myself, to rejoice in others; but not to be rejoiced in. himself.

But it was about time; a professor from the faculty of Douai law had sent a memorandum "devoted to define and study the consequences of the legislation-mosaic structure with regard to land ownership" "A steel, the laws, slavery."

Gela could go further; the people were

'Issue of February 25, 1876.

164 speculation

1876

"unleashed"; it was therefore necessary, with authority, to demolish at minus the dogmatic majesty.

This is what MA Franck was tasked with.

After noting that the author of the memorandum had taking as its starting point the work of Moses Maimonide, the academician pointed out that this author The Jew had not made a historical critique, but of the theory, and that in reality the jubilee only had one utopian character; "it was never a question, "added Mr. Frank, to hand over the documents and to do "returning alienated lands to their original state" "of the family or tribe...; after captivity, "If there were some attempts made, they did not succeed" "not... Joseph speaks of the jubilee and the sabba- "tic... as a kind of archaeological curiosity- " logic. "

I do not need to correct the corrections of here.
My dear Franck, but I must point out: the
On February 19th, he engaged in "opportunistic" science.

Meanwhile, on March 4, a Dufaure- ministry
With Ricard-Marcère having taken office, the Cham-
Bres were able, a few days later, to open their
session, under the blessing of Jehovah!

This is no joke: the chief rabbi
had announced to all of France "public prayers"
solemn and religious services are held in all synagogues.
"to call down the blessings of heaven upon the Republic-
"French republic, on our dear and beloved
"peerage"; but he had added: "Israelites and
a Frenchman (the distinction deserves to be noted)
"You will associate with... etc..."

'See the newspaper Le Temps, issue of March 11, 1876, 1'
page, News of the day. – Catholic prayers were,

under THE THIRD REPUBLIC 165

Under such auspices, he could not escape
Versailles, what grand and beautiful things!!

Meanwhile, the prayers were not rather
say that devastating floods were coming
ruin the populations of the Seine basin and
the Marne; later, at several points of the

This allowed "public subscriptions" to
to parade the benefactors.

Apart from these ills, which affected far more
the proletarians rather than the propertied classes, TinLérieur was
calm, but the outside world held many surprises.

Disraeli, the minister for the Jews, had just demas-
that its batteries; we were finally going to understand why-
what the Prince of Wales had been wandering in Asia since the year-
born last; a bill had just been deposited in London,
tending to have Queen Victoria declared imperial-
Princess of India! (March 10).

Like William gathering the Empire in front
the ruined walls of Paris, Victoria wanted to belt-
to place the imperial crown before the financial ruins
world leaders, to become the equal of the Tsar, to
eyes of the Indians, as this naively put it
Jewish upstart: Disraeli, who was to be, for this reason, created
Earl of Beasconfield * /

That being said, is it necessary to say that the in-
Eastern intrigues were going to, more than ever, be com-
To complicate matters and lead to further killings?

Despite singing of republican peace;
old, ferocious methods should not cease for

also announced, but in two lines, on page 2, at the end
of the supplementary report of the Chamln-e.

* Political year 1876^ page 137.

166 speculation

îSTr,

That's it; we'll dress them in the "fashion of the day," that's all.
Everything. We'll even put rosettes on the protocols.
and it is in the name of liberal reforms that we have-
will murder people.

Already a lot of publicity has been given to a circu-
Rashid Pasha's diplomatic circle had marked
the step towards "pacifying" Herzegovina and Bosnia
(February 13): This circular announced a whole plan
reforms that, decidedly, France could not

« Full and complete religious freedom » (this for the Jews, of course): "abolition of farm leases" (in order to facilitate the purchase of land for Jews); "improved-agricultural tion of the farmers)) (this is for the public ignorant, but, for waters that know, swindle certain).

How can a Republican minister be blamed?

Such a program? It wouldn't be Decazes, that's for sure. on: besides, he was too busy with Egypt and with the unification of its debt (May 7), too often questioned by "curious" people, as we shall see soon, to discuss "principles".

In the meantime, here's how pacification was achieved in the Balkans, to the great delight of speculators who, on each new piece of news (known in advance by them), were raising vast sums of money on the stock market:

At the beginning of May, we learned everything about blow, from Thessaloniki (city of 100,000 inhabitants, including 20,000 Jews), that two consuls had just been assassinated; one was the German consul, the other that of France, specifically the representatives of two powers that it was a matter of ostensibly training-blement in a general melee about the

under THE THIRD REPUBLIC 167

Balkans. As for the English consul, no one had thought about touching it.

A few days later, the first announcement was made suicide, then the assassination of Abdul-Aziz, and people were saying: It's his fault! Why hadn't he, since February? "The promised reforms haven't been implemented yet?" He also read in the newspapers: "The fall of Abdul-Aziz produced the best effect in Constantinople, etc.

In short, in June and July, the situation was tense; In Serbia and Bulgaria, there is looting, theft, and murder. It's on fire.

England, asked to cooperate in the pacification from the insurgent provinces, responds "that she assists" and that it "only reserves its own interests".

In August, a new sultan, Murad V, was pro-

Abdul-Iamid; then and until the end of the year,
We fight, we debate, we muddy the waters...
tions, and one remains bewildered amidst the uncertainties
the most intense with regard to general peace.

Such is the outcome of the imperial coronation of
Victoria; her worthy minister, Disraeli, still had
added to his glory a thick sheet of Turco- blood
Slavic, to drown the corpses of starving Indians there
which Great Britain had relied upon.

While these things were happening, everything!
between the Adriatic and the Black Sea, France sat-
related to certain bourgeois developments of the most in-
interesting.

The Jewish community was up to its old tricks.

We know that all human parties have, ordinarily-
rement, a duped ally and a terrible child.

168 speculation 1576

But the Jewish party, being only almost human
hand, was only entitled to an almost terrible child^
It was Alfred Naquet, and an almost gullible ally,
It was Gambetta.

The latter was beginning to frighten the pos-
sedentary people of varying sizes; one could read in their
newspapers "that we could very well get along with
Mr. Gambetta.

What? Didn't this one have a very... program?
similar, moreover, to that of Rashid Pasha,
of which Abdul-Aziz had died: "Secular education,
autonomy, income tax, etc., which re-
brought to mind the famous "socialist" manifesto
"List," published in February by the Journal des Débats,
and whose Jewish party was beginning to play an agreeable role-
ly. Here's what we read in the newspapers on
April 15:

"A good example to follow:"

((A year ago, Mademoiselle de Rothschild obtained-
She received her teaching diploma three days ago.
It was Miss Oppenheim, the banker's daughter.
of that name.

"These two young girls, who nevertheless received or who will receive from their parents a dowry that is not These two young girls are not small, they are colossal—the wealthy, did not back down from the WORK required for the rank of schoolteacher; they They were not afraid to take an exam. That's where a noble example they set for young girls of the bourgeois class. Will this example be imitated*?... "

< L'Opinion, April 1, 1876.

under THE THIRD REPUBLIC 109

The only thing missing from this spiel is the address of the ins-secular institution (perhaps Israeli), where the demoi-bourgeois saddles will be able to imitate young ladies de Rothschild and Oppenheim.

"What admirable directors!" as Drumont would say.

And Gambetta, increasingly captivated, fell asleep on his hobbyhorse, stammered between two glasses of Château-Laffitte or de Moût: "Clericalism, that's it the enemy!

If the child from Cahors, adopted by the Jewish community, on the other hand, the bourgeoisie accepted the en-Naquet, the son of Avignon, stirred up terror, even among his own people, at least outwardly.

Naquet had a sniffed it out (and it was no longer difficult to do so). (at the moment), the conflicting interests of Rothschild and of Soubeyran, with regard to Egypt. Rothschild wanted to get the portfolio cheaply Egyptian Land Credit \ Soubeyran wanted the sell it for a high price, or, failing that, keep it and take action. for his own account.

Furthermore, for having lent too much to the viceroy and in order to conceal this anti-status operation to keep quiet, Crédit foncier had inaugurated, for a long time-time, to no longer make, in cash, his mortgage loans French librarians, or at least he levied a surcharge usury in %, taking the following steps:

He lent bonds at par, whatever the the price of these securities; but, like these bonds

to make them out of metal, or, if they were given as payment, add a balancing payment equal to the difference between the quoted price and the par price.

10

170 Speculation 1876

Thus, in exchange for his mortgage, a borrower
For example, the lender received 100,000 francs in obligations on par, but it turned out, immediately, that those 100,000 francs were only worth 75,000 francs. Crédit Foncier then bought them from him and, alongside the the counter from which the 100,000 francs in paper, the public found another where, against this On the same paper, he was paid 75,000 francs.

These processes had two results:

On the one hand, Crédit foncier could put on his books, which he had lent out for 10 million, I suppose, when he had actually only paid 7 million 1/2.

On the other hand, the borrower, who only received 3/4 while owing 4/4, paying, moreover, on these 4/4 interest, amortization and commission, of- will try to make up for his loss.

However, like a borrower at Crédit foncier e5[, necessarily, a property owner, like property owners, They alone have the monopoly on providing accommodation, in exchange for payment. the non-possessing mass, it is on this last what was the ultimate burden of the wear and tear on mortgage loans? because the owner always gets reimbursed- ser i^es frais par le /oca^afre; d'où augmentation des rents; that if the borrowing owner could not to hold out, so it was seized, sold, ruined and al- milk will increase the number of the non-possessed.

All of this provided a great theme to develop. before the parliamentary public.

As for Soubeyran, he knew he was threatened and was aware that, if duty alone had inspired the judiciary, he would have been long ago translated before her, if only to explain to her how, lending to the viceroy at a rate of 18 to

24 0/0.' His books only recorded a rate of
7 to 8 0/0.

It was in these circumstances that Naquet, apparently-
speaking from the podium on May 19, he requested the nomination
of a commission of inquiry to examine the si-
Mortgage Credit's operation.

Léon Say, the finance minister, was targeted
directly. How! His control was not enough
So not? The governor and deputy governor of
Weren't Crédit Foncier under his control? What
Did we want more?

And this new Baron Louis, carried away in his
"Jewish instinct," he added.

"There is no more private or public credit, there is no more
More serious matters are possible if Parliament
thus creates commissions of inquiry to examine
to undermine the situation of companies.

And from various parts of the Chamber, cries arose:

– That's obvious!

Then, as Léon Say invoked "inspection
"and government oversight," Gambetta
who was watching him, too, called out to him: under the responsibility-
the ability of the minister, who made the man retreat
convinced and suggested he let slip a
Possible recall of current governors.

Rothschild did not want the ruin of Crédit Fond-
cement – he would have lost there – he only wanted that
his rival in Egypt, his colleague on the council of ad-
Northern Railway Ministry, Soubeyran,
was threatened enough to enter into composition.

There is a name, in French, for this kind of ma-

< Official Journal^ session of May 19, 1876 (Chamber).
2 Same Official Journal.

472 the speculation is76

nœuvre; but Soubeyran had the appetites and the
robust shoulders; he also had a lot of pe-
little papers of the governing world; also, during
For a long time, he offered strong resistance to the acc-

rons.

Meanwhile, Léon Say had stated "that there is no
"had no values that were better guaranteed"
"that the obligations of Crédit Foncier and obtained
"the referral of the Naquet proposal to the commission-
parliamentary initiative. It was a sort of
of burial.

The bourgeois public, naturally corrupt at
morally, he unleashed his fury against Naquet, immediately
suspected of "attempting" to profit.

Soubeyran, curious or worried, had asked
an interview with his colleague (because he was also a member of parliament).
But "faced with the insinuations of the newspapers etc."
"Speculators said that Soubeyran wanted
"buy Naquet*", he had to refuse all en-
Trevue and made his refusal public by means of a
letter inserted in the Corsair. Gela does not mean
It's not much in the end, but it paints a unique picture.
moral level of the "milieu" and the "surroundings of the
parliamentary world.

During his defense, Léon Say had, however
pronounced the following words:

"I am now able to tell you
"that a liquidation of the portfolio's assets is
"company, which could harm I don't know
"which third parties, but which does not monopolize in any way
"The interests of Crédit Foncier."

'Le Corsaire of May 24, 1876, 2nd page, 5th column.

under THE THIRD REPUBLIC 173

This wallet was precisely the wallet
Egyptian, on whom Rothschild needed
to get hold of, and as for the "third party bearer" it was
Crédit Agricole^

The Egyptian portfolio being thus more or less
A journalist, directly indicated by the minister, came
to dot the i's and cross the t's. According to this organ of the
Duke Decazes, as another newspaper called him ^,
"Only Prussian agents were capable, in
"attacking Crédit Foncier, ((to hinder the reor-
"Organization of Egypt's finances."

more relentless against Soubeyran, the bound/elm financial institution, whose director was indeed born in Cologne, was frequently given the epithet Prussian; – it was quite useless; but, by this means, “the attention- tion was found to be "diverted from Soubeyran" and carried about Duke Decazes.

He, in particular, was responsible for designating one members of the Egyptian debt commission yours, which was to operate near Ishmael, and his The choice had fallen on a former prefect: Mr. de Bli- gnières, which I will have to talk about later.

Naquet took advantage of this opportunity to demonstrate that he had never ceased to defend the interests who had suggested his first intervention alongside Léon Say.

He wrote Decazes a letter announcing that his aim was to obtain from him the declaration that this "commissioner would have no character of

'See Josseau's Plea, at Tequi's, bookseller, iSS'Ês-

2 The Universal Monitor.

•^ The Corsair.

10.

174 speculation

ist;

('. official, in order to avoid the responsibility of the "France was involved and the Egyptian operation..." K became a repeat of the Mexican operation.

Nothing could have pleased Decazes more and to the Rothschilds that the goal pursued by Naquet.

It was indeed feared that a commissioner official did not have to answer to the minister and that, if this minister were no longer Decazes... (the times were so uncertain), one was led to know of things that we wanted to hide.

However, it was necessary that this same clerk-

with authority; and this goal was sufficiently achieved by ministerial choice.

I feel no embarrassment in unmasking here the
A comedy that France fell for, because
all the resulting revelations have been, from-
then, solemnly confirmed by facts that he
It is impossible to deny.

It was therefore in a perfectly amiable manner (as well as
as noted in the newspapers of the time, that Decazes
came to deliver the desired statement.

"The government," he said, "is not sending any officials"
"French official in Egypt; therefore, he has no
"mission to be entrusted to him... he confines himself, conforming-
"lies in the desire expressed by the government"
"Egyptian, to designate him, I swear to be placed, with
"other foreign commissioners, at the head of the
"Newly organized cash register, a man offering"
"All guarantees of competence and integrity. That is
"the khedive who appoints him; the responsibility of the
"The French government is therefore not committed to au-
"One degree." (Very good.)

under THE THIRD REPUBLIC 175

So, as you can see, it's clear, we will be able to
to plunder all titleholders, small landowners
In France, the government will not have to intervene.

The English, on the other hand, did the exact opposite; they
defended their nationals; thus they became
the masters of Egypt; and it is not I who
reveals England's attitude; it is Decazes himself who
Even so; listen to him:

"Mr. Gave's report," he said, "notes that the
"The English government has assumed its responsibility-
"bility."

Then the minister concluded with a few places
diplomatic relations and "the incident was closed".

However, the minister had let slip a sentence
((next to)) and therefore imprudent.

In order to better demonstrate the efficiency of the clerks-
international missions "without an official mandate", he
had said:

"Foreign capital invested in Tunisia"
"were, ten years ago, very compromised. They have
"were saved by a commission chaired by a
a French commissioner appointed by the bey, on the
"Presentation of the French government."

The allusion was truly unfortunate, because, at
at the moment Decazes spoke like that, the noises
the most troublesome ones began to run on Khe-
Redine, the Bey's prime minister, and the debt generated
The Tunisian market lost a third of its listed value.
In the shadows, indeed, the famous
an operation that was supposed to lead us to the protectorate

* Analytical report of the session of May 29, 1876.
(Chamber of Deputies).
2 Same report.

176 speculation

1876

Did Decazes know something? Even if it was malice?
Is this irony or a threat to unsuspecting adversaries?

In any case, in the two weeks that followed
his easy triumph, people started talking again about a
another question regarding Egyptian affairs and
Ottomans. This time, the names of Thiers were mentioned.
and Pascal Duprat.

Gela had driven Lockroy crazy; at all
Price, we must keep Decazes! Is Pascal Du-
Prat might be targeting the ministry by any chance? From there, an ar-
senseless article in Le Rappel, declaring that Decazes him
was quite equal, but, worried about what would
He preferred to keep Decazes as his successor.

The "politicking" simply stemmed from
to dictate nonsense to a witty man.

The Corsair, astonished, wondered why.
Instead of explaining himself, Lockroy sent his witnesses...
The matter had no further consequences, nor, moreover, that
The arrest was announced, but Lockroy lost there.
A perfect opportunity to remain silent.

I reported this incident because it still gives

As soon as we touched on a slightly sensitive issue
In finance, all sensitivities were at play.
awakening...

Were there not, in times past, wives of Caesars who
prostituted themselves in public squares, and then,
"They didn't want to be suspected?" Well,
since the triumph of the Jewish party, everyone
wanted to have married Caesar.

If the truth in financial matters were
The speakers, on the other hand, trembled every time
that a proposal, based on perfectly p/cx- advances

under THE THIRD REPUBLIC 177

Whether invigorating or useless, it presented itself to them, they welcomed it-
milk with open arms, because it filled
hours at the podium, columns in the days-
naux.

Naquet, as we recall, had concluded with a
"Firework" on the amnesty of the previous session; the
The firecracker was taken up again from the very beginning of the new (May); the
The Chamber even adopted a form of amnesty, which
The Senate clearly could not swallow what had
place.

However, something more po- was attempted
sitif; a cessation of proceedings was demanded for
facts relating to the communal insurrection of 1871.
Yes, after five years we were still continuing!
All that came out of it were quibbles and narrow-mindedness; the
The House once again adopted a bill (no-
(vembre), ordering the cessation while authorizing
the continuation... in short, a special Chinese-style thing-
composed specifically for the use of the Senate, and which, this-
Meanwhile, he did not find favor with his intellect-
agency of bourgeois owners (December).

Result: a ministerial crisis; we had avoided it.
for Eastern affairs, because the public is ignorant-
would reveal the hidden agendas; but the fact of the potential-
The sequels were too obvious, hence: no cover-up.
possible.

In light of this outcome, one might believe
that it had been preceded by equally heated discussions
that they had been abundant. No; as soon as he

epigrams. It was like being back in the Fronde, with one more or one less Mazarin, depending on the way Dufaure will be judged

178 speculation

1876

The serious Gazette de France published things? like these, which Le Figaro hastened to reproduce :

I

"Marcère. – Ah, it's a difficult job,

"Christophle. – To be radically moderate;

"Marcere. – To charm the fields and the town,

"Christophle. – The schoolteacher and the priest I

"Marceres. – Twenty Christophles and twenty Marceres."

"Christophle. – That would hardly suffice."

"Marcere. – Ah! How sweet he is..."

"Christophle. – ... to be in business.

"Together. – But what torment it causes."

II

"Marcere. – To establish a republic

"Christophle. – Without republican principles,

"Marcere. – Yet, to prove that one is logical,

"Christophle. – Fighting with dummies."

"Marcere. – To tell the Communard: you are a brother,

"Christophle. – By putting him on trial."

"Marcere. – Ah! How sweet he is

"Together. – But what torment it causes."

III

"Marcère. – Still stamping his feet,

"Christophle. – To exclaim: Long live progress!"

"Marcere. – Say: Hope! to the populace,

"Christophle. – To reassure the old interests."

"Marcere. – To entertain a thousand chimeras;

"Christophle. – Anticipate a sad outcome.

"Marcere. – Ah! How handsome he is..."

"Christophle. – ... To be in business.

< Both. – But what torment it causes.

under THE THIRD REPUBLIC 179

It was quite gallant, as you can see.

It is nonetheless true that this contributed to
to overthrow Dufaure and Marcère who, oh triumph of
Jehovah! gave way to Jules Simon, Decazes
and Say remaining in place, of course! (December 15).

However, while making this connection, I
I would not swear that the true cause of the reversal–
Dufaure's actions should not rather be attributed
to his circular of October, in which, moved by
frequent disasters which the notary profession had been reporting since
For a year the show, he had, as a guard of the
seals, ordered the attorneys general to "re–
"to monitor and stimulate the severity of the chambers of
"Discipline of notaries."

Indeed, this is because the great Jewish movement of
public limited companies had started from the
implementation of the constitution adopted in 1875;
if, during this last year, the emissions
had not exceeded 82 million in 1876
had reached nearly half a billion!

millions would grow; the notaries knew it better than anyone, and, before this rising tide— Aunt of gold, their probity had... slipped... slipped like the virtue of a young girl. That was what had This makes Dufaure groan, who, moreover, in the middle of his bourgeois flaws, he showed, in a mood of a mastiff, I don't know what vague instinct, not both fairness and social cleanliness.

< In 1876:

State and city loans: 224 million 7/10

Credit institutions 45 — 4/10

Industrial companies 220 — 8/10

Total 490 million 9/10

180 Speculation 1876

The financial dealings were not elsewhere not designed to reassure him.

He had seen the Otto-style meddling behind the scenes mans and gypsies; he saw Spain ready to reduce its external debt service by a third (may).

He noted the suspensions of payments from governments of Haiti and Peru. The latter even, on the occasion of the guano and Dreyfus affairs, gave rise to scandalous pieces, the presi— Grévy, the den of the Chamber of Deputies, was and continued to be, publicly, the lawyer and the advisor.

He also saw Le Figaro lending its advertising to the Parisian bank for the Scanda— issue use of a Bank of New Caledonia (created in 1874) and of which Erlanger was a major shareholder; the issuer, after publishing a long study on the collective situation of colonial banks, after having detailed the composition of their council of over— watch (official functions), dared to add:

"This is not a show that we make;
a, it's a favor, a privilege, that we grant
"to those who will be the first to send their members"
"sion*".

as well as the feudalism of the landowners, which was thinking of replace the missing amnesty!

On the other hand, Philippart, riding his Franco-Dutch bank, and already flirting with the Crédit Mobilier where he sometimes met Pereire, Erlanger was sometimes the subject of much discussion; He had, during the year, filled the newspapers

- Figaro of December 10 and 24, 1876 (Suppléments).

under THE THIRD REPUBLIC 181

of his railway projects; even, in In December, the parliamentary committee, which was... cupait de la ligne des Charentes, must have heard "The great financier."

Where did this admiration come from?

Simon Philippart had devised a crucial plan— Jewish in nature, because it consisted less in creating than in buy, mark up and resell.

To speculate in order to establish small lines, more or less artificially constructed, but existing enough to be a threat to the major companies; to dangle before the eyes of these latter— nières a large new network, made with scattered sections, and then sold to the highest bidder, Such was the conception of the financial showman who, coal mines in Hainaut, had jumped at the Bank Franco-Dutch.

Quite skillfully, moreover, Philippart cares— He knows the republican passions, declaring that he organized the battle against the major companies railway engineering.

This feudal system, which had had a hand in the cons— The constitution of 1875 was, for its part, determined to struggle, delighted that she was taking to the field financial, because, while attributing the catastrophe— a trophy to come to the agents of the established regime, she could once again take a levy on the nation that she wanted to save (!), all the millions necessary then to overcome it through misery.

Therefore, it is not surprising to note that in no— In November, the parliamentary brains had almost

small lines granted or to be granted and that a

u

182 speculation

1876

commission of twenty-two members, appointed on Daniel Wilson's initiative was preparing to re- to push two draft agreements proposed by the Minister of Public Works (Gristophle), for entrusting the Northern and Orléans Companies construction and operation of the Clia- lines rerdes and Vendée.

In the meantime, we had discussed the budget, strongly seriously for everything that was crushing the people; very cheerfully for everything that was a little reform- amateur.

And, first of all, Léon Sar/a\ah showed a perfect de- dear to the tax plans presented by Gambella, which he, moreover, had mocked by his newspapers. Therefore, this tax plan remained in the shadows.

Andrieux (who was then just a former Lyon player) nais), helped Naquet to support a law that would require- would cause the courts to no longer apply the exception of play in terms of stock market operations.

Wilson, whom I just showed organizing the struggle against the railway companies, had generous ideas:

Through an amendment, he requested that the soldiers could send 12 letters per year free of charge (!); In another, he urged the government to reduce the number of civil servants and employees housed in state buildings (!), *

All of this becomes exquisite when one considers that the even "Wilson, who became Vice President of the Republic- blique^ sent thousands of letters free of charge and provided, not free of charge, accommodation in the [lalais of the State!

While these amiable leaders deliberated-

under THE THIRD REPUBLIC 183

would also wisely, justice continued to pale-
nodier; for example, an offense against the army, was it
supposedly relieved, she condemned when it was the
Human rights, acquitted when it was the Fi-
garo.

I won't go into detail about ordinary trials again.
previously mentioned, because they are still abundant
and would unnecessarily lengthen this chapter.

In short, seeing so much incompetence, indifference, or
Bad faith, the people were beginning to be astonished.

At first, he had believed in a change; his he-
The illusion had been short-lived. So he sought to use the
little of the freedom he had acquired. First, he organized
nisa a delegation of workers to the exhibition of
Philadelphia (May). The City Council and the Cham-
They had voted for a subsidy; but Albert Giècy
having wanted to make the choice" - the delegates by the mid-
minister by entrusting him with the use of the subsidy
tion, which, said the Constitutionnel, was a sur
means "preventing the ferment of politics"
"and the poison of socialism comes to spoil the de-
"The legation," the workers refused and announced
that they were going to resort to a public subscription.

In the provinces, discomfort appeared and, with it, the
strikes; the most significant were those of
Toulouse, Tours and Rive-de-Giers; this last-
The workers were sentenced to the
Prison. That was social progress!

It certainly gave one pause for thought. The most
active non-possessing thinkers summoned
a workers' congress in Paris.

This congress, which we would have liked, but which we did not dare
not to prohibit, functioned in the first quin-

484 Speculation 1876

week of October, with a dignity and a calm "that
"Greatly surprised the wealthy."

However, I must point out that the Republic
French, announcing the said congress, had recounted

to allow, for the occasion, the workers to benefit of a 50% discount on the fare, all had refused, except for the one in the North and despite the \stances de Grémieux.

The name of the newspaper and the company name; we will find them all both when the feudalism of the railways will have defeated all his opponents.

In the meantime, it is important to point out the significance of the workers' congress.

"For the first time," said a journalist, "the
"The proletariat had been making its voice heard since the
"days of May 1871; and yet, the first
"The delegates' words, their first act, were
"again, to separate and distinguish themselves from everyone"
"existing political parties, excluding all this
"who was not a manual laborer."

This attitude will not surprise me. De-
Then the first page of this story, I keep
to recount the persistent antagonism of the classes
property owners and non-property owners, and the betrayals
odious things of which these are perpetually the victims
times.

The year 1876 was one of the most fruitful in
betrayals; therefore I will once again note
an increase in the number of non-
and a decrease in that of the wealthy

* Jules Guesde, The Rights of Man, October 13, 1876.

under THE THIRD REPUBLIC 185

The non-property owners were in a proportion
of 78% the previous year; they are, at the end of 1876,
in a proportion of 80 0/0.

As for the property owners, who numbered 22% per annum-
Having passed away, they are now reduced to 20 0/0. But, as
always their individual fortune is increased;
22% had to share 185 billion; the 20%
from 1876 have to share more than 209 billion'.

Would you believe this figure? The increase in
buildings are valued at 18 billion; that of the year

four months, a capital gain of 22 billion, that's—
that is to say [calculating at 2.75% per annum], a new
a burden of approximately 600 million that the proletariat
had to deduct from his annual earnings.

But that's how it turned out: If you want proof,
Here it is:

Final budget of 1876 (revenue): 3 billion 187 million
— from 1874 (id.) 2 — 608 —

Increase 0 billion 579 million

And what could be argued in favor of these ma-
frightening jowls?

It's very simple! We had talked about conceding some
lines, to carry out expropriations and to give
compensation; in addition, pledges had been executed,

Billions

“^ End of 1875 End of 1876 Deferred

Real estate capital,... 96 6/10 115 0/10 +18 4/10

— furniture 65 9/10 68 4/10 + 2 5/10

— financial 22 9/10 26 3/10 + 3 4/10

Totals 185 4/10 209 7/10 + 24 3/10

2 Statistical Bulletin of the Ministry of Finance, Vol. XXI,
page 24 (January 1887).

186 Speculation 1876

that is to say, sold buildings and those who own them
had bought wanted to profit from their acquisition
tion and finally that we remember the circu-
Dufaure's area of expertise in the notary profession!

Securities had risen only slightly,
but the financial values had gained (?) 3 mil-
approximately 1/2 liards.

Is it surprising when we remember the blows
perpetual national and international speculation and
sudden differences reported by the Stock Exchange*?

complete triumph of Jewry over the entire mass
of the non-possessing and on that of the small possessors-
teeth; no doubt, to celebrate this triumph, a
The congress was held at the Grand-Hôtel on December 5th.
Jews from all four corners of the world. – It was
the counterpart to the Workers' Congress.

Moreover, the statistics showed more than
suicides, more crimes, and the census of
That same year, it reported the presence of 801,000
foreigners living in France as if they were
'Citizens.

* Here are some courses:

ilmission Higher Lower

3 0/0 French....., » 73.00 65.00

Franco's mortgage loan » 920.00 820.00

i.gyptian Bonds 500 410.00 190.00

60/0Turc 500 150.00 60.00

Ottoman Kùùérale debt 100 23.20 9.70

Turkish Lots 400 135.00 26.75

Honduras 3i)0 5.00 »

Haiti, ii0i) 2i0,rt» 5'. , 00

Franco-Dutch Bank 500,475.00 290.00

Furniture credit 51)0 87.50 55.00

Exterior cspaguolo 100 22.00 14.00

under THE THIRD REPUBLIC 187

All of this can be summed up in two lines:

Proportion for c^nt
Owners, Wage Earners

lS7r 22 71 7

1870 20 71 9

Wage labor has remained the same and that's possession that brought out the destitute!

Summary. 1377. – Revolutionary Comparison. – The Eastern Christians. – They are fighting. – Moscow and Rome. – The Egyptian portfolio. – A Rothschild stronghold. – Sad fate of Pereire. – The Philippart plan. – Guanos and Grévy. – Coup d'état! – MacMahon's epic. – Le Petit Journal. – The workers are being cared for. – Broglie. Saviors of Israel. – The forced mill. – Widowhood of the France. – The ballots. – Submission.

There was, in this end of the year, a kind of sense-revolutionary moment, inspiring to all those, including the ruling coalition had oppressed existence, the a very clear need for change, whatever that change might be nature.

This was almost the state revealed by the figures... tested in 1844 under the monarchy; but it was not not yet sufficient for there to have been, on the one hand or On the other hand, there is a recourse to violence, either internally, as in 1848-1851, either outside, as in 1870.

To better illuminate this historical parallel, it it is good to gather in the same table the proportions relating to each of the four years including I have just spoken; here is the table: (Plate V.)

At the beginning of the years
18H 1551 1570 1877

Owners

19

72

9

18

66

16

23

54

23

20

Employees

71

Stripped bare

9

Total equals

100

100

100

100

under THE THIRD REPUBLIC 189

In this table, the year 1877 even appears, a slightly more favourable to the propertied classes than 1844 was; If we only study salaried workers and the destitute, we finds that 1877 presented itself much less harsher than in 1851 and 1870; also, despite the actions tations of all kinds, despite the provocations The more brazen they are, the masses will not budge; everything will will, moreover, pass between the wealthy, some dreaming of dictatorship, the others terrified by parliamentarianism, but all of them were ready, in any case, to deceive certainly, and to shoot, perhaps, the pro-Létarienne, if it resonated too loudly his demands.

The last weeks of 1876 had passed,
I said, amidst the uncertainties of the East.

However, from the very first days of 1877, the di-Plomatie tried to reassure public opinion; newspapers also had to comment on television-grams more or less clear about "the confé-
"the influence of Constantinople" and they did not deprive themselves of it not, to the great advantage of speculative banditry*.

However, when you look closely at the famous dispatches and when one considers the outcome-
the ment of what was so pompously called, the Conference of Constantinople (to which all the powers "took part" (with the exception of Turkey),

not, quite simply, made an accomplice of the financiers
ciers, with the specific aim of beveling cards that
These were thrown onto the green carpet of the Stock Exchange.

< The Turkish funds were quoted successively at 13 francs 115 centimes and
7 francs 75 centimes cash; a. term, the differences were much
more concariaH'''^.

11.

90 speculation

1877

Indeed, at the very moment when peace was being discussed, a
the newspaper, not usually illustrated, circulated-
tion a placard depicting Turkish prisoners
mutilated by the Bulgarians, but not (which was
(also true) the Bulgarian prisoners mutilated by the
Turks (January 26). Another newspaper demonstrated that
if the Romanians did not want the constitution
Turkish, on the other hand, they did not persecute the
Israelites. What were the Israelites doing there? Then-
that the war was undertaken "to protect the
"Eastern Christians."

There's no denying it; that was the official pretext.
sky; the protocol communicated to Turkey
(March 31), stated clearly: "the powers... affirm-
"Lying, once again, together, the common interest
"that they contribute to improving the lot of
"Christian populations of Turkey and the ve-
"shapes..., etc."

However, these reforms were the ones I had already
mentioned the Jewish usefulness, regarding the circu-
Turkish military decree of February 13, 1876; the foreign powers
their people reminded them of it once again, and declared
"To take note of this."

All of this was signed by the representatives of
Russia, Germany, England, Austria,
France and Italy.

To which Turkey's response was essentially: "that
((Christian populations were not persecuted-
"tagged by their own government and that the
"disorders having disturbed the peace of the provinces,

This last assertion, perhaps more true,
that the Gate itself did not suppose, is found

under THE THIRD REPUBLIC 191

corroborated by the maneuvers of a certain oli-
a group of Jewish financiers who had always been in control
in the brutal acts which, like the massacre of
consuls in Thessaloniki, provoked the interventions
diplomatic.

In any case, the cards were back.
scrambled. In London, in the House of Lords, on
a coordinated appeal, the minister declared
that "England had offered its mediation" but
that "when a power (Turkey) refused
any conciliation, any mediation became impossible.
possible.

After this hypocritical response, the floor was given to
cannon.

The Tsar took the initiative; he announced it loudly.
that he was going to "rescue the Christian populations"
(April 12), Turkey merely repeated "that it de-
"denied Russia the right to take sew^e in hand
"The cause of Eastern Christians." Lq Forcing Office
He couldn't have said it better!

But what is most curious about this exchange;^
The argument is that, in reality, the two can-
The sessions were right; the entire misunderstanding lay
in this: that neither dared to say, loudly-
ly, against whom they wanted to defend the Christians
Look; Russia knew who the real oppressors were.
were the Jewish financiers, of whom Turkey could not-
was going to get rid of it; and England was asserting to the Eu-
rope that the oppressors were the Turk and the Russian.

It is important to clarify this: while the para-
Jewish Islam had invaded Europe, two nations
Only Russia and Turkey had resisted him;
In both of these countries, indeed, if the Jew is tolerated, he

192 speculation

is nonetheless reviled and despised; however, as the Jewish influence over diplomacy through undisclosed subsidies. bles, what's so strange about this one, in order to obtain the "Reforms" that should increase wealth and wealth to demand respect for his pimps^ constant breath-war, by invoking no less constantly- to deceive, the love of Peace and the worship of humanity?

The consequence of this was that, throughout the for the rest of the year (April to December), the peninsula of The Balkans was bloodied by the killings and the massacres swear words, which, on the one hand, provided newspapers with extraordinary reporting opportunities, thanks to dispatches emanating from the theater of war, but manufactured in the basement of their printing works, and, on the other hand, it offered stock market speculators a A series of rises and falls that ruined, to whom Better yet, the foolish, uninitiated little possessor to the secrets of Jehovah!

While the Pope of Moscow and the Pope of Constantinople Tantinople was destroying, thus, Christians for the to defend against the Jews, the Pope of Rome did not- He didn't die inactive; he spoke, the only way to communicate. to beat, which, to his great regret, allows him ideas modern.

The Roman pontiff had viewed with terror the party The Jew triumphed in France; therefore, he seconded him in every way. his power the ultramontane agitations which demonstrated: it was, once again, the struggle of a para-one ideology against another; but the Pope had, at least, the merit of publicly asserting his claims, which mitigated the danger, while denouncing the Jewish peril.

under THE THIRD REPUBLIC 193

Indeed, as Eugène rightly pointed out Liébert, in the 19th Century^ at every moment, in In papal speeches, these words would burst forth: propter meiumjudeorum: (because of the fear of Jews /)

At the same time, the Catholic party, already mentioned, and which was indeed, decidedly, composed of monarchs pure Christians and imperialists, feverish and

Before getting to this episode, I must quickly to expose the situation of capitalist struggles.

Léon Say had continued to pursue the conquest of the Egyptian portfolio coveted by Rothschild and defended by Soubeyran.

For this portfolio to be "acquired," it is not He shouldn't have been allowed to fall into the hands of Crédit Agricole and even less so the coffers of the latter, in the hands of "some rudimentary liquidator;" it was necessary, at On the contrary, paste the two credits together, then to choose a new, well-intentioned governor, which would save the first mortgage lending institution librarian, by finding a buyer for the door-Wreckage leaf!

That's what was done. Léon Say used it against Soubeyran a series of intimidations * having for the aim of getting him to agree to a guarantee of 15 million, necessary to operate a/itôion between the Crédit foncier and Crédit agricole, the only means of ar-to rescue the latter from bankruptcy, which would have been dangerous-reuse, especially because it would have revealed the schemes premeditated sounds.

* As I write this, I have the signed letters in front of me.

194 speculation 1877

Soubeyran had to give in, but not without having insisted on that, if the liquidation of the famous Egyptian portfolio-yours yielded a profit (and Rothschild counted on it). (well), the guarantee was returned to him. Léon Say vou-milk, on the contrary, that this should only apply at Crédit Agricole^ otherwise, that is to say if the wallet, the object of so many clever struggles, was subjected to an "accountability" there was no longer any A potentially lucrative combination.

These two swindlers knew each other well; in short, the The minister retained power, without, however, the The delicate point was quite clearly resolved for to avoid a further trial; but, in the meantime, Sou-Beyran was retained as sub-governor, even after January 28, at which time a decree had dismissed his colleague Frémy,

Meanwhile, complaints were arriving from Egypt,

judicial reform. Bankruptcies were more common.
more than ever; payments were being recorded
extraordinary things that "intrigued" everyone.
Moreover, since the end of last year, there hasn't been any...
He wasn't going to hold back, on the banks of the Nile, and the
palace intrigues – for example, the imprisonment of
summary of a finance minister – if
produced them as if they were ordinary acts.

Given this situation, Rothschild could
to congratulate: while inside everything was going well
Outside, he hoped to make some progress.
made events in the East, specifically concerning Egypt,
either on the Austrian side.

Léon Say, which were later produced in court, [Plea-
Josseau's home.)

under THE THIRD REPUBLIC '190

As for Russia, he was determined to hinder its
finances as much as he could, in order to play the game
from Turkey, that is to say, from England.

Thus, in March, Ignatieff having gone to
Vienna to take out a loan, Alphonse there
rushed over under the pretext of attending the birth of his
daughter; some time later, we learned that the em-
The Russian attempt had failed; it was to divert
the public's attention was drawn to this coincidence
loudly informed of the birth of a boy,
on which occasion "a year's worth of
treatment of household servants, without
doubt including the newspapers. If the cash registers of
Rothschild were closed to Petersburg, in
However, they were wide open for Buda-
Pesth; Hungary being a fiefdom of all those in Paris,
London, Vienna and Frankfurt, they did not hesitate
not to lend it to him; that's what happened in March, for
the tidy sum of 200 million. The broadcast was done
also in Paris (October).

In Paris, moreover, as everywhere, the Rothschilds
were full of dignity; the whole family of Figu-
would be in four art commissions appointed by
Krantz in preparation for the upcoming World's Fair
from 1878.

The fate of Pereire was quite different; he...
found himself under threat of a serious judgment for

he could, by lambasting Minister Say, in the Liberty, that poor devil Soubeyran, whom he accused— knows he is solely responsible for the ruin of the Company real estate gnie. Pereire himself did indeed have a contributed little to this ruin; but, nevertheless, he was

1% speculation

187,

It is accurate to say that Crédit foncier, aided by Hausmann and the emperor had created competition for him. disloyal.

Soubeyran sent his witnesses to Pereire; but the Court nevertheless dropped on the ex-friend of the emperor, the former matchmaker to the Marshal Prim, as I said earlier, a The ruling, the substance of which is as follows:

"Considering that it is established by the documents
"of the cause that, through the publication of reports
"inaccurate, facts at the general meetings of disaction-
X 7iaires<, through the distribution of fictitious dividends y
K taken from the share capital, through a series of actions
K and maneuvers contrary to the truth and good
a /oj, Emile Pereire, Isaac Pereire and Salvador,
"have deceived, all at once, the shareholders, the bonds"
"guardians and third parties, on the poor situation of
"the real estate company of which they were the
"Administrators."

This consideration shows that the maneuvers which I have so often pointed out and which are, moreover, of general use in finance, were solemn-facts established in court. However, this is not That's the main point I want to remember.

I didn't need a court order to know that finance operates through fraud. This What I want to emphasize will draw the reader's attention is the time when Justice deigned to discover and to investigate the frauds committed.

The ruling I'm referring to is dated February 9th. 1877; but, do we know at what time Pereire and others were robbing the public? In 1804, 1865, 1866 and 1867!

under THE THIRD REPUBLIC 197

I'm not the one saying it, it's the ruling that
He admits it; it must be quoted verbatim. Here is the para-
graph that follows the first one considering that I have
reproduced above:

"Considering that the error, which they (Emile Pereire,
"Isaac Pereire and Salvador) thus provoked
"and maintained, lasted from May 19, 1864 until"
"April 30, 1867, the time when the truth could be
"Finally known."

So it's perfectly clear! The truth has been revealed.
in 1867; but it was under the Empire, and that's the only-
lying ten years after the justice system, bearing the label
Republican, has deigned to shed light on the matter. And, again,
it would be a matter of understanding how and why justice
The 1877 law did what justice should have done
from 1867. It would also be necessary to know if those
to which the 1877 ruling granted more than 200,000
francs in damages, do not represent
only a tiny fraction of those that
criminal maneuvers were able to plunder; for finally
the ruling, the main parts of which I am transcribing, made
It is important to understand that the harm is of a general nature.
ral. Here, indeed, is the paragraph that completes the
two considerations reproduced above:

"Considering that the third parties who, during this
"period, and under the influence of the common illusion,
"were thus determined to buy shares of
"the said company and which, later, were returned
"due to a decline with a considerable loss, are
((as admissible as they are entitled to prosecute, against
"the respondents, compensation for the damage they
"They have suffered."

This is still quite clear; the double game of raising

198 speculation

1877

and decline and the illusions maintained by the
financial crimes, which in criminal law are called
Purely and simply: scams, have not, assured

Court.

Therefore, I can say that its cessation is purely platonic and that he cared little about condemned Pereire and others to be less honorable rables, as long as, out of the hundreds of thousands lions stolen by them, they barely returned 200,000 francs.

I have the right to conclude that Justice, even when she appears to be doing her duty, is absolutely useless: that its existence never prevents anything; that its repressions always come too late; that his compensation does not compensate for anything; that, in short, even if she were above suspicion and of absolutely indisputable integrity, its effi- Its effectiveness is also absolutely zero!

However, this is not enough and we need to go further. far :

This belated "justice" falling on Pereire after ten years of impunity, but not falling on a bunch of other financiers who, at the same time, so many, who committed the same crimes, must be linked to another fact, a work of politics current economic situation:

The Parliamentary Railway Committee had just rejected a ministerial convention ten- and to be granted or incorporated into the Company several secondary lines from Orléans; then she had invited the minister to establish them into networks independents, or, failing that, to settle their acquisition by

under THE THIRD REPUBLIC 199

the State, with exploitation given to companies farm women.

This decision was a targeted attack, less in an economic spirit, as in a spirit of political struggle against the Bonapartist propertied class who were established in the administrative councils Railway administration.

Pereire, along with others, was at the Company of Midday and, if the innovative trends of a certain clan of deputies were not hindered, the feudalism of

its omnipotence is threatened.

To make the justice system complicit, by forcing it to ruling on the old Y real estate lawsuit was, certainly, entered into the design of some financiers, new owners, having bought securities with the express aim of acting like shareholders injured.

We will see, moreover, some maneuvers blogs will soon develop, no longer among those of the Jewish party, but also among those in the Catholic party alike.

In any case, we must already consider, among the Bigwigs in finance, two disgruntled individuals: Souheyran and Pereire, and one satisfied one: Rothschild.

The previous year, there had been a lot of talk about Philippart and his projects on the second lines daires. Philippart is a nuisance to Rothschild, as is also For large companies, bankruptcy did not affect to fall to her; it came to her from Belgium, under the double form of the coalfields of Hainaut and the Franco-Dutch bank.

Immediately, the newspapers say, Messrs. Chris-

200 speculation 1877

trophle, Wilson and Waddington, members of the committee railway mission, had left for the Belgium and the Netherlands, in order to try to save the financial.

Another Jew was arguing before the court; it was The man from the Peruvian guano, Dreyfus. That one pleaded against the unfortunate subscribers of loans, about which I have already said a few words, that it is Please complete this section here.

the small state of Peru, which contains the population of Paris, unevenly distributed across a double territory of that of France, had found a way to em-Prunter, in two installments, both in London and Paris (1809-1872), 1.168 million nominal (representing 900 million real) on its guano deposits re-Inexhaustible pools of money. Once the loans are devoured, either by the country's officials, or by the ser-due to the lack of arrears, for five years, the State ceased

Dreyfus was the government's financial agent and also, with Société Générale, the consignee of Guano for sale.

What happened? Why were the Dreyfus
Are ultra-millionaires and Peru ruined? Com-
What about the scandals and even suicides?
came to obscure all the questions surrounding this
A matter? Time will tell; but it is certain-
that the Civil Court of the Seine, presided over by
Mr. Aubépin (who has never left since), after
having, on January 10, heard Mr. Jules' plea
Grévy – who had been renamed the day before, President-
tooth of the Chamber of Deputies – and, as such,
should have abstained if he had had the slightest scruple

under the Third Republic: 50!

professional, – did not find the situation
clear enough to avoid appointing a judge.
Mr. Manau – (who soon became President) –
to settle Dreyfus's accounts with the Society
general.

And yet Grévy had stated that his clients
had made no profit'; to dare to say, in
in full court, which Jewish financiers had put forward
money without making any profit, it was necessary
to have a singular self-assurance!

In any case, that was the case, as far as the ancients were concerned
possessing various nuances, the situation of
operations undertaken in the first quarter
from 1877.

Beside them, a few newly wealthy people swarmed around
milks around certain city loans.

I will cite the loan from the city of Marseille,
accepted by Crédit Foncier and on the occasion of which
it was demonstrated that this establishment, continuing the
traditions of Soubeyran, deemed it useful to "reserve
"exclusively to the municipal council, two thousand
"irreducible obligations," which was fraud
evidently the public broadcast and gave in
at the same time a singular idea of independence
of the municipal body.

Moreover, on all sides, the madness of the broadcasts

subsidies, places or attendance fees
in the new boards of the new companies.

At the end of the previous year, I had reported a
half a billion dollars requested from the public; at the end of 1877,

Gazette des Tribunaux, no. 15,474, January 15 and 16, 1877.
See also The Kings of the Republic, Volume II, page 326.

202 Speculation 1377

it will be something else entirely, and the figures reached will...
will end up with two billion!

These billions of francs, these millions of deals
were all ways to strengthen the Jewish party
by attracting to itself all appetites in search of satisfaction
faction.

Seeing all this, the Catholic party was furious.
His opponents, moreover, did not spare him.
The kicks. Weren't the prefects interfering?
to dissolve Catholic committees? Is it a
The court had not just condemned Cassagnac.
(April 6). Hadn't they dared to say that "the embassy-
"Germany's leader had asked for explanations-"
"lions in Decazes at Catholic demonstrations"
"Lique?"

Gela was unbearable: it had to end!

But do we want to know which financial combinations
Then the candles were fermenting in their brains!
Here is one:

There was talk of opening a large "subscription to
"a public loan of 400 or 500 million intended
"to buy back Lorraine," to give it to Clam-
"border, which would bring it to France, under condition-
"tion, of course, of amortization and repayment"
((sevaQXii by the people-! a

This was the psychological state of those who
were calling for a coup! – Because that's what it was all about.
has!

Millions of francs

1. State or city loans: 100 million 9/10

Industrial companies 1,433 – 3/10

Total 1.170 million S/10

2 Le Figaro, April 11, 1877.

under THE THIRD REPUBLIC 203

Meanwhile, what were the non-possessed people doing? Sedentary? He suffered, remained silent, and, as always, gaping before the golden cascades of some and others-blessed by others, he waited.

In Lyon, 30,000 workers were dying of hunger. amidst an unprecedented crisis and unemployment (February); and if there had only been Lyon! But, in Despite the whirlwind of speculation, everywhere the worker was saying: "Will it never end?"

However, he had recently seen the astonishing Léon Say submit a loan application for 100,000 francs to rescue the populations of English Vinde, threatened by famine; and, almost at the same time, he had noted that his friend Leroy-Beaulieu, arguing about the Lyon crisis, he was content with the to call it "mere misfortune", and didn't budge mie.

It was in this psychological environment that he had to to break what was called the May 10th coup.

Bismarck had requested an extended leave of absence; Decazes had delivered an ultra-pacifist speech, affirming the absolute neutrality and abstention of the France in the face of the war in the East (May); the Chamber had just slightly broadened the freedom of the press when, on May 16, the marshal wrote to Jules Simon's letter of reproach that led to the his resignation, followed by a ministerial crisis, a Catholic, monarchical and imperial ministry-list, and, finally, the elections of October 1-1.

To the aspirations for reform, the Marshal opposed this:

I don't want to change anything in the present nor facilitate-I'm reading about change in the future. I have my own policy!

His Broglie-Fourlou ministry had only succeeded in to applaud, by Gambetta, Thiers the liberator and to to unite the clients of these two men under the name 363, an easy label for propaganda; also He rejected the Marshal's only option of dissolving the Chamber. on the advice of the Senate, which hastened to give it (May 25).

Then began an incredible epic.

Broglie had persuaded the marshal that he would not than to show up in order to win all the votes. The The marshal went on a tour of France.

On the other hand, the same Paris that had complained during the election of the permanent officials "who are spied on-" "The votes were born," having become a minister, organized by circular on denunciation and intimidation on the railway employees who would be responsible for political and would threaten to vote against the ideas of the marshal'.

The stockbrokers' trustee (a friend of the Rothschild) had, for his part, just organized a sub-description for the Conservative committee (that was the name that Catholics gave themselves); but someone having argued that the Company was not exercising its ministry that by virtue of a privilege, which could to be taken from her; that she had never been restrained, neither under the Empire, nor under the Republic, nor under the Common (I can't think of a more scathing reproach) (addressed to this government), trustee and synthose who were informed found that their duty was to abstain hold.

Soon afterwards, Rothschild had the an-

'Ministerial circular of July 9, 1877.

under THE THIRD REPUBLIC 205

denounced that he had subscribed 500,000 francs in favor of conservative committees.

However, the marshal was still travelling.

For his part, Fourtoul continued his intimidation tactics. from Paris, and Caillaux showered them with his promises,

agricultural populations.

Finally came the turn of the war on the press.

One day, we noticed this enormous thing:
The Constitutional Council violently attacked men
May 16th.

Where did this come from? Here it is:

Gibiat, Genty and Girardin, owners of the Cons-
institutional and of Le Petit Journal, sensing a failure,
embroiled in the machinations of the Vendée lines,
placed under sequestration specifically on June 9th, and finally,
or compromises, or perhaps compromising by
Their demands had been met with a refusal of their cooperation.

So, we came up with a plan. Having bought
many actions of the Little Journal (it was the one
(which we were aiming for more), we wanted to obtain the stake
under sequestration by the editorial staff (August 5) arguing
of the "danger it posed to the property of
newspaper." It was absurd; we didn't dare go so far-
than at the hearing, and they limited themselves to the correct trials-
tionals.

It was not through these methods that the people of
May 16th could have destroyed the power of newspapers.
but rather through phrases like this one,
that I note in Le Mot d'ordre (August 12), despite
of the fetishism to which Republicans have always been devoted
in the United States.

"In America," it read, "although everything could be done

12

206 speculation istt

"to say, paying neither stamp nor deposit"
"having no authorization to request to come
"In the world, the press only says what it allows it to say."
"Capital."

And that came from an American correspondent!

How did capital, which kept the Word alive, work?
of order, could he have let such a de-
An announcement? Obviously, it must have had some purpose;
He did have one, indeed; at the time, they were issuing, for the

(cier)) of the newspaper had not received any publicity!

However, it was necessary to act on the people; for this The Parisian worker had been "treated"; several The work that had begun had been activated; thus: the new Hôtel-Dieu; and, this one scarcely finished, one had delivered the old one to the demolition crews; then we pressed—we know about the reconstruction of the Town Hall; finally, we was hiring for the work on the future exhibition universal.

But, alongside that, the old ruling leaven reappeared very quickly:

They refused to admit to the same exhibition a workers' commission to do collective work; And they, opening their eyes again, remembered the famous official delegation from Philadelphia, of which we awaited the reports, while the free delegation had published his own a long time ago.

Meanwhile, the psychological state of the wealthy bosses revealed themselves, in Le Figaro, through letters like this one:

"Sir, I have twenty workers who live off my income, from my business, from my work; when An election is coming, and these may depend on it.

under THE THIRD REPUBLIC 207

income, they vote contrary to my interests nets.

The owner was completely unaware that it was him. On the contrary, it lived off the labor of its workers. and that he, without them, would have been more unhappy, What? Without him!

At the same time, the judiciary, embodying the im-stupid leadership, spouting outrageous things, eloquent evidence of his mental dulling.

This was the time of the famous widow's trial Fat.

The public prosecutor's office, studying the future in the regarding the accused's past, she did not hesitate to say:

She sold gingerbread at fairs, which
"foreshadowed the young girl's future." (!)

But, magistrate! when a Broglie was discovered
in the financial scandals of V Union Générale,
Has one of your people been found to say:

"He had worked at the Seize-Mai; it had been
"To foresee the speculative future of this man!"

No, isn't it? However, you and yours
go even further; hasn't one of you re-
accused of being the product of adultery?

Well, but, taking your Broglie again and
his ancestor Broglie, of whom Saint-Simon recounts
"that he was being supported by women," no-
Wouldn't I have the right to conclude, like you, that
the fatal degradation of his generation?

But no! Your property is sacred, and their
crimes are weaknesses that you mitigate all-
days. If I say all this about Broglie, it's
that the same person drew up an extravagant report on

208 Is speculation?

Crime according to professions, and, naturally-
hostile to the proletariat, whereas at the con-
The true figures are overwhelming for the
owners.

For his part, Gambetta was travelling around France and,
despite the numerous lawsuits that were launched against
He, in turn, spread his famous dilemma: to submit
or resign.

Among the striking phrases in his diary, the
French Republic, he emphasized, I re-
raise this one:

"The pact of the 363 is made of a popular metal"
steeped in bourgeois freedom.

Poorly tempered, I would add, because it was bound to break
on the backs of the proletariat.

Another opponent was in London: Léon Say;
there, at a banquet, near Forster (of the
Ottoman Bank), Lord Hartington expressed to him

provisions relating to the Franco-English trade treaty. And Leon smiled at the common hope! (August).

Struggling with skill, the Catholics also spoke
A great deal. Cardinal Donnet said to Mac-Mahon:
"You are of the race of those through whom the Lord
can and wants to save Israel.

Prophecy! For the marshal so well saved Israel
that he ensured his triumph.

Meanwhile, the politically correct newspapers were-
milked the sixteen and a half million of
gifts that the Pope had received for his jubilee^,

'What a resemblance between 1877 and 1888! Here and there, jubilee'
Papftl, exhibition preparations, Catholic unrest,

under THE THIRD REPUBLIC 209

Finally, to better win over the people and get rid of-
to reassure voters without property, the good days-
naux [\a Patrie) sang of the sweetness of the
New Caledonia, where there was a bank - we
remembers! - and where the Ministry of the Navy is
was responsible for shipping, free of charge (even in the lo-
giant and feeding them upon their arrival there), the
families of the deportees. A way to bury the a-
nistie.

In the midst of all this, we were approaching the fa-
Meuse date: October 14th.

Catholics who have traveled through countries where,
as in Gastellane (Basses-Alpes), since 16.39,
a mill owner had the privilege of
force all the inhabitants of the locality to grind
their wheat at home*, returned already singing vic-
toir; but they were counting without chance, which
tasked with giving their propaganda a stinging edge
gigantic leg, focusing attention on
the 363, through the death of one of them, the most well-known:
Thiers (September 3). Never have the opponents of
Sixteen-May could not have dreamed of a better publicity
quoted.

I wouldn't go so far as to say, for example, that this
death and the posthumous program that followed their
brought voters. Not; I would even say,
On the contrary, that she took away their possessive voices

dants things they wouldn't have read otherwise and which encouraged them to abstain less.

Presidential trips, dissolution and elections in perspective-tive!

* Right recognized by a ruling of the Court of Appeal of Aix, 1877.

he.

210 Speculation 1877

The *idOsthume* manifesto was, in fact, the most involuntary, but also the most virulent satire of the hypocrisy of the assemblies^ and *Le Figaro*, in a of those crushing blows that Saint-Genest calls-milk of the "apotheoses", printed this:

"All French citizens must pay ho-magician... to the one who, to save society, did not fears sending 40,000 demagogues onto the bridges tons, to fill Nouméa with deportees, to pour in the streets of Paris more blood than ever before Neither Bonaparte, nor Orléans, nor Bourbon did so. to flow. "

Yes, that's a summary of this man's life, in-living embodiment of the propertied class, skeptical, bour-Reau, cynical; in short: a bandit!

Despite everything, his funeral, a grand expression These minor regrets were a curiosity, not a loss.

They were cheered up, moreover, by the phrases pragmatic arguments that erupted in the newspapers; some declaring, without any concern for an allusion incestuous, "that France was widowed of one of its "most glorious children"; the others noting, without fearing that a coffin might become a guillotine, that all 363 were beheaded/

It was amidst this uproar that the voters went to the polls; hence a majority, not of 363, but from 322, emerged triumphant.

As we can see, there was a loss and not gain.

By comparing this election with that of 1876, we

indeed, it turns out that the majority of voters of

even opinion⁷ⁱ was less compact this time; the
property owners had increased in number k

under THE THIRD REPUBLIC 211

the minority and abstentions had been less cons-
staggering.

I have summarized all of this in a summary table-
latif:

1876 1877

Out of f,000 registered voters ■■

Votes cast: 759,813

Abstentions: 241,187

Totals 1,000 1,000

Out of 1,000 voters;

Majority 545,540

Minority 455 460

Totals 1,000 1,00a

Out of 1,000 majority ••

Owners 200 97

Non-owners 800,903

Totals 1,000 1,000

(See plate VI)

These results are not strange; they are
the logical outcome of the year's actions.

At the end of 1877 (October and November)
(to be taken as the final period), there were more
of the wealthy, thanks to speculation and subsidies,
to electoral corruption. Here is the comparison
between 1876 and 1877.

Out of 100 inhabitants

Owners • 20 21

iEmployees 70) T 71 employees

Non-owners^ . . . ^l 80 79v ^ , ,

^ 'Destitute 10 ^ (8 destitute

Totals lû0" 100

212 Speculation 1877

Moreover, there had been verifiable liquidations and capital movements between the Two powerful parties in conflict. The alternatives scholarship recipients had been numerous, and numerous also the fluctuations in prices'.

I must even record a serious assertion here. which corroborates all of mine, less so, perhaps, by the nature of the facts revealed than by the competence and the situation of the newspaper that became its publisher:

The Journal des Débats of December 3rd printed the following:

•.< A stock market transaction was carried out, in two "times, by the Treasury on October 14 (first round of "ballot) and November 7 – consisting of a ((purchase of annuities, on a certain day, with resale a "Another day."

The newspaper then explained that these operations were not normal; in fact, it was speculation Pure and simple.

By this means, they had intended to deceive the nation. whose stupidity usually measures its prosperity to the prices quoted on the stock exchange; then, we had wanted to generate uncontrollable funds, in order to be able to to pay an attack on the projected state.

However, the most curious aspect of this episode was that The Journal des Débats knew nothing about this. what had happened. Newspaper eraser, he had always fought the men of May 16th; but, as

* Here are the prices of the main stocks:

Plus liaut Lower

3 0/0 74.20 66.70

"0/0 108.40 102.15

Italian 74.60 62.50

under THE THIRD REPUBLIC 213

He was a confidant of his friends in the Jewish party, he knew that in the two aforementioned periods, the latter had also wanted to play the odds; the two thieves had met! Now, this circumstance, which the Trésor was their counterpart, which must have bothered them, because The newspaper's note suggests a profit for the Treasury, therefore a loss for others.

Despite these blows from players, which were not The financial capitals were unique and had varied little. The biggest losses had been on the capital-real estate rates, these had been the subject of reanumerous readings or executions.

In summary, the 21% of 1877, instead of having to to share 209 billion, as in the previous year dent, had only 196 billion left ^.

Given that things were this way, it was easy to predict that the new chamber would be fraught with conflict.

No sooner had she settled in than she wanted to conduct an investigation about the men of May 16th, then she refused to enter in connection with Rochebouët's ministry.

Then the coup plotters panicked; They summoned the marshal to help them, and he... offered his resignation...

This period was dreadful; measures had were taken; we had worked on some of the leaders of the army; things were about to get worse when the pro-

- Here are the details:

1876 1877 difference

Real estate capital 115 0/10 105 9/10 -9 1/10

– financial 26 3/10 25 1/10 –12/10

Totals 209 7/10 196 1/10 –13 6/10

214 speculation

violent intervention by an officer (Labordère), made com-
to take to the conspirators that the soldiers do not follow
perhaps they didn't truly believe their leaders, which disconcerted them
the latter.

Mac-Mahon reiterated his resignation and submitted to
sion by choosing a Dufaure ministry (13 de-
December).

But the end of the year was no less tragic.

The economic crisis was more intense than ever.
but; the famous shows, which I mentioned above
reported cases had, for the most part, remained in
portfolio, without even having covered their expenses
advertisement.

The Senate's pretense of investigating was in vain.
on the crisis; he had only managed to extract from the government
bank governor (Rouland) this commonplace:
"Exports have declined," and the year
ended amidst complaints, barely a mo-
distracted by a decisive victory where the Russians
in the Orient

I

Summary. 1878. – The tough Ismail. – Soubeyran held hostage.

– Calm by fire! – Rothschild victorious.
The Congress of Berlin. – Hirsch's Tariffs. – The
people of Nuremberg. – Cyprus. – Waddington, king of the
Jews. – The London grocer. – Outpourings of Gam-
Betta. – The Man with Curves. – Pope Say. – Com-
Northern Company. – Everything has gone up. – Strikes and Congress.

– Blessed circular. – The Kanaks. – A gif Island. –
An orgy of billions.

However, this had not had a clear enough impact.
to divert attention from public grievances, in
had enough to set the
financiers who coveted Egypt.

But they had to act quickly, because the powers
They were going to discuss Turkey, which was too busy.
now, to have the leisure to watch over the Nile.

That is why the Rothschilds hastened to strike-
blow after blow and to tie Ismail between the
hands of England.

The task was not easy; Ishmael was an ac-
a tough competitor, who always found support
among those who were fighting around him.

Soubeyran, who had lent him hundreds of
millions, was not without having retained agents
in the country.

216 speculation

1878

His influence there was well-known; they printed cou-
ramment that "all the agitation of the creditors of
Egypt, the protests of the chambers of commerce
merce, were his personal work"; the name
of a French agent, Sienke^yicz, who had appeared in
Egypt, in official documents, also appeared, at
Paris, on the prospectuses of financial companies
founded by Soubeyran.

Léon Say and the men of Rue Laffitte were there.
to take drastic measures.

What Léon Say had not done in May 1876
In the name of public integrity, he decided to do it.
in January 1878, in the interest of the Jews, his employers.
11 appointed a commission to audit the books
from Crédit Foncie?^ and conduct an investigation

Soubeyran, very clever, knowing full well that one
simply wanted to benefit from the operas in his place
Egyptian traditions; that if they had been branded with the name
"of serious errors", it was for the occasion;
that finally, if one believed in something weighty in

would furnish his cash register – the fault not existing for
He, not an employee of Crédit Foncier. – Knowing
All this, Soubeyran, forced to hand over the 15 million
to which his responsibility had been quantified, had
the villainy of paying them in a check which, on the one hand
At one moment to the next, there could be no cover at all.
like a simple bill of exchange that is refused; – this
who was very Jewish, it must be acknowledged – hence
Léon Say's fury and his fit of con-
trôle.

To be more certain of his case, he came
to be appointed governor (February 13), a former

under THE THIRD REPUBLIC 217

Lawyer at the Court of Cassation: Albert Christophle,
which I have dealt with elsewhere'.

However, Soubeyran was still being held in the
place – like a hostage, it was claimed...

The struggle was no easier and, almost as-
Soon, amazing things began to be seen; the
Discord arose within the Council of Ad-
Ministry of Crédit Foncier de France, the paper
It began to rain heavily, like hail, between
censors, administrators and governors and all
The courts were seized of the matter:

Trial against Frémy, Soubeyran and Leviez, at
the occasion of their anti-statutory operation con-
surrounding Egypt.

Trial against Christophle to force him to pay
a dividend voted on by the shareholders' meeting.

Here is the secret to comedy:

The aim was to debase the share prices of the Cré-
said Landlord, in order to acquire the largest number of them,
to hold a majority in the general assemblies,
and more safely direct the liquidation of the door-
Egyptian leaf.

To achieve this goal, it was necessary, first and foremost,
that a dividend was not distributed.

In April the general assembly had been
held; the governor – Christophle – had not pro-

seemingly deciding otherwise, a dividend of 11 francs. was voted on. The governor vetoed the distribution bution, hence: lawsuit before the Commercial Court which condemned Crédit Foncier to pay the dividend

* See the Kings of the Republic, in the Soubeyran chapters, 1st volume and Christophle, 2nd volume.

13

218 Speculation 1878

voted. An appeal was brought before the Court; it was then to everyone's surprise, the minister intervened. Finance Minister Léon Say, to support the veto of governor and claim, in the name of the governor- The senior management of the state institution. The court ruled in his favor and the dividend was not distributary.

Thus, this same Léon Say, who two years earlier- ant had proclaimed, in the middle of Parliament, the security absolute obligations of Crédit Foncier, trou- two years later, and on the occasion of the same ojpè- rfl!i!fo/?s, that the situation was quite compromised for that prudence required the postponement of the dividend.

Shareholders, large or small – uninitiated – They must have found it strange; but what did it matter Do the lords/vassals have a say in the matter? Also, in that same year, we saw variations completely unusual*. It was truly believed that Crédit Foncier was in peril.

That being said, everyone wanted to save him, from the the simplest way, that is to say by knowing- screaming to get that unfortunate wallet Egyptian, the cause of all evil.

Judge for yourselves! I'm taking this from an official report. of Crédit Foncier and as it was published, the list of proposals that were made;

One of the first came from Isidore Dreyfus,

* Here are some courses:

Course

Aclios of the Crédit Foncier Plus baut Plus bat

1876 920 620

1877 760 550

1878 890 615

under THE THIRD REPUBLIC 219

in June 1878; this good man offered to buy the 166.5 million versus 103.5 million.

The second, formulated in August, came from Soubeyran; he offered 135 million payable by means of 50 annual installments. The third, dating from September, emanated from a union formed by Crédit Mobilier where Erlanger was hiding; price offered: 109 million.

Around the same time, another union solicited—the acquisition was made for 108 and a half million.

Finally, in November, Soubeyran was still doing a offer aimed at removing from Crédit Foncier all the risks to his portfolio.

All these proposals had been rejected and, Let us note, the only one which, one day, was destined to lead to more or less directly, that of Rothschild, was not Not mentioned.

All of this had happened amidst the loudest noises contradictory; sometimes furious attacks by—were writing in the press against Léon Say and his amor-woven (which I will discuss later); sometimes it was against Ismail and his administration; the latter was accused for having helped the Sultan, his overlord, to fight the Russia, and he was threatened with the wrath of the count-Berlin exchange to which has very documents complete ones would be sent," not counting those already sent to Léon Renault, the lawyer, former prefect of the police and to another lawyer residing in London!

Even the Universal Monitor doesn't found it appropriate to treat learnedly of modifications to be introduced in the order of succession to the throne of Egypt, thus hanging the sword of Lamoclés, who was called Prince Halim, his uncle resident of Vienna.

Except for this last threat, which was the only serious and preoccupied him for some time, Ismail he mocked everyone, including the baron of the rue Laffitte, and continued to pile up the piastres of his subjects.

The mixed courts continually condemned him a certain magistrate was fueling the unrest by declaring that the European colony was not composed only by deranged people; there had been disorder. shattered; but, suddenly, everything seemed to return to normal calm, towards the end of August "after a fire which ft devastated the French consulate in Cairo and con-" "I have a lawyer's paperwork."

And, indeed, in the first days of September People began to talk peacefully about "reforms". parliamentary" projects by Ismail.

In Paris, around the same time (September) Soubeyran had definitively left Crédit land. He was going to establish several financial companies. celebrates and continue the fight; but, for some At the time, he was hampered by a judicial investigation. directed against him and several of his colleagues at Board of Directors of Crédit Foncier.

That was the final blow.

The Journal des Débats had, moreover, treacherously- It was announced, not the prosecution, but the revocation de Soubeyran; only the Public Prosecutor's Office was seeping through- towards the sentence where the newspaper insinuated that, "Léon Say having dismissed, in the same batch, Grivnrt, from Plæuc, Soubeijran and Leviez, you had to see at "The first two dismissals were for political reasons." and for the other two, "administrative" reasons.

From now on, Rothschild would have a free hand

under THE THIRD REPUBLIC

221

and the year will not end without him himself having to in turn lent to Ismail (Egyptian loan, no- (Wednesday).

As for existing loans, they had, pen-
In these intrigues, he performed enough carp leaps.
so that the financiers of both sides had
often the opportunity to extensively strip the pu-
blic.

Let's now see what had become of the war
from the East.

Narrating it in detail would be comparable to ra-
to recount a dream, given the historical improbabilities-
risks had become mixed with specious filth
in an inextricable mess.

The Russians and Turks had barely entered
in talks (January) that the Queen of the Jews –
Victoria – thought of asking for subsidies from “her
parliament”, in anticipation of the “im-
planned. » •-

Almost at the same time and as if, sorry for the
Peace, but Moloch-Baal sought to reignite the war.

* Prices of Egyptian funds from 1875 to 1878:

Egyptian Funds

7 0/0 1866

7 0/0 1868

7 0/0 iS70

7 0/0 1873

7 0/0 1876 (unified debt).

6 0/0 1876 id

5 1/2 0/0 (path of
iron and port of Alexan-
drie.)

1875

18

6

18

7

1!

78

More

More

More

More

More

More

More

More

high

down

high

down

high

down

high

down

500

380

440

190

360

275

422

3(K)

87

64

73

37

54

42

»

))

430

285

350

170

235

150

410

201

411

270

XM

173

264

200

290

249

»

II

273

180

257

181

»

»

»

•

192

177

202

136

290

130

»

»

347

325

322

225

387

210

500

100

500

500

500

500

222 Speculation 1878

invisible agents were muddying the waters of the negotiations. tions; so that, unable to trust any diplomat, "the fat sultan obliged to write directly to the Tsar that he accepted his conditions (February).

This brought English irritation to a head, and he did not It took nothing less than a speech from Bismarck to that the Treaty of San Stefano, signed on March 3, between the belligerents, was considered to have existed.

From then on, all the diplomats' efforts were concentrated on towards holding a congress, the only way to undo the Treaty of San Stefano.

However, this treaty had tripled Montenegro's size, enlarging it Serbia and Romania recognized as independent, created a vast principality of Bulgaria^ added to Russia, some Asian possessions, and stipulated compensation of 1.2 billion.

Of all these arrangements, the most worrying to Jews was the one relating to Greater Bulgaria, theater supreme struggle of Hirsch against railway lines Ottoman territories that he had pledged not to consecrate to plow.

Austria wanted to settle the matter alone, with Turkey, the Bulgarian question and, in the meantime, concluded a loan from \q. Banque de Paris and the Crédic land cr^la/rrc/ie/Disraeli-Beasconfield claimed that the Treaty of San Stefano "created a Bulgaria "which was not inhabited by Bulgarians" (April 8) and hinted that he would want compensation; Romania complained about not having been called to the treaty; and, on top of everything, the press sold to Hirsch accused Russia of having massacred Polish Israelites in the Balkans.

From all this, it resulted that the Turkish ministry having

worked on the much-criticized treaty, was replaced and that the
The Congress of Berlin began to function.

Others will tell what ostensibly happened there-
ly; as for me, I will simply state that
Greater Bulgaria and the war indemnity were
primarily the subject of discussion.

Bulgaria was cut in two; the part that split
The territorial principality was established as a tributary principality and the
The southern part was established as a Turkish province.
tonome under the name of Eastern Rumelia.

As for the war indemnity, it did not become
payable only when the Gate has paid off
all his other creditors!

These two stipulations clearly bore the mark
from the factory of Jewish moneylenders.

They alone were to be privileged; Russia,
victorious, she will wait for her money and as, according to
The words, it seemed, had been dealt with in a vulgar way.
■Security holders, it will suffice for financiers to chi-
to can in their name to perpetuate the debate and make
The treaty clause is illusory.

Hirsch, moreover, could accomplish this all by himself.
this task. He was the one who had dominated people
of Congress; it was he who had wanted, despite the
Russia, a Rumelia interposed between Gonstanti-
Naples and Sofia, a new way to postpone the rac-
cordage of Ottoman roads; this connection
demanded by the Porte, Russia and Austria, useful
to Germany and France, but unpleasant to
England and Hirsch, should no more be done
that Russia should not be paid; this would lead
certain new complications between
all states and, consequently, harvests of men

224 Speculation 1878

Money for the Jewish vultures! That was what he
They needed it!

It's incredible, but that's how it is!

The perpetual unrest in the Balkans enriches-
They shunned the Jews. The sections of railway,

cralits in wartime; he had enlisted, by Article 14 of its specifications, to be transported half price soldiers and their baggage, thus than all military equipment.

However, Hirsch transported everything at low speed. and charged half the high-speed rail fare. which half was almost always equal to the total low speed tax*.

By this means, in the sole journey of Gonstan- From Tinople to Adrianople, a wagon of munitions was burdened [by a difference of more than 1,000 piastres] or2.

Well, as long as the connection wasn't In fact, Hirsch would benefit from the proceeds of the operation. tion!

If commercial exploitation slowed down on the sections that served the sea, a war occurred and intensified, within, the traffic of the future corpses and future loot.

I say future spoils; but these spoils were still for Hirsch. I'll prove it:

"Shortly after the treaty, Russian troops n of the occupation returned to their homes and the

* Circular from the Railway Directorate, dated Ju 22 May 1876, thus taxing cannons, soldiers, etc.

■' Germany and the Railways of the Orient, Paul Dehn (Munich.)

under THE THIRD REPUBLIC 225

"The garrison of the Dedeagadsch fort, too,"
"was preparing to leave. At the last moment, the
"Staff Colonel Barmin, acting as
((Transport Commissioner, saw his attention
"drawn to a huge pile of materials intended
"to the superstructure of the track, which, apparently-
"acting on the construction, under direct management, of the Bel- section
"Lowar-Sofia, had been imported from Europe by the
"Turkish government and stored in Dedeagadsch,
These materials could be worth approximately 800,000
"marks.

"of war, but he had to give up on repatriating him,
((because he couldn't drag these materials to his re-
"morque. In the face of this embarrassment of the en-
"enemy of the Turks, emerges as a savior intermediary-
"I want the happy tenant free of charge of the roads of
"Turkish iron, Baron Hirsch, with his company. He
"offered the colonel a paltry price in exchange
"of the good of the Turkish government, indeed became ac-
"He sought out all these materials and hastened to collect them"
"to make them disappear by using them for maintenance of
"The track, on the lines he operated."

The author, from whom I borrow this story*, adds in
way of thinking:

"It is not only in Constantinople that
"Such transactions have caused astonishment-
"unspeakable lie; everywhere else, according to the law"
"of peace or the customs of war, we would have,
"Quite simply, put a rope around the neck of such a person"
"A man of iron. The Turks would have done it too."

"Paul Dehn, already mentioned."

13.

22G speculation 1878

((very willingly; but, in this respect, they
"They maintain, like the people of Nuremberg, that he does not
No one should be hanged, unless they have it between them.
"The hands."

But it was this man who got everything from the congress.
from Berlin!

At the express request of the representatives of
Austria-Hungary, extraordinarily forgetful
obstacles put in place in 1872 by the same Hirsch
in concert with England, at the joining of
Turkish lines with Austrian networks, the
Congress of Berlin, in its sessions of the 26th and
June 28, resolved, not to force Baron Hirseh
to the late execution of its obligations, but to the
to understand, and with it his society and its privileges-
leges, for the benefit of the peace treaty. Consequently, the
Bulgaria, like Serbia, were substituted for
their share of the commitments that the Porte had made
pulled, both towards Austria-Hungary and towards the
Company operating the railways of the

connection, as well as operation of the lines
railways located on their territoriesK

To draw up the necessary agreements to be settled
the agreement, the direction, the construction and the connections-
dements, a commission was established by the same
treaty, with Vienna as the meeting place and com-
posed by representatives of Austria-Hungary, of
the Porte, of Serbia and Bulgaria; it was the
famous four-way conference, including the newspapers
occupied themselves and who dragged out their deliberations during
nearly two years.

"Treaty of Berlin, Articles 10 and 38.

under THE THIRD REPUBLIC 227

I am forced to suspend the history of
this conference; but, to establish the ideas, I
must, from now on, mention two specific facts:
In 1882, one of the Austro-Hungarian diplomats
committed suicide, and in 1887 the connection of the roads
Turks were still to be made!

Nevertheless, the Congress of Berlin was to end-
to be met with a stunning new development.

It was suddenly learned that, by a treaty which had remained
Secretly, England had been given over by Turkey
City of Cyprus, that is to say a new station,
triple surveillance post towards Asia Minor, the
Palestine and the entrance to the Suez Canal! (July.)

The Tsar's response was immediate; he said
he deployed his armies towards Afghanistan and, throughout
the rest of the year, they fought in Asia, during
that, in Bosnia and Bulgaria, there were repeated disturbances
threatened.

Clearly, the Congress of Berlin had been a
Jewish triumph.

I'm not the one saying this; here are the praises...
officially addressed to the French representative Wad-
Dington, who, although aware of the English projects
on Cyprus, had said nothing about it, but who, seeing the
congress completely forget ['improvement of fate']
Christian populations, the sole cause of the
WAR, reminded him of his duty, as was customary in ju-
will be managed by the following things noted in the

– “Mr. Waddington, our plenipotentiary to
"The Berlin congress has just obtained a new
a success (?). He was the only one to present the proposal
"concerning religious freedom and civil equality"

228 Speculation 1878

"of all the inhabitants of Eastern Rumelia and
"of Bulgaria. He was the one who drafted all the ar-
"articles of this major reform, adopted unanimously"
"Muddled up by the congress... If, therefore, peace is restored to
<(Europe... we owe it... to France... to its in-
"a completely disinterested flow, highlighted by
"Mr. Waddington K"

– “Mr. Waddington has just received in Berlin,
"From Mr. Crémieux, Senator, a telegram of
"1 congratulations which ends like this:"

"The Israelites of the East, brought to the level of all
"their fellow citizens, it's a new glory for
"France and for Mr. Waddington in history"
"of the 19th century, "^\n

– ((Thirteenth General Assembly of the Alliance)
((Universal Israelite... On the platform one notices-
"Quait MM. Derenburg, Narcisse Leven, secret
"General silence, Lehman, Allegri, Isidor, great
"Rabbi, Mayer, Baron Hirsch, Bamberger, etc.

((Mr. Crémieux profusely thanked France)
"current republican for having shown itself, at the con-
"Berlin sandstone, the worthy successor of France
"of 1789 (?), and he paid homage to the devoted-
"The enlightened manner with which Mr. Waddington, mid-
"Minister of Foreign Affairs, Senator of
"St-Vallier and Councillor Desprez, have
"fulfilled the noble mission they had undertaken"
"Positioned ^."

'La Lanterne, June 30, 1878.
2 ia Lanterne., July 5, 1878.
<• La Lanterne, August 15, 1878.

under THE THIRD REPUBLIC 229

– “Telegraphs are being sent from Constantinople to Stan-

"A French company, familiar with a
((a large number of Israelites, obtained a concession-
"sion for the extraction of bitumen from the sea"
"Dead."

As we can see, the enthusiasm of the Jews had
she could hardly contain herself; and I must add here that none
For my part, I did not discover any congratulations emanating from or from the
pope or archbishop, or even a simple
Catholic.

It's about time France understood how much
what the Jews mean by "the immortal princes"
"Cipes of 1789" has nothing to do with the cult
Progress or the pursuit of one's own interests!

Meanwhile, Waddington being blessed by the al-
alliance where Baron Hirsch held a seat, Bismarck was,
in turn, through the safe where Rothschild lived
and he was able to contract with him, through Bleischræder, a
loan of 60 million marks (August).

Amidst these events, the uni- exhibition
Versailles had opened, the usual pretext for travel
princely and diplomatic flirtations.

England, who had won Cyprus in the small
The game of the Orient, it seems, felt the need to gild the
France's pill. Its Prince of Wales, who came to
Paris, invited Gambetta to lunch [aonl]. There, it seems-
did he, between two bottles of Champagne, the son of
The grocer from Cahors was seduced by the grocer's son
from London who called him: great man.

Like most children of the people, Gam-
Betta had been dazzled by this false prestige which

* La Lanterne, August 12, 1878.

230 speculation ists

We surround the kings and who is, only, a privilege-
a privilege of impunity, scandalously granted to their
depravities caused by universal cowardice.

Also, some time later, well-informed people
més, to whom people were talking about English Cyprus wine,
blinked their eyes and, discreetly, added: Oh!
We have compensation, we will

still know: Here is Gambetta's opinion on the Treaty of Berlin: "The mere fact that peace is guaranteed" "Rantie makes me overlook all her faults."

Meanwhile, the tribune's entourage... tightened and furnished itself with finance.

In March, Jules Ferry's brother, Charles, the one who was to distinguish himself in the Franco-Egyptian bank yours and take an interest in Tunisian debt, had married M^{me} AUain-Targè.

That's not all; the Berlin congress had put The question is the delimitation of Greek borders.

Also, shortly afterwards, the newspapers announced that at London, holders of Greek bonds were about to accept an agreement. We shall see soon to emerge from this side of the ■ marvelous operations-uses.

Do we now understand that this poor Gambetta said the following foolish things in Romans:

What is wealth? It is the product of "Work. What is the Republic? It is the "Workers' government! (Thunder of applause)." – This is the credit of France "which made it possible to begin the major works" "public, railways, canals, favoring this 'La IXinterne, July 23, 1878.

under THE THIRD REPUBLIC 231

"which is essential, the rapprochement of the few-Magpies, thanks to the freedom of trade."

So it's clear, we're going to get closer to Greece and Tunisia. For Tunisia there is already a pre-Text: The looting of a building by Kroumirs. What will be the case for Greece, whose consul general His name is Baron d'Erlanger?

In all cases, action will be taken through credit. that is to say, through Jewish influence! through speculation!

But credit! Loans! That was already everything! system of rulers within.

There had been shouting in every possible way, in the press and

activity to all branches of national industry;
The World's Fair was good, but it wasn't
Not enough: excessive gambling and speculation
above all, they wanted pretexts to shake up the mar-
public funds.

Foreign policy had already provided them with some.
an ample supply; but inside, it was necessary
predicting unemployment, labor crises? and the
strikes. And so, with great enthusiasm, people lived
the famous public works plan to emerge, to which
Mr. de Freycinet gave his name to the project.

However, it was written that this overly clever man would pass-
would spend his time stirring up prey whose only shadow
would be prosecuted.

I said, in recounting the year 1877, to what dismay
had brought together the crowd of small interest companies
local loan, thanks to the fierce works of finance and
major railway companies.

That being said, a man who would have liked to take
j.orps to body the solution of the economic problem

232 speculation ists

national transport, would simply have
market on the monopolies that the empire had fortified
of iron and gold, would have resolutely gutted them and,
to create a national network, would have directly offered
Parliament has proposed a buyback plan.

It was too simple and too clear; the engineer Frey-
Cinet, a man of curves and ellipses, did not dare
directly attack the great lords of the
railway, he dealt with them indirectly and presented, all of a-
on the edge, a classification plan into lines of general interest-
general and in lines of local interest.

Strange thing! right at the beginning of his report,
Freycinet is forced to confess that "the economics-
The engineers and the scientists searched in vain for "their"
a formula" therefore, he declares that it is necessary to do
studies to arrive at a classification and, as there are
no regulations, it's arbitrary (he said arbitr-
trage) of a series of commissions which will have to remove-
to please.

Finally, the lines had to be grouped beforehand.

national.

This network will later be called: the paths of
Vétai iron will be open to all kinds of criticism.
without putting an end to the abuses of large companies;
But, meanwhile, what feverish commotion!
will reign on the Stock Exchange, over the shares of companies to be ra-
buy, on the securities to be issued for new
works and on the existing liters of the various com-
railway companies!

Just imagine! 3 and even 4 billion to borrow!

The Freycinet plan was adopted in the Chamber of
deputies by 357 votes to 94. This was the signal of

under THE THIRD REPUBLIC 233

the great stock market explosion. More than ever we
will see companies of all kinds being founded:
construction companies, industrial companies
trials to provide entrepreneurs, financiers
to supply manufacturers, depots to facilitate
the use of circulating funds among entrepreneurs,
industrialists, financiers, and bankers;
issuing companies to represent the funds
Finally, companies have been asked to provide reporting services to receive the...
securities created to represent the funds deposited herein
culants or employees.

And besides, wasn't that the case for pushing into
the public the half-baked shows of the previous year
previous (1.8 million), adding to it however
for 1878 another sum of 1.200 million'?

That is what was done.

Never before has such abuse of the association been so blatant.
Such extreme wear and tear had never been seen before!
The more powerful octopus could not recover, by the hypo-
credit crisis, all the money at a given moment under
higher wages, but returned, almost
immediately, the workers added,
as an interest, the loss of their health and their lives.

The whole year passed in this way amidst the agitation-
the most fictitious of theories. Judge for yourselves! The rulers
They were doing social economics! There was no need to
Say no! We were taking care of the people! We were going to finish-
to close the local roads! we were going to multiply the

1. State or city loans: 617 million 6/10

Credit institutions 35 – 1/10

Industrial companies 570 – 2/10

Total 1.222 million 9/10

234 speculation

IS'S

local railways! And Prudhomme said se-
eminently:

"You'll see, sir! The Companies haven't

"If we behave ourselves, we will have a national network-
nal. »

Poor Prudhomme! He hadn't counted on the two of them.
Rothschild and Léon Say lynxes, without the cha-
Soubeyran and without Bontoux, the crow wanting
to imitate the eagle.

In short, what had we done?

We had, with taxpayers' money, without
no general organizational plan, and "by pure
"benevolence," as the bill stated,
saved from bankruptcy a series of small major lines-
excessively repetitive.

Sadi-Garnot, the budget rapporteur, found ad-
admirable this ineptitude; Wilson, Allain-Targé the de-
They declared it divine! Gambet nodded his head; that
Did we want more?

Ah! It's a whole clan of newly rich people
was going, by this means, to get out of trouble and, better
Finally, to climb to the heights of the farms.
guaranteed by the State!

We didn't admit it, of course! We defended ourselves.
even to entrust the exploitation of the few
acquired companies; no! we would manage on a temporary basis-
It's all about the lie.

The feudalism of the old railways could be seen emerging
major reform: tariffs in the hands of the State and
their unification.

The most authoritative economists had shuddered

under THE THIRD REPUBLIC 235

faced with this clumsy, articulated, and confidently by
Léon Say:

"If the state operates, it will lower the rates. If you
"Lower the tariffs, it's the taxman who will pay the difference"
'(reference. If you transform the path rates
"From iron to taxes, there will no longer be finances in

((FILANCE. »

A valuable admission to remember for those who, like
I know what a fatal and deadly yoke it is, for
a hoiiinous nation, the reign of finance.

But Léon Say was speaking in a double sense.

If he envisioned the State regulating tariffs, that is to say-
that is to say, removing them from the arbitrary control of companies
(this idea could have occurred to the State, even without a
combination of buyouts, and that's what Say com-
was beating}, however, his listeners did not think
than the budget; they must have thought it lost, and yet
no one, neither among the deputies nor among the senators,
He didn't even think to answer him:

"Come now! You joker! Is tobacco, the
posts, gunpowder, maps, salt, etc. do not supply
They don't carry tariffs/taxes? And does the budget suffer as a result?
something "?

Finally, we voted on the defacement buyouts and we
left the question of pricing in the shadows.

There were, here and there, a few diversions.

Wilson, for example, who dreamed of war against
former companies – murky waters in which
he hoped to sin – insisted on redemption and ex-
exploitation by the State; this was, in fact, an opportunity
to play a trick on Gambetta.

He had been elected president and he, Wilson, had...

236 speculation 1875

draft agreement with the Northern Company
for the operation of a purchased line. Gambetta
supported the convention; Wilson opposed it.

Gambetta was defeated in the commission, "because
"that the convention implied the abandonment of the system-
the term of the buyout by the State and the operation by
"Farming companies."

Isn't this the right time to recall what I was saying?
in 1876, regarding the price reductions granted,
only by the Northern Company, to the workers
who were attending the congress, following the benevolent
remark published by the newspaper La République fran-
Caise?

"It is necessary to note down carefully," I said, "and the name of the
"newspaper and company name; we re-
"we will both find when the feudalism of the
"The railways will have crushed their opponents."

The reduction granted to the workers was the first-
First step; Gambetta's attitude, in favor of the
convention, was the second.

Despite this minor setback, Rothschild did not take place
to complain.

Freycinet's major works had been a
This was an opportunity for Léon Say to create a new fund:
the 3 0/0 amortizable.

This fund was not offered through a public offering;
It was negotiated under the cloak of the fireplace, by
packages to both sides, especially to Roths-
child.

It was like a variable-rate currency, of which
the people paid \a strike, Icfrat, V interest, \exchange;
In short, a fourfold increase in wear and tear.

"Pace 184.

under THE THIRD REPUBLIC 237

Confident in the placement of his paper, Léon Say had

motors and criticisms that, from time to time, Sou-Beyran was doing his best to revive the situation.

While the old and new owners
They thus waged war on the backs of the people,
he continued to await the pro-reforms
bets.

In parliament, it was enough to talk about interests
workers to clear the space in the hemi-
cycles:

((When Mr. Talandier raised his voice in favor
"Workers," a newspaper said, "he found none in
"The assembly received no response; but it was about-"
"Today's cavalry remount day and the prize"
"to which the government must buy the horses"
"of war, and the orators besieged the tribune."

And it was always like that!

However, despite or because of the exposure, the
The problem lay with salaried employment. "Everything has gone up!"
exclaimed Henry Maret in the Marseillaise.

There were, in fact, many strikes;
blacksmiths in Le Havre, miners in Decazeville, to
Monceau-les-Mines, in Anzin; the bakers in Be-
Sançon, then in Bordeaux; the tulle dressers at
Tarare, the coachmen in Paris, the dyers in Saint-
Chamond, the spinners at Le Vigan, and many others
very much still, were trying to balance their salaries
with their need to live.

They were met with a well-deserved leave of absence.
when, in the name of freedom of labor, they are not
wouldn't put him in prison, like in Monceau-les-
ûlines, in Decazeville and in Anzin.

238 speculation jsvs

Is it understood that in Anzin, where reigned, between
other administrators, the Duke of Audifîret-Pasquier
and Casimir Périér and where the capital value of the denier
had spent, in five years, 300,000 francs (1870)
at 1,250,000 francs (1875), we were still at mar-
to change the wages of workers who have never-
had shared in the extraordinary profits an-
completed?

Other administrators, Léon Say and Raoul Duval, bayonets were sent to miners who protested against a wage cut, then that, if justice had deigned to look at the books social issues, she reportedly discovered serious causes of these reductions were suddenly enacted.

Is it understood that in Monceau-les-Mines, a Chagot, ruthless cleric, had the right to impose his harassment of workers and the power of their to obtain a few months in prison in exchange of their grievances?

Isn't all of this ferocious?

And when the same workers seek to... tend to find a remedy for their ills, when They meet in congress, what is the attitude of public authorities?

Here it is:

At the beginning of 1878, they had quietly left to hold a workers' congress in Lyon (January). In March, another congress had been convened in Paris; The unofficial newspapers declared that he did not would not be allowed. Why yes in Lyon and no in Paris? In August, the police were actually preventing the holding this congress; but, alongside it, she left a

under THE THIRD REPUBLIC 239

group of Catholic workers to stand quietly its foundations. Why? Ah! It's because the other one was composed of socialist workers

Not content with having prevented the meeting of this Lastly, they were prosecuting its organizers and they condemned for having created an association of more of 20 people (October).

From which I conclude, or that V Catholic association contained only 19 members, or else, that the justice- This was once again the case:

{(A dark servant at the command of the strongest,}

as Victor Hugo would say.

"strong" – the weak Mac-Mahon, who was not the president of the Jews, as, later, Grévy will harm especially – manifested, from time to time, his presence in power.

In the future, we will be just as ruthless in socialists, but Catholics will be less protected-
liques.

Sensing this future, they did not limit themselves not to enlist workers. Full of provisions
They had also resolved to fight against speculation.
against the Jews on their own ground.

A certain Bontoux, a candidate of the moral order, elected in the October 1877 elections, had been invalidated.

In this adventure, he lost a position of 80,000 francs per year for having declared to the tribune that "for twenty years he had defended the interests "French in Austria."

Bontoux was, in fact, director of the railways of

240 Speculation 1878

iron from southern Austria, that is to say, an employee of Rothschild.

He was heavily criticized, it is said, for having displayed his attitude French iudefrançaise of Austrian employee, but in reality having displeased Rothschild who, as we recall, had
He did not value moral order; he had to resign.

But he wasted no time, and three or four months later (March-April), he put the astonishing prospectuses of a bank, with a capital of 25 million, where the following note could be read:

"Our revered Holy Father has kindly agreed to give has a special blessing and autograph at the fund-
"Date holders of the Société L'Union générale."

The famous bank had just been born.

From her very first steps, she had declared war on Rue Laffitte. Indeed, one of the offers concerns-
managing the Egyptian portfolio of Crédit Foncier, and which I mentioned above, originated from Bontoux, as president of the General Union trade union;

a secret agreement granting him the construction-railway development in Serbia. As we have seen sees, the struggle between Jewish finance and Catholic finance The plan was being prepared as early as 1878.

Around October, a vague concern began to manifest itself in the country.

The socialists had just been condemned, among whom... had banned the congress; it had just been learned that The Kanaks had revolted and massacred inhabitants of New Caledonia. To what pro- What about this uprising? Many pages have been written about it. subject; I will limit myself to pointing out that before the Creation of the Bank of New Caledonia, the

under THE THIRD REPUBLIC 241

The Kanaks had shown no hostility, and that there, as elsewhere on a larger scale, that is to say in Türkiye and the Balkans, the financial actions have, quite simply, caused massacres and uprisings.

It is certain, however, that there was a prevailing emotion. in France. Rumors were circulating. The marshal, He simply could not tolerate what was happening.

The Sun, wanting to reassure people, reproduced- knows an article from Le Figaro, signed this Mystery", and mentioning the country's "nervousness".

"We see ghosts everywhere," Mys- said
"Terre,... we are waiting for something without knowing
"What? That's the origin of all this nonsense."
"to which the return of Parliament gives a
"A semblance of a body. It's pure fantasy."
"Under which, I repeat, there is nothing, nothing, nothing!"

Nevertheless, as soon as Parliament reconvened, the bra- The defeats of May 16th began again.

Fourtou, arguing against his own invalidation (November), said: "If I had done all my duty, "You probably wouldn't be here, gentlemen."

This suited the mindset of some supporters of coups d'état.

even in his memoirs, that "General Ducrot, "anticipated by the imperialists, had hesitated and "even refused;" and Fidus to mention his opinion:

"I replied," he wrote; "it's because we did it wrong." "Took. It's not by groping and proposing" "to act at a given moment when one can decide a "General. You have to go to him and tell him: "In a

14

242 speculation ists

"At this hour, the Imperial Prince will be in Paris; here is your "patent signed by Marshal of France, another of "duke, and two million." A man caught in the act of... "even lies, and thus summoned to act, receives a blow (c to the head and the heart, and is trained to carry it "Another one with his hand."

Here Fidus is not clear, and one would hesitate to know if the blow "to be delivered with the hand" were not, by chance, a slap to the author of a similar proposal ?

But no, for Fidus, this is a "competition purchase" is a natural thing, even a honorable one, since it It's about protecting the wealthy!

Reading this, it's incomprehensible that judges were found to condemn the commander Sabiani (March), who, director of the Cherche- prison At midday, he was content to ransom his prisoners. It is true that once convicted, one waited nine months to remove his decoration.

The propertied bourgeoisie had offered, on the other hand part, during the year 1878, enough evidence of its Deep decay. Filthy scandals. had taken place in Auch (aoul), and in Bordeaux (December), attesting to the baseness of evil passions Thusiennes/

Justice, for its part, whether in finance or in morally, he had continued his recantations; it seems even that these inspired the Chamber of deposed, where they ended up devouring each other amongst themselves – blicains.

at V0fpciel (in January 1879,

under THE THIRD REPUBLIC 243

For example, Duportal was vilified for having requested thanks to Napoleon in 1852! and Bonnet-Duverdier, for having kept it a little too long a sum intended for public use, while respectfully treated a senior official customs, exempting the girl from all duties of a Rothschild who, having recently married a The Earl of Rosebery was arriving in London with his husband, his silverware, his furniture, and his house Ascent!

I will refrain from citing the astonishing variations of leaders; moreover, I must briefly summarize this end of the year, which is already morally deplorable, It was also materially so.

The black spots seemed to have concentrated in England; although triumphant, it abounded bankrupt and, while its mercenaries were carrying a victory to Kabul, an attack was committed in London against Queen Victoria.

In France, concern had increased; it was with a moderate training that we prepared ourselves for the future senatorial elections, intended to rejuvenate the Senate and to destroy its majority, which had always remained favorable suitable, if necessary, for a new dissolution of the Chamber of Deputies.

In short, in 1878 as in 1877, as before— Before, we had speculated, speculated, and speculated some more!

Agioté on everything:

On corpses, on ideas, on things, about men!

On the Stock Exchange, apart from the stocks I had to to study in particular, the events had been exploited and had caused great variations

244

THE AGROTION

1875

lions'; capital movements were results and, added to the results of the other combinations births, had changed the proportions that I had recorded at the end of 1877.

Out of one hundred inhabitants, twenty owned property, having to to distribute 209 billion; so we had returned, to a little near, to the figures of 1876. ^

The increase in real estate capital amounted to to a few billion; but the strongest belonged, without a doubt, financial capital triumphed Authors of the year!

Alongside this orgy of billions, let's see how-how the non-owning class was treated.

Here is a comparison table:

Per 100 inhabitants

1877 1878

Possessing 'il 20

v -jt \ Employees.. 71/ ..., on ^ Employees 71

Non-possessing jj3.^.^_ 8i_ ^_) Devoid. ... 9

Totals 100 iU0

'Here are the prices of the main stocks:'

1878 Plusliaut Lower

3 0/0 77.70 70.35

5 0/0 H5.03 107.55

Italian 78.10 69.30

Turkish 17.00 7.15

2 Here are the details:

Billions

1877 1878 Difference

Cipilanx real estate 105 9/10 110 2/10 + 4 3/10

– mohiliKrs 65 1/10 67 9/10 + –2 8/10

– Onanciers 25 1/10 317/10 + 6 6/10

Totals 196 1/10 209 8/10 + 13 7/10

under THE THIRD REPUBLIC 245

These figures, in turn, tell their own story in their own language.
The year's results are stark and brutal.

We had made no progress; the workload had not increased.
Only misery had risen; speculation, in fact,
had been able to reject from among the propertied class some
victims who, ashamed or incapable of salaried work,
had gone on to increase the misery.

14.

4. – Delilah's Scissors

PERIOD 1879–1880–1881

Summary. 1879. – Grévy, President. – Events in Tunis.

– Bone in Guelma. – Troubles in Algeria; – How
Egypt prevented the conversion of the 5%. – Rothschild
no longer pays. – A dismissal. – The whys? – The ar-
Article 7. – The displaced persons. – Judicial reversals. – The
Dying Russia. – Greece. – Beneficial platform!

– The Grévy Congress. – Poverty is rising.

The restricted suffrage, that of the propertied classes, was going
to be consulted.

Naturally, the effort of the Jewish party, already triumphant-
phant, moreover, in the conduct of his affairs,
both internal and external factors, had to be considered
focus on winning over a Senate docile to his
interests and hostile to any further dissolution, may
to be dreamed of, if not by Mac-Mahon, at least by
his Catholic advisors, eternal conspirators.

the Senate contained a greater number of these politicians calling themselves republicans and, consequently, being able to lend themselves, more easily, to semblance of promised reforms.

under THE THIRD REPUBLIC 247

Indeed, the social unrest was such that, even to the undemanding voters of the Senate, it had been necessary to promise "changes" in the "way of being" of the moment.

For the Jewish party, these "changes" were very simple. Under the pretext of modifying the old Thiers' formula: "The Republic without the republicans" clerics, "he wanted to purge the bureaucracy and to finally create the republic of republicans.

This was, in fact, the refrain that, the following day of the elections, all the party newspapers had sung in unison.

That being said, and to begin with the functions the most threatening, precisely because they had further threatened the success of the elections From 1877 onwards, the renewal of the major military commands.

That's where they were waiting for the marshal, and he didn't He did not deceive the expectation; he resisted, he stubbed his toe and finally—ly, despite the exhortations of a certain cardinal *■
A politician with a knapsack on his back and a rope around his neck, he gave his resignation on January 30th.

Within a few hours, his estate was opened and closed; the congress, meeting in Versailles, elected for so to speak without discussion Jules Grévy, the lawyer of guanos and the Jew Dreyfus, of whom I have already said what—What words.

As early as 1877, the Jewish party had acclaimed his name at the election time, a time when he believed to the immediate retirement of Mac-Mahon; Grévy, Moreover, somehow, he enjoyed a re—

- Cardinal de Donnet, Archbishop of Rouen.

or of a citizen who did not legitimize it.

As a bourgeois, he had all the flaws of which
The "stiff-necked" salons are used to it, ridiculous
Moreover, to make a great deal of it; he was separated from his
woman, after having taken her in the "lower layers"
"the inner workings of society," to use the expression-
sion employed in the aforementioned salons.

Lawyer's eraser, he had broken the rules
of his order, pleading while he was already, and
was going to be, once again, president of the House of
deputies (1877); as a politician, he was going to accept
a mandate against the necessity of which he had voted,
when he had no hope of obtaining it
never, and by virtue of this mandate he was going to be
tasked with defending a constitution that had never existed
voted.

Besides the fact that all the palinodies were thus reunited-
He was completely unaware of it in his person,
even this kind of chivalry with which they adorn themselves, quite
willingly, the soldiers who had reached the highest ranks
students !

The bourgeoisie, that is to say, possessive Judaism-
dant, had therefore just chosen a representative who,
endowed with all his atavistic flaws, but lacking
none of its borrowed qualities were even
not worthy of its traditional indignity.

Despite, or perhaps because of, this, things moved quickly
sloppy.

From the first week of February, we had a
ministry Waddington, Léon Say, Freycinet, a
a message with no more color than necessary and a
President of the Chamber of Deputies: Gambetta,

under THE THIRD REPUBLIC 249

which his friends were already quietly calling: "the dictator-
"tor" and who, poor Samson, was, from that
day, truly in the hands of the courtesan who de-
was going to hand him over to the Philistines.

From the very beginning of the year, the question
with the feudalism of the East seemingly dormant, the possessions of the
sedentary, that is to say cosmopolitan financiers,

Indeed, one could read in all the newspapers where Havas Agency whispered this insinuation:

"Yesterday morning, Wednesday, at eleven o'clock, expired
"the forty-eight hour deadline granted to the bey
"from Tunis to give his response to the ultimatum"
of the French government.

"If this answer, as is believed, is evasive,
(The French consul had to bring his flag,
"leave the consulate and retire aboard
"Vlnfernet*."

All this noise had one apparent cause:
dispute relating to a land concession
free rope to the Count of Sancy, one of the
members of the financial committee operating
near the bey.

As we can see, Gomme was still for the appetites.
capitalists of a few whom they wanted to expose
the lives of our soldiers.

This time, however, the expedition was not, it seemed...
Is it ripe, not ripe, or at least those who wanted to
Those leading it did not yet feel in control.
of power; thus the result of the ultimatum was
declared satisfactory.

Anticipating this outcome, a newspaper had written:

< La Lanterne, January 10, 1879.

250 speculation

1870

"In the East, discussions of this kind are
"frequent exchanges between governments and consu-
"European countries and the situation is becoming tense, sometimes, at the
"to the point where a break seems imminent; but at
"At the very last moment, the weakest finally gives in."

The same newspaper also recalled an analogous case.
log dating back to 1872, which it is useful to point out
here, because what really needed to happen in the
The sequel was implicitly contained therein.

The Jewish banker Erlanger, of Prussian nationality his own, had usury on the bey of Tunis, conform-
ment to the financial traditions that I have already exp-
sées.

Now, just like his overlord the sultan, the bey of
Tunis was happy to receive visitors but not very fond of reciprocating.
all the more so since, between receipt and delivery, there is an interpos-
always know a host of gluttonous appetites.

Also in 1872, Erlanger had demanded the recognition
birth and registration of his claim, amounting to
4 million francs, by the international commission
national which operated next to the bey; circumstance
to which Decazes had alluded in 1876
tribune, when he was dealing with Egypt ~.

Having experienced some difficulties, Erlanger
addressed Bismarck and received an ultimatum from him
gave him complete satisfaction.

Since that time, in addition to Erlanger, Lévy-Gré-
better, the Franco-Egyptian Bank, had made
advances to the bey; a French company being in
Previously, there was no longer any need to go to Berlin to

Petit Moniteur universel, January 9, 1879.
'See chapter III, page 176.

under THE THIRD REPUBLIC 251

to make diplomatic threats and put pressure on the
Tunisian sovereign.

Berlin, moreover, had shown little willingness to
a Tunisian occupation; Bismarck found, in truth-
similarly, that this was an ill-
Bile: What? So close to Italy! So far from the sea
Baltic! And then: a huge tour by the sea of the
North, the English Channel, the Ocean, the Mediterranean, with
obligation to parade in front of Gibraltar and not far
of Suez!

For sure, the game wouldn't be worth the marks at
spend!

For France? Excellent! He was skillful.
to encourage its speculative owners to "rub" and
perhaps to "skin" those of London and
Rome. It was all profit; and then the Saint Gotthard Pass.

Nothing better than Tunis?

And that is why, as early as 1878, when Gambetta had lunch with the Prince of Wales, one might think to Tunisian compensation*.

That, too, is why we had silently bought the securities of the unified debt ^ and the various claims

'See above, chapter III, p^e 230.

2. The prices of the single debt, the only one listed, were the following:

Higher, more bns

1872 228.73 162.00

1873 • 223.75 199.50

1874 285.00 206.00

1875 290.00 252.00

1876 295.00 200.00

1877, 235.00 157.00

1878 234.00 160.00

1879 242.00 203.00

252 speculation

1878

which it had increased; the official rating had reproduced, in its own way, these various financial maneuvers offices where one could discern the hands of the board of directors administration of the railway company of. Bône in Guelma and those of the Franco-Egyptian Bank yours.

However, in the company from Bône to Guelma, fleu- a veritable bouquet of newly wealthy people, at the head of which G ry was found as president and Siegfried as vice-president, then F. Barrot, S. Guin, etc. *.

former owners: E. Delessert, Rey de Foresta. Albert Rostand; then Jews such as Aug. Lippmann, G. Halphen, Marc-Lévy-Cré-better.

As censors, two sons-in-law of Allain-Targé: Léon Delaporte and Charles Ferry, brother of Jules Ferry 2.

Recently, an attempt at a merger had been outlined between Crédit Mobilier, where Erlanger was, and the Franco-Egyptian Bank; but Erlanger had preferred to take over the French General Credit by purchasing 17,376 shares in a block; however, This did not prevent participation; also the Franco-Egyptian Bank, with a view to its operations

* The council also included the following names: Buisson, W. Chabrol, T. Conlin, Desgranges, Gobron, T. Knight, Lagrange, Maire, de Naléche, Salles; Peytet, cent-sister.

2 II There were also: V. DciàlqnG^ president; Fred. Grenin-Ger, Eug. Roy, Morel Kahn.

under THE THIRD REPUBLIC 253

multiple external lions, also in Egypt that in Réunion and elsewhere, suddenly doubled its capital as of October 30, 1879, by bringing it from 25 to 50 million.

However, it should be noted that, precisely, the newspapers of the October 30 of the same year reported to the alteration "an interview and a long conversation "of Rouslan, consul, with Gambetta regarding the "Tunis affairs."

A period of calm in Vuliimatun de Roustan had succeeded; even on April 17, Roustan and Géry had solemnly inaugurated the first part of the railway from Tunis to the French border.

Meanwhile, members of parliament had gone en masse to vilify Algeria, where Albert Grévy was installed as governor (April-June).

And, taking advantage of this opportunity, they also wanted to investigate the cause of the disturbances in Aurès (south

had made some noise.

However, at the beginning of October (the date of their rap-
(port deposited in the Chamber), they had discovered
that the unrest stemmed from a "holy war"
directed, decidedly, against the Arab Bureaux and
constituted a further argument in favor of the
civil regime.

It was to indicate "by analogy" what one would pro-
posed the problem of doing so in Tunis. However, I must point out
Herein lies the singular audacity of certain newspapers.
which, while bringing the Aurès insurrection closer
to that of 1871 were careful not to notice

Lantern^ October 30, 1879.

15

y

254 speculation

that before 1871 there had not been a sufficiently
Civil to grant Jews the rights of citizens,
while they were being refused to the musicians, – nou-
This is further proof of the boastfulness of these diplomats who
have slaughtered thousands of men in the East,
under the pretext of enshrining civic equality of religions
gions.

Let's now allow the affairs of Tunis to mature.
for the following year and let's see what happened
from Egypt where Rothschild was doing, on a grander scale, this
that the people of the Franco-Egyptian were preparing
in a smaller size.

In Egypt, not everything was yet running smoothly
the barons of London and Paris; it was necessary to decide-
a war waged with millions, these in front
to be caught not in the vaults of rue Laffitte,
but in the pocket of the foolish public who frequent
the stock market.

On the other hand, as Gambetta, a member of parliament, had once
spoke against the conversion of the 5-0/0, his opponents,
some of whom were ministers, wanted
to put Gambetta, president-dictator, in order

These are the hidden aspects of what we have learned.
Pelé, the conversion incident, which moved us deeply
keenly during the month of February; is it useful
to add that the political issues had not
were employed without the profits from the financial underpinnings-
cers.

To fully understand what follows, it is necessary to,
First, to understand exactly the effects
of what is called a conversion; one will conceive,
At the same time, what interest did those who

under THE THIRD REPUBLIC 255

as Pei[^]eir-e, the previous year, had already
sought to create the illusion of the opera's imminence-
tion.

The audience is told: you hold in your hands a
acquired value, generally speaking, above
110 francs. The government reserved the right
to repay the capital, but only at par
of the type of annuity that gives it its name; thus,
To have an annual income of 5 francs, you have
paid 110 francs; the armed government of its
right, can tell you: "Give me back my schedule of
"5 francs of income and I will give you 100 francs,"
"because the chosen type is called 5 0/0,"

However, like the State, to reimburse 100 francs to
shock carrier, would be forced to borrow from others
and, as, when he seeks a conversion, it is,
Ordinarily, to reduce his expenses, he modifies
his language in the following way:

"I will refund your 100 francs less
"that you do not agree to receive 4.50 francs per year"
instead of 5 francs.

We can immediately see that there is a reduction here of
10 0/0, which is a real advantage for Elat,
since he would only have to pay 90 million
lions, for example, instead of 100 million per year.

Gela being, we make it shine in the public's eyes
that the one who buys 3 francs of annuity of the type
3 0/0, is obliged, by the will of the Stock Exchange,
to devote such a sum to it that in reality its
income is 4.0/0, while, by the same

5 '0/0, is obliged to devote such a sum to it that in reality his income is only 4 1/2 0/0.

256 speculation

1879

But from the moment a law abolishes the type 5 0/0, the rentier will have no choice but to fall back on the other types; then the masters of the fund market Public opinion influences stock prices, by focusing on singing, preferably, to the type of annuity that replaced-cera the old one. That is how if the State has resolved to to make type 3 0/0 the instrument of conversion (because it's with rents created according to this type that he will exchange on the 5th, 0/0, of which he wants the con- (version), speculation will immediately take hold of both values.

After this explanation, I must add that, since For a long time, Rothschild's ulterior motive was to to pull off a major coup, by combining a kind of triple arbitration between the 5 0/0 to be converted, the 3 0/0 perpetual and the 3% amortizable; which amounts to to say that he felt the desire to extort from the public a few hundred million.

To that end, he did not hesitate to take up a cause common with his former employee: Pereire; des then, certain of Léon Say's complicity, the trio which I have just designated, facilitated the organization of a campaign in favor of the 50/0 conversion. In In fact, the rumor gained so much credence that at the com- At the beginning of February, the operation seemed to be... cidée.

A member of parliament named Sourigues, who himself, He was very involved in financial matters and felt obliged to in- to question the minister on February 11th. The latter replied to him pondit:

"As for conversion, I could not have a
"Opinion on the form before having one on the
"Based on, that is to say, on opportunity. Now, I guard-

a car if I had one it would be a secret; but I
"I have no secrets for this excellent reason"
"That I have no opinion on that matter."

We are no more Jesuitical than we were in this
circumstance: the Jewish-Protestant who serves as the speaker
parliamentarian to the monarchs of rue Laffitte.

Following these words, the noise of the conver-
The sion took on even more substance.

"It's a question of opportunity!" they exclaimed.
Chorus: If it were otherwise, the minister would have replied
flatly "No!" as he has done on many occasions
constants; he could not say "yes" without
to have a prepared plan in hand; it would have been fa-
To avoid speculation! This Léon Say is definitely a
good man!

On top of that, holders of 5 0/0 at 114 francs...
they put so many up for sale that in five days, he
There was a decrease of 5 francs.

"Useless, isn't it?" said the small investors.
to keep 114 francs which will then be worth only
100 francs in no time!

Things were organized this way, when the
February 18, telegrams from Cairo an-
announced an insurrection of the officers, and the invasion
elevation of the Ministry of Finance; at the same time
such a clamor arose against the English
that nothing less than the revocation of
Rivers-Wilson and de Blignières. In parallel, at
In Paris, rumors were beginning to spread that the mai-
His Rothschild, given the circumstances, would refuse to
pay the coupon on his Egyptian loan. Then the
February 20, questioned again about the conversion.

258 speculation

Léon Say suddenly declared: "that the operation
"would be unpopular domestically, even more so than internationally"
"an industrial and political crisis would make it no less
"impossible; that the possibility had to be considered"
"of a refusal to exchange old securities for
"new, which would then have to be reimbursed,
"by borrowing from the Bank of France, from which we
"would exhaust all the metal reserves, which would con-

"would pose a certain danger in seeing the capitals
"French interest rates on foreign loans."

Note this last sentence; foreign borrowings
The gers were mainly the Egyptian and the Turk; the ca-
pitiiux bearing down on them, it is the supre-
eager to meet the offer and, following the savage economy
On the stock market, this is an obstacle for Rothschild to do
low prices on foreign funds
the gers he covets, and especially the Egyptian one.

Opinions are formed vilely when one is
Rothschildian! In sixteen days, "the absence of opinions"
Léon Say's doctrine gives way to a very clear one, and
This time, clearly formulated.

Late declaration, shady behavior, all of that
is nothing compared to the circumstances that led to them
companies:

On the very morning of the day that Leon had resolved to
to refute the conversion and, to give the time
Exactly, at noon, Moreau, the stockbrokers' representative,
receives the announcement of this directly from the ministerial authorities.
decision; immediately this official will (he has re-
conim and avoué), confer with Rothschild then vi-
cite Pereire and arrives, only, at 12:40 PM
at the Stock Exchange to announce what was going to be said at the

under THE THIRD REPUBLIC 259

budget committee; nevertheless, from noon onwards
The news was already known in London!

I don't need to describe the upheaval.
which was produced in the world of finance and, no-
tampere, among the small shareholders so often ran-
connés by the high bank by means of the same
5 0/0.

As for the budget committee, it seemed
stunned, she didn't utter a word, although she was notoriously
erily favorable to conversion. But that n*ap-
Wouldn't I take it! if I were allowed to discover
all the hidden agendas.

In any case, we will never know the number
of the harvest of millions that was thus reaped by
the Jewish bank.

was serious; moreover, she had a semi-undeniable truths, but in form (as they say) (at the palace) she was "prepared".

In any case, the newspapers were putting to the service vice of their self-serving attitude, the account of these mid-Seres, to make people believe that Egypt, decidedly, could not do without the Europeans.

So the story went that "a native, pursued
"by tax officials regarding a royalty"
(c of 8 piastres and 10 paras (2 fr. 14 c.) had already
"incurred 300 francs in expenses"; and they added: "I don't
"Don't know that contemporary history offers a
"same thing done".

And to stumble upon Ismail, the sole cause, etc.

as if, in France, the same abuse were a thing
So extraordinary!

* See Les Bois de la République, chapters Moreau and Say.

260 speculation 1879

But what was wanted, what Rothschild, by-
Above all, he wanted to stir up public opinion against
Ismail and manage to get him to file any complaint.
ment.

On the other hand, the same Ismail had declared by
The Times:

That the difficulties stemmed from the fact that "the
"assets ceded by him were, primarily, des-
"intended to settle the floating debt, but which, without
(I take his warnings into account, instead of
(I conceding the land to the creditors, we had nc-
(I negotiated a loan, refused to pay the arrears, subsid-
c(title of the Europeans to the Egyptians and eliminated
"the indigenous element."

The loan in question was the Rothschild loan, of which
I spoke about it earlier, and the areas were
precisely those on which Rothschild wanted
to have the upper hand and the first mortgage.

The Journal des Débats, a well-known publication of Léon
Say, was campaigning against the creditors of
Egypt and published, some time later, the lines

"The most complete agreement has been reached between

"the French and English governments"

"Two firms have just sent Gonstan-

"Linople a dispatch by which they proved-

they take note of the offer that the sublime Gate has given them

"done at the first moment of depositing the Khé-

"Dive..."

A very clear conditional threat which, in terms of

'The Times, April 18.

2 Journal of Debates, April 28.

under THE THIRD REPUBLIC 261

ordinary, would surely have led its authors to Maza?

This only led England to Egypt.

Meanwhile, the mixed courts dismissed the case.

continually the creditors who demanded the

priority over Rothschild (April): but Ismail does not seem-

He didn't want to be upset about it.

So, the same Rothschild took a major step

of which, once again, delicacy is not the side

distinctive.

Some time earlier, he had threatened the

Khedive to simply eliminate the

service of the interest on the loan of which he had been

the issuer; he fulfilled his promise {\x\n] .

And too bad for the subscribers! Isn't that right?

In short, at the end of the same month, Israel abdicated.

was a fait accompli and Tewjick succeeded him.

A few days later (July), the new government-

Egyptian government submitted to the approval of the authorities

sessions that participated in the creation of the courts

mixed (Judicial Reform) a draft decree, the-

which declared "the lands ceded to

(c the State, by the Khedive's family, with the exception

"of those that were subject to mortgages or

a of seizures having priority over the Rolhs mortgage-

a child.

This sort of drama ended in November, by
a formal treaty between the new
Khedive and his lord Rothschild. We shall see
Soon what was bound to happen will happen!

But before going any further, I must say here that
All these events had created blows of
scholarship which, as I have explained many times, or

262 Speculation 1873

ruined some or enriched others, by
increasing public misery*.

As I move through the years, the
The reader can see that, especially since 1878, the
four cardinal points of public affairs have
always been: the Freycinet plan, V amortizable ^ the
Egyptian affairs and the Land Credit.

On this side, however, the war was nearing its end.

Soubeyran had traveled to Italy to create
fondiaina and to establish contact with the mi-
nistres d'Humbert l'''.

However, a lingering resentment drove him to har-
to sometimes conceal his successor, he subsidized
the newspapers that declared the dividends fictitious
distributed by him and he put funds into
certain opportunistic deals, which earned him in
April, "the equivalent of a dismissal order",
as she wrote, in dubious language, the
Gazette des Tribunaux; this order was
rendered on the report of expert Magnin, future
Commissioner-censor of the French General Credit Bank,
by Attorney General Dauphin, former lawyer
of Amiens, shareholder of Crédit Général Français,

* Here are some lectures taken between January and March 1879:

Higher Lower

5 0/0 115.15 January 109.72 March

5 0 0 Ualien 77.35 March 73, 50 January

Turkish 12.05 March 11.20 January

Egyptian 203.75 January 230.00 March

In June Egyptian pound fell to 100 francs; in November it was worth 268.75.

It should be noted that, as I have indicated regarding the conversion, it was clear that the French '6 0/0' was falling, thus that the Egyptian, the Italian and the Turk were going up.

under THE THIRD REPUBLIC 263

linked with Erlanger, and one of the first products of the infamous "personnel purge", which the party The Jew was beginning to accomplish.

However, all of this was punctuated by minor struggles of bell tower: Soubeyran, indeed, although already at the landholdings or *fondiarie*, born next to the The discount bank still dreamed of opposing a Competition at Crédit Foncier: the mortgage bank librarian.

4 On this occasion, if the public had had some basic notions of financial mechanisms, it could have learned some lessons.

For example, he would have understood how and why— Germer Baillère, municipal councillor, reports author of a draft agreement intended to reimburse The Crédit Foncier, on the contrary, eventually arrived. to conclude, for the city, a new loan with the same Crédit Foncier; how and why— what the newspaper *La Lanterne* and its appendix the Financial reform had deemed it necessary to take place if warmly, the defense of the interests of the City of Paris, which the loan hoped for by Christophle would have It might have been missed if the police chief hadn't He seized the Lantern; how and why Christophle imagined he could legitimize this seizure by telling parliament that a Bonapartist money extracted by "a happy blackmail" had served to the foundation of the Lantern, how and why a jury, called an "honorary" jury (I don't really know (not in what context), was content to discover that the director of the Lantern and Financial Reform Cière had received it for a cause not sufficiently explained", 25,000 francs from Mr. de Soubeyran,

264 speculation

claiming (the said director) that it was for recognition to be born "the competition of its publicity in business "Egyptian and defend French interests against "Egypt -^ (!j ; how and why, finally, Ghri-Tophle, triumphant at having unmasked his detractor and condemned his agents, and was in great haste to... imitate both of them by having union members sign-silencers, journalists and others, a commitment in by virtue of which and subject to certain financial advantages-ciers, they contracted the obligation to "support pen-giving you a year of Crédit Foncier, its values, ((and to praise his governor.))

And to think that these "scumbags" held public opinion in their grip! wakefulness for almost the entire year, only because a venal but prominently featured leaflet had attacked What about the police headquarters?

Hey! Good heavens! Everyone knew perfectly well that this institution, bourgeois by nature, had no other concern than to conceal the infamies of the wealthy and of to highlight the weariness of the destitute, in order to "to preserve the prestige of the ruling classes," this which led him to be bestial in his methods. Gela Since this is no longer in doubt, an honest critique would have said something else.

She would have said, for example, that the prefecture of police was just one of the brutal forms of para-ruling sedition, but that the day when, by a bold, loyal and scientific reform, we would remove to parasites the means to live at the expense of others trui, the day when work alone creates content-would meet everyone's needs and, consequently, those of for everyone, there would no longer be any governing authority, no more of CM^^e of Vauiorité, more opportunities to win

under THE THIRD REPUBLIC 265

a revolutionary, by satisfying him, laughed, as we have told, specifically, with regard to the pr police prefect who had challenged Crédit foncier before the Rooms.

These women, moreover, would have had better things to do. that wasting their time on such nonsense, were veritablement commensurate with the role that Andrieux and

As early as February, they had resumed the project to am-
nistia, bones that they readily gave to gnaw on
people to postpone serious reforms.

This time, however, things went further than
the submission of a proposal; there was a vote and by both
chambers! then vote, again, on a major issue:
the return of Parliament to Paris, that is to say a
Another amnesty!

This vote was accompanied by the news, finally
revealed, of the death of Napoleon III's young son
(June 20) who, having taken up service in the army
Englishwoman, had gone to fight among the Zulus; I
say "news finally revealed", because the noise
death had been a factor since May 11th.

The entire September, October and no-
November was occupied by the return of those who had been amnestied;
Then we got to work and it was decided that, henceforth-
but, the members of the congregation would no longer be able to teach-
To nurture youth. - Beginning of a long and sterile
hustle.

It was Jules Ferry who, in turn, gave a bone to
to gnaw at the people.

- Big deal! A pointless persecution of garlic-
theirs, because it's not changing the teaching
It's parasitic to shorten the skirt panels

266 speculation 1875

or the collar of the frock coat of those who donate it
nent.

Alas! We shall see at the end of this story
It's lamentable that the famous Article 7 will not have...
a revolution was not spared.

Meanwhile, the MPs had many other things to do.
things in mind: they wanted to have seats
lucrative, therefore dismissing the old staff, and
to create new administrations.

Also the fight against the monopoly of the railways
The iron was becoming more pronounced day by day.

and was already fomenting complaints against Vexploitation, said to be provisional, of the State lines by making to denounce the game of "occult influences."

However, a large commission, known as the thirthe sixth network was formed; we had had the sinthe common idea of having it chaired by the financier Lehaudij, flanked by Daniel Wilson; also, towards the At the end of the year, we began to notice certain questionable attitudes towards the most important issue serious: that of the tariffs.

On the other hand, ministers were placing and reassigning They were saying; even Léon Say and Wilson were beginning to to hinder each other. Léon Say, who had received, at beginning of the year, 5th order of the crown of Prussia, probably for "exceptional servicesnells," he spoke of patriotism and was offended by ways of his colleague in the House, at the commissionbudget management and elsewhere... he'll complain about it. day...

For his part, the Minister of Justice was manipulating the magistrates; from March onwards, the Palace of

under THE THIRD REPUBLIC 267

justice was enriched by Cotellet, Lefebvre de Vief town, Pradines, Horteloup, Bounicau-Gesmond, Quesnay de Beaurepaire.

But where did the displaced people go without compensation? In the boards of directors of companies financial! Some in the old haunts, others in the new ones, like Choppin d'Arnew town in the Little Cars^ and there they don't delaywill not expose their demoralization atavistic, because, in finance, the results some actions are more tangible than others never those of the palinodes of the juris - imprudensity.

But these movements soon proved insufficient; we wanted to challenge the irremovability of civil servants; that's why we He had his reasons, we will see that all too well.

But how? The discussion would be tedious! Fortunately, in December, a final event occurred. denying the fact, deemed more scandalous than others:

delivers a republican speech

He was booed; the newspapers cried out: this ignited the powder keg and an agenda was imposed on Devés, the Minister of Justice, "to clear jobs" hostile public officials" (December).

Ultimately, the current judiciary will not have
She stole her expulsion from the seat. She was foolish, ill-
right, rarely independent, and moderately in-
The one who succeeds him will probably not be worth it.
no better: only, perhaps she will do com-
to take only what really needs to be changed, that is not

'Chudeau Affair; Angers Courier^ December 1879.

268 speculation I879

It is not men, but institutions, in de-
thwarting their base: parasitism!

Nothing, moreover, is stranger than certain judges-
comments made during the year.

Philippart had reappeared; having paid
his Belgian creditors, he appeared before the
judges of Paris, who had sentenced him to correction-
Primarily for embezzlement, etc. The judges,
This time, they acquitted him; not that the facts...
appeared to be fabricated, but because, on the plea-
Léon Renault's lawyer's house, they had ended up
to discover that intention, the sole condition of the offense,
did not exist in Philippart (July).

He, therefore, resumed his mercenary dance (August).
The European Bank is making fantastic leaps
ticks.

Once again, we had been talking about struggles on the
railway values, combinations with
Erlanger, with Romania, with Plirsch and the
Ottoman roads; it was then said that Philip-
part had been defeated by Rothschild in a gigan-
financial duel test.

It was quite possible! But the public wasn't paying for it.
no less than the costs.

Philippart's intentions were pure, those
Rothschild too, that's understood!

Philippart, like later Erlanger, would have wanted ONLY ^a^/zier" of Vargent by C agiotage. That was the intention, it was not debatable.

But then, what was the cause of this misfortune? several employees, convicted in December, also for Diversions?

He was head of department at the Ministry of Agriculture

under THE THIRD REPUBLIC 269

ture: he didn't deny anything, but he explained his actions: "I have only done," he said, "to conform to "constant practice... preparation and di-
"The management of fat animal competitions entails"
"for the ministry staff responsible for this,
"many hidden costs that they could not recover"
"To perish differently."

So, here is the fact; the witnesses come forward to testify

that the surcharges are customary instead of

to include the bonuses as expenses, we increased other articles; "it was the custom!" And who par-Milk like that? The accused's superior officer, ifé/Hom not convicted, while the unfortunate employee was sentenced to eight years imprisonment!

With our Gode, unbelievably iniqu, the
The system of intentions is arbitrariness in the hands of judges. The Lantern's intention in attacking the police headquarters and denouncing the î^értYcs was-
So, is she guilty?

Yes, replied the magistrate, because it was upsetting the ministry.

This is where, logically, justice must arrive.
playing with facts and juggling intentions.

I am well aware that the Code prescribes certain /afons to commit an offense and that, for lack of a comma, he
There is or there is not a crime. But what does it matter to eternity?
What fairness does a notary have over a spelling mistake?

In this vein, there are primarily the offenses against morals. What is the intention in pa-
What was the case? What were the intentions of all these people?

columns of the anti-clerical press? What were those of these bourgeois of Lyon, arrested as the a-

270 speculation 1879

were previously the filthy ones of Auch and Bordeaux (October)?

If the judiciary had any sense of justice, she would find intentions precisely where she I don't see any!

What intentions, for example, did he have, during throughout 1879, this part of the press which regularly devoted long columns to ex-To cite Europe against Russia?

Never before had he made such a fiercer campaign; "terror in Russia," nihi-Israel, attacks, assassinations; and the fires? Fires in Orenburg (May), Irkutsk and Nizhny Novgorod Novogorod, at the Kremlin (July-August). Russia was ruined, lost, the English armies were going Finish it! (November.)

"Just stock market fluctuations!" some will say, and rightly so! But After this exciting year, we finally ended up in facing a real assassination attempt against the Tsar. (Explosion of (the railway, December 5, 1879.)

Previously, Russophobic newspapers had had to comment on the Eastern War where, constantly, there was talk of "the massacre of the Jews" during that Christians were being killed!

Nevertheless, true or false, the news were then in a situation; but, during 1879, one had noted the dormancy of the Eastern Question and Everything, on the surface, seemed limited to the execution of the treaty. from Berlin.

That being said, why this insistence on hitting Russia declared to be dying • ?

'La Lanterne published at least one hundred articles hostile to Russia during the year 1879.

under the Third Republic 271

If necessary, an isolation of France as in 1870?

Was it to let it all come to a quiet conclusion? in Vomhre the Austro-Prussian alliance treaty? (October 7), which I will discuss when dealing with the year-born 1880.

There would have been an intention here; did you look for it? Judges?

Whatever the case may be, the Eastern Question does not sleep-half-dried milk; she had temporarily donned a new form: the delimitation of the borders hel-Lenic, following the treaty of Berlin, which had led hostilities between Turkey and Greece (May), a At that moment we had said that "the French battleships "were expected in Piraeus" (June). Did they come? He It is certain, however, that in November there was discussion still on the delimitation (tenth session of the conference) .

However, six months earlier, there had been in France a Greek loan of 60 million francs (May 6). The Discount Bank had taken care of it.

I will have to come back to this, because it's not over yet.

But what were the intentions behind this loan? And what about those ships that were announced? Have you looked for them? magistrates? Yet, there was then a circle tain Erlanger who was the Greek consul!

If you have not sought these inter- intentions national, there are others, however, which do not They haven't escaped your notice; even when you don't You didn't damn them, you found them damn-nables.

Indeed, the propertyless suffered in 1879.

275 speculation 1579

as always; in March, the Lyon workers They were asking for "work or assistance."

The strikes began in April:

Weavers' strike in Lyon (April), in Vienna (May), serious miners in Lourches and Douchy, tis-

Saint-Quentin (May), carpenters in Paris and carpenters in Valence (October), and finally miners in Quaregnon (December).

Were we only concerned with unemployment and their causes? Do we have, as with the properties of the Rhône valley ravaged by hail, demanded, A tax exemption for strikers (August)? Nothing! Sometimes prison, always the blame "of the 'The workers' bad attitude!"

These twelve months, moreover, ended in a A dreadful winter. The misery was terrible. At Pa- Indeed, subscriptions were being organized, that is to say, of those vain displays to which the Misfortune serves as a platform! In short: we started again what we had done, a few months earlier, for the flooded from Paris-Murcia-Hopgrle.

Bourgeois charity wants the stage; when She doesn't have one, she quibbles; thus, in April, she had negotiated a loan of 100,000 francs for to rescue those granted amnesty returning to Paris.

But what a noise! What arguments! On the other hand, a proposal had been submitted (in July) to allocate more than 3 million at the Bank of France "in repair- ration of the harm caused to him by the "Com- mune,)) which did not outrage anyone.

Alongside the reversals of charity, there is those of anger:

under THE THIRD REPUBLIC 273

Thus, in March, the following were indicted "Ministers of May 16th." Big deal! Lean re- Result: a vote of platonic condemnation! To some Bourgeois insurgents, a stroke of the pen! But to Proletarians of 1871, gunshots!

And, meanwhile, what had the proletarians done? Silent figures of 1879, these perpetual scorned? Eraser They had always waited.

Yes, while, having taken the trestle of the amnesty, a journalist having been accused of having, in a public meeting, "spoke against Vinfàrne" capital » was indignant, made amends

naires – they, the patients, were convening a congress in Marseille (October), where, peacefully, they searched for They are uncovering the true causes of social ills!

Fortunately, President Grévy had not stayed
The economic situation appeared to him to be untenable.
tense, with poverty more rampant than usual,
He too wanted to enlighten himself; he did so, and the newspapers
will tell us how, towards the end of November,
He also had his congress; indeed, these announced-
seriously note that "the President had made it apparent-
to the first Messrs. de Rothschild to consult them on the
"(Unfortunate state of affairs ^."

Yes, the situation was really bad.

First, the speculation had, as always,

'The Lantern (responding to France)^ January 17 and 18
1879.

2 The Pairie^ commissioned by Soubeyran.

- La Défense, November 16

274 Speculation I879

unbalanced labor and resources and the Stock Exchange
had been constantly agitated*.

We had also added sticker papers to
those that had been created the previous year. The
emissions, which had amounted to 1.2 billion –
in 1878, exceeded 3 billion in 1879", of which more
two billion requested by the institutions
credit; movement contrary to that of the year
previous, and, moreover, planned because, the public
not directly taking industrial values into account,
This way, we reserved the option of slipping them under him.
the form of bank shares.

Also, at the end of 1879, I must register a
new increase in capital assessments.

In twelve months, this increase reached 12 million
liards, mainly registered on buildings and
financial values.

Furthermore, a considerable number had been created
Insurance companies, some enticed by

being mere pretexts for agio, that is to say, for

■ Here are the prices of the main stocks:

Higher Lower Difference

3 0/0 81,70 76,35 8,35

5 0/0 115,50 109,72 9,08

UalioQ 82.30 73.80 8.70

Turkish 12.95 9.60 3.35

Government or private loans 7 million 2/10

Kcredit institutions 2,168 – 5/10

Industrial companies 884 – 1.10

Total 3.000 million 1/10

under THE THIRD REPUBLIC 275

to buy, in order to resell, pieces of paper 1.

Taxes had followed the same progression than real estate capital.

These, amounting to 115 billion 3/10, required, at 30/0, an income of 3 billion 4/10; it was exactly the figure from the final budget of 1879.

More taxes, less work: accidents, concentrations of wealth; that is the summary of this year; therefore, it will not be surprising to see to increase misery and reduce the number of post-sedentary; these now number only 19%, but They hold 12 billion more than the previous year. previous. Here, moreover, is the table I provide usually:

1878 1879

Owners 20 19

iEmployees 71i (70 employees)

Non-possessors[^]. [^][80 Slf

* 'Destitute. 9[^]

He was destitute.

Totals 100 10^û

The Malthusian bourgeoisie will soon find
that men must be killed, because she believes that she
has too many to feed.

Here is the breakdown of the capital:

Billions

1878 1879 Difference

Real estate capital H0 2/10 113 3/10 4- 5 1/10

- furniture 67 9/10 68 1/10 + 0 2/10

- financial 317/10 37 7/10 + 6 0/10

Tolanx 209 8/10 2:211/10 -J- 11 3/10

SoM.MARRE. 1880. - Voter factory. - The congrega-
tions. - Senatorial Marcliandiigo. - The pursuit of
functions. - Poland was drunk! - First scandal
Grévy. - Blind and deaf. - Espionage and the lady
Kaulla. - Preface by d'Andlau. - Accusations against
Waddington. - The Austro-German treaty. - Disasters
in Russia. - Nihilism and socialism. - DL-jeunur, deco-
Greek ratio and borrowing. - Rogue theories. - The
colonies. - Rothschild option. - Soubeyran and Italy.
- Erlanger is agitated. - The strikes. - Prostitution
"They brushed." - The ambassadors.

It is not always easy to induce a people to
to decimate his children.

If, in a cesarean section, the master's will does-
mine, in a parasitic regime known as "opinion," which
If it is law, it is a lie; therefore, it suffices for the di-

wanted the "glorious massacres" and all the experiments
War editions are obtained and explained.

Knowing this, and having further noted that, by
education, fanatical Catholic congregations-
knew their clientele, Jules Ferry had dreamed of subs-
to link his influence to theirs and to lead, in turn,
the masses by means of a lay clergy of institute-
voters, electoral college, voter factory.

This, in short, is the political genesis of

under THE THIRD REPUBLIC 277

great determination of which the leaders of 1880 in-
surrounded the famous Article 7 of the law on education-
higher assembly, which, already stolen by the Chamber
of the deputies, was subject to the deliberations of the Senate
in the first few days of the year.

This article was designed as follows:

"No one is allowed to manage an educational establishment-
"public or private education, of any kind"
"that he may be, nor to give teaching there, if he ap-
"spoke to a religious congregation, not self-
"Laughed at."

Twice, the Senate rejected this article; it-
the reversal of the Ferry plan, the defeat of the
Jewish party; also never parliamentary revolt
was more lively!

Freycinet, head of the ministry, who, in January,
had been pale and vulgar in his presentation of principles
cipes and who, being himself a Protestant cleric,
was being cold towards the article?, had to, however, let-
to see in the Senate the threatening attitude of his colleagues.
Indeed, what the Senate had not wanted to introduce
in a new law, the government was resolved
to accomplish it through administrative measures: he will use
he would abolish old laws and expel the congressmen
unauthorized gations (April).

Never a reform, directed against parasitism
financial, aiming, for example, not at the 400
unauthorized congregations, but the 800 societies
anonymous, perfectly positioned to ruin the
France would not have obtained such energy from a

But nothing, in my opinion, demonstrates more eloquently—
how much it was a struggle for influence

16

278 the *isso* speculation

having, as its ultimate but unstated goal, a dictatorship
ture formidably armed in favor of the possessions
teeth.

Still naive, the people applauded; for him
it was simply a matter of capping the cap which,
According to legend, he was incarnated in Torquemada.
The skullcap itself justified this opinion by per-
farming its inquisitions by means of the unbearable
confessional.

That was all it took to stir up the rai-
popular pipers; moreover, members of religious orders or
No, the clergy had lived far too much at the expense
of the invisible and all-powerful celestial master.

They were reaping the wrath that their parasitism had
sown; they were going to suffer a deserved punishment, this
which in no way prevents me from declaring that the
those in charge of "the execution" were committing a
bad deed. They saw it clearly, moreover,
at the moment when, moving from theory to action, he
It was necessary, under the gaze of the street, to chase away one by one the
old men from their cell (July).

The Senate, as narrow-minded as the Chamber, took its revenge
by clashing with the full amnesty.

It was dangerous for the Jewish party, the people
who might find the expulsion of the monks insufficient,
if its corollary was the maintenance of the laws
exceptional measures taken in 1871 against its defenders.

Freycinet, whom I have already called the man of
curves and ellipses, regarding its plane on
the railways, again biased in this
circumstance.

In a low voice, he promised to suspend the execution.
cut of the decrees, if the Senate voted for amnesty. The

The Senate accepted this opening, but it introduced in the law a mitigating factor that, despite his anger, The Chamber had to adopt a resolution to end it (July 10).

Meanwhile, the congregations were fighting on the judicial field. The judiciary, out of sympathy "In their robes," the rulers let loose; resignations followed. produced; it was necessary to establish and even compose a court of conflicts, but, these are renewed constantly, the best thing to do was, decidedly, to squint at The irremovability of the magistracy; that is what had the place and the last months of the year were full through the preparatory discussions for this measure.

As we can see, it was an escalation of functions at the benefit of new owners of all sizes.

The press, considered reputable, had posed this escalation in principle; in January, John Lemoine wrote in the Journal des Débats:

The Republic has only truly existed since

"One year, but if it is well-founded, it is not

"organized

"Every new government, empire or monarchy, "begins with a necessary operation: that of "choosing instruments, agents, functions- "names that, at the very least, do not betray him."

This operation cannot be efficiently

((accomplished only by men free from all

"Links with the past."

So, it was clear: onward with the newbies! in ar- Laugh at those tied to the past! And that's how we took the positions the vanquished, the deposed, the dismissed, the de-missionaries, changing places, but not suppressing- not the opposition.

The government, moreover, had armed itself in view of

280 the speculation stemming

of the struggle. A decree of December 29, 1879 had

the undersecretariat of state, that of finance, of which the
The starter was Daniel Wilson, with Magnin as
minister in place of Léon Say. The rest of the
the ministerial troop consisted of Cazot for the
justice, Lepère for the interior, Farre for the
war, Ferry for public education, Cocherif
For the postal service, Tirard for commerce; Jauré-
fp.dherrij for the navy and Varroy for agriculture-
technology and public works.

As for the undersecretaries of state, besides Wilson,
As already mentioned, there was Gonstans (interior); Martin-
jpfeaf/^ée (justice); Girerd (commerce); Sadi-Carnot
(public works); Turquet (fine arts), all aff-
men of gold or braid, ignorant in matters of organization
social nization, and astonished only to hear
to file complaints "while they were in power"
see!", thus applying, with perfect unknow-
science, the famous:

"When Augustus had been drinking, Poland was drunk!"

With this new staff, public morality
will, however, gain something.

Through an exchange of underhanded tactics, she
will see a good part of the
infamies committed by those who held the power
to see, and, conversely, the expelled, knowing at
The marvel "The Detours of the Seraglio" will not be
failing to expose the wrongdoings of
new leaders, in order to demonstrate victory-
sement (which was not debatable), that the new-

under THE THIRD REPUBLIC 281

new diapers were no better than the an-
ciennes.

The first scandal fell to the Grévy family
(March).

Imbued with bourgeois nepotism, the president...
was in a hurry to appoint his brother governor general
from Algeria. In this country, already given over to the Jews and
where, under the pretext of colonizing and building
railways, we had, to the four winds of the con-
assignments, throwing away interest guaranteed by contributions
Albert Grévy distinguished himself in the metropolis.
right away.

There was a company, already richly endowed and known as V East-Algerian; this one, like any financial company, was willing to accept—to maximize profits, but cared very little about being a service useful to the public, the only pretext she had invoked, however, to obtain both concessions and guarantees.

However, a direct line was urgently requested. by two cities obliged, for their trade, to undergo an expensive process; unfortunately, the creation this line would reduce network traffic already existing. Nevertheless, refusing to build would have It was dangerous; it had to be accepted; but the compagnie increased the spending plans, in such a way that the guaranteed interest should allow for to offset the planned reduction.

Meanwhile, an unfortunate third party thought

The Board of Directors of this company is composed of... then knew of Messrs. Durrieu, Loret, Léger, (General Liébert, J. de Reinach, illiciter. — Commissioners .— Ducrey and Chabert.

1%.

282 speculation 188

to do good by proposing to build, at best account, the projected line. He addressed the secretary General, Mr. Journault, and he had barely to authorize him to make studies, that order was given to him to reread his authorization. Journault resists, indignified and finally resigns in compliance accompanied by a letter that had a certain impact—ment (March).

This was a boon for the opposition; it had beware of letting it slip away. Deputy Bonapartist, Godelle, filed a request for an interpellation; Rumors in Parliament and the submission of a re-interpellation to one month.

One month later (April 22), the discussion began in the Chamber under the presidency of Gambella.

What a session! Albert Grévy was full of words; but on the delicate point, the elimination of all Given the contradictory offer, Irouva had no other response than this.

When the concession company with
"which one we dealt with has committed to doing the che-
"min of iron at the price that will be set by the State, the au-
authorization to conduct competing studies has not
"truly no longer has a reason to exist."

And no one was found, even among the
interpellators, to say to Albert Grévy.

"When the State is represented by people who
They give cause to doubt them, so who can
to assert that the price he set will truly be
"A minimum price?"

"Isn't it, on the contrary, to improve the state?"
"out of suspicion that the adjudicators have instilled"
"Public cations and sealed envelopes? In such a way

under THE THIRD REPUBLIC 283

"occurrence," "daring to declare to Parliament that
"Competing studies are useless and not
"to announce immediately that an adjudication will take place"
((public declaration is admitting that one has a party)
"Given as a favor, if not for a hidden agenda."

It was quite simple, and yet no one
said this, neither Godelle, nor Cassagnac, both more
more concerned with criticizing their opponent than with ensuring
to the inevels of the country.

Godelle only insisted on the inadequacy of the
explanations and thus formulated his opinion:

"I persist in demanding, because, like the
"On the first day, he casts insulting suspicions on
"The front of the brother of the President of the Republic."

I will refrain from describing the turmoil that followed these
words.

Albert Grévy had absolutely no right to-
tified its altitude in relation to the railway; in
Furthermore, he had completely failed to explain himself.
on a host of accusations and, notably, on
scandalous land concessions, made to
officials who, thanks to their position, bought
9,000 francs, which they were certain to resell.

The truth was not revealed; Gambella was odious-biased oath; he dared to claim that the words of Godelle constituted an attack on the person of President of the Republic and had the cent-sure against the interpellator; after which an order of the The day of confidence in Grévy was voted by a strong majority !...

As I write these lines, there is no longer any to emphasize the strange psychological state of the assembly

284 speculation

rro

wheat of 1880; it will suffice for the reader to raise the shoulders and turn the sheet.

Having begun in scandal, the year continued... through other shames.

We had already noted, regarding the nomination of Senator Ronjat to the position of Advocate General near the Court of Cassation (January), that the new elected officials also climbed the ranks of paid positions and accumulated like their predecessors to whom they had committed a crime.

Soon after, another kind of accumulation attracted the attention of the Ministry of War; documents had, it was said, disappeared (September); trials followed.

It was on this occasion that the various attitudes de Girardin towards Lady Kaulla, and that the gra-statements from the wife of a general councillor ral "^ informed the astonished public that there was real-a system of espionage, organized around from the French Ministry of War, and that women-my played a leading role there ^.

Moreover, espionage was so widespread, that at the end of the year we were printing quietly The following, without receiving any denial:

"Is it true that one day General d'Aumale, cau- ((sant with the police prefect Luon Renmlt, racon-

"his general staff, to hide from everyone"

* Affair Yung-Westyne (October); Rochefort affair-Laisanl-Cissey (November).

^ Madame Graux.

3 I recounted these events in the second volume of my Kings of the Republic.

SODS THE THIRD REPUBLIC 285

"generally and to the Prussians in particular, the plans
(of the eastern fortifications, of which he had high command)
" direction.

"- Bast!" replied the police prefect, Léon.
"Renault, I will have your plans, my dear general,"
"Whenever I want to."

"-And how is that?" said the general.

"-Good heavens, in Berlin."

"-Impossible," replied the general, "I wear a
"A challenge to your skill."

"-I accept the challenge!" exclaimed Mr. [name], smiling.
"Prefect of Police; grant me only eight
" days.

"Is it true that, eight days later, the prefect
(police had received from his agents in Berlin, the
"copies of all the plans he presented to the
"Great astonishment of His Royal Highness the Duke"
"d'Aumale, general of the Republic?*"

Around the same time, a scandalous trial,
whose noise was, no doubt, stifled "under a word
of a metallic nature," made it possible to foresee all of this
that one could expect from the senator appointed count
d'AndIau.

Since 1876, this man has been trading on his influence,
the ruins, the suicides piled up around
He; he alone had not been touched. He had reached the
no point in paying his debts with the banknotes he left behind
He knew how to protest and he then dared to have his
Creditors for breach of trust. Triumphant
For more than four years, however, he had a
failure in 1880 and the Chamber of Deputies appeals for correction

- La Lanterne, December 12, 1880.

286 the isso speculation

d'Andlau and Norris, his straw man, qualified
((war munitions broker)>.

Since this legal misadventure, probably-
due to the republican zeal of the new magistrates
Trats, d'Andlau, adopted by the Elysée, obtained all
impunity.

Another scandal, which might not be strange-
to the personality of the aforementioned count,
led to the dismissal of Rivet, head of the cabinet of
Turquet, Minister of Fine Arts (October), this fund-
tionary who dared to denounce the existence of certain
gifts "intended to campaign for the awarding of the
((ribbon of the Legion of Honour). We got along well
prevented from conducting an investigation; no more, for that matter, than
on all the allegations made about the past of
Deputy Constans, then Under-Secretary of State and
future minister.

I cannot provide a complete list of here.
all traces of demoralization noted in 1880;
I have to make a choice and, naturally, indicate
especially those that are more closely linked to
major collective interests.

In this line of thought, I must not omit to
report a serious accusation made by a de-
Bavarian prostitute named Von Bühler, friend and, he said-
on, confidant of M. de Bismarck.

This MP publicly stated that "Mr. Wad-
"dington, when he was president of the Council and
"the foreign minister, had delivered to the
"Chancellor of the German Empire, a proposal"
"of an offensive alliance made by Russia to the
"France".

Of course, by a letter published on September 18th

formally protested against such an accusation
tion, which accused him of nothing less than a crime of
high treason; but as, after this letter, to-
no additional light has been shed, nor
As requested, I have a duty to address this point.
investigations into the events that have occurred since,
will give it a decisive character.

As a historian and results calculator, I have no
to bow to a denial without proof. Jecons-
simply state that Waddington supported the con-
Berlin sandstone, all the unpleasant measures to
Russia, particularly the emancipation of the Jews from
Romania and the rectification of Greece's borders,
a way to rekindle all the Balkan conflagrations
niques to which, by the Treaty of San Stefano, the
Russia had wanted to put an end to it.

I note that Russia has never been attacked.
in the French press, as much as under the mini-
Waddington.

Finally, I note that, on October 7, 1879, Prussia
had concluded a treaty of alliance with Austria
defensive measures directed against Russia, which does not
was to be made public only in a case of ur-
agency.

The French public only became aware of this treaty in February.
February 1888; I don't know if, for the past year and a half,
our diplomacy knew him to the same extent as
the Russian chancellery, but what I am saying is
that the profession of Waddington, Minister of Foreign Affairs
Foreigners wanted to know what was happening in 1879.
between Prussia and Austria (during the alleged
the dormancy of the Eastern Question, during the catastrophes

288 the isso speculation

trophies that abounded in Russia), instead of doing
publicly the game of Prussia.

And now, whether Waddington had taken it or not
the trouble of telling Bismarck:

"Sir, I received the following proposal yesterday."
of a secret treaty with the Tsar.

What could that possibly add to his
an absurdity which, given its function, becomes a real

Waddington, adored by the Jews, public acclaim-
lying by them, could not have failed to have seen the
Austro-Prussian rapprochement, so favorable to
Jews, enemies of Russia.

But not having seen it was like having closed your eyes.
and close your eyes or remain silent in such a situation
In that case, it was to have betrayed France to the same degree as
to have actually delivered a draft treaty.

All of this is even more striking given that the days-
The October 1879 issues had published the short note
next:

"London, October 23. – The Vienna Dispatch,
"published this morning by the Standard, giving the
"Summary of the offensive and defensive alliance treaty"
"concluded between Austria and Germany, a major event
((sensation.)

((It is also confirmed that this treaty actually has
"was signed by the two emperors William and
"Franz Joseph."

However, since the treaty was only defensive, it was sufficient
to have the newspapers say:

"It is inaccurate to say that an offensive alliance treaty
"A defensive agreement had been concluded between Prussia and Austria-

under THE THIRD REPUBLIC 289

◀(cheat », to divert attention from this
serious peculiarity.

In fact, attention was diverted; that's so true.
that, in the enunciation developed, the 15th of December-
December 1879, by the deputy Louis Legrand, not one
Not a word had been spoken on the subject, and even at the
late 1880, in another interpellation addressed
by P. Delafosse to Barthélemy Saint-Hilaire, who
had succeeded Waddington, the most complete silence-
completeness reigned with regard to this same treaty.

I am aware that the parliamentary platform is
reluctantly ready to delve into the details deli-
cats that international relations entail;
I take this nuance into account and I note, after
having read the debates with the utmost attention,

not the feeling of a fait accompli between Prussia and Austria.

However, it was not difficult to analyze the na-
The chancellor's speculations; Bismarck
easily loses interest in cosmopolitan speculation.
when they pursue their careers outside of Europe; but
On the contrary, he carefully monitors all those who
place their sphere of action around his domain
continental.

Through this mechanism, the Afghan and even Chinese wars-
noises matter little to him, while the
slightest movement in Asia Minor and in the
The Balkans, awakens his attention; from this altitude, the
The reason is simple; it lies entirely in the for-
next move:

Doing anything that might paralyze action
Russian in the West.

17

509 speculation

ISS0

Knowing, moreover, better than anyone, that the
The Treaty of Berlin (1878) was a simple truce; it did not
did not view the delays brought to
its execution; but, from one moment to the next, the Gzar,
who had abandoned several of the advantages obtained-
naked in San Stefano, could be offended and, that same
treated by hand, that is to say in a solid posture, of-
to ask for explanations.

However, with an absolute sovereign who, less than any
another of his colleagues in Europe, needs to
to be concerned about the opinion of his subjects, this could
to be serious.

A chance occurrence—perhaps orchestrated—took place
to paralyze the northern colossus. Throughout Celtic
the year 1880, even more so than in 1879, of calamities
of all kinds overwhelmed Russia; regarding them,
the so-called republican newspapers and among them
The Jewish newspapers displayed their relentless attacks. That's
as well as La Lanterne, a newspaper which aimed to acc-

in large print, to articles entitled: The ter-
rebels in Russia; the nihilists; the fires; then
that with regard to other nations, England, by-
in particular, similar events did not inspire him
just a few lines of information.

This is not a trivial remark. I have already
had the opportunity to point out some of these cam-
miscellaneous loincloths, during my investigations
tions, – for example: regarding the Slogan and
of the United States, in 1877 ^

The sheets that led these campaigns invo-
readily expressed their hatred of kings in general and
• Passes 205 and 206.

under h\ THIRD REPUBLIC 291

of Czarism in particular; however, they pleu-
would be more inclined to focus on Poland than on the Ir-
moor?

Why? Was there more profit in this?
What about that?

Unfortunately, this hatred itself seemed to be
intermittent.

Was it the visit of the King of Greece or the
Prince of Wales? Not a single hurtful allusion.
suggested a short article.

But was it the Empress of Russia? Here's the answer.
what was written (January):

a The Empress of Russia being still in France,
"The French administration continues its traditions"
"Base sycophancy."

Why in February and March, the Empress of Austria
cheating, then Queen Victoria, didn't they inspire
in the same newspapers as the account of the polite exchanges
Precious members of the administrative staff?

It is about nihilists that Russophobes
The French were more susceptible. Certainly,
Far be it from me to think of refusing asylum to these vain-
the state of social order; on the contrary, I am convinced
that a less hateful attitude would have armed the gu-
rulers with more authority to repel a de-

miserable expedients'^.

That said, I want to draw attention to the noise especially made in France around the nihilists.

These revolutionaries are often confused with

La Lanterne, January 29, 1880. Telegram from Nice.

^The Alissov affair, the Hartman affair, etc.

292 the issue speculation

the socialists; we are making a mistake; every socialist
A list may be nihilistic, but not every nihilist is
socialist.

The truth is that something is being prepared in Russia which
was prepared in France around 1789; that Tsarism,
like the old monarchy, is a harsh oppression
to all, harder on the Jews, and let them enter
in the movement because, for them, it is a
A means of emancipation, that's all.

But woe to the people if, after a revolution,
he allows a bourgeoisie to take root, as in France
terrestrial geosis, because he will have only changed from
Serfdom!

In any case, the particular sympathy which
Jewish newspapers, even the least socialist ones, would,
in France, the Russian nihilists, of whom they
readily recounted the conspiracies, would explain
so easily.

In 1880, these plots were particularly
terrible. The attack took place as early as February 17th.
Winter Palace, followed by others of lesser importance.
Then disasters followed one after another without respite.

For just one month, a Russian newspaper summarizes them
in the following way:

"In June, there were 3,110 in the empire"
<(fires. 450 are attributed to arsonists,
"931 to recklessness, 136 to lightning, the 1,503 to-
"very much due to unknown causes"

Gela resembled a permanent war.

Such being, for almost two years, the

assumes that Prussia had ample opportunity to deal

'Official Messenger of Saint-Petersburg, July 20.

under THE THIRD REPUBLIC 293

with Austria and that, meanwhile, the question
The East could slumber; so too the financiers
cosmopolitans who speculated on the Balkans were hastily
They are trying to take advantage of this situation.

Indoctrinated by speculators, trained, flattered, ca-
stressed by them, the only man who could have put
loyally its strength in the service of popular interests
lares, instead of crumbling it in the palinodies par-
elementary, Gambetta, in short, played more than
never the role of Samson at Delilah's feet.

In May, he paraded as a witness in a
A high-society wedding – and what a high-society wedding it was!
M^{re} de Galliffet married Franck Seillière; in the month
In June, the King of Greece, Erlanger's friend and ally,
came to Paris, had lunch with Gambetta and, after
to drink, would go with him to visit Freycinet, mid-
Minister of Foreign Affairs; in August, the
even Gambetta received from his Greek guest the
Cross of the Order of the Savior!

Savior? Why? What had happened from June to
August ?

In June^ on the occasion of the rectification of front-
tières, the rumor had spread that French officers
were sent to Greece to carry out the re-
organization of the Hellenic army.

Greece, under the pretext of rectifying its borders
tières, claimed to double the extent of its territory
and was preparing to attack Turkey; there were, from
Then, a Greek question; in July there was talk
much of the Thomassin mission and the departure
of a squadron to the coasts of Greece. The mission did not
Since it could be denied, it was claimed that it was neutral.
and technical.

294 the speculation isf(0

Finance had orchestrated this affair; Greece
owed money to France; helping Greece was

To get an accurate understanding of the theories scoundrels of the leaders in such matters, he has just brought two facts together.

Here is the first one:

The sad bearers of sad Honduras, having been Having been rejected by all jurisdictions, they resigned themselves to their fate. one day, to exercise the right of petition.

After a long wait, the Minister of Foreign Affairs foreigners replied to them, towards the end of the year 1880, and here is the verbatim reproduction of his words.

"People who invest their capital in
((Foreign loans operate at their own risk
"and perils; it is up to them to weigh the guarantees"
"offered: the possibilities to which they expose themselves"
"sent cannot, in principle, create, for their own benefit,
"a right to diplomatic intervention. This jurisprudence-
<(caution is all the more justified, since, according to
"The law of May 25, 1872, the issuance of loans"
"Foreigners are free in France, which implies that"
"the government must leave responsibility to
"subscribers take care of safeguarding their
"Interests as they see fit."

It was as clear as it was dishonest, because the governor-
nement, possessing the key to the official coast, there was
introduced Honduras alongside the French Rent.

Here is the second fact:

In 1879, I said, Greece had borrowed 2000
lions; at that time she already owed 345 million

* See page 271.

under THE THIRD REPUBLIC

in capital, of which she had almost never paid the
annual interest'.

Despite, or perhaps because of, this backlog, she proposes to
knows how to take out another loan of 120 million in
1881 and, in the meantime, here is the tone in which the economics
Official journalists were talking about this country:

First, the Journal des Débats declared, in a long column, that Greece "suffered from a "Poor delimitation of its borders."

That could be true, but no one other than Waddington had not considered commenting on that suffering before loans, before lunch king with Gambetta, before the Hossin mission.

On the other hand, V, the French economist of the legend-Daire Leroy-Beaulieu, published lengthy studies on "modern Greece"; in one of these studies, It was stated that Greece was "a factor in-essential to the Eastern Question, that it was necessary to "de-to shed prejudices and finally the action of the race "Greek was, all things considered, the best hope" "of a higher civilization that shines for the "countries with which its very name remains historically linked" "How closely associated."

'This was the exact situation regarding the loans' Greeks in 18.9 seconds:

Unpaid interest on the 1824 and 1825 loans placed in England

and in France (Drachmas) HERE, 691), 000

Plus the capital of these loans 64,676,000

Plus in interest paid on his behalf by VAngle-land, France and Russia guarantors of the loan

Rothschild of 1832 55,033,031

Plus the capital of this loan ev.000.iHK)

Plus compensation for late payment interest of 4,111,368

Total (drachmas): 343,513,422

The drachma was worth 0 fr. 97 1/3 c.

296 the isso speculation

Behind this beautiful phrase of historical philosophy-risk (which the author could have used outside of any connection with Greek loans and that the leaders of the surrounding nations could have introduced in peaceful, non-poisonous protocols (through money matters), were unfortunately hiding-

ple, those of the Rothschilds, the Hirschs, the Camondos, Hentsch, Gunzbourg; and many others, not to mention... less odious.

But what emerged most clearly was that the public was encouraged "to shed his prejudices" – and to his money – in favor of the Greek race, "fac- (civilizationalist), that is to say, to subscribe with enthusiasm for the various loans it has taken out. would need.

Now, you hear me clearly, readers: get people to subscribe borrowing was serving the appetites of the bankers quieters issuers; likewise, demand payment of arrears interest, when the securities that represent them tents were picked up cheaply by some Erlan- Ger or some Camondo, it was, also, a thing sacred, and for that, the armies were all ready! But when those making the demands are poor people Unfortunate, dispossessed porters? Away with the theory! The minister's is the only true one: she is, moreover, the exact reproduction of a resolution of the Society of political economy to which the over- taking Leroy-Beaulieu.

Meanwhile, the Porte resisted the cessions of- ordered, declaring them non-compliant with the treaty Berlin, and she took advantage of the situation to re- delay the execution of a particular clause, concerning

under THE THIRD RKPl'BliQUE 207

nant Montenegro and the small town of Dulcigno.

We know that, on this occasion, Europe sent 20 battleships, supposedly without guns, to force Dulcigno to surrender; it is also known that, during For nearly six months, this naval majifestat ion occupied ridiculously the European press; and I must add that Freycinet was only quick to cooperate because it set an easily reprehensible precedent usable in support of Greek aspirations.

Thus, the system of the ruling Jewish party was clearly favorable to outside interference; and if, at the risk of serious danger, he took Orient a Greek attitude (without ceasing, for that reason, to aid English interests against Russia and against Turkey), it was because he was still feeding other combinations, some in Africa, others in Asia.

Already, since the beginning of the year, we had launched articles on Tonkin, on Saigon; One day, letters from the explorer Du- were published. Then, the next day they were suffocated; in February, they was making secret preparations; finally, in May, A credit was officially requested for Tonkin.

The newspaper La Liberté had particularly advocated this expedition; it is worth noting that Liberty was in Pereire's hands, that the Pereire, in turn, had in their hand the Com-Transatlantic company, very affected, very embarrassed and than transport, initially military, then commercial commercial, were desirable to restore the balance free from its financial statements.

In August, Tunisian disagreements regarding the Goulette railway and company Rubatlino began to become acute; the pos-

17.

298 L AGIOTAGE 1880

Italian settlers accentuated an antagonistic appearance to the interests of French property owners and I will have, I will be taking care of it more completely soon.

In the meantime, I would like to point out that the ballots financiers of political newspapers were beginning to Insert sentences like this one:

<(As a result of recent events in "Tunisia, Tunisian bonds have reached the "A course of 300 francs. The future of the Regency is "presents itself in a cheerful aspect; it is full of pro-"masses. The il/a?'sei7/ais will help in their realization*."

Thus, alongside all the fine patriotic pretexts- quaint and chivalrous, I find, incessantly, financial maneuvers, which we are trying to disseminate to mule shamefully personal motives.

Thus: railway affairs in Algeria, in Tunisia, Bulgaria, Serbia, where it was noted already V General Union, which I will have to talk about soon.

Thus: Algerian and Tunisian land loans, ^Franco-Canadian \ thus: the Tonkinese mines;

The list is not complete.

On the other hand, the stock exchange had, as if on its computer-naïve, which has seen rises and falls, including the privileged, those placed at the source of intelligence
ments, had benefited'^.

- La Lanterne, August 31, 1880.

2

3 0/0..,

5 0/0..
Italian.

TLUT. . . ,

Egyptian.

Higher

Further down

87.23

81. /.0

120.83

115.80

88.70

79.60

13.15

9.30

357.50

274.00

under THE THIRD REPUBLIC 299

This year saw the Topéralion come to a close in-
Rothschild's takeover of the Egyptian portfolio

the phases.

Towards the end of 1880, this financier was indeed taking, possession of 100,000 bonds transferred to him by Crédit Foncier.

I indicated previously, by not taking care of this establishment, that the Rothschild combination, the the only one that was supposed to succeed, had not been revealed by the Governor Gristophle'.

The Jew had taken the 100,000 bonds at 0[)tion;
I will not go into the technical definition of here.
This contract is familiar to those who are greedy for financial gain. It...
It will suffice to say that, in the case of the Egyptian portfolio-
Well, Rothschild was reserving all the chances of gain and was not liable for anything in case of loss.

Why did Gristophle undergo this operation?
of his powerful partner, he who, no more than Soubeyran, does he not disdain millions?

Here it is:

I said that the expelled Crédit Foncier had attacked to oppose it with competition, under the Mortgage Bank name, as a result of which is why he produced shows with a large orchestra.

As early as January 1880, Christophle had sent stamped paper to his rival to "make" him "prohibition against issuing bonds in the form stated in the instructions accompanying the cupboard "Of emission."

The rival immediately responded with a demand counterclaim; hence: lawsuit.

* See page 219.

300 the speculation 1880

It should be noted that Christophle was placed in a position of...
rent by the main cr- establishments
said those who refused to help with the placement of his bonds
gations; I don't know if Rothschild, nmni of his
option, disdained to come to his aid in this occurrence-
Nevertheless, Soubeyran not being
a stranger to the conspiracy, the stamped paper fat
tasked with resolving the conflict.

It was only towards the end of May that the tribes-
They pronounced judgments; they pleaded before the court
consular and, as we recall, this one had already
was unfavorable to Christophle, during the veto he had
opposed to the distribution of a dividend. The judges
the predictions of 1880 did not disprove themselves: they sent back the
two parties back to back, with costs being offset;
by defending, it is true, at the Bank hi/pothecary
to challenge Crédit foncier in its an-
nounces, but noting that this challenge
had been "provoked" by the actions of the
Crédit foncier and its governor; that consequently-
quence the litigants had mutual wrongs.

This judgment cast a chill and must have calmed the cer-
the rivalry of the two competitors; we will also witness well-
early on, to an unexpected outcome: absorption, that is-
that is to say, the rescue of the Mortgage Bank by
Mortgage Credit!

In the meantime, and to complete the story of
the rivalry between Rothschild and Soubeyran, I would say
a few words about their battle concerning opera-
Italian tion, operation cjuì, decided in November,
was completed in 1881.

The aim was to abolish compulsory currency in Italy;
To achieve this, it was necessary to take out a loan of

under THE THIRD REPUBLIC 301

644 million in 5-0. Soubeyran had aimed
this affair; but Rothschild, seconded by the ran-
Isaac Pereire's defeat against Soubeyran almost crushed
to list his former Egyptian rival on the stock exchange; happy-
In fact, for the latter, Isaac died quite early
to prevent him from taking the plunge, too late to stop-
dear to his defeat; thus the newspapers were able to announce-
cer the victory of Rothschild.

The downfall of one and the triumph of the other
These creeps leave me cold. I want to be alone.
How to address this circumstance:

According to a report by Mr. Magliani, on 5 0/0 ita-
a link that existed in 1880 on foreign markets,
amounted to over 61.5 million, of which 11 million
9/10 in various locations across Europe and 49 million
G/10 in Paris only.

what was the speculator from rue Laffitte going to do in the the goal of depriving the public of the sum necessary to Italy, while itself remaining a creditor of the same amount.

11 did it; it is, moreover, still a new way of acting familiar to the High Bank; But, since I'm on the subject of this kind of operation, I'll take a moment to give an example. topical.

Around the beginning of March of the year in which I am writing history, a movement of speculation at the the rise had manifested itself in the channel's stocks Suez—they were increased from 700 to 1,300 francs; this lasted from March to November. Nothing justified such a move—ly, not even the motives which are, ordinarily, alleged in such an instance; in any event,

302 speculation 188^*

this increase of 600 francs on 400,000 shares just gave 240 million.

But no sooner had the rise been completed than a the announcement of the issuance of 295 million shares of the Panama Canal Company. Only, as by paying 73,075,000 francs, the subscription—tion was covered (at a rate of 125 francs per title), it It was sufficient, in order to obtain this sum, that the maneuver—The increase affected approximately a quarter of the shares of Suez; indeed, it was able to act on 125,000 shares floating, and there's nothing extraordinary about it. Now, an increase of 600 francs, on 125,000 shares, giving 75 million, we had more than the sum necessary to cover the subscription of Panama.

I certainly did not confess the union members—silent subscribers of this loan (not having (the habit of compromising myself in such company), but, when, in the newspapers of the beginning In November, I read the composition of the union In charge of the broadcast, the light dawned on me spirit. Here is the published list:

Companies: Fvanco-égjjptienne; Deposits and accounts—currents; Bank of Paris; Financial company, Cré—said Lyonnais, Discount Office. Furniture credit Spanish; General Society; General Union; Credit

discount; French furniture credit; Bank National; Parisian Bank; Winler- Bank thir; Bank of Alsace-Lorraine; Galine, in Lyon; Tacoh Landan and Bleichrøder, in Berlin; Pe- reire; Souheyran, Christophle, Donon, Bamberger, Ephrussi, Camondo, Lehaudy, Heine, Léoy-Créniieu

under THE THIRD REPUBLIC 303

Werhrouck, Erlanger, Girod, Alherti, Denière, SéUgmann, Emile de Girardin.

Faced with this list, how can one not accept the explanation of the sudden price increase Higher up? Rothschild is missing from the list, I'll speak for myself. I will go further; but, except for his personality, all the others represent the most brazen speculation.

Furthermore, Girardin's presence implies, am- Furthermore, the press had been largely subsidized tioned.

However, one should not believe that this broadcast having aired without the mi- The Minister of Finance was not questioned by anyone vigilant member of parliament.

Sourigues asked the following two questions:

1. Does the minister intend to refuse admission to the official valuation, especially in the long term, of fund shares owners and shares of the Panama Canal?

2'^ Does he intend to oppose the public negotiation of these securities, in the long term, outside the official market?

The minister had written his response under the pretext that: "a word slipped out unexpectedly could to cause an increase or a decrease. However, This answer was evasive; on the first question, the minister merely stated "that, when the "The trade union chamber would have ruled, then only "it would be seized; but no title was admissible" "By right to the official listing."

On the second question, he alleged "that he had not "No way to operate outside the official market."

Through this commendable circumspection, one senses,

As for me, I simply note that there has been

304 speculation

1850

notoriously scandalous broadcasts, admitted
without delay to the official listing, and that, almost ja-
But no member of parliament was found to question him.
the minister on his attitude towards them.

If I wanted to count the values whose quota-
The official policy only served to promote genuine
flights, I would almost need a volume; yet I
would mention a name and I would have said everything by pointing to the
French General Credit.

I now return to the Italian loan.

I pointed out that in the list relating to
the Panama issue, the Rothschild name does not
It was not included. This king, in fact, disdains trade unions.
He likes to act alone; he was alone for Italy; at
Moreover, the abolition of forced currency affected the
matters of currency, "the clipping of coins", and
atavism drove the Jew towards this beloved trafficking of
his fathers.

Therefore, Italy's task was to compensate for the
lack of metal circulation.

That said, listen, you naive French people.

During the year 1880, the cash balance of the
The Bank of France declined considerably, and
This continued until the beginning of 1881.

The gold reserves, in particular, suffered a reduction
tion which reached approximately 350 million. The econo-
Mists recorded these variations in a doctoral fashion.
when one day someone told the following anecdote-
sells:

"A bank teller approached the cashier"
"from the Ministry of Finance to propose an exchange"
"to trade a few rolls of old louis for some
<(new louis. The Treasury cashier is agitated, sniffs

under THE THIRD REPUBLIC o0o

"some dark deed and, without putting more fact on, made the said boy apprehend the body of Bank. He claims to be on behalf of his boss; the boss comes to see the police commissioner and" This gives him the following explanation:

((– I do business with foreign countries: there are 0 countries where French gold coins are received for their value; in this case, all louis are good. "In other countries, on the contrary, these pieces do not are received only for their weight^ and, naturally, "Those that are paved are less valuable than '(The new Louis d'or coins. So I'll exchange them, as much as "that I can, my old louis against louis" "new, which I export, and which are immediately "Re-examined in the countries to which I ship them."

The explanation resulted in a release of tension. the bank boy. Was the trafficking therefore irregraspable?

It is certain, however, that if, as time goes on that the currency mints new louis, a citizen anyone would exchange them for old people for the to immediately recast in Chatou or Villejuif, it would immediately be prosecuted for having demonetized species in circulation.

It seems that, guilty in Chatou, one is innocent in Italy or Belgium.

That's very strange.

Stupidity? It's possible! They say she's in the law – in which case it is not the only one.

Now, consider this speculation in relation to the gold coinage and Italian needs; note that the banker, giving preference to gold louis new ones, because of their weight, could be more natural-

306 the isso speculation

How can I buy so much gold in bars with a thousand louis? new and, consequently, to carry out its shipments abroad where, according to his statement, the new louis were returned to the crucible, and seek to understand why- what this trafficker chose the currency of choice?

to waste France's spending unnecessarily manufacturing.

All of this is extraordinary, isn't it? the cons-
anti-French conspiracy, organized by financiers,
Does it stand out quite clearly? Well, pull the con-
sequences!

In any case, the monetary question was raised
on the carpet, and, towards the end of the year, we saw the resentment-
nine Soubeyran tried, without much success, to
embarrass the parliamentary gallery.

Meanwhile, speculation had not been limited to
foods that I just described. He had also
shot down on railway stocks.

Since the beginning of the year, we had re-
He spoke of a total takeover by the PJtat. The question of...
it was all the more important to ask this question since the Ministry of
Finance was no longer in the hands of Léon Say.

The first attack appeared in the form of a
project for the complete takeover of the Orléans network. The
The press, deeply divided and subsidized, argued the
for and against; however, the subservient newspapers
the companies were the most numerous; those-
They had, moreover, organized demonstrations
among the Chambers and commercial courts.
Also, throughout the year, the public could see a
a monotonous parade of endless reports and de-
reasoned decisions generally concluding that blame is warranted

under THE THIRD REPUBLIC 307

the state buyout, but indicating the need for
reform the tariffs.

Later, when I have to talk about the scandals-
their conventions, I will perhaps find, in the
the oddity of certain prices, the explanation for this
enthusiastic movement in support of the companies.

In the meantime, I still have to talk about the financial vibrio-
cier, known as Erlanger.

Hidden behind the Crédit Général Français, this
"Dentist" kept launching his remarks at the audience.
poisoned advertisements.

news, having exceeded one and a half billion', to him alone, he certainly had a hand in more than 800 million, not including foreign loans.

His cynicism, his puffery, and above all the evil that he did to France, undoubtedly earned him—ment, Prussian recognition; he had it, as We'll see.

I already said that this vulture was at the bottom of the Greek loanwords; it is also found in the Cape Diamonds and the Insurance Company Emergency services (accidents) on the Alès railway to the Rhône, (which was to cost Cazot and the public], in the quarries and plaster works of Paris; On the other hand, he had gotten his hands on the ^ence //«—go, and through that he obtained the information; he had put the hand on the Godillot Company (military supplies)

Issues from 1880:

State and City loans: 9 million? 9/10

Credit institution 880 — 4/10

Railways and Industrial Societies. 657 — 9/10

Total 1.578 million 2/10

308 the isso speculation

silenced him and, by doing so, could traffic, if not do no longer at the Ministry of War.

Finally, he had been involved in a scandalous scheme. of a merger between the Omnibus and Tramways: and I It will surprise no one to say that, in this regard, During a full session of the City Council, it was necessary to reveal that two-fifths of the company's capital, for the proposed merger, were simply markups estimated at 40 million, which, moreover, were being prepared to double them, so that 80 million fictitious would unnecessarily burden a public service.

Well! That was when he was piling everything up these acts of piracy by the man from the Auteuil palace^ of V Cotton Loan, the roads of Alabama, of the Tunisian loans, the transatlantic cable, the Bingham mines, from baron he was, was made an earl by Emperor William, on account of the services

its finances'.

While V honor {\} thus received his reward—
Let's think, let's see what the fate of... had been in France.
dishonored because of poverty.

It will suffice to consult the series of strikes, to
to see that the orgy of the wealthy had, necessarily,
influenced the fate of the propertyless.

The year had begun with the paving workers' strike,
in Paris (January); she continued with that of the carpenters—
spinners, in Reims (April), spinners, in Sanges (Hé—
rault, calico printers, in Rouen, spinners, so—
weavers, tapestry makers and weavers, in Tourcoing;
molders, foundry workers, weavers, in Lille; of the m.enui—

'See my Kings of the Republic, Volume 1', Chapter Er—
Langer, and volume II, page 113.

under THE THIRD REPUBLIC c09

siers, carpenters and roofers, in St—Omer;
Earthmovers, in Béziers; masons, in Lyon.
(All these strikes in May.)

Then came the strikes: carpenters, in Bor—
waters; marbles in Marseille: sculptors—
Cabinetmaking, in Paris (June), coppersmiths, in Lille
(July; embroiderers, in St—Quentin and weavers,
in Fiers (August); cabinetmakers, in Paris (September);
Cabinetmakers in Bordeaux; miners in Denain,
in Valenciennes and Vieux—Condé (October);
cigar makers in Lyon and coopers in Moissac
(November, finally, typographers, in Grenoble)
(December).

Of these strikes, two resulted in
serious incidents; there were cavalry charges
troop dispatches to Roubaix and Armenlières
in Denain and Valenciennes.

In Roubaix, employers had reduced wages
during the previous winter (1879—1880; some,
Moreover, that its exceptional rigor would impose
silence to all complaints, which is what happened; but
when the beautiful season returned and, with it, a
more active work, they did not want to resume the
old prices. However, it appears from specific documents that
The strikers were complaining, quite rightly, about tra—

some 13 francs, others 16 francs, the best paid, finally, 24 francs per week consisting of six days; from minimum to maximum, we find ourselves therefore in the presence of 52 francs and 96 francs per mold. The rent already absorbs 15 to 16 francs also per month, only 80 francs remained for the best paid. for the food and clothing of a single person

310 i/agiutage 18"

The bell rang; but there was a child! It was famine!

That being said, to send troops against these martyrs of the selfishness of capital, this was invoked Crime: They were involved in smuggling!

Yes, these starving strikers were crossing the border third in number from 1 to 5,000, sometimes more, and were trying to benefit from the rights instead of the State, by devoting their meager resources to Purchases of Belgian goods. – The customs officers unable to fight against such masses, one sent cavalry.

In the mines, we also knew that, the wages had decreased. I have before me a report of Varroy, noting that, from 1876 to 1878, the decline—the rate had been 10 percent per year, and that continued!...

After what I've just described, it's barely It is unbelievable to have to address the following words, that Freycineta's words spoken in a speech at Montauban (August):

"You see. Gentlemen, the situation is
"Good inside and out; outside, it is
to peace, deep peace, peace without boasting,
"as if without weakness; within, there is calm,
"Security, work; that's Jinan's prosperity—
"unprecedented (!) it is a commercial activity—
"civil and industrial which exceeds all expectations"
0 siones, it is a material order that nothing disturbs
"and which rests not only on the firmness of the
"Government, firmness which no one doubts,
"but, what is even better, on wisdom"
"G of the populations."

A few days after saying this, Freycinet he resigned rather than be associated with expulsion decrees, he said; basically, to escape per to the responsibility for the scandals he saw appear on the horizon.

Meanwhile, too, and as in previous years In previous years, workers' congresses were held in Marc-Seille (July), then Le Havre (November). In this Lastly, a regrettable split occurred over a serious question of principle.

In the absence of science, which, obviously, their had missed the mark, the dissidents, described as moderates, should have admitted their mistake simply by... to feel the compliments they received from the part of certain Jewish newspapers calling themselves republican caines.

In fact, I believe that, here too, the venom of the ambitions had crept in; some leading figures of the revolutions-former officials having "been satisfied", as had been the police prefect originally from Lyon '.

It was written, moreover, that the year of which I I would be busy going through the whole range of demonstrations.

The demoralization of the bourgeoisie was once again on display. in Bordeaux by filth similar to previous (November), and, in Paris, by prostitutes-carefully brushed tions; these appeared on the occasion of the Marie Bière tragedy (November).

'The Proletarian trials, where the names of Barberet, Quentin and Paulard, revealed details informative.

312 i/aGIOTAGE 1880

Bourgeois enrobé, Lefebvre de Viefville, supporting the prosecution, piled up at the hearing all the vulgar moral failings of the world, qualifying palinode the gentleman who paid "a little" near" the merchandise of love that had been delivered to him the one he had taken without restrictions and that he abandoned without reason.

The unfortunate woman, now a mother, had lost her temper.

one was a gentleman for having paid
And the other was a prostitute for having received it! Now,
Having received it, she shouldn't have fired!

The jury did justice by acquitting the accused.
apologia.

But I'm concerned about how the same
Lefebvre would judge the case where the gentleman receives and the
woman gives, which happens, inevitably, when,
For the purposes of a political career, one marries,
eyes closed, a wallet stuffed with millet
lions!

Finally, that same year also brought to light, com-
In the depths of vice, the
cynicism so greatly admired, moreover, among the pos-
sedentary: the Abadie-Kirail-Knoblock affair was, in
Indeed, one of the rare examples of crime in
both precocious and experienced.

Now, let's look at the results.

As if to shame the pure seed that
fertilizes nature's fertilizer, it is in the middle of the
moral dung that the wealth of men increases
knows more quickly.

Indeed, the 19% of property owners who, at the end of

under THE THIRD REPUBLIC 313

In 1879, they shared 221.5 billion, held
11.5 billion more at the end of 1880.

The proportion had not changed, but the quantity
had increased; the buildings, mainly,
were facing an increase exceeding 8 billion:
At 30%, it was 240 million more than the contributors
buables had paid:

We can indeed be sure that the delinquent hutlgot of 187'J

had been 3 billion 390 million

Adding 0 – 240 –

We get 3 billion 630 million

which is, more or less, the budget figure

However, if the wealth of the propertied classes had increased, the
The poverty of the propertyless had also increased;
The strikes listed above have sufficiently confirmed this.

To corroborate their claim, here is the table
Comparison of the last two years:

1879 ISSO

Owners 19 19

(70 employees) (1 G9 employees)

Non-possessors {, , > 81 81 .,, ,.

(deprived. \i\ (12 deprived

Totals 100 100

And yet the people, still believing in the strength

He was using words, imagining he was in a Republic!

* Here are the details:

Billions

1879 1880 Différence

Real estate capital 15.3/10 123.2/10 -|- 7.9/10

- furniture 68.1/10 72.9/10 4-4 3/10

- financial 37.7/10 36.5/10 - 1.2/10

Total 7! 221.1 232.6/10 + 11 6/10

18

il4

THE AGROTION

Judge for yourselves! From the very first days of the year; we
had decided that instead of taking the title of ambassador-
French diplomats would take de-
now that of ambassadors of the Republic
French

Summary. 1881. – Awakening of Catholic property owners. – Anti-Semitism in Prussia. – What the Jews say about France. – Stock market crash. – Ferry, gunpowder merchant.

– Torrent of amortizable assets. – Monetary crisis. – Sou-Beyran saves Christophle! – The elections. – Again. Egypt! – The Kroumirs of 1863. – Tunisian gossip.

– The General Union. – Hirsch and the diplomats. – Absorption or destruction. – The great ministry. – The Issues of 1881. – The strikes. – Capital Jubilee.

– The magistrates. – Wilson's marriage.

Summary of the period: Dead and living. – Depopulation. – Individual wealth. – The destitute. ~ Disorganization.

Meanwhile, the Catholic landowners had found that, decidedly, the Jewish property owners abused know of their triumph.

Having been excluded from the majority, they could not no longer fighting on the political field; but, as As I said, they had taken refuge in the congregations-financial matters and there they had, for a long time, plotted to strike a major blow to the heart even from their rivals, that is to say, in their chest-strong.

The duel was remarkable; but most of those Those who attended saw it as nothing more than a simple game of

316 Speculation 1881

the vagaries of speculation and, for their part, historians routine-bound, always perceptive, don't even glimpsed that this battle between the wealthy had attached to the year 1881 the function of a jubilee, that is-that is to say, a partial liquidation.

Since the creation of the General Union, the forces Semitic and Catholic forces were under the weapons; but a chance (which I call a fault) to have in hand the material proof of a pre-ditation), came to provide a relatively immediate addition carrying, to the battalion of Israelites of France.

some noise surrounding an arrest brought to the Tribune of the Prussian parliament, by Deputy Hænel, regarding an anti-Semitic movement that has manifested itself in Germany for several months.

The Protestant pastor Stoecker, chaplain of the Court and deputy, openly preached the crusade against the Semites. Pamphlets were circulating against these; one of them had appeared with the following heading—before: "Arminius is thrown down from his monument of the Teutoburg Forest and, in its place, "Holding a bag of coins, sits an armed figure enthroned" ((of an umbrella.)

It was a clear allusion to power of the Rothschild-Bleichrøder and a rapprochement insulting between William and Louis-Philippe.

At the same time (September 1880), one could read In newspapers, phrases like this one appear:

"The war against the Jews in Germany is taking place
"of such proportions that these, despairing
"to achieve nothing, after having exhausted all means"
"to put an end to it, they have just delegated, to

under THE THIRD REPUBLIC 317

"of the emperor, Baron de Rothschild, who had to
"to explain, on their part, to the sovereign that if the
If things continued in this way, they would be forced
"to leave the German homeland and, of course,
"With their millions."

Indeed, there had been disturbances, collisions, duels; nevertheless, the Prussian parliament heard—The speakers remained very peaceful in November. for and against; Richter, a progressive, defended the Jews; Stoecker, a pastor, attacked them by declaring "that it wasn't their fortune, but the way "which they had acquired, which provoked his "Indignation."

At the same time, a French newspaper printed... Master this:

"Are Jews accused of being bad citizens?"
"of not paying taxes exactly, of refusing—"
"to enforce military service, to incite disobedience—"
"Scandals and laws?... to be adversaries of order"

"Priesthood, propagators of dangerous doctrines-
"reuses?"

"Not in the least!... They were intelligent-
"People, active, hardworking and thrifty, and they have
"eniichis; their financial and commercial skills-
(ciale=!, their diligence at work, that's their crime. -n

Further on, to clearly emphasize that the monopolize-
Jewish people were not looked down upon by the poor.
The same newspaper added:

"Are they the disinherited of fortune crying out?"
"against prosperity, whether increasing or not,
Mr. of the Israelites? Is this German democracy?...

18.

18 Speculation 1881

"No... this movement is exclusively Catholic"
"and clerical."

Hence, naturally, the republicans had to
to conclude that "the persecutions were an act of
"An aristocratic reaction."

Bismarck was not particularly fond of the defense of
iuifs, were hardly moved by their threat to "leave
"with their millions" and limited himself to a few pa-
"Diplomatic" roles.

Besides, he would have cared little about emigration
additional to financial internationalism
would have rendered it illusory.

Do I even know if, following Richelieu's example, who
formerly, by crushing the Calvi- Republics in France
nists, had reinforced those of Germany, he did not ca-
did not feel the secret desire to repress in our
country, already well prepared to receive it, the overflow
of the Semitic solvent about which the
ruling classes of his empire?

In any case, it is certain that the census
December 1881 saw a new outbreak
foreigners; that of 801,000, a figure from 1876, their
The number reached over a million, and that, in this
Last figure, the Germans counted for

Never seen anything like it.

Given this situation, the first stock market move of the year had a more specifically _;"«- character classical.

V Havas Agency, recently formed as a so-anonymous company by Erlanger and dominated by him; The Ilacas Agency, which, under treaties party-

< The Lantern of. November 30 IS^^0.

under THE THIRD KEPURLIC 319

culiers, communicated to Erlanger, Rothschild, Eohrussi, Lebaudy, Hirsch and a few others, some time before delivering them to the newspapers, all the telegraphic dispatches from his department'; VAgence Ilavas had the strange inspiration to to be published, around January 14th and as the latest news, three circulars from Barthélemy Saint-Hilaire, mid-Minister of Foreign Affairs, dated the 24th and 28th December 1880 and January 7, 1881, which, although intended to be included in the Yellow Book, were completely unknown to the French public.

Their tone, like the strangeness of their reasons-statements, phrases, where people were talking about "war" "which will extend across the entire continent," of pre-grim sayings "that are bound to come true all too soon," all while borrowing from the Romans, regarding the Greece, their "Caveant consuls," caused a lively impression on public opinion and brought about a panic-.

An arrest of Antonin Proust (February 3) 7th proved in no way that the French rulers did not encourage Greece to attack Turkey. But things got much worse when, some time later, a newspaper decided to publish dispatches in which it the question was about the promise made by the minister of the French war to deliver 30,000 rifles to the Greece.

These letters were roughly contemporaneous with

'See my lecture. Venalism in journalism.'

- Course

As of the 31st of RCNI

ibie

At

1 15 j:invi.r

I850

I8«i

3 0/0

85.00

83.90

3 0/0 amorlissuli.'c

87.30

85.00

320 the Iski speculation

the "Thomassin mission" (August 1880), but the li-
arms sales made by the government
had not taken place, "so as not to excite suspense-
sensitivities.)) However, there was talk of an inter-
Diary, benevolent (Heilbronner) who, buying at
France would resell to Greece.

Following this, a new arrest warrant was filed by...
friend, MP Devés.

Jules Ferry replied as follows:

"Neither the Minister of War nor the governor-
"French nationals, never promised Greece"
c< to supply him with 30,000 rifles.

"The Greek government approached them at the same time
('time he was asking the French government,
"towards the end of last June, to make available to him-
-'■ six general officers to proceed with the
"Reorganization of the Greek army."

"The Minister of War has indicated that, if the
If the government wanted it, it would hand over the weapons
"requested. But, due to interpretations"
"to which this delivery could give rise,

"These are the facts; if there had been a delivery
"the use of weapons through intermediaries, that's not
"not an appeal that should be made, but
((an indictment.)

"I should add that about two weeks ago,
"The government learned that weapons had
"They were bought from several arsenals. Immediately he
"broke these contracts, and, obeying legitimate
"scruple, impervious rifles to leave France."

under THE THIRD REPUBLIC 321

This response did not dispute the purchase of the weapons,
but dismissed the Minister of War.

Unfortunately, the man who spoke thus was
of those who place lying among the
means of government, and it is highly probable
that, without surveillance, not of parliament, but of
According to public opinion, the arms shipments were carried out
publicly.

In all cases, the newspapers noted that a
a number of cartridges and weapons, placed
officially out of the model, bought by parties
individuals to the oversight committees operating
near the different artillery directions, had
were arrested as they were about to be boarded for the
Piraeus.

The questioning did not concern the "mission"
Tliomassin"; nevertheless, Gambetta, accused of
a secret government, » felt compelled to take the
speech, not to deny the mission, but to declare-
to find that he was completely unfamiliar with his organization
salion.

As a historian, I have no business pleading either innocence or cul-
accountability; I must simply declare that, based on facts
The above results, for history, in this certainty
that the specious Jewish community, whether through maneuvers,
either through borrowing operations, or through tra-
weapons files, had seriously engaged the responsibility-
the competence of those in power.

But that wasn't all yet:

Having stopped deliveries of rifles, dire^ies or
No, now the government was selling indirectly-

322 speculation is

Interrogation (March 5), this time by Clemenceau and, once again, answered by Jules Ferry.

He admitted to having sold 100,000 kilograms of powder at the Rhode house in Vienna; "But, "He added, we don't have to look for who "We sell."

The reversal was blatant.

Rhode of Vienna was a person of mixed standing. for the powder, as Heilbronner had been for rifles; now, regarding the latter, Jules Ferry had had the audacity to say that "if there had been an intervention "A person's position, it would have been for the middle- "Minister, a case for indictment!..." as When this precedent was pointed out to him, his fury knew no bounds. no more limits and led him to confess:

"Yes," he said, "we broke the deal with "Heilbronn, for the 300,000 rifles, is that he "He was happy to do it."

"As for our shipment of powder, we know "that this powder, sold in Vienna, is for the "Greeks, but that doesn't concern us."

These diverse attitudes were well suited to to astound.

We can conclude, however, that since the The deal was broken; the rifles had been delivered by a unknown process and that the powder had gone to the re- to join; but all this traffic: selling, buying^ buying back, reselling, isn't it, absolutely, the a hallmark of a Jewish government- Speculators?

It is worth noting here that Jules Ferry had succeeded Freycinet, since September of the year previous and that it in no way detracts from the rest

under THE THIRD REPUBLIC

Ju cabinet under whose responsibility came

Ilavas. That is, the sales that were processed, denied, then admitted.
of guns and gunpowder.

Here is the position of this ministry:

Jules Ferry, president [public education and
&eaî«?-ar^s), Barthélemy-St-Hilaire {foreign affairs-
manages), Sadi-Carnot [public works), Tirard {com-
[merce] Magnin [finance], Admiral Cloué [navy],
Gonslans {justice and religious affairs], Cocheray {postal services and television-
graphs].

It was this troop that was to prepare the way for the
grand master, already a hidden dictator; it was she
who was supposed to praise Samson to the skies and slit his fingers
eyes then.

Throughout all these variations, where morality had
nothing to do with it, we had prepared the reopening of the
amortizable tap from which, in March, a
billion was supposed to flow onto the blessed people
French.

I have already pointed out that the year had begun
by a stock market coup; speculation had organized a
rocking motion on the shock absorber, in the
rejecting from 87.30 to 85, to give the advantage to the
new series which would be issued at 83.25. As always-
Days later, the operation was hailed as a success. This time
Magnin had claimed to be making a public broadcast
and announced that she had been covered fifteen times;
this was clear evidence that establishments
financiers had absorbed it and that the owner
The bourgeois had, once again, been robbed by his feudal lord.
ity; the public is never allowed to benefit from the weak
price of a broadcast; also just as he had

L'AGIOTAGE 1881

He created the decline beforehand, and we easily created the rise for him.
afterwards. Starting in April, in fact, the newspapers, if
Pessimists a month earlier, all found themselves agreeing
cord to publish that the King of Greece finally accepted,
the delimitation of borders, and things turned
so peacefully that in June the Discount Bank
could issue, pompously, the new loan
Greek of 120 million and that, shortly afterwards, we
began to talk about piercing the isthmus of
Corinth.

The entire first part of the year that I'm talking about
It was therefore a jumble of trafficking and speculation.
It seems that the leaders wanted to procure-
to work with metal in preparation for the upcoming elections
legislative elections that were to take place at the end of August.

This circumstance forces me to exhaust the series of
big business; these, moreover, all have a
a preparatory role in the difficulties that will soon follow
not to be raised.

I have already said that Soubeyran had, for some time
time, turned its activity towards Italy; at the end of
by the end of the year, he will have almost completely given up
Egypt, but, as was always necessary a little
From the East to his Jewish atavism, we find him-
will soon be seen in Tunisia, behind certain comments
consular complications.

Meanwhile, he was aiming for the suppression operation
of the forced course in Italy, where, once again, he was to
to be ousted by Rothschild; but, this time, without it
to lose a lot, because of the people on Laffilte Street.
having Egypt in their pocket, had less
bitterness on their stock market notebook.

I also said how Ja had manifested herself

under THE THIRD REPUBLIC 325

anti-French conspiracy of bankers, at the mo-
where the Ilian operation was being prepared; this
The conspiracy continued.

From the first months of 188], the metal- reserve
the Bank of France had accused of
new reductions; the year 1881 is, in fact, that
where this reserve was the weakest. In four years, from
From 1877 to 1881, half a billion had been withdrawn: the stock
in gold, in particular, had suffered the consequences
sequences.

In such cases, the ignorance or bad faith of
Economists propagate the following fallacy:

"When, they say, the money is no longer in circulation..."
((Bank of France, that is, certainly, it
"is involved in French transactions, at least
"By discount."

This is a heinous lie; to put it
Naked, one only has to observe the movements of the
portfolio, during the same period, and we realize—
cevre que stock monétaire et stock papier de circula-
tion, simultaneously reduced to their simplest form
expression, were as low as in 1847 and even
than in 1870.

This will change the following year, particularly in
with regard to paper, but we will then be in the midst of a crisis
capitalist. The Bank of France, it is true, rea-
will read its highest profits; the bourgeoisie
will clap his hands while complaining about the difficulty
culture of the times (in which it will have been, like all-
days, hypocrite); but the people must know
although, in the current organism, the more the benefits
the higher the profits of the Bank of France, the more the pro-
The general dies of hunger and that, inevitably, afterwards, he

19

h ACIOTAGE ISSl

There comes a time when the capitalist octopus can no longer
even more to make large profits, while
The proletarian dies nonetheless.

Jewish economists claim that this moment
is inevitably the preface to "a future revival"
"business"; it's a mistake or a lie; the
Given the twofold crisis, this is the crucial moment when
will erupt the anger of the starving people.

In any case, in 1881, the monetary crisis suggested
He managed, only, at the parliamentary podium, what-
observations made by those who
were the collaborators, and ultimately gave rise to
at the meeting of a conference which took
part Barthélémy Saint-Hilaire, as Minister of
foreign affairs, and Magnin, as governor-
from the Bank of France.

I will not enter into the discussions on the
bimetallism including Leroy-Beaulieu and Yves Guyot
bored their readers.

These two slaves of mercantilism supporting
that the metal coined and minted by the State is a
merchandise subject to variation as with all

that without this variation which they call "agio", it
There is no longer any currency exchange or usurious trafficking; however, the
science, which rejects interest as being an agent
of disruption and ruin, has no need to search-
Dear, how could we have given in to the arbitrary nature of
Pricing is the apparent form of an economic law.
I also announced that the harassment
long agitating the Crédit foncier of
France, and aggravated since the founding of the
The JiypoUiécaire bank was about to reach its end.

under THE THIRD REPUBLIC 3-7

The leaders in office had, in fact, too much
services to request from the large establishment
national wear and tear so as not to devote their efforts
to calm worrying rivalries.

The task was difficult, and it was necessary to make an effort-
that so much trouble to calm Ghri's resentment-
Tophle, only to save Soubeyran from ruin
next.

In any case, we got to work:

The finance people started talking again
of a possible merger between the two establishments
rivals. In February, MP Janvier de la Motte,
Soubeyran's good friend risked being arrested
lation where the Crédit foncier was called "a house
of stock trading" which greatly frightened the conscience
Purely from the deputy!

His arrest was poorly received, but, in
However, the official odds registered a movement
a decline preceding, by one month, a movement
an increase of 400 francs per liter.

Note that, a few days before the session, the
The "Calabrian" of the mortgage bank had
"Paid" for the luxury of having the newspapers tell the story,
that he had reviewed proposals for a merger of ema-
born from the Lower Normandy of the Crédit foncier.

However, he was in the process of obtaining the auto-
the aim of increasing its capital, in order, no doubt,
to be able to better crush his rival. The Council
The State felt compelled to refuse this authorization by pla-^
presenting his refusal under the guise of a simple postponement
birth.

A big deal, though: judge for yourselves! The Council
The state had spoken!

328 speculation

1881

Let the reader rest assured; the capitalists
they always end up kissing, even when
They look more like they're devouring each other; soon, in
In 1882, there will be a general agreement in the House, at
Council of State and among the financial sector; Léon Say don-
nera, publicly, by letter, a good point to
Gristophle, and the Mortgage Bank in dire straits
will proudly declare that she deigned to save the
CrécZii/onc/er, but by marrying her, which, legally-
ment, forced him to lose his name.

Finally, still in the first half of this
an extraordinary year, the first echoes burst forth
Tunisian combinations.

In accordance with his system of duplicity, Jules
Ferry was quite willing to take control of Tunisia, as
of an annex to Algeria, but he did not want
admit it, let alone ask for permission
to the House because, the public being in the con-
evidence, there was too much competition around the
financial combinations to be made.

Ferry therefore concentrated his efforts on obtaining a re-
The result, achieved with the least possible fanfare.

It is certain that the bey's attitude was, since
two months, Italian enough that, if interests
The financiers had not demanded any discretion.
the mere revelation of this attitude would have been enough to obtain-
nir of the Chamber, fundamentally bourgeois, all
the subsidies that we were forced to request from him,
later, under unfortunate circumstances.

Given that things were this way, Ferry preferred to deceive-
by the Chamber on all points, or financial
or military, and thought to prepare his impunity by
displaying a protectorate treaty (May 12).

I will have to return to this subject at the time when, even under the disapproval of his bourgeois peers parasites and property owners, Jules Ferry will have to give his resignation.

For the moment, it will suffice for me to present some interests Remains in the presence, to recall the common aspects which united the staff of the companies of Bône to Guelma, of Crédit Industriel, of the Franco-Bank Egyptian, and to note that the financial actions—the Jews of Algeria, exasperating the Arabs, had provoked a serious insurrection in the southern Oran.

Ferry had taken advantage of this insurrection to accredit the legend of the Tunisian Kroumirs, on the misdeeds on which he had based a dispatch of 'troops,' he said, 'being forced to guarantee the "security-Tunisian border rule." Only the Kroumirs were "supposedly" to the east, while the insurrection was developing in the southwest; which did not embarrass the geographers of the Chamber to declare that Bou-Amena was likely—the leader of the Kroumirs.

It is in the midst of the psychological state created by the parliamentary discussions and the controversy surrounding the press reports that voters were called to the polls.

What emerged from the ballot box was a majority more compact in appearance, more divided into realitigious, because, under the republican guise, the the wealthy had conquered a more important place aunt.

This fact will become apparent upon examining the following table (Plate VII):

L AGIOTAGE ir^j

Sd/' Lb00 idSC) :iS :

Volan's S 1 ;s T0o

Abstainers 1^8^ 293

InsciHs Î.000 1,000

Majority: ■•"

Simon te 4GC ^.'^l'i

Voters. 1..M:' 1,000

Sdf L000 inajoritc:

Possessing ...,.,.,.,. 97 :î90

Not possessing. ,o. o 903 GIO

Majority, 1,000 1,000

Therefore: increasing abstentions, fictitious majority
stronger, but, in this majority, four times
more dispossessing!

But these people had not equipped themselves with programs
republicans so that they could better violate them;
also e- ti, from now on, beyond any doubt that the rac/i;/
approved routes will be "definitely impossible".

Moreover, the history of subsequent periods does not
will prove that too much to what extent suffrage, cor-
Broken by generosity and deceived by men-
dreams, had prepared a disastrous legislature.

However, a new development had marked < es
elections: the dictator had not been re-elected
Belleville,

In Paris, popular opinion had guessed that, from
Increasingly, her former idol was being outmaneuvered,
not yet fully hired, continue him, maybe-
to be, but singularly cooled. This son of the

under THE THIRD REPUBLIC 331

the people had, decidedly, become too entangled with parasites
ti me; what am I saying? he had been bogged down by mil-
lion-like creatures, then by kings, and he had finished, gracefully,
to a marquis, by lunch with Rothschild (June,
He was therefore ripe for supreme power; also
They were going to force him to accept this power; but,
This was done, in a short time, by the Kings of the Republic

The elections had barely ended when external events began again to cap- to attract public attention.

From the very beginning of Tannée, a revolt had broken out in Cairo (February). 4,000 men from the garrison, commanded by Arabi-Bey, had entered the Palace and demanded the removal of the members from the Riaz-Pacha firm.

Gela had dragged things out for several months, without too much noise, but, in September, it was a intervention of the powers.

What had happened?

The insurrection was simply the consequence financial transactions, that is to say, taking of possession of Egypt by English agents.

Two camps had formed among the Euro-Egyptians: one supporting the English, the other for the French; summarizing their disagreements two officials were in conflict: Ring and Blignières.

De Ring apparently supported French interests much more than those of Rothschild; while that, unlike Blignières, he readily betrayed his French homework to better serve the intérêts des juifs de London et de Paris; en appa-

33"2 the speculation is

There was a lot of talk about the rivalry between nations. English and French. Poor nations, how many Things are being put on your back!

As I write these lines, I have before me a voluminous brochure entitled: Documents and extracts from journals relating to the affairs of the Geographical Society, which contains the most serious allegations against the Rothschild house, against Léon Say, against Blignières, and have never been denied.

Going into detail would lead me to name too many names. Numerous explanations, however I can affirm that treason against France in favor of the An-

had against him all English interests and that, However, the availability of this function—the letter was signed by the same hand that had signed the frantic circular I mentioned '6n 2om_mençant the year: I named Barthélémy Saint-Hilaire.

This remarkable diplomat was, moreover, very variable and, at times, it happened that he did not listen to Mr. Gabriel Charmes (correspondent of the Journal des Débats — that is to say, Rothschild's — for the control of Blagnière and Minister Ring^, and This stunned the journalist. A joar, leaving from one of his conferences with the minister, Charmes had a ravishing word—

“—What do you want?” he said to someone who “questioned him about Barthélémy's arrangements” ;(Saint-Hilaire, I used to make him walk exi telling him that Mr. Thiers, in his place, would have acted “tei'—s faor.. Today he's the one telling me that

'Paris. Georges Chamcrot Printing House, 19, rue des Sainls—Fathers.

under THE THIRD REPUBLIC 333

"If he had been in Mr. Thiers' place, he would have done "This or that!"

Should we conclude that Thiers did not revoke of Ring?

In any case, a considerable number of petitions, originating from Egypt, ardently demanded the retention of this official. These pelidons had were sent to the ministry through hierarchical channels regulatory; there a serious incident occurred; it seems that the regulatory route was not safe; this results from a published letter. Despite the observation Strict adherence to all formalities, the ministry returned petitions citing "a procedural defect".

Now, here was the procedural flaw: a note The message addressed to the Consul sheds some light on the mystery:

"You were wrong," the ministerial note said. ((to accept petitions from the colony, in so doing, "You seem to be taking sides in a debate about— "The consul must remain completely foreign."

sulat, one would have said: the petitions are null and void as "having failed to observe the regulatory procedures."

– Now get out of the dilemma!

That's how we made the silence; that's how—
how they delivered, not only Egypt, but the
French people who worked there, with the appetites of
Rothschild.

I do not examine complaints, and even if they
without foundation, which is not proven, this fact
This would in no way excuse the denial of justice.

In any case, I note that things have
came to the point that the Eastern Question was still
awakened by this cold, and that two battleships, one

19.

334 L'Aff. roTACE mi

English, the other French, were sent to Alexan-
drie (October).

Thus, the betrayals of officials that I do not
ceases to report since the early years of
This story not only harmed interests
:{Yes, once created, had the right to demand help and
protection, but also led to mani-
armed demonstrations that could degenerate into con-
flits and in bloody destructions.

This was in parallel with this new horizon of
Eastern things from which crises developed
Tunisian and Algerian.

When Jules Ferry was forced to send
troops in Tunisia, he had invoked, not
the desire to exert pressure on the bey, but the
need to repress the crimes of the Kroumirs.

Pretexts, because our soldiers found in this
The expedition dealt less to the Kroumirs than to epidemics.
of which they were decimated.

To demonstrate how inadequate the history was—
To learn about the Kroumirs, I only have to go back a little
in the past.

There have been exchanges of almost all times

Tunisia's border with Algeria. There are twenty-five or thirty years, it was not uncommon to read, in the daily press, mentions like this one.
which I note in the Journal of Debates of September 17th September 1863:

Algerian dispatch: Our villages come
to be raided by the Tunisians.

I am not aware that anyone has looked into this matter.
something other than inflicting punishment on the tribes

under IA THIRD REPUBLIC 335

pillagers: generally^ this correction was exercised-
Published as a reprisal between the tribes; these are
there are the customs typical of African tribes.

It is, however, quite curious to note that the
oldest financial reports between France
and Tunisia date precisely from 1863.

However, the raids did not prevent the borrowing of
1863, issued in France, then another in 1865, then
several others followed one another until 1869,
at the time when the arrears had not been
having been paid exactly, it was proceeded, at the request of the
French diplomacy, to the unification of all the
debts.

This unification was not actually achieved until 1872.
They then created vouchers representing the arrears
unpaid, a simple acknowledgment of debt, and of which
The situation would be resolved later.

As we can see, the financial intervention in
Tun'sie is contemporaneous with the other interventions
Oriental, Turkish, Egyptian, Greek.

In Tunisia, as everywhere else, the representatives
constituents of various nations, driven by interests
financiers competed for influence.

There, as in Turkey and as in Egypt, the An-
England aimed for the top spot, and had succeeded in
to obtain it in 1873, at the time of the English protectorate
was official.

Later, when it proved useful to certain intrigues
to sow discord between France and Italy, that-

ly to manifest his first malicious acts there
lances, this fact, also, the moment of the Italian troubles
in Marseille.

336 speculation

1881

The financial movement that intensified in France,
after 1871, a part of the Jewish community had grown
to Algeria, where she was certain to find
numerous auxiliaries, thanks to the Crémieux decree
who had emancipated the native Jews.

Finance had therefore descended upon the banks.
railway companies, and, so close to the 0-
They laughed at the Tusian laughter, she was careful not to lengthen
towards him, its octopus-like tentacles.

From that moment on, it was easy to predict and more
of uprisings in Algeria and more difficulties with
Tunisia; this is what inevitably happened.
to induce.

I've already talked about the Bône company in
Guelma and its extensions; greatly favored by the
guaranteed by the State, this company aspired, in
Furthermore, to realize his pretext of a strategic line-
gic.

Given that Gela was involved, the first raid was bound to give rise to
to the legend of the Kroumirs and provoke complaints
capable of making themselves heard differently than those
from a simple Algerian tribe, somewhat plundered by its
neighbor.

On the other hand, a company from Arseille had
acquired a large estate known as
VENfida. Land law and legal proceedings are com-
logical complements; the native courts had
the bad taste of viewing with a displeased eye a
foreign enthronement, hence a conflict of legal-
tion represented by lawyer M^e P'ioquet, as another-
M^e Emile Ollivier was the one who made the capitulations
Egyptian and, more recently, Mr. Grévy, the one
Guanos from Peru.

On the other hand, debt and interest bonds being as little settled as the Turkish debt – which is very oriental and is factored into the calculations of the lenders Jewish men, – bank clerks, whom I have as already indicated, had collected these papers from different annuities hands.

It was not until Soubeyran and his com-ordinary parses who were not trying to obtain, in Tunisia, I don't know which mortgage or agricultural credit-Cole, whose lawyer, former police prefect, Léon Renault took it upon itself to go to Bardo to develop the plan.

When I have placed in the middle of these activities various, the names of the G'« Rubattino (road of iron from Tunis to La Goulette), those of Roustan, of Billing, Maccio, Oscar Gay, Elias Mussali and Boc-kos, those of the Crédit Industriel et Com- company commercial, having Gery and Siegfried, as representatives so many, finally the G*^ from Bône to Guelma, itself represented by the same Siegfried and Gery, we will have an overview of the various financial interests of pou-before imposing their demands on their governments respective comments.

The classic operation consisted, first of all, of to become the owner of the securities of the unified debt and of unpaid vouchers.

Then, as these securities were depreciated, we waited-would cause the increase that would inevitably occur, when the French government would have reorganized the payments by killing a few thousand soldiers.

However, as I have already indicated, the expedition tunisienne was, since 1879, in the combinations;

338 speculation

from the same period, the rise in securities had taken shape.

We can easily follow that of the unified annuity, but, with difficulty, that of the good ones, these not having never appeared in the official price guide. Their importance was in block size of approximately 14 million and the profit

As for the debt itself, it must be taken into account that one holder of 100,000 shares (out of 250,000 existing) having acquired them in 1877 at 160 francs each, would have paid 16 million, and then reselling them for 400 francs, He could have made 40 million, hence a net profit of 24 million.

This profit, and that of the woods, combined, give a total of 34 million.

I will not go into the history of the operations military and diplomatic matters, nor the details of Italian intrigues and Turkish protests; I will only say that the protectorate treaty, signed in May, led, almost immediately, to an occupation full passion.

The protectorate form is a budget-driven find to remain silent; it exempts it from submitting to the control of the Parliament, the directorate of expenditure and revenue, even to the limited degree that characterizes management of the Algerian budget and those of colonial expenditures.

We can see, only from the 1883 budget, that the occupation cost 25 million, taken without authorization

* I am completing the table given above on page 231 here.

Unique Tunisian Delta Higher Lower

1879 242 203 »

1850 360 218 75

1881 4Si) 33j .

under THE THIRD REPUBLIC 339

special sale, by means of credit transfers previous; in 1884, 20 million were allocated in the budget ordinary, then here and there legal expenses and interest guarantee to railway companies iron, but we don't see at all what comes into play. these.

However, nothing of value is coming in; therefore the ex-
The Tunisian petition appears to have been made solely to procure concessions and 34 million in-

I also believe that, in doing so much as paying, he should have
It would have made much more sense to throw peacefully at
these Jews, alms of a few million; that
would have saved the lives of thousands of soldiers who
They went to get themselves killed – for them.

And please note, my opinion would not change.
even if the protectorate produced a surplus of
budgetary revenues for the benefit of the metropolis; I
I would then find, by weighing the military corpses
and social demoralization, that the loss would be per-
resistant.

A little light was shed only by the revelations
tions of V Intransigent (September), and by an in-
terpellation (November) during which Jules
Iron , defending himself against accusations of having started a war
without the consent of Parliament, dared to say: "Never
"No war was waged against the bey, since his troops
"They marched with our people."

As if the war were not only and united-
spending millions and ex-
to put the lives of soldiers at risk, for or against anything
Who !

However, while the neo-political activists of the Jewish party...

340 speculation 1851

were arguing about their respective responsibilities,

V Union générale had climbed the peaks of the coast
and began to cause a kind of astonishment.

From January to June, it had achieved an increase
300 francs was nothing; in the six months that
followed, she reached amidst fantastic leaps-
ticks, costing 1,500 francs and 2,000 francs each, the
The price of 3,000 francs was six times the initial investment.
primitive foundation.

How and why such enthusiasm?
What power was hidden behind the name of

V. Union Générale? That's what I'm going to undertake.
to tell the story, because here I am, having reached the climax
of the year, the one where all the
speculative forces which, until now, had re-
parts on different sides.

For many years, Austria, entirely in-
tière or nearly so, was a Jewish fiefdom, having as its main
lord, enthroned far above the emperor himself-
even the Rothschild gang.

In Austria, the most sordid usury reigns, then-
practiced safely and officially, thanks to
means of exchange used in this country, under the
name of gold florin and paper florin.

With this system, all the nebulous theories
The double standard are secondary. In reality, the
Austria's monetary system is based on a single standard:
theft.

From time to time, when the Jewish community cannot find
no longer shearing the inhabitants, when the necess-
production figures far exceed what
finance deigns to grant to consumption, it
causes or allows large-scale massacres to occur.

under THE THIRD REPUBLIC 341

in order to have fewer mouths to feed and to enjoy ourselves,
more fundamentally, the interest on loans from
war ,

That is why, in 1866, everywhere Jews
had a firm grip on journalism, public opinion
The public was misled about Sadowa's campaign.
which cost Austria so dearly and benefited so greatly from
all the Rothschilds,

It was in this milieu that Bontoux, whom I have re-
"Centmentally spoken," having lived a long time, had forged
numerous relationships.

To successfully create his bank, he
had surrounded himself with all the malcontents of the calholi-
cism, from the army, in the judiciary and from the old
property owners; he had even provided himself with indulgences
papal • :eci en. v'is> to attract the economies of the
Catholic plebeians, and especially those of the priests.

In October 1881, he had already centralized a large
number of Austrian affairs "^; several of them
They were composed of princely wrecks, I
more or less advantageous debris from other companies
crushed by the Rothschilds and their bank; and in the

system of mergers and the most significant increases '—îu—
dacieuses; if I were to go into detail, by exerir.} 1

See page 239.

— The Bank of the Austrian Countries (Laendcrhark\ la Bancpir
ics Hungarian country, the 3rd general bank of depCs (AUGemeine
depositen bankj, the Vienna Banking Society { Wiener banl:
gesellschaft, ' . the northeastern path of Nongrois, the Society: %inièie ?t
metallurgical of the Austrian Alps (Alpine), the ••lines of
Trifail. The Bohemian Mining Company (Prince of Furstemberg),
Iol Viennese Construction Company.

34"2 the speculation i8si

for the Alpines and the two Austrian banks
and Hungarian, I would astound the reader.

In short, at the time of the big rise, he went!
for the purposes of its combinations, increase the
capital of V Union générale.

What were these combinations? By a single
In short, we'll see that they were serious.

Bontoux was the concession holder for the roads of
fer Serbs.

I have already explained what financial interests are at stake
were due to all the international complications
in the Balkans.

I also presented the Treaty of Berlin of 1878, which
had pretended to close them and I let things
at the time of the four-way conference meeting,
as stipulated in the treaty, was expected.

The wait lasted twenty-one months and the first
The session took place only in 1881 in Vienna, on the
proposal from the representatives of Austria-Hon—

In this first meeting, we had agreed to
cord on the question of the junction of the Turkish lines
Serhes in the direction of Constantinople, but on
had made this agreement conditional on the prior construction of
accessible, via Turkey, from the Bellovar railway line
on the Bulgarian border, in the direction of Sofia.

It was a purely platonic decision, because
Hirsch took it upon himself, single-handedly, to prevent the Tur—

In this regard, I will simply, for the moment, to point out that it was precisely in 1881 that Battemberg, Prince of Bulgaria, deemed it useful to attempt to overturn, through a coup d'état, the public control of

under THE THIRD REPUBLIC 343

its administrative acts and that, precisely, also, at that same time, the affairs of the railway Roulschouk-Warna and those of the connection to Constantinople and Thessaloniki set in motion all the speculators of the principality, mere pantins behind which Hirsch's hand was hidden: One of them, for example, a "former farmhand, "completely illiterate," named Hagienoff, had absorbed Battemberg was completely taken over and, in a short time, had become so influential that, speaking of the deputies, he could get away with saying "my Bulgarian stations" and that, in a telegram officially exchanged between ministers, one could read this phrase astonishing: "Do everything you can to ensure that the Prince Hylkoff does not enter the ministry; "Hagienoff doesn't want it.

That said, I'll continue:

Hirsch, apart from the sticks he reserved for himself to throw into Bulgaria, into Türkiye's path, had prepared other difficulties, thanks to the complicity of Austro-Hungarian diplomacy.

He had changed the attachment point of the Serbian lines towards Thessaloniki and, instead of Pristina, point indicated in his treaties with the Porte, he had made it possible to put: Ueskub or Vranja, which differed the total connection and, consequently, extended, at its profit, the free enjoyment of traffic on the sections existing.

Having explained Gela, I must say that, even before the conclusion of the Treaty of Berlin, the Aulriche-Hon-Egypt had made a preliminary agreement with Serbia

< Five years of reign in Bulgaria, by A.-G. Drandar.

ment of the Austro-Serbian lines.

This agreement, concluded in April 1880, obliged Serbia to execute, within the time limit of three years, the Belgrade-Nisch-Pirot lines (first not towards Bulgaria, that is to say towards Sofia], and Nisch-Vranja (first step towards Thessaloniki (via Ueskub).

"Under the protection of this convention, he was hiding, well
"that he was actually the author, Mr. Bontoux, himself-
"Meme, the concessionaire of Serbian railways"
"the favorite and government advisor, the man
"who boasted of always having, even in Austria,
"Promoting French interests, the worthy partner and"
a friend of Baron Hirsch.

"It was in his interest to prevent, from
((in whatever way it was, towards Pristina, the pro-
"along the Turkish-Serbian lines in the direction-
"The Salonika tion, in order to be able to evade the
"obligations contracted by its treaty with the
"Türkiye."

"In his strange benevolence with regard to
"Hirsch and de Bontoux, the Austrian representation-
"Hungarian authorized the transfer of the connection
a from Pristina to F?'a«/a, without considering that she was altering,
"Thus, one of the clauses of the Berlin Peace Treaty,
"who had declared that all treaties concluded by the
"Türkiye, with regard to railways, would be
"executed by Serbia and Bulgaria."

When I add that this conference of four,
who was thus tearing up an international treaty, was only-
composed of representatives from Serbia,
* Paul Dehn. Germany and the Eastern Railways.

under THE THIRD REPUBLIC 345

Bulgaria, Turkey, and Austria-Hungary; when
I would have recalled how Hirsch knew how to hold
the Turkish diplomats; when I have finally said that
the representative of Austria-Hungary was Count
of Wimpffen, whose sensational suicide will occupy me
Soon, I think I will have sufficiently indicated the
elements of speculation that surrounded all
Serbian affairs and, by a logical extension,
all operations of V Union générale.

Therein lies the secret of the extraordinary movements. liters from this company, comparable movements to those that we had often observed in values eastern and, indeed, like this one, V Union generale transported, on the grounds of the Stock Exchange, the passions and conflicts that had bloodied the Balkans.

The struggle was fierce; precisely because of the influence that the Catholic party could derive from its successors these financial matters, the Jewish party felt obliged or to absorb or kill the instrument of this influence.

Hence two tactics: absorption or destruction
tion.

The first method, absorption, consisted of tra- to register on the Stock Exchange in order to monopolize all the securities, so as to to dominate general assemblies and to impose themselves to serve on the board of directors; the people of Y Union generally knew this process because they had used it. folded, in Austria, to carry out certain mergers.

They therefore put up a fierce resistance; they held out the high-class pill for the difference-makers; then, tempted by the game themselves, they wanted to double their capital by subscribing to it with a portion of the profit- fice that a rise of 2,500 francs on par

346 i/agiotage

1881

(500 francs) had registered in the official price guide. It was their pearl.

If the people of the General Union had not players, they would have retained their titles nominal quality, would have required a transfer and a strict controls, so the shares not falling outside the in the hands of the original subscribers, the maneuver of The stock market would have failed.

And, indeed, how does the listing of securities, by the can the game modify the functioning of an institution? financial protection, when its securities are immobilized in safe hands?

Jews like everyone else, they wanted to cash in 1,000 or a bonus of 1,500 francs that was completely unjustified, that is to say, in short, to receive money without to have earned it through hard work.

And these parasites dare to complain!

In any case, it is certain that strong attacks which manifested themselves, at that time (October), against

V General Union; around the middle of December a The questioning directed against the Laenderhank was organized in front of the Austrian Chamber, to do to know that the words are Imperial Bank, Royal Bank, privileged" did not include any monopoly: pen- During this time, the Rothschilds took great care to to have their claims denied by all the Viennese newspapers. interference, in any way whatsoever, in the speculations of

V. General Union.

This press intervention was like an funeral bells; the end of December 1881 saw the last bright days of Austrian hopes- neon and oriental that the financier had caressed

under THE THIRD REPUBLIC 347

Bonloux, and, with him, the entire Catholic party BU bind.

Specifically, this flight amidst the splendors of V. General Union, which Gambetta had to take power see.

He resigned himself to it and modestly assembled his troupe. described as a "major ministry", with the characters following:

Foreign Affairs: Gambetta, President of the council, with Spuller, Under-Secretary of State; - Justice: Gazot, with Martin-Feuillée, undersecretary-State secretary; - Interior: Waldeck-Rousseau, with Margue, Under-Secretary of State. - Finance: Allain-Targé, with Lelièvre, Under-Secretary of State. War: Campenon, with Blandin, sub-secretary State. - Navy: Gougeard. - Public instruction Republic: Paul Bert, with Ghalamel, Undersecretary d Elal. - Public works: Raynal, with Les- Guiller, Under-Secretary of State. - Commerce and

State office. – Posts and Telegraphs: Cochery.
– Agriculture: Devés, with Ed Gaze, sous-se-
State co-founder. – Arts: Proust.

Contrary to popular belief, from its
From the beginning, this ministry suffered all the attacks and did not-
escaped an immediate fall only thanks to the pe-
period commonly called: "the truce of the lockdowns"
sisters.

The year whose events I have just summarized
They are more significant because of their results,
had also accused a new advance in democracy
public production.

In the midst of the orgy of speculation to which.

348 speculation

As we have seen, there was no shortage of pretexts.
that, the ups and downs had been conse-
particularly succeeded

Not satisfied by the number of existing values
aunts, the speculators had created others and
over two and a quarter billion had been requested
dice to the public ^.

Within that figure, there were approximately 200 million
emissions caused by African appetites and
152 million claimed by speculators in the system-
colonial theme, solely in the form of companies of
navigation.

Apart from this figure, which only includes
French broadcasts, the Argentine Republic,
Austria, Greece, Hungary, Portugal, the

18SI Course
Nt-ais values Plus Uuul Wks bas

3 0/0 87 35 82 03

5 0/0 121-25 110 »

Ilalien 94 o0 87 »

Turkish 18 10 1180

Tunisian 490 » 3;13 »

Suez 3,440 » 1,540 »

Gas (Parisian company) 1,762 50 1,433 »

Land credit 1.8't0 « 1.440 »

General Union 3, 030 » 9()3 »

Orleans Railways 1,430 » 1,275 »

Northern Railways 2,290 > 1,703 »

'Here are the details of the emissions for 1S81.

Mirions

State and City Loans 1,031 8/10

Credit institutions (J31 4/10)

Paths of the Far and Inhuman Societies 602 2/10

Total 2.263 4/10

under THE THIRD REPUBLIC 349

Russia had issued bonds that the high
Jjanque cosmopolitan had, for a good part,
located in France.

These issues coincided with the monetary crisis
observed, work, moreover, of their elders, not
could only worsen the overall situation.

Indeed, the exchange of metal outside for
foreign papers, reduces the stock and imposes
to the worker a reduction of his resources
exchange, consequently, forces him to resort more
to credit, that is to say to the usurious markup.

As for bartering within French documents
against metal, it promotes the substitution of a
a means of exchange with variable value, to a means
fixed-value exchange, which reproduces, under a
Another form of counterfeiting was the falsification of coins that were once re-
close to the kings of France, and leads to the same
movements: disorganization of the price of things

It was mainly from the following year onwards that these
The consequences will be felt.

For the moment, the electoral needs had
provoked a series of "largesse to the people",
so that, in reality, the misery appeared to be less
black.

Here, moreover, is the table of situations:

1880 1881

Owners 19 20

(69 employees)

^'on possessing ,. . ,,, 1 81 80 {

(destitute 12) (11 destitute

Totals 100 100

As we can see, salaried employment had hardly changed;

20

300 speculation 188!

misery seemed to have slightly decreased and the name-
The wealth of the propertied classes had risen...

As far as wage labor is concerned, it is through struggle
the only one he was able to maintain.

Indeed, there had been many strikes.

In April, painters and bodywork workers went on strike in
Lille; in May, a carpenters' strike in Angers,
carpenters in Arcachon, tanners in Marseille;
In June, there was a strike by foundry workers in Marquise, and by tailors.
stone in MonipeWier, bakers in Aix, some
carpenters and tanners in Perpignan, blacksmiths
rons in Gommentry, carpenters in Bayeux and in
Lille, butchers in Vémeri, Paris, char-
penniers at Cette, miners at Pontgibaux; in August,
gxève of miners in Saint-Etienne, of carpenters
In Béziers, bakers in Toulon; in September,
Carpenters' strike in Paris; in October, strike
coopers in Aix, laundresses in Marseille;

miners in Alais and La Grand-Combe; i.e. a total 24 strikes, compared to the 27 I recorded last year previous.

Regarding poverty, its reduction by half-
The main reason for this was the subsidies.
extraordinary issues stemming from the electoral movement.

Finally, regarding the increase in
For those who own property, it can be attributed to the same causes.
collaborating with the bonuses of speculation.

These various findings will be corroborated by
affected by the movement of deaths:

In 1880, these were recorded at a rate of 226 per
10,000; in 1881, they were counted only at a rate of
220 also for 10,000.

under THE THIRD REPUBLIC. IQL'E 351

A little less pressure on the prole-
the general should, naturally, coincide with less than
capital gains.

That is, in fact, what happened:

The parasitic nature of compound interest only operates by
direct reason for the decline of domestic production;
However, in 1881, this had been zero, everything having
passed into the realm of speculation; an operation had been carried out
only, changes in distributions;
but it had been necessary to reduce the previous assessments-
teeth; as a result, more property owners
distributed less value.

This is how the nation's capital, quantified
to 232.5 billion at the end of 1880. were des-
cendus at 223 billion, at the end of 1881, realizing
Thus, as I said at the beginning of this year,
a partial liquidation'.

This liquidation was a logical consequence
past speculation; there had been, in 1880 and 1881,
a vertigo, even regarding the buildings, including the
The cost had been greatly inflated, which was expected to produce
a crushing of selling prices; indeed, it was a
real estate jubilee of 9.5 billion; but it was,
also, the certainty of new budget deficits,
that the leaders of 1882 will no longer even be able to

1 Here is the breakdown of the capital

Billions

Late 1830 Late 1851

Real estate assets: 123 (2/10), 113 (8/10), 9 (4/10)

– furniture 7:2 9/10 69 3/10-- 3 4/10

– financial 36 3/10 40 0 10+ 3 5/10

Totals 232 6/10 223 3/10 – 10 3/10

352 speculation ijjsi

In the system of bourgeois parasitism, the real estate capital being reduced by 9 million half a billion, that was (at 3.600/0, average rate of the year) a budget shortfall of 312 million, all the more that the rulers, always ignorant of economics social, calculated their expenses based on the most-previous values, without regard for jubilees of which these capital gains were the cause.

Having ignored the jubilee of 1881, they erected their budget of 1882 based on past errors, without, However, it is impossible to deny a deficit of 47 million. This The figure was greatly reduced; in reality, it reached the 342 million, as I calculated earlier, okay? in this regard with a special work on the finances of the Republic', due to a State Councillor, accountant conscientious, no doubt, but not having, himself, no idea about the scientific reasons for things that he observes.

In any case, real estate capital from- would have to bear, almost single-handedly, the weight of the Liquidation: indeed, while the capital mobilized liers had declined slightly (3.5 billion) purely financial values had grown precisely in the same proportion; this was the result of the transformation of a large amount of capital per-sonnels in financial values, by means of the Formation of public limited companies.

This explains the figure of 36.5 billion obtained in 1880 and that of 40 billion reached at the end of 1881.

Despite the quietness of the street and the height of the

* The Treasury of La Rocque: The finances of the Republic, page 319.

under THE THIRD REPUBLIC 353

However, the owning company was in-quest.

For some time now, the magistrates have been putting a certain zeal for studying financial affairs who arrived at their bar. On the occasion of the mines de Collo, a president ', eager to distinguish himself, did not refused to admit that /the contributions shares could-felt to be completely freed. The court of com-Merce protested in his own way, by writing a judgment of contradiction in a separate case, where the The same company was involved. Discord was brewing. in case law.

Meanwhile, high-profile trials demas-were the leaders' manipulations?

For its part, parliament, which I have several times pointed out the strange indulgence towards groping that was revealed to him, either in Algeria or in Tunisia, either in Greece or in Egypt, continued his man-sustenance; after having finished, more or less coiri-completely, the investigation into the actions of the general de Gisse, he simply put this one in dis-availability.

I'm not talking about morals; each year brought periodically its ironmondice born in a point any part of France.

Such was the psychological state in the midst of which Gambetta had just gone up to the Capitole, without take care, however, that, not far from him, a

'Mr. Manau.

2 Roeliefort-Roustan trial; Candas and Yvert trial, continuation of the Cisse case.

35^

THE AGROTION

another man – a dangerous one – an enemy (and he knew it), was also climbing the first steps of a throne.

In October, Daniel Wilson had married
Ms. Alice Grévy,

SUMMARY OF THE PERIOD

For not having had the character of the bloody struggles
glantes who had reported the period 1870–1875, where
This included both external and internal fighting.
the period 1876–1881 is far from presenting a
hardware improvement.

Deaths have increased rapidly since 1877,
remained at the same rate until 1880 and
births,
They continued to decline and, in 1881, their
this proportion is the lowest of the six-year period
that I just told.

This can be seen by browsing the
The following table:

I87:i.

Population

Death

Report
per 100

Births

1,1'00,.530

Report

Reminder of

.iG, 732, 785

823,349

2.25 0/0

2.74 0/0

END

187f..

36,905,788

827,339

2.25 0/0

1.001 1.3 '12

2.72 0/0

—

1877.

37,059,0 i0

838,718

2.27 0/0

991.97(1

2.69 0/0

—

1878.

37,212,928

842,201

2.27 0/0

9ilij.(i89

—

187'J.

37,367,455

815,695

2.27 0/0

1,000,225

2,(J9 0/0

.—

1880.

37,522,623

849,210

2.27 0/(1

1.00 1.378

2.69 0/0

—

1881.

37,672,048

828,828

2.21 0/0

978,253

2.61 tl/0

under THE THIRD REPUBLIC

305

If I now compare only the averages
overall figures for the two periods 1870–1875 and 1876–1881,

of the information contained in the first, the deaths have decreased by only 28/10,000, while the births-sessions only increased by 7/10, 00(); in such a way that social wealth, which is, above all, the population, not only has a development force extremely limited, but still places us at last among the nations surrounding us.

Here is the comparison of the averages:

rérioJcs

lIo^cnne 1570-75 36,705,827
- 1876-81 37,289,982

Population

Death

943,616

838,666

Report
per 100

2.54 0/0

Xaissanccs

965,393

2.26 0/0 995.209

rt ppart

niuir 100

2.61 0/0

2.68 0/0

In short, the normal increase which, mètTie
calculated based on the already low birth rate of 1875, would have
It should have been 49/10,000. It was actually only 42/10,000;
Finally, if I take the single year 1881, the figures are not...
more than 35/10,000.

Beware, this is depopulation!

There might not be any need to despair if, parallel-
In addition to this slow growth, I could point out
any progress whatsoever in the comfort of the greatest
number of living people.

Unfortunately, the figures here are disheartening and
Speculation, which causes depopulation, also causes mid-
sere of the masses.

Here is how the populations are distributed

306

THE AGROTION

IS reminder:.-..

Late 1876...

- 1877.

- 1875.,

- 1579.

- 1880.

- 1881.

Populat'on

Posséilan'3

Report.

Numbers
absolutes

36,732,780
30,005,788
37,059,0-10
37,212, ti8
37,367,455
37,522,623
37,672,048

8,082,000
7.381.0(j0
7,782,000
7,443,000
7,100,000
7,129,000
7,534,000

22 0/0
20 0/0

No, it's not possible.

ChiîrrM"
absolutes

28,G".i2,000i
29,524,000 i
21 0/0jV9.277,0U0|
20 0/0 29,770,000i
19 0/0 30.26".'. 000 i

- 30,393,000

30,138,000

19 0/0

20 0/0

"App.

78 0/0

80 0/0

79 0/0

80 0/0

81 0/0

81 0/0

80 0.0

Since 1875, the number of property owners has decreased and that of the non-property owners increased – three years-born in 1876, 1878 and 1881 have a striking resemblance to plant.

As for the non-owners, their least [year] 1877 was bad.

Comparison by period gives the results following:

Periods

IIo\fnne 1870–75
– 1876–81.

Pos^edanl?

PopulationQ

Numbers
absolute

36,705,827 9,603,000
37,289,982 7,395,000

Piapp.
p. 100

20 0/0

Non-owners

Chillres
al)soliis

27,102,000

29,895,000

Report.

p. lue

74 0/0

80 0/0

In terms of numbers, the property owners have decreased by 60/0 and, in terms of numbers as well, the non-owners have increased accordingly.

'But if the number of property owners has decreased, ii
This is no longer the case when we consider the value of
capital they hold and we can ensure, by
the following table, that, compared to 1875, the ri-
The wealth of each owner increased by 33%. One
m iment (late 1880s and early 1831), this proportion
had reached 49 0/0.

under THE THIRD REPUBLIC

357

Here is the table:

Capital
(francs)

Number
dispossessing

by owners

H.appel of 1875...

Late 1876...

– 1877...

– 1878...

– 1879...

– 1880...

– 1881...

185,451,600,000

209,736,300,000

196,103,500,000

209,812,800,000

221,092,700,000

232,664,100,000

223,361,500,000

8,082,000

7,381,000

7,782,000

7,443,000

7,100,000

7,129,000

7,534,000

22,940

28,416

25,200

28,189

31,140

32,636

29,647

The period averages, in turn, give

The following differences:

Average 1870–75.

– 1876–81.

Capital
(francs)

160,386,400,000

Average Number

dispossessors by possessors

9,603,000

7,395,000

17,044

29,604

Hence it follows that compared to that of the period 1870–1875, the average wealth of each owner increased by 74 0/0.

With the wealth of the propertied classes, there naturally grew—element, the burdens of the non-property owners, since they only create and pay the income from capital that holds the smallest portion of the population.

However, these capitals themselves having increased in a proportion of 34 0/0, I can conclude this summary by stating that, in the last period 1876–1881, the proletariat had to endure an increase royalties equal to the increase in capital themselves. Thus, the misery worsened at as the wealthy became more

>08 speculation

richSj, that is to say, more demanding: (Plate VIII.

Percentage proportions

Owners, Wage Earners

Reminder of IS"5., 22 71 7

End 187G 20 71 9

– 1877 22 70 8

– 1878 20 70 10

– 1880 19 00 12

– ISSt r0 o9 11

The official economists, sworn priests of the
Ludique parasitism?, they claim that the development
Poverty is inevitable – They're lying.

Studies? And figures that precede them emerge
\h obvious proof.

I, DP, cannot stress this enough to those who claim
to govern:

To govern, or rather, to administer a country, "is
"to organize solidarity between man and nature,"
"in a given number of hectares, for the benefit of a
"A given number of beings."

But what did they do?

THEY ARE DISORGANIZING THE SOLIDARITY OF THE WHOLEMAN
AND OF NATURE AND SACRIFICED TO THE LEAST OF THE LESS-
BRE, THE GLAND NUMBER OF THEIR CONFIDANTS
TOYENS.

END OF VOLUME ONE

TABLE OF CONTENTS

FROM VOLUME ONE

Pages–

Attention to those ignorant of the official world!

A lieaoit Malon v

I. – CENTURIES–OLD SOLIDARITY

1. – The historical routine 1

2. – The characteristics 16

3. – Incubation of the Third Republic... 39

II. – ANARCLIC PROGRESSIONS

1. – Wrestling over corpses:

1870 70

1871 75

1872 85

2. – Multicolored vultures:

1873 99

1874 m

1875 128

Summary of period 147

3G0

TABLE OF CONTENTS

3. – Evohé! Jéliovah!

1876.

1877.

1878.

151

188

215

Dalila's scissors:

1879

1880

1881

Summary of period 355

246 4
276;
315,

END OF THE SUMMARY OF VOLUME ONE

Plaiiolve I.

Page 49

Tin 1861

End of 1869

rirLl870

%e98

PLuvdielI.

V

\^^y

■

,

İml869 ,^1870 „lf.71 ,,1872

IloilGe fo.r ^rcUarùii

hge 150

Plaieilte lU

1^0000001^

V

>

/

V

1

1.

.

Late 1870 ,,18 71 ,,1872 ,,187:i „ 187* „18J5

Black ùut cliititt^dr

Red fej- xaUa^ûit

JalUle Icj- po<v.r9t/aJtJ.l

i8:zo

Page1

1376

ELECTORAL DEVELOPMENTS

Rouge noTV-pos.TfdfLnt^

JaVIİ» e /m-rjre'tiartJ.t

%el88

Plaiclie Y

1844 1851 1820 182

184"t

18Î0

1827

Jairm
Route
Nut"

Va/afta/

Iùè^ h'i<i*i<ffeA' .vnfiôricw's &/rprfyniVT/

PlaacKe M

1816

1877

%em

Yellow Par~^edanùì

RoTlge y0TI ftKMdfÜMJtil

39%

Plm.oho VW
1877

ALstetiiiimii}

ALijoi-LU

MitKU'ile

359%

PlailclieVIR at 1» end of:

1875 187S .1877 1878 1829 1880 1881

ië7s Ifi7ë mn mu; 1829 i88« laai

1 lltT,.-

YELLOW

0
Black

.•.,,' I /.M ImitiMli-'t .ifififMHL/-^ fitp/'i/nm/
Vo'rtti'Crnffrtjt 1

0

ggààMh^'*

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

HG

Chirac, Auguste

6051

Historical banditry

F8C5

t,l

:

Venality in Journalism (brochure) in - » » 95

In preparation: |
HISTORICAL BRIGADES

A FOURTEEN-CENTURY HISTORY

Divisions of the work:

I. - SALIC PERIOD.

IT. - FEUDAL PERIOD.

III. - MERCANTILE PERIOD. |

IV. - AGIOTIC PERIOD.

This final period includes the following subdivisions:

Speculation under the Bourbons (1610-1774).

_ under the REvolution (1774-1804).

_ under Bonaparte and the Restoration (1804-1830).

- under the Orléans (1830-1852).

- under the Second Empire (1852-1870).

_ under the Third Republic (1870-1887).

Part will be published soon:

SOCIALIST ANALYSIS (Elementary Lectures).

SAINT-DENIS. - LÉON MOTTE PRINTING HOUSE, 20 BIS, RUE DE PARIS

HISTORICAL BRIGADES

AUGUSTE CHIRAC

has

FINANCING

BELOW

THE THIRD: REPUBLIC
1870-1887

VOLUME SECOND

"In a monograph
"centuries, the 19th century should
"to call itself the century of the es-
"Eroquerie."

The Kings of the Republic

Volume 1, page 19.

PARIS

NEW PARISIAN BOOKSTORE

ALBERT SAVINE, PUBLISHER
18, RUE DROUOT, 18

lic{
all
NAVETES
éEu({
ÿ. 2

SIG 6

WT

IT

ANARCHIC PROGRESSIONS

(Following)

Digitized by Google

Trumpets of Jericho.

SUMMARY. 1882. – Occult Dictatorship. – The Little Catos.
Flood of financiers. – The pickpocket. – The cagnotte. – The crash. – Bismarck's boots. – Where
They are the naive ones. – Austrian plan. – Modest bourgeois.
– Touching His Lordship?! – Léon Say, minister again.
– Poor stockbrokers! – The headquarters of Le Petit Journal.
– Moralistic Peace! – Palinodies of the French Republic–
French. – Egyptian Comedy. – Where is civilization?
– Tunisian intrigue. – Malagasy clairvoyance. – Syn–
Professional dictates. – Horrible class war. –
The lawyer from Amiens. – The strikers sold out to the English.
– The police. – Poverty is rising. – Anti-Jewish ideas.
– Wimpffen's indictment.

I've reached the final epics.

From 1882 onwards, events will take place, with a rapid–
dizzying heightened sensitivity, all the consequences of the mistakes,
ignorance or ferocity that has been accumulated
linked during the four previous periods, and which
have finally officially installed corruption
in the palace of the head of state.

VOLUME II

2. Speculation 1882

There, indeed, now lives a man who
will easily realize the hidden dictatorship that we had
Gambetta was so often criticized for; however, this man,
Having to safeguard neither a personal consideration–
new, neither a partisan attitude, nor, like the tribune
from Cahors, a resounding past, will be much more to
ease in choosing the means and, naturally,
He will preferably use those he remembers.
dra of having lived as a parasite during his youth
depraved and cynical; also the lackeys of the Republic
will call "our dolphin" the one which boys
and the girls from the English Café had called
"Mr. Daniel," and the magistrates who had inter–
said: "Mr. Wilson".

Through financial brokerage, he will take the entre–
. matchmakers and go-betweens; through impunity,
he will raise an army of criminals and, by means of–

coachmen of the state chariot, commonly called
deputies.

Alas! what I write in sad prose, Clovis
Hugh said it in splendid verse, in the /ntransi-
giant, in the middle of May, showing, by this means, that
the stale stench of shady practices had, to such an extent,
invaded the atmosphere, which had driven out the par-
smoke of the first violets.

In stanzas entitled: The Deputies of af-
To do, the poet expressed himself thus:

As long as they needed to, in order to rig the votes,
To play the little Catos,

And to make the doctrine of the wise resound
In the hollow wood of their kazoos;

° e. . e

UNDER THE THIRD REPUBLIC 3

CR
se

Of course, we believed they would go down in history.

Without betrayal, without an attack; /
That they would refuse to sell their glory

On the old state counter;

But, oh mockery! as soon as these puppets
They found themselves sitting on us,

They strained their backs to search our pockets
And steal our pennies;

ee e- The 2nd The e L - C2

Good heavens! We become members of parliament to supplement our income.
Gentlemen, money always smells good,

And the Greek Pactolus, today, originates from
To the corridors of the Palais-Bourbon!

Shame! Just when, saved from the abyss,
The people, the eternal pilots

He thought he saw some sublime star rising,
Between the waves and the sky;

We saw rising in the triumphant dawn,
At the bottom of the deep, gentle sky,

The small, mysterious, pale roundness
From a pile of pennies!

This energetic and splendid satire was well-
ity, alas! by the Chamber elected in the midst of the truth-
1881 stock market speculator's rod.

I have already stated what kind of pursuit they were subjected to
positions and jobs, especially the cushy sinecures-
paid by the State; those who had not been able to, or
daring, the livery, had thrown themselves into financial societies
ceremonies; a whole legion of newly wealthy people was
entry into the boards of directors of the new
new companies.

The Senate, at the end of 1882, had no fewer than
of 52 administrators or known stakeholders

4. Speculation | 4852

various companies, even outside of the stock market...
silently and carefully dissir-
lées.

Here is the list of senators notoriously linked to
boards of directors, either through functions or by
operations that have become public:

Andlau (count d"): Orne railways.

Arbel: Financial insurance. – Central Labor Bank and
Savings. – Industrial and Commercial Society of

Baragnon: Credit of France.

Bardoux: Industrial and commercial credit.

Barrot: The Land Company. – Algerian Company. – Roads to iron from Bône to Guelma.

Barthélemy-Saint-Hilaire: Tharsis Mines.

Bernard: Large insurance company.

Bocher: Spanish furniture credit. – Southern Railways.

Bondy (de): Shipyards and workshops of the Gironde.

Bonnet: Maritime band. – Crédit foncier de France.

Bozérien: Central gas (Lebon).

Broglie (Duke of): General Union.

Brunet: Centrale-vie. – Linen industry trading post.

Cazot: Alais on the Rhône.

Chabaud-Latour (General Baron de): Western Railways.
– Docks and warehouses of Le Havre. – Mokta- Mines el-Hadid. – Forges and foundries of Santander and Quiros.

Claude des Vosges: Central Bank of Labor and Savings.

Cordier: Financial insurance. – Discount bank. – Docks and warehouses in Rouen.

Dauphin: Fire eagle, – French General Credit.

Denormandie: National fire. – Nickel.

Duclerc: Bank of Paris and the Netherlands. – Land credit Franco-Canadian. – Andalusian Railways.

Dupuy-de-Lôme: Forges and shipyards of the Mediterranean.
Marilimes messaging services.

Dutilleul: Bank of Paris and the Netherlands. – Land credit.

Duval: Major Insurance Company. – Betting Company his gas.

Fay (du): Financial insurance.

UNDER THE THIRD REPUBLIC 5

Feray: Linen industry trading post.

Fezrouillat: Crédit Lyonnais. – Montrambert coal mines.
Mines of Mokta-el-Hadid.

* Flers (de): General Family Fund. – Grand Mines –
Combe.

Fournier: Commercial and Industrial Bank. – Company
Franco-Algerian. – Mines of Malfidano.

Gouin: Bank of France. – Bank of Paris and the Netherlands.
– Urban and Seine (insurance). – Gas for the
France and abroad.

Guiffrey: French Land Company. – Land Credit and
Algerian agricultural credit. – French land credit.

Haussonville (d'): Paris-Lyon-Mediterranean railways.

lonnoré: Bank of Algeria.

Humbert: French General Tramway Company. – Mines
of Campagnac.

Labiche: North-fire. – Central Bank of Labor and
savings.

Lareinty (de): Colonial land credit.

Legay (Baron): Crédit foncier de France. – Financial company
from Paris.

Magnin: Bank of France.

Martenot: General Family Fund. – Land Rent. –
Forges de Châtillon-Commentry.

Masson (of Mortfontaine): World-accidents. – Counter of es-
account. – Crédit Lyonnais. – Foncière Lyonnaise.

Montaignac (de): Caisse mutuelle des Reports.

Oudet: Crédit foncier et agricole d'Algérie.

Palotte: Union mobilière. – Bank for loans to industry.

Pélissier (general): Lyon to Croix-Rousse railway.

Pouyer-Quertier: Telegraph from Paris to New York.

Roussel: Ahun Coal Mines

Roy de Loulay: France-fire.

Say (Leon): Madrid-Zaragoza-Alicante Railways.
Coal mines and foundries of Aveyron.

Scherer: The Real Estate Company.

Scheurer-Kestner: Colouring materials from Saint-Denis.

Tesserenc de Bort: Paris-Lyon-Mediterranean Railways
ranée.— Madrid-Zaragoza-Alicante Railways.
— Mines of Mokta-el-Hadid.

6. Speculation 1882

In the Chamber of Deputies, it was much worse;
nearly one hundred deputies were beholden to finance
speculator, in the same way as the senators.

Here is the list of names, compiled according to the same system-
Theme:

Achard: Foncière-vie.

Arnoult: Acclimatization Garden.

Audiffred: General Family Fund.

Baïhaut (Charles): French Fisheries Society.

Bert (Paul): Central bank for labor and savings.

Bischoffsheim: Banker.

Bontoux: Financial company of Paris.

Bouchet (Brutus): Popular savings. — Zodiac [insurance].

Bourgeois: National Progress (insurance). — Commercial Bank
Commercial and industrial. — Franco-Algerian Company. —
Malfidano Mines.

Bouthier: Crédit Lyonnais.

Brame: Forges of Châtillon-Commentry,

Bravet: Egyptian financial broker.

Brelay: National progress (insurance).

Brice (René): General Family Bank. – Mortgage Credit and Agricultural credit of Algeria. – Land credit of France. – Credit French-Canadian land. – Western Railways.

Cazeaux: Crédit mobilier. – Immeubles de France.

Christophle: Land credit. – Briouse at La Ferté-Macé.

Cibiel: Coal mines and foundries of Aveyron.

Constans: Former industrialist in Spain.

Couturier: Colonial land credit.

Danelle-Bernardin: Wassy in Saint-Dizier.

Delaporte: Franco-Egyptian Bank.

Desprez: Providence-accidents.

Develle: Commercial and Industrial Bank. – Compagnie French-Algerian.

Dufour (baron): Franco-Algerian company.

Durand: The Metropolis.

Durieux: Dyle and Bacalan Construction Company.

Etienne: Central bank for labor and savings.

Faure: Union-life.

UNDER THE THIRD REPUBLIC 7

Ferry (Charles): Fire confidence. – Franco-Egyptian Bank yours.

Gaillard: Bank of France.

Gautier: Orleans Railway.

Gavini: Transatlantic Bank. – Transatlantic Company.

Gérard (Baron): Western Railways. – Company of Waters. – Coal mines of the Haute-Loire.

Germain (Henri): Crédit Lyonnais – Foncière Lyonnaise. – Austrian roads. – Northern Spain. – Gas of Marseille. – Châtillon-Commentry Forges. – Houil-Montrambert valleys.

Gévelot: Metallurgy and supplies.

Giraud: Bank of Algeria.

Girerd: Central Bank of Commerce.

Guichard: Maritime Shipping.

Hérédia: Central bank for labor and savings.

Hovius: Maritime Bank.

Janzé (de): World-accidents.

Jolibois: Transatlantic bank.

Kergorlay: The Real Estate Company. – Real Estate of France. – Park of

Passy.

Leaving: National progress (insurance). – Financial insurance candle.

Lalanne: Bank of French Guiana. – General Company of omnibus.

Laroche-Joubert: Industrialist.

Lavieille: National Union.

Lebaudy: Speculator, banker.

Lecomte: Forges and foundries of Santander and Quiros.

Lelièvre: Havre-Paris-Lyon Shipping Company

Lepère: Central bank for labor and savings.

Levavasseur: Maritime sphere.

Lévêque: Crédit foncier de France.

Lever: World-fire.

Martin: New Union.

Mauger: Commercial and Industrial Bank. – Company Franco-Algerian. – Mines of Malfidano.

Mauguin: Hérault Railways.

Mercier: Fire safety.

Mir: Crédit foncier de France.

Nadaud: Central bank of labor and savings.

8. Speculation 1882

Osmoy (Count of): Pierrelatte Canal.

Pagès: Mines of Bully-Grenay.

Passy: Central bank for labor and savings. – Confidence-Fire. – Colonial land credit. – Industrial credit and commercial.

Pellet (Marcelin): Central Bank of Commerce.

Pénicaud: Bank of France.

Perier (Casimir): Docks and warehouses of Le Havre.

Plichon: Mines of Bully-Grenay.

Chicken (Marius): The Zodiac.

Reille (Baron): Eastern Railways. – Company of Waters. – Waters of the suburbs of Paris. – Forges and foundries deries d'Alais.

Renault (Leon): The two unions of the French General Credit Bank (400 shares). – State Railways.

Rey: Time-life. – Marseilles Credit Society.

Richard: From Bône to Guelma.

Riotteau: Maritime Bank.

River: Central-life. – Crédit foncier de France. – Sub-

Robert: Union-fire.

Roche: Omnibus boats.

Rochette (de la): Commentry-Fourchambaul. – Coal Mines from Saint-Etienne.

_ Rousseau: Gas from Mulhouse.

Rouvier: Auxiliary railway company.

Royer: Rive-de-Gier coal mines.

Roys (Marquis of): Fives-Lille Company

Savary (Charles): Bank of Lyon and the Loire.

Silhol: Railways from Alais to the Rhône. – Railways me-French customs.

Soubeyran (de): The Real Estate Company. – Discount Bank. – Im-Furniture from France. – Austrian Land Credit. – Che-iron mines of Asluria-Galicia-Leon.

Sourigues: Financier; former administrator of Paris cars and of the Transatlantic Company.

Tallon: French company for reporting and deposits.

Tézenas: New Union. – Naval forges and steelworks and railways.

Thomas: Discount counter.

Tirard: Mines of Uruguay.

bigitized by Google

UNDER THE THIRD REPUBLIC 9

Trowel: France-fire. – Linen industry trading post.

Valon (de): French Telegraph Company from Paris to New-York.

Villain: Western Algeria.

That being said, will it be understood that the Chamber and the Senate, after having allowed all the palijudicial authorities, have finally thrown themselves into the arms of the old financial feudalism, trained that they were towards it by their common sympathy for the double parasitism of usury and Speculation?

In the first few days of the year, everyone
The official was jubilant; it was the eve of a
A huge financial panic, and nobody saw it coming.
except, perhaps, the clan of Eastern Jews, who
knew in advance that, under the name of the national party-
In Egypt, a comedy was about to be performed in Cairo on
January 3rd.

It should be noted that, almost every year,
in the first quarter, the financiers, the true
Kroumirs of savings, find a way to do
a raZzia.

This year, the General Union was supposed to provide them
Poccasion.

I said that nobody foresaw a catastrophe
financial; here is the proof:

Clément Juglar had doctorally predicted,
around October 1881, that "in a year or eighteen
months", a financial crisis would inevitably erupt
candle.

So for the moment, we could be reassured.

L.

10. Speculation 1882

For his part, Master Leroy -Beaulieu was listing the
the finest pearls of his capitalist dialectic.
The man from the Institute demonstrated in the Economist
French and in its rambling patois, that all
was good; that the civilized world saved annually-
10 to 12 billion; that in France alone,
we were setting aside two billion, not counting one
one and a half billion repayments by draws;
that he also saw with satisfaction the proliferation of the in-

laughter, that the capital called for by these companies was "submitted..., for the most part, as "compensation for sale or transfer price, to the individual industrialist who left the company; and He added, still without laughing: "There is not a absorption, but simply a displacement of capital.

To which I will simply reply that this These are the arguments of scoundrels, and that the pick-pocket which, on the omnibus, silently flows its hand in my pocket to pass my wallet currency in his own, can, to the same degree, de- to declare seriously, "that there is no absorption here- Lion, but a move!

To echo Leroy-Beaulieu, the Economist From London exclaimed at the same time: CII there is no collapse is to be feared; "the capital that one believers absorbed simply act like the soldier of the circus... »

And the Englishman ended with the same refrain: "He This is simply a transfer of capital.

The most serious thing is that, as he himself notes- even a specialist in the service of finance: "These

bistissa hs Google

UNDER THE THIRD REPUBLIC 11

opinions, formulated in the first days of January four, found many members!

Meanwhile, the rulers continued the dis- allocation of places: de Courcel went to Berlin, . de Chaudordy in St. Petersburg, and, despite the cries, J.-J. Weiss became a civil servant in the Affairs foreign.

It is true that there was a risk of a worried glance from the side of Challemeil-Lacour, ambassador to London; but Well! We had to cross the Channel.

On the other hand, Roustan, the Tunisian plenipotentiary, emerged somewhat bruised from his legal discussion with Rochefort was hurrying back to Tunis... Bah! there

Like salt water washes away reputations!

Hovering above these things, Gambetta, forced to take a step forward, he thought of this folly: read the program: issuance, conversion, repurchase.

But he wanted, first of all, to revise the laws constitutional and to install for this purpose, very pro-chainement, the grand national congress in Versailles. But the legislative session was due to open on January 10th.

Moreover, everything was fine; in the senatorial elections in the trials, the Republicans had just won 25 seats. The Prefect of the Seine, Hérold, had just died just in time for his succession to fall to Charles Floquet.

As for the people, always good and stupid, if they 'was thinking about the legacy of his dead, it wasn't for To live by it, but only to die by it, and, precisely as they had just gathered to celebrate the anniversary Following Blanqui's death, he was going to offer his shoulders to a few sabrades all the more sinister

12. Speculation 1882

that they were distributed in the field of rest.

It was amidst these discords that it resonated Suddenly the double funeral bell of the stock exchange and the ministry.

Indeed, the first panics of the OAIICE date back to from January 15th to 17th and, on the 26th of the same month, under under the guise of a political pretext, the Gam- cabinet Bella spilled milk.

To make the infernal maneuver perfectly clear who had just succeeded, I must specify a few points.

The financial program of the Gambetta ministry had as its object, according to Al-'s own words ain-Targé, "to ensure democratic politics and "Progressive, with an unshakeable financial foundation."

To that end, we wanted to proceed with a broadcast public to obtain the necessary funds

to be used for the repurchase, at least partial, of the roads iron; at the same time, by converting 5%, we wanted to achieve an interest rate reduction in order to make less expensive | registration of new annuities, natural consequence of the projected emission.

In fact, it was, as always, a matter of asking to the public money to reimburse the public; or, better still: to change the distribution of monetary stocks, taking from some to give to others.

It was creating the same back-and-forth motion as the one which the coffers of the circles grow. However, in organi- In this capitalist system, the kitty is called: La Iaute Bank.

UNDER THE THIRD REPUBLIC 13

However, she was not well-regarded at court; Furthermore, we had talked about a public broadcast, that is to say direct appeal to savings, outside of intermediaries Official diary of financiers. – That was unacceptable!

It is important to know, in fact, that when the State does not He doesn't take them for accomplices, he's dealing with financiers disastrous competition. – And, precisely, he had airs! He claimed to keep everything for him!

You can well imagine that capital could not tolerate such audacity, especially since usu- laughter at transport and vampire of commerce, he was not in the mood to have his farm taken from him general, called: Monopoly of the railways iron.

Therefore, and knowing full well that the mass is crazy enough to study politics in the rating of the Stock Exchange, he sought to create a stock market panic siere.

But how to do it? The Havas Agency had exhausted, without appreciable success, all the false news news items relating to Germany. It was therefore necessary to find something else.

Here's what we found:

Camondo and Soubeyran had known how to "surround" the area around Gambetta; he let them do it; Not seduced, perhaps, but lulled to sleep by a dinner, sometimes by a more or less hunting party well herded, which gave her the illusion of playing to the Prince of Wales.

Lebaudy, in particular, who had undertaken a campaign to raise prices on Suez shares

44 # BITTERNESS 1889

had managed to make him believe that he was holding this to give the English a good thrashing and that, at the same time, Rothschild (whose Anglo-Egyptian policy was (well-known) was very upset. In short, Lebaudy was doing patriotic finance! You had to be Gambetta, to give in to such a sign!

He was probably unaware that Suez's shares lend themselves more easily to intrigue than others of the increase. because, periodically, the compagnie publishes progressive recipes and that, finally- In fact, profits are always increasing. This That's not a reason, I've explained it at length. to continually increase the value of the liter; but The habit is formed, thanks to the ignorance of a A deluded public; and so illogical, so odious, even, Whatever the case may be, this habit has become ingrained.

On the other hand, following the example of the General Union, and to compete with Crédit Lyonnais, the MP Charles Savary, well regarded by the government had created, as early as 1880, a Bank of Lyon and of the Loire with a capital of 25 million, soon to be increased to 50 million. He had chosen the capital of the Rhône. |

The political nature of the General Union did not allow it to offer its services to large ministry, but it was a different story for a institutions such as the Banque de Lyon et de la Loire, led by a "politically correct" person.

There was almost immediate struggle between the two states blissements; first they both climbed with incredible speed, the high peaks of the coast official; then soon they met on the Austrian ground; and while one was coming

to obtain the so-called privileged Landerbank, the other was also going to obtain the privilege of a bank maritime.

I don't know what to think about the role played by the Austrian ministers in this affair (the suicide) of Mr. de Wimpffen, which I recount at the end of the year will give me the opportunity to dig a little deeper this question); the fact remains that the privileges themselves—saying they were agreed upon, but which were not, were contested, that consents then refusals followed, and the same blow already dealt to the Union general without much success, was directed against the The Bank of Lyon and the Loire, which could not resist.

The panic in Lyon was terrifying; shortly afterwards, It spread to Paris; then the famous day of January 17th.

Well! Faced with this hurricane, the point of The departure is in Austria and the devastating shock is Made in France, I can't help but make bringing things closer and reminding me that, as As I've already explained, the true "emperor" of Au—The cheat is called Rothschild.

In Austria, and in matters of society, the word privilege does not express the idea of a monopoly; a Prioulège is a "decree", a "diploma". A Imperial, royal, privileged bank is exposed to competition from another equally privileged bank legislated, royal, etc. The "privileged" Landerbank, She, too, is proof of that. Charles Savary ran one more adventure: having obtained the concession He was suddenly refused a loan from a maritime bank. Approval of the statutes.

So what was it? What was this?

46 Speculation 1882

Maritime bank availability of such extraordinary value? I I will explain it in a few words.

Since 1872, work had been actively carried out on

The work was completed on January 1, 1882.
The operation was about to begin. The great transit was going to be diverted from French lines; Marseille Italy was about to be stripped of its territory by Genoa; Italy, in strong good relations with Germany, would benefit from it. That being said, the same financial patriotism, which had inspired Bontoux with the idea of concentrating the communities Eastern nations by Austria, suggested to Savary to oppose Trieste to Genoa. It was clear that the breakthrough of the Saint-Gotthard Pass could, to the same degree, favoring Italian lines as well as those of the north and southern Austria; it was also clear that the idea of providing these latter with a maritime station time, used to develop their business, basically of the Adriatic, constituted a capital combination-smart list. For a long time, in fact, the Southern Railway Company of the Au-cheating (vulgarly called Zombards) worked to improve the port of Trieste; therefore a bank maritime, coming there to add its contribution millions, certainly allowed for the establishment of a base of the most sustainable operations.

Unfortunately for Savary, as for Bontoux, there were on the Board of Directors Southern Austrian railways a fort esca-dron of Jews and, among them, four Rothschilds, nor Nothing more, nothing less.

These biblical robbers certainly weren't going to allowing an "unbeliever" to panic with his

UNDER THE THIRD REPUBLIC 47

millions the balance of their intimate combinations.

If, one day, some power were to crush Genes in favor of Trieste, it is to them that they reserve-were responsible for designating, choosing, and above all to help this power.

But they needed Prussia.

Indeed, if Austria-Hungary is a Roths-fiefdom child; if Rothschild reigns by right in London, at Paris and Vienna are not the same as Berlin. where anti-Semitism had just reawakened.

In Berlin, Rothschild is forced to hide under

Bismarck's comment. This one, you see, has... boots and when he takes the fancy to lift them at a certain height, it is only through Bleichræder that he makes them "touch" pro-love Rothschild's father.

This is enough for the latter, who finds his dignity healthy and saves, provided it is rubbed with "a
"pon crosse brofite", marvelous ointment for semi-yours!
Is it any wonder, now, that we see "dis-
"Solder" Savary and crush Bontoux?

It is true that in pure moral terms it is justice. What-
What were they doing in that mess? Why this
rage to tread on the hegemonic territory
Jehovah's Witnesses?

Pirates, they attacked privateers; the cor-
The saires have defeated them; what does that matter to the
The moral of the story? Pirates they are, pirates they
remain; as the others are and remain cor-
sares.

Only this individual battle led to

18. Speculation 1882

disasters and, as often happens after wars
between states, it is the taxpayer, that is to say the
people who bear all the consequences.

However, the public had paid 25 million to the Bank
from Lyon and the Loire to form the famous
maritime bank: as soon as he learned of the refusal of homo-
lodging, he ran to claim his money; it was the
final blow.

On January 17, 1882, the Bank of Lyon and of the
Loire closed its ticket offices: on January 19, the pa-
the nique, which began in Lyon, reached its peak in
Paris.

That is to say, then, 6 public probity! we live
A CROWD OF PEOPLE, HONEST PEOPLE, THEY SAY, WELL
CONVINCED THAT THE PAPER SCRAPES, WHICH THEY
THEY HAD STUFMED THEIR POCKETS, THE THREE WERE LOSING
QUARTERS OR THEIR ENTIRE VALUE, ARE SPECIFIED-
PITER AT THE STOCK EXCHANGE LOOKING, QUICKLY AND QUICKLY, FOR THE

THEIR PLACE.

This is the honest trade that Jews and Christians have conducted.
Look: the priests of the General Union, like the
deacons of the Bank of Lyon and the Loire.

We didn't feel much pity for the latter, but
The first ones were presented as martyrs.

Let us examine the management staff; I see there some a-
on board the Marquis de Plœuc, a former sub-governor
member of the Bank of France and administrator of
the Ottoman Bank; he was the most astute of all,
because he resigned almost at the beginning.

I can still see Mr. Léon Riant there, belonging, di-
He senses his flatterers, among the Parisian upper class,
and a former member of parliament; however, his family's fortune is

UNDER THE THIRD REPUBLIC 49

almost entirely derived from speculation on
grounds to which the scandalous
Docks-Napoleon affairs, land of the
Saint-Lazare station, where the Pereires, the
Cuzin-Legendre and so many others, which gave rise
to sensational trials during which a te-
I made the following deposition:

– to the commission of 78,000 francs that I have
"Touched by Mr. Riant for the sale of his land,
"was not intended for me alone: it was assigned
"to many intermediaries, to journalists
€ in large quantities.

This demonstrates, at the very least, that in the fa-
A thousand laughing people know how to speculate and subsidize the
leaders of public opinion.

I also find, among the founders-administrators-
bankers, bankers who know perfectly well what
the official rating and the banking market.

I also find shopkeepers or former residents there
Merchants from Lyon and Marseille. Among them,
a former glass merchant, long licensed
on the quayside in Marseille, and known as the
Roazan's name.

she who had become the widow of the Prince of Polignac; but as it would have been hard for a princess, by contract, to then simply call himself "Rozan", the A devout merchant addressed the Pope in order to obtain from him, in exchange for money, that the Jew's daughter could carry the title of Roman countess – to which the pope willingly agreed. – Later, this same Rozan became administrator, alongside Soubeyran, at the Foncière company.

20. Speculation 1882

I still see among the founders of the Union, Rostand, member of the Chamber of Commerce of Marseille; he was no naive person either, that one – there whose family and whose name appeared in boards of directors of several companies financial institutions and, among others, industrial credit and commercial of the Franco-Egyptian Bank, and of Docks of Marseille.

He was no naive person, either, not in politics. nor in finance, than the Prince of Broglie; to this double From this point of view, we should be able to make fire speak Duke Decazes and the all-too-lively Baron Hirsch.

A naive fellow! Viscount Emmanuel d'Harcourt, if Well placed to hear everything at the time of May 16th? The journalists Mayol de Lupé and Eugène were naive. Veillot?

I don't want to lengthen this list, but by studying very closely the composition of the entire board of directors of the General Union, I do not finds absolutely no one whose naiveté is... nisse the stuff of a martyr.

Bontoux was also credited with a patriotic plan. tick.

We have seen in this man's work a reactionary anti-Semitic tion, while the truth finds simply a war between Jews, wanting to seize public wealth. The famous patriotic plan of Bontoux has since been taken over by establishments financiers, who are anything but Catholic; now, do we know who succeeded Bontoux in that part of this plan the most formidable for internal peace, I I mean the one concerning the Bal- peninsula

First, there was Bleichröder, the banker from Bismarck, and then the Ottoman Bank group Anglo-German Jewish-Judaizing group where I find of Plœuc, the resigning president.

Bontoux's plan was perfectly reported to Bismarck's attention, in the German brochure published in Munich in 1883, and which I have already quoted.

The author of this booklet recounts the entire history of Eastern railways – and, on that subject, I must to say that never, in any French newspaper, I have never seen Baron Hirsch treated so severely, and just as accurately, moreover, as the writer does mand.

Here is how this writer summarizes the plan of Bontoux:

"The director of the General Union was considering or-
"greenly for a long time to gather in his
"main all means of communication by che-
"mins of iron between Western or Central Europe and
"the East, and this in order to understand the intentions of a
"Austrian policy of revenge."

As we can see, there was patriotism there-trickster, but I don't quite understand where the pa-French triolism.

It will perhaps be said that serving Austrian policy female dog against Germany, that was doing, in 1881, this that should have been done in 1866. Unfortunately, in 1881, too specifically to serve Austrian interests it was resurrecting the Austro-Russian antagonism in its most dangerous aspect: the Balkans and the Constantinople.

I also know that Bontoux intended to work for the Russian railways, that was

29. Speculation 1882

said and written; but whoever looks at the map of

of Austrian origin, wanting to dedicate himself to cons-
to destroy railways belonging to the Russians,
must be immediately suspected and, consequently, re-
pushed by Russia.

So, if indeed Bontoux intended to
to promote an Austro-French alliance, difficult, in
In any case, since the Austro-German alliance was
In fact, his intention, at the same time, was detrimental.
to any idea of a Russian alliance and reduced France to
choose between England or Germany. However, as
public opinion, in Germany as well as in
France is not yet sufficiently purified to com-
What reservoir of strength, and consequently of peace, should be taken?
would contain the conjunction of the German centers and
French, Bontoux's work threw France into
the arms of England, that is to say, of its worst
enemy.

The main argument of the Union's defenders
general consists of invoking the distribution of 70 0/0
announced by the trustee of its bankruptcy; on that point, Isi
triumph and exclaim: "See if any of the
"Erlanger's companies gave the slightest distribution"
"tion!"

Alas! It is not because the affairs of 'Er-
diapers were less good than they were, they had nothing
left; it is because, by not stopping their creation-
the author, we gave him time to do everything
disappear; therefore, we only have the right to say
that Erlanger should have been arrested the way he was arrested
Bontoux; there, and there alone, lies the truth.

It might be said that Bontoux, left at liberty,

UNDER THE THIRD REPUBLIC 93

would have sorted out his own affairs. I reply: no; these
business was so inflated that it would
died all alone, because there is a proportion
defined between the melallis supply that we
We call it capital, and the product that this supply-
Business can allow you to create. Business, like
Men have stomachs prone to plethora.
or anemia. For any public limited company, a capital-
If there is no increased tal, it's indigestion, and if there isn't
Evacuation is fatal.

deaths, it's because bankruptcy or arrest have produces the evacuation; this is so true that those who They collected them and immediately took care of them. to reduce. The whole remedy was there, even according to the logic of bourgeois financial processes.

Now, what I say about the General Union, I can...
Also, regarding the Bank of Lyon and the Loire.

Thus, after having dissected both,
I remain, quite simply, facing one of
these speculative ventures which, periodically, concentrate capital in the hands of a few and ruin the mass of the public; but we will see, in the numerical summaries of the current year, that the Crash from 1882 resulted in the displacement of 5 billion, just like the Prussian invasion of 1870:

{ In the meantime, here is, raised to the beginning and to the
At the end of January 1882, the prices of the main traded stocks
companies operating in the public funds market:

'Higher Values Lower Values Me
RODLE 8 0/0 error 86.05 82.00 2.05
Annuity 5 0/0.....,....., 414.90 118.95 1.65

Bank of France.....,..... B,985,00 65,025,00 960,00

24 Speculation 1882

Faced with such a debacle, the high bank
exulted! Go ahead and do a public broadcast
and buy back the railways! she said, on rail-
lant. What remains now of the trilogy?
Issuance, conversion, repurchase?

Gambetta and Allain-Targé watched this carnage
with a bewildered look. Asked to involve the justice-
They had refused. A lingering unease remained.
High finance: were Bontoux and Savary
Were they really dead? Wouldn't their shareholders be...
How to toughen up against bad luck? And respond with a few
blows of aggression? Yet, assemblies were con-
summed, it was necessary to avoid even an attempt at
recovery.

professes for the "unfortunate" of the General Union.
 I have not hidden the contempt that I have
 inspired the methods of their adversaries; this-
 health, I had placed myself solely from the point of view of the
 morality, which has nothing in common with the point
 From a political point of view. But, if I enter, in my turn,
 In this last line of thought, I cannot disagree-
 muler that if the head of the major ministry – who
 had once denied the existence of a social question
 – had been less ignorant of capital organizations
 lists and, above all, less surrounded by ravenous appetites
 He could have made some useful pronouncements about the great kings.
 of capital, a blow from the terrible club that he
 took charge of the General Union affair.

Mortgage loan	4,770.00	14,520.00	250.00
SUEZ collect	3,512.50	4,910.00	1,602.50
General Union.....	3,030.00	000.00	2,530.00

Bank of Lyon and the Loire 4,850.00, 4,850.00

Fat
,

UNDER THE THIRD REPUBLIC 25

Indeed, he could then make use of Semitism
 Catholic to seriously wound Jewish Semiticism
 daïque; then striking them one after the other, one against
 The other one, 1 liter, could have wiped them both out.

It was simple! A minister who knew a little bit about
 finance would not have taken four months to execute this
 temporary sanitation work, easily sustained
 likely to become definitive by the simple introduction-
 tion, to the Bank of France and to Crédit Foncier, of
 some modifications, even limited to the per-
 administrative sounding board of these institutions.

Furthermore, and since our French laws, which have
 codified the arbitrary nature of the actions, making it possible to arrest Bontoux,
 as we had arrested Mirés, a great minister
 one could have thought that there were just as many reasons for
 arrest Rothschild, Erlanger, Hirsch, Camondo
 Bamberger, Ephrussi, Lebaudy, Gunz:bourg, and
 many others, if only to seize this opportunity-

then release while waiting for something better. Alas! if we
If that had been done, how many strange things would have happened?
discoveries?

But go to the bourgeoisie, like the
are all our leaders, advising such a person
audacity, without their atavistic tendency as decorated lackeys
does not wake up, blinding and terrifying them:
"Touching His Lordship!" Ho! And His Lordship,
You know, it's anyone who is full of a lot
gold, even when it's Rothschild or someone
sinister vultures, about which I wrote earlier
names.

Bourgeois, I tell you, and consequently lackeys, these
republicans themselves who, in order to make the

VOLUME II. 2?

96 Speculation 1882

change on their degradation, some joke-
times the exaggerated respect the English had for their queen.

In truth, I would really like to know what is more
odiously ridiculous, or to bellow "God save the
Queen, » or to ensure, on every occasion, « that the law
"It hurts the people, but saves Rothschild."

The powerful ministry wanted neither to see nor to know.
Allain-Targé, a modest bourgeois, blushing at the
In view of the infamous and specious acts, he hid his face in
his hands; but, through his spread fingers, he
silently followed the unfolding plot, of which,
Drumont wrote the
Anecdotal section in his book: France
Jewish in the eyes of public opinion.

While the internal difficulties were growing, the external
The riveur was not exempt. The negotiations rela-
tives to a new trade treaty between the
France and England were industrious; at their
In this regard, the Times had cast its bittersweet note, in
involving Egypt and the possibility of an intervention
Anglo-French.

It was in the midst of this uproar that the cabinet
Gambetta staked everything on the famous question
of the list ballot.

He was defeated and resigned.

From now on we will see the results of the underground work that had been done with a view to making impossible, if necessary, a vote in favor of railway buyout.

From now on, the siege is being placed around the consciences: the state of the finances provides a pretext admirable.

How to emphasize loan projects and

UNDER THE THIRD REPUBLIC 27

Conversion? In the face of the Crash! – such is the name that the high bank attributed to his triumph.

Moreover, to add insult to injury, she apologized toyailt:

"It's a great misfortune," she said, "which he We must resign ourselves to it, alas!

However, we will soon learn that, by means of 120 francs per year, the deputies and senators will acquire (?) the right to travel on all networks of France, according to their whims; the companies, lovers of universal suffrage and, even, de-Democrats, known for their views, want elected officials to be able to more easily visit their constituents, while, through list voting, Gambetta wanted to remove them from gner: proh pudor/!

And, having thus bought the vote of the two assemblies– Even if they are struggling, the companies will still find the audacity to stigmatize them in the reports that they will send to their shareholders!

Meanwhile, starting January 26th, the major minis– The father was dead; on the 30th, a new cabinet was formed, and on February 1st Bontoux was arrested.

The new cabinet which, through this arrest chosen, she displayed her Jewish livery, exhibited it more brazenly further evidenced by entrusting the finances to the man Léon Say, rue Laffitte.

To make this scandal go away, they had given the

foreign to the engineer Freycinet, man of major works. To add insult to injury, the rest of the group included Jules Ferry, Varroy, Goblet, Humbert, Tirard, Billot, Jauréguiberry, de Mahy and Cochery.

28 Speculation 1882

As for the program, it is Léon Say who will... formulate and lay the fact in the following way: not emission, neither conversion nor buyback.

However, all was not lost on Gambetta. He had sensed the betrayal; his downfall and what he awaited or around, had been a revelation and a lesson; overturned, he immediately had the fixed idea of recommending to begin his old ways, with this goal: the hope of revenge.

That's why high finance wasn't entirely reassured; only the death of the tribune-opportunism/ would be likely to allow him a final triumph. – Strangely enough, death... will obey as the Crash obeyed him.

Meanwhile, barely in power, Léon Say hastened to act, that is, to hunt down his enemies. enemies, to favor his good friends, to come to the aid of his supporting characters more or less affected by the game and, finally, to buy off his opponents.

The first fact was revealed by its unprecedented speed. with whom, contrary to all her usual habits, Justice was used against the enemies of the clan Jewish, dissolving, nullifying, stopping, crushing everything related to the General Union or the Bank of Lyon and the Loire.

The second fact manifested itself in the borrowing of 80 million in favor of the agents' union exchange.

These poor and unfortunate agents had, themselves also, – forced by their monopoly – bought, sold, etc... the papers of the unbelievers.

Once the infidels have fallen, their papers were losing; but if the public could, and even more so

Losing was only fair! But the agents of
Never change! They were sacred! You see—
For you, scandals were breaking out in Paris as well as in Lyon;
Multiple, complex trials arose from
all spoke; we didn't know where it might be
stop.

There was no money involved when it came to that.
to buy back the railways; but as soon as it comes to
to lend 80 million to the stockbrokers, there was
Money, and lots of it, and fast?

Where did it come from? Certainly from where the Crash had it
centralized. To see this, one only needs to summarize the
loan conditions: it was issued by means of
160 vouchers worth 500,000 CHAGUN FRANCS and, naturally,
covered immediately.

Is that clear enough? Léon Say, Chief of Finance
and, consequently, Grand Master of the court, facilita,
protected and recommended this operation, which was crucial,
all at once, all the agents, at the whim of a few
top bankers.

I draw attention to this spontaneous assistance
granted to an entire financial corporation, very little
appealing in itself, because it will serve wonderfully
fortunately serves as a foil to capitalist cynicism, which
will soon erupt during the crises of Bessèges and
Monceau-les-Mines.

I would like, however, to clarify that the 80 million
lions advanced by high finance have, in fact, been
paid for by the public-taxpayer, in a thousand forms
various, but, above all, in the form of an increase in the
real estate capital. I remind you here that, during
In 1882, real estate capital grew by
more than 6 billion.

t°

30 Speculation 1882

In short, the loan has been finalized and the legal process has begun,
Moloch-Baal triumphed, and then, if Léon Say, the

Moreover, he would only be able to traffic in it more freely. the corridors; that is, in fact, what happened to him; but, before detailing this period of the year that I'm studying, I have to take several other things into account circumstances.

The scholarly press, that of the Economist which, little some time ago, he had reassured the population, his language changed abruptly.

I will not risk numerous quotes; I will simply point out the new theme developed— lopped by the extraordinary Paul Leroy-Beaulieu.

I showed it some time ago, as the reader will remember, thriving to see so many ano— companies being created nymes and to follow, with a delighted eye, the movement capital, in full and even a hundredfold. paid to the industrialists who were selling their affair.

Well, this official palinodist meme, as soon as its My friend Léon Say came to power and began to write:

"What the great companies used to be"
"€ of adventurers and brigands who extorted the
€ merchants and looted them, the joint-stock companies
"They are today; not all of them, no doubt,
"Many of them emailed me."

Obviously, as you might expect, it wasn't about neither the railway companies, nor the com— company of stockbrokers, n' of Crédit foncier, nor many others, but only com— newly created companies. The

However, it was among these latter that Gambetta had

UNDER THE THIRD REPUBLIC 31

sought support; it was with them that he had pre— tense to beat the old bank, while, in passing— 'Sant, he threw some bones to his camarilla with teeth long!

As it was, above all, dominated by the "politician— nerie, » having retained, in fact, finance or economics— nomie, as Helvétius said: "the actions of
"Man's desires are determined by pleasure, by

He did a lot of actions while giving them pleasure.
and by trading selfishness for their money.

Furthermore, undoubtedly also dominated by this sub-
to come: that the great fortune of the same Helvétius
had emerged from successful innovations in the area of
He had surrounded himself with quinine and ipecacuanha.
a bunch of financial doctors, and sincerely believed,
Thus, to heal France. And that was good.

That's right! The proof is that, when he wanted to testify-
to express his contempt for those of his former subordinates
having been determined to abandon it, by the pleasure
and the selfishness of certain rising stocks, he
he disdainfully called them "sub-veterinarians."
- _ Fallen from official power in his former dic-
occult construction, he sought other means of in-
fluence. |

On the one hand, he needed a more widely circulated newspaper.
than the French Republic; on the other hand, 11
He needed some large financial institution, from
old date, well-equipped and less risky in
its methods were not those of the Discount Bank,
the real estate companies and the mortgage bank with their
Soubeyran; nevertheless, he did not want to abandon-
this one who, in the year 1882, played another

32 Speculation 1882

a fairly important role, a natural consequence, moreover, of the
struggles that I have previously narrated.

However, in terms of the press, Gambetta had chosen the
Petit Journal and its group; in fact, an institution
financially, he wanted to have the Compa-
Parisian gas company.

As for Le Petit Journal, the operation
The projected plan was as follows:

In Paris, there was a bank called: Banque na-
national, issuing house, equipped with 400 correspondents
weights in provincial newspapers, having
possessed for a moment the Universal Echo, having passed
then into the hands of Girardin and Genty, who
had added a large number to his portfolio
of actions of the newspaper /a France and of Le Petit Journal.
However, this institution was scheduled to hold a meeting on April 12, 1882.
a general assembly; if we managed to be in

The former Board of Directors and, in its place, we have would elect a new one who, inspired by the ideas of Gambetta would exert, in his favor, the influence at- due to the possession of a large number of shares from Le Petit Journal, from the newspaper La France, etc.

It was, as we can see, a similar attempt to the one I mentioned when recounting the year 1877!

A union had been created for the acquisition of shares; at its head was Veil-Picard, a banker Jewish from Besançon, then administrators were appointed members of the Crédit foncier et agricole d'Algérie and of The Franco-Egyptian Bank.

However, it proved impossible to combine the shares.

Why and how? The newspaper La Lanterne will

{ See volume E, page 205.

UNDER THE THIRD REPUBLIC 33

tell us, because it seems to be particularly good informed:

"The Gambettist gang," this newspaper said, "was not "having managed to seize the securities of the Bank na- "national than through reports with the complicity" "of stockbrokers who, completely forgetting the "charter under which they live, they are not used to" "than to see the advantages."

"The ministry was alarmed by these manipulations and has "summoned the stockbrokers' union to report them- "To peel (the agents) to their duty."

The ministry was, in reality, the Élysée Palace, which had threw fire and flame into his unofficial newspaper, La Peace, and who acted through the person of Daniel Wilson, former administrator of the National Bank- nale, currently Under-Secretary of State at the Ministry of the Interior Ministry of Finance, on which the union of stockbrokers.

The agents who had let the shares out had to bring them back in, and the hoped-for majority did not could manifest itself at the assembly.

This failure of the Gambettists provoked a series of epigrams in the *Zntransigeant*, the *National Truth*, the *Century*, which all, then, were doing, without doubt, the game of the Elysian vibrio, in hatred of the "dictator"; but the assessment which, read from a distance, seems, today, the most Pensane, is that of Peace:

"The maneuver failed," said this welfare recipient. "We'll see about that." We are satisfied, both for the press, including the *Respectability* is important to us, FOR MORA—"POLITICAL STATE OF THE COUNTRY!"

The irony was complete!

34 | Speculation 1882

But if Gambetta was justly punished for having Judaized and imitated his own detractors even in Even their dishonesty, it is no less true that the son-in-law's covert intervention was already very listened to, when he was only a few months old of "kinship".

The other campaign led by Gambetta, was also pitiful:

This was the Gas Company, in the personnel from which Gambettism counted many friends and also supporters.

The Paris City Council had undertaken to force the said company to lower the price of gas, what this one not only could, but had to: to do, without imposing any conditions. But, feudalism powerful, she disdained complaints and mo-audience satisfaction.

Now, which newspaper was more supportive of the claims-company actions? The same one who advocated, in the takeover, the end of the monopoly of the Company of railways and which, by a strange contradiction, defended that of the Gas Company, in approving in favor of it, the same argument he found it detestable in favor of others. But on that day-nal was:, a French Republic.

This questionable attitude earned him, moreover, some from Alphonse Humbert, the following sentence, vé-

"I admit I wouldn't mind knowing"
"How is it possible that the Gas Company
"defends its monopoly by reproducing the argument-
"Avoid those who claim to attack him!"

1 Intransigent, May 12, 1882.

UNDER THE THIRD REPUBLIC 39

At the time these things were happening, the comedy
Egyptian, which I announced at the beginning, elalt
driven to tragedy by its organizers.

Egypt had never seen more troubled days.
that since the famous judicial reform carried out at
profit from finance. Let us read its history: ja-
but, even since Abbas Pasha (1849), there had been no
had to deal with Egyptian troubles; not that
The Khedives were models of virtue; but
the people, accustomed to oriental ways, did not say
Nothing. Everything had changed with the opening of the canal.
Suez.

In this regard, I have already analyzed the British aims-
ques; or what was going to happen was entirely the
international result of designs and corruptions
English tions.

England had resolved to take public-
possession of Egypt, but alone and, this
times, by getting rid of French control.

To achieve this goal, it was necessary to speculate on the oj1-
French union, which had a marked aversion to
anything that resembled a warlike expedition;
or, as English influence dominated the governments
French citizens, the planned cooperation had a full
success.

Suddenly, the existence of Egypt was invented
what was called a national party. It was exact-
the maneuver with which cosmo- Jewry
politeness had, for years, bloodied the peninsula
Balkan.

The aim there was to uproot, by massacring them, the
Christian populations under the hated yoke of Turkey
quiet; but in Egypt, while also employing the

30 Speculation 1882

D ne he dt tre

massacres!, we ended up invoking /a suzerain
of the Porte, so that, if France intervenes-
As soon as she was born, it was immediately declared that she was awakening the
Eastern question.

Our diplomats joined the plot, at
instead of unmasking him, thus continuing the attitude
shady dealings initiated by Decazes for the benefit of Roths-
child since 18795*.

Soon the English fleet bombarded Alexandria
(July 11), but at the first cannon shot, the fleet
French woman, who had accompanied her, to make a
peaceful demonstration, had withdrawn; therefore after
the massacres of Europeans attributed to the na-
tionally, there was a bombardment of the establishments
European operations carried out by the English fleet, the
everything to protect European populations Ins-
planted in Egypt!

The hero of the national comedy was called Arab.
He had, with unprecedented audacity and success, ac-
Caparé the government of Egypt; only, at
English cannonballs, which carried, he replied with
Egyptian cannonballs, which politely sank into
the ground, a few meters from the cannon.

We must reread, today, the curses uttered
created by the English and French press "against this
"Arabi scoundrel," to measure how much we have
could make fun of public opinion.

And, indeed, this same Arabi, after having OCCupé
the Suez Canal, thus giving the English the opportunity-
if they were to do the same, after having simulated a leak,

1 The Alexandria massacres, June 11, 1882.

2 See volume I, page 137.

UNDER THE THIRD REPUBLIC 31

and after having been solemnly condemned to death,
was pardoned, then pompously installed in Ceylon by
the English, who pay him a substantial pension.

of English occupation; since that time the financiers
English merchants are the masters there and, since the same
At the time, discussions still revolved around
The neutralization of the Suez Canal!

And why all this traffic?

Because the English parasites have an empire
of India and the French parasites an Indo-
Chinese, of which Suez is one of the gateways.

So, it's only for the appetites of these two
parasitic minorities that the mass of children of
people regimented in the army, are exposed to
every moment to shed his blood and to double, triple,
perhaps, the number of widows and orphans that
the Moloch-Baal of capitalism devours ordinary-
every year!

Yes, of course, the Suez Canal was a humane idea-
native, but, as always, parasitism bour-
Geois had transformed it into a weapon of destruction.
of ruin and death.

What he had seen, in this remarkable work,
it was only "a pretext, patriotic or chauvinistic"
"wine, to levy a tithe on the English navy"
"which would benefit French capitalists, while
"Facilitating the traffic of the French navy."

Will I find it strange that the parasitism of
English capital tends to evade the tithe?

No way! The brutal savagery of capital,
their struggle for what they call the Life, is too
in their essence to excite my astonishment.

VOLUME 3!

ñ
,
f
1
;
D
L
î
,
L1

*
"Huh." I

RON LE

38 Speculation 1882

However, I cannot without melancholy think that our civilization is so embryonic that we spend our lives arguing over corners of land which is of general use and to us massacre, instead of using it, together, at cost common!

However, while waiting for Europe to be a little civilized, I will limit myself to pointing out to the France, the danger of foreign policy would no longer exist for her if she had decapitalized. Consequently, it socialized its internal organization.

Therefore, by invoking only his right to legitimate self-defense, based on his right to live in inconspicuously testable, it could have, externally, such an attitude that this would inspire in him.

Placed in a collective setting amidst the other collections activities, it would acquire such power that, not only would peace be assured, but also that His example would influence other nations, because that they would see the wonderful effects of a internal socialization which, while paralyzing the appetites of the individual brute, always soiled to address and defend the needs of national labor.

It might be said that this would be to belittle Rothschild for the benefit of Jacques Bonhomme?

What does it matter! If it is, at the same time, raising honor and killing theft.

In any case, the Freycinet firm, after having been saved, once before, by a flight of The confidence shown to Sadi Carnot (May-June) was definitively... the vote was overturned (July 29th), following a refusal of funding. Desunés to protect the Suez Canal. A cabinet Duclerc succeeded him.

Moreover, there had been something to watch out for on all sides. intrigues, unrest or encroachments.

In Tunisia, there was always unrest; Consul Roustan had arrested (January), then released (April), Taïeb, brother of the Bey; then, although the protectorate had already been organized the previous year, it was necessary to reorganize it, to proceed with the takeover, so long denied just that, of the Tunisian debt (July 10), and finally, Naturally, to vote on appropriations.

In Algeria, what was called pacification was not finished; the southern Oran region was still in turmoil; the esparto grass workers, employed by a financial company French cariate, having been massacred the previous year—dent, it was necessary to compensate the company and also the government Spanish government, because the workers alfu—third were Spaniards (June).

In Dalmatia, Bosnia, and Herzegovina, the insurrections, which had ended in 1878, had never stopped and started again with even greater intensity (February).

Serbia, a principality reorganized by the treaty of Berlin and ruined by the General Union, was preparing its future wars, by transforming itself into a kingdom (March).

In Tonkin, the expedition begun the previous year—The battle led to the capture of Hanoi and paved the way thus future complications (April).

Meanwhile, the Duclere cabinet was formed, of which Léon Say was not a part, had displeased England; also, as was its custom, this one did she seek to sharpen all the [attacks] against France? colonial complications.

Madagascar provided the opportunity. I reported, in 1872, a detailed account of existing commercial relationships; the

40 Speculation 1882

English teasing, from 1882, consisted of re—to question the French protectorate (August–December December).

in 1862, by Napoleon III, "to procure certain
"advantages to a French colonization company"
"Senegalese!" Indeed, these were the colonial banks.
niales, reorganized at that time, precisely at
the day after the famous treaties of 1860, which had
sacrificed French interests to those of England.

By virtue of treaties concluded by the Empire, the Fran-
The Spanish had the right to buy, sell, and lease
and to exploit land throughout the territory of the Island.

Madagascar is larger than France.
but capitalist abuse must have naturally enlightened-
the Malagasy; so they had rendered a
law, "punishing with ten years in irons any individual
"Who would sell land to a European?"

The French consul made some observations, then
withdrew, and the matter entered the diplomatic domain.
tick.

Immediately, the English press, with the same pen
who helped in the extermination of the Irish Fenians,
threw fire and flames against the "cynical" plans of
these Frenchmen, who dared to seize the lands of
Malagasy people!

These people, duped, went to London to solicit the
protection of these pure philanthropists, and the Foreign-
The Office reportedly took advantage of this to demand abstention.
French with regard to Egypt.

It is believed that all these events had
was exploited by speculation.

t André Daniel: L'année politique, 1882, page 322.

UNDER THE THIRD REPUBLIC 41

In 1882, as before, there were...
disorderly movements, this allowed the pre-
those who had saved the corporation of agents
change, to reimburse oneself a first time, on the
public stock exchange, pending its being so, a second
sometimes, by the debtors themselves.

It is clear that the crash and the price increases of
the year did not present a favorable environment for
The creation of new companies. Also the issues-

those of 1881, while remaining above those from 1876.

The financiers demanded no less from the public confidence 630 million including businesses colonial, naturally, and some foreign affairs-managers moved a large part.

{ Here are the officially listed and rated courses on the key values:

Year 1882: Higher Lower
D DOS in se 84.50 79.05
1 0 LP ASS ER RE 118.47 413.95
Ita. sir desire 91.02 84.20
EUPÉ datent nes 14.75 10.00
EgyDliens sshatiimes divine 365.00 240.00
OEUDISION Essen ne se dede 455.00 305.00
SUBL axle 3,912.50 4,940.00
Parisian gas company,... 4,690.00 4,510.00
Mortgage loan 4,792.50 4,300.00
General Union..... 3,030.00 325.00
Bank of France..... 5,985.00 4,825.00
Crédit Lyonnais 897.50 545.00
Orleans Railway..... 4,365.00 1,190.00
Northern Railway 2,430.00 1,885.00
2 Issues from 1882: |

State or city loans... 6 million 4/10

Credit institutions 202 – 6/10

Railways and industrial companies 421 – 3/10

Total,..... . 630 million 3/40

42 Speculation 1882

For example, I find, among the new creations-tions, the Pacific Shipping Company (6 million lions); (and, in this regard, I would like to point out the passing of a law modifying the maritime mortgage to facilitate the speculation), the Corinth Canal (30 million), the Egyptian Mortgage Credit (11 million), the Company general transatlantic (5 million), the Construc-naval vessels (5 million), the Panama Canal

(150 million), the Ottoman Bank (20 million); this one was eager to cash in on the profits of a con- recently signed agreement with Turkey.

Amidst the speculation of financiers and speculators sterile parliamentary pronouncements, the notion of reforms Social issues had occupied people's minds less than ever.

However, a well-intentioned member of parliament had en- attempted to legislate on professional unions. Thinking they had discovered a way to balance the reciprocal claims of employers and workers, This deputy, raised in bourgeois doctrines, did not saw no other method than the struggle for orga- to manage life and, having noticed the inferiority of the sa- opposed to the capitalists, had striven to em- to brigade the forces and to settle the conditions of the battle.

The House had passed the law to give itself, In the eyes of the public, a liberal, trans- Moreover, regarding the future, because the Senate, For sure, it would amend it, and it's certainly not for a workers' issue that he would start again the energetic conflict that had arisen from the ar- Article 7 and the decrees.

The Senate upheld all the predictions; it rejected the

UNDER THE THIRD REPUBLIC 43

the only article, Article 5, which was the very spirit of the law (August). To obtain cerejel, Senator Bérenger had raised the specter of revolutionary demonstrations recent years, where "these odious things" had been pronounced "Words: the only true, the only war, is the "War is class war." (Strike) (from Bessèges, February.)

I don't know if I, myself, write "odicu- things" his, » but it seems to me that since the first Throughout these years of this story, I haven't done anything else. than to witness the savage war that the class The possessing class does this to the non-possessing class.

The year 1882, as much as, if not more than, its predecessors, had provided very clear examples of the situation injustice done to the poor.

very serious ones.

In Roanne, for example, the bosses had wanted to impose a reduction on their workers 15% of their salary: they changed their tool-
At their age, they changed their production, and it gave them had appeared crazy simple to change theirs too
overhead costs, without worrying about whether the prices of the foodstuffs necessary for the life of their ou-
vriers was thus modified at the same time.

No matter! Eleven establishments were closed, 4,000 workers were dismissed (February), and 11 in resulted from the disorder.

Another strike had broken out in La Grand'Combe, then, soon after, in the mines and foundries of Bessèges (Gard) (February-March); at La Grand'Combe, Gambetta had sent troops, but to no avail.
Moreover, because the bosses had taken arra-

[AA L'AGIOTAGE 1882

movements. But in Bessèges things had gone wrong turned; indeed; as at Grand'Combe, we-
was in a hurry – but a little too much – to send a: an unusual quantity of infantry and cavalry.

The miners' demands were legitimate;
They demanded payment every two weeks, modifications-
tions and even deletions in the function-
the establishment of the company's general stores, and,
Finally, they claimed to benefit from the new law on the unions to support their interests. – At-
So many crimes!

The deployment of armed forces, the intervention – clearly dictated by electoral needs – of some deputies, such as de Lanessan, flanked by Desmons and de Truelle {the latter administrator of France-Incendie and the Comptoir de l'industrie linen), only served to incite the strikers.
These people, moreover, are reeling from the revelations. astonishing events that accompanied the fall of the Union
In general, they had noted with anger that all the rulers, including Gambetta, had not
no concern about improving their lot, and they con-
cluded, not without some logic that only they themselves
They had to relinquish the care of their interests.

Moreover, that's what they were being led to believe by a recently formed socialist committee which had held a workers' congress, the proceedings of which I have already reported. periodicals and which represented an organization already powerful and growing ever larger.

All of this was a direct consequence of the facts that I have narrated and the antagonistic state of which I have compiled the figures and drew the graphs.

The reader should refer to chapter

UNDER THE THIRD REPUBLIC 45

*

of 1881, in which I placed the electrical calculations raux, et il verra que les majeurs non fonciers never succeed in being represented by their peers, but only by the propertied classes, their ad-classes – because there is no other word,

The semi-official existence of the law on unions cats (not yet voted on by the Senate) and gravity events suggested to the opposition an in-platonic interpellation (March 9).

Goblet, the lawyer from Amiens, the targeted minister, and the minister in charge to respond, resorted to allegations con-found.

He claimed that the strikers led by Four-nière, were going to attack the fans and put in 200 workers still working in danger of death the mines.

The fact had been declared false eight days before the in-'terpellation'. Needless to say, this Chamber, which included so many reactionary property owners, including nearly one hundred financiers adopted an agenda of .Trust.

When we reread today the audacious assertions statements made in support of the claims from the Bessèges company and that we note that, Six years later, this same company will be convinced for having squandered the relief and pension funds One is seized with indignation towards his workers, especially against the negligence of some versus the cynicism of others.

Certainly, I know that the mines and coal mines have
went through a crisis due to railway tariffs
and to bad trade treaties; but I know

4 See the Lantern of March 1st.
| 3.

46 Speculation 1882

also that the shareholders, having received twenty times their
capital, in the form of dividends, was expected to yield
their profit instead of exploiting their workers.

A strange state of mind among the wealthy:

During the strike, Four-
to be in the pay of the English, who were flooding
from their coals the Gard and the Midi.

And no one thought of accusing the companies of
railways, undoubtedly paid for by the
English, those ones, since they were carrying their
coal, from Calais in the Gard basin, to
conditions such as those French products undergo-
know a higher price to go from one end to
the other from the same department as for crossing the
France from the northeast to the southwest.

The events in Bessèges and the arrest
- those who had followed them were like a trumpet blast
sounding the alarm for social demands.

In August and October, a new warning, and this
times in Monceau-les-Mines, where the capital tyrannies
lists were associated with religious tyrannies.

Only the set of facts alleged by the
justice, even the ultimate verdict rendered by the jury
In December, finally the dynamite we had foolishly-
added to this affair, they did not lard him
to give the appearance of a simple, polite provocation
cière, a system that I will now have to point out
often.

In an extra-parliamentary investigation undertaken
by the far-left MPs, the former mayor
du Creuzot, Dumay, manifested an analogous suspicion
log.

He also gave some interesting details, among other things

UNDER THE THIRD REPUBLIC 47

others, this one which I reproduce because it complements the election results of 1881 which I have already mentioned above:

"The large number of abstentions observed during
"From the last elections," said Dumay, "comes from
"what the workers, seeing that the deputies have not
"To date, nothing has been done to improve their
"They no longer want to vote. At some point,
"If this state of affairs continued, the elders would—
"These monarchists would certainly have some
"a chance to get their candidate elected."

Dumay was right; especially when one considers
that a considerable majority of elected candidates
had made formal commitments, more than one
A year later, none of them were filled, one wonders
how the enormous mass of the non-possessing,
Thus oppressed, deceived and robbed, still has the
Patience is required!

Besides the main strikes I just mentioned
to speak, there were others of lesser importance;
I will simply list them:

In February, a strike by crystal painters in
Paris, strike of the Seine carpenters, of the mid-
neurs in Molières (Gard) and decorative painters
sculptors in Paris, in March, strike of sculptors
Paris, weavers and spinners in Belfort, some:
weavers in Moirans (Isère), knitters in Bar-
le-Duc, tinsmiths and plumbers in Nantes, and
Miners in Saint-Etienne; in April, a strike of
metallurgists in Saint-Étienne, Firminy, Mar-
quise, strike of the terriers in Alais, of the shoemakers

1. Electoral Notebooks of 1881. Published by Martin. — See
also the Political Year 1882, by André Daniel.

has
has

In Lyon, there were fabric printers in Saint-Denis.
 painters in cars in Paris, goat herders, ma-
 leather dressers and tanners in Lyon, well diggers in
 the Seine department, box makers and packers
 and piano and organ makers in Paris; in June,
 Strike by refinery workers in Saint-Ouen and La Villette,
 truck drivers of the P.-L.-M. company in Paris,
 and female workers on broomsticks in Paris; finally, in October,
 Furniture workers' strike in Paris.

To comment on this series, I still need to indicate-
 regarding the new movements of the increases
 capitalists. These had not been forced in
 comparison with previous years; of 223 million
 liards, a figure at the end of 1881, we had arrived alone-
 amounting to 227 billion at the end of 1882:.

Financial stocks alone had suffered a
 partial liquidation; they had lost a little
 over 4 billion, almost the entire markup
 fictional from 1881.

This had not happened without upheaval, the wage system
 had remained stationary, but misery had
 augmented by all the ruined property owners; here is the
 Summary table of these various movements:

4881	1882
Owners,...	Re 20 19
Employees...	69 80 el 69 employees
Stripped bare....	11} 77°" 12 stripped bare
Totals.....	100 100
Billions	
SR	RE
End of 1881	End of 1882
Difference	
Real estate assets	 413 8/10 420 0/10 + 6 2/10
- furniture.....	69 5/10 71 0/10 + 4 5/10
- financial.,.....	40 07/40 35 0/10 - #4 2/10

Totals... 223 3/10 226 8/10 + 3 5/10

UNDER THE THIRD REPUBLIC 49

These social fluctuations had been accompanied
 from a series of private scandals that had just

The filth of prostitution had reached everyone
the bourgeois world; particularly in Paris and Lyon,
In Nice, society continued to rot.

From Italy came the echoes of a trial
scandalous matter concerning the succession of the former
Pope Pius IX; from Belgium, those of the drama of
Peltzer brothers; in France, the Lapanouse and the
Castries resorted to usury and then pleaded—
were against her! the Chaulnes-Chevreuse were
in all its nakedness the intimate wound of their fools
prejudices; some time later, the public re—
was suffering from marital discord which had
led the Fenayrou couple to murder and to court
of the assizes”

Since the Crash, there was, moreover, a leaven
anti-Semitic sentiment was in the air; this manifested itself in...
public violence between Mayer-Déroulède, and
pitiful discussions between Dumas and the Pos
Jacquet, regarding the Jew of Baghdad.

For its part, the justice system in robes continued its
She had uncovered the scams; she had reversed her position.
colonizers of Port-Breton, but ignored
those of Tonkin; she condemned Bontoux, but
left Erlanger at liberty.

A sinister noise, however, came to stun
a moment and the judges and accusers of the Union
General: ;

Count Wimpffen, the Austro-Hon- diplomat
The man I've mentioned several times had committed suicide.
on the public highway; almost at the same time that

50 Speculation 1882

whom his friends called: "the bugle of France"
Gambetta died in Ville-d'Avray.

An investigation into the death is not yet possible.
of the latter; but that of the diplomat is illuminated by
a posthumous letter, terrible for the molesters
cosmopolitans, of which Hirsch is the finest ornament.

I am giving this letter in full, as the pu—
They forgot the German newspapers; the reader will

which I have previously narrated:

"Mr. Baron,

"When you receive this letter, you will open it with hesitation, because you will well suspect what she It contains. Don't worry that I'll reproach you. When I gradually allowed myself to be captivated by your ama- Honestly, I didn't think you were pursuing a hateful goal. It was imperceptibly that, taking advantage of my weakness character, you have led me down the slope of dishonor- My country would judge me less harshly if it knew With what skill you played your part. You have misled and dazzled, with your gold, as you have misled DAYOUD and MAHMOUD, NELHIM-PACHA, the count de BEUST, Count ZICHY, Mr. SCHLEGEL, and many others Again. You have made us all TRAITORS TO THE FATHERLAND, SOLELY FOR THE PURPOSE OF ADDING MORE MILLIONS TO THOSE THAT YOU TAKEN FROM THE POCKETS OF TICKET OWNERS FROM THE TURKISH LOTTERY.

"My death will reveal what I am guilty of," This will be my atonement. The mere fact that the ambassador The Emperor of Austria-Hungary committed suicide and left a letter addressed to Baron Hirsch, will suffice to sway public opinion on the trail of truth. You may try to defend your interests in the Parisian press and the Viennese newspapers, My death, however, will make your gold pale, in Paris and Vienna. I'm not talking about Berlin, because you've never been there. taken seriously. Berlin is now the center of poli-

UNDER THE THIRD REPUBLIC 51

Oriental culture. Not so long ago, people were still referring to it- brought to us, in Berlin, as far as the question was concerned oriental; it was because it was unknown that the ambassadors of Au- The cheaters in Constantinople and Paris were merely brokers of Mr. Hirsch. It was a very close call that you didn't successfully completed the famous transaction with Bleichræder. Now, Radowitz will ensure, I am certain, that Germany act independently in Constantine Tinople, and to ensure that she takes a stand against your demands senseless. I sent, at the last minute, to Count Kal- noky a general report on this whole affair, which we we have always considered it yours, although it was OUR.

I would have accused Austro-Hungarian diplomacy of letting itself influenced by you for twelve years, although you do-
Do everything in your power to prevent an arrangement relationship between Turkish railways and Austro-Hungarian. May my death have the effect of inspiring a little of goodwill towards the German government, with regard to My unfortunate country. There are serious reasons in Berlin. to blame us, because we were on the verge of abusing in your interest, the trust and influence enjoyed Germany in Constantinople.

"I will die, to satisfy my conscience,"
The Austro-Hungarian ambassador will kill himself on the road... public, in order to confess his sin in the eyes of all.

"It is certain that you have always ignored the requirements" of honor and conscience, no doubt because you commented on your Talmud as Tartuffe. But the revenge di-Vine will even reach those princes of finance who, Like you, they are completely devoid of principles. Before Soon, you won't have anything left of the 200 million you have. su you procure by means of the Turkish railways, el you You will have to answer for your actions before the law.

"Paris, Christmas Eve 1882."

Signed: "WIMPFEN."

Such was the indictment of the suicide victim.

CONTENTS. 1883. – The suitors. – The Gam- mystery betta. – Social antagonisms. – The expulsion of Roths-'child, – Late confessions of Léon Say. – Anarchists at Lyon. – The Esplanade des Invalides. – Rectangular obsolete-tionary. – Multiple combinations. – The moves of the Conversion. – The Wilson Hotel. – Incorrigible misery. – Chats in Parliament. – Humble prayers to the Com-Companies! – Who pays? – Strange revenues. – General Staff Financial. – Stages of surrender. – The Uhlan king. – Elysian chauvinism. – Military markets. – Pro-brazen pagan. – Boland. – Biedermann suicide. – Worsening misery.

It was a close call that, on the occasion of the death of tribune of Cahors the monarchist property owners regain some hope.

point, speaking on behalf of an interest group:
Jérôme Bonaparte and Henri de Bourbon.

One of them, talkative but disparaged, spoke a lot, wrote
Furthermore, he displayed criticism of the government's management.
government, quite right in several respects
points, and managed to get himself incarcerated by the minis-
tère, which inspired the magistracy with the malice of
to "release" it almost immediately, and produced a
another explosion of laughter from which some died.
actively pursued his ambitions.

UNDER THE THIRD REPUBLIC 53

The other, who became less and less of a letter writer
since 1873, having, moreover, always been silent
heavens, did not give his supporters time to
I attribute to Frohsdorf a speech from Cahors
no particular one, and died in August.

The republic of parasites, for a moment horrified
through the death of the lord of Ville-d'Avray, understood
soon how favorable the odds were for him,
he who, "in the shadows", had done to Gam-
Betta, a real knife fight: Daniel
Wilson was able to find that his path was, finally, serious-
cleared.

I don't much like looking for small, unnecessary details;
However, Gambetta's death came so soon after
Wilson's point; since his death, the intrigues
his gossip friends accused themselves so brazenly
and so messily that I cannot help but
I wonder if, in the Ville-d'Avray tragedy,
in the 'contradictory accounts concerning the
causes, progression and outcome of the disease, there is no
wouldn't have had some kind of black combination
whose veils no one has dared to lift until now.

All I will allow myself to say is that
Gambetta had compromising habits
for his health, absolutely like some industrial-
triels had compromising "honor" appetites
so much for their purse; moreover, I will add that he
is it possible for mere cynics to obtain the dis-
appearance of certain people without, for that reason,
resorting to what the law calls the dirty word as-
assassination.

for a future investigation:

54 BITTERNESS 4853

Gambetta died peacefully, not in the
fatigue from political life.

The authors of the autopsy stated, without motivating
serious (in the scientific sense of the word), that the subject
was doomed to an imminent end; moreover, they have no choice but—
The blow was applied too forcefully to the healed wound.

This injury had a passionate cause.
nelle, that is to say, provoked jealousy, which had
erupted, first in anger; then, once the damage was done,
in pain!

Perhaps no man is above a
A similar adventure.

But Gambetta, more than anyone else, was me-
pearly white |

But at the very moment he was plotting his revenge, others,
who had calculated the value of a marriage, should
also knowing how to rivet the rings
iron from the past!

L 2 L2 e L2 e [2 ee [2 L2 L2 L2 e e. e [2nd

The documents and, as I said, the en-
quests are what I need to progress further on this.
subject; in writing this, I am obeying, I confess, a
a series of moral deductions and by no means to a
Material certainty; but having had, several times,
the opportunity to verify the accuracy of my predictions
sions (for example, when, four years in advance,
I calculated and announced that Grévy's downfall
would be the work of his son-in-law) 1, I could not re-
sister to record an impression that, alone, a pou-
seeing revolutionary seems to me capable or of
to deny or to justify.

'The Kings of the Republic, Vol. 1, p. 372,

Regarding the past, there is no doubt:

As early as September 4, 1870, Grévy, Wilson, Cochery, Tassin and Guyot-Montpayroux already formed a con-Ciliabule hostile to the Tours delegation: and particularly in Gambetta.

In any ministry where Gambetta's friends were dominating, Wilson had been eliminated – that's what had just happened to him when, through his marriage, he had become vice-president; – the newspapers which attacked The tribune who were more concerned were not those that Wilson publicly sponsored, like the Petite France (of Tours), but those of whom he was the in-hacker, discreetly hidden behind certain displays dice; for example: the Lantern, the Event, the France.

I am deliberately omitting the intransigent one, because at In my opinion, the editor-in-chief of this newspaper, more An artist rather than a scholar, perhaps a circumstantial one, no doubt. but not reduced absolutely into servitude.

In the struggle in which the National Bank had been the object (and which I narrated previously), Wilson had finally managed to "fish" for a com-taking several hundred newspapers, the one that became the famous republican correspondence of the Bergère street and the administrative center of the pots-de-wine exorcised to the suitors of the red ribbon.

If I group these various circumstances together, it is in order to to expose the strings of political speculation and not at all to defend Gambetta after the fact against the attacks, too often deserved, which directed against him.

I've said it enough, I have no idol; but I have the

1 The Kings of the Republic, Vol. 1, p. 350,

56 BITTERNESS 41383

right to conjecture that at some point, Gambetta, enlightened by experience, built upon the insufficient awareness of political means, having felt the need to learn the sciences he was ignorant of, would have been natural-

rage, to return to the people their cradle, where only he could find a few males accents, and organize, with him, the conquest of the interior comprehensive and simultaneous social reforms, even if at the price of a violent revolution.

That's why I wanted to analyze ja: rapid desconstruction of this social instrument, so well tailored for the reforms, so poorly integrated into the government ment.

A power of renewal? Gambetta could have... become.

Unfortunately, to formulate this hope, I am reduced to guessing the size of the funeral-rails and not the depth of the results.

That said, too bad for those to whom these concur-The facts would appear as an indictment.

The agitation of the propertied classes, awakened in their appetites, immediately translated into debates, as interminable as they were sterile, in both Rooms; I won't waste my time analyzing them. lyser; I will only retain this from it, that after some numerous delays, the case of the alleged Dants brought in a ministry headed by Jules Ferry (February 21), which promised to "monitor" the princes,

The people, for their part, having serious reasons to miscontentment, did not remain indifferent to the efferbarely calmed vexations from his masters.

UNDER THE THIRD REPUBLIC 57

Especially since the end of the previous year, he saw how little he could count on the pro-masses from his representatives, who had given him No, it wasn't a failure, but just the comedy of the discussions. reformist ions, sometimes concerning the right of association ciation, sometimes regarding the responsibility of the patients trunks in terms of accidents, seasoning everything of reflections or projects, some more baroque than others.

To appreciate the effect that these discussions canwere going to produce, it is good to recall in what material and moral conditions had begun

At the end of the previous chapter, I produced some figures indicating an increase in poverty: (11 0/0 at the end of 1881, 12 0/0 at the end of 1882), the immobility of salaried employment (69% in both periods), and finally, the reduction in the number of property owners (20 0/0 end of 1881, 19 0/0 end of 1882).

However, a careful examination of the proportions is all that is needed. to see that the non-owners, although imbalances in bulk, had increased in their portion destitute and that the number of those who had fallen from possession, either to wage labor or to poverty, could encourage an attempted riot or insurrection reaction.

A little before Jerome's manifesto and as for preparing the sensible parts, Le Figaro, under the title of "The World of Millions," and the signing of Philippe de Grandlieu had published an indictment against finance*.

Despite its moderate tone, this article had a

'Under the date of January 13, 1883.

58 Speculation 1883

Serious importance. Initially, 1 liter was an exception. in this newspaper which had always served finance high or low, who had praised to the skies as well the works of Crédit foncier than those of Crédit French general ', even long before his principal editors or managers spoke of unions of the latter establishment *.

Shortly afterwards, and on the occasion of the manifesto Jeromeist, another newspaper, of radical nuance, the Justice, also formulated an indictment and demanded "the expulsion of the big financiers, the bankers" "Jewish families, notably Messrs. de Rothschild-" "lying, whose immense fortune violated the principles "of a healthy democracy."

As we can see, the excitations started equally- the most opposing sides.

As for the governmental world, it also had

Léon Say, in the Journal des économistes de no –
In November 14882, he had published an insolent diatribe
against actions that he himself had,
carried out on his behalf every time he
had been in power. – He was no longer there: hence his

4 See volume I, page 145 regarding Haitian loans.

2 Among the union members for the two increases of
capital of the French General Credit Bank, journalists were among them
following: Fernand de Rodays, 600 shares (in two installments);
Albert Wolff, 100 shares, both belonging to Le Figaro.
We also find: Arthur Meyer, director of Le Gaulois, 300 ac-
tions (in two parts); then again: E. Merson, journalist
legitimist in Nantes, 1,000 shares; de Blowitz, correspondent
dant of the Times, 200 shares; Léonce Detroyat, 200 shares;
Ernest Daudet, 100 shares; Lebey (Havas Agency), 600 shares.

3 Justice, cited in the Political Year 1885, page 19.

UNDER THE THIRD REPUBLIC 59

anger. To this anger, we must, nevertheless,
Confessions and revelations:

The confessions reveal – somewhat belatedly – that
"For several years we had created too many a-
"unproductive activities, too many banks in particular, and"
"wasted public savings"... which had pro-
duit "like a new ransom of several thousand
"Prices paid to speculation, like a ransom"
"The 1871 payment had been made to the Germans!"

For once, I agree with Léon Say;
but what a shame that the sincerity of his observations
Late reports deserve suspicion!

As for the revelations, they were even less
sincere, but materially – we've seen it clearly
Since then – they had been telling the truth. Léon Say signed-
milk the dangerous actions of the undersecretary
State representative at the Ministry of Finance, that is to say
Daniel Wilson; he listed the upheavals,
carried out by him within the staff (processes
to which further accusations were subsequently added.

spoke of the countless favors granted, notably
ment, to those who, having been convicted of fraud
commercial matters demanded the remission of fines
pronounced.

In three years, said Léon Say, from 1876 to 1879,
the traffic violation reports had already
decreased, on average, by 9% per year; but by
From 1880 to 1881, he added, they decreased by 22.5%.
also on average.

This almost official denunciation of corruption

4 Journal des Économistes, November 1882, p. 159.

60 Speculation 1883

administrative bodies installed in the government,
It horrified parliament and provided a weapon to the parties
opponents.

To top it all off, the Lyon court,
abusing a law made in 1875 against the Interna-
the national workers' union, had just resurrected the
Opinion crime. Without having to judge any facts.
material attributable to the accused (the perpetrators of the
acts which are nothing other than agents provocateurs
disappeared), he dared to incriminate the act of "provoking
the suspension of work" – which was the strike
legal – "the abolition of the fatherland" – that was it
that he interpreted the removal of borders as
view of fraternity in work, against the
war – "the abolition of property, of the family
and religion," –thus recalling old clichés
bourgeois whom one would rather expect to see followed by
the papal formula: "anathema sit," which of
famous "for these reasons" used in the legal patois-
disc.

If anarchic terror, organized by the police,
had inspired yet another injustice in the magistrates of
From Lyon to those in Paris, the echoes of the same
terror seemed to have inspired a feeling of con-
milking.

Indeed, in the last days of January, the
The assize court had to judge a worker who, from a
a revolver shot, had {a stiff shot of its owner;

verified; the worker had acted out of exasperation legitimate, but he had killed! And, in any other circumstance, the prosecution would not have failed to request a exemplary punishment. Nothing of the sort happened this time, ct.

UNDER THE THIRD REPUBLIC 61

the public prosecutor himself, having demanded a
The sentence was reduced, and the jury pronounced an acquittal!

Meanwhile, there was talk of Orleanist plots, of organized insurgent committees, of a conspiration attributed to General Charette; on the contrary the agitation of a revisionist league was on full display. organized by Clemenceau and his party.

All these factors contributed to an attempt at revolution; all that was missing was an opportunity to to put the people forward; she did not delay.

The people were already suffering from the evil of poverty, aggravated due to recent flooding in Paris and the surroundings; in addition, several industrialists, apparently attached, above all, to the building industry, which was long affected by a crisis due to speculative markups, having closed their construction sites, There really were "workers without work," naturally inclined to attend meetings public meetings and rallies.

There were meetings, there were gatherings.

Louise Michel, this religious-secular woman (I tell her apologizes for not finding another word to paint it completely for those who misunderstand it are born), Louise Michel, who feels obliged to to respond to any summons whose purpose is a demand of the people, of which it is one of the best their spokespeople were asked to come to the meeting announced for March 9th at the Esplanade des Invalid.

Without paying attention to the strange benevolence that
The most prominent newspapers bore witness to this movement hostile to the popular, such as Le Figaro, Le Clairon,

{ Brossard-Desportes case, 29-31 January 1881.

62 Speculation 1883

She went to Gaulors; with her a mass of starving people and, along with them, a huge crowd of curious onlookers.

There were stampedes, arrests, and
Broken windows, "insults towards officers."
he even threatened the Élysée Palace and, via an omnibus,
as Paul de Cassagnac humorously recounted
at the podium of the Chamber; but everything stopped there;
This was also the case on March 11th in the town square of
the Town Hall and, only, a few "bankers" from
social reforms received, in a closed setting, some
bruises, regrettable indeed, because it is not
It is not possible to approve the introduction of boxing
in a theoretical discussion.

All these disturbances were rootless and did not
could lead to a revolution.

Certainly, discontent was widespread; it
was popular, he was, even, largely bour-
geois; but, for a demonstration to turn into an ac-
For a serious investigation, two conditions are necessary: First, a
a simple idea accepted by all, used to give a
disinterested form to personal grievances
nels and to launch them in the same movement;

Next, a certain intensity of the anлаго- is required.
economic isms growing on the same plane of
claims from both social extremes: wealth
and misery; then, from both ends, the third
The most powerful element, salaried employment, is being trained,
The great mass moves and the revolution is made.

However, in March 1883, there was no agreement on
the word. In truth, "revision" expressed an idea
simple, but it raised, to the same degree, the mc-
fiance of the three forces I have listed; better

'Session of March 10, 1883, Chamber of Deputies'

UNDER THE THIRD REPUBLIC 63

again: it divided the property owners among themselves
same.

However, even if this drawback had not existed, that the intensity of the antagonisms is insufficient economic factors deprived the movement of its support deep masses.

To realize this last point, it suffices—
It is useful to compare, for example, 1848 and 1883.

In 1848, the simple words were "reforms",
"Universal suffrage," that is to say, roughly one revision equivalent!

But the economic antagonism differed in its proportions and intensity. Here is the proof:

Average of 8 years. Owners. Employees. Homeless.
1843–1847..... 19 71 10
1878–1882..... 20:69 11

So, no more misery in 1883, but no more pos—
More sedentary and fewer employees; that's the difference.
proportions.

Here is the difference in intensities:

One can be more or less miserable, more or less wealthy, more or less salaried; now this more or less depends solely on the existing proportion between means of exchange (metal, banknotes) and budgetary requirements (taxes).

Therefore, by comparing the two extreme years 1848 and 1883, taken at their beginning, I find that, by In relation to the resources, the requirements were, in 1848, 32/100 and, in 1883, 25/100.

And that's why the same movements are repeated.
riels did not accompany, in both periods, the same moral dispositions.

64 Speculation 1883

For clarity, I symbolize this difference in the following two figures: (See PLATEIX).

The purple bite that appears on the right
The value of each circle expresses the degree of absorption, by

existing in both eras.

By comparison, we realize that the crisis had more of acuity in 1847-1848, because more so than in 1882-1883, the means of exchange had been absorbed by the budget.

To complete this demonstration, I condense in a single geometric figure all the antagonisms that I have just listed and I am building what I can call: A revolution rectangle naire. '

However, since it is only a matter of comparison, To compare two eras, I take, as a unit, the situation of 1847-1848 and, according to the same method of Calculation shows that I compare it to that of 1882-1883.

I thus have two hypotenuses of different dimensions annuities (SEE PLATE X), expressing the relationship between the acuteness of the totalized antagonisms in the two eras!

From this situation, the leaders felt rather than the concept; the proof is that, First, the ministry entrenched itself in its energy and he claimed credit for a pacification in which he was not for nothing; then, that's when we started to see scroll through the series of economic-political panaceas.

'The reader who would like to check the calculations used to draw these different figures will find all the formulas at the end of this work, in the section entitled: THE RESULTS: Scientific control,

Page 64

Plate IX
ANTAGONISMS

1847-18#8 .

Digitized by Google

Digitized by Google

Board

REVOLUTIONARY RECTANGLE
1847-1848 1882-1883,
_... .. End of 1847

A B-9.536. A B'- 8.608.

Digitized by Google

UNDER THE THIRD REPUBLIC 65

There was talk of voting a subsidy of two million to workers of Paris; but he was an opponent (Baudry d'Asson) and the ministry declared "successfully," said one historian, that he was studying the same question"; by Consequently, he asked the House to reject the motion. After which Jules Ferry set to work, in effect; "he placed large orders for furniture "school while, for its part, the City of Paris admitted associations to its auctions "female workers by modifying the clauses of her notebooks" "charges f."

On the other hand, financiers were talking about demolishing the fortifications, to build housing at a good price checked on their location and within the military zone; . _ then the Crédit foncier, recognizing the services that I have narrated above, he too began to government provision to build workers' housing estates.

All these apparent acts of generosity concealed, howeverless, as much ignorance as agglomerative appetites authors.

Meanwhile, on the only point where one could have puncturedcoming: mining legislation, Raynal, prelude to "capitulations" of the railway regime, had had the House declare "that the State had not "qualification to interfere in the performance of a contract" "For hire of labor."

As if the legislator who had endowed the Civil Code the chapter entitled "lease agreement" did not have even the sovereign right to modify it, as he had had the power to enact it.

Amidst these "diversities" we had to deal with

'André Daniel, The Political Year 1883, page 114.
4.

66 Speculation 41883

to fill the admitted budget deficit this time,
because it was impossible to conceal.

We were "on the threshold" of the conventions, but in
As a sort of preface, the conversion of the
5 0-0 in 4 1/2 0-0. This could be done without
fear; for six months the financial sector knew it was inevitable-
table, and she had established her account by playing shamelessly-
tément, since the beginning of the year, to pro-
no to all the princely questions.

Never, even on the worst days of panic
Internationally, we had never seen so many movements
and also significant discrepancies*.

The January decline occurred on the 23rd, that is to say-
to say, it is claimed, at the moment when Justice demanded
Rothschild's expulsion. He must not have...
to complain about this sudden shift.

The February increases belong to the end of
that same month, when it was necessary to carry out, that is to say-
to say, to resell at a high price what one had acquired at a low price;
I must point out, however, that the 5 0/0, which
was going to be converted, had almost never been more
lower than 110 francs, even during the organized panic
nated in January, and that, during the month of the demonstrations
Popular festivities, finance also remained
impassive; from which it followed that the government
saying to the rentiers: "Do you want me to pay you back-
"a stock market at 100 francs for a stock that is listed at 110

Here are the comparative prices for the first quarter of 1883:

TT Plus Plus Plus – Tps Plus Pins

low base high base high base low base

D 00 ass 79.75 76.6.75 81.75 71.90 82.35 80.20

3 0/0 damping| 80.75 77.175 81.50 79.00 83.00 81. 65

5 0/0..... 415.25 113.95 | 415.75 113.95 | 115.90 414.30

UNDER THE THIRD REPUBLIC 67

"francs? Or would you prefer to accept the reduction--"

"tion at 4.50 francs of the 5 francs of interest that I give you

"What are you currently serving?" was essentially what they were being asked to do.

not to change much in their situation; in fact--

fet, having paid 110 francs to obtain 5 francs

of annuity, it is exactly putting one's money into

4.55 0/0.

Thanks to this lion, the budget deficit was

reduced by about 35 million; but more than triple

of this sum had been added to the millions of

high and mid-range banking.

I've already explained how conversions work!

I will therefore not return to it; nevertheless, as in

In 1883, speculation took on a particular form.

I must give some explanations.

The blow (to use an expression from the ar--

(got bourse) had actually been done in January.

under the idiotic pretext I mentioned: the ar--

Article on Justice.

From that moment on, the government had decided to

resorting to conversion and his friends knew that he

was going to propose it to the Chambers.

In particular, Daniel Wilson knew

the dates on which his stepfather would sign the de--

crets; in such a way that he (as well as several

(others, for that matter), could predict the movements

capable of stirring up the market.

And indeed, during the discussion which was held before--

ceding the vote "the uninitiated public was smiled at"

uncertainties"; several systems had been considered:

would we, for example, convert to 4 1/2 0/0

1 See volume I, pages 254–255.

68 | Speculation 1583

_ or 3-0? So many hesitations, so many blows
stock market.

We have no idea of the relentless pursuit that was unleashed.
focused on this single question: will we convert
In 4 1/2 or 3 0/0? There were newspapers
newspapers for, newspapers against.

It was only two years later that the cause of
This relentless pursuit could have been obvious to an observer.
server.

At that time, and for a purpose that I will seek
Later, a newspaper! suddenly published a
a series of revelations drawn from an ongoing trial
of pleadings before the Queen's bench in London.
It was stated there that in 1880 (the time when Wil-
his was at the undersecretariat of finance), an inter-
an international mediator, named Cartier, had con-
conferred with French figures, with the minister
Magnin's finance department; then, he had been received by the
President of the Republic and, claiming to be the author
of a 30/0 conversion plan of the 6 billion
French annuities 50/0, had created a union,
from which he had obtained very large sums of money,
promising that the conversion would certainly take place
in 1881 in the first quarter.

I will simply reiterate, in this regard, how much suffering
wind, I noticed some conversion noises almost
always launched by the Times.

In short, when the union members and certain associates
(one of them, named Boare, was supposed to be cross-eyed near
4 million, and another, Martin, 15 million
benefits), saw that all hope was taken from them by

'Le Figaro of March 27 and April 4, 1885.

UNDER THE THIRD REPUBLIC 69

The vote in the House caused them to become angry and devour each other.

It is very likely that the stock market crashes of January vier, aided by certain timely confidences, to- will have calmed the anger of the English plaintiffs against the French people who had compromised themselves more with them; indeed, they had, first of all, denounced immense wine-pollinators and, when it came time to specify, the Silence fell suddenly.

Was Wilson involved in this affair?

Certain circumstances that I am going to recount per- they put it into conjecture.

__ 11 It should be noted, first of all, that the first decree rel- The treaty for conversion was signed on April 27, 1883.

However, in the first eight days of July, the com- The stockbrokers were openly talking amongst themselves. In the stock market, the following small fact: |

A man named Mesquite, at the time of the conversion, had Couturier executed at the Dollfus agents' place and Fessard, considerable orders. The clerks They suspected him of being a straw man. But Whose?

It was by chance that they became aware of it: we know that the agents pay in blank money orders, which their They return two months after payment: therefore: April-June.

However, during the liquidation of the conversion (end of June), a warrant of 720,000 francs given to Mesquite by Couturier had returned to his office, but with Wilson's acquittal; Mesquite had it endorsed it on behalf of Wilson, who had himself acquitted and touched, thus leaving, without realizing it,

70 Speculation 1883

Traces of his operation were also found at Couturier's. even though it's at the Bank of France!

A few days later (July 17), Le Figaro picked The following entry appeared in the Petites Affiches:

"Mr. Daniel Wilson, Member of the House of

"and electing domicile at 220 rue de Rivoli,
"in the office of Mr. Maza, solicitor at the Court of
"The Seine, just bought, on June 30th, for
"the sum of six hundred and seventy-nine thousand
"three hundred fifty-seven francs thirty five centi-
"my (679,357 fr. 35 c.), in addition to the charges, a ter-
"rain of 2.156 meters 69 centimeters, making the an-
"corner of Avenue d'Iéna, Rue Magdebourg and
"From Fresnel Street."

What clarity in this convergence of circumstances!
rebukes!

While official and unofficial people agio-
were at the expense of the people, to whom a
savings of 35 million (!) we were also thinking
much to his moral interests.

First, we dealt with repeat offenders and among
them (which is inconceivable!), of those who, not having

Here are the courses for April and May:

April May
nn I Sec CC – a are
Higher Pius, lower Pius. Higher Pius, lower Pius.

3 0'0..... (the 25th) 80.75l0e 21) 78.50l(the 24th) 80.25l(Ie 43) 79.60
41/20/0 a.|ile 3) 410.60{(the 21st) 109.00|(the 29th) 440.70! (the 45) 110.00
5 0/0..... (the 2) 444.60 {(ie 30) 410.00 . ;
4#1/20/0 n. > > (the Acr) 109.50 !(the 45) 109.45

2 I recounted these events in a letter published by the In-
compromising in its issue of October 30, 1887, and none
of those whom I had thus publicly designated did not
denials,

4

e

UNDER THE THIRD REPUBLIC 71

homeless, being vagrants, they disobeyed

Consequently, "they were repeat offenders in the crime of vagrancy-bondage"; truly incorrigible! (April 21).

Then, we thought about abandoned children.
(May 1st); but, as a counterpart, we command-

said this factory of orphans and widows called

Tonkin, for which funds were allocated.
(May 15) : at

Having done this, they resumed their mistreatment of the magistrature, that is to say, to create holidays for people to see them filled immediately {May 24, June 5}.

Finally, we arrived at the famous law on trade unions.
professionals, already distorted by the Senate (June 12).
The discussion surrounding this last law, says one historian,
"gave rise to a very fine contest between Messrs. de
"Mun, Lockroy and Frédéric Passy!"

Beautiful or not, it is certain that the struggle has been
"played" at the people's expense, and that the only concern-
The dominant aspiration was "the interest of those in power".

Thus de Mun fought against "laissez-faire and
"Jaisser-passer" des Passy et autres « économistes" ;
but it was to replace it with the direction of a
Catholic monarchy. Consequently, he invoked the
socialist theories, because they fought against,
Like him, the "laissez-faire" approach, but he hastened to
condemn their scientific bases because they
were not clerical.

"If I question socialism," said de Mun, "I
"finds in its programs a clear idea, a
"This is the unwavering faith: the suppression of private capital"
"and sharing (?) of the instruments and products of the

* André Daniel. The political year 1883, page 168.

12. Speculation 1833

work... Mr. Benoît Malon has made it very clear
developed and inscribed on every page of its
writings." Then he added: "I have the right to

"Pounding towards the worst forms of despotism."

Lockroy and Passy fought de Mun as de Mun fought Malon, that is to say, by arguments statements and empirical claims; in short, never "A good fight has revealed no more ignorance on our sides." "Rance and bias."

The result was a flawed, poorly designed law, more poorly applied; useless, in short, for the purpose it claimed to achieve.

Another hypocrisy took root regarding savings banks and floating debt.

For a long time, those in power have drawn on funds belonging to depositors, at risk, at cases where there are too many refunds would have occurred simultaneously, not to be able to- to satisfy it.

Paul de Cassagnac, continuing, under this new- In this form, the groaned agitations of the Jero- manifesto mist and meetings, suddenly fell in love with the depots sants, of an interest that he should have felt each year, for several legislative terms and, sowing the In a panic, he sought to provoke requests for mass refunds, which, spontaneously- They were not happening.

All this only results in a precautionary measure. tion which, if it were likely to reassure the depositors, did not in any way reduce the burden on the depositors tributaries so that the danger remained all entire.

s RA

UNDER THE THIRD REPUBLIC 73

This unfortunate year was decidedly doomed to economic discussions. It is true that we had raised many questions without ever having to solve, but finally one presented itself which, despite its crucial and capitalist importance, was going to be accomplished in a very short time; I am referring to the agreements with railway companies (July).

The budget was in deficit.

There wasn't enough money to continue the major projects.
works organized according to the Freycinet plan.

Nevertheless, the time had come to make a decision.
question of the repurchase of the railways, that is to say,

to pay or not to pay the Companies sums due
_considerable.

These were the obstacles.

For their part, the MPs had promised their
voters a mass of small railways. The
The Freycinet plan was lenient towards them in this respect; but,
faced with the financial impossibility of continuing to vote
work that would not be done, to propose
rigged which, if they were of interest to individual influence
MPs had no chance of obtaining a
majority – because the sum of individual interests
did not represent a sum of advantages in any way
collectives – a means of reconciliation was sought,
And this was found:

To balance the budget, the Companies of
railways would repay in advance the
sums they owed to the State; to continue
the work started and to carry out the others, pre-
slightly reduced to smaller proportions, they
will provide the necessary funds themselves.

VOLUME IL ỹ

4. TS AGBITATION

Finally, to satisfy the opportunistic bureaucracy-
niste, the main driver of the general buyback plans,
we would round off the state network, by means of
some transfers made by one of the Companies
(that of Orléans) and thus, definitively, we would constitute-
ly, the seventh network, or, if you prefer, the
Seventh Company.

If the financial feudalism of the railways dai-
He would condescend to "humble prayers" thus
formulated by the rulers, they leave it-
would enjoy its general trading farm and
industry, that is to say, would leave it in control

the approval, and, by this means, would deliver him, feet and with their fists tied, the entire national effort, exactly as the Empire had done in 1852.

Financial feudalism made things difficult; Raynal, the ex-fierce enemy of the railway monopoly and of "Gambling" companies, converted, declared having sweated blood and tears to obtain consent of these / thus renewing, parliamentary-rement, the farcical stage play where a doctor of Molière gave a voice to a girl who was not muelle. In any case, the Companies imposed this condition that they would be guaranteed a minimum dividend calculated on the average of the last five-previous exercises.

Thus, it is understood that this applies when it comes to non-property owners – workers for example – Raynal does not understand why the State intervenes, "in a "Contract for services,"? to equalize Unforeseen events; but what about the wealthy? Not so.

1 See volume II, page 65.

under THE THIRD REPUBLIC 75

of risks! of GUARANTEES paid for by taxes, that is to say-to say, by the non-possessing alone.

I say "by the non-possessors alone" because, as evidenced each year by the budgets final, out of an average of 800,000 deaths, it does not only 200,000 inheritances are opened; therefore (except for the annual variations) Ja France does not understand, in on average, that one quarter of property owners and three-quarters of the non-owners. However, if the owning quarter receives income, it's certainly not him who is generating it pays himself; therefore, three-quarters of them are not owners.

These revenues obviously include the total of taxes, which the wealthy pay upfront, but which they are reimbursed for by the non-possessors; It is clear, in fact, that those who pay the full amount, pay a fortiori the fraction.

Therefore, the heavier the taxes,
The higher the royalties levied, the more direct directly or indirectly, on the non-possessors.

Naturally, in the Chamber, fertile in appeals—
Tits, rare in science, nobody has said these things.
The discussions were, therefore, what they produced.
were expected to be, given the financial composition
the parliament building, which I detailed while dealing with
from the previous year.

There were, however, scandalous incidents and
formal accusations of bribery.

"Passions were even so overexcited—
"They were, at one point, told that a Republican deputy,
"Mr. Laisant," he dared to insinuate in his newspaper,
"A Radical, that bribes had been distributed—

16 Speculation | 1883

"buzz to several members of the majority who voted"
"Conventions!"

Bribe is a blunt expression that expresses
the idea of handing over money is too much
hand. That's not how things work,
thanks to the progress of modern hypocrisy. All
the world would not dare to reach out, as was done to
Deutz, the money of betrayal, at the end of its tether.

With the theories of mercantilism and agio—
Combined stages, it is easy to achieve, from one
Money order trafficking, a simple operation...
commercial. "Mr. Jourdain, who knew about sheets,
"was doing his friends a favor by giving them
"For money." Daniel Wilson admitted
the merit by working to have decorated the one who
had helped advertise his newspapers. During the
conventions involved finding a place for a brother or cousin; one helped
a marriage, a dowry was facilitated, there were op-
lions on stocks, on bonds, who knows?...
And, since the interests of the budget demanded it, why
Not to serve him, by serving oneself?

It is true, vigilant ministers would not have
signed the agreements.

Something would certainly have struck them if they
had only thought of examining the
complexes. |

Never, and especially since 1866, have the recipes had not reached such a high figure as that of-clarified for the 1882 fiscal year, which was included in the calculation guaranteed dividend.

{ André Daniel. The political year 1883, page 255 (note).

UNDER THE THIRD REPUBLIC 77

Here is the proof; I give, below, a ta-Summary sheet of gross kilometer products carried out by the six companies; the kilometer-trique has the double advantage of taking into account the lon-exploited resources and facilitate comparisons, by reducing the revenues to a common unit total payments.

Here is the table:

Gross revenue of the Ssix COMPANIES, excluding the State network since its creation.

In 1866.....	45,240 francs per kilometer
In 1810,	46,190 - -
In 1878.....	40,210 - _-
En-1B82us seu	49,520 - _-
In 188%...5:5:6 0.	46,280 - -
In 188, factory	34,130 - Æ

Thus, according to the companies, in 1882, the following day-in the midst of the crash, when the crisis was already intense, that people everywhere were complaining about the slowdown of business activity exceeded that of 1875 and 1866!

A recent document from the commission permanent customs values! and indicating the tonnage transported on the networks, comes again to emphasize the strangeness of the large revenue figure ac-excused for 1882.

The result is that the largest number of tonnes kilometers was transported in 1883 and not in 1882; that the weight of our special trade in ex-Portation was higher in 1881 and 1883 than in

port of goods on the railway network

1 Statistics from the Ministry of Finance, January 1888, page 26.

78 BITTERNESS 4883

iron, the sums of 1883 are higher than those from 1882. However, according to CORPABAISS, in 1883, the Revenues have decreased!

It is therefore certain that a minister, who would not have had not had his eyes pleasantly closed, would have seen that at the time when the takeover was a threat, there had some interest in controlling the elements in front to be used for price setting.

None of this happened, and even admitting— Given the incapacity, I say that, in matters of interest, the inability has limits that the Jews have habituated to never see them cross.

Jewish parasitism, that is to say, opportunism, he therefore threw himself headlong into the conventions; The deputies took to the gallop and the haste of Their decision made them seem like schoolchildren hurrying to lick their toast before the master arrives.

Unfortunately, the master, Gambetta, was dead. Well dead; while he was alive, conventions never had— would have been signed |

It is good to know the financial staff who venalt, thus, to triumph insolently against the interests of the entire nation. Here it is:

COMPAGNIE DU NORrD.

Composition of the board of directors:

President: ALPHONSE RoTHscxiLp, Jewish banker; Besides the Northern Company, this financier is also regent of the Bank of France, administrator at the General Marine Insurance Company, at the General fire insurance company, to the General Life Insurance Company,

THERE

UNDER THE THIRD REPUBLIC 79

to the Eastern Railways, to the Railways of the southern Austria, at the Central Prus- Land Credit his own, at the Jardin d'Acclimatation. *

Vice-President: BARON DE SAINT-DIDIER who is ap- AMÉ shovel as a customs officer but who became Baron of Saint-Didier as administrator traitor, so as not to reveal that the two are the same person; this is, moreover, a Bourgeois hypocrisy is very common. - Amé se also found at the Compagnie générale des omnibus.

LÉON Say, exercising, as long as he can, the profession-

sion of finance minister and, in the meantime, of am-

bassadeur in London. He can also be found at the Com-Madrid to Zaragoza Railway Company and in Alicante, and also at the Coal Company foundries and foundries of Aveyron (Decazeville). Sena-their at the time of the conventions.

BARON DE SOUBEYRAN': deputy at the time of the agreements. Also found at Foncières, Vie, Fire and Transport, at the Discount Bank, at Austrian land credit, to the railways of

- Asturias-Galicia-León, at the Mortgage Bank,

to the buildings of France.

G. DEHAYNIN?, coal speculator, admi-industrial and commercial credit manager, to Loire mines, formerly owned by the Cail company, at Warehouses and general stores of Paris, at the che-Portuguese iron ore mins, to the Insurance Company

1 Behold, moreover, my Kings of the Republic.

See my Kings of the Republic,

80 Speculation 1883

BARON GUSTAVE DE ROTHSCHILD, same Jewish tribe
that Alphonse; administrator at the National-Life and
Fire on the Paris-Lyon-Méditerranée railway
to those of southern Austria, to those of
Madrid-Zaragoza-Alicante.

Duke of Mouchy, remnant of the Empire, sinecure-maker
without great renown; administrator of the General Gas Company
of Paris.

BURTON, a lesser-known millionaire; administra-
manufacturer at the Salins du Midi saltworks, at the Pontgibaud Mines,
to the Foundries and Forges of Alais.

Core Pillet-Wilhelm, Protestant banker, regent
of the Bank of France, administrator at the Na-
tionale-de Vie et de Mort, à la Compagnie des allumettes,
at the Ottoman Bank.

COUNT ADRIEN DE GERMINGHAM, old Catholic finance-
liques; regent of the Bank of France, administrator
to the Western Railways, to the Mortgage Bank
of the United States, at the Ottoman Bank.

ALFRED DE ROTHSCHILD, same Jewish tribe. (See
(above).

J. HOTTINGUER, Protestant banker, regent of the
Bank of France, administrator at the Nationale-
Life and Fire, at the Ottoman Bank, at the Credit
Austrian land, belonging to the Match Company
to the Water Company, to the five colonial banks
natives, at the Epinac coal mines and railway,
to the Austrian roads and those of Paris-Lyon-

4 See my Kings of the Republic.

UNDER THE THIRD REPUBLIC 81

FRÉDÉRIC MOREAU!, regent of the Bank of France, administrator at the National Life and Insurance Company fire, to the company L'Abeille-incendie and L'Abeille-hail.

ANDRÉ DE WARU, administrator at the National-Life and Fire, at Lloyd's of France and at Chemins of iron from Orleans.

'BAUDELLOT, judge at the commercial court, administrator at the Discount Counter, at the Sub-counter tour of entrepreneurs and to the Atlas company,

NATHANIEL DE ROTHSCHILD, of the same Jewish tribe, which I mentioned earlier.

AD. VERNES, administrator at Union-vie and in-fire, at the Compagnie lyonnaise des magasins généraux and to the Match Company.

BARON ARTHUR DE ROTHSCHILD, of the same tribe

Jewish woman already mentioned.

In addition to these well-known figures, there were also:

ALEXANDRE ADAM, millionaire, better known for his homonyms; VISCOUNT OF SAINT-PIERRE, administrator tractor only at the Jardin d'Acclimatation; GRIOT, not widely distributed, but very millionaire; A. VALON, which is reminiscent of the father of the Jewish constitution; E. AGACHE and MARIOLLE PINGUET, newcomers in the Rothschild stronghold.

PARIS-LYON-MEDITERRANEAN RAILWAYS

Composition of the Board of Directors
Honorary President: VUITRY, former Minister of

{ See my Kings of the Republic.
b.

82 Speculation | 4883

the Empire, administrator at the National-Life and Fire at the Forges of Châtillon and Commentry.

President: Ch. Mazet', Protestant banker, administrator at Union-Life and Fire, at Austrian Paths, at the Marseille Docks, at Austrian Land Credit, at the Mortgage Bank from the United States, to the Bank of Romania, and to the Crystal Manufacturing Company.

Vice-President: BLOUNT!, President of the Com-Western Railway Company, administrative teur at Société Générale, at the Railways of southern Austria, to those of Madrid-Zaragoza-Alicante, to the Portuguese Railways, to the Che-Ottoman iron mines, to maritime transport steam, to the General Water Company, at the Jar-acclimation period.

CAILLAUX, Vice-President; former Minister of May 16, former senator.

C. DE WITT, Vice-President; Director at Southern Austrian Railways, to the Mines d'Ansin and the Grand'Combe Mines.

ALFRED ANDRE, banker, administrator at the Bank of France, at the National Life and Fire Insurance, to the Pontgibaud Mines, to the Ottoman Bank and at the Azow-Don Bank of Commerce.

CAMBEFORT, administrator at the Lyon- Company marine insurance company, in the South of France (insurance), to the steelworks and forges of Firminy, to the mines of Roche-la-Molière and Firminy, at the Mokta- Mines el-Hadid.

UNDER THE THIRD REPUBLIC 83

MARQUIS DE CHATEAU-RENARD, administrators
Austrian roads.

DEMaAcuy, banker, linked with the Seillière family, administrators
manager: at the Bank of France, at the National-
Life and Fire, International (insurance), to
Creusot Forges, at the Match Company
and of the Ottoman Bank.

DENORMANDIE, Rothschild's solicitor, SENATOR at
at the time of the conventions, administrator at the Natio-
Life and Fire, on Austrian Roads, and
to the company Le Nickel.

BARON GIROD DE L'AIN, administrator at the Che-
iron mines of western Switzerland, at the Forges du
Creusot, at the Eastern Saltworks.

HÉLYy D'Oissel, administrator at the coal mines and
foundries of Aveyron, to the Saint-Gobain Glassworks.

BARON HOTTINGUER, already mentioned, to the Company of
North.

LE BRUN DE SESSEVALLE, administrator at
Central credit office, at the Forges of Commen-
try-Fourchambault.

BARON DE NERVO, former tax collector,
Bonapartist; administrator at the Pont- mines
gtbaud et aux mines de Mokta-el-Hadid.

F. NouETTE-DELORME; one of her homonyms is
financial publicist.

VISCOUNT OF RAINEVILLE, administrator at the Pro-
vidence (insurance).

BARON G. DE ROTHSCHILD, already cited, to the company Northern grion.

84 Speculation 1883

TEISSERENC DE BORT, senator at the time of the conventions, administrator at the railways of Madrid-Zaragoza-Alicante and the Mokta mines el-Hadid.

TRUBERT, administrator at the Forges de Commentry-Fourchambault, to insurance companies general maritime, Life and Fire, at the Docks and Warehouses in Le Havre.

Other administrators are less likely to hold multiple positions; For example: Cornudet, who could be one of Cornudet, ashamed; and Count d'Haussonville, all two millionaire owners; Jagerschmidt and Laugel, two newcomers, Count of Saloandy, a millionaire.

WESTERN RAILWAYS

Composition of the Board of Directors.

President: Eb. Blount, already mentioned.

Vice-President: DELARBRE; he can be found at the commission of the five colonial banks, administrator to the Alais Foundries and Forges and to the Crédit Foncier and agricultural in Algeria.

L. AM; here: AMÉ for short; see above, Baron of Saint-Didier. |

Count BENOIST D'Azy, administrator at the forges and the Alais Foundries, belonging to the Orleans Railways, at the Forges of Commentry-Fourchambault, at Grand'Combe Mines.

Bonnardel, administrator at the Compagnie géné-

Voulte and Bessèges, at Gaz de Lyon, at the Comptoir discount store in Lyon.

RENÉ BRICE, administrator at the General Fund families, at the Crédit Foncier et Agricole d'Algérie, at Crédit foncier de France, at Crédit foncier franco-Canadian. – The entry of this administrator into the financial companies is subsequent to the year 1877. He was a Member of Parliament at the time of the conventions.

GENERAL BARON DE CHABAUD-LATOIR, administrator-manager at the Soumak and Tafna Mines, at the Mines from Anzin, to the Docks and Warehouses of Le Havre, to Mines of Mokta-el-Hadid, at the Forges and Fonderies of Santander and Quiros, Senators at the time CONVENTIONS.

En. DELESSERT ', banker, administrator at the Bank of Indochina, at the Franco-Egyptian Bank yours, in Ecuador (insurance), at the Roads of iron from Northern Spain, to the Carriages of Paris, to the Messageries Maritimes, to the coal mines and che-iron mines of Épinac, at the Spanish Crédit Mobilier.

BARON GÉRARD, administrator at the Coal Mines of Haute-Loire, at the Jardin d'Acclimatation and also (untitled) to the Water Company. – MEMBER OF PARLIAMENT AT THE TIME OF THE AGREEMENTS.

FR. HOTTINGUER, from the family of pro-banking professionals testators who are spread across several companies. See above, at the Compagnie du Nord.

EpMonp JouBERrT ', administrator at the Bank of Paris and the Netherlands, at the Austrian Land Credit,

to the Spanish Mortgage Bank, to the Bank of Italian Credit.

Here are the less common administrators, but equally millionaires:

Duke of Ayen, Chaplin and Alfred d'Ailly, owners silences; Desbrières, a former administrator from the North; Alexis Gervais, a veteran; finally, Marquis de la Valette, a political exile.

EASTERN RAILWAY COMPANY.

Composition of the Board of Directors:

President: BARON BAUDE, administrator at the . Mines of Roche-La-Molière and Firminy.

Vice-President: VAN BLARENBERGHE, a foreigner.

BARON DE BARANTE, administrator at the Salins du Noon, at the US Mines in Providence (insurance).

DAGuI!, former judge at the Commercial Court, administrator at the Discount Counter, at the France-vie, at the Forges de Chatillon-Commentry, at the Linen Industry Counter, at Crédit Lyon-born, at the Discount Bank.

DAvillier, banker; he can be found at the Bank from France, to the French and Belgian Banking Company and discount, at the National Life and Fire Insurance, at the International, at the Salins du Midi, at the Docks and Warehouses of Le Havre, at the Junction Canal of the Sambre to the Oise, to the French Sambre canalized

{ See my Kings of the Republic.

A. GROS (there is a Gros-Davullier association),
Director at Société Générale.

Viscount REILLE, a financial family widespread in
several companies; they are found to be directors at the
Compagnie des Eaux, aux Chemins de fer d'Orléans,
to the Foundries and Forges of Alès. – THE BARON
REILLE WAS A MEMBER OF PARLIAMENT AT THE TIME OF THE CONVENTIONS.

'ALPH. DE ROTHSCHILD, already named.
Baron Ep. DE ROTHSCHILD, already named.

MORRISON, administrator at the Pontgibet Mines
baud.

Some others, such as:

From Boischevalier, Count Foy, Gallois, Guibal,
L. Lefebvre and Renaudin are newcomers;
others, such as: Berthier, Baron Renouard de
Bussièrès, Dollfus-Mieg and Werlé [wines of Cham-
(pagna), are veterans who dedicate themselves primarily
entirely to the Eastern Company.

RAILWAYS OF THE SOUTH.

Composition of the Board of Directors:

President: D'Eschvalier, of the Saint-Simon family
nienne; it can be found at the Union-life and fire department, at the
Austrian Paths, at the Jardin d'Acclimatation,

at the Salins du Midi.

Vice-President: COUNT ALFRED DE LA ROCHEFOU-
CAULT. té

Épouard Bocher!, steward of the Orléans family
{ See my Kings of the Republic.

88 BITTERNESS – 41883

of millionaires; they can be found at the Crédit Mobilier

of the North.— SENATOR AT THE TIME OF THE CONVENTIONS.

DAMAS JUNIOR; could this be one from Damascus, shameful to slum it?

VISCOUNT OF LA POEZE, administrator at the Che-iron mines in Northern Spain.

CH. DE LA SALLE, a name quite common in there finances, but with variations; I will limit myself to to indicate this person, administrator of Providence (insurance). ;

AL. LÉON; there is also Mr. Léon, administrator to the Northern Spanish Railways; and In 1877, there was a Léon Cunin-Gridaine.

E. MaALLET, from the family already designated.

ÉMILE PEREIRE and H. PEREIRE, representatives ac- the financial interests of the Empire's family; we see them found at the Northern Spanish Railways, to the Spanish Furniture Credit Bank, to the Railways Austrians, to the Transatlantic Company, to the Gas from Madrid, to the Montieux-Saint- Etienne, to France Incendie, to the Compagnie des omnibus, to the Transatlantic Bank, to the Company- Parisian gas company.

EuG. PuErari, administrator at the Company Belmesz coal and metallurgical mine, at the Compa- Fives-Lille gnie, at the Salins du Midi, at the Com- General market company (entered since 1877).

4 See my Kings of the Republic.

UNDER THE THIRD REPUBLIC 89

SURELL, administrator at Austrian Railways, at the Carmaux Mines.

We also find: G. Samazeuille, owner and G. Thurneyssen, allied with the Pereires, two veterans; then some new ones, such as: L. Aucoc, vice-president; Bellaigue, a man of independent means; Darcel, an engineer, administrator at the General Fund of the families.

ORLEANS RAILWAYS

Composition of the board of directors:

President: ANDRAL, a newcomer since 1877 replacing Didion and Solacroup.

Vice-President: COUNT OF SAINT-AIGNAN, a veteran.

Vice-President: LacRorX SAINT-PIERRE; on the found at the Algerian General Society (in liquidation) and to the Messageries Maritimes.

Vice-President: DE VILLERS, of the Commission monitoring of the five colonial banks.

DENON pu PIN, administrator at the General Society, to the Messageries Maritimes, to the Mines of the Loire, at the Forges and shipyards of the Mediterranean, at the Ottoman Bank.

DE FourTou, former minister of May 16, was already administrator at 187%.

LEMERCIER, there are Lemerciers with and without titles nobles. With the title of count, they are found at Crédit Industriel et Commercial and at the Comptoir central credit.

90 BITTERNESS 4883

Marquis de Talhouet-Roy; a mar- is found quis de Talhouët (simple) aux Mines d'Anzin.

A. BARTHOLONI and F. BARTHOLONKI, financiers of the empire, are widespread in several societies; were, in 1877, in the Paris-Lyon company Mediterranean Sea, from where they have since come; we then finds at Providence (insurance), at Lloyd Français, at the Forges and shipyards of the Méditerranéan, at the General Market Company.

COUNT OF PEYRONNET.

BARON REILLE, of the family already mentioned.

THOINNET DE LA TURMELIÈRE, ex-MP.

VicomTE BENOIST-D'Azy, of the family already mentioned.

BARDOUXx, former minister, refugee in finance after 1877, administrator of Crédit industriel and commercial, SENATOR AT THE TIME OF THE CONVENTIONS.

CHABRIÈRE-ARLÈS, administrator at the Compagnie Lyon-based company of general stores, at Crédit Lyonnais and the Compagnie Lyonnaise d'Assurances maritime.

J. DE Waru, of the family already mentioned.

Then some new ones: Count du Martroy, owner; Lalande, administrator of Général insurance, and Vernes, already reported to the Compagnie du Nord-Northern Company.

Thus, 113 administrators were managing nearly 300 diverse companies, which encompassed the entire in-French industry and represented approximately 25 million

UNDER THE THIRD REPUBLIC 91

wards, that is to say more than a third of the value that the annual inheritances agreed, in 1882, to movable capital only.

But, apart from that, each of them possessed

I can say that, out of the 226 billion in capital national assessments at the end of 1882, 100 million at least 113 per-sounds |

And now, place opposite this stream-billions of dollars, the ministers and members of parliament who signed a "peace treaty" with the companies, as Raynal has already stated.

Place before these kings, first of all, this same Raynal, Jewish broker, humble commission agent from Bordeaux then Léon Renault, a financial lawyer, then Baihaut. then Rouvier, and say if the fight was possible!

Here are the stages of this struggle:

January 1882, fall of Gambetta.

March 6, consideration of the proposal Papon (general buyout); March 9, subscriptions reduced; December, death of Gambetta; July 1883, Surrender!

A relevant detail: at the time of the vote, Le Figaro (July 21) published under the title "The Plutocracy" precisely the thesis contrary to the one he had supported six months earlier under the title: "The "A world of millions!"

After that, 1 liter is hardly necessary to add that the discussion of the conventions was accompanied by agio-disordered tages on most values, y

92 | Speculation 1883

including, of course, the actions of the six major companies!

The irritation caused by the conventions diverted a little attention to the bad turn that were taking charge of foreign affairs, in the East, in the West casation of Bulgaria and Tonkin, thanks to the colonial policy, decidedly adopted by the cabinet Ferry; I will have to deal with something else soon-addressing these two questions and, to avoid... To reiterate, I will move immediately to the interesting event. laughter which, once again, almost caused trouble.

Daniel Wilson, defeated, but probably not without profit, in his campaign against the compa-railway companies, were very upset by not to have absolute control over the ministry; also was he looking for an opportunity to put this one to actions with the House, in order to provoke a crisis and, consequently, a change in personnel.

Just as he had acted in the public interest, to to support the thesis of the purchase of the railway lines – (this which, for him, was primarily a means of having to distribute places and, therefore, to create a large party of civil servants) – similarly he had determined to stir up French chauvinism, no

5 Here are the courses:
Lower, higher

Eastern Railway.... (January) 687.50 748.75 (August)
of P.-L.-M. (December) 1,230.00 1,622.50 (March)
from the South.... (January) 41,000.00 1,195.00 (May)
North... (December) 4,690.00 1,935.00 (May)
d'Orléans.. (January) 4,187.50 1,325.00 (August)
of the West. (April) 765.00 805.00 (March)

UNDER THE THIRD REPUBLIC 93

on the side of the Tonkinese conquests, but on the side of Germany.

Tonkin, which he once targeted, being taken over Ferry had made him odious.

Also, in collusion with General Thibaudin, that he had managed to place at the Ministry of War, he had managed to prevent a new shipment of trou-pes, but it wasn't enough.

An event, planned in fact, the passage of the king Alphonse XII in Paris, soon provided him with the opportunity desired chauvinistic sion.

Alfonso XII was returning from Germany, where Bismarck had conferred upon him an honorary command of a regiment of uhlands – a type of politeness used between royal bands, not meaning much at all–

his grimaces depending on the place; that the "Order,
"You are at home here" from the gentleman who
"receives" becomes: "Order, here is your
regiment of the lord who "welcomes", which
that does not change the fact that, if we take the formula seriously,
the "receipt" "ordered" and | "welcomed" "com-
"Mandated," both would immediately be treated as
"mere louts."

In any case, for the Parisian bourgeois,
Alfonso XII had nonetheless become king
Uhlán! This epithet was whispered to him; immediately and
as if the traveler wasn't sufficiently reminded, and
by his royal smithy and by his borrowed rank,
The said bourgeois resolved to shout to his face: "Down with him!"
"The uhlan! Down with the uhlan!"

The good radicals saw this as a trick to play on
ministry; Wilson saw a fine speculation in real-

04 L'AGIOTACÈ 1883

to read, the republican newspapers a good circulation; by-
From there, everyone gets carried away, each trying to outdo the other.

Having reached this point in my story, I want, for the
The rest is to give the floor to someone else; first, in order to
to show how a political historian has "narrated"
the events," then because this writer has
preceded his narrative with a reflection justifying
too well the methods I adopted, in the pre-
sent work, so that I do not give myself satisfaction
faction to record it.

The author I am quoting expressed himself thus:

"The only attitude that suited France at
€ moment when she was about to receive the King of Spain
"was a calm mixed with coldness... Going further
"Far away, patriotism was prostituted from the point of view
"From Germany... but we live in the reception
. "official that was preparing... a means of com-
"Defeat Mr. Jules Ferry and that's enough."

[Here the author places the following note:]

"For the first time... we see each other
"Forced to depart from the rule, that we
"We were forced to never judge people

"the gravity of the events of September 29, to the point
"from the point of view of the functioning of the constitutional regime-
"Fictional and parliamentary, forces us to act."
"violation of this rule. May we not have
"Never again!"

I hardly need to point out how much
This wish was only partially fulfilled later on: in
In all cases, I insist on this point: that at some point
given a writer, accustomed to following the historical routine-
risk, judged that he could no longer avoid looking at

under THE THIRD REPUBLIC 05

beneath the surface of public actions. If he had looked earlier,
How many facts, in his eyes, remained unexplained,
would have been brought to light?

ES

=

=

BAR ARRARMRME SR

I continue the quote: |
"The signal came from who knows where... The intran-
The judges were unfortunately not the only ones
to inflame popular passions: the example
came from higher up, or from lower down, as one
will want.

"In October 1881, the President of the
Republic gave her daughter to Mr. Wilson, then
Under-Secretary of State for Finance, but well-
early overthrow of power with the cabinet to which
Gambetta succeeded him. Since then, we have often
accused Mr. Wilson of taking advantage of his situation
at the Élysée Palace to serve his personal interests;
accused him of interfering in a way that was too open-
actively, to intrigues aimed at
overthrow this or that ministry, and from it in sub-
to bury another. Never, however, had audacity

Most importantly, Mr. Wilson had not put forward the name rightly (!) respected by Mr. Jules Grévy; he judged the opportune moment to resort to a process if dishonorable.

"Mr. Jules Grévy was then in the countryside at Mont-sous-Vaudrey and was not supposed to return to Paris that the day before the day set for the king's arrival from Spain. From its special correspondent in Mont-sous-Vaudrey, the Little France of Tours, organ, officially owned and belonging to Mr. Wilson, received dispatches immediately reproduced in Paris by other unofficial Elysée Palace leaflets, such as

96

The Speculation of 1883

France, the Event, etc. (Little France) also received communication of administrative acts notices sent for Mr. Jules' signature Grévy, before the Official Journal published them-bliât). These dispatches aimed at nothing less than to reveal to the public alleged dissent-relations between Mr. Jules Grévy and his ministry responsible; Mr. Jules Grévy, according to these information, did not want to receive Al-phonsus XII, and if, yielding at the last moment to Mr. Jules Ferry, who threatened him with a ministerial crisis-internal and external complications, if he admits-the principle was stated, the President of the Republic refused, at least, to submit to the training Labels required in such circumstances.

That was not the case, as one might well imagine; Mr. The President of the Republic "submitted" to everything what was "demanded" of him, but the important was to generally make people believe that the responsibility Mr. Jules Ferry's competence would be all the more heavy, all the more exclusive, in what for-could occur later, and that's what we worked. These insinuations, these assertions

"even, because it was presented as certain,
"produced all the effect that could be expected"

Mr. Wilson and the hardliners.

"Alphonse XII arrived in Paris on September 29, in the afternoon. Mr. Jules Grévy, accompanied ministers had gone to meet him at the station; only one minister was missing. that one of the war, General Thibaudin, who used as a pretext an indisposition. Upon leaving the station, a lined with whistles, mixed with shouts of im-

UNDER THE THIRD REPUBLIC 97

"worlds," welcomed the car of Alfonso XIT; the "that evening, when the King of Spain went to visit Mr. Jules" "Grévy at the Élysée, same demonstrations outside- a tiles » 1,

All of this had brought together 10,000 or 15,000 curious onlookers.

Jules Grévy apologized and the incident there were no further consequences with regard to the exterior laughing.

Inside, there were heated discussions; He spoke of a ministerial crisis, of a near-altercation. between Grévy and Ferry. The latter went so far as to request the removal of Daniel Wilson; he does not ob- only two things mattered: the (apparent) renunciation from this one to the management of Petite Franre and the General Thibaudin's retirement; as for Wilson, he remained at the Elysée Palace.

In light of these various incidents, the state of social decay that undermined the underbelly of the The nation was, however, able to emerge into the open. There was, in the ministerial newspapers, as well that in the reactionary press, a campaign furious with Wilson, so much so that he was at half abandoned by some radical newspapers; However, while stepping back a little, the latter they further alleged that through the son-in-law they wanted to reach the sacrosanct president, who "was unaware" "absolutely the abuse that Wilson, his son-in-law, was committing, "of his situation at the Élysée Palace and took for "mere slander, the accusations that we had "I was able to steal it from his attention."

"The proof," they added, "is that the President has "Given orders: 1° that no document

'André Daniel, The Political Year 1885, pages 318 to 320.

58 BITTERNESS | 4

was distracted from the files and entrusted to Mr. Wilson;
 2° so that the service of double tele- dispatches
 The charts were handed to him personally.
 Mr. Grévy; 3° so that the presidential stamp which
 allowed Mr. Wilson to free his correspondence
 The pond was entrusted to a reliable person!

And these precautions were so well taken that, four
 Years later, the same actions were still occurring.
 observed.

Here, on the other hand, is how old newspapers-
 courtiers changed their manner:

For example, the Lantern, after having saluted gra-
 esteemed the nomination of Daniel Wilson to the deputy
 finance secretariat?, after having helped him with
 unofficial notes like this one: |

"a We know the good intentions of.
 "Mr. Wilson, but seeing his inability to..."
 "to provide accurate information... elc *".

The same newspaper, I say, inserted on October 17
 1883, this thread of a bittersweet tone:

"Yesterday, a new publication appeared in Dijon..."
 "Mr. Wilson: LITTLE FRANCE OF THE EAST. The
 "Little France of the Centre, which is published in Tours,
 "retains the monopoly on indiscretions; The Little
 "Eastern France must contain articles of dis-
 "percussion intended to make the populations aware"
 "Mr. Wiison's personal politics. We doubt-
 "we hope that this new organ will obtain a large
 "success; in France, we are not in favor of the

THIS

{ The National quoted by Le Paris on October 10, 1883.
 La Lanterne, January 1, 1880.
 3 La Lanterne, July 29, 1880.

"personal politics, whether it comes from Mr. Ferry
"from Mr. Wilson."

This did not prevent the same newspaper from publishing
then, in about fifteen issues, an apo-
General Thibaudin's book under the title: "History"
"From a minister."

However, after reading this story, if we compare
Two facts: 1° the ministry's ill will towards
d'Erlanger (manifested by a beginning of
prosecutions); 2° Thibaudin's preference for the
negotiated contracts for semi-finished supplies
litanies (stated in full view of the tribune, in a form
(skillful, by the way), we will understand why the days-
German officials, friends of Erlanger, pretended to be at-
to give Thibaudin, the Minister of War, a hard time;
Indeed, it was hoped that these attacks would consolidate the
minister by making him popular, thanks to the chauvinist
Overexcited nism, thus, lengthening the duration of its
functions and having the time to conclude advantageously-
sow a number of markets.

From this group, a fairly clear distinction emerges-
Daniel Wilson's interest in retaining Thi-
Baudin at the Ministry of War.

Was all of this known or guessed?

Reading the newspapers does not allow us to establish this.
clearly.

However, for the past few months, we had, more
openly than before, and with more precision
sion that Léon Say, reported the corrupt actions
'those of the son-in-law of the Elysée Palace', for example: employment
abusive use of the presidential stamp which involved the

1 See my Kings of the Republic in the chapter Wäson,

400: Speculation 4883

postal franchise and gave, to the letters, a ca-
particularly official character.

Scandalous favors were still being reported;

national palaces to friends of Wilson; trafficking in military supplies, so dear to Erlanger, which, only at that time, incurred the pre- the first threats from the justice system, which is paralyzed, moreover later, as I will explain.

Wilson's own friends accused him of... publicly displaying their corruption.

Thus, a circular concerning the election to the Congeneral seil in the canton of Moulins-Engilbert, where General Thibaudin's brother filled the mayoral duties and presented himself as a candidate republican, contained the following sentence:

"In the past, our adversaries were powerful;
"Today they have no credit with the government-
"mention. As the brother of the Minister of War,
"The mayor of Moulins-Engilbert enjoys a rep-
"undeniable position; therefore, he is called upon to exercise it"
"every day in support of some fellow citizen"
"Military or civilian;"

"He therefore dares to hope that the voters... are concerned"
"the interests of their country and those of their family"
"A thousand will be willing to prove it to him, by their sym-
"pathy, that they are worthy of her benevolent
"provisions"... etc.

Signed: Auguste THIBAUDIN.

This fragment of commercial literature reveals the entire course of action adopted by Wilson.

1 Le Figaro, August 8, 1883.

UNDER THE THIRD REPUBLIC 401

Unable to flirt with high finance, of which he had declared himself the enemy, consequently reduced to isolated speculations; only able to make contact with those who resisted the Code, like Erlanger, or the prey for repeat offenders like Marlier; doomed, therefore, to shady dealings; nevertheless having numerous newspapers to support, actions to "to issue", but without hope of placing them through the

the influence of his stepfather, that is to say, to traffic decorations, tobacco outlets, impunity, positions, favors of all kinds, under penalty to remain unarmed in the face of the double enmity of the financial feudalism and rioting reactionaries against him.

But these people having monopolized all the means of Corruption forgotten by the law, eternal courtesan the wealthy left Wilson with little more than processes stitched "at the edge of the Code"; and Wilson persisted, risking tearing the sheet. force to pull at the edge.

In the heat of the conventions or of Tonkin, Chamber and the government did not feel pure enough to place the struggle on its true playing field; between The Élysée Palace and the Palais Bourbon were at war. of appetites where morality had no place.

Moreover, there were revelations in the air. even on the gers of the majority.

Since May, Senator Palotte had been the subject of a request for authorization of prosecution regarding the Union Mobilière affairs; since June, a his-bribe: 3-bribes, received by two deputies, treat-born in, {eg newspapers; it was 16,000 francs,

6.

402 Speculation 41883

of a Belgian case and the French financial company candle maker (which went bankrupt shortly afterwards); a infernal noise surrounding the name Boland; time lost! The accusation was never solved; it served only to divert public attention other, much more serious acts, which have remained ignored; I'm talking about the shady dealings that surrounded the project for a second Suez Canal; refusal (August), then of the concession (December), to a English company, of a telegraph cable between _ of Cochinchina and Tonkin.

We will see later what role this was to play cable.

Meanwhile, this latest concession, which is being discussed

singular color being brought closer to existence (not yet revealed), from the English tinkering that I have reported when speaking of the conversion! coincided with a softening of the hostile attitude that the Times and the German newspapers had affected in these last few months.

As can be seen, this year 1883 was in Grand and extraordinary party. Immoral in Parliament, in the palace of the head of state and in that of justice, it also abounded in cheating in The circles, in private scandals? ; some, even, were stained with blood. So it is with the surrounding and unexplained cide of a hoarder of oils named Biedermann (April 14), on the occasion from which the astonished public learned about the Jews arrange things amongst themselves to raise or lower

4 See, volume II, page 68.

1 For example, the Frémy-Tual case; May 25, 1883.

UNDER THE THIRD REPUBLIC 403

Extract the oils and take a portion from consumption in general, an absolutely arbitrary tithe of plutions of millions.

Despite the sugar crisis, despite the bankruptcy or the liquidation of financial companies, – disasters larger in capital than in numbers – the the issuers had not been discouraged; in 1883 they found a way to ask the scholarship recipients for... republic more than a billion.

It is true that she only responded weakly. to the requests; but, certainly, there were still the means–possessing captured by the trebuchet of the finance.

Nevertheless, the agiotagen had succeeded to make up for the reductions of late 1881, because the papiers à vignettes, despite the "jolts", had "Added" 6 billion! It is true that the others capital had hardly varied?, buildings and furniture The workers were a little idle.

In any case, the wealthy could say to themselves that by the end of the year their fortune had grown by more than

{ Issues from 1883:

State or City Loans..... 0 million 0/10
Credit institution..... 401 – 5/10
Railways and Industrial Societies. ... (604 – 4/10
!
Total, £1.005 million 9/40
Billions
D RSS
| End of 1883 End of 1883 Difference
Real estate taxes..... 420.0/10 121.3/10 + 1.3/10
– furniture..... . 74.0/10 72.9/10 + 1.9/40
DANCIEFS, eos. 35.8/10 41.8/10 + 6.0/10

Totals.....,..... 225.8/10 236.0/10 + 9 2/10

4104 Speculation 1883

Their number had remained stationary: 19 0/0
as in 1882, but only these 19% had to
distribute the new increase.

The propertyless, too, had no cr
nor diminished in their overall proportion; the strikes
had persisted, less numerous perhaps, but
more acute: there had been talk of unrest in Roubaix and
in Marseille. There had also been several disasters
phes; among other things, a firedamp explosion at the mines of
Lalle, still poorly maintained and poorly monitored
linked by the Bessèges Society.

In short, the misery had risen from 12 0/0 to 13 0/0.

Here is a summary table of these various movements
comments:

1882 1883
Owners..... 19 49
Employees..... (69 7 | 68 employees
Destitute..... ∴ 12 13 destitute
Totals..... 1400 100

It is certain that the elements of a catastrophe

How can the March demonstrations not be held?
were going to succeed, for lack of broad support from the masses;
I say the same about the excitement of September and
of October, more specifically bourgeois than a-
The others were worth it.

Warnings! Threats! Trumpets of Jericho!
But the walls haven't collapsed yet!

SUMMARY. 1884. – Sated and deaf. – Deathly silence. –
Bankruptcies. – The economies. – Ferry says: there are no
Crisis! – He also said: there is no such thing as illegitimate profit! –
2, 2 make 4. – Tirard's success! – The millions of
Companies. – Raynal again. – Grévy's audience. –
German coal. – Foville's testimony. – The
Ragpickers. – Sugars. – Way of colonizing. – The
Tunisian woman. – Lang-Son's lie. – Scapin.
– The Saint-Elme affair. – Lalou and Veil-Picard. – Four-
Military personnel. – Matches. – Following the example of
Hirsch. – Choleric agiotage. – Divorce agiotage.
– Egyptian speculation. – Influences at the Palace of Justice.
– We're talking about guano. – A lawyer executed. – War
of races!

Sated, the rulers were deaf; the corruption-
It tires even the corrupt. Yet it was necessary.
to act, because the 1885 elections were going to provoke-
quer of investigations into the actions of elected officials
1881.

To give the appearance of taking action, they busied themselves; they beat the water,
but in the same place and like a swimmer who
drown.

To characterize these twelve months, a historian
He could only find this to say, and in a satisfied tone,
Alas! To the reader's dismay:

For a year, we kept the same office;
"This is the first time since Mr. Jules' election"
"Grévy!!"

{ André Daniel; The Political Year 1884.

106 | Speculation 1884

Indeed, that was all that the legislative year could

We were full, I tell you; for when we re-
If a ministry is involved, is it for something else?
so that he can better feed in his place?

Moreover, the rulers had all the
chances: they were able, making the war collaborate
With cholera, eating a little human flesh.

Yes, there were 17,683 deaths that year.
more than the previous year, alongside 196 births
less; also, more abundance was counted and
of silence, because death does not consume and
Speak even less!

It's painful to say, but the misery is acute
during the winter of 1883-1884, it will decrease; at the end
of the year, she will have lost 1 0/0; the owners
will see their wealth increase accordingly, but their wealth will also increase.
The number of people will have decreased; on the contrary, wage labor will be
remained stationary; but less paid he will be less
patient and the strikes that will occur will be
more serious.

I am giving, right now, the proportions that
I usually register at the end of the year, because the
concerns whose history I have to trace have
filled the entire first quarter of 1884.

Here is the breakdown of those who own and those who do not
owners:

End of 1883 End of 1884

Owners.....	49	20
Employees.....,.....	68	and "0 68 employees
Destitute.....,.,.....	13	12 destitute

Totals.....,. 100 100

under THE THIRD REPUBLIC 107

It is certain, moreover, that 1884 was a jubilee;
Bankruptcies confirm this through their higher numbers.
than in 1883; voluntary liquidations, the re-
capital reductions and, consequently, the decrease-

financial or industrial companies come, at their turn, corroborate this observation.

And indeed, between the two years, the capital nationals will have decreased by nearly 12 billion.

Approximately 4 billion will represent the depreciation of the real estate sector (land and houses); the building crisis was, moreover, generally observed.

Financial capital will have lost 4 million about half liards; because of bankruptcies and reductions capital actions carried out by the companies.

It is easy for me to provide proof: here is, grouped in a table, a certain number of emissions, carried out in 1881, with their value listed at the end of 1884:

Issues of 41,881 million francs

From RE

– Their value

Payments listed at the end of 1884 Loss

Algerian Credit.....	16,800	11,760	5,040
Mortgage bank.....	35,225	35,000	0,225
3 0/0 amortizable French..	1,000,060	975,375	24,626
Crédit Lyonnais	153,000	104,000	46,000
Union mobilière	8.960	0.600	8.360
Provincial credit.....	11,750	0,000	11,750
Ferfay Mines	4,000	2,900	1,100
Pierrelatte Canal.....	5.750	0.850	4.900

16,966 bankruptcies in 1883 and 7,719 in 1884; increase of 753 in a single year.

BITTERING /

108,188%

Issues of 1881 million francs

born

errates cold fn 88e Loss
Beira Railways

Ales esse 6.128 2.875 3.253
Free docks and warehouses. Mar-

SeillB seems 1.150 0.104 1.046
The Lacemaker,..... 2,500 0,000 2,500
French steam transport

CAIS side eee ssau 11,000 6,000 5,000
French cements..... 5,250 2,000 3,250
Corbeil Mills. 24,000 5,120 18,880
Upper Rhône Cements ... 15,000 6,000 9,000
Grévin Museum..... yes 1,000 0,500 0,500
General Dairy Company. 7,875 3,075 4,800
Time-life (insurance)..... 3.418 0.548 2.870
French General Credit Bank..... 66,000 13,200 52,800
Bank of the Hungarian States. 60,000 31,000 29,000
Lyon real estate company. 8,250 7,000 1,250
Algerian company..... 5,750 4,650 1,100
Credit of France..... 54.000 0.090 53.910
Greek loan 5 0/0 89.520 81.300 8.220
Franco-Algerian Company..... b.000 1.450 3.550
Parisian bank..... 108,000 61,000 47,060
Popular savings plan 10,000 0.000 10,000
Baia de Arama Mines 11,250 0,750 10,500
Gold mines of Uruguay.... ÿ.000 0.090 4.910
Madrid-Ca- Railways

Ceres-Portugal..... 22,781 20,625 2,156
Auxiliary Company of the

railways 23.550 3.300 20.2°0
Alais au Rhône..... 6.221 1.851 4.370
Eastern Algerian..... 72.191 67.256 D. 495
General Magazine of France and Al-

DODGE years 30,000 21,600 8,400
Municipal Casino of Nice... 6,586 0,000 6,586
General Society of Suppliers

military works..... : 18,000 4,200 413,800
French bitumen and asphalt

Summer cash registers 6.800 0.009 6.500
Eden-Théâtre..... 6,000 0.720 5.250

RS

Issues from 1881

Millions of francs

RE EE SNS

Their value Loss
paid, listed at the end of 4884

Printemps stores 30,958 18,265 12,693
Breton beaches 6,175 0,000 6,175
Paternal Accidents..... 5,750 0,950 4,800
Agricultural insurance fund

COLGN sn seau 13.800 1.820 11.980
Cie foncière de France and

from Algeria: 100,000 19,000 21,000
Crédit Maritime de France. 0.000 22.250
Obl. city of Bordeaux... 15,000 14,400 0,600
Banque Lyon et Loire..... 12,500 6,250 6,250
IRP Bank Austria. 123,000 91,750 31,250
Inland railways

Marseilles..... ; 4,500 0,000 4,500
Paris- Navigation Company

Le Havre-Lyon..... 10,300 2,800 7,500
French shoe polishes..... 3.450 2.610 0.840

2,272,948 1,531,259 741,689

Thus, in four years, out of ? billion 1/4 paid by
For him, the public will have lost nearly 750 million, that is-
That is to say, three-quarters of a billion! So, finally, a
proportion of 30 francs loss out of 100 francs.
requested!

That's another one-third discount!

Furthermore, it must be considered that this table contains
only a small portion of financial assets
* listed.

The least affected will be movable capital.
losing roughly 3 billion: this kind of capital
focuses specifically on non-negotiable debts

on the stock market, arrangements and gold

Or November 1884,

110 Speculation 1884

some unemployed, others in amortization 1.

All of this will certainly result in less
concealments and forced savings.

Indeed, that is what will happen and we will see, at
final budget of 1884, which was the least spent
(177 million) corresponds precisely to the interest of
the reduction suffered by the real estate sector, cal-
set at 40/0, average rate for the year (4 billion 2/10
at 40/0 – 168 million). :

I have already had occasion to point out this fact; there is
Here, the law of compound interest is applied by capital.
which amortizes, that is to say, is reimbursed by
the proletariat, the taxes it pays in advance; but it does not
advances them as much as he can get them replaced
to stockbroker.

In support of the foregoing and which follows from
only scientific investigations, I have only the
choice of quotations, in newspapers or in the
parliamentary debates, everyone having felt this
that no one has explained.

One man only, the head of the cabinet: Jules Ferry
dare to say:

"Crises? There are none; far from it (1); the
"Foreign trade figures, the yield of
"taxes for the end of 1883, indicate a recovery
"General affairs?"

Here is the summary:

|
1883 1884 Difference
Real estate assets 121 3/10 117 4/10 – 4 2/20
– furniture 72 9/10 70 0/10 – 2 9/10
= financial... dde 41 8/10 37 2/10 – 4 6/10
Bitumen and aslotanx A 236 0/10 224 3/10 – 11 7/10
CAiS..... no. 4884, page 16.

Eden-Théiter..

UNDER THE THIRD REPUBLIC 411

This man was speaking in January
(sessions from January 24 to February 2), while nothing
of what was supposed to happen to "kill" the complaints
had not yet occurred; while all the islands day-
nationals, without distinction of PRE, were proclaiming the crisis
in the same tone:

But Ferry said, "We're after the cabinet!"

And, in the name of this political ineptitude, so be it.
For the truth! So much the worse for the nation!

However, Paris!, a friend of the cabinet, citing the
American economists wanted to prove that "the
wages were not solely governed by the
high cost of living. – (I believe it, we forget
always the rent, which inexorably absorbs the
purest of work).

"Yes!" said the Lantern, "we are crossing a
"one of the most serious economic crises, an in-
"industrial and commercial which necessarily weighs
"with all its weight on the workers... Yes, there is
"in France, in this fertile country... workers
"by the hundreds of thousands, who cannot find
"Use their arms!"

Le Figaro, for its part, acknowledged the existence
of the crisis, but, always practical, found, in
At the same time, the means of organizing, through a long
series of special articles, the perception of a dime
advertising, about those whose "troubles" he recounts.

It was MP Langlois who attached serious-
the bell in the Chamber by calling out the
cabinet on its economic policy.

As always, according to historians, "the debate

1 Le Paris, January 21; La Lanterne, January 18, 1884.

112 Speculation 1884

"It was magnificent!" Langlois, an eloquent and wise man, was "heard a lot", but even more so Ferry, – naturally.

Or Ferry said the following beautiful things:

"For me, there are no illegitimate benefits."
"Eliminating the risk element in profits"
"of capital... would be a beneficial reform... I
"I would be ready to do it... and if someone showed me
"that, in the current organization of society, it
"There is an obstacle to its realization,"
"This obstacle, I would join you in the
" overcome. "

So it's clear: Capital? No risks! All
The risks to the labor that feeds capital!
and finally, there are "no illegitimate profits"!

These are the theories of the "beautiful debate".

Nobody said:

- Sorry! Ferry, 2 and 2 make 4.
- No, not, Ferry would have replied, ? and ? make 22.
- Well!
- The first one? is the capital; the second one? 2 is the work. You can see that I take the two.
- Not at all, you're devouring one!
- Not at all, I said 2 and 2.
- Yes, but your first 2? is worth ten times the second.
- It's capital! What? Would you like by
By chance, put the second one in place of the first?

"Who was underneath," as Danton used to say?

- Calm down, Ferry, and listen: the first
- 2. Capital would not exist without the second, 2. Labor;

UNDER THE THIRD REPUBLIC 413

But what about the second? Would the work exist without the first? capital; why is the one that is worth the least worth the more ?

- Because it's capital!

- And the other one?

- Because it's work!

And a facetious one, having slept very "attentively", but, awakened by the silence of the end, would have exclaimed:

"Two and two? Not very clever! The two hens!"

There you have it, stripped of parliamentary frills, the skeleton of what Ferry replied to what Langlois "could have said," instinctively appropriating the quia est in eo oirtus dormitioa" of the doctor by Molière.

However, as the Ferry meme has textual-added: "There are no social reforms" "deeper than those that begin with the "Reform of ideas and morals," I... will allow me to point out to him that the ideas and the Customs are the result of social organization. His words only concealed this foolishness: FOR "CHANGE THE OUTCOME, DON'T TOUCH" TO THE CAUSES | »

In short, the comedy ended with a semblance investigation and the absence of any reform.

However, Jules Ferry's optimism had to to be insulted in what affected him deeply more than popular interest: I want to talk about the loan issued by Tirard on February 12th.

Very convinced of the public's discomfort, whatever the said the President of the Council, the Minister of finance did not want to expose itself to failure

4114 Speculation 1885

payments, that is to say, instead of contacting the small savings, I gave preference to the under- his writings were completely free. It was an admission that he relied solely on the big capitalists; and even then, among these, he also knew he had point to hoping for the assistance of anyone who might have connections with major railway companies iron.

It was in these circumstances that the tap of the 3 0/0 amortizable, having reopened, let 350 flow millions of papers, against which no payment was made directly about 90 million, the rest having been so through the establishments of credit which, more or less "interested" in business of the government, lent him their support; he This number must include Crédit Foncier, the Discount counter, Crédit Lyonnais, Crédit industrial and commercial, the Franco- Bank Egyptian and various other holding establishments to Algeria; the first, because he was under the The minister's legal dependence; the others, because that they were incessant solicitors of favors or concessions.

In total, there were 92,320 people in France who subscribed, by paying in full the the amount requested and 20,421 who paid only a portion; in total 115,741 subscribers; we we are now far from the 934,276 subscribers to the loan of 1872!

In any case, we can measure by comparing these numbers, at 6 or 7 million personal ratings- new movable assets, what was, in reality, the state of concentration of national wealth.

UNDER THE THIRD REPUBLIC 115

This did not prevent historians from declaring, following their usual routine, that "this result "accused of the existence in France of reserves "Considerable sums of money, left available" € due to the stagnation of business.

Then, still "blind," they added: (without
"Without the bankers' support, the loan would have failed."
Because it was too expensive!

However, in fact, this 3 0/0 was, by its rate (76.60),
of 3.91 0/0.

At the same time as this deficit loan, the
railway companies were also opening
their ticket windows; we remember, in fact, that "under
"the state guarantee," they borrowed to
to carry out the work that the government
had openly renounced it.

Noting this fact, the same historians have
writing :

"Open-window bond issues"
"in the railway companies had a
"The success that, not knowing what to do with the money
"Having fallen into their hands, the companies had to..."
"Place it in a current account at 1 and at 1 1/20; 0?"

No one understood how much this circum-
stance affirmed, once again, the concentration of
fortunes in the hands of high finance, nor
above all, how absurd it was to admit that the
State credit was less directly appreciated
that being hidden behind a guaranteed intermediary
by him!

Official economists have nonetheless

! The political year 1884, page 40.

2 The political year 1884, page 40 (note).

416 Speculation 4884

continued to assert that the fortune was very divided
in France, and that the masses preferred the initiative
private companies protected from state interference!

Moreover, all of this is corroborated by the
total emissions figure, more than one billion, in
of which private initiative accounts for approximately
nine tenths!

The insolence of financial feudalism, encouraged

to assert itself again.

On March 8, a member of parliament from the North developed a Questioning regarding a very important strike recently reported in the Anain Mines.

Raynal replied to him in substance "that the gou-
"The government could do nothing about it; it was not for him."
"It is not possible to interfere in a contract of
"hiring of services; that, moreover, the profits
"of the company had greatly diminished; that in-
"Ultimately, this resulted from a series of eco- phenomena
:"nomicals out of the reach and of the government
"and the company."

On that note, a trusting agenda!

Thus rejected by the Chamber, the complaints of
Minors addressed the head of state; a hearing
Having been assigned, the delegates said the following:

"Is it fair that mine workers, after
"twenty or thirty, or even forty years, be
"Driven from their jobs? That's what this scan- referral is about."

'Here are the broadcasts from 1884:'

Loans from the State or cities. 480 million 5 10
Credit institutions 955 - 0/10
Railways and Industrial Societies 682 - 7/10

Total issinssssssussse 4.118 million 2/10

UNDER THE THIRD REPUBLIC 417

"Worried servants in the service of the commanders"
"companies which is the primary cause of the strike.

And not only have we revoked the old tra-
"Vailleurs, but also other well-known workers"
"through their efforts to organize trade unions"
€ of mine workers.

We recall that a law known as the "union law"
professionals had been voted on by both
rooms.

The delegates added:

"Regarding the issue of wages and abuses
"the cries we are suffering... we are char-
"They are eager to demand a sincere investigation... that's..."
"That is to say, made by the workers."

Finally, as a sanction, the same delegates from-
they were calling for a law SETTING A MINIMUM WAGE.

Nothing could have been easier than voting for such a
law regarding mining concessions, these
being governed by specific legislation which
sufficiently armed the government.

Or Grévy argued, like Raynal: "respect
"contracts, laws, foreign coal, the
"Necessary savings!"

It really wasn't worth it to have agreed
An audience to Judaize in this way!

The truth was that, in order to satisfy the workers,
It would have been necessary to target the high-ranking officials... and /a
The Republic didn't dare!

Anzin is, in fact, nothing more than a fiefdom
royal maintained in France since 1717 and protected at
through all the revolutions; its first feudal lords
were the Prince of Croy, the Marquis of Cernay,
However, they have become depraved, for reasons of "profits".

g

118 Speculation 1884

with the commoners Desandrouin, Taffin and Cordier.

I already said that the Anzin penny had reached a
fantastic value, that the profits created had
numbering in the tens of millions; I would add
that the steering committee, in office at the time of
the strike included members of parliament and
"not the least influential."

Ordinary, honest people would have noticed the
facts and would have rendered justice to the claims
female workers; nobody had thought of that.

However, writers not beholden to socialism, far from it! revealed the situation true from the Anzin company:

"As things stand (said the Capitalist)*, the government
"d'Anzin extends its monopoly over nearly 30,000 hectares"
"defects; it owns eight large concessions and
"does not exploit one-twentieth of its im-
"Menses riches."

In another issue, the same newspaper had noted that on more than eight different occasions, the the Anzin management had not granted any increases tions that were constrained and forced by the strikes.

Thus the strikes of 1833, 1836 and 1837 had each time, they snatched an increase of 11 0/0 on the wages of workers; that of 1846: 15 0/0; that of 1847: 10 0/0; that of 1866: 90/0; those of 1872 and 1873, each 8%; in total from 1833 to 1873, 83% increase in wages; however, it is after these hard-won increases force that, in 1875, the dividend of the denier was

See volume I, page 238.

2? See the Capitaiste of April 2 and May 7, 1884.

UNDER THE THIRD REPUBLIC 4119

40,000 francs and the price of the same ONE MILLION TWO ONE HUNDRED AND FIFTY THOUSAND FRANCS, clear proof that the strikes and the wage increases had not never ruined the company.

"

(4

"For ten years (the same newspaper added), the wage fluctuations have not been significant modified the figure from 1873.

Indicating the causes of the 1884 strike, the same

he still expressed himself thus:

"

"This is the first time that a strike, which reaches 15,000 workers clustered together, and consequently, more than 60,000 individuals, extends into pa- These conditions... despite the poverty...

"Who is responsible for this strike?"
and why did the company, in its remarks, make such comments?
released, raised these serious salary issues
and job security, on the eve of the discussions
parliamentary sessions on pension funds
and on the responsibility of employers in this regard
accidents?

OC. + + + + + . . + + +

"The Anzin management company, threatened in its old pros-
perished, could no longer fight against the competition
rence of the coal mines of Pas-de-Calais, of which she
had managed to delay the operation for more
half a century; she was also im-
powerful in combating German coal prices
orders on the Eastern markets. Not wanting
to reduce its profits, it needed to reduce the price
of return, that is to say, to cut back on the hand-
of work. The management team in Anzin imagined

4. Capitalist of March 5, 1881.

420 Speculation 4884

"to inaugurate its recent advent with a rem-
"denial of old working methods leading to
"a decrease in the number of workers.

Nearly 600 workers employed at
"the maintenance of the galleries and it was put in charge of
"miners proper, not only
"the coal mining, but all the work
"accessories, making them, moreover, solely responsible-
"sands from these works and accidents which occur-
"would come within a radius of one hundred meters of
" construction site.

ARR

€ + . + . + . .

"The dismissal of these two groups of workers constituted-
killed a net saving for the company of
600,000 francs per year.

This is how a special financial body
The capitalist explained the causes of the strike. And this-
Meanwhile, the House remained unmoved.

Now, do we want to know in the middle of which
What "economic system" did the Anzin management operate?

This is yet another opponent of socialism who
will see for themselves; the figures I am about to give have
were published by Mr. Alfred de Foville, in his Séa-
reasoned and comparative analysis of France eco-
economic!

French consumption, this author says, has
raised in 1884 to 30,941,000 tonnes of coal; the
French production, at 20,024,000 tonnes. The deficit
production on consumption was therefore
10,917,000 tonnes.

'Armand Colin, publisher, 1887.

the real reason for the strike.

R TO

UNDER THE THIRD REPUBLIC 191

So it wasn't demand that was lacking.
but rather the production alone; consequently Anain,
like others, only had to extend, and not to
restrict their exploitation.

This is where the railways come in, which prefer,
by a large margin, transporting German coal,
English, Belgians, etc., than to transport coal
French.

Therefore, imports exceeded
the consumption deficit, in the proportions
the following, as recounted by Mr. de Foville (page 181):

Coal imported from Belgium.... 5,733,000 tonnes
– from England... 4,260,000 –
– from Germany... 1,618,000 –
– other countries... 7,000 –
Total..... 11,678,000 tonnes

However, for foreign coal, as for many other goods, the companies of Railways grant favorable treaties which they refuse to allow for French products!

Foville himself states that the average price of the ton at the place of production, was, in 1884, 12 francs 33 centimes, and at the place of consumption, of 21 francs 17 centimes. From then on, it suffices to read the accounts–annual reports of most companies French coal mines in the center to observe that foreign coals come to compete with them there–reference at 12 francs and sometimes even at 9 francs ton, transport included!

However, France can be self-sufficient, if it wants to exploit all its deposits and put an end to the protection of foreigners, a practice that is constantly being carried out

192 Speculation 1884

by the French railway companies ga–state-backed pensions |

And even French consumption... would exceed its production capacity, I would add that, whatever the price at which France would buy at The foreigner, what she would miss, she would still have a considerable benefit: that of making more people live of 100,000 families that wither away and perish.

It's true, the upper class would be less wealthy! 11
It is true that in order to balance all interests, for ensuring the life of everyone, even the elderly parasites, it would be necessary to address them simultaneously almost all laws, especially those which govern property; is it therefore impossible?

To say out, one would have to dare to assert that the feu–The quality of gold could not live without devouring annual–lying 100,000 families; yet, no one dares to admit this, We wrap ourselves in hypocrisy and "amuse" ourselves by mis–

pital; if, by "whipping them a little fori" one manages usually to make a temporary "ointment", A little rest soon restores the separation-tion; also, it is only at the cost of threshing repeated that the masters hope to maintain the amal-game!

And that is why, on April 8, a member of parliament questioned-milk the government on the intervention of the force army in the Anzin strike.

As if to encourage this "concise" attitude "Liente" of the ruling class, Le Figaro' published omitted articles entitled "the secret of the strikes", where it was simply stated that Germany

'Figaro of April 16, 1884.

UNDER THE THIRD REPUBLIC 193

had to subsidize the 60,000 dying families of hunger, so that their unemployment would facilitate the entry of German coal!!!

Le Figaro was mistaken: the subsidized ones were, not the families of the workers, but the administrators French railways, knowing that the price The average price per ton in Germany was 5 francs 75 centimes. found greater profit in transporting coal German, thus making them pay their dividends by the 60,000 starving families of Anzin.

Who knows, even, if Anzin didn't buy char-Good German for speculating like the others? This This type of international operation is familiar to Financial parasitism; profit is of little importance to him. Direct or indirect, as long as there's a profit? And then: "There is no such thing as illegitimate profit," he had said. FERRY!

This is also what the Jew Camondo thought, when-that he used speculation to monopolize the Portuguese roads; This affair, moreover, was quite noisy; brought together French and Portuguese partners, and the newspapers, the most "uptight" ones, have there-amassed some rich subsidies - a windfall of-rare occurrence in 1884:

and public passivity were disheartening to workers; these could, in fact, recall what a fuss there had been about the famous garbage bins designed by Prefect Poubelle.

They could compare attitudes and the press and millionaires, because they had been able to read, the January 24, in the same Figaro that accused them to play into Germany's hands:

124 L AGIOTAGE 1884

"Given the difficult situation faced by
"ragpickers, much sympathy goes out to these
"disinherited; that is how, yesterday, the Baroness"
"de Rothschild had distributed to these unfortunate people, by
"His steward, a sum of 4,000 francs!!!"

But is that really it? Wouldn't it be more accurate to say...
4,000 francs for advertising, charged to overhead
of a sponsorship granted to the manufacturers of
Are garbage cans now mandatory?

– Why not?

– While interests were being sacrificed in this way
more respectable, those of the miners of Anzin, in
in particular, and those of the non-property owners in general,
that is to say, the interests of 80% of the population,
the same ones who found it impossible to legislate in
favor of the proletariat found it very possible to e-
to promote favoring the wealthy.

Thus: the credits for the Séné railway-
gal; thus: the financial agreement with the bey of
Tunis; thus: the law on judicial sales of im-
furniture (March).

Thus: the law on sugars, the credits for Mada-
Gaspar (July) and for Tonkin (August), not to mention
all the "accessions" to the different chapters of the
budget. |

Of the two laws, one concerns judicial sales
one on buildings and the other on sugars – modifications
agreeable to the propertied classes – the last only tra-
towards some discussions; all the owners
buildings have a common interest against the mass,
but the same cannot be said of farmers, bet-

I will not go into the details of these laws, which

Cm

UNDER THE THIRD REPUBLIC 195

The burden still weighs on the people; I will only say—the fact that this discussion highlighted the appeals children of the Say, Soubeyran, Lebaudy, and pre-Wilson received some small profits, which he found the instrument in the Fives-Lille Company, where He became an administrator.

Apart from these two laws, all the others, as we have seen, were related to the design general, known as: "Colonial Policy."

To fully understand how parasitism opportunist understood the colonial system, one must referring to one of his attempts, that one having failed, She was so extraordinary!

At the end of the previous year, the Algerian deputies nothing had been found to be better, so that the The African colony finally benefited the metropolis, that to claim from it 50 million intended for expro—to ask the natives to build villages, etc.

It was impossible to demonstrate better that all the Jewish community established there with great support from various cessions, such as the Franco-Algerian, the Crédit foncier el agricole d'Algérie, the Bank of Algeria, among others, far from being useful to the country, had completely ruined him.

The MPs, banned from the Chamber, are demonstrating They expressed their outrage in a letter made public in January 1884, and things remained there.

However, Ferry requested these fifty million would certainly have supported if, having embarked in the "damned galley" of Tonkin, he had not constantly needed to start over, alongside the Parliament—Argante, all the tricks of Scapin.

It was understood that France was not doing the

war; in this regard, I recall the theory of the expé-
Tunisian edition: sending armed troops there, this
it wasn't waging war, because the soldiers, at
Instead of fighting against, they fought with the Bey.

So no conquest, because conquest would have
imposed on France all the responsibilities of
finances of the Regency, which did not exist with the
simple protectorate.

But then, suddenly, in May, Tirard declares
having "concluded, with a bankers' union, a
"arrangement under which the Tunisian debt
"was converted into bonds issued in the name of the
"Bey and by the bankers!!"

Was it legal? Yes.

A law of April 11th had made France the GUARANTEE
of a loan intended to repay or convert
the consolidated debt, amounting to 120 million and the
floating debt, up to a maximum of 17,550,000
francs!

This legal operation, carried out without publicity,
nor competition, greatly indignant Soubeyran, who had no
was not; he explained himself before the Chamber;
She, alas! remained indifferent and collaborated,
Once again, at the apotheosis of the bankers (between
others, those of the Discount Bank and the Credit
industrial and commercial), allowing them everything,
even to achieve the Union of professional trade unions-
nels, so dreaded, when it comes to French workers
This country, so applauded, is particularly popular when it comes to protectors.
Tunisians.

In any case, the convoluted system used at
to lead the Tunis expedition, the financial annexes

{ Political year 1884, page 81.

UNDER THE THIRD REPUBLIC 427

the secrets that gradually emerged there should have
to enlighten the House on the subject of Tonkin.

Full stop. She got carried away. Only a clap of thunder.
will one day shake off its torpor.

In the meantime, she voted for all the appropriations to the
single file. We invented special expressions for him-
cials to distort the truth; in China, by
For example, we fought against it, but it wasn't
"War" was "the state of reprisal"! and
France's money was still flowing, often
reddened by the blood of his soldiers!

Meanwhile, in Cahors – like Gambetta –
Ferry had made his own apology and declared,
April 14, that "the Tunisian protectorate was conso-
"idea" (which was true for the debt), but that
"The Tonkin expedition was almost finished."
which was false.

A friendly newspaper, Le Paris, had, shortly
previously, published at the last minute, to better
To impress, the following communication:

"In recent days, we have stated that the
"the government would merely demand an in-
"China's compensation, when we had occupied
"Hong-Hoa."

The New York-Herald publishes a telegram
"from Hong Kong, according to which France is considering-
– "would occupy Lang-Son, etc... , we affirm
"again, the telegram in question is from
"pure fantasy, and we repeat that the operations
"can be considered as completed in
"four or five days, that is to say after taking
"Hong-Hoa."

'Paris, April 5, 1884.

198 Speculation 4884

However, on June 12, the same newspaper stirred up
further fueled desires by publishing a long article
on the mineral wealth of this magnificent country,
when, all of a sudden, "the disaster of
"Bac-Lé" "a detachment of the experimental corps-
"The director had been tasked with going to occupy Lang-
"Sound!!!"

The reader should note the "contra-

the kind of language with which one spoke of "telegrams of
" fantasy ".

In any case, given these contradictory pieces of news,
Well-informed investors had nothing to lose, and
Throughout the year, there were more fluctuations
or less important?

However, this was under the influence of Bac-Lé's failure
that, on August 14, the House had to vote on a credit of
88 million, deposited since May and that a
Agenda of confidence, signed Antonin Proust
and Sadi-Carnot, was granted to the ministry.

We can see the scene from here; it was written by
Molière:

Argante has just witnessed the dreadful threats of the
The swordsman Syloestre, having left, Sapin said to
Arganle:

'The political year 1884, page 141.
Here are some courses:

Higher Lower
D '0Disissmsemons serves 79.22 75.40
3 0/0 amortizable 82.00 76.27
& 1/2 0/0 new 109.15 105.25
UTC RSR D of 9.95 7.50.
TA TIGN EE A ne ur neo 99.45 91.00
ERYDUCR Series kills 348.00 285.00

TURISIED, esse. 530.00 474.50

UNDER THE THIRD REPUBLIC 129

"Scapin. – Well, you see how many
"People killed for two hundred pistoles? Now then,
"I wish you good fortune..."

Argante. – Scapin!...

Scapin. – What?

Argante. – I resolve to give both
hundred pistoles |

Someone backstage had, quite unintentionally,
Moreover, he contributed to this excellent result.
Daniel Wilson; he had not given up; of
The Élysée Palace occasionally received blows
that Ferry appeared as best he could.

In June, regarding Corsica, an inter-
The appeal had been brought to the podium. A journalist-
list: Saint-Elme, had been imprisoned, then was
death in unusual circumstances;
magistrates had been involved in the affair; favors,
Biases and preferential treatment had been revealed.
in newspapers and during debates, no more nor
less odious than those kept hidden in France, well
that they were also frequent there. Respect for the law,
the love of fairness, the cult of probity, had not
It had nothing to do with the arrest; it was a simple
a scheme hatched by the loser of the demonstration
anti-Alphonsist.

Ranc, in Voltaire (reproduced by Paris,
June 10th}, had described the session:

"The far left," he wrote, "applauded
"with enthusiasm, Mr. Andrieux emptied his pocket"
"In a fit of anger; Mr. Goblet was fidgeting on his bench. A
"Every slander, every insult, every ou-
+ rage launched against the ministers, Mr. Wilson,
"son-in-law of the President of the Republic," he said

130 Speculation 1884

A signal for applause... Mr. Wilson, moreover,
understood, but too late, the mistake he had made-
"The attempt to uncover oneself; on the third day it is not
"He didn't come; he stayed in the background."

All that history has gained from this honest debate
The key is to be able to observe that Wilsonians,
Ferry supporters, Choiseul supporters were no better
some more than others; that, under their administration,
the same "squandering of state funds" and
the same "judicial leniency"
had been practiced.

But the Chamber, confronted with these individuals
reciprocal kindnesses, no longer lives, in his ministry,
that a victim has been odiously mistreated...

A few tens of millions more to pay!

Daniel Wilson's political-financial stock trading had, on the other hand, a preamble outside of the Chamber.

By judgment dated March 29, 1884, the Ban- that national, with a capital of 30 million, had been declared bankrupt. This same bank, we're talking about... he remembers, had been the target of an attempted takeover- ment from Gambetta's friends in 1882!

During the 1883 inventory, it was noticed that, pre- since that time, the newspaper's actions France and the operating shares of Le Petit Journal had disappeared from the portfolio; since 1883, the Financial Week (special newspaper) and the Correspondent universal dance had also emerged from it.

It was also recognized that, although this "cor- respondance would have been constituted as a separate company

{ See volume IF, pages 32-33,

AR

UNDER THE THIRD REPUBLIC 431

with a capital of one million francs, in September 1883, (a time when the intrigues of the Élysée Palace had prevailed) their full capacity), the National Bank seemed to have resumed the management on February 20, 1884, because in a In a circular, she announced that she was reorganizing her financial statements dependent on the Correspondence uniorssself.

However, the president of the bankrupt bank was a named Lalou, who was also the newspaper's director France, and also involved in the affairs of the Bank loans to industry.

The situation of this last bank had pro- invoked the intervention of the justice system, caused a- request for authorization to prosecute the sena- Professor Palotte (whom I have already mentioned) and, finally led to his resignation, announced in good place, by Paris, in its issue of

A little while before, a campaign had begun.
by France against the ministry, on the occasion of the
Corsican affairs; but, suddenly, on June 10th, at
the moment when Ranc was presenting the game in Voltaire
France cut short its coalition
controversy.

Immediately, the entire editorial staff left this
The newspaper and the Zintransigent of June 12th printed this
which follows:

"The following letter has just been sent by
"Mr. Ernest Judet to Mr. Charles Lalou, director"
"French policy:

1 All these details are taken from the special newspaper the
Capitalist, issue of April 16, 1884.

1432 Speculation 1884

" Sir,

"The campaign undertaken in France with your full support
approval, along with that of the editorial board, on the
Corsican affairs were suddenly halted by you, when
the debate that had been ongoing for two months was brought before the
Chambre, after having captivated the entire French press.

"I don't have to assess purely moral reasons"
private individuals who impose this silence on you and show solidarity with a
in such an unforeseen way the cause of France with that of the mid-
Ministry.

"The public will decide between the director sacrificing a
politics, preoccupied with his personal affairs, and journalism-
an independent list that refuses to break its pen or to
sell it.

This letter, written in a very dignified tone, moreover, says
already a long time for those who know how to read between the lines; but
a controversy arose between France and Paris
came to add some clarity.

Around June 15th, says France (which Paris has not

accepted the talks with Lalou; the latter was buying Paris, merged it with France, but wanted to retain political control. There, it seems, was the stumbling block.

Veil-Picard, by agreeing to sell his newspaper, . requested that his entire draft be included in the new combination, but he didn't want the Lalou's direction. At the heart of the disagreement, there is Wilson certainly had it, who would have been obliged to renounce the support of the merged newspaper, at the moment where it would have fallen into the hands of his adversaries saries. :

UNDER THE THIRD REPUBLIC 133

Val-Picard kept his journal, Lalou his; Unpleasant words were exchanged; a duel followed and, finally, on June 26, Paris launched this final blow:

"It is on August 5th that he will come, in front of the 11th "correctional chamber, one of the trials which await-
"Mr. Lalou's tooth. We hope that, this time, this
"will be without discount".

Things, however, never turned out tragic, because Lalou was still, in 1888, the director from the newspaper La France, but, at least, it did not ob-
The decorations were perfect!

The Wilson agiotages, the Lalou agiotages, the Veil-Picard agiotages, the Palotte agiotages, that's it the "behind-the-scenes" of the votes that prolonged the madness Tonkinese women, resulted in aggravations taxes, and led the people to demoralization stations and the abject miseries that I will have to witness in the following years.

I can't think of a stronger argument against the theory of those who want to govern men instead of simply administering things, for the greatest general utility.

How can one not see that between things and their usefulness we maintain an obstacle called Individual capitalism?

Eliminate this affront to reason, which disguises

Speculatory immoralities will disappear in the same way cut.

So we won't see any more arrests on the Corsica; then we won't have to worry about the ovens anymore military information and "conditions of awarding"

VOLUME I, &

134 Speculation 1884

tions", as took place in the House on the 28th and February 29th, and we will no longer have to search for whether Qun Jewish banker from Besançon was, whether out or not, gone—"Extremely favored."

Then we will no longer have to raise hypo— debates criticisms, as were those of May and June, where, while pretending to fight the monopoly of matches, we were preparing its consolidation.

Indeed, after a farcical two-bid auction public spaces where no one showed up, a system which, to be the opposite of that of the four supplied their military personnel heard together to offer a 'same price', is no less unfair in its As a result, the minister had to deal with it again. the former monopoly, that is to say with the Mallet family, Hottinguer and other honest millionaires, who had been forgetting for nine years to pay (to the treasury of less), © millions of royalties belonging to the year 1875; an oversight which, moreover, the governments Nants had never alluded to it!

Then we won't have to ask ourselves why anymore. after raising a serious claim of several million owed to the Treasury by the companies of railways, for overpayment received on the occasion of the military transports carried out in 1810–1871, and after appointing a rapporteur, who had reported scandalous facts, in his 1883 report (year of the conventions), silence fell completely blow; so much so that the only crime of which the Chamber of 1884 almost caused concern (October), was the one attributed by Raspail to the said companies, to prevent their agents to accept municipal positions!

However, these honorable military men had
did exactly what Hirsch had done against the
Türkiye, and which I have already described; they had,
Taking advantage of the general confusion, collected the entire fee
where half price, where only half and quarter
were applicable!

And these people, whom we should shoot, we gou-
vernent|

Anyone who approaches them is rotten; they sweat
Speculation! They imitated Hirsch and they made Raynal.
Their example is, moreover, disastrous! What? The
Did the high barons speculate on the war? Perhaps.
From then on, they speculated about cholera! And so it was done: the
scourge that struck the South so cruelly and provoked
ministerial trips, nonetheless raised
a matter of sanitation work and, at the heart of
In this case, I will soon find some shady dealings, some
Venalties, extortion?

Speculation, again, all the discussions on the
divorce!

This reform, however, appeared to everyone
like a law of social hygiene, it did not hide it
less so, beneath its philosophical arguments, psy-
chological and especially philopedic, rapacious
combinations that we didn't dare and that no one has
dared to denounce.

The Lombard report contained extraordinary details;
for example, a shipment of potting soil, worth
86 francs, from Calais to Poissy, had paid for transport
719 francs 85. – Rifles were being sent from Nevers to Clamecy,
80 kilometers, and the Ministry of War paid a par-
80-league course! etc.

The case of the health vouchers in Marseille, which I am handling...
Cupera in 1886.

Divorce, like death, dissolves associations.
tions; that of marriage, a formidable civil society-
privileged status, was dear to the propertied classes; deliver
to sexual passions the breaking of a contract, golden
most often, to return to a woman the gold that one has
Received to perform the act of legal prostitution!
This was difficult for a crowd of brides, dowries on-
All !

Well! That was the real cause of the hesitation.

legislative, because, ultimately, respect for the contract
Morally, marital fidelity was the least of our concerns
Opponents! Ask Jules Simon!

_ So, first of all, this method was found
a wonderful term: the judge's arbitrary power, which could
at her discretion, refusing the divorce while granting the
separation; but this leaves the husband in the hands of the
close monitoring of wealth, even dowry, and on
knew full well that, when it came to large sums of money,
things would happen, exactly, as for
Big business! – Only in the long run,
we will create a three-year period, sufficient time for
that the owner of the property had the means to
to return; as for the moral concern of thus constituting,
a period of trial, nobody, right? didn't take it
seriously |

Do you want another example? This one is a
international speculation.

English rule was not a happy one in
Egypt; a prophet: the Mahdi, a negotiator
mysterious: Gordon, had singularly em-
muddied the waters. A conference had been convened.
summoned; at this conference, Waddington and de Bli-
The delegates were gnières; and this thing was seen

UNDER THE THIRD REPUBLIC 437

Surprisingly, two old political courtiers
English to resist, fiercely, the plans
financiers of the English plenipotentiaries.

The fall of the Gladston cabinet: which will happen
The following year, he will explain this whole charade,
if we remember that Gladstone had
replaced Disraeli, the minister for the Jews. France
this time, there was no material damage to

"by its firm stance against England"(?) in
received a new affront.

What will I say now, if, as I do
Each year, I study the attitude of the magistra-
ture?

There, too, the servility of intentions had become glaringly obvious.
a thousand ways, under the pressure of con- influences
traditional ties between the ministry and the Élysée Palace.

Thus: A magistrate, during a criminal trial-
rectional, directed against the Crédit de France and a
named Lepelletier (the latter well regarded in a
a certain party), had been forced to make the declaration-
following tion:

"The court regrets that action was taken with regard to..."
"From him came influences and recommendations which,
"far from being useful to the defendants, they will not be able to-
"would only harm them, because they seem to be a
"An indirect admission of guilt!"

Shall I cite examples? Shall I speak of the trials of
Zodiac, in which two MPs were involved: Ma-
Rius Poulet and Brutus Bouchet, as were
Lalou and Palotte in those of the Loan Bank at

Le Figaro, January 17, 1884.

138 Speculation 1884

Industry, as Blanchard was in the Great
insurance company.

I am setting aside the Erlanger trials, which were genuine
novels, containing, in themselves, all the rivalries
governmental matters, which I will be dealing with at the time
of their outcome.

Sometimes an investigating judge would issue a warrant:
to bring, and, this mandate remaining a dead letter, a
the president had him executed in open court.

Such was the adventure of the speculator Mary Raynaud;
judged by the same president who had denounced the
steps taken regarding Crédit de France, he
was sentenced to prison, no matter! One day we

of his sorrow.

Threatened that same year, Savary, the man of the Bank of Lyon and the Loire, to, nevertheless, the time to disappear after unfortunate trials.

Finally, and this is strange! the ancient trials of Auguste Dreyfus, friend of Grévy and the guanos, who had always been favored by the "silence of the press", emerge into the open, only in 1884; indeed, Le Figaro, which had been largely silent until then, could-
blyait, in November a piece of pleading where the persistent influence exerted by the former lawyer des guanos, who became President of the Republic, was skillfully but clearly denounced!

Was this then to enlighten public morality?
Not at all! It was revenge for the arrest.
about Corsica!

But all this disgusted public opinion; so this last-

See my Kings of the Republic, Volume 2, page 325, and Figaro, November 18, 1851.

UNDER THE THIRD REPUBLIC 439

to express one's feelings about the mistakes or the failings of the sitting judicial staff, standing, swaying in the solicitor's office, the no-silence or the bailiff, had seized the opportunity of a trial in the assize court.

An unfortunate man, victim of a miscarriage of justice, not contested by the prosecution, but of which he had not never able to obtain legal recognition, exas-
moreover, he was frustrated by his inability to paralyze the unjustly directed prosecutions, nonetheless.
against him, by a lawyer, had fired two shots at him
revolver shots.

Despite a harsh indictment, the jury delivered
His acquittal!

Meanwhile, another movement of opinion had
began to manifest itself.

All around France, anti-Semitism had

established groups had worsened their attitude by refusing to pass a law authorizing mixed marriages, that is to say, between Jews and Christians.

In France, for the first time since All-senel, a special newspaper had conducted a campaign anti-Semitic. The Jews had felt the need to defend themselves; a work entitled "The Mission of "Jews" had been loudly applauded by several newspapers, criticized by others.

Unfortunately, instead of understanding that the anti-Semitic sentiment has its cause in the hor-inspired by parasitic vice, more odious-Catholicism, practiced by the Semitic Israelites, cism, in France as in Hungary, did not seek there

* Pagot-Benoît-Lucy case, June 15, 1884.

440 Speculation 41884

that a means of sharpening, to his own advantage, an antagonist racialism. It was to bestialize the feeling of Honor!

Yet something emerged from it: a symmetrical reaction to the enthusiasm of 1875 com-threatened to rise up against the Jewish constitution born in this era and, although this reaction was not declared at the August congress, which voted for the revision meticulously limited, I will soon realize-to stifle its progress, because, better than all the dis-course, actions and results will begin to to open the eyes of the people.

VI

The Tarpeiah Rock

1885 – 1886 – 1887

SUMMARY 1885. – Royal villainy. – Factory of silence.
– Wilson's revenge. – The fake telegrams. –
Ferry succumbs. – The two cables. – Secret language.
– An English Wilson. – The Beijing station. – The coup

His own. – Military unemployment. – Universal peace. –
Interior design agencies. – Justice in the South of France. –
Barraia and Wilson. – Contrasts. – Baker in Tunis. –
Gaudissarism. – Lighting? By gas. – Coal
of Tonkin. – Airs of a grand lord. – End of a
Class. – The Jews. – In Saône-et-Loire. – Victor Hugo.
– Strikes. – Elections. – A threatening error. –
Grévy extended.

The story of the three years that will follow –
supreme years, moreover! – will turn around
of three men!

Two of them have been struggling for a long time:
Jules Ferry and Daniel Wilson; behind them Jules
Grévy looks on, having only the three worries of this
Royal villainy: pile up, pile up, pile up!

449 Speculation 1885

However ugly, absurd, and sickening it may have been,
in her widowhood, devoid of any plumed helmet, Celtic
a caricature of royalty, it further fueled the con-
voisises, and the two champions of French shame-
The people I mentioned earlier, were not trampling
the people only to defeat each other.

Despite everything, but perhaps too late. for the
France, each of them will find their Tarpeian Rock
and the final blows of their battle will not come
than to throw out of the Capitol the one who was sitting there.

++

The end of 1884 had been calm; there was less talk
of the crisis; I have already explained that the heca-
triple graves of war, cholera and the
misery had created silence and attenuated, for
at one point, the needs of consumption.

I will therefore not dwell on commenting here on the
parliamentary discussions which, from January to the end
March, fill, with words, the void of the con-
cepts.

electoral issues; then, the study of some serious discussions that could have taken place would condemn us to repetition, whether it be the workers' work (Révillon interpellation, February 5) February), or it is the budget (February-March). either it concerns certain laws; for example, that of the futures markets and that relating to tariffs customs officers; I will, moreover, have a few words to say, not the discussions, but their results when, noting the new progress of the spolia-

UNDER THE THIRD REPUBLIC 143

speculative speculations, I will have to nail them down with a few numbers.

I want to get to the big spec- right away culation of Wilson: the fall of Jules Ferry.

It was enough to keep certain facts in mind. from 1883 and 1884, to remember that Daniel Wil- His son had a score to settle.

Seeing, very clearly, that Ferry hoped to obtain in Tonkin enough laurels to dazzle the bourgeois, at the time when he would have to renew the powers of the President of the Republic, he was determined to do anything to sink it before the general elections general elections, which were supposed to take place in October.

In addition, he needed 1 liter to have a blow his own scholarship, entirely his own, during the period when These are the most fruitful, that is to say in the first quarter. As usual, in view elections of all kinds, at the Élysée Palace, need other people's money.

Moreover, since it was the pre- armchair residential, the son-in-law was, more than ever, assured of an absolutely dedicated competition.

On February 13, the French troops had occupied Lang-Son, which, as we recall, France had no intention whatsoever of occupying *; the Chamber, do- Cile, had voted for everything Ferry had wanted: the Millions followed millions! And the great unleash- The colonial power would soon repay, high hand, all the advances that we would have made for open it.

There were hardly any soldiers killed that one could not
did not replace, because France was marching to the

1 See volume If, page 127.

144 Speculation 1885

depopulation, and THAT'S WHY he needed
colonies!

In short, Ferry, his ministry and his majority were
certain of success, because all the news received
were announcing victories. It was frankly, de-
Now, open war; we didn't give each other
no longer need to use the pseudonym: "state
of reprisals," so much so that the em-
bargo on rice supplies to destina-
tion of Chinese ports.

Suddenly, on March 25, the government received
a first telegram dated March 24, confessing
a failure; immediately mitigated by another, dated the 26th;
The emotion had subsided when, on the evening of the 29th, the
newspapers published a telegram, dated March 28th,
which contained these words:

"I announce to you, with sorrow, that the general
"De Négrier, seriously wounded, was forced to e-
"Oacuer Lang-Son; the Chinese, emerging by
"Large masses attacked... Colonel Her-
"binger having exhausted his ammunition, informs me"
"that he is forced to demote."

"The enemy is growing... whatever happens, I hope"
to be able to defend the entire Delta.

"I am asking the government to send me, the
"As soon as possible, new reinforcements."

It was difficult to combine more writing
alarming.

This is not how military telegrams-
areas are usually designed, and if this one
had not been invested with the general's signature
Brière de l'Isle, I would have gladly sworn that he had
It was manufactured by Erlanger.

AR

UNDER THE THIRD REPUBLIC 445

Financially, it did not fail to have its effect:
Between March 29th and 30th, there were:

3.25 francs discount on the 3 0/0.
3.00 francs discount on the amortizable.
And a 2.00 franc discount on the 4 1/2 0/0.

Furthermore, I must point out here that the
"Sensational" financial telegrams are pro-
They almost always take place either from the 12th to the 14th, or from the 27th
on the 29th, because the Stock Exchange has two liquidations per
one on the 15th and the other on the 30th of the month.

Before getting to the explanations, let me summarize
In short, the facts:

On March 31, Ferry requested a loan of
200 million, we voted for 50 million and we overthrew him.

On April 1st, new information emerged:
The telegram of the 23rd is getting increasingly strange;
April 4, the preliminary peace talks with China, in
drafted since March 22, were signed in Paris;
On April 6th, the Brisson cabinet was formed, and on the 7th,
150 million in new credits were approved, supplementing
of the 200 million requested on the 31st by Jules
Ferry. Why bother? It was over! And this
was, or at least, events did not require
no longer the same sacrifices.

No one ever knew; the new mid-
ministers, themselves questioned in this regard, replied
they said "that they didn't know, that they hadn't
"I didn't have the time to become aware of it"
"Diplomatic or military dispatches arrive-
"naked in Paris, but that this demonstration of the
"Parliament's firm commitment to continue the execution"
"Complete version of the Treaty of Tianjin, of the

"On May 11, 1884, it was indispensable to the success of the
"French politics!"

And the House and the Senate voted in pa-
Reilles conditions!

Now, let's seek the truth:

The government was only expecting dispatches
peaceful, since, since March 22, the par-
Peace talks were underway.

It is unacceptable that, even for one blow
Ferry, the stock market, had imagined the alarming dispatch.
of March 29, all the more so because of his distress, his
Please vote on the appropriations without voting on the motion of confidence.
It was clear that he had taken this dispatch at
serious.

So this one was quite unexpected; moreover,
in a completely unusual style; finally, from April 1st,
The same Brière de l'Isle telegraphed:

"The evacuation of Lang-Son appears to have been a
"A little rushed... we can't explain it either."
"The rapid evacuation of Dong-Son. In summary, the
"The situation is better than what was expected from sup-
"to ask the exaggerated questions that were given to me"
"Arrived four days ago."

This telegram was dated from Hanoi.

Where did the events take place? In Lang-Son.

What were the means of communication of
Lang-Son to Hanoi and from Hanoi to Paris?

From Lang-Son to Hanoi, communications...
could only be "flying" and depended, cer-
training, of the occupying army; once in Hanoi,
It was towards the sea, that is to say towards Haiphong, that he
We had to turn around. A branch of

1 André Daniel; l'Année politique 1885, page 85.

the Bank of Indochina, run by staff
friend of the Ferry ministry', which proves that the administration
The French administration was organized enough to support...
see, effectively control communications
telegraphs.

But, from Hai-Phong onwards, we fell from all
sides in foreign hands.

On July 11, 1883, the Minister of the Navy, Ch.
Brun had traveled with an English company:
The Eastern Extension Company, a convention for
the laying of a submarine telegraph cable between
Cape Saint-Jacques (nearest landing point)
of Saigon) and Haiphong (the most
neighbor of ÆJanoi).

Subject to the approval of the House, in its
At the meeting of August 1st, this convention had been established.
she was criticized, especially because she confided in
French communications in foreign hands.

To fully understand the explanations given to
From the grandstand, one must imagine the appearance of the gulf.
from Tonkin.

Imagine a semicircle, carved into the earth-
Asian rite and whose convexity faces the
northwest; towards the center of the semicircle is a
Island: Jai-nan; yes, from this island to the mouth of the river
Red, a line was drawn on a planisphere

'The directors of the Bank of Indochina were
So: Hentsch (also administrator of the Discount Bank),
Durieu, vice-president (also president of Crédit Industriel)
and commercial), Allard and F. Aubry (of the Société de dépôts et
current accounts), Ed. Delessert (also administrator of the
Franco-Egyptian Bank), G. Gillet, G. Girod, A. Prévost,
Cb. Sautter.

448 Speculation 1885

to the right in the northwest direction, this line intersects
would include Tibet, the Caspian Sea, and Asian Turkey,
the Balkans, would pass near Venice, and, extended,
would get lost in France, at the tip of Finistère.

curve, look at Hainan Island, where the English and the Germans founded establishments considered rables. |

At the northeast end of the curve is a port Chinese, Pa-Koi, and, higher up, outside of the curve, which closes at this point with a very sharp bend advanced towards Jai-nan, lies Hong Kong part-nant to the English.

At the opposite end of the curve, that is to say In the southwest, the land configuration presents a convex relief; there one encounters Hue, then, beautiful- A lower blow, Saigon watching Singapore, period. terminus of the Gulf of Siam.

Hong Kong is linked by telegraph to the EU-rope by a series of cables belonging to the Tele-Northern graphs, a Danish company whose representative The person in France is called G. Bocher.

These cables connect Jong-Kong to Amoy, Amoy to Shanghai, Shanghai to Nangasalki (Japan), and finally Nangasaki in Vladimirstock (Russia). It is from there that, via Denmark, the telegrams arrive in France.

Now, what was the Eastern Company's plan in dealing with the Minister of the Navy? This plan, explained- which was addressed from the podium during the same session on August 1st 1883, was as follows:

Already possessing a cable linking Hong Kong to Singapoer, that is to say, acting as a rope at

UNDER THE THIRD REPUBLIC 149

semicircle which is the Gulf of Tonkin, and tangent with Annamite convexity, it had, in 1881, established a link between Singapore and Cape Saint-Jacques, landing in Saigon; so that, The Eastern Company, via Hong Kong, connected China to British India, the latter being, moreover, connected both to Australia and to the British metropolis, by Constantinople, Vienna and the Pas-de-Calais.

With things being this way, the Eastern Company, taken of a "deep concern for French interests", proposed to directly link Saigon and Haiphong

its existing cable from Singapore to Cape St. Jacques); to connect Haiphong to Hong Kong, by a part of Pa-Koi (the Chinese port) and Hainan (the island) Anglo-German) on the other.

Obviously, being able to telegraph from Haiphong to Hong Kong, the main hub of the Grand Telegraph Line From the North, it offered more security than telegraphy. to Singapore via Saint-Jacques, but on the condition that the Haiphong-Hong Kong line was franchise domestic or, at the very least, effectively monitored.

The Chamber of August 1883 appeared to include the importance of this condition, and, by a vote, refused to approve the convention of July 11, 1883.

But, six months later, everything had changed, and the two Chambers approved the concession made to the English Company, as I have previously indicated—previously! [December 1883]. I pointed out, also, that this vote coincided with a period of calm. of the hostile attitude shown in the last

{ See volume II, page 102.

450 Speculation 1885

month of 1883, by the Times and the German newspapers demands.

This presentation, somewhat technical but necessary, As we will see, I want, first of all, to Two points to highlight:

Before the vote, it was quite difficult and certainly quite slow, to have a double means of communication communicating with Europe, the most direct route being the one that depended on the Danish network. After this vote, We had two equal sources of telegrams — fast-moving, one using the Danish network, the other the English network; one passing through Russia, the other passing through Austria.

By December 1884, the new cable was already in place. functions, with Eastern Company stating that "the "The cable could be laid in forty days."

It now remains for me to establish that, two

there was a danger, either of indiscretion, or of falsification.

This danger had also been communicated to the
In the chamber, the following fact was cited:

About two years ago, when Goujard was
Minister of the Navy and Colonies, dispatches
extremely serious administrative issues were exchanged
negotiated with the government.

One of them, "excessively serious, actually figure-
"free, and yet, when she passed through Singa-
"Poor, it was read, it was spread, a word to me,"
"Letter by letter."

The MP who presented these facts added:

"I made it known to the ministers a long time ago-
"ter of the navy that its cipher was known by

e

UNDER THE THIRD REPUBLIC 451

"The English telegraph. Even an official."
"I was still being told yesterday that an in-
"dividu had introduced himself, flattering himself that he could read all
"A kind of coded dispatch, and he had done it!"

That's all for the indiscretions.
favorable to stock market manipulation!

Now, let's talk about falsifications.
and the mixed indiscretions:

In July 1884, a trial of a certain seriousness
was being argued in London at the Court of Queen's Bench;
Two television companies were involved:
The Central News accused the Eastern Company and
the Exchange Company for having copied and used a
dispatch addressed to him.

"The jury decided that Mr. Charles Wilson, whose
"The dispatch had been copied by the defendants,"
"had partly employed the PÉBIERNE of the plai-
« gnants.p »

the son-in-law of the President of France regarding other matters which I
I'll deal with it later; but it has been asserted since
that this was a mistake and that Charles and Daniel
had nothing in common.

In any case, it is very curious to see, in
In such a circumstance, the name of the one resounds
who, in France, had such a great interest in what
Jules Ferry, his opponent, was put out of commission.
bat before the elections!

I can't help but group the facts together.

Ferry knew very well that he had in Wilson a
A formidable enemy; three days before the debacle of the

1 Official Journal of August 2, 1883, parliamentary debates
(Chamber), page 2,052.

152 Speculation 1885

ministry, that is to say under the date of March 27, the
Figaro had just drawn inspiration, again from England and
still in a trial, the elements of an accusation
formal eclipses relating to the conversion of
5 0/0, which I've already described and which fell perfectly into place
on the head of Daniel Wilson. For sure, without
the emotion of what has been called the Ton- disaster
kin, public attention would have fallen on this
fiddling.

But too many accomplices had an interest in remaining silent
And besides, the stock market crashes of March, a repeat
exact of those of the conversion, brought a
a new way to "prune" the discussions.

And now I have to calculate how the gene-
General Brière de l'Isle may have been frightened himself, at the
Should we send the telegram we know about?
I wonder if Colonel Herbinger was, or a
Seduced, or an alcoholic, or a reckless person? Should I
search if Erlanger, stuck in all the
cable business, mixed with railways
Sweden by his house in Frankfurt, which had just come from there
obtaining a concession (November 1884), influential
in England, where he had launched many
affairs, protected by Prussia, of which it was the.
look, didn't also have his hand carefully

tern-Companyet if, thanks to this situation, he had not
did not collaborate in the manufacture of the means of era-
What benefit did the Elysée Palace receive?

Am I finally supposed to see some kind of link between this
triumph of the two men from the Elysée and that
d'Erlanger, soon to be snatched from the clutches of the
justice ?

UNDER THE THIRD REPUBLIC 453

I don't think I need to push my cons-
tatations and to tighten a more emphatic indictment
giant alone from the whole set of facts.

The role of the Great Telegraph Company
Northern pheasants in the conclusion of peace with the
China was decisive, that's something we cannot revolt.
who doubts it, after having followed the events and read
in the annual report of this company that
"The station, which opened on August 22, 1884, in Beijing, had
"contributed to the successful end of hostilities"
"Between France and China."

That complicity was forged in England-
earth, that cannot be doubted either, when
We have read the unanswered questions that,
After Wilson's triumph, Le Figaro of July 6
addressed to those of his friends who, at the time,
were in power:

"Is it true that the government, in order to wait
"the major loan which will not be discussed by the new-
"The old room will be open after the January holidays,
"would try to find money from financiers"
"English censors? Is it true that this affair was
"led by an individual of foreign nationality
"who left for London these past few days and whose
"The hotel stay was paid for by two of our
"Ministers?"

These were Treasury bonds that were being traded.
thus in silence, at the risk of over-charging
the figure of the already so heavy floating debt!

May the stock market crash of March 30th not come
from the Jewish clan, which includes Rothschild, Hirsch,
Camondo and a few others who, apart from their

9.

454 Speculation 1885

personal information, have with the Havas Agency
Special treaties? That's still possible.
because, if it had been otherwise, some of them—
three of them will not have had to register a crash
like that of Alfassa (which occurred on that occasion),
Camondo's son-in-law and attorney.

Finally, the military actions in Lang-Son
contain a "mystery" about which silence has
Was it imposed? This undoubtedly stems from this.
that Colonel Herbinger, who came to France, was
sent back to Tonkin to be tried; that he did not
It hasn't been that he has always appeared so self-assured.
as have all of Wilson's friends since:
that everything concerning him was suppressed, while
Ferry was no longer in power and that finally, later,
in December only, General Brière de l'Isle
delivered these statements before the commission of inquiry
serious words: "that he could not explain the dismissal of the case"
"rendered in favor of Herbinger only by
"political motives that he wanted to ignore, and that, if
"A welcome bullet had struck the colonel, at
"In the place of Négrier, the disaster would not be on—
"came,"

Thus, thousands of men had been killed and
millions of francs weighed on the work of the few—
ple, and all this because this bourgeois owner:
Jules Ferry had wanted to win over his peers by...
whipping off its colonial laurels, and that this other
a bourgeois of no less wealth: Daniel Wilson
had wanted to keep his general farm of honor
French !

'See the depositions before the commission of inquiry,'
' in Le Figaro of December 1, 1885.

UNDER THE THIRD REPUBLIC 155

In the Chamber, an accomplice of these two killers
of men, of these two harbingers of ruin, of these

Indictment, against one person only:

Ferry!

It would have been too much or too little; however, even reduced to unity, the indictment would have been so gè-
Nantes, after a few eye rolls and what-
With their boastful airs, the Chamber, cautiously,
he sheathed the sword of his justice.

From May to October, parliament and the street had no
just one thought:

The elections.

Therefore, one cannot form an idea of the useless
lists which were lengthily and comprehensively
discussed in both assemblies, and the innom-
difficult financial concessions, construction work
iron mines, city loans, etc..., which were
voted silently.

At the end of this year, capital recorded
will, en masse, the fictitious capital gains arising from the es-
perceptions thus heightened and, all at once, they acc-
will grow by more than 21 billion.

The increase in customs tariffs on cereals
and on livestock, he claimed more than 9 billion
capital gains on real estate; the law
on the recognition of futures markets was in-
interpreted as giving new security to
credit securities and financial capital swell up
They are worth more than 5 billion; finally, the tools
and unlisted debt, would increase their
activity, thanks to the work, thanks to the projects of ex-
universal position, which had already haunted the cer-

456 Speculation 1885

new government policies; hence a surplus value of-
Spending 6 billion!

Naturally, all these absurd markups
will weigh on the future; what can be done about it?

Yet speculation had found the year bad-
vaise; the stock market coup was good, but the issues-
ifions is even better, because these of-

and, moreover, because they sow seeds in the newspapers
the windfall of subsidies that speculative ventures
tion, whether rising or falling, through their comedy
Unforeseen events cannot be motivating.

So, very few new papers had been created.
with stickers; we were even far from the billion of the year-
born the previous year! We had barely reached a third of the way through:
300 million!

It was truly pathetic! The financial newspapers...
the entrepreneurs declared, seriously, that the spirit of entrepreneurship
The capture was dead; the capitalists claimed they would not
knew what to do with their money! – Luckily
that Rothschild, in July, issued a new em-

1 | Billions

End of 1884 End of 1885 Difference

Real estate capital..... 417 1/00 426 5/17 + 94/10 .,

_ furniture....., 70 0/10 76 4/10 + 6 4/10

'= financial... . 3792/10 43 8/10 + 5 6/10

Totals... 224 3/40 945 7/10 1 4/10

+ Issues from 1885.

Millions

State or City Loans....., 440 5/10

Credit institutions. : 0 0/40

Railways and Industrial Companies. Your 200 6/10

T0tAE Siemens 311 1/10

UNDER THE THIRD REPUBLIC 457

Egyptian loan of 225 million guaranteed by Europe
including France! of course; – nevertheless,
For that one, it was over! People were dying of overpopulation there.

The aim of these speeches was to push the government-
He was encouraged to take out a loan; they put it in his eyes
that he owed depositors more than one and a half billion
savings banks said it was "very dangerous"
(simply repeating what Cassagnac and Leroy-Beaulieu have said)
in the first weeks of 1886, he declared, in
In effect, France was heading towards bankruptcy.

No one, in all this capitalist pathos, had considered to measure the misery; yet the speculations of the stock exchanges had, above all, resulted in concentration to divide the fortune between fewer hands.

As we saw earlier, there had been considerable differences in prices and not only— Focusing on annuities, but what about other assets?

All of this had moved fortunes, he added.
ques têtes soit à la salataire, soit à la déponance ; as—
Surely the general malaise had increased; despite
We have just seen how, in its jargon, the
capitalism judged this situation |

1 See the broadcast notice in the Zanterne of July 30 1885.

2 Here are some courses:
Course
PR. OS
Higher Lower

00 dre ia 82.30 76.50

8 0/0 amortizable 83.95 78.85
PAC Dr RL ERP 410.40 407.95
A PR EC PE D Te 99.45 92.10
Turkish (converted) eue ss 18.60 43.60
Egyptian..... soso 347.00 807.50

Tunisian Des otonepneageosnéene bi" 600, 00 475,50

458 Speculation | 1885

Furthermore, I will now give the figures that I usually place at the end of the year— born, because, for their part, they will illuminate the election results; these, in fact, will have taking place at a time fairly close to December for that economism has almost entirely accomplished his work of destruction:

End of 1884 End of 1885

Owners..... 20 18:

Employees,... 68 and 69 employees

Destitute....., 12,143 destitute

Total....., 100 100

The owners will have lost 2 0/0, but in re-
Vanche, the remaining 18 0/0 will count themselves richer.
21 billion!

However, let them beware! upon them
pesela maintenance charge for the 820/0 non-owners;
within that number, there is already 13% poverty; it
It requires work, it requires product, otherwise they won't
They will be able to extract nothing from the people; who, then, will pay?
Tax?

Vainly, shamefully, and clumsily, imitators of
Chancellor of Prussia, will they want to draft a law
large military contingents; they will never be able to
They will, however, vote on a law in June.
on the three-year service, a democratic illusion, and
an overwhelming burden on the taxpayer, either as
personal service, or financial service.

Bismarck, waving incessantly, in the eyes of his

UNDER THE THIRD REPUBLIC 459

bourgeois, the threat of French aggression
or Russian, has no other aim than to force them to inter-
to maintain, under military control, a proletariat that
days growing under the double pressure of proliferation
natural attachment to race and appropriation
inherent to capitalism, knowing full well that they do not
They wouldn't maintain it otherwise. It's true, the emi-
Gratation, more than deaths, sometimes moderates
the Prussian charges, but the emigration itself-
meme became insufficient; from this arose the
colonial ideas, attempts in the Carolinas and
the Italian trends of the Saint Gotthard and
Trieste.

However, France would never accept militarism. Prussian; that is why those who, at the same time, advocate a policy of peace at the borders, a colonial expansion and material growth, ruin the country three times over.

Bourgeois chauvinism wants the big army that "national honor demands it!" but it does not. He doesn't want to pay it; if he did, it would still be... a ruin, because the army, through personal service and through the tax it demands, HARAS" weighs on the people.

He, panicked by the tie, is willing to serve. on the sole condition that there are no exceptions, of favors and exemptions, convinced, moreover (but wrongly), that, despite the ignoble cause as a hospital resident, he will return after an interruption of three years, a career capable of meeting his needs care.

Another cause of national ruin, because the birth rate, that is to say, the vital force of the country, is stationary,

160 | Speculation 1885

and cannot tolerate useless things, even provisional ones. evenings.

However, the large army, defensive and never offensive, Socialism alone can provide it, because it will be its organization based on the division of labor, having removed it from him, by prior removal Capitalist parasitism poses the full danger of unemployment. called: "military service."

It is true, he will provide it reluctantly, because Combative ferocity is not in his principles. but he will provide it, all the same, to this constrained party the attitude of his neighbors.

Only these, one day, solemnly assured that the chauvinistic bourgeoisie of the conquest no longer exists in France, seeing, even, a wave of strong sympathy is emerging among their people. to this hardworking, courageous but PACI- people FIQUE, they may imitate him, they will return to the truth social work, with this goal: the equalization of international exchanges; this will then be the first

Verselle.

Neither in the Chamber, nor in the Senate, nor in the assemblies popular beliefs, this language was not used. Far from There, passions and anger have always been stirred up. Meanwhile, disgust was added to the mix. Scans- Dales were bursting here and there in all the layers social. |

It was in 1885 that, for the first time, the traffic decorations were brought before the courts: In the first two weeks of February, the court correctionnel learned, with a certain astonishment, that members of parliament and civil servants received from

UNDER THE THIRD REPUBLIC 461

the money to provide the decorations. An agency had been set up, it was functioning administratively- ment under the name: Agence Buret, Soudry and Chesnel.

When revisited in the present day, the debates of 1885 have a completely new aspect:

So, people were "outraged" to see Buret defending himself with extraordinary audacity; he was detained; He was the Ratazzi of that era, more mute, however; during the debates and upon hearing the names of decorated or aspiring, the deputy Jacomy had suddenly addressed to Buret:

Give examples of people in positions of power.

"I'm not childish enough," replied Buret, to give you names of people in positions of power; I don't have no receipt from them; if you brought them here, they They would deny it with indignation!

Immediately, Mr. Millerand had recounted that... talks had begun with the banker

Phrussi: for 100,000 francs, he was to be ob- to hold the cross of Commander of the Legion of Honour neur, - he had indeed been appointed commander- der.

Then President Mercier, who undoubtedly "had "Let's conduct an investigation," he exclaimed.

– But it's not due to the influence of the defendants!

"I will speak when I have proof," he repeated.
Buret.

The deputy insisted:

– I challenge you to name a single member of parliament
or a corrupt official appointed by you. Name–
These corrupt individuals, WE WILL NAME THEM HERE.

"What's the point?" Buret always said, "they would deny it!"

162 Speculation

What Buret refused to do, Millerand did;
He did mention names, it's true, but not Wilson's.
The prosecutor's office at the time was not at all concerned, and besides,
had no desire to do so. The defendants were con-
damned: Buret at two years old, Soudry at eight months old and
Chesnel was sentenced to six months in prison. It was never known if they
had served their sentence.

The considerations of the judgment excel in ba-
neatnesses; they spoke of imaginary credit which, ve-
verified, it would be extortion; but they ended–
However, they returned through a naivety that denounced the
the inveterate bourgeoisie of this magistracy
less and less envied by Europe.

"If," the judgment stated, "the defendants had said–
"decorated, even with foreign decorations (!), THEY HAD–
(& SENT STARTED BY GETTING THEMSELVES DECORATED–
(€ MEMES. »

Around the same time, at the other end of France,
a certain knight of Albert and of in-
industry, also a decorations merchant, invo-
including people in positions of power, members of parliament. After
eight months of pre-trial detention and a lengthy investigation
tion, indicating some hesitation on the part of the Public Prosecutor's Office –
no doubt the terror of stepping on a scanner–
embarrassing dale, – the said knight, to whom his
Italian names and his profession as a magnetizer have
appeared to cause some harm, and was sentenced to
eight months in prison.

Another trial, this one in the Assize Court, took place
the names of civil servants still resounded, in

In order to better highlight the equality of justice,
I need to bring together a few decisions here:

Digitized by Google on

UNDER THE THIRD REPUBLIC 163

In Paris, the courts had just sentenced, to
six months in prison, a postal worker, guilty
for having embezzled 2 francs 15 in postage stamps.

In Draguignan, they had sentenced him to three years
to prison an individual guilty of stealing a
sausage and three cheeses.

In the same place, they had acquitted a mayor,
Borough councillor, accused of embezzlement
88,000 francs.

In the same place, they had reduced to ten-
eight months, the four-year prison sentence pronounced
sued a stockbroker who had misappropriated
400,000 francs.

Finally, in the same place, they had condemned to
imprisonment for an individual guilty of having issued
20 francs of counterfeit money.

However, in these various trials, where one could see the
The big guys were spared and the little guys crushed, no name
had not been uttered the phrase "high parage" – if this
is behind the scenes – but it was not to be
even in the following trial:

A stockbroker from Nice named Barraïa,
being prosecuted for forgery, embezzlement, etc.,
had the imprudent naivety to mix into his defense
letters like this one:

"Barraïa to Borriglione:

"In one of your letters, you told me that

"Wilson had made a commitment to grant you

"The prosecutor's office will act as soon as the three new charges are filed."

"would have been created. As for me and my two

4. The Pécoud Affair.

161 Speculation 4885

"Other colleagues, we are determined to put
"at your disposal all the sums that you
"You will deem necessary to facilitate your procedures..."

"Borriglione to Barraïa:

"I met with Ministers Tirard and Magnin, to
"The case of the Public Prosecutor's Office; I've also found my man"
"in the director of fund movement. I
"And then walk within the limits, right?"

Furthermore, the same Borriglione, mayor of Nice,
deputy, "testifying as a witness at the hearing, re-
"Veil that 'first presidents' and 'pro-
"General curators" had also speculated among
Barraïia. |

The outcome is predictable: the judges pronounced
the ten-year prison sentence, not against
Borriglione, but against Barraïa, who fainted in
hearing the ruling.

All of this took place in August; shortly before, the
The Court of Cassation, ruling on disciplinary matters, had
dudu pronouncing the removal of a tribal president-
civil court for indecent handling in the mania-
[unclear] of the court's funds.

Then it was an endless parade of shames, 'of
embezzlement and trafficking in official functions
in individual professions: judges, defendants,
Officials, citizens, all fell, at the
file, in public contempt.

Acles of revolting immorality brought
the dismissal of the governor of Réunion (May),

June 8, 1885, Lajanacci case, president of the court of
Saint-Marcelin (Isère).

contrasts with the mysterious indulgence with which one surrounded Colonel Herbinger's conduct.

Reunion Island was quite far away for the reported facts could deeply move the non-shareholder public of the various banks used rant the colony! but it was not the same in Tunis.

An incident, ridiculous in essence, set in motion all the press, and, however thin he may have seemed to be, in its origin, it was nonetheless bound to produce some complications, perhaps not permanent—
Men! Calmed.

French officers from the Tunis garrison and dandies from the Italian colony were courting the same actresses from Tunisian theatre.

Bouquets were thrown onto the stage, actresses had preferably picked up those of Italian origin; hence: altercation, brawl and everything that follows, including a proper trial tional.

According to what I narrated previously, regarding From Tunisia, one can surmise influences, transformations driven by interests, they had to engage in continuous battles.

Furthermore, I showed two currents of government, one emanating from Wilson, the other from Ferry; the same dual current existed in Tunis, as elsewhere, in Algeria, in Tonkin, in Senegal, but even more brazen if possible.

The magistracy to which the brawl was submitted Among the Don Juans, there is only childishness reciprocal and, measuring the offense only by the fact malériel, assault and battery, condemned the Italian to a light sentence.

166 Speculation 4883

Here bourgeois chauvinism appears, embodied in the person of General Boulanger; the latter considered this a great opportunity to acquire a dual popularity, both military and civilian, and, in a

From the tribunal, he ordered "every military officer in uniform-
"a way of using one's weapons every time"
"that, without provocation (?) on his part, he will have been
"assailed or struck by an individual of some
"Whatever nationality it may be."

From a careful examination of the facts, it appears that the
The phrase "without provocation" simply means that
The French officer was not supposed to "strike" first.
But, as we know, one can also strike with
the word only with the gesture. By its agenda, the
general was therefore actually giving to his officers
the right to insult and impertinence, which under the
Tunisian sun, coupled with "French gallantry",
This necessarily meant multiplying the antagonisms.
and the conflicts.

In Paris, there was a heated debate about the judgment.
and on the agenda.

At that time (things have changed since) the
Wilsonians supported Boulanger; it was in
to speculate on chauvinism, to start again, under
another form, the anti-Alphonsist demonstration
from 1883.

On the contrary, the Ferrysles supported Pontois,
president of the Civil Court, that is to say, for the
cultural. |

But chauvinism, on the one hand, as neutrality,
On the other hand, there were only false noses put on
to the financial operations undertaken in the

UNDER THE THIRD REPUBLIC 161

protectorate, under the multiple guises of: Waters
of Tunis, Bank of Tunisia, Beylical Bank,
Railways, etc.

What resulted from the conflict was a pure marvel:
The president was moved, and, as for the general, I...
I will soon find myself Minister of War where he
will further fuel chauvinism.

Ah, chauvinism! What good has it ever been?
common with enlightened patriotism, that is to say-
to express the feeling of national well-being, inspiring,
if necessary, fierce, heroic resistance to

of stupid susceptibility, of an absolutely boorish nature
geoise, including Gaudissart, this traveling salesman
masterfully painted by Balzac, is the perfect type.

Ultimately, being chauvinistic means having "a mood of
"Dog." Whether by mistake or malice, "one must not,
"Sir, step on his foot!"

As for knowing s1, the fault lies with the foot above.
or at the foot below; as for noting that,
in three-quarters of cases, if we hadn't
If you had put your foot forward, there would have been no encounter?
Who's thinking about it? Gaudissarism |

We still want to be respected, and all the more so.
The more respectable one is, the less one is.

– I prefer to be Prussian than French, my–
"Sir!" he said.

"Sir, you are insulting France!" he shouted.
The other one and 1 liter, ready to go!!!

Unfortunately, respect cannot be imposed, but this one mo-
toé imposes itself on its own.

We don't think about that enough!

In any case, it wasn't the spectacle of his

168 Speculation 4885

inner demoralization that could raise the
France's external prestige and, as for diplomacy-
matter, whose compromises I have already recounted, its
The decay was becoming public; even some
of its members fell into the vulgar scam-
gaire; a serving minister plenipotentiary was
caught in Rome, cheating at cards, like a simple
the rastaquouère he had always been.

He wasn't French, but what did it matter? sila
His nationality was safe, but his function was not.
less dirty!

In France, moreover, the game also stirred up
numerous scandals; there was even a circular
specifically intended to repress, some say:
to regulate, others finally to "farm" their

This simple speculation is no different from that of the Stock market and, even less so, the bizarre designs of those who had elevated fraud to the level of a system.

It was in July that a candidate conceived the idea of running for office. to prepare voters, as Wilson was preparing for supporters, by asking the government for amnesty—to link the wine merchants convicted of adulterating cations. It is possible, even certain, that judges—unjust statements were pronounced; but, in the the circumstance I am citing, there was not a revision, but a legitimization of fraud, principle unacceptable, even as a means of resisting] unfairness of taxes.

He was an American diplomat: he was dismissed almost immediately. Immediately. (Intransigent, June 23, 1885.)

3 Levaillant Circular; July 1885.

UNDER THE THIRD REPUBLIC 169

This ambiguity was not the only one.

Newspapers were still hounding the old woman campaign against the Gas Company, of which I have already mentioned; but, while appearing to defend the in—public interest, some were subsidized by the The company itself!

The City Council had finally pushed the prefect to issue an order obliging the Company to lower to 25 cents the price of the gas it sells paid 30 centimes to individuals; the Company had attacked this decree (which, later, was to be reformed) and, in the meantime, it proposed to acc—to deliberately reduce the price if, in In exchange, we were extending its monopoly.

This proposal was truly unacceptable and The Company was abusing an unlawful position thanks to to the negligence, and perhaps the complicity, of the local officials of 1870; what needed to be pursued was the revision of the contract entered into at that latter time, de—to demonstrate its invalidity, due to "serious misconduct" resulting from the failure to establish, in a timely manner, progress made in manufacturing processes

'intended to motivate a price reduction of sale; but, if the 1870 contract were left standing, It was pointless to plead and the case was lost. in advance.

Were those who advised him unaware of this? I I want to believe it; otherwise, the trial and campaign will not would be more than just a vile form of blackmail; and there you have it. why those who were pushing the Council to accept

{ See the discussions between La Lanterne (July 13) and the Intransigent (July 17) 1885.

VOLUME II, 10

470 Speculation 1885

the price reduction, in exchange for an extension of monopoly, betrayed the public interest for the benefit of the Company, which paid them.

How, amidst these reversals, can one not finding all accusations of enrichment natural-statements made regarding certain people involved in state affairs, either through their functions tions, either by their kinship?

How can we be surprised by the connections being made? between the mining concessions in Tonkin, granted to Bavier-Chauffour, and the cousinship of the latter with Jules Ferry?

Was this cousin, at least, an industrial notable? trielle, as ordinarily required by the bour-code geois?

Not at all, he was a former director in 1882, of the Paris branch of a trading house of Lyon, with offices in London, Yokohama, and collapsed in March 1883.

Frightened by the noise made by Rochefort, Ferry dared not to go further and the concession, transported, by the said cousin, to Marmottan, former deputy mayor of Passy, waited for better days which, moreover, ended by arriving'.

How to take seriously the denials about stamped paper, opposed by Charles Ferry, brother of

Small posters proving that he, himself, had ex-humble worker, who became an administrator of the

'Read, in this regard, the Lanterne of August 26, 1884 and the Identical notes published by: Le Petit Marseillais on August 9th 1885, Le Soleil and Le Figaro of August 16, 1885.

UNDER THE THIRD REPUBLIC 471

Franco-Egyptian bank, bought a house costing 540,000 francs on September 13, 1884? However, Charles Ferry denied owning any property. . furniture; but he denied this in 1885, because, After six months of ownership, a bidding war... had won the bid! Had he had any less How can one spend 540,000 francs? Well, that's it. only that which contrasted with his former situation-tion, and that he was being reproached for!

The most extraordinary thing is the date of purchase and the nationality of the seller by pure force, do not have attracted attention.

However, this purchase came precisely very little some time after the purchase of Tunisian debt (May 1884)*, the seller's name was: Ahmed-Bey-Ben-Aïad. And I'm not talking about the 75,000 francs, the price of a silver service purchased from Odier, nor of the the airs of a grand lord attributed to the buyer This occasion. Ao / the airs of a grand lord! Such was, indeed, the dream of the neo-post- bourgeoisie sedentary woman who had invaded power!

Pull off a great heist (in great secrecy by (example!), then, to be publicly enthroned in a hotel luxurious, among all the servants, with or without delivered, that's the rage of the neo-bourgeoisie, DROISHARSE yesterday !

Such, exactly, had been the rage of this valet of room which held the master's place and open table to Compiègne where he mingled with the "notables of the

1. A candidate for the Senate, he resigned; report to the as-general meeting of the Franco-Egyptian Bank, held on April 14, 1888 (page 11).

country," whereas in Paris, at night, 1 liter was simply
'thief and murderer'.

And while the newly wealthy were displaying
thus their ugly nudity, on the contrary those called
legendary great lords fell in one
barrier rut in this other Elysée-Montmartre
called Hotel Sagan.

Indeed, in May, all the gold securities and all the securities
The gilded splendor had deafened Paris with the noise of the orgies.
and the abasements in which they had become so accustomed to
Very much at the invitation of /a princess!?

The Lantern was right to observe; in a
Article titled: "The End of a Class," Decadence
social class of the "former high society." Here's what we
it read: (May 13, 1885).

"The noble suburb is becoming more humane; China of
"Paris is opening up... with a few
"millions, you can become a naturalized citizen there... Mesde-
"You financial ladies, go for it, if you..."
"It suits you to be duchesses."

"But it is the noble girls who do not have
"Lucky! Now that the marquesses are marrying
"At Israel's or at Mondor's, there is no longer any left
"No one to marry the poor heiresses"
"whose only dowry is a great name!"

In Le Figaro, Gaston Jollivet had noted the
same thing; putting under his pen all the good
meaning that his bourgeois brain could contain,
he said to be wary of the stock market where, "as long as one
"When you win, you're a financier" or "when you lose"

Marchandon was tried, convicted and executed in 1885.

2 See my Kings of the Republic, vol. II, page 286.

"We're a player;" he mocked those at the club who were the friends of Ephraim or Zebulun, and who "Chamillards of the Louis XIV of high finance, They hoped for everything from their Sun Kings.

Finally, he concluded by offering learned advice to his "Dear contemporaries" of "touching quietly their coupons, their annuities, their rents due fixed and to let loans, securities, values knead national and international, by the hands of which "It's the job," without realizing he was advising them, Consequently, to these same "dear contemporaries", of to allow themselves to be quietly ruined by the Chamber, by the Senate and by the Jews.

This last epithet, never forgotten by the people, However, it seemed to give rise to new comments there. comments and revive memories of hatred antique.

More than ever, the anti-Semitic movement, Already lively on the outside, it seemed to be organizing itself. In Hon-Grie, after having rejected mixed marriages, on had excluded the Jews from the chamber of magnates; In Russia, the quarrel was constant; in Prussia, In Austria, it continued its development. France was a novelty; however there was a very clear and very lively Jewish question, this looked at newspaper articles and books numerous publications for and against, throughout the year? There were even anti-Semitic disturbances in Algeria.

{ Le Figaro of March 18, 1885.

2 Jewish Life, by Léon Cahun; The King of the Jews, by Mario Stuart; The Jewish Question, Statistics on the Jews: Supplement to the Figaro, May 13, 1885.

10.

474 | Speculation 1885

Speculation, speculation, the "I'll take" by all means, was embodied in the word Jewishness.

The divorce proceedings revolved around the separation.
and speculated about the children.

The most honest, being ruined, were going to commit suicide.
last on the landing of their judicial liquidator*.

Finally, still in the middle of this year, where...
were preparing for the October elections, and now, without
doubt to console France's profound demo-
Upon realization, the newspapers unanimously threw in
fodder for public lewdness, the scandals of
London, which could just as easily have been called-
1st of Paris, Vienna, Brussels, or of
Berlin!

And, meanwhile, the propertyless honor-
Those who did not resort to speculation, nor to
venality, nor prostitution, nor even men-
dicity, a crime whose recidivism led to releg-
gation, those people, could they at least, failing
Bread, to nourish oneself on hopes?

The facts will answer that:

The miners of Saône-et-Loire, whom I have already had
The opportunity to speak had not been seen to improve.
their situation, even less so in Montceau-les-Mines
than elsewhere; also, socialist aspirations there
were they constantly being developed? For the
To stop it through intimidation, an opportunity was needed.
to crack down; that is why a plot had been organized
arrested by police officers, who had bought the

{ Trédern case.

2 The League, February 28, and also July 13; Le Figaro,
July 23, 1885.

UNDER THE THIRD REPUBLIC 175

collaboration of a few unfortunate people and, by this means,
obtained the support of the naively convinced of the au-
_very.

The facts could not be sustained in court; the hand
The artificiality was even clearly denounced there, so well
that the majority of the defendants were released.

On May 24, this outcome was not yet known and the non-possessing were under the impression-irritating sion of the traps set for their suffering.

We saw in the previous accounts that, each year at the same time, the veterans of the town used to go to mass at Père-Lachaise cemetery to honor their deaths.

This cult of the dead is, perhaps, a little bit 1do-latrine, difficult, moreover, among the anti- ideas clericals who now dominate the masses; but these have little more than this "imitation of bourgeois ways" as a way of counting oneself and to reminisce together about their memories of their com- a shared despair.

Moreover, they had a recent death: Cournet. to lead to the tomb (May 25); for its part, the The official world was preparing for a grand celebration. the funeral of Victor Hugo, that is to say almost the funeral of the century.

The popular masses therefore had an incentive new to taking their annual walk.

However, the bourgeoisie was worried; having Aware of her shame, she dreaded the crowd.

Being in a similar psychological state, the bull, the government was quick to enter into fury at the sight of a red flag, and a colli-

L

476 Speculation 1885

A bloody massacre occurred on the 24th; what would happen? the 25th and, above all, the day of the funeral "at poet?

Fortunately, the ministers who were questioned had imagined a trick by declaring that, if the The red flag was legally prohibited, it was not Not so with the red banner! Now, this one being Once it was authorized, there was a lull.

engraved each year, a new strike broke out; this time, in addition to the usual claims of the "born-necessary to live," there was, at the bottom, the bad-employers' bad mood against the recent law on

professional unions.

The workers obtained no improvement material; but a judgment from the court of Lyon, which caused astonishment for Le Figaro, gave them The following "holy water of the court":

"The new law on trade unions," said the judge-
"gement, leaves the workers perfectly free to
"to consult with one another to prepare for a strike; the amen-"
"of the prohibitions, exclusions pronounced by
"the strikers against the comrades who would like
"Working is no longer a crime... their
"Elected committees can announce, by posters"
"or through publications in newspapers, the implementation of
"The index of such and such an establishment!"

It's perfect: only the judges forgot to add "to these recognized rights" that of accession to the necessary capital, which is monopolized by property owners, confiscated from the workers and without the-

'Le Figaro, July 22, 1885.

UNDER THE THIRD REPUBLIC 477

However, any partial strike, to a very
With rare exceptions, it is inevitably doomed to capitulation.

To avoid repetition, I will not list-
I will not be responsible for all the strikes; I will limit myself to to indicate that these were increasingly nom-breux and that the ministers last, by a circuclear, invite the prefects to report them to them immediately that they were occurring (July).

It is in this strangely troubled environment that moral and physical, and where, the closer one got to the
As elections progressed, the number of denunciations increased.
against the MPs tainted by finance, that the
the people were called upon to choose new mandates
silences.

As always, programs abounded in

beautiful promises, conscious lies in the
most of the candidates, and the non-owning masses
(in greater numbers than ever before), majority unknown-
testable, still naive, with little concern for discernment
the blue-colored improvements of those colored
lines of red, provided that in spelling them she believes in them
to discover the hope of some kind of change,
will be fooled once again.

'I will give the final results; but,
as these results are the last I will have to
To study in this book, I believe it is necessary to group
together the four electoral consultations of the
Republic, recalling, to enlighten them, the plenary-
biscite of 1870.

478 Speculation 1885

1870 1876 1877 1881 1885

ment At cmemmmnenmmvmmnmmm | cmmonmemms | mme | tires

Voters..... 820 759 813 705 771
Abstainers 180 211 187 295 229
Totals..... 1,000! 1,000! 1,000! 1,000! 1,000

Out of 1,000 shuttlecocks:
Majority, 850 545 540 714 546
Minority. 150,455,460,286,454

Totals1 41,000! 1,000! 1,000! 1,000! 1,000

eee Pme À cemetmmmmmmnenme | smmencemmemmmnme mm | me emmnstene

Out of 1,000 majorilé:
Owners.....|+ 6001+ 200!+ 97|+ 390|- 40
Non-owners.|+ 400/+ 800 + 9031+ 610|+1,040

enter | ms To cm To cmmusammammmmmmmx | emmmmmemremms

Totals[1,000] 1,000] 1,000! 41,000! 1,000

As we can see, the voters were more numerous—

abstentions were more frequent and fewer in number; but what change in the proportions between the majority and minority /

What difference, above all, in the composition of the majority! The non-property owners were in 1885 in such a state large number that, not only, they are all majority, but also, a certain number of They, undoubtedly the most easily fooled, that is to say, the most ignorant of the others, went to provide a support for the minority. This is the result of perse-religious cult, NOT COUNTERBALANCED by a economic pacification!

To help people better understand the meaning of the numbers, I resort, once again, to the figurative form, more striking to the eye; in the following graphs In front, I reproduce the proportions of the last three ballots mentioned in the numerical table.
(See PLATE XI.)

The 1885 election bears many similarities.

Page 178

1881
Abstentions

UNDER THE THIRD REPUBLIC 479

with that of 1877, except in two points: the first that's what the wealthy people who left in 1877 did to the minority to prevent the purchase of the roads iron, returned there in 1885; the second is that, if the non-property owners, having in 1885 provided their ap-the minority had remained in the majority this one would have acquired a power to which it could not have claimed in 1877, because, at that at the time, the property owners, included in the majority were roughly equal to those included in the minority.

Let the people consider this! during the 1889 elections, the slightest mistake that would push him to steal with and

to bring two equal forces into contact, that is to say to make the black line become exactly the diameter of the circle, which would be a vote of impower and conflict.

However, the conflict would be all the more formidable because the non-possessing, having the perpetual naivety of to choose their representatives from among the property owners who are THEIR OPPONENTS, would attend a new-a blatant betrayal of their interests. From then on, and, the antaeconomic gonism having reached a sufficient degree In terms of acuity, the revolutionary state would express itself through the civil war, that is to say, through extermination in-later, unless, in the meantime, an epidemic or an international massacre have not changed all the proportions, the latter being able, moreover, annihilated the country!

As early as 1885, threats of war had been circulating.

The situation in Egypt, which has become definitively English, was always fraught with conflict, on occasion-

180 ACIOTING 1383

sion: either financial control or neutrality of the Suez Canal.

Minister Gladstone, the target of a coalition that I already indicated that in 1884, he had resigned and, at the same time, as Turkey hastened to to proceed with the connections of its railways (May-July), it was necessary for England and its agent Hirsch, a means of diversion.

A timely reappearance in Roumélie (first site of the works, September), Then war broke out between Serbia and Bulgaria (November), will satisfy England and reopen again the Eastern Question, as I explain later.

Finally, to close this unfortunate period that I I've just browsed through it, and I'll point out that Grévy, after having spread the rumor that he "was ill" and that, "most certainly, if we renewed his With the presidency expiring in January 1886, it would not happen not at the end of a new term," was re-elected for Seven years, almost without discussion.

And this despite the numerous scandals that had plagued them.
around the Elysée Palace and around himself.

Indeed, very recently, to the ruin of Peru and
among the bondholders, a suicide had also occurred.
darkening, therefore, the already so dark work of
the guano trial, which he had argued for his friend
Dreyfus? This suicide caused quite a stir.
in words, but the newspapers were careful not to
to study it as they had studied the death of the prefect
from the Eure!

See above, page 137.

2 Suicide of Premsel, November 29.

UNDER THE THIRD REPUBLIC 181

In short, the father-in-law and son-in-law were despised, but,
as we lived off the favoritism of one and the vena-
If you're not on the other side, we'll be quiet!

As an excuse, the politicians said that in
presence of elections, where, even, the word "Republic-
"The republic" had lost ground, the Republicans
they should have feared splitting up.

And so, as a remedy, the cause was perpetuated.
Even evil: corruption!

This one was more powerful than ever; if one
were fewer in number in wealth, I said earlier
high, on the other hand a smaller number held
more wealth; that's why the means of cor-
ruption had acquired greater strength.

Thus, on one side, the monarchist property owners;
On the other hand, the already wealthy or aspiring financiers-
rant to being (these, moreover, adorned with colors
Republicans) having invaded the House, none
the majority of social reforms were not possible there and
This will only be for the benefit of those with vested interests,
From time to time, a coalition will form.

And as for the few proletarians who became members of parliament
because it had pleased list-makers to deceive
By exploiting their name, what could they do?
being 5 or 6 against 500!

'Among these MPs, however, I must point out the activity and the energy of Basly, Antides Boyer, Camélinat, Planteau.

Volume II, It

SUMMARY. 1886. – The two austere ones. – Net candidates–Toys. – Tragedy in Decazeville. – The cash register is hit. – Dufaure, broker. – Swindles. – Rivers to–pits. – The mine belongs to the miners. – Separatism. – Crisis general. – Bonus for foreigners. – In Vierzon. – On Borrowing. – Funeral displays. – Weddings. – Guano in the Court of Appeal. – Lotteries. – Protec–The principle of saving. – The morality of the state. – Rags of bank. – The Braganza Union. – Boulangism. – In–Seillièr prohibition. – A bouquet of trafficking. – The Jewish–Verie is overflowing. – Partial Jubilee. – Erlanger's friend.

The re-election of Jules Grévy to the presidency of the Republic had preceded the resignation by 24 hours of Jules Brisson and his cabinet.

The two austere ones – for in the second Jules one had also given this qualifier (better applied, it is necessary (hoping for it) – were hindering each other, no doubt, mutually,

However, it was not an easy thing to find a collection of men likely to get along with a Chamber lacking direction and cohesion, like the one whose birth I narrated.

The negotiations lasted eight days, after the–which we saw emerge, finally, a ministry of circumstance, made of curves and ellipses, and naturally chaired by Freycinet (January 7).

Re ET re te

UNDER THE THIRD REPUBLIC 183

This former collaborator of Gambetta admitted as "New elements": Baihaut (public works), Develle (agriculture), Granet (postal services), ZLockroy (commerce), Aube (marine), and finally Boulanger (war): This is the general I mentioned earlier. from Tunis.

Freycinet retained, on the other hand, Sadi-Carnot (finance), Demôle (justice), Goblet (punishment) (public and fine arts) and Sarrien (interior).

From this cabinet, as powerless, as divided as it was the Chamber itself, having no other preoccupation than to "leather goods" for as long as possible as far as possible, there was no need to wait for even the slightest hint of a reform.

The ministers merely declared "that they thought they would have to liquidate existing businesses rather than giving it up"; this did not mean absolutely—"Nothing, but nothing" was what needed to be said to the deputies.

The first sessions, after having crossed the being-new amnesty proposal, had to "clean up" the elected candidates, still all "fragrant" of electoral fraud by means of which they had removed the votes.

However, there had been fraud on all sides, but, Apparently, people on the right had more particular-Relieving fears!

Also, after the most Jesuitical of bargains reciprocal, this is what happened:

All the fraudulent MPs were granted amnesty, but we did not grant amnesty to political prisoners, under pre-

1 André Daniel. The Political Year 1886, page 15.

184 Speculation 1886

The text stated that, among them, there were anarchists and Monarchists!

However, the last months of 1885 had achieved—The misery was concentrated; as I have shown, there was had a 10/0 increase among the destitute, this which represented approximately 380,000 hungry mouths more than in December 1884; also the deputies had to at least give the appearance of doing something.

Furthermore, on January 26, in Decazeville where, more

The history of work is a martyrology, an impossibly bad strike. The pregnancy had just been declared. It was a warning. ment.

It resulted that, on January 28, the Chamber voted a law extending to trade union associations the right to... benefit of that of June 21, 1865; essentially, it was a way of encouraging bourgeois initiative to combine financially some business and, on occasion, to "To allocate" work to salaried workers.

An excerpt from the work of Yves Guyot, rapporteur said bill will spare me any further explanation-additional. Recalling that the proposed measure, had already been so in 1877, Yves Guyot concluded Thus :

"If the law had succeeded," he said, "work "such as the completion of Boulevard Haussmann, "the clearing of the Palais-Royal, the completion of the "Hell Boulevard, would certainly have been "Accomplished in Paris in recent years."

From work in Paris, to speculation in the capitals

5 La Lanterne, January 21, 1886.

UNDER THE THIRD REPUBLIC 185

lists, all of this was insufficient to improve the situation-general tion and, even more so, to relieve the pains strikers from Decazeville.

There, however, things had become serious: the workers' exasperation had turned Tragically, blood had been shed, one of the leaders of The farm had been killed.

And meanwhile, in the Senate, they were working on primary education (January 28). then we say-putait was referring to a controversial article published in the moors and where the recent assassination was being discussed from the prefect of Eure (January 30).

In the Chamber, precious time was wasted on discuss a change of garrison (February 1st) Friday), on an investigation about Tonkin and on monetary circulation (February 8), when, the

Zeville, appeared in the form of an interpellation.

It goes without saying that, from the discussions, Neither light nor even a hint that the speaker was aware of his responsibility.

On March 11 and 15, April 3, and May 29, three interpellations on the Decazeville strike and another on October 18th regarding a strike that occurred in Vierzon, revealed only, among the rulers, the same hypocrisy of language, the same selfishness and the same evidence of ignorance that I've already seen so often an opportunity to point out.

In the interval, for example, an incident had passionately and beautifully; for this time he these were their lords, the princes; but, before To write a few words about it, it is necessary that I

has

186 Speculation 1836

briefly retraces the social state in the midst of which The opposing reactions were going to evolve.

Tax revenue was not being collected; already in 1885 accused of a deficit of 37 million, based on assessments, and 5 million, based on the corresponding revenues of 1884, Now, here are the first two months of 1886 reported a new deficit of 23.5 million Regarding the assessments, 5 million regarding the symmetrical designs from 1885.

The cash register being so visibly depleted, the Government torpor was shaken.

Although determined not to borrow anything from social sciences, the government was looking for However, there are means of collection.

It was in Germany that he believed he had discovered them. greens. A "French" professor, Alglave, having greatly admired the alcohol monopoly, born in the Bismarck's brain resolved to Frenchify the same system.

private industry, but it was purifying, transforming and sold alone to retailers, setting a price official.

However, in France, there were precedents, by For example, the tobacco monopoly and Alglave promised one billion of that of alcohol.

However, this professor hadn't considered that the High finance would find this innovation highly advantageous. bad taste, because it was going to pave the way for others state monopolies, such as those of the railways, by for example, also having precedents: the positions and telegraphs.

However, in a country where, even by creating the mono-

UNDER THE THIRD REPUBLIC 187

matchsticks, we had resorted to a farming company, how can we hope that, for alcohol, we could do without the interposition of a Financial company? It is true that then all the difficulties resurfaced, as did accusations of agio-stages became formidable, from which he would follow necessarily that the alcohol monopoly would defeated, as indeed he was destined to be in Germany Magne.

Indeed, it would have been necessary to expropriate the industrialists, Compensating the capitalists, that alone killed the reform.

As for expropriating free of charge in order to establish a settlement then the special public alcohol service, that was, Ultimately, it's impossible without injustice.

In terms of socialization, it's all or nothing. is essential; simple logic dictates that everyone should be useful to all and not to the detriment of a few.

Meanwhile, we were amused by the thought of "the State liquor merchant and they were jokingly exhuming a an astonishing circular signed by Dufaure which was being made in May 1876, the broker of the company ee allu- Put it on!

Here is the circular:

MINISTRY Versailles, May 24, 1876
OF JUSTICE

Circular

"Mr. Attorney General,

"The Minister of Finance informs me that on the occasion-
sion of the establishment, in France, of the match monopoly
chemical company has just concluded, with
Mr. Willette, representative of a number of factories

188 Speculation 4886

Furthermore, those with vision problems might have been able to de-
to cover, in this "naive" attitude of a guard of
sceuux, the sign of all-powerful influence
exercised, then as now, by the financiers
ciders of the company in question."

In competition with the alcohol monopoly, some
wanted to introduce income tax, new
evidence of either ignorance or perfidy, because,
However you go about it, "so much
"that the capital will recoup its costs on the
"The work of the proletarian, he alone will pay"
"Taxation." Therefore, taxing income is equivalent to
to impose the salary, at least, on legal paper.
This one would be clearly exempt from tax.

During the arrests prompted by the
events in Decazeville, Parliament had
excellent opportunities to thoroughly address the
"Social question." He did nothing about it.

It was nevertheless deigned to be noticed that the
railway tariffs showed anomalies;
Baihaut pushed his devotion to the point of obtaining "of

Swedish, a treaty under the terms of which he undertakes to import
from Sweden a considerable amount (700 million).

"To facilitate the placement of these products, the company
general would like to obtain the support of the pnbli- administrations

giving special instructions to the various services under his orders, and by asking his colleagues to send instructions similar actions with regard to their respective departments.

"I therefore ask you, Mr. Attorney General, to invite your substitutes to use these matches, which, Being of the amorphous type, they have the advantage of not being able to... to ignite on their own, and to prevent fires.

"Receive, etc..."

"The Keeper of the Seals, Minister of Justice" and the abutments,

"J. DUFAURE"

UNDER THE THIRD REPUBLIC 189

"The Orléans Company, a decrease in
"transport tariffs applied to products of
"Decazeville, so that the company
"The mining company was able to sell its coal more easily."

This was yet another trick by the "con-
ventional methods," and the workers were not to withdraw from them.
no profit.

To demonstrate this, I will simply need to transcribe to
this place the arguments published by the newspapers
paid by the railway companies.

"People complain," said the Lantern, "that the line
"From Dieppe to Paris, for example, there are fares"
reduced for coal.

"Are you in favor of improving the Seine?"
Or do you want to fill it?

"You don't want to fill her with joy? You want to--"
"As navigable as possible? Yes. What
"What will be the result? Bringing coal from Car-
"diff or Newcastle at the lowest possible rates-
"sibles.

"What is the railway company doing? Having
"This competition, the Seine, it reduces its rates
"to transport, in turn, the coal to the most

"Who benefits? The Parisian consumer."

"He benefits from it as a consumer, but he also..."
"benefits, at the same time, as a taxpayer."

"If the Western company does well
"By using these rates, she takes a ga-
"lower interest payments and the taxpayer has
"less to give him."

"We will take as an example the company
from the West because it is topical; she (sic) could
11.

ES

190 Speculation 1886

"to be completely indifferent regarding price"
"and not trying to develop its traffic,
"since it is she who makes the most use of the
"Interest guarantee."

This is the argument of those who receive subsidies.

So, in order not to fill the Seine and to reduce-
To guarantee the interest, it was necessary that 100,000 coal-
Their Frenchmen were exposed to dying of hunger!

As for assuming that the companies could
as well as taking the coal from Decazeville and in
the other deposits in the Centre or the North than "to
Newcastle and Cardiff? As for assuming that the State
could also have avoided paying guarantees of in-
teret? That didn't even occur to the journalist;
For him, balancing production and consumption
The development of a country is called filling in the rivers.
- the rivers with monthly nuggets, obviously - and
he does not "perceive that in writing this it is him, at
On the contrary, which "fulfills" common sense!

Still on the subject of the Decazeville strike, the
The poor brains of those who govern, incessantly
dominated by "respect for property rights"
"which must not be harmed" (very well,
"Very well, LEFT (!)*," he continued on March 15th.
to seek a remedy in a modification of the

What came of it was worthless, and as a bill not stolen but deposited, and as an individual design-dual. Indeed, the famous "the "Miners' mine," as interpreted by MP Laur.

'The Lantern of March 24, 1886.

Parliamentary debates of March 11 and 15, 1886.

UNDER THE THIRD REPUBLIC 491

whose good intentions I do not deny, but
whose social myopia I deplore,

Unionizing workers for exploitation
any, this remaining in competition with
similar capitalist exploitations, is still a
the concept of bourgeois hypocrisy.

I] one must not know the methods of competition
employees even among property owners, for sup-
pause for a moment so we can socialize a piece
of a country, a city, a village, a field.

Regarding mining operations
In isolation, the reason is simple:

Since union members have no advance reserves,
that is to say, no capital, would be forced to
to build one, little by little, by means of levies.

In the current system, in fact, capital is
only an initial reserve allowing time to wait
I'm fed up with the exchanges, which then ceased to exist.
than to repay the advances made.

However, an initial reserve is essential to
How to create an annual reserve: how do union members
Could they interfere with the order of these creations?
They could only do so if, beforehand, they had
markets that have been in place for a long series of years,
which would precisely be to take the result for
the cause; a vicious circle that consists of wanting to re-
solve the problem with another problem.

No, the abuses are collective; therefore, they are collective.

I'll go further: if, in capitalist France currently, a department, supposedly entirely so-specialist and surrounded by natural borders (montagnes and rivers) wanted to socialize its means of

192 Speculation 1886

production, he would be forced to part ways with the rest of the nation, to constitute itself as an autonomous state, to have defense tariffs with an army to make them to respect, that is to say, to maintain equality of his exchanges, otherwise he would die quickly of hunger.

This issue of tariffs was also raised at the Chamber, following the discussions on Decazeville, because, when, by only one side, in touch with the problems, social problems, all parts of these problems they come in a line, "like drafts of air by "Open doors."

So we were talking about penetration fees that benefited foreign products at the expense of domestic production French. This, in turn, brought back to the forefront the horrible "Riots & Conventions," and the government had to propose to "continue its negotiations with the "companies, to establish the tariff-commission" "rights of interest to the customs regime and to charge "This commission is to propose legislative measures" "specific methods to strengthen the rights of the State in "Railway matters" (March 27).

"Verba!" Verba! prætcreaque nihil! »

The government was thus admitting its weakness; Furthermore: given the widespread corruption observed, it created the new danger of a particular commission-heavily exposed to the allure of gold from the feudalism of the railways.

In any case, it is certain that the year has passed. without "measures designed to formalize the rights" "of the State" no more than to modify the rates of chemin de fer, have been proposed.

And yet, the feeling of misery, the sense-

The nation of the general crisis, vibrated in the days-naux.

Louis Ulbach, in *Le Figaro*!, proposed a conclusion "without any school of thought." He quoted Émile de Laveleye, "the learned professor from Liège," who, at the occasion of the unrest in Belgium, he had recalled the crises of 1820 to 1828, which Sismondi had described and where "farms were looted and crops burned."

De Laveleye added that this disturbance at the time was, like that of 1886, "brought about by the same causes: increased production, decreased—" "a decrease in the means of exchange, hence an abnormal decline" "prices and ruin of agriculture and industry" "sorting".

But this conclusion contradicted itself; if, instead of writing diminution, de Laveleye had written about the hoarding of the means of exchange, it would have been closer to the truth.

It is certain, in fact, that if production grows faster than the means of exchange, with less resources, we need to have more production, because, Normally, the average fetal weight, whatever it may be, should always pay for the final products.

But it is clear, on the contrary, that the means have grown, for their part, in absolute numbers and that in 1886 they were found to be much more substantial. than in 1826; in France, at that time, the total of minted and legal tender coins, compared to the population, gave an exchange capacity of 89 francs. per head; in 1886: 36% francs per head.

However, in 1826, budget expenditures absorbed approximately 35% of the monetary resources,

{ *Le Figaro*, April 21, 1886.

The comparison therefore lacks basis and the re-
the method advocated by the economist, that is to say, the use
non-exclusive of gold in international trade
nals, appears only as a conception
of a particularly cloudy order.

Moreover, every time they are afraid of a
a clearly socialist observation, the economists
orthodox people take refuge in the most
fanciful. In 1886, this was the case with the legendary
Leroy-Beaulieu.

In September, just as we had been cons-
to test the deficit in the cereal harvest, where the
first known results of the census
They blame an increase in immigration
foreign, where a slowdown was noted in the
birth rate, that is to say a slow depopulation of the
France, where, finally, they continued to proclaim the crisis
From all sides, he, Leroy-Beaulieu, found, for
To remedy the problems, the following ingenious methods are used:

"We should," he wrote in the Journal des Débats,
"Giving bonuses to immigrants; it is they"
"who will establish themselves, among us, as prolific families"
"fiques...; and open wide the doors of the
"France is for workers who want to come here."

That's quite clear! And this bourgeois, chauvinistic...
his hours, pushed towards brutal destruction for
to prevent the invasion of national soil, proposed everything
simply to encourage this invasion which, moreover-
their, is already happening continuously and is aggravating the
social suffering.

For the wealthy, anything goes, rather than a re-

_ UNDER THE THIRD REPUBLIC 495

fair form! They even invented the theory
of sterility, a sign of superior races, confound-
dant, perhaps deliberately, the relaxation by the
morals with cerebral tension; but morals
and, consequently, the brain, being influenced by the bru-
the nature of capitalism, that we eliminate this brutality-
and we will see the French birth rate rise dramatically.
Çaise.

did nothing for the strikers in Decazeville, not more than for those from Vierzon. I'm mistaken: they imprisoned their defenders!, and sent some troops to directors and administrators*.

The Paris City Council alone passed the legislation. not without difficulty, some subsidies for the workers to which devoted friends added their contributions personal tion 5.

The administrators of Decazeville had not no excuse: although a limited company, they refused to publish their financial statements, because these had revealed profits they preferred to conceal They had therefore provoked the strike purely out of spite; they had therefore provoked the speculation.

The outcome was far from favorable to the ou-

{ Duke of Quercy and Ernest Roche.

2. The board of directors is composed as follows:

Léon Say, president; Raoul Duval, vice-president; Gastambide, secretary; Petitjean, managing director; Deseilligny, idem; E.-J. de Bammerville, A.-J. de Bammerville, Cibiel, Marmottan, Hély d'Oissel, Schneider, de Lamber-
teric.

3 Cayrade, mayor of Capdenac, helped the strikers in 1886, as he had already done in 1878.

196 Speculation | | 1886

vriers, mails the Company benefited from the reduction-tariff adjustment wrested from the Compagnie d'Orléans, for: – and that's the height of impudence! – to facilitate agreement with the workers!

In Vierzon, the results were also not very promising. geux. The strike caused, as in Decazeville, by capitalist speculation, which "wanted to do double "production with a reduced staff of both" "Tier 4," and reduced wages at the same time of about half, dragged himself into a painful struggle, but energetic. The workers retained, after having seen rejecting their offer to only work six

black bread, they declared their solidarity with them and the Unemployment was widespread.

The rulers sent battalions to directors. These, moreover, were also few in number. Are those from Decazeville really that nice?

The President of the Council had been indirectly involved. ment to the Zanque of loans to industry with Pa-Lotte, which I've already mentioned in connection with the Bank national, of the Union mobilière and of Lalou. In short, There was a whole bunch of speculators there.

Dedicated friends helped the strikers of Vierzon as they had helped those from Decazeville; But one day, life had to be lived!.... you can guess the rest |

In any case, if these strikes have not improved anything- They improved the situation of the workers, however

* Furthermore, see my articles in the Socialist Review of February 1886 and in the Ralliement of May 7 and 12, 1886.

1 The Vicrzon Agricultural Equipment Company had been founded, in 1879, by Lucien Arbel, Jacques Palotte, senators, Au-Auguste Barthe, P. Richard, deputies, and Louis Gallicher.

UNDER THE THIRD REPUBLIC 497

served to stir up questions in Parliament that did not would not have been without them. Only then, could the usefulness of the small group of MPs representing feeling like the non-owning class.

But we are still confused when, after having thus gone through the series of problems Submitted to the Chambers, it is discovered that, for all As for a financial solution, they found only the em-prunt (May 10) and, for any workers' solution, that the vote on the bill concerning a Universal Exhibition to open in 1889 (April-June).

The loan, however, sparked disputes; one he said to the rulers:

– But you are breaking all your promises!

without borrowing.

– How? You're not borrowing 1.466 million?
lions?

– No! We are consolidating!

Indeed, only 900 million were created
30% annuities, including 400 million for depositors
Savings banks and the pension fund for
old age; so that no one truly offered
to the public that 500 million should be used for the budget
of the war, in particular, and to face the demands of the war.
agencies of floating debt.

The conversion of the 466 million was postponed.
Treasury bonds, and we will see in 1887 what...
nice tampering, this conversion had to be accomplished
accompanied. Meanwhile, the ministry's sycophants
declared again that the loan was a

+

198 Speculation 1886

success!; and the speculators had yet another opportunity
to “pluck” the public hen*.

Wilson, for his part, was lying in wait in his correspondence
Republican ponderance, launched in all the newspapers
The following circular is issued from the provinces:

CORRESPONDENCE Paris, April 28, 1886.
REPUBLICAN

48, rue Bergère, 18

Director's Office

"Sir and dear colleague,

"We have the honor of sending you herewith"
two articles concerning borrowing.

"Please reproduce them"
in your next issue, that is to say before
Sunday, May 2nd.

"For this reproduction, the Correspondence repu-
The clerical authority will allocate you either ten francs for the two
articles, or five francs for one of them.

"As you will notice, these articles are
absolutely in line with the note in your esteemed newspaper;
This is patriotic and republican propaganda.

There were 248,407 subscribers in total; this number is
lower than that which I have observed for other loans.

2? Courses for the year:
Course

has --
- Higher Lower

0/0 issues (December) 83.77 80.20 (March)
3 0/0 amortizable .. (December) 86.47 82.05 (December)
4 4/2 0/0 new .. (July) 110.75 408.30 (May)
Treasury bond. (June) 527.50 506.00 (March)

UNDER THE THIRD REPUBLIC 199

"Please accept, I beg you, the assurance of my best wishes"
and all devoted sentiments.

"The Director of Republican Correspondence,
"Alph. BERTRAND,"

"We ask you to send us, without delay, two
copies of the legal issue, in return for which the
The amount of the insertion will be sent to you immediately.
Please inform us, by return mail, of the day of
integration.

If, on the one hand, the loan, a "success" burdening
new taxpayers, was at least one indication

This was a very clear admission of the fears that the future inspired those in power.

Exhibitions are, in fact, the great resource governments in dire straits. This is not to report on the progress of science, the arts and of the industry, that it is used every ten or twelve years ago, it was because of the capitalist system is identical to the operation of compound interest, which, at the usual rate of 50/0, doubles the capital every Fourteen years old.

However, depending on whether the land grabbing was more or less rushed and that the rates have been more or less inevitably, at the end of each Over a period of 10 or 12 years, we see dangerous growth—the impossibility of balancing needs and means of subsistence. So, we stimulate activity and a fictitious movement; the autoch— consumer tone no longer having the means to consume suf— Primarily to serve capital, we seek to at—to shoot foreigners. That's why the exhibitions are international.

9200 L'AGIOTAGE 1886

Simultaneously, displacements are triggered at inland by attracting residents to a Same point, because it provokes exchanges. Bad— Fortunately, these feverish exchanges have the character—the fever; they stop at the same time as the circumstance from which they were born; and our organic stability is such that, after this activity The people are a little more ruined, the majorations are a little more excessive; only feudalism Capitalism has become rich because it has monopolized all the net products.

Let's take a look at the past and... Bringing situations closer together! What was the role of the ex— The universal position of 1855? Did it prevent the Economic crisis? Where did things stand in 1864 and what were the effects of the Universal Exhibition of 1867, twelve years after 1855?

The economic crisis, exacerbated by the social crisis, Has she become less intense? Here the assertions— The tions are sinister: they are called Sedan; they They're called Paris!

In 1877, we were in the same situation; the ten or twelve years were about to be fulfilled; but, as the accumulation of capital had been more ferocious, the period had been shorter; eleven years had been sufficient since 1867. But the international fever of 1877-78 did not prevent the crash of 1882.

In 1886, the same thing happened; the government... takes three years in advance, but, if indeed that so that the 1889 exhibition could open – which is doubtful, – we will see the same engravings that I have reported in the past and which will make the final crisis even more terrible.

UNDER THE THIRD REPUBLIC .201

Three years later, in 1867, disasters occurred. 1870-1871.

Three years after 1878, we saw the Crash of 1881-1882. |

Three years after 1889, we are exposed to see a 1892-1893!

It was amidst these various occupations that e- Suddenly, a noise made sinister by its propagating. |

Amélie d'Orléans was going to marry the Duke of Bra- elegance; much more: in "formal receptions", "We had found," said Le Figaro, "all the elements" of a royal court! (May 26.)

And immediately the assertion of "a conspiracy" was added. royalist ration!

A simple marriage had put France in a position of power. boiling.

I'm not superstitious, but I agree that we should not too disdain the influence of marriages; thanks to them, we often have the key to certain complications or certain combinations difficult to explain without them.

And indeed, as long as the corrupt morality of the code French will maintain, under the large number of the Title V, the 194 paragraphs regulating the ignoble traffic which he calls a Marriage Contract, we will be allowed

only wanted to use a human multiplication.

For example, will we ever know what it cost?
to France the marriage of Ms. Alice Grévy with
Daniel Wilson?

Will we know more about what prepared, accomplished...
accompanied and attended the wedding of M^{lle} Périvier, daughter of

209 Speculation 1886

. first president of the Court of Appeal, with the arch-
Millionaire Sarlin?

Only the association of ideas leads me to speak
the Périviers when I just mentioned the Grévys;
The witnesses at the Sarlin wedding are the cause:
Their names were Messrs. Jules Grévy and Daniel
Wilson.

But Sarlin was once a friend of the Élysée Palace.
litigant before the Court of Appeal, almost at the same time
while Dreyfus, another friend of the Elysée, and also:
litigant before the same court.

The reader will remember, I explained to him the
broad outlines of a huge trial that has been taking place since
several years, incurring the risk to Auguste Dreyfus of
considerable risks.

It is true, one of his main opponents,
Premser had just committed suicide towards the end of 1885.
but he left behind heirs who were claiming
a few tens of millions.

However, this trial, which had been going on for more than ten years,
suddenly, it ends; Périvier being first
President, the court delivers five judgments on the same day.
April 22, 1886.

On June 1st, thirty-eight days later – the time it took to
lifting the big ones (when the clerk puts a little effort into it)
goodwill) – a wedding was being celebrated where plai-
Friends and associates of the litigants were listed in the first
rank.

Perhaps it's just a coincidence! The same coincidence will
Wilson will probably protect Dreyfus from
the registration administration; Dreyfus therefore

Yes and no! The ruling is admirable! Dreyfus pays.

UNDER THE THIRD REPUBLIC 203

a quarter of the costs, because he succumbs to certain points; that's what we see.

But there is arbitration on the major chapters of 25 million, and what we don't see is the outcome—ment.

Moreover, Dreyfus had been clever; to stop the complaints of the holders of Peruvian securities, he had made arrangements with them in England (December 1885); he therefore presented himself in fine form The posture of a generous man.

But admit it, it would be curious to have to note that the suicide victim alone paid the costs of The English arrangement and the French arbitration!

If the first president is offended by these Regarding the connections, I will limit myself to answering him completely. — net: that there are trials that one does not preside over, when we have certain worldly, social or policies with certain litigants or their powerful associates friends; in such a case, one is absent, one asks even, or, for the case, referral to another jurisdiction diction, or, for oneself, a change of residence.

In short, spontaneous recusal, inscribed in the law, of which there are only a few examples, has no other objective than to defend the ra against possible suspicions; and, alas! these do not They were never more so than under the Grévy presidency!

Here's another wedding: the millions are there again—transformed, and, around these millions, speculation. Huge ones have been reported.

I've already talked about the Panama Canal and Lebaudy!

'See the year 1880, volume I, page 302 and also my Kings' of the Republic.

»

This one, aimed at replacing Ferdinand of Lesseps, as president of the Society, sought to monopolize a large number of titles; and, in order to arrive, he maintained, against the company, a cam-lin cloth prices are falling.

"It will take more money than we think we will have"
"Never finished on schedule!" they said.
newspapers in his pay.

In fact, Lesseps had had to change his business-neurs; one of them was named Hersent; the termination The details of his contract were a complete mystery, in which I I don't want to go in; Lesseps was wrong to agree the assistance of this man; but, having accepted it, he he should have explained his breakup better than he did with him. Whatever the case may be, the company had one one more enemy.

Lebaudy seized upon all these circumstances!
The newspapers filled with contradictory accounts toires.

There was even an official report addressed In the government? And why all the fuss? Because that Lesseps was requesting permission to broadcast Lottery bonds. That's what was causing the commotion.

Seized by a sudden moral imperative, the government did not authorize the issuance of the batches.

Yes, there are days when he's like that! He self-rise all sorts of funisian, colonial lotteries

{ Panama stock price:

Course

—

Higher Lower

| (April) 476.50 385 (September)
Report by Rousseau, May 1886

or French, some even having liquidation difficulties; but morality opposed the emission-lot allocation for Panama.

I am not a friend of capitalist enterprises.
– Do I need to say it? – But the hypocrisy of government officials, financiers, and journalists are, Truly, it's far too sickening for me not to... don't expose them; besides, this question of the lots, same on the occasion of Panama, reproducing itself periodically, I want to empty it once and for all.

What criticism is being leveled at Panama?

This one: to draw heavily on savings public for a company whose product is not not insured in proportion to the capital invested; or, if we want to take metal from France to pay work in America, without, in exchange, the France is certain to receive an equivalent service slow.

This criticism is valid. But then, besides the fact that it could be addressed to all foreign broadcasts in management, he applied himself, above all, to the design of Paf- to make interoceanic; therefore, it is at the beginning that it Lesseps should have been prevented from resorting to savings French, and even prevent the creation of the Panama Company.

– And what about free trade? some will say; the emissions- The sions are perfectly free; the State can do nothing prevent |

That's still very accurate; and that's where the batch system.

Competition between the various genres of titles created by financial piracy, produced the struggle rates.

payment.

For example: 25 francs of income is promised from a nominal sum of 500 francs (which is 5 0/0); but they only ask for 450 francs and, sometimes, 400 francs (which is then 6 1/4 0/0).

This struggle is in the public domain, and when there is no There are no serious rivalries, the wolves, I mean The broadcasters don't eat each other too much. They were allied, moreover, to devour the public.

But, as soon as a major rivalry is involved, Everything changes and the unfortunate issuer, put in a position of rantaine, is forced to adopt rates at 7, 8 and meme 9 0/0, that is to say, to offer a potential income 25 francs against a payment of 250 or 300 francs. °

It is clear, isn't it, that the resources thus the ones obtained are half as useful, because, there where some, promising 25 francs, obtain 450 francs, the others promising the same amount, they only receive 250 francs.

But if, in addition to purely industrial risk, exposed to ail- their discussions, more or less fair, the em- The seller can cite another, uncontroversial risk. having only one advantageous side: the perception of a a prize awarded by lot, that is to say a lot, this The emetteur will be able to respond to his opponents:

– The matter is subject to unforeseen circumstances, that is True; which one does not suffer from it? But, for this one, You always have a lucky break; all the world, it is true, cannot go to Corinth, but You can be among those who go.

Hearing this, the subscribers, greedy fools, bour-

UNDER THE THIRD REPUBLIC 207

possessive and parasitic geois, moreover, do not deserve no pity, they are seduced by the lof and the subscription- tion is covered, with the circumstance that, for With 25 francs in revenue, the refiner can expect to receive see 450 francs and sometimes 500 francs of res- usable sources.

securities with lots are not. In order to favor—to prioritize one's own interests or those of one's friends, or even, even, to extort money from the financial sector, the State has reserved the ability to defend or permit emissions provided with lots.

This is how certain loans from cities and certain Crédit Foncier securities come with bonuses. distributed by a random draw.

At Crédit Foncier, notably, the ability to self-risatation was, in the hands of Léon Say, a terrible weapon; to judge for oneself, the reader need only... Refer to my previous comments!

Well, if morality has anything to do with it finance, I declare that it is also immoral to self-increase lottery loans in favor of cities and of Crédit Foncier, which was in favor of Panama.

Indeed, the loans of the cities and the Credit land are the main elements of the major-capital flows, which, in turn, crush the people through rent and taxes, in proportion to their increase; to favor them in a way which-conch shell is therefore equivalent to organizing ruin and half-national seras.

However, let there be no mistake: this is not

{ See the years 1877 and following, in particular, Volume I, pages 193 and 216.

208 Speculation 1886

not, specifically, by lot permissions that one favors these ruins, it is by the mere fact of having ins-written into the law the freedom of borrowing by issuing public sion.

But this freedom existing, being maintained, the The lottery favor becomes a mitigation of its role harmful.

What I am about to write here is true, even to the point from the bourgeois point of view of the middle class.

Let me give you an example:

A city needs five million for tra-
road maintenance costs; to obtain these five million
in terms of numbers, he will need to borrow six mil-
lions two hundred and fifty thousand francs; with prizes,
five million two hundred and sixty-five thousand francs {.

Therefore, less markup, consequently less ag-
tax increase.

The same applies to Panama:

Without the loans, he will borrow freely more often.
and, to have, for example, 500 million it will be
forced to ask for 700 or 800 of them, which, being
lost, would certainly be more expensive than 550
or 600 million lots; there is more: if a
Refusal would have led to the downfall of the company itself.
This would have caused, at the same time, the loss of the milliara
previously paid.

As we can see, the government's concern towards
Saving is pure hypocrisy.

The truth is that they wanted to force the actions-
naires to pay the balance of the capital they had

4 I only count the differences in these two figures.
differences between issue rates, interest calculation and
remaining amortization outside.

$mms - mn \odot = 2 +$

L

UNDER THE THIRD REPUBLIC 209

promised, which was in accordance with fairness; but this
equity itself was invoked solely because
that it was hoped, through a fundraising appeal, to provoke
Numerous sales, consequently, a decline, which
would make it easier to acquire shares.
That's what happened between 1885 and 1886, but not
quite completely, it seems, since the struggle has
continued since.

Furthermore, the mass of credit institutions

had been somewhat cold, had an interest in this that the title Panama was not endowed with the appeal lottery, which would have given his rags some competition formidable.

Therefore, all governmental morality lies in This observation: that lotteries – simple games – do not compete with the establishments of credit, but that the loferies with placement their are much more sensitive!

Well, it's by speculating on these various circumstances that... constants that Lebaudy and a few other vultures of the Jewish community led their campaign against Les-seps.

That said, I will simply point out that at the end of In January 1886, the upcoming marriage of Me Hersent, daughter of the ex-entrepreneur from Panama, with Paul Lebaudy, son of the multimillionaire speculator-naire. |

So far, the marriages I have reported and to–

'The same maneuver continued in 1888 and we will not know never by what "Sacrifices" will Lesseps have obtained the famous authorization.

2 Figaro of January 30, 1856.

HAS

910 Speculation 1886

to which I can add, without further comment, that from M1 of Marcère with G. Christophle, relative of Those in charge at Crédit Foncier are only denouncing... combinations between possessing groups, but not are only a fraction of the total threats facing the nation. Only the Wilson marriage had this character. to encompass the dual individual and collective peril.

Alas! The same must be said of the Braganza marriage. a rapprochement that will perhaps make the bourgeois of the arrival at Jena, which will only prove that it is not difficult.

You might imagine that I'm going to talk about the Orleanist peril?

No. The Braganza union had something good about it.
more unexpected. This Union has contributed to the popularity of the
General Boulanger.

Yes! The astonishment of the ruling bourgeoisie, at the
news of an alleged royalist plot, after
having brought about the pointless discussions about the expulsion
princes, then the vote for this expulsion, gave
the spectacle of the strange servility of those who tremble-
They dared to touch the lords and suddenly raised,
General Boulanger, who, in turn,
had dared to qualify the duke's impertinent attitude
d'Aumale |

But, you propertied bourgeois, know this: it is not
It's impossible that, on that day, you simply...
with the debris of your royalist lands, manufactured
The stuff of a dictator!

See the supply chain: From this moment on, Baker,
who is ambitious and chauvinistic, two vices, when one
bearing a sword and plume, began his propaganda campaign...
sonnelle. All the processes followed: color images

UNDER THE THIRD REPUBLIC 211

anecdotes, biographical notes, incognito visits in
the barracks and in the arsenals, familiar taps on
the shoulder of the bewildered sentry for having refused the door
to his supreme leader, severity towards the officers and caresses
to the subordinates; a little more well-being for the
secondly, a few skillfully timed "stops"
to the first ones; in short, the whole series of advertisements tra-
customary.

The troupe, neglected and mistreated, having been until now
more specifically a mine for military supplies
taires for Erlanger, Godillot, Seillière, Veil-
Picard, Gévelot, Secretan and others less well-known,
breathed, felt better, and joined the army
First, a Boulangist party arose which was not to
It won't be long before things spill over onto the chauvinists.

"We will fight! Things will get better 'afterwards!' That's it."
that the bourgeois was saying in a low voice. – And then what?

Does Boulanger even suspect what he needs to
to remedy the social ill that has survived
all the wars, to all the Napoleons, to all the

Will he be anything other than a Malthusian butcher?
or will he want to be the man feigning strength and:
putting it at the service of so- regeneration
internal culture, by imposing respect on appetites
exteriors?

This formidable mystery is the least of our worries.
of the people; he shouts: "Long live Boulanger!" he sings it
Even... Come what may!

The cumbersome general stunned the ministry. Wil-
son and Grévy looked at each other in horror.

What was this restless creature that, at first,
had accepted all the smiles, returned all the

219 Speculation 1886

handshakes, write a graceful word on
thousands of cards, listened to all the proposals
of supplies, decorations, and which, all of a sudden,
was evading?

Because he was so evasive that he had closed his door
to Wilson's meddling, hence his personal downfall
one which, next year, will be intentionally included,
in a ministerial crisis.

I am well aware that in untangling, at this hour
troubled, Boulanger's actions compared to those of
Wilson, I give myself the appearance of "holding it for
"The general." That's a mistake! The Wil- dispute
His baker was recounted to me by an ocu- witness
eye and little finger, and I don't want to "hide" it,
because my constant preoccupation is to shoot
true conclusions from all the facts of which I
I am seized. Moreover, for the moment, the act vrsi
would only testify, in its author, to a
a clear perception of the scandals that were brewing,
or a rivalry for influence with the Élysée!

On the other hand, it would seem natural that a man,
eager to secure the army's serious allegiance,
sought to cut short the supply of fre-
late in use for so long. In these con-
publishing a break with all of Wilson's protégés
or Ferry became inevitable.

This is a peculiarity of a fact revealed in March!

Baron Seillière, a general partner of the
Demachy R.-F. Seillière bank, came
to be provided with judicial counsel; even a note

'The Devil of March 23, 18K6.

UNDER THE THIRD REPUBLIC 213

inserted in the newspapers, accused the baron of having
12 million wasted in ten years.

Moreover, we knew that, thanks to the intimacy of the
said the baron with Daniel Wilson, his banking house
had obtained numerous contracts with the State.
Wouldn't the ban change the situation?
termination of the contracting parties and bringing about a termination
treaties passed? This was being asked publicly.
question to General Boulanger.

Later, we will see this prohibition of Seillière
to turn tragic, through a kidnapping where
Péllysée and the Princess of Sagan will play a role
strange |

It was again in 1886 that concern was raised about a
new gunpowder for shells and a new rifle, the
Lebel rifle; hence Boulanger's demands,
claiming an extraordinary 300 million for
the army; hence also the no less extraordinary attitude
dinner by Daniel Wilson, general rapporteur of the
budget, insisting, this time, on savings,
and allocating only 105 million for the war |
And yet, regarding arms supplies, the
abuses I mentioned, when dealing with the Gras rifle and
damaged cartridges, although reported, constantly
lied as early as 1884 and 1885 by a metals dealer
Albert Hubner, named, had continued. By
Unfortunately, this informer of the Laveissière family and
Secrétan was a litigant; he had a lawsuit with
Secrétan; one could therefore suspect him or of
resentment or rivalry; all of this mitigated a
little importance to his revelations.

However, when one has the courage to read the prose:
bogged down, with which he has, in turn, burdened Jules

Ferry, Spuller, Jean-Casimir Périer, Camperon,
Borel, Billot, Thibaudin, Farre and even Clemenceau
And in Andrieux, one eventually discovers some truths.
frightening, on which political motives
Only financiers were able to succeed in silencing them.

How else can we conclude when we see
all public affairs are linked to profits
personal?

Were they referring to the sugars for which there were demands?
The extension of the surtax established in 1884? There
had, at heart, a trafficker's interest; Wilson and
Siegfried, for example, were administrators of
the Fives-Lille Company; or we know it in the
Report from 1884-85! The following sentence:

"We feared the sale... the new-
"This new tax legislation has allowed one of the
"sugar factories to pay us part of the
"Interests that she owed us."

The report of November 27th also stated
1886:

"The overall results of the exercise would leave
"to be desired if the profit from our sweets were not
"came to compensate for the reductions, thanks, above all,
to the new tax legislation.

And these reports were signed Wilson, Sieg-
fried, etc.

Were these sanitation works to be carried out at
Marseille, to paralyze, as I have already said, the
Cholera contagion? Quickly Wilson, Fives-Lille and
The Batignolles Society is in motion and sa-
Do you know how this ends? With a trial.
scandalous in the Assize Court where, for having hesitated

1 General Assembly of November 20, 1885.

UNDER THE THIRD REPUBLIC 215

to denounce a bribe, a deputy mayor is

was still Wilson; this was clearly stated to the audience and had the unfortunate accomplice executed, all the more harshly because we wanted to avoid pro- to fade the austere name of the President of the Republic- that :.

Regarding the salicylation of beers, the wetting of less, of the metro, of the telephones, of the Boulevard Haussmann, the wooden paving, the Hôtel des Posts, like those around cartridges, sheets, Rifles, mess kits, decorations, everywhere: Traffic! Traffic! Traffic!

The Jewish community is overflowing. This was observed in a restrained manner. weaving in a work supported by two duels*; threatened in the person of Rothschild, that the humble justice sought to defend against the socialism, and that the jury condemned by acquitting the accused * she shakes herself desperately, in further fueling anger against her.

But all sorts of Jewish groups were right. to be furious, because, during the year, they avaricious wanted to issue another billion values, and everything had remained in their hands { ;

4 Case of the Health Vouchers, Court of Absences of the Bouches-du-Rhône, hearing from November 20 to 30, 1886.

2 Drumont. Jewish France.

3. The Cri du Peuple Affair. Jules Guesde, Lafargue, etc. Trial: see Le Figaro of September 26, 1886.

4 Issues from 1886:

State and city borrowers. 507 million 8/40
Credit institutions..... 96 - 7/10
Railways and industrial companies... 514 - 2/10

TOTAL scene 1.118 million 7/40

916 Speculation 1886

even one of their own, the stockbroker Vuaflart,
having been executed, he committed suicide (December).

With finance complaining, it will come as no surprise.
to be included in the inventory of national capital
At the end of 1886, there were reductions on buildings!
and on furniture; financial assets only
have increased, precisely, by the value of the issues
unplaced ions.

In short, the total reduction was 7 billion?

This partial jubilee, this capitalist devaluation,
had had unemployment and the collaborators
dead.

The number of deaths had been higher: (836,897
in 1885; 860,222 in 1886). Therefore: less than
living misery; also it had been observed, towards the end
of the year, which tax revenues, without equaling
The forecasts were improving slightly.

The wealth of property owners had not increased; the
Wage labor had increased slightly. (The dead no longer
in competition.

Here, moreover, is a summary table of the situation:

'The Crédit Foncier executed during this year
162 expropriations on its borrowers; but its pledges to him
at the end of 1886, 296 buildings were listed.
core to its balance sheet.

1 Billion

D

1883 1886 Difference

Real estate capital 426 5/10 122 4/10 – 4 4/40

– furniture 76 4/10 72 5/10 – 3 9/40

– financial..... 42 8/10 43 8/10 + 1 0/10

Totals..... 245 7/10 238 7/10 – 7 0/10

UNDER THE THIRD REPUBLIC 217

End of 1885 End of 1886

Owners..... 18 18

Employees 69 g 70 employees

Destitute..... 13 12 destitute

Total..... 100 100

But, clearly, social dysfunctions
preparations are underway; noisy demonstrations have taken place.
multiplied throughout the year; the blows of
pistols, or political exaltation, or irritation
individual, are more numerous; the trials of
morals, intimate scandals, thefts, everything
multiplies.

Crises, government breakdowns,
corruption, administrative favoritism and by-
Elements are gradually revealed, and begin
to scandalize the petty bourgeoisie's labor court.

Also a friend of General Boulanger, finding that
The opportunity was ripe, he dared, in his journal La
French military (December), ask outright
the general's dictatorship, to which, even more astonishingly
again, without protesting, but under various
forms, there was an echo in a number of
newspapers.

But in the meantime, Wilson was triumphant; a new
The ministry had just been installed on December 10th and,
in this ministry, there was a minister of
finances, a magistrate, Dauphin, the friend of Crédit
French general and Baron d'Erlanger.

SUMMARY. 1887. – The periodic stock market crash. – Assu-
France against an accident. – Havas Agency. – Massacres
glorious! – To stigmatize, not to punish. – First acquittal-
Erlanger's comment. – Coincidences. – At the Hippodrome.
– The savior's order. – Er-'s second acquittal
Langer. – The spoliations. – Parliamentary gossip.
– Financial insurance and Dauphin. – Two hypotheses.
– Baker excluded. – Bulgarian combinations. – Suf-
Free information! – False documents. – Factual milestones. –
Hirsch is doing his accounts.– Financial battalion. – France
hardworking and paying. – Coburg, Orleans and Co. – The
mixed race. – Census. – Agrarian Europe. – Invasion
Peaceful. – Workers' Congress. – The fiftieth anniversary. –
An unswallowed bribe. – Engineer Chevallier, opti-

of scandals. – Words from Épinal. – A grain of sand.
– Seillière's sequestration. – Minor speculation. – The
Decorations. – Collusion. – Very clear dates. – Crisis
serious. – Sadi-Carnot, – Supreme antagonisms.

The periodic stock market maneuver to which speculators
subscribed for the first quarter of each year, a
acquired a particular character in 1887.

Indeed, one of the main speculators, one of the
more dangerous, Erlanger, was running a perilous risk-
first.

From the very first days of January, the Court of
Correctional appeals was supposed to deal with him; the
The mill of his victims was on his trail and did not pre-
He didn't want to let go. It's true, some spec-

UNDER THE THIRD REPUBLIC 219

The perpetrators had infiltrated his victims (the baron
having had the imprudence (?) to satisfy some of them-
ones), and the result was that: just claims
on the one hand and threatening greed on the other had
concluded a kind of pact, making it more dangerous,
not so much the dishonor of the eventual revelations
tuelles – the baron had seen many others | –
that the size of the sums that can be claimed.

It was therefore essential, at all costs, to obtain impunity and
to then stifle isolated complaints; that was the af-
to make a few million "smart" people take
in the public purse.

Almost at the same time, Jules Ferry had
combined with political speculation:

BY CHANCE, during the day's visits
That year, he had met Freycinet at Grévy's.

By chance, the three of them had been talking about the
General Boulanger; by chance, they had issued
common ideas.

For his part, General Boulanger was very concerned
of his personal plans, he was chasing popularity
and ended up creating the impression of belligerent intentions
queses.

The ground was admirably prepared for a stock market hit, and even for two.

With its Prussian specialty, Erlangerle included 3

Having transformed the Havas Agency into a public limited company, having maintained close relations with the leaders from this agency', it was easy for him to "suggest"

'One of them goes every morning to look for Tait- Street the baron's secretary, M. de Wailly, and takes him away- Junior at Peters or Brébant. (See my lecture (On La penæne in journalism.)

2920 L'AGIOTAGE | A887

a sensational new development, which, naturally, would have related to a threat of Franco-German war.

In fact, it was also playing into Ferry's hands. than Wilson's, both fearing the "mou- "ascending flight" of the Minister of War; Therefore, it was doing a service to both rival powers, taking out some kind of insurance against a "judicial accident," whatever the ministry in office.

With things thus prepared, the Havas Agency suddenly published, on January 25th, as being the translation of an article from the Daily News, the note next:

"The Daily News claims that Germany is at "the day before asking France, in a form "Somewhat peremptory, EXPLANATIONS on the "movements of French troops at the border" "From the East."

On the stock market, the effect of this rating was all the more it was devastating that the speculators had overworked the walk.

To clarify, I'll say that a salesperson of 3 0/0 at 82 fr. 50 end of current, which would have operated on 3 million in annuities could deliver securities ra- bought at 79.50 francs and thus win, at once, 3 million Lions Net in just one month!

'The main variations from January to February were the following:

January February

Re. SR CS

Higher Lower Higher Lower

80/0..... 82.55 79.50 79.80 76.40
4 1/20/0..... "bones. 410.95 408.00 408.00 106.00
Italian, 102.40 94.90 96.00 90.50

SU dssistosiouces 2082, 50 1965, 00 1980, 00 1895, 00

UNDER THE THIRD REPUBLIC 291

However, the translation by the Havas Agency was intended technically alarming: instead of the words: "The Daily News CLAIMS THAT GERMANY IS AT THE WAKE-UP... » It should have been written:

"No one who is aware of the facts will be surprised"

"If, in a very short time... Germany,

"etc... 15"

Anyone with a bit of brains could not to misunderstand the true origin of this astonishing translations; it was enough to know that Erlanger had the hand, the gaze and creatures in a multitude of offices and, even more so, at the Havas Agency; This one, whatever its status as a public limited company, has arranged in such a way as not to be accountable to its shareholders, on the sole condition that they do not ask for money.

However, as she can, elsewhere than at home, to find whatever he wants to harvest, anonymity For her, it is nothing more than a means to remove its directors from eventual responsibilities tuels. Indeed, if the company wins, nobody can control how and how much; if she loses, The anonymous individual alone, and not men, will be liable of bankruptcy; too bad, then, for the creditors if ACUF is insufficient!

You don't need to be a "cleric" to recognize- to be born, in these statutes, the hand of the one who had

of the French General Credit Bank.

Some newspapers, lacking brains,

'The English text contained, in fact, the following words:

"But no one who is acquainted with the facts, will be surprised if in a very short time", etc...

299 Speculation 1887

some "information" almost pointed him out
Clearly, in hindsight, though.

"We believe we know," it was printed, "that the article
"which has produced such a strong emotion in the world"
"The stock market item was ordered and paid for"
"very expensive by a well-known speculator and of origin-
"Foreign gin!"

But that wasn't all. Loyalty had been accused.
of the Havas translation; it was necessary to soften the bad-
The effect produced was that it had been such that Time,
himself, (not in confidence, no doubt),
had expressed outrage at the administration's "carelessness"
Havas. |

The Post Office, from Berlin, is a regular occurrence (we remember).
threatening communications, ? was tasked with
check the Daily-News prediction.

With the title: "Under the Knife's Edge",
she launched an article pointing out that "the language of
"The French press made it possible to recognize that
"the situation of the Minister of War had become
"unassailable," that the efforts directed against him
had "completely failed," and finally that, more
master of the situation, unlike Thiers or
Gambetta, "General Boulanger was in a state of
"unleash war" 5.

Wilsonians and Ferrystes were clearly in agreement.
cord to conduct this sickening campaign, which
yet it went against its purpose; for, far from mitigating,
It boosted the general's popularity; popularity
unhealthy, moreover, being based on the hope of

3 See, volume 1, page 163.

3 See the newspapers of February 3, 1887.

UNDER THE THIRD REPUBLIC 993

to see the massacres and killings organized at-
what foolish tradition attaches to an idea of
Glory!

Meanwhile, Erlanger had snatched up a few thousand
lions, and, equipped with much more powerful ammunition
that all the powders and all the rifles, he could
to face the situation.

I said earlier that the first for-
sequels had affected him in 1883.

In June, he was pleading a case in the correctional police court.
Lævw was, at that time, the public prosecutor, Falci-
Maigne was his substitute. An expert named Barré,
elected deputy for Seine-et-Oise, had been charged
to produce a conclusive report against that of the expert
Flory.

None of these illustrious figures discovered
any kind of guilt: they found that, indeed.
and there, a few tramlings of flowerbeds, but, ja-
but, in their opinion, Erlanger had not advanced the
foot beyond the limit, "undecided" (Fal- admitted
(Cimaigne), which separates the bad administration
of the fraudulent act.

"The accused must be condemned, but they must be ren-
"To see the end of the complaint," concluded the deputy prosecutor.
who knew well those he was dealing with.

However, on June 19, 1883, the Public Prosecutor's Office, concerned,
It seems that, on the big day of the hearing, he was dispossessed.
the Court by announcing information and the Tri-
Bunal had to concede by handing the matter over to the first
day.

As a simple ephemeris, allow me to
It should be recalled here that, on July 11, 1883, the Minister of
Marine was granting the Tonkin cable concession to Eastern

company, at the bottom of which I denounced the hand d'Erlanger.

That, on August 1st, the Chamber refused to approve this convention, but only in December of the same that year, changing her mind, she had authorized this which she had disapproved of six months earlier!

That said, I'll continue:

In August 1884, Erlanger and the two Berthiers, having satisfied certain claimants who "te- were born "too strong," they demanded the removal of their a matter; but not a simple dismissal, which was not enough for them; instead of the legal formula and constant in such cases: "The Court orders "the removal of the case from the record," (a formula which left the opening the door to further prosecutions), they want- which was written: "The Tribunal refers d'Er- "langer, Berthier, etc... for the purposes of the complaint."

We know, don't we, how rigidly judges and Clerks receive the requests of the unfortunate litigants; we know that, rather than changing a syllable in the old legal jargon, the magistrature would be guillotined!

Well, Erlanger and his friends got the insertion of a "referral of the complaint's purpose" in the the mechanism of the judgment, that is to say, an absolution relating to facts which the court had not been know?

Thanks to this subterfuge, – there is no other word – Erlanger escaped article 419 punishing its fictitious dividends are absolutely undeniable.

{ See volume II, pages 102 and 147.

2. Bigault de Granrut's plea. Stenographic record. graph by Léon Sarradin.

UNDER THE THIRD REPUBLIC 295

However, we still had the resource of the ar- Article 405 punishing fraud; it was on this point that the pursuers launched new attacks battles, which culminated, on August 4, 1886, in a pre- My judgment.

Allow the reader to insert this—
Additional ephemerides:

In April 1886, Loew, who had long been
Having previously served as Attorney General, he became President of
chamber at the Court of Cassation and Bouchez, who
had succeeded as public prosecutor,
became attorney general; finally, at the moment when
The judgment of August 1886 was handed down; Bernard was
public prosecutor.

The judgment of August 4, 1886 was rendered by the
8th chamber, presided over by Judge Vanier; this judge—
"He declared: that the acts described as fraud—
"ries, according to article 405, being the same as
"those deemed to be in violation of Article 419, there were
"The matter has been settled with regard to them."

He did, it is true, point out some new offenses.
against the Berthiers, punished them with a fine of 3,000 francs.
mende and six months in prison, but he acquitted Erlan—
to deal with this platonic blame:

"No document in the case has emerged"
"€ that Erlanger participated in the preparation of financial statements"
€ fraudulent... whatever the culprit may have been
"conduct. The specific offense of distributing
"a fictitious dividend cannot be retained at its
"In this regard."

The eighth chamber was truly putting some effort into it.
complacency, because, since she accepted the thing
judged, what use was this strange "white—

13.

996 Speculation 41887

"chiment" otherwise to justify Falcimai-'s word
gne:

"They should be stigmatized, not punished."

This theory, moreover, clearly denounces its
inspiring, and she displayed it publicly in 1888,
on these same benches of the correctional police,
being argued for Wilson by his lawyer Lenté.

the outcome of which was particularly favorable to Erlanger were held precisely at the times when the influence of Wilson's was predominant... at the Élysée Palace. Thus, in June 1883, before the Alphonse's skirmish; in August 1886, after the fall of Ferry.

In any case, the acquittal in August having been, on the surface, preceded by a debate, the public, which does not read, one could believe that this poor baron had been strangely persecuted.

What? Him, a crook? A man with such great relations! Was it the very day before the judge? In August, he hadn't been seen in his box at the Hippodrome, Clemenceau himself? No! It wasn't possible!

The truth is that Clemenceau had been linked since he spent a long time with the Berthiers, and he used to dine at their house pretty much every Friday. But these are common accidents; who can even be held responsible for his best friend? Clemenceau was saddened by the misfortune of his family; therefore, he did not spread it: and his newspaper laconically inserted the following note:

"The eighth chamber of the Seine court"
"delivered its judgment yesterday in the Crédit Agricole case"
"French general. Mr. Erlanger was dismissed from the

UNDER THE THIRD REPUBLIC. 297

"End of the complaint, the other defendants detained"
"for violations of the law of 1867."

"The offenses of fraud and breach of trust"
"They were dismissed!"

I am not confusing Clemenceau and the financiers whose odyssey I have just recounted. I know that the leader of the far left is personally quite correct; I also know that he was so convinced of the benignity of the actions of Berthier, that he did not risk any action in their favor. He believed they were sacrificed to Erlanger's unpopularity. Changing diapers, that's all.

But I find it harder to understand his leniency towards the latter, especially reminding me of the severity of his

child *?. |

Alas! I fear that there are still the requirements of this harmful policy, which, during for so long, Justice and the Intransigent had been attached to giant on the chariot of the Elysian son-in-law!

Despite everything, however, Erlanger felt the be-care to present himself to the people in good company; this The financial merchant apparently believed that with the same elbow, which he had greased on the mahogany of the French General Credit, he could rub some gen-Chairs, deputies, kings! {strange association} (of ideas!) that would throw enough dust in people's eyes to hide the damage done to what he used of honor!

That is why, in 1886, having invited the king and queen of Greece, he had wanted his very

© La Justice du au août 1886.
2 See volume II, page 58.

298 Speculation 1887

estimable woman went with the queen to visit solemn-mentally the orphanage of Abbé Roussel; sin-choice gulier! because this establishment was already under the of the scandal which, a few months later, was to unravel to tie in the court of assizes 4, almost at the same time that he himself, Erlanger, would triumph again criminal court.

Indeed, in January 1287, as I said, on the plaintiffs' appeal, the Erlanger and Ber-case Thier was registered on the roll.

Almost at the moment when the debats, the newspapers announced that the minister of King of Greece, Delyannis, "charged with handing over to "President of the Republic" the grand cordon of Was the "Order of the Savior" going to be received at the Élysée Palace? Was the Savior's command a "parable"? There it was indeed necessary to save once again the Consul of the Greeks!

Yet he was in good hands;
could count on the Court's guidance; his

financial matters; a simple investigating judge, he had in time relaxed extraordinarily Soubeyran*, Dauphin being his Attorney General; this not having It hasn't hindered his progress, so why not relax? "Wasn't it Erlanger?" The circumstances were the same. except that Dauphin, instead of being a Prosecutor General, was the Minister of Finance!

The debates lasted from January to March. They were eventful; imprudent actions nearly prevented

{ Annette Harchoux case, January–February 1887.
2 La Liberté, January 13, 1887.
3 It was Bresselle again who acquitted Wilson in 1888.

UNDER THE THIRD REPUBLIC 299

indulgence; a forgotten slip earned Erlanger the accusation of having bribed witnesses; he was Incapable! Nothing worked. The damning decision, but without penalty, was in the minds of the court.

At one point, the magistrates had believed themselves the toy of a bad dream: from all corners of their relationship, people were worried about the solution Erlanger. In some dark room or other, they had stripped their file, counted their relationships, their alliances, their interests, the functions that envy them ronnalent.

In short, despite the firm and loyal conclusions of the Advocate General Roullié, whose attitude rests on a Little in all this mess of compromises, the court ruled as follows:

"Considering that it is undisputed, in law, that of
"mere false allegations of some kind"
"However folded they may have been, they could not, par-
"the same, constituting fraudulent schemes at
"meaning of article 405 of the penal code;

"Regarding fraud:"

"Considering that, if the thorough examination of the
"The facts of the case reveal, among the defendants,
"unscrupulous speculative habits and, more
"Especially one of them! A greedy mindset"
"skilled at arranging all things for his own benefit"

"corporate responsibility which he actually has,
"designed and directed*, it is constant that the offense

'Erlanger. Originally, his name was mentioned, but he has
was then replaced by the designation "one of the two."

2 J1 does not result from any document in the case, they said

930 Speculation | 1887

"-fraud can only exist on the condition that
"remittances were obtained with the help of
"of blatant maneuvers; that it follows from this
"which precedes the facts invoked by the parties
"civil, or are not established, or do not
"do not present the character of delicate maneuvers"
"killers; therefore, the offense cannot be upheld."

After these fine considerations, the same Court of-
declared that the squandering of social funds
were not a misappropriation, having been done WITHOUT
FRAUDULENT INTENT!!!

Consequently, she acquitted Cal-
Erlanger's ment, and, going further, acquitted the
Two Berthiers!

It was sold out!

But, when we compare these two rulings
those who severely punished so many other financiers
ciers, for identical facts, it is impossible to
not to surrender oneself, in a movement of co-
An indignant era, a far more damning ruling
against these judges, who further demoralize the
people, that they are allowed to speak to him more
up! |

the judges of August 1886, that Erlanger had participated in the confec-
tion of fraudulent balance sheets. (See volume II, page 58.)

4 I believe I should give here a table of the spoliations
accomplished by the financier I work with:

Regarding the liberating loans....., 60 million
 On the crash of the Union Générale 40 --
 On the decline caused by the Daily News 25 --
 On various stock market transactions.ee 30 --

Sar of the affairs which I detail below 374 --

Gossip SS CS 52 million

UNDER THE THIRD REPUBLIC 231
 Inventory of the 574 million:

Southern Loan (cotton)....., 75,000,000
 General military supply company saw 9,525,000
 Agonco Havas issu tone aee 4,250,000
 Bingham Mines..... 47,000,000
 Personal property credit... ..,.....ss.ss.sccscs es 30,000, 000
 Paris Hippodrome 5,000,000
 Autégil Palace ...:4:2.244 02nd issues 12,500,000
 Bank of New Caledonia..... 3,500,000
 French Steelworks 5,000,000
 Land Credit of England. 8,000,000
 French General Credit..... 52,500,000
 Rhine Coal Mines..... 4,125,000
 Northern Coal Mines..... with 2,250,000
 Villaguttierez (shares) 255,000
 _ (bonds). 3,192,000
 Alforville Steelworks , 4,550,000 years
 Jemmeppes-Auvelais 3,525,000
 Bourne Canal 900,000
 Haitian Loan..... RE 99,265,000
 Forges de la Seine..... located at: 811,000
 Tramways of the Nord department sas Ses s 5,040,000
 Bourges to Gien (shares). sea .. _12,500,000
 -- (obligations)..... Pseuse 2,102,500
 Rhenish Coal Mines..... sé iTi anses 380,000
 Foncière-incandie.e..ssesvossosse 8,387,500
 Little Lyonnais..... RS dress 4,605,000
 Horse market.sssos 2,000,000
 Alais au Rhône (obligations)..... Gas ee 5,709,000
 Alais au Rhône (shares),.....s.sssose 41,000,000
 General reinsurance.4.....sss.se. 45,510,000
 Sun-hail..... Re es 3,537: 000
 Plaster quarries of Paris Sie . 14,880,000
 Plaster quarries of the Paris Basin. Rae ennens 8,748,000
 Accident Rescueseossoseseseee 2,640,000
 Bordeaux Navigation Company..... 1,720,000
 Brarrilz Establishment..... year 2,905,000

Shipping company Havro-r aris Lyon. 3,150,000
 General French and Continuous Lighting Company. 5,232,500
 Corbeil Mills..... shape 7,020,000
 Trams of Saint-Étienne 150,000
 Bressuire-Poitiers (Railway;..... to Memory
 Algerian cables.ee Memory
 Sombrero Island Phosphates SR Memory
 Total ssseunes out. 373,626,500

232 Speculation 1887

This trial also revealed a very in-
 worrying about moral anarchy. How then to end-
 Would she be this year, which DR of similar
 way ?

Meanwhile, the Senate and
 had resumed their eternal supper, their
 pointless quarrels, their ignorant schemes
 around the budgetary sphinx. Outside the budget
 They had discussed the freedom of funeral arrangements.
 the divorce regime, the lot concerning the mentally ill, the relief-
 rights on cereals. Here and there, we inter-
 called the ministry on a representation of Tar-
 tufe or on the repatriation of troops from Tonkin,
 and, as always, the "thing" ended with
 a simple, if not pure, agenda.

Around mid-March, an incident between the general-
 Ral Boulanger and de Mahy again reported the
 a silent struggle that focused on the ministry of
 the war.

But, behind these incidental sources, there are
 incessantly concealed speculation, an aglo-
 stage.

The increase in duties on cereals, for example-
 ple, was a marvel of impudence; one had very
 discussed its effects; free traders and protec-
 The Ionians had engaged in their usual battle,
 had exchanged question marks, especially
 more insoluble than, on both sides, it was claimed
 Respect the obstacle: capital!

Weary of the conflict, it was decided that the surcharge would be
 adopted but that, if it produced the high cost of
 bread, it would be suspended by a simple decree!

%

UNDER THE THIRD REPUBLIC 233

thus put the power to modify in twenty-four hours, a whole customs regime; when one calculates What a party, the vile speculation of people like the Lebaudy or the Ephrussi could draw from this circumstance, one is indignant either at the ignorance or at the The cynicism of those who voted for such a measure!

On the other hand, and pending the vote or rejection of his budget, Dauphin, Wilson's crony, indulged to the most fantastic combinations:

He had tasked the director of an establishment financial, more full of misfortunes than capital-rate, to negotiate 117 million six-year bonds; Financial Insurance, that was the name of this establishment blissement, set itself the mission of reconstituting the capital; and they claimed to be applying this system to Treasury bonds!!!

In other words, the hope was to offset the needs of The State with the needs of the State!

What was this operation hiding – which was ultimately aborted – theirs – but rescued, it is said, by the Jew Cahen From Antwerp?

It was amidst these bizarre designs that a Franco-Prussian incident broke out, immediately-presented as a German provocation (April 21).

The historical elements of the arrest of the com-no more than a French envoy on Prussian territory, . moreover, those relating to gunshots Raon-la-Plaine (September 24), do not seem to me They are well established. They need to be completed.

Far from believing it to be a German provocation,

'The director of Financial Insurance, named Ronan, committed suicide in 1888 (March).

I believe that Bismarck, having obtained the vote of seven-year military term, harbored no ambitions of war, especially during the last days of his old emperor!

Much better, if I consider the results of the aforementioned incidents, I only find this: or a ma- a new work directed, internally, against a personality an invading military operation or, on the contrary, an attempt to organized event, by this same personality, for to impose his collaboration.

I am not choosing between the two hypotheses because that the contradictory facts there are so far too numerous; I note, however, that there are certain- two speculations undertaken, one without, the other with the general's assistance.

I don't need to elaborate on the first one, simple reissue of the already well-known "I'm here, I'm staying";

1 These lines were written in January 1888; the recent Note from the North German Gazette, dated May 29 1888, absolutely corroborates my point of view; it explains- that, even, in the way I had anticipated, the precautions taken in Alsace-Lorraine.

Here is an excerpt from this note:

"We do not desire war at all; we desire
"only to maintain less close relations with France"
"narrow and, as we are linked to the neighboring state by
"a common border, we can only border each other"
"to show more restraint in our relations with the
"France, to further restrict these relations on the border-
"a place where they are employed to incite the population of Alsace-
"Lorraine."

What I wrote in January was simply the result of my economic deductions; again, these deductions receive confirmation of the facts. (The reader will find some (The presentation is on page 291.)

UNDER THE THIRD REPUBLIC 235

\

That one, moreover, is less dangerous than écœu -

shame.

The second point remains; the important point of this one is that, certainly, it involves intervention Capital! We don't make all this noise, all this propaganda of printed materials and newspapers without to have, like Erlanger mounting the assault on his Impunity, a metal supply. Well, This is enough to condemn the hero; if capital The argument is that capital wants to use him, and If capital uses itself, it's over; it will be in a another series of massacres, or Cavaignac, or Thiers, or Bonaparte the Decembrist, or Galliffet the bou-dear; he will be everything, in short, except a benefactor.

Pending further testimony on this last point Let's look at the facts and see how those in power react to them. were taken to get rid of their bulky waste colleague.

On May 17th, they were still arguing about the budget; On similar occasions, many times, disagreements arose the previous day had turned into embraces of the next day; but, this time, "one could vaguely feel that there was something else at stake besides the budget of 1888! ; » also, under the guise of a divergence fiscal matters, the project was referred back to the commission and Goblet seized the opportunity to give his... assignment.

The crisis lasted 15 days, during which the ques- The main question was: Will Boulanger do it, yes or no? part of the new ministry?

1 André Danicl, the political year 1887, page 113.

936 Speculation 1887

It was getting annoying in the end!

Chauvinism had intimidated even the most intelligent people. ambitious; we didn't dare dismiss the een French "patriotism"!

However, a few courageous men decided- and, after flirting with the wealthy mo-narchists, who were burning with the desire to play a little By a majority vote, they accepted the ministry without

These valiant men deserve to be named; they were:

Rouvier (finance and president of the Council), Mazeau (justice), Flourens (foreign affairs), Fallières (interior), General Ferron (war), Barbey (marine and colonies), Spuller (public education and fine arts), Hérédia (public works), Dautresme (commerce and industry), Barbe (agriculture).

"German Ministry!" cried Rochefort; mid-the Élysée Palace ministry, I would say, and especially the ministry of powerlessness.

The wealthy, who describe themselves as right-wing, welcome-
They readily read the new leather books. They had solemnly declared "that they would do no systematic opposition, which they would support
"all conservative and liberal measures;
"that they would maintain the: no borrowing, no
"New taxes, savings, already formulated,"
"but that they would fight any anti-religious measure"
"Gentle or anti-social."

The last half of this sentence requires a
Explanation: what the wealthy call anti-social, it's not themselves, anti-capitalists
social and destructive par excellence, but which-conch does not recognize their superiority and their

UNDER THE THIRD REPUBLIC 937

the right to govern France, that is to say whoever is social.

This avatar of the former minority had rami-external factors which I now need to...
I'm busy:

Since 1885, I have relegated to the background (who then suited him), the history of the Balkan Peninsula.
I only mentioned that a revolution, very opportune for Hirsch, had erupted in the Rou-Melia, and that, shortly afterwards, Serbia and Bulgaria had declared war.

Against all odds, Serbia had experienced a defeat (whose true cause was absolutely strange-
"The fate of arms" could be explained

Giénoff, the devoted servant of Hirsch and the English, Battenberg the victorious! had such an air about it that, to calm them down, the Tsar, acting as a true Asian sovereign, had him abducted at night (21 August 1886).

The English, immediately alerted, flooded Europe of direct or indirect claims, works from secret funds – newspapers and diplomats being bribed – and this singular spectacle of the triumphant return, then of the abdication pitiful of the Prince of Bulgaria.

To comply with the Berlin Treaty, it was necessary that the Sobranié chose another master.

Sobranié equivocated, temporized, although several times formal notice was given; finally, towards the end of December 1886, people began to talk of the possible candidacy of a Prince Coburg–of Orléans called Ferdinand.

938 Speculation | 41887

Until now the Balkans had not set in motion the Orleanist monarchists than in the form of finance ceremonial, of the General Union, no less dangerous.

But the princes had been expelled since July 1886. French people from this house could no longer intrigue. Inside, they were hastening to scheme outside,

From a financial point of view, Bulgaria is not perhaps. It wasn't a bad thing at all. Hardly was it born as a principality, which its statesmen (mostly former students who had given head in Paris, with the poison of Roman law, the good principles (of the specious Jewish community), had set their minds on organizing to manage Bulgarian finances.

In October 1880, Karaveloff, Minister of finances, was preparing a national bank in Paris Bulgarian, with the apparent assistance of the Jewish Guns–Bourg, a banker, and Poljakoff, a railway entrepreneur iron ore; financial organizations had continued through all the incidents I've already recounted and the Bulgarian shenanigans, on the occasion of the Varna–Routschouk railway, construction of a palace for Baitemberg, and a crowd of

from other countries.

At the beginning of 1887, delegates from Bulgarian stations crisscrossed Europe; in London, they went to toast the Lord Mayor; in Paris, before When visiting Flourens, they confided their anxieties to The Lantern.

When questioned, Grékoff stated that Bulgaria "was "a true democracy, possessing suffrage" "universal"; "whatever its constitution may be" "This constitution is also narchic," he added.

"
"
"

(UNDER THE THIRD REPUBLIC 039

liberal than any republican organization-rabbinical... the assembly is sovereign and the country must always have the last word.

Alongside this panegyric, it is good to place Island

A Bulgarian man's account explaining how the universal suffrage in Bulgaria. This Bulgarian recounts-milk thus the elections of June 26, 1881:

Dm
SN

"To terrorize civil servants," he wrote, "?" They were not afraid of inciting the peasants against them. without enough inclination, everywhere, to see enemies in State agents. In Tern, civil servants saved themselves in Serbia to escape an uprising The villagers' reaction. The same scenes repeated landed in Nicopoli, where the employees were forced to put the Danube between them and the peasant revolt who was pursuing them.

"In order to better win over the peasants, we..." assured that, if he prevailed, the prince... would be an example of taxes for seven years. They do not-

In several places, it was necessary to resort to military executions to force the taxes.

"In Rumelia, this sister principality, the public union had gradually been raised by the spectacle of arbitrary rule and persecution who were wreaking havoc on the other side of the border. meetings of indignation were organized in Philippopolis and other cities, telegrams from protests sent to Prince Alexander, He

'La Lanterne of January 10, 1887.

2 A.-L. Drandar: {lexundre de Battenberg (Dentu, 1884).

240 Speculation | 4887

"he paid no more attention to it than to the complaints that he arrived from different parts of Bulgaria.

"We arrived at June 26th, which was the big day of vote. In all the towns where there were ballot boxes" "In the elections, we saw herds of peasants arrive- "Without being both bewildered and threatening. Most don't "They didn't know why the police had come" "We searched for them in their village. We gathered them together." "in the public square and the following request their "was addressed to:

- "Are you for the Prince or for Kara-
" _ véloff? |

- "For the Prince!" they replied energetically-
"lying."

- "Hurrah!" a voice began.

"Hurrah!" the peasants repeated. Bubble-
"vote slips bearing the names of the favourable deputies"
"Their meals were handed out; the wine circulated and they
"were going to vote together."

"Generally the vote was unanimous. The elect-
"those who, by chance, were showing ballots"
"Doubtful items were immediately reported to the carriers."
"with clubs that expelled them from the room."
"In Sophia and other cities, miracles are happening."
"produced. The ballots found in the ballot boxes"

This painting is enlightening, isn't it? Also a country so well prepared to freely demonstrate its will, naturally, was bound to tempt the Hirsch and the Orléans.

That's what had happened; that's why the entrepreneurs of the Orléans-Coburg bid had been able to announce, on July 7, 1887, that ja

UNDER THE THIRD REPUBLIC 241

Sobranié, meeting in Tirnovo, had "freely
"Prince Ferdinand, lieutenant in acclaimed"
"The Hungarian army."

Russia now had before it, no longer
The Battenbergs, but the Orleans.

Formal notice to rule on the validity
of this election, held contrary to the treaty of
Berlin, that is to say, without its prior consent,
Europe did as the Bulgarian leaders had done: it temporized
risa.

Meanwhile, the newspapers, and especially Le Soleil,
were filled with Bulgarian things more than ever.

This is where the incident of the forged diplomatic documents comes in.
matics.

I will not dwell on discussions; few
I only care about diplomatic documents from
nature to cause discord between the Tsar and the Emperor of Germany
whether they existed or not, with or without collaboration
Prince Ferdinand; it is enough for me that there was a need
to declare them false in order to establish in my eyes the
powerful interest of the Orléans to conceal their schemes;
even Bocher's letter, rejecting, in the name of
his masters, any complicity in the affairs of
Ferdinand is still a valuable clue to me; a
political denial worth whatever one wants it to be
vaille,

I prefer to use a series of milestones as guideposts.
The undeniable facts are as follows:

In July, Count Zichy married Mademoiselle
of Wimpffen, whose father had been, as I have

{ Le Soleil, December 2, 1887.

249 Speculation 1889

In July, the Sobrante elected Prince Ferdinand;
In August, the Alliance Israélie sent to Vienna
coins minted in Paris specially
for the "Jewish communities of Palestine" (?); in
At the same time, it was announced that a union, formed
under the presidency of a French financier, came
to secure a loan of 25 million for the prince
Ferdinand!

In November, Hirsch, the duke's ex-bad genius
Decazes (who lost his only son in March)
threw handfuls of gold into southern Russia
and in the Balkans; it gave, at once, 50
millions, said Le Temps; 100 million, claims
Alexandre Weill in his "Paris-lie",
to the poor and to the schools of Russia! In December,
The financial newspapers announced that the loan
Bulgarian 25 million would be guaranteed by the principal-
Clementine ceases, the funds being provided by the
houses Bischoffsheim, Philppson and Montefiore,
Flowers of the Jewish quarter.

This exceptional movement of financiers towards
Bulgaria, their names and nationalities
clearly indicate a determined struggle.

So we will soon see Hirsch
to begin new talks with Turkey;
Indeed, the European Coast announced soon that...?
"Baron Hirsch was in Constantinople to
"Settling accounts with the Porte. The two
"Parties," the newspaper added, "claim
"Mulally a large figure of millions; a

1 L'Intransigeant, August 17, 1887.

3 European rating of January 30, 1888.

UNDER THE THIRD REPUBLIC 243

"The transaction is likely and, subject to a

The newspaper continues:

"With a view to this solution, an agreement would have
"was signed between the Connections Company, the
"Ottoman Bank Group, the Paths"
Austrians, the Discount Bank and the Lan-
"Derbank, to merge the interests of the Company"
"of the operation of Turkish railways.

"An Ottoman company would be created with the capital of
"180 million: 100 to be provided by Hirsch, under
"formed contributions (materials and concession rights),"
"and 80 million by the connections company,"
"in conjunction with the other participating companies.

"This new company would be formed immediately"
"that Hirsch would have obtained his discharge."

Finally, the newspaper I am quoting concluded with this
melancholic reflection:

"Nothing is allocated to the Turkish lots!"

As we can see, a large part of the upper echelons of organized crime
financial activity was underway around Bulgaria;
As for his intentions, the enumeration of the top
Staff will be enough to denounce them:

At the Ottoman Bank, one could find (for the
France), Mallet, the Orleanist banker; de Germiny,
the monarchist; then the Hottinguer, Pillet-Will,
of Plæuc, etc.

On the Austrian roads, it was Count Aïchy,
(the newlywed I mentioned earlier), and
Mallet, Hottinguer, etc., and in addition,
Henri Germain.

At the Discount Counter, (which already had
interests in Serbia and Greece), that was the element

Pre
Pn

944 L'AGIOTAGE 41887

Ferry; his friends Hentsch, Baudelot, Girod, etc., there

At ZLanderbank, it was the clearly
Austrian, amalgamated, nevertheless, with some
remnants of the General Union.

Finally, at the Connections Company, it was
Hirsch, Hentsch, etc.

Here is the main battalion, but alongside these,
Secondary societies were proliferating.

The absolute power of these people is undeniable.
in the East, which already explains the domesticity of
Battenberg; what shall I say of the Greek kings and the
Serbian or Romanian princes? In Greece, Erlanger
and the Discount Bank can do anything; we
Do you remember the loans whose origins I described?
These loans continued; 1887 had seen them
a new one will emerge, thanks to the Discount Counter,
And do we want to know how he explained his
French role? Let's read the confidences made by
to his shareholders!

"By delegation from a group of establishments of
"Bankers' credit," he told them, "we have
"led the negotiations relating to the loan of
"135 million 40/0 Hellenic. Part of this
"child loan intended to provide the funds"
"necessary for the payment of orders for materials"
"naval and artillery equipment made for industry"
"French, amounting to a total of 26 million"
"of francs, 1 it was our duty to facilitate
"The introduction of the securities on the French market."

So it was clear! France was supplying, first

{ Report on the 1887 financial year, page 13.

UNDER THE THIRD REPUBLIC 945

his work and then his money to pay his
work!

That wasn't enough; it also supplied the gas
and the money to Romania, where the Jewish community had built up the
Next move:

The Gas and Water Company! had targeted the Rou-

Bulgaria, which is why she wanted to found a
Bucharest Gas Company:

"In the heart of Romania! Infidels?" he exclaimed.
"Camondo is unbearable!"

Soon after, this happened: the king refused to approve the concession.

"New studies were needed," it seems, but
These were not long because, soon, the king
he was going back on his decision.

Is the gas and water company satisfied? (will say)
No, not at all! Gas and water had to relinquish its shares.
to another company, also French, and named
gas for France and abroad; this was the last-
the company that benefited from the concession; however, its administration
The administrators were named Camondo, Stern, Brolemann, etc!

I believe this information will suffice.
to show that the financial struggle of 1881 was trans-
carried in the Balkans and that the company name
Ferdinand, Coburg, Orléans and Co., gave him
more than ever, a threatening meaning for
the peace of Europe and the security of France.

Indeed, Russia is worried, one might wonder what

{ French public limited company, founded in 1881, with
monarchist elements; among others: the de Bussière and
the Foulon family of Vaulx.

14.

246 | Speculation 1887

The new Jewish community is preparing to fight against it, and
while Germany, on good terms with the Au-
cheating can only lead to gains at the connection stage.
Ironclad, England, seeking to "manipulate,"
As always, Turkish diplomacy will favor,
"In the absence of new guarantees," the operations
of Ferdirand and his backers!

While the future of the East was thus being prepared,

French worker?

The Rouvier ministry had a right-wing majority
tière, who voted on the spur of the moment for all sorts of nonsense
financial or otherwise.

The radicals, who are to the bourgeoisie what the
mixed race is to the black man, they had invented reworkings-
tax increases, large in appearance, useless in the

Since the end of 1887, several facts have corroborated
borcr my assessments.

First, it's the diplomatic noise made by the future
Battenberg's marriage to a little girl from Victoria
of England; which proves, once again, that the Great
Brittany never abandons its "Arabi," whether they are
Egyptians or Bulgarians!

Next, there is the recently published financial prospectus.
(May 1888), under the title of the General Union, its life, its death,
by Bontoux.

This publication clearly shows that the tron-
The fools of the snake cut by the Jews seek to reunite
dre. Now, look over there in Romania and Bulgaria, lec-
tors... and you will understand.

Moreover, Bontoux, in his half-confessions, does not
that confirms everything I said about his financial company, of
Hirsch and Gambetta; then he explains, as best he can, his
capitalism and seeks, without success, to mitigate its "ju-
Daïism.

In short, after reading his book, I have nothing to say.

UNDER THE THIRD REPUBLIC 947

background. But such was the general routine that the
The mere word of change was enough to postpone the re-
shape.

This was the seventeenth time in seventeen years,
that the MPs were repeating the same retreat!
Soon the eternal discussions returned: the
sugars, pensions, three-year service, and the
On July 23, the Chambers concluded their Feonlon

In the last two months of this session,
Two facts alone had answered the concerns-
passions, contradictory moreover, of the proletariat and
of the wealthy.

One (the last) was the law on a trial of mobile
partial closure (July 18-20) which, through a series
of improbable ricochets, were supposed to overturn the
President Grévy, as I will soon have the opportunity
to explain it; the other was simply the deposit of a
proposal concerning the establishment of a tax on
the foreigner.

Given the profound ignorance that prevails
governing brains, it was obviously by
this large side that they had to see a
corner of the social question.
subtract from everything I have written in this present work,
on the subject that is dear to his heart, I therefore persist in not
accepting his claims of "ignorance regarding comp-
stability, and inexperience in banking and
scholarships", all the less admissible since, for long
years, 'he had worked in finance and numbers.' at
Rothschild!

As for the rest, as for the magistrate's odious attitude
~~Loew~~, before Bontoux, I had vigorously condemned it,

But, in truth, the vileness of one could not in any degree
implicate the innocence of the other!

948 Speculation 41887

The last census revealed that 1,115,214
foreigners were settled in France, and in this
Jews were in large numbers.

How, moreover, could France not have
attracted the preferences of the surrounding peoples?
Everywhere else but at home, the agrarian question
had taken on a particular sharpness.

In America, surprisingly, they had to in-
prohibit the acquisition of land by foreign companies
manages; in Ireland, Gladstone had just combined a
way to make tenants owners of the land,
in exchange for calculated depreciation; in Russia,

to acquire land there; finally, in Germany, Bismarck had proposed expropriation, in exchange for in-compensation, a number of large landowners Polish people, to divide their land into sufficient plots-health to ensure the existence of a family, then of granting them, in exchange for payment of a fixed annuity perpetual candle, to German peasants of origin.

Thus, while the major nations felt the need to decentralize ownership, France, not only did he do everything to concentrate her and the to increase, but she also sent her own en-children killed in colonial expeditions; of so that, those absent, 1,115,000 foreigners were quietly settling into their places!

'The invasion had been constant since 1861; here are the numbers :

AS ie sims 499,000 foreigners
ADI iase unes East 733,000 _-
1870 sdiinsenunesu ideas 801,000 -
ASS ns connetiens 4,001,000 -

UNDER THE THIRD REPUBLIC 249

In this peril of peaceful invasion, the gu-
The rulers saw nothing; one of them deposited platonically his tax proposal that we will discuss one day when there will no longer be ministerial ambitions to satisfy-to do - and it will be a long process! - The other, no less platonically, made one take into consideration a proposal proclaiming the "right to work for "every able-bodied citizen; the right to assistance for "Any sick or infirm person!"

What a great deal! The right to work. That is to say the right to say to the capital king: eat me.

The right to assistance? That is to say, the right to tell the capital king: "Buy me!"

These people, I tell you, dream of assisting everyone proletariat electors, hoping that in return this will obediently pour into the urn the long-standing election life, which parasitism thirsts for!

the deliberations of the people, which astonished Paris at August courses |

The workers' congress was holding its annual meetings; There, at least, he put his finger on the wound. His The discussions were, moreover, being followed attentively. By the entire press?

It was declared there that the workers, the employees, the proletarians should expect nothing from anyone but themselves themselves and only recruit through their mandates. official silences.

Alas! If this foresight were widespread, I

1 May 28, proposal by Martin Nadaud; Chamber of De- whores.

2 The Journal des Débats, Le Temps, etc., devoted themselves to them numerous columns.

250 Speculation 1887

would not have to fear the terrible conflicts that I See it rising on the horizon!

For indeed, the ferocity of the wealthy will drive, as if by design, the people are starving.

Do we want to pick up one of these confessions along the way? terrible things sometimes escaping the financiers who di- industrial companies are rising and occupying legions of workers?

Here's one:

Almost at the moment when Martin Nadaud filed the Platonic proposition I just quoted, the directors of the Commen- Corporation try-Fourchambault, that is to say, the barons of the Rochette, of the Viscount Benoist d'Azy, of the du Breuil of St-Germain, of Maurice de Mieulle, of Sessevalle, Paignon, Trubert, Aubert and finally a /van Flachet (a descendant of Stéphane) perhaps?), dared to record, without protesting, this observation of a shareholder disapproving of the long- unanimous support from the council to retain workers when

"The council's decision should not have gone so far as to..."
€ PROMISE THE COMPANY'S INTERESTS FOR
(MAKE ONE'S WORKERS LIVE. ? }

The savagery of this phrase will become quite apparent.
even more so when we realize that it

* Allemane, Joffrin, Lavy, the main speakers, clearly-
concluded that the complete emancipation of the proletariat does not
would only be achieved through "the revolutionary path". (André
Danicl, The Political Year 1887, page 195, note.)

2 Report of the Board of Directors of the Company' ano-
Commentry-Fourchambault, April 5, 1887, page 19,
line 16.

UNDER THE THIRD REPUBLIC 951

responded to the following observation, officially
Made by the board of directors:

"Our establishments," he said, "have been
"preserved from the unhealthy agitations that have so
painfully affected by other industrial lands
"Trielles. You will congratulate yourself with us on this
"proof of the wisdom of our working-class populations,
"whose suffering is great, despite all the
"sacrifices that we have imposed upon ourselves, in order to
"to keep some work for them, alas! insufficient-
"Health for them as well as for us."

As we can see, the workers' patience was such
that it imposed a kind of circumspection on capital
which is evident in the previous sentence.

Nevertheless, however, the voice of the savage ac-
The tionary will be listened to; capital, for too long
hampered in satisfying his appetites, he will demand the
'Dismissal of its workers. Commentry-Fourchambault
will declare unemployment at her home. For those who know how to read
Between the lines, this decision shines through.
kind words from the Council.

Other industrial companies, in the same situation,
They will imitate him; civil wars are not yet a reality.
something other than these isolated cases of unemployment which, multi-
folded, they become collective.

Speculation?

1 Same report, page 8, line 7.

2? The report to the general assembly of April 16, 1888 gives
This prediction is entirely correct. The old forge is going to be
closed and the capitalists declare that they will have "the sa-
"the willingness to give up wearing oneself out in a sterile struggle," in order to

to preserve their strength "for other, more fruitful uses:"
(Page 7, line 12, of the report.)

HAS

9252 Speculation 1887

Speculation, moreover, was still thriving.
amidst external concerns and pseudo-
indoor occupations.

During the year 1887, I did not have a single day of unemployment
only for a moment, on the contrary, while he was blowing
the revolutionary wind that I observed, the finance-
The creditors were still demanding 900 million from their gullible customers.
usual 1,

This figure must include the Greek loan.
of 135 million, which I mentioned, and an Indo-
Chinese of 50 million (June).

Alongside the broadcasts that were launched, there were the broadcasts-
prepared sessions and, naturally, preceded or
followed by all the usual vileness.

Under the pretext of providing work for the workers
From Paris, speculators had resurrected the
metropolitan railway project, in preparation-
ration for over ten years, large, moreover, of
capitalist and expropriation movements, fishing
in troubled waters if ever there was one, and certainly
increased taxes on the people of
Paris.

A scandal on the side has, perhaps, if not prevented
definitively, or at least delayed, this "affair":

A Jew had dreamed of preceding the Exposition

railways.

Claiming to celebrate the fiftieth anniversary of the aforementioned,

4 Issues from 1887:

State and City Loans. 246 million 5/10

Credit institutions....., se 23 – 0/10

Railways, and industrial companies, 648 – 7/10

Folalssnsesunaseses 888 million 2/10

UNDER THE THIRD REPUBLIC 953

This Jew had obtained from the City Council the right to
to have a large space in the woods of
Vincennes, and the Municipal Council had granted
his consent with regrettable nonchalance.

But what? The rapporteur was the youngest of the
radicalism and meme of communal autonomy.
As the youngest, he had a soft spot for the tribe
de Lévy – it was a family affliction – moreover,
All the newspapers had received the manna from heaven
which the Hebrews are always provided with, even in
the desert; they had been shown this exhibition
like a good trick to play on the companies
railways are lagging behind in their equipment;
Lockroy, Boulanger, all the other ministers,
had written encouraging letters; finally, Lévy
had, like a mere Soubeyran, exhibited a
check without coverage in the form of a guarantee;
but, on the other hand, there had been a "cover-up" and
even "cover put" for a check of 10,000 francs.
that the victorious rapporteur received after his
triumph, shortly before the famous exhibition,
whose railways were mainly ab-
sent, did not fall into complete disarray.

However, this Jewish quarter was discovered almost at
at a time when, strangely enough, a municipal election...
cipal, made in the ninth arrondissement, had
took on the appearance of an anti- demonstration
Semitic.

The offices of the failed exhibition being located

found it rialurel to entrust him with the examination and the report of the Fiftieth Anniversary.

To everyone's astonishment, a sort of outcome ensued.

VOLUME II. 15

254 Speculation | 4887

of the prosecution's case where the facts were clearly formules.

Great excitement! The youngest child was stunned; he called appalled by the justice system, the ordinary launderer of the civil servants Officials implicated. Justice, as always, found nothing reprehensible in the established fact of a payment of 10,000 francs, because nothing only demonstrated that these 10,000 francs, paid by Lévy, at his wit's end, in the hands of his ex- rapporteur, had any connection whatsoever with the ob- such as the report and the functions of its au- author.

That's how it is! At the Paris courthouse, the neighbor- swimming of the engineer Chevallier, optician, diverts probably the sunbeams from the dark lair of justice. But that's not the case in Marseille where The sun is falling straight down.

Over there, the deputy mayor, whom I spoke to at regarding the health voucher affair, had received a paper bribe, had hesitated to keep it, had returned it without having drunk it, let alone touched it. claiming, to explain his hesitation, that he had "wanted to see what his colleagues would do." Nothing worked; he was condemned to degradation. civic. That'll teach him: another time he will exi- will manage a good check where nothing will be written con- defining the case and which will be easily convertible made of metal.

A far wiser general councillor was one whose The affair noisily occupied the newspapers of Marseille in November 1887.

This county councillor had promised to do his part

to obtain, from Dufour, trustee of a house of commerce (Roux de Fraissinet), who complained of having suffered damage during the looting of Tamatave, compensation payable by the Treasury audience.

– You will give me 30% of what you receive–
"vrez," the general councillor had said.

He did more than just talk: he demanded action. passed before a notary, and a notary happened to be who instrumentala under these conditions!

Obviously, what the claimant was paying was 30%. This was not a businessman's competition. vulgar, it was the influence of the general councillor well-connected at the Élysée Palace. Such was, moreover, Pierre Baragnon (he's the hero of 1 adventure), editor-in-chief of the Courrier du Soir at Paris.

In short, his efforts were crowned with a success estimated at 1,200,000 francs.

He was already extending his hand when a tooth... produced...

Shocked by the revelations of the trial. Caffarel-Limouzin, Wilson, the "protector of Baragnon," had just stumbled on his pedestal; of the same Suddenly, in Marseille, there was a lot of noise about the enormity of the aforementioned commission of 30%. The creditors of The merchants joined in, discussed the contract and took legal action.

The courts could do nothing:

"It was not for actions related to his duties"
"as a general councillor, as Baragnon had stipulated"
"A commission."

And indeed, colonial indemnities are not

not at all within the competence of the general councils.

So legal morality was preserved, but the morality that is not legal, that is to say, that which is true, he hurled his anathema!

Outcome :

On November 29, 1887, the Petit Marseillais announced the resignation of the General Councillor, and the On November 30, 1887, Le Cri du Peuple printed that "The meme" had reduced its claims to 200,000 It was clear: between function and money, the man had not hesitated!

The Marseille echoes of this political and political drama Commercial sounds only reach the ears in a very muted form. of the Parisian public.

But the scandals of the fiftieth anniversary of the railways of iron caused an infernal noise.

I don't know if the Marseille resignation will risk re-election, but it is certain that the The Parisian slate risked one and was re-plastered by his constituents to whom he exposed the "terrible per-security" of which he was the object; and the Council saw it to return from there, to calmly receive insults, another type of bearer check, which the cashier municipal transforms, at the end of each month, into good, hard cash.

All the preceding accounts already attest, of a common demoralization; I even wanted to give them to maintain a cheerful appearance because it corresponds faithfully to the serenity with which the friends of sons-in-law of the Elysée Palace have always committed their misdeeds; It must be acknowledged that, depending on the circumstances, rescued or denounced sugar fraudsters such as Lebaudy, Halphen and Fiévet, the one who will soon be

UNDER THE THIRD REPUBLIC 957

caught red-handed with the decorations bag, had like all great men rubbed off on his era.

I will refrain from compiling a complete list of all the filthy people who signaled this disastrous year

I will briefly mention the attempts to monopolize replacement of French telegraph cables by the Americans (Jay Gould and Mackay), attempts that shed a unique light on Pouyer's conduct—Quertier, president of the Telegraph Company From Paris to New York.

I will also mention, in a word, the tragedies. sinister events that erupted in one of Er-'s creations Langer, the Steelworks of France!

I'm looking forward to getting to the oddities and the agio-stages of all kinds which surrounded the refutation tion of our armaments and, in particular, the manufacture-tion of the Lebel rifle.

I pointed out, during the previous chapters... clowns that, precisely, every time for-considerable metallic nitrides could be necessary for the Ministry of War, he manifested himself feted a speculation resulting in an increase the costs *?.

These speculations reached significant proportions in 1887. extraordinary, revealing no less extraordinary-serious repercussions.

We know that telephone cables and wires or telegraphs, all electrical and electronic equipment

A mysterious death, reported in the newspapers, has It has never been clarified by an investigation.
2 See vol. 1, pages 114–115.

958 to L'AGIOTAGE at 4887

Finally, most of the parts needed for the marine and military weapons use copper as raw material.

However, in November 1887, it was learned that Rothschild, Secrétan, André Girod and Co* had formed a monopolizing consortium, whose aim is to take over the price of copper; indeed, from 107.50, price On October 21, 1887, they raised it to 214.95. Lecture of December 23, 1887. That is the brutal fact expressed in two words.

One day, it was necessary to prepare it; it was necessary to spend some time markets in America, create, with enormous capital-rates, a series of monopolies, by means of treaties farms.

This is, in fact, what one of the coupables, the Commercial and Industrial Society of metals (former Laveissière and Secrétan) who, even, does Secrétan honor with this good operation, and describes it in his administrative report Official announcement to shareholders! Also the Does the 1887 balance sheet record a net profit exceeding...? sant 16 million, perhaps a twentieth part of general profits from the latest speculation, whereas, previously, it was with great difficulty that the company of metals, reached 2 or 3 million.

Well, when you consider that, for years, these same names, Secrétan and Rothschild, are found winds mixed with almost all past markets with the State; when one considers that Rothschild almost dis- to credit Clemenceau, thanks to his connections ciavec Cornelius Hertz etavec Deprez; when one

'Report to the general assembly of March 19, 1888.

UNDER THE THIRD REPUBLIC 259

recalls that Cornelius Hertz obtained, in a short delay, the highest ranks of the Legion of Honour – which at the very least demonstrated a great favor with |' Élysée-Grévy; ; – that the same had been appointed engineer for life of the Society of Telephones that need to deal with the state – which re- at least, it brought great favor with the mini- tère; when one remembers that the Secrétan of the car- damaged keys (which made his fortune) is the even though the Secrétan still had the monopoly on Nickel silver cases needed for the Lebell rifle, on wonders, with dread, if public conscience is decidedly nothing more than a woman put on a map through finance!

Around the smallest details of the na- weaponry Nationally, it's a continuous string of shames!

Sometimes it's a sealed wagon that, transporting Lebel rifles, found to be unsealed en route? ; more

lied by a French soldier in correspondence with Prussia*; meanwhile, it's an indiscretion of reporter, obtaining, by extraordinary means—naires, the partial mobilization plans {.

On all sides, as in the days of the Moral, men are accused of espionage, of Women, newspapers | A Belgian newspaper reports that Prussians write in several sheets from Paris (January 1887).

1 Le Matin, March 13, 1888.

2 Intransigent of September 26, 1887.

3 Case of Sergeant Châtelain; Evening, December 26, 1887.

4 Aubanel Affair; Lanterne, September 24, 1887.

5 The Brussels Journal.

260 Speculation 4887

More than ever, money is corrupting the press: this the same year, following the trial of a murderer! Sixteen journalists are accused of being a Don Juan and a thief. blackmail (August).

Then comes a chaotic mess of villainy; lawsuits
The most ordinary people suddenly emerge from scandals.
Unexpected: here is the downfall of a powerful milliner known, at the bottom of which one finds mixed a function-high-ranking official of the Ministry of the Interior*; it is a removal-speculation * ; almost at the same time
We see this extraordinary thing: a Rothschild performing respectful acts, marrying despite his family, and demanding — therein lay the true crux of the 'question — the payment of a respectable amount millions, these belonging to him personally. And
Who knows if this strong metallic bleed has not its Part of the copper speculation scheme?

In the judiciary, in the army, in the clergy, among the upper, lower, and middle classes, — in official functions, in the palace of the head of state: Scandals were erupting everywhere like rockets!

Public outrage was rising. It was already manifesting itself
She expressed her discontent at every opportunity.

In troubled times, all means of protest-
The reports seem good. General Boulanger, very
Cocardier, had organized his fall into apotheosis;
To applaud him was to boo the rulers; hence, at the
Gare de Lyon, a huge demonstration at the time

- ' Pranzini. Marie Regnault affair.
- 2. Angèle Renard Trial; Soleil, July 22, 1887.
- 3. Campos Affair; Intransigant, June 18, 1887.

UNDER THE THIRD REPUBLIC 261

of his departure for Clermont-Ferrand, where he had
appointed head of the 13th corps (July 8).

Meanwhile, Jules Ferry also wanted to protest,
he, criticized, against the astonishing popularity of the ex-
Minister of War. In a vivid speech to the
in the Epinal style (where he was speaking, by the way), he called
Boulanger, a "St-Arnaud café-concert". 11 a
people who have no right to stigmatize anyone,
to whom silence becomes, whose epigrams
turn against themselves; Ferry being of
Those, only succeeded in exalting the popularity he
wanted to lower.

Other means were sought.

Who knows if, in the indiscretions relating to the
mobilization plan, we wouldn't find a
Boulanger's imprudence, who, during his mini-
tère, had received so many shady people and wrote to
So many people?

We searched; we found one of his
creatures, a chief of staff, poor devil
riddled with debt and seeking loans, anyone
comment. |

A search was conducted; nothing was found against Boulan-
ger, except for a basic card, but on the other hand we
found the trace of the works of the Elysian son-in-law |!

It had begun with the vulgar complaint of a
bourgeois who, having paid to obtain "the star of
"honor," and not having received it, had become angry; that
was bound to end with the downfall of the chief magistrate of the

Interior design agencies? The police had some
He had seen many others and hadn't even breathed a sigh of relief. How
Was the bell attached this time?

15.

269 Speculation 1887

History is a vicious cycle that repeats itself: in
The Wilson case, there's a comparable grain of sand
To the one who killed Cromwell! This grain of sand
his name was Canivet, the editorial secretary of the
19th Century.

The 19th century was in the hands of Portalis, a
restless, a vibrio, without social aims, without
depth, but always happy to say and to
contradict,

Canivet, for his part, was a former colonist from Buenos-
Ayres; on the banks of the Chaco, he had found himself
buddy and companion with Goron.

However, Goron had become deputy chief at the Sûreté
general and Canivet an indiscreet person by profession.
One told the other the events which became
the Caffarel-Limousin affair; the other transmitted them to
Portalis, who, licking his lips at the thought of the noise,
launched the firecracker?

With the press seized and public opinion informed, it became
It was impossible to stifle the scandal; he screamed!

Several mysteries had already surrounded the
Elysian duumvirate; around May, Seillière, a
Daniel's close friend had been subjected to a kidnapping.
which occurred the very next day after a visit he had
carried out at the Élysée Palace; this sequestration, which was happening at the
following the ban, which I dealt with

1 "Cromwell was going to ravage all of Christendom; the family
royal power was lost, and his own was forever powerful, without
a tiny grain of sand that got lodged in his ureter.

"Blaise Pascal (Thoughts)."

3 I found this story in L'Indépendant, which is published in Buenos-Ayres (issue of January 4, 1888).

UNDER THE THIRD REPUBLIC 263

the previous year!, and which was complicated by ques- financial conditions, while military markets had been at stake, aroused astonishment but was or little or not at all explained.

Moreover, since Boulanger's fall, a hos- Utility had been raised against Wilson.

Several newspapers had begun to mistreat- To deal with the son-in-law, especially the uncompromising one. Sometimes It involved stock market speculation and bi- The denials from the Stockbrokers' Union, named Hart. Sometimes they recalled the "old history- "Toire" of the presidential claw; then it was reported that new threatening recommendations having with the aim of providing printing companies set up or unionized by Wilson, the administrative clientele.

But all of this seemed benign; the favoritism and since speculation is common among people no one dared to speak out against the government or parliament. gner, for fear of exposing himself to epigrams.

This was not the case with the decorations trade, set up and organized as a commercial agency.

This was an operation less accessible to vulgar rulers, because, in order to succeed the big In those blows, you had to be close to the ultimate signature!

Daniel had relied too heavily on the servility of his creatures, had faced impunity too often. for the anti-Alphonse demonstration of 1883, he had, for this trafficking, used the name of his step- Father. He had closed his eyes.

Two accusatory letters were discovered. In vain did Grévy himself make them disappear from

1 See t. IT, pages 212 and 213,

files, all the coincidences piled up to de-
to conceal the collusion between the two men.

The outrage was widespread! And yet, this
What we were learning was only a part – the most
innocent – works by the speculating couple.
This can be judged by comparing the revelations made
before the courts and before the commission of en-
quest, with the stories – moreover necessarily incom-
plete, themselves, – which I have sown throughout history
story of previous years.

I will not attempt to go into detail.
the incidents that followed; nor the relentless persecution
The president's fool for clinging to power.
in order to delay the legal proceedings quimens-
They concealed his accomplice, nor the very marked hesitations
from the ministry which – admirably! – contributed
to delay the presidential resignation, as for
to have time to get the austere man to sign the de-
'cret converting the 4 1/2 and the 4 0/0!

The dates here are very clear:

October 7, general placed on inactive duty
Caffarel;

October 25, submission of the conversion project;

Same day, urgent parliamentary inquiry
relating to the decorations case;

November 3rd, vote on the conversion in the chamber;

November 7, same vote in the Senate;

The decree was promulgated on the same day.

November 9 and 10, incident in the Chamber at pro-
regarding the Wilson case;

November 14, execution of the conversion;

November 17, new parliamentary incident on
Wilson;

November 19, resignation of the Rouvier cabinet;

November 24th, unofficial announcement of the resignation
Grévy and withdrawal of the resignation from the cabinet;

December 1st, Grévy refuses to withdraw;

On the same day, a formal notice was issued by the Chambers;

December 2nd, Grévy's official resignation.

Two months of indignation had been compounded by a
A fortnight of anxiety!

All of France was breathless; Paris, the avant-
Paris, which saw and knew, was in turmoil. One
A revolutionary wind was blowing. All the committees
were constantly; demonstrations impos-
health services had organized themselves.

The vigilance of the Paris City Council, pro-
invoked, moreover, by certain military precautions
silences, letting a hidden agenda show through
power was seized, not by Boulanger, but by
Ferry rose to the occasion.

Wilson downstairs was Ferry upstairs.

That was the conclusion drawn, at least by this
last, who, belatedly but boldly, had
led the anti-Wilsonian campaign by his
Paris newspaper.

On December 3rd, Congress was convened.

Jules Ferry fully intended to see his name emerge from
the ballot box.

But the calm and firm attitude of the people had
produces a beneficial effect; in short, the congress
could ignite civil war; he was horrified:

The people in Paris, Boulanger in the army?

Two threats? That was too much!

What to do? Who to choose?

A decidedly bourgeois vote finally emerged from the brains terrified of the rulers.

It had been mentioned, incidentally, that Sadi-Carnot, The finance minister had refused to give the hand to a tax loophole in favor of Dreyfus, Grévy's friend, and this despite the requests of Wilson.

That was enough! Sadi-Carnot thus compared, was the paragon of honor.

He was elected.

A peculiar effect of bourgeois perspective!

In Carnot, they were called:

The one who, in 1880, was working in public works, had chosen the upright Raynal as undersecretary of the state.

The one who, in 1882, had rescued Ferry, during his about-face on the central town hall.

The one who, in 1885, had encouraged borrowing through short-term obligations and had, thus, burdened of 320 million the floating debt.

The one who, in 1886, had shown a rare incapacity-city, even from a bourgeois point of view, in the con-budget preparation.

In short, an accomplice of Ferry, of the conventions and Tonkin!

Is it over?

No, February 1548 was called December 1887.
That's all!

But 1848 had the June Days!

But the revolutionary state persists in its part decisive: economic antagonisms.

From this point of view, 1887 is an exact reproduction from 1847-1848.

Plate XII

1847

REVOLUTIONARY RECTANGLE

Fn 1847...

1882 1887

AB = 9.536.

AB = 9.531. A B': 8.608.

Page 267

UNDER THE THIRD REPUBLIC 9267

It is the precise notion of this similarity that has predicted, four years in advance, and the fall of Grévy, and its causes, and the period in which it would produce 1.

I have shown, with regard to the year 1883, how the antagonisms erupted under the pressure of the budgetary requirements.

To complete the comparison, it will suffice for me to condense the results of the three years, 1847-1882 and 1887, taken at the end, in a single rectangle. (See PLATE XII).

As we can see, 1847 and 1887 are identical.

It should be noted that the scandals Teste, Despans-Cubièrre, etc..., had been going on since 1840; they only produced their effect in 1847-1848.

Similarly, the Wilson-Grévy scandals, etc... had been going on since 1880; they have not produced their effect than in 1887.

Why? Not the best rating in 1887

Not at all.

The sense of honor is no more developed
loppé in 1887 than he was in 1880; likewise
the horror of the July Monarchy's machinations
was no more lively in 1847 than in 1840.

In 1840 as in 1880, people were familiar with the
accumulations of improbabilities that dishonored the
governments.

But, however deep the eco- discontent may be
the economic discontent of a population

{ See my Kings of the Republic, Volume 1, p. 372,

Volume 2, page 414. And also, in the Sociological Review of
June 1887, "The Law of Social Crises".

268 Speculation 41887

affects so many diverse nuances that it is above all
the expression of INDIVIDUAL anger: also not
It does not contain a unique password.

But, if at that moment, a governmental act of
scandalous genre, even if already known, is put back into
light, he suddenly finds himself endowed with the fa-
culture of synthesizing the general discontent, because
Each particular selfishness is only too happy to
to be able to "enhance" his anger by sheltering it under
the flag of national honor.

That's why Grévy was chased out, that's why
We took Carnot.

And now let us beware! The antagonisms
They will always be growing.

The government has reformed nothing.

After promising to establish the Republic,
that is to say, to manage in the public interest,
They merely imposed the rule of public figures.
that is to say, of those we have seen, it is worth-
finding, like girls, in these large houses
that the tolerance of the bourgeois baplish: minis-

Ministries of gold, yes! Offices of capital; bou-
cherries where both flesh and con- are sold
science of men!

Alas! When, instead of seeing the GODS of
Capital to kill men, shall I see, finally, men
Kill the GODS of capitalism?

To preserve the human species!

UNDER THE THIRD REPUBLIC 269

SUMMARY OF THE PERIOD.

From 1882 to 1887, the national decadence, under the
the so-called republican regime has deplorably
accentuated.

The slow destruction of the population has
aggravated, mortality resumed an upward trend-
dante since 1882; but the most threatening prognosis-
quant is blamed for the increasingly slowdown
marked by births.

Here are the figures:

Population | Deaths Arts Births D ORP200

Recall of 1881.137.672.048/828.828/2.21 0 0/978.263|2.64 0/0
in 1882.137.769.075|838.539|2.22 0/0[935.566[2.48 0/0
- 1883.137.865.918/821.401|2.22 0/0/937.944/2.48 0/0
1884.137.944.892|858.784/2.26 0/01937.758[2.47 0/0
1885. 138.032.553/836.897|2.20 0/0[924.558|2.43 0/0
1886. |38.249.563|860.222/2.26 0/0[912.782/2.40 0/0
18871138.329.887| ? ? ? ?

[He

If I now compare the overall averages
From the last two periods, I will discover that, by
compared to the destruction of 1876-1881, those of
1882-1885 decreased by only 3/10,000, that is-
meaning that vitality has been more threatened since 1882.

We will be able to judge it better by comparing the two proportions:

Decline in deaths for the period 1876-1881... 38/10,000
5 = _ 1882-1886... 3/10,000

1 The figures for 1887 are obtained only from the donations
These are provisional results, as the final results are not yet available.
published; nevertheless, any discrepancies could not have
important enough to alter the proportions involved
in my calculations.

270 | BITTERNESS

If the conservative life movement is in
full degrowth, the reflective movement of the
life, that is to say the birth rate, is frankly in
deficit.

Indeed, the period 1876-1881 recorded in-
core an average increase of 7/10,000 in the
births.

The period 1882-1886 shows a decline
average of 23/10,000.

Here, moreover, is the summary table: *

Average of | Report Report
the period Population Deaths per 100 Births per 100

1876-1881.	37,289,982	838,666	2.26	0/0	995,209	2.68	0/0
1882-1886.	37,972,400	847,169	2.23	0/0	929,721	2.45	0/0

This is outright depopulation; and this is of a-
all the more dangerous because the comfort of those who already exist is,
She herself was seriously ill.

Here are the figures:

Possessing Non-possessing
TT nn EE"
Numbers Mt Numbers a 1

Year-end: | Population | absolutes 00 | absolutes

Reminder RS 97.673.068/7.534.000/20 | 00/30,138,000!/80 0/0
End 2,137,769,075|7,136,1400!19 0/0130,593,000!81 0/0
– 1883. 37,865,918,171,950,000|19 0/0]30,671,000/81 0/0
– 1884.137.944.892|7.589.000120 0/0130.356.000180 0/0
– 1885.138:032.55316.846.000/18 0/0131.187.000/82 0/0
– 1886.138.249.56316.K85.000118 0/0131.365.000182 0/0:
– 8 0/0131.430.000182 0/0

_18871138.329.887]6.899.000/1

Thus, wealth became concentrated, so to speak.
regularly and, by a parallel movement, has
increased the number of the propertyless.

{ See the previous note.

Page 271

1886. 1847

1885

1882 1883 188%

1881

Digitized by Google

UNDER THE THIRD REPUBLIC 271

At least they find, as best they can,
It's hard to sustain their lives.

The following table will provide the answer:

Here are the figures:

Reminder of 1881..... .. 20 69 11
End of 18 sine 19 69 12
– 1883 bucket 49 68 13
– PR 20 68 12
– 1888: 18 69 13
– 1886: 18 70 12
– IT esse 18 69 143

Thus misery increases; it is at the limits of
Revolutionary proportions?

The same figures highlighted by the lines
and the colors (Plate XIII) reveal, on the other hand,
the enrichment of the wealthy.

See the previous note.

2 It is very likely that in 1888 poverty will increase by-
core, but this time, by recruiting more from among the
small landowners.

I already mentioned above (volume 11, page 216) how much
the number of expropriations carried out was growing rapidly
speaks of land credit.

The situation worsened in 1887: again, 162 expro-
priations were carried out; so that in two years, he
There were 324 expropriations.

As of December 31, 1887, the buildings completed and remaining at
The number of Crédit Foncier charges amounted to 395.

In 1867, their number had reached only two; in 1873,
It stood at 54 and, after some fluctuations, at 61 in
1883; then came the big numbers.

I said somewhere that Crédit Foncier will be the best
instrument of social liquidation. All the prodromes con-
firm this prediction.

Not only do they have everything, but this everything has

Grown in value, in number, in billions!

The people, forced to maintain them, are dying at the

penalty !

The following figures eloquently comment
the value of the triangles, menacing guillotines above-
hanging on the wage system.

At the end of the year, capital (francs) is positive.

Reminder of 1881 233,361,500,000 7:534,000 29,647 fr.

End of 1882 226,941,000,000 7,176,000 31,620 fr.

– 41x83 236,114,000,000 7,195,000 . 32,950 francs.

– 1881 224,384,000,000 7,589,000 29,560 fr.

– 1885 215,714,000,060 6,846,000 36,000 fr.

– 1886 238,742,000,000 6,885,800 34,700 fr.

– 1887! 240,265,000,000 6,899,000 34,826 fr.

The year 1885 was the peak. Since then, a slight

A slowdown has occurred; salaried employment has nothing to do with it.

They waited, but the wealthy masses were somewhat embarrassed.

compared to the past (you get used to luxury quickly!), will be

more willing to lend a hand to a Caesarism

no matter what!

Thus, as always, same causes, same

effects!

Those who had the duty to organize the sol-

National authorities have, on the contrary, observed

The disorganization was outrageous!

They should beware!

They exploited popular appeals, but the

Overly tight springs have terrifying rebounds |

They should beware!

{ See the previous note.

III

THE RESULTS

Digitized by Google

III

THE RESULTS

I. – Scientific Control

SUMMARY. – A massacre is a fact. – Psychology and mentality. – Armored. – Palpable, shouted, observed. – A picture.

– Purple valleys. – Parallels? – Unit of measurement.
– Capital. – Products. – Formulas. – XY

We don't argue against the facts.

A massacre is a fact.

A number is a fact.

If the massacre comments on the number and if the number
The massacre, in concrete terms, consists of two related events, their
The total is another fact.

We don't argue against the facts.

That's why I've constantly sought to place
The fact of action alongside the fact of numbers.

And that's why the phrase-makers in schools are
the mortal enemies of the numbers game!

It's so convenient to play with words, to
sew together, with blue thread, or white, or
red, a pile of syllables, forgetting to stuff
Ideas in the middle!

It is so easy to take refuge behind metaphysics
music to motivate the obscurities of language or

to quibble over yesterday's actions, by opposing him
the action of the day before yesterday and, that of the day before yesterday, in
clashing it with that of the previous century!

The bad faith of clerical and para- mysticism
the site always ends up in the background of the discus-
sions where psychology (some say the men-
(lality) plays the role of basis, guide or canvas of
bottom!

And then, to discuss the figures, you need...
Work! We prefer to be witty! It's more
Easy! In France, wit runs rampant in the streets and the street
chasing after Pesprit. . RP CT will not go

And a burst of laughter is enough to exhaust the question
social |

It takes a certain amount of nerve to throw at these
(laughs) A little bit of arithmetic; you have to be bulletproof to
add algebraic formulas!

I'm loaded!

+
THE

A formula is a generalization of causes.
demonstrating the generalization of the results.

If we modify the terms that make up
the causes, we inevitably end up modifying
those that make up the results.

From this it follows that, if the social order can be con-
dense with formulas, all the social reforms
fall within the exclusively scientific domain
and have nothing in common with phrase-mongers and
The liars of politics.

However, everything that can be measured: the femps, space,
the soil; everything that can be counted: births,

deaths, populations; everything that can be measured to nayer: capital, profits, taxes; in one word, all the divisional instruments of a function general operation, contributing to production and to consumption, that is to say to what constitutes the life of a country, all of this, expressed in figures, for to be subjected to comparisons whose elements and the periodic returns, damn it, of the general situations and their results—the events social elements – a much more precise notion than cannot provide the hypotheses drawn from psychological studies, whether specific or general those of philosophical systems or of oral, historical legends, more or less proven, and other processes of pure metaphy-music where imagination plays the main role.

Lacking the necessary tools, that is to say, lacking controllable and controlled statistical documents, on has wandered off into perpetual misunderstandings and we have eventually established a way of believing and thinking which can even paralyze the physical senses, if although we no longer touch the tangible, although we no longer—The shouting is more strained than the observed, and that truth itself appears only as

something hypothetical, undulating like the "vague and rippling the ocean of ignorance."

This, precisely, is the state of mind of those who are seeking inspiration for social reforms in I don't know what divine empiricism or, more simply—ly, to their passionate conceptions!

Among the opponents of social change, There are a number of loyal people. Well, the day they come into contact with a

16

978 BITTERNESS

science and no longer of a party, that is to say of a truth and not of an appetite, the revolutionary shock *_ lionnaire will be singularly attenuated |

of my current work.

They would be kind enough to take a look at the painting of strange appearance, where I condensed the whole history-France, since FANORIE Sen years:
(PLATE XIV)

Not a single line in this table that isn't the result of a number, and not a number that is not the result of an official finding.

So nothing arbitrary.

Well, look:

Here are three regimes: the monarchy (1830); the re-public, (1848); the empire (1852).

All three claimed to improve the fate of the French nation; all three have succeeded to the killings!

Three different regimes by men, three identical regimes in terms of results.

So, changing men is pointless!

Having established this, what remains to be done?

The same table specifies this.

Look at this central flow, the red flow, which, wide at first, it narrows as it moves forward and designates the calastrophes:

This is the largest segment of the population; they are the propertyless, the wage earners, the proletarians.

©

æ

.

.

[THE]

14

LR DRIET

4ER |
| L
ER den: qu

A

EE, s 4

Hicisedhy Goog le

Fage:

| T
ae

a = Ée ni

of
THE

-T

85. . . . 90. . . .95

UNDER THE THIRD REPUBLIC 979

The two lines that separate them from the mountains yellow (the possession), and purple valleys (the destitution), have peaks or more distant or closer together.

If we connect the vertices with two straight lines from the most distant to the closest between them, and if we extend these two lines to their mutual encounter, we will have built several triangles.

This will give us the triangle for the period 1834-1852.

1871 (În 0); and finally those of the period 1870-1871-
1889 (?) (tui";rsi;hvi}h

However, in the past, each summit denounced a
massive massacre, following several smaller massacres
strong; thus 1848-1852, thus 1870-1871.

Follow along:

Below the violet valleys of destitution
are the black abysses of destruction. Men
And things are there jumbled together: the shootings of 1834
and the famines and epidemics of 1846 are found there
indicated; the massacres of 1848-1849, 1851-1852
have only lessened the misery; but look at the
wars! Look at this dark-brown bite that tra-
It exacerbates poverty and encroaches on wage labor. These are
the wars of 1354-1855, then those of 1858-1859;
The destruction of 1870-1871 struck at the heart of
misery |

Now, examine the yellow mountains,
the treasures of the wealthy; these are capital; they
are also lost in the fog outside.

Look at those from the period 1830-1843; it's the strange-
ger who lives in France.

280 THE BITTERNESS

The empire succeeds; he, on the contrary, eats
on foreign countries. Also, the peaks rise to
unknown heights; but, everywhere, higher they
are, the thinner the salaried workforce, the deeper the
misery.

The Republic of 1870 restarted the system
from 1830; it too is being devoured by the foreigner who
had begun, moreover, with a formidable stroke of
jaw!

All of this is clear!

*
+

But is all of this inevitable?

No. All of this is modifiable, as is modifiable each of the proportions that gave rise to session at each of the lines.

Therefore, simply wanting to is enough for that where the vertices determine the triangles, two parallel lines extend to infinity!

So that those who wish to can control my calculations, I give here the elements and composition of my formulas,

Here are the elements first!

*
* x

A nation comprises a fixed number of individuals, living in a precisely defined territory; the statistics Official reports publicize the Global movements;

{ See my presentation on SOocioMETRY Socialist Review, October 1887); I will publish a complete treatise at a later date on this subject.

UNDER THE THIRD REPUBLIC 281

The aim is to establish the relationship: 1° Between individual consumptions individual and general consumption; 2° between the producers individual actions and overall production; therefore of to measure, as accurately as possible, the mutual action consumption and production.

The components of production include, Certainly, an effort and a means; the first being applied Secondly, their mutuality can be summed up in one word: the work.

As a means, we find, first of all, the territory even of the nation, that is to say all the lands, all The buildings, all the tools, instruments and objects any.

As an effort, we immediately find the popula-

things listed above.

Now, this set of things has been given a name; the economics
The mists called them capitals.

As for what is generated by labor, it is designated
under the product name.

In reality, then, it is a matter of first measuring capital,
then the products.

k
x *

UNIT OF MEASUREMENT. – To count the population, to measure the
land area, volume of buildings, number of
tools, layouts, etc., all of this would certainly give,
an overview of the importance of capital, but it would be
It is absurd to calculate a single overall figure, because it is not
It is not possible to add units of different types.

Adding a number of men to the extent of a surface,
to the volume of a building and to a quantity of tools, not
would not provide any intelligible numerical summary.

Therefore, an agreement was established to represent
the quantity of utilities exchanged between individuals; by
This convention determined the shape, the weight and the
the name of a piece of metal – silver – and it was called:
franc.

16.

282. ... BITTERNESS

From then on, the franc became the name of a measure of currency.
common to all the exchanged utilities.

A piece of land represents so many francs;
A building block represents so many francs;
A tool, an instrument represent a fant of franes; etc.

I must point out here that I deliberately do not use
not the word value.

For the moment, I don't really care about the representation of an exchanged utility, whether theoretical or scientific-logical, sincere, accurate; I observe, purely and Simply, what actually exists.

Now, capital and products having thus been reduced to a common unit, the establishment of their overall total and the Comparison of: these totals have become easy.

MEASUREMENT OF CAPITAL. – Each year, the Ministry of Finance publishes a large volume entitled: Final Account of Revenue: This is the actual, controlled budget.

This volume contains, notably, the justification of capital that has changed ownership due to death; to a of these capitals is the amount of tax collected by the State.

The capital is valued in a contradictory manner, that is to say- to say after discussion between opposing interests; one can therefore consider them as faithfully responding to the average of the values accepted during the past year.

As for the tax, it is clearly stated.

Having thus been in possession of the overall total representing, in francs, the inheritance capital of one year, it suffices to bringing them closer to the number of deaths that gave rise to their assessment.

However, it is clear that annually there is a sensitive ratio-constant difference between the total number of deaths and the total amount of inheritance capital,

Therefore, if I call;

UNDER THE THIRD REPUBLIC 283

M, the number of deaths:

P, the population figure;

S, the key figure for taxed inheritances;

C, capital measuring the value of the nation's wealth entire.

I can write:

M:P::8:0C

Or by solving to search for C:

PS... c

M

For example, in 1881, 828,828 people died and

This total number of deaths resulted in a tax of 4,914,227,477 francs in suc-

transfers.

The recorded population being 37,672,048; we have:

$37,672,048 \times 4,917,227,477$

828,828

That is 223 billion 4/19.

– 223,361,500,000 francs.

It will be understood, in fact, that it is sufficient to limit the comparisons to the highest order units and that few will matter, even if it is of 10 or even 100 milliseconds lions.

By operating in an absolutely identical way on the an-born in 1872, we will find that the capital of this year were: 180 billion 4/10.

So that between 1872 and 1881, that is to say in a over a 9-year period, the representation of French capital It increased by 43 billion

It is no less evident that a series of comparisons annual can thus be established and that, provided that it is obtained by always using the same method, it will give an accurate idea of the printed progress to capitalist valuations.

*

xx

MEASURING PRODUCTS. – Now we need to measure the net product or normal reserve created annually by these

capital, or if you prefer: to establish the total figure of balance of real exchanges to which these capitals have given place.

This can be achieved by using statistics on means of exchange.

These are of two kinds:

1° Metallic currency;

2° Banknotes from the Bank of France.

I must not include the circulation paper here, created by individuals or credit institutions, because that this paper is not a means of exchange, but an exchange itself, that is to say, a business; indeed, it resolves. Ultimately, it always comes down to a payment, which is made in cash. or in banknotes or part of both.

So, if I can put a figure on the total number of currencies in circulation at the end of 1881, for example, and if I increase it by the sum of circulating government notes, but only for the portion that exceeds the metal casing (in order to avoid a (double employment) I will have a total number expressing all the means of exchange existing at the end of the year studied.

Before going any further, it is necessary to establish here comment:

THE UNIT OF CURRENCY IS SUFFICIENT TO SATISFY THE TRIPLE EXCHANGE

That is to say, how does 1 franc satisfy 3 francs of exchanges.

Let's, for the moment, disregard money and
Let's consider two people exchanging, for example, a tool and a bushel of wheat (assuming equal exchange values). I set the representation of each at 6 francs object; is it not true that there are, in reality, two utilities in presence, one the tool; the other the bushel of wheat, both worth 12 francs together?

That is, $6 + 6 = 12$.

This is where money comes in: the one who offers the tool may not
Not knowing if his most current need will be a bushel
of wheat or any other object; consequently, instead of a pre- object

UNDER THE THIRD REPUBLIC 285

If he is *cis*, he would prefer to receive the means to acquire anything at all.
according to his needs.

However, this "whatever foolishness" is implicitly contained in
the state currency, whose inscriptions can be traced
conducted in the following manner, as explained quite rightly-
as an American economist (Peshine Smith):

"Render services to the bearer in exchange for this gift"
"equivalent to those he returned to society, and which have
"were measured by the amount of pure silver contained in
"This room."

The utility of money thus facilitates the exchange of the two
other utilities-products; in this case 6 francs of mon-
Naie put together a 12 franc exchange; therefore, by
in relation to the three active utilities, totaled by 18
I can say that:

6 francs satisfied 48 francs, and 18 being triple 6,
I note that the monetary unit satisfies three times the requirements of e-
changes.

All commercial accounting is based on
on the duality of utilities and the trinity of exchanges.

Therefore, I call:

R, this net product;

O, the total amount of currency in circulation at the end of the year.

N, the total number of banknotes in circulation at the end
of the year.

E, the total of the metallic cash of the same bank in
end of the year.

And, by applying the triple WAX that I have just determined-
Miner, I write:

D

If I want to have the value of R with respect to capital

obtained using formula $S \llbracket \gg I$ will write:

$PxSsS$
 $MX[(3(0+NE))]$

By translating this algebraic expression into language
In ordinary terms, we obtain the following comment:

R –

286 | BITTERNESS

The quantum of the net annual product of capital is the quo-
consists of a division having:

For dividends:

Inheritance capital multiplied by population
recorded;

And for divisor:

The total of the currencies in circulation, increased by the difference-
exchange between the circulation of banknotes and the metal cash balance
lique, said total tripled as a block, then multiplied by the number
deaths.

Finally, if R is to have the meaning of a percentage, I
I will designate it by A (R with a line through it), and it will suffice to write:

$__100X M[3(0+NE)]$

at $PXxS$

PROPORTION OF OWNERS. – The same report final revenue figures which include success statistics ions allows us to establish a connection between the number deaths and the number of opened estates.

The calculations carried out over a period of thirty years have provided an average proportion of twenty-five successions out of one hundred deaths.

To demonstrate that this proportion should be considered As exact, I will take a period of three years, specifically chosen from among those where public wealth is reputed to have been the most divided.

According to the final report from the Minister of Finance During the years 1882, 1883 and 1884, it was taxed in round figures, 676,000 inheritances, which have been or-green by 2,545,000 deaths.

Through a simple calculation, these figures establish that 100 deaths opened 26 and a half estates.

Therefore, it is certain that by taking the average at a quarter, We make no mistakes.

Moreover, if we consider that the number of odds per-movable assets amount to approximately 8.5 million, and if we By comparing this figure to that of the adult population, we

UNDER THE THIRD REPUBLIC 987

will also find that the proportion of one quarter is justified, So to speak, rigorously.

* e

* x

ESTABLISHING THE FORMULAS. – This being explained, it All that remains for me is to provide the formulas that were used to establish the numerical tables and graphs contained in this work.

I call Ex the capital obtained from the data

from the official statistics for each year (populations, inheritances, deaths);

LL

I call gr^u , by abbreviation K, the capital obtained-

naked only according to the data from the first year of a period under study.

Therefore, K remains unchanged during the period and an

M
varies each year.

All the lines that meander from B to B' (satisfies needs) (plate XIV) and which I call B, are obtained by:

3 (0 -HN-E)XMX 100 __,
PxS En

All the lineages that meander from D to D (deficits of consumption) and which I call D are obtained by:

(: (0 ee) D

As for the lines that meander from A to 4' (plate XIV) and which I call A, and those which meander from G to G' and which I call G, they are complementary to B and D and

reported out of a total of 100, which is expressed by the height of the square.

So that:

$z A + AB + BD + DG + Gy = 100$

288 FINANCIAL EQUITY

a sound of 2.5 millimeters for a year.

Nora. – People who would like to study in detail
PLATE XIV, greatly reduced due to the necessities of the format, will be able to obtain the large original plate, measured-measuring 40 centimeters by 50 centimeters. To this end, they will need to register for the publication of this plate. [Note] (from the publisher.)

2. – Forecasts:

Summary. – Danger of death. – Kings' staff. –
Human population growth. – Tax increase. –
National appetites. – German peace.

In the space of eighteen years, France has seen its
force of reproduction decrease by 23/10,000, which
means that in the aftermath of the Franco-German war
In the mande, 10,000 beings still possessed a faculty
an increase of 45 per year and that at the end of 1887,

I feel I should mention here the letter I sent,
November 18, 1885, to the President of the Chamber of
deputies.

"Mr. President,

"As a French citizen and as a voter, I have the
"I have a duty to make the following communication to you, which
"results from a thorough study of the material situation
"of our country."

"If the economic, legal and social constitution of the
France is not modified without delay based on
the principle of equality of exchanges both internally and externally
Outside, it will work, whatever the conditions, by the way.
the political expedients employed, towards a series of
disasters that will occur in the following order:

"4° In 1888, the country's consumer forces absorbed-
will reduce half of its production capacity, which will bring back
exactly the situation from which the crises emerged
"from 1848."

"

290 | BITTERNESS

It's barely possible to hope for 10,000 beings
will increase by 22 per year.
This result is due to the parasitism of capital.

– Without this parasitism, France in 1888 would not have...
would not be born into poverty; she would be rich by 3,000
more inhabitants and wouldn't have to feed
one million foreigners; | |

She could have socialized and, consequently, balanced out.
its production and consumption; |
Finally, she could not be threatened because
that it would be able to put online, in case of danger,

"2 In 1890, consumer forces will absorb the
"two-thirds of the productive forces, which will bring back exactly–
"the situation that characterized the year 1850, and, in
"Furthermore, it will usher in the era of paper money, the centenary of"
"assignats of 1790:"

"3. In 1893, consumer forces will absorb the
' "totality of the forces of production, which will generate this
"a situation in which there will be neither savings, nor work, nor
"reserves, no money, and therefore the starving masses"
"will imperatively require a liquidation similar to that
"from 1793."

"All these figures are based on official data."
"grouped into a verifiable, but irrefutable formula and
"that I am sending you."

In June 1887, I also wrote in the Socialist Review:

"The form of the struggles, like the pretext invoked, are

usually summarized by a simple sentence, or even
by a man's name; also the circumstances or the

Appearances may vary, but the fundamental causes –

Tales remain the same...

"...Well, I don't think I'll venture into that territory."

"note that the situation in July 1887 was threatening"

_"that which she predicts, for the next twelve months, and
"Therefore, for 1887-1888, an extreme situation-
"A serious lie."

(Socialist Review, June 1887, pp. 556-561)

UNDER THE THIRD REPUBLIC 991

a million more soldiers than she can do
currently, and this, without the national work
garlic to the point of suffering.

On the contrary, thanks to capitalist parasitism, the
France is in danger. But where does this danger come from?

From the outside or the inside? €

From within; that's where the plots are hatched.
to cause a massacre, in order to be able to start again
My cannibal feast of 1870, which doubled the
wealth of the wealthy and created, among them, a state-
Major of kings!

The German threat is purely artificial.
Of all the peoples surrounding us, the German
is one of those who, in the very name of their interests
The bourgeoisie have the least need for war.

THE FRENCH PEOPLE MUST KNOW THAT, IF
WAR BREAKS OUT BETWEEN FRANCE AND GERMANY
MAGNE, THESE WILL BE ITS OWN LEADERS CAPITA-
LISTS OF THOSE WHO WOULD HAVE WANTED AND PREPARED THIS WAR |

I don't just make claims; I prove them.

Any nation that lives under the capitalist system (and
(All of Europe is like this), has no external appetites
that insofar as a strong dis-
proportion between its human growth and its
tax increases.

However, this disproportion can be further defined.

For example, when the tax increase is

depletion of reserves! ; therefore, for
To restore the balance, we need: either a reduction in
consumers, or an increase in products.

'On the theory of reserves, see The Kings of the Republic-
blique, t. II, p. 388 et following.

292 BITTERNESS

Either of these results can be achieved
through an internal revolution or through a war
exterior.

But, almost always, the peoples subjected to
the yoke of capital are launched, by it, into the
foreign war, because the profit is more
certainly. Indeed, capital finds there, in all the
In this case, a removal of consumers; but, thanks
In addition to a victory, he can obtain an increase
management of its reserves or production,
either through cash compensation, or...
conquered lands.

Do I need to add that the budget sums everything up?
revenues and all exchanges, thanks to his rap-
mathematical port with capitals and with the
currencies.

And that, for its part, human growth re-
sume all the forces of production and consumption
information. |

Well, by measuring, by periods of eighteen or
twenty years, the relationship between the two species of acc-
growths, in each of the nations of the Eu-
rope, we can clearly specify which one is the
who, in order not to WANT OR not be able to de-
through the royalty of its capitalists, will be conducted
to a throat-slitting.

I measured the antagonisms in 1870! And I have
denounced the reciprocal attitudes in Prussia and in
France.

I am now going to train a complete Fee
appetites, that is to say, deficient needs,

UNDER THE THIRD REPUBLIC 293

caused by the disproportionate march of consumers
mations and productions, and this for the principals-
pale European nations.

I will place, alongside the appetites of 1870, those
from 1887 and we will see that the changes that occurred
for eighteen years have absolutely changed the
causes of possible war between nations
that we push them even more against each other.

Here, first, is the table of increases
human and fiscal resources of each nation, taken from
two periods, 1870 and 1887:

1870-1887

Increase Increase

human tax human tax

iiémanne ones 13.46 0/0! 87.28 0/0! 127.53 0/0 se e

France.....,.... 499 0/0] 37.59 0/0! 2.81 0/0! 7 0/0

Austria-Hungary.. i 82 0/0! 1101, 80 0/0! 3,45 0/0 . 09 0/0

Russia..... St 16, 42 0/0! 77 "50 0/0! 130,77 0/0! 78, :32 0/0

England..... 13 "66 0/0! 47, 33 0/0 17, 64 0/0! 37 87 0/0

Hal6.s.ss 5:12, 43 0/0 _ » 16.66 07/0 15.66 0/0

If we study these paintings carefully, we will see...
will see that from 1870 to 1887, Germany, England
and Zialia saw their forces grow faster
production (human growth), that their strengths
consumption [tax increase].

On the contrary, France and Austria have seen growth
much faster their consumption forces {ac-
fiscal growth) than their production forces
(human growth). Now, these two nations are

1 I must point out that human growth
are established on one hundred hectares or one square kilometer, and that in
Consequently, territorial variations are included in
ivs calculated proportions.

specifically dedicated to war by their kings capitalists.

I will refine my comparisons further by condensing this warlike appetite into a single figure of the capital ogre, that is to say by reducing it to unity the relationship between tax increases and human-hands; the operation performed, we obtain the following table, where I place side by side the two periods 1870 and 1887:

NATIONAL APPETITES OR UNDEMPIONED NEEDS
(Reported per unit).

1870-1887

Germany	6.48	4.74
Francoise	7.52	27.46
Austria-Hungary	21.10	13.94
RUSSIA... suursste re	4.72	2.54
England	3.46	2.15
ae, ns diese. »	0.91	

What these figures reveal is very clear:

Four nations: Germany, Russia, England land and Italy have lower appetites than pro-a fivefold portion which signals the need for war; Germany, however, is the one that comes closest to it. I'm more.

But France and Austria are in their formative years. of an external explosion which, nevertheless, for-would avert a national revolution.

The same table allows us to realize the changes brought about in Europe by the events from 1870.

It is certain, for example, that Germany has seen its appetites diminish; that Russia, in Asia,

UNDER THE THIRD REPUBLIC 295

England, pretty much everywhere, obtained satisfactions factions; not even Austria-Hungary which

compensation for her losses of 1859 and 1866; but she is so consumed by Jewry, so torn apart by the Romanian and Bulgarian intrigues, eternal causes Anglo-Russian discord targeting Constantinople that war is, for her, a permanent threat

nente. |

Alone among all these nations, France only had setbacks; devoured by its capitalists who, being cosmopolitans have relentlessly thrown her to the wolves.

to the needs of all of Europe, it dies, to the times, of wealth and of misery.

To accurately measure the international situation occupied by France in light of the threats In the context of war, it is necessary to summarize the appetites of the five

leading nations of continental policy and bring them back to the same unit.

This is the aim of the following table.
in which European appetites are represented per 100, each nation occupies a proportion per-
ticulière.

PRE
HAS
:

Here is the table:

4870. 1887

Germany.....	14.97	9.32
FRANCO sisi css isssanssus	17.38	54.02
Austria: .ssshesatocsous	48.75	27.43
RUSSIO sr ce comes	40.91	5.00
England.....,.....	7.99	4.23
us same nennd		

Totals. 0.0. 100.00 | 100.00 E: |

9296 Speculation

As we can see: between Europe in 1870 and that of 1888, the difference is great.

Whereas, 18 years ago, four nations out five had the most considerable appetites, currently only two nations concentrate the biggest figures of these appetites.

Will these two nations, through alliances, a general melee?

Let's examine:

What predisposes people to alliances is, at the same time, the physical distance of borders and inequality of appetites:

In 1888 (?): France, Russia.

What determines the shocks is, on the contrary, the proximity to borders:

In 1870: France, Germany.

In 1888 (?): Russia, Austria.

But, in 1870, Germany had just crushed the Austro-Hungarian empire, already wounded by the French empire (war of Italy) and this was in exchange for its neutrality in 1870 that she favored Austrian policy in the Balkans: Congress of Berlin, 1878!

But if, in 1888, Germany had to take action, this will be further to complete the Austro-Balkan work and further reduce austro-Hungarian needs. That is why the Russian antagonism; that is why the Italian alliance, the latter not having no other purpose than to occupy the French "fever". Of course, Trieste, the Arlberg and the Gotthard are the triple base: commercial, industrial and financial. Compensation to come!

In summary, France, Austria-Hungary, that's it.

UNDER THE THIRD REPUBLIC 297

two peoples that the kings of capital need bound by a Malthusian hecatomb!

What! Because she was devoured by a stranger?
For eighteen years, France has had no other
The alternative to rushing at him in turn?

What? Is there no other remedy for devouring?
What about devouring?

Social science affirms to humanity the con-
"Milk!" and she said to him:

It was not the people who acted, it was the
Kings of capital !

WITH THEIR KINGDOM OVERCOME, PEACE WOULD BE UNITED
VERSELLE!!!

{At the time I was writing these lines, it was not yet
question of the TiszA incident:(May 28).

However, I am convinced that this minister spoke with a heavy hand.
lying in form, without any idea of provocation to
fundamentally, while rightly fearing that the welfare state is
very troubled in France in 1889; but what is evident,
that is, the Austrian newspapers whose vena- I have marked
lité (volume I, page 120), all, moreover, in the hands of
Jews have unduly exacerbated an incident without any
serious implications.

What's even sadder is that the so-called "Bou-" newspapers
"Langists" eagerly echoed the Jewish community which
radiating from Laffitte Street to Buda-Pesth!

In any case, we need to realize this: the
anti-French and anti-republican reaction rallies its forces
in the Balkans.

The Serbian and Bulgarian studies contained in the book
de Bontoux (which I mentioned earlier), the recent inauguration
of the Salonika line (see the newspapers of the 20th and 21st)
May), and, most importantly, the names of those attending this ceremony,
are three sets of facts which, when seriously analyzed, per-
put in place to count in advance the elements of the future
coalitions for future battles.

17,

8. – Conclusion.

CONTENTS. – Men and things. – Use. – Utility. –
Work.

What needs to be done?

We must paralyze those who organize and foment
wars and, before they succeeded, change
immediately the social organization.

We must no longer govern men.

Things need to be managed.

Therefore, we no longer need a government;

But a national administration is needed.

We need no more monopolistic capitalism
the individual, collective production;

But the resources must be socialized nationally.
to produce, so that consumption absorbs the
full production.

We must finally remove from the laws everything that is capital- –
talization and interests, everything that falsifies values
monetary, anything that authorizes the sale of land, and
leaving standing only the measured use on the utility and
justified BY WORK |

SAGGLING UNDER THE THIRD REPUBLIC 299

All of this is merely the work of science and in no way
party-sponsored work.

Because that is the entire teaching contained in
this last link in the chain of age-old solidarities which has
was called:

The Third Republic.

OBSERVATION. – I feel I must remind you that I have codified,
in detail, all the scientific reforms which are here
question; I am not reproducing this work, so as not to over-
load the present work; but the reader can refer to-
ter, that is, to my work, High Banking and Revolutions

blique (page 419); or, finally, to my little book entitled: The next Revolution. In these three works, he will find the Statements of reasons and laws all prepared.

For the same reason, I did not think it necessary to elaborate further. develop here the technical concordance of the given formulas

above (p. 287), with that: $\{ 1 + 7 \} = n (1 + +)$ "
9

explained in particular in The Kings of the Republic (volume IT, pages 404, 420).

'I will say, however, that it is this last formula which led to the predictions mentioned in my letter to the president tooth of the Chamber of Deputies (pages 290, above, in note). |

This statement and the careful study of plate XIV These are enough to highlight the similarity of the methods. To go further would be engaging in algebraic discussion which, unnecessary here, will better suited to its place in a special treatise on sociometry.

POSTSCRIPTUM

THE FIRST MONTHS OF 1888

SUMMARY. – Months are like weeks. – Your cheeky tone. – Espionage. – Wilson's acquittal. – Reel of Rumkorff. – The general is threatening. – Panic, – Cham-poisonous pinion. – Jewry. – Science. – The gone. – To Épinal. – At the Café Riche. – All barons Louis. – The German invasion. – They're lying. – One night of August 4th.

I had stopped writing my stories in the last days of 1887. but by the time these two volumes are published, the year 1888 will have completed approximately half of its journey.

But, as things are going, the months are For weeks, I must, in a few words, note the most current state of events.

Naturally, I will no longer bother to detail the petty infamies. These, moreover, are condensed

in some large ones whose excess has struck the masses.

*
*k *

In the first week of January, the official world savored his bourgeois jubilation.

What? Wasn't there a new president at the Élysée Palace? sée, recruiting new staff, receiving new-assurances of devotion and new praises decorated with traditional sweets?

Soon, however, it became necessary to deal with the gossip. parliamentarians.

The newspapers of January 10th indicated the return of the Senate and House.

However, the disabled members of the national representation an- They proclaimed a fine zeal; they demonstrated it appropriately of the eternal question of sugars and the eternal hypo-crisis of some agricultural or financial credit which, presumably, he was supposed to save the people!

Some attacked the functioning of the The Bank of France threatened a kind of revocation the rotten institution that has been fueling, for years, bourgeois and capitalist gluttony to the detriment of the mass.

The financial federation was largely unmoved by this and, on the contrary, You should see the brazen tone Paul Leroy-Beaulieu uses. He rebuked the State, promising it a feudal reprisal!

Meanwhile, it seemed that, on all sides, thanks to a mysterious influence, they sought to irritate all the causes of conflict that could arise on the Italian side and on the Prussian side.

With regard to Italy, there was much speculation about the treaties of trade and the slightest consular incident, they wanted to see the war break out.

The Lebel rifle, espionage, and to top it all off

LS
ù

302 Speculation 4888

through the noisy publication of the Austro-Prussian treaty (February 5), which I previously dealt with.

Focusing on Europe, there were also the complications-Balkan traditions: Bulgaria and its Ferdinand, the Romania and its Jewish moneylenders.

Naturally, to all of this was added the Russian threat.

These various disturbances were slowly taking effect, but they were burdened by the concern of to see the trials and investigations into the actions stifled comments of the son-in-law to whom President Carnot owed his advent.

When the newspapers of March 3rd announced the con-Wilson's condemnation by judges of first instance There was a huge sigh of relief.

It was truly believed that justice was emerging from its long sleep. oo

It was still an illusion, because the judges of the second to a certain extent, after having delayed, they believed they could acquit the one whom public opinion had condemned.

Where had they found such audacity?

However complacent one may be, one still needs to dare a challenge to fairness, hoping that another noise will drown this out A challenge, like silence itself!

That was it!

Eight days after the acquittal in the first instance, Indeed, serious news had shaken Europe (10 March): William I, King of Prussia and Emperor of Germany Magne, beneficiary of the Sadowa and Sadowa butcher shops Sedan had just been forced, by death, to return to the nature the nitrogenous substances which, after some time through cerebral electricity, had made the world tremble,

His successor, Frederick II, was a sick man who awareness of his impending death, a circumstance which alone, could temporarily neutralize the "Rum- coil" korff," which William had abused, and which, vulgar-

UNDER THE THIRD REPUBLIC 303

ment, is known as the Prince of Bis-Mark. |

This death and this accession set in motion the ex-plowmen of public misery and everywhere cries of patriotic awakening of France.

The one who beat the reveille at that dawn was a gallonné: General Boulanger.

The noise became infernal, so much so that it was believed to be definitively-The Wilson question was effectively buried.

However, the people from the ministry and the lyricist from Epinal suddenly realized that the general was becoming a threat, especially since the former defenders of Wilson (whom they were now abandoning), rallied around the general, drawing to them all those who, deep down in their hearts, had preserved the cult of a panache December 2nd.

On March 17, the newspapers announced the revocation of the General Boulanger.

Fair, from the point of view of military discipline; foolish, from the point of view of the actual motives, disproportionate, In any case, given the circumstances, this revocation This outraged everyone.

Also on March 25th, almost at both ends of the In France, the name Boulanger became a cry of anger. While the conservative minds of the Aisne annexed the title of deputy; those more far-sighted from the south they pronounced it: Félix Pyat (Bouches-du-Rhône).

Please note: this double mani-The celebration sets the true tone: it shows, on the horizon, Perhaps too soon, the bloody glare of war civil!

An inquiry board had been established, chosen, they say
Some... it doesn't matter! It was made up of generals;

304 Speculation 1888

before this council, the general, who had committed a fault
serious breach of discipline, had appeared.

Meanwhile, the judiciary had
prepared a new judgment concerning Wilson.

But then this happened; on the same day (March 27th) the public
He was stunned to learn that Wilson's works were not
not reprehensible, but Boulanger's indiscipline
deserved to lose his rank.

I give up on depicting the popular bewilderment.

Three days later, the honorable gentlemen, Tirard,
Fallières, Flourens, Sarrien, Logerot, de Mahy, Faye,
Loubet, Dautresme and Viette were forced to surrender
their wallets.

For what ?

For Wilson's acquittal; for the conviction
Baker, certainly | but, in appearance, for
having refused to accept the revision of the Constitution.

From that moment on, the revision which, since several-
for several years, it served as a platform for Clemenceau and for
his party will become that of Boulanger and the Bculan-
gisme, a poisonous fungus, that grows spontaneously on the
parliamentary garbage, is definitively created as
political party.

The new ministry, which was taking power in these
Given the circumstances, it will inevitably be riddled with incidents.
embarrassing.

Here is its composition:

President of the council
and interior..... Mr. Floquet, Member of Parliament.

Foreign Affairs. . _ Goblet, Member of Parliament.

GUERTE, SOS from Freycinet, senator.
Navy..... Krantz, vice-admiral.
Justice and religions..., Ferrouillat, senator.
Finances,..... Peytral, Member of Parliament.

Public education
and fine arts... Lockroy, Member of Parliament.

UNDER THE THIRD REPUBLIC 305

Public works..... Deluns-Montaud, Member of Parliament.
Agriculture..... 7 Viette, Member of Parliament.
Commerce....., _-. Legrand (Pierre), Member of Parliament.

Despite a recent rapprochement between the ambassador of Russia and the author of the famous cry: "Long live Poland!" "Sir!", the head of this ministry and his companions were well designed to frighten the old landowners.

It is true, they generally satisfied the
a rabble of newly wealthy people, but they did not do any of the
the whole affair of the future Bonaparte-Boulanger property owners
gites.

A prompt holiday put them, first of all, at
shelter from premeditated attacks.

As for the general who was stripped of his rank and whom I will call
From now on: Georges Boulanger, he had started again,
openly this time, his electoral machinations.

He was very well advised by politicians and he had ambitions
to be elected by a very populous, very
worker; having noticed the strong majority that the good-
Partyist Brame had obtained in the department of
North, the seat of this deputy being vacant, he resolved to do so
. to seek votes.

He obtained them easily.

But, clearly, there's too much money involved.
Georges Boulanger; it is now clear that he is
the object of a sponsorship, that it is the instrument of a
speculation.

Little by little, the Jewish community openly surrounded him!

'In 1883, in explaining how Wilson would cause the the fall of his stepfather (see The Kings of the Republic, (Volume I), I added: (page 372). "After which, he (Wilson) will earn France a Jewish reaction. – One can de-ask at this time whether this reaction will be Boulangist or Ferryman?

306 Speculation 1888

is required to declare the remedy he intends to apply, so that, not the man, but the remedy, is the object discussions; so that, if the prevailing ignorance does not does not understand the remedy, this one only has to be attributed to she herself will have wished to suffer the very ills she herself desired.

Man is nothing, the remedy is everything.

So, what remedy do bakers offer?

A request for a revision of the constitution,

In what direction? Nobody knows.

Yes, there is talk of abolishing the Senate and even the presidency.

What does this mean?

One less man and a few senatorial conflicts
Excluded? Big deal! If the single chamber deliberates–
Rante reproduces the crimes of the National Assembly of
1872 or those of all the Chambers of Deputies which
have succeeded one another since then. What would have changed?

However, the future single chamber will present the same dangers than all the previous ones; it will be composed almost exclusively property owners because the Elections are expensive; however, as long as property owners... They will, by and large, liberate and legislate, believe me. You powerless people! It will always be to devour you!

Therefore, dissolution and revision simply mean that one wants to devour you in the Bonapartist–Boulangist style or in the Ferryste sauce, or else Orleanist sauce in which, However, you're still seething.

Believe me! Those who are currently in Luxembourg–

all of them, moreover, are similar to those you name—
Merais for a single room, you've got them.

It is to these people that you must impose a night of
& August! shouting these two words at them: No more capital—
Ethicalism! No more wage labor!

If they don't listen to you, well, mind your own business.

UNDER THE THIRD REPUBLIC 307

. even and don't enlist behind any man, whatever
that it may be.

A man always embodies appetites, and that is
Why do you see so-called opinions grouping together?
in the form of political parties.

Even those who are closest to the scientific truth—
social fact, those who are the most representative
authorized members of the non-possessing class believed themselves
forced to engage in politics, instead of acting alone?
The science of lies!

Instead of simply calling themselves "workers",
They adopted the name "Workers' Party"; however, a party does not
She lives only through politics, and politics poisons.
It poisoned all the ruling classes! How
Wouldn't it poison the ruling classes?

Social truth will not be any more triumphant than
triumph of the workers' party than triumph of the panri
Boulanger, what a triumph for the Ferry family, because this
triumph will always imply predominance and by
next, the parasitism of one class over all the others.

However, with parasitism restored, even under a
in another form, the whole lamentable epic that I have just
narrating will have to be done again!

It is deeply humiliating for France to have
It should be noted that currently, three men dominate
its destinies:

One is called Philippe (d'Orléans); the other Jules
(from Épinal); the other one is Georges (from Clermont).

The first one is well known for its worthlessness;
puppet, he exists only through the appetites he embodies;

eighteen years old.

In response to Boulanger on June 4th, Clemenceau had the unconsciousness of "to use Gambetta's words: one does not "Govern only with one party!" GOVERN!!! What rage! Why should a bourgeois woman always play at being royalty? Instead of doing... Simply, administration!

308 Speculation 1888

The second one, his story is in this book. To all the nonsense he spouted, which I recorded, he has just added one last one, which is as follows:

On April 16th, in Épinal, he said, with feigned naiveté which, moreover, revealed his profound ignorance, following sentences:

".....]] there would be no point in hiding it: the
"The Republican government is going through a serious crisis,"
"all the more serious as it seems more UNEXPECTED (!)."
"We are suddenly seeing the symptoms reappear
"that one might have thought would be forever stifled in the
"Shames of the past. Good citizens attend with
"surprise, with anguish, at a violent return of the es-
It was a Caesarean and plebiscitary victory. All the disappointments,
all the discontent that the House has provoked
for the past two years have been turning into accusations against the
parliamentary system. It is not only to
Members of Parliament, it is the institutions themselves that we
"attacks him."

Now, after having spoken thus, the same man, without realizing-
seeing the bellows he was applying, he added:

"Is past experience therefore only useful for..."
"those who directly suffered the bloody consequences"
"Lesson 1?"

Really! Are the lessons, bloody or not,
which are called Tonkin, Tunisia, the strikes, the
riots, capitalist takeovers, ruins and
The Kracks do not exist in the past and are mute.
For Jules?

And when he complains about seeing the "institutions" attacked
tions, » how can he not notice that they alone
have not changed, but on the contrary, that for a hundred

different aspects?

How, finally, does he declare himself with a light heart?

RARRA£ARA

1 Speech reproduced by the Justice of April 16, 1888.

UNDER THE THIRD REPUBLIC 309

blind, and above all shortsighted, since the crisis... seems UNEXPECTED to him, when all that was needed was a study serious, done in good faith, in order to be able to, several years in advance, specifying down to the exact date.

The last of the three characters I have designated is the noisy banqueter from the Café Riche.

He, like Jules Ferry, is ignorant of social history.

In his speeches, when he is confronted with
What does he say about this social ill, which he asks to be cured?

In Anzin, he said the following:

"As long as I am in the House, I take the commitment-
"formal agreement to work energetically towards the solution-
"action of social problems, on which the improvement depends"
"improvement of the lot of all the working classes, and
"which is, in short, only the solution to the problems
"Politicians!"

To dare to say that the solution to social problems is
that the solution to political problems is genuine-
worthy of Ferry.

Ferry and Boulanger therefore have the same system and,
like the dreadful Baron Louis, so often plagiarized by
Léon Say, they all repeat this nonsense in unison:

"Give me good politics and I'll give you good politics."
"Good finances."

Now, Abbot Baron Louis was addressing his good friends the
capitalists, and to them, he was quite right to
say :

Let's care for the popular hen together without making her squeal.

4: Speech reproduced by L'Intransigeant on May 15, 1888.

That, in fact, is his entire concept, but it's also that of Ferry and Clemenceau; party politics. For these ignorant people, everything is right there. However, all one needs to do is study this bizarre speech, read by Boulanger, on June 4th, in the Chamber, to realize that he, like everyone around him, is unaware. What exactly are the real causes of "material evil"? and moral "from which France suffers.

.310 Speculation 1888

Abbot Baron Louis! Abbot Baron Say! Abbot Baron Ferry!
Abbot Baron Boulanger, they are all the same pawns of the same capitalist chessboard.

And their cries, in times of popular misery, their "flour-covered" complaints skillfully showing "this harm to one that could well benefit the other as the neighboring bourgeois benefits from the sale by car-justice for his neighbor's furniture, these complaints I say, are a faithful echo of this ferocity of the beast human beings, to whom this street vendor on the boulevard is addressing himself who, in the evening, bellows to the echoes:

"All books at twenty cents! Ask for the mas—" "The sanctity of books! The ruin of booksellers!"

Not content with the ambiguous speeches he makes, Georges Boulanger sought the laurels of the historian.

He signed a book, which he reportedly bought.

I won't waste my time criticizing the previews. childish things with which this book begins.

I will simply note that the mere act of choosing V'HEURE ACTUELLE to popularize these words: "The Invasion GERMAN, » denounces the system of battle-destruction the use on which he is counting to impose himself on this country.

This comes after the chauvinistic provocations in Tunis, after the noisy phrase repeated a hundred times:

"If I were seeking war, I would be a madman, but if I
"If I hadn't prepared myself for it, I would have been a wretch;" that

the Schœnebelé incident; after the particular discussions—particularly acrimonious remarks against Italy!, developed especially through the newspapers, his friends, all of that, I say, creates me this deep conviction that the only system of pretense—dant consists of reducing, through death, the proletariat that the Capital no longer wants to feed the population.

So far, the provocations have not succeeded in creating the state of war, solely because, as I have

(And against Austria (Tisza incident)).

UNDER THE THIRD REPUBLIC 311

As demonstrated, Germany does not have the same appetite for it. only in 1870; proof of this is that in 1870, it was necessary, to unleash hostilities, far fewer incidents serious, in fact, than those of Pagny and Raon-sur-Plain.

But it will not always be this way: like France, Germany will reach a point of popular misery which creates psychological training; however, I have de—As shown above, France could not suffer at—a massacre, even a victorious one, without further ruining oneself.

Let the reader, therefore, not be mistaken: it is false that the French people want war.

What is called his patriotic awakening is simply the cry of his suffering, which is not called awakening warrior than by capitalist coalitions speaking to through their newspapers.

Whatever they are, these newspapers, they lie like were lying, those of 1870: L'Univers, L'Opinion nationale, Le Gaulois, Le Figaro, Le Journal de Paris, Le Correspondant, la Liberté, la Presse, l'Union, le National, la Gasette of France, Le Siècle, Le Soir, Le Monde, Le Journal des Debates, the Revue des Deux Mondes, all cited by Jules Delafosse in a recent article, if they still attribute, in 1888, a warlike appetite among the masses which emanates only from a handful of leaders in Paris lists!

The people give their suffering all the names of which one impresses his brain and that one imposes on his ignorance France, but he never seeks destruction inter—

to be able to control one's own destiny.

No more words! No more trickery!

People! Those who are conscripting you for the lion and deceptions, whatever they may be?!

'Le Matin, Tuesday, May 13, 1888,
2 In fact, those on Rue de Sèze, like those on Rue

312 Speculation | 1888

Once again, remember the night of August 4, 1789.

Here is a summary of the events of that night, as told by a historian.
who was certainly not a socialist:

"The National Assembly," he wrote, "met during the night"
"of August 1789, a session forever famous. There, by
"a training spirit of which there was no
"An example in history: the deputies of the nobility,"
"those of the clergy, and, after them, those of the communes,
"They took turns, and to the sound of acclamations, abandoning"
"The donation of all their rights and privileges. It was decreed
"with enthusiasm the abolition of the title of serf and those of the
"seigneurial jurisdictions of the privileges of the nobility,
"of the provinces and cities, the redemption of the tithe, the equal-
"tax equality, the admission of all French people to
"civilian and military jobs and the destruction of all this"
"which could remind, directly or indirectly,
"The feudal system or the absolute monarchy!"

Well, if you stand up, people, this training can
to renew.

But listen to this: the Constituent Assembly was dominated by the
Jewish community. Under the bourgeois and commoner names of capital
and of salaried employment, it reinstated all the abolished privileges.

Cadets are cliques of Harlequins wishing to replace themselves
to that other coterie of Harlequins who govern us (!), here
everything. But, being made of ambiguities and promiscuity, they
could not deserve public trust; the only role
to which they are dedicated is that of revolutionary agents,
a role that will be all the more effective if he has an accomplice
popular ignorance.

They stand out from the rest, fulfilling a natural function.
analogous to that of maggots in corpses; all this
will end in a peasant revolt, as I predicted a while ago
four years; and unfortunately it will perhaps only be
after having gone through this peasant revolt and a reaction already
France, which is threatening, will be ripe for reforms.
scientists who make up socialism.

History of France, by Amédée Gabourd,

UNDER THE THIRD REPUBLIC 313

AND INDEED: THERE ARE STILL NOBILITY TITLES WHICH
THEY BUY THEMSELVES; THERE ARE RICHLY ENDOWED BISHOPS; THE SERF IS
EMPLOYEES UNDER THE SIGNORY JURISDICTION? IT IS THE JURISDICTION
CAPITALIST; THE PRIVILEGES OF THE NOBILITY | THESE ARE THE PRIVI-
LEGES OF CAPITAL; THE PRIVILEGES OF PROVINCES AND CITIES?
THESE ARE THE DEPARTMENTAL AND MUNICIPAL BUDGETS, AND THE TOLL CHARGES;
LOANS; THE TITHE? IT'S THE CAPITALIST LIABILITY,
As for equal taxation, where is it? And as for
THE ADMISSION OF ALL FRENCH CITIZENS TO CIVILIAN AND MILITARY JOBS
SILENCE? THIS ADMISSION HAS BECOME A BURDEN FOR EVERYONE
WORLD, A PRIVILEGE FOR A FEW.

This is where we are after a hundred years!

People, may the history of the past serve you!

Be generous first!

Order your rulers to imitate their fathers
of 89;

If they refuse? Demand, impose, take |

And above all, having obtained it, whether willingly or by force, be vigilant!

WATCH OUT FOR TOMORROW'S HYPOCRITES, SO THAT, LIKE
THE JEWISH COMPLEX OF YESTERYEAR, THAT OF AUSOURD? HUI DOES NOT DESTROY IT
VICTORY | |

...

END OF VOLUME TWO Ji

At the time this work was published; the death of Frederick II

His successor, Guillaume If, is considered to be entirely devoted to the ideas of the Chancellor.

But this circumstance alone would not be sufficient to change the economic antagonisms that I have pointed out in Europe.

Therefore, and contrary to some opinions, there is neither no more or less uncertainty than before Frédéric's death.

18

TABLE OF CONTENTS

FROM VOLUME TWO

II. – ANARCHIC PROGRESSIONS (continued).

Pages.

ÿ. – Trumpets of Jericho:

A0 D dd dun : . A

RS SRE EE DR TT LR LS ETS 52

1884. of re NS NS A of Sn Dur 105

6. – The Tarpeiah Rock:

1080 5 8 die re Bart RU GAS: 441

1000 SR sn Rae Len es A 182

10 ai Se Mai ESS dite ends ts 218

Summary of the period... 269

III. – THE RESULTS

1. – Scientific control. 275

2. – Forecasts. 289

Conclusions. su 5 de LL aus dre se 298

Postscript:

The first months of 1888.....,.....,..... .e.. SOU

END OF THE TABLE OF CONTENTS FOR VOLUME TWO.

ANALYTICAL TABLE

| Pages

A word to those ignorant of the official world..... TL I

To Benoit. Malon sisi us des Sos ae V

I. – CENTURIES-OLD SOLIDARITIES.

Speculation. – A thesis. – The scientific spirit. –
Conservation. – What is governance? –
The finger of God. – A hero. – Art! – Life
normal. – Brutal and cruel.....,... 3

2. – The characteristics.

Parasitism. – War. – Salic banditry. –
Feudal. – Mercantile. – Agiotage. – Shares.
– Jewish science. – Proudhon. – Oscar de Vallée.
– An unknown island. – The chalets. – The ma-
China. – They're devouring each other! – The archaeologist, the |
monkey and parrot |

316: ANALYTICAL TABLE

3. – Incubation of the Third Republic.

Clearing. – Fruit seller. – 1869. – Re-
Greeds of the propertied class! – Imperial system. – Ter-
A fascinating discovery! – 1870. – Results. – One
Tour of Europe. – Between the Black Sea and the Cas-
Prussia. – Other nations. – Measure
appetites. – England! – The Vacoufs. – Hirsch.
– International auction.....,..... T. 1.

IT, – ANARCHIC PROGRESSIONS.

Third Republic.....,..... soperisoitte ..

1.– Wrestling over corpses.

PERIOD 1870–1871–1872

1870. – The Plebiscite. – Eternal Parasitism. – The
France gutted. – Peace. – The Speculation of

1871. – Assembly of Bordeaux. – Gambetta. –
Thiers. – Paris burned. – All is saved! – The
Maggots. – Devotion of capital. – Paths of

The) 0.00.0 vo. 000 00000000

7

75

ANALYTICAL TABLE 317

1872. – Repairs are being made. – Exaggeration of the massacres. –
The Liberator! – Newspaper bonuses. – The gold of
whole world. – Colonial prologue. – The Orléans.
– The Judiciary. – The wealthy are growing.
– Summary of the period.....e...sssc.se.e 85

2. – Multicolored Vultures.

PERIOD 1873–1874–1875

1878. – How many property owners? – The vultures.
– Bad luck! – Financial groups. – Chambord.
– Guarantees! – Two names. – The Seven-Year Term.
Another colonial preface. – Seillière the fraudster. – The
Banker Huguet. – The wealthy are growing.
Beulé-the-Cynic TI 9

1874. – We are thinking of the proletariat. – Let's abolish
The voters! – Spies and bribes. – Chas-
Gras sepot and rifle. – The crows at Roths-
child. – Spain. – Egypt. – Turkish roads.
– France, a vassal of Prussia. – Venality. –
Honduras. – Dreyfus and guano. – Erlanger. –Con-
new concentration..... rays nie cs. 111

18756. – The Jewish party. – Spirit of the Constitution.
– Fears of war. – The capitulations. – Crash
Turkish. – Disraeli buys Suez shares. – Role
de Rothschild. – Jules Simon, matchmaker. – Role

de Decazes. – The horrible amnesty! – Loan
from Haiti. – Philippart. – The owners concentrate

SUMMARY OF THE PERIOD: Life and death. – The ri-
Chesse. – Misery. – Republic!?. «. 147

18.

3148 ANALYTICAL TABLE

8. – Evohé! Jehovanh!
PERIOD 1876–1877–1878.

1876. – The elections. – What was being said in
The salons. – Electoral corruption! – The
Socialist "DEBATES." – Republican votes. –
Panics. – The Jubilee and the Academy of Sciences
morals. – The Indies. – Order reigns "in the Bal-
"kans!" – Almost fooled! – Mortgage loan. – Middle
Parliamentarian. – In Egypt. – Auroretunisienne.
– Song from the "Gazette". – The notary's office. – Fi-
finances for New Caledonia. – Philippart and the che-
Iron mins. – Wilson's good ideas. – Congress

worker. – Flood of wealth. – Foreigners. T I. 151

1877. – Revolutionary Comparison. – The Christians
From the East. – We're fighting. – Moscow and Rome.
– The Egyptian portfolio. – A Rothschild fiefdom.
– Sad fate of Pereire. – The Philippart plan. –
The Guanos and Grévy. – Coup d'état! – Epic
Mac-Mahonienne. – Le Petit Journal. – We're taking care
the workers. – Broglie. – Saviors of Israel, – The
forced mill. – Widowhood of France. – The scru-
tins. – Submission. nee Sesseocsvescssse 108

1878. – The tough Ismail. – Soubeyran held hostage. – The
Calmed by the fire! – Rothschild victorious.
The Congress of Berlin. – Hirsch's Tariffs. –
The people of Nuremberg. – Cyprus. – Waddington
King of the Jews. – The London grocer. – Outpouring-
Gambetta's comments. – The Man with Curves. –
Pope Say. – Northern Company. – Everything has increased
Mentioned. – Strikes and Congress. – Blessed Circular. –
The Kanaks. – A slap in the face. – An orgy of billions. 215

ANALYTICAL TABLE 319

4. – Delilah's Scissors

PERIOD 1879–1880–1881

1879. – Grévy, president. – Things from Tunis. – From Bône to Guelma.– Troubles in Algeria. –How Egypt prevented the conversion of the 5%. Rothschild is no longer paying. – A dismissal of the case, – The Why? – Article 7. – The displaced. – Pali-Judicial issues. – Dying Russia. – The 246 Greece. – Beneficial trestle! – The a of Grévy. – Misery is rising...,... be sedeosess, 240

1880, – Voter factory – The congregations. – Senatorial bargaining. – The pursuit of functions. – Poland was drunk! – First Grévy scandal. – Blind and deaf. – The spy-Swimming and Lady Kaulla. – Preface by d'Andlau. – Accusations against Waddington. – The Austro-German. – Disasters in Russia. – Nihilism and Socialism. – Lunch, decoration, and borrowing Greeks. – Rogue theories. – The colonies. – The Rothschild option. – Soubeyran and Italy. – Erlanger is agitated. – The strikes. – Prostitution "brushed." – The ambassadors..... Tl 276

1881. – Awakening of Catholic property owners. – Anti-Semitism in Prussia. – What the Jews say of France. – Stock market crash. – Merchant ferry. of powder. – Torrent of cushioning. – Mo- crisis nétaire. – Soubeyran saves Christophle! – The . elections. – Egypt again! – The Krumirs of 1863 – Tunisian Cañcans. – The General Union. – 315

320 ANALYTICAL TABLE

Hirsch and the diplomats. – Absorption or destruction- tion. – The major ministry. – The broadcasts of 1881. – The strikes. – Capital Jubilee. – The magistrates. – Marriage of Wilson.....,.....,..... 315

lation. – Individual wealth. – The destitute. –
Disorganizationsoosssessocoosce 309

4. – Trumpets of Jericho.

PERIOD 1882–1883–1884

1882. – Occult dictatorship. – The little Catos. –
A flood of financiers. – The pickpocket. –
The jackpot. –The crash. –Bismarck's boots.
– Where are the naive ones? – Austrian plan. – Bourgeois
Modest. – Touch His Lordship?! – Again
Léon Say, Minister. – Poor stockbrokers! –
The headquarters of Le Petit Journal. – Moralistic Peace! –
The Palinodes of the French Republic. – Comedy
Egyptian. – Where is civilization? – Intrigue
Tunisian. – Malagasy foresight. – Trade unions
professionals. – Horrible class war. –
The lawyer from Amiens. – The strikers sold out to
English. – The police. – Poverty is rising. – Ideas
anti-Jewish. – Wimpffen's indictment.. T. II 1

1883. – The suitors. – The Gambetta mystery.
– Social antagonisms. – The expulsion of Roths-
child. – Léon Say's belated confessions. – Anar-
Schistes in Lyon. – The Esplanade des Invalides. –
Revolutionary rectangle. – Multi-combinations 52

_ ANALYTICAL TABLE 321

Triples. – The blows of conversion. – The hotel
Wilson. – Incurable misery. – Chatter at

Parliament. – Humble prayers to the Companies!
– Who pays? – Strange revenues. – General Staff
financial. – Stages of capitulation. – The king

Uhlan, – Elysian chauvinism. – The markets
Military. – Shameless propaganda. – Boland. –
Biedermann suicide. – Aggravated misery..... ... 52

1884. – Sated and deaf. – Deathly silence. –

No crisis! – He also said: there is no profit illegitimate. – Two and two make four. – Success Tirard's! – The millions of the companies. – In-Raynal core. – Grévy audience. – Charbon allemand.– Foville's testimony.–The ragpickers. – Sugars. – A way of colonizing. – Debt Tunisian. – Lang-Son's lie. – Scapin. – The Saint-Elme affair. – Lalou and Vieil-Picard. – Military suppliers. – Matches. – A the example of Hirsch. – Choleric agiotage. – Divorce speculation. – Egyptian speculation. – Influences at the courthouse. – We are talking about the gu-Ours. – A lawyer executed. – War of races. Vol. II. 105

6. – The Tarpela Rock

PERIOD 1885 – 1886 – 1887

1885. – Royal villainy. – Factory of silence. – Wilson's revenge. – The fake telegrams. – Ferry succumbs. – The two cables. – Lan-secret pledge. – An English Wilson. – The station of: Beijing. – The stock market crash. – People are dying of ple- 141

322 ANALYTICAL TABLE

Thore. – Prussian imitation. – Military unemployment. silence. – Universal peace. – Decorating agencies Rations. – Justice in the South. – Barraia and Wilson. – Contrasts. – Baker in Tunis. – The Gaudissarism. – Lighting? By gas. – Coal of Tonkin. – The bearing of a nobleman. – The end of a class. – The Jews. – In Saône-et-Loire. – Victor Hugo. – Strikes. – Elections. – A threatening error. – Grévy extended..... 141

1886. – The two austere ones. – Candidates cleaned up. – Tragedy in Decazeville. – The fund has been hit. – Dufaure, broker. – Swindles. – Rivers nuggets. – The mine belongs to the miners. – Separatism. – General crisis. – Bonus for foreigners. – A Vierzon. – We borrow. – Funeral displays. – Marriages. – Guano in the Court of Appeal. – Lotteries. – Savings protection. – The morality of the state. – Bank rags. –

Seillière: . – A bunch of traffic. – The ju-
Verie overflows. – Partial Jubilee. – Erlanger's friend. 182

1887. – The periodic stock market crash. – Insurance
against an accident. – Havas Agency. – Massacres
glorious! – To disgrace, not to punish. – First ac-
Erlanger's departure. – The coincidences. – A
The racecourse. – The Order of the Savior. – Second
Erlanger's acquittal. – The spoliations. – Pa-
Parliamentary soups. – Financial insurance
and Dauphin. – Two hypotheses. – Boulanger excluded.
– Bulgarian combinations. – Free suffrage! – False
documents. – Milestones of facts. – Hirsch makes his
accounts. – Financial battalion. – France tra-

_ valiant and worthy. – Cobourg, Orléans and Co.
Mixed-race people. – Census. – Agrarian Europe. –
Peaceful invasion. – Workers' Congress. – The cin- 218

ANALYTICAL TABLE

quaternary. – An unswallowed bribe. – The engineer-
Mr. Chevallier, optician. – The cables. – The acc-
Copper cladding. – A flurry of scandals. –
Words from Épinal. – A grain of sand. – Seques-
Seillière tration. – Benign speculation. – The decorations-

Rations. – Collusion. – Very clear dates. –
Serious crisis, – Sadi-Carnot. – Antagonisms following-
first..... Sierre Sirius sine PR in | 2

SUMMARY OF THE PERIOD: Life threatened. – Depopulation-
tion. – Very rich. – Very poor. – Guillotine
threatening. – Let them beware!

III. – THE RESULTS

14. – Scientific control.

A massacre is a fact. – Psychology and mentality. –
Armored. – Palpable, shouted, observed. – A picture.
– Violet valleys, – Parallels? – Unity of
Measures. – Capital. – Products. – Formulas. –

2. – Forecasts. |

Danger of death. – Kings' general staff. – Increase-
Human condition. – Tax increase. – Appetites
nationals. – German Peace..... T. II.

323

218

269

275

289

324 ANALYTICAL TABLE

3. – Conclusion.

Men and things. – Use. – Utility. – Work. .. 298

POSTSCRIPT

The first months of 1888. – The months are
weeks. “– Your cheeky tone. – The espionage. –
Wilson's acquittal. – Rumkorff's reel. – The
General threat. – Panic. – Mushrooms
poisonous. – Jewry. – Science. – The
gone. – To Epinal. – At the Café Riche. – All
Barons Louis. – The German invasion. – They men-
tent. – One night on August 4th... Sons ele

TABLE OF CONTENTS. Huet itisassosees Le
TABLE OF CONTENTS see ceececececeemeereuocce Te IL 314
ALPHABETICAL TABLE AND INDEX OF NAMES CITED....., 925
B FLOOR. ao underlay LV: 958



French



English



Full text of " The Church and the Synagogue "

[See other formats](#)

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google Books

<https://books.google.com>

Google

About this book

This is a digital copy of a work that has been preserved for generations on library shelves with the utmost precaution by Google as part of a project aimed at allowing internet users to discover the world's hidden treasure.

This book being relatively old, it is no longer protected by copyright law and now belongs to the public domain. "Belonging to the public domain" means that the book in question has never been subject to copyright. Expiration. The conditions required for a book to enter the public domain can vary from country to country. These are all links to the past. They bear witness to the richness of our history, our culture, and our knowledge, too often difficult for the public to access.

The footnotes and other marginal annotations present in the original volume are reproduced in this digital edition. The long journey the book has taken from the publishing house through the library to the internet is a testament to the power of the written word.

Instructions for use

Google is proud to partner with libraries to digitize works in the public domain and make them thus accessible to all. These books are indeed the property of everyone and we are simply making them available. However, this is a costly project. Therefore, and in order to continue disseminating these works, we have taken necessary measures to prevent potential abuses by third-party merchant sites, in particular by implementing technical constraints related to automated queries.

We also ask you to:

+ Do not use the files for commercial purposes. We designed the Google Books Search program for personal use. We therefore ask that you use these files for personal purposes only. They may not be used for any commercial purpose.

+ Do not perform automated requests. Do not send any automated requests whatsoever to the Google Books Search program.

For large amounts of text, please do not hesitate to contact us. We encourage the use of works and documents belonging to the public domain and we would be happy to be of service

+ Do not remove the attribution. The Google watermark contained in each file is essential and allow them to access more documents through the Google Books Search Program. Do not do No cases.

+ Stay within the law. Whatever use you intend to make of the files, remember that it is your Be sure to respect the law. If a work is in the American public domain, do not assume that other countries. The legal duration of copyright for a book varies from country to country. The works whose use is authorized and those whose use is not. Don't assume that simply posting Book search means that it can be used in any way anywhere in the world. The sentence to which The penalties you would face in the event of copyright infringement could be severe.

About the Google Books Search service

By facilitating searches and access to a growing number of books available in many languages contribute to promoting cultural diversity through Google Books Search. Indeed, the Google allows internet users to discover the world's literary heritage, while helping authors and

online searches in the full text of this work can be found at <http://books.google.com>

Digitized by Google

DA
_ù ©

++
Cr pa
FPE
born
D.

; 3 he 7 5th
41 bought back Ke A w
ee 4 (u – su
hs" EN J'eLR es
EE
+ 3" rr =
< Lé t. à 4 –

RC A to

THE

L
OF" ,

By L. Rupert.

M 'Digiized by

27
_ 1Æn Va
Ste. +,

born.
no. 18
| #* to 4 2 4

THE CHURCH

AND

THE SYNAGOGUE

PROPERTY,

pe = »
.
(1 14 's
The "CL A"
L. >.
62% "6th
;
RN7 2) 2
A2 u TO
cpl
(= y , sv)
. e F+
THERE

is

Consziz, typography and stereotyping by CrEté.

DS

THE CHURCH

AND

THE SYNAGOGUE

LC

BY EL RUPERT

4@E

&

PARIS ge TOURNAI

P. Lethielleux Bookstore | H. Casterman Bookstore

RONAPARTE BUS, \$6 RUE AUX RATS, ff.

H. CASTERMAN

EDITOR.

1859

Translation rights reserved.

Digitized by Google

WARNING

The work we are publishing is not the result
of a circumstance, and he does not borrow his op-
The significance of an event that may have seemed isolated. Well
that appearing under our name, it is not of
we; we do not claim the honor; we
we only translated it from the manuscript of a
foreign scholar, who, preferring to be published in France

entrusting us with a job and abandoning us to it, where he to put a philological science and a scholarly tion that we would have been completely lacking for such a task (1). The work was written

(1) Apart from the inevitable typographical errors in any a kind of publication, if we had sometimes failed to cite the names of certain authors or the titles of certain works in the most common form, we will remember that we We have only translated, and that these names or titles may have, even according to the unanimously adopted practice, take another form in a foreign language. Besides, we don't think that the Jewish cause finds some advantage in what one would like to discuss the accuracy or authenticity of this or that detail

HAS.

YI | WARNING.

for several years, because of the claims of Jews, even in these latter times, do not date not the Mortara affair; we will see that they had had, Previously, several renowned apologists who had taken it upon themselves to plead their case with a a certain brilliance, and one can also see that it has not was without any success.

We gladly agreed to cooperate in . this publication and to take it even under our responsibility, because we found there a a new opportunity to avenge the Church for these repro- signs of intolerance and excessive severity which we we have had to exonerate her several times through the periodical press. This is just a new de- development brought to our task, so to speak daily: to show that the Church is still as- guided by the Holy Spirit, spirit of charity and of wisdom as well as a spirit of truth, and that she is no less irreproachable in his past than ad- admirable in the present, and worthy of serving as a mo- faithful and guiding to any society for the future.

But today the Jews seem to have become

in particular; the more difficulties of this kind one would like to raise in his favor in this cause, the more your investigations would be called

Since we began this work, all research
Conscientious attention to past events can only multiply the
testimonies against the Jews.

WARNING. VII

less hostile to our faith and our worship, today
from today that skepticism, indifference and doubt
serious individuals entered the Synagogue and
had shaken his temple enough to make him fear
Was it worth seeing it soon fall into ruin?
It's better to let silence finally settle over all of this.
new attacks, as has happened on so many others
very who preceded them? Isn't that stopping the
a movement taking place among the Jews that distances them
from the Synagogue, to bring back to the Church all
Those who don't want atheism? That's the
a question that is quite natural to ask when
we are only considering a certain order of events, and we
would not have helped to rescue the documents from oblivion
that we are publishing today, if we had truly—
there is no reason to believe that Judaism will die out
gradually, within the indifferentism of this century,
without doing anything that would remind people of his activity. and his pre-
tensions of the past. But when we notice what
Its industrial and financial power allowed it to conquer
at a time when the fate of empires depends more than
never to questions of money, when you know with
what care he seeks to take hold of journalism and
to what extent he has succeeded in several states
Eastern and central Europe; when, on the other
On the other hand, we see Christians who are prominent by virtue of their rank.
and their reputation, much more than by their es—

seen WARNING.

religious, to become advocates for Judaism
in the midst of today's society and demand for him
other means of influence than those he already knew
turn to his advantage; when finally we hear some
rumors suggesting new attempts
to put an end to the dispersion of Israel, to restore to it
a homeland and to give some rebuttal to the famous
Regarding the Savior's prophecy, it is quite permissible to think
that Judaism will not die out without trying to
react against the elements of dissolution which
mined and took some away from him every day

in the face of this reaction which is preparing and which has already began, to show that the Church has always had reasons to be wary of the designs and the machinations of the Synagogue, and that she never could not allow the Christian society to entrust indifferently its direction, its defense and its security either to those who worship or to those who blaspheme Christ.

Moreover, we will discuss the Jews here... same observation that we had to make on the garlic—their comments on heretics, or rather here—siarchs and heretics. The measures of severity and repression have never been, from the part of the Church, that because of the aggressive nature of the error, of the peril of subversion that it constitutes

WARNING. IX

killed in the midst of society, and the degree of evil—true faith and willful obstinacy that it was necessary to recognize in the enemies of the doctrine and of the peace of the Church. By justifying it therefore in all this that she did to defend and protect her faith as well that the freedom of his children, we do not ask not at all what his wisdom does not inspire in him everything, the application of the same measures to the external forum laughing and the same appeal to the secular arm either against the heretics, that is, against the Jews of today. We say it loud and clear, because the spirit of lying shows us every day that no protest at This regard cannot be made explicit or clear enough. aunt. The greatest enemies of the Church, those which are most deserving of repression, do not are more the heretics and the Jews: they are the men who belong indifferently to all religion and whose language cannot be approved by none. It is against these men that one must to warn any society that wants to live.

L. RUPERT.

PREFACE

For some years now, among the new—calamities of all kinds and political revolutions and religious issues that have so often stirred Europe, we

enthusiasm in favor of the Synagogue, more than ever
nothing like it had ever been encountered in the space of
eighteen previous centuries. Not only all of this
which was practiced by this people abandoned by God,
but also all the actual or alleged conduct
The attitude of Christians towards Jews has become difficult-
Various occasions, the favorite theme of philosophy,
politics and journalism. Everyone is talking about
this nation, everyone's eyes are turned towards it,
and seeks to awaken feelings in people's minds
of pity towards him. We went so far.
on this path of humanity and sympathy, that
we have come to deplore and blame without reservation the
wise regulations of the Church regarding the Jews, and
to consider these regulations as unfair, bar-
bare and unworthy of the Christian name.

PREFACE.

This enthusiasm is very strong among some
men, as much as it is incomprehensible for a
spirit elevated and nurtured within the ancients and
healthy traditions. While, on the one hand, we
book of so many declamations against discipline an-
On the other hand, there is a perfect
agreement of feelings and language in everything that
touches on the civil and religious status of Jews.
It would seem that this is no longer the decide people and
The people with their hard understanding are condemned; it is not
plus the nation obstinate in its blindness; this
it is no longer the Synagogue of Satan; it is no longer this
which, in common parlance, is known as the
name of Hebrews, Jews, traitors, enemies of
the cross, as the Savior and his
Church after him; a new one has now been adopted.
what a list of honorable and pompous titles,
such as the Israelite congregation, the people of Israel, na-
illustrious tion, privileged race, worthy of praise and of
praise, without any distinction of era or of
circumstances; and everywhere it is recognized as perfect-
worthy of all the prerogatives enjoyed by the
Christian society, up to the point where it can sit
in the councils of loyal princes and take
part of the management of public interests (1).

(1) St. Justin, martyr, at the end of his Dialogue with the Jew Try-

Phon demonstrates that the true people of Israel are the Christians.

PREFACE. XHI

Also, realizing how much effort and
of care that is being provided today in favor of
From the synagogue, I could only feel saddened and
troubled at the sight of this zeal and ardor for
the Jews, among men who only show in-
A stark difference and a coldness that was more than glacial.
for the religion of Christ, for the unity of his
Church and for its adorable mysteries. I have
I asked myself this question: Why these
have these same men so consistently pursued
a goal that seems dear to them, that of destroying
so many prejudices which, according to them, have dominated in
past ages, under the influence of fanaticism, of
intolerance and superstition? And what they ap-
Thus they are called, these are the published canon laws
in the different ages of the Church and wisely por-
statements made by her regarding the condition of the Jews in the mid-
Christian place.

It is unfortunately undeniable that the
authors of such an undertaking have done so far
great progress among the Christian nations
yours, by parading feelings of humanity
and philanthropy to win over supporters
people who are still inexperienced and encourage them to shout
with them, or against the barbarity of past centuries
with regard to the Jews, that is, against any distinction which
still strikes them today and prevents them from

B

XIV PREFACE.

to enjoy all the same advantages as others
citizens.

It didn't take me long to think about it.
to be led to say to me: If that is the case, our ancestors
are therefore deceived; therefore the Church has erred in the me-
sure that she took against the maxims and the acts
of the old Synagogue; therefore the Church and the ma-
Christian gistrat who acted in accordance with the laws
canonical authorities have committed tangible injustices.
by suppressing and punishing the tendencies of the

my mind wandered, I clung to the feelings of the Catholic faith and I say to myself: No, no, the Church did not fall into error; no, never did she has not been invaded by prejudice, selfishness and hatred. Thus, I added, let us reduce the accusations to nothing. and the unjust invectives that one dares to formulate against The ecclesiastical constitutions. Let us show the world the whole that reason was on the side of the Church and no, it was not from the Synagogue that all the wrongs came of the perfidy of the Jews, and that if they had to suffer They should not have suffered many humiliations in times past. wind to blame only themselves and not the Christianity.

In this century, which we call the century of progress, of civilization and tolerance, we are only doing declaim, in public papers and in the

PREFACE. XV

parliamentary assemblies, on freedom of thought and on the respect due to all opinions. Arguing from this freedom granted to all, I present myself before the public with the acquired certainty of not meeting no other obstacle than public opinion. But I don't tell myself- Don't pretend that I'm going to run into many and powerful opponents. I will have to fight and against the Jews and against the modern spirit of reform and progress. Moreover, that Europe phi- The anthropomorphic raises a cry of disapproval against me And my words, it doesn't matter; that's not what must stop me.

The main goal of my work is therefore the defense of the Church, its canons, its conduct in the protection of the Jews, conduct motivated by their maxims and by the events that followed. Wouldn't there be a subject of reproach and blame against the Church, a fatal stain on his authority, on his character divine, and to the honor of our ancestors, if their party-participation in unjust acts against the Jewish nation was it once accepted without contradiction? The Church would therefore have, both by herself and by her children, supported subjected to his laws, caused serious harm to the Jews in the eras that preceded us; it would have persecuted this nation against all rights and justice-tice! Such, however, are the consequences which clearly emerge from the continuous declamations

XVI PREFACE.

nuisances that we hear in favor of the Jews and against Christianity, especially in the Middle Ages.

Prejudices and prejudices, with all their consequences, may well be the result of a few individual Christians; but the Church does not could not be tainted by it. Guardian and dispenser—chief of the repository of truth, incorruptible judge to—As a wise person, she is not subject to illusion or passion. of no kind. I will be less attached to what is of today's Jews as well as those of the past; it is these that I wish to concern myself with. especially; it is about them that I will have most to fight my opponents, since it is in the times past, when we thought we had found reasons for justification in favor of the Jews, and accusation against Christians.

By leaving to the judgment of posterity the appraisal of new paths in which seem—It is possible today to walk to the Synagogue, I am absent—I will hold, all the more so, any investigation on its future destinies.

However, I also do not want to deny what the Jews suffered at the hands of Christians in the centuries past; I will confess it sincerely, as I also want to tell the story with equal sincerity. evils, injustices and outrages that the Church of Jesus Christ and his children had to endure some

PREFACE. XVI

part of the Synagogue, and that is what they denied or The defenders and protectors of the Jews were poorly explained. I will study it specifically, as is my duty. From a historian's perspective, the origin and cause of disasters that the Jewish nation has had to endure in various places, or To put it more precisely, I will strive to demonstrate which were, either in the Church or in the Synagogue, the main perpetrators of the evils that one or the other They made each other suffer.

Before getting into the details, I have a few things to do. preliminary observations necessary for development sectioning of my arguments. I repeat that my des—The aim is to speak of the Jews, not as they are in the past. today, but as they were in other times;

show of our time, I should put what-
these restrictions on the judgments I make. I
I believe, in fact, that many of the prejudices that prevailed
The Synagogue no longer exists to this day.
the time it is among the Jews, or at least among
those who live in the midst of European nations-
nes. And that's also why I have to protest.
from that moment on against my opponents and against
their false assumptions, since they want to judge
the ancient Synagogue, as it was in the com-
beginning of the vulgar era and later, according to
The Synagogue of today. It cannot be denied,

B.

XVII PREFACE.

Indeed, if we want to refer to what we
sees, that the monstrous prejudices of the Jews of the
however, they were not modified by the philosophy of the Mo-
last. But if the Jews of today have something
title in more respect for their more mo-
derelict, for their more peaceful and more
Being tolerant of Christians does not authorize any-
to say that the same was true of the Jews of other
three times.

Secondly, I would urge you to, above-
everything as far as the historical framework that I prefer is concerned
I will send you from the ancient Synagogue in its rap-
ports with Christianity, let it be well observed
and understood as a point of the highest importance
tance, that the acts of hostility and intolerance of
Jews towards Christians, individual acts or
common to a certain number, must be impu-
ties to the Synagogue in general since the first
down to the last of the circumcised, not as an effect
of a particular passion, of a flawed judgment,
of revenge or violent outburst, what
that it may be, but rather as a result of prejudices
rooted in the spirit of the entire Synagogue, or
to put it more precisely as a natural consequence and
rigorous application of the maxims contained in the Talmud,
commented on by the Rabbis and disseminated by them
in the minds of their fellow believers. Madly

accepted as emanating from the Holy Spirit, these maxims distorted the Jew's conscience and led him—
knew how to act with the conviction that he was only doing o—
to be behold the highest authority, and that he was no—
reprehensible act, while committing the acts
more reprehensible in the eyes of Christians. The
The Synagogue thus assumed responsibility for the ac—
individual actions of her followers, since it is she,
as we shall see, who put these things into their minds
maxims opposed to and hostile to Christian principles
to all nations.

Christianity is a completely different matter, and it is necessary
to judge in a completely different way when sometimes the fi—
The deles, giving in to passion, went to some
excesses against the Jews. These are then only the indi—
men who are criminals and responsible, and the Church
universality is not at all in question, since the
maxims of the Gospel and canon law, as applied
in accordance with its spirit, they disapproved of these disorders
They condemned all violence. Adding the
temporal punishments to threats of revenge
divine, of which it was the interpreter, the pro— Church
tested, as much as he was able, against those of his
children who, driven by anger and revenge
or for any other irregular reason, engaged in violence against
Jews to condemnable acts with regard to all
another individual. Moreover, she cut herself off from her breast

XX PREFACE.

by spiritual means those who did not hold
Heeding his warnings, they did not submit.
not to the penalties they had incurred. Finally, she
requested the assistance of secular power to pu—
to control the crime in the offender, and thus the State
and the Church, animated by the same spirit, devoted themselves to
to maintain intact in the midst of Christian nations
the evangelical principle, which is the true basis of
the social and universal order.

Thirdly, as it is very difficult to
to gather here and there, in public papers and in
the other press publications, all the criticisms
articulated by the defenders of the Jews against what they
call for the prejudices and biases of Christians
Well, I simply brought to the public's attention—
that the speech delivered in the British Parliament—
that by Mr. Robert Peel, the pamphlet by Mr. Maxime

wise men from the works of Abbot Vincent Gioberti. They are there finds a summary of everything that has been said and is being said in-core in favor of the Synagogue and to the shame of the name Christian, and one can see there, which I have not be-care to discuss, the question of the rights to be granted to Jewish people in our modern societies, according to these writers.

What matters to me and what I believe is necessary, it is to raise the accusations in order to reduce them to nothing.

PREFACE. XXI

statements made by the men I'm talking about. to justify their claims in favor of the Jews, they invoked the annals of times past, and ar-tipped off the lie by attributing it to Christianity and to the Catholic episcopate of unworthy wrongs which-come a disgrace in the eyes of the nations; as if the Holy Spirit, who perpetually assists the Church, in the laws it enacted, had sometimes abandoned to the passions and whims of men slaves to self-interest, and forgetting the truth and justice goes so far as to persecute innocent people. These accusations, which I call calumnies, the Church She wants to be avenged by her children, and she waits of themselves that they expose to the eyes of the whole world reasons for his conduct with regard to Jewish perfidy daemonic. That's what I see for myself as a religious duty, and I accept it wholeheartedly. Finally, to bring order and clarity to In this work, I will limit myself to two things: to give first, an accurate and concise exposition of the maxims scattered here and there in the books of the Synagogue and adopted by her since the time of Our Lord gneur; to then present a brief account of the events which are the consequence of these maxims. I hope that this plan, if I'm not mistaken, will have the a-the advantage of offering a summary of the issue under its true aspect and the development that it must na-

XXII PREFACE.

naturally have; I especially hope that we will see to dispel all doubt about so many facts that Many men of good faith still hesitated to admit, not having sufficient reasons for

singing nothing of the prejudices she held in the blind spirit of a people unfortunately abandoned God's gift for his infidelity.

This is the plan I have followed; I desire that it falls before the eyes of some of these Jews modern ones that seem to me to have other feelings and other religious ideas than the Jews of times gone by. Animated by far less hostility-kindness, or rather a genuine tolerance towards those who hold doctrines other than their own, they have become almost entirely foreign to all these pre-deemed barbarians who once dominated the Synagogue. If, with these provisions, they happen to read this writing, and if, in reading it, they experience something a feeling of horror at the account of so many crimes which The truth is too well established to be contested. I urge them to please stop and give serious consideration to this point, that if Christianity has sometimes, in the past ages, he brought severity towards the Jews further than justice required, he had nevertheless, on the other hand, the strongest reasons for to warn against this nation, and to repress by

PREFACE. XXII

weapons and revolts incited here and there in various States. Moreover, they will have to persuade and conquer to overcome that, in most of these struggles constantly renewed, the initiative came from the Jews, whose Treason provoked the Christians. Finally, they will take what sound reason demands of them: that they seriously wonder if indifference is to them permitted, and if they can continue to live in the Synagogue, when the rest of its history shows the Jewish nation obviously abandoned by God, who had once blessed, protected, and loved her-wheat from the brands of his favorites.

9 JY61

THE CHURCH

AND

CHAPTER ONE

General overview of accepted religious and moral maxims in the Synagogue since his disapproval.

When we consider from what point the most protective figures of the Jewish cause, and what the steps they took to overcome their challenge... to seize and awaken public sympathies, it does not extend plus the means taken by them to captivate the ears and hearts in favor of the Synagogue, and next to bring shame upon the Church's past. They imagined themselves conceived that with Mosaic law in theory, and with the history—the argument invoked in support of their assertions, they could—would have brought this undertaking to a successful conclusion. The plan was not actually quite well designed, if they had proceeded with sagacity and loyalty. But, it must be said to them, they are shown to be inaccurate in the use of these two methods

1

2 THE CHURCH AND THE SYNAGOGUE.

They have strayed too far from the truth. The very foundations of their demonstration rests only on a mass of errors and inaccuracies, either from the point of view doctrinal, or from a historical point of view: that is, they have especially neglected to show, as it was just to do so, Judaism, since the vulgar era, alongside the Christianity, and to indicate how much it differs from Christianity and ancient Mosaic law.

Indeed, one cannot overstate the importance of—It is necessary, in the examination of a question, to resort to the sources, to examine its different parts, the different sides and everything that paves the way for a defensible and true development. It is by forgetting these rules in the very subject at hand, that we have arrived to the most erroneous consequences, and which we believed we see the false where the truth lay, and vice versa. we therefore have the right to accuse in whole or in part the writers named above for their negligence on this point, when it was mainly a question which, over the course of nearly eighteen centuries, has received a solution completely contrary to the one they want

Sir Robert Peel, among others, believed he was presenting the question in its true light, when he asserted without hesitation in the English parliament that he had examined in the broadest and most comprehensive way. That Was he doing one, though? Knowing all the others, he was resorting to the Gospel to find support and sanction in favor of his opinion, which he sought to support with

CHAPTER 1. | 3

the very maxims taught by Jesus Christ to his disciples ciples. That is how these men believed they had triumphed of all opposition, by covering themselves with the sacred veil of Christian charity. Their opponents, in turn, have also placed themselves in the shadow of the Gospel and have built a bulwark for their defense. We will like them. May, however, the doctrine of Jesus-Christ will serve us so well as a guide in our journey grip, so to speak, when we We will have brought it to its conclusion, only if Christ erred, We made a mistake too!

But, first and foremost, we need to protest. against the very false supposition of Sir Robert Peel (4) and of the other apologists of the Synagogue, namely, what di-wines, teachings, and the revelations contained in the An-Old Testament. are received by the Israelites as well than by Christians; for he should have added that the Jews also have a host of institutions that are dedicated to them. their own, that they regard them as so many monuments items collected through the tradition of their ancestors that they see so many oracles in these monuments commented on a thousand times by the Pharisaic sect and pu-forgotten among them, and that they grant them obedience a higher value than that which they attribute to precepts the books of Moses. This is the most serious error. of our adversaries, as it is the most dangerous an illusion that makes Jews unaware of the truths

(1) Speech taken from The Times, February 12, 1848.

TO THE CHURCH AND THE SYNAGOGUE.

evangelicals, and makes them persist in their disastrous practices prejudices, as we shall see later. If one had

distinguishes itself from the sect in several key ways
Pharisee, and which still retains a small number
of partisans in the East, we would gladly have been
Okay. Indeed, the Karaites reject the entire system-
traditional theme of the Pharisees, to which always
summer and is still closely attached to the almost total-
the identity of the Jewish nation, dispersed throughout the world,
and that is why the Karaites, like the Sama-
The Jews are hated by other Jews with equal fervor.
violence perpetrated by Christians themselves."
Therefore, we do not need to concern ourselves with these which-
dissidents, and we can move on to the de-
demonstration of our thesis, which is this: The Syna-
gogue, as it is constituted today, is the
proper daughter of the Pharisaic school, and the legitimate heiress-
time of all the doctrines that it propagated
doctrines among the Jews at the time of Our Lord
who gradually invaded all the Jews scattered in
the world. There are no historians, there are no writers
who, after having seriously studied the maxims of ju-
Daism since the vulgar era, not having found them in all
I completely agree with the Pharisaic institutions.
Serrarius reported to us the Jews' own admission, which
In his presence, they declared themselves disciples of the Pha- sect
The Jew Benjamin of Tudela found, in his
travels to the Orient in the Middle Ages, which the Jews of these

CHAPTER L. 5

regions called themselves Pharisees, and they followed the
lessons from the sect, just as they had adopted them
the name (1).

Antoine Hulsius, in the preface to his Theology
Jewish, after having reviewed the various sects
who divided the Jews at the time of Jesus Christ,
adds: "Such was the situation of the Jewish religion"
"until the second devastation of the temple. From then on"
"At that time, the entire family of Israel was scattered"
"Here and there, and the various sects that composed it..."
"finding themselves separated and dissolved, a new catastrophe-
"The stanza was undoubtedly imminent, if the remedy
"had it not been brought in time by Rabbi Judah Hakka-
"Desch, or the Saint, who lived around the year 130 AD"
"vulgar," This one, to prevent that tantet from so
various national traditions, which so many "constitu-
"Ceremonial and judicial actions relating to the observation"
"advance of Mosaic law, and recommended by-
"above all and with the greatest care by the Pha-

"his compatriots in the vicissitudes of exile, re-
"searched and collected manuscripts from all sides"
"scattered, and he copied a volume of them which was called
"Mischna or Sepher Mischnajot. »

The text of this book was enriched over the centuries
following, from various comments provided by the aca-
Jewish dems of Palestine and Babylon; these

(1) Nicolai Serarii, lib. 11; cap. xvr. Trihæres.

CHAPTER I. 7

pond: Von venit regnum Dei cum observatione; It is-
that is to say, the kingdom of God will not be manifested
by extraordinary pomp and by the brilliance of the vic-
toires, which would be an obvious sign for the Jews
of their political restoration and their preeminence
on other nations. Jesus said the opposite:
Ecce enim regnum Dei intra vos est. And, reproaching
to these same Pharisees for failing to recognize his coming
in the name of his Father, he added, as did Saint John
he reports: ¶'yo vent in nomine Patris mei, et non
accipitis me; si alius venerit in nomine suo, tllum acci-
pietis (1). It was as if he had said to them: "I have come
in the name of my Father, using the authority he has given me
given as being the true Messiah, and you don't tell me
Don't believe it. But if another one comes along on his own
name, who declares himself the Messiah, although he is not
"No, you will receive it." The Savior wanted to show
as they were expecting a Messiah other than him,
A Messiah who would satisfy their desires for a
temporal kingdom, and which would restore their ancient
preeminence over other nations. The attacks of
Several fanatical Jews came all too often
in the following to confirm the truth of the prophecy of
Savior.

We see in the same Evangelist (2) how much
this false idea of a temporal kingdom captivated the
Jewish imaginations. At the sight of the miracles of the Nazarene-

(1) Cap. v, 48.

(2) Chapter vi, 15.

Reen, the crowds are moved and proclaim him king, in the persuasion that it will bring about the triumph of Israel over the Roman Empire and other nations. It was also the opinion of the two disciples whom Jesus accompanied on their trip to Emmaus. He asks them what they talk, and why they are sad. They answer that they talk about Jesus, through whom they had been predicted that Israel would be delivered from the yoke of the Romans (1). A multitude of passages from the Gospels and writings apostolic texts show the existence of similar illustrations deions. Many disciples of Jesus Christ do not des- gradually bore away these dreams, to recon- to be born in the Messiah, the founder of a whole kingdom spiritual, as he himself openly declared before Pilate: Regnum meum non est hinc (2).

But it was in vain that Jesus Christ fought under winds the Synagogue's opinion on the character of the Messiah she awaited; it was in vain that he taught and protested before the Pharisees and before the governor the Roman nero that his kingdom was entirely celestial, and that the Jews should in no way expect to be freed liberated by him from foreign domination: the Jews, fer- listening to the words of the Savior, they did nothing but confirm in the idea that the kingdom of Christ should to be earthly and eternal, and to extend from one end of the world to the other. They therefore had to refuse to believe in the the coming of the Messiah in the person of Jesus; they became

(1) Luke, chapter xxv, 21.

(2) Joan., chap. xvii, 36.

CHAPTER I. 9

the most bitter enemies of his doctrine and his works, and cursed him in his person and in that of his disciples. Indeed, according to the testimony of Saint Matthew (1), Jesus warning his disciples about what is to come. what was going to happen to them, he pointed out to them that the Pharisees gave him the ignominious name of Beelzebub, and thus warned them of what they would have to suffer- To be angry about the stubbornness of the Jews: "If they gave the name "From Beelzebub to the father of the family, how much more the "Will they do it for the people of the house!" Saint Jeanrap-. door (2) that the Pharisees, not knowing how to answer - the man born blind, whose obviousness they could not dispute Because of the miracle performed on him, they called Jesus a

sight: Maledixerunt ergo and and dixerunt: You discipulus illius sis, nos autem Moysi discipuli sumus. We knows that they still called the Savior a seducer, of a madman, a Samaritan, and a demon-possessed person, in order to to debase his divine character. Finally, after having employed against him all kinds of slander, they condemned him- They were born to the torture of the cross.

Thus, they remained obstinate in their expectation of such a different Messiah. of the one that Our Lord came to manifest to world, the Pharisees could not be satisfied with the condemnation of the Savior. They needed to go further. in their opposition: their antipathy towards Jesus of- would extend to his disciples, and inspire them against them

- (1) Cap. x, 25.
- (2) Cap. 1x, 28.

10 THE CHURCH AND THE SYNAGOGUE.

the same hatred, the same slander, and the same persecutions with which they had pursued the divine Master. The Gospel narrative reveals in this regard the actions of the Pharisaic sect. Saint John (1), recounts- so great was the enthusiasm of the people above at the sight of his miracles, reports that the Pharisees were astonished and amazed. they said that the crowd thus applauded the Savior, while that none of them believed in him: Numquid ex principibus aliquis credidit in eum, aut ex Pharisæis? Sed turba hæcquænon novit legem maledicti sunt. Mau- said, that is to say, worthy of anathema and punishment Forbidden by law, worthy of universal execration. That is what that the Evangelist clearly explains in chapter 1x in expressing the enthusiasm that was aroused in the few- ple the miracle performed on the man born blind: Jam enim conspiraverant Judæi, ut si quiseum confiteretur esse Christum, extra synagogam fieret (2). So the Jews drove out their society those who recognized Christ in the Jesus' person: this is the situation in which they were the only thing preventing them from going any further in the condemnation of their brothers, as they tempted- They also intend to do it later. Jesus Christ, who saw into their hearts, and who knew what they were doing? would later oppose his Church, he warned his disciples with these words (3): Absque synagogis facient your ; sed venit hora, utomnis which interferes with your, arbi-

- (2) Cap. 1x, 22.
- (3) Joan., chap. xvi, 2.

CHAPTER I. A1

tretur obsequium se proestare Deo. The disbelief of the Synagogue was therefore announced, along with her obstinacy in hatred against Jesus and his disciples. Kill those who would worship Jesus as the redeemer of Israel, would be regarded as an act pleasing to God; that would be fighting in defense of the laws of Moses and national traditions. Saint Stephen was the first—The first victim of this hatred. The condemnation of The holy martyr encouraged the Jews, who began to permit to follow the apostles and their disciples, whoever they were—Saint Paul, educated in the Pharisaic school, continued—followed, as we shall see in its proper place, the goal It was impious to abolish the Christian name. The letters he had received from the Sanhedrin of Jerusalem, whose authority was extended to the most distant cities where were found—had Hebrews and proselytes, contained the C'herem or anathema of extermination against whoever invoked the name of Jesus. The Apostle, disillusioned with his He made a mistake, he ingenuously confessed before the world. We We will return to this subject later.

Jesus Christ did not only accuse the Synagogue of infidelity and hatred towards him; he still reproached to the Pharisees for having adopted an unjust morality, and for having abandoned the law of Moses to follow the corrupt editions of their fathers. Saint Matthew tells us offers a summary of what the Pharisees, in the time of Our Lord, with respect to these traditions. In agreement with the Scribes, they addressed this question to the Savior: "Why do your disciples

12 THE CHURCH AND THE SYNAGOGUE.

"Do they violate the tradition of the ancients? Why not?"
"Do they not spread their hands when they sit down to eat (1)?"
"And Jesus Christ, answering them, said: 'And you, for—'
"What, are you violating God's Commandment by your
"traditions? God said: Honore your father and your mother;
"and whoever curses his father and mother will incur the
"dead. And you say, 'Whoever says to his
"Father and his mother: What could sustain your life"
— "is consecrated to God, and will not give them the ne—

"Not to the law." I'm telling you that this one, by omitting
"to honor his father and mother, will abandon the Com-
"God's commandment to follow your traditions: /n
"vanum autem," repeats Saint Mark, "me colunt, docentes
"doctrines et præcepta hominum. Enim Relinquents
"mandate Det tenetis traditiones hominum, baptism-
« mata urceorum et calicum, et alia similia his facitis
"Mulla."

Elsewhere, in Saint Matthew (2), Jesus addresses again
these reproaches to the Pharisees: "Woe to you, Scrib-
"those hypocritical Pharisees who take tithes of
"mint, dill, and cumin, and despise the
"other more important precepts, justice, the de-
"the ideals of humanity and loyalty to others"
"Very!" In Saint Luke, Jesus rebukes in these terms.
To the Pharisees their avarice: "No one can serve two
"Masters at the same time. That is why he will either hate one and

- (1) Matthew, chapter 15, 2, and Mark, chapter 3, 2.
(2) Cap. xxur, 28.

CHAPTER I. 43

"will love the other, or he will become attached to the one and neglect"
"The other. You cannot serve God and money. In-
"Tending this, the Pharisees, who were greedy,
"They mocked, and the Lord added: You are considered to be
"righteous in the eyes of men, but God knows your
"hearts, and what is esteemed by men is in abo-
"Preaching before God." The doctrine of the Pharisees
is condemned in general by these words
from Jesus to his disciples (1): Visit abundaverit justitia
vestra plus quam Scribarum et Phariseorum, non in-
trabitis in regnum coelorum. Which amounts to saying:
"If your moral virtues are not superior to that-
"You will not have any of the Scribes and Pharisees."
"He enters the kingdom of God." That's what we read in...
core in other words in Saint Luke (2): "The Pha-
"The Romans purify everything that is outside the chalice, that is-
"that is to say, outside of themselves, and what is inside"
"is full of plunder and iniquity."

Jesus added to these accusations against the Pharisees the
reproach of pride and hypocrisy, particular characteristics
members of their sect. Note also the opinion that he
gives to his disciples: Audistis quia dictum est: Dili-
ges proximum tuum, et odio habebis inimicum tuum.

Pharisees in relation to those who had offended them, as with regard to men foreign to their religion: they refused them any good service, and did not

(1) Matthew, chapter 5, 20.

(2) Cap. x1, 39.

414 THE CHURCH AND THE SYNAGOGUE.

they even believed they were obligated to them to none of the de-
common interests of humanity. We must remember,
Finally, the name given to them is that of snakes and
viper race (1), as being the most
worst of all, superior even to their ancestors in
wickedness, and constantly driven by the desire to harm
and to kill. Saint Paul, raised in the Pharisaic sect,
comes to confirm all that precedes, by confessing
He frankly explained how attached he was to traditions
ancestors: Abundantius æmulator existentens paterna-
rum meorum traditionum. It develops and fights these
traditions in his epistle to the Colossians (2); he
shows the vanity and futility, although the sect attaches to it-
che a sovereign importance: Ve tetigeritis, neque
gustaveritis, neque contraclaveritis, quæ sunt omnia in
interitum ipsorum <ecundum præcepta et doctrinas ho-
minum; quæ sunt rationem quidem habentia sapientiæ
in superstitione et humilitate, and not ad parcendum cor-
pori, non in honore aliquo ad saturitatem carnis.

These are the main features, taken here and there from the
apostolic writings, which recount the maxims re-
religious and moral principles of the Pharisaic sect, a sect which
included in the following all Jews who rebelled against the calling
of the Savior. The Pharisees continued to amplify
these doctrines; they were commented on, they were arranged on-
everything related to Christianity, if
abhorred by the sect; they were written down, and the result was Island

(1) Matthew, chapter 23, 33.

(2) Cap. n, 20.

CHAPTER I. 45

This book, which came to be known as the Talmud, was pre-
sent by the great Sanhedrin to the entire Israelite nation,

enthusiasm and a respect perhaps superior to that which had received the book of the law written by Moses. The Egyptian rabbi Moses Maimonides, nicknamed the Egyptian-tien, in reporting on the compilation of the Talmud, in fact, wrote: "What brought our holy Master "The reason for writing it was that he saw the number decreasing to those who studied the traditions, and to increase has the labors and the adversities, and that a kingdom making (the Christian Church) rise and dominate the "world; and Israel was transported to the ends of "The earth."

The authors of the Mishnah, a fundamental part of the Talmud, in order to confirm the authority of the traditions which we have just discussed, teach at the beginning From the treatise Pirkei Avot: "Moses received the law on Sinai, "(that is, the oral tradition), and he transmitted it to Joshua; Joshua passed it on to the elders, who in turn passed it on to the prophets, and the prophets to the members of the great Synagogue. They communicated it to their "disciples, who had to persevere in meditation" of this doctrine, to make many disciples and "to set the limits of tradition, so that no one "They must not cross them." It was subsequently decreed that anyone who does not believe in the heavenly origin of the oral law, He can have a part in the afterlife, and, consequently, Christians, who deny this origin, will not be able to enjoy

16 THE CHURCH AND THE SYNAGOGUE.

of the blessed life. Moreover, the Talmudists, in their commentaries on the book of the Mishnah (1), Bava metzia, affirm that the study of the Talmud takes focuses on the study of the Bible, and that there is more mis-a ritual to be performed in the first as in the second. It's from There remains a vulgar proverb in the Synagogue: "My "Son, pay attention to the words of the Scribes (doctors)" "of the law) rather than to the very words of the law. The "The wise have surpassed the prophets in excellence." Rabbi Isaac Abuab, in the book entitled Zamida Golah (from the year 1556) teaches that the foundation of The Jewish religion is the oral law, or the tradition of Fathers, and not the law written by Moses: "It is in consideration- "degradation of the oral law that God made a covenant with the "Israelites, as it is written: Quia juxta verba "pango tecum foedus, etc.; and these words are the very "Come forth from the holy and blessed God." Abrabanel and the mai- The most esteemed members of the Synagogue supported the same opinion; they argue that the oral law contained

secular and filled in the gaps. In the book inti-
Tule Æorcoim, it is established that all those who mock
the masters of the Synagogue, or say something
anything contrary to their teachings will be thrown to the bottom
of hell to be tormented there. The rabbis taught-
They even say, regarding the Talmud, that if it is found
something in this book that deviates from the natural order-

(1) Surenhusius, Mischna, part. 1v., and Slow. De moderna theo-
logia Hebræorum.

CHAPTER I. 17

something that surpasses our intelligence, we must learn from it.
to take advantage of the weakness of human understanding, because
Upon deep reflection, one notices that the
The Talmud contains only the pure truth.

Following these general observations on the authority of the.
Talmudic doctrine, we ask the reader to
be careful what she teaches about the condition of the Jews
in the midst of other peoples, and especially of the little-
Christian people. In accordance with what we have said
earlier, based on the text of
Gospels, and to the idea we have given of the e-
Pharisaical school in its conduct towards Jesus-
Christ, whom she refuses to see as the true Messiah,
Jews firmly believe that another per-
ringing with the name of Messiah, and under appearances
very different: this Messiah will be a conqueror who
will sit on the throne with supreme authority, which
will exterminate the enemy nations, and destroy all
the dominant religions, especially Christianity, in
employing coercion and violence when necessary. That's it.
the main article of their belief. They renew
each day this act of faith in their prayers, and re-
double their wishes to Heaven by asking God
to send the expected liberator. Here is an example of
these prayers: "Blessed be you, O Lord, who must build-
"Proud Jerusalem. Make the seed sprout again-
"The beginning of David your servant, and it will grow
"to give us the salvation that comes from you; for this
"Hi, we've been waiting for him every day." Every

From their death, they repeat the following words: "I believe
"firmly that the Messiah must come, and although he may delay,
"I am waiting for him." The prophets of the Old Testament
which they regard as heralding this event,
always give the Israelites hope that they will be able to
day to take revenge on enemy nations. And indeed, that one
of them who read the ancient Scriptures without pe-
to understand the spiritual and holy meaning, can indulge in the es-
proud hope of a great destiny, when he meets there-
against in so many places the allegories and figures
sublime ones used by the Prophets. Also the
Do the wise men and masters of the Synagogue finish or-
dinner even today, through the thought of this
future triumph, the speeches they give in their
assemblies; they incite their coreligionists to ob-
faithful service to the law, giving them hope that they
will see the coming of the Messiah, and will enjoy all the
goods promised to Israel. Now, one of these goods is the mo-
the desired massacre of Christians and the extinction-
complete exposition of the sect of the Nazarenes. Saint Jerome,
who was thoroughly familiar with Jewish doctrines, inter-
quoting Daniel's words about the little stone
which falls from the mountain and breaks the statue that Na-
Buchodonosor had seen in a dream, wrote: "The Jews,
"Turning this passage to their advantage, they refuse to
"to recognize Christ in this stone, and they are
"convinced that it refers to the people of Israel who, at
"The end of the centuries will be strong enough to overthrow all"

CHAPTER I. 19

the kingdoms of the earth and build upon their ruins
"His eternal empire." The learned Rabbi Abrabanel,
in his Commentary on chapter xxx of Jeremiah,
It is seen as foretold the reign of the Messiah whom the Hebrews
await, reign during which the external will be accomplished
The union of Christians and Gentiles. This is, moreover,
in this expectation that the rabbis, and among others this
Even Abrabnel decreed that one should not fix
at the time of this advent, and pronounced the anathema
against anyone among the Jews who would dare to determine
a limit to the arrival of the Messiah. They have also de-
clarified that miracles would not be necessary for
To make him recognized: according to them, it will be enough to see him
to arrive like a great conqueror, happy in
his enterprises, destined by God to restore Israel in
its ancient grandeur and to give it the empire of
world. |

the Kabbalistic Hebrews of the Talmudists, of whom we are
"Let's focus here," he said, speaking of the latter, "on what they..."
they are just waiting for the sound of the arsenals, the wars, the ra-
the decline of the provinces, the ruin of the kingdoms and their
triumph over all nations, as in the past
Moses' victories over the Canaanites, to open
thus the path of their glorious return to Jerusalem,
and bring about the restoration of their former splendor.
These ideas fill all the rabbi- comments
these are the stories told about the prophets; they have been tradition-
naturally transmitted and instilled in the minds of

20 THE CHURCH AND THE SYNAGOGUE.

this nation; all the Israelites are thus prepared to
this happy event for the Jewish nation and terrible
for all other nations (1).

While the Jews live in this waiting period...
In their language, they have before their eyes
a sect of men composed of their brothers and of
pagans who followed Jesus, the son of Mary, and have
detached from the Synagogue to form a new
church. Is it any wonder they continue to be against
these men and against their leader the irreconcilable hatred
liable that they showed from the appearance of Christia-
nism? Their intolerance extends even to the last-
They have very limited resources. They don't do anything without cursing.
and insult the holy name of Jesus; they detest his disciples
They are oppressed and persecute them everywhere, damaging their reputation.
in their fortune and in their person. As for-
surrounds Jesus Christ himself, the Jews, incited by the
doctrines that we have made known above and
which we have gathered from the apostolic writings,
have composed, based on the Talmud, a work entitled
Toledoth Jeschu, in which the divine character of the Savior-
The lord is so odiously outraged that we would have hor-
reur of explicitly repeating the ignominies spewed by
the Synagogue on the mysteries of the Incarnation and of the
cross, and on the other sacred dogmas of our religion
gion. Our silence will suffice here, we hope, to

(1) Buxtorf, Synagoga jud., chap. xxxv. Maimonides in Su-
Renhusius, Mishnah, part 1v, p. 164. Abrabanel, in the book initi-
tule (Praeco salulis).

less for Christians, to bring these horrors to justice
blasphemous ribs. We will simply say
that among so many outrageous words lavished against
our adorable Savior by the Synagogue, the most
The common form is the monogram /eschu instead of Jeschua
which is equivalent to saying for the Jews: Deleatur nomen
ejus et memoria ejus, or otherwise: Jesus mendacium
and abominatio.

The calumnies with which the Jews heaped the apostles
and the martyrs are merely the consequence of these senses
perverse thoughts on the fundamental points of Christ-
Tianism. They called the holy women profane,
Pecharistie, a defiled body; for them the cross was
an abominable object, the Christian Church a heretic, the
preaching the Gospel, the revelation of iniquity.
To show their contempt for the priests of
Christ, they called them aeondus and cumarim (priests)
idols); Good Friday was a profane day; the
The most insulting terms are always those they use.
bend to our side; Christians are Galileans
Epicureans, Idumeans, Minims, uncircumcised men
abominable men, etc. This vocabulary of ou-
trages is reproduced in the Talmud treatise
entitled Avodah Zara and in the rabbi's poem
Lipmann (1). Furthermore, Jews are permitted to recite
the following words as they pass near a
Christian church and some place of prayer: "That

(1) Jerome of Holy Faith, book 11, chapter v. Contra jud, De Rossi,
Bibliotheca rabbinica, cod. 120-122.

292 THE CHURCH AND THE SYNAGOGUE.

the Lord destroys the houses of the sewers;" and they
must say, as they pass by the tombs of
faithful: "May your mother be covered in shame, that
"the one who gave birth to you should be repudiated, since
"The end of Christians is nothing but worms and rot."
Rabbi Eliezer says, in Pirkei Abiyomi, chapter 29, that who-
A conch shell eaten with an uncircumcised person must be watched
as if he were eating with a dog; that he who
touching an uncircumcised person is defiled as if he were touching
a dead man; that he who washes with him is as if he
was with a leper. Indeed, the uncircumcised (Christians)
are, during their lives, as if they were dead, and
after their death, like corpses thrown into the street.

Prayers for use in the Synagogue, printed in 1534. One of the pages in this volume had a blank space; When the Hebrews arrive at this place, they recite from memory and make their children repeat, a mis- a saying against all those who worship Christ, and, in At the same time, they spit on the ground, following the example of their fathers who spat in their faces three times Saint of Jesus. The same author also notes (4) that the Synagogue includes, under the old name- tion of miniim, all those who do not practice his worship, and especially Christians. Three times a day, The Jews pronounce curses against these last- curses; these curses are written in the Temona

(1} Chaldean and Talmudic Lexicon.

CHAPTER I. 93

Hesreh, which is part of their daily prayers. Among other words, it reads Zamalsinim velamesuma- dim, the first of which forms a kind of mono- gram against the faithful, which can be translated as follows: a Let him uproot them, let him trample them underfoot feet, let him destroy them, let him cut them down." Saint Jerome indicates this formula of imprecation as being in use even in his time; a century before Buxtorf, the Jews, out of fear of the Christian magistrates, they cut off their books these words, and substituted others which offered them the same meaning, by means of an inter- agreed-upon service. At the festival of Purim, which commemorates The elevation of Haman, their enemy, and his defeat, they substitute- kill the name of Jesus and his worshippers with words which express the curse of Haman. Thus, From the time of Theodosius to the present day, they express their curses against Christians by using the symbolic names of Haman and his partisans. There are even old manuscripts of the Jeflah which explicitly show that Haman and his supporters represent Jesus and his disciples, by asking God to bring about the extermination of the latter, as he procured that of the first ones by the hand of the Jews (1).

Pfefferkorn, a newcomer well-versed in local customs superstitious people from the Synagogue speak of a kind of the worship rendered by the Jews to the stars, on which They direct their gaze as they jump. And after having,

"Q4 THE CHURCH AND THE SYNAGOGUE.

practically confident that they cannot reach them,
They say, "May our enemies never harm us."
"Not to reach either!" Then they earnestly prayed the
Lord, to avenge them against the Christians, and they conjure him
to send all the plagues upon the worshippers of Christ
and all the plagues with which he once struck the Egyptians.

Victor de Cobden, in a work on prejudices of
The Synagogue describes the rites followed by Jews for
preparing for the festival of Tishri, on September 7th:
Each man takes a rooster, the women a hen;
They spin the animal around their head while reciting
a few prayers and they kill him; and after putting him in
pieces, they throw him out of their house. On September 9th
In September, they get up early, and, leaving
in their own country, they curse the first Christian they
they meet by reciting these words together: "May
"God, may you become like my rooster!" The women-
my friends do the same for the first Christian woman
that they meet. They sometimes wait for more-
several hours to meet a person against the-
that they might pronounce their curse. When
The deed is done, they return full of joy
in their home.

The same novice claims that when they hear
the sound of the bells calling the faithful to church,
The Jews pronounce curses against the one who
he calls them, wishing him to die suddenly and to e-
to be thrown into the depths of hell. Finally, when a Christian
He meets a Jew and is the first to offer him the greeting of peace.

1 CHAPTER LIL. 25

_with a feeling of true charity, he replies
On the contrary: "May God destroy you!" Such is the tolerance-
the Synagogue's attitude towards Jesus Christ and
his Church; 'such are the sentiments of the followers of the
Talmud.

If we turn to civil relations between Christians-
hold on and the Jews, we shall see that they follow in-
core the same doctrines and the same methods towards
the first: these are the same fatal prejudices and

Religion. A scholar highly versed in knowledge. Talmudic doctrines, the Emperor, wrote in his Illustration from the Mishnah book entitled Bava Kama, Chapter 1v, paragraph 3: "The Gemara says that God has proscribed "the property of the Gentiles, who do not observe the principles "given to the sons of Noah, and gave them the right to do so" "to the first occupant. Let us therefore examine the reasons on "on which this allegation is based. We read in the "Deuteronomy, chap. xxxu1: /Uluxit Deus mount "Pharan, from which it is concluded in the Gemara that God, "From the top of Mount Pharan, he confiscated the property of the Gen- "They were in favor of the Israelites, for he showed them for "thus speaking of the possessions of the Ishmaelites, for their "To give ownership of it. But we must take this back from "higher up. The Jews say that the Lord, before "to give the law to the people of Israel, he offered to a- "border to other peoples, that is to say to the Ishmaelites" "and to the Edomites. This is what Solomon reports."

"Isaac's son, regarding the beginning of chapter 31
2

e La

26 THE CHURCH AND THE SYNAGOGUE.

"From Deuteronomy. According to him, God first proposed "the law to the sons of Esau, but they rejected it. "Then he came to Mount Pharan and showed it to the sons" "Ishmael's daughter, who also rejected her, and he- "finally addressed the Israelites. Solomon returns more am- he added to this subject in his commentary on the "Bava, liv. 1, chap. 1v: Circuit and circumduxit "legem ad omnes populos, qui eam non susceperunt. "The Jewish doctors therefore add that God appeared "to all nations on Mount Pharan, and from there "11 proscribed all the property of those who refused his "law. However, the Jews felt that this reason "was not sufficient, and they resorted to the paro- "The words of the prophet Habakkuk: Constitut and mensus is € terram, vidit et disturbavit gentes. According to the Ge- "Mara, these words show that God, considering "that the sons of Noah have not observed for a long time "plus his law, confiscated their property and awarded it to the sons" "of Israel." Without dwelling here on highlighting the op- formal position of this assertion with the law of Moses established in Deuteronomy, chapter 1, verses 5-6, we will draw the reader's attention to the observa- Buxtorf's statement on this subject (1): "The Jews of-

"the mountain of Esau, understanding under this name
"Christians and their empire. The reason for this des-

(1) Of synagog. judaica, cap. v, and Abrabanel in his Com-
mentary on Daniel, chapter VI, 8.— Antoine Hulpus, De Messiæ
adventu, p. 125. |

CHAPTER I. 97

"The terminology applied to Christians derives from their
secret books, which it is difficult to have entered
"hands when one is not one of them, and in which
"It is taught that the soul of Esau passed to Jesus-
"Christ. It follows that Jesus was an ungodly man like
"Esau, and that Christians are no better than
"The Idumeans." This writer notes, in the same
book, with what authorities do the Jews ask
It is up to God to place all riches in their power.
of the Goyim (Christians), by ruining them, and to incite
among them a war of extermination from the East
all the way to the West.

Going even further on these maxims, they established
in the book entitled Sanedrim, "that a Hebrew who
"will have killed a man with the intention of killing a
"animal, or a Hebrew, a brother, believing he is killing a
"A Christian will be absolved." Maimonides, whom the Hebrews
they nicknamed it the Eagle of the Synagogue, and proclaimed
the most beautiful genius to have appeared since Moses, shares
These feelings are expressed without restriction. Indeed, this is what he
said in advice addressed to his coreligionists on
their way of behaving towards Christians:
a Quandles Israëlites ont une contention avec un goi (chré-
"Well), she must be judged according to Christian law, because
"This one is to the Israelite's advantage: it invokes us-
"We will then have the constitutions of the goë. But if we
"Let us see some benefit in being judged according to our law,
"We will claim our rights, and we will say that in this way
"That's what our customs demand. And let no one be surprised."

28 THE CHURCH AND THE SYNAGOGUE.

"No. That shouldn't seem any more extraordinary."
"that it may not seem hard and cruel to kill an animal, although
"that he has not sinned, for whoever does not have perfection"
"The union of human virtues should not truly

"Purpose is to serve the needs of others."
 authors of the notes made to interpret the treaty of the
 Mishna entitled Avodah Zara also established
 that "followers of the doctrine of Jesus must be
 "treated in such a way that if they are seen near mou-
 "We only shoot them if we find one near a
 "Well, we throw it in and cover it with a stone,
 "and if there is a ladder in the well, it should be removed,"
 "so that he cannot climb back up." We read further
 in another place: "1} cannot be permitted to
 "to make alliances with idolaters, nor to deal with the
 "Peace with them; we must only try to
 "To disabuse them of their errors, or to kill them, etc. That
 "must be understood as referring to idolaters in general. As for
 "to those who are destroying Israel and leading it to its ruin,
 "like heretics and blasphemers, it's
 "a good deed to destroy them, and to carry them with
 "their mother in the depths of the abyss, since they hold
 "Israel in anguish, and they distance the people from the
 "God's way. Such are Jesus of Nazareth and his disciples"
 "_ciples, whose names are cursed; hence it is necessary to con-
 "to conclude that it is forbidden to treat as a doctor the
 "worshippers of Jesus, even for a fee-
 "tion, unless there is a grave danger in the

CHAPTER I. 929

"Refusal (4)." As a natural consequence of these
 Following the same principles, the rabbis decided that it is
 allowed a Jew to make a mistake in his calculations
 profit from dealing with a Christian, and that in general,
 It is an honest act to remove from a Christian what-
 whatever the amount of money, whatever the means,
 logs.

Maimonides, in his commentary on the chapter-
 tre xc of the Mishnah (2), writes: "It is an obvious thing-
 "tooth by itself than when a foreign traveler-
 "A convert to Judaism dies without leaving children"
 "A proselytes, he must be considered to have no inheritance-
 "third party; whoever first takes possession of
 "His property will be deemed his rightful owner." The fata-
 the consequences of such a doctrine are easy to
 to sense. The Emperor, after noting this strange
 legislation, compare it thus with Roman law:
 "Quod politicam hujus Misnæ constitutionem spectat,
 legem parallelam non investigabo in lege Romanorum,
 ut tantam injustitiam stabiliverint; quam tamen Judæi
 Scripturæ paragrapho male accepto, sanciverunt. »

Rabbi Bechai said, speaking of usury: "It is
"Permission to lend at usury to an apostate Jew. He is
"permitted to take his life; how could it not be
"it is not permissible, let alone to deprive him of his
"Good?" This same consideration led him to write to
Maimonides, in the *Æilchat rozeah*, chap. xu: "He

(1) See in the *Arbak Thurim* and in the *Choschen Hamisphat*.

(2) Surenhusius in *AMisna*, tract. *Bava Kama*.

2.

30 THE CHURCH AND THE SYNAGOGUE.

"It is forbidden to give good advice to the go (Christian-
"Here), or to Pimpie. Moreover, it is forbidden to him
"to give advice so that he can accomplish all of this"
"which is prescribed by law, so that it may persist in
to his impiety. This was indeed because Daniel had
"advised Nebuchadnezzar to give alms,
€ that he was punished, as is written in his Li-
"Vre, etc."

Error upon error! The sanctity of the Holy Scriptures
thus becomes the support for the paradoxes of Syna-
Gogue? Let us also mention this decision of the Talmudists
in the *Bava Batra*: "The possessions of the goim
"(Christians) are, or should be considered as a
"desert, or like the sand of the sea; the first
"The occupant will be its true owner (1)." The rabbi
Salomon Jarchi, in his commentary on the *Bava*
Kama responds in the same way to two goem who, studying
Jewish institutions could not understand
why the harm done to a Jew by a Gentile must be
repaired, whereas the damage is a different matter
Made by a Jew at a go. He reports to them on the doc-
rabbinical court, saying that justice does not allow it.
their documents should have been understood by them, because their documents
the authors had not informed them of the reason;
This means that the property of the goim is free and considered legitimate.
without a master, and that they be awarded to the first Israelite
who occupies them.

(1) Pfefferkorn, *Dissert, philolog.*, p. 11.

Rabbi Isaiah, son of Elijah, who lived in the thirteenth century, also wrote in his Commentary on the Avoda Zara: "The Israelite who devoted himself to a foreign cult-ger, must be considered as the min goi, Christian, and thrown into the pit. If he falls into a well, and that we can skillfully ensure that it does not re-Don't go up, let's do it." He adds a little more far away: "If an Israelite circumcises the penis under the name of He can be a proselytizer or a proselytizer, but he is not permitted to do it as a medical operation, then-"that it is forbidden to practice medicine with regard to the Goy, as if to pull him out of the well into which he fell, or to deliver him from any danger whatsoever (1)." This the feelings are always the same: everything must be done the possible harm to the goi. There is even a very re-prayer pandue among the Jews, by which they ask God not to grant forgiveness to the one among Who will give back to the go? Or who will pay him what the go? will have lost (2).

The Synagogue thus demonstrates in its principles, for as regards his religious and civil interests, a shameless and barbaric selfishness. Moreover, in order to inspire to their proselytes a greater attachment to Judaism Daïsm and its maxims, the rabbis promised in at the same time to those who listen to them all sorts temporal advantages that must be provided to them to the detriment of others. Maimonides, whom we have

(1) Cod. vatic. Hebrew. No. 184, p. 63.

(2) Alfonso Spina, lib. III. De bello Judæorum.

J2 THE CHURCH AND THE SYNAGOGUE.

already often cited, gives the following teaching to Chapter X of Pavoda Zara: "When the Israelites prevail over the goem, they are forbidden to let-To be free, none of them among us, even he would only live among us by chance, or that he would have simply been moving from one place to another in a commercial interest. We must therefore not per-to put the passage through our country, that when they will first be subject to the seven precepts given To Noah." This is how the hope of overcoming a The goyim maintain the pride of this nation, which The members, scattered throughout the universe, are exiles without a government or leader. The Jews are

the descendants of these heroes who ruled their ceremonies in the time of the Maccabees, and before the conquest of Judea by the Romans. In the treatise Sabbathot of According to the Talmud, they boast of all being sons of kings, so say that the goem, as well as all other nations, are filthy and abominable. Rabbi Samuel does not hesitate no doubt, speaking of the abject state in which he is currently plunged the Jewish people: "We are "Abhorred by everyone, but in our hearts "pride reigns, which makes us place ourselves at- "Above others." They add: "Just as "God is the supreme God, and so is the people of Israel" "is the supreme nation, because God declared it "Superior to all nations on earth." In these thoughts, far from viewing themselves as exiled and

CHAPTER 33

like the slaves of the nations in whose midst They live there, they consider themselves soldiers in expedition, encamped in the middle of enemy territory, and at- giving the signal for combat or assault. We find this rabbinical formula in their signatures: "I, Rabbi NN, who am currently based in Hamburg, etc." a formula very naturally derived from this belief that they are the rulers of the world, because of their faith in the Messiah who must subdue all nations.

Rabbi Salomon Gen Sevet himself notes frankly, that the Jew complacently caresses his ideas of pride, and nurtured in his heart a burning desire for domination; forgetting his present condition He no longer thinks he is suffering from the ills of the servitude, and that he is wandering throughout the earth. The day of the Sabbath, these same men, as observed ver Buxtorf (1), take pleasure, while they give themselves up to rest, to be served by the poor and simple Christians whom they make their servants and their servants. And then they boast of having them as slaves and to be served by them. Good conduct in accordance with the doctrine of the Pharisees, their teachers, to whom Our Lord reproaches their pride and their vain hope in a Messiah who will be neither poor nor humble, but proud and independent (2): *f'go vent in nomine Patris met, and non accipitis me: si alius venerit in nomine*

(1) Jewish Synagogue, chapter 1x.

suo, tllum accipietis. Quomodo vos potestis credere, which gloriam ab invicem accipitis, and gloriam que à solo Deo is not quaeritis? To make this more unshakeable the idea of domination over Christians, they use these prophetic words of Zechariah: Percutiam pastorem, et dispersegentur oves gregis, and claim, as Rabbi Manasseh ben-Israel noted, that This passage should be understood as referring to the Sovereign Pontiff, not... Father and Vicar of Jesus Christ, who must be exterminated with his flock to make way for the Messiah dominator of the universe. The same rabbi (Quest. 1x in Ezekiel), makes every effort to demonstrate that Rome is referred to by the name Edom, and that the Idumeans include the Romans and the Christians. All what the prophets say about the ruin of the Edomites must be understood by the Christians themselves. The Jews do not conceive of no doubt in this regard; for them, the God-terronome says nothing different through the following words: advantages: Fœnerabis gentibus multis, et ipse a nullo accipies mutuum; dominaberis nationibus plurimis, and tibi nemo dominabitur.

There is one point that particularly deserves our attention-tension in the subject at hand. It is a passage from the Talmud which, in its brevity, produced and this product still has very serious consequences for the peoples, or, to put it better, for Christians. We find numerous documents in this regard in a small work by Solomon ben Sevet, which contains the history of the Jews, and especially of those who inhabit-

CHAPTER 1. 35

milked Spain before being driven out. We could- One might believe, at first glance, that this work provides rather than giving our opponents arguments to fight the ancient discipline of the Church towards the Jews; But, if we examine these documents carefully, we recognizes that they provide sincere Christians with the most accurate portrayal of Jewish perfidy. The author, The Jew, in fact, wanted to defend his nation against the Christianity, and he only showed its debasement-ment, by making known its prejudices and the perversion- The novel seems to us to be a manifest example of its morality.

in what we read there of the conference of the year 1353, taken before the Sovereign Pontiff, and in which of learned rabbis argued with the neophyte of Holy Faith, whose Hebrew name was Joshua, and whom the Jews called him a blasphemer, since his conversion, by making an anagram of his middle name. The history-Ecclesiastical tradition establishes the period of this controversy. In the year 1412, the eighteenth of the antipope Benedict XII, who resided in Avignon. The specific object of the discussion-Zion was the coming of the Messiah and the Talmud. In not us occupying only the second point, that is to say, the Talmud, we will acquire new evidence of enthusiasm extraordinary for the Jews for this book, in which they place their full trust in him. The novice reproduces the accusations leveled against the Synagogue; he speaks barbaric maxims contained in the Talmud, and he he cites one conceived in few words, but pregnant with

36 THE CHURCH AND THE SYNAGOGUE.

serious consequences. Solomon ben Sevet then to speak of the Pontiff as if he were questioning the rabbis Samuel Abrabanel and Solomon Levite. We translate-SOUNDS:

"Is it true that one reads in your Talmud these parables: *Tov shebago'im hergh*, that is to say, it is a good deed to kill the seaweed?" - They replied - "rent: That's true, O Supreme Pontiff. We hold from our ancestors believed that everything that belongs to the law and to the exposition of the sacred letters was written by our matrons, among whom is Rabbi Aschav; that the rest was written by commentators to consolidate the thoughts of the first and inserted later in the text of the Talmud. For us, who have received the Talmud in its first redaction, we do little attention was paid to these words." - The Pontiff added: "In any case, they are written in your Talmud, and to prove what you admit, namely, that they were later inserted into the text, he eyewitness accounts or the Demonstrate with obvious reasons. You have, Moreover, to make me understand the true meaning of these words, because, on closer examination, they contain a cruel and bloodthirsty sense, so that the Jews those who inhabit my states, make themselves worthy of a righteous man's punishment."

"The famous Solomon the Levite replied thus: O Pontiff-

and as they did, from the severe administration of the

CHAPTER 1. 37

"justice as practiced by other nations in the punishment-
"tion of the homicide, and they asserted that it is sim-
"Completely opposed to the overly lenient justice of the Hebrews,
"which often ensured impunity for murderers."
"In effect, before anyone among us is taken to
"For torture, there must be witnesses who had to
"trying to stop the hand of homicide through me-
"naces; moreover, these witnesses must have ob-
"Serving the most minute circumstances, the vestments"
"items, weapons, etc.; otherwise, homicide cannot
"To be punished. The elders assured that the passage which
"This is specifically opposed to this sentiment ma-
"affirmed by some illustrious men, that if we
"had we lived in the era of our judges, no one would have
"could have been sentenced to death for homicide, in the
"fear that, by chance, the victim had preceded-
"sometimes some illness or received some injury"
It was certainly fatal; it should not have been considered
a as if like a dead man; which was to make con-
"to stun the aggressor in turn as if he had not killed"
a healthy man, that is to say, truly a man, but
"Only a dead bond. Now, among us, whoever
"Killing a dying person cannot legally be punished"
"to the ultimate torture."

"The other nations rightly judged that the homici-
"They would gradually multiply if we left it to
"This ease and impunity are a crime. If, indeed, he
"it was necessary to subject the crimes to such rigorous examination"

"manifests and the actions of the guilty, these for-
8

38 THE CHURCH AND THE SYNAGOGUE.

"would almost always indulge with impunity in their
"rage and accomplish their sinister designs. It suffices
"Therefore, among other peoples, to have suspicions"
"founded to condemn homicide to death, and to
"To intunate others through his torment. Therefore, one can..."
"to say that there is nothing better among the nations
"that the severe administration of justice and the punishment

"Moreover, the words that are the subject of this discussion"
"cussion should not be taken in an im-
"imperative, as Pierre (the neophyte) heard them,"
"but in an indeterminate sense, that is to say that they
"mean that killing is an excellent thing among
"The nations or the Christians. There is no com-
"The order to kill, there is only one general formula-
"Rare saying that for the nations it's an excellent
"a thing to kill; so that by examining with at-
"Attention, the passage determined, one will find neither the or-
"The right to kill Christians, nor the harshness and barbarity"
"that one thinks one sees there. On the contrary, one will recognize that
"These words are glorious and honorable for the
"Christians, since they praise their con-
"duct; for they say it is an excellent seam-
"It is forbidden among the nations that those who indulge in
"the study of virtue and justice should be done on Fridays"
"severe punishments for the scoundrels and condemn them to the last-
"To deny torture."

"The Pontiff replied: If the masters in the doc-
"The doctrines of the Talmud agree in not wanting to be '

CHAPTER I. 39

"To classify as homicide that which the victim could have
"To die beforehand from illness, without a doubt,"
"They all erred and made themselves unworthy of the name of
"wise men. Who doesn't understand that there is an ab- opinion here"
"sour and pernicious, which ensures, for the most
Is impunity for homicide frivolous?

"Here is the answer of Solomon the Levite: The prophet
"Amos, chap. ut, pronounced this oracle: Tantum vos
« cognovi ex omnibus gentibus terræ, idcirco visitabo
"great your iniquitates vestras. The one who escapes
"in the earthly court, and is not punished in this
"The world will certainly not escape the tribunal"
"Heavenly. Our fathers taught us that those who are
"Those punished in this world fully atone for their sins,"
"and that those who avoid earthly justice cannot
"avoid that of heaven, and only fall into
"Greater evils after this life." DS

"The Pontiff replied again: This reasoning has
"some value. However, it is necessary that the
"Human justice may be exercised in this life, so that
"The fear of punishment keeps men from-

What trick and what deceit are you talking about?
Jews! They boldly substitute falsehood for truth.
Moreover, the following lyrics: The best among
"The butchers are the companions of Amalek, they cannot"
"to be repeated by them in our praise, but rather to
to our shame; as well as the DAR0ISS indicated:
"Tov shebayoim herogh, etc. »

40 THE CHURCH AND THE SYNAGOGUE.

We don't need to follow this any further.
long dispute between the good novice Pierre and the
rabbis. Who does not see, in the studied responses of
Jews, subtle evasions with which they seek-
try to escape the accusation that is being leveled against them
The passage that was just mentioned? It is not
difficult for a man of good sense and some knowledge
in the way Jews explain the ancients
writings, to find in this passage a completely different
The meaning that they attached to it with their sophisms
the above-named doctors of the Synagogue, obli-
to resort to another paradox to exonerate the

Text from the Talmud.

The words of the novice Peter are significant and
conclusive. He only entered the Church of Christ a-
after having convinced himself of the falsity of the Synagogue
and its injustices towards Christian society;
Having entered this Church, where everything is truth and sincerity,
would he have wanted, as would the other Jews who converted to
Christianity, accusing one's brothers of such a blatant prejudice-
bare, if in reality the words of the Talmud had not
Did this interpretation deserve it? We will, moreover,
confirm the truth of the accusation by examining, at the
light of Hebrew grammar, the meaning of the words
Tov shebagoim herogh.

The word haragh, meaning to kill, to devastate, is constructed with the
absolute noun; and, when speaking of a person, it re-
most often, the lamed or the beth is added to the name.
It is with this last prefix, the beth, that, in the se-

CHAPTER I. | A1

cond book of Paralipomena, chap. xxxv, v. 6, and
In Psalm 78, according to the Hebrew, he offers complete-
the meaning of devastating, of causing carnage among the

The rigorous interpretation of the Talmudic sentence is: It is a good thing to slaughter the goyim (Christians). How can one not see in this sentence a conform-perfect friendship with the prophetic words of Jesus-Christ in the Gospel: Venit hora, ut omnis qui interficit vos arbitrator obsequium se præstare Deo (1)? How can one not see in these words the cherem and Fanatical calls for extermination pronounced by the Synagogue against the Christian Church? How could it not be? to see these vows made every day by the Jews for The arrival of the day of their glory, which will see the fulfillment of To perpetuate this extermination of Christians? We quote- We will look further at examples of the execution of this sentence, either by reporting what was decided by the Sanhedrin of Jerusalem against the followers of the Savior, a decision that Saint Paul zealously carried out during- that it still belonged to the Synagogue, either in reporting what Barcochébas recommended to Jews to do about Christians who would not deny not Christ, etc.; and these examples will confirm am- simply the accuracy of the interpretation we have just to give.

Rabbi Solomon Jarchi, in his Commentaries

(1) Joan., cap. xvr, 2.

49 THE CHURCH AND THE SYNAGOGUE.

on the book of Exodus, gives us an explanation in accordance with what we have said, although in a In a less broad sense: "The best among the Nazarenes" "homicides," he said. In another edition, it reads Miniim instead of Vazaréens. The Miniim or Minée, as I have noted elsewhere, according to the authority of this Even Jarchi and Maimonides agree on the Christians. hold on or disciples of Jesus who have perverted the words of the living God. Let us say here, once and for all, that notwithstanding the denials of some modern Jews and their apparent sincerity, the Jews apply to Christians, the contemptuous terms miniim, goim, of epicureans, idolaters, donkeys, and other words of the same kind types of devices designed to cleverly take shelter attacks from their opponents (1). The expression goi, used throughout history to distinguish the people from breu of other nations, applies more specifically among their Christian people, who could not and cannot to be a chosen people for the Synagogue.

Abbot Chiarini, in his studies on the Talmud of Babylon (2), found that the name *miniim* indicated, in the mouths of the Jews, the Manicheans or the heretics, the Sadducees, and the Christians. The latter, Although of Jewish origin, they denied it, according to the Taliban. the unity of God and the divinity of the oral law. Speaking tosephoth, additions made to the Talmud, in which-

(1) Bartolucci, Library. rabbi., part 1, p. 308; leave III, p.319, 365, 367. Salomon ben Scvet, translated by Genti, p. 226,327.
(2) Chiarini, part. 1, p. 304.

CHAPTER I. 43

We read: "Although the Minim (Christians) and the Trat-
"Those (baptized Jews) must be thrown into a well,"
"and that it is not permitted to derive them from it, that is to say-
"extends with the hand of man, and not with the hand of
"God, because we are not used to asking God"
"to punish and destroy them;" Abbot Chiarini re-
This suggests that it's as if the Hebrew author were saying:
We cannot ask God to exterminate the *miniim* (Christians), but it is permitted for Jews to become the instruments of this extermination. It is said, in the Babylonian Talmud (Tractate Berachoth), qw'Elie
Passing by a synagogue one day, he saw an Arab
who prayed without turning his face towards her. Elijah said to him:
a Do you really believe there are two gods, to dare to res-
"Do you want to stand before your Lord like this?" And saying this, he
He killed him. It is for a similar reason that the authors
from the other Talmud, the Jerusalem Talmud, applaud
to the homicide committed by Moses, and they conclude
that we must follow his example every time it comes to
of an idolater or of a man who is not a Jew (1).
All of this increasingly confirms intolerance and
barbaric prejudice which dominates the Synagogue, persuading
telling the Jews that it is permitted and even meritorious,
as Our Lord foretold, to condemn to
death and the massacre of Christians, as forming
a people opposed to them by doctrines, and who
constitutes the biggest obstacle to their claims.

(1) Chiarini, the Babylonian Talmud translated, vol. I, leaves. I, p. 297.

Christians, according to them, must always be...
derelict like beasts of burden and not like
men; also, we read in the Babylonian Talmud:
"The Lord," said Simon Ben-Jochai, "the Lord"
"Ezekiel has designated you: You are
"my flock and the flock of my people, that is to say-
"to say, you are men, while the others
"The peoples of the world are not men, but
"animals (1)."

There is a dialogue between the Jew Versorius and Al-
phonsus, king of Spain, which has been transmitted to us by
Solomon ben Sevet, already mentioned, and who still makes
more evident the Jewish perfidy, by clearly showing-
The barbarity of prejudice is a tragedy for a Christian.
of the Hebrew people (2). In this dialogue, the king
Alphonse questions the Jew Versorius about these
words spoken by the Jews in their prayers
solemn: May God destroy the kingdom as soon as possible
proud, and by which they alluded to the
destruction of the Christian empire by their hands. The
The meaning of these words could not be otherwise, Alphonse
They reproach them for this ill will towards Christians
Well, even since he tolerated them in his kingdom.

Versorius naturally looks for an excuse; he ef-
the power to give a different meaning to the alleged words,
And he replies: "O king, by these words: may God destroy
The sooner the proud kingdom, we must hear the

(1) Bartolceci, part. JIE, p. 555.

(2) Historia judaica, a Gentio edita, p. 845.

CHAPTER I. 43

kingdom of the Amalekites, which was occupied by the He-
breux according to the Lord's command. All this nation
must be exterminated, as it is written in Deutero-
nome, chap. xxv: Delebis memoriam Amalech sub
caelo; cave ne obliviscaris, etc. »

We ask this of every person of good faith:
Is Versorius's answer acceptable? Isn't it
rather one of those rabbinical evasions, of which we
Have we already set such a remarkable example? Who
might not see, in such a childish response,
further proof of this Jewish perfidy which,

Victorious Christianity, tries to make people believe in Christians, and claims that his prayers are intended to demand the ruin of a kingdom destroyed long ago—time, and whose memory is completely switched off? Would you believe that the Hebrews are foolish enough to asking God for the downfall of a nation like that of Amalekites, whose total ruin dates back nearly Three thousand years? What! The Jews of Spain and of other countries, in the Middle Ages, begged God to overthrow the proud kingdom of Amalek, which did not exist was it no longer? In truth, Versorius's answer is not that a new act of perfidy to escape the accusation, made by King Alfonso and by the all of Christendom against the Synagogue, to dear—to bring about the ruin of Christians by sending vows of continuels to heaven so that he might deign to hasten their downfall by the very hands of the Jews.

46 THE CHURCH AND THE SYNAGOGUE.

Hypocrisy is another vice. Pharisaical against the—Our Lord particularly exalted himself. Saint Matthew, in chapter 23 of his Gospel, explains the numerous reasons that the divine Master had for their re—to bring this vice closer to their relationships with men, and the kind of zeal with which they cultivated it. The re—The account of the facts, which we will present shortly, will show to what extent to the point they were given to hypocrisy, a vice so prejudiced decimable to society, and how true is this word of the Gospel: *Dicunt enim et non faciunt*. Waiting for, we will present some passages from the Talmudists who approve of hypocrisy, which is perfect—in accordance with Pharisaic doctrine, in the cases where some advantage can be found, or when subject to fearing some damage, some weakness whatever the reason for this fear, that is to say that the Talmudists do not hesitate to allow, for a slight motive for gain, which they consider criminal in other circumstances. Rabbi Ascher, folio 81, speaking of the the way of life of the Jews among the Gentiles, called open—the fact that one can, in view of some gain, neglect the defenses put forward by the rabbis. Hypocrisy is on—every employee in the obligatory relationships that the Jews have with the Christians: thinking only of deceiving them and to harm them, they do not hesitate to resort even to flattery to achieve their goal. Therefore, they do not hesitate to Don't they appreciate the protestations of loyalty, friendship, and kindness and sympathy, and they are so convinced that they will thus inspire confidence in Christian righteousness

hold on and will make her fall into their nets, which they have recommended this diabolical art in their books. the Marginal Additions to the Talmud, the rabbis they object and say, "We can still "we will try our hand at the passage from the Jerusalem Talmud" "relating to the words of the Mishnah which prohibit the "Commerce. Indeed, it asks: To whom are they addressing themselves?" "These words from the Mishnah? And the answer is that they re- "They keep the goy, which the Jew does not know. From which one "concludes that it is permissible to trade with a "pagan that we know, because the Jew can the-flat- "ter. There is yet another tradition. If a He- "Breu enters a city and finds there goim in "Joy, he will share in their joy, because in them" "Feeling this way, he will gain their favor." The Rabbi Ascher, quoted above, gives a reason for reject the precept of the rabbis in order that the le- gistes call *lucrum cessans*. "One can still say, "He writes, that our existence depends on the goëm, "and that, having to trade with them during "All year round, we would expose ourselves to their hatred, if "We parted from them on their holidays." Davity, for his part, in his general description of Asia provides clear evidence of this hypocrisy. which relies on the authority of the rabbis. According to him, it is a maxim received among the rabbis that it is permitted for the Jews to feign the profession of Christianity or of Islam, or of some other religion, when their interests demand it, provided, however, that

48 THE CHURCH AND THE SYNAGOGUE.

their inner will is to die in the bosom of the Synagogue.

Among the other doctrines taught in the Syna- Gogue, one must still admire the belief in magic and the practice of this occult science. This belief and these practices, like all others, go back in time. to the sect of the Pharisees, as Saint [name] remarks Epiphanius, who makes known, by examining the maxi- - the members of this sect, how they taught and how they- where they professed the belief in the influence of stars. That's why they had imposed on the stars of Hebrew names corresponding to the different

say that all the members of the great Sanhedrin of Jerusalem had been instructed in the art of magic. According to them, moreover, the patriarch Abraham was a necromancer who taught his art to the sons of his concubines. David, like Abraham, was an astrologer and magician. Abraham Zacut writes about culture of this art in the Synagogue: "I have been in the kingdom of Spain and other Christian kingdoms of-
 "Then my works on astrology were published. And Everyone applauded Abraham Zacut, originally from "Salamanca. And I am permitted to boast about it," "as our scholars of happy memory have said.
 "What then is the science by which men of-"
 "Do they become famous in the eyes of the people?" they said
 "That it is the skill to discern the course of the stars. And"
 "I, before the Lord, testify that they praised

CHAPTER 1. 49

"Many thanks to Israel for this study. And all my attention-"
 "tion was heading to hear the words of the scholars and
 "The comments they wrote on this subject."
 Rabbi Akiba says, in the tractate Sabbath:
 "The angel of death (who is Azrael) taught again has some traditions to Moses, as it is written in "the Torah: Dedit spiritum, etc. – The rabbis in-
 "They bleed during Passover so that no one should
 "drinking water on the night of the fourth day, nor
 "in that of the Sabbath; if anyone drinks of it, let his
 "Blood be upon his head." And this, because of the danger that there is in this action. What is this danger? They re-
 They believe it comes from the devil, etc. Here is another one of their prescriptions: "No one shall drink the water of the
 "rivers or ponds. If anyone drinks from them, let his
 "Blood be upon his head." The Talmudists say, in the Bava kama: K When plague reigns in a
 "In the city, no one should enter the Synagogue alone-
 "gue, in fear of the angel of death who de-
 "lays down his arms." They also claim that the
 The plaintive howls of dogs announce the arrival of the angel of death; that the laughter of these animals announces-
 one hundred the arrival of Elijah provided, however, that there is no not a female among them. Rabbi Simeon ben
 Jochai said: "When the woman's head is cut off-
 In the green area, evil spirits arrive and take up residence.
 "and they ruin everything in their hands"
 "Its sound." We read in the Tractate Chelech: "It is permitted to consult the spirits of the oil and the spirits of:

50 THE CHURCH AND THE SYNAGOGUE.

"eggs (1); however, one should not consult the de-
"Mons on the Sabbath day." Then comes this gloss
from Rabbi Solomon, that they act in this way when they have
They have lost something, and they should consult the authorities about it.
demons by means of certain artifices: these re-
They lay the eggs by indicating where the lost item is.
Demons were given different names on this occasion.

Rabbi Elias Tesbita (2) asserts that women
Jewish women once asked the elders of the Synagogue-
It was a joke that their little children were dying.
before the eighth day since their circumcision. The an-
The people replied that they had been killed by the witch.
Lilit. It is to avoid this misfortune that women
Jewish women trace names and cabalistic characters
in the corners of their houses and rooms.
Let us note, regarding these names and characters
of Hebrew origin, which, since the time of Origen and
From Saint Augustine to the present day, we see in use
among the Jews certain inscriptions containing
similar characters, expressing the different names
of the Divinity and the angels, and interspersed with signs of the divine.
trological; which agrees with what we have
as mentioned above, of the Pharisees devoted to this study.
They believed that the stars had a certain
influence on the course of nature, and that all this
what happens, good or bad, to human society must
to be attributed to their movements. All the books

(1) Raimondo Martini, in the book *Pugio fidei*.

(2) Del Rio, lib. HT, quæst. [.

CHAPTER 1. 51

Kabbalistic texts compiled by the Jews at various
periods of their existence contain more or less
traces of these superstitions.

But what should inspire the most astonishment and
of horror, among all these magical operations con-
to deviate from the pure doctrine of the Gospel, that is the in-
the calling of infernal spirits. And the Jews did not

a means of honest acts and innocent sacrifices, this which would have been a lesser evil; they implemented barbaric acts, impure, insulting ceremonies his to God and to reason, and most of the time for immoral, unjust, and execrable ends (1). This will established by the monuments that history has bequeathed to us served, to convince those who might doubt that We are moving forward.

For the moment, it suffices for us to note that these invocations also originated from the school the Pharisees. The accusation they brought against Jesus The Lord Christ makes this very clear. As they could not-would deny the obvious miracle that had taken place before their very eyes. They said it was through the invocation of Beelzebub, prince of demons, whom Jesus drove out evil spirits taken from the bodies of the possessed, thus indicating the power-the knowledge they attributed to the conspiracies made in the name of the prince of darkness: *Hic non ejicit dæmones nisi in Beelzebub_ principle dæmoniorum* (2). These practices

(1) Martin Del Rio, lib. II, quæst. in.

(2) Matthew, chapter x11, 24.

52 THE CHURCH AND THE SYNAGOGUE.

were in use among the Pharisees, despite the prohibition repeated by God, who had repeated, through the mouth of Moses, that no kind of evil should be tolerated among the Hebrews: *Maleficos non patieris vivere* (1).

We won't go any further, so as not to offend the The reader's chaste ears. Impurities must be silenced. the filth and obscenities stirred up among the masters of the Synagogue and scattered here and there in the Talmud. More often than not, they dare to rely on the divine Scriptures, by supporting their filthy documents trines of words or examples of the venerable patriarchs and prophets. Thus opens a wide field to their own corruption and that of the persons-those who have the misfortune to associate with them. In order, moreover-their, to attract more surely to these disorders, they formaintain as much as they can this false idea that the the most perverse thoughts, when they are only in the will, without acting on it, do not constitute not a crime before God. Jesus Christ reproached them. already holds this disastrous opinion: *Quia omnis who empties rit mulierem ad concupiscendam eam, jam mæchatus est*

said among their descendants by means of the Talmud.

The same must be said of hatred. Our Lord introduced us to the strange idea that the Synagogue love and hate were exchanged, putting their disciples warn against this false maxim of the pha-

"(1) Exod., cap. xxn, 18.

(2) Math., chap. v, 28.

CHAPTER I. D3

risiens: Diliges primum tuum, et odio habebis inimicum tuum (1). Despite the very just condemnation of this Maxime, the Pharisaic school continued to hate without distinguishes his enemies. And this is so true, as the Facts demonstrate that Rabbi Johanan said, in The Talmud, in the name of Rabbi Simeon ben Josedesh: "Any learned disciple who does not seek and do not practice- "does not seek revenge, and does not keep his "hatred, like the serpent, cannot be considered a "Excellent rabbi (2)."

We must also point out, among the injustices reproached by Our Lord to the Pharisees, their doctrine on oath. The people, educated in their school, Jesus had to swear an oath without any qualms of conscience. warned his disciples against this ease and this habit of swearing: "Do not swear at all, he told them (3), not by heaven, because it is the "the throne of God, nor by the earth, because it is his "footstool, nor through Jerusalem, because it is the "city of the sovereign king, etc." He adds in another Place: "Woe to you, blind drivers who "Say: Whoever swears by the Temple, it is not "nothing (that is, will have no effect); but whoever "will swear by the gold of the Temple, will be bound to fulfill "His oath." Jesus strongly disapproves of these interruptions. the pronouncements of the Pharisees, who thus sought to cover up

(1) Matthew, chapter 5, 43.

(?) Bartolucci, Biblioth. rabbi., part. 1], p. TTA
6 Matt., cap. v, 34; and Cap. XXHI.

to cover their iniquities with a cloak, considering these oaths as worthless; that is why he recommends to his disciples not to perform sworn ly, and to reject this doctrine of the Pharisees, if contrary to justice. The masters of the Synagogue persisted in these opinions, which were harmful to society. Maimonides writes, in chapter 1v of the Shabaoth: "If "Someone swears by heaven, by the sun, etc., when "even if his mind could hear beneath these objects "He who created them did not take an oath." In the Talmudic book entitled Nedarim, the Jews They claim that it is permissible to pay by promises. and oaths from those who collect taxes.

Without dwelling on these vague and subtle interpretations, it is important to note their firm belief that God cancels on the day of X?ppur or their expiation, the oath sworn in favor of someone, Even so, we wouldn't have accomplished everything we have I swear. This is proven by the prayer they offer on this day. there in the presence of the Divinity, and which begins thus: Omnia vote, pacta, juramenta, etc. You hear that all vows are nullified by this prayer all the agreements, all the oaths of loyalty that they may have violated or failed to accomplish during the year previous; that they can no longer be attributed to them to sin, but that they are entirely forgiven without that there is no compensation to be established for the dom- the magic that can result. In this belief, at instead of seeing each other as criminals and par-

CHAPTER I. 55

They swear, they are convinced of their innocence and their sincerity. Add to that the fact that the Jew has a formula particular, accompanied by various external acts to pronounce an oath: the Christian who is not Aware of these details, he believes in the oath, while The Jew swore an unscrupulous oath contrary to the truth. Maimonides and Rabbi Moses Cozzen propose a large number of these detours and sub- uses to deliver their coreligionists from the obligation- to uphold their oaths. Thus, in the night preceding the festival of Aeippur, they declare that all the times that in the following year they will be obliged to If you make a vow or an oath, it will have to be looked at as worthless and will not be attributable to pe- He came to the Synagogue in the presence of their Rabbis, they hold in their hands the book of the law

"etc., I declare before God and before you that all
"the oaths I will make to someone during the year-
"born soon, and which I will have promised to observe,
"while my will will not consent to them"
"Server, I want them to be null and void, and of no value and
"not attributable to sin, if I do not perform them."
That is why the learned neophyte Pfefferkorn,
examining the doctrine of the Synagogue, within the-
which he was born in, he wrote: "It sometimes happens that a
A debate arises between a Christian and a Jew regarding
"of a pledge, a loan, a fixed period or of
has something else important, so that, in

56 THE CHURCH AND THE SYNAGOGUE.

"In the absence of evidence, the Jew is forced to swear ser-
"He lies according to the rites of his religion. He does not..."
"no difficulty, and he swears, although intimately con-
"defeated, he swears a false oath, and he does not fear
"No God avenges perjury. If by chance he re-
"The urge to take the oath, that does not come from his
"love for justice or for truth, but of the
"fear of being severely punished if one were to do it"
"To convict of false oath. Therefore, the Jews have not..."
"Neither religion nor faith in their oaths."

We don't need to extend this chapter,
speaking of divorce, a point on which the Jews have so
misinterpreting the precepts of the Law of Moses, in order to
to accommodate them to their passions, as well as Jesus-
Christ reproached them for it (1); we will not speak
more of the many customs introduced to them
more for superstitious reasons than for good
reasons. We have said enough to conclude that the
the current doctrine of the Synagogue is not that of
Pentateuch, but that it is a reform made by the
Pharisaical sect, and arranged to satisfy the pas-
We were doing this, to the great detriment of the people. Our Lord
Jesus Christ, as we have noticed, multiplied the
reproaches in this regard. Buxtorf, whom we have pleased-
cited several times, thus concludes his examination of the system
of Jewish legislation (2): "The Christian reader
"will understand, according to what we have said so far-

(1) Matthew, chapter 5.

(2) Synagog. judaic., cap. xxxvI.

It was here that the Jews laid the foundations of their "belief and their entire religion, not on the the books of Moses, but on false traditions, "false and frivolous tales of the rabbis and on the fables of rab- "Told by these seducers. Christians must not "so not to say that the Jews are firmly attached to "The Law of Moses." Rabbi Elias Levita confesses to engineering- nument that the current system of judicial legislation Daigue is based on the doctrine of the Pharisees. Pfefferkorn, Victor de Cobden, Jerome de Sainte-Foi, etc., who, raised up by divine grace, left the Synagogue to embrace Christianity, and which were well acquainted with Talmudic doctrines, have con- it has been statistically affirmed and demonstrated that modern Jews not only abandoned the law of Moses by their oral doctrines and their capricious inter- benefits, but which they have further introduced within the Synagogue of maxims entirely opposed to Mosaicism and natural reason. Adrien Fini counts twelve dogmas of the Pharisees refuted by Our Lady Lord in the Gospel as contrary to the spirit the laws of Moses and the law of nations, and he adds that This doctrine has persisted to this day among all the Jews scattered throughout the world (1).

Lightfoot writes in the preface to his *Zorae hebraicae* and *Talmudicae*: "It is by studying the traditional laws- "news of the Jews, that we learn to what extent they have "They distorted the law of Moses; how much they added to it!"

(1) Lib. 1X, cap. nr.

58 THE CHURCH AND THE SYNAGOGUE.

"purely human traditions, as well as their re- "so vividly close to Jesus Christ in several ways" "Rights of the Gospels." Schickard, Bubl , The Emperor, and other learned legal scholars, who have seriously studied the doctrine of the Mishnah and the Talmud, organs of the Jewish tradition, rejected this doctrine as opposed to the law of Moses and to natural law (4).

However, to avoid the objections that one might to do this, we must insist on one point of the law- legislation of modern Judaism, that is to say on the way of accomplishing what it prescribes, especially

Talmudic and Pharisaic morality as practiced by the Jews among themselves, it is different when it is practiced. between a Jew and a person not belonging to the Synagogue—Modern philosophers refuse to recognize—this difference in morality within the doctrine of the Synagogue, as they refuse to believe that the got for the Talmudists the same as for the Christians, and want this word to apply only to idolaters. And yet, if one pays attention to the con—such a striking tradition between Christian institutions and Jewish, to the complete opposition that is found between the maxims and tendencies of doctrines, fau—Will he do so many studies to understand the hatred im—A placeable vow made by the Jew to the Christian? Isn't that it? the antagonism that exists between Jesus Christ and the pha—Risian? Could the Jew be more of an enemy of the idolater?

(1) Surenhus., t. IV in Misna,

CHAPTER I. 59

of the Muslim, or any other member of another: Religion, that he is not a Christian? We have already noted; the facts we will cite make the de—Complete demonstration. To return to the moral of the story practiced by Jews towards foreigners, it is It is certain that the Talmudists do not consider it to be the same way as morality among Jews. What is condemned as a fault among Jews, is no longer that a permissible act, an act of virtue, when it comes to of a Christian or a man of another religion. The In this regard, there is no doubt for anyone who recalls the reproaches addressed to the Pharisees by Jesus Christ, and these words of Tacitus on the Jews: “frga suos misericordia in promptu, adversus alios hostile odium.

The Mishnah tractate that we have often cited, Avoda Zara or De cultu peregrino, composed around the end of the second century of the Christian era, com—commented on by other rabbis during the course of the qua—The third and fifth, published in the Talmud with other similar treaties, and discussed, subsequently, by the doctors of the Synagogue, ranked among the goim all nations whose religion is opposed to Jewish worship, and he specifically mentions the reli—Christian church as being the most widespread of all among these goyim. Maimonides, who lived in the com—

in his commentary on the Avoda Zara, at the cha-
Chapter 1: "This is the basis of the law relating to

60 THE CHURCH AND THE SYNAGOGUE.

"This leads to idolatry. None of us should worship the
"created things, neither angels, nor planets, nor the
"stars, nor any of the four elements, nor anything
"something else composed of it. And, although that
"Whoever honors these things knows that they are not
"God, and worships them only in the manner of Enos and of
"his contemporaries, however, it must be called
"Idolatry." We know the period in which Maimo-
nide; we know what the situation of the Church was at that time
Christian, and the ardent animosity of Judaism against
Christianity, in this century and in the centuries before,
cedents: that would therefore be a ridiculous assumption and
contrary to common sense, to suppose that the famous
the rabbi did not want to talk about Christianity in
his discussions about the goyim, and in comments
silences that so clearly demonstrate his intolerance to
regarding our religion. Will it even remain the
there is no doubt, if one observes, with Georges
Edgard, in his discussions on the Avoda Zara, that
Maimonides, in other places, formally applied
they referred to the Christians as goyim, saying that they
_they are no less idolatrous than other goim, what-
That they might have different opinions? That was the
common thought of the members of the Synagogue an-
technical and modern.

Those who argued that the morality of the Jews
is the same with regard to others as with regard to each other, they have
based on the word gherim which, according to them, designates the
goyim, Christians, pagans or others; for the gherim,

CHAPTER 1. 61

According to the doctrine of the Synagogue, they must be con-
_stunned and treated exactly like the Jews themselves-
same. We reply that the Tslmudists do not understand-
neither Christians nor followers of the
other religions, but certainly the proselytizers of Judaism,
that is, those who embraced the worship of Israel in
renouncing idolatry, those who must
to be regarded and treated as brothers, according to the
prescriptions of the Law of Moses. The author of the book

"In words, to the foreigner. The foreigner is
"A pagan who, having become a proselyte, adopted our laws."
Maimonides, in his book De venditione, confirms the
accuracy of this definition. The objection that we
The opposite falls by itself.

Let us listen, moreover, to a dialogue reported in the
book entitled Fortalitium fidei, and attributed to Alphonsus
Spina. We find there the confirmation of everything that
We have said so far. In this dialogue, a Jew ex.
He thus lays out the dogmas of his religion: "I believe that he
"There is only one God in heaven, whom I worship, from whom I await..."
"the good of my soul, and the reward of those who
They belong to the same law and the same faith. I believe
"also that I am permitted to take life, to take away his
"property, his friend, his wife and his parents, to anyone
"has a different faith. I believe, moreover, that I am
"a cursed man if I keep my word to him, if I help him"
"in something, or if I use compassion for his

"In this regard." These principles are so deeply rooted in
4

62 THE CHURCH AND THE SYNAGOGUE.

the spirit of the Jews and instilled from the earliest age
fn, that they renounced Christ because they per-
suaded that the intolerance they practiced to
with regard to other peoples, concerning the
religion, would be practiced towards them by these people.
That is why they instituted rules of pre-
clairvoyance applicable to the reports they could
to have with the goyim among whom they live. He
We will simply need to take a few examples from the
Mishna, to the book, Avoda Zara. Here is a prescription
Synagogue teachers: "It is not permitted to
"a Jewish woman to breastfeed the children of idolaters,"
a because it would be feeding them for the worship of
"idols, and that it would be better, in this case, to leave them-
"To die. But it is permitted for a pagan woman
"to breastfeed the children of Jews, provided that it
"do it in the family home, under the watchful eyes of the
"Mother, in order to prevent the wet nurse (pagan) from
"to kill children. We must not allow the
"idolaters of being the doctors of the Jews; it is not necessary, in
"Under no circumstances should you use barbers or hairdressers."
"Goyim. However, it could be done in a place
" audience. "

After all these reflections on the legislative system of the condemned Synagogue, Baronet Sir Robert Peel and Will those who share his opinion still be able to to argue that the dactylus of the Israelites did not evaporate the memory of its first and divine institution since Peach- the era of Our Lord Jesus Christ? Will they say that she

CHAPTER I. 63

is none other than that which is contained in the writings of Moses? And if this doctrine is received and adopted among Jews with a respect, if not superior, to less than or equal to that which they have for ancient mosaic art, what impression must it not make on the mind of all Jews, raised with these ideas, nourished by these Maxims taught from their earliest childhood? by fathers to their children with all the strength of Religious prestige, do these ideas not form, They have, so to speak, a second nature? They have all the more more strength, that they flatter self-esteem, that they favor the desires of corrupt human nature by original sin, and especially greed and... gueil: avarice, because the Jews believe they can to deceive Christians with impunity; pride, because that they believe themselves to be God's chosen people and superior to other nations. Add to that an in- vindictive and a blind hatred against Jesus and those who they adore, because it is in the Christians that they see the biggest obstacle to their ambitious projects tieux. It is in view of this strange aberration of the The Synagogue and the Pharisees, the cause of ruin future of the entire Jewish nation, -may Our Lord He reproached them for having abandoned the faith of Abraham, and pronounced against them this terrible sentence, cha- Their incredulity: Your ex patre diabolo estis, and desideria patris vestri vultis facere. Ille homicide erat ab initio, et in veritate non stetit, quia non est veritas in eo; cum loquitur mendacium,

Gi THE CHURCH AND THE SYNAGOGUE.

ex propriis loquitur, quia mendax est et pater ejus (1). Finally, the most serious of all prejudices of the Synagogue, and what makes it so under all the rap- ports so dangerous for Christian society, it is the general opinion held by the rabbis and that they instill in the minds of their followers beliefs about hell,

Talmudic traditions about paradise, purga-
 Regarding the concept of hell and hell, the Jews do not hesitate to say what
 are those who will be punished with eternal fire (2). They-
 They are mentioned in the Rosh Hashanah book of the Talmud:
 "The miniim, that is to say the Christian pagans, the he-
 "Retics, traitors, apostates, and Epicureans,"
 "who denied the law and the resurrection of the dead, and have
 "abandoned the precepts of the Synagogue, those who
 "have sown terror in the land of the living"
 "in the midst of Israel, those who have sinned and incited the
 "others to sin, like Jeroboam, son of Nebat, and
 "His idolatrous companions, all of them will descend
 "in hell and will be condemned by all the ge-
 "nations, as Isaiah says: f'ë egredientur et
 "videbunt cadavera eorum, etc. (3)." Apart from pe-
 Jews do not recognize the aforementioned [religious authorities].
 which deprive them of God's grace and deserve to be
 punished by eternal fire. All other sins, whatever-
 However serious they may be, they must, according to them, be

L

- (1) Joan., cap. vin, #4.
- (2) Bartolucci, Biblioth. rabbin., t. 11, p. 143, 157, 158.
- (3) Cap. cxvr, 24.

CHAPTER I. 65

expiated in purgatory, and still the time of
 Vexpiation must not last more than twelve months.

In the book Sanedrim, the rabbis proclaim that
 All Jews will be saved in the afterlife. That's it.
 for them an article of faith, a dogma generally
 accepted, that the rabbis never cease to preach to their
 brothers, and to present to them as a special favor
 of God towards them. Resch Lachis supports this with his own...
 To the truth of what we say, in the book Chaghiga:
 "Hellfire," he said, "does not affect children."
 a of Israel who have transgressed, this results from what is
 said of the golden altar. Just as the golden altar, what-
 that the blades of this metal were no more than one
 a gold coin, withstood the fire for so many years,
 "Likewise, and all the more so, the children of Israel who
 They are full of precepts like the pomegranate of
 "The grains will be preserved from the fire." Such is the privilege.
 the law which these fools believe they should enjoy, in their
 quality of being God's chosen people, while the others
 nations, and especially Christians, will be condemned

these crazy thoughts that rabbis flatter their brothers and that they strengthen them more and more in their prejudices. They thus leave, as a consequence legitimate, the widest field open to all companies that can harm Christians; nothing can no longer hold the Jews back: the moral order and Civil life is in turmoil. The ancient synagogue is no more. recognizable, the legislation of Moses is annihilated, and

&.

66 THE CHURCH AND THE SYNAGOGUE.

Our Lord's well-justified sentence: "After and having closed the kingdom of heaven to men, they They do not enter themselves, and they do not allow "Let others enter."

We have briefly outlined the main features from the Pharisaic and Talmudic school; we have showed this school in its true light. Who wouldn't will see, in this scattered nation in accordance with ancient prophecies, a people gripped by delirium pride, abandoned by God, blinded by an am- a slur that can only be satisfied through ruin of others? Who would not recognize in this obvious proof? the tooth of evangelical truth and the vanity of Jewish doctrines? That's what Isaiah had predicted: *Excave- cavit oculos eorum et induravit cor eorum, ut non vi- deant oculis, and not intelligent chord, and convertantur and sanem eos* (1). We say it openly: That for- good things would be expected from such a people, and the Christian cause yours, and a society of men reputed to be abominable by the Jews, as much as Jesus Christ and the Apostles in the eyes of the Pharisees, including the Jews of today are the legitimate descendants, as they have he- sharing the same ideas, the same opinions and Same trends?

But let's get to the facts: they will show, up to the evidence, the truth of what we say.

(1) Joan., cap. xu, 40; Isa., cap. vi, 10.

CHAPTER II

Theft, sacrilege, bad faith and crimes of all kinds including the
The synagogue is guilty of following the doctrines
Talmudic or traditional, as we have done
to emerge in the previous chapter, and considered under the
dual relationship between religion and politics.

It would be insufficient to have presented the documents so far
Jewish customs as recorded in the
books of the Synagogue, and regarded by it as
sacred and divine, therefore worthy of belief
and respect; it would be insufficient for us to have seen the
Jews could explain these doctrines, if the acts had not re-
laid eggs and did not respond to the words. It is here that,
in accordance with the plan we have set for ourselves-
Having settled in, we will, pen in hand, explore the
splendors of history throughout the centuries since Jesus-
Christ down to us, to ascertain the agreement that has existed
the tension between religious and civic ideas and conduct
Jews in the midst of Christian societies.

But before undertaking this examination, we pray
our readers should remember what our opponents said
res, and in particular, MM. Maxime d'Azeglio and Sir Ro-

63 THE CHURCH AND THE SYNAGOGUE.

Bert Peel. The first, in his pamphlet (1), begins
Thus: "The emancipation of the Israelites, the end of this
"a long and painful series of sufferings, of ou-
"tragedies, insults, injustices they had to suffer"
"for so many centuries, not according to inspiration,
"but on the contrary in clear violation of the principle
"Christian, and as a result of blindness, prejudices,
"of ignorance, too often even by virtue of
"causes even harder to excuse, the emancipation-
"tion, I say, etc." Further on, the same writer (p. 36),
admitting only with some doubt the guilt of
Jews in certain acts of violence, does not make it difficult-
It is important to add that the blame for these crimes is attributed to
vulnerable to Christians and the persecutions they inflicted
to suffer the Jews.

Sir Robert Peel is even more frank about it and
less reserve. Speaking before a nominal assembly
He concludes his speech here (2): "I want here
"to perform an act which is not, however, imposed on me-
"Yes, like that of forgiving anyone who..."
"They were offended, but it was an equally sacred act in fact of o-

"Hand, that of forgiving those we have
"Offended."

Let us make one more brief observation; namely, that the
sentiments expressed by the two statesmen that
We have just mentioned those that we also find

- (1) Civil emancipation of Israel. Florence, 1848.
- (2) See the Times of February 12, 1848.

CHAPTER II. 69

we will see in the book devoted by Gioberti to the apology
of his Modern Jesuit, and of so many other regenerators
members of human society, sentiments that a multitude of
people seduced to the point of fanaticism welcomed with
Unspeakable applause. We will not, however—
and no less calm in our response.

After Judea had heard Jesus' message —
Christ, the fullness of time, when was to appear
world, the messenger of God for the salvation of humankind,
after the prophecies that pointed to him
had been accomplished on Calvary, then began
a new era, a messenger of peace for Israel and
for all the nations of the globe. A prodigious re—
This evolution was taking place in the minds of men through this
event; simultaneously giving rise to this
Church which today exerts its power over the world
whole and will exercise it until the end of time, she will re—
was born in a single body and in the same feeling
religious the Jew and the Gentile, the Greek and the Barbarian; a
The same hope animated all these peoples and
led them to the conquest of eternal salvation.

Unfortunately, an unworthy fanaticism had taken hold.
adorned with a large part of Israel, and had stirred up a
furious opposition against a Restaurateur whose
characters did not correspond to the idea that many
People had made their feelings about it. This opposition, led by
the nation's own leaders, once it had risen up against
He contested and denied his heavenly mission, despite
the most obvious signs brought by himself to

with fervor he and all those who invoked and confessed his holy name; and the rigors extended everywhere, as far away as could be felt moral and material strength of the opponents.

That's when the perfi-
Pharisaical death; this is the starting point of these crimes and of those abominations with which the Synagogue has defiled itself bound to the face of the world, obeying a false zeal, to a cruel spirit of intolerance against anyone who renounced to Judaism or idolatry to take refuge under the e-standard of the cross.

Indeed, only a few days had passed since-
then the death and resurrection of Jesus Christ, which the fire of persecution lit in Jerusalem by the Syna-unfaithful gogue, spread with the speed of the e-clear throughout the world; unjust rumors, the ca-Holies, torments and death, everything was put in work, but in vain, to stop the progress of Christianity. To better understand what happened In the past, let us remember that the trends of the Synagogue, as we noted when speaking elsewhere, his fundamental maxims were directed geared towards the restoration of his reign under the con-she was expecting a king at that same time, and that she still has the madness to wait, to make triumph-pher religious and political Judaism in all the countries of the globe. This hope dominated all the Jews indiscriminately, that is, those who lived in the

æ

CHAPTER 11. 71

Palestine, that is, those who were scattered throughout the embassy worst Roman and even beyond its limits; to their eyes, it was tantamount to giving it up to not denying the mission of Jesus Christ, the true Redeemer of Israel.

Filled with this false hope, all the Jews infi-delinquents of Jesus Christ took part in his condemnation by their words and their actions, and not only to his condemnation, but also to the persecution of his disciples. The death penalty inflicted on the Savior at the following a seemingly regular and sanctioned trial by the Sanhedrin of the metropolis, in the presence of a immense multitude of flabrants and proselytes who came

Passover was accepted and approved by all the Jews scattered throughout the world. Even today, They renew its memory from father to son, by rattachant to this event the principal cause of their des-
pace in the eyes of nations and especially peoples Christians. Saint Justin Martyr, in his dialogue with the Tryphon the Jew (1), knowing full well that the constant goal of the The Synagogue's role is to spread everywhere and to preserve vi-
vace among the nations and his own the hatred against the in the name of Christ, slandering him in a thousand ways, Jews and his disciples, expressed themselves thus: "It is certain that a other nation is not as animated as
"You harbor unfair feelings towards us, and that is
"They owe their misfortunes rather to you"
"prejudices against the Righteous One and against us who teach him"

(1) Cap. x and xvii.

72 THE CHURCH AND THE SYNAGOGUE.

"Let us go. After having crucified in him the only man
"just, the only innocent one, whose wounds have become the
a remedy for those who, through him, draw near to the Father,
"when you learned that he had risen from the tomb"
"and ascended into heaven as the prophecies had foretold"
"He said, not only have you not repented of
"your crime, but choosing a few men by-"
"You sent them from Jerusalem by
"the whole world, charging them with saying that a sect
"the impious one had appeared in the world under the name of Christian"
"look, and spread all these accusations against us"
"actions that are constantly repeated by those who do not tell us-
"They are not born. So that you become responsible-
"not only for your iniquities, but also for
"those that everyone else commits everywhere against
" WE. "

Elsewhere (1) the same saint renews to the Jews the same reproach, and adds: "You sent some
"people all over the world to let it be known that a
"This impious and perverse sect had been formed by a certain-
"Jesus of Galilee; that he was an imposter who..."
"I was crucified by you... And you add for us"
"to harm that he taught us criminal things and
"impious people, which you tell to all sorts of individuals"
"due against those who confess that Jesus Christ is
"The master of men and the Son of God."

that it was not only the Jews of Jerusalem-

(1) Leather cap. v

CHAPTER 13

those who were guilty, but that the Synagogue in-
faithful had his followers everywhere, that, by the sanction
given to the condemnation of the Savior, it associated itself
to the crime of deicide and all its consequences
had for the Christian Church.

Let us now return to the story of Perseus itself.
cution. We know by whom and why it was raised-
cited. Let's take a look at Judea, where it was inau-
For the first time, Christianity; we there
will see the banner of the per-
security. The conduct of Saint Paul and the frankness of
His confessions are enough to explain the true character-
re of the Synagogue from these early days of the era
Christian, when, carried away by immoderate zeal,
breathing only threats and carnage, he goes off to find
the prince of priests and asks him for letters for the
synagogues in Damascus, in order to search for Christians there
and to bring them in chains to Jerusalem after
having expressed elsewhere how much he had shown ar-
determined to uphold his nation's traditions, he adds:
"For my part, I had convinced myself that I owed everything
"to do contrary to the name of Jesus of Nazareth; and
That's what I did. I threw a big
"a number of saints, by virtue of the powers that the
"High priests had given me, and when he..."
"I acted to have them killed, I participated in their condemnation-"
"nation. Often, while visiting the various synagogues,
a I used torture to force blasphemy

"the name of Jesus, and my fury ever increasing"
6

74 THE CHURCH AND THE SYNAGOGUE.

against them, I pursued them even into the cities
"the most distant (1)."

If there were any need to confirm this testimony, one

one would see on every page how much the Christian Church has
He had to suffer from the cradle. Woe to Christianity
if the Synagogue had been free everywhere in the exercise of
his political power over his coreligionists, over those
who, having been born Jewish or of Gentile origin, would have
dared to preach that Jesus is Dicu's messenger for the
redemption of mankind! But thanks to the divine Pro-
evidently, the Synagogue was then deprived of u-
wise man of the sword, as the saint so aptly noted
Justin; otherwise she would soon have scattered the dis-
ciples of Christ.

Nevertheless, this lack of power did not leave her
in indifference; ever more ardent in its
hatred against Christians, and having no other means
to harm them, especially outside of Judea and in the middle
She began to slander the pagan nations.
he focused primarily on portraying them as rebels,
like people who conspired against Caesar and
against empire, accusations that could have come at a good time
better on the Jews than on the Christians, as the con-
the senseless conduct of the Synagogue did not delay in doing so
to see in the most obvious way. Let us remember-
Saint Paul preaching the Gospel in the synagogues

(3) Justin. Dial, cum Tryph., chap. 108.

CHAPTER 11. 75

the cities of Thessaloniki and Berea (1). Immediately the
The Jews rose up against him; joining forces with some
men taken from the populace and among the most unfortunate,
They incite a sedition in the city, attack the mai-
Jason's house where Paul and Silas had found the hospital--
and seek them out to take them with them to
amidst the tumult. Not having found them, they became...
relative of Jason and some of the brothers they
they dragged themselves before the city magistrates, shouting:
"These are the men who trouble the world"
"stirring up sedition everywhere. Upon their arrival here, they
"were received by Jason; they speak and act against
"Caesar's decrees proclaiming another king!"
It is through the same accusations, and through the same intrigues
the most odious, which the Jews were trying to do in Caesarea,
to stop the preaching of the great apostle and to per-
dre; the words of Tertullus, spoken before the
Roman prefect on behalf of Ananias and other elders of
people, obviously show it (2): "Thanks to you,

"have been reformed by your wise and vigilant administration"
"re-
"knowledge that we receive these benefits from
to your kindness, O Felix. But so as not to impor-
"To avoid lengthy speeches, I ask you to please..."
"Well, in your clemency, listen to us for a moment."
"We found this man who brings with him

(1) Acts, chapter XVIII, 13.

(2) Acts of the Apostles, chapter xx1v.

76 THE CHURCH AND THE SYNAGOGUE.

"the plague, which stirs up sedition among all the Jews"
"of the world, and who is the leader of the Naza- sect
"Reens. He even went so far as to want to desecrate the Temple.
"Having seized this man, we wanted to..."
"to judge according to our law; but the tribune Lysias, being
"occurred, violently snatched it from our hands, and has
"ordered the accusers to appear before"
"You. You will therefore be able to inform yourself."
"Legally, he is responsible for everything we accuse him of."
At this point, all the Jews present affirmed and con-
to confirm what had just been said, although there was nothing to
true in the accusations made against Saint Paul,
as the Roman prefect was soon persuaded by
The apostle's response.

These testimonies, which abound in favor of Christ-
tianism and at the same time make manifest the ca-
Jewish treachery and perfidy are strengthened by the
words of Gallio, proconsul of Achaea (1), when the
The Jews brought Saint Paul to his tribunal to do so.
condemn them as rebels against their law. Gallion them
replied: "If it was a matter of some injustice, or of
"some truly evil action, surely, O
"Jews, I would support you. But if you come drunk-"
"to address questions of doctrine, names, and per-
"sounds or things that concern your religion,
"That's your business, and see if you can come to an agreement." And he
He dismissed them.

(1) Acts, Chapter XVII.

It is certain that the hope which the Syna-
faithless fool to see the scepter of Judah rise again
has not yet materialized; on the other hand, the operational split-
created within the Synagogue by the disciples of
Christ, regarded by them as the true restorer, in
which the prophecies have definitively been fulfilled
of the patriarchs, greatly weakened this vain expectation
Jews; therefore, they saw in Jesus Christ a prince-
a source of ruin for them, and that is why, the more they have
seen Christianity making progress in the midst of the
Synagogue and kindness, more has increased in them
the spirit of intolerance, pharisaism, and persecution
with regard to Christian doctrine and its dis-
ciples. It was this spirit of intolerance that seemed
wanting to arrest Emperor Claudius, when, in a
decree dated from the second year of his consulate, and
relating to the Jews scattered throughout the provinces, it com-
begin by reminding them of the benefits they have obtained
from his predecessors, especially with regard to
the practice of their religion, then he adds (4): "We
"We also believe it appropriate that the Jews, dispersed
"throughout the entire extent of our empire, preserve
"their institutions without being hindered in any way;
"but at the same time we want to be satisfied"
"They show signs of our goodwill."
"more friends of peace, and that by keeping their laws they
"do not despise the worship of other nations." In

(1) Flavius Josephus, lib. XIX, Judiciary Antiquities, chap. v.

HAS

78 THE CHURCH AND THE SYNAGOGUE.

Finally, he orders that his decree be transcribed by
the prefects of the cities, colonies, and municipalities of
Italy and other countries, in order to give everyone the
ease of learning about it and observing it.

Now, after recalling all these facts related to
the history of slander, insults, vexations, and
tortures that Christians had to endure under
the direct or indirect influence of the phar- principle
secularism, which then dominated the Synagogue, we ask-
We will determine who the authors of all these via-
lences? Who stirred up public opinion against the
Christians. What were the persecutions at that time?
Who were they? Were they Christians or Jews? We pray
The advocates for the Jewish cause tell us.

If they feel it, they will surely answer us: which side?
Where were the wrongs? Was it on the side of the Christians or of the
On the side of the Jews?

Without waiting for that answer, let's continue.
our historical examination, and let us note this, that
despite the Jew's fierce hatred of the Christian name
here, despite the obstacles raised to the preaching of
apostles, Christianity was making progress everywhere in-
creasing, everywhere showing the Jews that his institution
did not originate from man, but was the work
of God, therefore an indestructible work, as
Gamaliel reasoned very well before the senate of Jerusalem
Salem (4). The sight of this fact, however, does not discourage

(1) Act. of the apostles, chap. v, 38.

PS ae me

THERE
CHAPTER HI. 19

and does not destroy the Synagogue; far from it, it redoubles its efforts.
of effort to overcome it. Too convinced of the inef-
fectiveness of the means it has employed so far,
In her perversity, she invents new ones for
to achieve its goal: it strives to inspire nations
in good faith, and little aware of his perfidy, a
extreme horror and a profound contempt for the practitioners
sacred questions of Christianity and for the morals of
those who follow him: to make the life of Christians odious
"Hey" is a way to shorten the course. They are accused
therefore of immorality and infamous acts in their rites
and in their private conduct. Tacitus, repeated by Sue-
tone, has preserved the memory of these accusations
in his Annals (1), and he lists them before we
to speak of the murder of Christians tortured in Rome under
the emperor Nero; he tells us about all the vices to which
The people believed them to be devoted, and who had made them
so hated by everyone that Nero did not believe
to be able to do better than to blame this sect in-
famous for the crime of burning Rome. Who else but
the Jews, could have spread such calumnies to the
The burden on Christians? One of the wisest philosophers,
Saint Justin, who, after having allowed himself to be led astray by the opinion-
universal union, had recognized the innocence of the Christians
hold on and had become attached to them, searching for the origin of

and he reproached Trypho the Jew himself for it,

(1) Annal., book. XV, chap. xLi.

80 THE CHURCH AND THE SYNAGOGUE.

who dared not deny the fact (1). And when we see the Christians thus vilified in the public mind, the odious and infamous Nero taking the advice of a Jew admitted to the- near him, to submit to the domination of the empress Poppaea, a woman devoted to Judaism and protector of the Jews, as Josephus testifies (2), shameless woman, According to Tacitus, she was an adulteress, cruel, proud, and perfidious, are we not allowed to say that the The loss of the Christians of Rome was prepared by the Synagogue, conducted according to his advice, and accomplished se- to his desires?

In the civil condition established at the Synagogue, after We see her revolt against the emperors chas- the ruins of his destroyed city, deprived of its Temple, without au- such, without priesthood; she lives miserably, sadly and un- prized among nations, but it retains its stubborn illusions, and still expects to see rise within it a leader and a Messiah, who will give it the victory over the peoples who oppress him. In the narrative that he tells us about the history of Trajan, Dio Cassius cites the horrific massacres carried out in Egypt, at Cy- Cyrene, in Cyprus. "In Cyrene," he said, "the Jews, having "raised up, under the leadership of a fanatic named "of Andrew, slaughtered without distinction Greeks and Ro- "hands. And, not content with killing them, they de-" "devour their flesh; some make themselves a belt of "Their bloody entrails, others cover themselves

(1) Dialogue, chap. x, xvis, cv,

(2) Book XX, chapter 7, 1x, On Antiquities. - See also his Life.

IT RS RS to Em is let get Pt M

CHAPTER II. 81

"of their skins. Many of these unfortunate vanquished "are torn to shreds from the middle of the body up-

"Roces; those who remain are forced to fight"
"against each other, and that's how more of
"Two hundred thousand men perished by the sword and by
to the fury of the Jews. In Egypt, they engage in a pa-
"A real carnage. The same murders were repeated."
"on the inhabitants of Cyprus, while the Jews..."
"raised up under the leadership of Artemion, and slaughtered-
"They rented approximately two hundred and forty thousand Greeks. That's
"following these appalling scenes which a law se-
"It is strictly forbidden for any Jew to touch the soil of Pile."

Eusebius and Nicephorus (1) add to these facts what-
remarkable circumstances, in which he is
It is easy to see the seditious and hostile dispositions of the
Synagogue against foreign nations, provisions
produced by the mad and vain expectation of the Messiah. None
the writers we have spoken of do not indicate others
causes that could have provided a motive or pretext for
all these atrocities. The three imposters, André, Ar-
Témion and Lucua took the name of Chiefs and Kings,
when they wanted to push their fellow believers to
these massacres, because they were convinced
in advance that the time had come when they were going to do-
to mine on all nations. But of all that we
we have said so far, as with everything we

#

(1) Hist. eccl., book. AV, chap. 11.

82 THE CHURCH AND THE SYNAGOGUE.

We will still have more to say, we can already conclude, while expressing our astonishment
bearing so much perfidy, that the Jews accused the
Christians of the crimes that they themselves were ready to
to commit on every occasion, against the nations
The environment in which they lived. Also, the author of the Con-
the so-called apostolic constitutions, makes this observation
Very true, that the spirit of darkness began by
to use the unfaithful Synagogue to stir up in the
world of afflictions, persecutions, and movements
seditious acts, blasphemies, schisms and
heresies (1). It could not be otherwise; the spirit
The prophetic one having completely withdrawn from Israel, it was necessary-
milk supplemented his assistance through inventions men-
daydreams, to which the spirit of
darkness, invoked by the Synagogue in support of its

Such cruelties, how could one not see the signs of this sentence of the cherem, anathema or extermination, that the Synagogue intended to accomplish on all the nations that would stand in the way of his triumph, then that one of her children would rise up in her midst with the characteristics of his Messiah, in order to reconstruct it as in the past, and give it precedence over all the kingdoms of the earth? And what we say Isn't this further confirmed by the fact of this war? of extermination that Emperor Hadrian carried out against the Jews? Were not those who had provoked it themselves?

(1) Constit, apost., book. XI, chap. v, vi ct seen.

CHAPTER II. | 83

even irrefutable evidence of this hatred persistent and deadly that Judaism had sworn to The Christian Church?

We will not delve into the political question here. to know to what extent the Jews had the right to to free themselves and their country from the domination of Romans. Without dwelling on it, we will examine everything immediately certain circumstances which recur our main goal, which have been recorded by the Jewish writers as well as historians... clesiastics, and who present us with the head of this great insurrection movement—under the name of a new Messiah awaited by the Synagogue. Barcochebas, thus that which was called it, means, according to the Chaldean etymology—that son of the star. The famous Rabbi Akiba recognized—within this imposter grazed the Messiah, the object of his vows of Israel, intended to deliver the Jews from the bondage of Romans and to destroy the religion of Christ. It is by This last reason is why Barcochébas published an edict by which he ordered the killing of all Christians without: No distinction or regard for any of them. A fine subject for reflections for those who have undertaken to defend the because of the innocence of the Jews in the eyes of society Christian. How can one not see it again in the edict of this impostor, the cherem, or the anathema of extermination—tion contained in Leviticus (1) and that the Synagogue pre—tended to apply all kinds of rights to Christians

(1) Last chapter.

hold on and to every other people as it had been other-
times to the Canaanites? And what were the wrongs of the
Christians towards Jews at a time when the Church of
Christ was still so weak, subject to scorn, to
unrest and a wide range of accusations? In
his *At pologte* (1) Saint Justin, after having reproached the
Jews, their ignorance of the ancient Scriptures, he said of them
speaking to the good people: "That's why they re-
_ "keep them as their enemies and adversaries
"Just as well as you; they show it in us"
"slaughtering and oppressing us every time they
"can, as you can easily verify."
"That's how, very recently in the war of
"Jews, Barcochebas, leader of the insurrection, had or-
"given the power to inflict death through the most cruel tortures"
"all Christians who would not want to deny the
"Christ." We know that this imposter, as well as the, said
Saint Jerome (2) put tow in his mouth
set ablaze, to appear as if they were vomiting fire, as a sign
of the mission he had set for himself. If we bring them closer
Barcochebas's actions against the empire and against the
Christians, of what Andrew had done shortly before,
Artemion and Lucuaquis had also pledged to
the redeemers of Israel and who had done such a hor-
a terrible carnage among the populations of the provinces
imperial, foreign to Judea, it must be said with
Baronius that in these various circumstances the Jews

(1) No. 31.

(2) *Ji Rufin.*, lib. XI.

-

CHAPTER II. 85

had been enveloped in the same massacres and the
pagans and Christians who were already widespread in
large numbers in these regions.

Following such excesses committed in the provinces
of the empire, it had been easy for the emperors to a-
to perceive that the spirit of sedition among the Jews held
to their desire to dominate, a desire produced by
the unfortunate and constant idea that they were called

all nations and to exercise power over them unlimited or rather a kind of moral violence and re-religious, as Tacitus and Suetonius tell us speaking of their revolt under Vespasian. Discerning soon the particular characteristics that distinguished this people of all the others and who became for him a motive for conspiracy and a means of recognition such as circumcision, Sabbath observance and the reading of holy books, the emperors carried various decrees to prevent or at least hinder the use of these practices. The rabbis themselves admitted that Titus and Hadrian only tolerated with These observances were barely observed, and several times it was not possible-able to escape convictions and sentences veres than by paying large sums as compensation sation. According to Modestinus (1), Antoninus Pius did not allowed the use of circumcision only among the Jews; any individual of another religion who would have practiced it.

(1) Lib. VI Regularum ad legem Corneliam de sicariis.

86 THE CHURCH AND THE SYNAGOGUE.

Tickled was punished. We see in Julius Paulus that the death penalty was imposed on doctors, and Exile with the confiscation of assets against all Roman citizens who would allow circumcision to be practiced sion on themselves or on their slaves. And if it happened to the Jews to circumcise one of their slaves, they were exiles, or even sometimes beheaded (1). Such had to The harshness of the laws against this "stubborn people" is a factor.

Returning to the Synagogue's hatred of Christ-Tianism, we see that Eusebius, in a narrative of the martyrdom of Saint Polycarp, records the part that it pri-They eagerly welcomed the Jews. They spread throughout the middle From the crowd of pagans, they loudly demanded the death of the saint, and when he was condemned to torture From the fire, they were seen, true to form, competing to the consumption of the sacrifice. When afterwards they were observed that the Christians honored with rest-Respecting the sacred remains of the holy martyr, they acted with an appeal to the prefect, so that his body would not be handed over to none of the faithful (2).

It was especially during this period that so many cre-these calumnies invented by the empire were spread throughout the empire. Synagogue, which we have already discussed; finding

credulous people, the Pharisaic deceit spread everywhere these calumnies successfully. Saint Justin, whom we have cited several times: Milito, Athenagoras, Theophilus

(1) Lib. V. Tit. Of seditiosis.

(2) Euseb., Hist. eccl., book. IV, chap. xlv.

nee re The SR É

CHAPTER II. 87

Apollinaire, Miltiaque, Apollonion, the author of the letter written by the Christians of Lyon and Vienne to their brothers from Asia (1), and others have made known to us what unfortunate precautions had been taken by the calumnies of the Jews, and how few were willing to believe in the divine nature of the mission of Jesus Christ and the moral integrity of his disciples. The Epicurean Celsus (that impious man against whom Origene), also an ardent enemy of Jesus Christ and of Christians hold that faithful interpreter of the Synagogue, recorded in his writings not only the blasphemies already rehearsed for so long by the Jews for de- to recount the birth and life of the Redeemer, but include the accusations made against the practices followed in the religious assemblies of Christians. As for the person of the Savior himself, a letter was then circulating among the public infamous spread by the Synagogue to stop the to advance Christianity and make it odious. It is at amidst all this, Saint Justin, exhorting the Jews (under the name Tryphon) to convert, their discourse: "Here is what I ask of you: Do not blaspheme "not the Son of God; do not listen so meekly to your "Pharisees, even to the point of mocking you with irreverent laughter" "fucks of the king of Israel, as you do every "day after the communal prayers, and as you "The leaders of your Synagogue have learned of this (2)."

(1) Eusebius, Hist. eccl., book. V, chap. 2.

(2) Dialog. cum Tryphone, cap. cxvi.

nagogue, prejudices passed into a traditional state and which have took their place among the doctrines of the Talmud where they have always fought against the true spirit of the laws of Moses, it will not be useless to quote here a passage from a letter attributed to Saint Justin. The saint repro- He taught the Jews of his time the custom that had prevailed among them to have several wives; he told them that in this respect, "they had greatly degenerated from the pre- interpretations of Mosaic law, choosing at their own discretion women and sending back the first ones, when it suits them was suitable." The holy martyr explains elsewhere that the patriarchs, who had had several wives, and whose They claim to be following the example, but could not be accused. of fornication or adultery, and he adds "that he was not Not permitted in ancient times, nor now, to take whichever woman one wanted, as one would- milk, and to have as much as one wanted, as well as the The Jews of his time were doing this in some region of the world, whether they were found there or not, or whether they were found there. voyât (4).

Let's move on to the time of Severus. Elius Spartianus, who gave us a history of this emperor, in which he made men- tion of the Jews. Still animated by their wild hopes- political restoration campaigns, they conspired in Sy- laughter with the Samaritans against Roman domination. They only worsened their yoke. Severus, who saw

(1) Epist. ad Diognet., cap. 1v.

CHAPTER II. 89

circumcision was a sign of rebellion and insubordination. dinner, imposed very severe penalties against anyone would become Jewish. Tertullian, witness to the wretched con- edition where the Synagogue had fallen in its time, he wrote in his Apology: "But how much the The Jews have gone astray through their pride, through their vain "trust, through the lay interpretation they have "given to their doctrines! They will not admit it, but "What is happening today is all too evident." "Scattered, wandering, far from the earth and the sky of their "Homeland, they wander here and there throughout the world, without a leader," "Only God, without a king; they are not even granted "the right to salute once while passing the land of "Their ancestors and to cross it as travelers." One A little later, Origen, comparing the state in which he saw The Jewish nation with what it had once been in

"Now look at the humiliation they have fallen into,
"without temple and without altar, without prophet and without-
"a communication from heaven, scattered throughout the
"earth, leading a wandering life steeped in opprobrium"
"bres." Is it therefore possible today for Christians to
keep free from all prejudice, seeing what was
the Synagogue, according to Tertullian and Origen, and
what she really was, to assign to this wretch
state another cause than worry and discontent-
inspired everywhere the Jews appeared with
their religious pride, and their restless spirit, and their
dreams of universal domination? Will we be able to reason-

90 THE CHURCH AND THE SYNAGOGUE.

likely to blame the intolerance of Christians, who
they themselves had so much to suffer at the hands of the kind,
who encountered so much opposition and hostility, outside
state, therefore, to exert the slightest influence
contrary to the Synagogue, with which they wore
the yoke of oppression?

During the year 256, Valerian and Gallienus
came to power. Eusebius and Nicephorus remarked-
according to the testimony of Dionysius (1), what li-
Permission was then granted to Christian worship; they admire
also how full of gentleness the Church showed itself to be and
of condescension towards those who were attached to her;
so that his followers publicly frequented the
imperial palace, which seemed to have become a meeting of
Christians rather than courtiers. This lasted until
what a false prophet, that is to say an imposter,
the head of the synagogue of Alexandria, had succeeded, by force
of intrigues and artifices of all kinds, to seize
Valerian's spirit, and to change his disposition so much
positions regarding Christians, which made him one of the most
furious enemies and most ardent persecutors of
The Church. If you wish, look for another cause.
to the suffering that Christians then had to endure?
Let them tell us what their faults were, or more-
They were brought to justice for their crimes, only to be subjected to torture?

The beginning of the fourth century seemed
to promise the Church an era of peace and tranquility

(1) Euseb., Hist. eccl., book. VII, chap. 1x. - Niceph., book. VI,
Chapter X.

much more durable. Men exhausted by their
 Their holiness, their knowledge, and their zeal consecrated all
 their efforts to spread the Gospel, when
 The enemy of all good threw on one side the brand of the
 discord among the believers, and regaining on the other
 the favors of power soon led the emperors to
 renew the old decrees to have the
 churches and crack down through exile, confiscations, and torture
 ments and death against those who confessed the name
 of Christ. Although Eusebius does not mention the fugitives as
 having contributed to the new proscription measures
 against Christians, however, there are all sorts of
 reasons to think that they contributed to it through their
 ordinary means, that is to say, by publishing
 libels subjecting to contempt and infamy the birth and
 the life of the Savior, as well as religious practices
 gious of his disciples. One of those books, of which we
 We have already spoken of it as a work of the Synagogue,
 was spread throughout all provinces by virtue of a
 imperial order, and the same order stipulated that one would do
 introducing this book to children would allow them to understand it.
 well their minds, in order to inspire them early
 a deep aversion to the Gospel (4). Moreover,
 How could the good guys have even thought of it?
 as false and as abject as the one they had of
 the life of the Redeemer, if the Jews had not given
 their hateful deceitfulness took place there, too faithful in this

(1) Surius, Acta SS., die I Februarii.

92 THE CHURCH AND THE SYNAGOGUE.

to the traditions of the Pharisees, their fathers, who
 had learned to loathe the name and doctrine of Na-
 Zarean? In the middle of this century, Saint Pioricus, martyr,
 speaking of the Jews in their presence, he attested that from his
 In his early youth he had known what they were saying about the
 the person of Jesus Christ to the Gentiles, to distance them
 of the truth and incite them to persecute those who practice it
 were (1). All this must naturally have had some-
 that weight in the minds of Maximin and the other em-
 persecutors, who were only looking for pretexts for
 oppress the Church.

Finally, after three centuries of hardship, the Church

something other than hatred and hostility; she saw in him a disciple, a protector, an ardent defender of his eternal truth. The Jews, seeing clearly in which path Constantine was determined to walk, they addressed his mother; They persuaded her to write to her son to praise him for the decision he had made to abandon idolatry, but in at the same time to express his regret that he had... ended up embracing the religion of the Nazarene, religion completely new in the world. This did not stop Constantine, henceforth firmly convinced that Christianity is the only true religion, seeing a multi-countless Christians subjected to terrible suffering accomplices and nonetheless confessing the name of Christ with admirable and invincible consistency.

(1) Euseb., Hist. eccl., book. IX, chap. mid.

CHAPTER II. 93

Deceived in their hopes and believing they would find A more favorable opportunity arose, and the Jews revolted again; which forced Constantine to resort to weapons to bring them back into submission. As he had reason to convince themselves that they had not given up To their spirit of revolt against authority, he made them cut off part of the ear so that, scattered in the empire, they carried everywhere with them the a sign of their rebellion, and would have had less ease to evade obedience and disturb the order public (4). In his zeal for the honor of the name As a Christian, he forbade Jews to own a slave. disciple of Christ, because he could not allow, he said, that those who had slaughtered the prophets and put to death the Savior himself preserved in Humiliation and the rigors of servitude are those whom the Savior has redeemed with his blood. What if a Christian if he were to be reduced to this condition, he would have to be put immediately freed, and the Jew severely punished (2).

The emperor, having also become aware of the persecutions the implacable measures they took against those among them who took on the livery of Christ, which can be seen an example in Saint Epiphanius (3), published a new-decree in which it was stated: "We want that "that the Jews and their magistrates be informed that "if, from the moment this law has been given,

(2) Euseb., lib. IV, From Vita Constantini.

(3) Epiph., Hæres., xxx, xli et seq.

94 THE CHURCH AND THE SYNAGOGUE.

"One of them allowed himself (as he is
"having come to our knowledge that they do so), to
"to incite attacks that endanger lives,
"either by throwing stones or through other forms of violence"
"any, against those who abandon this
"perverse sect and convert to the worship of God,"
"He will be condemned to the flames along with his accomplices."
"If anyone from the common people were to become attached to this
"criminal sect and takes part in its secret meetings, he
"will incur the same penalties." Circumcision was
considered at that time by the Roman magistrates,
as it had been for a long time already, no more
as a religious symbol, but rather as a commitment
movement towards revolt against legitimate authority.

But all these measures taken by Constantine did not
could have had their effect as far away as Persia. There, at
report of Sozomen (1), the Jews, in concert with the
The magicians were so adept at deceiving the king and making him
hostile to the Christian religion, they managed to
to destroy all the churches and to incite against the
disciples of the Redeemer a long and violent per-
a sect that killed sixteen thousand. And what could they do?
to be the grievances of the Jews against the Christians in this
infidel country, if not the profession of the Gospel which al-
milk spreading rapidly throughout all provinces?
Evod Assemani and Cassiodorus (2) reporting, according to

(1) Hist. eccl., book. IE, chap. 1x.

(2) Menolog. Græcorum, t. 1, part 1, p. 52. — (Cassiod.,
Hist. tripart., lib. III,

CHAPTER II. 95

Greek monuments, the acts of the martyrdom of Saint
Simeon, bishop of this country, speaks of complicity and
from the Synagogue's ceaseless activity in spreading
calumnies against the holy bishop, calumnies which the
Jews supported this with unworthy oaths in order to hasten

He was accused of having conspired with the emperor of Romans to overthrow the throne and the dynasty of kings of Persia. And, not content with the success of these criminals machinations, the Jews plotted yet another plot against the lives of the two sisters of Saint Simeon; in which they succeeded again, as we shall soon see.

Let us remember that it was during this period that we are talking about...
lons that the Church had the sorrow of seeing arise in within its own ranks the sect of Arianism; and let us note immediately that this perverse and subtle sect, which attacked the divinity of Jesus Christ, found in the Judaism: constant support and the most active. The Synagogue couldn't have asked for anything better than to fan the flames of Arianism, because she saw in it firstly a certain agreement with his own religious ideas gious, and because afterwards she hoped that the sci-
The sion carried out within Christianity would help to arrive itself had its own purpose. The Church of Alexandria had to suffer particularly from the sect's enterprises, and It was there, above all, that the Jews were seen making common cause. common with the Arians. When a part of these here-Ticks, supporters of Meletius, wanted to get rid of Catholics, the Jews, greatly aided them by

96 THE CHURCH AND THE SYNAGOGLUE.

their calumnies against the holy bishop Macarius, that The Arians were accused of acts of violence committed against a priest in the celebration of divine mys-
tères, against the altar itself and against the sacred vessels; The Jews showed the keenest eagerness to to support these accusations and to corroborate them by their oaths (1). Philagrius, prefect of Egypt, having joined On his side, regarding this conspiracy, it resulted from this con-
a violent persecution against Catholics is underway and against their churches. Saint Athanasius, to whom we owe-
Having been informed of these facts, he addressed the bishops. a circular letter in which he reports the at-
sacrilegious attempts committed by pagans, by Jews and by bad Christians, in the church of the ortho-
doxes; he expresses himself thus: "Soon we saw them enter at-
"diciously in the sacred baptistery, O abominable-
"tion! the deicide Jews, the atheists and the pagans; there They indulged in the most shameful acts; they
"stripped themselves of all their clothes down to the
"last, and began to utter such words-
"Obscene things that modesty forbids us to mention"
"Report. Some of these unfortunate people, more

"persecutions, and forcibly dragging them along with them"
"Virgins and virtuous women, they were obliged
"to blaspheme and deny Jesus Christ; on their refusal
"They were overwhelmed with blows and trampled underfoot."

(1) S. Athan., Apol. Arianos countered.

CHAPTER II. 97

"Then Gregory the Arian arrived; applauding at everything"
"what the pagans, the Jews, and all the pro-
"those who brought these horrible scenes to light, he rewarded them"
"of their zeal by abandoning the church to be plundered.
"They immediately set to work, removing, breaking,
scattering everything that was most precious and
He also revered it, and subjected its mysteries to ridicule.
"August of our holy religion." Elsewhere the same
saint (1), comparing the sentiments of the Jews and the
Arians found them vying with one another in impiety and violence
when it came to fighting Catholics; he
from this he took the opportunity to urge the latter to renounce
to heresy so as not to find themselves enveloped in
the sad prerogatives of the repudiated Synagogue.
While fighting Christianity on one side and in
By striving to destroy it, the Synagogue did not lose
Moreover, only one opportunity to rise up against
the political order, animated as it was always by
same spirit of independence and domination. A
the era when Constantius shared the empire with Gal-
read, that is to say in the year 357, according to the chronicle of
Saint Jerome, the Jews, in revolt in the East, massacred
a Roman garrison; whereupon Gallus, determined to
to bring them back into subordination, had them slaughtered by
thousands, without even respecting the youngest age;
several of their cities, such as Diocesarea, Tibe-
riad and various towns and castles were surrendered

(1) Serm. III, nos. 27, 28, ed. Maur.

L 4

98 THE CHURCH AND THE SYNAGOGUE.

to the flames. Who can say how much this misfortune-

sounds completely unrelated to sedition?

Sovereign power passes to this Julian, whose spirit of impiety made him an apostate, and of which he made the protector-author of all those who share his passions and his hatred against the cross of Jesus Christ. Even though at the beginning of his reign he affected to show moderation of character and tolerance rancid for all religious doctrines, one was not It wasn't long before he was seen as the enemy and the persecutor. Christians, the defender of Jews and pagans. Given his circumstances, it became easy for him to Synagogue to seize him; soon he published a decree by which he forbade giving in the future the the name of Christians to the disciples of the Gospel; one should henceforth they will be referred to as Galileans. as the Jews called them Vazareans, to better convey the humble condition from which Jesus had come out; it is also the name used by the philosopher Sophie Celsus, for the same reason, faithful in this to lessons he had received from a Jewish teacher. "Among all "the harm that Julian sought to inflict on the Christian Church" "Here," said Saint Gregory of Nazianzus (1), "it is necessary "finally, count the vexations to which he incited the "Jews against us; the ever-moving spirit of this "nation, and the burning hatred it has never ceased to have for us"

(1) Orat. IV contra Julian.

CHAPTER II. | 99

"to carry, served Julien for the accomplishment" "of his treacherous designs." Socrates also said of his On the other hand, that at that same time the Jews inspired the * greater fears to the faithful; treating them with in- In all their solemnity, they threatened to do much more harm to Christianity than it did to Christianity. had done the Romans in the past (1). And Saint Am- broise, in one of his letters to Emperor Theodosius, reports in particular on the relentlessness of the Jews, while aroused and protected by Julian, they were... They resorted to the latest violence against the faithful, including They burned the churches, two in Damascus, others in Gaza, Ashkelon, Berytus, and elsewhere, notably the rich and famous basilica of Alexandria (2). And, what The motive, once again, drove the Jews to all these threats and these hostilities against Christians, otherwise traditional intolerance among their nation, otherwise

Christ and his worshippers? Who does not finally see in all these facts the ruling carried again and from age to age by the Synagogue and still in the process of being carried out, this fatal cherm, which is, since the coming of the Savior, the abolition and the extirpation of the Christian name?

Speaking of Magnus, who had made himself the instrument and the ardent proponent of Arianism, and consequently the persecutor-Theodoret, a member of the Catholic Church (3), says that he is-

(1) Socrates, Hist. eccl., book. III, chap. xvii.

(2) S. Ambr., Epist. xL, ed. Maur.

(3) Hist. eccl., book. IV, chap. xx.

100 THE CHURCH AND THE SYNAGOGUE. *

saya d'amener, par la rigueur des tourments, dix-neuf
priests and deacons to embrace the doctrine of Arius.
But, finding them unshakeable in their faith, he made them
drive to the seaside, where a
a multitude of idolaters and Jews who, according to their customs
students began to shout death cries against the
confessors.

But if we want to know what was important then-
morality, audacity and religious prejudices, or rather
sacrileges among these Jews living in the midst of Christians
that one should consult in this regard the testimony of the authors
contemporaries. Saint Athanasius gives as proverb-
biale the treachery of the Jews, who did not usually sell-
the wine element than by mixing it with water. Saint Am-
broise (1) urges Christians to flee all relationships
with the Jews, whose only conversation is for
man is a source of defilement, and he calls them
anxious, impudent, and reckless people. We see through a
decree of the emperor Arcadius what was their hypo-
crisis, while, prosecuted for debts or for crimes
by the magistrates, they took refuge with the Christians
with grand displays of piety and invoking
the name of Christ. Whereupon the emperor, informed by
experience, argued against their being received among the Christians
hold on before they have satisfied justice; that after
We could verify this if their conversion was genuine.
._ and not illusory.

(1) Serm. XI, In die Circumeis.

Finally, we will recall here with a little more details, a particular fact that will give some idea of this. What was this Jewish intolerance that sometimes pushing the patience of Christians to its limits and could have normally bring about unfortunate, but just results. Let us consult the memorandum presented, in 388, by Saint Ambrose to Emperor Theodosius, who had wished, under Julia's arson law, obligate the bishop of Castrum callinicum to rebuild a synagogue and a temple of idolaters delivered to the flames by Christians. We will also note their zeal, what spirit of piety and evangelical freedom animated Saint Ambrose, and what he thought of the Jewish nation. According to the report sent to Pempereur by the count In the East, the bishop was to be regarded as the veritable author of the two fires. Saint Ambrose, who had better discovered the passions at play in This whole affair, and especially the perfidy of the Jews, insent to the emperor a memorandum in which he so clearly explained the reasons that had led Christians to act as They had done so, and the decree was revoked. The saint The doctor first reminds us what the hatred of Jews is. against Christian worship; supported and encouraged by Valentin's supporters, they had already insulted pu— obviously monks who, according to their custom, were came to the solemnity of the holy Maccabees in procession and singing psalms; they had even prevented from passing through and attending the ceremony. Irritated by such insolence and giving in to excess

6.

402 THE CHURCH AND THE SYNAGOGUE.

For their zeal, the Christians took revenge by putting the Fire at the synagogue and the Valentinian temple. The Jews then appealed to the count to obtain reparations. tion, and this one, as we know, had given them right.

Saint Ambrose did not approve of the actions of the Christians. but he explains to the emperor the malice of Jews, and what a scandal it would cause the Church by protecting them! giant the Synagogue as openly as he did by his decree. As a result of the hatred that drives them.

they said every day in this same enclosure which has
 was delivered to the flames, and to their curses they added—
 were insults to the religious ceremonies of the E-
 church. If he wanted, he said, to reason according to the law of
 people, no reparation would be due to the Jews, who, in
 In previous years, under Julian the Apostate, they had in-
 many Christian basilicas were burned with impunity,
 with no other motive than their deep aversion to the
 Christian name, and they were not asked for reparation-
 tion of all the damage they have caused. "The Church has not
 "Not yet avenged," he said, "but the Synagogue will be!"
 "Jews were able to set fire to Christian basilicas, and
 "They didn't have to pay any compensation; we didn't..."
 "Nothing was demanded of them, nothing was asked of them." He
 It also shows that the bishop was slandered by the
 representing as the instigator of the fire, and that
 He was wrongly convicted as such. We have ca-
 I also mentioned the Christians when it was said that they had

CHAPTER II. 103

precious objects were removed from the Synagogue, since
 these objects were not actually there, and that, if they
 had they existed there, one could not have deceived the jealous woman and
 worrying surveillance of Jews to steal from them.
 having provided other, highly convincing reasons,
 He yields to the ardent zeal inspired in him by Christian truth.
 holds and exclaims: "How then will we
 "We who fight, rely on the help of Christ"
 "'tons for the Jews against Christ?.... What ca-
 a lomnies can we not expect from those who have ca-
 "Hilmonited Jesus Christ himself and have bribed against
 "Him, false witnesses? What lies can't he tell?"
 They won't be people who lie even in the
 "Divine things? Whom will they not present as
 "Authors or accomplices of sedition? Who would not attack—"
 "Will they not, men known or unknown, when-
 "that they will have to see a quantity of Christians"
 "hold them laden with irons, reduced to servitude, thrown into
 "the dungeons, struck by the executioner's sword, delivered"
 "to the flames or condemned to the mines as to a
 An even longer torture? Will you give the Jews,
 "6 Emperor, this victory over the Catholic Church, this
 "A subject of triumph over the people of Christ? Grant-
 a rez-vous celestial satisfaction à la perfidie judaïque, un
 Do you give such credence to the pride of the Synagogue? Will you speak?
 "Such affliction to the Church?"

Saint Ambrose goes further; he demonstrates that the

the protection of Jesus Christ. a And do we not know

104 THE CHURCH AND THE SYNAGOGUE.

"
"
"

"

Not, he said, what happened to Maxime, who, shortly after days before its shipment, published an edict concerning of a synagogue burned down in Rome, declaring The protector as a public institution? If so

"although the Christian people cried out: This man has

There's nothing good to expect. He became Jewish by... acting as an advocate for such an establishment. That's it. what we heard said about him. And if that's it that the people thought from the very first moment, that What will he say about what followed? Maxime was defeated. immediately by the Franks, by the Saxons, in Sicily, in other provinces of the empire, everywhere he did war. What, then, do the re- Religion and perfidy? We must eliminate them with the impious to the very embalms of impiety. Com- How could the Lord not have exercised his severity? against the restorer of this Synagogue who misunderstands Where was Christ born? This same Synagogue, rebuilt at contempt for religion and justice, wasn't she a testimony to Maximus's impiety, and does not appeal- Wasn't she carrying out Christ's vengeance? It was indeed the seat of Jewish perfidy raised by means of the des- Church lice; and it was found that the patri- monk acquired by Christians for the service of Christ was being used by treacherous people. The Jews could have inscribe these words on the front of their synagogue: Templum impietatis factum de manubiis christiano- rum (1).»

(1) S. Amb., Epist. n, C, Epist. xL, ed. Maur.

Saint John Chrysostom, in his sermons against the Jews, insists on their immorality, on their deceitfulness and on their spirit of intrigue, agitation and rebellion. He said that the synagogues were, in his time, places of debauchery where people went Shameless women and dissolute men. He speaks of their claim to be skilled doctors; but he adds that their medical science was not imposture, enchantment, amulets and practices borrowed from magic; that's what they use to deceive. They pay people without getting any real results. He speaks also of their wealth; the product of their contributions between them formed considerable treasures which their patriarch had the storehouse, and which served to hold back the enterprises of this bold, impudent nation, troublesome, reckless, and seditious. It is towards this the era that the pagan poet Rutilius wrote about, on what he knew of the extreme avarice of the Jews, who, scattered in the whole world, found a way to put to contribution to all other peoples, to oblige the Christians to hold on and the kind ones to serve them and to make them pass insanely all their wealth in their hands; he wrote: |

Would to God that Judea had never been subjugated
"By the wars of Pompey and the armies of Titus! The
"The plague that we thought we had destroyed is spreading its ravages everywhere"
"The vanquished nation oppresses its conquerors:"

"Atque utinam numquam Judæa subacta fuisset
"Pompeii bellis imperioque Tweety!"

106 THE CHURCH AND THE SYNAGOGUE.

"Latius excisæ pestis: contagia serpunt,
"Victoresque suos natio victa premit. »

Saint Jerome, who saw even more closely the character of the head of the Synagogue said: "If it is permitted to hate
"Men" don't hate any nation, I
"I deeply hate and detest circumcised men, expecting
"that to this day the Jews persecute Our Lord Jesus Christ in their synagogues of Sa-

"to banish heretics because of the errors they pro-
They were acting against the Church, all the more so the
"Jews, who blaspheme in everything and about everything"
"the name of Our Lord, and who maintain that he
"You shouldn't believe anything about him except that he's dead."

In light of all these facts and documents
provided by pagan writers and ca- doctors
Catholics, the new defenders of the Synagogue
can see how difficult their task is becoming. If
However, they have the courage to fight against such
arguments, not everything will have been said yet, because we have not-
We will not finish explaining our reasons to them.

In the year 408, Emperor Theodosius II issued a decree
which shows us the extent of the Jews' animosity
against the name of Jesus. As their aversion could not-
was going to appear publicly, they disguised her as
substituting another name for the one that was the subject of
their hatred; and while heaping curses upon the
the name of Haman, who had once been the mortal enemy
of their nation, they were prone to acts of fury

* CHAPTER Hf. 407

against the image of the Holy Cross, which they delivered to
flames. "That the provincial governors," it is said
"This decree forbids Jews from burning the image"
of the Holy Cross in the days they dedicate so-
It is reminiscent of the torment of Haman; it is
"This is an act of contempt for the Christian religion, and
This act suggests a sacrilegious intent. That in their
at the assemblies they do not involve the sign of
"To our belief, but let them perform their rites"
"without insulting Christianity; and that they may be well
"convinced that they could only lose the privileges-
"the gains they have made so far, if they continue-
"They were involved in doing illicit things." These practices
impious, which demonstrate the intolerant nature of
Jews, we will still find them practiced in the
following centuries; and various passages from their books of
prayers openly allude to it, as do several
times those among them who converted have
convicted before Christian courts.
The historian Socrates (1) reports that around the year 415
A brawl broke out between the Christians and the Jews of A-
Alexandria on the occasion of a public performance given at
theatre by a dancer on the Sabbath; "expected,
the historian said, that on that day the Jews engaged in

"saic, but to enjoy the spec- more fully
"Tackling and the pleasures of the theatre. The prefect of the city"
"set about calming the tumult; but, in

(1) Hist. eccl., iv. VII, chap. xnr,

108 THE CHURCH AND THE SYNAGOGUE.

"their hatred against the Christian name, the Jews do not expect-
"They said that the moment was ripe to attack the faithful"
"and massacre them. However, an edict had just been issued."
"published within the theater premises, and a certain Hié-
"Rax approached to read it, and a multitude of
"The Jews, upon seeing him, began to shout that he should not see-
"It was born there only to incite the people to rise up."
"this accusation, however slanderous it may have been, the
"The prefect had Hiérax seized and publicly beaten. The e-
"Bishop Cyril, having learned of the matter, summoned to
"He told the leaders among the Jews, and declared to them
"that if they continued to stir up rumors against
"Christians would bear the responsibility."
"These measures only further exasperated people."
"the Jews, so much so that they resolved to set fire to
"Péglise the following night; which they did in the favor
"of darkness. Many Christians, having been warned, are..."
"They rushed to save the sacred building; but
"At the same time the Jews, who were standing ready, fell-
"They descended upon them and massacred all those who were there"
"They were walking in the streets. When the day came and that
"It was generally known among Christians what had happened"
"When it had passed, a large number of people gathered and we
"they attacked the synagogues, they drove out the
"Jews of the city, and the people were allowed to plunder"
"all they had," one might find that the
Christians here overstepped the bounds; but we... asked-
We will see who the real aggressors were and what
Which side was most at fault?

CHAPTER I, at 109

Let us also remember the acts of atrocity
exercises carried out by the Jews against a Christian child, beaten
and crucified in the vicinity of Antioch in Syria, made
generally known, but which we will discuss again later-
theirs. It is about this habitual barbarity of the
Jews, attested as certain and evident, that the em-

observe, among other things, that every time He and his predecessors wanted to make themselves agreeable. to the Jews, they were always rewarded by linen-gratitude. In this letter, which is entirely about... Jewish perversity, we see the title of prefect honorary removed from Gamaliel, the prohibition against circumcising the Christians of any sect whatsoever, or to have for slaves, the order to demolish the synagogues if-killed in places far from dwellings, if you- However, this could be done without causing any uproar or of sedition. This order had been provoked by the fact which we have just mentioned, the remote and deserted places leaving the Jews much more freedom to engage in acts of hatred against Christianity.

Baronius published in his Annals, under the date of M8, a letter from Severus, Bishop of Minorca, a from the Balearic Islands. This letter reveals the miserable the situation in which the Christians found themselves in the midst of Jews who lived on the island in large numbers. Every day they had to suffer something in their religion or in their possessions from these enemies of Christ. One day, a fight was about to break out between the Jews

7

110 THE CHURCH AND THE SYNAGOGUE.

And the Christians, at that very moment a priest arrived, who was returning from Jerusalem, bringing back the relics of the martyr Saint Stephen. Here Severus, who recounts the event, vows-highlighting the celestial protection obtained by the holy martyr, said that the Christians prepared to to come to blows with the Jews, invoking the help of Saint Stephen, with the firm intention of de-to split their own lives and not to loot from Leucs adversaries. This is what happened indeed; many Jews opened their eyes to the light of the Gospel, and in humbly submitting the rebellious spirit of Judaism to the holy action of Christianity, they procured for the a true religion, one of those triumphs that it ambifunctions above all. Witnesses to this victory, a a number of Christians, inflamed with a greater zeal ardent as praiseworthy, they set fire to the synagogue, eshoping to determine repentance and conversion Jews who remained unbelievers, and prevent them from disturb the peace of the Church in the future, as they have done. had done previously. This very example was followed by Christians from other provinces, who promise themselves-

felt compelled to put an end to these abuses, and published-
various decrees were issued that prohibited any act of
violence as being unworthy of the doctrine of Jesus-
Christ, who asks nothing but sacrifices from men
volunteers, and does not force them to believe
despite themselves. If sometimes, due to circumstances
particular and urgent matters, the Christian magistrates were

CHAPTER II. 411

to the point of completely prohibiting the practice of religion
Jewish, they only ever did it when the Jews,
driven by traditional prejudices, dangerous
also for the sake of political order, they had sought to incite
Here and there, a few uprisings in the provinces, such as
we have seen it in the past, and as history
will continue to show us this in the future.

But what can give an idea of the illusions where
was then the Synagogue and its hopes concerning
the coming of the Messiah and the return of the Jews to Jerusalem,
This is the following fact, where we find at the same time a
a fine example of the charity that Christians practiced
towards the Jews, despite all the efforts they made-
They know how to harm and destroy them. A Jew
Cretan, whom the historian Socrates presents to us as
a fanatic, claiming to be Moses sent from heaven to save-
towards Israel, traversed the entire island in a year and per-
Suada urged all his coreligionists to follow him, in their
promising to lead them across the seas to the con-
quest for Judea. On the appointed day, the Jews who
had believed in his word, abandon all that they
possess, and, taking with them their wives and their
As children, they follow him to a promontory from where he
their order to throw themselves into the sea. The first ones,
Obeying the imposter's order, they rush to...
early on, and a good number of them died,
drowned in the waves or shattered against the reefs. There are some
many more would have perished, if fishermen and
Christian merchants, who were nearby,

412 THE CHURCH AND THE SYNAGOGUE.

had not rushed over and had not saved some from the shipwreck
frage and determined others not to expose themselves,
like the first ones, to a certain peril. Well con-
defeated by the treachery of this imposter,

of these poor dupes renounced the vain hope—
they embraced the
Christianity.

The author of the Annals of the Kings of Persia, William Schickard speaks of a revolt that broke out in the 5th century by the Jews who lived in the kingdom. "A fanatic
"of this nation," he said, presenting himself as favored by
"divine assistance and like the Messiah sent from heaven"
"to save the Hebrew people, he obtained such ascendancy"
"on the spirit of his fellow believers, that they ended
"by refusing all obedience to Firouz, the prince—
"Legitimate. Strengthened by their numbers and their fanaticism,
They held the entire monarchy for some time.
"shits in the turmoil and agitation, seeking to en—
"To drag Your subjects into revolt. But, in the end, the
"The fanatical rebel was defeated, all his supporters..."
"They scattered, and the rest of the nation was subjected to
"A harsh servitude."

What, after all, was the right that could be ar—
to rob the Jews about the kingdom of Persia, where they had
found hospitality and asylum when they were banished from
Judea? How can we see in them anything other than this
perfidy that dominated them and led them to harm all that
who was a stranger to them? Despite the obvious injustice of which

CHAPTER II. 113

The children of the Synagogue were guilty.
in this insurrection, they preserved and considered
They enshrined the memory in the splendor of their history, and this
it is only with the utmost respect that they speak of
the imposter, like a great prince and a man
Extraordinary, New proof of the seditious spirit
who leads the Synagogue.

Sixth century.

The spirit of hostility against the Christian name and against
the ecclesiastical hierarchy being transmitted from father to
sons within the Synagogue, this resulted here and there,
in the various regions where Jews were located,
always some opportunity that presented itself to them to at—
to attack and insult the Christian religion, and forced
thereby the Church and the princes to keep a close eye on everything
particularly this unfortunate nation. At the com—

his approval of a petition from the Jews of Genoa who were asking to be able to repair their synagogue, His response reveals what their pre-tensions and their designs: "And yet know, their said (4), that you have not ceased to be subject to the strictness of the old laws, if you do not abstain not what is forbidden to you. It is true that we We grant you what you ask for, but it's a

(1) Cassiod. Epist., lib. IH, ep. xxvu.

114 THE CHURCH AND THE SYNAGOGUE.

It is our duty to condemn the wishes that are made by lost people. It is not within our power to do adopt your religion, because no one can be forced to believe against his will. » We find from even in the Chronicle of Milan another decree of Theodoric, who compelled the Jews of this city to distinguish themselves to deter Christians by their clothing and by certain outward signs; which proves that there was in their conduct something suspicious and reprehensible (1).

Baronius, in the year 508, reporting the acts of Saint Caesarius, Bishop of Arles, gives us an idea of what Jewish perfidy could allow itself to do to the detriment of the holy bishop and his episcopal city. When the Franks and the Burgundians were besieging In this city occupied by the Goths, it happened that a cleric had the imprudence to try to leave the city by sliding down the walls by means of a rope. The Goths noticed and arrested him. Thereabove, the heretics, and especially the Jews, stirred up a great uproar, shouting that the bishop had sent secretly this clerk went to the enemy to help them to seize the city; and without giving the bishop the Time to clear their names, they are leaving his church and have them thrown into a dark dungeon to await their conviction.

While all this was happening and the Jews

(1) Muratori, Antiquity. medii ævi, t. I, p. 894.

were looking for ways to ruin the bishop as guilty of treason, one of them, placed in sentencing she attached a letter to a stone on the walls and he threw it as far away from the city as he could, convinced that it would reach the enemy camp. In this letter, making known what his religion was, he advised— milk to the enemies to appear the following night with ladders in the same place, the guarding of which was entrusted to the Jews, setting as conditions for the service he returned to them, that all the Jews be spared in their persons and their property the next day morning, some Goths who had not been afraid to step aside— inside the city walls, they found the letter, and read it. and made it known to everyone what the traitors.

– Around the year 522, the Arab Dhu-Nowas had managed to to seize the scepter of the Himyarites in Arabia; having made himself Jewish, and hoping to realize the idea of this primacy to which constantly drew the Synagogue, animated also filled with a deadly hatred for Christians, he first proclaimed himself son of Moses and began to persecute the faithful those who lived peacefully in the country. Their churches were looted and destroyed, themselves slaughtered indiscriminately of age or sex. At the same time, at the head of a nom— With a large army, he besieged the city of Najran, which he... It was about to be completely ruined if the inhabitants did not agreed to take down themselves a cross that was being erected so as to dominate it. The Christians having taken refuge there— Ses, the Jew resorted to lies and betrayal: he

116 THE CHURCH AND THE SYNAGOGUE.

he swore an oath that if he were allowed to enter, he would simply be content to wander around and admire the city and that he would then withdraw without harming her (1). The Christians, full of good faith, opened up about this their doors to their most relentless and most treacherous; trampling underfoot his oaths and treaties, He carried out a horrible massacre of all the inhabitants who remained faithful to Jesus Christ; he destroyed the city and all religious monuments; and, not content with a— seeing an overly trusting population exterminated, he excited the King of Persia once again persecuted the Christians of his States.

By acting in this way, the imposter was only obeying the fanaticism of his coreligionists, who said that

to treat the Canaanites, that is to say, to exterminate them in all places. The decree issued by God himself against the descendants of Ham, was transported by the authority of the Synagogue on the heads of the disciples of Jesus Christ. Therefore, Emperor Justin, seeing so many excesses, wrote—did he live in Elesbaag, king of the Ethiopians, to hire him to fight this tyrant, who was indeed defeated and overthrown. But hardly any time had passed when already the The Jews of the country had reached an agreement with the pagans to harass and molest the Christians of the surrounding regions neighbors; which determined the successor of Elesbaas to restart the war; its land armies being

(1) Niceph., Hist. eccl., book. XVII.

CHAPTER II, 11 7

supported by an imposing fleet, it was fully-victorious, and master of disposing of the sovereign He gave power to a Christian prince.

All that the implacable hatred of the Jews did suffering in Arabia was being renewed by the Christian Church at the same time in Palestine. There, the Samaritans, united with the Jews, had revolted against the empire (1), and had proclaimed for their king a certain Julian who He was calling for the Messiah. Under his leadership, they declared-waged a furious war against the Christians who lived peacefully the country and the surrounding areas; everything that their property was looted and burned. and their lives threatened everywhere. Baronius, in the search-the things he says about this period, makes us to know how much the Christians had to suffer at that time in their persons and in their possessions. The bones Even holy martyrs were not respected; he took them from their reliquaries to burn them publicly with the pious Christians who had been entrusted with its care and that they horribly mutilated; in short, nothing of this who could insult in the sacred name of Jesus Christ was omitted by these furious people.

About twenty years later, these same Jews and Samaritans whose hatred for Christianity could be satisfied, they protested again in Cé-Sarée of Palestine, massacred a large number of The faithful set fire to the churches and slaughtered the prefect.

(1) Cedren., year 3 of Justinian, and 530 of 4, C.

118 THE CHURCH AND THE SYNAGOGUE.

imperial himself in the praetorium, after having de-
stripped of all his clothes. But all these atrocities
And these acts of fury did not go unpunished: the widow
The unfortunate prefect wrote to the emperor and informed him
of everything that had happened. An army was sent to
Palestine; Adamantius, who commanded it, did not have
rather became aware of the facts and the violence
exercised by the Jews against the Christians, which he con-
damned some of the guilty to the torture of
crosses; others were beheaded, and still others were
banished and deprived of their property. Towards the end of the same
century, and during the time of Emperor Maurice, the Jews of
Persia, Theophylact Simocatta tells us {1}, having
Those who supported Varames's faction were severely punished.
ment by Mebodes, "Let the Jews," adds this historian
"nothing, would have powerfully contributed to usurpa-
"Varames's tion, there is no reason to be surprised, because
"At that time the Jews of Persia were very-
"rich. Having left Judea after the ruin of
"their city and the temple, they had taken with them
"Their riches, and they used them to incite..."
"seditions, to fuel a love among the Persians
"of novelty which drove them to revolt. For this
"The Jewish nation is a corrupt and faithless nation,"
"A friend of turmoil and intrigue, fond of exercising the
"tyranny; ungrateful, jealous, envious, she fosters con-
"Between us, an unspeakable and implacable hatred."

L_

(1) Historia Mauricii, lib. V, cap. seen.

CHAPTER II. 419

Among other examples of this constant aversion
that the Synagogue, ever misguided, bore in the Christian name
at that time, we will report a recorded fact
by Evagrius in his Ecclesiastical History, under the
dated 552, an event that occurred in his time in Constantinople

Jewish child who entered with other Christian children of the same age in a church, received with them the remains Eucharistic bread, as was the custom at the time, distribute it to the children. Back home, he will— He simply recounted what he had done. Then the father flew into a rage; unable to bear the idea that his son had participated in the mysteries of the Christians He threw it into a furnace prepared for the glassmaking. The mother, who knew nothing about this what had happened, and worried about not seeing her enfant, was looking for him everywhere, calling by his name. Finally, after three days, having approached by chance, in her husband's shop, she heard the voice of her son. Suddenly she breaks down the door and sees, to her great surprise, to his surprise, his lively son was in the middle of the flames. The child, having emerged from there, tells everyone about the miracle of his conservation, and soon afterwards receives baptism with his mother. The father, obstinate in the dispositions which he— had committed such a great crime, was condemned to the supplice de lacroix.

In the year 579, Sigebert reports in his Annals, a Jew converted through the teachings of Saint Avitus of Auvergne. and was baptized on Easter Day. At the time when the

190 THE CHURCH AND THE SYNAGOGUE.

The neorhytus, accompanied by the faithful, entered the city, Another Jew, angered against him, bore the insolence and the fury to the point of throwing the foul oil on his head. The entire population was outraged by this affront; however, they continit for the moment, thanks to Pintervention and the the bishop's words. But some time later, the Jews giving rise to new causes for discontent to the Christians, who flocked en masse to the synagogue gogue, which they completely destroyed. The impression that this event produced on the Jews was such that they asked the bishop to be baptized, and on the day of the At Pentecost they were received into the bosom of the Church.

Following these acts of violence perpetrated by the Jews, and of many other acts committed in contempt of the holy mys— Church traditions in its most august solemnities and particularly on Easter Sunday, the bishops would vi— forced in turn to forbid Jews from... running through the streets and paths during Holy Week, that is, from Holy Thursday until Easter Sunday. including those. The Jews used to in— to consult, especially on those days, the Christians and their

whose reading they accompanied with the most unworthy and most outrageous for the mysteries of the Redemption.

The emperors Justin and Justinian, through ex- laws presses and in accordance with the wishes of the clergy, defended to the Jews to take Christians into their service, of circumcise them, and drag them before their courts;

CHAPTER LH. 14921

They took away their power to judge Christians, the declared themselves incapable of bearing arms and piercing See taxes. These measures, dictated by prudence, as Justinian said, their aim was to distance the Jews from all sedition and to protect them from insinuations from those of their brothers who push them there- know: "So that," said the emperor, "they do not conspire" against God, and that they should not dare to re- "to turn against imperial power (1)."

If modern philanthropists would be so kind as to report back- to all these facts, to which criticism has nothing to oppose will they still be able to accuse Christianity of a- to see acted unjustly or excessively harshly towards Jews? Will they be able to continue saying that the Synago- There is nothing hostile to Christian society, nothing of Dangerous for public safety? In all these Facts, on whose side was the wrongdoing? Where is the intolerance? France? Where are the provocateurs? Where is not-only- The harshness, but the barbarity? It seems to us that in Comparing offenses and punishments, we must find these are light and in keeping with the spirit of gentleness of Christianity, despite its rebellious and obstinate character of the Jewish nation certainly authorized a set of much stricter legislation.

And yet Pope Saint Gregory the Great, faithful to this evangelical gentleness as much as to prudence, He was careful not to oppress the Jews, while taking into account

(1) Codex Justiniani, De Hæreticis et Manichæis, and alibi.

199 THE CHURCH AND THE SYNAGOGUE.

with regard to them the measures ordered by his con-

voluntary sacrifice, striving to smooth things over before them the paths that could lead them back from their straying; but at the same time he was mindful of honor and justice—the transformation of the Church, by showing how much there is in this nation of perfidy, superstition, and inclination to do wrong. In a letter to the Bishop of Terracina, he the blame for the course he took to expel the Jews from a place where they gathered to carry out their ceremonies—They denied and to their prayers. In another letter to the bishops From Arles and Marseille, he disapproves of the project that one had in each of these dioceses to force the Jews to to profess Christianity. Likewise, having learned that in the vicinity of Agrigento, a novice, assisted by a few individuals as unenlightened as himself, had converted a synagogue into a Christian church by means of he commissioned images of the cross and the Virgin to remove these images and return the synagogue to Jews.

But also when it came to avenging the honor of the Church against the pride and superstitions of Judaism daism, the holy pontiff shows a zeal and a li- berta which take no account of any apposi- secular tion, whatever it may be. In a letter to Li- Bertinus, the prefect of Sicily, first reminds him that God raised him to this position to defend His cause. and then he criticizes him for the extreme tolerance he shows with regard to an impious Jew who, taking pleasure in

CHAPTER II. 193

confusing Christian rites and Jewish superstitions secular, had seduced many faithful and had become Among them were slaves: "And while," adds the saint, "that Such crimes should have been severely punished, Justin. Seduced by avarice, he neglected to avenge the insult done to God." Then he urged Libertinus to make sure of the facts, to prosecute the guilty party and compel him to return freedom to his Thracian slaves (1). Let us note in passing the means employed by the Jew to corrupt Justin, a means which at all times has served so well to cover—to expose the intrigues and misdeeds of the Synagogue; that is On this subject, Deacon John expresses himself thus in the Life of the Pontiff: "And when Jewish perfidy emb- usually bent the gold to deceive and slow down the zeal of the Christians, not only did Gregory not accept He never received anything from them, but he looked at their gifts as if "worthy of execration."

above all that he did for the glory of God,
in particular the laws he introduced against perfi-
the actions of the Jews, and their disinterestedness with the-
which he rejected the offers they made him of
a considerable sum of money in the hope of making
thus bending the uprightness of his judgment. By seeking
to please above all the all-powerful judge, he told him-
He preferred to remain innocent and pure rather than to become rich-
surgeon. The author of the Life of Saint Gregory adds: "These

(1) S. Gregorit Epist., lib. III, ep. 38. Edit. Maure."

194 – THE CHURCH AND THE SYNAGOGUE.

traditions of our ancestors have been preserved until
we, and we have the testimony of it before our eyes;
despite all the rich gifts that these men received
persistent people offered, but they were never able to enter
special relations with the sovereign pontiffs,
nor obtain from them any sign of consideration.

Seventh century,

Still clinging to her hopes, still equal-
actively put everything in place to improve his
ancient glory, to rebuild the Jewish nation upon the
ruins of empires and religions, and especially on the
ruins of Christianity, the Synagogue was constantly spying
some favorable opportunity to rebel and to
to satisfy his deep-seated hatred against Christ and his
believers. In 609, say Nicephorus and others anna-
lists, a very serious sedition broke out in Antioch. The Jews
had wanted once again to shake off the yoke of the Christians
Well, and since it was a movement on their part
Having prepared in advance, they initially gained the upper hand, and a
A large number of Christians perished by fire and sword. Between
other distinguished figures were to be deplored.
In this circumstance, the death of Bishop Anastasius.
The Jews put a rope around his feet and dragged him away-
rent through the city until he expired in the middle of the
pain, insults and outrages; then his body
was consigned to the flames. Emperor Phocas severely punished
He condemned these barbarities and expelled the Jews from the city. No one

Historians do not tell us that this fatal sedition was provoked, in whatever way follows, by the Christians.

Another equally deplorable event for the Church and which shows just as much perfidy among the Jews, as we are told in the story of Chosroes, and also attested by Zonare (1), Schickard and Baronius, at the year 614. Chosroes, having invaded, at the head of a large army, the provinces of Syria, up to Jerusalem, took captive all the Christians who had not taken refuge in Egypt, and they sold to the Jews. They bought like criminals worthy of death those who were sold to them as slaves, and they slaughtered ninety thousand of them in bathed in the Christian name; then they sacked all the churches, threw into the fire or trampled underfoot sacred vessels. In this carnage of the faithful, in this The destruction of their temples, how could one not see once again the sentence of extermination carried by the Synagogue against the Church of Jesus Christ, as formerly against the Amalekites and the Canaanites?

It is undoubtedly these atrocities committed in the East, through the Jews, to whom must be attributed the rigor of the decree issued by Sisebut in Spain, and obliging all the Jews of the country to receive baptism, under penalty to be harshly criticized, then exiled and deprived of their goods until they show signs of re-

(1) Annales Regum Syria, t. 11, p. 83.

196 THE CHURCH AND THE SYNAGOGUE.

pentir. In France, a roughly similar law was carried by King Dagobert, who was not unaware of the spirit intolerance with which the Jews were animated towards of Christians, a spirit that the rabbis were keen to cultivate—to maintain and to make ever more ardent. However the influence of the Church greatly tempered the execution—tion of these decrees. Thus the fifth council of Paris ordered that they be allowed the freedom to conscience, but forbade anyone from asking them their services such as military service, or that they be entrusted to the—no external authority over Christians. As for Spain, the fourth council of Toledo, composed of sixty-two bishops, put an end to the coercion

"As for the Jews," this council said in the ca-
 "No, 51° and following, the holy Synod forbids that at
 "In the future, they will be subjected to violence to force them to the
 "faith: Cut enim vult Deus miseretur, et quem vult
 "tndurat. To proceed justly with regard to them, he
 "We need to make sure they enter voluntarily."
 "on the path to salvation, and not in spite of them."
 "For man has lost himself by obeying the serpent"
 "By his own free will, no man is saved"
 "by faith that by yielding to the invitation of grace and
 "by changing its internal arrangements. That is
 "Why we must persuade them to convert"
 "the exercise of their free will, and not to force them"
 "to yield by force." Nevertheless, the Fathers of the Con-
 cile demand that those who had already submitted to

CHAPTER II. 197

The Church would be obliged, as far as possible, to observe
 to uphold the doctrine of the Gospel and to abstain from the practices
 questions of the Synagogue. Then recalling the old
 * Church discipline regarding the relationships of 'Christians'
 with the Jews, the council threatens anathema, comnie
 sacrilegious are those who, yielding to gold and gifts from
 Jews would second with their help and support
 this perfidious nation. In canon 65, at the request
 King Ferdinand's council declares that the Jews do not
 may be admitted as candidates for the functions
 public, because such a claim is merely a
 an insult to Christians. That is why the judges of
 provinces, in conjunction with the clergy, must
 pronounce the suspension against all Jews who
 would be admitted by intrusion, and not suffer
 that they fulfill public duties. "Anyone
 "whoever acts otherwise will be excommunicated as a sacr-
 "lege." Similarly, the council decrees that the Jews should not
 will be able to be served by Christians, nor will the buyers
 to be treated as slaves, "because it is a crime that
 "Members of Jesus Christ serve the ministers"
 "of the Antichrist (1)."

Let us leave the West for the East where Muhammad, pre-
 singing a new doctrine and flattering all the pas-
 human missions, unites the force of arms with seduction
 to conquer the world. Here again, the Jews hoped
 take advantage of these new divisions, as they have

(1) Council. Tolet., \V, an. 633.

hoped for from all the previous ones, and imagining that the imposter after declaring war on the Church of Christ will restore the Synagogue to its former state. their former power, are stirring with as much eagerness more lies and fanaticism than ever. Marracci reports (1) that a Jew named Tobba said when speaking of Mahomets: "He testifies to him that he will be sent by God" "Creator of minds. If my life lasts as long as the "His, I will serve as his advisor, as his son, and I will "to suffer harsh torments at the hands of the Sharachins (Christians, "worshippers of the Trinity) and I will give them drink of "chalice of terror and affliction (2)." Such is the support that Muhammad encountered in his early days, and that The Jews granted him permission until they saw him do it. cheap Mosaic laws, transgressing them, and wanting to make a mixture of it with ideas and principles of the Gospel. So they abandoned him, they became his enemies and laid traps for him. No sooner had Muhammad become convinced of the perfidy Caab's Jewish leader, one of their chiefs, that in three days later he expelled all the Jews from the territory of Medina. In the fifth year of the Hijra, he undertook to rid himself of Quraysh Jews; after twenty-five days of resistance In rebuke, they were forced to surrender to Muhammad, who he left them to the discretion of Saad, son of Moad, A Jew like them. This one, to do something agreeable-blue to the new ectarian, condemned all men

(1) Rebuttal. Corani, p. IV, p. 253.

(2) New application of the Cherem.

CHAPTER II. 199

to be slaughtered, and the women to be sold as slaves with their children; as for their possessions, they were divided among Muhammad's soldiers so that there would be would have more possible means of revolt in the future. By Following these events, Muhammad having married a Jewish woman, she tried to poison him to to avenge the death and misfortunes of his fellow believers. Finally, he became certain that a Jew named Jazir dear-chait to incite the inhabitants of Golfan against him; From then on, he began to persecute this unfortunate nation with such relentlessness that, according to a historian

was usually the fate of a nation which, clinging to
to lose a people of saints, constantly called upon his
his own head, the heavenly punishments due to his perfidy.
But this time there was something particular about it, which is that the
Jews did not find in Muhammad the feelings
of humanity that the evangelical spirit had always
inspired by Christians.

Despite the miserable state they were in at the time
Reduced to nothing, they were careful not to let anything slip by.
occasions where they could make people endure something
something to Christians. In 634, as reported
Théophane in his Chronography, they engaged
Omar, caliph of the Muslims, to remove the cross from
Christ of the Mount of Olives and many others
places consecrated by the faithful to the worship of the instrument

(1) Célius, Aug. Curio, Histcria Sarrac, lib. 1.

130 THE CHURCH AND THE SYNAGOGUE.

the key to our salvation. In his Annals of the Dukes of
Brabant, François Harée reports, under the date of
653, that Moawia, a Saracen prince, after having devastated
the island of Rhodes, sold the famous colossus to a Jew
bronze statue representing Apollo; this enormous statue,
long since overturned and broken, was put in
The pieces and debris provided the charge of nine hundred
camels. One can see in this fact the custom where
Jews were thus able to take advantage of wars, of
seditions and public calamities to satisfy
their greed at the expense of other nations, such as
They continued to do so.

Towards the end of the seventh century, the Church and the State had
In Spain, there is much to fear from religious fanaticism.
The Synagogue's politics and philosophy. Always persua-
as soon as they were one day raised above all the
nations and that they would see Christianity defeated by
a self-proclaimed Messiah, descended from the line of David and master
of the land, the Jews who lived in Spain did not doubt-
were by no means certain that it was among them that ap-
to appear as this Messiah, because they looked at each other as
the true descendants of the tribe of Judah and of the race
of Jesse. Their commentaries on the Prophets, which
we will have to examine elsewhere, show how much
This idea was deeply rooted among them. Nurtured in
these illusions, perpetuated by their masters, flattered in their pride

they only refused to open their eyes to the light of
The Gospel, but they were still training again

CHAPTER II. 131

in error those of their coreligionists who, to
at that time, they had been baptized in a fairly large way
number. Many of these, educated in the documentation-
the trine and morality of Christianity, accepted by the con-
descent from power to public offices and
even with the charges of the court, they remained no less
inwardly attached to their old superstitions
tions. Blending the practice of Judaism with that of Christ-
lianism, which they professed to deceive the authorities
ecclesiastical and secular, they retained at heart
and in their secret relationships all the rigor of
the precepts of Moses and the Pharisaic traditions. A
all of this quite naturally combined into a kind of
a profoundly immoral life, contrary to nature, and
entirely capable of dishonoring the Church and the nation
Spanish. This state of affairs could not remain for long-
A time unknown to the sovereign and the episcopate. After
Having ascertained the facts thoroughly, King Aegiza convened a gathering
bler in Toledo, in 693, a council where five-
nine bishops. In a speech he gave during
the first meeting, and where he spoke to the Fathers of the con-
civic with truly Christian eloquence, he
explained what the main objective was that should be pro-
pose to the assembly: "What matters most," he said
"For the bishops, it is to put an end once and for all to the
"The perfidy of Jews of both sexes; and for this it is necessary"
"that the laws previously enacted by us against
"their perversity and recently renewed have
"a full and complete execution; a sanc-

132 THE CHURCH AND THE SYNAGOGUE.

"New interpretation of these same laws halts the
"Excess of Jewish malice. Thus, it will henceforth be
"It was settled that those Jews who persevere in their
"obstinacy will not be able to appear before the tribu-
"nals to handle any matter whatsoever, nor to have
"No common interest with Christians." After
having listed certain advantages and certain examples
the promises made to those who would sincerely convert,
He adds: "We understand that the entire tribute
"imposed on the Jews of our States, falls back on the charge"

"Attention to traditional prejudices. Among other things"
 "points that we have decreed, we want that
 "We completely destroy among them the crime ob-
 "scene of sodomy, infamous act which defiles and scourges"
 "It destroys all honest life and provokes heavenly wrath."
 "of the sovereign judge. And as the greater part
 "of these treacherous men, not obeying God, but the or-
 "Guard, distinguished by an ambition that threatens
 "the throne, whichever of them, abusing honor-
 "neur and durang he would have obtained at court, conspire-
 "would lead to the ruin of the nation and the land of the Goths,"
 "or would seek to incite unrest within
 "PSpain will be deposed, he and all his descendants, from
 "all the duties of the palace; he will be, he and his family,
 "reduced to serving for life; his property will be
 "Taken away and given to whomever the prince wishes." Then comes-
 following, in the acts of the council, the first canon which
 expresses roughly the same ideas. But, something

CHAPTER H. 133

However just and religious the provisions of this
 law, and although it was of a nature to happily modify-
 the conduct of the Jews towards the Christians and
 of the secular authority, it appears however, by a decree
 of the following year 694, which she had produced among the
 Jews in the country face even more hostility than before.
 against the Church and against the throne, more agitation and
 of hatred against the name of Jesus. The council convened from
 new in Toledo under the protection and patronage
 of the same sovereign, acquired the authentic proof
 of a conspiracy hatched by the Jews of Spain and
 by their coreligionists in Africa against the nation
 herself and against the Church. The guilty parties were
 condemned to perpetual servitude. After that
 At the opening of the council, the king had set forth the reasons for
 Following the convocation, the bishops decreed the following:
 in the 8th canon, which we will report in its entirety,
 so that we might get some idea of what it must have been like
 then the Jewish spirit:

"Just as righteousness and fairness among the faithful-
 "They must be recognized and rewarded, from
 "Even the perversity of the infidels must be prosecuted."
 "with rigor by the sword of justice. 'For he is
 "Just that the believers be exalted as much as their
 "opponents are killed, so that the first
 "always grow in prosperity under the protection
 "divine, and that the others fade away more and more"

"since the unfortunate Jewish people have withered away-

8

134 THE CHURCH AND THE SYNAGOGUE.

"even by his sacrilege, which he caused to fall upon his
"Headed the blood of Christ, and has deserved, many times, the
"Name of perjurer by the number of his crimes, he has
"should expect to bear the punishment for the acts he committed"
"Found guilty. Thus we have seen not only
"to seek to disturb the Church, but also to strive,
"with insolent audacity, to attract the last evil-
"hours upon the country and upon the entire nation, that is to say
"that, believing himself to have arrived at the moment of restoration
"With his power, he undertook to exterminate all the
"Catholics. Such criminal and strange illusions"
"had to be dispelled by rigor; and so it is"
"that strict measures have been taken to ensure that everything
"A crime established by law must be punished. Thus in-"
"core, while, gathered in this holy Synod, we
"let us give our full attention to other things,
"We were suddenly informed of a conspiracy-
"a plot hatched by the perfidy of these same men-
"my; not only, in defiance of the promises they
"They had done, they defiled, by the practice of their
"traditional rites, the robe of faith of which the Church
"had clothed them by pouring over them the water of the holy baptism-
"same, but they still dared to form, like us
"Pavons said, a conspiracy to seize the
"throne. It is by their own admissions that our as-
"seemed to have had full and complete knowledge of
"this criminal enterprise; and that is why we
"We have agreed that they must
"to be subject to irrevocable penalties. Consequently-

CHAPTER II. 135

"quence and by order of our most pious and most religious"
"the noble Prince Égiza (who was inflamed with zeal for the
"Lord, and full of zeal for our holy faith, do not
"doesn't just want to avenge the insult to the cross"
"of Jesus Christ, but also proposes to remove from the
"Guilty by any means they want to do"
"to bring about the ruin of the nation and the country) we decree that:
"stripped of all their possessions, abandoning their ri-
"cheques to the public treasury, and scattered here and there"

"will be slaves of all those to whom they are given command"
"to obey. And as long as they persist in their obsti-
"nation, they will not be able, under any circumstances, to be
"restored to liberty, given that they have been fully-
"They were found guilty of a multitude of crimes."

If we want further proof of this criminal
The attempt by the Jews can be found in this passage of
Book II, title v, of the Visigothic code: Quod et tempo-
ribus nostris detectum facimus, manifestis eorum (He-
bræorum) confessionibus retinetur, qui gloriam vestram
conati sunt aut gladio interimere, aut mortifera veneni
potione decipere. Certainly, one would have the right to trou-
The decree we have just issued is excessively severe.
to quote, if there hadn't been reasons that were entirely...
cultural ways of defending religion and the throne against the
Jews. In reality, it was about taking down an enemy who
could not tolerate any foreign government against its
nation, and who hated any religion other than the
his own, and above all Christianity. Finally, he

136 THE CHURCH AND THE SYNAGOGUE.

These various circumstances must be taken into account, that
Jews were very numerous in all the provinces
'those of the monarchy, to which they were strongly attached
to the idea, hereditary among them, that their nation was
destined to exert a great predominance in the
world; that they were rich, and therefore had a
great influence on a large number of people lacking
of fortune and strength of character; that they maintain-
maintained close relations with their coreligions-
countries of Africa and the bordering provinces of
kingdom. The purpose of these relations and this influence
Is it not, moreover, found in the principles and the
lessons that we have presented from the outset, and
to which the nation added a blind faith?

Eighth century.

Exiled from many countries, oppressed in others,
it would seem difficult that the Jews had any in-
influence in the courts. Generally accused of con-
to spire against the thrones, the Synagogue naturally had to-
to watch with fear over his actions and his tendencies
dances. Fallen into ignominy, the object of suspicion
and contempt, she had the greatest interest in reforming

peoples the slightest reason to believe in his spirit of se-
dition and revolt. But she seemed to have put a
A veil before his eyes, ut videntes non videant. Making
ostentation of probity, of humble submission to the gu-

CHAPTER II 137

governments, pretending to render them great services
through their financial operations, the Jews were returning
always imperceptibly regaining credit; and by
Their treasures, used appropriately, they were finishing off
to reconcile the spirit of courtiers and princes.

At the beginning of the eighth century, the throne
Spain was occupied by Witiza, whose dispositions
tions, too little in line with those of its predecessors-
sisters, were immediately appreciated and exploited by
the Jews. Through skill and the resources deployed-
not only did they obtain ample privileges from him, but
vile, but they also had the country recalled
their exiled coreligionists, who soon found themselves quite
well supported to cause significant harm to the
prosperity of the Christian people. Surrendering themselves to all
They trampled all the rules against vices.
Catholics, violated marriage laws, diverted-
the nation was born of obedience to the sovereign Pontiff,
they even persecuted the bishops and insulted them everywhere
their actions in honor of the Gospel and the Church, to
great scandal among the faithful, who were continually shocked by it.
witnesses. In the end, the Spaniards, resolved to no longer
to endure the insolence of this perfidious nation, and
listening only to their zeal for the faith, they dethroned Wi-
tiza, and the protector of the Jews lost his life with the
power.

In 744, the population of Toledo, Spain, was
composed of Arabs, Jews, and Christians. The day

of the Palms, at the time when they were out of
8.

138 THE CHURCH AND THE SYNAGOGUE.

the city and all its members devoted to the ceremonies of their worship,
The Jews, in agreement with the Arabs, hastened to...
sea part of the gates, and, exiting through the others, they

– were all indiscriminately massacred. Their possessions–
Then came the prey of their murderers.

A few years later, that is to say in 723, a Jew fanatic, who sought only to ruin the Christian worship–
tien, promised in the name of heaven to Yazid the possession of the power over the Arabs for forty years if he ab–
smoothed the Christian churches, as well as the images of Jesus Christ and the Saints, flattered and seduced by this
With assurance, Yazid hastened to issue a decree conforming to the assigned goal. The Christians tried to stop it.
execution; but then the Jews brought to the Arabs the competition of their violence; the holy images dis–
appeared partly under the lime; others were burned
Some were bruised, others were trampled underfoot and broken.

Around the same time, Emperor Leo the Isaurian, also swayed by the flattery and intrigues of this
unfortunate people, decreed also in all its States abolish holy images, threatening to
severe penalties for those who would oppose it. Saint Ger–
hand, Nicetas, Theophanes and Baronius, all speak also the requests that the Jews made to Leo
so that he might extend to the images of Jesus Christ the same restrictions decreed against images of Saints.

Canisius (1) reports a conversation of Andronicus

(1) T. IV, p. 302.

CHAPTER II. 139

of Constantinople, with a Jew, in 798, in the–
Two events are recounted, one of which happened in Bérvyte, and the other in Constantinople. In both
From these cities, the Jews having encountered an image of Jesus crucified had taken the opportunity to renew,
as much as they could through their actions and through the pa–
the most outrageous roles, everything their fathers had done against the sacred person of the Redeemer.
But by an act of divine mercy, which wanted to show the gravity of the offense committed against God, we saw li–
outraged mage shed blood, and the witnesses, struck–
Overwhelmed by this miracle, they abandoned the Synagogue for to cling to the Gospel.

Ninth century,

In his history of Normandy, Dumoulin reports that in 802 the Jews, always ready to betray the Christians those who admit and tolerate them among themselves, li-surrendered the city of Bourges to the enemy, who, by The following section was ransacked and burned. The city of Périgueux suffered the same fate. It was again through betrayal. similar to how the Danes seized Bordeaux in 848, and set it on fire. Finally, the same competition Jews helped the Moors, who were besieging Barcelona in 852, to take control of the city; she was put then to the pillaging, and almost all the Christians who The inhabitants were massacred (1).

(1) Annales Bertiniani e scriptor. rer. gallic., t. VIF, p. 65.

140 THE CHURCH AND THE SYNAGOGUE.

At that time, Agobard, Bishop of Lyon, addressed, together with several of his colleagues, representations to the sovereign regarding the seriousness of the scandal which resulted in religious and moral practices superstitious beliefs in use among Jews living in the middle Christians; the prelates also pointed out the infamous and the odious trafficking that the Jews carried out in the person even Christians, secretly abducted from their homes thousands and delivered to the barbarians of Africa; it was known by men and women who had escaped the chains of servitude, what they had suffered to be filled with atrocities and infamies on the part of the Jews.

In his Fastes de la France, Aimoin, recounting the death of Charles the Bald, said that to cure oneself of the fever, this prince took a powder that had been sent to him a Jewish doctor in whom he had great confidence; but It was a poison for him that ultimately carried him off. eleven days. This fact is also attested by Mauclerus and Calvisius; only Basnage believed he could dismiss him doubting it, without noticing that a century earlier, A caliph had been killed by this same drug. Also prescribed by a Jewish doctor.

Tenth century,

The following centuries present us with the Synagogue, pursuing its same goal, still animated by the same

spirit, always seeking to harm Christianity in its civil and religious existence. The ec- canons

CHAPTER II. aa

Clesiastics and contemporary history attest to the the perversity of Jewish practices and customs, the the gravity of the resulting scandal for the faithful to in the environments where Jews were allowed to live, the ou- tragedies done to Christian worship, and the harm caused to the so- company by usurious contracts, by agreements unjust, through frauds of all kinds which condemn evangelical morality, but which find their full and complete justification in the Talmudic doctrines ques, as we demonstrated from the outset cement.

Around the middle of the tenth century, the city of Sparta being ravaged by a pestilential disease, the ma- Gistrats begged Saint Nicol to come to the middle of- instead of them and to ask God for the cessation of the scourge. The saint promised to go there, and assured at the same time as long as the evil would disappear as soon as one had drove the Jews out of the city, and that they would not defile it plus the land of their abominations and their sa- crileges. The magistrates followed the saint's advice, and the expulsion of the Jews actually brought about the cessation of scourge (1).

Eleventh century.

In the year 1009, following a council held in Arles,

The Jews addressed letters to the reigning prince

in Babylon to persuade him to destroy a high church in Jerusalem and dedicated to the Redeemer; to support

(1) Edmond Martène, Life of S. Nicon, t. VI, p. 859.

142 THE CHURCH AND THE SYNAGOGUE.

These tips led to slander against the Christians of Palestine. tine, who was accused of conspiring against the sovereign

With that one, yet another church was destroyed. the region, dedicated to Saint George, martyr. But what—that some time later the Christians came to discover the evidence of the Jews' wickedness towards them, and he They made them suffer the punishment (1). Who here could pity—to tell the Jews about what they then had to suffer in their persons and their property?

Five years later, in 1014, during the pontificate of Be—
In the eighth day, the Jews of Rome were guilty. of unworthy outrages against the august symbol of our redemption. There again they renewed against a crucifix all the attacks that their fathers had committed put into words and deeds against the person of Jesus—Christ. It was a Jew himself who proclaimed them, and on the evidence that was acquired against them, the criminals They were condemned to the ultimate torture (2).

The death of Evrard, Bishop of Trier, which occurred in 1066, was the result of the revenge of the Jews, who had resolved his downfall, because the worthy prelate made use of his power by banishing from the city all those who—between them who were a cause of moral ruin or mad—deadly for Christians through unjust acts and scandalous (3).

(1) Annales Bertiniani è scriptor. rerum gallic., t. VII, p. 68.

(2) Labbe, Glaber, lib. HI, cape vin.

(3) Dionys. Sammarthani, Ga/lia christ., an. 1066.

CHAPTER II. 143

Saint Gregory VII, afflicted with humiliation where found the Church of Spain due to the excessive freedom that King Alfonso granted to the Jews, he wrote to this prince: "Do not allow that in the lands "who are subject to you, that Christians may be under the "domination by the Jews, nor that the latter exercise over "They have no power. Putting Christians under the do—" "the mination of the Jews, and to force them to recognize these "For judges, is this not to oppress the Church of God and "To exalt the synagogue of Satan? To want to please the "Ennenis of Christ, isn't that an insult to the person—" "Does it even sound like Christ? Beware then, O my "Son, to act towards your Lord and Creator as "You would not allow your service to act with impunity—" "Terror towards you. Remember that it is to the bunté "and to the mercy of Christ that you owe honor—

"Kings of Spain, etc. (1)."

The Annals of the Benedictines, speaking of the perversion—
The city of Count Jean de Soissons tells us that his
mother, driven by ambition and a love of power,
had caused the death of his own brother, aided in this by the
complicity and assistance of a Jew. Facts of this
nature, so often attributed to the Jews, gives rise to
think seriously about anyone who wants to study the
history of this unfortunate nation.

(1) Baronius, year 1080.

144 THE CHURCH AND THE SYNAGOGUE.

Twelfth century,

In his Chronicle, Jean Brompton reports that, the
Good Friday of the year 1143, the Jews who lived
Syracuse tied a live goat to a cross
to insult the death of the Savior and the practitioners in this way.
questions of the Christian religion. Accused by a woman
named Apis, and convinced of this abominable sacrifice—
legion at the tribunal of Prince Tancred of Sicily, the cou-
pables were condemned to death.

No doubt, moreover, as we have seen up to now—
felt, and as we will see later, that the
Jews did not want to revive always among themselves and to
to pass on to their descendants the memory of the torture
of Jesus Christ. To continue insulting him, they have
seen outraged by the Holy Eucharist, engaging in acts
fury against the crucifix, renewing the passion of
Savior through the sacrifice and immolation of Christians
innocent, or engaging in barbaric and sa-
crites, to the most heinous acts, finally to impre-
cations and blasphemies, always showing at
world of what profound antipathy, what hatred
they are animated against the person of Jesus of Na-
Zareth.

Otto the Frisian says that in 1146 the Jews were persecuted
cut in Germany and France, and that a big name—
Many of them suffered greatly. In truth,
If we examine the facts in detail, we will be able to
to find among these unfortunate people many in—

rightly accused or beaten; but it is also certain that there was then a multitude to be borne by the Jews of specific events that had pushed the pa- attitude of Christians towards this unjust nation and cruel. This will become evident later.

In the meantime, if we want to get an idea of what the Jews brought misery and shame upon the Christians around the middle of the twelfth century, that Pon takes a look at the letter that Pierre, abbot of Clugny, wrote to Louis VII, King of France, at the time of where this prince was preparing for war against the Saracens. It is in this letter that Peter, with a Completely evangelical frankness, leads to the foot of the throne his complaints and legitimate claims against abuse of the freedom and protection granted to Jews at that time, and for a long time already, so that they had succeeded, through sheer persistence, monopolies and frauds, to concentrate all the treasures in their hands of France (1): "But what good will it do," he said, "to com-
"to defeat the enemies of Christian hope in the e-
"foreign and in distant lands, if, near
"we and in our midst, the perverse and blasphemous Jews"
"Phemators, far more criminal than the Saracens,"
"can still freely continue, as
"They have done, by blaspheming, outraged and trampled on
"The feet of Jesus Christ and his most august mysteries?..."
"If we must abhor the Saracens, who

(1) Duchæne, t, IV.

146 THE CHURCH AND THE SYNAGOGUE.

"However, they admit with us that Jesus Christ is
"Born of a virgin, but who separate from us on
"Other points, what remoteness and what horror"
"Should we not have compassion for the Jews, who do not accept-"
"They agree with us in nothing concerning Christ"
"who have none of our beliefs, and who even reject-
"They try, blaspheme, and ridicule motherhood"
"virginal and all the mysteries of our Redemption?"

"I don't mean at all that we should..."
"to put to death; but what I ask is that we
"punish them to a degree proportionate to their

"that which is at once a condemnation of li-
"Iniquity and a satisfaction given to charity? What
"more just than to strip them of everything they
"They accumulated through fraud? They plundered and stole"
"like thieves, and what's more, like thieves"
"Their insured, until this day, have enjoyed impunity. What
What I'm saying is common knowledge. Because it's not by
"the simple tasks of agriculture, nor by the service
"regular in the armed forces, nor by the exercise of function-
"honest and useful actions that they make the cereals abundant"
"them in their shops, the wine in their cellars, the
"money in their purses, gold and silver in
"Their coffers. How much they have amassed throughout this..."
"which they took by trickery from the Christians, by all this
"which they bought furtively and at a very low price from the vo-
"their, who have passed many things through their hands
"Objects that are most precious to us! If a thief comes

CHAPTER II. 447

"to steal, during the night, censers, crosses,
"consecrated chalices, he escapes the prosecution of the
"Christians by resorting to the Jews; and finding among
"from them a security that is unfortunate for us, not-
"He is preparing for new misdeeds, but
"He delivers to the synagogue of Satan all that he has in-
"The lifting of the sacred in our churches."

"And what these sacred vessels, delivered, do not perceive"
"Jesus Christ senses the insults of the Jews in them."
"For, as I have learned many times from men
"not suspects, the perversity of the Jews makes them em-
"to bend these celestial vessels to uses which are a
"reproach for us and for Jesus Christ himself:"
"a horrible thing to think about and one would never want to-
"But come on! Furthermore, for such a critical business to..."
"minel between the Jews and the thieves could be done in
In complete safety, there existed a law as old as
"diabolical, yet carried by Christian princes"
"Look, by virtue of which if any sacred object-
"that was found in the possession of the Jews, or if
"had concealed some sacrilegious theft, the possessor"
"was not obliged to make restitution, nor even to do
"To know the thief who had sold him the item. We
"leaves a detestable sacrilege unpunished among the Jew"
"that the Christian is made to atone for by horrific torture-
"Rible of the rope."

If we move from Gaul to England, the an<

Christians also made unhappy by the vexa-

148 THE CHURCH AND THE SYNAGOGUE.

tions of the Jews protected by the princes; and we will see there-
will continue to cause the saddest events to result from this
state of affairs. Walter Hermingford, in his chronicle
from the year 1189, telling us about the coronation of
Richard I, King of England, ceremony at which the
Jews had taken part despite the prohibition against them
was done, he said, and from that moment they began to crack down.
against them, and he adds: "But it is especially in York
that the Jews suffered the most, because there they
had managed to keep all Christians in their
dependency through their usurious loans; all property
Christians, and even sacred objects, had ended up
to fall into the hands of the Jews. And all this thanks to the
special protection of kings who, in their needs, re-
ran to the treasures of the Jews, allowing them to
exchange for engaging in unfair trafficking to the detriment
"Poor and innocent Christians."

William of Newbridge, on the occasion of the same
Richard's coronation, one wonders what the
because of these extreme measures taken against the
Jews. He said he wouldn't have done anything if they weren't motivated.
through fear of certain magical operations at-
which the Jews had then given themselves up to, and also by lap-
the apprehension we had about seeing them always make sure
more royal protection at the expense of
Christians. What is certain is that enjoying
then of this protection as they had received it from-
Then, for a long time, they exercised their monopolies with
unlimited freedom, and found themselves, by a scandal-

CHAPTER II. 449

their reversal of order, surrounded by more than
consideration and advantages compared to other subjects.
Proud of this position, they lifted the heaviest
tributes on the Christians and lavished on Christ the
more insolent outrages. Trivet adds that their covetous-
This led them to alter and clip coins, a crime
which led to the condemnation of some of them as early as the year
4170, and which dated back to a much earlier time.

Finally, let's listen to Guillaume himself tell us what

granted to the Jews: "In Linna," he said, "where lived
"Many of these people, and where, because of their name-
"bre, of their immense riches and of the protection
"which they enjoyed, they had become insolent and
"cruel, a movement formed against them, and
"This is the occasion on which one of their number converted."
Having embraced Christianity, they saw in him nothing more than a de-
"A servant who rebels against the laws of the nation; eager for his
"blood, they were only looking for an opportunity to sate-
"to see their fury upon them; finally one day they armed themselves and
"They threw themselves upon him as he passed by. To
"To escape the danger, the good novice took refuge in
"a nearby church. This was not, however, an obstacle-
"key to the rage of his persecutors; they rushed in
"Furious with the church doors, they made them fly
"into pieces and tore the neophyte from his sanctuary."
"At that moment, a universal cry arose among the faithful."
"who were present and calling for help. This
"A cry was heard in the distance; its source was soon known."

450 THE CHURCH AND THE SYNAGOGUE.

"Because they ran armed and eagerly to the de-
"Deliverance of the persecuted Christian. The inhabitants of
"in this place, fearing the king's wrath, they acted only with
"a certain moderation; but a large number of
"young foreign men, who had come for business"
"in commerce, they put more determination into it and did not
"did not spare the insolent enemies of the
"Christianity, so that they abandoned
"the fight and fled." Which side are the
Wrongs? Where are the provocateurs here now?

But these are not the only evils that this evil-
happy people made to Christian society, towards the same
era. He was still dominated by a spirit of pride.
and of revolt; and under the inspiration of this spirit he
always found some individual more excitable and more
perverse in proclaiming himself among the nations as
the awaited Messiah, destined to raise the Jewish people to-
above all others, to give him domination
without limits, and above all to ruin the empire of Christ-
Christianity. In the year 1137 it appeared in France, among the Jews,
An imposter who took the name of Messiah. King Louis
the Young Man, seeing the multitudes that this imposter
gathered around him the legitimate fears of se-
ditions that everyone was experiencing, caused the
synagogues to prevent all gatherings. Soon.
Then we seize the troublemaker and his main

The following year, another fanatic, named David

(1) Christophe Wagenseil, *Tela ignea Satane*, t. E, p. 238.

CHAPTER II. 451

Almussar incited the Jews of Persia against the authority by also claiming to be the Messiah; he gathered even a formidable army with which he dared to march-expensive against the capital. It was only with great difficulty that this mass of people could be brought back into the fold of duty rebels. Subsequently subjected to heavy tributes, they were in addition, obliged to wear at all times a sign of their revolt.

In Cordoba, in 4157, another imposter, arrogating to himself the same title, managed to draw the Jews after him of Spain. Their audacious claims, which did not-they were aiming for nothing less than the overthrow of the government, attracted-These unfortunate people are subjected to harsh and unjust conditions. deserved. Ten years later they renewed the same attempts, so much so that the Christians were forced to resorting to arms to suppress these movements insurrectionists. This second uprising appears to have was provoked by another fanatical Jew from Arabia, who had the secret to doing extraordinary things by means of which he deceived his coreligionists res and a fairly large number of Arabs whom he brought to the rebellion. Armed force was necessary to prevail. seditious people, and although their leader had subsequently condemned to death and executed, the superstition of his some members even went so far as to claim that he was still alive and that he had been resurrected.

In Persia, in 1174, another Jew, displaying the same claims forced the king to take up arms to to compress similar movements. And the century

459 THE CHURCH AND THE SYNAGOGUE.

was not finished before the Jews renewed their en-undertaken, so as to hold the entire Persian nation in a rather long period of commotion.

All these facts are not only undisputed

his nations, but in addition they are confirmed by the even the leaders of the Synagogue, some of whom limit themselves to deplore the sad end of all these fanatics as well as the unfortunate outcome of their ventures, while the others praise their memory and do not mention Their name is revered. Rabbi Maimonides, in a letter addressed to the Jews of Marseille, Salo-My Ben-Sevet and other Rabbis speak at length- the actions of these fanatics and the specific acts of each of them. Now, we ask this of the apologists of the Synagogue: was this an act of justice or of violence on the part of the authorities, either in France or in Spain, whether in Persia or Arabia, what a reprimand! What about the audacious claims of the rebellious Jews? On what right were all the seditions based? created by them in the midst of foreign nations? In countries where they were tolerated only at the expense of the society and religion, what reason did they have to seeking to overthrow legitimate power?

It should also be noted that this was not the op- pressure they would have had to suffer that carried them to revolt; but it was their blind trust and obstinate in the Messiah they were waiting for, who armed them at every moment against the State, whatever the rest

CHAPTER II. 453

their situation among the people. That is because of their eyes, it was not only a good and honest thing, but it is a religious act to rebel following their Messiah against the power and to overthrow it; for such was the consequence of this deep-rooted prejudice in their minds, that they would one day dominate the the whole world and completely abolish Christ- Tianism. In all these various insurrections, we have could see that the success of the Jews, under the leadership of fanatics who appointed themselves their leaders, had been more or smaller in inverse proportion to the plus or minus of vigilance and strength that governments had against which they rebelled; for many times, and we saw it clearly throughout the whole part of the history we have gone through, we knew how to warn in time the disasters and calamities that threatened Christian peoples in particular; while others- three times the preponderance of the Jews, already too well established- blie previously, was about to deliver everything to them has sealed the fate of Christians who are already impoverished and oppressed.

is not only among Christian nations and
In Europe, it is still among the Muslims of Asia,
that the Jews were rising up against legitimate authority,
allowing themselves to be drawn in at the first call of some im-
poster; so that the Muslim princes ended
by driving them out of all their provinces. In the
In the eleventh century they were driven out of Babylon;
the following, they were banished from the entire empire of

9.

454 THE CHURCH AND THE SYNAGOGUE.

Saracens. And Victor of Cobden makes a very good observation
that at that time, in the midst of the Saracens, the Jews were, of
by their own admission, reduced to the most miserable condition
and subjected to all contempt; and this because of these steps-
greedy and proud sions that led them to deceive
by those with whom they were dealing and to disturb the order
wherever they were found in sufficient numbers.
to finish disabusing those who support them, we
Let us add that it was obviously not hatred,
the selfishness and intolerance of the Christians who persecuted
were the people of Israel in the Muslim provinces
tanes from Asia and Africa; it was only
because Jewish perfidy everywhere called for execution
public creation about this unfortunate nation.

The thirteenth century offers us, like the previous one
examples of this barbarity with which the Jews
sacrificed Christian children to their hatred against
Jesus Christ and made them serve in their operations
magical. We will address this topic in a chapter to
part, and we will only observe here that if we
Let's not talk about the mistreatment that the Jews have
The fact that he had to suffer during the course of this century is that he
The cause must be attributed to these abominable crimes
of which they had been guilty in various
countries of Europe, as we will demonstrate until-
than obviously.

CHAPTER 155

Thirteenth century,

However, considering from another perspective the an-

stated by Mr. Peel in this speech where he reports the truly barbaric treatment by John I, King of England land, inflicted on a Jew from Bristol, ordering that he be he pulled out a molar tooth every day until he would have paid a sum of ten thousand silver marks. The fact is undeniable, as is also undeniable that this cruel king, led astray by hateful advice, did not he was not content with persecuting the Jews of his states by extorting money from them, but he also exercised his tyranny towards Christians, and in particular con- among the sacred persons, whom he stripped of their possessions, that he even had put to torture, and of which several su- they suffered martyrdom under a prince not very different from these Roman emperors who in the early centuries of the Church inflicted so many cruelties on the disciples of Jesus Christ (4). Furthermore, Sir Robert Peel will not be able to to disregard everything that was done then the Jews, even more active and cruel in Pégard des Christians that John [er] was not; and meanwhile, the history- The director will demand an explanation here from Mr. Peel for an error which seems to betray bad faith or ignorance in him

to an uncommon degree; if he actually acted by

(1) Matthew Paris, year 1210.

456 THE CHURCH AND THE SYNAGOGUE.

ignorance, let him resign himself to learning the facts; we Let's explain them to him.

Around this same time, Philip Augustus, king of France published strict laws against usury and fraud which the Jews engaged in in their relations trade with Christians. But the intentions Philippe having not sufficiently achieved their goal, Saint Louis, his successor, published new edicts, and first ordered that the Jews wear ha- * commonly and everywhere a distinctive mark that They were recognized. Then, to ensure execution With his decrees against usury, he compelled all the great of his kingdom to swear an oath that they would do them observe and that they would not allow the violation to be im- punished. Finally, he subjected the Jews to certain conditions if they wanted to be tolerated in the kingdom: that- it was a matter of becoming merchants or artisans, or of earning their livelihood through some honest profession, such as the other subjects. These regulations, which Henri Sauval ap-

that a Jew might make some usurious profit, besides that he was obliged to return everything he had unduly- If it was perceived as wrong, it was still rigorously punished. However, it was not lacking in the king's councils, of men to represent to him what interest-bearing loan was the lifeblood of commerce; to eliminate it would be ruinous. the people, depriving the colonists of the means to cultivate the lands and to the merchants the means to make their trade: Saint Louis scorned all these reasons;

CHAPTER 1. 457

For as long as his reign lasted, this disorder, which his predecessors The authorities had tolerated it out of avarice or habit, had to stop absolutely. He also took care to to know to one's children the resulting harms the company, so that its prescriptions continued to be in force after his death (1).

We see in German history that in 1222 the Western Jews rose up over the rumor that an ar- Persian army, accompanied by their brothers from the East, was heading towards our region; they were convinced that For them, it was an army of liberators, and they had given to the chief who commanded it the title of son of David.

At the general assembly of its states held in Bar- In Celone, James I, King of Aragon, published a constitution tion in which, says Pierre de Marca (2), he claims- it would be necessary to put a reasonable limit on the wear and tear practiced by the Jews, by forbidding them to receive more than twenty percent annual interest; which probably then seemed a rather modest benefice. From there one can judge the extent of Jewish avarice. He decreed, Furthermore, that in the future no faith would be placed in the ser- items lent by the Jews, (let us recall their documents) (trines at this point!) He therefore wanted us to refrained from asking them, and that it not be admitted as evidence against their debtors that regular titles,

(1) Edmond Martene, Collect. veterum monumentor., t. I. Henri Sauval, vol. 11, History of Paris, book X.

(2) Marca Hispanic., lib. IV, year, 1228.

or legal testimonies, or finally pledges and mortgages. Finally, they were declared ineligible to fill them out. public functions and they were forbidden to have Christians at their service. Despite these regulations, the king was forced, twelve years later, to take new strict measures against insatiable avarice and The Jews were tough, and they always found a thousand ways to extort money and property from the faithful, which de- For these people, the danger of apostasy often arose. All of this, however, did not greatly intimidate the Jews. that the following year one of them failed to deceive Christian with such skill that he found himself in difficulties from which it was very hard for him to extricate himself.

If we want to see, on the other hand, what the spirit of patience and gentleness of the Church in the face of perversity Jewish, one should consult the canons contained in its councils. One will notice with what care the Episcopate was intent on removing all reproach from the Christian name of cruelty and to instill in the faithful respect and tolerance for the Jewish nation. We will be content to mention what the council of 1236 decreed Towers against those of the crusaders who, at the time of doing the war against the infidels, attacking property and the no one from the Jews who, in their eyes, were making a cause common with the enemies of the Christian name. At the cha- pitreiv the council said: /Vos autem districtius inhibits mus (1) ne Cruces Ignati, vel alii christian, Judæos

(1) Labbæi Concil. Turonense, an. 1236.

CHAPTER II. 459

occidere, seu verbare, vel bona eorum invadere, vel au- ferre, vel quascumque injurias eisdem inferre præsu- mant, cum Ecclesia eos sustineat, quæ non vult mortem peccatoris, sed magis ut convertatur et vivat, scituri quod si contra præsumpserint, ultionem canonum non evadent. May the Synagogue in turn show us the cannons and decrees that it then issued against its children, since they were putting to death Christians, they set traps for them, betrayed them, stripped them of their possessions as much as they could- were, and were finally seeking every means to ruin and to overthrow the Church.

In his research and observations on the Jews, Schudt cites a case of collision that occurred in Frankfurt around

the Christians, one of whom wanted to be baptized, in was not only dissuaded by his own people, but also was materially prevented from doing so by his family and by his relatives; which led to the collision we are talking about—words between Jews and Christians. Words that We had initially discussed this, but we soon got down to brass tacks. and a war was waged in which some Christians perished well, but where a greater number of Jews lost—kill either by the sword or by fire, which these unfortunate people lit up to their own detriment as to the detriment of Christians, and which destroyed a great part of the city (1). From this, one can judge what were

(1) Scudtius, De origine el incremento Judæorum, p. 521.

460 THE CHURCH AND THE SYNAGOGUE.

the hatred and intolerance fostered within the Synagogue—against the name of Christ, since the instinct of the conservation sometimes gave way, among the Jews, to desire blind to harming Christianity.

Poggiati, on the authority of Matthieu Pâris, writer contemporary, recounts the attempts made by Jews in 1241 to bring down Germany and what—than other countries under the rule of the Tartars and the Cumen, whom they called their brothers as descendants in those of the two that Alexander the Great transported in the mountains of Asia: "In a council sessions: "Since God allowed us to have "to suffer under the domination of the Christians, the momentest arrived where, freed from servitude by a "Another judgment from God, this time it's our turn." "to oppress Christianity. For behold, our brothers "left their homeland to reduce the entire world "under their power and ours. As much as our service—"The struggle has been long and cruel, so too will the struggle be long and cruel." "Glory awaits us. Let us go to meet them." "carrying with us wine, weapons and fro—"lying." To accomplish their plans, the Jews deceive—they trick the Christians into believing that the Tarflaws in their religion meant they drank only that wine that they had done themselves, and that is how they obinsisted that they be allowed to transport this beverage, which would later prove fatal to the Tartars themselves because of the poison that had been mixed in. The Christians

Too credulous, they allowed the Jews to circulate freely until...
 than on the borders of Germany, where treachery was
 discovered by customs officers; in the objects
 Weapons of various kinds were found during transport.
 that the Jews were going to pass on to their brothers.
 The guilty parties were condemned as they deserved:
 some confined to a life sentence, others—
 many were put to death with their own weapons. Who can—
 Are we accusing here? And doesn't the historian have the right to
 to exclaim, as he does: "Unheard-of betrayal! And com—
 "How then do we tolerate a nation like this in the middle of..."
 "Place of us?"

In the history of the archbishops of Trier published
 Edmond Martene alludes to this fact and
 to the wild hopes awakened among the Jews, which
 They believed then, at the moment, that their Messiah was about to arrive,
 their reign will be re-established and extended over the ruins of
 Christianity. Despite the peril that always threatened it
 From such enemies, the Church turned a blind eye
 on their infidelity, awaiting their return, and left them
 to live in peace among his children.

Now, if we want to get some insight into the
 evils caused by Jewish perversity in society
 Christian in Germany at the time we are discussing,
 , let us take a look at the letter that the Pope
 Gregory IX addressed to the bishops of Germany the su—
 throw of the humiliation in which Christians lived.
 The reason was that Jews were raised to positions of responsibility.
 public, and especially that they had at their service

e

162 THE CHURCH AND THE SYNAGOGUE.

faithful of your sex over whom they exercised all
 a kind of cruelty and infamy, even forcing them to
 to be circumcised. On this subject, the Sovereign Pontiff
 strongly urged the bishops to seek support from
 the secular arm to remove the Church's disgrace from
 Jesus Christ. At the same time he was addressing the king of
 Hungary through its legate Cardinal Jac—
 ques, bishop of Palestrina, and implored him to put a
 a check on the insolence of the Jews in his states. Finally, the con—

all usual communication and all kinds of life common with the Jews, because there was fear justified in being poisoned by them, to abstain also of commercial relations with them, because the initiative abandoning the pursuit of profit could burden the conscience of the Christian Here, or the Jew's cunning, playing with the good The faithful man's faith made him his victim. They defended him by in addition to Jews visiting sick Christians, to practice medicine on them, in fear that they do not administer harmful substances to them under the pretext of medication, or by resorting to magical operations, they did not train the fa-wounded in apostasy by the hope of recovering the health. They were forbidden from staying in the streets when The holy sacrament of the Eucharist was carried, because that they were taking the opportunity to blaspheme the saint in the name of Jesus and to insult the people present (1).

(1) Vid, Canis. sub hoc anno and Bartolucci, Bibliot. rabbi., t. IV.

CHAPTER II, 463

And while history thus offers us in the facts prove Jewish perversity, and its injustices against the Church, in that same century the rabbi Moses Maimonides, who was then writing his commentaries silenced on Mosaic laws, he poured out his hatred there against the society of the faithful, expressing hope whose ruin he and his family flattered themselves on seeing pro-chain of Christianity.

If we now refer to the principal motives principals who expelled the Jews from England to at the end of this century, we will first see that it was the barbarity that led them to sacrifice children, a crime which we will discuss elsewhere and which alone would suffice for to banish them to the deserts of Libya, and then the bad faith they put into everything their relations with Christians, bad faith which This stems from their own admissions. English historians they all agree on how much their nation has lost to this contact. Matthieu Pâris notes, under the date from 1250, that the Jews having succeeded, through hypocrisis and intrigue, to win the prince's favor, had succeeded in making certain inactions suspect him. traitors and to have them removed from office. The same author, recounting the conversion of some Jews in 1259, is expressed

"In this way escapes the devil's snares, and
"as punishment for an act of villainy he had
"Formerly committed. For it was said that it was in his
"house where the poisonous beverage had been prepared—

464 THE CHURCH AND THE SYNAGOGUE.

"sounded who took the lives of a great number of gentle people—
"English men. And this fact was confirmed by his
"confession. But when he acted this way he was only doing one
"Demon; now he has been changed into a Christian."
Many other similar facts will establish a
undeniably what at certain times
Some people thought they could call it into question.

Elsewhere the same author speaks of another Jew who
had a particular horror of the name of the
Most Holy Virgin; he had placed her image in a
filthy place and took pleasure in defiling it with pa-
roles and the most obscene acts. It went so far as to
strangle his wife who, out of a sense of honor—
out of modesty and decency, he had shown more respect for
this image and had wiped away the garbage from which its
Her husband covered for her every day (4). This abominable crime—
blue having been discovered, as well as the patterns which
had made him commit it, the murderer was locked up in
the dungeons of the Tower of London. Wanting then
to escape the torture he so richly deserved, the
The detainee offered to make revelations that prove—
would say that all the Jews in England were
traitors of the worst kind. (Which can very well be admitted—
to put it in perspective, considering what they were tending towards in the middle
of society.) Wanting at all costs to prevent it from being
following up on this accusation, his coreligionists
did everything in their power to have him convicted

(1) Paris. Hist, Anglic., p. 758.

CHAPTER II. 165

dead. But Count Richard intervened on his behalf.
Then the Jews accused him of other crimes, among others
others for having defaced the currency, and they offered to
counts a sum of one thousand marks to make it con-
damned to death. One might wonder, in passing, what
that an honest judge would think such things today

who are now acting as protectors and apologists of Judaism? | |

It was also during this period that Henry III, having tasked a few trusted men with conducting an investigation concerning the wealth that was in the hands of the Jews, He even added a Jew to their case, who then became the accuser. of his fellow believers, and revealed to the Christians what Secret perfidy was employed to harm them. The vigilance of the magistrates only became more severe and more active; and even though one was very inclined to see some exaggeration in the revelations of the Jew, It had to be acknowledged that there were very few of them, if any at all—times there were some, when the facts came to bear witness of the deception of the Synagogue. Matthieu Pärís, do—observing that in his time all Jews had with a miserable air, adds that none of them are real—living in misery, because they create means of subsistence for themselves. tence, he said, by altering the coins, by falsifying the seals and papers; several times we have them for—They were prosecuted for these misdeeds, and found guilty. were sentenced to death. Knightton speaks of the same and tells us what punishments several of them suffered—

466 THE CHURCH AND THE SYNAGOGUE.

rent during the reign of Edward in 1277. The chronicle Thomas Wiche's is even more explicit. It reads:
"The English Parliament having had occasion to convince itself"
"of the frauds that the Jews had employed to
"the regard for many Christians to deceive them in
"the contracts they entered into with them, obliged the pre—
"first to return all the papers they possessed,
"and all obligations contracted by Christians"
"Those in favor of the Jews were annulled. Six years
and afterwards, as the Jews continued to practice the
"the same kind of wear and tear, a decree came to forbid them
"to lend their money at interest and put them in the ne—
"cessation to seek their means of subsistence in
"trade and the work of their hands. But in—
"although these regulations to which we were subjected
"The Jews, though not without results, however this
"was not enough to curb their avarice;
"Always inclined to deceive, they began to trim and
"to alter the currencies, so that the merchants of
"The continent ceased to frequent the coasts and the
"markets in England, which caused the price to rise"
"their goods in the kingdom above the
"Ordinary course. An order having seized and impri—

"trial, and it turned out that few of them were in-
"Nocents. The most guilty were condemned to
"died with some Christians who had converted"
"their accomplices,"

Finally, in 1289, the royal and ecclesiastical council,

CHAPTER 11. 467

considering the intolerance of the Jewish nation under all
civil or religious relations with persons
those who profess another religion, considering the
blasphemies and outrages that attack the mystery
of the Redemption, considering thefts and frauds
committed to the detriment of the faithful, to the point that well
families were reduced to the most extreme
misery, carries a decree that banished the nation to per-
petty. It should be noted, however, here that in
the execution of this measure, some sailors having stolen
Jews during the crossing, they were severely
punished by the royal court. De Larrey, who is discussing
this question of the expulsion of Jews from England, does not
can't help but admire the wise slowness that the gou-
the government opposed the general impatience of the people
English, and he adds that moreover "Jewish culture had
has the skillful care to always keep sums at the disposal
"the prince's position, while enriching himself through
"illegitimate means that ruined families and ap-
"They were impoverishing the state. Until then, there had been a lot of protests-"
"against them, and, if some had been
"punished under previous reigns, the others had
"had enough skill or credit to evade the ri-
"the fear of laws and the animosity of Parliaments."
"Henry III and his predecessors, Edward I among
"others had received too much aid from the Jews to
"to resign ourselves to banning them."

We will not go into further detail here.
on the acts committed by the Jews during this century

168 THE CHURCH AND THE SYNAGOGUE.

against the mysteries of Christianity, and on the outrageous
activities to which they particularly devoted themselves during
Holy Week, sometimes adding the audacity of in-
to publicly consult the faithful in the midst of the pious
their practices of worship. The canons published by

Time and place are sufficient evidence of this which was happening. We will only add two facts. which took place, one in Paris in 1429, and the other in Ro-tingen in Franconia; both are worthy of being mentioned.

In Paris, we say, a Christian woman does not find—before any means of settling the debt to a Jew who had lent money, pledged, at the urging that This unfortunate man did this to him, handing him a consecrated host. created. As soon as he had in his power: "I shall see "Now," he said, "if this is the body of Jesus Christ, "As the Christians claim." And immediately Placing the host on a chest, he struck it several times stabbings; all of a sudden he sees them coming out of the blood as if from a body full of life. Astonished, he ap—he calls out to his wife and children who are in turn te-less astonished by the marvel. But, instead of ceasing his outrages, this man takes a nail and pierces The consecrated host was smashed with a hammer. The blood continued to flow. to sink. So the wife wants to prevent her husband from to engage in further acts of this nature, but in vain, and, as the prodigy continues to manifest itself by increasingly striking signs, this woman, moved

"CHAPTER 169

And frightened, she retreats to a room so as not to be witness to her husband's fury.

However, a child of this Jew, who was on the the door of the house, opening onto the Rue des Jardins, of— He asked some Christians who were passing by where they were going. "We are going to church," they said, "to worship God." "It's useless," the child replied, "my father gave him..." He hit him so many times that he killed him. Without paying attention to what what these words could mean, they continued their way when a woman, whose curiosity had been Naturally excited by this, she entered the house of A Jew, under the pretext of asking for a light. She saw the hos— He took her respectfully in his clothes and carried her to the priest of Saint-Jean en Grève. The Jew, arrested with His entire family confessed to everything he had done; on The bishop exhorted him, his wife, and his children, to convert; but neither exhortations nor example of his entire family who went there, could not shake him— He would go and he persisted in his obstinacy. Then the e— The bishop abandoned him to the secular arm, which delivered him to the flames.

In the midst of the torture, he was heard to cry out: "Ah!
If only I had here a book that's at home, the fire
"couldn't do me any harm!" The judge immediately-
He went to fetch this book from the Jew's house; they gave it to him
attached around the neck, and both were equally
consumed. The event had such an impact, he adds
the historian, that it was discussed in the countries
further afield; and Villani, a contemporary author,

10

470 THE CHURCH AND THE SYNAGOGUE.

in fact, he mentions it in his history of Florence (1).
In the year 1299, says the priest Sigfrid, a contemporary writer-
Porain, a Jew from the town of Rotingen in Franconia
came to an agreement with the warden of Péglise, who left him
take, during the holy night of Easter, a few
Consecrated plots. These plots were distributed.
to the Jews of the cities and towns outside, to be, among
their hands, the object of the outrages to which the nation
Jewish woman had once surrendered herself against the person of
Savior. The historian adds (2), that in the trial
which ensued against the main culprit, according to
by the Jews' own admission, it was proven that in di-
towards times and various places similar sacrileges
had been committed, which had raised Pindigna-
The Christian people's opposition to the Jews. How
it is therefore surprising to see the animosity that is everywhere erupting
What was the situation against a nation guilty of such crimes?

On the occasion of Part of the magic, which is being discussed
in one of the two facts above and which practiced
then the Jews, by indulging in all sorts of evil-
We will point out that
Henri Sauval cites Rabbi [name omitted] as a famous example of this genre.
Ezekiel; the Jews called him saint, and
Christians, that of a magician, because of the means used in all manner of...
particulars he had to impress scholars and

(t) History of the city of Paris, by the Benedictines of Saint-Maur,
t. I, p. 458. — Dubois, t. 11.— Boniface VIIF, decree of the year 1298
related to this topic.

(2) Sigfridus presbyter, Epitom., lib. 11.

instinctive and suggestive, influenced by that perverse mind which is essentially an enemy of all virtue and all Holiness, the Jews saw nothing more insulting for the august mysteries of our religion than mingle with their abominable practices and the cult of The demon, the desecration of the Holy Eucharist. facts that we have reported so far and many others that we could add are one permanent testimony. Thus, for example, the chronicle Belgian code for the year 1306, setting forth the various reasons that led to the banishment of Jews from French soil, They add to this the outrage they committed against a consecrated host that they had obtained from a Christian woman by force of instances, by giving him a sum of money that she owed to one of them.

Fourteenth century.

As we delve further into the history of this nation, despite the burdens and humiliations of which one She sees herself overwhelmed in return for her hostility and her attacks of all kinds against Christianity, we re- always finds herself ready to become insolent and aggressive again sive on every occasion and in every place, so much so that it is dominated by hatred of the Christian name. It was from the beginning 4319, as seen in a decree of Philip the

(1) Henri Sauval, History of Paris, vol. II.

479 THE CHURCH AND THE SYNAGOGUE.

Long, King of France, that the Jews of Lunel, four only years after being admitted to the country, he- publicly, on Easter Day, resorted to insults and sacrilegious mockery of the mystery of our Redemption, by carrying through the city streets a cross against which they threw filth, and striking those among them who wore it and who thereby even represented to them the person of the Savior (1). Faced with such affronts, could the faithful then should they remain indifferent and calm? And the Church should not- She did not deeply feel the insults thus directed at her. to the august object of his profound veneration?

But let's move on to another question that is no less important. of importance and which so far seems to have been

Christians. These are the attempts made by the Jews in 1321 to get rid of the Christians by empoisoning, attempts which are not, it is said, sufficient-which were observed and which allegedly provoked persecution unjust treatment against the Jews. The plague that was then raging in southern and western Europe gave rise to some to claim that the Jews were perfectly innocent- no one is aware of these accusations, and others are left to think that this plague had only served their purposes and to cover up their attacks. To guide us in understanding- a clear picture of what happened, we have before our eyes a monument taken from the compilers of the Fasti of

(1) Benedict. of Saint-Maur, Hist. du Languedoc, t. IV, p. 161.

CHAPTER II. 473

Bohemia and published by Marquand Treher. The exposition The facts are attached to the Pope's letter, De Leprosis. John XXI. In this letter, which dates from the same year In 1321, the sovereign Pontiff reproduced a report which is addressed to him by Philip, Count of Anjou, and which talks about the various means implemented by the Jews to harm Christians. "Finally, the next day," he said. "Philippe, people from our county have stormed in" among the Jews regarding drinks (tmpofationes) "which they had composed for the use of Christians." engaging in active searches in the house of Jews, in one of the dwellings that belonged to the "Jew Bananias, in a dark place in the house, in a "a small chest containing his treasures and secrets," "a sheepskin, or parchment, was found, covered- green writing on both sides. The seal, which was "of gold and weighing 19 florins, was retained by "has a red silk cord. On the seal was represented- "felt the image of the crucifix, before which a Jew..." "showed himself in such an ignominious and dishonest- "Honest, I'm ashamed to describe it. Our people don't have-" would not have paid attention to the contents of the letter, if They had suddenly and by chance been struck of the length and width of this seal. Of Newly converted Jews translated the letter. Bananias himself and six other Jews sufficiently educated people made the same translation, not of themselves- same, but constrained by fear and by the force. Separated and then tortured, Bana-

RS RRRARRARA

174 THE CHURCH AND THE SYNAGOGUE.

"Nias and his companions persevered in presenting the
The same translation. Three learned clerks in Ja
"theological science and in the Hebrew language,
"They finally translated the letter into Latin."

The letter was addressed to the Prince of the Saracens, master
of the East and Palestine, the seat of the Jewish nation,
and whose power extended as far as Granada, in Spain
pagne. They requested that a treaty of friendship be concluded.
between the Jews and the Saracens, and, showing hope
to see the two peoples reunited one day in the same
religion, they begged the prince to please restore
To the Jews, the land of their ancestors. It read:

"The Christian nation obeys the son of a woman"
vile and poor of our people, who have unjustly
"Usurped our heritage and that of our fathers. When
we will have forever reduced this nation to
the yoke of our domination, you will hand us over
in possession of our great city of Jerusalem, of
"Jericho and Ai, where the sacred ark rests. And we
we will be able to raise your throne over the kingdom and the
Great city of Paris, if you help us to achieve
to that end. In the meantime, and as you may be able to
to ensure this by your noble Viceroy of Granada, we
we worked on this piece by skillfully throwing
poisonous substances were found in their drinks.
powders composed of bitter and perni- herbs
cieuses, by throwing venomous reptiles into the
waters, in wells, in cisterns, in foundations
"tainies and in all watercourses, so that the

2

2 R

A RAR 8 RAR TO RA

LS

"Christians, one after the other, and each following
"its constitution, perish prematurely under the effect

SR RRRESRRLRRRRRRRS RER

ES

HAS

corrupt vapors exhaled by these poisons.
We have successfully completed this particular project.
erment by distributing considerable sums to
some poor people of their religion, whom we call
lepers. But these wretches suddenly
turned against us; and, seeing themselves surprised by the
Other Christians accused us and revealed
all of this is true. Nevertheless, there remains this glorious point.
For us, it's that these Christians had...
summoned their brothers, a sure sign of their dis-
strings and their dissolution. Undoubtedly, on Pac-
In accusing these lepers, we have been ignominious-
harshly treated and cruelly imprisoned; but
we patiently endured these mortifications and
we still support them every day from
Christians, because we hope that God
will give us abundant compensation in the
future life. We have no doubt that we would have
were exterminated, if not for the immense treasures
tempted their avarice. Also our gold and our silver and
Yours have bought us back, as you can see.
Inform us through your Viceroy of Granada. Please let us know.
so, to continue passing gold and silver, so that
we can do more, after having left
Some time should pass. These beverages, which have not
They have not yet been able to produce the expected effect, they will produce it
In the future, we hope; we will keep you informed.

476 THE CHURCH AND THE SYNAGOGUE.

"

"

"
"
"
"
"

SE

AA

Se RAR ££&

being thoroughly informed of everything; you will be able to soon, with God's help, you will cross the sea. return to Granada, and extend to the rest of the Christians Hold your magnificent sword with a powerful hand and an invincible arm. And then you will be sitting on the throne in Paris, and, at the same time, had become again Free, we will possess the land of our fathers, that God has promised us, and we will live in harmony. under one law and one God. There will be no more Never, from that time on, did I experience either anguish or sorrow. for Solomon said: He who walks in unity with a Only God, He has but one will with Him. And David adds: Oh! How good and sweet he is! to live together like brothers! Our holy pro- Thus, Phetius Hosea spoke in advance of the Christians: Their hearts are divided, and because of this, they will perish. We are forwarding to Your Majesty Royal, this letter patent and signed by us, by the through Zadok, high priest of the Hebrews, and Leon, the most learned man in the science of our law, which will explain to you even better "I'll discuss the whole question verbally."

Henri Sauval (4) mentions two letters written

to the Jews, one by the King of Tunis and the other by the king of Granada, concerning the poisoning of waters, and the means to be employed to reach the but. It contains expressions that are more or less con-

(1) History of Paris, vol. 1, book X, p. 517.

forms to the information provided by the relationship of Philip of Anjou: all this confirms the story of The attack on the Jews. Notwithstanding such testimonies After such a long time, Sauval, stopping at minor and insignificant variants that we remarked in these letters, concludes thus: "That's it "Many absurdities and errors. I am strong "surprised that Pierre de Pui, a character ordinarily "so well guarded against popular opinions and so "contributed to history, having left in the Treasury of These two letters, filled with falsehoods, were addressed to the Charters and "impostures, moreover undated, and of which we do not "doesn't have the originals. As for proving that they "were supposed by the enemies of the Jews, this "is not necessary; this is quite easily seen." "and by the expressions, and by the circumstances, and "Based on the evidence I have provided."

Firstly, it does not seem to me that the absence the original and the date is such a strong argument against the authenticity of these letters. The letter that I have reported above contains in itself all the elements necessary to demonstrate that she was written by the Jews, and everything in it is Likely. Anyone who knows a little about it turns of phrase in Hebrew and its expressions, cannot to argue that the original of this letter was not written in Hebrew. This would require assuming that a neo-at least the phyté commented on it. But all the circum-constants noted in the report of the Count of Anjou

178 THE CHURCH AND THE SYNAGOGUE.

formally exclude such a supposition. The rest should be viewed as inventions of Christians not only the two letters relating to the poisoning Sauval talks about, but also the one we mentioned above, in which the Jews are dealing with the same subject, a letter that offers so much conformity with the other two, and which shows if well the sovereign impropriety with which the Jews are accustomed to speaking of the person of Jesus-Christ. Now, we cannot suppose that this comes from a Christian. How then can it seem strange to It was possible that the Arabs were considering at that time invade Christian lands, and that they use- felt to succeed from the perfidy of the Jews, from this little-

in foreign countries to conduct its trafficking, ready to betray the people who welcome him, if he sees his profit, which runs everywhere it finds something to win, which looks at the earth, from one pole to the other, like his legacy, which rejoices in all the dissensions, of all wars between nations, between princes and their subjects, between sects, who Finally, he casts the fire of sedition among the peoples. certain of thus improving his own condition, and uh- heartbroken to see the peace of the Christian Church destroyed, the object of his most ardent hatred?

Labbe provided strong evidence of the veracity from the account of the Count of Anjou, quoting the letter addressed by Pope John XXI to all the faithful for

CHAPTER II. 479

to urge them to war against the Saracens; the Pope, Indeed, it reminds them of the attack they are talking about. relation(1).Paul-Emile, a contemporary writer, tells us- form that the Jews, upon their return to France, having received money from the kings and leaders of the Turks and Saracens, hired the lepers, who lived on alms and er- would travel from country to country, spreading poison in the wells. A large number of them were caught off guard, They were put on trial, and, upon their confession, they were handed over to the ultimate torture. Consequently, the Jews were put in prison, and, having been questioned separately, they confessed- rent the crime. The author of the Bohemian Chronicle, quoting the lepers' letter, he said: "In this same "In the year (1321), I traveled through a large part of the "banks of the Rhine and Gaul, and I saw all the "The lepers' dwellings were burned, and they had burned "at the same time all those of these wretches that "We had been able to find it. The rumor had indeed spread." "that the lepers, corrupted by the gold of the Jews and "Saracens had thrown poison into the waters," "in the fountains and in the wells. I also saw "in the various regions of Gaul many There were closed wells and fountains covered with earth. "letter from the Pope, in which is contained everything that "relates to this matter, came to me from the mo- "Movimond nastery through a person- "sonne who claimed to have received it from the Curia ro-

(1) Labbæi, vol. XV, p. 149. Venice edition, epist. 2 Joan, Papæ XXI, vulgo XXII.

"I wrote it down in my own hand."

Guillaume de Nangis, cited by Spondanus in his continuation of the Annals of Baronius, mentions, at that date, of the attack planned by the Jews. Another writer, under the name of Auctor Memorialis Historiarum, said that the poisonous substance consisted of mainly human blood, urine and three Various herbs whose names he does not give. In The Council of Reims is among the cases reserved. to receive drinks from the hands of the Jews, because that, in that same year, poisoned drinks had been fabricated, which led to the expulsion of all the Jews of the kingdom of France. They were condemned to be burned. many lepers whom the Jews had used for to bring these poisonous drinks into the market born. The chronicle of Saint Evrould and others— Testimonials confirm the same fact.

It may seem strange that the Jews attempted to destroy by this means the Christian kingdom of France to rebuild their own nation. But that is not—it does not conform to the idea of their cherem, or anathema that they pronounce against Christians, their principles ps enemy, as I have already re— scored? And nothing could be more fitting for such a goal than to employ the office of the Saracens. In support of what preceding it, it is found in a Hebrew manuscript, where one reads the prayers specific to the synagogue of Mainz, a thought that has the greatest connection with time and the things we are talking about: "We see that, in Paffliction

CHAPTER II. 481

to the place where the Ishmaelites live, the God whom we bless "will call upon the kingdom of the Ishmaelites for help, and "They will be saved from the hand and power of the "Idumeans, that is to say Christians (1).

Finally, to avoid any ambiguity, we must not to confuse this attempted poisoning on the part of Jews, along with the one that took place in 1346 or 1348, while a truly devastating plague invades and afflicts gea almost all of Europe. Schæbpflin (2) observes at this the subject of the unjust persecution of Jews at that time.

But, at the same time, history is careful to point out that at that time, citizens of all classes were the debtors of the Jews, as a result of the monopoly and the usury that they exerted on Christians. This caused great religious and moral harm. to Christianity, because of the influence that money Jews gave them into the society of the faithful.

Albert Krantz recounts, around the year 1323, that the Jews who lived in the small town of Krakow, having broke down the doors of a church, seized the holy man here—

drink, and which they tore up, trampled underfoot and scattered the holy hosts it contained pierced through the streets may, so that the Christians themselves mar— They dearly to the divine species without knowing it. The pre— those who were the first to notice the sacrilege, did not know— They wanted to know who to blame. The case having

(1) De-Rossi, Bibliothecu rabbinica anti-christiana.

(2) Asatia germanica illustrata, t. II.

11

182 THE CHURCH AND THE SYNAGOGUE.

was brought to Gustrow's attention, who suspected the Jews were accused of being the authors; they were called before the court; they confessed their crime, and denounced— their accomplices, who were arrested in the proceedings vinceset condemned to death (1). At the sight of these pro— fannings and their multiplicity, who could deny the diabolical horror and feelings of intolerance of Jews for the mysteries of our holy religion? He These feelings must be very powerful, since Punishments and tortures do not prevent them from seeking to renew their attacks through words and through actions. And if the Christian people have sometimes been Having risen up against these desecrators, where does the provocation come from?

Florien, reporting, on the authority of Sébastien Franck, the invasion of the Flagellants into the provinces Germans, in 1346, said that, having arrived in Frankfurt, they threw down on the houses of the Jews, and many Israelites perished in the ensuing conflict. Christian citizens armed themselves against the invaders, at their own great risk and expense, and they succeeded finally, to restore peace to the Jews. But these, convinced that others could not possibly want to do them

freedom to act, misinterpreted the service that the Christians had just returned to them and believed that in re- They had been told they wanted to harm them. To get revenge, they put the fire in the house where the councilors met. The

(1) Aĭb. Krantz, *Historia Wandalie*, lib. VUI.

CHAPTER II. | 4183

The house burned down, and the fire spread to the buildings. neighbors. When the Christians learned of the authors of disaster, they flew into a rage that was easy to understand. to take; the Jews were pursued, and all were killed those who had survived the previous massacre (1).

At the same time, the historian Dlugosz deplored the outrages and insults to Christianity in Po- logne, after King Casimir had taken as his mistress a Jewish woman, whose prayers led him to grant to Jews enjoyed very great privileges; and, the historian adds, to this day it remains like a fetid smell (2).

Albert of Argentina (Strasbourg), in his *Memoirs* on the life of Berthold, bishop of this city, he said, in pro- posed terrible circumstances in which the Jews were found around the middle of the fourteenth century: a We recently held a council meeting in Spain- They were accused of wrongdoing concerning the Jews; they were found guilty. "of witchcraft, infanticide, and counterfeiting of banknotes," has defaced currency, and many other things "Offenses insulting to the Divine Majesty." Towards the same at the time, Louis [*], King of Hungary, knowing that the the monopoly still exercised by the Jews was very prejudiced detrimental to Christendom, he expelled them from the country without... dear in no way to their fortune.

In his *History of Spain*, which reached the year 1360, where he recounts the actions of the King of Castile, who gov- Mariana mentions her people harshly.

(1) Schudt, *De origine et incremento Judæorum*, p. 480.

(2?) Dlugosz, *Hist. polonica*, lib. IX.

S#

184 THE CHURCH AND THE SYNAGOGUE.

of a Jew named Samuel, who was put in charge of the finances by this monarch whose measures he supported despots. Samuel began to manage the finances at his own pleasure, and he thus acquired immense wealth. chesses which were once again the cause of his ruin. Put in remains to account for all its squandering tions, he was condemned, and all his property was confiscated. taxed. Four hundred thousand gold crowns were found at his home. furniture and clothing of great value, so much of riches, in short, that it seemed wonderful that a single Jew could have become so wealthy in our time-pens. A6 uno disce omnes.

We have spoken more than once about curses
The Jews speak out against Jesus Christ every day.
and their worshippers; we have seen that they have not ceased to per-
to crack down on this ungodly custom, and to inspire their
children the horror they feel for the Christian name
tien. In 1374, King Alfonso, in Spain, their de-
defended under the most severe penalties of reciting pa-
reilles imprecations, although, contrary to
confessions made by several novices, they strive to
to make people believe that these imprecations referred to other things
less than to Christians. Despite this defense, they con-
continued to pronounce them in another form and under
another name, as noted by the
Book 56 of the Tefillah, written in Hebrew characters -
Spanish, and preserved by de Rossi, whom we have
As mentioned above, in 1380, the Jews were expelled from France.
because of the means they used to attract

s CHAPTER 185

all the cash and usury they hoarded
They blamed the Christians who resorted to them.
Christians, exasperated to the point of injustice, rose up
In several places, they killed a great number of them.
They seized their belongings, and especially their documents.
which contained evidence of the debts; documents that
We are far from approving, but who had been
caused, it must be admitted, by avarice
even Jews.

We read, in the Bohemian Chronicle cited by Jean-
Georges Eckard, that in 1388 or 1389, in Prague, the
day when Jews celebrate Passover and remembrance
During the crossing of the Red Sea, a priest happened to pass by
near their neighborhood to bring the Holy Eucharist

Jews, inflamed by their hatred against Jesus Christ and led by their fathers who were present, rams-
They poured stones and mud into the street, and threw them
They are desecrating the Blessed Sacrament. This sacrilege stirred up the Christians who then attacked the Jews, they killed a great many of them, and then looted their houses, which they set on fire (1). Krantz makes the following observation regarding this event:
"We were living then under an indolent and cowardly king, for
"that there was nothing sacred; the Christians could not-
"to bear the insults of the Jews for longer;
"They all rose up together against them and burned-

(1) Jean-Georges Eckard, t. I, p. 1139, and Krantz, *Historia Wandulie*,

486 THE CHURCH AND THE SYNAGOGUE.

"They left their houses." What kind of Christian, anyway? Filled with love for his faith, he could have contained himself the sight of such impiety and intolerance
People? Who were the provocateurs?

In 1439, a decree was published in Paris which prohibited Jews were forbidden to practice medicine, in fear that they no longer administer potions to the sick harmful as well as useful to their healing (1). The following year, Abraham Zacut, author of *Juchasin*, recalling the marvelous conversion of two hundred thousand Jews observed by Saint Vincent Ferrer in the provinces of Catalonia, Aragon, and Castile, recounts that a Rabbi, named Judah ben Asher, had cruelly put to death his wife and his mother-in-law, fearing that they did not embrace the Christian religion. This rabbi then killed himself (2).

Fifteenth century.

The fifteenth century arrives, and hatred and intolerance- the Jew's rancidity against the mysteries of our holy religion, especially against the Eucharist, demonstrate still just as violent, and it seems that the spirit of evil this hatred is further inflamed, especially where Christians are distinguished by a greater faith, where the fruits the salutary benefits of redemption are shown with the most

- (1) Benedictines of Saint-Maur, Hist. of Paris.
(2) Bartolucci, Library. rabbi., t. III, p. 87.

CHAPTER II. 187

abundant in the piety of the faithful. The chronicles of Silesia reports indicate that several Jews were condemned to the fire for having outraged the sacrament of the Eucharist. In the main church of Glogau, one can see an inscription which attests to the outrage. The event dates from 1401, and in 1404 the Jews renewed the same of: to Salzburg (1).

Around the same time, according to the historian Dlugosz, cited above, the freedom enjoyed by the Jews-knew in Poland during the reign of Casimir, their had it has amassed immense wealth, the fruit of their usury, and had led them to the ultimate excesses of insolence. Their crimes went unpunished, thanks to complicity of a power that was hardly concerned with rendering justice. It was a tactic against the people. Divine vengeance was reserved for itself. punish herself for crimes which the power hand ensured impunity. On Easter Tuesday, March 27, Master Rudeck, canon of Wislichi, according to the inspirations of a zeal more impetuous than prudent, warns the people, as they descended from the pulpit, whom he had received an important letter. He is asked to read it: it informed that, the previous night, the Jews of Krakow had killed a Christian child and had used his blood for abominable rites, and that, moreover, they had thrown stones at a priest who was wearing Peucharistie to a sick man. This story stirred the people against the Jews, who had to suffer cruel treatment

- (1) Marci Hanaissii, Soc. Jes., Germania sacra, t. 1.

188: __ THE CHURCH AND THE SYNAGOGUE.

ments, despite the efforts of the magistrate who was trying in. It is pointless to stop such damaging demonstrations. in their wake to Christians as well as to Jews.

Around the year 1420 (1), the Jews of Asia, continuing to show themselves to be just as treacherous towards Christians and their worship, prompted the Turks to occupy the David's tomb, under the false pretext that they would find there-

The real aim was to destroy a Christian church.
erected in honor of the tomb of Our Sei-
gneur; and, indeed, they obtained what they desired,
to the great detriment of Christians. That is why
Martin V addressed the Queen of Naples, Joanna I, who
imposed a considerable fine on the Jews of Calabria
in compensation for the damages suffered by the
Christians.

It was also around this time that the chronicler Albert
Krantz wrote: "The Jews, a perfidious nation, having been
"convicted of having supplied weapons and money to
"heretics of Bohemia, who were waging war on the
"Catholics, Frederick, Duke of Bavaria, had them put
"in prison throughout the extent of its domains and the
"sentenced to heavy fines. It's really a
"A nation to be kept away from Christian countries, because it does everything
"To insult Christ and destroy his worshippers."

We read, in the Fasti of Austria written by Pez (2),
that, around the year 1421, Jews who had obtained from a

(1) Giannone, Sforia di Napoli (History of Naples).

(2) T. II, p.851. .

CHAPTER II. 4189

'Christian woman, a few fragments of the host, take them
shared among themselves to renew upon them the ou-
tragedies formerly committed to Our Lord during his Passion,
The fact was acknowledged, based on the woman's own admission,
And they were punished. This impious act, committed at the time
of Easter time, indicates that the Jews, having been unable
to have a young Christian child in this circumstance
to sacrifice him out of hatred for Jesus Christ, they had
wanted to satisfy this hatred of the Holy Eucharist.

In the History of Silesia, we find the account of a
a similar sacrilege committed in 1453. Joachim Cu-
Reus, a heretic, calls this fact into doubt, and rises up
against the harsh treatment inflicted on the Jews.
But he finds these strictures too great precisely because
because of the little accounting he did, in his capacity as
Protestant, of the adorable sacrament of the Eucharist and
of the real presence of Jesus Christ under the holy
species; so that he believed that the Jews had
He did not deserve such harsh punishments. But he-
even shows afterwards that we shouldn't have received

to have admitted.

When, around the middle of the same century, the Turks attacked they sought with such cruelty the Christians of the East, the Jews rejoiced and they extolled the fierce con-seeking, in the hope that he would be their Messiah, that he would restore the Synagogue, and that he would destroy the Church Christian (1).

(1) Ugolino, Thesaurus antiquit., t. XXIII, p. 1066.

A1.

190 THE CHURCH AND THE SYNAGOGUE.

It was around this time that Saint Antoninus, bishop, lived. than Florence. Speaking of the Jews in his treatise De The supreme pontiff, he recalls the canons of the ancients centuries of the Church that earnestly recommended to the Christian magistrates to remove this people from the ad-Ministry of Public Affairs. Saint Antonin re-commands also to the bishops and Christian princes try to turn the Jews away from idleness and paresse, by forcing them to engage in industry or some trade, so that they do not have to procure means of subsistence in another way, that is to say-to say, through usury and other shameful means. This insistence of the holy bishop, and these prescriptions of previous centuries that forced Jews to work they display in all their day the malice of these men who spent their lives in idleness and laziness, seeking only to live off the sweat and possessions of Christians whom they misappropriated for their own use through usury, through the monopoly they held and through genuine looting. This disorder engendered a thousand other inconveniences-provisions for the Church and for the State. Therefore, it seems to us-Is it that no one today can approve of a a similar system followed by the Synagogue in the middle of the "Christian nations. Who, therefore, would dare to bla-sea the measures taken by the episcopate with regard to this people ?

Moreover, one only needs to consider the conduct of the Church towards the Jews, as the saint points out Bishop of Florence, and to think about the care she

took them in order to pull them out of idleness and all these ridiculous and barbaric prejudices that they drew from the Talmud and in the commentaries of their rabbis; it one only needs to consider the redoubled efforts of the episcopate Christian, to eradicate so many harmful thoughts from their minds maxims, and to the unfortunate success of all these attempts ves, to see clearly that the degradation of the Jews at that time it was entirely their own work, the logical consequence of their indolence and their bad-will of good will, and in no way the effect of intolerance which Christian magistrates, whether secular or ecclesiastical, were being treated towards them, since these magistrates were all their efforts to tear this unfortunate people away to his ignorance, his mistakes, and his inertia.

The most remarkable fact of the fifteenth century, re-
The discrimination against Jews was their expulsion from Spain under the Reign of Ferdinand and Isabella, in 1492. This act
The Catholic monarchs provided a pretext for the defenses of
Supporters of the Jewish cause to cry out against the cruelty.
Before judging it that way, wouldn't it be con-
just able to examine the case from its various points
From a religious and political point of view, to make a particular-
be wary of the testimonies of novices, and more
even to those of the rabbis themselves, not to mention
documents that will be provided by Christian historians
about this providential act of which the Jews were the victims?

Alphonse Spina, or whoever the author may be, who is
certainly a Spanish novice, who is doing the same thing.
History of the Jews in Spain, recounts, in the third

192 THE CHURCH AND THE SYNAGOGUE.

book De bello judaico, that, in the village of Tavera,
belonging to Louis d'Almanza, in the kingdom
of Castile, a Jewish blacksmith whose son had been Jewish-
ridiculously condemned to death, the fool feigned, and
began to roam the country shouting af-
rook, so that he was allowed to do it, because one
He excused himself because of his madness. However, it was not
that it was a feint, and the traitor was secretly forging with his
other children iron bars pierced with holes that he
wanted to use it to close and nail during the
night, all the doors of the houses. He had also pre-
adorned with iron spikes which in Spain are called
abrojos, which criminals commonly use
to injure the feet of horses and men who
They pass into the places where they have been placed. One

work one night under cover of darkness, and traversing the locality with all the signs of its ordinary madness, he opened the doors of the houses and saw everywhere set iron spikes to injure those who would come to them. They were about to leave their homes. That done, help, without no doubt, from several other Jews who desired like him, the destruction of all Christians of the village, he set fire to the houses and fled. Awakened through fire and smoke, the inhabitants rose up in haste; to escape the fire, they run to open their doors, but unable to overcome them, they perished in large numbers. Those who were able to get out, met with the iron spikes that injured their feet.

CHAPTER II. 193

When the king learned what had happened, he ordered that all the Jews found in the village were killed. Let us remember here, as confirmation of what we have said and from what we will discuss later, a monument to a very important historical event, the bull of the antipope Benedict No. XIII, published in 1415 in Spain against the Talmud and its doctrines, which they declare intolerant from a religious and moral standpoint, and contrary to the natural reason. This bubble clearly shows the damage caused to Christian society by the tricks of Jewish commercial dealings when they dealt with Christians, and with what obstinacy this people persisted in his perfidy, despite the threats he made against him was the object.

The author we have just quoted tells us another fact. During the reign of John II, in Castile, and during the regency of his mother Catherine, a Jewish doctor from Segovia bought a consecrated host at a high price. He consecrated, which he threw into Boiling Skin, in company accompanied by several accomplices. Some of these, horrified by this terrible sacrilege, they resumed the host and brought it back to the monastery of Saint-Cross of the Order of Preachers, in order to avoid the punishment they would have to suffer if the deed were discovered. The prior of the convent made the fact known to the Bishop of Segovia, John of Oxerdesillas. The regents, who were then in that city, had knowledge. Active research was conducted, we found the culprits, and, among them, Don Mair, the

the Jewish doctor we just mentioned, who had
He was physician to King Henry. Subjected to torture, not only he confessed to the outrage he had committed against the saint
Damn, but he still declared that he was the cause
of the death of King Henry, and he was condemned to death
with his accomplices. This revelation pushed the event-
than to do even more precise research on
the misdeeds of the Jews. These, fearing to be discovered
green, earned by dint of money the sommelier of the e-
bishop, in order to get rid of this vigilant pontiff by
the poison. The sommelier received Pargent, and, taking advantage
at a time when the cook was absent, he threw the
poison in a vase filled with sauce; then he returned
prepare his master's table. The cook, to re-
in turn, continued his work; but, a few drops of
The poisoned sauce having fallen onto his hands,
he was quite surprised to feel almost immediately an in-
very painful inflammation. He thus recognized that the
The sauce was poisoned, and he warned the bishop of this.
who had just arrived. They searched for the perpetrator of the crime;
Suspicion quickly fell on the sleeper-
to link, who eventually confessed and was sentenced
to death along with some Jews: the other guilty parties took
the leak. "These facts," adds the author we are following,
were told to me by Father Martin of Cordoba, of
Order of the Augustinians, who received them from Brother John of
Canalejas, of the Order of Preachers, and witness
"Observing the entire procedure."

Add to all this some curious confessions made by the

CHAPTER H. 195

Jewish Solomon ben-Sevet, in a conversation with
King Alfonso on the subject of the immorality of the Syna-
gogue in his dealings with Christians, at the time
the very one we are dealing with. Ben-Sevet, com-
paring Christians to Jews, in their prayers and
In their customs, it is said that the latter pray more
that Christians (1), and he adds: "Christians,
"To respect their laws, they refrain from plundering,"
has fraud, usury and other things that seem-
"bles. The Jews, on the contrary, are not used to
"To abstain from theft, fraud, and plunder."
And elsewhere: "The Jews, with the subtlety of their minds
and with their address, know better than the
Christians have the means to make a profit, so
a that they acquired great wealth through initiative

"of the truth, would find that a third of the land and of
 "other properties of Spain fell between the
 "Hands of the Jews, through their excessive usury." Our
 The author continues, and he lists the main causes.
 calamities that befell the Jews among the Christians
 here (2): "1° the gravity of the faults of their fathers;
 "2° the limited right they have to goodwill; 3° the
 the death of Jesus of Nazareth. It was not in vain
 Moses 4 said that if we sacrifice the gods
 "abominable Egyptians in their presence, we
 "we would be overwhelmed by the stones they throw at us-

(1) Res Judæorum a Georgio Genteo editæ, p. 76, 329, etc.

(2) P. 339.

196 THE CHURCH AND THE SYNAGOGUE.

They would be. The fourth cause relates to love.
 "of the law, of women, and of wealth. In this the
 a "Jews behave like other peoples." fl
 "It has been a long time since the Jews of Spain have
 "led to love young Christian girls, as a result"
 "of the excessive familiarity with which they live-
 The wind blows with them. And there are some who are not afraid
 to assert loudly that it is only a minor mistake
 He manages to love Christian women, since he
 "Only a light sentence was handed down in this case"
 "to lawbreakers, that is to say the penalty of
 a stick; they forget the traps that their ten-
 "Their rivals' teeth often cost them their lives." Also
 "Do the Kabbalists believe that these men will be
 "condemned to eternal torment. But what there is
 What is most criminal about this is that such a com-
 "Commerce increases the number of idolaters (Christians)"
 "Well, look." The desire for wealth also drove the Jews
 "to carry their scythe into the harvest of business and of
 to the Christian industry, from where did evil come?
 a very serious series of thefts and robberies to which they belong
 "deliver. The sixth cause is the perjury that they
 They commit without any restraint. The seventh is
 "the pride and ambition that drove some
 "some of our own who want to dominate Christians and
 "on all peoples, etc."

Such an admission from a Jew is, certainly, valuable.
 to collect. May those now who understand
 religious principle of Christianity, which loves order,

good morals and their homeland, they say, if the measure
 The expulsion of the Jews from Spain is justified. And that
 What will they think of this measure if we add that the
 Jews claimed to have special rights to dominate
 in Spain, because it was a tradition among them
 (It is Ben-Sevet himself who acknowledges this) that it exists
 in this land of the descendants of the tribes of Judah
 and of Benjamin, from one of which the Mes- must be born
 what they expect? This traditional belief ren-
 said the Synagogue, more ardent in overthrowing the dominion
 Christian tradition in this country as in others. They
 further confirmed this belief by reading in
 the prophet Obadiah the word Sepharad, what their rabbis
 they interpreted it as the word Spain, and they imagined
 that they would become the masters of Spain under the
 conduct of the Messiah.

Simon Tuzzato, one of the masters of the Synagogue,
 while blaming Ferdinand's decrees relating to the ex-
 the impulse of the Jews, frankly admits that the great
 number of Spanish Jews, which he puts at a thousand
 lion, easily leads one to believe that he is among
 They have many reasons for revolt which explain the soup-
 lessons from the King of Spain. If we add to this the fears
 which inspired the Moors overseas, with which
 The Jews were almost always intelligent.
 Pon will better understand the measure taken at their
 regard. Finally, the same rabbi admits that a great
 a number of murders and robberies had been committed by
 the Jews, his brothers, to the detriment of the Christians, which

198 THE CHURCH AND THE SYNAGOGUE.

should not have been of light weight in the determination-
 king's tion. Blanca (1) is counted among these excesses
 the murder of Pierre Arbuesio, inquisitor of the Holy Roman Empire
 Office, a crime plotted by the Jews, who won
 two Christians to carry out their horrible
 design. This assassination dates from the year 1485. And it is necessary
 to which must be added the numerous bows made to the e-
 guarding the mysteries of our holy religion, especially at
 with regard to the Eucharist, the object of their special hatred
 and that they sought to obtain by theft or by force
 of money, in order to testify, by their words and by
 their actions, 'how they abhorred it.
 All these facts are known through the revelations of the neo-

We must not, moreover, remain silent
other serious scandals that afflicted the Church of Es-
loincloth by magical operations, curses, the
incantations that the Jews introduced there in fre-
counting the Christians. We see how much these kinds of
practices are disastrous for religion and Christian morality
yours. The reforms brought about by Cardinal Arche-
Bishop of Toledo, with the help of Ferdinand, proved-
The wind showed how far the evil had spread. Jérôme Paolo,
a jurist from Barcelona, wrote at that time to
Paolo Pompilio, by giving him details about the situation-
Barcelona's perspective: "Our city is particularly
"worthy of praise above all others, because

(1) Hieronymus Blanca, Commentat. rerum Aragon.

CHAPTER II, 4199

"that it is not possible for Jews to live there, as
"being a sordid, debauched, shameless, su-
"Perverse and execrable when it is not contained"
"by the brake of slavery, a race given to wear and tear"
"and to all kinds of shameful gain, and trying, by
"as a result of the singular hatred she harbors for Christians"
"Well, to deceive them anyway."

After reporting all these facts, most of which
relying on the testimony of the Jews themselves, it seems to us-
it is clear that the defenders of the Synagogue should per-
to dispel their illusions, since it is in the decree of ex-
an impulse driven by Ferdinand that they find to be the culmination
of the injustice done to the Jews. All
Statesmen, without exception, applauded at
Expulsion of the Moors; why would they disapprove of it?
their expulsion of the Jews, which is based on the same reasons
sounds? Shouldn't everyone see that there were
even more powerful reasons to take action
which the Jews suffered from, since they understood each other
usually with the Moors and whom they seconded
with all their might the enterprises of these peoples con-
between Christians, so great is their hatred against the
The name of Christ and his worshippers? Isn't it proven
Indeed, they have always sought to dishonor this
name and to exterminate those who revere him? Certain-
the Moors, more tolerant in matters of religion
region, less corrupt in matters of morality, deserve-
were trying to be treated with more consideration than the Jews.

harmful and fatal for society, and of which the greatest part, driven out three centuries earlier because of its misdeeds, taking refuge in Spain thanks to the indulgence of princes, continually rendered himself unworthy, by his ingratitude for the hospitality that had been shown to him. Finally, to understand the treacherous nature of this nation, a character so in keeping with the spirit of the Pharisees, whose doctrine the Jews have always followed and For example, one only needs to read the protests addressed to Charles V, successor to Ferdinand, by some Jews who had embraced Christianity to avoid exile, these Jews, who secretly followed the rites of the Synagogue, having found a favorable opportunity to to demonstrate their perfidy, they sent deputies to

* Charles V to remind him "that they had em-

,

stirred up the Gospel against their will, adding that they were "Honestly, their business, which they were the most "useful and, perhaps, the most faithful subjects of his a kingdom. They therefore hoped that as a result one "would leave them the freedom to return to their former "religion. They also promised to come to the aid "to the needs of the State, and offered eight hundred thousand "Gold coins in recognition of this kindness." Note in passing the impudence of these men who dare to to be given as the best subjects of the kingdom, after that their masters themselves confessed to the crimes of Jews and all the evils they have caused to society and to the Christian religion. Let us open the Gospel, and we We shall see how these protests agree marvelously

CHAPTER II. 201

kindly with their character: Gratias tibi ago, Deus said the Pharisee in the Temple, quia non sum sicut cæteri homines, raptores, injusti, adulteri, veluti hic publicanus. Our Lord Jesus Christ said of them. with marvelous accuracy: ZLabiis honoring me, cor

naive confession of a Jew who had met a Christian during a trip he was making to Castile, and who told him, As they parted from him: "You know how much we..." "We have shown signs of goodwill in this "a journey, where we conducted ourselves like brothers, one another" has with regard to the other. Know, however, that, whatever whatever signs of kindness I may have shown you showed the hatred I harbor in my heart "was no less great. As a reward for the services- "The vices you have shown me, I want to give you this advice: "Never trust a Jew, no matter how friendly" "that he show you (4).9

This was indeed the system adopted and practiced by the masters of the Synagogue at that time: knowledge in- to develop their words and actions of hypocrisy the most subtle, in order to deceive simple men. After a careful examination of Abrabnel's writings, that The Jews regard it as the oracle of the Synagogue, Bartolucci thus concludes (2): "This was the greatest en- "enemy of Christians. But what is most abhorrent-

(1) Itinerary of Father Philippe to SS. Trinitate, Liv. VI, C. VII.

(2) Bibliotheca rabb., t, IUT, p. 875.

202 THE CHURCH AND THE SYNAGOGUE.

"What's wretched about him is that, at the very time when he "filled his books with curses against teenagers" to the failures of Jesus Christ, at that very time he "He flattered the Christian princes. He did not avoid the so- "community of the faithful, and seemed to take pleasure, in the con- "to milk, to converse amicably and familiarly with" "Them. He even sometimes expressed feelings "which would have led people to believe he was a perfect Christian." "However, he kept the venom of the "hatred against Christianity, and he imbued his "writings, spreading everywhere, and especially in his Com- "Commentaries on the Scriptures, blasphemies against Jesus Christ, against his Church, against the Sovereign to the Pontiff, against the Bishops and the clergy, and against to all Roman Catholics. It is difficult to ren- to counter a page of his observations on the pro- "phètes, which does not contain some of its perni- "Wonderful ideas." If such were the doctrine and the actions of one of the most respected masters of the Syna- Spanish gogue, what should we think of the disciples

It seems to us that, in light of all these facts, if criticisms can be made of the court of the Holy Inquisition in Spain, that's certainly not for the harsh measures he took against the Synagogue, whose entire purpose was to fight the dogmas and to overturn the morality of the Gospel. It would not feel the strength of the Christian principle, would not be touched by his truth and his holiness, and not

CHAPTER II. 203

to love social order, so as not to hate it highly the conduct of the Jews of Spain. But let's continue. events.

Many Jews expelled from Spain took refuge in Portugal. King Emmanuel held a council on this subject with the principal lords of his court (1). It was agreed above all that the Jews formed a class harmful to the society and the state, primarily in Christian countries. And so, they deliberated on the best course of action to take in this circumstance. The majority rejected the opinion of those who saw their wealth as an advantage for the State. "It is not without reason," it was observed, "that this people were expelled from France, from several provinces" "those from Germany, and from the kingdoms of Aragon and of Castile. And the princes acted in this way because" "that they underestimated the abundance of the tributes imposed on the Jews that the integrity of the religion, consequently defeated that the Jews were attacking the belief of simple, that they were insulting the most holy name of Jesus, and that their speeches maintained a few" "These errors in the minds of many and" "led to the ruin of the least educated men." It was not prudent, moreover, to confide in these enemies of the Christian name, that no precept of religion could not prevent revealing to a stranger what has the secrets they would have discovered, and to work with us for hire for money. As for the advantages they

(1) Hieronymi Osorii De Rebus Emmanuelis' regis Lusitaniæ lib. I. ;

"See these people known for their frauds with all
"the property they possess, rather than having to expel them"
and after they had amassed all the wealth
"of the kingdom, since in the current circumstances"
"they could only take with them what they had"
"Acquired in Spain. If they stayed longer
In the kingdom, one should have expected to see them
to enrich themselves at the expense of Christians, thanks to
to the frauds and deceit in which they are
"past masters," Emmanuel, struck by these considerations
derations, published, in 14496, the decree that expelled from
his kingdom all the Jews and the Moors.

After having made known the powerful reasons and
the events that led the kings of Spain and Portugal to
tugal to distance the Israelite nation from their states,
we want to say that we are and that we
will always be far from approving the con-
The rite of Christians or other people who
employed all sorts of cruelties and violence
these to transport the unfortunate out of these countries
born punished by law. These acts of violence and cruelty-
These practices were in no way approved by the princes.
and they are contrary to justice and maximum-
my Christianity. The story of this exile which
brought a fairly large number of Jews to Genoa
recalls that Tanarega, in the Splendors of this city,
reports an old law by which it was forbidden
no Jew may remain there for more than three days, after the-

CHAPTER II. 205

which he had to leave the city (1). Shouldn't we suppose-
to suggest that some criminal act had prompted the senate
Why did the Genoese make this decree so severe?

We now need to search for the acts of
the Synagogue in other countries during the same
century. Scardeoni writes the following in his work
on the antiquities of Padua: "In 1491, when one
established in this city the Mont-de-Piété to free-
"to free Christians from the usury exerted on them by
"the Jews, who demanded twenty percent of their
"loans, we abolish twenty-two banks that the Jews
"had mounted, and which provided them with a bene-
"annual income of twenty thousand gold crowns. They are me-
a naça at the same time as a very heavy fine, if they
"They continued their operations."

bourg, reports, under the date 4492, a fact which in-Prince Magnus IIT was greatly aroused. The Jews committed-commits a horrible crime at that time. A priest of Stenberg, called Pierre Danois, a man of questionable morals solues, unable to pay a debt he had contracted-ted towards a Jew named Eleazar, was engaged by this one to deliver two consecrated hosts in compensation. The Jew kept these precious objects until the the day of his daughter's wedding, which other Jews attended who were aware of the acquisition made by their coreligion-naire. He contemptuously placed the hosts on the

(1) Tanarega, Storia di Genova (Hist. of Genoa), cited by Muratori, Annali d'Italia, t. XXIV, p. 5381.

42

266 THE CHURCH AND THE SYNAGOGUE.

table, on which were placed some torches lit; then he pierced the hosts. Suddenly one saw the blood flow. This marvel frightened the guests, and Eleazar, no less terrified, charged his wife with to return these consecrated hosts to the priest. He, no less frightened by the miracle, could not for long resist to her remorse, and he finally reveals his own sacrilege and that of the Jews. Following the trial which was informed, twenty-five Jews were condemned to be burned at the stake, and their other coreligionists were banished from the town. The priest, after having confessed without hesitation everything his crime, was degraded and similarly condemned to dead. The historian adds that the miracle was revoked. doubted by his time and was the subject of great number of discussions: "For us," he said, "we think-sounds that we must stick to contemporary testimonies rains, because it is not easy to impose oneself in this manière to so many men who witnessed the event, and who did all the necessary research to ensure that the miracle was not the result of fraud and A hoax. Moreover, no doubt was raised at the subject of the sacrilegious theft committed by the priest, and of An abominable pact resulting from the perversity of the Jews.

It is certain that, among crimes of all kinds committed by Jews in this century, there are many-blows which were aimed at the august sacrament of PEcharistie, not to mention those who had preceded and those we will have occasion to talk about in the sequel. I know very well that heretics do all

their efforts to dispute the reality of the miracles who accompanied several of these sacrileges, and they. thus seek to cast doubt on the facts themselves on the occasion of which miracles were performed. We will submit the following reflections to these incredulous. The contempt and horror that the Jews felt for the mysteries of Christianity will always remain days as if they were indisputable facts, all the same We would deny that Jesus Christ is truly present under the Eucharistic species. The multiplicity of facts of this nature that we read in the history of the Church, facts accomplished at various times and in various places, excludes the idea of some invention or falsification a deliberate choice that could be held against historians. However, similar acts will always be an offense. very serious with regard to Christianity; they will always a clear sign of intolerance—of the Jews toward of the religion of Jesus Christ, intolerance which pushes—Christian governments necessarily know take rigorous measures against profane—eurs. What would happen, we ask, if, from Nowadays, a Jew would enter, for example, the church of St. Paul's in London, and dared to commit there Outrageous acts against Christian worship?

On the other hand, it seems to us that our adversaries—res should draw other conclusions from the facts than we have reported. The miracles performed by the holy Eucharist, miracles attested by so many testimonies and by the Jews' own admission, several of whom...

208 THE CHURCH AND THE SYNAGOGUE.

They turned to shame upon seeing them and renounced the Synagogue to embrace the religion of Jesus Christ; the belief public and firm of the ancient Church to the presence The real rage of Jesus in this sacrament; the infernal fury which incited the Jews to insult and outrage this Sacred—August ment, shouldn't all this make them re— Could their mistakes stem from this mystery? If, indeed, the the true body and the true blood of the Son of God did not exist not in the Charismatic Renewal, as they claim, com— How can we explain this hatred inspired by the demon? the Synagogue, which had become the instrument of his malice, he never ceased to blaspheme and outrage the adored body—

12th century.

The sixteenth century is no different from the preceding ones; it provides us with numerous examples of Jewish perversity that. In order to better understand how many justice, civil power, and ecclesiastical power were working to repress and remove from society the ills that stemmed from it, I will begin with the testimony of two Jewish writers who entered within the Church after renouncing Judaism. The first is Victor de Cobden, and the other Pfeffercorn; the latter, in truth, apostatized later and re-he reverted to his old prejudices, but this did not weaken the fact of his testimony. Cobden revealed openly- He exposes the malice and perversity of the Synagogue. He affirms

CHAPTER II. 209

firm in an absolute way that there is no nation more unjust and more obstinate than that of the Jews. Between other noteworthy things, he shows with what The Jew knows how to infiltrate the localities where he is not known, using all available means He has the ability to charm foreigners. He knows how to flatter skillfully he shows the inhabitants great respect; he highlights the usefulness it could have for commerce because of the money he possesses; he multiplies the pro-masses, and that is how he first insinuates himself into the spirits. But that is nothing; what follows is so extraordinary, one cannot read it without astonishment: There is another kind of dishonesty, says Cobden, "which allows these Jewish scoundrels to enrich themselves, and I will make it known without hesitation, in order to put in to guard against their treachery, and to show that one should not They should not be trusted at all. In some places, on "their sales and payment books and in the ac- "Those private agreements, they lend money without pra- wear and tear might be a concern; but one shouldn't rely on these appearances, because they know perfectly well how to change or "falsifying seals; they imitate and counterfeit writings" to the tures of others, they add and subtract, they mo- a difice what they deem necessary to change; they fabric- "also new obligations, and finally, They are deceiving in every way, as has been the case. has proven itself many times. That's why the lamp- "Are you Maximilian punishing the guilty parties in several ways?"

210 THE CHURCH AND THE SYNAGOGUE.

to Carinthia, and that he immediately expelled others
 "that he would have been assured of these falsifications. It is easy
 "to see from this how much harm the frauds of the Jews cause
 "To the prosperity of Christians."

Elsewhere, the same author reveals bar- intolerance
 bare which the Jews used towards the Christians, etil
 provides several examples: "A respectable Jew
 "by his birth and by his wealth," he said to the cha-
 "clown xx1, convinced of the falsity of his religion,
 "embraced Christianity. His compatriots in con-
 "They were so furious that they sought the means
 "The most criminal act was to take his life. Unable to
 "to accomplish their plan, because he stood on
 "his guards and that he avoided their ambushes, they had
 "recourse to two bad Christians whom they seduced"
 lured by the promise of gold. These men eventually became re-
 "to keep them as friends by the novice, and they pro-
 "They relied on the trust they inspired in him for the
 "to take him to a secluded place, where they put him back in-
 at the hands of his enemies, who caused his death
 "In a cruel way." Here is another example cited
 by Cobden: "A Jewish child who happened to be there
 "with children his own age, who were Christians,
 "entered with them into a church, and, returning home
 He told his parents what he had seen. Those-
 "They strongly criticized his conduct, this
 "which did not prevent him from visiting several more times"
 He goes to the same church as his friends. This behavior
 "so irritated his mother, who was full of zeal

CHAPTER II. | 211

"ardent for Judaism, whom she resolved to kill"
 has clearly his own child, in fear that he
 She eventually embraced Christianity, and she executed
 "His dreadful plan."

The portrait of the Jews drawn by Pfeffercorn does not differ
 not of the previous one. The Jew, he writes, is always carried
 to deceit and fraud; it is always with
 intentions to deceive, that he deals with business with the
 Christians. He receives without any scruples the fruit of the

Others possess the art of flying. There is undoubtedly something in the world many heresies and many different beliefs, but there is no sect more dishonest, more damore miserly, more deceptive, more disastrous for the Christian people hold on to the vile sect of the Jews. Night and day, These men are only occupied with pondering the means of to destroy and overthrow the power of the Christians. And when they can't find any others, they use wear and tear, they employ all possible kinds of fraudThey insinuate themselves everywhere with all the apparent signs. kindness, friendship, and trade full of charm (1).

Our author goes further, and he notes the zeal that apJews wear them, as if it were a religious act. gieux, continually blaspheming the most augustyour mysteries of Christianity, what he recognizes to be completely opposed to the true doctrine of Moses.

(1) Pfeffercorn, part. 11.

219 THE CHURCH AND THE SYNAGOGUE.

But the Jews despise the precepts of Moses, and followwind more readily the perverse teachings of the Talmud. They also declared war on the truth and to justice, as enemies of God and of the nature. Resist their stubborn malice, employ Against them, the council, the actions, and the authority, that is to truly show faithfulness to Jesus Christ, as it is acting for the greater good of society, that to move them away from the borders of the Empire, as well as men harmful to the public good. Such is the porThe trait that this author traces for us from the Synagogue to that era.

The facts confirm the veracity of these testimonies. Let us first open the Byzantine History (1) to the year 4522. Before Sultan Suleiman took the reins of the empire, a Jewish magician came to him, and predicted that he would reign. Suleiman having indeed mounted the throne, asked the magician what the events would be provisions of his reign. The Jew replied: "As long as a) The Christians will remain in the cities, they will try "everything to incite sedition, and they will preventreturn to the one who will have placed himself at the head of the revolt. "Therefore, great sultan, you must drive out and destroy" "These men before they committed this wrongdoing."

to consecrate all Christians, if Piri-pacha had not opposed
laid out for such a cruel purpose. Who does not recognize, in this

(1) *Chronicon historiæ byzantinæ Ducæ Michaelis Nepotis.*

CHAPTER II. 913

The Jew's advice to Suleiman, the idea of the Cherem, that is to say—
to speak of the destruction of Christians, which never ceases to
Meditating on Jewish piety? Without the opposition of the pa-
cha, we would have seen the scenes of the cinema renewed
of the 10th and 6th centuries.

We read in the Nuremberg Chronicle, under the date
of 1532 (1), that the Jews of Prague and Frankfurt
had found a kind of poison so subtle that it suffic-
It took only a single drop to cause sudden death
a man or a beast of burden. A Jew had made of it
the experiment on a dog. When we learned this, the
The Jew was put in prison, and he confessed to the discovery made
parses brothers with a view to using it against the Christians.
Around this time, Paul Jove said, speaking of the cou-
Muscovite customs (2): "The Muscovites have a
"such horror of the Jewish race, that they shudder at
to the mere thought of this people, and that they do not want
not to receive them in their country, because they
They look at them as perverse and evil men
"a sants."

In 1555, Emperor Charles V condemned to
A fanatical Jew who wanted to pass himself off as
the Messiah. This Jew had seduced a great number of deities
brothers by magical operations; these, the pre-
exciting for the restorer of the kingdom of Israel, exci-
They quelled seditions in several parts of the Empire.

(1) J. Burchardus Menchenius, *Rerum germanicarum*, t. II, p. 81.

(2) *De legatione Basilii Magni, principis Moscoviæ, ad Cle-
mentem VII*

pa

to suppress the revolt of these perverse men?
Famien Strada (1) recounts that a certain Michez,

a restless and ambitious man, who had fled from Es-

' loincloth and had taken refuge in Antwerp, where he passed himself off

for Christian, won the favor of Queen Mary and
of the principal lords of the court. He took advantage of this
favor to abduct a noble damsel with the-
which he went to Venice. From there he went to Cons-
Tantinople, where he married a very wealthy Jewish lady.
He then sees him in Cilicia, where he enters into friendly relations
tied with Selim, son of Solomon, whose every need he satisfied
desires and serves the most shameful passions. When Sé-
Lim succeeded his father, Michez became his advisor
for matters relating to the war. It is thanks to
his influence and his treacherous schemes that the islands more
Cruel calamities then befell the inhabitants.
Venice, the island of Cyprus, and other countries as well. The
The annals of these countries have made it more than once a
bitter mention.

It is appropriate to recall here a passage from a speech bubble
of Saint Pius V, published in 1569. This decree
the expulsion of Jews from some provinces of the States
of the Church. The zealous pontiff knew what harm was being done to the
Christians' daily trade with Jews:
"However," he said, "their impiety, veiled by all sorts of
using reprehensible artifices, he went so far that he became

(1) From bello belgieo, decas to, lib. v.

CHAPTER II, 215

"necessary, for the salvation of our people, to oppose a
"a prompt remedy for the violence of such a great evil."
"Indeed, not to mention the various types of wear and tear on
by means of which the Jews plunder everywhere the
to poor Christians of their possessions, we look
"as it has been sufficiently established that they are receivers of stolen goods and
accomplices of all kinds of vels, sacred and profane,
"by concealing products in various ways,
either by making them disappear, or by transporting them
"elsewhere, or by transforming them to make them me-

under the pretext of dealing with matters relating to
 "their trade, frequenting the women's houses"
 "honest and incite them to evil by the baits"
 "more shameful; and, what is most pernicious,
 through charms, curses and various other
 "magical superstitions to which they indulge, they
 "Seduce weak or reckless minds, and their
 "persuade that we can predict the future, find
 "Stolen items, discovering treasures and other
 hidden things, all things which are forbidden to
 "Men to search for. Finally, it is sufficient
 "has known with what indignity this perverse race pro-
 "nonce the venerable name of Jesus Christ, etc."
 Let us also note here that Saint Pius V, at the beginning-
 the beginning of his pontificate, brought back to the memory of the rab-
 bin Elie Carcassio, president of the Rome synagogue,
 the promise he had made to him when he was not
 that cardinal, that is to say, he would become a Christian if the

916 THE CHURCH AND THE SYNAGOGUE.

The cardinal became pope. Elijah fulfilled his promise and
 converted along with several members of the Synagogue,
 who were the most distinguished of the rabbis of this
 era. The Sovereign Pontiff did not fail without
 doubt of being informed by them concerning the ills and the
 scandals that Christianity suffered at the hands of
 Jews. History shows us more than once that the
 novices competed, directly or indirectly-
 ment, to the deliberations of the civil or ecclesiastical authorities
 sistic remarks concerning the Jews; they sincerely confessed
 the iniquity of the Synagogue, and the inconveniences that it-
 This would be for Christians the association of Jews, because
 of the severity of Christian morality and of laxity
 of the conscience of the Jews in every respect, which
 constitutes an irreconcilable antagonism between the
 two morals and was the cause of a great scandal for
 Unenlightened consciences.

As for magic, Georges Godelmann,
 who was writing at that time, reproaches the Synagogue
 Pabus, which she made of the divine oracles uttered by the
 ancient prophets and the practices of incantation and ma-
 giesi offensive to religion and morality, to which
 He had pushed through the study of the Aebbalagius. And he exclaimed: "He is
 "truly astonishing that, while the Gospel shines
 "of such a bright light, there are princes and
 "republics that tolerate and protect blasphemy"
 "and the magical operations of this people. It is for
 "that which Christophe, Duke of Württemberg, rejected

"specious," they demanded, "the admission of Jews into
"The State. The conduct of kings cannot be praised too highly."
"from Denmark and Sweden, voters, principals"
"these and the cities of Saxony, which do not admit at
"They are such an impious nation (4)."

Muslims, who profess great respect
Religious followers of Jesus, son of Mary, have borne punishments
serious matters against those who curse him. However, it happened-
dant in 1577, according to Gerlach, attached
at the imperial embassy near the Ottoman Gate,
that a Christian and a Jew having a dispute between.
In Constantinople, the Jew called Jesus Mamzer,
which is tantamount to saying "bastard." The sultan was informed of
Done. He asked the mufti what punishment the one who deserved deserved
had cursed /say be: Mariam, Jesus, son of Mary; on
replied that, according to the opinion of some elders
doctors said he should have been condemned to be burned at the stake, according to
others to life imprisonment, according to others
finally subjected to beatings for forty
days (2).

Luther, who was perfectly aware of the obstinacy of
Jews to preserve their institutions, and the hatred they
They bear the Christian name, he wrote these lines: "They
They would have rather crucified ten Messiahs and God himself,
If only it were possible, with all his angels, and destroyed
"all creatures, that we should suffer

(1) Georg. Godelmann, De Veneficis et Magis, p. 52.

(2) Wilhelmi Schikard, Annals of the Kings of Persia, Proemium,
p. 82.

918 THE CHURCH AND THE SYNAGOGUE.

"the heirs of the true Messiah and the promises of the pa-
"triarchs, we," I say, "whom they never cease to detest and
"to curse. They want to have the Messiah alone, they at-
"tend from him dominion over all the world, and
"Christians must then be their slaves; gold and

"will have to be subjected to their whims like
"Beasts of burden."

In his History of Geneva, in the year 1582, Spon reports the discussion that arose on the admission of Jews in this town. The Sieur de Candole, returning "from Germany, brought a petition from the Jews who, fear-afraid of being driven out of this country, they asked to be admitted to Geneva. They offered to settle there, numbering eight to ten thousand, towards Saint-Jean or Saint-Victor, and to surround these neighborhoods with walls. where the republic en- would maintain the garrison. They also promised to be the first to arm themselves for the defense of the State, when we would like to employ them, to pay an annual tribute, and to submit to the laws that would be imposed upon them, content to have this place as a refuge, and to be able to- see doing trade with Valais and Piedmont. Some councilors were in favor of receiving them, and they emphasized the great wealth that the Jews brought would be good soldiers if they remained in the country. which would cost nothing, which the city would become, thanks to them, more commercial, that finally no one could- Geneva could be criticized for admitting them, since they were tolerated throughout Italy. Other advisors

CHAPTER 11. 219

held a contrary opinion. They represented that the Protestant states had made a mistake with their tolerance with regard to the Jews; that, in the current circumstances, one could not trust this people; that their admission would lead to a significant increase in food prices, because that they would seize them through their usual trafficking raires; that this was why they had been driven out of France, and that they were considering moving them away from Germany Magne. This last opinion prevailed, and the request of Jews were rejected.

Around the same time, Lorenzo Soranzo recounts how the Jews, in agreement with the Turks, and always ready to harm the Christians, they attempted to penetrate the secrets from European cabinets to reveal them to Ottomans. Among these types of spies, one stood out: a certain Jean Lopez who, following in the footsteps of Michez, whom we mentioned earlier, finally succeeded to penetrate the secret designs of Sixtus V, and the made it known to Sultan Amurath.

Soranzo himself recounts an event that illustrates better

"Before Amurath's death," he said, "the Christians of Constantinople ran great risks for their life, because they were accused of having set fire to the different places in the city. Amurath had consequently- consequence ordered the janissaries to massacre all Christians, without distinction of person. The agha opposed this order from the sultan, showing how much the large number of Christians would make its execution

R

920 THE CHURCH AND THE SYNAGOGUE.

"dangerous action, and the resulting damage" "because the tribute would be reduced and we would have violated People's rights. The result ends up being quite contrary to what was expected, because there were a few Jewish women who had given this advice to Amurath, who were condemned to death." Isn't there not some connections between this inspired accusation through hatred of the name of Jesus Christ, and what happened to Rome during Nero's time? It was also through inspiration Jews whom Nero considered expelling onto the Christians The burning of Rome. We see that the Jews are consistent. to renew their old calumnies against the Christians. This is what the holy martyr already lamented. Justin, and what he reproached the Jew Tryphon and Sy- The entire synagogue, which, unable by itself to get rid of the Christians, pushed by dint of calumnies the Roman authorities to persecute and destroy the nascent Church of Jesus Christ.

We have seen, in previous centuries, how much it was dangerous for Christians to resort to the Jews in their illnesses. Voet provides us with examples that prove this danger did not exist less in the sixth century (1).

In 1512, Bayezid, Sultan of the Turks, perished by the crime committed by his doctor, who was Jewish, and who admitted him nistra, a drug from which he died instantly. Joachim, Elector of Brandenburg, experienced the same

(1) Voetius, ex auctoritate episcopi Senensis.

comes from a Jewish doctor. If we recall—
Let us now turn to the words of Abbot Gioberti, who extols the
Synagogue as having rendered great services
In the Middle Ages, through the practice of medicine, we
We will see that this writer has completely forgotten the decrees.
bishops and councils that forbade Christians
Indeed, precisely at this time, to have recourse to
Jews in their illnesses, given the serious matters
for fear that they might use, instead
of beneficial remedies, harmful medications
that experience had taught them. The novice
anonymous, in his book entitled *Fortalitium fidei*
contra Judæos, etc., represents as a proven thing—
the Jewish doctors boasted in *Penvi* one
on the other hand, in their solemn meetings, to have held
a larger number of Christians.

Finally, to see how fu—
nests to society in their relations with Christians
Well, we only need to remember what was established in 1527,
in the reform of the Florentine republic. He was
Jews were forbidden to lend at usury to any of the following:
toys; they were also forbidden to remain in
the domains of the republic otherwise than in pas—
sant, and for more than fifteen days. The laws of Al—
sace, from 1532 to 1548, absolutely forbade the
Jews to negotiate no business with the citizens of
Strasbourg. Maximilien IT added to this defense the sentence
of the loss of everything they would have acquired through these
contracts, except for things necessary for life.

999 THE CHURCH AND THE SYNAGOGUE,

Christian charity sought, as we do, to...
We have already said, a remedy for these ills, which we had not
never been able to cure by any means employed until—
than that. The magistrates considered establishing what one
called upon pawnshops, to which they could have re—
courses for citizens who needed money for
to provide for the necessities of life, and so they were put to
shelter from the usury and rapacity of the Jews. An in—
scription that can be read in the main square of Treviso
attests to the damages that the dupes had caused to be borne
to the inhabitants of this city, especially the poor, with
the monopoly they exercised and their various means
to get rich, when finally the republic, following
Following the example of other cities, decreed the expulsion of this
people, and established a pawnshop to come to the aid of

Let us say here, once and for all, that, among the causes of the harms done to Christianity by the Synagogue throughout history, and especially in the Middle Ages, we must take into account the idleness and laziness to which the Jews were particularly prone to it. Fleeing thus any kind of fatigue, whether in agricultural work or in some culture, whether in those of industry or some profession, they spent their lives abandoned to all vices, and engaged in unfair trade in which they were only trying to deceive. That's what we can say. We can infer correctly from these prescriptions so often repeated and renewed by the ecclesiastical and civil authorities to prevent the disastrous consequences for the so-

CHAPTER H. 293

Christian society, which was brought about by the inertia of this people. We will conclude our observations on the sixteenth century, by drawing the reader's attention to the bull of the Pope Clement VII, dated 1459. Recalling in this bull, the decrees of his predecessors Gregory IX, Innocent IV, Clement IV, Honorius IV, John XXII, Julius II, Paul IV and Gregory XIII, this pope renews the prohibition against reading the Talmud and other books of the Synagogue as detestable in every respect: *Perpetud prohibemus quosvis libros et codices talmudicos, impios, sæpè damnatos, vanissimos, cabalisticos, atque alios nefarios a prædecessoribus nostris condemnatos, etc.* Was such a condemnation not legitimate? In these books, the dogmas and doctrine of Christianity is trampled underfoot and vilified; the public morality is no less outraged there; all the civil and religious disorder naturally ensue from this. and it would be difficult to find more doctrines elsewhere dangerous for society and for religion.

Seventeenth century.

The Synagogue persisted in fostering the same hatred than in previous centuries for the name of Jesus-Christ and his worshippers; this hatred, sucked with the milk from childhood, can only be difficult to destroy. Always ready at the same time to play with the good faith of the Christians, the Jews take care to adapt their conduct in various circumstances, and to

'show as their interests demand, in ca-
 singing their evil designs under hy- appearances
 pocrites, which were the distinctive characteristic of their fathers
 the Pharisees. In 1648, in Vienna, a Bohemian Jew
 who had stolen a silver vase from the Synagogue,
 thought of avoiding his brothers' revenge by making himself
 Christian (1). He gained the favor of Ferdinand III and he
 lived at court. But, after some time, of
 in concert with two other Jews, he secretly abducted
 The royal treasury held deposits of great value. It was
 discovered and sentenced to death. As he was being led-
 knowing the torture, he clearly showed that his conversion had not-
 It had only been a feint: he threw down the crucifix that one
 had placed it in his hands, and pronounced this protest-
 public statement: "In truth, it is only oral,
 "and not from the heart, that I participated in your shameful
 "abominations and to your bread." When the sen-
 had the order been executed, the authority retained possession of
 honored by an inscription the memory of this infamous man.
 Buxtorf, one of the most learned Hebraists of that time,
 who had penetrated as far as possible into the es-
 took from the Synagogue, and who knew the
 maxims and antisocial tendencies professed by
 She and collected in his books, Buxtorf says: "By
 "continuation of the vain ideas of DUISARCeN and domination"
 "to which she attaches herself as to so many pro-
 "divine masses, there is no nation in the world
 "more bloodthirsty and more thirsty for revenge than

(1) Wagenseil, *Tea ignea Satan*, t. 1, p. 189.

CHAPTER II. 295

"That of the Jews. They consider themselves the people of
 "God chose to scatter and destroy by iron and
 "by fire all the other nations, and this is good-
 "He has done the greatest thing they expect from their Messiah."

The Jew Leo of Modena, who lived in Italy at this
 at that time, was so animated by this Jewish hatred-
 that against Christianity, which he blasphemed...
 blatantly against Jesus Christ, by uttering the pa-
 roles most insulting to his divine character. Also
 the famous Cromwell, so attentive as he was to favoring
 trade, the basis of prosperity and opulence

England, he observed, was neither Christian nor poet
litigation to allow the introduction of such a race
in the country, and he replied to the Jewish representatives that he
prided himself on worshipping, along with all of England, this-
him whom their fathers crucified, and whom they denied
They themselves were divinity; that, consequently, it does not
wanted to have no connection with the irreconcilable in-
enemies of his religion. And he ordered them to leave
immediately Great Britain.

In 1663, the Turks celebrated in Adrianople, by
celebrations and festivities, the anniversary of the capture of
this city (4); among other things, the people were given
the spectacle of a Christian city under attack; but
there were so many insults in the performance...
the religion of Jesus Christ, which the sultan, disgusted,

(1) C. Nani, Sforia Veneia, lib. IX.
43.

226 THE CHURCH AND THE SYNAGOGUE.

had some Jews beaten who were the perpetrators of this
spectacle. Such is the Jew in the freedom of his profession.
Sion, such is his intolerance towards Christians,
that he even provokes the fury of Muslims by his
audacity and impudence.

Spinoza, that famous seventeenth-century atheist,
He was Jewish by birth, as is well known. The study of
The Talmud inspired him with doubts about the truth of the doctrines
the things contained in this book. He made his doubts known.
to his fellow believers, who were irritated by the difficulties
that he proposed and to which they could not respond
dre, and Spinoza was struck by a dagger blow.
one of them as he was leaving the synagogue. Indignant at a
such a crime, Spinoza completely abandoned ju-
Daism, and then lost himself in unbelief.

In Hamburg, according to Voet's report, a master
of the Synagogue which had believed it recognized the Messiah in
the person of Sabbathai-Sevi, about whom we will speak
Further on, he later converted to Christianity. His zeal
The barbarian among his coreligionists flew into a rage upon seeing
this conversion; they stirred up some against him
men of the dregs of the people, and he was so badly mistreated,
that he died shortly afterwards. The same author
adds that a Jew named Lazarus, having learned that

by another Jew. This event is said to have occurred in 1694. The following event, as recounted by Jean Benoît Carpzov (1), is even more surprising: "Six years ago," he writes,

(1) Theologia judaica, cap. nr.

CHAPTER 1. 997

"that a Jew of the Karaite sect came from the East" here in Frankfurt. Not only did our Jews not want— They did not want to receive him in their synagogue, but in—"They chased him out of their neighborhood, and great and "The children chased after him, insulting him, and threw at him..." "stones and mud, so that the misfortune— Areux was forced to take refuge with the lord "Ludolf, who received him kindly and made him leave—"Shooting from the city while handing him money." When When we think about this fact, we are truly astonished by the audacity Jews, who openly admit the hatred they harbor tent to the Samaritans and Karaites, and who claim to feel no ill will towards Christians, while di— knowing that Jesus Christ was and still is the cause of all their misfortunes.

The emperor, marching against the Turks who had seized Buda, found the Jews in agreement with his enemies, and consequently encountered vigorous resistance This event rekindled the hatred of the Germans. against these men who, taking no account of They hand over the homeland where they were born to the first comer. provided they see their advantage in it, and especially the ruin of Christianity.

Schudt writes under the date 1699: "In the pro— criminal case brought against the notorious brigands of of the Duchy of Luxembourg, it was noted according to the unanimous confessions of the guilty parties, that no important theft— so much had been accomplished without the participation of the Jews, who had been either the authors or the promoters,

9298 THE CHURCH AND THE SYNAGOGUE.

or the advisors, or the executors and the cooperators—"ers."

But the most remarkable fact of this century is

with what vividness does it persist in the heart of this little-ple, as the fundamental maxim of his religion, belief in the coming of a Messiah, whom he awaits for to shake off the yoke of the nations, to overthrow the thrones and to trample underfoot the name of Jesus Christ. This was around the middle of the seventeenth century that Sabbathai conceived the intention of being the liberator of the Jewish people in Asia Minor, in the East and throughout the world. To succeed, this fanatic found a favorable way in the cabalistic interpretations of a passage prophecies of Daniel, according to which the Messiah was due to appear in 4675. Another fanatic who was agreeing with him, and who presented herself as his predecessor, maintained that Sabbathai was the Messiah destined to overthrow the empire of Constantinople. Many rabbins opposed this project, but a few others and a crowd of ordinary people began to follow Sabbathai, proclaiming him king of Israel. He set himself in march towards Constantinople. The Grand Seigneur, in- Based on these facts, he had him arrested and given [treatment/explanations]. blows with sticks. But this only succeeded in inspiring the Jews have a greater conviction of the coming of the Messiah. and greater respect for the person of Sabbathai. Thai. So the sultan ordered his head to be cut off, to see if he was invulnerable. Sabbathai, frightened by-

CHAPTER II. E 229

He received grace and became a Muslim. However, he was of again sentenced to death some time later, to because of the troubles he was still stirring up, and he suffered his This hardly opened the eyes of all the fanatic. Hocheplid, consul in Smyrna at that time, recounts, in a letter dated 1703, that another A fanatical Jew maintained that Sabbathai was living in hiding in some underground place, and that he would appear at the end forty-five years old. And, in the meantime, he was spreading the noise of several wonders to make people believe more the prediction he made of the future resurrection of Sabbathaii.

Tenth century.

Some Western rabbis, seduced by this fanaticism... tic and convinced that he was the Messiah, began to celebrate his praises. Later disillusioned, they abandoned- They entered the Synagogue to become Christians (1). It im-

poster, not only in Asia Minor, but even in Germany, Poland, Bavaria, Italy—lie, in Transylvania, had reached the proportions of a even greater enthusiasm in Persia, where ha—a large number of Jews who had already previously earlier had made attempts to revolt for other reasons very reasons. That is why the King of Persia, moreover

(1) Christopher. Græfii, In Notis epistolæ Maimonidis de fulso Messiah. in

RER ER te NET

930 THE CHURCH AND THE SYNAGOGUE.

further convinced of the perfidy of this nation, re—Niten advises the principal lords of his kingdom, and it was resolved that a nation which would be removed from the country had so many wrongdoers and imposters in its breast, and which proposed no other goal than oppression—sion of humankind. From then on, the Persians never ceased—rent to feel the greatest aversion for the Jews; Even today, the Jews who live in these con—They are very miserable and despised, as evidenced by the accounts of modern travelers. What then are the authors of this miserable situation of the Jews in Per—Is it Persian authority, or the perversity of the Synagogue? Can we, in this circumstance, accuse Christian intolerance? Isn't it obvious that it is It is to their perversity that the Jews owe these measures that the necessity imposed on a Muslim government?

Spanheim, a writer of that era, to whom history had perfectly conveyed the character of this people, said that its distinctive character is an extreme avarice and an insatiable greed to accumulate wealth, and that, for this reason, he engages in usury, to plunder, to sorcery, wherever he lives, since the extremities of the East as far as the provinces of A—Africa. Voet adds that the entire study of the Syna—Gogue consists of an abominable hypocrisy, and that all his works, even those that are called his Good works are nothing but genuine sins. because the entire system of their faith, their religion and their piety is merely a mask they use

to cover up their perfidy, as the phariseans their masters.

At the beginning of the eighteenth century, Henry-Jacques Bathuysen recalls the vulgar proverb which said that a Christian should be careful not to present himself in court to argue with a Jew, because of the bad faith of this nation, its address and of his persistence in deceiving his opponent and the judge. He further observes that "Jews suck money like the blood of Christians, and that they congratulate one another when they succeeded in ruining some Christian, thus Schudt and Gerson have already sufficiently proven this.

In 1751, writing to the bishops of Poland, the pope Benedict XIV recommends that they divert the Christians I hold the service of the Jews, because, besides that, offensive to Christianity, that's also a thing hard and arduous, not to mention the serious dangers to- What are the risks to men and women subjected to this? to the whims of these masters. The sovereign pontiff did- at the same time, he knows how to notice the imminent misery of Christian people, a result of usury and monopolies, the tricks and deceit of the Jews, who had brought major upheavals in fortunes. And that's exactly eleven years earlier, (like Muratori (as stated in his Annals under the date of 1740), that the Jews obtained permission to enter Naples with the enjoyment of the granting of several privileges, promising the State illusory advantages that their commerce, because of the secret influence they had

232 THE CHURCH AND THE SYNAGOGUE.

everywhere in business. The Neapolitan people, who have not- I hadn't forgotten that the Jews had been expelled in 1492, because they were impoverishing the kingdom so much through their thefts, their usury and their extortion of everything type (4), which the irritated citizens had made heard the people, did- we are, saw immediately what damage would result of the admission of the Jews, and united in this circumstance to the clergy, who were perfectly capable of just- what dangers would threaten morality and religion; the discontent he showed forced The Jews gradually withdrew.

country, writes the following: "It is proven that there is never
"There has been no race of men more disastrous than the Jews"
"for the fertile provinces which belong to the mai-
"its sound from Austria, and especially since the year 1796, in
"in which they counterfeited banknotes and coins,
"made the currency disappear, and produced this
"appalling and general shortage in which they
"They were the only ones to earn immense sums."

If we go from Germany to France, and
especially in Alsace, here is what the day said-
nal La Quotidienne, at a time not far removed from
the one we just indicated: "It is located
"Everywhere men whose treacherous aid is
"the ruin of those who have the weakness to dis-

(1) Giannone, Sforia di Napoli (History of Naples), lib. XXXIL,
Cap. L

CHAPTER H, | 233

"To order. But nowhere do we know what's going on"
"in Alsace, where part of the population is united-
"quintessentially devoted to money laundering and not seeking-
"It's about laying traps in all sorts of ways"
"to good faith, to credulity, to inexperience..."
"One could hardly believe a large part of the facts"
"which are reported, if we did not have as a guarantee"
"ties the strong demands of the General Councils
"of the two departments that make up this province,
"and the testimony of their representatives. It follows, however-
"fewer of these facts would cause an upheaval"
"general property in Alsace, if all the claims-
"These taxes on the Jews were payable. The Assembly con-
"the constituent assembly itself, despite its liberal fervor, ren-
"said, in less urgent circumstances, a de-
"cred to force the Jews of this country to provide
"evidence and testimonies of their claims, in order to
"that the legislative body could establish the means
"more equitable to liquidate them fairly." A de-
"The decree of Emperor Napoleon, in 1808, annulled a
"part of these debts, and suspended the recovery-
"Lies of others."

There

The insolence of the Jews towards the Christian name has-
Has it diminished in the century we live in?
Has the people renounced their habits and prejudices?
An event that occurred at the beginning of this century, in Reg-

934 THE CHURCH AND THE SYNAGOGUE.

Gio di Modena, along with several others, comes to prove
The opposite. A Jew from that city had seduced a
Christian woman. When he saw that the unfortunate
wanted to baptize the child born to their guilty party
in business, he grabbed the child by the feet and struck him-
The child was violently thrown headfirst against a table.
his skull shattered by the very hand of the one who
had given birth. One of the Jews who served in
the French army during the invasion of Spain, under
Napoleon, having met a priest who was wearing his
In his chest, the image of Jesus crucified immediately
transported by the hatred his nation has shown towards the Re-
dempter, and using the license that the circumstances
authorized, he said to the priest: "Tell your Crucified One that
It was a Jew who fastened him to the cross.

Mr. de Ségur, in his History of Napoleon and of
the Grande Armée in 18192, wrote the following (1): "We
"We do not wish to report here the cruelties exercised-
"created by the Jews against the French who returned from
"Moscow in 1812. They treacherously slaughtered them for
"to steal from them; they invited them into their homes"
"They take them in under the pretext of hospitality, and then they de-
"They littered and threw them all naked out of the windows,
"to let them die of cold on the snow and on
"Ice." That was the recognition ju-
daïque for all that Napoleon had done in favor
Jews in his empire. This is yet another example of
of the Cherem, still living in the heart of the Jew, and who

(1) T, IE, liv.xu, p. 390.

CHAPTER II. 235

reappears every time the opportunity arises
to show the hatred this people feels towards the
Christ and against his worshippers.

In 1824, the Frankfurt government, horrified of the decisive influence that the Jews acquired, thanks to their credit and their wealth, prohibited any participation their participation in public affairs, and forced them to shut themselves away in their own affairs and in the exercise of their professions.

To conclude this long story, we will recall a article from the Smyrna newspaper, L'Impartial, under the date of November 1848. The author of this article, examining the situation in the Moldovan-Vlach provinces, wrote, among other things: "However, the factories "brandy absorbs the country's grain; lPal- "Cool that what they produce is immediately sold to the Jews" "who speculate in everything and on everything, and who exchange "this deadly liquor against foodstuffs, clothing- "The peasants' livestock and animals. In order to prevent "a large part of the harm caused in the countryside" "through these brandy factories, the government" "deprived the Jews of the right to run taverns, because "They then had at least one in each pro- "seigneurial prerogative. But there again the law was powerless-" "health and it was evaded by means of front men" "that the Jews found. They are a stubborn race, "who does not easily abandon the prey she has" "seizure. Besides, this sordid nation has not all- "days golden enough to close the employees' eyes"

236 THE CHURCH AND THE SYNAGOGUE.

"that the government is tasked with suppressing its frauds" " of the. "

We currently have before us another newspaper, the Observer of Trieste, issue of February 16 1849, in which we read the proclamation made by The Prince of Windischgrätz against the Jews of Pest. These Jews were helping the rebel refugees in Debreczin. Notwithstanding the prince's proclamation,

'later an entire shipment of clothing was seized and military effects sent by them to that city.

In Rome, according to the Gazette de Gênes of the 20th June 1849, the Jews favored the enterprises of anar-Christians who rebelled against the Pope. They worked to... their forces to stop the French troops destined to To restore the Sovereign Pontiff to his throne. Finding Moreover, taking advantage of the favorable opportunity, they gathered in their

and in private homes. All these facts prove—
wind the ingratitude with which they acknowledged the sove—
the clemency that Pius IX had shown them.

Having reached the end of this story that we have
abridged as much as we could, we believe
to have brought to light the true aspect of the doc—
the Synagogue's trine, illuminating it through testimony
facts, and by gathering the depositions of all the
centuries that have followed one another since Jesus Christ until
us. Now we ask: can we say
with Sir Robert Peel and with those who think like
Ini: "As for moral conduct, exercise—

CHAPTER II. 937

"A quick-witted champion of charity, and of proven loyalty,"
"The Israelites deserve to enjoy such a great
"Consideration that no other religious sect, whatever—
"Conch?" Could one agree with him more than in
as he adds elsewhere: "I feel strongly
"that if there was ever a class of our fellow men to the—
"that all European states owe a reparation—
"A ration for centuries of injustice and persecution"
"And of wrongs, it is certainly that of the Israelites?"
Can we applaud, as did the crowd that
Pentourait, to the conclusions he claimed to draw from
his speech? Shouldn't we rather feel pity for
so many errors, so many false assumptions of which he
Did he fill it?

Could it therefore be possible that, since Jesus Christ until—
that to this day, all those who have demonstrated through facts,
Having experienced firsthand the perfidy of the Synagogue,
his antisocial doctrines and prejudices, his incom—
compatibility with Christian governments, the antago—
direct nism of his religious, moral and maxims
political relations with Christianity, would it be possible, di—
We are convinced that all these men were mistaken,
and that their judgments were the result of misfortune—
A false illusion? Is it possible that all historians
and the philosophers of past centuries, that princes,
magistrates of all faiths, pagans, Christians and
Muslims, as well as the entire Catholic clergy, the bishops
and the councils were not only mistaken, but
heard from generation to generation, during the es—

space of eighteen centuries, and met in the same malicious thought to accuse, to dif- to fame and to condemn this nation as per- faithful, when, on the contrary, if we believe Sir Ro- Bert Peel and the modern philosophers and reformers, this nation was innocent, irreproachable, useful to the society, and worthy of general admiration?

Is it possible that, from Saint Paul to the present day, all converts from Judaism to Christianity who, Driven by the force of truth, they recognized divinity of Jesus Christ, and embraced a doctrine that imposes the probity, sincerity in words and deeds, had invented so many calumnies against the Jews their brothers, and, what would be even more astonishing, against themselves, by indulging in these ignominies and these Perjurers?

Is it possible that the Jews themselves con- spanked, to their shame and confusion, for their crimes, their excesses, their cruelties and their revolts against authority, with all the fatal consequences that it have had for the Christians, and that they made them con- to be born to posterity by recording them in their me- Moires, if indeed these crimes were not committed?

Is it possible, finally, that Jesus Christ was mistaken? first of all, by pushing back so highly the per- Pharisaic fide from a dual religious and civil, as we see it in the Gospel? Is it It is possible that he wanted to slander the Synagogue with his doctors, with the scribes and Pharisees, whose

CHAPTER HI. 239

Jews, now spread throughout the world, are the descendants and legitimate heirs, with the exception Karaites? Is it possible that he made a mistake in – reproaching the Pharisees for so many erroneous maxims and perverse things they held, as they said, from the tradition of their fathers, and that their successors have carefully preserved them, which they have entrusted to the e- Scripture in its entirety, and that they teach still to their children and their disciples?

Is it possible that Jesus Christ, against all reason, his and against all justice, declared that the school of Pharisees, which is the foundation of the Synagogue ac-

of pride, hypocrisy, avarice, rapacity, and adult-
of impurity, perjury, rebellion, persecutory
cut and all kinds of iniquities? that he should be reproved
felt as if filled with prejudice against the true idea
And against the wisdom of Mosaic law?
Indeed, we saw it, we didn't need, at the beginning-
The point of this discussion is to gather the maxims
of the Jewish tradition found in the books
Jews, to show that they are the same as
those of which Jesus Christ accused the Synagogue of its
time.

However, the fact remains: an attempt was made to rehabilitate
the Synagogue, and it was to be so with the ten-
dances of modern philosophy, which all seek-
they wish to establish equality between the various religions of
the universe, which will do nothing less than bring down

240 THE CHURCH AND THE SYNAGOGUE.

Jesus Christ, of that primacy which he alone possesses,
from this divine throne on which he alone sits, and that
must occupy his Church to the exclusion of other religions
gions. Thus, his doctrine is placed on the same level as all the
others, and he is not accorded any more honor than to
those of Zoroaster, Muhammad, and all the sec-
silences that appeared in the world before or since his
incarnation. At the same time, we strive to show
that all religions have moral principles and
civilians who agree, if not in supernatural dogmas-
reals, at least in the general maxims of life
social. It was therefore necessary to place on the same level
than all the others, the Pharisaic sect, or rather
the Synagogue rejected by God, and to treat it as
in the same way as the others; it was therefore necessary,
remove it from the lowering in which it was immersed-
then so many centuries, of the universal consent of
men who knew his maxims and knew
that they are irreconcilable with other doctrines,
especially with those of Christianity, its adversary
declared. So people started speaking in his favor, at
proclaiming his merits aloud, and we heard
Gioberti called the Jews, without any distinction of e-
at that time, a nation illustrious for its antiquity, for its
character, by virtue of his lineage, by a multitude of privileges
natural phenomena that surpass nature, and which have lived since
fifteen centuries in all parts of the Christian world
yours (1). What did the famous writer mean by

(1) Vincenzo Gioberti, Apology for the Modern Jesuit.

CHAPTER II. 241

This praise? It clearly showed it then that in his various writings, he sought by all means to tarnish the reputation of this religious society, which has so well deserved by the Catholic Church, by the true Church of Jesus Christ. Did he not realize that he prepared the blinded peoples to cry out: "Zolle hunc, and dimitte nobis Barabbam (1), that we crucify Jesus Christ, and give us Barabbas; drive out Jesus and the Jesuits, and give us the Jews; give them back to the life, honor, to Christian society. That one condemn the first ones as guilty and scoundrels rats, but that Barabbas and his imitators, seditious and criminals, be saved; let them be exalted, let them be declared innocent, worthy of human society, worthy of "Universal applause." And that's what we have obtained, if not everywhere, at least in more than one country.

Let us now examine the assertions in more detail. of Sir Robert Peel. He strongly deplores, in the discourse—The course we mentioned, the horrific massacres accomplished in the Middle Ages by Christians in various cities in England, France, Germany and others country. He said, "We have difficulty explaining ourselves." "how the remnants of a nation so violently per—"The seized items were able to reach us. Only one thing "explains how they escaped a complete "Extermination is about patience and resignation." extraordinary things they showed in the midst of the per—"Sections."

(1) Luke, 20, 18.

14

242 THE CHURCH AND THE SYNAGOGUE.

We do not claim to contradict the all of these assertions; we do not wish to deny that it were there excesses committed by Christians regarding this evil? happy people; we can only disapprove of them ver. However, we first have the right to accuse the noble baronet and those who share his opinions, or of unforgivable negligence or unjust bias ity. Indeed, Sir Robert Peel noted all the excesses, all

not even to mention the unspeakable cruelties perpetrated by the Jews over the Christians for a period of ten or eleven centuries. During this period, events of which the vera- This fact is noted by all historians, they show us the miserable condition of Christians subjected to all the hatred of the Pharisaic sect, and the horrific massacres of Christians caused or perpetrated by Jews, only because their victims were worshippers of Nazarean, whose death they loudly demanded. from the time of Pontius Pilate.

Among the many examples that could be cited, if Robert Peel and his supporters had launched a simple attack a look at the history of Khosrow II, which we have told in its proper place, shouldn't they have shuddered with horror? furious upon learning of the massacre of eighty thousand prisoners, mostly Christians, whom this king of Persia had sold as slaves to the Jews after his invasion of Palestine, and seeing that the only cause of Was this massacre the religion of the unfortunate victims? Certainly all the murders of Jews by Christians:-

CHAPTER I. 243

They, who were in the Middle Ages, did not, even when gathered together, Unbelievable, such a large number of victims. This fact alone, without taking care of so many others like them is enough to make them ren- within fair limits, the unjust proposals advanced tactics by our opponents against the conduct Medieval Christians' attitude towards the Synagogue. Wouldn't that be enough to show their mistake or their injustice to all those who make themselves the bosses of Judaism, and the critics of Christian governments What about their relationship with the Jews?

Is it even possible that there was no In the Middle Ages, there was no reason for malevolence. Christians, nothing at all that had stirred them up against the Jewish people? Is it possible that, among all these facts reported by illustrious orators, there is not one the only one that offers at least some glimpse of a reason for A Christian uprising against the Jews? Could it be? It was possible that all the Jews had been innocent, and Are all Christians guilty? Could it be that the Christianity inspired a hatred capable of leading to such excesses, without any provocation on the part of the Synagogue? It would be hard to believe, but in pre- In light of the facts, we remain fully convinced, that there are very few cases in which the

Jewish, and more specifically by hatred of Jews against Jesus Christ and his disciples, by their extraordinary irreverence in actions and words, in-
towards the venerable mysteries of our holy religion,

944 THE CHURCH AND THE SYNAGOGUE.

and by the barbaric treatment they inflicted on innocent creatures. The historical sketch that pre-
gives way, and what remains to be said shows it superabundantly.

It should also be noted that provocation is coming from the Jews and not the Christians. Jesus Christ has
He was the first to be persecuted, and with him all his disciples.
The Pharisaic school opposed with all its might the Gospel message, however confirmed by
extraordinary signs, and she sought every means, she used all the cunning she could to prevent
the progress of the Christian religion, without fear of resorting even to hell for the success of his conjura-
tion. For three centuries, the name of Jesus was blas-
Pheme, his Church persecuted, without the faithful had given even the slightest pretext, without them
have in any way provoked, by words or through actions, the anger of the Synagogue.

As for the time that has passed since Con-
From Stantin to the present day, it should be noted that, in the conflicts that occurred between Christians and Jews,
although the former were most often excited through horrific crimes, among which we must count
the murder of children, and that they only carried out reprisals by attacking life or taking the
The Jews' property was always found in the hands of the magistrates.
Christians, what am I saying? The Church itself in the per-
sounds of the sovereign Pontiffs, bishops and others wise and zealous priests, who strove to stop the per-

CHAPTER II. 245

sections, violence and excesses of all kinds to-
which an exasperated multitude indulged in. The sovereigns Pontiffs even took in Jews per-
seceded, and these, quite convinced of the magnanimity and the spirit of charity that guided the head of the Church,
addressed their complaints to the successor of Jesus Christ,

frequent examples. Here, for instance, is what e-wrote Saint Bernard, in his 322nd letter, to the bishop, to clergy and faithful of Speyer: Audimus and gaudemus ut in vobis ferveat zelus Dei. Sed oportet omnino temperamentum scientiæ non goddess. No sunt persequendi Judæi, non sunt trucidandi, sed nec effugandi quidem, etc. Peter the Venerable, abbot of Cluny, had not other feelings, and, to put it all in a word, these feelings were only those inspired in the Church by the es-even took from the Gospel.

The Synagogue acted and thought in a completely different way. different, because she could never tolerate doctrines contrary to his own; they also acted quite differently and thought the rabbis and other members of the Synagogue, constituted judges, leaders and masters of the Jews. These are the ones we always encounter, like the promoters and instigators of hatred in the the hearts of their fellow believers, those whom we see to rejoice every time something happens contrary to the person or worship of Christians. Not-Weren't they the first to conspire, back in the day?

where their fanaticism hoped for the imminent downfall of 484.

216 | THE CHURCH AND THE SYNAGOGUE.

Messiah, and to incite their brothers against the Christians or against other peoples? Were they not looking as a pious and meritorious act to outrage the Christian Stianism and the sacred rites of the Church, and to insult the people devoted to the service of Jesus Christ, pen-knowing in this doing a work pleasing to God, as the Savior himself had foreseen it: Sed venit hora, ut omnis who interferes with you, arbitrator obsequium se præstare Deo (1)? |

Let us add to this that by acting against Christia-nism and by inciting its followers to revolt against Christian governments, the Synagogue has never-but could claim as a pretext that she was oppressed mother, but she acted the way she did, because that she is an enemy of Christianity and of everything else religion, and because it is still waiting for the Messiah, whose future advent cradles her with illusory hopes-res. 11 It was enough that a fanatic, that the first im-The poster who came claimed to be sent by God so that she

She rebelled against the established governments. That's what we saw particularly in Persia, where the Jews were very numerous in the Middle Ages, and where they were found—were in a more prosperous situation than elsewhere. It was one of their national historians, Benjamin de Tudela, who attests that they were always more numerous—there are more in this country than in others, and that explains

(1) Joan., xvi, 2.

CS

_ _ a SE RS pt ee RSR Tr QE PAPER NON ps, | 'OPNTTS rt era
ee a ne 5 SR USS

CHAPTER II 247

their attempts to overthrow Persian authority. Their rebellions were therefore properly a continuation of their prejudices concerning the Messiah they are awaiting, and not the servile condition in which they lived.

There is an even more important point to make. in the present question: it will demonstrate the intolerance and the cruelty of the Synagogue towards the Christians, and should, on the contrary, excite admiration for the gentleness and tolerance of Christians towards Jews. There is no axiom more consistently adopted by jurists as this: *Licet vim vi repellere*. However, the *Cherem* is a decree of destruction and of extermination sanctioned by the Synagogue against his enemies, that is to say against Jesus Christ and his disciples. Christians could therefore, by virtue of the axiom we have just quoted, also pronounce legitimately, and as being in the case of legitimate defense, the *Cherem* or the anathema of extermination against the Jews. Who could deny them this right? We On this point, we appeal to all humanist writers. silences of this century.

Nevertheless, let us recognize true humanity, the true charity of Christians. This is an admitted proof. remarkable and extraordinary of this evangelical sentiment which pushes one to risk death for the salvation of others, and to bring souls back to the true path of life who go astray. Isn't that, in fact, being driven by a

these same men who, in the place of Christian society,

248 THE CHURCH AND THE SYNAGOGUE.

They meditate on ruin and destruction, waiting always the right time to crush the religion of Jesus-Christ and those who profess it, in the same way that Saint Paul confesses to having desired and done it, as we read in his life, when, abundanti-
us æmulator existentens paternarum traditionum, he would rush against those who invoked the name of Jesus and dragged them before the Pharisees magistrates to have them condemned to death? It is in this context-
The sequence of these ideas and feelings that the Synagogue, in the prayers of the festival of Purim, celebrated in memory of Haman's punishment, he asked God to bring back the days of Esther to commit a massacre general of nations and especially of Christians, as they had once done to their enemies under the reign of Ahasuerus. Albert Fabricius, Wolf, Grotius and Pufendorf admit that one must be intolerant of with regard to deists and atheists; are we not more in the right to be so with regard to the Jews under the double rap-
civil and religious practices, when one considers the maxims contained in their books and their conduct through the centuries, maxims and conduct fatal to the Church, to princes and the existence of society? That is what justifies, in the eyes of politics, the conduct of the Ro-
hands in the early centuries of the common era, during-
that they had become aware of the Synagogue's schemes, who, quick to revolt against the Empire, with her voice from the first fanatic who came along, stirring up terror everywhere-
revolts and disturbed the public peace. The authority

CHAPTER II. 249

therefore resorted to the means most appropriate for repression these attempts, by causing death wherever she could, the race of David, by defending, under severe penalties res, to practice circumcision outside the race Israelite, by prohibiting the sending of their collections to Jerusalem, and keeping the Jews as separate as possible residing with one another, all measures very well suited to to remove them, or at least to weaken them, hopes for a future restoration.

That is also why there is reason to excuse it, otherwise

in Spain, and by Dagobert in France, laws which obliged the Jews to renounce their religious maxims—his, and to profess the religion of Jesus Christ, or to undergo exile. The large number of Jews who lived in Spain, their close relations with the peoples of Africa, which conspired together to ruin the throne and of the Church, particularly forced the monarchs—Spanish authorities to take exceptional measures in the interest of their kingdom, of life and of the freedom of their subjects, and of the honor of religion.

In addition to the previous observations, the following may be added still others, which are no less peremptory attention to the declamations of moderns against the severity and harshness of the laws we have just speaking, laws which they condemn as unjust, inopportunes and ineffective, because, according to them, it is not—It was not in this way that the Jews could be brought back to the salutary the fundamental principles of religion and morality.

250 THE CHURCH AND THE SYNAGOGUE.

If it were indeed a question of any other people, we would show ourselves to be more willing to make concessions. But, when it comes to the Synagogue, there are exceptions exceptions to be made, which we believe are all the more important better founded, than they were made by Our-Seigneur himself, who wanted to warn us against the pitfalls of Judaism and primarily against its bad faith: *Atfendite a fermento Phariseorum, quod est hypocrisis* (1). *dicunt enim and non faciunt*, etc. Let us recall here what the famous Rabbi Salomon Ben-Sevet before Rai Alphonse, namely, that the Judaism is an incurable disease. A wise doctor would add to these words that, in a desperate illness a desperate remedy is needed. And this answer cannot to be approved, if one reflects on the nature of the Synagogue so different, in every way and everywhere, from the character—different from other sects that have appeared in the world and who fought against the Church of Jesus Christ.

The Synagogue, among all its other opinions, among his other pernicious prejudices, he harbored above all They ardently hope to be revived by the advent of the Messiah; for her, this was the golden age so highly praised in the fables of the ancients. In this belief, she asks—every day, and several times a day, the arrival from that blessed time. And that wasn't enough for him. no: she still hoped that her restoration would place her

would exterminate all those who would resist him and

(1) Luke, xii, 1.

CHAPTER 11. 251

to oppose his doctrines. This desire for domination possessed it to such an extent that, every time something a favorable sign seemed to appear on the political horizon that, especially each time, she felt something freedom or that some favors were granted to her, she I immediately thought I saw the time for this restoration coming. Then her courage revived, she excited her children, and her hopes were still growing more. The natural effect of these feelings was a growing hatred for other religions, and especially for the name of Christ and his adoration. She saw, in the smallest events, signs of the coming triumph of its institutions and _of his maxims, and the harbingers of the advent—the birth of her Messiah. Full of confidence and Believing herself already victorious, she cried out: *Ecce hic est Christus, ecce illic*. The entire history of the past centuries—ses bears witness to these provisions.

But, always focused on her maneuvers, on her practices ticks and its limits so opposed to the principles of Christian morality, especially when it saw the authority to be tolerant towards her, when she saw his status improve among the nations, and that she was admitted to participate in civil rights and political, and thus constituted judge of Christians themselves, it was then that she felt her hopes growing. rancid, that she strengthened herself in her expectation, and that she he already believed he saw the destruction of Jesus Christ and of her Church: then too she entered into a more

252 THE CHURCH AND THE SYNAGOGUE.

great fury if any of his children strayed of his maxims and abjured his doctrines.

However, fueled by these high hopes, using of this trick that no Christian will ever be able to possess—seder to such a high degree, according to the rabbi himself Ben-Sevet, and covered in this cloak of hypocrisy

She was often criticized, but she was gaining access to society. Christian, she captivated her with her appearances of a- friendship, she caressed her, she paraded feelings- fraternal sentiments, love of country, humanity, of selflessness, and she showed herself to be a friend of the re- forms with all the more ease as it has always days found its advantage and that they give him a glimpse the hope of a prosperous future.

We do not believe we are giving in to particular prejudices to connect by speaking this way; the reflections we make These are the fruits of a serious study of maxims. and the history of the Jewish nation, a study in the- distinguished men preceded us by their knowledge and more skilled than us at penetrating in the depths of Pharisaic perfidy. We Let us first cite the famous Voet, who loudly asserted- the fact that what contributed most to confirming the Jews in their antisocial doctrines, instead of the to bring back onto the right path of justice (1), "this "These are: – 1° the privileges and immunities that were granted to them

(t) Voetius, Dissertation. select., t. 1, part. 11, p. 109.

CHAPTER II. 253

"sometimes conceded to the detriment of Christians;
&« – 2° The excessive freedom that has been left to them to vi-
"true in the midst of the Christians and to take them to their
"service, things that turn into scandal and of-
"defense of religion and Christian morality, at
"subjects on which the faithful cannot be indifferent;
"and we must not think that this is an act of violence"
"to the awareness that repression through laws and
"regulations the seduction of the Jews, and to distance the
"faithful Christian, thus removing from the first the
"means of insulting and dishonoring the name of Jesus-
"Christ, against whom they show so much hatred;
"– 39 their elevation to some dignity in the republic-
"public, such as, for example, at some magistra-
"ture in commercial affairs, in the exercise of
"medicine, at the academic level; –4° the tolerance-
"Rancil among them of theoretical and practical Kabbalah,
"which is so contrary to morality and religion; –
"5° the permission of divorce and polygamy; –"
"60 tolerance of the excessive wear and tear they exert"
"among other peoples, with the permission of
"Christian authorities." These are the concessions that

nism and to society, and as offering to the Jews the ways to persist more stubbornly in their prejudged.

Pfetferkorn, whom we have often quoted, speaks of the skill of the Jews in deceiving the people and the magistrates

{rats; he shows them always trying to attract the
15

254 THE CHURCH AND THE SYNAGOGUE.

benevolence of princes through magnificent present, and thus prevent accusations, to overturn—to remove the obstacles that would stand in the way of their unjust commerce with the Christians, from which great damages to the society of the faithful who were court—inevitably under the oppression of these enemies of Christ. After insisting on this point, Pfefferkorn... addressed to public officials; in order to disabuse them of this misconception per of the error in which they are that the riches of Jews are advantageous to the State: "O foolish men "and blind," he said, "who, by favoring the Jews under the "under the pretext that their immense wealth is useful to "the public good, don't think that these rich—"These are the very possessions of your unfortunate con—"citizens, property which has been taken from them by the usu—"and by the monopoly of the Jews. Certainly you "And you have given more to your subjects than they have given you." "have returned."

Schudt shared the same opinion as these writers. He al— milk even further, and he called these Christians Judaizers hold on, those who granted privileges to the Jews and who gave them free access to public sector jobs, while— say that these, always proud and stubborn in their ideas, abused these favors to oppress the less fortunate Christians, and were all the more convinced more in their superstitious doctrines, that they readily suggested that these were all effects of divine grace in favor of their religion and their institutions, and that God thus declared himself by obliging

CHAPTER II. 255

Christians to elevate Jews to such high dignities.

Reason, facts, and men's feelings
More enlightened people therefore show that the Synagogue must be distinguished from all other sects. It contains within her such elements, that, respected, favored and exalted more than evangelical charity allows that, of which Our Lord gave us the rule when—
When he spoke of the Pharisees, she did not renounce any
She kept looking at the goim, reflecting on her mistakes.
Christians like his slaves, and their possessions and their lives like possessions that she could dispose of as she pleased; and so she became more and more obstinate in her belief that she was the object of a very special providence of God, who by this was announcing to him a coming change in his condition. Paul Ricci, a converted Jew, noted in his Opuscles as one of the main causes who prevented the Jews from recognizing the Messiah in Jesus Christ, their love of glory and their thirst for domination. The biggest obstacle to the conversion of Jews therefore find themselves in this hope of greatness and the power they have shown to all the epochs
ques.

Thus, when Sir Robert Peel said that the Synagogue called out with his continual prayers and invoked Jerusalem, he was mistaken, in assuming that these vows stemmed from the persecution she endured: the real cause lay in his very doctrines, to which
She doesn't want to give up. All the seditions, the revoltes, the betrayals of the dukes in Asia, in Africa and

256 THE CHURCH AND THE SYNAGOGUE.

in Europe, tended directly or indirectly to but advocated by the Synagogue. When it came to her interests, she took no account of the nation or of the kingdom that had welcomed her; she did not look other men than as his slaves, expected that she was destined to rule them one day. Therefore, she did not
Could she ever truly love, or protect, or to serve a foreign state for her. Proof of this provisions are still found in the importance that it attachment to circumcision, for her a sign and pledge of a indissoluble fraternity, and distinctive mark among the nations. Circumcision is for her like a sign by convention, like a watchword; it's a pact established since the time of Abraham between her and the Seilord, knowledge, that the posterity of this patriarch, also numerous as the sand of the sea and the stars of the heaven, will prosper among all the nations of the earth

blinds the Jews.

Is it any wonder, then, that the Jewish nation is always remained a distinct nation, a state in the State, despite its mixing with other peoples? His opinion concerning the Messiah is entirely con- to conform to the beliefs of Christians, who worship Jesus- Christ as such; his morality is incompatible with the the morality of the Gospel; his politics are incompatible with the policies of other nations; the principle of Respect for civil authority is destroyed by its pretensions tions to universal domination. One could say, however much one might say-

CHAPTER II. 257

granting Jews the rights of citizens, we had good to bestow upon them honors, jobs, and dignities, They nevertheless remained attached to their ideas and to their maxims; they were nonetheless disposed to to act in accordance with these ideas and maxims, of which They are so deeply embedded that they cannot be torn out. of their minds. Everywhere and always, the doctrines and the The rules of the Synagogue are the same.

So, finally, the Robert Peels and the Giobertis must... and the whole troupe of journalists who declaim at every remarks against the harsh conditions to which the Synagogue has been subjected the object, we say, is that these men must per- suadent that it is neither hatred nor persecution of Christians who degraded the Jewish people in the centuries- keys past, but on the contrary the barbaric prejudices that it fosters. Idleness, laziness, intolerance, the perfidy, conspiracies, Jewish cruelties, the do- the mination to which they aspire, these are the causes which precipitated them into this degradation which we want to... He would unjustifiably accuse Christianity. That is his perfidy that has degraded the Synagogue in the eyes of the few Christians and people of all nations, and especially, and even more particularly among non-peoples Christians, fostered a united sentiment against her Versal of aversion. It is difficult to reason more badly. that the English speaker did not do in this circum- stance.

It is no less difficult to understand how The Catholic Church could be accused of persecution.

that the Jews had to suffer in the Middle Ages, when one knows everything that the ecclesiastical authorities have done to stop these persecutions, and when we think about the gentle and merciful way in which the sovereign pontiffs have conducted themselves in this regard in their own states. This is a testimony that the Jews themselves gave back to the popes; they acknowledged that nowhere had they lived more peacefully, nor had they enjoyed greater protection than in the States Romans. And this stems precisely from this policy. full of wisdom that inspired firmness in the popes necessary so that, under their rule, the Jews would not could not indulge in abuses and excesses which would have provoked terrible reactions against them. By not granting them not too much freedom, the popes empe- They were careful not to abuse it, and they assured them a more comfortable life. quieter than anywhere else.

We still have one more objection to refute. We will does so less often, and the foregoing would suffice to de- destroy; but it may not be useless to dwell on it- Pause for a moment. We confess to the crimes of which we are accused. Jews; it is recognized that their doctrines are dangerous- They are used for Christianity; their avarice is condemned and all the other disorders that history has recorded in its pages, but it is added that Christians do not are hardly any better than the Jews, and that it is not just to shift all the consequences onto the Jews consequences of these disorders.

We first acknowledge that there may be among

CHAPTER LL, 259

Christians are immoral and wicked men. We are all free, and there are many who abuse their freedom; but it must be noted that the Jew, by indulging in avarice, cunning, and violence, driven by pride, etc., acts without any scruple, and believes he to do nothing contrary to the precepts of his religion. Christians, when they act in the same way, know very well that they are violating the precepts of PÉvan- gile, and that they trample underfoot the teachings of Church.

Now, this is obvious and accepted by everyone the world, which is difficult to find outside of Christ- Tianism, a very honest man, faithful to his promises

in its pretensions, modest and firm in its la-
commitment, tolerant of others' opinions, benevolent
beneficial to all, in short, a perfect citizen. However, the organization-
the Synagogue's teachings, its conduct
prevent him from forming a citizen of this kind: the
Facts have abundantly demonstrated this. Christian morality-
Yours rejects everything that can harm society;
The morality of the Synagogue contains a great name-
a set of principles detrimental to any Christian society,
and we have shown all the unfortunate consequences-
These, all the scandals, all the evils that result
particularly of avarice and greed
Jews in their relations with Christians.

This is something that now seems indisputable to us.
table, which Christian governments have rendered a

260 THE CHURCH AND THE SYNAGOGUE.

great service, from a religious, civil and national point of view
tional, each time they have, in past centuries,
Jews were removed from their states, or repressed. By what means?
than another means, pride, avarice and intolerance of
this people, sworn enemies of Jesus Christ. Indeed, it was
remove from their midst or prevent many scans
many traps were set for the good faith of Christians.
Look, and citizens; it was acting like the good father
of the "family of the Gospel, who removed the tares"
from the field, so that it could not harm the good grain that it
had sown. The Christian governments, by depriving
the Jews of the enjoyment of civil rights, not to their-
moreover, they were not receiving an unjust punishment, as Sir
Robert Peel claims it, but it was indeed a punishment by-
fully deserved, for their doctrines and their practices
that threatened the existence of peoples in the midst of the-
which they lived through. Let us recall here the words of
ancient truths, which are all undeniable truths:
Felix respublica, in qua non est Abraham, Nimrod,
Naaman, id est, in qua non Judæus, tyrannus, lepro-
above; and this other one: |

And damno absque capere nunquam retinetur in horto,
Sic nec Judæus sine damno in plebe fovetur (1).

There is another proverb that is frequently cited
The masters of the Synagogue themselves said: "There is no
no bird more insolent than the rooster, of four

(1) Rabbi Simon ben-Tachis. Bartolucci, t. III, p. 414.

CHAPTER II. 261

no one more insolent than a dog, nor any nation more in-
"More solemn than that of the Jews." This proverb is confirmed.
and explained by this other: "There is no nation
more abject in adversity nor more insolent in the
prosperity than the Jewish nation." Finally, when one occupies-
cup of distinctive characteristics and particular qualities
Peoples' ranks, we count the Jews, and that is the Sy-
Nagogue herself does it, like men
the most cunning and stubborn in the world (1).

We truly admire the defenders of the Jews.
when they appeal to the words of Jesus Christ, who
It indiscriminately recommends love of one's neighbor.
Charity and fraternity, these are the virtues that Mr. Maxime
d'Azeglio took, as principles, sacred to
theme of his speech, in order to support his entire argument
reasoning. These words, we say in turn,
These are truths, and Jesus Christ has spoken them more than once.
repeated, more than once instilled in the minds of his
disciples, who understood them and taught them to the au-
Very. He himself prayed on the cross for his executioners
and for his enemies. There is no room for contradiction
on that point; but there are still other truths in
the Gospel, and we must not forget them any more than the
first, as Mr. d'Azeglio and his party-
without them, and these gentlemen should have been even less concerned.
forget that they are specifically related to the subject
that they deal with. Now, here is what Jesus Christ said about

(1) Salomon ben-Sevet, *er Gentio*, p. 486.
45.

262 THE CHURCH AND THE SYNAGOGUE.

Pharisees, whose perfidy and all he knew.
bad doctrines: *Cavete a fermento pharisæo-*
rum, quod is hypocrisis; cavete a scribis qui volunt
in stolis ambulare et salutari in foro... which devours
domos viduarum sub obtinui prolixæ orationis; estote
ergo prudentes sicut serpentes et simplices sicut co-
lumbæ: cavete autem ab tis hominibus; trade enim your

a false prophecy which comes ad your in vestimentis ovium, intrinsicus autem sunt lupi rapaces. Here it is—
So many truths that express the true character of the Synagogue in the midst of Christians, and which show how great must have been, in past centuries, the prudence of the Christian living with the disciples of this school.

We will not go any further in this discussion;
We reserve the right to make this clear elsewhere.
I eagerly await the injustice of the accusations made.
against the Middle Ages. Those who thus condemn the sieges
Those who have been in the past must be convinced that they were mistaken.
by accusing Christians of their prejudices, and
that they have slandered the Catholic Church by presenting it
as if driven by a spirit of unfounded hostility,
as unjustly persecuting the Jewish nation.
So, which side are the prejudices on? Is it on the side of the
medieval Christians, or on the side of modern pa-
Prejudices of the Jewish cause? No, these are not prejudices
those who have dominated the spirit of the faithful throughout the ages
and especially from the Middle Ages. They were very wise and

CHAPTER II. 263

very careful precautions taken against treachery
manifesto, against a stubborn and constant hatred
maintained with regard to the Church of Jesus Christ, against
the perversity of a nation always ready to destroy
the life, fortune and governments of peoples
Christians. The facts are there, there is no reason-
statements that could refute them.

We repeat, therefore, the prejudices are on the side of the
reformers of this century, who threw themselves upon a
question without possessing the elements or the ramifications-
cations, on a factual matter where they neglected to
to consult history, which was an essential condition
tielle, so that the spirit of partisanship blinded them and the
prevented them from seeing the issue in its true light.
And perhaps, even more reprehensibly, they have—
They proposed to deliberately debase the Church by representing it
as unjust, senseless, selfish and cruel in its
conduct towards Jews.

We can only applaud the sentiments of humanity
man who have declared themselves in recent times
in favor of the Synagogue. But we cannot these—
it is necessary to repeat that the maxims of the Synagogue are

Jewish morality is very broad, as noted
a novice, saying that he had found the most
a major obstacle to his conversion, while morality
Christian is very severe, because it condemns not only-
the reprehensible acts and words, but
any thought that does not agree with the vo-

964 THE CHURCH AND THE SYNAGOGUE.

divine love. Which is above all the great obstacle, which
separates the Synagogue from Christ as if by an abyss
Tianism, which most firmly strengthens the Jews in their
prejudice is the belief that the rabbis have ef-
forced to instill in the minds of their brothers,
belief no less contrary to reason than to documentation
Moses' triune 'knowledge, that there is no hell for the
Jews, that there are only those for Christians, and that,
At most, a light sentence is reserved in the other
life to the sinful Jew, a punishment which should not be eternal-
nelle. It is not necessary to show what relaxation-
Morality must follow such a belief.
and with what ease the Jew must give in to all-
your kinds of iniquities against Christians, when
He believes he can be certain of impunity in this life
and in the other.

This fundamental difference will always prevent
the alliance of Jesus Christ with the Pharisees, the alliance
of the Church with the Synagogue. For there to be agreement,
One or the other must renounce their maxims.

We could end this work here, but it is,
in the declamations of our opponents, a point
that we are keen to examine, because it attacks
honor of our ancestors, and above all truth and
holiness of the Christian Church. We will therefore con-
continue. |

CHAPTER II]

Christian men and children put to death by hateful Jews
of Jesus Christ.* – Causes of these barbarities. – Prejudices and
confidence in magical operations.

This chapter, which is no less important than any other
of the previous ones, will deal with a question where one finds oneself

prudence of the Church, and consequently the respect due to the decrees she issued at different times between the Synagogue. Therefore, this question has been for we are the subject of a particular study; all the more so since For many years we have dealt with this verbally and by writings about these child murders often attributed to Jews, and attempts have even been made to demonstrate the falseness, without ever bothering to enter a serious examination of the facts and to support their reality against those who attack them. The silence that has fallen on the one hand, facing adversaries constantly occupied with Denouncing the Roman Catholic Church has necessarily left many doubts in the minds of many Christians, and Some have gone so far as to deny the alleged crimes.

266 THE CHURCH AND THE SYNAGOGUE.

in this kind at the Synagogue. So we see what it We must bring good faith and love for the truth here. rity, if we want to come to know it.

But, above all, we want people to understand although we are not calling on the current Synagogue no vengeance, no reprisals, no punishments, nor reproaches. We rather ask God that his members convert and live; and for that We want them to be enlightened. Our sole purpose is the honor and justification of the attacked Church, as As we have said, in his wisdom and spirit of gentleness heart. As much as it depends on us, we'll see in the end On which side is intolerance and hatred, or on the side of the Church? or of the Synagogue.

Let us first recall the language of our adversaries sares, and let us especially note the words of one man, whose name we have already mentioned, Mr. Maxime d'Azeglio: "The accusations of cruelty, of murders "of children, of magic, brought against the Israelites in "Less civilized times," he said, "are fables that "can no longer find credence in such an era" "enlightened as ours is; the sad event that happened to Da- "but in 4840, whose truth was revealed and justice "obtained by Sir Moses Montefiore and by the jurist- "Crémieux's study shows precisely that such "Extravagances can only have supporters when..." "in a crude and ignorant society." Mr. d'Aze- Elio was followed by Sir Robert Peel who, returning by twice at his same declamations, he lamented the ca-

the accusations leveled against the Jews when they were accused is known to have caused the barbaric deaths of Christian children. And yet this is not a calamity; that's true. That was one of the consequences natural elements of the perfidious hatred with which the nation The Jewish woman had persecuted her Lord and her God; she had to come to this in order to better demonstrate to the world the perversity that had led her to revolt; she would preserve and renew the memory of death ignominious, the suffering she had caused Jesus Christ, by continuing to sacrifice some of the innocent creatures he redeemed with his blood.

And first, in the early days of Christianity-nism, the Synagogue sacrificed, as we have seen, a multitude of followers of the hatred she had conceived against their Master; she persecuted them and caused them to perish wherever she could do so with impunity, as remark Saint Justin (4) as regards his time; or else she stirred up contempt, hatred and contempt against them the persecutions of the Gentiles; and when all these means They came to be lacking in her, she at least wanted the initiator by secret executions that reminded them permanently what she had done otherwise-times on their leader, and what she hoped for, as she still hopes to do everything with regard to Christianity entire.

For the sake of clarity, we will strive to follow

(1) Apolog., 1.

gun done eut at mes Y0 mn Ge rs à

268 THE CHURCH AND THE SYNAGOGUE.

as far as possible the chronological order of events, in subjecting them to serious criticism, and reserving ourselves before responding to the objections that one done or that could be done on the whole. We do not We will consider in these facts only what is indisputable in them-ble and generally accepted, without worrying about certain circumstances reported by some historians these various circumstances, omitted by others,

facts and the strength of the arguments that it is important to consider to pull.

We hope the reader will reread the story with us.
of this grim event that occurred in a locality ap-
Peleus Inmestar, between the city of Antioch in Syria and
Chalcis, a fact reported by Socrates, by Nicephorus and
by Theophanes, under the date of the year 415 of the Vulgate era
gaire, the seventh of the empire of Theodosius II. "What-
"that some time later," said Nicephorus (1), "in the month of March"
"(and during Lent of that same year, adds
"Theophanes, who is alluding to a previous event, this-
"him of the Expulsion of the Jews from the city of Alexandria"
"because of their misdeeds), some time later, said-
"I, the Jews, having committed yet another abominable crime-
"natable against Christians, in a place called
"Inmestar, on the Orontes River, between Chalcis and An-
"They paid the price for it, the Syrian children. Surrendering themselves

(1) Niceph., Book. XIV, c. xvr. Socr., book, VIT, chap. xvi. Hist.
eccl, annotated by Valois.

CHAPTER III. 269

"there, as was their custom, resting and in all sorts of
"Entertainment, they push insolence and or-
"pride, in the midst of their drunkenness, beyond all
"the boundaries, and began to grossly insult the
"Christians and the Savior himself. Mocking of
"those who placed their hope in the 'cross and
"They worshipped in her the instrument of their salvation, they..."
"led to an act of appalling atrocity. Having
"Seized with a Christian child, they attached themselves to a
"cross, then they turned against him to all kinds of
"laughter and jokes, which soon did not leave
"more room than for fury, and so they beat him"
"so cruelly that the poor child expired under
"their blows. Following such an act, he rose between
"Jews and Christians in bloody clashes, where
"Several people died on both sides. The em-
"The informed father ordered his prefects to shoot the Jews"
"A severe revenge." Let us observe in this fact a
The circumstance reported by the historian is that the whole
took place during a Synagogue festival, and, as
It appears from the text that one of the days on which the Jews celebrated
Passover. This will provide us with material a little later.
to reflections of some interest.

that Palladius (1) reports the attack committed against Father Gaddane. Living in a solitary place near the Dead Sea, he was attacked one day by some

(1) *Historia Lausiaca*, c. cx.

970 THE CHURCH AND THE SYNAGOGUE.

Jews, who wanted to kill him for no other reason than their hatred against the Christian name. A miracle prevented them-cha to commit this assassination.

In the year 1171, Robert Dumont reports (as the Nicolas Trivet also mentions (in his *Annals*) that Thié-Bault, Count of Chartres, condemned several to be burned Jews for having crucified a Christian child during their Easter celebrations, in hatred of Jesus Christ. After his death, they had put his body in a bag and had thrown him into the Loire. The child was found, and The Jews convicted of this crime suffered the punishment of fire, as we have said, with the exception of those who converted and embraced Christianity.

The same writer, dated 1177, who belongs at the time he lived, speaks of the death of Saint Guillaume, who was killed by the Jews on Passover day (1). On March 25th, according to the Acts of the Martyrs re-gathered by: the Bollandists, the Church honors the me-the shrine of Saint Richard, put to death by the Jews at Pontoise, France. William of Aquitaine, chaplain-Philip Augustus's father, in the story he gives events that occurred in the first year of this reign, he wrote the following: "During these same days (from 1179 to 1180), Saint Richard was crucified by the Jews; his body re-posed in the Church of the Holy Innocents, in Paris, in a place called Les Petits-Champs; and thanks to his intercession, many marvelous things still happen today-

(1) Robert Dumont, Appendix to the chronography of Sigebert.

CHAPTER III. 271

"Them." This testimony is supported by that of Rigord, contemporary writer and doctor from Philippe-Auguste. Here is how he expresses himself: "Some days after the newly crowned king had returned

then it lingered in his mind for a long time, but he had postponed out of respect for his father's extreme piety. He had heard it said several times by the princes raised with him at court, and this had remained deep within him—insane, engraved in memory, that the Jews of Paris they made a kind of sacrifice every year in underground places, killing Christians out of hatred for the religion of Jesus Christ. This was done in the se-Maine Sainte, and precisely on the day of their feast Pascal. Always persevering in this practice diabolique, several times, during his father's lifetime, they had been recaptured and legally condemned to be burned. Richard, whose body rests in the church of the Saints-Innocents des Petits-Champs, in Paris, was thus put to death and was crucified by them.

Under the date 1181; Gervais, an English writer contemporary, speaks of a child, named Robert, murdered on Easter Day and buried in the church of Saint-Edmond, near which he had been put to death,

In the year 11490, King Philip of France, being near Saint-Germain-en-Laye, heard about the ignominious death that the Jews had inflicted on a Christian. He immediately went to the castle, and did carefully guarded and apprehended by the body

272 THE CHURCH AND THE SYNAGOGUE.

eighty Jews, whom he had burned. Won over by their present, the countess had left them at their discretion a Christian whom they falsely accused of theft and of homicide. Masters of satisfying their hatred, they bound to this unfortunate man, with his hands behind his back, they cut him—they snarled with thorns, and, after having walked him by the village, overwhelming him with blows and insults, they attacked him—cherish a cross. This fact can be seen reported in Vincent of Beauvais (1). Rabbi Joseph, who speaks of it He also adds that Rabbi Jom-Tov had several people killed. gentlemen of his coreligionists in the persuasion where he was that they had received baptism (2). Always of new cruelties.

Albert of Strasbourg, whose chronicle was followed by Trithemius and Urstadius, reports that on the day of Easter of 1396, the Jews killed five children in Fulde Castle. "This year," said one contemporary, the author of a historical fragment that one often finds with the manuscripts of the chronicle

a mill at Fulde Castle, some children Christians to use their blood. The fact having been When it was discovered, several Jews were massacred by the People from the castle and others were burned. The bodies Some of these children, honored as martyrs, were carried to Emperor Frederick, then in Haguenau, and honorable-buried them. However, the emperor was able to make some

(1) Lib. III Specu/i historialis, c. Lutr.

(2) Bartolocci, Rabbinic Library, vol. WI, p. 716.

CHAPTER II. 973

investigations to determine whether the Jews needed Christian blood in the celebration of their Passover; it found nothing certain in this regard, and having received from the Synagogue a rather large sum of money, he calmed the uproar stirred up on this occasion against the Jews. Another chronicle adds that Emperor Frederick, having then summoned the abbot of the Fulde convent, acknowledged the truth of the matter based on the evidence. which established the guilt of the Jews, and which he venerated The children put to death were martyrs. As for the re-the reply given to the emperor, that there was nothing certain concerning the use made by Jews of Christian blood yours in the celebration of their Passover, answer where Mr. Peel believes he has won his case for his thesis. We will discuss it a little later, and it proves to us- We will say the opposite of what was said to Frédéric.

The monk Matthew Paris, in his History of Henry II, King of England, particularly cites a horrible crime committed by the Jews in 4255 on a A Christian child hating the divine Redeemer. It should be noted beforehand that lhis-The Torian in question is contemporary with the event, and that he is generally valued by scholars for its accuracy-study, for its science and for its fidelity to transmit to posterity the events of the reign he speaks of, that finally the publisher had the manuscript in front of him of Paris. Furthermore, the circumstances surrounding the fact were accompanied by these elements gives it a very special character of real importance for the events that will follow.

They raise an eight-year-old child named Hugh and they
They locked him in a very secret room where they
fed with milk and food appropriate for its age.
In the meantime, they wrote in most of the cities
from England where Jews lived, and they gave
meet with some of them to attend
to Lincoln to a sacrifice that would be made in derision and in
hatred of Jesus. It was for this reason that he was kept hidden.
A child destined to be crucified. A number
having met in Lincoln, a judge was appointed to rem-
to place Pilate; and it was before him that, in the assembly
In general, this poor child was subjected to various torments-
wounded, beaten, covered in sores, crowned with thorns,
subjected to spitting and ridicule. Then, each of the
assistants pushed more or less into his flesh
types of knives called anelait; he was given water to drink
They poured insults and mockery against him,
In blasphemies, he was called several times with a sort
In a fit of rage: "Jesus, false prophet!" Finally, after having
Tormented in a thousand ways, he was crucified, and he was
pierced the side with a spear. After he had surrendered the
With his last breath, they took him down from the cross, and one
He doesn't know why they tore out his entrails, but
It is said that it is used for magical operations.
(We will address this last point later.)

The mother of this unfortunate creature did during
A few days of all possible research.
neighbors told him that the last time they saw him playing

CHAPTER HI. 975

with Jewish children his own age and that he had entered
in the house of one of them: Having gone immediately
in this house where she was not expected, she
saw the body: which had been thrown into a well. The magistrates-
The people of Laiville, informed by her, had the body removed.
and soon the people, witnessing this spectacle, were captivated by it
of horror, along with tears and sobs
and the mother's despair aroused in her a pro-
found commiseration. Among the magistrates were-
was a man universally known for his wisdom
and his prudence, John of Lexington, who was not afraid
to say: "It has sometimes been suggested that the Jews al-
milks even to the point of committing similar acts for
"insulting Our Lord Jesus Christ crucified."
seized the Jew into whose house the child had gone, as
being more justifiably suspected than all the others, and
This man said to him, "Wretched man! Don't you know..."

England wouldn't be enough to redeem you. However, I
I will tell you how you can, however unworthy you may be
in itself, save your head from the blow of death, and your mem-
safe from any mutilation. I promise you that you will be
spared if you decide to introduce me, without
nothing disguised, everything you practice in pa-
"Reil case." This Jew, called Copin, expecting to have
Having thus found a way to escape torture, he re-
he said: "Lord John, if you do what you
You told me, "I will reveal amazing things to you."
Increasingly excited by the confidence that Jean knew

: RS ee Go GS. IC À Qu D Sr cn SE de

276 THE CHURCH AND THE SYNAGOGUE.

to inspire him, he added: "What Christians say
It's true. Almost every year the Jews crucify a
child to insult the person and glory of Jesus
sus; but it's not found every year. Everything
done secretly and in the most hidden places. This
a child named Hugh, it was our Jews who believed him-
killed without mercy. When he was dead and they wanted
They were unable to completely cover up his corpse;
Linnocent's body was not found clean for
the augurs, for that is why they had torn him away
his entrails. In the morning, people believed his body
hidden, and the earth rejected it of itself; several times
He emerged from the pit, which spread terror among
the Jews. In the end they threw him into a well and he didn't
She was still able to remain hidden there. The mother, who had put herself
searching for everything that was being said, found the
body and reported everything to the magistrates.
John kept the Jew in prison, and the canons of the
Lincoln Cathedral, having learned of the
thing, they demanded that the body of the en-
fant; they obtained it, displayed it for the veneration of a
an immense multitude of people, and they buried him honorably
reliably in their church, like a martyr whom they
were happy to possess. It is good to say that the
- The Jews had kept this child alive for ten days
where, sustained with milk, he had to suffer all sorts
of torments. But when the king, upon his return from the pro-
northern vinces of England, would have been com-
Fully informed of the fact, he blamed John of Lexington

for having promised such a great criminal that he would not... would have done no harm, and said that for him he could not granting impunity to a man who had deserved the greater tortures. The condemnation was irrevocable. cable notified to the culprit, and when it was As he was about to be executed, he said: "Death awaits me and the Lord John can do nothing more for me. I will tell you the truth: this child, whom the Jews are accused of having caused the death, has actually been put to death with the consent of the other brothers due in England; and in almost all the cities of kingdom, one of them was chosen from among them to come, on the invitation extended to them, to participate in the sacrifice of this child as to a Paschal victim." After that he had said that and many other horrible things, he was tied to a horse's tail and dragged along the sleigh Faud, where they thought they saw a demon in body and soul. The other Jews, accomplices in the crime, were, in the name of ninety-one, taken to the prisons of London. And this confirms the revelations of the pre-The first person tortured was that, the following year, these evils... happy, seeing themselves condemned, they secretly sent-how to beg the Franciscan friars to intercede near from the Court to save them from prison and death, while admitting that, through their crime, they had ren-unworthy of any forgiveness.

Despite all this evidence, which establishes a ma3-

the palpable complicity of the Synagogue in this
16

978 THE CHURCH AND THE SYNAGOGUE.

horrible crime, Basnage (4) claimed that one does not could believe everything that has just been reported, because of the completely improbable circumstance which Copin is talking about regarding the body of this child that one could not have evaded the investigations of justice. We have every right, it seems to us, to reply that this circumstance is in itself too unimportant aunt, and, moreover, still quite explainable, for that she have the entire deposition rejected as false of this Jew who, by this means, disgraces and condemns himself and his fellow believers, especially after the confessions made in-following the example of the Franciscan friars. We appeal to all

Does she really doubt the truth of the whole thing?
Then, "I don't understand," adds Basnage,
"How could the Jews have fed a child with milk?"
"eight years to make him more sensitive to the turns-
"Mentions of the cross." Here we will reply that nothing
does not allow us to attribute this meaning to the historian. He had com-
began by saying that the Jews, having locked up the child
in a very secret place, they fed him with milk and
other foods appropriate for his age; and then repeat-
In roughly his expressions, he wrote: *Uf tot die-
bus pastus lacte tormenta vivus multiformia tolerabat.*
These words do not make any sense at all.
they are not suitable for the one Basnage wants to find there; they are not
that a repetition of what has been said, and express that,

(1) History of the Jews, 1. IX.

CHAPTER IN. 9279

Having been breastfed for several days, the child had the
forced to endure many torments.

Regarding what Jean de Lexington says about the o-
popular accusation that Jews were similar
barbarities against Christians, the same Matthew
Paris reports that in 1235 the king was brought to West-
Minster seven Jews accused of having circumcised in Norwich
a Christian child, secretly abducted and hidden by
them with the intention of crucifying him at their Passover festivals
Convinced of the facts, they finally confessed everything.
in the presence of the king and were sentenced to prison
perpetual. Five years later, in the report of the same historian-
Torian, the Jews circumcised another Christian child,
they gave him the name Jurninus and kept him for
crucify him out of hatred for Jesus Christ. The father of the en-
fant, solely preoccupied with finding his son, de-
finally revealed that it was being kept secret by the Jews.
This crime having come to the bishop's attention
Guillaume de Rele and the magistrates seized
all the Jews of the city to ensure they could pu-
to focus on the real culprits of the attack committed against the
Christianity and the insult to the name and character
Christian. As the Jews wanted to be judged by
In civil court, the bishop asserted the rights of
for ecclesiastical, given that it was a question-
religious association. Four of the accused were convicted
and convicted, as perpetrators or accomplices of the crime,
to be dragged behind a horse's tail and then hanged.

Thomas de Catimpré speaks of a similar attack

280 THE CHURCH AND THE SYNAGOGUE.

committed in Pforzheim in 1261 by the Jews on a
an eight-year-old child who had been delivered to them by a woman
Christian. This poor child was taken to a place
withdrawn, laid out on some shrouds, and, after one
He had his mouth shut, they pierced him with all their weapons.
culations of the body to remove all the blood and in
soak the cloths on which it was spread. When
He had succumbed to these atrocious barbarities, he was thrown
in the river where he was found, three or four days
later, by fishermen. At the sight of this multitude
minor injuries covered his body, one
suspected the Jews of being the perpetrators of this murder.
Following some research, we seized the
the woman who had given them the child; she was convinced-
charmed by the naive confessions of his little girl, and, by this
Through this process, the perpetrators of the crime were identified.
Two of them took their own lives.
and the others were condemned to the ultimate torture.
These facts, the author says, were recounted to me by two re-
religious men of the Order of Preachers, Rainier and Égi-
dius, who were in Pforzheim three days after
the events and who gave me a detailed account of them.
It should also be noted that the historian was not
only contemporary, but which he acquired at
those who came after him a great reputation
of science and accuracy (1).

(1) Thomas Cantipratanus, *De ratione vitæ bene instituende*,
lib. IT, cap. xxIX. |

CHAPTER IH. 281

The Church honors the blessed as a martyr
Werner put to death by the Jews in the diocese of
Trier, in the year 1287, and she celebrates her feast on April 49 (1).
The incident is reported with the following circumstances.
Werner, who was just a child, used to help
every year the Jews celebrate the festival
Easter. This was an opportunity for them. They se-
they spoke of him, and their hatred against Christians was exalted-
so much so that it led to fury, as we have seen in
the events that had occurred in Chalcis, they introduced him to a

He screamed. Then they bound him and hung him by his head at the bottom to a wooden column prepared specifically for this purpose; Then they began to flog him; after which, using of a knife that one has always carefully preserved They served him with his body, and made incisions all over him. so that the blood was flowing from the hands, from the head and from his neck to his feet, there was no longer any limb that was not bloodied. The barbarity of prolonging his torment for three days, the relief-forward, then suspending it alternately, until this that he was completely exhausted. But there was, in the house where it took place, a Christian woman who saw everything without being noticed; she was finally able to aver- The magistrate shot him, who went to the scene and was

(1) The inscription placed on his tomb and the support of the faithful Those who go to implore graces through his intercession are recorded. in the Acts of the Archbishops of Trier, published by Edmond Martène, vol. IV, p. 341.

16,

282 THE CHURCH AND THE SYNAGOGUE.

seized with astonishment and horror at the sight of the spectacle which was before his eyes. However, the Jews managed- they tried to corrupt him with gifts, and the thing remained stifled in silence, until the the child's body was one day discovered under some bushes sailles, despite all the precautions that had been measures taken to ensure the crime remained hidden forever.

The trial was immediately followed with the greatest activity. speed, and all the circumstances seemed to be aligning in support of the truth, to declare the Jews guilty of Werner's death; but the gold offered to King Rodolphe, up to the weight of twenty thousand marks, determined him to proclaim the Jews innocent; he even wanted that the archbishop of Mainz publicly stated that, in In this whole affair, the Jews had been slandered by the Christians. Five hundred armed men were standing ready to pounce on any Christian who dares to to say the opposite (1).

The metropolitan church of Zaragoza, in Aragon, venerates, among its martyrs, Saint Dominic Val, a seven-year-old child, was crucified by the Jews in 1250, in hatred of the name of Jesus Christ and in remembrance

kings of Aragon, reports the fact, under the date which we let us speak, and said that the impious nation of Jews, accustomed-prone to committing all sorts of iniquities, in had come to admit and follow this monstrous

(1) Bolland. April 19. – See also Engel's Chronicle-hustus.

CHAPTER II. 283

belief, that any man who secretly removed a Christian child and handed him over to be put to Upon death, he was, by that very fact, exempt from all forced labor. and taxes, and discharged from all the debts he had contracted. As a result of this, a Jew named of Moses Albayhuzet, imitating the traitor Judas, seized young Dominique, garroted him and handed him over to Jews to be crucified. But the crime, scarcely committed, was soon discovered by the Christians. Moreover, Albayhuzet himself, filled with horror at his own fault in the following some astonishing signs that appeared on the child's body after his death, confessed what he had He did so, and he received baptism. Joseph Dormero told us kept at the same time the inscription he had read on the reliquary that contained the saint's relics. In Here is the text which indicates the share that the Synagogue has caught in this murder. "Ossa divi Dominici infantis filii Sancti Val et Isabellæ uxoris suæ hujus claræ urbis below vium; who Cæsaraugustæ Judæorum Synagogæ jubente uti summo supplicio afficeretur, clavis parieti affirus leaks, ac demum latere transfixo, illustrem martyrii coronam reportavit, pridie kalendas Augusti 1250." In his work entitled *Ælvetia sancta*, the char-Henri Murer reports that, under the pontificate of Honorius IV, during the reign of Emperor Rodolphe [°], the year 1288 of Jesus Christ and the hundredth of-then the founding of the city of Bern, the Jews, who there lived there in large numbers, and indulged their hatred. against the name of Jesus Christ, on the person of a

284 THE CHURCH AND THE SYNAGOGUE.

a Christian child named Rodolphe whom they had They secretly abducted him. They took him into the house. of one of the principal men among them, made him descend-they took him to an underground place, and there they slaughtered him after

The cry of innocent blood spilled demanded vengeance
God. Whatever mystery one might have shrouded him in
The crime was eventually discovered, for the child's body
was found riddled with wounds, which caused a great
unrest among the people. The unanimous voice of the pre-
very and men best known for their wisdom
agreeing to recognize the child's innocence and to
to see in him a true martyr of Jesus Christ, we trans-
he was carried into the main church and buried near
the altar of the Holy Cross which later took the name
altar of Saint Rudolph, because of the large number
of miracles obtained through the intercession of the young martyr.
The story in 3 was reported in detail by the Bol-
landists, and it is supported by documents that do not
leave no doubt as to the fact itself or its au-
eurs. The latter are seized; ju-
judged by the city senate, they suffered death due to
their crime; the other Jews, who had given their
Having consented to the murder, they were driven out of the city.
and a decree from the same authority, motivated by this fact and
for many other prior reasons, it was settled that at the ave-
no Jew would ever again be allowed to live
Bern.

In his history of Frisingue, Meichelbeck, ap-

CHAPTER II. 285

supported by the authority of several contemporary writers
Rains (4) reports that in 1225 a woman from Munich,
Having allowed himself to be corrupted by Jewish money, he abducted
secretly gave a young child to his neighbor and delivered him to
these sworn enemies of the Christian name. By means of pi-
squares and incisions on various parts of his body
They drained all his blood to use in
criminal practices. After committing this hor-
They determined that this same woman was guilty of a terrible crime.
using the same promises, to remove a second
child. She had already partly succeeded, and she was going to
to deliver a second victim to the Jews, when the father
the child witnessed everything that was happening. Stopped and li-
Having gone to court, this unfortunate woman confessed
everything. The rumor soon spread throughout the
city, and everyone hastening to contribute to the action of
Justice was served, and one hundred and forty Jews were seized who fled
rent condemned to the torture of burning at the stake. History adds
that the place where the crime had been committed was called in
the public Die Grufft, and that subsequently a
church dedicated to the Virgin Mary.

At the end of the 18th book of the history of Bohemia by Jean Dubraive, we read: "The year 4305, the day when They were preparing to celebrate Passover, the Jews committed acts of the utmost atrocity against a Christian that his poverty had reduced him to serving them. Having en- He was dragged to a secret location, and they stripped him of everything.

(1) TU, p. 94.

286 THE CHURCH AND THE SYNAGOGUE.

they took his clothes and tied him to a cross; then some some began to beat him with rods, others to slash him- dear to the face, all to be remembered in one way or another other than what this cruel nation had made suffer in thirteen times to Jesus Christ. Such barbarity, which made It's easy to see the hatred they harbored towards the Christians, aroused indignation among all the people of Prague; it was not only the ordinary tortures that were found were sufficient to atone for the crime of the guilty, and new, more refined ones were invented for avenge innocent blood; the spoils of the Jews will be- then saw to erecting a monument in memory of the _ new martyr.

We read in the History of the Landgraves of Thuringia (as confirmed by a contemporary priest, Siegfried, in his book number of the Aepitome) that a child named Conrad, the son of a soldier, was put to death by the Jews in Wizzens before Easter. The culprits having were discovered, and the enraged people seized all the Jews, and those who escaped the death penalty were forced to leave the country.

Denys de Saint-Martin (1) reports that in the year 4391 The Jews were expelled from Annecy by edict of Philip II. Lippe V for having put to death a young cleric of this city. :

Jean Vitoduran says in his Chronicle that in 1331 The Jews of Uberlingen committed an act of barbarity

(1) Gallia christiana, t. WE, p. 723.

against a child whom they threw into a well after that they had killed him. A few days later, the body was found; the authorities informed, and as one saw incisions on his body which were added to other clues that we already had, we were convinced that the Jews were the perpetrators of this murder. In this very circumstance, the local judges did not wait for the emperor's consent, which was known to be... voracious to the Jews, and the executions were carried out immediately by the perpetrators of such a revolting crime.

The same historian, in his *Anis oe* says that in 1338 a man of noble birth, living in the province of Franconia, victim of the darkest massacre of the most infamous treachery, was put to death by the Jews in an ignominious manner. His brother, having discovered the crime and called on all his friends to avenge him, so that the Christians, overcome with indignation against the Jews, knew no bounds. Moderation and justice led to a veritable massacre of all these unfortunate people.

The Acts of the Church of Cologne provided the *Bollandists* recount the story of the martyrdom of a child named Jean. Seized by the Jews as he was going to school, and taken to a place where his executioners had nothing to fear, this child was riddled with blows from the neck. He stayed until he breathed his last. One of these lancet-shaped knives have been preserved in the church of Saint-Sigebert as a monument to martyrdom and as evidence against its perpetrators:

288 THE CHURCH AND THE SYNAGOGUE.

In the *Annals of Swabia* collected by Martin Crusius, in Book V of Part 3, we see that in 1380, some Jews from the village of Hagenbach secretly raised a child. At that very moment where they made him suffer the horrors of death, they were surprised; immediately brought to trial, they were... damned to the torture of fire.

Father Rader, writing the history of the church of *Bavière* (4), tells us that they honor the martyr there Blessed Henry, put to death by the Jews in 4348.

In 1410, or according to others in 1413, the marquises Frédéric and Guillaume de Misnie had a priory placed and seized all the Jews from their lands and confiscated all

Bert Krantz and the Chronicle of Hermann Corner, were taken because the Jews had bought from a peasant a Christian child with the intention of having him killed. As for the seller, he was sentenced to be cut into pieces, as punishment for his crime.

In 1454, two Jews surprised a Christian child the lands of Louis d'Almanca, in the kingdom of Castile; having led him away into the countryside, They killed him, then cut his body open. They went to the middle and tore out his heart, then buried him. They hastily removed the corpse and left. Dogs were prowling. They were attracted by the smell; they scratched at the ground and removed the child's body, which they began-

(1) Bavaria sacra, vol, 1}, p. 351.

CHAPTER III. 289

were ready to be devoured; one of them was walking away carrying a the arm which he had made his prey when he was met by shepherds, and that is how the death of this poor child whom his parents were looking for to no avail for several days.

Meanwhile, the Jews, who had summoned secretly, their coreligionists, their hearts burned, and threw the ashes into the wine which they drank together in their meeting. Such were the facts con- noted by the investigations, and whose certainty seemed to be confirmed completely won over to the governor and the bishop. The af- Having been brought before the royal court, the sums considerable expenses were then spent by the Jews, as in ordinary people, to deceive justice, made it last so long the procedures, which the contemporary author to whom we We must tell this story, but we could not see the end of the trial (1).

The same author reports another fact from same kind, and which is accompanied by circumstances so particular and so precise, that one cannot to have no doubt about the hateful barbarity of which the Jews were then animated against Christians.

"Ancona where I was at the Franciscan friary of "Valesola, a Jew from Genoa named Emmanuel, "son of a great doctor of this city, came one day "to find myself in the year of Our Lord 1456; re- "knowing in a very explicit way the error of "The Jewish sect," he said humbly, "he wanted to..."

(1) Alphonse Spina, De bello Judæorum, lib. VI, consider. *.
47

290. THE CHURCH AND THE SYNAGOGUE.

"To be purified by the baptism of Jesus Christ. I in-
"I questioned you on a multitude of points; among others
"things I asked him incidentally, since he re-
"knew his nation's mistakes and admitted the
"the truth of the Catholic faith, to tell me what it is"
"was actually the obligation imposed on the Jews to
"to kill Christian children whom they could seize."
"I asked him if that was certain, if he knew."
"really, and if he had witnessed some event"
"of this kind, so that Christians would have to take
"More precautions."

"Blocked by his conscience and by sincere love"
he told me about his feelings toward the Christian religion
"two of the most barbaric acts, one of which he knew from his
"parents and by many other Jews, the other that he had
"Seen with his own eyes. Touching the first one, he..."
"said: Many times I have heard from my
"parents and by other people of our nation
"that there was in Italy a Jewish rabbi named Simon
"from Ancona, a doctor, whose profession led
"in many localities and among many large
"lords. [He happened to enter into particular relations-
"Close and intimate with a bad Christian, a man"
"One of the most depraved. This man once kidnapped a
"a four-year-old child to do what they were doing"
"So many men-at-arms. But the child
"being too weak to withstand the fatigues of the she-
"min that they wanted him to do, the friend of the Jew"
"abandoned him, without thinking of the evil designs that

. CHAPTER HILL 291

"This one could have, and only so that the en-
"Fant was at his service. The Jew, overjoyed, accepted
"the child and took him with him to Pavia, where he had his
"Ordinary residence. Arrived at home, as the time..."
"was in favor of carrying out his barbaric plan,
"He seized the child, laid him on a table and..."
"cut off the head; then leaving the head on the table, he
"carried the trunk into another room for

"By divine permission, a large dog entered the
"He threw himself into the room where the head had remained and
"He carried it off by jumping out of a window into the street."
"The Jew, upon returning home, was terrified at the thought that he might-
"was going to be discovered; he immediately left his house, saying-
"tribute of money to the last agents of justice,"
"to remain more easily hidden; then he surrendered"
"secretly at the edge of the sea where there was then a
"the building that transported him to Türkiye, and that's how
"that he escaped all the searches directed against him"
"between him. However, the people of justice had returned-"
"I happened to meet the dog in an alley and it-
"fleeing; noticing that he was carrying something away,
"They terrified him with their shouts and threats,"
it was so good that the dog dropped its head to...
"quiver faster. They recognized with horror
"that it was the child's head, and guided by the tra-
"These blood, they arrived at the Jew's house where they
They saw the results of his barbarity. All I
_ "I'm telling you, I learned this from my parents.

299 THE CHURCH AND THE SYNAGOGUE.

"Then this same Emmanuel told me another
"an act of cruelty, which occurred in Savona, which he had seen from his
"eyes and that he attested several times before and after his
"conversion," adding that he had even drunk blood
"of the sacrificed child. He told me that his father had
"One day, I was taken to the house of a Jew in Savona,
"and that there, gathered with seven other individuals from their na-
"tion, they had mutually pledged themselves by oath-
"lying to never reveal what they were going to do, and to
"Keep their secret until death. After that, we
"brought into their midst a Christian child aged
"two years; they stripped him naked over the vase where
"they used to receive the blood shed in
"The circumcision of their children. Four of them"
"Thus took part in the horrible execution. One held
"extended the right arm of the innocent creature, another
"his left arm, a third held his head under-
raised in such a way as to form a cross, and the fourth
u was putting tow into the mouth of the evil-
"Happy child, to stop him from crying. Taking
"then sharp and fairly long iron instruments,
"We pierced it in every direction, mainly in
"the heart region, so that its blood-
"It flowed from all sides and fell into the vase."
"It was a spectacle for me that I could not bear the
"I saw it and moved away, putting myself aside as much as possible"

"made me swear that I would never speak of all this to
"Nobody. After which I approached the others"

HET a –

Re TT –. eq PS to! n to ire s

CHAPTER II: 293

"and I saw nothing but the child's corpse, which was
"soon after being thrown into the bottom of a toilet in the
"house. That done, the Jews cut into very small pieces"
"various pieces of fruit, pears, nuts,"
"almonds and some others, which they threw into the
"Vase where the blood had been collected. They all tasted of
"This horrible dish; I tasted it myself, which..."
"caused nausea such that that day and the next I
"I could not take any kind of food."

"This is what the Jew Emmanuel recounted before
"I, and in the presence of Father Pierre Vela, guardian"
"from the convent of Villa Valesola. Several times before
"to receive baptism, and after he had received it with the
"In the name of François, he made the same depositions in
"The presence of Ms. Gharsia, Bishop of Lucentina, and
"of several reverend priests and laypeople. The whole thing has
"was drawn up in writing by the office of a notary public–
"public and kept in the same convent of the Brothers
"Miners, in memory of this abominable act. Finally
"The novice added that the crime had been committed–
"put four years before his conversion, that is to say
"In 1452."

As of July 12th, the Bollandists are talking about the
Death of Blessed Andrew, killed by the Jews in 1462.
in the vicinity of Rin, a small village in the county of
Tyrol. Having bought this child for a large
sum of money that they delivered to his godfather, they
led them to a nearby wood where they stripped him
first they removed his clothes and circumcised him, then him

294 THE CHURCH AND THE SYNAGOGUE.

inflicted a number of injuries all over the body
to drain all his blood. After that they suspended him–
they spoke to a tree and all together began to blas–
to pheme the holy name of Jesus.

However, the mother, saddened by the disappearance of her son, kept asking the godfather what he was became. At first he pretended to ignore it; but then, hoping to distract the mother from her pain, he took him aside and offered to share the sum for the- that he had sold it to the Jews.

It is reported in the history of Brescia that in 1477, A seven-year-old child named Conrad was put to death by a Jew named Solomon, because this child had led to the blessed James, commonly called from the March, a child of the Jew, to do it to instruct in Christian doctrine. The crime having The murderer was discovered against all odds; he... green and received baptism with his other son Joseph (1).

Benedict XIV, in the bull *Beatus Andreas*, after Having cited these two facts, he also mentions the martyrdom of Saint Laurentin (Lorenzino) put to death by the Jews in the country of Vicenza in 1485, and of Saint Ursula, young girl also a victim of the barbarity of the Synagogue. The Catholic Church has included among its his martyrs the blessed Simoncino of Trent, put she was cruelly killed by the Jews in 1475, and she in celebrates the holiday on March 23rd. Even the Jews themselves admit that

(1) Bartolocci, *Bibliotheca rabbinica*, t. IV, p. 729. Ex autoritate Octaviti Rubii in hisloria Brixienr.

CHAPTER II. 295

took part in this murder, a confession which is part of the procedure followed against them, exposes in all its day and in a fairly sufficient way the truth of the matter. On the date we have just indicated, the Bollandists reports indicate that the perpetrators of the crime were in a great number; that an old man, more cruel than the others, first began the torture of the child, and then each one tore away a piece of his flesh, while one of the executioners collected the blood of martyr. In addition, he was pierced with sharp blades, and these acts of atrocity were accompanied by blasphemous words cruel and arduous: "As we slaughtered Jesus "Hors, the God of the Christians, who is only a man of "Nothing, so may our enemies be forever confounded!" Jean Marie Tiberinus, physician and man of letters, writing to the Brescia senate, he informed him of the dis- The tails of this horrible scene and begins like this: "The

"Christians through the infamous practice of usury; but
"Eager for our ruin, they feed on the blood of our
"children whom they torture with horrible tortures and
"that they immolate with the same barbarity that has
"had Jesus Christ sacrificed." In this trial, the
Jews employed every possible means, such as
we saw it in another circumstance, to dero-
to bring infamy upon their coreligionists; but the death-
This was first observed by the vase full of blood that
Pon found in Samuel's house a vase that had been
kept by his wife Brunette, and which has been preserved

296 THE CHURCH AND THE SYNAGOGUE.

to this day in memory of the martyr, then by
the confessions of the guilty parties themselves. The historian does
also note that the Synagogue, wanting to prevent
the punishment for the crime, tried to seduce by dint of ar-
the city prefect and Bishop Inderbach, but
All his attempts failed completely.

Father Rader, in the third volume of his
The work entitled Bavaria sacra reports that in 1486
Six children were found in Regensburg, others say
eight, put to death by the Jews, and whose blood had been
collected for use in magical practices. "The
judges in charge of prosecuting the case, says Phistorien,
found an underground place in the house of a Jew
called Josfol; there were still remains of the children there
The slaughtered bodies, remains of which were transported to the praetorium. There they
saw a cup-shaped stone placed on a
a kind of altar, and it was there that the mem-
The stone bore the marks of these innocent creatures.
traces of blood were still visible; but so that no one would be surprised...
Without realizing it, the stains had been covered with
mud that we only had to remove to find
the all-too-certain signs of Jewish cruelty.
Christophe Ostrofrang, a contemporary writer, opens up
to a rather long dissertation on the subject of this sub-
ground. During the course of the procedure, it was obtained
confession of the guilty parties who declared themselves as such at
number seventeen. Various authors, such as Chris-
tophe Hoffmann, Jean Eck and François Grinwald, we
left a detailed account of the whole affair.

CHAPTER III. 297

Antoine Bonfinius, a truthful historian, a good philosopher-
philosopher and orator, summoned to Hungary by Wladislas, and

he says the following and relates it to the year 1494 (4), the very year he wrote: "In these last months: some Jews from Tyrnau having been guilty of barbarity, they suffered the torture they deserved. Twelve men and two women had trained with they had taken a young Christian man; they had taken in a neighboring house, and after closing his mouth, they had opened his veins, letting the blood flow which they carefully collected until the child breathed his last. They drank some of it blood and kept the rest for their coreligion- As for the body, they dismembered it into pieces. and buried it in the ground. However, the searches of The parents' efforts to find their child had been in vain. until finally they knew for certain that the day Previously, he had been seen in the Jewish quarter and that at From that moment on, he never reappeared. From then on, Suspicion naturally fell on the Jews; law enforcement officers were ordered to searches of various houses, and bloodstains were discovered in one of them, motivated the arrest of the master and his entire family. a thousand. First, the women were questioned, whom the fear The tortures soon forced him to confess everything, the crime

1) Fasti Ungarici, lib. IT, Dec. 5.

17

298 THE CHURCH AND THE SYNAGOGUE.

even with its details; convinced by these confessions, the Those most guilty were condemned to be burned at the stake by the prefect. of the city; the others were punished in their possessions and had to pay a large sum of money.

In the new Bavarian palatinate, a child named Michel was put to death by the Jews in 1540. Father Rader, relying on the authority of Jean Eck, contemporary writer, in fact mentions it in the book that we have quoted (1). Eck had transported himself entirely He went to Eystadt specifically to verify the fact, and he has he wrote the story in a booklet where he highlighted the odious cruelty of the Jews. He first exposes the... The father, worried about his child and eager to... found, learned that he had been seen with Jews in the Titing village; then how a Jewish child had given very significant clues by telling other children his age, after the perpetration of the

the Christians), after having continually cried out pen-
For three days, he had stopped screaming. The neighbors, who
had heard something, had been careful to
reveal nothing, and the body had been taken away in a
woods where he had been buried, and where he still wore the
very visible traces of crosses, circumcision and
wounds through which the barbarity of the Jews had
They preferred to torture their victim.

As of April 20, the Bollandists report

(1) Bavaria sacra, vol. NT.

CHAPTER HI. 299

that in 1569, Lawrence of Bobrow, initially yielding to
tortured, he finally confessed freely
which he had sold for two silver marks,
a two-year-old child, named John, to a Jew from Leipzig-
Zig named Jacques. The story of this new mar-
the order of the Synagogue was written by Louis Dycx, ad-
royal minister of Krakow, who was the subject of a
report to the king; he adds that to Bielsz of Podlaquia and elsewhere
their brothers, the Jews, had shed the innocent blood of their children.
Christian children. The memory of this martyrdom has been preserved.
in Vitowicz, where the child's tomb can still be seen.

At Raw in Poland, six leagues from Warsaw, two
Jews, named Moses and Abraham, secretly abducted
ment, in 1547, the son of a tailor, and made him mou-
The father denounced them to the courts, and, convinced
They were convicted of the crime of which they were accused.
to the torture of fire. All the other Jews were chased away.
forever separated from the locality, so that he is not
none of them were allowed to live there (said a historian,
Habichi (whom we will have occasion to mention again),
as evidenced by the documents from the same year. It is
for similar reasons that no Jew can
to live in Pultow, a town in Mazovia.

In 1598, in the Polish province of Podlaskie,
a child named Albert, returning home alone one day from
fields at the family home, was surprised and arrested
by two Jews. They took him to their home, and hell-
They go to a very secret place to sacrifice her.
the eve of their Passover festival. Their rabbi, Solomon,

had warned them to make sure for that day of the per-
the sound of a Christian who would serve as their victim. A
schismatic Greek woman who served them was char-
aged to look after these poor children, and advice was given
to the other Jews that they had to take part in the hor-
A terrible sacrifice. He carried it out in the following manner.
First, they tightened a rope around the child's neck.
to stop him from screaming. Then they opened his ar-
ters of the feet and hands, and he was pierced in different ways.
rented parts of the body, so as to make flow to the
once all his blood, which the Jews collected in
vases, and that they shared them among themselves. Finally the
The body, thrown into the middle of the reeds of a pond, was found
by a hunter. They observed the wounds he was suffering from.
covered, and it was concluded that the Jews must have been
the perpetrators of this heinous murder. According to some
Based on the clues that had been gathered, Anastasie was arrested, the
the Greek servant we mentioned, as well as a
another person of her condition. Subjected to torture, they
made known everything that had happened. The Jews com-
promised by their confessions, were in turn applied to
the question; separated from one another, they did, in
presence of the elders of the Synagogue, the same de-
statements, confessing their crime with the same de-
tails, giving the same reasons. Convinced by
according to their own confessions, they suffered the ultimate torture which
awaited them. However, the Jews who remained at liberty
had omitted nothing to stop the course of justice;
offers of money, bribery of false witnesses, warnings

CHAPTER HE | 301

comments and threats directed at those who could contribute
It was a sure way to lose the accused; everything had been done.
Even after the death of the three who had been tortured
Despite these actions, the Jews continued to act to evade capture.
them and their brothers, to the effects of universal execration
saddle that was attached to them. The acts of martyrdom and of
the trials were collected the following year by Alexander
Habichi, and deposited at the bishopric of Krakow (1). Of
confessions obtained from the Jews in this circumstance, he res-
something they regarded as a shame for them to do
to bury the corpses of Christians; which thus facilitated
the discovery of several similar crimes.

Dom Calmet, in his *Fistoire de la Lorraine*, reports
door, according to authentic monuments (2), a

about a three-year-old child. A mother who had experienced the pain-
the joy of leaving her child alone in the countryside, a
A Jew who was passing by saw him on the road, and took him away with
him in Metz. The father, not seeing his son return,
set out to find him and went to the city. Based on the information-
of the information he received, he was told that a Jew from Boulay had...
Peleus Raphael Levi, who was staying with another Jew,
his relative had brought with him, mounted on a horse
white, a three- to four-year-old child whom he had enve-
He was tucked into his coat. Based on these clues, they arrested the
Jew, and his trial was held. Eighteen witnesses at-
they testified to having seen the Jew Raphael Levi on horseback, having

(1) Bolland. April 20, and Ludov. Roffman.

(2) T. HI, p. 751.

302 THE CHURCH AND THE SYNAGOGUE.

He had a child with him. However, the embarrassment they had
found this Jew and his accomplices had suggested
the idea of transporting the corpse of this poor child
in the woods of Glatigny, not far from the place where he
had been kidnapped, in order to make it look like he had been the
prey of some animal, and thus to avert punishment
the threat to the guilty parties. Upon inspection of the
It was easy to recognize the body, by traces too obvious.
significant, that the child had not been torn apart by
beasts, but that the hand of man had given it
dead. On the other hand, blond hair and a cap
_ red attested that it was the same child as the
Witnesses said they had seen the Jew on the horse.
Furthermore, the city lieutenant, in the active searches-
the acts to which he had subjected himself, had managed to have between
the hands a note addressed by the murderer to the leaders of
the Synagogue of Metz, a note in which he himself gave
evidence of his crime, as well as superstitious fanaticism
the spirit that animated him and his fellow believers. He said
among other things: "I will suffer death like a
child of Israel, and I will sanctify the name of God. I will
I am thrown into the misfortune where I am to render service
vice to the community; the great God will assist me (1).»
This will help many Christians understand that...
Where does the blindness of the Jews lead?

Around the same time, the pieces were made public
of a legal proceeding initiated against the Synagogue of Metz,
as well as three parliamentary resolutions, in which

(1) Frédéric Léonard, see Dom Calmet, oc, cit.

CHAPTER HI. 303

The Jews were found guilty and convicted of several crimes.

Finally, we get straight to talking about the murder. of Father Thomas, of Sardinia, a Capuchin friar killed in Damascus in 1840; we must stop there, especially since our adversaries claimed to find in this fact, as well as in the previous one, circumstances favorable to their cause. The details, if we wanted to expose everything, require- would have a volume. In accordance with our plan and our However, we will only highlight the main points. and especially those which present an undeniable analogy- table with the events that occurred in previous centuries. Men who seek the truth without prejudice, will be able to see in the Universe of that same year, 4840, particularly in the May 40th issue, how Proceedings were taken against the Jews accused in this case. - and what was the outcome of the trial.

Father Thomas, of the Capuchin order, exercised the medicine, along with his ministry apost- tolic. On February 5th, he was seen entering with his do- mestic in the Jewish quarter. The next day, 6, he was to have dinner at the home of the doctor of the Pasha of Damascus. Since he didn't arrive, we went to his house to find him. but it was in vain, although all day neither the church nor the convent would have been open to per- The bell rings, either to enter or to exit. The consul of France, informed of the fact, had Father Tho-'s room opened mas; everything was found in order; he alone was missing- quait. According to some data we had obtained

304 THE CHURCH AND THE SYNAGOGUE.

Previously, suspicion fell on the Jews, but particularly on a barber of that nation, that the justice system felt compelled to arrest and interrogate, according the forms in use in the country. After some re- After giving insignificant answers, this man finally confessed that After nightfall, a wealthy Jewish merchant named David Harari had sent his servant to fetch him; that having gone to the house where he was summoned, one Pa- had introduced himself into an apartment where he had found

had given him the order to slit his throat, which he had initially refused, but in the end, defeated by the threats that was being done to him, he had consented to help in the murder. Harari's servant was consequently put in arrest; after contradicting himself in his answers, He made the same confession as the harbier. Various searches- The observations, made over several days, did not lead to... no result. Other people were arrested who were also questioned, and by the different answers that which was obtained from it, it was possible to know the cut- bles, who were seven Jewish merchants, numbering among whom was Rabbi Moussa; there were in besides the barber and the servant. Among them, seven juices now have confessed to their crime; two have persisted to deny it. The first ones stated that a few days Previously, Chief Rabbi Jacob had told the princes- principals of his coreligionists than the Easter holidays were approaching, and it was necessary to ensure that there was some Christian blood; that thereupon some of them

CHAPTER III, 305

they had designated Father Thomas as the man which would be easiest to seize, and which one had slaughtered to obtain the blood necessary for confec- tion of their pacification hosts.

The cruelty and barbarity that presided over the execution- The details of the murder are no less revolting than the The motive that led him to commit the act. According to the statements of the culprits, it seems that the barber was holding Father Tho- mas by the head; others held his feet. Au- A basin had been placed beneath his neck for to collect the blood. David Harari himself carried the pre- first shot; a moment later, another gave a se- The blow that accomplishes the murder. When the blood Once the flow had ceased, the flesh was detached, which was carried into a nearby sewer; the bones, after having been broken with a pestle, were thrown into the same The culprits were taken to this sewer which they they had indicated, it was explored in their presence, and it was found Indeed, a quantity of broken human bones, a part of the heart, a piece of jawbone with the beard, the brain, the spine, part of the skin of the

head, still bearing the visible mark of the tonsure, a piece of the black skullcap worn by Father Tho- mas, and that everyone recognized. All these debris were carefully collected and first taken to the seraglio,

Thomas having thus been clearly established either by the de-
statements of the accused, either through easy admission
and certain of each of the recovered debris, we teach it-

306 THE CHURCH AND THE SYNAGOGUE.

velit in the church of the Capuchin Friars, on March 2nd. All
This account is taken from a letter from Damascus dated the 4th of
same month.

A letter dated June 6th, written from Alexandria, Egypt,
made some observations about this murder.
alleges that barbaric means were used
to discover the culprits. But the French consul
asked nothing more of the justice system than the means
necessary to arrive at the truth. The de-
Defenders of the Jews are careful to rely on a
The argument is that it is impossible today to
to believe in the existence of a cult that would require
human blood; such a superstition is no longer permitted.
possible in the nineteenth century. To this, the author of the
The letter replies that in the East, religious fanaticism
seems to grow more exalted as civilization makes it dis-
to appear from Europe. After having presented all the
reasons that should lead us to accept it as possible
that Father Thomas was in turn a victim of
traditions that have always prevailed among the rabbis, he
adds: "For what purpose were sums of money offered?"
money and rich gifts to all members of
French and Austrian consulates? Wasn't it obvious?
"How can they be corrupted?"

We know from a letter of the same date that the Jews
having been unable, despite all their attempts, to succeed
to bribe the French consul, they approached
his agents, and that they offered a sum of two

\$

one hundred thousand piastres to his chancellor, and another

CHAPTER II 307

a sum of five hundred thousand piastres to a lawyer who
They were supposed to support them with the consul. These different

Another letter, dated from Alexandria, the May 26, 1840, and addressed to the Universe, it expresses itself thus:

"I promised you the official minutes." of the Damascus affair; but thirty-four pages of writing seemed too miney to me; you do not receive them— You will see that by the first sailing ship.

a The relentless pursuit by newspapers of— follow the French consul in Damascus, as well as our Chancellor, Mr. Beaudin, has grown enormously this case, and made it one of the most famous cases that history has ever produced. I've read everything, trials— court transcripts, supporting documents, certificates of— delivered by the most zealous consuls today against that of France! — Well, I swear it on honor, or Mr. Count de Ratti-Menton, his Chancellor and Sheriff Pasha are, without any purpose, the the most thoroughly wicked men there are in the world, where the crime was committed by Jews accused. Torture can, it is true, make someone confess to a criminal, like many others, the crime of which they accuses; but can she, when they are mad, put to the secret, and questioned separately, to make them agree in the most minute circumstances? Can she, by for example, have them all say it separately, when They were shown a certain collection of knives they had found. at David Harari's, and that they are asked to recognize—

308 THE CHURCH AND THE SYNAGOGUE.

to be born among the number the one who served to commit the crime: "He is not there; he was bigger; it was a butcher's knife.

"The Jews are powerful; they are immensely rich—ches; they found in the authorities of Damascus, in the French consul and his chancellor, men— My upright men, whom no offer could corrupt. Eh Good! They turned around; they found more accessible men, and according to the system of Basil, they said: Let us slander, perhaps it will result— to be something favorable for us.

"A Frenchman was murdered; the murder was de—announced by the French consul to the local authority; of people were suspected of having committed it; Their trial was conducted according to the laws of the country;

Did the Austrian consul intervene between the bourgeoisie and the criminals?

"At the instigation of the Austrian consul, eight consuls out of sixteen asked the pasha for a review of the procedure. This is understandable: France is great in the Levant, particularly in countries subject to the authority of the viceroy. The entire population of Egypt and of Syria is convinced of the Jews' guilt. To clear someone by a new trial is to diminish the influence of France's influence is to win a victory.

"Mehemet-Ali, with his characteristic perspicacity, assessed the full implications of the conduct of the eight signatories, and refused. Mr. des Meloizes, our first student, con-

CHAPTER II. 309

The only young man of the greatest merit has left, currently, for Damascus, in order to conduct an investigation. He too will be incorruptible, I guarantee it, for I know him; the truth will be laid bare, and everything will be revealed. veiled (4).

The same newspaper, in its July 8th issue-let, reports the testimony of the doctors called to verify the facts. The Austrian consul in Damascus has recognized pieces of a black skullcap, which clearly appeared to be debris from that which Father Thomas was carrying it. The barber of the deceased religious he also stated that he had not seen in Damascus another bonnet similar to that of Father Thomas, either for the shape, either because of the reddish edge that made it recognizable. A Genoese merchant, by name and of the Giustiniani family, who attest that the trial against the defendants were monitored regularly, he added that the Jews themselves recognize the regularity of the procedure.

Finally, we can also see, in the same newspaper, what keen interest the Jews of Europe took in this matter to do, and how much they have acted or caused to be acted upon with regard to various courts to obtain a review of the trial, thus dragging things out, and thereby to save their fellow believers from death, and them-even to universal indignation. That is what Jews have done this in all eras. In other times We saw them, through intrigue and by lavishing gold,

(1) Universe, July 1, 1840.

310 THE CHURCH AND THE SYNAGOGUE.

deceive judges, bribe witnesses, prolong indefinitely the trials begun, and weary the justice: today, thanks to the power of their pro-detectors and the influence they have acquired through them With princes, they can promise each other many things any further.

Let us remember that at that same time > the France lost much of its influence in the East, at the continuation of the great question that arose between Egypt and the Ottoman Gate. Syria, and with it the city of Damas, having then fallen under the domination of Constantinople, England argued before the Porte the services she had rendered him, and adding her instances similar to those of the already powerful Jews in the empire, she obtained the annulment of the procedure followed in This affair: that's how everything had to start all over again. under the influence of Jewish gold.

We will not go any further into the 'narrative of others' similar cruelties of which past centuries have left behind undeniable monuments. We believe that he is more. useful to examine the objections made by our adversaries. A large number of modern thinkers, starting with Basnage, who couldn't ask for anything better. in his History of the Jews, than to represent also the Catholic Church as intolerant, barbaric and persecutory, raised their voices against what they app- denounce such an enormous calumny; they have made themselves the de- defenders of the Jews and presented themselves as their ga- rants against such accusations.

CHAPTER I. 311

But, it must be said, the defenders of Judaism, either Jewish or Christian, like Messrs. Peel and d'Azeglio, They addressed this topic with too little development. We would have liked it, and it was an obligation for them, leaving aside the declamatory phrases against medieval Christians, phrases that have no... They have no value in justice; they instruct better the trial, by seriously discussing the facts, by examining them minimizing in all their circumstances, in order to assimilate

In short, they should have destroyed by evidence solid evidence, the testimonies they contradict, at instead of simply conjecturing and inventing medium terms that cannot prove anything against obvious. Basnage, for example, reasons like this: "He "It was not necessary to commit such acts" "to insult the Passion of Our Lord. One "an insult that so obviously outrages humanity, and which "is accompanied by so many perils, must rarely be "To present to the mind of man. I have difficulty "To believe that such violent acts could be committed" "without any vested interest driving it, and when the "Prudence and humanity are opposed to it. I'm afraid so." "that these crucifixions of Christian children were not "only pretexts to stir up popular anger" "They have airs against the Jews." Modern Jews have reasoned like Basnage: they accused the Christians- It's ridiculous that you invented false pretexts to torment the sons of the Synagogue, adding as proof pe-

312 THE CHURCH AND THE SYNAGOGUE.

repeal in their favor that they are forbidden to re-shedding human blood, especially at the festival of Passover that, as: they are also forbidden to engage in the magic and all other kinds of evil spells.

These reflections, however valid they may be, Ultimately, can they refute so many testimonies that Do they attest to the reality of the fact? Can they destroy the Documents from trials conducted with the utmost care? Can they finally make the sincere confession of the coupables, to which was sometimes added the conversion of the murderer himself, and the perfect demonstration of all the malice that presided over these crimes?

As for the rabbis, when they resort to, for justification- Proud of the Jews, who adhere to the law of Moses which forbids homicide, Bloodletting and all the artifices of magic, it is necessary note that they probably don't all know the doctrinal books sanctioned by the United Synagogue Verselle, or rather, that they pretend to ignore them, or that they contradict them superficially in order to respond to the objections and thus impress upon those who do not examine They don't look at things closely: all that would only to confirm their perfidy. It's too little, it's nothing. even, we might say, for the Synagogue, to attach His doctrines differed from the Law of Moses, deviating from the Talmud. which is the main basis of all prejudices re-

vons has amply proven; it is evident that the name of Moses or Mosaic institutions are merely a mask to cover up the infamies of the Synagogue, to im-

CHAPTER II. 313

to pose to conscientious Jews, to keep them in their error, and to deceive the good faith of Christians. There is nothing more clearly demonstrated than hatred fueled by Jews against Christians since their from their earliest childhood until their death: that's what it's there for to them a religious act; to hate Jesus Christ and his worship-killing an animal is a most meritorious act. Thus, killing an animal Christian fan or commit other atrocities of this this sort of thing would no longer be for the Jews anything more than an act in accordance their general maxims and differing in no way from this what did Saint Paul do when he persecuted Christians; And this act, they tried to accomplish it in every century, whenever a favorable opportunity arose Sentenced. We have proven it. Basnage himself admits that there is found in the rabbinic books a poison and a deadly hatred for the Christian name, and Basnage is more inclined to favor than to accuse the Synagogue.

There is one remark that should not be omitted in the discussion of the murders of children committed by Jews; that's what we discover there, besides the declared hatred against the Christian name, and an execrable cruelty exercised on innocent creatures, we discover there, we say, that they used human blood and flesh-these poor children were subjected to magical operations they attributed to witchcraft and malevolent powers, and to them, virtues. capable of healing diseases of the body or mind. Often, to make matters worse, they even propose to

know how to obtain abominable effects from it, convinced
18

314 THE CHURCH AND THE SYNAGOGUE.

that it was found in this blood and in this flesh, besides the medicinal properties that they attribute to them were drinking, a particular virtue, an occult force which ensured the fulfillment of their desires.

seeking the reasons that could drive the Jews to to commit such crimes, find four principals pales. The first is that they were convinced, according to The authority of the elders, that the blood of a Christian, placed on the foreskin during circumcision, has the virtue of stopping the blood. The second is that they imagined, by mixing- this blood to their food, revive and maintain their mutual affection. The third is that they believed also that women, by drinking it, could avoid the inconveniences common to their sex. Finally, and this- That was the strongest reason, the Jews, by killing a Christians believed they were fulfilling an ancient decree by which they were obliged to offer to God, in someone of the countries they inhabited, of Christian blood in the midst of their daily sacrifices, Tyrnau's crime had was committed because fate had designated the Jews of that city, that year, to execute the decree.

Thomas de Catimpré expresses himself thus (4): "Îlest
"It has been proven that every year, in some provinces, the
"Jews draw lots to decide which city or which
"village inhabited by them must provide Christian blood-
"They care about their coreligionists in other countries... In

(1) De vita instituenda, lib. I], cap. 29, art. 23.

CHAPTER HI. 315

"besides a very learned Jew, recently converted to
"Faith," he told me, "is what one of his former coreligionists-
"Gionnaires, on the verge of dying, had done this
"Prediction to the Jews: 'Know that you will not be able to
"to cure you of the shameful disease from which you suffer-
"Frez, that by the use of Christian blood." And these are
"These words that drive Jews to immerse themselves each
"a year in Christian blood to heal from this"
"illness." It is appropriate to recall here the words
from another converted Jew, words which are reported
in the trial brought against the Jews of Trent on the occasion
of the death of Saint Simoncino. This Jew then said that his
brothers were in the habit of committing these murders
Christians to celebrate their Easter. And he recounts-
supported this testimony by what had happened four-
thirty years earlier in Tongres, a city in Germania-
Lower level: there, Jews had suffered the torture of fire
for a similar crime, and the father of that very same person
who recounted the event could not have escaped death except
by fleeing. He added that the Jews were using the

the Lord Christ.

Jean Eck gives yet another reason for this usage
The presence of Christian blood among the Jews is because they are convinced...
as soon as he facilitates childbirth for their wives; also, in
in countries where there were no Christians, did they do ve-
to other countries this dried blood reduced to dust.

Sperlingius, speaking against Wagenseil, asserts (1)

(1) Supplement to Grevius.

316 THE CHURCH AND THE SYNAGOGUE.

that the Jews have defiled their hands with Christian blood
when they were able to have them, and looked at them as a
a glorious thing for them to bear marks of it on
their clothes. Finally, Delrio, leaning on what he
said regarding the murders of children, on the authority of
Sprenger, de Binsfeld and Grillard, assert that
villains used the blood of
Poor children murdered because they believed that
If they ate the hearts of these children, they could
to endure with ease and without pain the torments of
of all kinds, and could not be led to confess
of their crimes (1).

All of this is based on the very statements made
by the Jews in various circumstances, either by those
who have been condemned as guilty, either by
others who, touched by divine grace, have abandoned
They gave the Synagogue and revealed its practices.
What else can one expect from spirits?
who, blinded by hatred of Jesus Christ, close themselves off
in the light of grace, and who, submitting in in-
Sensitive to all the desires of the flesh, they end up...
render incapable of following any impulses other than
Those of the demon who possesses them?

However, Mr. Peel and those who share his ideas
believed that it would be enough for them to bring down all
the accusations leveled against the Jews, of ap-
Puyer on a response made to Emperor Frederick

(1) Martin Delrio, lib, II, quæst. v. Disquisitionum magic-
carum.

when this prince ordered an investigation to discover—to see if the use of Christian blood constitutes a part essential to the Jewish Passover. The official response was—he lied to the emperor that there was nothing proven in this Subject. That's all we've found to refute it. all the accusations leveled against the Jews. But Can such a reason have any value in presence of the striking facts that we have reported? Mr. Peel, moreover, was wrong to omit a circumstance Very important: Frederick received Jews a considerable sum that saved them; money is a a means that the Synagogue always knows how to employ to statements intended to deceive the authorities, and the Talmud does not Mr. Peel therefore neglected to make it known (4). Mr. Peel therefore man—which is historical truth, while remaining silent on the monuments designed to prove the guilt of the Jews. Should he not have seen, as we have seen—demonstrated irrefutably that the Synagogue re—proven has completely deviated from the legislation of Moses? Shouldn't he therefore have thought that it was alleging a bad reason in favor of the Jews than to recall Moses' prohibition against using human blood during the Passover festivities, then—that it is certain, and Our Lord himself said so, that they transgressed the law of Moses to follow the Traditions of their fathers? But these traditions, collected in the Talmud, prove that they have completely

(1) Chiarini, Talmud Babylonic., part. II, p. 90.
18.

318 THE CHURCH AND THE SYNAGOGUE.

abandoned Moses' instructions to follow maxims diametrically opposed to Mosaic law and condemned by it; it is impossible to dispute the facts demonstrated by Pinfamie and the cruelty of their superstitions, and the deadly hatred they harbor in the name of Jesus and his worshippers.

* But, in order to better understand and observe the ver-truth of the facts recalled above with regard to the child murders and the use of flesh and blood Let's quickly review the history of these unfortunate people. of the Church regarding this subject. First, it is really ad—

people like that of Israel so it fell into an abject-moral judgment so humiliating as soon as he had been abandoned God, because of his unfaithfulness, and deprived of this special feeling he had experienced during so many sieges keys; that the children of light have become the children of darkness, and that children of God may have been transformed into children of the devil. The Jews, placed in this condition, they should not and could not act that in accordance with the instigations of the evil spirit; They therefore had to demonstrate their thoughts through their actions. and their tendencies according to the evil spirit that dominates them born, to show themselves as enemies of the truth, to contest the apostles their heavenly mission, and invoke the help of infernal powers to overthrow the nascent Church. Thus became the Synagogue: its history and its life. Even the Jews themselves unanimously attest to it. It was a magician, this Simon, who seduced with his pres-

CHAPTER Li. 319

stems so many people in Samaria and in Judee, and who claimed, it is said (1), that by appealing to his aid aided by humble incantations the soul of an innocent and dying a violent death, he could obtain anything he asked for. He was a magician who, by means of his diabolical schemes, he diverted the people to accept the Gospel preached by Saint Paul. These seven sons of the Jew Sceva were magicians. which is mentioned in the Acts of the Apostles (2). This Barchochebas (3) who stirred up an uprising against the Romans, during the reign of Hadrian, and who pushed by his evil spells, his fellow believers to massacre, islands Christians, was a Jew and a magician. They were also Jews and magicians, like this Elseus and this Jesse, of the Ossanian sect, from whom these two descended women who were seen during the reign of Emperor Constantine, practicing medicine, performing spells and sought to lead the peoples (4). Finally, they were Jews and magicians, these Gnostics who, after having converged together the laws of Moses and the Gospel of Jesus-Christ, and troubled the minds of their disciples with the open deny the strangest and most impious, adopted a morality consistent with their doctrines of blasphemy. Among the infamies practiced in their assemblies wheat, Saint Epiphanius reports the horrible custom of

(1) Lib. IE, Recognitionum Clementis.

(3) Euseb. Hist. eccles., lib. IV, e. vi.

(4) S. Epiphan., Hæres. xlx, n. 1, 2. Edit. Valesii.

320 THE CHURCH AND THE SYNAGOGUE.

to kill and cut into pieces a child born of their disorder; they pounded his bloody limbs in a mortar, they seasoned the meat with honey, pepper wine, aromatics and ointments, to ward off the detaste, and they then participated in this abominable meal. This is how they planned to celebrate their comfortable Easter. compliance with the Law (1). |

Saint Epiphanius also speaks of certain heretics called Quintillians and Peputians, to whom Pon attributed the practice of extracting blood in the same solemn ceremony of an innocent child, by pricking all parts of its body with metal needles, and to distribute between them this blood to use it for sacrifice (2). Eusebius and Nicephorus, recounting how Valerian began to persecute the Christian Church, they report, according to the testimony of Saint Dionysius, who was contemporary I believe that he was a Jew, head of the Synagogue of Alexandria and versed in the practices of magic, which made decree the persecution (3). It was this Jew who allegedly initiated the emperor with the execrable mysteries of the demon within him advising people to kill children, to cut off their flesh in pieces, and to draw from their entrails the means to live happily. If such were the lessons and the practices of a Synagogue leader, which should have—

(1) S. Epiphanius, De Gnosticis hæres. xxvi, n. 5. etc. Ed. Valesii.

(2?) S. Epiphan., Hæres. xlvint, 14, 15.

(3) Euseb. Hist. eccles., lib. VII, 9. — Nicephor. Hist. eccles., Book VI, 10.

CHAPTER II. 321

Should the Jews come under the guidance of such a master? Also Saint Epiphanius observes that the Jews of the time of Constantine was very devoted to this diabolical art (1), and they practiced it with great care, with the aim of

giving in to all kinds of impurities. The same saint adds to his testimony that of a converted Jew, who recounted that the Jews practiced these evil spells in underground caverns, by invoking evil spirits; the neophyte himself had seen, in these caverns, various instruments lying on the ground in the dust, and covered in blood and urine.

Rufin speaks only with astonishment mixed with horror (2) of the barbaric customs of these secret societies, in the assemblies of which people were violently killed children and virgins were cut into pieces, for examine the throbbing fibers of these unfortunate women victims. And, although he particularly accuses the pagans, History does not record the organization of these horrors. (3) less (3) than a queen of Persia who had fallen ill At that time, Jewish doctors were summoned to her side. they advised him to have some killed and cut in half Christian virgins, sisters of Saint Simeon the bishop; then we had to suspend the victims' limbs, the The queen would pass through the middle and she would thus be healed.

(1) S. Epiphan. Hæres. xxx, 12 et seqq.

(2) Hist. eccles., lib. II, cap. xxiv.

(8) Evod. Assemani. Menologium Græcorum, t. 1, part. 1, p. 52. — Gassiodorus, lib. II Historiæ tripartitæ.

322 THE CHURCH AND THE SYNAGOGUE.

The advice was followed, and these treacherous Jews were able to rejoice. for having caused the death of two innocent virgins. That is That is why Saint John Chrysostom said, in his homilies against the Jews, whom they boasted of being skilled in medicine, but that all their science was nothing but a sham, that it consisted entirely of in spells, amulets, and curses, and that they were thus deceiving the people without being of no help.

Saint Augustine and Saint Isidore speak with astonishment of this art of sorcery so common in their time, and recall the means that the Jews used to to deceive those who weren't on their guard. Without No doubt some bad Christians also practiced this execrable art, and they used these diabolical artifices— schemes to corrupt innocence and lead it into

Hebrew words that are found on the banknotes that...
held invocations to evil spirits, show
although these incantations and sacrileges drew
their origin from the Synagogue, and that Christians do not
made use of what had been imagined by
others. It was also during this time that com-
The Talmud, the source of all doctrines, was laid down.
verses of Judaism and cause of so many iniquities com-
accusations against Christianity. This pernicious doctrine
and diabolical, which the Jews practiced so well
is insinuated in this book, and in more than one place,
We have already said this. Eliezer, one of the most esteemed-

CHAPTER III, 323

Mr. de Pantiquité, boasted of having, by means of
of the demon, obtained from the Roman emperor the revolution
cation of a decree issued against the observance of the sab-
bat (1).. Indeed, as one progresses in the
In the centuries of the Middle Ages and beyond, it is noticeable that
These prejudices are more powerful, and they show themselves
especially with more energy towards the nations that
had the most dealings with this treacherous people.
Martin of Arles, in his treatise De superstitione, and
Delrio said the same thing after him, he mentioned
from a book of magic that was very widespread in its time
Spain, and which the Jews and Arabs used
to commit the most despicable acts and
deceive their brothers and Christians. This book, divided
in seven parts, passed from father to son by inheritance and
was kept with the utmost care.

But the book that especially deserves to be highlighted under
This report is a Hebrew book entitled Clavicula Salo-
monis, and that the Jews do not hesitate to attribute to
Solomon himself (2). It is probable that the one whose
What we just spoke about is taken from this one. Whatever it
in itself, in this book, as Godefroi Til-
gner, Schudt and Wulfer, are revealed all the means
secrets that Jews use to achieve their
ends, to obtain, for example, the healing of the ma-
ladies, honors, riches, a splendid life
Dide, etc. This is practical Kabbalah. The authors

(1) Georges Edgard, p. 267.

(2) Bartolucci, Bibliotheca hebraica, t. 1. p. 703.

whose names we have just mentioned, abhor
 report all the preparations that were used to carry out
 the Jews to their goal, preparations in which meals
 Hebrew letters and Hebrew words are raised
 which we have just discussed, and in the forms of-
 which they believe held hidden mysteries -
 ches. Father Jaquer, in the work entitled *F/agellum*
haereticorum, cites some examples of Christians who,
 to satisfy their passions, they resorted to evil-
 the Jews' secrets; they promised them these happy things
 results, but they first forced them to give up
 the Christian religion, to curse the sacred names of
 Jesus and Mary, to profane the sacraments and by-
 particularly the Holy Eucharist, and to invoke the
 aid from the devil. So many famous Jewish names.
 in magic presents us with civil and religious history-
 Joy of all nations and all times! For
 To deny the preceding facts would be to trample underfoot
 The authority of the most illustrious writers, or to close entirely-
 relment les yeux aux monuments de l'histoire (1).
 We could call upon many names here as witnesses
 gnage; it will suffice for us to quote Christophe Brouver,
 in the *Annals of Trier*. Thus, in the year 1586, this
 The author deplores the progress made by doctrines and the
 the practice of magic, to the great detriment of the re-
 religion and society; he recounts with horror the ruin
 or the death of a large number of people brought

1) Georges Godelmann, *De veneficis et magis*, p. 62.

CHAPTER NL, 320

by poison or other evil spells, and he Hit con-
 to particularly pasture a potion that was prepared
 for this. The initiates, under the inspiration of the demon, did-
 know how to include several kinds of ingredients in the composition
 substances, such as cat brains, en-
 Trailers of children stolen from their parents and killed,
 poisonous juices from various plants and other things
 Dirty and obscene. But, what's even more horrible to say,
 it's that they most often mixed these drugs with
 infernal gues the sacred host, at the same time as they
 blasphemed the name of Jesus. We will not describe
 not the assemblies of these men, nor the actions of honor
 the vile and disgusting acts that were committed there, nor the
 appalling lessons were given there on the art of
 to harm other men and to deceive them. John,
 Bishop of Trier, managed to uncover these hi-

some time. Sixteen years later, however, there are some exis-
there were still some remains, and a woman who had
given to the demon, urged on by her accomplices, had the
the cruelty of killing his own son and making him the victim
of his wickedness. Later, pressed by remorse,
She confessed to her crime and the diabolical art to which she
had indulged.

Therefore, compared to so many others that resemble it-
They are concerned with the substance and the circumstances; they are re-
It is obvious that these abominable practices draw
their origin and their improvement from the Syna-
gogue, particularly at that time. Why then?

419

J26 THE CHURCH AND THE SYNAGOGUE.

Are Mr. Robert Peel and his supporters surprised that the
Jews, masters in this art, have so often committed
such cruelties against innocent creatures, and
that they used their blood for reasons
Superstitious, or perhaps out of hatred for the Christian name?

Let's continue, and offer our opponents new...
new evidence of facts that will demonstrate the need
that the Jews had the right to use human blood for
to achieve the end that their prejudices made for them-
follow. This new evidence will provide more
great strength lies in the authenticity of the facts reported in this
which concerns the murder of children. Alphonse Spina,
which we have often quoted, recounts, according to the an-
nationals of France, that a Jew driven by hatred
violent against Christians, she gained the friendship of an officer
justice officer (1). This Jew hired the officer, by means of
a large sum of money, to give him his heart
of a Christian whom he claimed to need for
to obtain a cure for a serious illness. The officer of
justice took away the heart of a Christian who had been con-
damned to death and executed, and he handed it over to his wife.
so that she would pass it on to the Jew. She, who knew that
the Jew was given to the operations of magic, con-
she begged her husband to give, in place of this heart-
hand, a pig's heart. And it was later discovered in
The effect was that the Jew was using these operations to attack
the life of Christians.

The same author recounts a similar event under the

(1) Lib. IN, De bello Judæorum.

CHAPTER II. 327

Dated 4457. "At Toro, a city in the kingdom of Castile, he said, two Christian children, aged seven, they were playing in a part of the city that was deserted. Two Jews who saw them alone followed them, and ended up by approaching one. Fearing he wouldn't have enough While they were busy committing their crime, they cut off one of his teeth. piece of flesh on the leg; they carried away this piece-beautiful, and went to hide in the city of Zamora. I don't know what they did with that piece of flesh, because that justice neglected to investigate him. This was... narrated, adds our author, by the Reverend Alphonse de Vivero, Bishop of Salamanca, who assured me the truth of the matter, by naming me the child who was the victim time of these Jews; this child was the son of a squire named Benefarses.

The following is found in the Memoirs, dated 1492. of Pope Innocent VIII, memoirs preserved in the Vatican Library (1): "Meanwhile, the su-" "jets of affliction and death did not cease in the "city. Three ten-year-old children, veins from which a Jewish doctor had drawn blood, under the pretext of "To cure the Pope, they died almost immediately. This Jew, "to obtain the quantity of human blood he desired" "and young blood, he had said he needed it for "to cure the pontiff, and he had thus obtained from se-" "to give three young boys, to each of whom one "He gave a ducat. But soon the three children mo--"

(1) Cod. vatic., no. 5522, p. 254

PP RS NATURE CRETE GAME CENT TAKES ON VPN. COS CUS DIR TRE

328 THE CHURCH AND THE SYNAGOGUE.

"They roared, the Jew fled, and the pope was not healed."

Around the year 1503, in Waldkirch, a town in Alsace, a father entrusted his one's own four-year-old child, so that one could draw from it a little blood, after which he would be made healthy again and Except, the Jews did not fulfill their commitment. for so much blood was drawn from the unfortunate child, that he

fault, as well as another individual who had received from the ar-
the Jewish people to carry the blood extracted from Waldkirch
in Algas. The same writer speaks of another seemingly
blable arrived in Swabia in 1401, in the city of
Dieffenhof, where the Jews agreed on three florins with
a farmer to obtain a certain quantity of
Christian blood. This, discovered at the moment when he
drew blood from a four-year-old child, suffered the sentence
that he had deserved, as well as the Jews who had
driven to this criminal act.

During the reign of Suleiman (2), a Jew lent to a
Christian a certain sum of money on the condition
that on the day fixed for payment, the borrower, at
instead of interests, would give two ounces of his own
flesh. When the time was right, the Christian surrendered
the money that had been lent to him, but he refused to pay
the interests with his own flesh. The Jew had the audacity
to appeal to Suleiman for the decision in this debate. So-
Liman, irritated with the Jew, but without revealing his feelings

(1) Alexandre Habichi, apud Bolland., April 20.

(2) Martin Delrio, Disquisition. magic. in præfat., lib. XIV.

CHAPTER HI. 329

moments, had a razor brought, and allowed him to cut
the two ounces of flesh in the part of the body that he
would like to; but he added that death would be the punishment
of the Jew, if he had the misfortune to cut more or less
than the agreed quantity. The Jew did not dare to attempt the e-
proof, and the Christian was exempted from paying.

After such facts, which it is impossible to deny or
to call into question, unless a denial is issued
formal to history and documents on which to re-
pose accusations of magic and sorcery practiced
demanded by the Synagogue everywhere and at all times, after
of such facts, we say, it seems to us that the murders
Children's lives, by the Jews, cannot be recounted
When one considers that hatred of the Christian name is
as embodied in the hearts of the Jews, and that this
the people indulged themselves with a kind of frenzy in the
magic, we cease to be surprised that he renewed so much
these attacks and barbaric acts are perpetrated, despite the punishments.
the threats and proscriptions that affected
the culprits.

This precedes two other testimonies. One of them will prove even better how much they acted on the es- took from the Jews the prejudices that made them see, in the practice of magic, the means to achieve their goal; VPautre will make it clear what drove them to com- to attribute such crimes to the detriment of Christians, and to to persevere in this path, despite the dangers to- what they were exposing themselves to. They believed, in fact, that they were doing so.

330 THE CHURCH AND THE SYNAGOGUE.

a work pleasing to God, as Our Lord himself He had even predicted it to his disciples, when speaking to them about the Synagogue's machinations against them: Sed venit hora, ut omnis who interferes with your arbitrator obsequium Deo stands (4). Rabbi Salomon ben-Sevet ra- the story goes that the rumor had spread in Spain that a- A Christian fan had been killed in the house of a Jew, and that The Jews had taken the heart of the corpse to celebrate their Passover. "This scheme," said the rabbi, "which, one He conceives of it, but does not admit the truth of history, this ma- China brought great misfortunes upon the Jews. Tou- However, Solomon the Levite, a very wise and very skilled man in the cabalistic secrets, fortunately knew the divert. He placed the name under the corpse's tongue ineffable of God, and thus brought the young man back to life child, who revealed the true authors of his death; that is to say, some bad Christians had sought to shift the blame for the crime onto the Jews that they themselves had committed." This account from Salo- my ben-Sevet is of great importance, for whom- Conque is convinced of the guilt of the Jews in this matter; for us, the rabbi's excuse pa- more likely to confirm this guilt than to It casts doubt, and it provides us with further proof. of the practice of magic.

The second event takes us back to the murder of a child committed by a Jew from Metz, a murder of which we have

(4) Joan., xvi, 2.

CHAPTER I. 391

spoken according to Dom Calmet. This learned religious man re- marks that the fact is completely proven by a

naires, a letter in which he begs them to make steps to save him, telling them that he had committed this action only in the interest of the community nautéisraélite; which obviously amounts to saying: "I have committed an act in which you participated through your desires; my fault is also your fault, for it is only with your consent and in accordance with your wishes "I have not been able to commit the murder." The reader can to remember that such was also the language used in front of a English court by the Jew of Lincoln, author of a Similar murder. This man says that all Jews widespread in England had consented to the murder, and that deputies from each of the cities of the kingdom had been invited to witness the sacrifice of the child, like at a Passover feast.

Finally, always relying on the facts that we we have reported, especially on those of which all the circumstances have been cleared, we pray—we will ask the reader to postpone his thought for a moment on the murder committed in Damascus in 4840, and of the con—astound all the particularities highlighted by the trial that was then brought against the Jews, the perpetrators of the crime. We would ask him to note, moreover, that the judges in charge of this trial were unaware that I only vaguely know or perhaps don't even know—are completely unaware of the numerous facts that we have

332 THE CHURCH AND THE SYNAGOGUE.

reports which prove the cruel customs of the Synagogue. And yet, the Damascus trial came to... to confirm the results of all other proceedings brought in Similar circumstances. Same confessions from the guilty parties. the same cause that drove the Jews of Damascus to murder of Father Thomas, Capuchin, same period, that Easter, which is the time fixed for centuries these barbaric sacrifices. We still find there the ac—The Jewish community was complicit in the murder, the presence of the rabbi as director of the operation; the cri—minel is committed in the same way; a basin is prepared to receive the victim's blood, the rites followed by the Synagogue in times past are even in the nineteenth century, and the passion for the Sau—veur, which the Jews were already renewing in the fifth century, as we saw in the murder of the en—fan murdered near Antioch out of hatred for Je—In the name of Christ, this passion is renewed once again. in our century, in 4840, and not far from the same

Refuge of Assisi, in hatred of Him in whose name this re-
The religious leader preached the Gospel for the salvation of these people.

Does this very recent event have no significance?
For a man who knows how to think? Doesn't he confirm it?
What about other similar cases? Isn't that proof of
the guilt of the Jews in matters of the same nature
whose memory has been passed down to us through past centuries?
The Damascus affair is explained by those who Pont
preceded, as these are, by this contemporaneous fact-

Ro RE doubts

CHAPTER II. 333

rain. Who will now understand that these crimes
if those acts so offensive to humanity fall upon the Synagogue,
who participated in it; by the superstition it inspired in
its members, and through the complicity of its principal
Representatives? Wasn't she the one who inspired thought
that God blessed such horrors and that he owed them
To reward one day? The conscience of the Jews had to
to be indeed stifled by such doctrines; hatred
Jesus' feelings dominated all her emotions; she left
leaving no room for anything but impious instincts, she could not-
should inspire actions in accordance with the spirit of evil
I am going to guide them, as Our Lord said
to the Jews of his time: Vos ex patre diabolo estis, and
desideria patris vestri vultis facere.

Another reason contributed to throwing e-
strange illusions in the minds of the Jews concerning the ex-
those to which they were engaging. They were convinced that
Their gold would be enough to stifle any lawsuits that might be brought against them.
brought to trial for these crimes: This was a motive for them
of unwavering confidence. It is said in the Tal-
mud (1) that Rabban Johanan, son of Zaccai, being ma-
Lade received a visit from his disciples. He had scarcely had he
They noticed, and he began to cry. They asked him the
The subject of his tears: "If it were," he replied, "about my
conducted before a king of this world, who will die at-
today or tomorrow, whose anger cannot be eternal-
...and that I could sway her with words or

(1) Chiarini, The Babylonian Talmud translated into French
çaise, t. I}, p. 90.
419.

To bribe with money... What should I do?
now that it's a matter of appearing before a king that
my words will not waver, nor will my money se-
"To lead?" Such is morality, such is humanity and
the integrity of the Synagogue towards other peoples.
These, Christian judges, are the doctrines of these men that
You can see those called before you; behold, princes
Christians, the meaning of tributes and marks of support
mission that you receive from the Jews.

The novice Pfefferkorn puts this point into his entire
day; he knew the character of his nation intimately, and
knew with what malice the Jew acted in his dealings
with Christians. He also reveals "how the
"Jews employ feigned words and false pro-
"tests to seduce other peoples; how
"They know how to win through great generosity."
"Christians, not only the common people, but
"still the scholars they use to hide and
"to conceal their perverse doctrines and their actions"
"Guilty. If a Jew," he continued, "deserved for
"any fault of being punished by death or of losing his
"He always knows how to find things, either by himself or
"by his own people, some defense and protectors, and
"He manages to get himself absolved despite all
"Sacred and secular laws. It is obvious that this
"It is not justice, but money that produces these re-
"Results. I] There is more: if a con-
"Testament between a Jew and a Christian, it is rare that
"The Christian wins his case, or at least the case."

CHAPTER II, 335

"is dragged out so much that the Christian fa-
"Tigué gives way, and the Jew thus prevails, thanks to his gold"
"and to the support of his fellow believers." Pfefferkorn
He also said, in another place, that if these means
When they fail, they resort to other, more criminal methods.
nels, and that they do not even always back down from
assassination, when it comes to making someone disappear
anyone whose testimony would contradict them.
Henri-Jacques Bathuysen reports that it was said com-
municipally at the beginning of the eighteenth century,
that a Christian must be careful not to appear in public
before a court in a dispute with a Jew,

severity that Jews know how to use to deceive the opponent and the judge.

This tactic of the Synagogue is not an invention. modern; history tells us that it dates back to of great antiquity. In the fourth century of the Church, Saint Ambrose, who had long been a magistrate, and who had directed public affairs, declares, in part—among the Jews of his time (1), which they were accustomed to to act in an artificial way among others peoples and before the judges themselves: "It is by a thousand tricks, he said, that the Jews would use to insinuate themselves among the peoples, and that they enter into houses. They in— They even bring them into the courtroom, they tire the the ears of the judges and the public, and they become of the

(1) Serm. 1x, In die circumrisionis Jesu Christi. Ed. Benedictines.

336 THE CHURCH AND THE SYNAGOGUE.

The more powerful they are, the more shameless and more bold."

These observations serve as commentary and confirmation of what we have said about the hatred of the Synagogue versus the Church, and religious prejudices which drove the Jews to kill creators Innocent sins. Thus are explained these sins—regular twists and turns of so many trials that began at amidst the greatest lights, without one being able to con—to harbor the slightest doubt about the guilt of the Jews, and finished amidst the most extraordinary circumstances attitudes, because they complicate the issues clearer, and skillfully sow the most contradictory. They spare neither gold, nor neither promises nor lies to gain false witnesses, to silence those who might comment on them to promise, and to change the judges' decisions; and all this, with such unity and such perseverance, which judges often, weary of the struggle, declared the innocence of the guilty, or pronounced that there was insufficient evidence, shamefully in the name of Jesus Christ and to the great detriment of the so-Christian society. Also the author of the Fortalitium fidei, folio 232, of Judæis, he said without hesitation: "Some "crime committed by the Jews, and some serious "Whatever it may be, they know how to avoid punishment by means of

"money which they have, moreover, acquired through the means
"more unjust. It's something I've experienced-

CHAPTER HI. 337

"rence. And if it happens that some of them
"They all agree to be prosecuted, they all attest to"
"To prove the innocence of the accused."

Let us move forward, and examine the pretexts invented by
the Jews and by those who patronize them, for the de-
burdened with the shame of so many cruelties and crimes
have cast a shadow over the Synagogue. They claim that
All these crimes are nothing but fabricated calumnies.
by Christians to justify the vexations, the per-
sections and the spoliations of which the Jews were victims
times. To answer this assertion, is it not enough
not to recall the large number of facts, and the
diversity of times and places where they took place?
Is it possible to view them as pure inventions?
so many facts reported by history during such a long time
A great many centuries? The Jews and their defenders
They do not, moreover, deny the reality of the murders committed
about children; they only assure that the Jews do not
They are not the authors. But, we will ask our
In turn, can we assume that a father, or any other Christian,
he, had violently killed or bled a child, that he had
pierced by a thousand blows, that he had cut them to pieces
the body, for the sole purpose of accusing the Jews of this
crime, and to have a motive for persecuting this
unfortunate nation, that they are engaging in violence against it
massacres multiplied and that she is stripped of her possessions?
If a Christian could have committed such a crime,
Would Christians be found to renew it?
Century after century? If these monsters had met,

338 THE CHURCH AND THE SYNAGOGUE.

Couldn't we have at least discovered one? There are
Therefore, this is an inadmissible hypothesis, and one that collapses of its own accord.
even in the face of the account of the facts that we have reported.

Let us also note that, assuming such hatred
In the Christians against the Jews, it would be necessary to explain
how it is that, in most circumstances
Stanzas of this nature, Christians have waited,
to rise up against their enemies, that the facts

Conviction pronounced. The guilty parties will not be prosecuted. not so. Christians have even shown all- days, in these circumstances, an extreme moderation- tion. After the judges had pronounced the guilty- They asked for nothing more, given the synagogue's privileges. that the perpetrators of the crime themselves be condemned. They did not engage in any aggression against the Jews, and On the contrary, they displayed evangelical charity. of which the Jews had, however, rendered themselves unworthy by their crimes and their excesses.

And even if it hadn't been that way, when even Christians, moved by the thought that such crimes were being committed in their midst, would have given over to regrettable outbursts, would there be grounds to be surprised by them and to condemn them absolutely? What father, what mother, what woman would not shudder at the thought that her child could be so cruelly treated by these bloodthirsty Jews who called down upon them the blood of Jesus Christ: Sanguis ejus super nos et super our children? – by those Jews who, in order to maintain all-

CHAPTER II. 339

days living with the memory of this conviction, as one preserves the memory of a victory, renew- they see the Redeemer's passion upon innocent people little creatures that they treat as they once did treated Jesus Christ: Ad eum modum, ditPalazio, Chris- tus in parvulis suis pretio venditur sub ære sacrilego sanguinem copiosum effudit secundo, Thought does not Doesn't it raise this idea? Well! Let those who we fight imagine for a moment that one of their children, that any child is exposed to of such cruelties, and that they answer us, that they continue to declaim, if they have the courage, against blindness, against prejudice and ignorance, against injustices, against gratuitous persecution and unreasonable things from which the Jewish race has had to suffer. That the Marquis d'Azeglio and Mr. Robert Peel, and the whole group of modern reformers who They continue to declaim, if they have the courage, against the unjust treatment inflicted on Jews for unfounded motives, as they claim. No Don't they now see that they need to change their your tone, and, if they still have any Christian sentiments left, that they should be ashamed of the dishonor they have brought upon themselves precisely sought to bring it back to Christia- nism? Yet these are the fatal consequences for-

and above all eager to please the new world by
slandering the former. These are the consequences of an eri-
imperfect tics which is introduced into the study of history

in on,
And er DR EU NE

340 THE CHURCH AND THE SYNAGOGUE.

to tell without resorting to the actual sources where one
finds the truth of the facts on which to base
the reasoning, or who even does not fear al-
to reveal the true nature of things: for the
to serve passions and prejudices of which she
seeks triumph in defiance of ancestors and P'E-
universal church.

We can say, and we readily agree,
that sometimes, and especially during the Crusades,
Christians mistreated Jews unjustly and
excessive; but this does not erase the faults of those
here; never, before any court, will the Jews be able to
to justify the crimes they are accused of. And that's why
that Pope Gregory IX, following the example of his predecessors,
descendants, well aware of the mistreatment and
the vexations that the Christians inflicted upon them
times suffering, forbade the faithful from killing Jews and
ordered them to leave vengeance to the courts
competent: it was the condemnation of the po- tumults
popular figures of whom the Jews were the victims, but this
was not the justification for these. Also, in exa-
meticulously examining the history of those distant times,
It may be found that too much was sometimes used of
rigor, sometimes also too much leniency
with regard to Judaism; but one can never justify-
proud the Jewish nation of the accusations leveled against it
for crimes of which she was actually guilty,
crimes that earned him just punishment.
The facts were there, and those facts were indisputable.

CHAPTER II. 344

CONCLUSION.

In concluding this long discussion, we invite

bend to everything we have said. Let them consider—to see how consistent this nation has been in his perfidy and cruelty towards the Christians, from Jesus Christ to the latter time; and we are not only talking about these We are talking about the horrific murders of innocent children. countless evils brought upon Christians by the Jews, whenever they found the opportunity—casion, and as a result of the hatred they bear in the name Christian. When the Jews displayed such hatred against innocent creatures, they did not want to show something other than what they wanted to do all of Christendom. This is what clearly follows—the entirety of the facts, even more clearly of the conduct they displayed each time they they believed they were seeing the Messiah they had been waiting for so long out of impatience, as happened under the Emperor Hadrian, on the occasion of Barchochebas, when so many Christians They were massacred by them, because they thought to make themselves pleasing to God through these massacres: Pu—
aunts obsequium se præstare Deo.

When we consider the sequence of these events, it it is impossible not to view it as an act of true Christianity, not to say a heroic act, the patience that allowed such a people to live among the Christian nations, instead of excluding them from all so—

349 THE CHURCH AND THE SYNAGOGUE.

society, and to relegate it to the uninhabited shores of Oceania or the deserts of Africa.

Against all these facts, what can in—
vectors and threats? What can the
cries and venal declamations which resound
vaults of certain parliaments, in order to force a vote
favorable to the Synagogue, eager for domination and
of oppression? These provisions of the Synagogue are
known; she showed them. From the moment when
She was abandoned by God, she tried to realize
his desires and against the Roman Empire, and against the
idolatrous nations, and more particularly against
the Church, which, victorious over paganism, had to continue
normally be on guard against companies and
the perfidy of the Jews, without always being able to prevent—
Dear Christians, driven to the brink, to indulge in
Reprehensible acts, no doubt, but perfectly
explained by the circumstances. This struggle of the Church

saving Christian principles had to be constant
such as the attacks on the Synagogue.

Finally, we believe we have contributed to the discussion-
if all the reasons capable of convincing the
men who are not blinded by prejudice. Like
Christian and Catholic, we keenly feel the o-
obligation to submit without reservation to
judgments of the Catholic Church, which has made it a duty
to venerate poor children as martyrs
victims of the perfidy and barbarity of the Jews.

9 JY6i

TABLE OF CONTENTS

Pages,

WARNING. ... soso wish bags + v

PAÉPFACE iii di noon eatanemaecutoces SEEN X!

CHAPTER ONE.

General overview of religious and moral maxims admitted
his presence in the Synagogue since his disapproval.....!

CHAPTER II.

Hatred, intolerance, persecution, murder, betrayal, fraud
theft, sacrilege, bad faith, and crimes of all kinds
of which the Synagogue is guilty by following the
Talmudic or traditional doctrines, such as we
We highlighted them in the previous chapter, and
considered from a religious and political perspective..... 67

CHAPTER III.

Christian men and children put to death by the Jews in
Hatred of Jesus Christ. Causes of these barbarities. – Prejudice-
Wisdom and confidence in magical operations..... 265
Conclusion at 341

Corbeil, printing house of Crété.

re LS ne

9 JYo}

o-|->

PARIS TOURNAI

P. Lethielleux Bookstore | H. Casterman Bookstore
Rue Bonaparte, @6G. Rue aux Rats, 11.

H. CASTERMAN

EDITOR.

LIBRARY

INTERNATIONAL CATHOLIC

The volumes in this collection will be printed in the large, deluxe octavo format or in the compact, economical duodecimo format, depending on the importance of the work; sometimes in both formats, as was done for "Fabiola." A few others in the large octavo format are marked with an asterisk. — Works in press are preceded by an asterisk.

L — ENGLISH SECTION

Cardinal WISEMAN, *Fabiola or the Church of the Catacombs*. 1 vol. large octavo.

Archer of Westminster.

— Religious, scientific and literary miscellany, collected and translated by F. de Bernhardt. 1 handsome volume, large octavo, approximately 600 pages.

Tell them... Alice Sherwin. *A Tale from the Time of Sir Thomas More*. 1 vol. large octavo volume of 820 pages.

William ALLIES, *Journal of a Journey in France and Letters Written from Italy*. Translated by M.J. 1 vol. large octavo of 400 pages in-
about.

NEVWMAN..... Loss and Gain, or the Story of a Convert. 1 vol. in-8 by
x-382 pages.

Cardinal WISEMAN, Fabhlola or the Church of the Catacomhes. 1 vol. in-12.

Archbishop of Westminster.

P. BAPTISTE. * Ailey Moore. Contemporary History; a vivid tableau of the
Situation in Ireland. 1 vol.

æussosseres...e... " Anteine de Bonneval, Account of the time of the Fronde. 1 vol.
His wife... The Servant of Melton-Hili. 1 vol. in-12.
A * Mount Saint Lawrence. 1 volume. in-11.

HUSENBETH Conversion and Martyrdom. Drama in five acts from CAL-
LISTA. 1 vol. in-1% of 108 pages.

OAMELEY..... The Young Martyrs of Home. Dramatic scenes taken

E. de FABIOLA. 1 vol. in-12.

Ø 1...

P. John BONUS. ...
CUMMING ,,....
DALGAIRNS ,,....
Dr. Manneng...
COBBETT, ..

IT.

Shadows of La Creix or Suffering Jesus depicted in the Genesis
4 vols in-12.

The Boston Orphan. American novella. % vol. in-12 of
272 and 288 pages.

Life of Saint Stephen of Cîteaux. 1 vol in-12 of 812 pages.

The Foundations of Faith. 1 vol. in-12.

Letters on the History of the Reformation in England and
in Ireland. Seventh edition. 1 vol. in-12 of #19 pages.

Everything for Jesus or Easy Ways of Divided Love.
Work translated from English, fourth edition by
Fr. G. ke edition. 1 beautiful volume. Large octavo, cavalier.

– ITALIAN SECTION:

APARELLI D'AZSEGLIO. A theoretical essay on natural law based on facts,

Abbé MARGOTTI. *

Member of the Sardinian parliament.

P. BARTOL.

A. BRESCIANTL....

L

& beautiful large octavo volumes of approximately 800 pages each.
Rome and London. 1 vol. large octavo.

A religious and social study on marriage, 1 vol. in-12 by
121 pages.

Life of Saint Stanislas Kostka. 1 vol. in-12 of x11-488 pages.

Works. Translation exclusively authorized by the author.

The Jew of Verona, or Secret Societies in Italy
Preceded by a letter with facsimile. 4 vols, in-12 2nd ed.

* The Roman Republic, following the Jew of Verona. 1
vol. in-13.

* Liomello, following The Jew of Verona. 1 vol. in-14.

Lorenzo or the Conscript. 1 vol. in-12.

* Uhaldo and Irene, 2 vols. in-12.

* The Orfanella. 1 volume in-12. ù

* Don Giovanni. 1 vol. in-12,

* Ingelkerge of Denmark. 1 vol. in-12.

* Princess Mathilde and Kolande of Groningen, 1 vol.
in-12.

Leonard of Port Maurice. Complete Works. 8 vols. in-12 of approximately 800 pages.

- L
- HE,
- INT.

Life of the unfortunate Leonardo, followed by his Correspondence,
Enriched with notes by the translator. Panic, 11-inch volume
650 pages.

The Way to Paradise, in-12%

Sermons for Lent (under one)

Saint Alphonsus Liguori. Complete Works, translated by Father Dujardin.

- rt L |
- he.
- III.

Ascetic section. 18 vols. in-12.
Preparation for Death. Second edition. 1/4
The Way of Salvation and Perfection. 12mo. | ;
Great means of salvation and perfection. 19mo.

The other volumes will follow at short intervals.
P. PERRONE. Lo Protestantism and the Catholic Church, Controversies "at

The People's Use, Second Edition. 1 vol. in-12 of vi-12k

P. DOMINIQUE, Excellence of Mary and her caliph. 2 vols. in-13 of 350
pages each.

RANIERI-SANESL, The Good Marin or the Woman Raised in True Piety by
| Catholic worship. Award-winning work. 1 vol. in-12 of 360 pages.

III. - GERMAN SECTION.

Canon SCHMID. +. Memories of my life; MEMOIRS of Canon SCHMID,
| published and continued by Abbot Werfer, sun neven, only tra-
acknowledgment by the successor, preceded by a Study
on the clergy of Germany in the nineteenth century, dedicated to

approved by SG MONSEIGNEUR DE MARGUERYE

Bishop of Autun. { Large octavo volume with four subjects and por-
features.

Clément Siemers... History of the Christian Church for Catholic institutions
liques. With the approval of the Bishopric of Tournai and the vica-
General order of Munster. 1 vol. in-12 of x11-486 pages.

C. 3. HEFELK, , , , Cardinal Ximenes and Spain in the 15th and 16th centuries

15th century, with a special chapter on Inquisition.
4 volumes in-8 of 672 pages.

C. Faesser, . . . History of the Anabaptists of Munster. 1 vol. in-1% of 312
pages.

Ad. BUSE. Saint Paulinus, Bishop of Nola, and his century (380-450). Great
octavo volume of 676 pages.

\$. DB. HIRSCHER, , Life of the Holy and Immaculate Virgin Mary, Mother of

God, especially dedicated to ladies and young people
Christian. In-12 of approximately 350 pages.

P. BENOIT... Our consolations in Mary. 1 vol. in-12 of 360 pages.

Anne Cath. EMMERICH. The Sorrowful Passion of Our Lord Jesus Christ Translation
new and complete on the 10th, German edition, a beautiful
vol, large octavo.

IV. – SPANISH SECTION,

Don SOBRINO..... History of the Holy Land, 2 vols. large octavo, vi11-616 and
584 pages, with four beautiful maps.

= The Book of Consolation. 1 vol. in-12.

P. ALVAREZ DE PAZ, Meditations on the Life of Jesus Christ, { vol. in-12,

= Meditations on the life of the Blessed Virgin. 1 vol. in:19.

P. OF GRANADA. Meditations, 1 vol. large octavo.

Several other works are in preparation.

Conssiz, typography and stereotyping by Cnéré:

E

ra

PCT 0 ne. re ST ST
re The ce

se

HAS

4

v

THE

THERE
{

L 5
Fu
:

it: es

Digitized by

Digitized by Google

I TA! seen OMR PMEAMUT i | 1st Mie OUT MA NA h
He ENT \ qu ni NA ROMANE TAN "ES NET AM LUTE |
| Mi #. Ahili til ill

n '+71

pt * TE : | | £ 4 gi æ- nt
RL ER jè ball libéitnteAME FA ARE a ni dd =

n L T0
| l To
'7 " |
, 4 OT LA
U Ah {
\
l Q i to: 1e
'ay Ê V'y mn
Ur e- : ;
LL n L
has :
"

Digitized by G

THERE

198

Ci ERS



French



English 



Full text of " The Jew: Judaism and the Judaization of Christian Peoples "

[See other formats](#)

JL,

Digitized by Google

<36632925790015

<36632925790015

Bayer. State Library

Digitized by Google

THE JEW.

Digitized by Google

Digitized by Google

THE JEW.

Digitized by Google

The author and publisher reserve the right to translate and reproduce
production abroad.

This volume was deposited at the Ministry of the Interior (section of the
bookstore) in November 1869.

HKr-î.i I

r.uus. — rvi'OunArniK bkmh pi.ov lurniusin dk l'huphp^ir, ule <'ar.a.\cièrk, 8.

Digitized by Google

THE JEW

JUDAISM AND JUDIZATION

CHRISTIAN PEOPLES

t

PâA Ll CBBVALIBR

'Goügenot des mousseaux,

Author of the liter Ditu BT Lss dibvx. etc." etc.

PLUTOT MolltIR QOB KR PAS SKRVIr!

■ The Boode e*^t goovvroé per de (ost eelrei perionsegee qoe ne a
rioigiaed^t eeax dont rvU oe ploage pee dam lei cooliMei..

This diplomacy of Russia, which is the (error of
Western rEan*pe, is organized by the JoiCs, and they are the

principal agents of the powerful Celtic revolution, which, actoelle-

Meot meme, is being prepared and brewed in Germany, where it will be,
"In fact," a second, much larger reform than the first,
and of which England still knows so little, is developing
have entire under the aospkea dn Joif..., etc. • – Disraeli, ex-pre-
Osier, minister of the Great Orelagoe, son of an Israelite. See in this
Work, cb. x.

The World is governed by different people to what is ioasgined
by (bose who are not behind the scene... Tba) mysterious Bossiau
diploBscy whicb so elanns western Europe» is...» etc

PARIS,

HENRI PLON, PRINTER-PUBLISHER,

10, RUE GARANCIÂHK.

1869

(All rights reserved.)

Digitized by Google

Digitized by Google

Father Voisin, director of the Seminar for Foreign Missions managers in Paris, former Missionary to China, is one of the theologians the most versed in secular sciences and one of the religious-
The humblest of people we knew. We have submitted the manuscript of this work, which we wanted to publish towards the opening of the Ecumenical Council, and we prayed to him We will send it back to him with his observations. Here is the letter he... accompanies it, and that, in the interest of our book, we believe to deliver to our readers:

"I read with the keenest interest your manuscript entitled The Jew, Judaism, the Judaization of Christian peoples, and I will return it to you- a path without criticism. I learn a multitude of things there that I was unaware of it, and its importance seems extreme to me. Few subjects are more worthy of study not only by Catholics, but of all men of good faith, indifferent or hostile to Catholicism licism. It is time, high time, more than time to open the eyes on the facts that you have been able to bring to light, and on their Immediate and imminent consequences! The extraordinary interest who is committed to reading your chapters is no less than the one who is attached to your works on magic, and your long appendix on the two Cabals incidentally casts a very large day on this last question. Your book, finally, is suitable for all classes of readers, and I like to foresee for him the great and I wish him great success.

Neighbor.

October ISG0.

Digitized by Google

Digitized by Google

NOTICE

An objection was sometimes raised against us; it seems to us that- see the answer, and here it is; Is it that, since the publication of one of your works entitled God and the Gods {momentarily exhausted), and rolling over certain idiofithric and Christian antiquities Well, magnetism and spiritualism didn't count for you.

ly, and quite the contrary! We only addressed this subject once to combat its follies and dangers, but while keeping ourselves It is good to deny some of the great truths that these manifest-new findings of a long-known illness to the day. Theology deigned not only to approve these writings, but she frequently cited them, she gave them honorable em-prunts; and medical science, represented by some of his eminent doctors, he did not treat them without some favor. To agree with the Church, to profess one's faith, to uphold and justify one's language on scientific questions where fold is pronounced, this no place in the world today can give oneself a title not to be taken seriously.

In the interest of our book, we will therefore consider it as a duty to inform our readers that one of the safest and most illustrious theologians of the present era, Father Perrone, of the Romain College has cited our books on magic many times. in his publication *Prælectiones theologicae*, and which he said in part—from our friend the Marquis de Mirville and ourselves: *Prætreipui auctores quos uti duetes et antesignanos, ex reeentioribus, secuui sumus, et quorum opera profecimus,...* etc., p. 158. — Vol. from 1866. — We will recall that the first and largest review of In modern times, *Civiltà eolica*, said of our four works on magic; All in all, the author shows the author ahbon-danza di erudizione, la medesima sicurezza di giudizio, il medesimo

Digitized by Google

conratenamento di raziocinii; che .inno le TnE qualità di qucsti leriiti tanio lodate dall. Km. cardinale arcircscovo di Beaanzone. 374* li-Vraison, series vi, v. IV, October 21, 1865.

We have seen that the first pages of these books bear enough powerful recommendations so that we do not have to rou—to take from this eminently Catholic work, and which we have supported by the speech at the podium of the Congress of Mechelen (1864). Finally, we leave these last lines to repeat the epigraph of our volumes: "The books of Messrs. de Mirville and des Mousseaux on the The supersensible world of spirits offers an extremely curious and interesting not only because of the facts, but also through talent, and, perhaps surprisingly, through the common sense of these writers." — *Medical Gazette*, February 25, 1834.

"What we can say without fear of being wrong is that Messrs. de Mirville and des Mousseaux are at the head, if they are not the only ones among these writers who unfold a page of Catholic history—and observe that the strange phenomena of which they are the Witnesses are not illusions. — *French Medical Review H foreign*, May 31, 1861, Paris.

BOOKSTORE NOTICE.

At some bookstores, other than the publisher's, it happens, and on-
Throughout the provinces, the response is: Sold out, upon request
of works that are not. What is the reason for this defeat?

We cannot say for sure, but we certify the fact. – It is
Why, if this book were to run out, would we give one
Public notice. ,Usquo-là, whoever asks for it must have it.

Digitized by Google

TALK

Anyone who does us the honor of reading this work
He will probably want to start by looking at the table.
and will do well, because it reveals both the elements, the
riches and the plan of our chapters. From this our hope
is that the reader will deign to engage with us in
a talk that we believe is essential to its
prompt initiation; and, from the first word, we take
the freedom to tell him, pointing at a por-
trait of the Jew:

Whoever you are, here is your master;

He is, was, or must be.

Each of us has read these verses inscribed at the bottom of a
portrait of Love, but what connection can be imagined between
Love and the Jew? None, none at all! These lines
will therefore simply mean that the Jew
He is, or rather, he will soon be our master! Let us hope
Let's think about it, and let's think about it carefully!

Our master, him? Himself, and we will make remark-
that one thing above all else distinguishes the Jew and
more than ever characterizes him: it is a need for domination
nation that fills his heart, and originates in
the pride of his national instincts, which his faith
religious. But what she hopes for, what she wants, what she desires-
the Jew, eager to reach this end, prepares and machines

'See this truth recalled, Archive» israélite» XVI, p. 487; 1869.

Digitized by Google

CONVERSATION.

of the desires and tireless expectation of his nation ^ it is
 that is what our public is unaware of, in a profound and unexplained way.
 Cable ignorance. The most intimate and the most pressing
 However, the interests of this public require that they be aware of it.
 and that he learns it as soon as possible, because time is of the essence, and,
 If he didn't know it a moment ago, he would have a moment later.
 He would find out too late*, he would no longer learn it in time
 Useful! But, let's be clear, this isn't about the Jew.
 In France, this refers to the Jewish nation.

This study, which is becoming more and more indisputable every day-
 conceivable, is moreover more attractive than perhaps
 We cannot imagine it; and, we can say, it is equivalent to
 worth a long journey through regions
 unknown and sometimes wild; uncharted regions
 because we have stopped knowing them, visiting them, and going there
 to cast a curious eye, and that, in order to know what the
 He's Jewish, we'll ask him himself, we'll accept
 his word like a historical narrative 1 But wild regions-
 waves, we add, and how? because, until
 Towards these last times, all the laws of civilization
 They were raped there! Let those who would imagine themselves con-
 to be born a Jew because they frequented Paris, or in
 some of the major cities of Europe, honor-
 The worthy and highly worthy offspring of Judaism, do not hasten
 not to judge us; let them wait, let them decide.
 They follow us closely, step by step, ready to push us back.
 if they found in us an unfaithful guide.

But, to anyone who would deign to follow us, let us not-
 don't ignore that our first step is on the
 mountainside, often arid and rocky.
 leads us towards ancient traces, which are...
 to rise again, towards ruins of which it is essential to
 deciphering the plan, if one wants to understand the spec-

Digitized by Google

CONVERSATION.

a tackle which the next moment provokes and compensates
the looks. So when our word of decerone, sai-
catching the traveler's ear, holds him on the stage
where Jewish traditions circulate and originate
daecians, where the Pharisee shuffles along with studied steps
Christ addresses the matter, and whose sons are the Orthodox.
of the present synagogue; when we point it out there-
Down with these innkeepers, these butchers, these resellers!
of robes and braid that are also rabbis; when -
We find them there, knocking at the doors of the consistories,
ministers of religion whose authority, sometimes se-
laughing, she yields to the authority of the secular Jew, who, far from being
governed by the priesthood of Judah, the ruler, the mo-
dère, and is often for him merely an object of ridicule,
Some tourist travelers may find the
It takes a while. But it's easy for them to shorten it.
and to take this first step quickly.
She is the one who leads us to the summit of a peak from where
unfold, under a flood of light, perspectives
without end, and, we believe we can affirm, of the sur- ,
sockets without terminals.

The last one, if we are not mistaken, is that '
what will the viewer feel when they look back at
himself, horrified by the carelessness that...
he ignored the world in which he lived, and
whose destinies are now leading his own to
Steam train!

Yes, here is the Jewish world before us.
with its dark and desolate heights, with its flat
country, its putrid marshes, its arid and burning deserts
Serts, homeland of devouring thirst and dreadful passions;
It lies before us with its fresh and smiling valleys.
whose sinuous folds flee before the eye; it

has.

Digitized by Google

XII

CONVERSATION.

seduced and captivated by the lure of its prospects,
through the illusion of its mirages, through the horror of its precipices
from which sometimes silent and deadly erupts

boasts of the spectacle of sudden abysses into which plunge
paths trodden by the feet of Israel, often more
trained as his eyes, and tireless in following the tem-
rites of their guides. Here then are before us, men
and things, that is this Jewish world, this world where ten-
Eight centuries of immobility suddenly come, and
as if at the signal of an opera stagehand, to give way
to the disorders of a feverish agitation that a thousand bou-
They call with delight the activity of progress!
There it is, rising like a sea pushed by
underground fires; growing, spreading, and igniting
on its waves, new waves as if to engulf
Our kingdoms. This is the world, and this is the Jew.

The Jew? The Jew, dare we say, provoking
Jewish crowds to make a thousand shrill cries resound around
of this name which they repudiate with a kind of fury
sons of Benjamin and Judah, no doubt ashamed of
stains with which he was covered. And yet the respect that
We owe it to history, which commands us to preserve it.
and to reject that of Israel; but in protesting with
energy against any hurtful and hostile intention, sim-
We are fully resolved to leave each
person and to each thing its historical and legi- title
time ' .

* Every Jew is descended from Israel, that is, from Jacob; but the history-
toire, when speaking of the sons of this patriarch who populate the West, not
They were not given the name Israelites, and why? Because history-
The story is true. She named them Jews, from the Latin word Judæi, because
that the patriarch Judah, son of Jacob, was their father, and that they are the
scattered from the kingdom of Judah. But what became of the Israelites?

Digitized by Google

CONVERSATION.

XIII

The Jew, however, when a special qualification
will not change our meaning, it will be for us not
any offspring whatsoever of the race of Judah, but
the man of Pharisaic orthodoxy, the faithful of the savi-
vages and unsociable traditions of the Talmud; will be
is he ^ on the contrary, from any other member of the family
Jewish, the name Jew will not designate him in our
pages that when we attach it to his person in

the Jew of bastard orthodoxy, the reformist Jew, the
A free-thinking Jew. In short, our formal intentions
tions are not to be understood under the name pure and simple
of the Jew who is the pure follower of the Talmud

Even if the structure of our sentence sometimes seems
We beg you to deny us and betray our will.
the reader to want to strongly resist the appa-
references, or to correct ourselves, because our intentions remain
standing. Anyone who looks closely will see, moreover-
theirs which we do not attribute to those whom our word
achieved nothing that they did not attribute to themselves.

that is to say the heterogeneous mixture of the ten tribes and foreigners
from which the kingdom of Israel was formed? A great question, which, both to
Geneva, more than elsewhere, occupies a few staunch Catholics, between
other Mr. the Marquis de •'*. We beg the Jew, however, not to
to see an insult in this name against which his pride is su-
rises, for we speak, preserving it, the language that must forever
to consecrate history.

See the Archives' wild glee over the condemnation of
Mr. de Villemessant, editor-in-chief of Le Figaro, for having given to
The Jewish word, the hurtful meaning it acquired through Talmudic customs.
Arch. Israel., XV, p. 469; 1869. — The Norman or the Gascon au-
Would they, in a similar case, exhibit this clumsy sensitivity?

'We wholeheartedly admit, even in this category of
pure orthodox Christians, such honorable and numerous exceptions
that the reader's reason will allow him to do so. Jewish or not, he is
It is indeed impossible not to be affected by the environment, whose atmosphere...
sphere penetrates us.

Digitized by Google

XIV

CONVERSATION.

nothing but what they attribute to each other, nothing
beyond what publicists attributed to them who
took responsibility for their pa-
roles; and these, for the most part, are of blood
Jewish. From time to time, it is true, our weapons
inflict significant and sometimes terrible blows.
Yes, undoubtedly, but, as you will surely notice,

Civilized man must not shrink from the—
a struggle to uphold its principles and benefits
facts against his most skillful and implacable
attackers.

Yet this is precisely what the Jew, who begins to
taking his name as an insult, he will not tolerate
no price; and every day he becomes, somewhere
of the world that you brushed against his person, more ticklish—
them and more arrogant, more domineering and quicker to
challenge. Already, even in the name of this freedom of worship.
which her mouth abuses in such a strange and audacious way
defense against Christians not only to fight against his
claims, but to take care of the sons of Jacob, if this
It is not to offer them gold and frankincense. A true incident—
The incredible thing will show us in this regard what
will become our freedom in the face of the Jew; or rather,
what simple freedom will be like on French soil
the word and of history, if Jewish arrogance does not
encounters some resounding failure.

On June 1, 1869, the *Revue des deux mondes* published,
under the title: The Paris Theft Clan, an article from the most
of high interest, and which had been signed by Mr. Maxime du Camp.
Did this article suggest an intention to offend the
Jewish? Certainly not, and obviously not; but we wish—
so that the reader can judge things with their own eyes,

Digitized by Google

CADSERIB.

XV

and we submit to him the very text of the Review', the
begging to first go through the most re—
noteworthy details of the letter that the consistory of Nancy wrote
lives on this serious subject at the Central Consistory of France.

"Mr. President, it seemed to us that this
Writing constitutes the offense of inciting hatred and contempt
citizens among themselves, and that in this respect he deserves to be
reported to the Paris prosecutor's office.

"All those of our coreligionists who have read this
articles have been painfully struck, like us, by
the malevolent, even hostile spirit that reigns from one end

satiety* without any need for style, as if for pleasure,
without supporting evidence.

Such attacks "deeply wound the feelings of"
public Israelite; and, in its name, we have just-
to order that such deviations be referred to the justice system of
country. The Emperor's government*, we in
We are convinced that, if he were affected by this complaint,
would not suffer any more than a writer, whatever
either its value, hiding behind freedom of thought
and to write, throwing outrageous assertions in our faces

* See final note, after the Talk.

^ Six times in thirty-five long pages of the Review I
^ We see in the same Archives israélites, number XV,
<869, that in the eyes of the Jew the Emperor's government is immoral,
that the flag of France is defiled; it is defiled because it has defiled
upheld in its age-old rights, and according to the formal wishes of the im-
the majority of the country's representatives, the head of the religion that
professes the vast majority of French people. What an insult! Let's read:
I would like "that outside, removing support from this immo- government
ral, which is no better than that of the Bourbons, we purify the
France's shameful task of liberating Italy, which
could be France's best friend," etc. P. 164-5. - Ana-
The theme, therefore, is for any government that will not Judaize the drum.
defeating Catholic France I

Digitized by Google

XVI

CONVERSATION.

lions, and poured out ignoainie and lies upon the
followers of a state-recognized cult.

We hope that, "thanks to your intervention at-
close to the authorities, judicial repression will put an end
to abuses that aim at nothing less than maintaining
in populations these odious prejudices of which we
we have suffered so much in the past, and which we must, at all
price, prevent the return in the interest of peace pu-
"Public and of civilization." The members signed
of the Jewish consistory of Nancy'...

to get close to the text he dares to criticize is to draw from it justice and vengeance 1 Nothing, certainly, as far as we are concerned, would revolt our thinking as much as "inciting hatred" and in contempt of the citizens among themselves"; and, if we sometimes allow us to handle vigorously the the historian's and critic's pen regarding the Jew, this is by no means, as well as his publications demonstrate that he allows himself to do so, to attempt "to public peace and civilization"; it is, in the con- milking, in order to constitute for ourselves the vigilant and serious defender. Let us therefore keep our eyes open and hasten- we open those of France on a fact which tends to to repeat itself endlessly, and here it is:

Because an honorable man has offended love- own or Jewish claims, a storm This arises, a state emerges within the state and rises up to crush his head: and this man, a citizen of The only nation will find itself alone; alone in fighting against adversaries who gather together as a body, and who find themselves vent to be both French citizens and citizens of

'Israelite ArcWvM*, XIV, p. 430, 431; 4869. .

Digitized by Google

CAUSEKIE.

XVII

the Jewish nation! Alone against all, a people representing- sent by one of his powerful councils, using the rights and the forces of two peoples, and weighing upon him with all its weight from within and outside of France!

This is the sham of equality before the law that leave the French with the civil and political rights that the Jew conquered I And, let it be said with the quality of respect that every citizen owes to the law, good or bad, whatever it may be. governs: if the vitality of our national customs did not oppose a certain balance' still to the abuses of law and the power that the Jewish race dreams of, the organization of Wouldn't the forces at this race's disposal place... before the son of Judah every individual of our nation under the yoke of a reign of terror*?

Already, although in much less critical circumstances-

had known something of that terror! and in this Rome, where the pride of the laws would never have admitted that a Jew could rise to the rank of magistrate, and oversee his feet as a subject of the law, a citizen of the people-king. Neither public opinion nor the majesty of the people could stop were the audacity of this formidable tenant sitting at home of the big city. Certainly, we cannot, we will not We must not ignore that before the Jew, skilled in everything time to prepare, to work, to manage the multitude, the prince of orators felt a shiver run through him before whom Catiline trembled at the head of the fanatics conspirators with whom he had filled the city. We could not- we will ignore that Cicero, on the very seat of his power-

'The entire Jewish religion is founded on the idea of the nation.' Arch. Israel., p. 333, etc.; 1864; Lévy-fiing.

^ Not to be confused with Judas the traitor, Judah the patriarch, leader of the tribe of that name.

Digitized by Google

XVIII

CAUSEHIB.

session, which Cicero, speaking from the rostrum, was putting to a muted tone to his word when he had to fear that his word would not- laughed at the Jew's nervous sensitivity, that powerful

and skillful exciter (quantum valent in concio- nitnis!).

Well, let's listen, let's listen, for Flaccus is ineri- undermined. The defender he chose was Cicero, and For accusers he has the Jews. Leius, who speaks in their favor, at the address, in order to secure an easy way to be supported by these enterprising men, to remember- to get closer to the focus that concentrates them... "Ah! I understand you- Take it, Leius: That's why this case is being argued. near the Aurelian degrees! That's why you did choosing this place, and surrounding yourself with this peat! You know how many of these Jews there are, how many their union, their understanding, their know-how and their em- worse on the crowds of the assemblies. But I will lower the

I would ignore that in their midst stand their men-
ners, always ready to direct them or against my per-
it sounds, or against the elite of citizens; therefore, do not think
not that I lend myself in any way to making things easier for them
this task*.

The fear from which Cicero cannot defend himself before
the Jewish camp, half-entrenched in the heart of the
Roman multitude, the ordeal less vivid today-
today before the legal experts or before the councils

* Hoc nimirum est illud quod non longe a gradibus Aureliani hsec
causa dicitur; ob hoc criinen, hic locus abs le, Leli, alque ilia turba
quæsilæ est. Scis quanta sil manus, quanta concordia, quantum valent
in concionibus. Summissa voce agam, tantum ut iudices audiant
Neque enim disunited which istos in me, atque in optimum quemque inci-
tent; quos ego, ut facilius faciant, non adjuvabo. Cicero, Pro Flacco,
§ XXVIII.

Digitized by Google

CAOSERIE.

XIX

and the associations that represent, in the middle of each
modern nation there and before each of its citizens iso-
the entire Jewish nation? And his word does not speak-
Wouldn't she still have something of her formidable qualities?
repercussions if he smelled of Jewish peat (turbam)
to move, to stir here under the hand of the consistories,
or there at the voice of the leaders of the United Israelite Alliance-
universal, this immense network whose meshes are res-
do they tighten every day to envelop the earth? For, de-
then this prince of orators, accustomed sometimes to raising
storms, sometimes playing with the raging waves of the Fo-
rum, and which, however, lowers with circumspection the
Voices in the face of the Jew's machinations, are we unaware of what is happening
said from one end of our Europe to the other?

Ah! You may not know this, you brave ones here-
Toyen, who, in your simplicity, in your ingenuousness,
Do you think you're up to the task of fighting alone in the closed fields?
justice against the one behind whom stands all
a people. Well, he said to himself, he said to himself that whoever
calls the Jew, or defends his cause against him before the
judge, - if this cause is not insignificant, - is lost

Jew, empowered by the countless resources that his nation (see chap. x), effortlessly crushes the reckless who attacks him or resists him, if this reckless man is not a power. And, since these things were being said, is—what the Jews did not enter in tight lines within the ranks of the European judiciary? Is it that they do not count among their ranks people of righteousness? Ticks of all degrees? Aren't they swarming? in administrations, in councils, and in the high-ranking state officials? Finally, if they have retained the respect for pure orthodoxy; if they still have any

Digitized by Google

XX

CONVERSATION.

tenderness for dogmas and adherents of their faith, Has the Talmud stopped telling them: "When a If an Israelite and a non-Jew have a lawsuit, you shall rule in favor of them. "Because of your brother." And, if not, if the matter is impossible, "it is necessary to harass (the non-Jew) with petty squabbles," just—that the victory in the case should remain with the Israelite. (Below, p. 180.)

What was said, and what can be said, we believe not to ignore it too much; but, entirely filled with Israelites assuming our courts, the magistracy of Our country inspires in us a healthy and just confidence. And, something of which it is impossible for us to preserve a Without a doubt, this is that, on our loyal land of France and under the safeguard of public honor, the writer se—Rieux will continue without fear to comply with the demands of his work, whether the Jew frowns or not casting his gaze upon him; for, placed as in the strength of a tower in the midst of his fellow citizens, he will be able to peacefully defy any power enough reckless to want to suppress in his heart the cry of the indignation provoked by enormities of belief ' or morals. No, never any privilege, any artifice, no art of hiding the collective being under the face of the individual Vidu, will not give the Jew power to break the pen of a writer, and to incite the Jewish nation against him entirely in the name of the principles of mo— legislation Last. Public conscience, in a word, will want that every Frenchman should speak as freely about the Jew

'These beliefs are now being established among progressive Jews, with the principles of eighteenth-century philosophy or of the Freemasonry, as they are beginning to boast about openly, at the same time as they themselves establish the reasons for the influence preponderant and the empire that we attribute to them in the Order Masonic. See our chapters.

Digitized by Google

CONVERSATION.

21st

that it is free for the Jew to speak about the Frenchman or about the Arab, the Puritan, or the Mormon.

Singular audacity, indeed, is the audacity of the Jew, who, making them march before him, like the column of darkness of the desert, we know not what prestige of intimidation, raises hand not only against freedom of the press, but against the very freedom of history, as soon as he feels sharp points that wound him, and which, strutting about in all its boastfulness and bad taste of the upstart, poses as a brazen champion of the license 'wherever, acting in its own self-interest, it undermines, overturns and upsets the institutions of Christian peoples.
(Read all Jewish journals.)

For, if the goal of the living Christian of the active life is to Christianize the world, that is to say, to sow the Christian institutions, the only ones that can maintain and spread the benefits of civilization, and to establish a reign of peace on earth, the goal of the Jew, whose conviction works in the direction of The opposite of that of the Christian is to Judaize the world and to destroy this Christian civilization there. Such is the reason we call the active Jew the mission-

* Example: "The time has come, Prince, to perform an act of legitimate authority by breaking this odious plot... To pursue without weakness the newspapers which, for a year now, have been constantly inciting hatred, to contempt, murder, and the expulsion of Jews; dismiss all these cowards officials who violently lent a hand to the appalling persecution, etc. Such is the cute little coup d'état that is being sought against the public freedoms, and for which the intervention of the powers is demanded foreign affairs in Romania, the honorable Mr. Crémieux, assisted by Sir Montefiore, to whom one of the government ministers guilty of defending

quest, his coreligionists would unfortunately have caused, otherwise provoked, the movement in question." Letter to the Prince of July 8; Areh. Israel., XIX, p. 88Î-3; 4867. – Israelite Universe, VIII, p. 374; 4868.

Digitized by CoogI

XXII

CONVERSATION.

'born of evil', however honorable he may otherwise be can show from a domestic and civil point of view It is true that our Judaizers are beginning, for the most, no longer wanting to impose themselves on the world through the doctrines of the Talmud, which an ardent propaganda... placed today by the philosophical doctrines of eighteenth century. That is why, from the height of the year 1869, at the bottom of which the ecumenical council will open the Church's sham, the ecumenical council of Israel us

'See the note on civilization below, p. 1SS. – Saint John says (Gospel, 8, U): the bone ex shepherd diabolus. "You are the children

of the devil, and you want to fulfill your father's desires x –

In our writing, the root of the Gospel will be restricted to our understanding, ^less than we express the opposite.

r~ ^ The anti-religious, but especially anti-Christian, efforts that distinguish the current era has a character of concentration and universality where one recognizes the seal of the Jew, the supreme patron of the um'^cation of peoples, because it is the cosmopolitan people par excellence; because the Jew prepares, through the licenses of free thought, the times he calls messianic, that is to say, the days of his triumph ^uniwrjel./ll attributes its imminent realization to the principles of re-hung by the philosophers of the eighteenth century; these men at the unbelievers and cabalists whose work prepared the Judaization of this world.

Note the universal character that we point out in the Universal Israelite Alliance, within the universal association of the Freemasonry, and in the more recently established auxiliaries entitled the universal religious alliance, open to those whom the name Israelite She would still be there, whatever she says:

We extend our hand without insults.

To the Jew, beyond all cults,

To Tatheus, above the gods; *

Finally, in the universal league of education, whose principal aim—
The main issue is the capture of women. For the Revolution, despite the brilliance of its
His success and conquests tell us: Without woman, there is no triumph!
To overcome God, one must seize the woman and possess her.
— Woman is both the angel of the family and the family itself.
Read to learn and understand these things: Free thinkers and
the League of Education; Saint-Albin; Paris, <867; Wattelier; —
The alarms of the episcopate, by Mgr Dupanloup, 4th ed., <868; Paris,
Uouuiol, etc., etc.

Digitized by Google

CONVERSATION.

XUII

declares that these "modern principles", which have become at the
both the philosophy, politics and religion of the Jew"
progressive, are "the vital conditions of V's existence of the
"Judicity and its highest development," the lever
even of its power! Do we hear it? The com—
Do we take them? Don't we see these doctrines as well?
clearly formulated by the official oi^anes of Al—
universal Israelite alliance than through the organs of the
Freemasonry? And, every time one of these associations—
universal beliefs are expressed, do we not surprise them?
not to repeat, in variations, the language of her sisters?
Here, then, is the anti-Christian philosophy of the eighteenth century.
thirtieth century, the universal Israelite alliance and society
universal of Freemasonry living from a single and
same life, animated by one and the same soul! And the
Freemasonry of the high-ranking adepts, that of the serious initiates,
finally allows us to see through the meaning of its
manifests that it is ultimately just the organization
latent of militant Judaism, as well as the alliance
Universal Israelite is just one of its organizations.
patents.

It will therefore be seen, in all points of this globe where
a Jewish heart beats, let this Jew bear witness to his
the most ardent sympathies to Freemasonry, on the—
which the Church of Christ has unleashed the wrath of its ana—
themes. Because Freemasonry, stemming from the mysterious

Within its walls, the nineteenth-century philosopher is not that the modern and principal form of occultism, of which the Jew is the prince, because he was in all the centuries the prince and the grand master of the cabal. The Therefore, being Jewish is naturally so, and we add that he is necessarily the soul, the leader, the true grand master of

Digitized by Google

XXIV CONVERSATION

Freemasonry, whose known dignitaries are not, the Most of the time, it's the leaders who are deceitful and the deceived. of the order*.

Within these high and impenetrable councils of occultism, whose specific aim is to de-Christianize the world and to recast in a single mold the institutions of all human societies, the Jew Will it therefore have to constitute a majority? Yes, undoubtedly, and the empire, in these regions of social darkness, is assured by the number of votes. Thus the constitution dictates... tuition of the Order; thus the statutes require, and these The statutes are the ultimate secret of the true adept. That's it. what we must say, and this is what the world He doesn't know what the instigators are hiding from him as the most important to their mysteries; the reason why don- to provide the public with material evidence of supremacy Masonic of the Jew, that would be to attempt almost the im- possible. And we acknowledge it with eagerness- all the more vivid given the evidence of this domination The Jewish nation has registered itself within the facts that are the richness of our pages

Moreover, we are relying on the sum From our research, we grant, for our part, to This assertion is called certainty; we are certain- we, indeed, that it was established in our time by a an eminently truthful mouth, and it was that of a

Evidence below; we say they are misleading to the public, who believes in real leaders. Our word, therefore, is not addressed to the leaders. apparent of the Order.

2 Many lodges are, or rather were, closed to Jews, because that he was unpopular in Freemasonry as elsewhere. But this What is true for the common people of the Order is by no means true for its leaders real ones, who are the friends, the helpers, the liege men of the Jew, and who always welcomed him as a lord overlord.

CONVERSATION.

XXV

A religious man, on his deathbed. Dying in peace.
of his faculties, and scrupulous historian, this learned per-
sonnage stated a truth of which he owed the conquest
Oh, his tenacious investigations. But perhaps, and we
we believe, he owed it even more surely to the tor-
the nature of these remorseful thoughts that lead so many and such great
guilty before the tribunal of penance, and who,
by the confessional, the object of the righteous fury of the enemies-
the Church's representatives have saved human societies so many times.
Maines by healing Tâm of individuals. Because often
it sometimes happens that, content to shelter his name in the shade of a
inviolable mystery, the man whom true repentance has always...
He is determined not to leave this life without atoning for his mistakes.
and that he imposes on the minister of the Church the revelation of
secrets whose knowledge is the salvation of states.

The Jew, finally, never ceases, in the pages of his journals, '
to declare himself an enthusiastic admirer of all the
revolutionaries who disturb and overturn the world, '
but especially those whose hatred is insatiable
threatens 'in the most direct way the existence of
the Church. Faced with his ardent sympathies, faced with his
implacable doctrines, before associations of all
nature intended to make them move from theory into
the acts, one would therefore have to be struck by the strangest
myopia so as not to recognize in the Jew the prepa-'
rater, the machinist, the chief engineer of the revolutionaries- 1
tions. For they alone, by de-Christianizing the world,
they alone, by Judaizing him, by transforming him according to his own,
profit, can lead the Jew to his ends; alone, here below,
Would it be simple enough, when he wants and proposes a
In the end, to push back the means?

But this Jew, whose name keeps coming up under
Our pen is not just any pen of its kind;

h

CONVERSATION.

This is not the case, and we wish to state this once and for all. core, in the most courteous terms, the one who forms majority in his nation. He is for us the man of Talmudic faith, he whose zeal and implacable nature bitter resentments are harbored against Christian civilization; the active, shrewd and audacious man who devotes himself to tasked with disciplining and guiding militant Judaism. This is the one we are fighting, because we... let us fear; and our pages have said whether or not it is feared. table! But the legitimate terror we feel at Is its appearance a reason for us to cover it with Our contempt? – No, if it doesn't exist to provoke it an individual and special cause!

Among those with whom the vagaries of this world We mingle from time to time; frankly, we find ourselves revolutionaries, ardent auxiliaries of this Jewish ma-collector of revolutions, and most of them are without their knowledge. Almost all of these men are lost, but They are nothing less than wicked. Some of them They are very friendly to us, and their nature is excellent; we find nothing detestable in them except The doctrines. A regrettable environment, an education flawed, certain intellectual shortcomings, of which nothing to^ The world fails to give them the feeling, they have facts what they are and what so many others had become– naked in their place! Therefore, we are careful not to... to despise or hate them; and, except for any particular reason– for us, it is enough to pity them, even when we we find ourselves reduced to fighting them. This same soft– A movement of fraternal compassion is truly the only that inspires us in the one we call the Jew; and we We will never tire of saying it again. So harshly then that our conscience compels us to attack it, we

Digitized by Google

CONVERSATION.

that without a sincere intention to serve him, and we him
Let us serve by ruining his plans; for his triumph would be
its ruin through that of the social order, of which we, soldiers, are responsible.
Therefore, we are soldiers of Christ.

Animated, moreover, by a feeling of cold respect that
Every citizen owes a debt to the laws, even if they are far from approving them.
the spirit, but against which his religion and his con-
Science does not command him to rise up, we use
the right to legitimate criticism against those where the Jew has
drawn the audacity that characterizes him, those that make him
our master, by simply declaring him our equal.
We might be heard saying, when pointing them out: Dura
hx, but we will add sed leæ, and we will not go
beyond that! All the less would we be inclined to...
to rebel against these laws, to declare war on them,
It would be a pointless endeavor today; and that, in fact
and the story of their existence we believe we recognize
a special provision of Providence, careful of
to chart a course for events that conforms to expectations
secular of the Church.

We profess for the honorable Jew, for the Jew
honest and peaceful, a sincere spirit of tolerance, and
which extends from his person to his worship; and, in the well-
the concern we feel for this ill man
happy, overflowing with compassion even the most foreign to
the insult. We believe, we maintain that this Jew is
of all countries, but that it is particularly of the
ours, because no one escapes the pressure of the environment
in which he is immersed and where his life unfolds. If only for-
so much so, despite our efforts, that he had escaped our control over him
whatever offensive or dubious statement, we are-
My loan, at first glance, to turn us away from everything

b.

Digitized by Google

xwiii

CONVERSATION.

heart against ourselves, to condemn ourselves, to set straight-
We will mercilessly expose the wrongs of our pen.
Moreover, we believe that any imprudence, any
Injustice, far from serving us, would turn against us.

in the ways of reason and useful knowledge
(things. As for the one whose beliefs and
Morals are one of the scourges of civilization, if we
sometimes makes his soul bleed, our necessary violence
the saires will be those that humanity commands from chi-
surgeon who, solely in the interest of curing the ailment,
We wield the sword against living flesh. – Society...
will thank him, if he does not forgive us. But, in the acco-
complicating our task, our moderation will throw
no doubt a particularly favorable day would be around her,
() that, leaving intact and within our reach heaps of
documents whose use we have forbidden ourselves,
we wanted to borrow our parts only from
publications with historical significance, or not to accept them
than from the hand of the Jew.

Therefore, when we have to deal with someone
these diverse subjects: the Pharisees or the rabbis, the
Talmudic scholars or reformists, the Talmud, the Kabbalah;
or when we utter such harsh words
than these; the hypocrisy of the pure orthodox, the fa-
Judaism, we doubt that we will be super-
take on a cantilevered position, and without our point of ap-
may the very word of the Jew, the Pharisee, be the
rabbi. We are still far from repeating all of this.
that, in their marvelous inconsistency, these per-
The echoes of our drama have taught us; and a thousand
times fewer are the traits we cast on
the field of debate that the weapons in their hands

Digitized by Google

CONVERSATION.

XXIX

offer us help. But let's say better; let's say that
if, in the confusion and disarray that reign within
beliefs and customs of Judaism, we had
Those who answer for our words are the Jews themselves.
who would lend us the support of our most irresistible
documents; they are Jews, they are perhaps
freethinking rabbis who, out of hatred for fanaticism
their own would take it upon themselves, in front of the public, to...
justify ourselves!

However, if from some corner of this Judaism arises

against the sober and witty writer of the Revue des Two Worlds (MM of the Camp), we would push to the instant the counter-cry, and the situation would become se-laughing; for war would be boldly declared by the Jew, and in the exclusive interest of his despotism, not only to the freedom of discussion, but to the very freedom of history. Incapable of being-would any writer struggle, in his isolation-lying, against a nation that alone possesses the the vital forces of most nations, and that of the press on the front line*, it would be necessary, at this very moment and in the interest of public independence, to oppose to the overt and latent associations of Judaism force of an opposing association. It would be necessary, in the con-permanent councils of its legal experts, to oppose the per-maintenance of similar advice; it would be necessary, on a daily basis-nals of Judah, oppose at distances, on the ground on which we claim to walk with a sure step, one day-anal whose specialty would be to look after Judah; he it would be necessary, and immediately, while awaiting the birth and

* See the five divisions of our Chapter X.

Digitized by Google

XXX

CONVERSATION.

the success of these sheets, fill them in two or three times week, of documents and foreign correspondence the specialized columns of two or three newspapers, that those closest to them and most distant echoes of the popular press*. The reservations of our portfolio*, by lending itself to modifications and to developments dictated by circumstances would attend the council, would take their places there in variations with a success proportional to the uproar surrounding the persecutions including the Jew's invasive despotism towards the The non-Jewish press would have stirred up a storm.

If, therefore, the Jewish nation, under the false pretext of this religious freedom that no one threatens, except its own organs and its auxiliaries when it is not a that of the Christian (Ch. VIII below), judged the moment having just inaugurated the exclusive press in the regions

his legal experts, any pen bold enough to point out his trends and its progression, a collective being would be formed in the blink of an eye, right in the middle of us on one of the planes

'Other echoes would be the sheets that inform the poor spe-growers and shareholders I

2 The experience of others has told us, in many countries, what a significant It is imprudent to keep certain writings at home, and all by-particularly those that might interest secret societies. It is, and we know it, a thousand audacious acts, a thousand cunning tricks required to se impossible to predict, without mentioning the fake police, or the neither smuggling officials, nor special police forces, nor thieves special. We certainly do not want to suspect the Jew of lend themselves to these sleights of hand; but, on this point, those who constitute themse If his assistants and friends had them, they would know how to act spontaneously, however that they perceived a sectarian interest in it, and they have rarely failed Their goal. We know of some almost unbelievable examples. Therefore, be warned, and although we are in times when mysteries seem dear- Dear day, a word of warning to those who might keep these sheets at home. intended for advertising, parts other than those whose loss would be of perfect insignificance

Digitized by Google

CONVERSATION.

XXXI

of which its own organization offers us the model and the choice. And we, in turn, the United Christian Alliance Verselle if necessary, living by the same right as the Alliance universal Israelite ^ and walking alongside him, we we would demand an accounting for each of the publications of the Judaism, in each issue of its journals, attacks so often mendacious and brutal that their implacable hatred of Christianity stirs up against our beliefs, against our worship, against our clergy, against our religious orders and our Sovereign Pontiff, often even against our judiciary and our functions tionnaires, when these do not function as expected sons of Jacob

But, thank God! we spoke too soon; and The declaration escaped our pen too quickly. belligerent necessities into which the law would lead us

where the Jew has still not attained his sufficiency
popularity among those who, out of aversion to
Catholicism, patronizing Jewish interests. Ha-
let us therefore turn back; and, far from raising-
To set the tone, let us congratulate ourselves on having to do justice to the
Honourable members of the Central Consistory of France,
whose tact and sagacity calm our blood and reprimand us
the frightening impatience of the Lorraine Consistory
at the Revue des deux Mondes:

"Gentlemen, the article by Mr. Maxime du Camp, initi-
Tulé the Paris theft clan, which you reported to our
Please note, this has been the subject of an examination by us.
In-depth. We appreciate the legitimate emotion (read again
the excerpt) that this publication has sparked among our

'The publicity surrounding our book might increase subscriptions tenfold'
comments, and we hope so.

Digitized by Google

\XXII CONVERSATION,

coreligionists; but you must have certainty
that we had already been concerned about it before having
received or even communication'.

"The central consistory has never failed in the first instance"
of his duties, that of defending the honor of the name and
of the Israelite cult when it is seriously attacked.
We do not believe that he is in this circumstance.
present,... and it would be an affront to our dignity that
to even make the assumption. Moreover, the work of
Mr. Maxime du Camp does not contain a single passage
which undeniably offers the legal character
the crime of inciting hatred and contempt for citizens
between them. It is therefore impossible for us to ask
the authorization to bring the author to trial.
Paris, June 20, 1869. Signed by the members of the council
History of the Israelites of France.

The Revue du Progrès and the Archives israélites believed
to have to double the following words this answer
categorical, and we offer them our compliments.
sincere: "To this attack originating from the press, the press-
In our opinion, only she should answer.

"To the writers who now⁵ are unaware, or who we
unfairly depreciate, it is through discussion and through the

the opinion of the Central Consistory... which includes within its ranks eminent jurists. »Arch. fsroéL, XIII, p. 395-6, 1869.

Such was, and such will remain, our own opinion; and the question-
tion, in this way, will be placed on its true ground.
Otherwise, who will tell us the Archives number, and of

What a menacing vigilance this nation maintains regarding movements
of every man foreign to their race, and what an uproar in the world if
that of the French Catholic amounted to only one percent.

Digitized by Google

CONVERSATION.

XXXIII

r Israelite universe, where we would not have the right to
to pursue the offense with which we were allegedly charged by the
Jew against Jew. But, soldiers that we are, we
we are nothing less than informers; denunciation
repugnant to our customs; it is considered cowardice among us.
an ignominy. The son of Israel has the good sense to recognize it.
to be born, and declares by its most honorable organ to want
to stand frankly on the line of honor, which is to
both that of supreme skill. Well, we beat-
tones of the hands, and, without him arming his mouth with the me-
In accordance with the law, we consider him our equal elsewhere.
that before an article of the Code. That if we need this-
during the fight, and however arduous the struggle, we
we will grant it to him eagerly and wholeheartedly,
as to the adversary who inspires in us not the mis-
taken, but the esteem, the chivalrous salute of arms,
and we hope to count him one day among the
ours by leading him to bless his defeat.

As the printing of our
The book, the excellent pamphlet by the abbots, has been published.
Lémann: The question of the Messiah and the Vatican Council,
November 8, 1869; Albanel, Paris; 159 pp. in-8°.

There is no real contradiction between this writing and
ours on the question of the Messiah, where these gentlemen
confine it. When they locate it and we generalize it-
Let us realize, however, that our words may not be...

We disagree.

Let us add, regarding this brochure, that if we
it happens that certain beliefs are attributed to the Talmudic Jew.

Digitized by Google

XXXIV

CONVERSATION.

That being said, we do not claim to establish that this
This belief is explicitly found in the Talmud; we
we simply mean that she lives in the heart and
the spirit of the pure orthodox, of the one who forms, according to the
A word from Father Goschler, born into Judaism, "the in-
"The destructible core of the nation."

The final pages of Messrs. Lémann agree on
the most complete way with the first part of
our work, the one we removed, and where
we were in complete agreement with the
famous Duguet {Rules for Understanding Scriptures}
holy; and: Truth about the Return of the Jews, 377 pages
in-12; a flight. ; Paris, 1716).

Let us observe, and still regarding the same text,
the big difference that often exists between what
believes and says the common people of the Jewish people, and the secret thought
mysterious leaders or chiefs of the Jewish nation.

Digitized by Google

CONVERSATION.

XXXV

NOTE FROM THE TALK.

Lb Clan of the flight in Paris, Revuctles Deux'Mondetf 1*' June 1869, tel.

In a thirty-five-page article in the Revue des

Of all the imaginable thieves, the Jews are mentioned only six times. Of these thirty-five pages, seventeen lines, that is to say a little more about a third of a page, or roughly one-hundredth of the article, form the portion allocated to them. All other criminals are French. But let us present the text itself before the tribunal of our readers. passages that concern the Jew.

"The thief who hoards and hoards is an anomaly that we do not encounter only among certain Jewish receivers of stolen goods." P. 630. – "In old A Jewish man named Cornu, a former chauffeur, was out for a walk one beautiful day He spends time on the Champs-Élysées. He is encountered by young thieves. great admirers of his great deeds, who say to him: Well, father Cornu, what are you doing now? – Still very drunk, "My children," he replies good-naturedly... "The great soûlasse, that's..." "Murder followed by robbery." P. 631. – There are families that seem devoted to theft from generation to generation; or these are the Jews, principally palement, who, engaging in humble but incessant misdeeds, perform these kinds of hereditary functions. They are to be feared, not by their audacity, for they rarely assassinate, but by their persistence in evil, through the inviolable secret they keep among themselves, through the patience they display and the resources they find to hiding among their coreligionists. Jewish thieves are becoming rare—they are waging open war against society; but they are still in a state of muted struggle; it seems as if they are taking revenge, as if he ... are within their rights, and that after all they are only reclaiming their rights, when the opportunity arises, a possession that their ancestors so often and They were so violently robbed by others. Sometimes they meet. in gangs and they steal on a large scale, like one does business; they have their correspondents, their warehouses, their buyers, their books of trade. That's how the Nathans, whom I've just mentioned, operated. They talk about the Kleins, the Blums, the Cerfs, the Lévy's. Anything goes for them: the lead came loose from the gutters, as did handkerchiefs. from a pocket. The chief usually takes the title of commission agent in goods, and makes shipments to South America, Germany and Russia. The Hebrew-Germanic jargon they speak

Digitized by Google

XXXVI

CONVERSATION.

The difference between them is incomprehensible and still serves to mislead research.

They are the world's leading receivers of stolen goods and conceal their actions behind a profession ostensibly practiced. » P. 63i.

"L'huilej" is suspicion; "Judacer" is to denounce someone by doing appearing to be his friend. » P. 636.

"Less brutal are the diamond cutters (sneakers), Jews of almost all origin, and who, humble, polite, elegant children, even attempt to employ excessive means that can lead to irremissible punishments. » P. 642. – 11 is a category of thieves who It specifically targets thieves; they are the /ileurs. A worthy fact Note: Jewish thieves excel at tailing Christian thieves; but they never betray each other. » P. 648.

Where, please, does the malveillanco fit into this list of Thirty-five pages so rich in detail? Where, and especially if we Let's compare what she teaches us with what the Jews have told us. Mr. Gerfberr, of Jewish descent? Where then, and if we bring him closer– the archives of the Jewish people themselves, who recognized, there For two years, women of ill repute of Jewish blood had been prevailing. in number compared to those of any other people M As if these women did not were not included, for the most part, and in all countries of the world, in the rank of thieves; as if one should not see in them the donkey of the ^ crime and the accomplices of criminals of all kinds?

The French Jew is moving away from the pure Talmud; he no longer follows its mo– So be it; and already we have done its part, as beautiful as history. allows us to do so; but for eighteen centuries he professed the <logms Talmudic texts, which credited him with the merit of stripping Christians of their affairs. Do such habits exist in the dregs of a people? They lose it overnight?

All other categories of criminals have French people for to fill their frames. From the point of view of Lorraine Judaism, Mr. du Camp Didn't he, by reporting them, insult France? And why is that? So, don't the Jews of our country feel attacked in these Other pages in French?

If he had thought that the categories of thieves attributed to the Jew would composed of Normans, Gascons, and Auvergnats, which they They recruited mainly from among locksmiths, carpenters, and masons, who would ever have thought to complain about this outrage in Auvergne, in Normandy, Gascony, or the Arts and Crafts Corps? Which man in France, and especially among French Jews, would have put himself in

'See noira chapter V, pp. 124–142, etc., and Archiva itrailiut, XV, p. 71, 1867.

Digitized by Google

CONVERSATION.

the head of accusing the writer of "the crime of inciting hatred and contempt" citizens among themselves? What Jewish redresser of wrongs would have, at this statement, hatefully "reported to the Paris Public Prosecutor's Office", demanding loudly proclaiming "Justice for the country against such transgressions," and supporting—stating that his Christian brothers would be within their rights to see it as an insult to the faith they profess?...

NOTE FOR CHAPTER XI, p. 458.

The following lines appear to be both the summary and the confirmation of one of our most important chapters, chapter xi, and of—
They should finish it, but we receive them too late. We borrow them—
tons at the Golos of Saint Petersburg, on the date of October 3 (15), 1869.
We will see there whether the political and preponderant role that they give themselves are resolved to play the Jews is not indicated there as we have describe.

The Russian colossus tenses, convulses, in a display of insolence.
Jewish; but, whatever the height or dignity of his lan—
In his pledge, the Jew, whose plebeians he tramples underfoot, is already one of his masters, very, and the very text of this article acknowledges in furtive terms that it
He must know how to deal with the princes of Judah. (Read on the cover—
(The title of this book is Disraeli's word on Russia.)

According to the newspapers, Mr. Crémieux, on his way to Saint-Pétersbourg will preside over a general assembly of the Alliance in Berlin. Universal Israelite, which aims to address the unfortunate situation — the reuse of Jews in western Russia.

"This famous Alliance has strayed considerably from its destiny—
primitive nation, which is concerned exclusively with development
morality of the Jewish race! Placed under the direction of a former republican minister—as a republican, she dabbled very inappropriately in politics, and Mr. Crémieux began to seriously play the role of president of the republic
universal Jewish. 11 establishes direct contact with the governments
comments from other countries, just as if he were himself the head of a
government. And, what's even stranger, some governments to
respond as if to a man invested with sovereign power/

"Everyone remembers what a storm Mr. Crémieux stirred up in
regarding the alleged persecution of Jews in the principalities
Danubian. He even dared to address questions to our government—
lying when Jews who had not been expelled from Saint Petersburg

xxxviit CONVERSATION.

He had no right to deny it, and he managed to obtain explanations.

DETAILED ON THIS SUBJECT.

"So who exactly is this Mr. Crémieux? A head of state or just a simple..."

particular? It seems to us that treating him as if he were a

An official figure is neither in keeping with our dignity nor with our good Meaning. There is, as we know, no Jewish state at the moment. There cannot therefore it is a question of a Jewish government, and even less of a go-universal government!

His successes in Romania encouraged him to intervene in the affairs of our Jews in Bucharest, the friendly advice of Napoleon

Leo 111 can be received as orders; but in Saint Petersburg?

– That V. Crémieux remembers what happened to people much more powerful than him, when they wanted to intervene in the affairs of our Poles.

Thus speaks the Russian; so be it; but the power of Master Crémieux does not resides in no way in his person. It is in this united republic-verselle named by the Golos, and which, among the Jews, bears the name mysticism of Israelite faith. It is she whom the Golos accuses of prelude to the universal government that Judah proposes to establish on the ruins of the Jewish-influenced Christian states.

However, let us turn away from the Tsar, and return to the Prince of the Romania. This prince is paying a visit to Paris, where the barons Alphonse and Gustave de Rothschild instructed him on the condition of the Jews subject to his scepter. He is, he told himself, "deeply moved by the picture of the sufferings to which the Israelites of Romania are subjected 'the share of a fanatical population, and is willing to declare that he will use with all his authority to prevent the return of such profound events "I regrettable."

However, it sometimes happens that, a few days later, the same instances are made to the prince, again in Paris, by the Israelite Bamberger, consul of Prussia: Come now, "to prove to you that I have no kind of pre-"Having been judged against the Jews," the prince continued, "I invite myself to your house I will have dinner at your house tomorrow.

"Mr. Bamberger blushed to the tips of his ears" and finally said: "De-Then for several years I was a Protestant; for, as an Israelite, the go-The Prussian government would never have appointed me consul! – Well! replied the prince;... why then do the powers demand that I, in Romania, am more tolerant and more liberal than the

pp. 643, 646; November 1869.^ Read our chapter xi and refer to it this note, which nevertheless does not waste a single day here.

In Galicia, as in Romania, "one can say without exaggeration-

Digitized by Google

CONVERSATION. xxxix

"The reason is that the children of Israel are a real scourge." He said there. Moreover, organized speculators of this nation who < get married several times, in different locations, with beautiful young women Jewish women, to then sell them in the East and Africa," and deliver them to brothels (Neusande Court.) Then, that a poor-a Jewish girl, to escape the mistreatment of her parents denatured, seeks temporary refuge in a Catholic convent, and The population, incited by the Jews, will force their way into this sanctuary to seize it. dear young girl 'I

* Hermann Kuhn, Mand*, November 1869, and Correspondence to Alemmule, U. the white, a very well-chosen pseudonym for seeing and knowing.

Digitized by Google

Digitized by Google

THE JEWS

PART ONE

or PREMISES FROM WHICH WE WILL SEE THE MORALITIES OF THE JEWISH FLOW. THAT IS TO SAY, THE MORALITY IN ACTION OF JUDAISM.

CHAPTER ONE.

TRADITIONS.

The Jew is the lowest of men. - On the contrary, the Jew is the pre-First of Men I - Ancient Times; Pharisaical Traditions of Rabbis; they are the source of the Talmud. - ' are the

beliefs, and consequently what are the customs of the Jews?
The Jewish people, distinct from all other peoples. - The characteristic that defines it

— This law was that of Muse. — It was attacked by idolatry.
whose doctrines are those of the primitive Nabob Kabbalah (see at
the Qn of this book), and by the rabbinical traditions from which the
Talmud. — There is therefore a chasm between these Talmudic traditions
and the law of Mof.se, that since Christ, the Jew cannot call his
religious law without lying to history and to one's faith.

O Jew, step back, and quickly! For, a little further, and you risked
to touch us, you, the last of men! What

The Orient, as we traveled through it, showed us,
It's that anyone who respects themselves and meets them spits at you
he touches your face with his stick, or caresses you with the tip
from his foot. However, our words make you smile with dis-
dear, for gold abounds in your coffers, and what is there beyond?
Gold? That's your reasoning; we know it, and, truly-
Merit, you reason wonderfully for a Jew. But go, all
They have only one mouth to say it; the gold you hide and

1

ElflMOTREC^

HEGIA

MOKACF.MSIS

Digitized by Google

2

THE JEWS.

the one you are showing off smells of blood or mud;
This is why even the enemy of the Catholic priest, Mr. Mi-
Chelet just shouted it from the rooftops: you are the man
on which everyone spits! Out to sea, Jew, out to sea!
and be careful not to approach us: let your garment not
touch |join ours ' 1

...What are we saying, my God! and what words indic-
Words escape from our lips! Oh no, Jew, come forward, you
the first, the most perfect of men, the chosen one of Heaven;
Come forward, and do not humiliate us by retreating, if we
Let us approach you. Ancient worshipper of the true God,

Braham, whose genealogy is written in the pages of the
The Bible, the most reliable and oldest of histories,
crosses the waters of the flood without getting lost, and ascends, by
a lineage of known ancestors, back to the first man. We
other Christians, adopted sons of Abraham, who have become,
Since Christ, the nobles before God and before men
My people, the masters of the earth and the heirs of heaven, we
Here we fall into the era of our decadence; here we
We will give you the earth and God. Take them quickly, you who know
Take it well, and reclaim your rights. To perfections
superior aspects of your physical constitution and intellectual faculties
"Tules, which will surprise us in a moment," he adds, after
the eruption of turmoil that threatens the world, the perfections that
You miss them. Historical missionary of the city of evil, and
future missionary of the city of good*, allow me, however,
O Jew, our master already, our lord soon, permit
that we draw closer to you to treat you as a brother
elder; don't spit in our faces and don't shout at us:
Back up I

These two words, which claim to sum you up, have made us

* These savage customs disappeared from French Antilles, where our
laws have already repressed them.

* We will explain in a moment what would be enigmatic-
tick in our language.

Digitized by Google

CHAPTER ONE. . 3

"Weighing the pros and cons. Blessed child of the great pa-
triarch^ problem whose unknown is beginning to emerge,
So, what are you, ultimately? What kind of life have you led since the
Christ to this day? What are your brothers? Are they even a little-
distinct and pure alloy? Are they a race that has mixed-
salient, melted, or merging into the mass of the people?
Are they men of a cult that rejects as impure?
and curse every other man and every other cult? Oïi mar-
Where are they? What is their mission? What do they want? Where are they?
door, where the wind pushes them, blowing on these mo- waves
biles that eloquent mouths have called the ocean of
peoples?

Answer: – Despite the enormous difference from the previous day-
linked to centuries that only ended yesterday, the Jews are a
a people quite unlike any other people who lived or who
Their faith, their law, their hearts, refuse any fusion.

The Jews are a race of men who are spreading among of all human races ^ but this apparent mixture, Beware of calling it a fusion; for no power in-core cannot combine the Jewish element with the element human being distinguished by foreign blood, a faith that trans- They are based on the Talmud. And yet they are called citizens, these Jews who begin to trample the Talmud underfoot, this religious code of Judaism; they adorn themselves with eagerness- the meaning of this title, among the peoples whose genius managed to to gain citizenship. So we can already begin to To say it: There are no more Jews; the Jew disappears from the scene. the Jew leaves

No more Jews? Who would dare say so? No, ja- But, on the contrary, there were no more Jews, and never again the Jew He no longer asserted himself so loudly. The Jew is everywhere, he will... to show us, he will explain to us the enigma of his walk and of its contradictions... Yes, that an incident might seem for a moment to announce to him the one he has been waiting for as Messiah, and Suddenly Europe will see what these national citizens are like.

I.

Digitized by Google

4 • THE JEWS.

lilé double Or else, a war breaks out, aines (jue, se '

By yielding to the demands of their religion, liberal Europe will have separated into its armies, the Jewish legions of the legions Christians, and, if the question from one of its aspects is of interest Israel, set the Jews of the belligerent states against each other. rants. This test will tell you if the brothers are slaughtering each other; if the soldier's faith prevails over that of the believer; in a word, if the descendants of the twelve tribes are citizens of Christian states or of the Jewish nation.

A single and unchanging belief would therefore unite one with the other. among all the peoples who made them citizens, these men souls of the same blood, as well as the same faith joined and united one against the other, within the bosom of Catholic orthodoxy, of Men of all nations?... No! Far from it now.

This union in their faith, which was invincible, and whose due- The reality reached our time, has ceased to exist. And, however, the the most orthodox and the most dissident in Israel, that is to say the two extremes, those who firmly believe and those who no longer believe, faithful to a mission they call di- vine, of which they are the blind instruments, take their places

the same men, and meet fraternally in
the same temples. The temple floor is for them the floor of the
absent homeland; and that homeland of yesteryear, that homeland after
which they sigh for, this holy land watered with the blood of
Some, sons of Canaan, dream of what she once was; others,
consumed by boundless ambition, they expand it in
their insatiable lust and want her to be for them the
the whole world; for the real Messiah, or the symbolic one, whom they have-
tend, promised them domination of the earth, oppressed them
the sion of the Church of Christ, the suppression of the Christian name,
the next and universal subjugation of peoples:
Who would believe it? But the Jew himself will tell us.
So this is still the Jew's firm expectation! Seated
In his feline patience, he waits; he waits, aided by action
of powerful and secretive societies; irresistible machines of

Digitized by Google

CHAPTER ONE. 5

destruction, that the Kabbalah and philosophical philosophy, of which he was
and never ceased to be the soul; they organized for his triumph a
across centuries and empires

But this unique people, this people with the
exclusive and cosmopolitan, let us judge it only in the decisive light
of the obvious, and that his own word be that of our
main stops. Let us be bold then, let us delve deeper into
a few moments in the past, that is to say, to go back
a few rungs on the ladder of centuries, in order to do-
undermine the course of events and effortlessly extend our
looks.

First and foremost, however, using a useful precaution of
In this speech, we will turn to the reader and we will...
we will shout: Whoever he may be, man who passes within reach of
Our pen, Jewish or Christian, if you tell us who you haunt,
We will tell you who you are. Nothing is more undisputed than this.
adage, because a secret springs forth, pushing the imitation of your nature;
and those that, preferably, we see you seeking, this
are those toward whom your inclinations lean. The heart
It drags us down, so vile and so far! The false and lordly heart
powerfully our intelligence! But we will also say
completely unknown: If we know what you believe,
We will learn what you do. For man acts according to
His belief; his faith governs and shapes his morals. He believes
b. the excellence of such food, he brings it into his
regime; he believes that such a path leads to such a goal, he commits
His steps on this path if he wants to reach this goal. Therefore, such

His morals and character will be reflected in his actions and his life;
This is Ib, as the centuries have proven.

Have we not seen the dogmas and mysteries of
paganism defiles the young girl in her prime, educated b
to believe, and, by the same token, to practice the lessons of a cult
Filthy? Haven't we seen them wither and swallow the

'Our research compels us to see something quite different in the cabal
than what Bergier saw there. See below.

Digitized by Google

6

THE JEWS.

matron, fill the temples with prostitutes jiu name of
gods of heaven, to introduce and establish, in a thousand forms, the
moral servitude alongside physical slavery and worship
homicide?

The law of Christ, on the contrary, Christian faith has not-
Didn't she make the virgins sprout? Didn't she raise up by
Penance, the fallen virginity of Magdalenes? Didn't she
not humanized the ferocious beasts that howled the idioms
of the North? Hasn't it dissolved, rather than broken, the
Irons of the gastens? And, even in the bloody mud of
amphitheaters, stirring up the rot of the Roman heart,
Didn't she draw out the burning moisture from that manure?
the living pearls of charity, devotion and
martyrdom?

However, what history has said about the idolater and the Christian,
Who among us would dare deny it of the Jew? If, therefore, we return
the order of things, how, to take the Jew of age in
age, to follow the perfumes, the scents of vices or virtues
whose atmosphere he saturates around him -, 'has the Judge of old and
today through his actions, his morals, his irresistible
irritable anger or excessive feelings which of all
Parts burst forth in his wake, how could he ignore what he fled from and what
What becomes of his faith?

His belief, the source and measure of his actions, must have been and was
Indeed, the reason, the source and the measure of his morality.
So much was this faith worth, so much was the Jew worth. Well, what did he believe?
So, what does he believe today? What is his law?

You who are listening to him, hats off to him because, if he speaks the truth, this
As a Jew, his faith is the Law of Moses! God traced it with his finger
on the mountain stone, when it had faded from the
stone of the human heart. And it is by embracing the Decalogue
against her chest with demonstrations of love that the
Jew cries out; Here is the immortal code of my belief! (espe-
(This is to mislead the Christian and defy his criticism). A
Moses, therefore, tells us what Israel believes.

Digitized by Google

CHAPTER ONE.

7

One God, the Creator, will be your God; – You will not kill
point; – You shall not commit fornication; – You shall not
You shall not steal; – You shall not bear false witness;
– You shall not covet your neighbor's house, nor his
woman, nor her servant, nor her ox, nor her donkey, nor any
Things that belong to him... There, there's faith, there
The law of the Jew. Respect and honor to this worthy believer, and that
the door to the alcoves, that of the most secret safes
remain open before the hand of this man; for, at
a simple statement of the precepts of his religion and the rules of
his morality, who wouldn't believe they see in him the model, the strength and
the joy of humanity?

This is indeed the conclusion to which we are led in
favor of the Jew, the Israelite Bédarride. And what astonishment
either short-term, because if everything sees you in France, everything, at
All the more reason, one must say. Let us therefore learn to lend a
a willing ear to this child of the Jewish race.

"The world," he tells us, "has discovered that it is impossible"
to destroy the Jews... Egyptian pharaohs, Assyrian kings,
Roman emperors, crusaders, Scandinavians, Gothic princes,
holy inquisitors, all of them deployed all their energy to
to achieve this goal." And yet, "the Jews, after these blows,
are probably even more numerous today than they
They were not in Jerusalem at the time of Solomon's reign.
The consequence to be drawn from these facts is that man cannot
nearly fail when he tries to violate the immutable law
natural tendency is that a superior race should never be destroyed.
or absorbed by an inferior race.

of these words: superior race. The Jews are not, do not do not claim to be, individually, superior to the rest of the men; but they are the custodians of a law which, going back at the cradle of the world, is found, when one considers it

1 The same thought is found in Coningsby, by Mr. d'Israëli, a man from Elal britannic of Jewish origin; it is expressed there more insolently: Do you thiik thaï the quiet humdrum, etc., p. <83. – Paris, <844.

Digitized by Google

"THE Jülfs."

I

in its essence, when examined in its purity, at the level of the most advanced civilization... That's the pitfall against which persecutions have been shattered; this is what which explains the remarkable resistance of the Jews.'

Oh no! That is certainly not the pitfall against which The persecutions came to an end, for long centuries... have passed since the religious code of Moses ceased to be the regulator of the Jewish nation; and moreover, the would- Furthermore, it would be a brutal insult to reason. the man whom to compare to the magnificent law, but terrible, which bears the name of Moses, the law of love or of charity of Christ, the only one, if history is any witness, Adèle, whose virtue succeeded in civilizing the world of polite activities and the world of barbarian hordes.

To say that the law of Moses is the law of the Jew, that would be to deceive those disposed to judge him according to his faith; this would be to throw into the middle of the social world the most dangerous because of its consequences, and the most false in resuscitation ity; however, the tenacity characteristic of Jacob's Als never tires of reproducing it among the nations Christians, and it always reproduces there with an astonishing success; such is, today, the singular and calamitous ignorance of peoples about the people and things of Judaism. Thus we see this monstrous and grotesque- that error turned to the very great and singular advantage of the Jewish the course of relations between men, the dispositions the legislator's actions and the plans of the European |K)litique, while it facilitates the work of philosophers, who, having become the infallible doctors of humanity, have made themselves the auxili- the men of the enemies of the Christian faith, -the men of the Jew.

Among the countless authorities whose word has decided

'Page 434. The Jews in France, in Spain, ed., by Bédarride, lawyer at the Imperial Court of Montpellier, knight of the Légion of Honour, former president of the bar association, Paris, 1861. We want no- One could doubt Mr. Bédarride's honorability, but he is a lawyer, he is Jew, and we shall see, along the way, with what ink the Jews write the story...

Digitized by Google

CHAPTER ONE.

!

Regarding this question, the illustrious Hebraist Buxtorf has addressed it to us. language': "The Jews drew the foundations of their belief, and their entire religion, not in the letters of Moses, but in monstrous, false, frivolous traditions, and in fables told by seducers of the Phari- sect risaïque*. » However, a very honorable exception k this a prodigious departure from Jewish common sense is presented to us in the the imperceptible sect of the Caraites, whose existence is the cons- living confirmation of Buxtorf's words. But the name of these faithful followers of Moses are probably unknown to us. Let us therefore ask ourselves who these dissident Jews are, and What is their number?

"Only one sect, the Karaites, recognizes only the the law of Moses, and rejects the Talmud; but this sect does not "Don't count on the delk of twelve hundred faithful*."

The Karaites, in fact, reject the entire traditional system of the Pharisees; and it is this system that was and remains closely attached almost all of the Jewish members members of the Jewish nation, scattered across the globe. Because "the stubbornness towards so-called traditions has passed from From ancient Pharisees to modern ones. Those of our time... They therefore maintain that the Jew "who rejects the oral law, – that is to say – that is to say, the traditional or Pharisaic law, – becomes apo- stat, and that he deserves death without any form of trial." He

'Professor in Basel, born in 154, died in 1629.

^Stjnag. Judaic., cap. xxxvi.

3,100 out of four million Jews! History of the affairs of Syria, eic., by Ach buircnt, member of the Oriental Society, 2 vols. in-8". Paris, 1846, Gaume, vol. 11, p. 353, and other authors... "The

Cerriani Anen, who lived in Babylon around the year 720 AD. The Israelite scholar Samuel David Luzzatto, from Trieste, professor in Padua, demonstrates with his usual lucidity in *scs Prologomeni ud una graminatica ragionata délia Ungua Hebraica*, p. 15, that Triglandius was mistaken in supporting the supposed antiquity of this sect... » Congress of Mornings, 2nd session, 1864, M., t. I", p. 412. – The Karaites, says Mr. White Atibé, in his excellent *Course of History ecclesiastical*, the Karaites, whose origin is no less uncertain, However, they appear to date back to a century and a half before the Christian era. T. I", p. 9. 1867.

Digitized by Google

40

THE JEWS.

Furthermore, it is clear that their hatred knows no bounds. border "against the Karaites, religiously attached to the text" of Moses and the word of God.

However, the strangest changes, and of the more singular speed, have been taking place for some years within the bosom of immutable Judaism, and we read without too much astonishment, in the liberal liking of the Judaizers French, this news, which, less than a century ago, Any sensible Jew would have refused to believe: "The communal Jewish community of Karaites from European Turkey forms a figure of approximately ninety families, and all its members bres have just joined the Alliance israélite universelle*.

The Synagogue, before the current period of decadence, had therefore almost universally dared to put Moses in the index; she had made the sacred books of the Bible her stepladder of his doctors; and Pfeffercorn, Victor of Cobden, Jerome of Holy Faith, who became Christians after having learned lived within the doctrines of the Talmud, that is to say, within obedience-blind faith in rabbinic traditions demonstrated that the Modern Jews have not only abandoned the law of Moses" to indulge in oral doctrines and Capri-beautiful interpretations, but that in addition "they introduced to

'History of the Jews, to serve as a supplement and continuation to that of Joseph, Paris, 4710, l. 1, p. 359: cited hereafter. History of Jews, continued. – Ibid. On the Jews in the nineteenth century, etc. by Mr. Bail, former inspector, etc., very favorable to the Jews. ed.

^Archives israélites, no. XVI, August 4-5, 1867, pp. 766-7. Another
This chapter will teach us what this universal alliance is. – The
The same Archives had just told us: "Toiilefoi– the Karaftes, sect
very orthodox Jewish, refuses to follow the Talmud beyond the meaning
literal from the Bible; they called the other Jews heretics, because
that, they said, they had committed an offense against the law: You do not increase
You will not lie about him, you will not diminish him. Denli'ronume,
XIII, 4, and IV, 2, Ib. Archives, no.

The doctrine of progress, adopted yesterday in black ju-
daism, make a Judaist very liberal to make him qualify as an ad-
orthodox objectives, the detractors of Talmudic ideas, those
that such a great crime once rendered, and continues to render in such
of countries, worthy of death without trial.

Digitized by Google

CHAPTER ONE.

11

within the Synagogue of maxims entirely opposed to
Mosaicism and natural reason. » Dcj^ even Adrien
Fini counted "twelve Pharisaic dogmas fought by
Our Lord in the Gospel as opposites to the spirit
the laws of Moses and the law of nations; and he added that
This doctrine had persisted to this day among
'all the Jews scattered throughout the world.'

So if we go back to the time when these traditions
The liars had become vulgar; we encounter the
A Jewish scholar who spoke the Talmud even before the Talmud and Christ. He was the e-
the time when Judah began to change his appearance, when his beauty
was fading, where the purity of belief was about to cease to exist
A characteristic trait between the Jew and the Gentile: a calamity that
The legislator had tried to prevent it. For so many rites
meticulous Mosaic law, so many uses and restrictions
ridiculous in the eyes of these superficial observers whose es-
taken cannot stop near a serious subject without
to give course his childish and mocking verve; so many press-
accumulated and painful descriptions, had not had as their object
the main thing is to preserve the Jew from the corruptions of idola-
'trie', by isolating him from the idolater through the obligations of a com-
commerce with divine law whose frequency equaled its intimacy.

From this close and incessant exchange were born the intellect-

tion of a people of the chosen. But the time had only just come too early, when the seductions of pagan idolatry had taken hold. Vahi the holy people; where human malice, mingling documents patriarchal trines, the venom of its doctrines, no longer left subsisting from religious law as a dead letter; cold cada-true that sacrilegious hands would not come to stir near the altar only to provoke heavenly wrath.

Approximately two centuries before Christ (175 years), we see the

* Book IX, Chapter III, Church and the Synagogue, by L. Rupert Caslerman, Paris, 1859, in-18.

® Dü geitium dæmonia. Ps. xcv, 6. El tels étaient les dieux sa-Beists of the cabal, that is to say, your gods of the demonic tradition. See elsewhere in my chapters.

Digitized by Google

I.ES JEWS.

42

Greek trade corrupts the Jews, and "children
"Iniquity goes out of Israel." "Come," they say, "and let us do
alliance with the nations around us; for, since
that we withdrew from them, we fell-
"They are involved in a great many evils"... And these Jews of-
They are undoubtedly a source of scandal for their brothers.
And horror? – Oh no! Not at all. Progress in the
decadence, which the nineteenth century commands us to do in the
Modern Jew, a new example, had too widely en-
vahi Judah so that the public outcry might rise against these preva-
mockers; and far from the excess of audacity that brought them together
nations astonished the multitude, it lent itself to these indi-
genitality. Jeshiia, the high priest's brother, dared to recast his
name because it was Hebrew, to transform it in the name of
Jason, and set out at the head of a delegation charged with petitioning
to cite the sanction of Antiochus Epiphanes, the one whom Scripture
names a root of iniquity. This pretender coveted with
ardor, the great sacrifice; he offered the king sums
immense efforts to obtain it, and to engage Autiochus with him
to allow the establishment in Jerusalem of an academy for young
nesse, at the same time as it would make the inhabitants of this
city citizens of Antioch.

Now, "the king granted him what he asked for, and the new-
no sooner had the pontiff obtained the principality than he

Gentiles. He overturned the legitimate ordinances of his

fellow citizens to establish unjust and corrupt ones; he had the audacity to establish a place of exercise even under the fortress, and to expose the most accomplished young men folds in infamous places. Even the priests did not attack

singing more to the functions of the altar, despising the temple and neglecting sacrifices, they rushed to the games of wrestling and at the shows. They no longer paid any attention to what was honored in their country, and saw nothing more

* Maccabees, Bible, book 1, chapter 1, verses 12 to 16.

Digitized by Google

CHAPTER ONE.

ii

It was great to excel in everything that was highly valued by the Greeks, A dangerous rivalry was stirring up among them, because they were jealous of the customs of these peasants, and allTeclaient to be in every way like those who had been mortals in- "Enemies of their country."

However, among the Jews, religion and law were only one The same thing! To indulge in abominable morals Gentiles, tampering with the precepts of the Mosaic books, to change the customs of which they were the sacred code, that was to profane and violate the law. Apostasy therefore began, around the time when we went back up, b becoming a commune^ and, despite the number of true worshippers, despite the saints and the martyrs who bore witness to their loyalty through the effu- Because of their bloodshed, everything in the nation became corrupt. Then, thanks to this shameful decadence of the priesthood and of the few- ple, thanks to the strange know-how and the masterful hypo- The crisis of the Pharisees, the traditions and doctrines of these innovators gradually mingled with the sacred traditions of patriarchs and prophets.

And yet these doctrines, these constitutions that history- tradition cannot name traditional without adding and repeating as soon as they stem from a non-Jewish source and impure*, the Pharisees claimed to have received them from hands of their ancestors, and they infected the spirit of

not included in the laws given by Moses,
alone, they supported, that one was obliged to follow.
This dispute gave rise to various sects"; and the
a small number, that is to say "people of good standing, em-
stirred up the party of the Sadducees, while this read of the
"The people sided with the Pharisees" (V)

A boundless zeal for these vain or detestable tra-

'Bible, Maccabees, book. II, di. iv, v. 7, etc. Id. Josephus, HisI.j
Book XII, Chapter VI.

® The (brisl told them: Your ex-shepherd diabolos. St. John, 8, 44.

® Josephus, Uist., book. XIII, cli. xviii.

Digitized by Google

U

THE JEWS.

(Litions form the characteristic trait of these sectarians. Besides
the law given on Sinai, God, if we were to believe them,
"had verbally entrusted to Moses a great number of rites"
and dogmas that he had passed down to posterity without the
"Write." They named the mouths through which they had con-
served these so-called traditions, to which they attributed
the same authority as the law, and their stubbornness towards them
"has passed from the ancient Pharisees to the moderns," that is to say
to the followers of the rabbinical schools.

That the Mosaic Synagogue, as well as the Church of Christ,
had its legitimate traditions alongside its holy Scriptures,
This is something we are far from denying; on the contrary 1 And these
traditions that are linked to sacred texts, in order to interpret them
and supporting them are those very principles of Catholicism; they do not
Therefore, they are neither the doctrines of the Pharisees nor those of a
some sect or other. Let's listen;

"Besides the written law," one of the high authorities told us
of the Church, Saint Hilary, Moses taught separately the
the most secret mysteries of the law in the seventies
scholars, ordained in the Synagogue as doctors
specifically tasked with transmitting this knowledge*.
But nothing of the sort, nothing divine in traditional doctrines
the Pharisees' beliefs. On the contrary, adds an elder

rabbis, that is to say the Pharisees, audacious falsifiers of the true tradition, they exaggerate everything in the most extravagant, they claim that God revealed Moses not – not only the entire Old Testament, but also the Mishnah and the two Gemaras (that is, the Talmud) as they were subsequently drafted, along with all the objections to Ilillel, of Shammai and other doctors, indeed everything that had to pass through the fevered brain of the lowliest rabbi until the end of the world * 1 »

'History of the Jews, conlin., p. 339. Ib.

* Num dem Moyses, quamvis, etc. Tract in. xi Ps., edit. Bened., p. 28.

® Talmud, Treatise Meghilla, fol. 19, v. Id. Medrasch-Yalcut,

Digitized by Google

CHAPTER ONE.

15

11. There therefore actually exists an abyss – and let us note this well for the intelligence of our subject, – between the traditions of Moses and Human or Pharisaical figures, including the Christian flagellate pride and lies through these words: "O Pharisees! why do you yourselves violate God's commandment To follow your tradition? Hypocrites! Isaiah did indeed... prophecy of you when he said: This people honors me with her lips are on the tip of her tongue, but her heart is far from me; and it is in It is in vain that they honor me, teaching maxims and ordinances. "Human finances!" "Leaving aside God's commandment,

You carefully observe the traditions of men, don't you?

You are not very religious people, to destroy the command- God's way of observing your tradition?... tradition that You yourselves established *!

What can be said, after such words, of the traditions of pbarisai- ques, who, even before Christ, and during his lifetime, com- threatened to destroy the Law of Moses? What about the jumble? of these childish and abominable traditions, increased by those which the Pharisees added after Christ, and which their doctors, created to render the law of Moses taught the Jews to this day under the title of Talmudic doctrine? What to say in truth? We will know-

by listening to some of these Talmudic traditions
diques, to what extent the Orthodox Jew since
Christ is the Jew of Mosaic orthodoxy.

This first word was essential to prepare us for
interesting chapters on Talmudic customs and the Ca-
bale, while, from page to page and getting better and better, will
now revealing itself to our eyes this audacious and insi-
a falsehood, constantly repeated by modern rabbis

Part 1, no. 405. Harmony between the Church and the Synagogue, 1. 1, p. 126.
Pans, 4844, Drach.

' S. Malih. Evang., chap. xv, v. 3, 7, 8,9. – Id. S. Marc. Evang.,
chapter seen, verses 6, 7.

* Evang. S. Mark, seen, 8, 9, 13, Docente doctrinas et præcepta ho-
01 muni, etc.

Digitized by Google

16

THE JEWS.

to the great benefit of Judaism: that the law of Moses is the
Law of Juir.

And when we know what the Jew believes, what is his
Faith, what is its law, who are its teachers? We shall know
what the Jew should do and what he does; we will know what he
is, and we have every reason to know it!

CHAPTER TWO.

THE ELDER PHARIAN, FATHER AND FORMER OF THE PHARIAN
MODERN,

Or ancient times, which it is essential to know in order to understand
the present era.

What the Pharisees are. – Devotions, self-mortification, hypocrisy,
popular favor, pride, a prodigy of their power, an example.
Their panegyric in the mouth of the modern rabbi. – Their por-
a hideous trait in the Gospel, which tells us: Do as they say,
And don't do what they do! – Why? – Strange virtue of

unhealthy, and it is a glory for the Pharisee to be Héli in his pages – The founder of the law of love and brotherhood, after the Prophets, it's not Jesus, it's Ildel, and the Pharisees are his disciples. – Their portrait by themselves. – Pictures of their blindness. – Since the Pharisee rejects the Gospel, let us Leaving aside the evangelicals, and questioning only history in his case profane, – Are the Jews truly wretched? – We are far from generalizing such an assertion. – Conclusion: the reader is able to pull it.

Orlliodox Jew, Jew of the Talmudic traditions, we come to tell us, and the rumor is going around, that you are dying. If he goes quebiiie truth in this new one, deign to receive our A sincere compliment, and if there remains a whisper of voice, speak; Tell us, before we breathe our last, tell us what What is your age? Let's say what your date is, who is your master? – I'm quite capable of answering that, curious user–rogaleur, and my mouth will give more than one answer to your Survivors 1 Well, the Pharisee is my match, he is my

Digitized by Google

CHAPTER TWO.

17

Father, the Pharisee family dates back to Moses, and we have we received our traditions from his lips, that is to say, the splendors Sinaitic traditions of the oral law, of which he made us the custodians and The interpreters. – Error, error. Pharisee; for, according to Josephus, a member of your sect, and according to Saint Jerome, that learned Liebraist who lived in the intimacy of your Doctors, the origin of Pharisaism does not go back beyond of Hillel, or of Jonathan, one of the Maccabees; she does not know– would be a century and a half above the date of Christ

But from the question of time let us move on to that of the per– rings. The holy book of Judah, the Talmud, if you let it Words will teach us that the Pharisaic sect is divided known as seven orders, recognizable by their practices of de– voting. "One measured obedience according to profit and the glory; the other studied not to lift his feet while mar– singing; the third one was beating his head against the walls, so as to draw blood from it; a fourth hid it in a hood– chon, and, from this hollow, lowered his gaze upon the world as if from the bottom of a mortar; the fifth exclaimed

What have I already done? The sixth obeyed by
love of virtue and reward; enun the last
he only carried out God's orders out of fear of the
penalty "

These orders, let us observe them carefully, by casting this glance in-
dispensable on ancient times, they only formed the
insignificant nuances of a homogeneous mass; and, simple
in particular, the Pharisees, composed of Levites and men-
members of all the tribes, sometimes counted in their
The high priests, among the ranks, lived without vows, without rules.
determined rules, and seemed to have no other purpose than to attack

'See below on Hillel; but the rabbis "only deviate from
conjectures about the age of this famous defender of traditions. » Hist.
"of the Jews, supplement, vol. I", p. 358. Paris, 1710.
s Ibid. p. 379.

2

Digitized by Google

18

THE JEWS.

to cultivate a higher virtue in the path of their traditions
tions ' .

Eager for the praise and esteem of the people, the Phari-
their people eagerly embraced the great austere-
They indulged in fasting, vigils, and...
mortification of the senses; but pride was united in them with
demands of boundless hypocrisy. They had the art of
to only let oneself be seen in the outside world under the mask of a face
sloughed off and disfigured by exhaustion. The trumpet announced-
said in the synagogues and in the public squares
solemn distribution of the largesse they left behind
ber in the bosom of the poor. Look, look at these men of
good works and meditation, stopping at street corners
and seem to forget themselves under the admiring gaze of the crowds-they
one would say, annihilated in the ecstasies of prayer!...

But the inner sanctum of their home is revealed to us-the
The door is opened to us, and their bed moves forward to knock
our gaze. This bed is a narrow plank arranged in

Sleep would have its freedoms. Thorns and pebbles whose expert hand strews them are a remedy against the voluptuousness; and those terrible whips with which the wall displays serve the flagellations which earn them the flattering name of tire-^{ing}; others, it is true, obtain this title by their walks in the streets with eyes downcast or closed; for they must experience this contemplation, which may lead to clashes and hurts. constantly against the walls. Those you see a little Further on, they advance with heads bowed and backs hunched. The thought The respect that motivates them is this: their traditions teach- They say that what they call the feet of God will not rise than four feet above the ground; they bend down Therefore, so as not to profane them by touching them. Only if their Not dragging its feet, it scrapes the cobblestones of the streets; let us remember this on their person and their actions have no other purpose than to to mark for the people the holy and consoling elevation of their

'Ibid., p. 359-380.

Digitized by Google

CHAPTER TWO. 19

spirit towards heavenly things. The bottom of their robes is Moreover, armed with thorns, and the edges of their garments, no less than their sleeves, are adorned with speech bubbles, that is- that is to say, small strips which cover, in their use and usage The most beautiful sentences from passersby. But the catalogue of Their observances are endless; also, even before God, does their conscience bear eminent witness? And does she proclaim them superior to the rest of men?... The The Pharisee will therefore separate himself from the crowd, for what he says, he He believes it; he will isolate himself from it as if the touch of a person- His foreignness to his sect was a stain upon him; and if the Son God becomes a subject of scandal for him, especially during- that he commits the indignity of allowing himself to be approached and touched by sinners.

These Pharisees, who perhaps do not appeal to us much, and who were the first to appropriate the doctoral title of Master, or rabbi, knew how to mix enough skill with vulgarities their hypocrisy to seize the spirit of the people and to wield it as they pleased. Even princes and kings had ended up trembling before them, and most often the power the sovereign's was too slight to balance their credit. Just one example, which we borrow from the past remote places will spread their light to our time and us will exempt you from any other obligation.

after having braved for some time the hatred and insults of
The people respond to insult with carnage. Civil war
born of this blood. But, after six years of fighting and
The weary prince, weary of massacres, softened; "Let us reconcile—
"We," he said to his opponents, "speak, and what can be done to ob—
To keep your good graces? — To kill you! That was the response.
Answer: "War, war then, and war to the bitter end."
continued Alexander. Now, one day when he had obtained some success—
At that point, he took it into his head to give himself a pastime of a
A taste entirely oriental. Orders were given by his people to gather
for a country feast with his concubines. Obedience was

2.

Digitized by Google

20

THE JEWS.

promptly, and, from the top of the eminence where these women were
Seated, he directed their gaze towards a space where stood
eight hundred crosses. These instruments of torture were inoperable.
pes; but, the next moment, and at a sign of his hand, a
an equal number of vanquished, that is to say eight hundred Pharisees,
were attached to it. It was already something that this ven—
geance. However, in order to give the terrible agony of
these unfortunate people, a relief that seemed to be lacking there, their
women and their children brought to the foot of these crosses had
They offered their throats to the executioners' iron, and fell with their throats slit.
in front of their husbands'.

Some time later, this same prince lay stretched out on his
deathbed. He is surrounded by his children and his wife.
Alexandra lets her desolation and her
terrors... "Calm down, listen to me; follow my advice,
"And cease to fear," the dying man told him, "who knows his..."
world. In a moment, the place my soldiers are besieging will
fall into their hands. Go on, leave immediately, go home.
Victorious in Jerusalem, flatter and honor the Pharisees, and,
With your hands, place a large part of your
power, for such is the marvel of their dominion over the mind of
people, whether they make them love or hate whoever is the object of
their love or their hate. Whether you hear them m—
Whether speaking or slandering, give no credence to their words; and,
Know this well, pride and self-interest are the sole motive of
their actions. But the multitude understands nothing of these things.

cooled body, tell them, as if these feelings escape—
Pay from the bottom of your soul: There it is! There it is at last!
Oh happiness! I can deliver him to you, take your revenge! No
burial for this corpse; let it be covered in insults, and that
May your desires be fulfilled. This will be justice, and I will it; I
I also want to take your advice as a guide; I want to not
"To guide me and reign only through your wisdom..."

So it was done; and the Pharisees said to the people:

'Josèplie, llist., book. XIII,' eyelash. xxi-xxii.

Digitized by Google

CHAPTER TWO. 21

In truth, this prince was a great man, an excellent—
slow king; he was worthy of all our regrets; and no one
none of his predecessors deserved such magnificent funerals
rails!

Alexander's prediction came true point by point, and
His wife won the hearts of the people; but she had no
queen than the name; and the Pharisees, that is to say, always
The leaders and doctors of the sect accumulated power under his
name the profiles and the honors of royalty!

Thus speaks history, written, however, by the hand of a
Pharisee, at the very moment the Savior was born. And
Such was the sect in those distant days, guided by its
doctors, by those whom we today call rab-
bins. .But what will these be according to the testimony of Black Lord?
self-absorbed men, who corrupt the people by
their fabricated traditions and false interpretations
of the law; these saints who are preparing to trample underfoot. Moses
and the prophets, and who will forever consult the le-
The lawmakers and arbitrators of Judah? To Christ alone, in key,
It is up to you to tell us; and, on this historical point,
we will owe the light to his precise, incisive and cha-
This time, it was remarkable for its salutary hardships, but not
by the weaknesses and condescension of a cowardly mode-
ration. Oh! if anyone other than the Savior held this lan-
gage, who wouldn't cry out nowadays against intolerance and hy-
Perbole? But the Gospel speaks, let us listen; for the Jew
Orthodox prides itself today on being the disciple
and the successor of this Pharisee;

"Two men went up to the temple to pray; one
The other was a Pharisee. The Pharisee standing

thanks to the fact that I am not like the rest of men,
who are thieves, unjust, and adulterers—nor even like this
'publican'.

' Josephus, Hist., book. XIII, ch. xxiii-xxiv.

^S. Luke, Evangelist, xviii, 10-11.

Digitized by Google

THE JEWS.

Such is the Pharisee's opinion of himself, such is
his humility, his charity. But when it comes to multi-
the study of which he is the idol, the terms by which he describes it
instantly become less flattering, and the evangelical text-
that they tell us... These doctors have sworn to seize
of the person of Christ, but the people who see him at work
The subject is divided. The archers they have...

Those sent to seize him "then return to the princes"
The priests and Pharisees said to them, "Why not?"
Didn't you bring it? The archers reply: Never
No man has ever spoken like this man. — And the Pharisees
They reply: Are you also seduced?
Is there any of the senators or Pharisees who has
Believed in him? — For this populace, which does only what it says
"Those people are cursed by God!"

"At this, Nicodemus, one of them, and the same who
had come to Jesus at night, and said to them: Our law permits
she condemns no one without having heard them and without
"Having informed themselves of his actions?" To this doctor of their own
school, which is taking it upon itself to point out this outrageous oversight of the law,
Their response will be prompt; "Are you also
Galilean? Read the Scriptures carefully, and learn that he
"No prophet will come out of Galilee!"

People cursed by God! Galileans, so it is found
The people are called! This is how any doctor who...
allows us to defend justice and the law against ho- pride
The murder of the Pharisee. And this implacable malice was indis-
conceivable in their domination over these timid crowds who
venerated. — For "several senators believed in Jesus —"
But, because of the Pharisees, they dared not acknowledge it.
publicly, for fear of being expelled from the synagogue,
the Jews having already resolved that whoever recognized Jesus
to be Christ would be driven out*.

So far, we've pretty much just been blowing on the

< Gospel of St. John, seen, 43 to 53.

* S. John, Evang., xii, 42; ix, 22.

Digitized by Google

CHAPTER TWO. 23

dust of ancient history; we do not allow ourselves
no point yet, however impatient we may be, to move away
our steps from these first milestones, and the marvelous stroke of u-
union that draws between those times and ours the hand of one of
Our modern rabbis will, we hope, make us feel the extent
from our excursion into past centuries. Here then, in
In the year of grace 1867, the words of Mr. Chief Rabbi Trenel,
director of the rabbinical seminary, and whose pen demands
between ancient Pharisaism and modern Pharisaism
glorious solidarity:

"Let's admit it, these Pharisees we liked, in
fantasy portraits, to depict so violent and so or-
beggars, they had many qualities, many virtues, read
have been much slandered; they were early on
victims of this strange theory so often applied to
Jews, and who attribute to all the faults and wrongs of a
a small minority.

Although for the Jews of the nineteenth century, disciples of
Pharisees, may the Pharisees, executioners of Christ, still be
his victims, and that the Gospels are nothing less than
Let us allow ourselves a glimpse into history, while awaiting further pages.
recent, to oppose 'to their word that of Jesus, ranked by
they, as well as their own historian Josephus, all Pharisees
that he himself was among the slanderous insignia of
their ancestors.

Your prophet Isaiah saw you from afar, and "it is with
the reason he has made of you hypocrites, this prophecy
tie: These people approach me with their mouths and glorify me-
They speak with their lips, but their hearts are far from me*.
It is in vain that they bless me, because they teach
Human maxims and ordinances. Brood of vipers,
How can they say good things? Because it's from
the fullness of the heart that the mouth speaks

'Israeli Universe. Paris, 1867, p. 454.

^ Evang. S. Mark, xii, 6 to 9. S. Matthew, Evangelist, xii, 34.

Digitized by Google

24

THE JEWS.

"They are blind men leading blind men; and if
A blind man leads another; they both fall into
the pit

"Be careful to keep yourselves from the leaven of the Pharisees and the..."
Sadducees; for I tell you that if your righteousness is not
more abundant than that of the Scribes and Pharisees,
you will not enter the kingdom of the two

Ah, those Pharisees, who wallow with delight in
Know the spirit and practices of their sect, therefore.
Finally; for if the word of history and the word of the Gospel
are not so many lies, they bind, they attach
on the shoulders of men burdens so heavy that one cannot
would know how to wear them, while for them they do not want
point to move them with the tip of your finger 1 All their actions, they
They do them to be seen by the rest of men; and the first-
reserved places at feasts, the first chairs in the
synagogues, those are the ones they are looking for, likewise
that they like to be greeted in public places and
to be called masters or doctors (Kabbi, Rabbis).

"Woe to you, scribes and Pharisees, hypocrites, who
Close the kingdom of the two to men; for you do not enter it.
Stop standing up yourselves, and you still oppose those
who wish to enter it. Woe to you. Scribes and Pharisees
hypocrites, because, under the pretext of your long prayers,
You devour widows' houses; that is why your
The sentence will be more severe. Woe to you. Scri-
bes and hypocritical Pharisees, because you walk the
sea and land to make a proselyte, and that, when he is
Having become so, you make him twice as deserving of hell as you are.
Woe to you, blind drivers, who say: When a
A man swears by the temple, but his oath is nothing;
If he swears by the gold of the temple, ah! that word binds him! In-
Sensible, blind, which of the two prevails over the other?
or of gold, or of the temple that sanctifies gold? Woe to you.
Scribes and Pharisees, hypocrites, who pay tithes of

Digitized by Google

CHAPTER TWO.

25

mint, dill, and cumin, but you neglect what
There are more important things in the law: justice and mercy.
and faith. These are the things that must be practiced, without
However, omit the others. Blind guides, who gather
Filter out the gnat and swallow the camel! Woe to the
You, scribes and Pharisees, hypocrites, who cleanse the de-
outside the cup and the dish, while the inside is full
of plunder and filth. Woe to you, Scribes and Pha-
You hypocritical people of Ris, you are like tombs.
bleached, which appear beautiful on the outside in the eyes of
men, but who, inside, are nothing but bones
Death and decay. Thus, from the outside, you seem
righteous in the eyes of men; but inwardly, are you not
What hypocrisy and iniquity! Woe to you! Scribes and Pha-
Hypocritical people of Ris, who erect tombs to the prophets,
and who adorn the monuments of the righteous, saying: If we
Had it been in the time of our fathers, we would not have
"They were united with them to shed the blood of the prophets."

You? You would not have shed the blood of the righteous and the
"Prophets," Christ continued. "Snakes! Brood of vipers!"
How will you escape judgment, the fire of
Hell? For behold, I am going to send you prophets,
wise men, doctors, and you will kill these, you will sacrifice-
You will flog those ones; you will whip the others in your synagogues.
gogues, and you will persecute them from town to town, finishing
thus to fill up the measure of your fathers, so that all the
innocent blood that has been shed on the earth falls back upon
you, from the blood of righteous Abel to the blood of
Zechariah son of Barachiah, whom you killed between the temple
and the altar!

"Jerusalem, Jerusalem, who kills the prophets and stones"
Those who are sent to you, how often have I wished
gather your children like a hen gathers hers
little ones under its wings, and you didn't want it.

THE JEWS.

Thus he rallied against these deceitful men, against this plague of Judah, the sweet and merciful mouth of the Christ;
But although the Pharisees are the chosen ones of his wrath, his wrath does not fall exclusively on them alone;
They strike the Scribes every moment, that is to say the doctors of the nation, whatever their sect of belief, attachment. And yet it is still Christ who says to the crowd: "The Scribes and Pharisees are sitting on the Moses' chair, therefore, observe and do what they tell you "They say, but don't do what they do."

At the very moment when the attacks against the Pharisaic sect resounded... What do the thunderous pronouncements of Christ mean? Therefore, these words, which seem contradictory, and whose the goal is to open the ears of the people to those whom the Son of God himself has just struck with his bloodiest anathemes?

This enigma, Saint Augustine, the learned bishop, the transparent forth his luminous words and allows us to see them through the meaning; "Even the wicked, sitting in the chair of Moses was compelled to teach good doctrines*. Infallible when they exercised the legitimate authority of the Church, which was then called a synagogue, these doctors were not not at all impeccable; and, outside of this pulpit, they searched- They sought the interests of their pride; but not, their audacity did not could rise to the point of teaching the doctrine which was to them own, that is to say, the teaching of error their became an impossible thing: sua dicere non audent...

O eternal and all-too-unnoticed miracle! This pulpit which was that of Moses before it became the chair of Saint Peter, and which was, therefore, neither that of the Pharisees nor that of the Scribes, would have done violence to these doctors if they had revolted against orthodox doctrine. She would have, not overwhelmed their senses as well as the spirit of the ancient tripod

' S. Matthew, Evangelist, xxiii, 2-3.

* Bona dicere cogeantur. Of doctrine. Christ., iv, 27, S. Au-

CHAPTER TWO. 27

upset the senses of the PjThonisse', but she would have contrain k to bring forth from their mouths the words of justice and of truth. Thus Balaam's tongue strives to curse Israel
Was she forced to bless him? For this pulpit, which, in their e.\act and profound definition, the centuries have named the pulpit of truth, shut the mouth of lies, and the intellect-agency, the error. Linked since the most distant patriarchs until Moses, and from Moses until the consumption of time, to the teachings and doctrines of Catholicism, She transmits to us the dictations of the Holy Spirit through language of the men who occupy it, however divine or impure that This language happens to exist on its own! But isn't it... more than a man, more than a mere Pharisee, oh, it's while we hear Christ speaking the language of the the most devastating truth, the one that saves peoples in opening their eyes. That is to say, we then see Jesus exercised in all the harshness of their rigor the acts of the great and supreme charity: a misunderstood work and hated in times of moral decline when triumph the principles of selfish and calamitous weakness which, under The hypocritical title of moderation only seeks to evade the issue. to avoid all perils and to win all votes.

But as we were saying earlier: war for war, and the language of the Gospel, far from being for the Jew ju()aĩ.sant Nowadays, even the word of truth is still only The lie of the legend. "The question of authenticity" The history of the life of Jesus, he tells us, should not, k To tell the truth, being subject to controversy is no more so than the authentic- the ticity of the myths that Virgil gives us about the origin of Rome. Every man with even a modicum of education who reads the Gospels Giles, without bias, acknowledges their legendary status*. That is why the name of Pharisee, which the pages condemn, is Evangelicals, this is by no means the name of the Jew

'See our book Magic in the Nineteenth Century, chapter seen: The oracular vapors, Delphi and other places.

*Arch. Israel., 1867, p. 207, no. V.

THE JEWS.

hypocritical devotee, whitewashed Sephardic liar, ambitious deceitful man – No! It's a liter of honor that should only be placed on the front of merit and virtue, for the modern Judaizer is the spiritual son of the Pharisees of Jesus' time; he He wants to believe in the virtue of his ancestors, he proclaims it with lavishly and boasts of it.

Also, Rabbi Lazard informs us that Mr. Trenel, the passionate admirer of the leader of the Pharisee doctrine–secular, energetically rejects "the unjust ruling that the Evangelicals Giles have spoken out against the Pharisees." This prince of pharisaism occupies in his eyes the very place that we Let us give to Jesus! Yes! Let all ears hear it! Hillel—that man whose name only the Jew on earth knows – "is destined to grow in public opinion. Its place is marked–enshrined in the Pantheon of illustrious men, benefactors of humanity. It is he, he alone, after the Torah and the prophets, who revealed to the world the law of love and brotherhood nity'. »

Do you hear it, people of this world and of this century! He alone, after the prophets, initiates us into the life of the heart. It is he, this man of whom it is likely our The pen teaches you about existence, it is none other, and on–All this is not Christ, who, far from Ik, the Jews, to–today, victors over Christian civilization, attach the eternal shame of having slandered the Pharisees, disciples of this great revealer of the law of love and brotherhood!

And if such are the Pharisees, it will undoubtedly matter to pause for a moment on some features of the phari–

I * P. 610, Arch. Israel, XIII, July 1, 1867. Hillel, the Elder, Jewish il–Muslre of Babylon, head of the Sanhedrin, lived more than a hundred years before Christ. Josephus calls him Pulhon. He zealously upheld the traditions oral arguments by the Jews against Shammal, his colleague, who wanted them to... adhered literally to the text of Scripture. This dispute was, according to Saint Jerome, the origin of the Scribes and the Pharisees. Hillel is perhaps the first author of the part of the Talmud which is called the Mishnah. What homage do the Pharisees, disciples of this, not owe him? Talmud, to which we will dedicate a chapter! I. The Torah is the law written.

modern secularism, that is to say, based on a few samples of feelings, science, and criticism of the Judaizing Jew Nowadays. Precious pieces that paint us by their own brush these men in the physiognomy of which we would refuse to see anything other than a flat and a hideous caricature, if the hand that draws them were anything other than a Jewish hand.

"Two things," the organ of the Liberal and progressive Judaism distinguishes Mr. Rabbinowicz, Doctor of Medicine from the Faculty of Paris. Pre-Firstly, he rehabilitates the Pharisees who had hitherto always and for all who are mistreated; secondly, he makes Jesus an action-purely political tator. – We have read the thesis of Mr. Rabbinowicz; the greatest good faith is manifested therein in a very clear way... The Israelite, animated by so many attacks How wonderfully rotten* ancestors, what respect for their traditions! It's easy to guess, but the man of truth is getting used to it. "to feel just as strongly." –j

Indeed, "the tolerance of the Pharisees towards Christians" "It was perfect," he told us, "and when hostility occurred, she was always "caused by miracles that the Israelites (let's say the Pharisees) considered themselves to be super-"darlings employed to seduce and mislead the people."

'P. H3-H4, Arch. israéliles, 1"' February 1867.

^ Ibid. Archives, p. US, n°VUL; l'Univers israélite, March 1867, p. 326. We call to witness this plearisal truth, between a multitude of assassinations, the first two of which were committed by the Pharisees; the legal assassination of Christ, and that of his first Martyr, Saint Stephen. Let's now talk about chapter 23 of the Gospel. of Saint Matthew, and we will arrive, following this path, at the drama the bloody affair of Father Thomas, the subject of one of our chapters.

3. These bloody hostilities were in the name of tolerance, a tolerance perfect? Weren't they the fierce expression of the resentment caused miracles such as the multiplication of the loaves, the resurrection of Lazare, the countless wonders that revealed both the divinity of the Christ and the dreams of the Pharisees? Many wise passages drawn The Gospels prove that Jesus never wanted to reform Judaism. nor alter any of the ceremonies practiced by the Pharisees, adds Mr. Rabbmowicz, and it remains to explain how we arrived at this

Israelites, p. l ia, n" viii.

Digitized by Google

THE JEWS.

:i0

The author of the article from the Archives israélites that we
Let us quote Mr. Pierre Mazerolle, who is described as a Christian by this
Jewish leaf, and concludes his assessment with the lines
following. "What Mr. Rabinowicz did, let us repeat, is
courageous, and it was necessary. Like his fellow believers
They imitate him; we have a right to this honor, to this trust
From them... It's particularly beautiful to see the model
religious discussion given by a man
belonging to a race which for so long was not granted
than slander and insult.

For our part, we could not display this auda-
a profound admiration for a science that refutes itself
even, and which discredits itself by the prodigy of its impu-
but we find it commendable that it highlights
the deplorable and egregious weakness of the great doctors of
Judaism, and the incurable feelings of hatred against the
Christianity of their flock and their helpers. We
Let us continue for a moment longer with simple quotations.
who turn them to our advantage and confirm the word of
Christ;

As much in the pages of Messrs. Strauss and Renan, these two-
Those who despise the divinity of Christ, "Jesus is
raised to the height of the nineteenth-century ideal, as much,
The Israelite Graetz tells us that the people opposed to him (the
(Jew) has remained the caricature made of him by his opponents.
pagans and Christians." But "it is not enough to have read Josephus,
who wrote a Jewish history only for the use of the Romans, nor
to know evangelical writers who lived a
a period much later than that of Jesus, and which have, at
moreover, written in a spirit manifestly hostile to
Jews and Judaism*; nor is it enough to have gleaned
some misunderstood phrases from Talmudic literature
to paint an accurate picture of the feelings and ideas which

'Archives israélites, p. 117, 1 February 1867.

Hostile to the Jews, whom they tried to attract to them, and for whom
Their master was dead?... Hostile to Pharisaism, be it...

CHAPTER TWO. 31

Jewish society was vibrant during the preceding century the destruction of the temple." No, and whoever wants to give His word, with some authority, must "be deeply versed" in contemporary Talmudic and Agadic literature of Jesus.

Thus, to be endowed with some science and knowledge ap- to value Judaism; to give some weight and some Credit k his word, that's the critical means that we impose- The Jews, disciples and admirers of the Pharisees, are aware of this: Turning our backs on the history written by the pagans, by the Evangelists, and by the Jewish historian Josephus, himself a Pharisee- even; to boast, to exalt without measure the traditions rahhi- niques, which Jesus attacks from one end of the Gospels to the other before the Jewish people, who never cease to acclaim him to the eternity The Pharisees' confusion; forgetting that Saint Paul, the the most ardent and implacable persecutor of Christians before his miraculous conversion, he was a disciple of the scholar Rabbi Gamaliel; finally forgetting that the learned and profound rabbis who abandoned the Pharisaic sect to convert to the truths of Christianity, had paled from their childhood on this sad literature of the Talmud'I

But wouldn't that really be asking the right person? What is the meaning of denying oneself? And since the miraculous confession- The regulation of the Jews is one of the most splendid demonstrations of the truth that history has transmitted to us about the Given the facts of Christianity, shouldn't we thank the Pharisees, with their unwavering perseverance, to trace pages that also bear strong witness against themselves than those where similar historical absurdities are found k the latter;

"The appearance of Jesus and his disciples made no mistake"

'Archives Israélites, K, March 1867, no. V, p. 205. Agada means the popular preaching, the study of the law.

We may be permitted to name, among the most learned, Rabbi Drach, who did us the honor of including one of our writings in his Harmony between the Church and the Synagogue, p. 446, vol. II, 1844, and of which we have so often heard in our conversations.

THE JEWS.

I

noise in Judea and Jeri/Salem; on the contrary, it is res-
 unnoticed, ignored, and all these stories that make it an event-
 considerable change in the eyes of the upper classes
 and of the people, are purified of inventions. However, thanks to
 our modern evangelists', we are now forced to dis-
 cut into the smallest details of a history of the Jews
 Gospel legends*. »/

We are examining these details, and, regarding the bloody act-
 glant of Calvary, concerning the historical prodigies which,
 in the very instant when Christ expired, they shook the
 Holy city, 1 evangelist Saint Luke gives us the answer
 from one of the disciples of Emmaus to the traveler whom he did not
 recognized and who addresses this question to him; Why then
 Are you sad? – Sad? Really, “are you then the
 the only foreigner in Jerusalem who did not know what had just happened
 "What will happen there in these days?"

But since this Pharisee rejects the Gospel which
 If it withers, let us ourselves leave this sacred book aside. The history-
 The history of the most secular peoples is enough for us. Is it then
 that the life and death of Christ did not revolutionize the
 synagogue, Judea, Roman Empire, the Old World
 From one end to the other? This world which, persecuting, putting b
 the disciples of Jesus died, following the example of the Pharisees, cou-
 true to its arenas, before surrendering to Christ, of the blood of
 More than ten million martyrs! And this is in the face of the event
 the most authentic and considerable of the annals of
 1 humanity; it was this fact that changed the face of
 world and forced the centuries to break their march, to
 to change under the date of a new era, which today stands
 then as now, the blind and paradoxical pride of the phari-
 Let us therefore beware of grieving if we see
 God's justice condemns the Pharisee of ancient times.

'Messrs. Strauss and Renan! whom we refer to the learned doctor
 aepp.

'Ib., p. 209, Archives israélites, 1867, n» V.

sunt in illa tiisdiebus? Luke, XXIV, 18. di

Digitized by Google

CHAPTER TWO. 33

ancient k to relive, and to come to paint itself entirely under our eyes fixed on the prodigious illogic of his words, let us beware to be surprised if we see him, walking from one attack to the next attacks against history, displayed against the splendors of the Celtic truth, audacity which characterizes the modern Pharisee. The nineteenth century may perhaps forgive us for to associate with the slanderous language of Chriet, against these modes of candor and truthfulness that Judaism dares to rehabilitate to be translated today in these terms: "When one wants to know these worthy and austere representatives of sentiment and of Israelite thought, one might wish to refer to others information that those that were provided by enemies—unscrupulous men. Impartial history will rehabilitate them. in the minds of the people. Nowadays, fortunately, it "There's no longer a statute of limitations for lying..."

There is no longer a statute of limitations for lying, it is for—what the dial showed us the last hour of the pharisaism! That is why his funeral knell, tolled by the Jew himself deafens our ears; that is why the Jew feels compelled to finally break free from Talmudic traditions. He must get out, he has to get out, or he'll die before our eyes. covered in ignominy. And while he makes his retreat, I—for our part, we'll take a look at these monstrous collections, as soon as, at another glance, we have done acquaintance with the Pharisee doctor, with the rabbi, this leader of the synagogue and of contemporary Judaism.

One word, however, before moving on: these are therefore... What wretched people these Jews are! Oh! We will beware! It's good to affirm it! That is to say, we will refrain from

'The lie of Christ, of the unscrupulous enemy apostles, and the calumnies of historians of all peoples, refuted by the truth became Pharisaical! (See VUnivers Israélite, June 1867, p. 454) No. X; Mr. Wolfsson. This journal is that of Jewish orthodoxy in France, a bastard orthodoxy that should not be confused with that of the Jews from a multitude of other countries, nor even with Jewish orthodoxy daecular in France at the beginning of this century. For the immutable Judaism is collapsing; the stones of this edifice are changing shape and their appearance changes with each movement that displaces them.

THE JEWS.

to generalize our words, and to despise these men among which we will have to recognize more superiorities and virtues that our prejudices do not allow us to suppose. For we surpass them only by the merit of our law religious, and only in cases where the beliefs of Christianity truly governs our actions. That's what we... we cannot repeat too loudly that, for us, the Jew on whom the inexorable strikes and must strike—a remarkable turning point in history, this is not just any old thing. the lineage of Abraham: he is the man of the secular orthodoxie based on the Talmud; it is the believer steeped in Jewish hatreds that the philosophical miasmas of this century or that the gentle lights of Christianity have not not yet de-Judaized.

CONCLUSION.

Christ, the Evangelists, converts from Pharisaism, Josephus, the Pharisee and historian of the Jewish nation, addresses to the Pharisee and say to him envy: You are nothing but a proud man, a deceitful man, a hypocrite, the vilest of seducers, and the most shameless of liars.

The Pharisee, whom nothing in the world disconcerts, re-Turn to Christ and say to him: The synagogue does not see in you than a wicked man. The gallows has done you justice, and the sound of your torture, obscure villain, far from resounding from one end k the other of the world, could not awaken the attention of men neither in Jerusalem nor in Judea. Hillel, our revered founder, is the man of divine charity, and your Gospel-Lists were merely writers of legends. Your word, repeated—The testimony of the Apostles was nothing but fable, slander, and blasphemy.

The reader has in this chapter, he will have in the following ones with the evidence before him; to sit as judge; k him to absolve the Pharisee and crush Christ, to crush—to be the infamous one, if the Pharisee's word seems more reliable to him than that of the Gospel and of history.

CHAPTER THREE.

FIRST DIVISION. – THE RABBINS, THE GREAT SANHEDRIN, THE CONSISTORIES.

What is a rabbi? Is he a pastor, a priest, or...?
said the Jew today? – He's a doctor, most often made of
of ignorance, and sometimes fulfilling rather peculiar functions.
tions. – He does nothing that a layman could not do in his place.
Rabbis practice a wide variety of professions; they can be
butchers, shoemakers, retailers, etc. – Their education. – Elo-
ges <|he give each other the rabbis. – Cruel severity with which
They are judged by the very organs of Judaism. – However
the Jews, in order to give themselves the appearance of a serious cult, and to obtain-
The state's decree that this religion be salaried gives these rabbis the title
of priests, pontiffs, pastors. – And these Jewish priests are
of secular institution; they owe their status as ministers of religion
Jewish to Christian princes. – Phases of the legal authority of
Rabbis in France. – Napoleon I used them for his recruitment.
military and its political police. – In short, the rabbi is nothing but a
doctor; and the Talmud tells us that, since the dispersion, there is no
more doctors in Israel I – Yet, in former times, the Moses of Judaism
Talmudic law decreed death without trial against anyone who denied
the tradition of the rabbis

"The Jews," Kluber, one of the school's leading figures, tells us
philosophical publicists whose testimony cannot
To be suspected, the Jews form a politico-religious sect.
placed (in fact) under the rigorous theocratic deepotism of
rabbis. Not only are the Jews closely united and con-
jurors among themselves, from the point of view of certain religious dogmas,
but they constitute a completely closed hereditary society for
as regards ordinary life, usual commerce, and
the education of the people, excluding all progress, and maintaining
carefully cultivated among themselves the spirit of caste and family by
the formal prohibition of any alliance with people
of another religion*.

And in this Jewish society, almost every man, of-
Then Christ, is he a Pharisee, or a Talmudist, that is to say

1. Important note. We cannot recommend highly enough to the reader-
the author refrains from judging any of the assertions contained in our chapters
without bringing it closer to its date, which we, have the greatest care to
give.

* Kluber, A Glimpse of the Diplomatic Deliberations of the Congress of

THE JEWS.

follower of the traditions that Jesus condemned and that main-
 the rabbis hold. Who then is among this people
 The rabbi's role is entirely Pharisaical; what is his character?
 – The rabbi, since the time of the dispersion, is what was
 formerly the Scribe, who however did not then belong to any
 special sect. 11 is the doctor of religious science.
 His fellow believers bestowed this title upon him, but there is no
 his person nothing of the priest, for the priesthood has disappeared from the
 middle of Judah since the dispersion of the people and h. con-
 Family fusion. No Jew today knows his
 genealogy—no one knows which tribe they belong to, no one is capable
 to prove that he descends from Levi, therefore, nothing.
 is not entitled to arrogate to himself either the title or the functions of
 priest ' ,

Error! Error! And you will hear it argued in Israel that
 The Jews still have their pontiffs, their patriarchs, their
 Priests! But no—no, please! he cries in the sixteenth
 century the bishop of Valtourre, do not go prostituting
 such titles and apply them to these impure Jews, to these vile people
 These scavengers, these tavern keepers, these traffickers, that no one
 Iniquity will never make us retreat*.

We are not offended by these terms, because a
 A pen of Jewish origin reproduces them nowadays, but few

Vienna, III, 390. Note that Kluber speaks of the very large majority
 the identity of the Jewish nation in a period subsequent to the Sanhedrin of 1807,
 and that, since that recent date, a huge religious revolution has taken place
 a process that is beginning to take place among Jews, and especially in France.

The priests can only be drawn from the tribe of Levi; and the
 Levites, although included in the priestly order, are not priests.
 by the sole fact that they are Levites. Bible, Numbers, 3:6–11, etc. Essay
 ftisf. on the Jews, vol. II, p. 71, ch. VI, anonymous; Lyon, 1771. "The
 The priest's lips are the repositories of knowledge, and it is from his mouth
 that one will seek knowledge of the law, because he is the angel of the
 Lord of hosts. » Bible, Malachi, 2:7.

negociatores, omni inicitate plenos, patriarchas aut sacerdotes dixeris Dies caniculares, Dn. Sim. Maioli Episcop. Vulturariensis, 1615, Maguntiae, t. III, p. 878. Id. Subst. Treatise on Police, 1. 1[^] p. 279, etc. Paris, 1705, in-f". Read id. Baronius, Annales ecclesiasticæ. We let us mention these two monumental and very different works of the other one.

Digitized by Google

CHAPTER THREE. 37

almost in the same terms (see below)[^] and, as for the priesthood, one of the great preachers of France, the Father Felix, formerly made the pulpit of Our-Lady of Paris of the same truth. "Israel," he exclaimed, "is today "without religion, without a homeland, without priests, without priesthood, without altar and without sacrifice ' 1 »

So this is the one-spot religion that has become widowed of the unique temple where his God allowed him the great ceremonies of worship, and widowed at the same time from her priesthood; because in the entire crowd of his four million faithful, Not a single person could be found who could confirm his word if he dared to say: I am of the unique race from which the priests; I am one of the descendants of Levi 1 But hadn't one of the sacred books of the Bible told us... This point was made in this prophetic language: "A long time will be will pass during which Israel will be without a true God, without a priest who instructs him, and without law*. It is therefore quite natural that the Jewish people, wherever their swarms have descended, no longer have as a single temple anything but simple places of gathering and prayer; in place of law, only traditions foreign, of all divine origin; as priests, that unofficial consultants, or those accountable to the law of nations

'Archives isro«/itM, VIII, April 15, 1868, p. 353. And one of the organs Judaism's response was: "In the past, priests trained among us a separate caste; today the rabbi, or religious leader, enters into a pastoral career by free choice... > Ibid. X, t5 May 1868, p. 445. This supposed priest is therefore a figment of the imagination, a human construct, instituted contrary to the Bible and the Talmud, which we will see in this chapter.

This religion, said Mr. Chaix d'Estrange, rapporteur, in March 1868 to the Senate, a Jewish petition, "has nothing priestly about it;... the rabbins themselves are not priests, but doctors; and, since dispersion, science replaced the priesthood. » Ibid., V, p. 508-9. March 4, 1868. "One could not have said it better," add the same Ar-Jewish Churches, VI, 45 March 1868, p. 251,... on the condition of suppressing-

Why this truth from March, that "the rabbi is not a
"Is 'jirêtre' no longer, in May, anything but a discarded truth, rem-
Placed by the opposite assertion? Patience!

* Bible, II Paralip., ch. xv, v. 3.

^ The Talmud. Relinquentes mandateum Dei, tenelis traditionem ho-
minum. St. Mark, see, v. 8-9.

Digitized by Google

38

THE JEWS.

foreigners of an official title; in short, that 'rabbis,
that is to say that doctors, of whom, except for a few rare
With exceptions, ignorance is prodigious*.

But let us hasten to produce evidence to support our words
the very text of one of the notable members of the consistory
from the city of Paris: "The rabbis are not, as
the priests and pastors of the Christian denominations, the
necessary ministers of our worship. The office of prayers at
The process within our temples is not carried out through their organ. They
are not the conflicting forces of our consciences. Their power-
Seeing can do nothing for the salvation of our souls. Their functions
priestly duties are limited to the celebration of marriage*; and their
attributions, k the pronouncement, in the pulpit, of a very small
number of prayers. They are doctors of the law, and pass
to have a deep knowledge of the Talmud. They are
canonically invested with the power to confer k a lay
"Any rabbinical diploma." But "this diploma"
is compatible with all professions... and we comp-
tons of rabbis among us at the bar, rabbis in
shop, and rabbis who were traveling merchants. They did not possess-
They lack the elements of any useful science, and are ignorant of the
Most of them, up to the use of the national language... Their attack-
fanatical fanatic of absurd practices, including time and
Reason has done justice, which is a title to their consideration
mutual and to the veneration of the Orthodox. Their presumption is
as excessive as their ignorance is profound. If one invokes

'Second letter from a converted rabbi. 1817, Paris, pp. 366-7. Ibid.,
Harmony between the Church and the Synagogue, Examples and exceptions, vol. P'',
p. 30, etc.

* That's an exaggeration, and we'll see that any secular person can celebrate them. Their functions include, for example, performing exorcisms. magical, like the sons of Sceva, Acts of the Apostles, xix, v. 13, etc.; to watch over women in childbirth, to defend them against the Diseases and the evil spells of the demon Lilit, etc., etc. Harmony between Church and Synagogue, vol. II, p. 320; Drach, Paris, 1811; or else to drawing talismans that must be worn or avakr, to cure a ma- lady, to obtain offspring, or to be delivered from demons 'Archives israélites, IV, February 15, 1868, p. 85. And these last their functions are those of our sorcerers, their imitators.

Digitized by Google

CHAPTER THREE. .39

their insights on religious matters, they contrast the mysteries—if you press them, they cry out irreligion—if you If they insist, they get angry. They have the vanity of power, and the a will to intolerance*.

It would be all too easy, alas, if only the slightest movement were made. the annals of Hebrew worship, to multiply in the place rabbis, the traits where the filthy mingles with the absent; but it suffices for us, as an example, to borrow from 'saint Jerome, who lived in close proximity to the Israelite doctors, one of the examples that depicts the ancient degradation of these sad ministers.

"The Pharisees," this great doctor of the Church tells us, invented these traditions which they call deuteroses; and of com- They filled them with fables and fantasies! The plu- parts are so infamous that I cannot speak of them without blush; I wish, nevertheless, to report an example, in order to to cover these declared enemies with shame and confusion the religion of Christ. Therefore, know that the main and the The wisest members of the synagogue were obliged, by duty, to their task, horrible job! to taste the blood of a girl or of a woman who had her usual infirmities, in order to to judge by taste, when they could not do so by sight, whether that blood was pure or not.

Some Jewish journals, disagreeing with They themselves hold a completely different view of the rabbi. pledge. The improvement they report among these doctors, If we take it seriously, it is, in any case, of a very specific date. recent; but we readily admit it.

* Consistories in France, by Mr. Singer, member of the Consistory,

rabbis regarding moral preaching in temples, he said Mr. Halévy, duties prescribed by the great Sanhedrin, are not reforms, or are so in an unfortunate way, because of the incompetence of the rabbis in general, due to their lack of knowledge and their habit of preaching in a jargon typical of the Middle Ages. » Summary of the history of the Mohammedans, p. 309. – Haliez, Des Juifs en France, p. 266, etc.

¹ S. Jerome, t. III, ch. xcvi, p. 22t. Letters, trans. Guill. Roussel, Benedictine order, Paris, 1707.

Digitized by Google

40

THE JEWS.

in the sense that, in the most civilized states of Europe, The members of the rabbinate would be honorable men. sometimes quite learned, and who generally have received vulgar education. A large number, in the centers of Christian civilization, therefore, speaks a language 'more or less Correct, which they only allow themselves at rare intervals the editors of the journals that recommend them. But the demagnification of this character so cruelly judged by the will his own, confer upon him the priestly character that the press Judaic has, for some years now, adopted the golden word— To attribute it to him? And his mouth, to be less barbaric, Will it become an organ of religious truth? Because nothing is not exaggerated in the words of the Right Honourable Mr. Singer, a great admirer of his nation's virtues, and we will have careful to retain his last word: "My dual quality of member for the erection of the temple and of the oversight committee launch and administration of consistorial schools, guarantees the accuracy of the information I produce

However, nearly thirty years after they were written, these words... dear to the lips that utter them, received from from a writer of Jewish descent a confirmation too blatant aunt so that we might hesitate to repeat ourselves in offering it to the public's reflections —, our public is so completely foreign to the history of these Jews whose hands They are shaping and already molding the future of our society!

This is particularly true in the area of their spiritual functions. such as the fact that the rabbis "are weak and harmful, because their office does not equal the importance of the holy ministry of priests Christians. It is not they who make the temples resound.

from the pulpit of sublime truths—they do not go into the families bring hope and consolation; they do not seek—They shed no tears for misery to help her, tears for the dry; they do not heal the wounds of the heart, the sick—

'Ibid., p. 7. 1820.

Digitized by Google

CHAPTER THREE. 41

dies of the soul, they do not celebrate ineffable mysteries; They are not the confidants of wounded consciences; they have not received from Heaven the gift of forgiveness and mercy —, they are not obliged to blind devotion, nor to the chaste severe head—, they have not taken a vow of poverty. Now,

we ask this in full awareness and in all truth; What power can a religion taught by Such ministers? Certainly, as long as the Israelites have for interpreters of their religion, their tanners, their peddlers—their dealers, their discounters, and even their usurers, because Many practice these noble and liberal professions, never They will not be up to the task. It is true. that, "already, we have among the rabbis enlightened men—true and worthy of their holy mission, but they diminish "Three or four of us!"

In France, and in some of the most civilized countries of Europe, the Jewish aristocracy applied itself to combat the ignorance of his ministers and his coreligionists res, of which she is rightly ashamed. Also, when her many efforts are crowned with some success*, is—It is customary to amplify the noise and entrust its repetition to resounding mouths of fame. Before open ears—Your audience, it is also quite simple that the style official spreads an aspect about people and things Significantly more beautiful than life. We are therefore far from to arm ourselves with rigor against the Chief Rabbi of Paris, Isidore, and to repel the flow of hyperboles that pours out his praiseful mouth for us. "I count," he exclaims with This Minister of Judaism emphasized active participation, loyal and affectionate to my colleagues in the rabbinate, including the institution is so great and whose zeal is always at the service of "Religion!"

'The Jews, their history, their authors, pp. 55–6–7, by A. Cerfberr' de Hedelsheim. Paris, 1847.

towards Israelite, September 1867, n» I, p. 14, etc.

3 Archives israélites, VII, April 1, 1867, p. 307.

Digitized by Google

4Î THE JEWS.

But what credit can we give to all the goodwill of the world?
does it allow us to agree with this language, when we hear
one of the major organs of the Jewish nation to resound at
Far from these words of desolation: "Within the assembly at
which is entrusted with the supreme direction of religious affairs
among his Israelites, the chief rabbi is the only one in the choice of
which knowledge and respect for religion are taken into account in what-
that consideration. As for his colleagues..., the so-
social and educational aspects are the only ones considered; but,
as far as <f«any measure of knowledge re-
religious, of a religious nature, of some religious fidelity
grievance manifesting in life, not the slightest scruple
"This is evident in their choice!" The fate of the Israelite religion,
the choice of his ministers is therefore "left to a ma-
a brotherhood of men who do not possess your slightest knowledge
of religion," which perhaps "are among the pre-
First despisers of the Israelite religion and send back the

"A revelation in the realm of myth!" In one
In short, "the culture and maintenance of religious science are lacking"
throughout the vast empire!... ' »

These words, and this date, are they not, if we
Let us fix our gaze upon the kingdoms of the West, a re-
a terrible revelation of the state of beliefs in Israel and of
the general and profound ignorance of its religious leaders?
For, among all the Jews of this world, the Western Jew is
incomparably the least ignorant I

However, these singularly chosen ministers, and the
most of the time so deplorably foreign to science
and to the religious customs of Judaism, the veils, if we in
We believe this organ of the Conservative Party of the Jewish religion,
They have now become not only doctors, but priests.
three, the pontiffs, the priesthood of the nation. For one affects in
Israel, and we will know why, to designate them only by
these sacred terms – for the word is given from all sides of
to repeat this religious qualification at every opportunity, because we

* L'Univers israélite, n° II, October 1866, p. 74-76.

CHAPTER THREE. î) .

claims to instill in every volunteer listener that not only-
The Jewish nation follows the law of Moses, but it has its own
clei^é, like ours: the reason why whoever-
that which is not a rabbi is called lay, as we first
Let's go see it. Each in this way contributes as best they can.
and, as naturally as could be, to give the impression of
publishes. Let us therefore follow for a moment with our eyes this maneuver which
executes together across the entire line.

"In our country," one of the zealous members of the ju- will exclaim, for example,
daism, "a secular man, a man completely foreign to the con-
theological births and Israelite life, could be placed
with impunity before the ark of the Lord and make themselves heard

Heretical doctrines! And no one protested! What

Balaara, seeing what is happening in our country, would like
to say again: How beautiful are your tents, O Jacob! And not
Wouldn't he prefer to utter that sublime exclamation, "k l'as-"
respect for Christian assemblies, even the least orthodox.
doxes!

Even this distinction between priest and layperson...
beginning to prevail outside. Example; "While in
In France, Jewish religious education is represented by
a talc within the imperial council of public education-
that, in a German town, k Nackel, the mu-
The national government is rising up against this same abuse and is using this language:
Jewish religious instruction is compulsory - but the chosen one,
being secular, is in no way competent to represent the in-
interests of the Jewish section of the school, and he asks for new-
the government is calling on the rabbinate to join the committee
teaching*.

Alongside these secularists, we no longer need to be surprised if
the rabbi finds himself becoming a clergyman, a priest, and
if the language is not orthodox, but self-serving, of the ju-
Daism reproduces and causes to be reproduced in every way this

'Israelite Universe, journal of the conservative principles of Judaism,
No. 11, October 1867, p. 53.

* Univers israélite, no. VII, March 1867, p. 295.

THE JEWS.

Disappointing phraseology. This is how, in the kingdom of Prussia, "a royal decree published in the Staats-
The anzeiger of August 16th, expressed itself in these terms: The authorization-

The hereby gives the right to appoint ecclésiastiques.
Jews in the duchies of Schleswig-Holstein...' »

But let us listen again, and not be afraid to give to our quotations something of the insistence of those whose speech attaches itself to representing us as living a sa-Cerdoce, which perishes never to be reborn: - In Paris, resumes The Israelite universe, "we find ourselves in the presence of a it is done; we hope that our new sovereign
The pontiff will not forget that he is now the spiritual guide of all French Judaism, and no longer just that community of Paris, where he was able to tolerate things quite a lot unacceptable actions among our coreligionists in the departments, who are hardly as advanced and enlightened as Messrs. Cerf-Berr and Franck.

The same language comes out, even more so, from the mouths official; and, during the installation of the chief rabbi of the con-Central history of France, we hear from Colonel Cerfberr, president of this consistory, addressed a short address by this "new pontiff". Faithful to his regrettable As usual, he allows himself "a very illegitimate invasion of his
part on the field of theology The exhibition of his

catechism, from its theological program, has something singularly shocking, and those unfamiliar with the Jewish faith-secularists may "believe that the colonel is giving a lesson" of the Jewish religion to the first pastor of our faith, to the professors, to the seminary students, and to the entire rabbinate of France!

However, Chief Rabbi Isidore, impassive and full a sense of serenity before these hands that touch the censer, he peacefully closed the session with these words, in which he posed

• Archives israélites, XIX, I, October <867, p. 908. Read *ibid.* U-Nivers israélite, II, October 1866, p. 76.

^ Israelite Universe, December 1866, p. 117.

CHAPTER THREE. i.'i

as a successor to the high priests of Israel: "My brothers,

I am deeply moved as I take possession of this

Rabbinic law, exemplified by so many noble and pious pastors
whose memory still lives on in all Israeli hearts
your... ' "

And since these rabbis find themselves transformed into eccle-
tiastics who go up into the pulpit and deliver sermons;
as priests, as sovereign pontiffs of kingdoms that perhaps
a supreme pontiff will soon unite under his papal authority,
Do these pastors not harmonize their language?
with the titles they bestow upon one another, when they name
the secular Israelites their sheep," and that they give to their
Diocesan letters, the name "pastoral letters*"?

However, what these repetitions, which never tire of the
the mouths of Israel have something to tell us, if we know how to understand them.
The thing is, if the Jews didn't have the art of giving
credited this ingenious distinction between laymen and priests^
that is, if they did not create and walk in the midst of
this audacious fiction, this deceptive phantom of the sa-
Cerdoce, they would lose prestige in the eyes of the people
to have a religion, this good, this priceless treasure which
for so many centuries has perished in their hands; they would lose
Furthermore, before the budget, the right to have to present oneself
to collect the fees and expenses of a religious service which, without
a religion and a truly priestly ministry, could not
to be nothing more than a ridiculous and deceitful parody.

Let us remember, therefore, so as not to forget: these pontiffs do not
are nothing less than pontiffs; these priests are not pr-
very much for the sake of appearances, to create an illusion for the people
Christians who pay them; their religious authority is nonexistent;
and this truth, which we had to make tangible, escapes
constantly from the lips of Israel. The intrepid advocate of the cause

'Univers Israélite, VIII, April 1867, p. 344-5.

* Israelite Archives, IX, !•'' May 1867, p. 389. Ib.
p. 435. — XXI, November 1, 1867, p. 963. Israelite Universe, reads,
November 1867, p. 103, etc., etc.

THE JEWS.

Jewish, and one of the notables of that nation, Mr. Bédarride
 he himself will tell us, therefore, with a simplicity that is too simple—
 He lacks wind;

"The rabbis derive no authority from the Law of Moses"
 on their coreligionists; this title, known only to—
 Then the dispersal, which is merely a mark of deference
 given to doctors of the law who distinguish themselves by their
 merit. They have no ;u«dtcr«on,— only one addresses to
 They did so voluntarily, as if versed in the law.

"That if, in certain states, the laws have given some
 force under the jurisdiction of the rabbis, their authority then derives
 "Civil law, not religious law!"

In short, only the infidel peoples established the rights of
 These pastors of Israel, and the source of the rabbinic priesthood
 is a Christian source!

We will acknowledge, however, that in countries where the
 the old Talmudic cult has retained its vigor —, that in the
 places where, despite the absence of the priesthood and the temple, the re-
 Religion fosters a sense of the necessity of sacrifice, the
 rabbi exercises his authority even in the most daunting circumstances
 tables, and although without legitimate authority, some of the
 the priest's duties. He revives around him the idea of
 sacrifice—he is the priest—or, if his hand does not direct
 The sacred knife, still pointed at the victim's throat,
 It is he, at least, who seizes and keeps the vessel where the blood has
 sunk; it is he who holds the blood, that part of the victim
 that the sacrificers must assimilate through eating.
 And, in a moment, we will see even in the last
 examples whose authenticity we will submit to the reader,
 the khakhams, that is to say the rabbis of Damascus, during
 the religious ammunition of Father Thomas and his servant
 by the Jews, to seize each time the collected blood, and the
 keep carefully until it is mixed with the bread which
 it was supposed to be circulated among the faithful:

"Sons of Judah, why then did you kill this religious man?"

'The Jews in France, in Italy, etc., p. 430, 2nd edition 4861, Paris.

CHAPTER THREE. 47

Your friend, 'that man everyone loved?' – For the blood, because we needed it for the celebration of our worship. – And why did the blood not remain in your brother's house? – Because blood must to stay with the khakhams', that is to say with the rabbis.

However, not only are the rabbis not of divine institution, but converted into instruments of order civil and political, these unfaithful successors of the Fathers of The Talmud, that is to say the Fathers of the Israelite Church, are k penalty, as we have just stated, of institution Jewish. Oh, the height of humiliation! Each prince shapes and limit k more or less k at will their power in each of the nations that deign to open their hearts or offer asylum to scattered from Israel!

In the past, the necessity in which several states found themselves Europe to give the Israelites judges who could to pronounce in contentious cases where Hebrew laws were invoked, had given rise to the temporary authority the rabbis' real. Letters from May 21, 1681 constituted (in France) this authority. The rabbis became, in ma-judges of religion, police, and civil law Israelites. Their sentences, in order to be executed, had not need only for the sanction of the ordinary judge; however, the recourse by the parties was optional under this authority.' After Having fulfilled the functions of notaries, the rabbis tried to extend their powers; but a decree of May 12, 1754, and the letters patent of July 10, 1784, suppressed their claims, and restricted their power; then came the Revolution, which put an end to this temporal power.

But the grand master of the Revolution, the conqueror who who fed her, who punished her and bent her to his ends, felt

'Syrian Affairs, pp. 43, 44, 379, etc., A. Laurent. Procedure complete; read all of volume II. See below under the question of Sacrifices Jewish.

* Consist.j Singer, member of the consist., p. 31. Repertory of jurisprudence Prudence, Merlin, art. Rabbis. Cerfberr, the Jews, p. fiS.

* Cerfljerr, *ibid*.

He strongly emphasized the need to reconstitute this power. He remelted it down from scratch, and adapted it especially to this unsatisfiable need for men that consumption made him feel-limitless mation of its battlefields. We take-drons as an example of his despotism, accepted by Israel, with gratitude, the settlement of the assembly of Israelites of May 30, 1806, where it is decreed that the functions Rabbis are: "1. To teach religion. – 2. To en-to teach at the same time the doctrine contained in the decisions ions of the great Sanhedrin. – 3" To recall, in all circumstances stances, obedience to the laws, in particular and especially those which are related to the defense of the homeland, but of the to urge even more specifically, every year, at the time OF CONSCRIPTION, from the first call of authority, until the law is fully implemented. – 4° To make con-to impose military service on the Israelites as a duty SACRED, and to declare to them that, during the time they will deliver this service, the law exempts them from the observances which do not seem to reconcile themselves with him. – 5" To preach in the synagogues, and to recite the prayers that are said there in common for the Emperor and the imperial family. 6. To celebrate marriages and declare divorces, without them being able, under any circumstances, to proceed except by the par-The applicants have not provided them with adequate and duly justified the civil act of marriage or divorce, etc., etc. *. »

Certainly, these religious injunctions and dispensations accepted by the Jews from the hand of a Christian power, This is what strikes us with astonishment, and what paints us in a... rather vivid colors, the decline of doctrines and Doctors of the Talmud I This places it in a day when it is It is impossible not to grasp it, this de-figured specter of the priest-doce or Judaic doctorate The picture remains incomplete However, and to complete it we must follow from the eye, the features traced by a rabbi whose knowledge and his

* Consistories, the Israelite Singer, member of the consistory, i6. ,

p. 15,

Digitized by Google

cited (the Talmudic tradition.

"I must," the illustrious Drach tells us, "rectify this error so common among people who are not Jewish, to know that rabbis are the priests of the Jews. These men only have the direction of the conscience of those who want It is important to contact them in serious cases; for example, when misfortune decreed that a spoon intended for the lean fell into a pot used for cooking fat*, or if, by mistake, we touched or snuffed the candle on the holy day of the Sabbath, etc., etc.'"

"The synagogue service, which consists of intoning the prayers and hymns, and reading the Pentateuch, the care of distribute public alms, monitor education of youth, to assist the dying, to preside over the en-burials and the ceremonies that accompany them, etc. are generally reserved for laypeople; and when the rabbins take care of it, it's just like private individuals. As for the For a marriage, the rabbi only blesses it, something that can be done and that every Israelite does, and which, moreover, is by no means essential to contracting this bond!... It is the spouse who pro-The nunciates the sacramental words, offering the bride a an object of some value. By accepting it, Without even uttering a word, she becomes his lawful wife. The rabbi's presence is so unnecessary that if this ceremony took place in the presence of two ordinary Israelites If so, the marriage would be valid*. Preaching the word of God, and on matters of simple morality, most rabbis They have no idea! The sermons they deliver, by the way... Their very rarely, they are merely Talmudic dissertations.

'Blind drivers, who take care to pass what you drink-
"You, for fear of swallowing a gnat, and who swallow a camel!"
S. Matthew, Evang. , xxiii, 24. Exculantes culicem, camelum autem glutientes. And what has become in Israel since that time (t8i5) of the ob-Sabbath observance?

See Talmud, tractate Kiddushin, fol. t and following, Matmonidesoii
Joseph Karo.

4

Digitized by Google

50

LKS JEWS.

(liqiies, which most of their listeners don't understand
Nothing. These essays are sometimes interspersed with
scoldings (thohhabhaha) and jokes (halatztot),
of which I will provide samples.'

No, a thousand times no, the rabbi is nothing less than
priest, nothing less than pontiff, and the Jewish nation "does not possess
no longer any kind of priesthood. The priestly caste is there.
unknown since, admirably! the confusion of our
The tribes were represented following the last ordered census.
by Caesar Augustus, and from which results the authentic establishment-
the genealogy of Our Lord*. It is true that
"the rabbis of our day call themselves doctors of the law;
but they should remember that their decisions are not binding
Not at all the conscience of the Jews! As it was not
the same thing, the refusal to submit to teaching
of religious authority carried the death penalty^^ because there
It then had a temple, sacrifices, priests; it existed
a priestly authority and divinely instituted authority! Furthermore,
"The Talmud states explicitly that, since the dispersion, he
there are no more doctors in Israel^^ and that the authority of the Sanhedrin-
The Sanhedrin of Jerusalem ceased forty years before the ruin of the
temple, that is to say precisely the time of the passion of
Our Lord. The Consummation is pronounced from the lips of the
The cross by the Arbiter of the world was therefore the decree of the eternal
Dissolution of this famous body®!

No, really, some phantom of doctoral authority that
the first Empire allowed Jews to evoke, "it
there is no authority today in the Jewish nation that
can set the limit, separating what is obligatory
in the Law of Moses and in the traditions, of what has ceased

'Pud., first letter of the rabbi, p. 69. Paris, 1825.

^ Ibid., second letter, p. 292. Paris, 1827.

^ Deuler., xvii, 12. Talmud, tractate Sanhedrin, fol. 26 n », fol.
27 r, etc.

* Talmud, tractate Sanhedrin, fol. 13v, fol. 14r; Ghaboda-Zara,
fol. 8 V", etc. Second letter, p. 292-3.

8 Ibid., p. 293.

Digitized by Google

of being with the destruction of the State; an authority whose
the decisions may calm consciences and re-
"To resolve the scruples of timid men."

EnGn, whatever the rabbinate, the synagogue, of which he
It is important to make known the ancient spirit, it had everything
Time strictly prohibited individual explanation of
the word of God," that is to say, Protestantism which
perce and which, for the past few years, has suddenly
manifested among the sons of Jacob. Inflexible in this place,
"The Sanhedrin punished with death any doctor who did not remember-
did not submit to the decisions of the teaching authority"; and
replacing authority with audacity and law with despotism
religious ism / the fanatical and bloodthirsty Maimonides had
wanted the "first of the faithful to come and put to death," and even
in the current state of dispersion, "the Jew who denied tradition
rabbis." 11 For this, he said, "neither witness,
neither prior admonition nor judges-but whoever does this
"The execution has the merit of a good deed; it has removed the scandal."
As swift and formidable as the inquisition of the courts
The occult practices of high-level Freemasonry were therefore the subject of the Inquisition
Jewish watchful k Tunilé of faith*.

But everything has changed, everything changes, and nothing is more to us than this.
It is easy to follow these revolutions; for behold, placed at
our hand and before the eyes of the public, the Pharisee rabbi,
that is to say, the rabbi, guide and religious leader of the
Jewish nation; here it is, up to the days of the First Empire.
and to the very delk of that era. The quotations from which we
we took care to strengthen our text, which is defying them on its own.
every opponent, and we represent him as he is-
against everywhere the Talmud is your religious law as a Jew. But
the position of this quasi-civil servant with a doctoral degree and
priestly pretensions change at the moment when fortune

'Letter to an advisor to the King of Saxony, by Baron de S. de
S. Paris, 4817, chez de Bure. Ib., second letter, p. 29i.

Veén (sarihh lo guèdùn halria bicycle, daljanim bicycle, etc. Treatise on
rebel doctors, c. iii, p. 52. Ibid. second letter, p. 332.

i.

Digitized by Google

Imperial power begins to dominate the peoples of Europe.
Let's take a second look, a closer look.
based on the new form that the hand of the formidable
dominant prints in France to the religious organization
of the Jewish people opening their minds to reforms.

FINAL NOTES.

FIRST NOTE.

"The French rabbinate is not reformist," said the chief rabbi.
Isidore. He has managed to protect himself from these unhealthy temptations to this day.
which have produced disunity, division, and schism elsewhere.
P. 975. "But if the dogma is invariable, the same cannot be said of the
of worship. • Israelite Archives, XXI, p. 976, f" November <867.

Who would have dared to speak before Israel of reference to worship at the commandment of
beginning of this century, without fearing the anger of his listeners...? But,
For some years now, the reform, the Protestantism pushed to its limits
final limits, is everywhere in Israel, and is introduced not only
in the newspaper of progress, the Archives, but even in the newspaper
conservative, the Israelite Universe, which we hear itself groaning
of this destructive evil.

We have often shown our readers the distressing spectacle
that the reformist and schismatic work in Germany. Here again
a new and very sad example, given (by certain rabbis from beyond)
Rhine, from their wanderings and the forgetting of all duties, of all
the conventions... » Israelite Universe, IV, p. <5<, December <866.

Follows I, enumerating the given scandal; then: > It is sad to see
a rabbi, a doctor of the law, a guardian of the commandments di-
wines, leading such a life, setting such examples for the community,
such a scandal would have affected an entire country, and such a confession would have been
in the court of justice, before Israel and before the nations

And let us not reproduce this old thesis, long since con-
damned by experience, namely that one only wants to bring what-
"These changes in public worship..." because "here is a new..."
proof that this thought, even inspired by the best faith of
world, contains dangerous illusions." This proof follows...
laughing, *ibid*.

SECOND NOTE.

The government of <830 gave the Synagogue an impetus which
did not stop. One of its first acies, the 8th greyhound <83<, was

CHAPTER THREE. 83

religious practices, and to assign them a treatment based on public funds. That innovation created a kind of Israelite clergy from a legal point of view; But, in the eyes of religion, rabbis have never been and will never be allowed to be... could be ministers of the Old Testament... The rabbis, including The name means masters, or tutors, who were merely scribes. or those less versed in the law, or those versed in the Talmud, who taught commentaries on religion; later, they received— pay a modest salary from the Synagogue for making decisions on the dubious cases of Talmudic morality. Such were their attributions, and they had never presented themselves as shepherds or ministers of their religion <.

"The current institution of rabbis as ministers of their religion does not date from the year 1808; it is due to the Jewish deputies, who, shameful to proclaim in front of France the nullity and uselessness of Rabbinic functions attributed to the rabbis of that time a certain character fictitious and contradictory to the formal law of the Old Testament*.

The royal decree of 1831 sanctioned this singular anomaly, by endowing the Synagogue with an impossible priesthood. But, in fact, the rabbis, transformed into priests by civil law, and although salaried and ridiculed by the State, they remained without authority among the Jews, and they saw themselves subjected to the sarcasm of both friends and enemies. We had expected that the creation of the rabbinate would give some life to the Synagogue expiring; changes were expected in the ceremonies, more changes in the offices, progress in interpretations; some wanted reforms, the others opposed them; all claimed to govern religious affairs by various means. But the rabbis, vested with an illusory power, incapable moreover of supporting to nip the rattle that had been assigned to them, and perfectly content with their sort, offered only forced inertia in response to the discordant demands of their coreligionists"

The esteem in which the consistories themselves hold the rabbis is measured by This fact, that in the composition of the consistorial body they eliminate them as much as possible

'One can read in the June 1846 issue of the Archives israélites an interesting Note on fraudulent rabbinism.

'Read the Bible, Dark, lit, v. 10.

'The Jewish Question, by Father Balisbonne, converted Israelite, pp. 9, 10, II. Paria, 1868, 31 pages in-8*.

</W., p. ».

END OF DBS NOTES.

Digitized by Google

If THE JEWS.

DEEIIÈHE DIVISION.

The great Jewish assembly of <806, the great Sanhedrin of 4807, which is a false Sanhedrin. Judaic Concordat, Iaus.«anl has the times! The law of Moses and the Talmud. – False statement of this as-seemed. – What the real Sanhedrin was. – A word from Mr. de Bonald on the Jews.

To subjugate his destructive power, to his creative will, the often most disparate elements, and force if necessary nature's tendency to associate them was one of Napoleon's habits. "Leo I", a genius under whose hand the [unclear] felt tamed Revolution, his mother. Now, one of his wishes was the i/ni- the formation of the peoples from which he claimed to compose his empire, and first the assimilation made to its advantage of the elements social structures that existed in old France. We therefore saw it. to stop one fine day wanting the French population set about assimilating the Jewish population!

To frankly elevate the Jew to the rank of French citizen to grant him the full enjoyment of civic rights, and 'to thus conclude the work of the National Assembly', that was to fulfill the most ardent wishes of Israel. May 30, 1806, a large and toll assembly of all the Jews of the France and Italy, united for the time being, had therefore Paris was their headquarters, and its members underwent interrogation. whose aim was to facilitate the benevolent intentions of conqueror k the place of the Jews. Qiielques-iinesdesréponses The results obtained will tell us what the most important questions were. important questions posed by Messrs. Molé, Portalis fils and Pasquier, government commissioners.

"The religion of the Israelites," replied the Jewish delegates, – and let us remember these terms well, for our pages will make full use of them soon all the audacity*, – this religion "commands them to regard the law of the prince as the supreme law in matters civil and political: Jews are required to watch the

'September 28, November 34, 4794.

CHAPTER THREE. 66

French like their brothers, and their first duty is to exercise towards your Christians acts of charity; for between Jews and For Christians, there is no difference in this respect. relations that your Jewish law permits with Christians are and the same as those with the Jews – we admit no other The difference is that of worshipping the Supreme Being, each in their own way. nière; and, opposite the other, charity makes a duty to sometimes lend without interest to the one who is in the need... In this regard, said the Jewish lawyer Rêdarride, The assembly refuted your unjust accusations against the Jews, He wisely interpreted your law of Moses, which rejects, by her spirit and by her words, the prejudices of which she was the object. The Jewish religion was thus vigorously avenged; and Celtic ancient belief, persecuted as intolerant and Antisocial behavior, finally revealing its true nature; persecution thus lost all excuse.'

However, "the members of the assembly had developed– They had adopted the principles of their religion: but nothing confirmed that what they had observed was something other than the expression of their personal convictions. It was necessary to give their opinion "Nim, a doctrinal force that they lacked." El de celte necessity arose "the thought of convening a great Sanhedrin– drin, that is to say, an assembly of doctors of your law, ressus– citing, in a way, this former power whose rulings "These supreme acts were regarded in Jerusalem as laws."

Converted into decisions, the responses of the first the assembly "could be placed next to the Talmud, and thus acquiring in the eyes of Jews of all countries and of all "The greatest possible authority for centuries*." The great Sanlié–

* Ih Bêdarride, p. 403–4–6. Let us observe the perpetual need of the Jews to confuse their religion with the law of Mofse. The rabbis themselves will teach us all the differences between the two; and Mr. Rêdarride was the first to tell us, pointing it out to us, some Lines below, the Talmud, which destroys Morse's law, since it differs from it... essentially, and that which he holds among the Jews has the greatest authority."

^ Authority that is completely insufficient and derisory, since, "since "The Talmud, there are no more doctors in Israel," and that "the decisions Rabbis, who call themselves doctors of the law, do not in any way bind the

the Jews.

driiii, this body that fell with the tetnple, will therefore reappear for to enlighten the people he governed.

Thus speaks the Israelite lawyer Bédarride. May his word sound gives us a reason to evoke for a moment the spectrum of the Mosaic Sanhedrin, so that at first glance the The first person to come along recognizes him and distinguishes him from the Sanhedrin of ûls of the Talmud, that is to say of the Sanhedrin of modern invention.

One day, bending under the burden, Moses cried out, despite the valor of his courage: "Lord, I cannot, alone, to support all these people. – Very well, the Lord replied; assemble for me seventy men whom you know to be the The elders and the rulers of the people, you shall lead them to the gate from the tabernacle of the covenant, and you shall have them remain with you. I will come down and speak to you; I will take some of the spirit that is in the law, and I will put it in them, so that they may bear with you the "This is the burden of the people, and may you not bear it alone."* The seventy men were assembled; the Lord descended in the cloud, took some of the spirit that was in Moses and he gave some to the seventy elders; and, when the spirit had relying on them, they prophesied. – Such is the biblical account. that: "The seventy chosen by Moses, in this great number of magistrates he had appointed according to the council of Jethro and with the consent of the people, are therefore instituted killed in a divine manner his collaborators in the government They lie, and become the perpetual senate of the nation. God communicates to them by this something about these gifts. natural beings that he had gathered together in Moses, and which are designated under the generic name of prophecy*.

Already this august tribunal had lost its luster and de-conscience; » see above, in this chapter. By what right, finally, a sahnhedrin composed of a few rabbis from only two kingdoms where the Jews are quite rare, and operate under the influence of a prince, a Christian swordsman, is he called the great Sanhedrin and would he engage-he" the Jews of the whole world

' Ib. Bédarride, p. 405 to 408.

® Bible. And there is no doubt about your spirit, it is tradamque, etc. Num. xi, V. 11, etc.

3 Rohrbacher, Hist. de l'Église, t. I, p. 449–450, ed. 1850. Paris.

He bowed down when King Jehoshaphat took it into his heart to restore him. It was therefore composed, according to the wishes of the law, of spiritual senators, rituals and temporal senators; the former were priests and Levites, the latter were heads of families. All civil and religious matters were governed by the following rule of judgment the law of God, interpreted by the Levites and the priests. It was, in essence, the council of elders and senators-tors as it existed under Moses. Jehoshaphat, says the text sacred, "established in Jerusalem Levites, priests and

heads of families Whether it concerns family interests,

questions concerning the law, commandments, and ceremonial-"Teach your brothers, or precepts, what you have learned," he told them. which conforms to the law, lest they sin against the Lord, do not let his wrath fall upon you and your brothers. Let Ananias, your high priest, preside over matters concerning God, and Zabadie, head of the house of Judah, in matters which concern the king. You have among you the Levites who "They will serve as your doctors and teachers."

The priestly element, therefore, is one of the essential elements of the Jewish Sanhedrin, this council upon which God spreads dait, according to his word, his special and supernatural graces. However, in the composition of the Talmudic Sanhedrin, the priest-doce has necessarily faded away, since it has disappeared from the breast of the entire nation; since no one today could tell us with certainty about a single Israelite: This man is from the tribe of Levi. The rabbi we see depicted there He has, from head to toe, nothing of the priest about him; and, even better, while the Talmud tells us that there is no longer any in Israel French law informs us that, as a licensed doctor, the The rabbi derives his title solely from a Christian authority; the The word of this false priest, we know moreover, has no value that under the roof of good people among whom lasts the fantasy of submitting their conscience to the poverty of his science!

k

'Magistros. II Paralip., xix, v. 8-10, etc.

See the authorities above, same chapter.

Digitized by Cj00gl

THE JEWS.

A prince who knows he is a stranger by blood, a stranger-ger of faith, that is to say, a being supremely impure to In the eyes of the Talmudic scholars, the rabbis are what they are. And these same rabbis, scornful of the law of Moses if they These men of the Talmud, the veiled ones who have become orthodox, are orthodox. the nerve, the virtue, the crown of the modern Sanhedrin, which will say the custodian of the spirit of Moses '!!!

But let Mr. Bédarride himself tell us what The Sanhedrin was thus reconstituted – for it was a matter of judging – core according to Talmudic doctrines, – h the authority of- which ones claim to equal the decisions of this great council, – the faithful and the doctors who count quite strongly on our ignorance of their laws and religious customs gious so as not to fear giving themselves to the faith as the men of the Talmud and like the men of the law mosaic*.

The assembly, led by Napoleon's arm, decided that he would be sent to all the synagogues of the French Empire, from the Kingdom of Italy and Europe, a circular announcing the opening of the great Sanhedrin; "that the rabbis, members of the assembly (of 1806) would be invited to to be part of it, that twenty-five deputies of this assembly in would also be part of it; that orders would be given to that twenty-nine rabbis, chosen from the synagogues of the Em-

'The following lines were probably written under an influence rabbiuuue, they nonetheless confirm the necessity of the element doctoral and priestly functions in the Sanhedrin: "All that can be said The most likely explanation is that, since the Maccabees, he had for- among the Jews a kind of council or Senate, composed of high priest, doctors of the law, and notables of the nation, to the- who reported important matters and who judged them; but This senate had neither the form nor the authority that the rabbis attribute to it. They claim that the king could not be there, because he is not per- ordered to argue against him, and that the high priest not enter in this council only when his merit led to his election. However, there It was not apparent that the heads of the Church and the State were there. "No session, if this tribunal had been real." Pp. 70-71. Bist. des Juifs, supplement to Josephus, t. Y.

We do not attack the Sanhedrin nor those of the honorable members which composed it, nor the authority of the laws of the State which were its re- result!

worse and from the kingdom and Italy, could go to Paris; that a
A nine-member commission would be formed to prepare
with the government commissioners the matters
to be submitted to the Great Sanhedrin; finally, that the As-
it seemed that it would not separate before the great Sanhedrin
would have closed its sessions"

"The Jews seem to have been thrown into the midst of the nations"
to mark, through their vicissitudes, the progress of reason
human. What immense progress must have been made in
France so that one could see resurrected within its bosom
with all its pomp the most respectable assembly of the year-
Jerusalem, the one whose supreme decrees were
"Regarded as laws!" The Sanhedrin's declaration
"no longer left any pretext for malice"
to suppose that the law of Moses prevented the Jews from enjoying the
benefits of laws. The most imposing assembly for the
Israelites, she who, as she herself declares, had
the only qualification to interpret the law of Moses and establish the con-
The resulting sequences determined which part was the
which of these laws was mandatory, what was that
which had ceased to be so.' And this (religious) assembly
enshrined this principle: "That the Jews owed above all
obedience to the laws of the state. In short, the Sanhedrin observed-
This fact was concealed, that the Israelites, called to become citizens,
had to shrink from none of the duties that this qua-
"This imposed on them*." That is why "the decisions of the

'Hédarride, *ibid.*, p. 409.

Religious sanctions, it must be repeated with our Jewish authorities,
data provided by doctors who have no other right than that which they hold-
The result of a foreign and Christian power! See above.

^ Once again, no, the law of Moses is not the law of the Jews.
Let the Sanh Drin adopt it as law, fine; but then it ceases to be elected
Orthodox, he rejects the Talmud, becomes a Karaite, and is no longer much
that an object of horror for the vast majority of Jews, for the Jews
tatmudisanls or rabbinical.

♦ This would be the place, says the illustrious Itrach, to make known the
intolerant and inhumane maxims that the rabbis profess regarding
converted JMFs, Christians, etc... That is to say, to govern by
formal texts attest to the falsity of the 4th decision of the Sanhedrin of 4807, without

THE JEWS.

The Sanhedrin were received with respect by all the synagogues
 "Gues of France, etc., etc.... '."

But the Emperor was too serious a man to
 to pay, beyond what he deemed necessary for his policy,
 of these magnificent declarations which, before the lure of a
 temporal interest, put the doctors and delegates of the
 Jewish people in open war with the ancient doctrines of
 their religion. "It was therefore created by the government, – to
 the great mortification of the Jews – a regime of exception
 contrasting with the legitimate expectations that it was permitted
 to conceive following the solemn act that had just taken place
 complete...'. But this regrettable act, says Mr. Bédarride, don't
 must not weaken the tribute of gratitude that the Jews
 owe to the Imperial Government," because the Emperor com-
 almost entirely completed the work of their emancipation.
 Another decree of March 17, 1808, further organized the
 Israelite worship, and created the consistories.

prejudice to what I might have to say regarding his other decisions.
 Ibid., second letter, p. 300, <817.

'Bi'darride, Ib., p. 414, etc.

* Bédarride, ibid., p. 417.

FINAL NOTE.

A word from Mr. de Bonald, the illustrious author of the Primitive Legislation
 The argument, concerning the danger of increasing Jewish influence, must find its answer in
 Place: < For quite some time the Jews have been the object of benevolence
 philosophers and the attention of governments. In this diverse
 feelings include philanthropy, indifference to all
 religions, and perhaps also a bit of old hatred against Christianity
 nism, for whom the state of the Jews is proof that one would like to do
 disappear.

"When I say that the Jews are the object of the benevolence of the philo-
 of the philosophers, we must except the head of the eighteenth-century philosophical school
 thirtieth century. Voltaire, who throughout his life displayed a determined aversion
 against this unfortunate people.

- <i Until the time of the Constituent Assembly, the Jews had
 enjoyed in France the general faculties of which civilized governments

CHAPTER THREE. 61

with the religion and customs of a people at open war with the religion and the customs of all peoples.

Jews were protected in France, both personally and in terms of their rights. their possessions, like the natives, like the foreigners, like the The Swiss, less foreign to France than the Jews; and, outside of service military that the Jews were not jealous of sharing, and which, even For the Swiss, it was rather a condition imposed on the Swiss nation. I don't see any trick by treaties that a favor granted to individuals is a favor. not only the Swiss, who were neither magistrates nor administrators in France trateuia, neither ecclesiastical nor even, in fact, owners, enjoy- "They have, by virtue of the laws, far more rights than the Jews." (Vol. 11) p. i53.

"There is no doubt that if the Jews had been as ambitious in the In other provinces, as they were in Alsace, the friends of the Jews would not have had to reproach themselves, like the friends of the blacks, for the haste with which they called for freedom, which was then domination, a a people always foreign even where they are established, and who also had to be to avenge the unforgivable offense of a long proscription. I do not draw a parallel not the people, but I compare the passions; and greed, which Attempting to steal from another's property by means of trickery is sister to ferocity that takes life through violence. The Jews, if they had been spread throughout France, united among themselves like those who suffer for the same cause, and in league with foreign Jews, to- would have used their wealth to acquire great influence in the popular elections, and would have used their influence to acquire new riches. » Pp. 148, 249, 151 to 156, De Ronald, Uélanr- ges, t. II; Paris, 1819, in-8"; etc. XI of the Works.

Mr. de Ronald was reading the future. – And what will happen the day when the Jews will be more eager to dominate and seize power Is it more about civil and political enrichment than about enriching oneself? Such power v In such hands, such a formidable source of wealth! > See more Down with the CBAP. On the Jews in Romania.

FIN DB LA NOTK.

THE JEWS.

THIRD DIVISION. – THE CONSISTORIES.

Artificial organization, ready for radical disorganization. – Political and police foundations of the consistories and rabbis. Napoleon I, a new Moses in the eyes of the Jews*, and their intoxication. Alliolic organization of the rabbis. – The Jews l('galem<'nl r.ousli-kills in can the distinct by the very law that orthend the merge. – Cruel sizing of the cnn isioir. s, made by the hand of the Jmfs. – This religious institution places the laity, that is to say the flock, to the direction of the pontiffs or the so-called priesthood of Judah. Grievances. – Fruit of these grievances; scandals. – “The repertoire of Judah turned into a club.” – The Christian government of the France has become the regulator of the worship of Israel. – A minister and a General denigrating the Synagogue. – Conclusion.

It was therefore ordered, by a decree of 17 Mar 1808, As mentioned on our last page, a synagogue and a consistories would be established in each department where the the Jewish population would reach the number of two thousand individuals dus-, that a chief rabbi would sit at the head of each synagogue-consistorial gogue;' that the consistories would ensure k em-to catch the rabbis from giving no instruction, no explanation of the law which was not in accordance with the decisions of the Sanhedrin, – which had been agreed upon with the laws of the Empire! – that they would have the eye on the administration synagogues; that they would encourage the Israelites The practice of useful professions, and would make known those who would remain without means of subsistence. These consistories departmental councils were to be under the authority of a central consistory whose headquarters would be in Paris, and to which it would be responsible for to propose the nomination of rabbis and to confirm them. These c< rabbis were responsible for teaching religion and lv doc-trine of the S.vNHÉDRIN; to recall obedience to the laws, sur-all to that of conscription, and to have the ser-Military vice as a duty. They had to swear an oath on the The Bible teaches us to be faithful to the laws, and to make known all that they would learn from things contrary to the interests of the sovereign or of the State.

'Decree of October 19, 1808. Bédarride, tii., p. Jîl. The other ar-articles of this decree, which tends to make the rabbi a police officer.

Digitized by Google

A new Moses kneading with his powerful hand and pl-
behind him, to support him, the assembly he pleases
to decorate with the title of Sanhedrin, the Emperor therefore sinks
with a new Jewish-style approach, this political and police religion
whose statutes must now be at the service of scs
States and armies, the leaders and ministers of this religion such
which, whose population he strives to assimilate to ours.
But who stands to win this religious revolution, this
Jewish concordat? Him alone, or this Israelite people who
seems destined to play such a significant role in the world soon
big?...

With the help of the imperial organization of Jewish worship, that is-
k-say thanks to k the action of these local consistories, thanks k
the direction of this central council, thanks to these rabbis epi-
Scopaux, and, thanks to this patriarchal rabbi of France, in
awaiting a papal rabbi, here, then, is the heart of our
homeland, within this French people to whom God gave the
mission to cover the Church of the
Christ: Gesia Dei per Francos; here are the naturalized Jews
Frenchmen who had become two fugitives on the very earth
of our fathers, where we are but one! Here they are
having become French citizens as much as a Mont-
morency; but, at the same time, and more than ever, the

set his fees, the payment of which, as well as the costs of worship, are
supplied by the Israelites. But later, "the charter of 1830 did not admit
no dominant religion, and removed the word alone, which put: it ob tade
that the State, its arhlt, the Jewish cook, (this barrier lifted, a law was)
promulgated i) which placed the costs of Jewish worship on the State.
Bédarride, *ibid.*, p. 128.

Thus, the Catholic faith, that is to say the former state cult, the
cult of the vast majority of French people, or thirty-seven million
of citizens out of thirty-eight, is not remunerated by the State. He is the
the only one who receives no treatment; because the annuity paid to Audergé ca-
Catholic is the irrefutable compensation for property taken from the Church by the Re-
public, and it was on the condition of this compensation that, by the con-
Cordat, the Church made the abandonment of its rights to return to the possessions
seized.

The Protestant community, composed of citizens of French descent, and the cult
Judaic, composed of citizens of a foreign nation, therefore have the lap-
It is a singular privilege to receive a salary from the State, and to deduct it.
a tribute on Catholics.

THE JEWS.

here are recognized Jewish citizens or members of a nation who is not ours, which branches out and takes root in the the whole world, which asserts itself through its Talmudic law, deadly enemy of ours, and which suffers, willingly or unwillingly, under the under the yoke of his religious orthodoxy, the need to remain foreign to any nation whose government welcomes him And the final straw. Ceasing to live the life of the scattered, here Therefore, the sons of Jacob, by the very law which strives to to merge them, making them a distinct people, and recognizing them as a body of Jewish nation. They peacefully enjoy the benefits of a assimilation that their belief, that their heart, in its re-Talmudic folds, declares that he can only be pro-visor and fictitious; and we see them, at the moment when the law seems to mingle their blood with ours in the veins of the body social, to get closer, to unite, to strengthen one another with a more solid bond than ever, prepared and disciplined by the fact of this organisation, in view of the policy which is their their own, and whose events will dictate to them, on the day day, the advice. So let's not be surprised if these faithful of Judaism are arranging themselves, in the active patience of their waiting, to the supreme act in which are summarized, since for centuries, the imperishable hopes of the Jewish pliarisecularism guided by the rabbis of the Talmud.

These hopes, which so many circumstances have made languish, but to which other circumstances will give a New life and renewed passion, what are they?... We We will certainly have to say it—but let's leave it at that for the moment. This point of view, and let's try to find out from the mouth itself of men who belong, and who belonged to the religion The Israelite region, the merit and value of the consistories. It For us, it is not about the individuals to whom the election opens the door to these councils, but to these bodies themselves—same, charged by the Christian government of France to safeguard the religious interests of Judaism.

In the year 1820, that is to say, long after the the workings of the rabbinical organization would have been fully

Digitized by Google

CHAPTER THREE. 66

leisure to function, one of the most independent members members of the supervisory and administrative committee of

"I am under the watchful eye of the authorities, I call upon the attention of
» friends of order and justice on the question of the orga-
"The establishment of Jewish worship in France. My goal is to..."
» to remove, with my coreligionists, from the dapotùme \$tu~

"The system of administration that governs us."

I have all the characteristics that constitute the true in-
Dependency—I'm not asking for any favors—I would refuse them.
if they were offered to me. The abuses I'm going to report, the
vices that I will expose, the depravities of which I have
imposed the obligation to present the painting, will make me
undoubtedly the object of the animosity of the men who
perpetuate it to feed on it... »

And some may cry out... "What's the point,
"Please! Introduce the public to these unpleasant mysteries?... "

"Haven't the Israelites suffered enough humiliations?"
Haven't they been subjected to injustice for long enough?
of nations, to the prejudices of societies? Should it be to them
reserved to see one of their own brothers also bring the
"A tribute to his criticism?"

But I have nothing to fear for the honor of the Israelites.

H Enough titles recommend them k the confidence of their <
fellow citizens of other faiths. Thus I will refrain from denouncing-
"that our rabbis are enlightened," because that is false...;
that they are tolerant, because that is false...; that the
men who preside over the administration of our cult
perform their duties in accordance with the laws and
according to the rules of wisdom, order, and economy...
because that is false; that those who are charged with carrying
to the poor the products of charity fill with
impartiality in this pious ministry, because that is false; that
Our wealthy Israelites devote their care to regeneration.
tion of the lower classes, because that is false; that the
consistories, finally, deserve the recognition of their administrators

6

Digitized by Google

66 THE JEWS.

nistrés and the government's confidence, because these
"Two points seem to me to be completely false." J

Filled as he is with bitterness, wouldn't he be outrageous?
 Answer; Nearly thirty years after that date, a writer ap-
 belonging to one of the most illustrious families of the Jewish race
 He repeats the word "k" to the audience. Let's listen: "The freedman-
 The moral guidance of the Jews must come even more from their ef-
 stronger than the government. It must be Ik, above all, the aïïaire
 of the solicitude of the consistories; unfortunately, these
 themselves need the progress of light! Attendants k the
 The herders, they let him... be devoured by leprosy... At
 Instead of directing the movement, they seem to ignore it
 Marchel «'. Finally, dares Mr. Cerfberr to say the date of 1847,
 and we can only leave him with the responsibility for his
 words: "Instead of being composed of moral, active men,
 enlightened, pious and upright, they do not count in their midst
 than rich Jews, who are content to simply be rich*.

Hence this result: that the grievances and complaints
 the toughest, the most humiliating for the directors and
 ministers of religion, and the most disastrous for the religion-
 Jewish community, are formulated by the most ho-
 Norables and at the same time the most liberal of the Jewish nation.
 "That special care be given," they cry in their petitions.
 study, therefore, let them finally be given "the instruction of the rab-
 bins; that they be required to communicate frequently
 with the faithful; that their preaching, expressed in the
 terms of the French language, the only one that is national,
 have as their purpose the recommendation of social duties;
 that the spirit of the doctrinal decisions of the great Sanhedrin prevails

'Jewish consistories, pp. 3-5. Paris, 1820, by M. Singer,
 member of the supervisory committee for consistorial schools.

This complaint, formulated by one of the important figures of the ju-
 Daism, is re^ete in striking terms of resemblance by the club
 democratic of the faithful. See the Truth, a journal of Israelite interests.
 p. 4, April 17, 1848; sheet which merged with another.

* The Jews, their history, their customs, by A. Cerfberr de Medels-
 heim. Paris, 1847, p. 58.

Digitized by Google

CHAPTER THREE, 67

constantly in their speeches ^ that they study themselves to make res-
 respect our holy religion, and that they strip it of its exercise-
 cice of meticulous and absurd practices due to artifice
 of a policy incompatible with the current state of civilization;
 that they strive to cherish its spirit and documents

virtues »

Having heard these words, we cross the threshold.
pace which separates the year 1848 from the month of December 1866.
We choose when the elections are called
French Israelites – a consistorial appointment. There is,
exclaimed one of the major organs of Judaism on this occasion,

"There is a current k agenda, it is to operate
reforms in worship; but one is necessary,
imperative, urgent, unspoken: it's the modi- ■
Implementation of our regulations. We still see silence
consistories on their actions. The accounts, that is to say
the bulgets are no longer subject to examination by the community
Nature: the community's wishes are not consulted.
for the appointment of rabbis, and prayers are on the
"Not to be upset!..." etc.

"Whatever happens, the elections of our cult will take place."
according to existing legal provisions. In the presence of
deplorable events that occurred in several circumstances
inscriptions, during the last Israelite elections; in pre-
the presence of a central consistory that remains silent on
acts, more or less reprehensible,... we engage the
Israelites of France should abstain, and not take part
at the next elections.

"Sincerity. Gentlemen, from all of you, rabbis or
administrators. When you accept roles
whatever they may be, fill them conscientiously and devotedly

• On Consistories, etc., p. 79, by the Israelite Singer. Excellent!

But, if you abandon the odious and absurd doctrine of rabbinism, he
All you have left is a fantasy religion, which is neither that of Moses
nor that of the Talmud.

'Univers Israélite, n° IV, p. 175. December 1866.

5.

Digitized by Google

68 THE JEWS.

'ly'; and if you have neither the vocation nor the time to do well
fulfilling these duties, which forces you to solicit or accept
Titles? You can be very good people* without them.
But, when it comes to "men whom the law has charged"

the right and the duty to ask what the way is
to live off these men vis-à-vis Judaism, of which they are the
Sayers... What regard do the Pentateuch and the Decalogue have?
do they find in the election of men called to the administration
central superior administration of Israelite religious affairs
France? The mere possibility that a superior central authority
laughter could be entirely composed of desecrators
of the Sabbath and violators of dietary laws would not be-
It is not a frightening symptom of a pathological condition.
illegal, distorted, and render illusory the best intentions
"The principles of the law, and producing contrary ones?"

Unfortunately, 111 from whatever angle we consider the needs
of religion, we find nowhere a point where the
May the scrutinizing gaze rest with satisfaction. The soul
The Jewish religion is religious knowledge, and God has
Israel was chosen to be the torchbearer of humanity. Where then?
What is the religious instruction of our youth? Where is it known?
religious zeal of our elderly men?... » ...« Even in
the high spheres of the nursery of our preachers and our
rabbis, the spirit of superficiality, mediocrity, and lack of
science and inertia, a threat to penetrate. Where are the
students trained under the aegis of the central administration, which, like
Messengers of the God of armies, teach his truth and his con-
birth, announces his will and his law?... Alas! their
his mouth constantly overflows with the exhilaration of the victories that

* Ibid., p. 992. The service is so well done that there are accounts
Mistakes worth sixteen thousand francs!

* Israelite Archives, No. XXII, p. 993, November 13, 1866.

The Jews, since Christ, torchbearers of humanity... If they
Their light, where is the darkness? But the Talmud will enlighten us.
We respect the French spoken by Jews as it is, but we emphasize,
Here and elsewhere, words not underlined in the text, and on which we
we want attention to be focused.

Digitized by Google

CHAPTER THREE. 69

Jews celebrate in this glorious time of political equality and
civil; but they say not a word about the defeats that, in
At the same time, Judaism has suffered and continues to suffer!

"Today's consistory no longer has any of its functions"
civil, political, financial, police and even military
silences of the consistory of 1808 (under Napoleon I). His mission

not composed of natural, legitimate, authorized representatives of religion and morality. Here are twelve strong men distinguished, highly regarded, several of them even famous in various respects, but having no competence in the sacred things, which are the twelve apostles seated in the Moses' chair, judging the twelve tribes of Israel! On contests the Church's temporal power, and the Synagogue has no longer even spiritual power! Alas, Zion weeps for its pont- "He is a thief, and mourns for his prophets!"

The truth, therefore, compels the honorable blind men of Judaism. to repeat it with us: The Jews no longer have pontiffs, and That's an understatement! Because not only the pontiffs according to the The laws of Moses became impossible in Israel, but the Here is someone lamenting the choice of this artificial priesthood that French law allows him to manufacture it – and those he accuses to impose these semblances of priests on him, these are his own consistories, that is to say the elected apostolic councils of his hand and that the law of the State designates to choose them for him... But the grievances that escape from the lips of this venerable Will the organ of French Judaism bear fruit? Yes no doubt, and let our ears be attentive to the words which allow us to judge it –.

"Dear readers," exclaims the director of the Israelite Universe, Mr. Bloch, prepare yourself to learn a strange fact, mons- Trueux, so incredible that we can hardly believe it

■ ' Univers Israélite, pp. 70, 71, 72, 73, II, October 1866. These vic- The three are; a Baptist who marries a beautiful and rich Jewish woman, a poor baptized girl who becomes the wife of a circus performer...

* Israelite Universe, V, p. 203. January 1868.

Digitized by Google

70

THE JEWS.

we ourselves, we who were not the hero, but the victim. »^.. « We have sometimes criticized Mr. Cerfberr, president of the central council, not in his capacity as a man private, but in that of chief administrator of our cult. As such, it undoubtedly falls within the judgment of the Jewish press; but our critics, do we need to Saying it, they never meant anything offensive to him personally...

Lastly, Mr. Cerfberr, encountering us,... walked towards us his gaze filled with sparks of hatred, and addressed us with invile threats, threats of violence made in hideous terms, if we were to speak of him again in our journal... Mr. President of the Central Consistory should re- to present the gentle and polite customs of Judaism,... he likes to better represent boxing.

"...Alas! Judah's scepter has become a club!"

And was this anger the result of a sudden emotion? of a violent and fleeting surprise? No, because "the next day- The scandal was in question,... the hero of the boulevard of The Italians exacted a new and shameful revenge upon us. We'll talk about it another day,' w

However, the fear of this gnarled scepter does not intimidate. all hearts, and it is from the heart of this rabbinate, from which we we have just left it to the Jews themselves to deal with us- To the pitiful and humiliating scene, which strongly... moved will rise controls doctrinal enormities of the con- History, a modern source of the power of the rabbis:

No, "the doctrines issued by the President of the con- central history are not those of historical Judaism and "Traditional, which the Sanhedrin has recognized." And, he exclaims one of Israel's doctoral illustrations, Mr. Grand Rabbi- bin from Colmar, "we will not ask Mr. Colonel

* L'Univers israëlile, a monthly review of Judaism, almost entirely preserved teur, V, p. 196. January 1867.

*76., VI, p. 279, February 1867.

3 The Sanhedrin did the opposite.

Digitized by Google

CHAPTER THREE. 74

Cerfberr, president of the central consistory, who gave him right to declare, in the name of tradition, the superiority of the doctrine on rites, when it would be difficult for him to find- ver in the Pentateuch, the prophets and the Talmuds, a The only word... that authorizes it!... We will not ask him nor how, after having declared that one cannot all- dear to dogma, for it is Ik, "the holy ark," he comes, with a single breath, destroy the dogmas of divine origin and of the im-

We profess for Mr. Cerfberg..., we cannot understand
How could he, president of the central consistory, forget that
the doctrines of the great Sanhedrin are placed by all the
decrees and organic ordinances of our worship under the sa-
the consistory's representative, was able to go and challenge them in the
"The temple of the Lord, in the midst of a great assembly!"

"In the face of these illegal, strange, unheard-of doctrines,
subversives of Judaism,... we have a duty to fulfill
towards the religion of which we are the minister, in-
to our fellow believers, of whom we are the pastor...
We must declare that in the presence of these doctrines fu-
nests, which are like a threat to our worship in
the mouth of the president of a religious administration who,
successively arrived k to replace k all the com-
Jewish communities of France, holds in its hands everything
the future, all the destinies of French Judaism, exerts
an immense influence on the education of rabbis, delivers them
Us diplomas, and invested with their functions—we must
to declare, — we say, — that in the presence of these doctrines
For French Jews, there is only this alternative:
Or, truly attached to the beliefs of their fathers, they
cannot neglect any legal means to circumvent the
danger that threatens their worship and the freedom of their con-
science; or, supporters of the opinions expressed by the president-
tooth of the central consistory, they will have to do to the government-
This statement is: "The Judaism you have re-
known, and that you would pay, is not the one in which

Digitized by Google

72

THE JEWS.

we want to live now; and, while preserving the
name for the new religious system which at this time
is developed within the matrix of our philosophy, we re-
"We condemn the practices and we challenge the dogmas..."
These are the words of MS Klein, the Chief Rabbi
of Colmar. And yet, since 1862, the great rab-
Consistory bins are appointed in our departments
"by the central consistory, from a list of three rabbis"
presented by the departmental consistory*. The number of
these chief rabbis is, in France, that of the nine circum-
Israelite scriptures, each of which has a consistory, com-
composed of six members. In addition, the central consistory,

departmental, headquarters in Paris. The election there is the method
 recruitment, and their composition includes "the
 men who are worthy of the highest consideration*.
 The product of constantly repeated elections, and yet,
 the object of cruel and incessant recriminations, how
 therefore these high councils, whose authorized pens of the ju-
 Daism offers us painting, do they become the sad
 a reflection of the religious decay into which we are falling these days
 the Jewish nation*? Shall we ask the exclusive cause of this to
 their secular composition, that is to say, the reversal of
 all the notions of simple common sense in the composition
 From a religious council? No! But what is certain is,
 that is, in the consistories, this precious fruit of the great
 Jewish Sanhedrin, the rabbis whose previous pages
 revealed to us its value – the rabbis, who are neither priests

'Courrier du Bas-Rhin, March 29, 4867; n° IX, Univers israélite,
 May 4867, pp. 394–92–93.

* Before that date, communities chose their own
 pastors, or intervened effectively in the election. Israeli Archives,
 p. 483, 4"" June 4867, n° II.

3 a The members who compose them are renewed by half every
 the two years. » Israelite Universe, VII, p. 307, etc., March 4868. Arch.
 israel., p. 207, etc., 4"" March 4,868.

* Read 76., Univers israél., XII, p. B37 to 544, etc., August 4866; and
 a host of other documents.

Digitized by Google

CHAPTER THREE.

73

nor teachers of the law according to the law of Moses, but who give themselves
 and which are given to us as such by the men of
 Judaism, find themselves dependent on those who
 They are—and they call themselves secularists—it's because they live under
 the leadership of these laypeople who direct their education, who
 sign their diplomas, and which "eliminate them as much as possible"
 possible from within these higher assemblies." In other words,
 the spiritual guides of the French Jew, his pontiffs, his pas-
 The speakers, are led and kept in check, and the sheep, and
 Let us not forget, these sheep, these secular people, we are told

doce, a lesser right than the rabbis themselves to engage-
'ger the conscience of Israel'!

O confusion of confusions! O prodigy that is to give birth!
So many wonders!

In short, the organization that secularizes in the way
Even stranger is the Jewish religion in the most enlightened country
of Europe, and which transforms a Christian government
as regulator of the worship of Israel, suddenly formed
in the early days of the nineteenth century in the grand
happiness and the inexpressible joy of Israel. This phenomenon
truly incredible, unimaginable, monstrous – but,
Another new and surprising subject! – this phenomenon that no one
What one of us doesn't notice is of such vital importance.
that we let a writer of Jewish descent tell us again,
and gather on one page all the wonders that we must have
cause this chapter:

"In the state of decadence in which Judaism found itself,
Influential Israelites resorted to the government
of July... Thanks to the sympathy they received, they
obtained a constitution which, in the form of an ordinance-
royal finance, was a true civil constitution of the Israelite cult-
liie. This document, dated May 25, 1814, attracted little attention
public. Few people seemed to understand the por-

> See Drach, above4, they Arch. Israel, No. V, p. Î08, elc., 4868.
Id, Le P. Uatisbonne, Question juive, p. 20, 4869.

Digitized by Google

74

THE JEWS.

immense size of an organization that placed Judaism under
the direct and immediate authority of the Christian minister in charge
from the department of religious affairs in France... You just need to throw a
a quick look at the main provisions of this ordinance
royal finance to acknowledge the profound harm
that she brought to the traditions and hierarchy of the synagogue
gogue. Thus it is established that the religion of the French Israelites
would now have its home in Paris. A central consistory
composed of lay people, and placed, like the holy synod of
Russia, under the control of the government, directs the spiritual
and the temporal aspects of worship; it may be dissolved by an ordinance

trusts 'a provisional administration formed by the minister. Below this supreme consistory are placed consistorial departmental histories, which report on their management to the prefects! » And the same constitution, except for a few changes, being applied by order of November 9 1815 to the Israelites of Algeria, it follows that in this colony, subject to military rule, "the administration of the Mosaic worship is, in fact, found in the attributes of the Minister of War I Thus he is an army general (Christian) which exercises over the Algerian synagogue the supremacy, which the high priest exercised in Jerusalem!

And these consistories which "eliminate as much as possible the rabbis are recruited from among merchants, lawyers, artists and the wealthy, whoever they may be, all very honorable no doubt, and we admit that they are versed in the study of the humanities; but, in general, they are completely foreign to theological studies and the offices of the synagogue!

This organization, so contrary to the spirit and the letter of the Old Testament, resulted in the secularization of the Jewish religion. Judaism, absorbed into the political element, is now governed as a simple branch of civil administration. But the Israelites, /ascended more and more so through the official protection they received,

Digitized by Google

CHAPTER THREE. 75

they applauded this strange situation, which they called a progress, and they refused to understand that human support hand is a very fragile base, especially in a time when the The entire society is subject to perpetual vicissitudes studies »

CONCLUSION.

Today, therefore, and under the gaze of modern civilization, with these rabbis deprived of all legitimate authority and devoid of all prestige; with this false priesthood, where you cberbez in vain the priest \ with this consistorial or apostolic which is composed of lay people, and which was founded some time ago by Sanbédiin deprived of one of its essential elements, the element priestly; in short, with this organization which seems to be a challenge to the nature of things, a stunned by all reason, and which bind the Jewish religion under the dependent on a secular and Christian power, it is necessary that

that she disappears, or else she must engage with her goddess, and against all her principles of immobility, in the paths of progress, as well as the word of the Sanhedrin of Napoleon-Léon led the French people to believe that she had been there-pledged.

In other words, to accomplish this miracle and to remain Jewish, which the rabbinic religion replaces in all parts by other beliefs and other customs beliefs and customs that it has established-it is necessary that it progresses by going back to Moses and the prophets, which is tantamount to declaring that he must take refuge in the very vestibule of the Christian religion. And that is So, and this is where making a movement without hitting the church door, without bumping into it, without forcing it open losing himself by transforming into it, he becomes, whatever the the wonders of his skill, the most impressive feat-ticable.

'The Jewish Question,' by Father Ratisbonne, a converted Israelite, p. 18 to 10. Paris, 1868.

Digitized by Google

76

THE JEWS.

But when we talk about the enormities of this orthodox Jewish doctrine, which is almost entirely disappearing from our France and that the West begins to despise, we cannot-We would be understood if we did not first make ourselves known and understanding what the Talmud is

CHAPTER FOUR.

THE TALMUD.

The cause of the hatred and contempt of peoples for the Jew lies in the Talmud. - The Talmud is the religious code of the Jew. - What is it? What is this code? - He who does not have the key to the Talmud cannot decipher the The mystery of Judaism. - Before the Talmud, or the oral and traditional law-Traditionally, the law of Moses is abolished. - Whoever violates this law, This pharisaical work of the rabbis deserves death without trial.

- Israel's orthodoxy shaken; revolt against the Talmud. - Jews

mud. — A word from Mr. Renan. — The Talmud, condemned and burned by kings and popes, guardians of civilization. — The Talmud studied in itself and revealed by Jewish voices.

— The villainy, cynicism, and depravity of this code so dear to Judah. His absurdities.' — He places God below the rabbis — Obligated to remove passages that offend Christians and Jews leave them blank and teach them to do it. — Disloyalty of these Orthodox. — They are the indestructible core of the nation. A duel to the death between Talmudic doctrines and civilization, which does not will be saved only when the conscience of the Jew is rebuilt on another plan, because the Talmud is the very expression of the Synagogue; It contains the Kabbalistic doctrine, which is the dogma of the high magic.

Those who find the principle of degradation of Jewish people and the hostile state in which they are towards the United States other peoples in their religion, at/ounrniui unsocial>le, and who consider its flaws, and even its vices, as the punishment for a great crime and to fulfill it— of a terrible anathema, these people think that the correction of defects must precede the change of the political state; that is, attracts, to speak plainly,

that Jews cannot be, and even, whatever one They will never be citizens under Christianity. without becoming Christians" By Bosald.

What then is the sacred book par excellence, the code of this unsociable religion, a source of degradation and of vices of the Jewish people, source of hatred and contempt for

'Jews, Miscellany, vol. II, Works, XI, p. 269; Paris, 1819.

Digitized by Google

77

CHAPTER FOUR.

Nations that host it? Could this be the Law of Moses? For the article seen from the Jewish Creed tells us; "The equal of "Moses never appeared in Israel!" No; it was not so. and it cannot be this law whose reign was the glory of descendants of Jacob; this law which, in the scale of the civilisation, secured the first rank for the Israelites among the The first peoples of the ancient world. And we already know by heart that if the Jew elevates above all men the

The first of the laws is Jewish. Perhaps he will give this name and this rank to the iradition* which he claims to have received from Moses; but these traditions, which are the work and the treasure of the Pharisees of his rabbis, are false. We have just heard the Cbrist to brand them in the face of the world—and, since the death of the God-Man, the audacity of the rabbis multiplied them without measure. It is they who defile and dishonor the work indigestible Talmud, for which writings seem to us to be— Then, for centuries, these two famous lines:

Ut turpiter atrum

Desinat in piscem, mulier formosa superne.

Ars poel., v. 3-4.

The Talmud! Therefore, one must not believe that this monster atrocious, be it without beauty. No, let us say it quickly, and have no more to say it again: If her body is hideous, if her folds are those of a foul and disgusting reptile, its head is not without nobility, his bust is not without charm; he has, but above— everything for the eye and ear of the Jew, the attractive charms—the mermaid's irresistible and alluring hair.

The Talmud! This body of religious sciences and precepts... gieux, colossal absurdities and nameless turpitudes, we tries again to praise it; but, in the most ci— when they are debased, we have the spirit to disguise their follies and furies; we are beginning to outlaw the teaching of its immoral— finally dare to depart from its fatal doctrines, which have become, from Christ to the present day^ the only true ortho—

Digitized by GocJgle

78

THE JEWS.

Jewish doxie. But it is shaken, it is strongly en— This orthodoxy is a joke! The prodigious immobility of Israel ' has therefore ceased to exist!'

However, whether the Jew walks or stands still, let us say it from the your tone, from which one thing is certain: the key to Judaism, It's the Talmud, and who doesn't know what the Taimud is? is radically incapable of deciphering history, or to penetrate the mysteries of Judah. What then is this sphinx?

Son of Jacob, what will you tell us?

"Those who wanted to have the Talmud considered as the second law of the Jews, replies to our apostrophe Mr. Bédarride, could have imagined this fact, which is based on nothing serious "

Indeed, the Talmud, this rabbinic work on which The Jewish lawyer Bédarride is misleading us here, and of which he invalidates orthodox value, is by no means the second law of the Jews 5 it is in their soul first, the one that do-'mine and which crushes all other laws'. And what truth is more trivial in Judaism? The Talmudists teach us, Indeed, the study of the Talmud, that is to say, of the oral law and rabbinic traditions prevail over those of the Bible, and that there is more merit in engaging in the former than in the second. This truth lingers 'in the state of a vulgar maxim in The Synagogue: "My son, pay attention to the words of Scribes (that is, rabbis, or doctors of the law), rather than the very words of the law, for the wise have surpassed the prophets in excellence." And the rabbi Isaac Abnab teaches us, in the book Hamida Golah, that the foundation of the Jewish religion is the oral law, or the teachings of the Fathers, and not the law written by Moses. "It is in consideration of Degradation of the oral law that God made a covenant with Israel, as it is written: Abrabanel and the most eminent masters

'Ib., Les Juifs en France, etc., p. 39, 1861.

^ Although the Misclina, the first part of the Talmud, means the seconde loi, the deutirose. See below.

Digitized by Google

CHAPTER FOUR. 79

The members of the Synagogue held the same opinion. Oral law, contained in the Talmud, clarified the difficulties of Mosaic law, they tell us, and it has fulfilled the shortcomings. All those who say something contrary The teachings of the synagogue masters will be discarded. to the fires of hell. Finally, the rabbis teach that if he encounters in this book something... that surpasses the intelligence, we must blame the weakness of understanding human madness; for, by meditating on it deeply, one note that the Talmud contains only the pure truth.

Consequently, "those who violate the precepts of Scribes (rabbis) must be punished more severely than

Moses can be absolved, absolvi potest; but the violator of
The precepts of the rabbis must be punished by death: death
moriatur* .

"The law given by Moses to the Hebrew people is therefore
that, in appearance, today, the law of the Jews. It has disappeared
in the commentaries; and the Talmud, that is to say the book
who has the most authority among this people; consists of the
Mishnah, which is the text, and the Gemara, which is its commentary.
commentary. Their combination forms the complete body of the doctrine
traditional and religious matters. Having said that, how
not to lend an ear to the words of praise that
can even today defend themselves against addressing this book
Are the main champions of the Jewish religion sacred?

"The Talmud is not only the civil code and ecclesias-

' Surenhiisius, Mischna, part iv, and Lent. From moderna theol. Hey-
brceorum. - Rupert, Synag., p. 16, Paris, 4859. - Historical essays. And
Critique on the Jews, vol. I, p. 70; Lyon, 4771, etc.

*EH, t. III, ord. 4, leaflet. 4, dist. 40, p. 297. Lucius Ferrari,
Prompta biblioth.; and see Maimonides, chap. Veén tsarihh lo gue-
dhim, etc., etc.; Second letter from a rabbi. /6., Drach, p. 332; 4827.
The secret tribunals of high-ranking Freemasonry do not prevail.
point in force on those of these rabbis.

^ Laurent, member of the Oriental Society. Historical account
affairs of Syria from 4840 to 4842, etc., in Egypt, in
Syria, etc., vol. II, p. 351; Paris, 1846. - Rohrbacher, Universal History
of the Church, vol. XV, read p. 484, etc., 4854; vol. V, p. 67, 78, etc., 4850.

Digitized by Google

80

THE JEWS.

lique ()u Judaism, we are told in the very capital of the
France, the organ of current orthodoxy; but it is a
A work of great importance for any scholar... One does not
no one could deny that the authors of the Talmud have truly deserved to
Jews. The moral principles contained in the Talmud
produced such sobriety, such
abundance of feelings of generosity, fervor and
warmth for religion, virtue, and benevolence, that

to fail to recognize the importance of this great work, and that all
The philanthropist deeply regrets that he was unjustly denied
"This and the value of this work."

If the boldness of these praises causes us a certain
a shudder of astonishment, let's try turning around for a moment
to Mr. Chief Rabbi Trenel, director of the rabbinical seminary
binique, the one we heard earlier wearing
so high was the virtue of those Pharisees whom the word of
Christ, and whom he calls "the worthy and austere representatives"
"tantrums of Israelite thought and feeling 1"

The Talmud "has always had violent detractors"
and passionate apologists. For two thousand years he has
It was, and still is, an object of veneration for the Israelites,
of which it is the religious code. On the other hand, it has often been used
a text addressed to renegades and other slanderers of our faith,
who drew from this arsenal of weapons to compel us
To fight. The truth, thank God, is beginning to come to light.
and the last whispers of intolerance are drowned out by
the voice of healthy criticism...*. » Nothing, it seems to us,

< Israelite Universe, XII, pp. 568, 570, August 1866.

* Israelite Universe, p. 152, June 1867. Will I be allowed to say, che-
min making it so that the Talmud is the supreme code of the supreme intoler-
France, admirably practiced by his disciples? And that is what Is-
Raël himself will teach us I

The same chief rabbi, director of the rabbinical seminary, told us
said: a The editors of this immense collection did not write history
in the manner of Father Loriquet (Jesuit), who bestowed upon Napoleon the title of
lieutenant general of Louis XVIII's armies and forgets to mention
the French Revolution." Ibid., p. 453. If this panegyrist of the Pharisees
If he had been a serious man, he would have written history differently; he begins-

Digitized by Google

CHAPTER FOUR. 8t

She is absent from this pious tribute, representing the league
contrary to orthodoxy, that is to say the organ of the Protestant
ism in Israel, in turn, holds us to the Talmud, a
language against which his status as a man of progress puts him
himself in frequent and blatant opposition. But we
We will reproduce his words without comment:

"The immense compilation of Ravina and Rav Aschi has
spread among the Jews with almost miraculous speed

genuine and sincere pressure from traditional law. numerous schools, where the Talmud was the subject of study more respectful, suddenly arose in the East and in In the West, his casuistic decisions were accepted by all the communities, and this triple barrier erected by the rabbis of Palestine and Babylonia around the Torah (law written) did not encounter a single daredevil who wanted to cross it. How this transmission took place would be difficult to explain. to say; but the fact is that the work blossomed on the banks of the Euphrates was, in an instant, in the hands of the Jews who They lived along the banks of the Rhine, the Danube, and the Vistula.

K The attachment of the Jews to the Talmud was bound to be natural—really, to bring this gigantic work to the attention of their enemies... The Talmud became the scapegoat charged with all iniquities, it was attributed to his standard—lying about all the vices and crimes of which they were accused Israelites; and they spread about the principles it contains appalling calumnies, often followed by names—numerous massacres*. Massacres, alas! about which the truth is The Talmud, which will reveal itself to us page by page, will not explain that the cause is all too clear!

would do so by reading the alleged anecdotes he criticizes, and would not repeat of trust, an anti-Jesuit farce that became the confusion of his authors, and whose lie was so publicly refuted. We re—let us see, among other things, the volume of Historical Errors and Lies by M. Ch. Barthélemy, p. 260, etc.; 1863, Paris, Blériot, 55, quai des Augustins.

'Lazard, rabbi. Archives israélites, XII, p. 514–5, June 15, 1867.

6

Digitized by Google

XI THE JEWS.

"Intoxicated by the heady scent of freedom," the rabbi tells us (pie we quote, those who were called the reformers you—milks get rid of all constraints at once; and the Talmud, which since its appearance had enjoyed a His undisputed authority was scorned and rejected. A few Israelites, proud to have, upon leaving the Ghetto, entered the gilded salons, did not hesitate to return the Talmud responsible for their suffering.

Here, then, is a movement hostile to the Talmud in Israel; And suddenly, the same movement manifests itself.

returning from the municipality of Pcsih, writes a traveler
As an Israelite, I passed by the synagogue in this city.
The emancipation and well-being of the Jews, which grew daily
nelment here as in almost all parts of Europe,
provided them with, both in public functions
that in scientific and social life, an influence which, in
many localities, equivalent to kl\ scpréhatie. Although, as
It is well known that the ancient code of Moses and the strict Talmud
Orthodox Christianity, especially in Western Europe, "e
be more to the liking of its modern members, and that a large
A schism arose between the orthodox and the refractory.
However, the two parties did not fail to reach an agreement.
on certain points, and to provide together liberally
to the necessary funds for the erection of a magnificent temple
to Festh'. »

In other words, ultimately, the law of Moses is no longer
and that the Talmud succumbs, and that is what we owed
observe. What does it matter to us, once we have observed
this phenomenon, with its sumptuous temples and sepulchers
bleached white and covering only nothingness, continue to
to rise under Jewish hands! These hands often dis-
Cordantes unite to reject the Talmud, that's the

* Ibid. 547. Ghetto, a district in certain cities designated for residential use
Jews; see below, chapter IX.

– Archives Israélites, XIII, p. 563, 1866.

Digitized by Google

CHAPTER FOUR. 83

fact; and, with the Talmud rejected, the Jew becomes approachable, his
As supremacy is established, it ceases to inspire fear and horror.
In short, the decline of its Talmudic orthodoxy becomes 7
the cause and the dawn of its social preponderance.

But did not certain corners of the earth preserve,
besides the Karaite Jews we know, some
other descendants of Jacob, kept, it seems, in reserve
to one day protest against the Talmud, and hasten,
under the influence of their Jewish words, the fall of this mons-
A despotic scumbag? Let's listen: Beyond Lake Pathé and
riraouaddy, in the Celestial Empire, an Israelite traveler-
Lite reports the discovery of certain Shiite Jews
nois, and transmits to us some snippets of his conversation-
tion with these unexpected followers of Moses whose mouth
treats the legitimacy of the Tal- in a rather piquant manner

The Jewish voter, Mr. Stempel. "You do not distinguish yourself not significantly influenced by your beliefs of your brothers of the Occident?"

The Chinese Jew. You might well be mistaken; and, First, we do not accept the Talmud as a code religious.

The traveling Jew. In this case, you are not Israelites.

The Chinese Jew. And why is that?

The Traveling Jew. Because I visited the Israelites of France, Poland, Turkey, Africa, and that I don't I have never seen anyone who did not believe in the religious value of this A book that you reject.

The Chinese Jew. But there are Israelites you haven't who could see, and who don't even know this book by name. Those who inhabited Palestine, from Joshua to Zedekias, and who received the lessons directly from Joshua, from Samuel, Elijah, Elisha, and Isaiah!

The traveling Jew. And how do you know that they do not conclude The Talmud didn't originate there? Because the traditions of which this book is a part

6.

Digitized by Google

84

THE JEWS.

Not only the register "have always been in use in Israel, since they had already been communicated to Moses on the day of the revelation. Even Abraham knew them: the Talmud recounts that this patriarch owned four hundred volumes which dealt with Abodasarah.

The Chinese Jew. But you can't be serious, that's for sure. What! You're looking for your proof in the book itself? whose authority is now being questioned!... Be well convinced that if your Talmudic traditions had been contradicted traces of our Palestinian ancestors would be found

naan until now without persecutions ever having mo-
'difused our religious customs'.

This account is undoubtedly unflattering to tradition.
Talmudic; but, from some period and some side
Now that the Talmud has arrived, let us release what no longer fears
today to publish the Jews, friends of progress, the Jews
reformists, and let us ask ourselves how their language differs
from one of his most outspoken critics:

"We know that in the capital of Austria our core-
For forty years, religious leaders have organized splendid-
The worship... The Vienna synagogue passed through all
Europe as a model of dignity, good taste and
progress, towards perfection. Well, all this no less
Not anymore; all of that is considered insufficient, petty.
condemned as backward, as unworthy of the spirit of the
century.

"A Jewish newspaper from this city, the Neuseit, published
recently a series of articles entitled the Reaction in the
community of Vienna, in which one does not limit oneself 'a
criticize the cult, but violently attack Jewish life-
entire lite, the Talmud, the Shulchan Arouch, your tra-
ditions... The author delivers not only practical Judaism
and the teachings of the Talmud to the ridicule and contempt of the public

* A. Stempfel, Fourth Letter. Far East, Arch. hraél.,
pp. 24-26, 1.1" January 1868.

Digitized by Google

CHAPTER FOUR. 85

Jewish and Christian, but unfortunately he does more - he in-
sinuously degenerates the moral character of the Israelite family, showing
a visible lack of a sense of honor, an absence
total disregard for anything suspicious
Kidush and Hillul Haschem, in a decadence com-
plete. 11 accuses our religious laws of pushing a number of con-
The staggering number of Israelites in the arms of apostasy... He speaks
"Like the missionaries!"

Here, then, is Judaism finally laid bare by the Jews themselves.
memes, covered in ignominy by his own people if he remains in
the bloody mire of the Talmud; and, moreover, - let us open the
eyes, - here he is receiving this blow from the face of the world
the hand of Mr. Renan, his assistant,* the executioner of the eter-
Christ's new divinity: "Unsociable, a stranger everywhere, without

This anti-Christian publicist tells us that it has often been a scourge for the countries where fate has taken him ' 1 »

What Judaizer or philosopher would dare to argue with Mr. Bail, after such admissions, and these are not the best—their, that "the perversity (of the Jews) is neither in their mo—"Nor in their law?" And what man endowed with any meaning will now allow itself to condemn emperors, kings and popes for having launched the anathema against the Talmud, for having ignominiously thrown into the flames this monstrous book of Jewish law*?

Between these sovereigns, Saint Louis orders that the Talmud will be shouted, "and that the Jews who refuse to obey this Orders will force them to do so, or be punished according to the

'Israelite Universe, IV, p. 152, December 1866.

2 Archives israélites, XII, p. 534, June 15, 1868.

^ The Jews in the Nineteenth Century, second edition, p. 19; Paris, 1816.

* Justinian, Saint Louis, Clement VIII, Julius III, Paul IV, Pius V, etc. "The fear that the Talmud inspired was great," and legitimate, he added. let us. Read this list and the reflections that accompany it. gnent, Archives israélites, V, p. 218, etc., March 1, 1868; and read the Encyclopedic Dictionary of Catholic Theology, by learned doctors of Germany, vol. XII, p. 442, etc., 1861.

Digitized by Google

86

THE JEWS.

rigor of the laws. This condemnation of the sacred book tears to the loudest and most lamentable Jews do—leances; but the protective power of Christian civilization—yours holds firm against their efforts; and, when the Jews stipulate their return to France during the reign of Louis the Hutin, the treaty of June 1315 states "that all books of the law will be restored to them, with the exception of the Talmud," for this The book is abominable; and the letters of Popes Honorius IV and John XXII (1286 and 1320), relating to the villainies of Jews from England and Aragon paint us in colors quite vivid the horror that these men inspired in the people

exclaimed one of these pontiffs, that the Jews, setting aside the old law that God had given them through his servant Moses, having adopted another law which they claim to have received from Lord, that which considers falsehood, and which they call Tal-Mutz. A fabric of countless indignities, this enormous work contains, in addition to a multitude of abominations, curses—horrible pronouncements and imprecations that the perfidious Jews and ungrateful people towards Christians utter every day against them in their prayers and devotional exercises. will therefore seize this impious book*... and worthy of all the an-themes.

But let us hasten now, after having listened

* Treatise on the Police, 4 vols. folio, vol. F'', pp. 282–181, 1705, work Delamarre monumental.

^ Read the monumental work of Baronius, *Annales ecclesiasticæ*, etc. In Angliim Judæi... ul ob graviora scelera... An. 1286, xxiv. These dates and these numbers make it possible to avoid indicating the volumes of this im-this work. — Ipsi enim librum quemdam... quem Thalmud vul-guarantee nuncupanl, abominations, falsitates, infidelitates and abuses muliimodos continentem...

Singulis quoque diebus, in orationibus, vel potius in execrationibus am, in curseem Chrislianorum... prorumpunt, alianonullacom-mittendo nequissima... Ib., 1286, xxiv.

Dolentes qiiippe audivimus et narramus quod Judæi... lege veleri prætermissa, quam per Moysen suum conlulit maje.—'tas omnium condi-toris, quamdara legem aliam, seu traditionem, quam Talmutz vocant,

falso iradidisse Dominum conPingunt in cujus amplo volumine

abuses fere innumerable, etc... Curses quoque serious, ac horrible imprecationes, quæ ab iisdem Judæis ingratis atque per-

Digitized by Google

CHAPTER FOUR. 87

to these documents and these speeches, and noted the diversity of their dates, to study in itself this foundation of the Jewish religion, and let us first draw from a source where our research has given us the certainty of discovering that science and truth.

French rabbi and convert, Mr. Drach, whom we had the frequent opportunity to meet, to receive under our

brilliant students of eminent doctors, among whom the famous chief rabbi David Sintzheim, the Naci, that is to say the head of the Grand Sanhedrin of Napoleon I", of which we have just to outline the story.' Now this eminent master told us:

"We who, by virtue of our position, have long taught the Talmud" and explained his doctrine, after having taken a special course on it for many years under the most Israelite rulers renowned figures of this century... we will discuss them knowledgeably. of cause and impartiality-,... we will say what recommends it-order, and what condemns it... Talmud is a be-breu-rabbinique meaning doctrine, study. It designates more particularly the great body of Jewish doctrine, to-which worked successively, and from different eras annuities, the most accredited doctors in Israel. It's the The complete civil and religious code of the Synagogue. Its purpose is to explain the law of Moses in accordance with the spirit of tradition verbal tion*. » From time to time he indulges in digressions on history and science, including scholars, and especially the archaeologists can take advantage of this.

But if the judicious reader of the Talmud often has reason to to grieve over the strange aberrations into which the human mind can fall

fidis contra Chrislianos emittunturquotidie in dicta logeseu traditionc daninabili sunt ascriptæ... Baronius, »6., 13I0, xxvi.

'In 1807; first letter, Drach, pp. 31-32, 83; Paris, 1825.

* Ibid. That is to say, consequently, to distort it, since these Traditions are false.

® Id. Brdarride, The Jews in France, etc., second edition, 1861, p. 34. Regarding this code, the Archives israélites, journal of the proletarian-Jewishism, still mislead us with these words; "As for, In the Talmud, it is difficult to say what we think. What answer-

Digitized by Google

hand weaned from the true faith -, if more than once the turpitudes Rabbinic cynicism compels modesty to veil itself face; if the Church is outraged by the atrocious and senseless ca-the homnies that the impious hatred of the Pharisees spreads over all

Tien gathers valuable data and traditions there for the explanation of more than one obscure text of the New Testament, and to convince his religious opponents of antiquity as much as the sanctity of Catholic dogma that'. "

Under the name of Talmud, the rabbis refer to frequent—the Ghemara alone, whose name means the supplement and as the commentary of the Misclma, that is to say of the second law or deuterosis; a study which the rabbis teach us about—signs that God poured the text into Moses' ear on Sinai. And, in fact, a written code is necessarily accompanied by traditions and glosses on the manner of the understanding and to explain it; otherwise the bare letter would be too much An easy toy for whims or passions. Also, throughout history, Did the Israelite people have, in addition to the law dictated on Sinai, a kind of second law, the oral or traditional law, which was passed down orally, and which served so well to to fix the meaning of the Bible rather than to preserve its precepts from oblivion divine things not entrusted to writing. For the Synagogue, that is, since

Would you, indeed, if you were asked your opinion on books French? » Vol. XXV, p. 602, 1864. Such a sentence would hardly be acceptable on the banks of the Garonne! In another passage, the same The review tells us: o 11 is necessary, in order to make ideas favorable to the Talmud, which I first presented, is one of the reasons that led me to to admit a priori its superiority" (over the Bible), and "without diminishing the neither the value of the Bible nor of Moses. >> IL, p. 150.

However, it is for this environmentalist that the Notice on the Congregation The nuns of Zion said: "The observances of the law are to be..." in disuse; Talmudic traditions are unknown to the generation floui-eWe/the administration of Judaism, modeled on that of Protestantism—ism, is now nothing more than a civil constitution that varies and transforms at the whim of governments. » Pp. 11–12; Paris, 1862.

Let us add that these words should only be applied to the Jews of the most populated and liberal centers in Europe, Paris, etc.

'Drach, Harmony between the Church and the Synagogue, vol. I", p. 123–4; Paris, 4844.

Digitized by Google

CHAPTER FOUR. 89

her disapproval, that is, at the time when "it was still the Church of God, was never a Protestant;... she never surrendered the divine word is arbitrary, generally influenced by the

Such is the tradition entrusted to the care of the elders and of doctors of the nation, under the authority of the head of religion seated on the chair of Moses.

"But like the rabbis, that is to say the Pharisees, audacious falsifiers of the true tradition exaggerate In the most extravagant way, they claim that God revealed to Moses not only the entire Old Testament, but also Miscbna and the two Gbemara*. <> 11 y a d'ail—their two Talmuds: the Jerusalem Talmud, and the Baby—Talmud a compound designed to correct the flaws of the first. This reformist Talmud nonetheless contains a multi—study of daydreams, ridiculous extravagances, and indecencies revolting, and above all horrible blasphemies against what The Christian religion has something more sacred about it.

X The Babylonian Talmud, executed by Rabbi Asschi and his collaborator R. Abina, was closed from the very first years of the sixth century AD, and immediately accepted by all Israel. It is this body of canon, religious and civil law. times, WHO REGULATES UNTIL THIS MOMENT THE CONDUCT OF THE JEWS ATTACHED TO THEIR ERRONEOUS FAITH.

"Everything contained in the Gbemara of Babylon," he said

'Truly papal authority. Ibid. Harmmie, vol. I, p. 125. — Read Josephus, Antiq., book. III, ch. iv.

* Ibid., p. 126.

® Or rather the Gbemara of Jerusalem from the year 279, a compilation due to R. Ynhhanan.

* Precepts of the Talmud contrary to the law of nations and the law of Moses: Constat vero ex Bernhardo Luzemburgio, in Catal. hæret., lib. II, Gregorium IX pontificem AC 1230, Juuiæorum libre, et imprimis omnia talmudica voiuminailammis addixisse, atque idem factum a. c. 1244, imitatum esse Innocentium IV, inductos causa quod ii libri, and nominatim utrumque Talmud, Hierosolymitanum et Babylonium, no soluiiii contumcias and blaspbemias, infamous mullas and horrendas ad—versus Jesum C. Salvatorem nostrum, sed et sanctions et præcepta contra jus geiitium, atque ipsam Jfoists legem contineant, 10, 11. Telaignea Satance, t. I, Altdorf, Novicorum, 1581, 2 vols. in—4°.

Digitized by Google

The rabbinic Moses Maimonides – is obligatory for all Israel. And every city, every region, is forced to con- to train in the customs established by the doctors of the Ghemara, to follow their instructions, and to conduct themselves according to their instructions tutions; because the entire body of the Gbemara has been approved throughout Israel. The judges who established these institutions, these decrees, established these customs, pronounced these decisions, taught- These doctrines, which sometimes formed the universality of doctrines, Israelis, sometimes the majority. They were the ones who had received by tradition the foundations of all the law, from gene- ration in generations, going back to Moses, that peace "Let it be upon him!"

The Jew who would be naive enough to believe that these traditions infected go back to the first legislator of the Hebrews, could therefore, in a certain sense, sincerely affirm this a gross falsehood, that the law of Moses is the law of his nation!

But, however opposed the Talmud may be to the books mosaics, it is enough that it happens to be the sacred book of rabbis so that we have no fear of us to repeat by establishing, through the vote of modern historians, the detestable and supreme authority of this religious code to eyes of every truly Orthodox Jew. Let us therefore leave Mr. Achille Laurent, one of the members of the Oriental Society- tales that have been explored most deeply in recent times Jewish question, confirming the positive claims of the illustrious Drach, the ancient and learned rabbi;

"The Babylonian Talmud is the only one that is followed. It forms a collection that has no fewer than twelve volumes folio. The two Talmuds stifle, as has been strongly felt. Well said, the Law and the Prophets! That's the Jewish religious code. modern, quite different from that of the ancient Jews. It is that which contains all beliefs; and when one has The courage to peruse this immense collection, one finds

'Preliminary Discourse of the Yad-Hhazaka. Drach, Harmony, l. I*', p. 16i. See below the distinction between these false traditions and the ve- ritables; and read in Drach, following, everything concerning the Talmud, its antiquity, etc.

Digitized by Google

CHAPTER FOUR. 91

the ever-present causes of hatred of peoples against the

"This is the book that all those who study and comment on are studying and commenting on." who among the Jews claim the title of scholar. According to With these commentaries, the text of the Bible is no longer a narrative. historical, a collection of sublime precepts and laws; this is now nothing more than an allegory that the Ghemara explains from the in the strangest and most ridiculous way. It is from this commentary on the chimeras of the Kabbalah, the dangerous errors of magic, the invocation of good and evil spirits, a long heap of moral errors, and a theogony borrowed from Chaldea and Persia. The According to modern Jews, Ghemara is the fulfillment, perfection, and that's even what its name means in Hebrew; but, in reality, this commentary destroys the law through its ridiculous or absurd interpretations, and through the principles Aaine's cipes that it contains for all men who do not not part of what he calls the people of God*.

One of the most learned authors in the history of the Church he told us:

"Far from opening their eyes to the light, the doctors" The Jews, the rabbis, applied themselves more than ever to blinding themselves themselves, and with them their compatriots." They drafted—therefore rent "in a jargon of various languages" the twelve folio of their Talmud. Their goal was "to obscure the truth meaning of the prophecies that showed them Jesus Christ. There However, it finds favorable admissions regarding Christian truth. yours." But what one notices most of all is a

* Same thought, from Ronald, Jews, above, in this chapter. — W. Rohrbacher, History of the Church, vol. XV, p. 483.

* Laurent, Relation des affaires de Syrie, etc., t. II, p. 352–3, Paris, 1846. — Id., the Church and the Synagogue, p. 5–6. — Nicolai Serrarii, Trihæres., lib. II, chap. xvi. — Lireid. Moréri, although that one is not theirs that a very mediocre authority, art. Talmud and Talhudists, vol. VI, Paris, t732.

According to the continuator of the historian Josephus, "there is no limits to the hatred they have against the Karaites, because these Jews reject the Talmud, to remain religiously attached to the text of Moses. » T. pf, p. 359; Paris, 4710, Anonymous.

Digitized by Google

multitude of assertions and fables, sernhlabla to celtes of the gnos-
tiqups and payons by extravagance and even by inde-
cence. However, the Jews place the Tulmud- above
the law of Moses. To study the Bible, it says in the
Talinud himself, that's a merit, or it's not a merit;
To attend to the Mishnah is a merit, and we are part of it.
rewarded; but dealing with the Ghemara, there is no
It deserves to grow - It's this collection of traditions
Pharisees, who form the greatest obstacle to conversion
'Jews.'

The Talmud contains "the most obscene fables,"
Even on the patriarchs and prophets, humanity did not
is no less outraged than modesty*; » and not seidly
The rabbis place him above Moses, but at-
above God himself; that is to say, the Talmud
proclaims the superiority of the rabbis over their creator. Con-
Let us confirm our word by an example, for it must seem
more than questionable.

Peter the Venerable, abbot of Cluny, wrote against the
Jews a treatise in five books; and, in the fifth, he them
confuses them by simply turning the fables against them
absurd and impious of the Talmud. In one of them, 'a this
Question: What is God doing in heaven? (pages from the book)
The masterful response is: He does nothing but read.
assiduously study the Talmud, and converse with scholars about it
Jews who composed it. Now, one day, in one of these conferences-
During the discussions, different kinds of leprosy were discussed, and
Someone asked whether such and such a disease was or was not a
leprosy. God had an opinion, and, unfortunately for him,
The rabbis were of a different opinion. Following heated discussions-
sions, the decision of the case was referred by mutual agreement to
Rabbi Nehemiah, that the earth still had the happiness of
to possess. The idea then came to God to send the angel down there

' Rohrbacher, Universal History of the Church, vol. V, p. 78; 1850.
Talmud, tractate Baba-Metzigna, f» 33.

2 Ib., t. XV, p. 483; 1851.

Digitized by Google

CHAPTER FOUR. 93

of the monastery, with the mission of bringing the soul of this wise man to heaven;
But the angel found this rabbi reading the Talmud, and the Talmud

to die. The angel was therefore forced to use cunning; and, according to He did it at the Lord's command, above the rabbi's house.
such a racket that he looked away for a moment
of the Talmud and could be struck.

Rabbi Nebemias' soul immediately ascended to the
heavenly dwellings; there she found God fully occupied with dis-
to cut the question and to defend it against the holy doctors
of Judaism, and exclaimed at first: No, certainly not, this
Disease is not leprosy! – God blushes at his defeat,
but he dared not rise up against the decision of such a great man
doctor, and soon he was heard to exclaim: Ah! my en-
Fans have defeated me! Na-zahouni beuaï

"Such is one of the rabbinic fables with which the
Talmud. There we see the satanic pride of the Pharisee, who puts
his word above the word of God, his knowledge above-
"Sus of the knowledge of God, himself above God."
and, consequently, himself and his Talmud above
Moses and the Mosaic Law! Some writers, it is true,
claimed to equate these monstrosities with allegorical fables
risks of the ancients; but "it suffices," an ancient tells us.
rabbi, to point out that the rabbis welcome them to the
letter ' . "

And if we do not reject one of our authorities

'Bib!. PP., t. XXII, p. 1044.

2 Rohrbacher, Universal History of the Church, vol. XV, p. 481–2; 1851.

3 ürach, first letter, p. 74; 1825.— A note that follows the Gospel
The apocryphal tale of Thomas the Israelite recounts one of the monstrous tales
rabbis. "This anecdote," it is said, "is nothing compared to a
"Fou'e d autres que contenant les écrits des rabbis." Read, for
convince yourself of it, \a. Bibtiotheca rabbinica, Rome, 1675–1693, 4 vols",
folio, by the Dominican Bartolucci, who thoroughly studied these voluminous
writings, and the Bibliothecahitina et hebraica, etc., by Jo. Imbonati, 1694.
"We have gone through this vast directory, and we have found some
tales worthy of the Arabian Nights, and sometimes of extreme inde-
"Cence." P. 170, *ibid.*, absurd fables, Book of Enoch, 343. *id.* Gospels
Apocrypha, translated from the edition by C. Thilo, by G. Brunet,
Second edition, enlarged; Paris, 1863.

Digitized by Google

9i THE JEWS.

safer, that of the ancient and learned Rabbi Dracb, whose

These doctors, we will know that almost all the guides of Israel confine their studies to the jumble of this dreadful theology!

However, man acts in all things according to his beliefs. What he sincerely believes passes, day by day, and so—wind even unknowingly, in his actions. The faith of a believer is therefore the reason for his customs, and the source of his morality ^ or Well, in other words, his morals are an expression of his faith—, from which we will say, without possibility of error, that, in every religious people, the average of their faith is also the average of their faith. average of the faithful! Among the Jews, where for a long—For centuries faith and law were one and the same thing; among this people who lived only by their re—In religion, the Talmud was therefore the ultimate provocateur of morals. the most antisocial, and the inspirer of the most intense hatred The ceremony of every Hebraist against every Christian. Veiling the scene—The clerical nature and turpitudes of its religious precepts, the to mask, but without suppressing the teaching; in a to hide them from the curious eyes of the uninitiated, such was the Consequently, the Jew's concern, as soon as, from the breast the people who sheltered him, cries of horror and exec—creation resounded with a formidable ensemble against its faith. Some texts then disappeared from this monstrous code, and ceased to be delivered to circulation, but, in the fearing that the world would have to mourn such a loss, the Rabbis hastened to entrust the passages to memory. which would have compromised them, and oral lessons replaced them the deleted letter.

“It is our duty,” the learned Orientalist had therefore written, to make con—to give rise to intolerant, inhumane maxims*, which the rabbins profess h with regard to converted Jews, Christians, pagans and Jews who betray the secrets of the Synagogue—

'Ib., first letter, p. 83; 18t3.

2 And of which he himself was a cruel example in 48X3.

Digitized by Google

CHAPTER FOUR. 95

that is to say, to prove the falsity through formal texts of the fourth decision of the Sanhedrin of 1807, without prejudice dice of what I would have to say relative to his other decisions! But Christian charity forbids me to publish, except in cases of absolute necessity, the translation of the passages revoltants that I could cite in this note. I will limit myself

rent, and who know enough of the Rabbinic language to read them in the original books... »

Because the Talmud and other works of the rabbis contain hold a host of horrors and hateful recommendations tables against Christians and Christianity. But k de- since knowledge of the Hebrew language has widespread in Europe, Jewish printers took the precaution to remove all these passages, leaving la- They substitute names for them. those of Minim, Goyim nohhrim (Christians), Meschoum- Medim, Moumrim (baptized Jews)," and to remedy these gaps "they teach verbally what they indicate and correct words that were intentionally changed. Sometimes they also re- establish k by hand in their copies the deletions and the political corrections of Jewish authors. This last case arrived in the copy of the Talmud that I own. Hel- Vicus recounts in his treatise on paraphrases of the Bibles Chaldean Jews, p. 10, that he had a Talmud, of which a Jew had used it before him, and in which all these corrections were made with a pen.

"On the other hand, extreme scarcity and perhaps loss irreparable damage to several old books,... quite well known by their passages favorable to Christianity, gave rise to k the accusation of bad faith against the rabbis. I regret to declare that this accusation is founded, and that's one thing known in our nation that they made disappear (gane- 'zou) books that contradicted their doctrine'.

1 Among these, the Targum, of which these passages are cited by orientalists Lists of those who read them there: Jehovah told me: You are my son. These two, Father

Digitized by Google

96

THE JEWS.

It would therefore be quite wrong for the ill-advised lawyers to The Jewish race, they would tell us; k If one rejects the Israelites As Jews, they are punished for being born into a religion that is more... earlier than in another; it is a clear violation of 'all human and positive laws'. No, not at first; because apply k those who claim to be followers of the law of Moses' law of retaliation, to place themselves on the ground of their their own justice and turn their own code against themselves

rule that governs them with regard to us. No, again; for we to propose the adoption of Jews, without worrying whether they persist-
tent or not "in the superstitious practices that the rab-
bins added to the prescriptions of Moise" , » when these su-
Mind-numbing persuasions are homicidal; it would be us
to propose introducing the poisonous plant into wheat
of the father of the family, and to defile the field of civilization.

That is why, some time ago, in an assembly which takes
a task the regeneration of Judaism, an Israelite, struck by
these considerations, the obviousness of which is beginning to be grasped
"Clear-sighted minds," he exclaimed before Mr. Cœffler; "It is necessary
to hasten to leave the old temple; – that is to say, to
modern Jews, from the Talmudic temple, – if we do not
we want to soon be buried under its ruins*. » It is still
Why, nowadays, is one of the leading figures of the school of

and Son, are three, in union with a third person, and these three
"They are but one substance, one essence, one God." Psalm 2, etc.
second letter, Drach, 1827, p. 263.

Modern Jews consider themselves the only monotheists, and
They accuse us of worshipping multiple gods because of this dogma of the holy
Trinity. See how, in the Old Law, their fathers worshipped, from the beginning
In the most distant past, this God in three persons. Harmony between
Church and Synagogue, vol. P', pp. 280, 285, 368, 453, etc.

Also, "some rabbis, in discussing the divine Trinity, expressed themselves"
they were taught in such an orthodox manner that they left nothing to be desired in
the most scrupulous theologian on the subject of terminology. » 76., p. 280; Paris, 1844.

* Jews in the Nineteenth Century, p. 16, by M. Bail, former inspector
teur, eli . Second edition, Paris, 1816, in-8°.

^ Bible, Exodus, chapter 21, p. 24, etc.

K Th. Daloz, Des Juifs en France, p. 5-6; Paris, 1845.

* The Jews, their history, etc., p. 12; Paris, 1847.

Digitized by Google

CHAPTER FOUR. 97

Publicist philosophers, Kluber, demand of the Jew, before
to allow civil and political society to confer upon it
Citizenship status, conditions that most of our con-
temporary people would view the demands as insulting
of an inquisitor, if any Catholic dared to formulate them.

free, authentic and irrevocable, the rejection, the hatred of Talmudism and everything else the government will declare to be able to reconcile oneself with the common good within Judaism of a state whose supreme power would not be among the rulers Jews

And let us note that the Jews are beginning to form sea, before our eyes, in three distinct categories: the indifferent, the reformers, that is to say the followers of a ve-legitimate Jewish Protestantism, and the Talmudists; but we We cannot sufficiently emphasize this point to the public, that these continue to form the im-the majority of the people of the dispersion. Now, "the Talmudists, composed of the older generation, people from the countryside, and those of the lowest class in the cities, recognize the religious authority of the rabbis and the authority The Talmudic law; they scrupulously observe not Not Mosaic law, but rabbinic law—they don't mix. to Christians only for their own self-interest, and continue to be the true enemies of the Church. That is the core 'indestructible of the nation that will endure until the end in his stubbornness.

This period, the end of the UMP, may be quite close to us, and of very long duration. Let us know, however, that it has formed for Germany, as early as 1831, an association of Jews and Christians whose goal is to found civilization-religious, moral and social teaching of the Israelites; and the report-

> Law of the German Confederation, 4th edition, § 516, note iv.
"Let us allow the former rabbi Drach to say, in this regard, that the work Mr. Beugnot's work, "The Jews of the West," deserves the most severe criticism. serious. > Read p. 505 and following, Letters of 1827, p. 278.

7

Digitized by Google

98

THE JEWS.

wearing this association's colors, which cannot be suspected, we offers a passage on which our words are strongly based;

"As long as Jews remain Jews, their emancipation will be
"generally impossible!" For the Talmud, the law which governs...

Christianization. The big question therefore boils down to this to ask when the Talmud will perish, that is, when will reconstructed on another plane the consciousness of the Jew-sant, since only then will the insou- disappear-
ciable?

However, let the clumsy advocates of the Jewish nation cease to attribute to an era of universal darkness Israel's love and admiration for the jumble of its theology. To speak like that would be to be oneself under the sway of thick darkness, or that would be pretending to mislead his century^ because the glorification of the Talmudic code is, from the part of the Jews, a fact of all ages; for, until our For days, Talmudic doctrine jealously preserved a considerable number of precepts worthy of drawing attention to them The anger and contempt of every honest man! And the Talmud, this imperishable code of the Jewish nation, whose pages have The Talmud contains formidable innuendo, let us repeat without ceases, is not a theological work that the Syna- Gogue can reject with impunity, it is the very expression of the rabbinical synagogue; he crushes Moses—he dominates God even in heaven ^ it is the supreme law, the civil law and '

religious of the Jew—he was so as soon as the spirit of hatred and of The lie exposed him. Alas, he has not ceased to be so to this day. of today, even for no man of Judaism who claims to the orthodoxy that his fathers followed!

We will take a look at a few points in a moment. of the morality in action of Judaism; for it is deduced

'German Catholic Encyclopedia, by the most learned professors' and doctors of theology from Germany, translated by Goschler, t. XII, p. 45S-i53, Paris, 186t; the preceding quotation, ib.

'Read these essays on justification in B^arride, p. 196, and reread p. 39.

Digitized by Google

CHAPTER FOUR. 99

(the orthodox doctrine of the Talmud, it is the Talmud k the work and producing its fruits of death. We will understand then, the importance of the deletions becomes increasingly clear. The leaders of Rahhinism prescribed to the printers dogmatic books that their failing faith begins k re- to form. Let us, however, conclude our chapter on the Talmud. by this assertion from one of his greatest admirers

"The Kabbalistic doctrine, which is the dogma of the high magic, is contained in the Sefer-Jesirah, the Zohar and the Talmud*. » We must therefore go and look in the te-shameful and unhealthy darks of magic, the venomous roots neuses of this Talmudic work k which, since the Christ, throughout the ages found the heart of the Jew attached; And from this necessity will be born our chapter on the Kabbalah.

The Talmudic Jews form "the indestructible core" of the nation" and the Talmud is the supreme law of the Jew, the source of his faith, his feelings, the rule of his morals. That is why, until the day the Talmud is destroyed, the Jew will be an unsociable being. In other words, a duel k dead, and whose outcome cannot be far off, remains between the Talmudic Jew and Christian society; between the Judasants and the men of the one and only civilization that it is possible for the world to produce, if experience and Reason speaks the truth to us.

* Eliphas Lévi, Dogmes et rituel, p. 93; 1861.

^ History of Magic, p. 28. Eliphas Lévi, (^minent batist.

NOTE.

"The first editions of the Talmud offer the text of this code in its entirety, like those of Krakow, of Venice in 1620; d'Amsterdam, 1600, folio, small format. It is necessary to consult the large rabbinical table of Venice, in four volumes printed by M. Bomberg, to find the hostile passages in the biblical commentaries directed against Christians.

(Some of the maxims I am going to state are not found

7.

Digitized by Google

400

THE JEWS.

than in the older editions I just mentioned. Talraud, treatises Gnaboda-Zara, fol., 4 v", in Thocephot; fol. 40 v", ib., fol. 26 v°, Sanhedrin; fol. 57 r®, Horiot, etc., etc. »

Maimonides, treatises On Homicide, ch. iv, § 40; On Idolatry, ch. x, § 4; On Rebel Doctors, ch. iii, § I, etc.; On Kingship, ch. ix, § 2, etc., etc., etc. Drach, Second letter, pp. 300-301; 4827.

In the edition of the Talmud by Frohen, printer of Basel, executed in 1584, the censors Marcus Marinus, Italus Braxensis, Petrus Gavai-Irius, removed the main passages that attack memory of our Savior, where Christians are represented "as devoted to the most inhuman vices, and where it is declared that the precepts of justice, fairness, charity towards one's neighbor, not only to them are not applicable, but are a crime." Some time later these deletions, the Jews felt compelled to reinstate in an edition from Krakow; but these reinstated passages having aroused indignation Christian Hebrew scholars, the Jewish synod, convened in Poland in 1631, he himself prescribed its removal in future editions, And here is the text of his encyclical.

Therefore, we enjoin, under pain of excommunication major, to print nothing in future editions of the Miscellany or of the Ghemara, which relates, for good or ill, to the acts of Jesus of Nazareth. We therefore urge you to leave in white marks the places that relate to Jesus of Nazareth. A circle like this one: O, placed in its place, will warn the rabbis and schoolteachers to teach these passages to young people orally only. By means of this precaution, the scholars among the Nazarenes (Christians) "They will no longer have any pretext to attack us on this subject." Drach, Harmony, t. I", p. 46'7-168.

END OF NOTE.

NOTICE TO THE READER.

The chapter on the Kabbalah should follow this one; but in order to connect more directly to the Talmud, the pages where Talmudic morality unfolds, we relegate this in- to the end of the volume, in the form of an appendix. interesting question. We ask the reader, however, to accept, under inventory profit, the few lines we need to extract from it to cast a ray of light on the paths we are taking.

The sinister Cabal gave birth to the cult of the stars and their spirits, the Sabaism, astrology, magic. It existed long before it received its name, and before the Jews, who assimilated it by modifying it. Also the Did the Jew become the prince of high heresy, as the Geniuses of the Kabbalah infested with their venom. The unitary doctrines of the Cabal prepared- They are preparing for and leading the unification of peoples.

Digitized by Google

"The Kabbalistic doctrine, which is the dogma of high magic, is contained in the Sefer Jesirah, the Zohar and the Talmud.

"Abraham, leaving Chaldea, had carried away the mystery of the Cabal. » – «The mystical doctrines and magical practices of Antiquity is partly preserved in the Kabbalah, whose books were held in as high esteem by the followers as the books of Hermes Trismegistus.

"The Kabbalah is the mother of the occult sciences, and the Gnostics are born of the Kabbalists." – "The Kabbalah, cultivated by the Jews with an art-unparalleled, almost single-handedly eclipsed all other sisters. secret societies.

There is an undeniable truth, "K," which is that he has a high science, an absolute science, etc." But, "this science is magic, whose dogma is the Kabbalah." And "it is certain that the Jews, deposited to keep silent about the most sacred secrets of the Cabal, almost always In magic, the great masters of the Middle Ages. Everything scientific-tific, grandiose in the religious dreams of all the enlightened, Swedenborg, etc., etc., is borrowed from the Kabbalah. All the associations-Masonic lodges owe their secrets and symbols to him.

To create a secret society, from which kings and pontiffs would emerge, This was "the dream of the dissident sects of Gnostics and Illuminati who claimed to link the faith to the primitive tradition... This idea of-A threat to society arose when a wealthy and dissolute order, initiated bound to the mysterious doctrines of the Kabbalah, he threatened the world with a A huge revolution. The Templars, whose history is so poorly understood, These were the terrible conspirators. The occult philosophy of magic veiled under the name of Cabal, it is indicated in all hieroglyphs sacred ancient sanctuaries and rites still so little known of the "Old and modern masonry."

The great Kabbalistic association known in Europe as of masonry, suddenly appears in the world at the moment when the Protests against the Church threaten to dismember Christian unity. leaders of this association "tolerate all beliefs, and do not profess- They share only one philosophy. They seek only the truth... and want- "Slowly, gradually bring all minds to Reason."

Some leading figures of Judaism openly profess this philosophy. Isophy, which corrupts and draws the Christian world closer to them. Kabbalists call the Jews our fathers in the faith, and their leaders are the leaders of "the great cabalistic association known in Europe as the name of masonry.

In the chapter on Kabbalah, we name the authors of these-tations, which are almost all among the declared enemies of Catholicism licism.

PART TWO.

CHAPTER FIVE.

FIRST DIVISION. – THE MORALITY OF THE TALMUD IN ACTION.

The first man and the first woman; dignity of the human race
offspring of these two monsters. – Let us judge the tree by its fruit. – We
let us know the morality which originates in Christian dogmas;
Does the one that departs from Talmudic traditions have any connection to it?

– Saint Chrysostom, Father of the Church, on the customs of the Jew; pain-
prodigious ture. – Same description by the famous Simon Maiol to
the Renaissance period. – Nothing had changed when Delamarre wrote
his monumental Treatise on the Police. – Let us cease for a moment to judge
Jewish doctrine through the customs of the Jew, and let us judge the Talmud
through its text. – God creates Adam, who seeks a companion;
Finding no one suitable, he asks for one that is similar to him.

– Eve is worthy of Adam, and transmits to us the venom of the serpent.
The Talmud being the supreme law and belief of the Orthodox, and
The Talmud makes man regulate his actions according to his beliefs.
Jewish as he is. – An example of the eternal sentiment tamed in France.
and in the nineteenth century, by the Talmud. – Proscription of the pre-
varicator.

Kabbalah is the soul of the Talmud, and the Talmud is the mold
of the conscience of the Orthodox Jew. Both, the Tal-
Mud and the cabal, therefore, will have to present themselves to our eyes, no
no profile, but roughly a front view; and, if every tree
must be judged by its fruits, what tasty and healthy fruits!
will we see them emerge from him whose fruitful branches
let fall to earth and pile up at their feet the believers
under the weight of which the Jew, if he does not wish to cease

At the end of this volume, we reject, and explain why, the
chapter of the Kabbalah.

to be what his fathers were, must cover and in some
so as to conceal the law of Moses from view?

Alongside these fruits of the Talmud, the reader may wish to... to place, for a moment, in thought, the fruits of the tree evangelical morality, in order to know them better. Evangelical morality, and we know this, originates at the base of the Christian dogmas. It is said of her, and the unbelievers have not This point, proclaimed less loudly than the faithful, is this morality is both the most magnificent and the most complete that ever had enlightened the world. To invent it, if we are to believe some men—my such as the famous Jean-Jacques, was above the human strengths. The intelligence that amazes her restores her a legitimate tribute, and nature, which it softens and cor— by taming it, recognizes both its gentleness and its strength. It is divine, and such are the splendid ones of this liter radiance of her beauty, which the most sub— variations, when they seek to make their way to In the midst of the crowds, they are reduced to making treacherous attacks on him. prunts', b usurp his name, and b compose himself with her a resemblance that plays tricks on the eyes; Corruptio optimi pessima.

But since evangelical morality is a worldly thing the best known, so let's see if the one that arises from traditions Rabbinic, or precepts of the Talmud, would or would not something to do with this rule of Christian morals. An easy, curious study, and one that few strokes will otherwise render complete, or at least sufficient. And, first of all, if the greatest part, though the least sublime, of Catholic morality Islam has its code in the Bible, and let the Talmud be, as the rabbis affirm, a commentary on this Sacred book: how are the fruits of the Bible divine?

'Those, for example, who make Christ the prince of the doctrine of egalitarians.

"We may be permitted to call the doctrines of the Talmud or the Pharisaic or rabbinic traditions predating the writing— tion of the Talmuds, since the Talmuds are the code in which they were formulated these doctrines.

Digitized by Google

40i

THE JEWS.

among the men of Christ, while those of Rahhinism would be described as demonic by the Fathers themselves of

Demonic AI, we would hardly dare utter that word, were it not for Saint John Chrysostom; and nothing seems to us—more interesting than seeing, from the fourth century onwards, a to what extent has the distorted doctrine of Judaism degenerated? had, in the name of God, brought down public morality of Israel. If, therefore, the lessons of history have for us what—What an attraction! Let us listen to the impassioned words of this powerful doctor. a keen observer, attentive witness and studious observer of historical customs women he stigmatizes:

"In the past, Jewish fasts only resulted in..." trials and disputes; today, they lead to the li—debauchery and debauchery: we see these men, barefoot, dancing in public squares; they claim to be fasting, but Their actions are the actions inspired by drunkenness. Let's listen. how the prophet wants you to fast: "Sanctify the Fasting! » Thus fasting turns to your benefit. It does not say Not: "Make fasting a profane festival." No, but he said: "Announce the solemn assembly, gather the elders." And the Jews of today, gathering troops of effe—mined by numerous bands of wretched courtesans, attract the entire theater to the synagogue, and the actors of the scene; for their synagogue differs in no way from these places public! What am I saying? The synagogue is not just a theater and a place of prostitution; it is a cavern of bandits, a den of wild beasts. Your house is de—came, so to speak, the hyena's den, said the Seigneur'; and not of an ordinary beast, but of a beast "Impure!"

What, Christians! "when the time for assembly you

'Joel, ch. I, v. 14.

2 Of the infamous: soft; qui alterius fornicationem sustinent, qui in semetipsis fœminas profiteer. From the Ganges.

3 Jeremiah, chapter 7, verse 11.

Digitized by Google

CHAPTER FIVE. <05

call to the church, you do not awaken the zeal of the indifferent rents—, but when the demon calls you to this solemnity Jewish woman of the Trumpets, instead of retaining those charmed by this by calling them, you let them engage in the place of impiety and on the slippery slope of impurity! For courtesans, the

gather. And why speak of the impurities that are committed there?
Tent? Aren't you afraid your wife won't come back from it?
possessed by the demo? Haven't you heard it clearly demonstrated—
He lies, in our first interview, about the souls of the Jews
and the places where they gather serve as dwellings for
Demons? How dare you, when you have taken
take part in a diabolical dance, return to the assembly of

Apostles? What! Are you not seized with terror and

"Horror after such misdeeds!"

Living only for their stomachs; hungry for precious goods
feelings; of an independence, of a greed, of morals in a
words comparable to those of pigs and goats^ the Jews do not know—
wind only one thing: to let go of the reins, of intemperance and

Drunkenness. The last of the taverns is even less

The synagogues are despicable. The Synagogue is not a
A dwelling place of thieves, it is the very dwelling place of demons; and
we could say the same about the souls of the Jews."

The famous bishop of Vultourre, Simon Maiol*, seems
having taken on the task, among so many other historians, of carrying
at the very heart of the Renaissance era, the powerful and
The terrible testimony of which Saint John Chrysostom was
resounded in the fourth century, when his eloquence thundered
born against the morals of the disciples of the Pha— tradition
risky.

On the Perfidy of the Jews, such is the title under which it appeared
with the brilliance of a noisy meteor the treaty in which he

* Saint John Chrysostom, Complete Works, new translation by
Abbé J. Bareille, vol. II, first discourse, p. 349, etc.; second discourse
course, p. 372; Paris, Vivès, <863.

^ A remarkable scholar, but one who, in secular sciences, shared—
he was making a large number of mistakes made by his contemporaries.

Digitized by Google

postures that these sinister men are plotting. From the height of his doctoral seriousness, he therefore enjoins them to reject the baits that the Jew's hand offers them, and not to prostitute themselves to kill as foolishly as they are inclined to do freedom which is acquired by them by hereditary right.

"These traitors, the most wicked of all men,
surrender our homeland, our resources, our strength, and to the Turks
We tolerate them, and we feed them! That's fueling the
"Fire in our bosom is like warming the serpent there."*

Be wary, and be wary again! For "experience never ceases"
to demonstrate that, from the first to the last, the Jews for-
follow the Christians with the most implacable hatred, and that
If the opportunity promises them impunity, they band together and
rush upon them in tight battalions, like 'a
troops of harpies who cannot get enough blood
that they suck. Ah! fear even their solicitousness
even to their obsequious submission; for you have
all the more reason to fear them because treachery creeps in beneath
their eagerness', Look at the thousand deceptive forms
whose wear and tear they bear! Driven by them, it lends itself to
unimaginable schemes to devour you; and see in-
core: if thieves, criminals, etc. are encountered
women forced into prostitution, the Jewish house opens
of herself, before their very eyes, and recognizes in them
hosts (prompium proebent hospitium). Let these people ra-
Pine come to offer the Jew the proceeds of a robbery, and he
He buys them immediately at a low price; he encourages these wretches,
It stimulates them and helps them with all the harmful effects. True fruits of
gallows (Jurdferi)^ scourges of all honest people, de-
endowed with the right to all tolerance, the Jews are, in a
word, the instigators and auxiliaries of the son of a family cou-

* Nec libertatem hereditario acquisitam, ità temerè prostitute ve-
lint. Vol. III, p. 7; Moguntiae, 1615.

* Ibid., p. 809, col. 2.

3 Ibid., p. 810, col. 1.

Digitized by Google

CHAPTER FIVE. 107

between his father, the daughter against her mother, and the servant against-
to be his master. And how many minions does magic not have?
not in their ranks!

we would not have dared to grant him this apparent license to speeches, if these words of great, courageous and salutary These truths, had they not been reflected so precisely, after so much centuries, the words of one of the Church Fathers, of one of these doctoral illustrations before which they bowed to this day, human generations—but language that would hardly be able to accommodate nervous ears any more than forms the delicately parliamentary style of an era where laissez-faire tends to become the sole principle of life social!

It is up to us now to see if the religious century of Louis XIV, and the Regent's not-so-religious century, did not would have recalled the iniquities of the Jew, in one of their the most remarkable historical monuments, as for the to rehabilitate by offering us a description of their customs which destroys our old and legitimate prejudices, and which allows us to question the fidelity of the punishment the ture that we owe to the vigorous and terrible brush of Simon Maiol. Let us therefore open the Treatise on the Police, this great and monumental work whose author, under the inspiration of Lamoignon and the Colberts, and under the very patronage of Regent, in his pages, describes the relationship between the Jew and the Christian Well. Would the Jew have received the slightest praise there? it may be possible for us to conclude an amendment in its mo- Reality? No! And without deigning to say a word to us what kind of character has the descendant of Jacob has the date of his quadruple vintage this book

< Ilodie otiam apud Jufiaeos, præsertim in Oriente, quid magia frequentius?... Tradunt ipsi Judaici senpiores sepluaginla seniores sues, seu Sanhedrin, magiam apprimè calluisse, idque, iiiquit R. Semoloh, ut præstigiatores eo facilius convincereni! Ib., p. 920, col. 2.

2 First volume in 1705, second in 1710, third in 1719, quatrième in 1738, folio.

Digitized by Google

408

THE JEWS.

silence, as if there was nothing new to teach us about the Jew; as if, within the Kurope, the Jew who remained firm and immutable in his Talmudic faith, he must have remained immutable in its morals; and such is indeed the testimony on this point—

sion of the motives that dictated the famous letter of 1212 of innocent 111, and which determine in the year 1391 the justice of the King John:

"Such is the ingratitude of the Jews," exclaimed the pontiff, "that this nation, sustained by Christian piety with so much kindness, "only gives thanks to its benefactors." crimes and insults »

And when a century and a half had passed since that In the letter, the historian adds: "The twenty-eight years that the king Jean had allowed them to remain in France in the year 1360. and the sixteen years of extension that Charles V had given them granted, were not to expire until the year 1396. But the crime and the abominations they committed every day obligingly Charles VI managed to anticipate this term. He titled it by letters patents of September 17, 1394, which banished the Jews to perpetuity of his states, and forbade them to remain there "hardly a lifetime."

However, after this fourteenth century, two other centuries followed... sink, and the cruel Police Treaty returns to Israel We are told, k the date of the year 1705: "Some Jews of Portugal and Holland having come to settle in France under pretext for trade, at the beginning of the last century— The king was informed, and this gave rise to a declaration. ration of April 23, 1615, by which His Majesty banished from his kingdom, all the Jews, and forbade them to remain there under the penalties imposed by the ordinances of his predecessors, the kings their sisters.

The leader, the protector, the king of the French nation re—

< P. 824–2. Read the gruesome details in which this letter goes.

2/6., p. 285.

3 T. I, p. 285.

Digitized by Google

CHAPTER FIVE. 109

He therefore finds himself facing the same men of evil that his predecessors found there; and these Jews, that it is a question to push them out and remove them at all costs, therefore, have ceased to be, in the opinion of France, a public scourge. Let us not, however, consider this severe prohibition prevents a number of these adventurous men from

world, what dam could be impervious to the Jewish race!*
But it signifies what it must have been in the eyes of the vigilante
supreme follower of the Talmud, whom the Attorney General of
In 1717, Regent Philippe d'Orléans called "the monster of
"Civil society!"

After briefly judging Jewish doctrine
Let us now judge by the customs of the Jew in itself.
this adulterated doctrine; let us open the book that contains it,
Let's go back to the early days of the world, let's take a look
an eye on man, as she describes him to us, emerging from
hands of the Creator, and thus let us see, from the very beginning, what
becomes biblical truth, what becomes of the sacred books
the creation of Moses and the very dignity of our nature before the
masterful words from the Talmud.

"The Lord," says this book of books, "did not want to give—
to be a companion to the father of humankind before he
he himself asked. For, "later it happened that she would in—
God, who committed sin, maintained that Adam was not in
right to reproach him for a disastrous gift. But having taken
this precaution against the one he had made in his image. God
made all creatures pass before this monarch of the earth—
res. Now, the first act of the Talmudic Adam is one of
these outrages against nature that the law of Moses punishes implacably
death penalty*; religious crime, because it is inspired by
the gods, that is to say the evil spirits*, constantly
applied to corrupt, to degrade the dignity of man;

'A passage that we will quote in another chapter.

* Bible, Leviticus, 18th, 23–29; 20th, 15–16, etc.

® Dii gentium dæmonia. Ps. xcv, 5.

Digitized by Google

440

THE JEWS.

vulgar crime later, and which took its place among the
abominations of these Canaanites, whose sword Israel owed
to purge the earth.

Adam, who is looking for a partner, falls into
prodigious errors; and, far from punishing him, God

pull a rib out of the body, and he builds an aged Eve from it. twenty years old*. But will our first grandmother show herself superior to this sad husband? Will she have tastes of Less humiliating deviations? – Answer: Common opinion The rabbis believe that the mother of men had for the service pent an affection which this inside animal took advantage of to to lead her to transgress the divine precept. Also the Did the monster transmit to him the venom she transmitted? his posterity'.

Such were, according to the venerable doctors of Talmud, the customs of our first fathers in the heart of the parailis and in a state of innocence! Adam's penance did not take place that after his sin, that is, when he had eaten the fruit defended; and we will cite as proof of its long duration the rigor of a fast of one hundred and thirty years, during the- which he refused to drink, to eat, and isolated himself from Eve. Thus, this excess of imprudent rigor had its dis- an early reaction; for the day Adam saw Lilit, a female demon

'We provide the Latin text for the continuation of this narrative, but We do not want to reproduce it in its entirety: Tune compressed omnes... sed cum nihilominus et Terverc... petivita Deo sociam similem sibi. Drach, second letter, pp. 340–311; 4817.

* Second letter from the scholar Drach, former rabbi, pp. 340–314, Paris, 4,827; in-8". – Id., *De perfidie Judæorum*, by Bishop Maiol, p. 809, col. 2; Moguntia, 1643.

* Multities eam... cum sese... injected in eam tabem, Zoufiama, – qua posteritas mulieris inficitur. These are the own expressions from the Talmud, tractate Shabbot, fol. 446 r"; tractate Yebamot, fol. 403 v"; treatise Aboda-Zara, fol. 22v®. Drach, *Harmony*, t. II, p. 321, 4844; – letter see rnde., Id., p. 343; 4827. Read about these acts, common in the idolatrous world, *Serpentem inter et muliorem*; *Anthropo-studies* logics, the cult of the Serpent, etc., by Doctor Boudin, physician in head of the Saint-Martin military hospital, of the army of Italy, etc., etc.; Paris, 4864, Rozier, 88 pages in-8®.

Digitized by Google

CHAPTER FIVE. 111

Nin, Lilit pleased him, while Eve, abandoned, met her on the side of the demons who were not of her sex, and that these seducers appealed to him. Thus was born the fierce and ter- race 'rible of men born from demons'.

Oh, the singular austerities of penance among this people!

of her own accord, the reverse, as soon as he revolts against his Creator! Oh, the lamentable aberrations of his doctrinal book! and doctoral par excellence, which brings us back to the naive from which the simplest things are said, these harmful things and calamitous relations between man, the demon and the bully ' !

Man acts according to his faith; his belief engenders his actions, when this belief is sincere. That's what we let us repeat constantly; also the conviction of infallibility Is the doctrinal teaching of the Talmud so deeply rooted? in the spirit of the pure orthodox, which it dominates in the father from family to the most natural feelings, to the the most indomitable instincts of the heart. The fear of withering the innocence of his own sons was therefore, until yesterday, insufficient to prevent the Jew from introducing them to these detestable studies.

Thus, for example, and saying it is easier than believing it, the Talmud's assertion regarding the first reports is Adam's relationship with animals "repeated in a commentary that is taught to very young children; and this comment, the only one taught in schools, ren- closes a host of similar horrors, which the masters cannot- vent se dispense ctexpUquer aux élèves. The first part, which explains Genesis, contains twenty-seven of these passages

* Drach, second letter, p. 316, *ibid*.

^ Idem, *De aliis contra naturam criminibus*. Reading in the Church and Sgrmgogue, pp. 131-136, the remarkable words and the cruel accusations of K[^]iza, sanctioned by the eighth canon of the council of Toledo, in 693, which lists fifty-nine bishops. – On alliances between man and the demon, read our book *The High Phenomena of the magic*, ch. vi; Paris, 1864, Plon.

Digitized by Google

112

THE JEWS.

that I can remember, but I think the number is more considerable." Now, he continues to tell us, in the year 1827, the learned orientalist Drach whom we have just quoted, a The Jewish priest of Paris felt compelled to dismiss a schoolteacher. that he had placed near his children because the latter had

of Judaism. What, then, was the gravity of this act?
Here it is: "This young man had taken the liberty of deleting in
His lessons contain one of those revolting passages! It's blasphemy!
"Our wise doctors," said the father, "believe that..."
Their writings contain pernicious things. And our
The schoolteacher experienced this firsthand; no longer able to find employment...
passion among the Jews of this country, despite his high level of education,
He fell into deep poverty, unable to obtain the
the slightest help from his brothers. Christian charity helped him
to return to Berlin, his hometown.

If the Talmud is, in Judaism, the cause of the
moral corruption, we will have to see if it was not, if it
would not yet be, in the places where it dominates, the source
of a hatred whose flow poured forth, or is pouring forth, from the breast
of Israel over every foreign man of his race. Each of the cha-
The clowns who will appear in our pages will enlighten us.
according to its title, on the strange customs of which these traditions
The Pharisaical views of the rabbis became the principle.

'Drach, second letter of a converted rabbi, p. 311; Paris, 1827.

Digitized by Google

CHAPTER FIVE.

113

DEDXIÊMK DIVISION. – HOR.VLE OF THE TALMUD IN ACTION.

WOMAN IN JEWISH LIFE.

The young girl in the paternal house next to her brothers in the butte
to the explanations of Talmudic turpitudes! – The rabbi and the scholar-
The woman's place among the Jew; beautiful thoughts. – Reply from
History. – Mr. Crémieux speaks like history. – The Talmud
equates women with slaves. – No law, even in marriage,
does not guarantee her even the simplest respect from her husband, for
which she is of butcher's meat... – She must tolerate
his concubine even under the marital roof. – 11 It suffices that
This concubine must not be unfaithful, for then she would not be
than a brute in the eyes of the law. – A bizarre display of judicial modesty.

– Right of manual correction of the woman and right of divorce.

– Before God and in religious gatherings, a woman counts
for nothing. – Teaching him the holy law is as guilty as he is.

Jewish blood. — Defects and qualities. — Proportion of two tommes of
A much worse life is lived among Jews than among Christians.
(Jewish confession). — The Jew owes it to the Talmud to provide for the proletariat
its froth. — But the profession of Judaism redeems, in the eyes of the
lalmudisant, all weakness of the woman.

And now, what will they do with their Eve's daughter?
venerable doctors of the Talmud? In what egalitarian or
Will the sacred book place her in a position of inferiority in relation to
The man? And what if, in the father's house, the younger sister
was not separated from her brothers and their tutor by
a wall of brass, from which will be born his chance to escape the
early appetites for corruption that explain the turp-
Talmudic studies will have developed in the heart of the com-
companions or the guardian of his childhood? Who will stand by
morning to night near his ears to protect his
innocence and to protect it against inevitable desecration
including the religious lessons from his brothers' schoolteacher
will be the root cause? Finally, jwiir to keep the intact
The freshness of its purity will inspire profound contempt in him.
that before our very eyes the lammuçant will testify to the woman
and the state of ignorance and abjection in which he con-
damned to rot?

No, no, our Christian friend, replied the Jew, you do not con-
hardly Israel-, far from degrading women, "the Talmud

8

Digitized by Google

THE JEWS.

remain faithful to the inspirations of Scripture. » Listen, for
to repeat to your family some of his beautiful maxims,
and "perhaps they will silence the critics of
our principles.

"A man must honor his wife, for the blessing of
"God only enters our homes because of women!"
— "The loss of the first wife is also painful
that would be harmed by the destruction of God's sanctuary." — "Those
Those who do not marry do not know happiness;
Divine blessing will not enter their home, and they
will never experience pure joys." — "It all depends on
"The woman," says the Midrash Yalkut. — "Even the altar weeps."
on the one who separates from the woman who received his first
oaths. — "One last word, moreover, testifies to

bins recommend not marrying girls without the
having consulted them, and without regard to their tastes. That's it.
a recommendation that some might need
"Fathers who are not Israelites!"

Most of these maxims, some of which have the
breathe in biblical fragrances, rest and refresh the soul.
took. Let us not forget, finally, "that Jewish women showed themselves-
they treated in public, on the promenade, in the houses of
prayer, in the schools where they came to collect their sons
or listen to the words of the master," and that they compare-
knew "in the courts where they brought their grievances."

This would refute "one of the most serious criticisms that
the foreigner addresses the Judaizer," and which is formulated in these
terms: "Israelite law makes women inferior beings;
She denies her all her rights; she deprives her of her freedom;
She delivers her defenseless to her masters; finally, she does not
leave.se not even this consolation, which can replace for
all we have lost: participation in the law
religious*.

'Archives Israélites, XXI, p. 938 to 941,)'='■ November 1866.

^ Archives Israélites, XX, p. 897; 1866.

Digitized by Google

CHAPTER FIVE. 115

"To educate herself about her duties, to seek in the
pray for the strength to accomplish them, to instill them in children.
to encourage them to go to schools, to seek the co-
supplement to the instruction she gave them; to put her
A husband capable of studying religion: that's what the Talmud says.
He asks the woman. And then we're told he's excluding her.
of religious law!... Oh! truly, what an outrage! Such
is the language of the wise men of Judah.

The first response in history to the claims of these
Doctors, this must be a piece that we accept from them
hand. It was created by one of the world's most illustrative artists.
Jewish, the highest dignitary of the Scottish Rite of France
Freemasonry; the one who first presided over the important
association of the Universal Israelite Alliance, finally one
the provisional sovereigns of France during the installation
of the Second French Republic.

Mr. Crémieux, since we have just named him, does

general assembly of this singular association. 11 the en-
he passionately maintains his brethren from the East, among whom
we will need to search more specifically soon for the
Judaizing Jew, this type unchanged for centuries, and
who, nowadays, in the liberal regions of Europe, oh
An unmistakable sign of the times! It stirs, emerges from itself,
transforms, metamorphoses before our very eyes, feels his faith
more unsteady with each step that brings him closer to the right of
He is criticized among the people who welcome him, and is ashamed of his morals.
Talmudic teachings, he rejects them while flattering them with a gentle hand.
reuses the Talmud, and, devoid of all belief, opens with
love, his intelligence and his heart, to the doctrines of liberation-
anti-Christianism whose sinister drone fills
the atmosphere.

"Wherever the complaint comes from!" he exclaimed.
The Jewish orator, our help is coming to him. We are coming,

• Archives Israélites, XXIII, p. 993-i, 1866.

8.

Digitized by Google

146

THE JEWS.

the box in your hand, proceed with the creation of schools up to-
unknown times. Mogador, Tangier, Constantinople, Salonika-
that, Damascus, Baghdad, our alliance is everywhere, and com-
It begins to regenerate the children. I don't know how quickly.

Instinct drives these children of the Orient, whose progress we
They're astonishing...! Girls' schools take up a lot of our time.
girls become women, women become mothers
res-, it is through mothers that the memories are engraved in the hearts of
children are introduced to the first principles, the first ideas that are
The decision of life. I confess, between us, gentlemen,
that I have always had for women the gentlest, the most
Irresistible inclination. (Laughter.) I understood early on.
that the fate of our children depends above all on them, that is to say-
To tell you the happiness of our life; and, if I must tell you all my
Thoughtfully, I never really understood why people wanted to hold them
in a state of inferiority. I don't want to, above all, the com-
"to take from the Jewish family"

The veil of subjection in which Jewish women were kept.
Wealthy young girls were sent to schools. What
Schools! In underground locations, sheltered from the heat,
casually stretched out on rugs, they passed the
enjoyed indolence. The poor girls had not
meeting place. Inside the houses, the
Women lived in dependence and submission. And
while, gathered in the synagogue, the Jews met me—
they bestowed these great honors, the memory of which cannot be forgotten.
On the face of my soul, women, relegated, offered themselves with difficulty
k my gaze. I had resolved to rise up against these habits—
Are you Muslims, I asked your family?

Do you treat your wives the way they treat their wives? Is that
that the God of Israel did not make woman from our flesh?
Isn't she the mother of our children?... Isn't she
that (our) law has not placed women on the same level as men
in these touching words: Honor your father and your mother? And
how will your son honor his mother, if, in the mai—

Digitized by Google

117

CHAPTER FIVE.

his father, he does not see her honored, she, the wife, has
equal to his father V »

These words, uttered with art, tact, and caution...
tions that the ticklish ones were imperiously demanding
the audience's ears, prepare us for the speech more doc-
toral, and often so piquant, that it was recorded for posterity
one of the most learned men to have come out of Judah
daim, and that we have more than once amicably he-
sheltered under the roof that protects us*. The Talmud tells us in
In 1844, this former rabbi, "the Talmud which assimilates in
"All things, the woman to the slave," declares the husband so
master of the one he marries, even if he profanes the laws
The most inviolable aspects of marriage do not include women.
to complain, and that he has the right to dominate all his resistances
These. It is therefore up to him "to use them willingly or unwillingly,
like meat bought from the butcher, and intended for
to suffer, without complaining, that the one who paid for it "accomp-
fashion according to his taste and whim.

The masters of the Pharisaic tradition, the doctors of
Talmud, the rabbis, who permit and command k the gold—

However, the husband is tempted to ally himself with an unfaithful woman, because the unf... represents a brute to them; and whoever loves him, loves a

Stupid. But the husband's cohabitation is not frightening at all.

their morals; and the concubine dared to implant with her adultery under the marital roof, this fact has nothing to erase them from Red; far from Ik! May this rival of the wife not be married; that, above all, she not be unfaithful, and by Even if it is reduced to the level of an animal, everything will henceforth be for the better, and that's all rabbinic rigorism is about. demands!

* Archives israélites, I, p. 14-16, January 1, 1867.

® See Harmonie, t. I", p. 73; Paris, 1844, Drach.

5 Harmony between the Church and the Synagogue., *ibid.*, vol. II, pp. 334-5. Talmud, tractate Sanhedrin, fol. 58v, and tractate Nedarim, fol. 20v, which explicitly authorizes the husband: *naturali omisso*... Read more, *ibid.* p. 335.

Digitized by Googic

<48 THE JEWS.

We will not hesitate to point out that, among the masters cited in our pages "on the decisions of the Sanhedrin of 1807," and from which it follows that the pro-Jews They make this convenient doctrine, there is that of Ramban (Moses Nahmenides), whose authority in the Synagogue is so Great! Yet this rabbi is astonished that one could "question If such a thing is permitted. I cannot conceive, he said, How could anyone doubt it! It's definitely a business. permissible./» Rabbi David Adubrabam reports these same words of Ramban' and corroborates them with several sentences of Maimonides. » According to the meaning that the rabbis give h These words from Genesis: "Be fruitful and multiply," therefore no need to submit to the yoke of marriage to achieve the providential goal of the multiplication of the human species; and, through the most provocative disregard for the laws of morality, the liber-Tin and the cowardly seducer do not accomplish with less than 'deserves that virtuous honor is "a divine precept"

As soon as we have learned what the nothingness of woman is Under the roof of the Orthodox Jew, we will be careful not to We should be surprised if the man she calls her husband is not in intensive care. his master's title; if his marital title invests him with right to criticize, to correct the one whom marriage delivers to him;

marry his aunt, while the uncle remains free to marry his niece, for the reason that, in this first case, the conveniences would deprive the nephew of the right to manual correction if necessary for marital bliss!

But this same woman, without offending public morals, mudiques, lived all the time under the marital roof of a Married man, did this woman come to hug him herself? the knots of marriage, oh! that from then on she takes good care to be shameless enough to allow the daring eye of a man to catch a glimpse of just a few strands of his

'P. <<3, col. 3, ed., of Prague.

*Ibid. Drach, Harmony, t. 1, p. 208.

® 76. Harmony, t. II, p. 335.

Digitized by Google

CHAPTER FIVE. 115

hair; for this forgetfulness of oneself would be a crime against religion ' ^ the husband would find himself at that very moment in the right to expel him from the marital home and to issue him a divorce letter'; she allegedly caused a scandal in the within the chosen people!

Another point: The public prayers of the Synagogue, and Most religious ceremonies can only be performed in front of a meeting of ten people, because of this number, According to the rabbis, it attracts the presence of the Lord. However-
dant, K, if there were nine men and one million women, There would be no assembly, for the reason that the women would not are nothing," But let a thirteen-year-old boy just happen years and a day, everything changes immediately, and "there is an assembly holy'.

What! The Jewish woman is nothing? That is truly good Little. Nothing compared to the God she worships! Nothing compared to the son she bore! Nothing compared to the man who, under the marital roof, the place between the concubine that he... She prefers the ever-threatening divorce letter! counts for so little in the world, "that it is excluded from all the ceremonies of worship % she cannot even, without sin, take- to learn the principles of his religion." And "that who teaches his daughter the holy law, says the Talmud, is also "Guilty only if he taught her obscenities!"

Blind guides, said Christ, who take care to pass what you drink, so as not to swallow a gnat, and who swallow a cha-meau! Saint Matthew, Evang., xxiii,

2 Harmony, vol. II, pp. 373-4. The coquettes reconcile the laws of the modesty and decency in wearing false hair. Ibid.

3 Talmud, tractate Meghilla, fol. 23v»; tractate Sanhedrin, fol. 2r®.

'Harmony, t. II, p. 335-6, ib., 1844. Drach, i6.

® In France itself, even today (1844), despite the fortunate In light of the failings of the Jewish faith, scrupulous Jews forbid their women to enter the part of the synagogue where the men are. They must be held either in a separate room or in the galleries. upper rooms closed off with grilles and curtains. » Harmony, vol. II, p. 334; Paris, 1844.

® First letter, ibid., p. 85-6, 1825; – Harmony, vol. II, p. 338; 1844. Talmud, treatise Sotah, fol. 20 r“; id., – Malmonides, treatise Study

Digitized by Google

120

THE JEWS.

Certainly, we will be candid enough to acknowledge that if ja-but a religious law tainted by such offensive passages to the modesty and feelings of a self-respecting person that the Talmud, could be imposed upon us, our first Our concern would be to avert our daughters' eyes from it, and that, according to rabbinic sayings, we would also believe ourselves guilty of prescribing its study to him rather than teaching him obscenities. But, oh reversal of the laws of nature, it is not out of a feeling of respect for the woman, it is out of respect for this vile code of her religion-gion, may the Talmudic Jew keep his daughter away from him!

A few years after Dracli's doctoral pen... had revealed these mysteries, and while the sustained wind of the revolution continuing to destroy, 'to throw pell-mell and one on the other, all religious beliefs, ended up in-to tame the hitherto unwavering faith of the Jew, a painter of customs of Jewish origin revived with a stroke of the brush grasping the whole of this situation j and its table, if we were removing the words we just mentioned,

galleries of history as well as light and fantastical works than that of a malicious and mocking artist:

of the law, ch. i, § 13; id. 1. I'''. p. 59. Under the old law, the woman was, from the point of view of worship, inferior to man, but the law of-Redemption has fully rehabilitated her. St. Paul, Gaia, v. 28.

"Every man is obligated to teach his daughter religious law," he said. the Talmud. Solah, ch. 9; Mishnah; 1, in the name of Ben-Azai, say the Archives israéliles, XXI, p. 916; 1866. And in the following issue, They add, regarding Talmudic contradictions: "The Talmud We record the pros and cons, like the newspapers that report A record of the proceedings of an assembly; it is a report. conscientious and impartial about everything that was said. But, when several Opinions are at stake; it is history that must be consulted to determine its-see the one that prevailed. » XXII, p. 994; 1866.

It is therefore history that we question, because it teaches us... takes what is practiced under the rule of the Talmud, and we see there that the escape route of the XrcAïues is only a false door, because n ne the question is not what can be registered under this or that title in the religious code, it is a matter of knowing what is contained in this book as principle, as a rabbinical teaching, and that is what history has just told us. The very words of Mr. Crémieux, president of The Alliance Israélite Universelle reminded us of this. See above.

Digitized by Google

CHAPTER FIVE. 121

"The Jewish woman has earned less than her husband in wealth-facts brought about by the progress of civilization and the freedom. Woman was nothing but a slave everywhere and always, and that's It was on her that the effects of the mood fell for a long time forced by her husband, she was the instrument of his pleas. sirs, a scapegoat constantly intended to appease the the pains and sorrows of misery and persecution!

"Responsible for all domestic care and for perpetuating" the family, the Jewish woman seemed to have been born for nothing else; her A monotonous life unfolded amidst all these preoccupations. tions,... happy again when her selflessness and her de- His devotion did not attract complaints and bad luck. treatments. The woman was not counted as anything in the state social of the Israelites; his birth was not, like that men, recorded in the community register; His death was not the subject of any such act; his active life and suffering swept across the earth like a hurricane. We did not teach-Jewish girls knew nothing of literature, science, and

'gion'; they were only accustomed to suffering and silence. The entrance
They were forbidden from entering the temple until their marriage, and one has
It is difficult to comprehend their devotion, even their fanaticism.
when one knows that Judaism has nothing to do with the Jemmes,
that he grants them no place in the social hierarchy
cial;... that he only regards them as indis-
conceivable, barely worthy of any consideration and some
attention! "

Barely married, "the Jewish woman returns to the state of com-
The ordinary filth of her caste. – Unhappy-
A fiery temperament generally characterizes the
Jewish beauties, and this is, for a great many of them,
a pitfall that makes them easily fall and give in to everything

'And the woman, that's family! We see it in France, where, until-
that here, only the catechized woman was able to fight against impious nonsense
the dissolving forces of philosophical liberalism, and saving society by
saving the family.

Digitized by Google

122

THE JEWS.

the corruption of the time without them being held back by
religious apprehensions, which are fading day by day
in Judaism h as persecution and danger
disappear. » Jewish women are also "in great distress-
They are sought after by artists, who find models in them
finished... »

"The Jewish woman, less than any other, has stripped the
The character of her sex. She is imperious and talkative, weak
And gullible, gossipy, and a busybody... She has habits
very homebodies, deeply despises Christian women and
She speaks ill of her fellow believers... Besides, she is sensitive
and generous; charity is a virtue she practices best
than humility and marital obedience. When the
Jewish women belong to the first families, and when they
have received a careful education, they do the honors of a
salon with rare distinction, grace and spirit
facts*. "

The customs of Judaism are therefore changing; they are becoming
improve: Israel ceases to resemble itself; it

This alteration, this transformation, occurs with a dizzying speed everywhere the Jew has common sense and good a desire to emancipate oneself, to break free from the constraints of the Talmud; but also the Jewish woman, that ardent and so long-Captive time, emancipates itself and breaks free from the constraints where the held back a husband who was too often merciless. That is to say, he is true, that the restraint, which for her replaced morality, was weakening-blit; that his taste, that his passion for pleasures and luxury her training, that "her fiery temperament" throws her into the world's fiery whirlpools; where pride, no less that coquetry commands her to shine; and the Universe Israeli does not hesitate at all to teach us himself a

'We know admirable examples of this, and we never let to miss the opportunity to say them again.

^ The Jews, their history, their customs, by A. Cerfberr, pp. 49-52; Paris, 1847.

Digitized by Google

CHAPTER FIVE. 113

a fact of which 1108 eyes can now bear witness-gnage-, is that in the houses that open themselves to the Jew, or that the Jew opens to the Christian, and "in the season of balls and evenings, your Israelite women, princesses of the race of David", are distinguished above all by their richness and "magnificence of their attire*", that is to say, in good French-Cais, through the excesses and consequences of unbridled luxury that devours us.

Like any other woman, the Jewish woman has be-care not of a tyrannical constraint that reduces her to the necessity of good morals through the impossibility of to deliver to the wicked, but he would need a law of wisdom whose sweetness and divinity penetrated his intelligent soul and his loving heart-this law that religious education does not gives little more, alas! to our sons; that she scarcely gives to our daughters, and how far she is from giving them today in a solid and comprehensive manner. However, the education of the girl Israelite distances him even further from this supreme good. Likewise, the Jew, his brother, it is true, the invigorating atmosphere of the Christianity, which she curses, the envelope, the press, and the modifies; but this pressure is all the less sufficient for him because The Christian atmosphere itself is becoming corrupt. Everywhere Therefore, where the advantages and resources of his position social factors do not help him to support his weakness, or to cover it up Its failures, its fragility are proportional to the mo- value

the exact translation, of the value of his belief.

This phenomenon is so subtle in our eyes that our gaze focus on the chapter of Jewish morality; and if, Despite the anger of some involved parties, we believe writers of Jewish race, the judicial archives become—

'Truly Jewish boasting, for no one in Israel can re-know his tribe; and the Jewish women who praise themselves as models to artists, or those who fill brothels, have just as much clientele, Alas! to belong to the lineage of David than those whose millions The Jewish industry has created characters for our world.

* Israeli Universe, VII, p. 295; 4867.

Digitized by Google

THE JEWS.

you

link an irrefutable witness to this truth; hence the conclusion—natural and intended sion that the followers of the Talmud provided sends to the civilized world the scum of the proletariat and of the prostitution. But we cannot take it upon ourselves to The responsibility for these words lies with the Jews themselves. who will undertake this task.

"For a quarter of a century, and we cannot choose At a later date, moralists wonder with This is why it is found in all major cities of In Europe, one notices among women of ill repute More Jewish women than Christian women? Celtic The question is unfortunately well-founded; because, in Paris, at London, Berlin, Hamburg, Vienna, Warsaw and Krakow, in what has come to be known as the half-world, in public squares, and even in homes In prostitution, one encounters more Jewish women than Christian women. yours, taking into account the proportion that exists between both populations. It is very unfortunate to note a fact similar; but, however painful it may be, it is true, and so we did not hesitate to point it out, it's because we we want us to try to remedy it, as we have already "Successfully done for other wounds of this nature."

In Judaism, however, one does not show much ri—a moralist; it suffices to remain an Israelite to to be entitled to full indulgence, and we will produce one

we have just quoted. – "A genre actress, born Israeli-
little, and who had always remembered it, Miss JF,

has just died. His funeral was "yes, it was Israelites."

as her soul had never ceased to be so, and if she has
yielded, like so many other women, to the training sessions in-
Returning to a theatrical career, she at least retained a pious spirit.
how the traditions of the domestic home and feelings
of charity*. » Remaining Israelite is and must be, under the empire

'Archives israélites, XV, p. 7H; 1867.

2 Archives israélites, II, p. 513; June 1868.

Digitized by Google

CHAPTER FIVE. 115

of Talmudic law, the pinnacle of morality, whether it be
or not of the woman, this angelic being that withers and denames
Remove the slightest impure and suspicious stain. Any weakness
therefore fades into the background in Israel, or weighs only a fraction of one
a very light weight, even in the balance of the religious publicist
gieuxl and that's what will suffice for the moment
to express, after having described the nothingness of the Jewess of
Talmud.

NOTE ON DIVORCE.

Saint Matthew the Evangelist tells us that Jesus said to the Pharisees-
His people: "Because of the hardness of your heart. Moses allowed you to
Send your wives away, but in the beginning it was not so.
But I tell you that anyone who divorces his wife, except for
because of fornication, and marries another, is an adulterer; and he who
"The wife, the divorced woman, is an adulteress." xix, 8-9. But, since Saint
Matthew, would the Pharisaical heart of the Jew have softened? The answer
is in this chapter about women, and we see the divorce letter.
a genuine bill of exchange, putting the dismissed woman into circulation
in the world I

The French court in Algiers has just adopted a law for the Jews of Algeria
this right to divorce, a victim as it is of the error so fatal to Christians
Look, Morse's law is the law of the Jews. Read an excellent article on this subject.
Slow article by Mr. Coquille; Le Monde, ± June 1865.

"The formality that consecrates the divorce consists, according to custom..."
Jews, in the handing over of property by the husband to the wife, in the presence of the

allows his wife to remarry as she pleases. – Sarah Blui
and David Buksan complete this formality at the court across the Seine,
In Paris, First Chamber, on July 13, 1867. These are foreign Jews.
gers... Read Archives israélites, XVI, p. 726-7; <867.

In the province of Oran, Israelites can divorce, "despite
"Marriage in front of your town hall, and marrying other women." Freedom re-
regrettable, "because this principle encourages divorce, which, unfortunately,
"n'existe quetrop" Archives israélites, p. 83; 868. He also creates
in favor of the Jew an odious privilege, and breaks, in favor of his pas-
Let us, equality before the law.

Following these words from the same Jewish Review: "We marry the girls to
"Twelve years old, and the boys at fourteen," read the picturesque description
of the wedding and details that we cannot reproduce; then:
"On the door and on the wall of the wedding house, the imprint is applied
by hand, using red and green paint. It's a custom, they say.
which protects against the evil eye. » Ibid., p. 84. Read the details on the funerals

Digitized by Google

126

THE JEWS.

rails and on cabalistic practices relating to talismans

[b., p. 185, n° IV.

Read also: A Jewish woman in Gibraltar, excerpt from travel notes
of Emperor Maximilian, in 1861; a very interesting painting.
All these features greatly delighted the attendees, among whom
there were cheerful Englishmen and Englishwomen who, "the book to the
hand, followed every movement without interruption, and took note
note with forceful caustic observations. An old lady sitting next to
He told me that, for another eight days, the groom would not be able to
seeing his wife, busy receiving relatives and friends, and sitting at
high on her throne. She added that marriages are just business
of money, and that the woman has the right to leave her husband after a
She assured me that, for the time being, that was what the young woman
she had better things to do, given that she found the future horribly
ugly... a Prayer is followed by lascivious dances... Ibid., Archives is-
Raelites, XXII, p. 1047-8; 1867.

FI.V OE THE NOTE ON DIVORCE.

THE NEXT JEWISH DD.

Is there a man without a neighbor? – Yes, the Orthodox Jew.
Apart from the Jew, every other man must be nothing more than a brute in his eyes.
If he kills it, he kills only an animal. – Words of Saint Epiphanius, Father
of the Church, and of Mr. Michelet. – Explanation of this word: Defense
to the Jews and the pigs to enter here. – Weaknesses and passions of the
Jewish beliefs provoked against anyone foreign to their faith by their beliefs.
musical. – Examples. – How far does this hatred of the Jew go, and above-
everything against the Christian. – So robbing and killing the Christian is not
an evil; on the contrary. – A much greater number of wrongdoers
not applicable among Jews as among Christians. – Different countries, different-
examples. – Power and universality of their means of
malevolence. – Their dreadful and murderous greed towards
The French army in the disastrous Russian campaign. – Re-
implicit knowledge of the Jew's moral inferiority, in pu-
Jewish associations. – Their malevolence has been timeless,
since the reign of rabbinic traditions; she has them arranged in
"The dregs of the people" from the reign of Vospasien onwards. – Conclusion.
– Notes. – Their terror of public opinion.

We asked the Talmud earlier what
That's the Talmudic scholar's wife. Perhaps that's the answer.
Will what the facts have shown whet our appetite for

Digitized by Google

CHAPTER FIVE. 127

To know who one's neighbor is! But does the Jew have a neighbor?
Who knows? We will therefore ask ourselves this sin-
Regular question:

Is there a man in this world who can stand up and
to tell us: I am without a neighbor! I have none; and, the
The right, the duty not to have any, I draw from my
Religious law! – Yes, if the terrible law that holds and governs
the conscience of the sons of Jacob must be taken seriously, he
This man exists; but he is unique in the world, and he is the
Jew! Let's explain: he is a man of pure orthodoxy.
Talmudic; that is to say, a being who was created only for himself-
even. Except for his fellow man, except for his brother of the same race and
of faith, therefore, every human creature is foreign to him, loses
to his eyes his species, ceases to be man, and, becoming
brute, falls in his esteem below his own fe-
miss, the one we have just seen him equate with meat
of butchery which he paid for in cash'.

The rest of humanity? – Answer. We read in the Talmud:
“Descendants of Abraham, the Lord has chosen you by the
Ezekiel's mouth; you are my flock,... that is to say
You are men, while the other peoples of the world
They are not men, they are beasts*. Bobba-Bar-Abuha
For example, the prophet Elijah was found in a cemetery of
Goyim, – that is, non-Jews, – and said to him; Com-
How did you find yourself in a cemetery? – But Élic from
answer him; And you, have you not learned the law of
Purifications? For she carries that decision; The tombs
The Gentiles do not defile, since the Lord said to
Israel: You are the sheep of my pasture, you have the

'If we use this term, female, it is because, having read of
to include our pages on women in Judaism would be an insult to ortho-
the Talmudic doxie of giving it to the Jewess as an equal, this es-
clave, this debased creature whom one of these draws closer to his person
false marriages whose ghost vanishes before a fantasy of di-
vorce; therefore, we did not dare, without his approval, to allow ourselves to
to call her his partner, or his wife.

® Bartoiocci, part. III, p. 55b.

Digitized by Google

THE JEWS.

4 28

quality of men, while the nations of the world have not
that the quality of raw material

Rabbi-Schila stumbles upon a man who takes liberties
assimilations with a non-Jewish woman, and the flogging. This
The man filed a complaint with the authorities, but the flagellant
replies: This wretch has just forgotten himself "with a
donkey*. »

Is she who is not descended from the blood of Abraham
Is she a woman? Isn't she a brute? Now,
how to treat the one who, forgetting himself with her, descends
by that very fact, even to the beast?

The famous Rabbi Menahhem insists, in "several
places in his works, on this principle, that the quality
"of man belongs only to the Jews –," and /the infallible Mai-
'monides establishes, in his Treatise on Homicide, that when a
An Israelite even kills a proselyte-resident, the Jewish court

elTct "he who rises up against his p-ockain; but he-
This is not our neighbor. Therefore, it is superfluous to say that we
cannot condemn an Israelite for killing a non-
'Jew' (Goi).

A Noahide – that is to say, a simple living individual
according to the precepts of the righteous Noah, but a stranger to the race
of Abraham, – if he kills another Noahide and he becomes
A Jewish proselytizer before this act, "is not liable to any
5 years, but did he kill an Israelite, and not make himself pro-
"Sélyte, after that, let him be put to death*." Even stronger
Reason, if he is a Christian, must it be so, because "he is
ordered the Jews to see in Christians only...

' Talmud, treatise Baba-Metssigna, fol. H4 recto, edit. Amsterdam,
1645. – Id., Prompta Biblioth. by L. Ferrari, t. bed, order. iv, tract. 8.
Laurent, Syrian Affairs, vol. II, p. 395; Paris, 1846.

® ialmud, treatise Barakouth, fol. 88, recto. Laurent, ib., t. II,
p. 37, !.

^ Laurent, t. II, chap. ii, art. 11, p. .374-5. – Liretd., Uohrbacher,
Universal History of the Church, vol. XV, p. 483, etc.; Paris, 1851.

* Talmud, Sanhedrin, fol. 71 verso. Laurent, vol. II, p. 375. – Read
ibid., Church and the Synagogue, pp. 26-50, elc.; Paris, 1859.

Digitized by GocJgle

CHAPTER FIVE. 129

brutes, and to treat them like vile animals.'

In light of the customs that rabbinical traditions, combined
Later in the Talmud, they made the Jew, one of the Fathers
of the Church, Saint Epiphanius, therefore had no reason to fear
to exclaim: "Ah! their nature has become that of the dog that the
rage possesses" And nowadays, Mr. Michelet, the priest-
phobe, will only be the translator of one of the truths of
history will begin when he lets out this cry; "The Jew is
the filthy man who cannot touch either food or woman
without burning it; it is the man of outrage, upon whom
"Everyone's spitting!" Finally, when one of the bosses of
the Jewish race, Mr. Bail, reproduces the famous inscription
in so many cities and the city of Frankfurt
placed at the entrance to his promenade: "Jews are forbidden and
"Let the pigs in here!" he repeats it without the enormity
This odious insult astonishes those who know what he believes
Israel, because one of the doctrinal books of the Jewish nation was-

"Pigs." To echo this sad language, this
Therefore, it was, after all, simply a matter of treating the Jew according to the law.
Mosaic of retaliation! That was to tell him; Crude enemy of
humankind, you want it, well then, since your savage faith
spreads contempt and hatred over all peoples, we—
We will bounce back from your own words. Val, no man is
the Jew's neighbor, and the Orthodox Jew is nothing but a brute,
than a pig!

Far be it from us to applaud this brutal right of
retaliation, and we reject it with horror—but we te—
non k know in what way, to what extent it is exercised

'L. Ferrari, /'rupta ord.4;tract. 8; Laurent, II,
p. 395, Syria.

^ Est enim hæc iiatura canum, postquam rabie tenlati sunt. S. Epi*
phan. Opera; Paris, 1622, in-fol. Adv. hours. t. II, I.iii,p. 1036.— Id.,
S. Chrysoslome, t. II, p. 347.

^ In Hallez, Des Juifs en France, p. 37; Paris, 1845; and Michelet,
History of France, vol. III, p. 110; Paris, 1852.

* Bail, Des Juifs, etc., p. 28, 2nd ed.; Paris, 1816.

Yalkut-re-Ubêni, fol. 10, col. 3. Laurent, ih., t. II, p. 374.

9

Digitized by Google

130

THE JEWS.

the spirit of hatred that the Talmud inspires in the Jew against the
Christian, and we will easily achieve our goal by par—
current of the eye a few rungs of a very different scale—
rent from that of Jacob, which rose from the earth to heaven, and
It became the path of angels. For descending, plunging
in the darkest abysses of iniquity, this mystery—
the laughing ladder seems to offer its cursed rungs only to
infernal spirits of lies and homicide.

Following the acts of plunder involving fraud and usury,
two religiously legitimate and meritorious means, con—

Indeed, death, and we say too little, is far beyond that. It is eternal damnation that one must dream and meditate against every member of the Church, the true Orthodox Church of Judaism, the unwavering Talmudic scholar, the one whose vitality and civilizing the atmosphere of Christianity has not yet penetrated the heart, in short, the Jew faithful to rabbinic traditions and who says: Is faith that does not act a sincere faith?

At the time when the doctrine of Christ took off, his The Pharisees, embittered and irritated, were the first and most deadly enemies. From his triumphs, they invented new ones in quick succession traditions, some of which are intended to foment the sen- fierce sentiments that the Synagogue directed at the tortured man Calvary. They added to those that Christ had given them reproached, and the Christians were nothing more than in their eyes abominable apostates, the worshipers of an infamous one. They they then declared that it was a work of justice and High piety than to persecute them to death; and this morality the new idea was bravely put into practice by the men of zeal. — Saint Paul, before his miraculous conversion, He showed in him one of the passionate instruments of this faith, and the Synagogue inserted into the ordinary of its office the fa- Meuse imprecation called Birhhat-Hamminhn, where the praying soul piously begs God to deign to exterminate the me- creators!

' Maimonides, TVoVe de la jif iére, ch. ii, § 1. Drach, /farmony,

Digitized by Google

CHAPTER FIVE. 434

Later, the Ghemara teemed with passages where virtues of justice, equity, charity, not only must not point does not apply to the Christian, but change in nature and become a crime if he is the object of it; and the Talmudic treatise Avoda-Zara explicitly forbids saving from to restore to him his lost property or to have 'pity for his person'. As categorical as the Talmud, the eagle of the Synagogue, Maimonides, after having listed "The articles of the Jewish faith!" he cried, cursing the one who shrinks from the obligation to submit to it: "If what- * that one is perverse enough to deny even one, he is beyond the communion of Israel; it is a precept to hate it and to exterminate it!*

All the passions, all the weaknesses of the sincere ortho- doxe are therefore called upon to aid his pious hatred. Thus, in a kind of homage that the Jewish tainting

celestial bodies his gaze leaped; then, when it seemed having ensured that the elasticity of his hock could not allow him to To try and reach them, do you hear him exclaim: "May they Our enemies can never reach us either! But you. Lord, avenge us against the Christians; pour out upon the teenagers Missing Christ, the wounds and plagues of which you once "You struck Egypt." And Buxtorf remarks with what At these instances, the faithful of the Synagogue implore the Lord to place all the riches of ruined Christians, and to incite among themselves, from east to west-tooth, the most horrific war of extermination*. Shame, shame So, K, who begot them, these wretches; "that their mother be covered in ignominy, and be repudiated, for the The end of Christians is nothing but worms and rot*.

t. I, p. 466, 1844. Id., on these imprecations, Baronius, Annals eccles., 1586, no. XXIV; 1320, no. XXVI, etc.

'Fool. 13 v", fol. 20 V". Treatise Baba-Kamma, fol. 29 v", ib., 466.

2 On the Mishnah, treatise Sanhedrin, ch. x,

* Pfefferkorn, The Church and the Synagogue, p, 23-24-27.

* Ibid., p. 22.

9.

Digitized by Google

132 THE JEWS.

Indeed, our eyes are too wide open to not recognize point that under the gentle and penetrating influence of the Clerical civilization, however flawed we may be The pain of seeing her, the atrocious demands of the Talmudic faith which have become considerably more moderate among Jews born in smart classes and in the most enlightened Europe. But they would be quite foreign to the realities. of the things of this world, the man naive enough to imagine himself ginner than the Talmud, which the empire preserves to this day such a singular power, no longer found under the epidermis, or at least beneath the dermis of the immense major-Jewish community. Too often, in fact, the men of the committee at the beginning of this century, they were able to see with their own eyes, as we ourselves have done, the evidence of the The fidelity of the Judaizing Jew to this odious precept, traced from the hand of Rabbi Isaiah, in the thirteenth century', and that the tenth finally sees it fall into disuse in part

ger must be considered as the Christian and thrown into the pit; – or, if it falls into a well and one can do "Skillfully, let him stay there, let's do it*."

Among the most striking examples of this hatred the Jew's implacable hatred of converts, and we choose them-sounds between those of the first quarter of this century, is placed in first line the abduction of the children of the famous oriental-Talist Dracb, this rabbi whose powerful and stubborn studies of the sacred scriptures and the Talmud had led, despite the struggles of his heart and the strongest aversions of his Jewish instincts, the faith of the ancient synagogue and of the Church. We will borrow only with a sober hand. some traits in the touching stories of this cruel father-tested, because we are not aiming at episodes; but We can add our word to his if necessary.

'Summary of VAvoda-Zara.

^Cod. Vatican. Hebrew, No. 184, p. 65. Ib., ÌÉglisu et la Syitagogue^ p. 31.

Digitized by Google

CHAPTER FIVE. 133

certain coincidences made us familiar with that era the characters, the events and some of the places in this drama'.

It so happened that grace had softened the heart of the loyal Rabbi, this true descendant of Abraham, felt himself wavering In him, the Talmudic faith. Every day, his conscientious and persistent meditations detached him from it more and more Moreover, and in vain did the bonds seem to bind him there the most invincible: his old father and his old mother, his young family and its alliances; resounding successes in the rabbinical sciences, and the magnificent future, the future ten-the teacher who smiled at him from the pinnacle of the synagogue, and sometimes it fascinated him.

He recanted. But scarcely had the unfortunate man declared himself Christian, that treason took refuge in his home, that his His relatives cursed him, and a violent conspiracy of The fury erupting around him would have driven him to despair if his conscience, if the firmness of his Christian faith had not kept upright. However, the most sensitive of blows must have reached his paternal heart: the abduction of his three young children—and this blow was struck by their mother!

parts k this audacious undertaking, and the kidnappers acted in such perfect harmony and with such precise accuracy measures, which the most active investigations of the authority have not revealed They found no trace. They had traveled from Paris to London. drawn, by the well-traveled road from Calais to Dover, and the eye so The police, who were following them, had seen nothing.

"For nearly two years, the police were unable to discover which was the knowledge of the youngest Jewish children, not only in France, not only in England, but also in all the countries where the Jacob's race. In short, the undeniable skill of the The French police failed against the profound discretion that

'See chapter XVIII of our book Customs and Practices of Demons, edit, of 4565; and Harmonie, t. l*', p. 88; Paris, 1844.

Digitized by Google

134

THE JEWS.

Jews know how to observe towards the Goyim, or non-Jews, whenever the interests of some matter are at stake—national'. »

Tired of the agonizing and futile waiting, Drach takes Finally, the resolution to travel and to put oneself in person searching for her children. All official reports The door leads to the conclusion that the fugitives headed towards the border with Germany, after passing through the city of Metz, This is the main headquarters of the Israelites in France. Friends Drach and his team hold council, and decide accordingly that The city of Mainz will be the focal point of his investigations. Rich And large, the Jewish community of this city is in constant trade relations with the Israelites of all parts of Germany and eastern France. One A large number of Jewish merchants passing through have also the habit of stopping there and trading, with their merchants Goods, all the new ones picked up along the way. The eye On the lookout, listening intently, Drach occupies his post as observer—vator; "but what personal dangers does he not face?" to expose in those lands where he is a foreigner, and where the Jews Those who persecute him are more powerful and more suspicious. than in France 1 »

His ignorance of the secret he seeks to uncover is the
his perplexity was the same; in vain he used it as
auxiliary to a Jew employed by the Mainz police, and
in vain from another Jew detached from the Parisian police.

"What can the wisest measures of all authorities do?"

countries against the vast and permanent conspiracy of a people
which, a network no less immense than it is solid, spans the entire globe,
focuses its forces wherever an interesting event arises.

'Drach, Harmony between the Church and the Synagogue, vol. I', p. 77; Pa-
ris, 1844. Let us remember the precious role that must play (ie
Such men in the leadership of secret societies! We must understand-
to demonstrate the power and skill of Jewish leaders, accustomed to maneuvering
in the interest of the mystery, and to be handled sovereignly, with as much
Strength as well as finesse, people of their race.

Digitized by Google

CHAPTER FIVE. 135

"The name Israelite is revealed!" How, moreover, if he discovers
Never her children, never to snatch them from the hands of fanatics
who combined their plans with audacity, with a
such great skill, and who executed them with such precision

So rare! But Heaven is with him, no doubt, and from then on

What do the Jews matter! He hopes. One fine day, indeed, a
Dissatisfied, a young Israelite was met with defiant behavior from
his coreligionists have wounded his pride, comes trou-
ver Drach, and reveals the Jewish secret to him. The retreat of his fa-
She is known to a thousand. She resides in London, and never leaves
This city! Its children are alive, and growing up under the wing of
their mother. Oh happiness! He flies to the feet of this woman, and
he rushes there; he uses every means suggested to him by
heart; it awakens the full power of memories, it exhausts
all attempts at paternal and conjugal tenderness,
But the implacable Jewess rejects him. He can barely...
to obtain the grace to embrace his young family; again this
is favor granted to him only in the presence of that
who will never forgive her for the ignominy of having made her
The wife of a brute, a convert, a Christian! All of them
All precautions, and indeed all necessary safeguards, have been taken.
against the husband, against the father... What will he attempt then, and
How can we recover these innocent people? Address-
Will it be a request to the authority, Caria British legislation?
nique recognizes, like ours, the father's right over his
children. But, at the sound of "his first step, the Jews,
masters of his family, umnt of the great resources with which they dis-

By surprise? That seems impossible, with people like
The Jews!

Heaven, however, inspires him with this latter course, which appears
impossible to execute, and, God willing, the impossible will be done, was done,
Well done, and promptly done. Our testimony is that

'Read in support of this word, worthy of all our meditations, what
Drach adds to this on the assassins of Father Thomas. (See below our cha-
(Pitre Assassinat.) tb., Drach, Harmonie, t. I'', p. 79; Paris, 1844.

Digitized by Google

THE JEWS.

ISfi

many of those who affirm it; and the reason is that the
Chance made us one of the unwitting initiates of the end of
This tragedy. Because Drach's children, that is to say, two girls
and a boy were brought back to France and placed in safety
inland; the son's place of retreat was
the old castle, the semi-wild and picturesque castle
of a wolf hunter friend of ours, whose wife and daughters-
came the orphan's family*; and this asylum was one of the
favorite spots on our hunts. It was Ik we knew
the learned and concerned rabbi, who soon became accustomed with
we even come from time to time to take lodging under
our roof!... When the sad events of 1830 took place
reintegrated into Europe, momentarily refreshed by the benefits-
facts of a restorative regime, the burning era of the revolutions
tions, Drach, fearing "new attacks against
his children," he left for abroad, resolved to complete their
education outside of France. As for his wife, after having
resisted the most repeated and tender invitations,
she had declared that she never wanted to "know anything" about
these unfortunate little things; that is to say, in "his aversion
"For Christianity," she had renounced not only her
husband, but his own blood, his own entrails, rather than
to love, rather than merely tolerate beings close to one's heart
fallen humans reduced to the state of brutes, Christians*!

This fact, which we cannot isolate from its date (1823), is taken
randomly among a multitude of similar and more
serious. It is not taken from pages borrowed from the sixth,

'That's what we described elsewhere.

contained a drawing of a dagger. Ibid., p. 76. Read more details, but not all the details, in Harmony, vol. I, pp. 73-86, hence We extract these lines without adding our own documents, because we also met in London the opulent and very honorable family Thanks to whom the counter-abduction took place. Read the full account of Dr. Morel, Memor. calh., March 1826. This doctor is a Israelite convert. His father, Yekl-Mutzig, brought him to Paris at a very young age; His mother, having become a widow, left that city because of intolerance. Jews were against her; having remained Jewish, "she was guilty only of having "a Catholic son." Harmony, vol. P'', p. 231.

Digitized by Google

CHAPTER FIVE. 137

in the ninth, in the twelfth century. No, we pick it up all alive in the heap of those who constitute the wealth of a an era which, for France, and for part of Europe, ends abruptly with that of our youth, 5 and something Something there reminds us of the more dramatic story we had to tell, among so many others like it, from the pen of Victor Cobden.

A Jewish child, this Israelite tells us, playing with young Christians entered a church; and, despite the re-close friends sent to him, he returned there, as if there was any charm in this visit for him. But "this behavior so irritated his mother that she resolved to kill him secretly, for fear that he might eventually to embrace Christianity, and that she carried out her wicked 'project'. It could not be encountered, adds this convert, of a nation more unjust and more obstinate than the Jews; and we Let's see, his fanatical hatred for him extends to bloodshed. formerly followed the Christian, that filthy brute who comes to give him as his next, in 1807, the doctors of the great Sanhedrin assembled at the voice of Napoleon I".

The Jew, moreover, is by virtue of this education tal-Mudique, which devotes him to the execration of the people*, the man He has patience, and, better than anyone else, he knows how to wait; he knows how to weave together cunning, thoughtfulness, and affection, but hatred deaf to the most shameful and detestable lies of heart. Example: a When a Christian enters the home of Israelite, another rabbi who became a monk tells us, this one He welcomes him warmly and accompanies him when he leaves. But, "in this case, the Israelite must repeat this phrase: May illnesses, afflictions, and bad dreams intended for me or someone in my family, may re-fall on the head of this Christian! And "when the Jews they see a dead Christian being carried to his grave

^The Church and the Synagogue, sixteenth century, pp. 210-811.

2 Delamarre, Treatise on the police, 4 vols. in-folio, vol. I", p. 279, etc.; Paris, 1705.

Digitized by Google

138 THE JEWS

trü; ccst-à-dire: Today an impious man died, let him
"I'll die two tomorrow."

The fanaticism of hatred therefore only dies out with regret and scarcely in the heart of the Judaizing Jew; the very benefit it is destroyed only in exceptional circumstances, and the opposite would be inappropriate, because the implacable Talmud makes him feel these things. These fanatics have a duty of conscience, a virtue. Let us leave to this the soul of the Talmudic scholar is depicted in one of his charming ingenuousness:

"You know," a Jew said to one of his companions Christians, — how many marks have we given ourselves of kindness on this journey, where we have treated as brothers to one another. Know, however, that, whatever the signs of goodwill that I showed you, the hatred I harbor in my heart doesn't was no less great. As a reward for the services you You've returned me, but I want to give you this advice: Don't trust never to a Jew, no matter how much friendship he shows you*.

Hate therefore, hatred, ruin and death to the Christian individual; hatred and destruction to Christian society; and the Jew, if we must believe Pfefferkorn, a converted Israelite, but Having reverted to Judaism, he will never do business with the Christians driven by the desire to deceive them. Not dreaming against them what treachery, he receives from all hands, and without scruple, the fruit of the sacrilegious theft committed against them, and he himself teaches the wrongdoer to improve himself in his art. We would search in vain, he assures us, a more dishonest, more dangerous, and more sinister sect. to the Christian people, that the vile sect of the Jews I Night

< The Ruin of the Hebrew Religion, by a converted rabbi, 3rd edition, 1834. Laurent, *ibid.*, vol. II, pp. 380-7. Despite its three editions, the work Information about this rabbi is very rare; it is believed that the Jews made him disappear. Thus they use certain works, which they find a way to acquire to ter, or to ruin, with the help of secret societies, of which there is every reason to believe that the high and mysterious councils are founded and directed

Daiism.

* Roam. from Father Philippe to S. Trinüate, book. VI, chap. viii. The Church and the Symgogue, p. 201.

Digitized by GocJgle

CHAPTER FIVE. 139

And these men are only occupied with meditating on the means to destroy and overthrow the power of the Christians,... they employ every possible kind of fraud, and insinuate themselves everywhere, with all the apparent signs of benevolence, "Friendship, or a charming business."

However, a honorable lawyer of the Jewish nation who only studied super-officially the most important part of his case: "at Fundamentally, Jewish doctrines contain no dogma. incompatible with the religion or social institutions of

other nations 11 is false. that they look at the Christians

like their enemies. This folktale is despised by every educated man... Philanthropy and humanity shape the basis of their belief. It cannot be repeated enough -

ter, sufficiently prove, that the Jewish dogmas are reconciled perfectly with those of other nations; that they not separate to the point, as is claimed, the Hebrews of the rest of mankind my, but that they imperiously prescribe them, to to rescue and help them*.

He was more moderate in his praise, and we commend him for that. is another writer, whom it is too important to associate with him the pages of those of Mr. Bail so that we do not miss this homework: "All those who have been k even to study the state of the Jews in the provinces where their number gives to the observance developer of the facilities they lack elsewhere; all those, by For example, those who have been able to get close to Jews in Alsace know perfectly well that they remained not only foreigners, but hostile to the mass of the population; that they have conserved pure and unmixed, their character and their morals, as well as their physical appearance. In the moral order as

'Pfefferkorn, chap. xi. Church and Synagogue, ib., p. 208-211. The af- The confirmation of this Jew is important, because we have cited in this ou- I wrote a passage from Bishop Maiol's *De perfidia Judæorum*, and others from the famous Treatise on Police by Delamare, and from the Annals of Baronius,

^ Bail, *Des Juifs au dix-neuvième siècle*, p. 62, 63, 69; Paris, 1816.
Read the opposite in this volume, and in a work hardly suspected of
M. Renan, cited in *Archives israélites*, XII, p. 584; 1868.

Digitized by Google

UO THE JEWS.

In the physical order, the Jews (that the Attorney General
The Regent called in 1717 "the monsters of society"
vile,") have remained identical to themselves for some time
thousands of years, and it is easy to recognize them by their
"actions as well as the features of their faces."

"The religious question is the most intimate cost of

this stubborn exclusivity which has always distinguished the Jewish race,
and Sixtus of Siena, a sixteenth-century Jewish convert, indicates
the passages from the Talmud he borrows
following: 1. We command that every Jew curse three
once a day all the Christian people, and pray to God to keep them safe.
to melt it down and exterminate it, along with its kings and princes; but
that the priests especially should say this prayer in the synagogue
gogue, in hatred of Jesus-, 2° God commanded the Jews to
to appropriate the dogs of Christians as many times as they want
may, either by fraud or violence, or by usury or
by flight; 3* All Jews are ordered to look at the
Christians like thieves, and not to treat them otherwise-
4° That the Jews do no
good and no harm to the pagans, but let them strive, by all
the means to kill Christians; 5° If a Hebrew, in vou-
If someone kills a Christian, and accidentally kills a Jew, he deserves...
pardon; 6° If a Jew sees a Christian on the edge of a meadow
"He is obliged to throw him into the precipice immediately."

And if the Jewish religious code grants him a merit of

stealing from the Christian, because this brute could not be his
next, or to remove from him as skillfully as possible his
well, as a chapter that will perhaps show
provoking our gaze under the title "Of Future, Statistics"
that, whose calculations told us earlier that the
prostitutes were proportionally more numerous

'Authority gone astray. See the analogue, *Egl. et Synag.*, p. 232-3, in 1808.

^ Sixt. Senens. *Bibliotheca sancta*, ord. i, p. 424; Paris, 1610,
Tract., t. I, Distinct. 4. Ibid., ord. iv, tract., 8. Ibid., tract. 4 and 9.

4851. — Ferrari, *Prompta bibl.*, in *Thalm.*, ord. 2, leaflet. 4, distinct. 5; ord. 4, leaflet. 8, dist. 2; ord. 1, tract.-dist. 4, in *Thalmud*, ib.

Digitized by Google

CHAPTER FIVE. lil

considerably more so among the Jews than among any other people, will no doubt we speak the same language not only k
This concerns the usurer, but it also concerns the simple thief.

And, in fact, Mr. Bail, the naive advocate of the Jewish cause—that, do not hesitate to love us that "on twelve flights or eleven fraud cases were tried in the Leipzig courts. are committed by the Jews" Then, immediately misunderstanding the effect of belief on actions, that is to say, the action born—necessary influence exerted on the minds and hearts of the Jews by the pre—Mr. Bail, subservient to prejudices, adheres to the antisocial precepts of the Talmud. which stem from his liberal opinions, he adds: k Nothing, this
It seems to me that this does not better contrast the effects of slavery. vage or emancipation! Free in France, they are honored there—"Good people*."

Honest? We would be happy to believe so; and, however—and we must observe that a third of a century later, In 1847, a writer of Jewish descent, in agreement with all The traditions of the kingdom combat this assertion with words whose brilliance was great enough to prevent them from being forgotten
Traces not erased:

((Let the Israelites of France take heed; they will co—rent perhaps a disastrous reaction which we wish—
We would prevent the effects through our advice and warnings. They don't realize how much, in their own country, morality is relaxed, abandoned; how much the sordid ideas, and the The lure of easy money misleads them by dazzling them. A simple comparison of statistical calculations will make it clear "easily reveal the full truth and scope of our thinking."

And from this calculation, which Mr. Cerfberr undertakes, it follows that the number of those condemned is largely Jews double what he is among other citizens! But good According to the same calculator, this double is far from telling us enough; for, in its sense, what distinguishes the Jews among the

* Bail, *The Jews in the Nineteenth Century*, p. 2i; Paris, 1816.

* Ibid., p. 24. It was far from the Jew being a slave in France!

THE JEWS.

U2

other men, "these are crimes of a more perverse nature." profound, because they are the result of premeditation. These crimes include fraud, forgery, usury, and embezzlement. fraudulent bankruptcy, smuggling, counterfeiting, naie, recruitment fraud, the stellio-natural, bribery, fraud, deceit, in short, in all its forms and with all the associated aggravations.

And if we add to the consideration of these facts, "com- well, by their nature, their character, their intelligence and their mental reticence, which allows them to lend the a civil oath by which they do not believe they are bound, they are more cunning than the Christians, one can easily understand- to say that the number of .luifs who escape the wrath of pu- blique is perhaps superior to the one that lies below the locks, and certainly not the most guilty ones!

So it is with France. As for "the German Jew," who is the type and prototype of the Jew as he is portrayed and that we know it in general, will it be better that the Jew his neighbor? - Answer: "He is cunning, greedy and rapacious, without faith or law, although fanatically devoted during- that he finds himself in the lowest ranks of his nation*.

To these few, very precise lines, a German publicist Mr. Hermann Kuhn, of remarkable sagacity, adds a In a summary of a few more lines, and he told us in November 1866; "Among the honest industrialists with whom Vienna abounds, If we are to rely on criminal statistics, the Jews for- The vast majority of those struck by the justice system, well that they have a reputation for being the most adept at dodging his blows. One can imagine how much they must have laughed at the mo- the official newspaper, and its efforts to revive- to be the dedication to the public good, to restore the feeling of Duty and honor!

"This is not a harsher form of distributive justice,

' A. CerfberrdeMedelsIieim, The Jews, their history, their customs, etc., pp. 2, 3, 39; Paris, 1847. These studies, reproduced in part in the periodical review of French people painted by Eu- méfnes, had in Eu-

»

CHAPTER FIVE. 143

As the official body states, it is a justice system based on
All other principles, which became necessary. When,
thanks to a Jewish woman who proscribed all Christian principles, there is no
You no longer have good character or integrity in business dealings.
Such an evil cannot be cured by mere phraseology.

"killer, and a few pious wishes uttered timidly."

"A major Viennese newspaper (La Presse)^ written and directed
by Jews, has as its motto: 'The same right for all'. But,
granting the same right to people who know neither the
Neither morality nor Christian duty is to make these people
vampires of those who are held back by the principles of
Christianity, and who cannot follow the abusive errors of
"The signs of unbridled competition."

"Almost every week, events take place in front of the sorting-
Vienna civil court some monster trial against the
swindlers of the worst kind, mostly Jews; the scan-
Daleux, shameful swindles, sometimes arise from
Huge sums. The illicit loot has been there for a long time.
safe when the perpetrators are apprehended;
and after serving a few years in prison, they can
to enjoy their comfort. The maintenance of accused or condemned Jews
Prosecutions for property crimes cost large sums, and
The robbed, the Christians, enjoy the privilege of contributing to it
in the largest proportion through higher taxes*.

When we have read in the history of the campaign of
Russia by Mr. de Ségur, a page by the historian Rohrbacher
did not consider it unworthy to be included in the Annals of the Church,
the terms thrown at the address of these harsh neighbors we pa-
Will they respond with extreme violence? – Twenty thousand French
had remained in Wilna, sick, injured, exhausted from fatigue.
"In truth," said General de Ségur, "the Lithuanians, that
we gave up after having compromised them so much, in re-
They gathered and rescued some of them; but the Jews,

• Gleiches Recht fur aile. For misfortune, for moral ruin and
material from Austria, the press there is almost exclusively instrumental
the Jews' lie.

* Hermann Kuhn, Le Monde, S7 ■November 1866.

THE JEWS.

read

whom we had protected, repelled the others. They did much more; the sight of so much suffering irritated their greed. However, if their infamous avarice, profiting from our miseries, was content to sell meager aid by weight in gold, History would disdain to sully its pages with this disgusting detail. so much; but that they had drawn our unfortunate wounded into their homes to plunder them, and then, the view Russians, they threw themselves out of the doors and windows from their homes these naked and dying victims—that, he, they left them Mnpiro! / aWejncn< to perish from the cold—, that even These vile barbarians have earned themselves a reputation in the eyes of the Russians. to torture them there: such horrific crimes must be denounced gifts to the present and future centuries. Today that our hands are powerless, it is possible that our indignation against these monsters, let that be their only punishment on this earth; but finally The murderers will one day join the victims, and Ih, no doubt, "In the justice of Heaven, we will find our vengeance."

We provide the exact dates of these publications. tions, and these figures tell us how useless it is, when—that we seek our examples of charity or civilization—Jewish tradition, to go back to the fourteenth and fifteenth centuries, where one of the writers who come from sa—Sir, the pen, to defend the cause of the Jews, traced these loyal words: "The crimes and abominations they committed—daily forced Charles VI to outlaw them*. And what remains clear is that Christian civilization, where the Jew begins to triumph, but who, in our con—the healthiest tres, penetrating it from all sides, a neu—tralized in his soul a part of the poisonous action of the

' Rohrbacher, History of the Church, vol. XXVIII, p. <B5; Paris, t85i. From the point of view of accuracy and military assessments, no his—The story of this dreadful campaign was no equal to that of General Marquis Georges de Chambray; by the way, Third edition, Paris, <838. — Id. Egl. and Synag., p. 234; <859.

2 Hallez, Des Juifs, ut supra, p. 64; <845. Id., Traité de la police, t. I", p. 283; <705. In certain aspects of the world, and even of Europe, the contemporary Jew still paints a faithful picture of the Jews in the Middle Ages. That's what we'll see.

CHAPTER FIVE. U5

The Talmud is still far from having completed its task and completed his moralizing work.

And yet, oh supreme inconsistency of the writer that
We quote: "Let the Jews," he adds, "continue to ob-
to serve the rites of the old law—that they persist in these
superstitious practices that the rabbis added to
"Moses' precepts, we don't care!"

It doesn't matter to you! And why? – Because too inclined
'To take man for a machine, you don't think
never enough than his belief, which is equivalent to saying his
education, engenders and governs its actions. But, thanks to
simple comparisons that we have made, do not you
Is it not a given that we can see hatred that is both national and religious?
The Jew's hatred of the Christian, this traditional hatred
that Orthodox rabbinism teaches the Jew, to become the
the rule of its customs, the core of its morality, descending from
generation after generation until around the middle of the century
current, to extend without measure and without limits, to take according to
times and places, all faces and all
manners, to become in a word the soul of the possessed people, to whom
Christ said; "Fos ex patre 'diabolo: your father, that is
"the one who was a murderer from the beginning," and the con-
damned to have no future 'I

To us, in a little while, and in one of the chapters that will

Hallez, *ibid.*, p. 5, etc.

* S. John, *wine*, 44. – Errare humanum est, persenemre Judalcum.

3 Even before the writing of the Pharisaic traditions from which they are derived
They laid down the Talmuds, and from Vespasian onward, the world was already corrupted.
that he is influenced by paganism, and is indignant at the dark malice of these Jews,
whom Tacitus wrongly accused, in anticipation, of having been the refuse and
the contempt of all peoples (Bonnotty, *Annals of Philosophy*, no. 108)
p. 456; 1868.) Their perversity already reduced this emperor to declaring them
incapable of certain magistracies and public functions
that they were not even afraid to grant to barbaric peoples...
Quippè who, a maiitia, magistratibus aliisque publlicis oSiciis, quæ aliis
cumluribus nationibus, licet barbaris, concessa fuerant, etc... Baro-
nius. *Annals*, t. I", ch. xxxi, p. 677; 1705, in-fol.

Theodosius the Younger renewed these prohibitions, and, from then on, "their
Their dispersion among all nations was much greater; they were there
universally despised, and were the refuse of all other peoples... »

Digitized by Google

THE JEWS.

U6

to follow, to take a look that allows us to see, in letting ourselves drift along the course of this nineteenth century, if, of Nowadays, as in the past, homicide has not yet...
ronné the hatred that Pharisaic superstitions engendered.

CONCLUSION.

The Talmud makes Jews who conform their lives to its religious precepts, that is to say, to the Orthodox Franks, a immense merit of their hateful vices, which do not per-
They put more effort into seeing their neighbor in a man, if the This man's conscience escapes the imprint of the Talmud.
whose rabbinical corner touched their souls.

NOTE FROM PREVIOUS PAGE.

Among a thousand samples that confirm each other, and of which The reader will appreciate the greater or lesser value; we quote the two following; the first, because it is the model of an industry, the second, because it is taken from a book whose popularity was immense.

The government is forced to take measures regarding the Jewish propaganda. A discovery was made in the province of Kherson an association of Israelites who, for a small fee, take on the task of to provide people without acknowledgments with the necessary documents to justify of a social position. Thus a vagrant, a repeat offender, a A deserter, for example, to escape the police, presents himself at the a- association. This one takes its client to the Ottoman consul, who, on Witness statements declaring that the individual is an Ottoman subject, an honorable merchant from such and such a town, having lost his papers, He immediately issued him a valid passport under a Jewish name. So as not to To avoid arousing suspicion, the individual in question is forced to live in among the Jews, frequenting their synagogues, and eventually becoming a true Jew. (Ibid., Kuhn, January 7, 1866.)

Russia. Berditscheff (Podolia), September 3, 1835; Alexan's Diary Drine. A non-Catholic Swedish woman, daughter of the Count of Alopeus: "We are We arrived last night in Berditscheff, a small town populated by Jews. We are

and it is through them that all business is done here... » P. 310–311.

"Novogorod, September 4, 1833. "These Jews, an unworthy race of thieves, At the time of departure, they caused us so many difficulties that we we sent them packing, and we took the post. » Ibid., Jour-Alexandrine's final, p. 311.

O Ostrog, September 6, 1833. "We arrived here in four days hours. Horrible house run by Jews... All the women

Digitized by Google

CHAPTER FIVE. ' 147

Young people from these regions wear caps embroidered with beads, sometimes very beautiful. The one belonging to the mistress of this house is also in-"Rich in diamonds..." Ibid., Journal of Alexandrine, a non-Catholic Swedish woman Lique, daughter of the Count of Alopeus, pp. 311–312; Tales of a Sister, by Mme Augustus Craven, fourth edition, in-12, t. I'''; Paris.

FOLLOW-UP NOTE.

The Israelite Universe, a journal of Judaism, less progressive and by even more orthodox than its rival journal, Archives israélites, never ceases to highlight the moral inferiority of the Jew, and in his frequent bouts of bad mood and arrogance, this leaf It reveals it to us without us understanding the implications of what it states. Let's let listening to his words:

"Again in its December 9th issue, Le Droit says: Four Is-Dutch Raelites, diamond cutters, appear before the jury of the Seine, etc., etc... It seems that it is finally time for the central history provoked a comment from the Minister of the Interior press release urging newspapers to no longer reveal the worship of any individual Vidu brought before the courts. This simple measure would suffice for to put an end to a revolting abuse, which outrages all French people Raelites and their religion! » XXth year, September 1864, p. 198.

Name, name, among the criminals, the foreigner whom the arm strikes of justice, Spanish or English, German, Italian or Danish-no, and you will see that nowhere is the Israelite disturbed by it, although To pronounce the name of these peoples is to designate Christians. Alais, in a Catholic country, to have the audacity to write the name of Jew on the front of the embezzler, this Jew whose nationality designates also religion, oh the unforgivable and odious outrage! I Privilege therefore in favor of the Jewish repeat offender, and suspension of the liberty of the press towards him, for fear that the Synagogue would smell red to seep into his face at the decrees that punish the crime; out of fear that the Christian should not feast his eyes on disadvantage and shame

Certainly, as for us Catholics, this noise of advertising, which
The Jew abhors and fears, that would be our joy; and, since the acts of
Man is the natural product of his beliefs, we will say to the
justice, however little it may incline it to flatter us; Courage! and no reti-
ence towards us I No, no, don't hide anything, on the contrary; and
Please establish, with all the clarity of evidence, the exact proportions.
of the crime between the Catholic and the enemy of Catholicism; between the ca-
Catholic faithful to his religious faith, and he who professes the ne-
glier; between the simple Catholic and the committed Catholic: the priest,
The religious figure, the bishop. And, far from cursing them, we will bless their hands.
who would hasten to display them from one end of the world to the other, in the
crossroads and public squares, this comparative table of morality
in action men of impiety and men of various cults.

However, Judaism—a curious and imposing spectacle and prelude

10.

Digitized by Google

148

THE JEWS.

of the biggest events! — has suddenly entered the path
transformations. He begins to count by the thousands, in his
within, the indifferent, and Protestants alongside its orthodox... He
It therefore begins to divide, either by losing itself in rationalism,
which is the ruin of all reason, whether by drawing closer to Moses, whose
The word leads to Christ, which allows even the most observant
kindly say, regarding the latter; "The morality of Ju-
Modern Daism, setting aside an ambiguous casuistry, offers to
barely a few points that deviate from the principles of the Old Testament
ly. Just as this wonderful nation constantly
within its ranks a considerable number of noble figures, it has always-
days had a series of elementary manuals and treatises on morality
excellent', where skilled hands have erased all trace of the enormities
tenets of orthodox rabbinic doctrine, that is to say, of that which continues
constitutes the foundation of the Jewish faith, and its doctors drew from the
an inexhaustible reservoir of the Talmud.

' Goschler, i'nc/cl. cat. allcm. Ib,, t. XII, p. 395.

END OF NOTES.

Kol Nidrai, or perjury in religion. – Sacramental word;
 Three Jews, the first to arrive, form a tribunal that can de-
 to bind every Jew to his oaths and to his commitments of any kind.
 – This fact denied. – This denial destroyed. – All three have the same
 authority like that of the tribunal of Moses, but they have it against the law.
 Does the Talmud make a moral man a man of contradiction? – No
 A social bond of promise or contract cannot therefore bind towards
 The Christian, the Jew, with whom the Christian makes a commitment? – A ceremony
 nun releases each year, for the future and for the past, all
 A Jew forming or about to form a pledge. – Grotesque formula
 employed by the Jew who is recovering from his commitments. – Tours and
 formulas which, in the mind of the Jew, deprive his pro-
 masses and leave his conscience at peace. – These Talmudic customs
 explain the hatred of the people, and the rigors of social power
 against these mobile and antisocial populations. – An oath of which
 The formalities and the text usually seem to strike the Jew of
 Superstitious terrors were imposed on Jews in most states.
 Christians, and still survives in some. – France. – The
 Court of Colmar (February 10, 1809) and this oath. – Reflections.

Perhaps some readers are starting to stand up
 defiant against the morality of the Orthodox Jew, and we
 However, we are far from having said enough about beliefs

Digitized by Google

CHAPTER FIVE. 119

which are the source of his morality: one of them will perhaps complete-
 It is our duty to educate ourselves on this point, and here it is: it is that, by
 the simple cessation of a sacramental word that comes from their
 mouth, three Jews prevail both on the law of Moses and on
 the entire consciousness of humankind. Three of them alone,
 and in short, they shift, in effect, the immutable notion of justice.
 tice that nature and civilization have placed at the heart of everything
 man; they make just what cannot be just; they set free
 the link formed by the free speech of a man who claims
 to commit; they disengage in a word, validly and reli-
 Giorably, any Jew who repents of any obligation whatsoever-
 conch contracted from mud or feather with a Christian
 There you have it. That's the fact, and it's probably worth being
 known.

Lies! And odious lies! will be cried from the depths of
 his throat, the Israelite against whom you would reproach this grievance. Indeed,
 You hardly know, and you are outrageously slandering.
 our Judaism. But please be fair, it will help you.
 It will cost little effort; simply read these few lines.

Say, and judge:

"Judaism is falsely accused when it is said that it authorizes its followers to violate justice with regard to all the uncircumcised. We're not being any more accurate when we say that at each Yom Kippur holiday (the Day of Atonement), the Israelites recite a prayer that is meant to release them in advance of all the commitments they will make and of all the services things they will do during the year. We read the formula of prayer; but, obviously, no effort was made to find out what it relates to. We wouldn't do the text of an accusation, if we knew that it relates, not to commitments that we make towards our neighbor or to the servants statements that will be made before the judges, but to promises that we make to ourselves, to our vows.

It is therefore in favor of the Israelites that these

< Tur Orach Chaim, ch. dcxix.

Digitized by Google

450 THE JEWS.

obligations "that the Kol-Nidra formula was composed of. She must release them, in advance, from unconscionable commitments. desires that they often pre-inculcate, without worrying if they can They hold, and many times they don't. From this In a way, when they fail to keep their promises, because they were too difficult to accomplish, they will not have committed of pecbé. We do not have to examine the value of this here. ceremony; what is important for us to note, for the mo- The problem is that it doesn't meet any of the commitments made before to be taken with regard to other men, and the oaths that we do it to them.

The Kol-Nidra formula does not in any way affect the commitments Contracted agreements with others. This word is precise. Now here to which a scholar responded in advance to the Archives rabbi who was horrified and disgusted by the anti-Soviet doctrine Talmudic text: – The Talmud tells us: "All three that are established as a tribunal over Israel have the same authority as the the tribunal of Moses—and that is not enough to say—for the the tribunal of Moses, erected by God to give force to justice, did not feel at all, like the tribunal of the three, the au- the authority to destroy it; it was the force of right, and not the force against the law I

We read about a demon in one of Mr. de's books.

Holy Trinity, and reforming it in the opposite direction, he explained this act by saying; I want to define myself, and I do it by this symbol; for I am God in reverse! Is-what the inspiring spirit of the Talmud, this religious code of the Orthodox Jew, would only work to make the man morally similar to what he himself is; what to do with this Image of God, a work of art that contradicts meaning, a being that is the opposite? How to revolutionize one's nature? How to make one antisocial at first glance? A leader, the one whom God created to be sociable by nature?...

In any case, and thanks to the Jewish tribunal of the three,

< Archives israélites, t. XXI, p. 1081-3, December 15, 1866.

2 Rosch-Haschschbana Treatise, fol. 25 r", Kol Scheloscha ouscbloscha.

Digitized by Google

CHAPTER FIVE, 151

all commitments with a Christian are remitted, and remitted Ga-France, to the Jew who claims to use the privilege conferred upon him Kol Nidrai, never, no, never between these two beings social bond of a promise, a contract, an agreement, not has formed, does not form and does not tighten, without the Jew, but the Jew alone, and certainly not the Christian, finds himself armed with the right to break it and cut it. But, in the violating, his conscience remains at peace, free from alarms or of remorse, for she remains pure, Judaically pure, if he is orthodox.

Yes, "even today (1827), it is before a tribune-the final of three that the divorce letters give each other, etc. -, and three ordinary Jews, whom another Jew seated, have full authority to release him from his oaths and to annul his promises, his commitments, both for the past and for the future come'. "

And to ease the conscience of the Jew more, or if one wants, in order to expose its delicate nature less to attacks of the tempting breath, "this ceremony, called the annulment-tion of vows and promises, - Hapharat-nédarim, - is done for every Jew at least once a year," and pre-His desires come to him. The custom is to choose for his fulfillment-"The days of penance, from the day before the day of..." the year, around September, until the day before the festival "Expiations."

Before the cantor had begun to sing in the synagogue

court, and placed at the head of the audience, cancel from their full authority over all vows, commitments, and oaths from each member of the assembly, both those from the year that has just passed to pass than those of the year in which one entered. We call This is Kol Nidra. Some rabbis have tried to argue that This cancellation is only valid for the future;

< Drach, second letter, pp. 82-3; 1827. The magnificent sermon of Bourdaloue's False Conscience, which reveals so many false Christians to themselves, would be quite indispensable to the Jew, if his eyes could to open oneself up to such a text!

Digitized by Google

152

THE JEWS.

but the effect would be exactly the same, since this The ceremony is renewed every year. They have also been victoriously refuted by other doctors, who prove that we take advantage of it both for the past and for the future.

Moreover, there is no necessity for it, and we repeat, it does not exist. for the contractor to accept the slowness of the return of the year-, and nowadays (1827) as in the past, "the Jew who feels his conscience is too burdened with promises and serments/ait asseoir trois de son freres qui assemble immediately in court. Before this court, he states that he repents of all the promises and all the oaths he ever made aculed, and that he retract them. They are so numerous, he said in ter-undermining his protest, which I could not specify. Therefore, let them be in your eyes, O rabbis, as if I were them had listed in detail 1 >< The tribunal formed of these three "any Jews," declares, without further ado, these promises and oaths are harmful, of no effect, and not avenues ' » In turn, the unbound will unbound those who come from to break free from his bonds, if they require it. What of More convenient and simpler?

Parla prayer Omnia vota, pacta, juramenta, made on the day of Yom Kippur, that is, the day of their atonement, the Jews therefore understand, as the learned author of Harmony between the Church and the Synagogue, that "all wishes, all the agreements, all the oaths of loyalty that they may have violated or failed to accomplish in the preceding year,

and that they are reunited without any compensation at to establish for the harm that may result. In this belief, instead of seeing themselves as criminals and perjurers, they are convinced of their candor and their sin—"Truth!" Such is the power of perverted doctrines and of the false consciousness!

'Second letter from a rabbi, etc., pp. 82-83, 304-5; one volume in-8"; Paris, 1827.

Digitized by Google

CHAPTER FIVE. 153

Let us also inform those concerned, of whom it is certain that most people are unaware that there are among the Jews turns of phrase and particular formulas, accompanied of various external acts, which strip or clothe the oath of its validity. "The Christian who is not at aware of these details, believes in the oath, while the Jew he unscrupulously swore something contrary to the truth. What he The positive aspect is that Maimonides, that is to say the pre-First among all religious authorities in Judaism,

"and Rabbi Cozzen, propose a large number of these detours and subtleties to deliver their coreligion—"They are bound by the obligation to keep their oaths!"

When, for example, those who are keen to disengage ' of the sworn faith enter the synagogue the night before For the Yom Kippur holiday, they simply have to hold the book of the law, then to pronounce these words: "I, Isaac or David, etc., I declare before God and before you that all the oaths I will make to someone during the year next, and which I will have promised to observe, while my will not consent to observe them, I want them be harmed, worthless, and not attributable to sin if I do not accomplish them." This formula changes into action. legitimate the most blatant violation of promises and oaths. That's what the rabbis say, that's what the Talmud says. have succeeded in raising human consciousness!

That is why the learned neophyte Pfefferkorn, examining the doctrine of the Synagogue into which he was born, was not afraid to write: "It sometimes happens that a A debate arises between a Christian and a Jew concerning a pledge. of a loan,... or something else important, of so that, in the absence of evidence, the Jew is obliged to "Take an oath..." You then hear him swear, and saus

'One of the essential conditions for the validity of the absolution, When a Catholic who goes to confession receives it, that is the compensation. according to his strength, for whatever harm he has done, and which is called satisfaction.

Digitized by Google

154

THE JEWS.

difficulty^ knowing that he swears to something false, but that he must not fear any god who avenges perjury; for the The Talmud has cleared his conscience, and his religion covers him! In truth, when the Judaizer does not see in the Christian that a brute, and refuses to recognize in him his fellow man, Shouldn't a Christian congratulate himself for not being a fool? Deserving of a place like his fellow man!

Some Jews have argued that the moral law which governs them-' Verne is the very one that governs their relations with the Christians. look; and, to throw us off the scent on this subject, instead They call us Goyim, they call us Gerim. But let us not be deceived, the goyim is the non-Jew, pagan, or Christian; while the gherim is the proselyte who renounces all other worship to embrace the cult of Israel. Now, in the eyes of the law, these foreign converts, these They are brothers; they have ceased to be brutes, they acquire j) their entry into the Synagogue the quality of men; and, therefore, the laws of natural morality become obligatory "gatoires h leur regard'."

The lights, the resplendent beacons that rise to the-projecting above our heads these key points of the Talmud distant influences on the past of the Jews, and the history-A room powerfully illuminated by such fires shows itself to be k we in a light that strips it of its enigmas with regard those lost in the dispersion. We then understand, while rising up against the cruel excesses of reaction, of which The Jews had to constantly suffer from one end to the other of the earth, the despair and fury of the people, ceaselessly and mercilessly disappointed and devoured by these men, all the more so rebellious and hostile to the feelings of human nature that they entered more scrupulously into the spirit of their Religious law. We understand and we congratulate the princes. wise enough, and therefore strong enough, to have known how to protect-to raise their people against these barbarians... And, in this Es-

' Rupert, *The Church and Synagogue*, p. 54 to 61; Paris, 1859, in-li.

Digitized by Google

CHAPTER FIVE. 158

The religious loincloth, so miserably slandered by the "allies" Jews ^ far from lamenting the inhumane decrees of the sub- We admire the verain who protects his subjects from them. on the contrary, the King of Aragon, James I, of glorious memory, when we hear him publish k Barcelona, in a general assembly of its Estates, the constitution where the u- sure that Jews receive the rate of 20 percent as a limit extreme, and which forbids adding the slightest credit to their oath. Experience and knowledge of their morals, adds this monarch, have taught what is worth in their , the sworn oath is broken; therefore, one must refrain from making any claim of them this verbal sanction and not admit against their de- "biteurs than regular titles."

This presents an opportunity to recall that oaths of a very particular nature aimed, in some countries, to seek and reach the ortho- Jew doxe at the bottom of this abyss he calls his conscience. sometimes achieved this by using the Jewish formula which gave this act the name of oath more ju- Daico. A friend of the Jewish nation, belonging to the liberal school- advanced rale, published the one we offer to the reader and which was extracted from a ruling of the Colmar court, dated the February 10, 1809. We transcribe this accurately. curious piece, and without allowing us to correct the style :

"By consulting the imperial decrees issued on the ma- tière, and by bringing the provisions closer to those of the Empe- con- Sigismund and Charles V of August 12, 1530, con- defining the privileges of the Jews, of the adopted jurisprudence by the Court of Appeal of Brunswick-Lüneburg, the regulations from the imperial court of Lower Austria, from those of the Magis- Treaty of Frankfurt of December 7, 1705, and of the other States

'Measures which, after twelve years, proved insufficient. – Ibid., *Marca Hispanica*, I. IV, p. 157; year 1228. James reigns at the naonnt where Moses Maimonides, the great doctor of the Talmud, the true Moses, the Talmudic Jew. We see what kind of person he made of the Jew.

Digitized by CoogLe

THE JEWS.

from Germany, it follows that the Jew to whom he had been
 Having taken an oath, he was required to appear accompanied by ten
 Jews of his sex, each of whom was at least thirty years old,
 k the synagogue, and Ik, his head covered, his forehead and his hand
 adorned with the Tephillin Schel Rascli, and the Schel jad', covered
 of Tallis', and clothed in his Arba canphor with the zizzis',
 to position themselves in front of the Oren »

"At this time, the Kosher Sefer Torah will be..."
 extracted and carried with pomp on Almemor*, where one will give
 reading of the passage concerning the oath.

"The Torah will then be placed on the Jew's arm, who will..."
 right hand extended over the fifth book of Moses, verse:
 "You shall not take the name of God in vain," after having
 having heard the explanation that will be given to him by the rabbi,
 as well as the oath and curses that the
 Perjurers will repeat the following formula:

"Adonai (Lord God), creator of heaven, earth and
 of all things, which is also mine and that of all
 Men present here, I invoke you by your sacred name in this
 at this moment, when it comes to telling the truth. I swear in accordance with this-
 quence » that etc... « I therefore beg you, Adonai, to help me-

to confirm this truth. But, in the event that, in
 I would be using some form of fraud to conceal the truth.
 that I may be eternally cursed, devoured, and annihilated by the
 fire in which Sodom and Gomorrah perished, and overwhelmed by all
 the curses written in the Torah; that the Eternal One, who has
 He created the leaves, the herbs, and all things, may He never come
 but neither my help nor my assistance in any of my

'Leather strap, which the Jews use in their
 prayers, and with which they wrap their head and left arm.

^ Veil with which they cover their heads.

^ Arba canphor with the zizzis, a kind of consecrated cloak to which
 eight threads hang.

< Sanctuary, tabernacle.

6 The true book of the law, that is, the law composed of the five

wrapped in silk fabric, and adorned with silver plates.

^ Square platform, in the middle of the synagogue.

Digitized by Google

CHAPTER FIVE. 157

my affairs and my troubles; but, if I speak the truth and act well,
"May Adonai help me, and nothing more."

If it is a matter of Jewish morality to lie to a Christian,
that he should be deceived, that he should be harmed in his person and in his
Well, even if it's a meritorious act, really, what's the point of this per-
The fide and burlesque ceremonial of the oath more judaïco?
The Jew considers it a bloody insult; but this servant
he had been lying from time to time about his mind, as he
seems to have it, a superstitious value, does not destroy in
neither the savage precepts of the Talmud nor the virtue of dis-
solvent of the words of Kol Nidrai. Trust in the honor of
such and such an Israelite; to believe and to maintain (|that the number of
those whose word it is reasonable to accept grows k
as Talmudic belief fades, so be it, and nothing of
better for sure; but trusting words is more important than faith.
the people declare worthless with regard to the Christian, what naive-
Veté of confidence and what need to get caught in the nets of
hunter!

In any case, these different examples of mistrust
universal, legal, and legitimate of peoples; these curious
formulas of oaths taken more judaïco, that is to say con-
formerly the custom of the Jews, are not abolished and tom-
obsolete in all the kingdoms of Europe. And
What we are witnessing is that they exasperate and
cause the Israelite to roar with fury in the land where his mouth is
free; for they proclaim today the face of
men, the complete lack of credit that ruins them in advance
any promise or oath coming from Jewish lips;
They authentically depict the reduced Christian
to rely on the terror that he supposes must arise from for-
superstitious mules to reach the Jew deep in his soul
and tie it.

In truth, we could not finish these sad pages nor

* Id. Hallez, *De* Juifs en France, etc., p. 351; Paris, 1854. Collection
Judgments of the Court of Colmar, vol. IV, p. 368, etc. See the final note
Kol Nidrai.

THE JEWS.

begin the following without repeating these words of Tun
Defenders of the Jewish cause: After crossing
without perishing in the torrent of centuries, "the Jews have preserved
almost intact their superstitious practices and their
national customs, completely incompatible with the conditions
' tions of modern society'.

'Hallez, Des Juifs, etc., p. 262-3 ; Paris, 1845.

I

FINAL NOTE.

We read in the preamble to this judgment that the oath more ju-
daïco is, "by its very nature, both civil and religious;" that this
The oath was used in Alsace, because of the Jews of that province.
Germans of origin, followed like the Germans "from point to point
to the point of the Hebrew rite, that is to say that they were like them, Talmudic-
dists, while those in the south of France follow the Portuguese rite
They are gay, they only admit the law of Moses, and do not have, like the Jews
Germans, two ways of taking an oath. One that binds them, and
No, not the other.

These Portuguese Jews, let us hasten to say, are the elite of the nation,
and have always been placed by public opinion incomparably above the
others, who form and will form, we will be told, the indestructible
core of the nation. These Portuguese descend, or claim to descend
of Jews who had emigrated long before the deicide.

In 1810, the Court of Cassation, in a ruling dated July 12, recognized-
still knows the necessity of the oath more judaïco for the Jews of Al-
sace, "whose Talmud was the law." See this consideration; Hallez,
p. 362; i6., read from 350 to 365.

This oath is now abolished. What do justice and the
Why? And what new guarantee does the oath of the Jewish Talmudist offer?
to whom the law of certain European states allows to be a civil servant, and
to judge or administer to the Christian?... We respectfully ask
The question, and nothing more.

Read about the oath more judaïco, in Poland, Arc/u'oes israélites,

CHAPTER FIVE.

159

FIFTH DIVISION. – MOR.4 THE TALMUDIC. USURE.

Jewish and usury, words linked by a cohesive force twenty times stronger. laire. – The Jew usurer? – Paradox, for one cannot rob him – Trick and contradictions. – The Jews are devouring France. – Driven out for the crime of usury; they accept servitude and con- The most degrading editions to obtain the right to return. – In a few years "Your greatest part of the Christians' possessions are "In their dependence." – Christians become the property of those whom they made their serfs. – The famous petition of Pierre de Cluny against these excesses. – The Jew, despite the persecutions he laments, He wants no other paradise than the land of his persecutors. – Letter ce-famous and magnificent of Innocent III denouncing their crimes and engaging-giant princes to make them disgorge their ill-gotten gains. – These princes often accused without justice of greed. – Protection of the pontiffs extending on the Jew who seeks their justice, and on his property, as well as on The Christian. – The Archives of Champagne. – Example: the Jews of Troyes, etc. – Rates of their usury. – It was considered good, however-dant, to have in the Jews "a corporation damned in advance, which made the profession of the reprobate." – A council condemns them to wear a A mark that distinguishes them. – Definitive banishment under Charles VII. "for the crimes they commit every day, – Louis XIII re-new this decree. – Lorraine and Alsace, which are excepted, are consumed by their wear and tear. – Leopold's edict against them in Lor-Raine, in 1728. – The Attorney General of the Regent, in France, where Many Jews returned, calling them "the monsters of the so-civil society. – What the Jews are doing to Alsace. – Napoleon P'' and the Jewish moneylenders. – The Jews in Alsace, and Mr. de Bonald. – Mr. Michelet's sentence against the Jews, with this ending: "Of Bellows by bellows, there they are, on the throne of the world. – Terrifying excuse of wear and tear. – In the Jew, it is the fruit of his belief religious. – Mr. Toussenel and the Jews. – King-Citizen Louis-Philip and the Jews. – Moral of this chapter.

The man to whom you say, "You are only a Jew!" shouts to the insult, and raise your hand to your cheek-for, if in the In the business world, usury and theft are two aspects of a The same crime, Jew and usury are, rightly or wrongly, two words linked to each other by a cohesive force twenty

No one could overcome that force!

But what does prejudice matter to us? Prejudices are not...
They point to monsters who declare themselves indomitable until
Under the avenging arm of Hercules? The Jew usurer! Who then?
Who will have the audacity to uphold this glaring paradox? Because the Jew does not
It may be; how then could it be? And we take

Digitized by Google

160

LKS JEWS.

Firstly, the Israelite Bedar- witnessed this impossibility
ride, the interpreter of the words of the great Synod of the year 1806.

"Usury cannot be authorized by the law of MoUe, which
"He's only ever heard of a legal interest." We
Let us then call upon one of the major organs of the Ju-
Daism, the Israeli Archives, where we read: In the year
1807, "the great Sanhedrin wishing to dispel the error which
attributes to the Israelites the ability to practice usury with those
who are not of their religion, as being left to them
by this religion, and confirmed by their Talmudic doctors
distes, declares that the text which authorizes lending at interest with
The foreign can and should only be understood in relation to nations
foreign countries with which trade was conducted, and which
they themselves lent money to the Israelites*.

"Every Israelite," we are told elsewhere, "is obligated towards
those who observe the Noahides', whatever their ail-
their religion, to love them as brothers, to visit
their sick, to bury their dead, to assist their
poor like those of Israel, and there is no work of
charity, mercy which he can dispense with towards
them. "

The great Sanhedrin therefore draws its language "from the
"the letter and the spirit of Holy Scripture." He repeats this saying
From Deuteronomy: "You shall not lend interest to your brother
"Neither money, nor grain, nor anything else."
He orders everyone finally "as a religious precept, and in
in particular those from France, to make no distinction
in the future, with regard to lending, between fellow citizens and coreligionists
'Gionnaires'.

Paris, 1861. Always the law of Moses! While the law of the Jew is,
On the contrary, Talraud.

^Archives Israélites, p. 35; January 1, 1867.

^ Herachin, ch. vu. The Noahides are the precepts given to Noah,
stated above, Arch. isr., XVIII, p. 832.

But by what right does he give orders? What is his religious authority?
11 has none, and especially against Talraud, supreme authority (supro).

5 Archives israélites, XVII, p. 830 to 835, September 15, 1867.

Digitized by Google

CHAPTER FIVE. 161

And such, according to the same Jewish authority, was virtue
of this recommendation, which the Jews are not today
no more or less disreputable than Protestants or Catholics
laws, and that, for example, convictions for usury
would be "less numerous in Alsace and Lorraine than
in certain departments of central France where no one resides
"Not an Israelite."

We will have to determine later whether the declarations
rations from the Talmud, if those of history and statistics
general are in accordance with or contrary to those of the authorities
that we felt it necessary to put online in support of Is-
Raël. But first, when it comes to forming an opinion-
serious association with the Jews, how to repeat enough
tones that it is also pleasant to hear him give us
His religious law, the law of Moses, which he would be eager to hear,
In Japan, a heretic, because he is a Christian, gives
for its law the decrees of the ecumenical councils of the Church?
Once again, the Talmud, there you have it, except for one insignificant point.
that was the exception, for many centuries and until-
that to him, the law of the Jew; that is his faith, that is the rule of
conduct of "the indestructible core of the nation," and the
Pharisaic traditions of this code, transmitted by the rabbis
bins not only dominate, but erase and repel
The precepts of the divine lawgiver are rendered meaningless.

Let us therefore engrave deeply in our memory
this inalienable axiom of Jewish orthodoxy: "Those
Those who violate the precepts of the scribes must be punished more severely.
seriously than those who violate the law of Moses; the infr-
A transgressor of the Law of Moses may be absolved, but a violator of the
precepts of the rabbis—that is, of the Talmud—must

'Archives Israélites, II, p. 81-2, January 16, 1867.

^f. H., l. III, ord. i, leaflet. 4, dist. 10, p. 297, extracts from the Pronwta Bibl. by Lucius Ferrari. Laurent, Syria, t. II, p. 394; 1846. Id., Drach, first letter, p. 74; 1826. – Id., Rohrbacher, Hist. univ. de V Eglise, XV, p. 483, etc.; Paris, 1861.

11

Digitized by Google

46Î THE JEWS.

But riiisloirc, if we consult her, will she hold us?
a language that is close to the idea that the Jew of the Sanhedrin-
God teaches us about his duties, which are clear? A few
Rapid steps through the centuries will give us on this
not even a beginning of an answer; and first of all, an author
contemporary who does not profess Christianity, because,
"According to the very words of the Israelite Universe, it is
"A purebred philosopher," Mr. Delaunay refers us back to the
the fall of Jerusalem, and tells us; "As everywhere, as
Throughout history, and even now, Jews have practiced
"Alexandria, traffic and wear and tear"

This generalization is never without value under a
such a pen; we are content with it for these re- eras
abutments, and, being the speed we are, we want to cross
leap forward several centuries, in order to fix our gaze on the
France cl to deliver to us for a sufficient period at
nn examination of some importance.

A prodigious phenomenon, which demonstrates what an inimagi-
To a considerable degree rises the absorbing power of this people:
King Philip I expelled the Jews from France in the year 1096, we
says the monumental Treatise on the Police, "and all the others
princes did the same, each in his own states," to such an extent
These rapacious men had made themselves intolerable. However-
dant, "their recovery took place in France a few years
after... k conditions which seemed (acceptable k their sure-
reté, but which greatly increased the burden of their servitude.
They became tributaries, and the king divided them among the
]»princes and the other lords of his court. Under this pro-
taction, they truly continued their business; cl
upon payment of the agreed sum, the remainder of their property, Unr ■ap-
was leaving; but they were so attached to their lord
that he considered them as part of his domain... Us

They were sold, they were claimed, they were mortgaged.

^L'Univers israélite, p. 71, October 1867. In Alexandria, and in throughout Africa neighboring Judea, their numbers were enormous.

Digitized by Google

CHAPTER FIVE. 463

SCS creditors, and there was a complaint action against the people who disturbed its possession.

Let us imagine a people who have preserved something self-respect, a people to whom the world is open. if we except a few Christian states, and which, for as-succumbing to his greed, he willingly submits to the humiliation. or rather, who is requesting these exorbitant laws? as a favor; and will we be able to understand that he them accepts without ever being crushed.^ Alil if we com-Let's take it, it's that we've made ourselves a very poor and quite a misconception about the resources of Jewish genius. Indeed, "things," continues the author of the Treatise on Police, remained in this state during the reigns of Louis the Fat and of Louis the Younger*, and that was enough to enrich with new-calf the Jews. The excessive lusts they exercised had placed under their control the goods and fortunes of the most a large part of Christians*.

So here are the free men of France in the process of

%

to become the property and possessions of those they have just con-to establish their serfs! Behold, from the depths of this servitude, is born and emerges the domination of the inevitable and terrible customs riers, against whom the famous abbot of Cluny, Pierre le Venerable, address to King Louis VII (H37 to 1180) his re-a quest with a holy and masculine freedom. For restraint is not no longer possible. He therefore rises up vigorously against the inima-ginables invasions of this race which concentrates in scs mains all the treasures of France-, this same race of which the great doctor of the Church, Saint Bernard, had does the charitable defender, but whose Christian charity, who could not allow the victim to perish in fear of striking the executioner, he judged it urgent to repress. audacity.

11 It is time for justice to be done, and far be it from me to-"So much so that the thought 'we should put them to death,' he exclaimed

'Louis VI, from 1108 to 1137; Louis VII, from 1137 to 1180.

* Delamare, 1. 1", p. 181; Paris, 1703, in-fol.

11.

Digitized by Google

164 LKS JEWS.

Pierre, but what I'm asking is that they be punished.

"In a measure proportionate to their perfidy. And what kind of a more suitable punishment than one which is both a condemnation of iniquity and a satisfaction given to the Charity? What could be more just than to strip them of this Did they accumulate through fraud? They plundered and stole as thieves; and, what's more, like seasoned thieves To this day, impunity reigns! What I'm saying is common knowledge. public, n

"It is neither through simple agricultural work, nor through regular service in the armed forces, nor through the exercise of honest and useful functions, that they make the cereals abound in their shops, wine in their cellars, gold and silver money in their coffers. Why didn't they amass it everywhere? what their cunning allowed them to wrest from the Christians, and by everything they bought furtively and cheaply at thieves, accustomed to passing so many objects through their hands They are dear to us! If a thief were to steal from night of censers, crosses, and consecrated chalices, it escapes persecution by Christians by resorting to the Jews-, and, finding among the men of this race a misfortune- reuse security, not only is it preparing for new misdeeds, but he delivers to the Synagogue of Satan all that he knows how to strip our churches of their sacredness... Then, the perversity of Jews make them use these heavenly vessels for purposes which are a disgrace to us and to Jesus Christ himself. same. >1

Finally, what can be said when this highly criminal trade takes refuge? with security under the protection of such an ancient law that diabolical, and yet which princes wore Christians? This law states that when a sacred object of any kind- conch shell is caught in the hands of the Jew, or that the Jew conceals a SACTwé^e flight, no one can force him to return it, no one has right to compel him to name the thief whose money he stole maintains the industry! Thus, a de- testable sacrilege, that the Christian, if he is guilty of it.

CHAPTER FIVE.

^ atones by the punishment of the rope! For that is the privilege-light of the latter!

As soon as Philip Augustus sat on the throne, The general outcry against the Jews resounded once again. They accuses, and the accusations are precise, "of having ruined the petty by their wear and tear, by having made themselves unjust by this means masters of an infinite number of considerable lands, and of almost half the houses in Paris; having received as wages the sacred vessels, the treasures of the churches, and having profaned them born. It is added that they have reduced several poor Christians to insist on becoming slaves, and that they finally crucify them all the years on Good Friday. » {See below in this volume.)

Already "ecclesiastical laws had deprived them of all public charges, because those who had suffered there—"The authorities had abused their authority against the Christians"; and already The Church had urged the princes to "compel the Jews to to cease their wear and tear, and to return those they had exi-Christians' grievances." 11 then became more urgent than ever-gent d'aviser.

Philip Augustus, "finally convinced of the malignancy of Jews, therefore, expelled them from his states in the year 1182; confiscated all their property, with the exception of their furniture;... restored his subjects in the possession of the inheritances they had alienated, and discharged them from all the sums they owed. were going, paying him only one-fifth*; » for the public law, in those barbaric centuries, had not yet been adopted the liberal principle, so dear to people of plunder, of respect for the fait accompli; neither opinion nor power

'This discourse can be found in greater detail in *The Church and the Synagogue*,' pp. 111-147; Paris, 1859. These same criminal habits of the Jews are amply described in the treatise *De perfidia Judeeorum*, Sim. Maioli Episcopi, p. 810, col. 2, p. 841, etc.; 1615. We do not reproduce We are not referring to the passage by this author, which we have already quoted, because that it seems to us to be a copy of the first, despite the centuries that have passed between separate.

2 Ibid., *Treatise on the Police*, vol. 1, p. 281. Protection costs the power; it needs agents, and without money, there are no agents.

THE JEWS.

guaranteed the plunderer possession of the goods that the ^
Cunning and violence had brought it under his control. What
The thief who took it, did it belong to him, or to someone else? And the
Is the fruit of usury the fruit of theft or not? These are the questions
then raised no doubt, and the leaders of the company,
by seizing the Jew's ill-gotten wealth, they limited themselves
to take back the property, a part of the property including its wear and tear
had stripped the Christian.

We say a part of the good, for, despite its laments
strident cries of grievances, the Jews,
Ultimately, they had the advantage over the Christians^ and, badly-
despite the persecutions – marked with the seal of justice –
what they criticized the government for was an incomparable interest in them
brought them back and tied them up in the midst of their persecutors!
Their safety there was quite good, when they didn't arouse
against them the fury of some storms, for
that all their efforts were to return to the kingdoms
objects of their exactions and calumnies; it would be necessary for them to-
Milk, so little time to devour a people, and if their fate
would not have been more favorable and gentle among Christians than
among Muslims and idolaters, who would have implicated them?
sins of settling once and for all among these barbarians
and to establish their dwelling there?

The Jew's actions, constantly contradicting his
words were spoken once again after this execution,
that the friends and followers of the Jews will judge today
so cruel. Animated by the most ardent desire to return to the
kingdom of France, they "indeed requested their restoration-
bliss, and offered large sums to obtain it.
needs of the State, to support the wars against the An-
The English and the Flemish, were a favorable opportunity, and their
Offers were accepted (H98).

However, fourteen years after the re-establishment of the Jews in
In France, Innocent III wrote about their crimes and
their ingratitude towards Christians "this excellent
letter from the year 1212 which has deserved to be included among the

laws that we read in canon law." And, by "a
In another brief from the year 1213, he exhorted all the powers
temporal h to force the Jews to hand over to the Christians
the Mures with which they had charged them, if not to forbid them
"All commerce."

It is therefore wrong for historians, whether superficial or not, to
Those who have been accused of any wrongdoing and greed are accused of this.
these princes, who are and must be the leaders and protectors
leaders of their people, since, most of the time, from
If we look closely, we see that they do not give way
that at the urgent cry of justice, and to surrender only to the sup-
complications of him who, representing Christ on earth,
is the father of peoples, the most reliable advisor to kings, the guardian
God and the keystone of Christian civilization.

Let us now turn to a page that we collect all
fresh, and which had just yesterday come out still alive from the treasure of our
Archives, tell us what it was like in those barbaric ages ^
the vigilant solicitude of the vicars of Christ; what was
their zeal, not only to demand justice for the inimagi-
unacceptable excesses of Jewish usury, but also to repress
the excesses of Christian reaction, to maintain
to preserve the religious freedom of the Jews, to finally guarantee the
security of their legitimate claims.

Many people will no doubt be surprised, wrote in 1865.
learned archivist of the Aube, "to find among the people
recommended to our Counts by the Popes, the Jews of
Champagne, who, having sent their grievances until-
that to the throne of the successor of Saint Peter, obtained a
bull addressed to Thibaut IV inviting him to make pay by
the Christians the sums owed to the Jews, and to prevent the
Christians to give Jews blows instead of money
(year 1247). A papal bull from the previous year had had the purpose of
the purpose of appealing to Thibaut's concern for the interests of
Jews of Navarre, and had begged him to intervene to prevent

'Delamare, Treatise on the police, 4 vols. in-folio, t. !<'■, p. !80 to 282;
Paris, 1705 to 1738.

THE JEWS.

that children should not be forcibly baptized. Let us remember, however that innocent HI had written k Blanche of Navarre, for the in-Avoid suppressing the audacity of the Jews. This letter, and a a similar address was sent at the same time to Philip Augustus, may have provoked the famous order that forbade to the Jews to take more than two denarii per pound of interest weekly, that is to say more than 43 francs 45 centimes per percent annual interest*. Was this modest interest or not wear and tear? But let's continue on our way and leaf-Let us return to this same work, the basis of which consists of authentic charters.

Jacob de Dampierre, master of the Jews of Troyes in 1222, His brothers were the Jews Haquin, Jacob, and Sonet. the latter owned, in the Jewish quarter of Troyes, a plot of land that they sold k Hier de la Brosse, and Yaalin, their father, He was one of the leading bankers in Troyes. He made loans. Eudes, Duke of Burgundy, who, "to ensure him a refuge-The next stock market transaction, he relinquished to him the immediate enjoyment of The abbey of Saint-Bénigne of Dijon was around the same time in a great embarrassment; she had, in 1196, borrowed k Yaalin a sum of 1,700 pounds, worth 34,448 francs 50 cents, at power of 172,242. The stipulated interest rate was three deniers per pound per week, that is to say 65 francs. 62 cents per year! The abbey went eleven years without paying, so that the original debt, increased by interest, reaches gnit, without compounding, the enormous figure of 9,825 pounds 11 under the Odeniers, worth 199,103 francs 95 cent., at the pou-See 995,519 francs 75 cents, very close to a million! For To free themselves, the monks were forced to sell their land de Morains * »

1 We will have a word later about the famous Mortara affair.

History of the Dukes and Counts of Champagne, by Arbois de Jubain-town, archivist of Aube, vol. IV, t. ii, p. 598; Paris, 4865.

* Ibid., d'Arbois de Jubainville, archivist of the Aube, vol. IV, p. 8!8 830. The Jew Pinon, having struck a cleric of the diocese of Boissons, was, by arbitration, expulsion from this diocese... Ibid., p. 832.

Digitized by Google

It was quite clear that the Jewish lenders knew how to take their securities, to secure, in addition to pledges, compensation in case of accident, and that "the loan k usury was for for them a source of immense benefit*. Today, this year, or at least the quarter, is the period that serves as the basis for the Calculation of the interest rate. The Christian bankers of Champagne used a shorter period; the interval that separated the payment terms of each of the six fairs; it therefore lasted, on average, two months." But "For Jewish bankers, the period was the week. Plus—Several acts of our Counts prohibit Christian bankers "Hold on to the loan for the week," because it was not lawful at Christian to act like a Jew, and, as the Archives* say Israelite* themselves, it was found that there was something to be found in the Jews "a damned corporation in advance, which could take charge of the "A profession for outcasts!"

"After demanding three denarii a week, the Jews were forced to be content with two, that is to say 13 fr. 75 c. percent per annum, the interest on the non-interest understood. This reform was due to an order issued by concert by Philippe Auguste, Blanche de Navarre and Guy of Dampierre, in 1206.

* D'Arbois, *ibid.*, p. 834.

* Archives Israélites, XXtV, p. 1113; December 13, 1867.

^ *Ibid.*, d'Arbois de Jubainville, vol. IV, p. 834. The Jews, as well as As we stated earlier, "were serfs, that is to say, slaves" "They were at their mercy," adds this learned archivist. "Their lord could demand..." of them, by the liter, whatever sum he pleased; thus, basically, It was the lord who profited from the acts of usury committed by the Jews. while in the eyes of the people, the Jew bore the brunt of all the odiousness. *Ibid.*, p. 834.

Error! Error of fact, if not of law. The Jews have never only They very slightly pulled chestnuts out of the fire for others. Their fortune astounding, as evidenced by the very example of Vaalin, of Jacob of Troyes and their children, passed from father to son; and although their wear and tear provoked numerous and terrible reprisals against them, they did not venture into these monstrous loans without having a ceremonial attitude of immense and definitive gains. That is what the result demonstrates.

According to the text of the Police Treaty that we quoted, the Jews

THE JEWS.

But the Church had to and wanted to attend to the salvation of society Christian, and the last canons of the qualriènae concile gé-General of the Lateran, which concern the Jews, had "as their aim to suppress their usury and insolence. It is ordered therein that they will wear some mark on their clothing, for the distinguishing Christians, as was already the practice in some provinces, and it is forbidden to confer upon them public offices, "because they abused their authority" against Christians

A breed of public wrongdoers will therefore henceforth be able to clearly marked, and this mark, this sign, will tell of the part of the Church what will be said in the very liberal era of the regency of the hard man of Orléans, the attorney general of the kingdom, who will call these men "the monsters of civil society!"

The Talmudist, the Jew who is an enemy of the Christian by duty and out of self-interest, he will not be able to administer it, judge it, or command it. on the battlefields, to be its legislator, for the Church and common sense rises up against these absurdities.

However, and despite this relentless struggle of all social powers against Jewish tyranny, no act of Repression does not tire the Jews, and soon an ordinance of King Philip the Fair, dated 1299, punished with new-

would have been, generally at least, not subject to arbitrary taxation, but tri-goals, and paying a sum agreed in advance

The insurance premium forms one of the essential elements of the interest-"The loan," said economist JB Say. However, "the insurance premium formed the the greater part of what was called interest, or usury; and the in-The real interest, the rent for the use of capital, was reduced to very little of a thing. » That is what they did not hesitate to print in 1867, the Archives Israélites, VIII, p. 371. And it was this small thing that made the infamous Jews, according to the same excavation 1 (XXIV, p. 1113; 1867). This is what made this nation, "charged with the "A profession for outcasts!" This is what the Church, echoing the conscience publicly condemned it in formal terms!

- Uohrbacher, Universal History of the Church, vol. XVII, p. 441; 1851.
- Treatise on the Police, vol. I, p. 280. – Art of verifying dates: qua-Third council, year 1216.

- The register of the Chamber of Accounts, entitled Judasi, says Delamarc, a door which they entrusted to the care of their Christian friends,

Homage to Christian probity! Ibid., pp. 282-3. — Th. Haliez, Des Jews in France, p. 81, etc., 1845.

Digitized by Google

CHAPTER FIVE. 171

calf their usurious acts. It has, because of the excesses of usury, of which it is in their custom to be guilty, that the sole capital of their loans must be repaid to their wax, and that any subsequent stipulation is waived. But the implementation of this law remains so weak, and the concert of The complaints that arise against the Jews become so formidable, that in the year 1306 Philip the Fair expelled them from the kingdom and confiscates all their property. Any request to call back these damned people no longer found in this monarchical as a deaf ear; and yet, towards (India his reign, he granted them the power to pursue the recovery— [This refers to] assets not included in the confiscation, and [it pushes] the condescension to the point of appointing commissioners to them to find out about it'.

One of the first acts of the reign of Louis the Quarrelsome, son and successor to Philip the Fair, it was however the recall Jews. These financial potentates financed; and, in the treaty that reopened the kingdom's gates to them, he was stipulated that they would be allowed to demand from their loans" twelve deniers per pound per week. "It was further said that, "of thirteen years that were granted to them, they would use the last k withdraw k at their leisure, and in complete safety, from "in the hands of their debtors, everything that would be owed to them," but "that they would not lend on bloody pledges, or wet, etc., etc."

This monarch's decree was too favorable to Jews so as not to stir up against them a swift and bloody reaction. It erupted without much delay; but "the chroniclers who report to us with dreadful details of the torture and banishment of the Jews, do not say

—Hâtiez, avocat, Des Juifs en France, etc., p. 51, etc.; Paris, 1845. Although the grandson of Saint Louis was often unworthy of his ancestor, the Franco owes him at least the deliverance from two formidable scourges: the Jews and the Templars. The documents from the trial of these treacherous knights, published by Mr. Michelet, the pre-phobe, allow us to maintain this lan-pledge; and we leave aside the Jewish school of the Saint-Simonians, which pre-is valid nowadays in the teaching of political economy, defends dre, sil lu iplaft, the system of usury and Israelite usurers.

THE JEWS.

nothing about their return to France. It is likely that this
Once, as almost always, chased away with a flourish, they re-
came without a sound—for for every ten orders of exile one encounters h
barely a reminder order, and most commonly it is
It is by reading the law that bans them that we learn of their return in
the country" because it is in the nature of the French to let
to slumber and fall asleep any measure of rigor and ex-
reception 1

However, adds the same writer, whose zeal is more
generous and enlightened, he attempts to rehabilitate the Jews.
"the crimes and abominations <u'ih committed every day"
They compelled Charles VI to outlaw them. His letters patent
of September 17, 1394, therefore, they banished them in perpetuity from
its states. They forbid them to remain there under penalty of
life*, and this expulsion differs from previous ones by its
character no less than by its results, said the same
advocate for the Jewish cause. Her motive was neither
"neither the love of profit nor the spirit of plunder; and, what
The proof is that all their claims had to be made to them.

paid France was going to return under Charles VU in

an era of grandeur, order, and prosperity where it could-
could be self-sufficient, without being obliged to ban and
'to call back the Jews alternately to fill the treasury.'

* Halicz, *ibid.*, pp. 53-58.

Delamare, *eyelash loco.* — Hallez, *ib.*, p. 63.

3 Hallez, *ibid.*, pp. 64-65. — 4. During the Renaissance, the Jew is exac-
the atrocious usurer of previous centuries. Here is the portrait that
We are shown a learned bishop;

"Ex variis ipsorummet commerciorum eorumdenique usurariorum,
ac furlivorum generibus, quæ omnia et singula in præsentissimu
christianorum damniiri vergunt, quorum illi succum et sangiiin
ualuralemque adeo vigorem planed exhauriunt. Atque ut in specie di-
cam: usuras a debitoribus deposcunt una cum donariis extraordinariis
iniquissimas; in pecuniæ mulalione, adullerinas oblriidunt debitoribus
monelas, easque in sunimo valore et prelio; neque tamon bis satiali,

grapho quam commodato acceperunt, iibi vol maxime exce|)tionem no
numerata pecuniæ locum habere par esset. Margarilas spurias, clino-
dias (jewelry) fallaces, fucosas ctobsoletas merccs magno incautis atque
indiscretis insudlant pretio. Furibus. nebulonibus, and proslibulis, etc.,
etc., etc... De per/idia Judoeorum, S. Maioli episcop. Vulturariansis,

Digitized by Google

CHAPTER FIVE. 473

It is true that, faithful to the habits they find-
of immense interest, the Jews are trying to return to
France surreptitiously, and later Louis XIII, thus
As we have stated, this issues a ban.
against those who manage to infiltrate the kingdom.
The Jews of Metz alone possess the art of exempting themselves from this sense-
tence, as well as those of Lorraine and Alsace, regions
were consumed by their wear and tear. "It is therefore well established
that at the time of the Revolution there was no community
Jewish, or, as Delamare says, of Jewishness, that in these
provinces. But as for individuals, they spread out by-
everything, and history has preserved the memory of the opulent banker
Samuel Bernard ', ' the Rothschild of the reign of Louis XIV.

We'll take a look at Alsace in a little while;
But we will begin by stating that the very liberal
Duke Leopold issued an edict in Lorraine, on the date of the year
1728, where they declare "harmful to all notes and acts under
private agreements that would be made for the benefit of the Jews, both for
money lent only for the sale of goods or other purposes
pledges. » It was also stated in this edict that the Jews
found guilty of usury or theft against ca- subjects
Catholics would be punished "by the loss of their claims,
required to pay double to their debtors, and obliged in
in addition to a fine of five hundred pounds payable to the prince,
without these penalties being able to be remitted or moderated by
the judges*.

These rigors of justice under all ancient powers and
modern, Christian or indifferent to the Christian faith, we
indicate in fairly clear terms what the excesses of
A wrong committed by these tireless Talmudic scholars. Let us add
that in France, a moment before the time when Leopold surrendered

1645. Moguntiae, p. 810, col. 2; read ib., p. 844 to 850. This book is
in full agreement with the two major works: Annales ecclesiast.,
by Cardinal Baronius, and the Treatise on Police, 4 vols. in folio; Paris,
1705-4758.

^ Archives israélites, 111, p. 449; 4867.

Digitized by Google

474

THE JEWS.

his edict, that is to say, dated June 19, 1717, – under the regency of the Duke of Orléans, so unchristian and so immoral – Notaries and tabellions were forbidden to pass obligatory passage to the benefit of the Jews, other than on account of money and delivered in their presence. The Attorney General^ in re-

requesting this ruling, he said; that, informed from all sides of the customs – res that insatiable Jews exercised their power over Christians who in their needs they addressed themselves to them, he is in an obligation the urgent and indispensable need to reveal its principle in the eyes of the council, and to seek in his authority the means of exterminating outside its jurisdiction such a crime inhuman and so detestable; having made accurate inquiries to find out the source of this pernicious evil, he had found that it's in money lending..., where cunning and

Jewish fraud is practiced and increases every day, etc.

that the second trap he had noticed was in re-

constantly renewing the obligations on the statements of account false and impious, where these monsters of civil society converted – "They both feel their illicit gain is the main issue."

One of the exceptional points of the kingdom of France where The authorities tolerated the Jews; that was Alsace, we were all saying. on time. Now, here is what this old woman reports, and if important province a writer of Jewish race, whose goal was to bring his blood brothers back to the path of probité. "The war procured half of Alsace for the Jews; it is

'Ordinance of Alsace, 1, 488. – These reproaches, adds Mr. Hallcz, whose benevolence towards Jews is quite well known, are the same that he can still collect every day from the shield of all the ha-Alsatian hills (4,845). We must understand the importance that we Let us, in the interest of history, focus on drawing our main documents comments among the friends of the Jews or among the Jews themselves, rather than

11. There exists today, even in Alsace, "a habit; that is that creditors who do not want to strictly exercise the rights that the law confers upon them, cede their claim to some Jew, strange and b'â- A terrible compromise between humanity and self-interest. Every act of this kind is, one might say, an encouragement given to the Jews to persevere- to enter professions where the profits are immense for them, but harmful to society, and condemned by all legislation." Haliez, Jews in France, pp. 124 and 278; Paris, 4845.

Digitized by Google

CHAPTER FIVE. <75

the great scourge of our time. Wear and tear is getting stuck in our campaigns with as much impudence as impunity; the small ' The property is being devoured by this canker, which eats away at everything. It would take a whole volume to list all the shameful and per- methods! Jides employed by the Jews to attract all the par- / those of 'land which excite their covetousness -, and we ignor- | we will see if it can be found within the spirit of our modern laws ' some fairly strong measures to stop the progress of ' This problem will only worsen when we are forced to refer it to the legislature! It is no longer the Jews who cover themselves with the sackcloth of dou- For them, it is the peasants of our countryside who are in mourning. the iniquities of Israel.

"He did so in this way, among the Jews of Germany" Magne, considerable fortunes, which most of them spend felt magnificently. For the German Jew is vain and proud, arrogant, and vindictive; he has lost none of his flaws of his fathers.

This page, for sure, will hardly surprise us when we will have reviewed the ordinance of May 30, 1806, which the "Convener of the Great Sanhedrin, Napoleon I," this iwlit interested in mitigating the wrongs done to the Jews, of whom he dared to make French citizens, begin with these words:

"Based on the account we received, in several northern departments of our empire, some Jews, practicing no other profession than that of usury, have, by the ac-j accumulation of the most immoderate interests, put a lot of j of farmers of this j)ays clans nn state of great dé-j braid... etc., etc.

During the restoration of the illustrious and forever glorious House of Bourbon, whose politics and sword made this France, in front of which, even after and almost immediately

Europe remains silent, the pen of one of the most eminent publishers

'A. Cerfberr of Medelsheim, their history, customs, etc.,

(I. 39; Paris, 1847.

llailez, >6., Des Juifs, p. 297; 184a.

Digitized by Google

176

THE JEWS.

Cists of Catholicism, member of the Chamber of Peers,
let the Alsatian side of the question run free.
Judaic, his sentence quick and strong. This man of state...
trained in the Christian world at the time when the liberal school
more advanced, the philosophers and friends of the Jewish nation,
have exposed society to the dangers that arise from the e-
mancipa tioii of Israel. Let us read and meditate on his word:
"One finds everywhere men whose /perfidious"^ aid
'cause the ruin of those who are weak enough to resort to it,'
but nowhere else but in Alsace can we see it – the only
a province of France, roughly, which was handed over to the Jews, –

A portion of the population specifically devoted to this tiny
money laundering, setting traps of all kinds 'at the good
'faith, it credulity, inexperience; offering fatal fac-
ease to the one who wants to borrow to get out of a slight predicament
Barras, and not leaving the unfortunate man, once he had
committed, only when his entire fortune is invaded/ Those who
They saw Alsace with its beautiful culture and lovely villages,
Its superb population will be astonished by the picture you have drawn
the author of a brochure entitled Some Ideas on L'üSunE
of /u>/s</'A/*ace. One would not believe most of the facts contained
in this brochure, if one did not have the advice as an authority
generals of the two departments, and the testimony of their
MPs—it seems that nothing less than nothing is at stake
of a total upheaval of property ownership in Alsace, if all the
The Jews' debts were becoming due! The assembly con-
stituent assembly itself, despite the fervor of its liberalism,
rendered, in a much less urgent circumstance, a de-
cret, the execution of which was prevented by the disaster of the times, for
to force the Jews of Alsace to provide information about
their claims and for a ruling to be made as required by law by the body
Legislative, on the wisest method of liquidation. A decree of

the enforceability of the other M's"

'Pp. 25J-256; read especially pages 257-272 afterwards. "We know how the Jews of Alsace proceed, etc... » Finally, Mr. Lacretelle did

Digitized by Google

CHAPTER FIVE. 177

A thoroughly anti-Catholic and revolutionary writer Mr. Michelet, the naire, thus concluding the list of these denunciators historical tions, he could therefore truthfully exclaim; 4 Au~ Middle Ages, the one who knows where the gold is, the true alchemist, the The real sorcerer is the Jew/or the half-Jew, the Lombard; the Jew, filthy man: the man who cannot touch den- no woman should be burned; the man of outrage, on whom everyone spits on; it is to him that one must address oneself ser!... Dirty and prolific nation! But they resolved the pro- The problem of making wealth disappear. Freed by the letter of They have changed; now they are free, they are masters! of bellows "With bellows, there they are, on the throne of the world."

Now, after browsing these pages taken in somewhat randomly, and detached from a mountain of authentic documents, let us lend, once again, our patient ear 'to the Israelite Bédarride, whose word is rising calm and impassive in the face of the history of all peoples of world, and against the history of the Church, reminds us of the "Unperturbed responses from the Grand Sanhedrin to Napoleon I":

"No! Our law cannot authorize usury," and, for on this point, we see "no difference between the Jew and the foreigner." What am I saying? "The Jews are required to look The French like brothers! Our duty is to exercise towards Christians acts of charity, "and charity we sometimes make it our duty to lend without interest to the one who is in need." Our law repels, "by its spirit and by its terms, the prejudices of which it was the object. » Thus it appears today « under its true day, vigorously avenged, which causes loss at the

Persecution is no excuse!

"

a picture, as true as it is vivid, of baseness and vices reproaches against the Jews, for whom he wisely and moderately pleads, "The humanity of governments, etc." From Ronald, Peer of France, Literary, political and philosophical miscellany, vol. 11, p. 274; Paris, 1819, vol. XI of the works, Adrien Le Clère.

'Cited in Hallez, friend of the Jews, *ibid.* The Jews, etc., pp. 37–38; etc., Paris, 1845.

– Bédarride, *ibid.*, pp. 401–405, second edition, Paris, 1861. "The

12

Digitized by Google

178

THE JEWS.

Hey, you were told about the Jew who was a usurer, you
You called him the king of usury, the demon of usury! But there
So you thought, Christian friend?...

Answer: Faced with this placid and cold negation of wear and tear, where audacity and originality mingle (the word effron-
(terie will be banished from our sentence), we limit ourselves—
we will repeat an apology, and consequently a recognition
the occurrence of this error that we recorded some
pages above. She is a bit unusual, no doubt.
but we choose it with all the more confidence
that it escapes from a Jewish pen to which, already,
We had to make some costly confessions... If the
Jews "dealt in silver, which is why it was reputed
Infamous, and forbidden to Christians by religious law.
probably found it good and convenient to have a sort of
A doomed corporation, f/wi took charge of this business.
of reprobate'. » The Jews therefore admit that they were lending themselves
with all my heart, and for usurious profits, to all the in-
families which any other man would have refused to cover himself with.
How to give truth, against oneself, these angles
Sharp, those incisive and piercing weapons!

Let us believe it, and let human actions teach us

of a good or bad education: at all times, in all
In this place, the customs of man were a consequence of
its laws. The histories of all peoples tell us that
The first laws were dictated from above; divine laws
were therefore the principle and the key to liumaiiic morality.
Those who deserve, or are considered to deserve, this liter,
are therefore still the source of customs among peoples who,

Jewish deputies, more concerned with their own well-being than with the law of the Si-
ial, concealed the inflexible conditions of their religious faith, and in
sacrificed several fundamental points, so as not to alienate the well-
The Emperor's vigilance. Thus, etc., etc. The Jewish Question, p. S, by
the RP'Th. Ratisbonne, 4868. See what the assertions of the were worth
Sanhedrin in the ancient rabbi Drach, second letter, p. 300; 1817.

- Archives israélites, XXIV, p. 4143; 4867.

Digitized by Google

179

CHAPTER FIVE.

similar to Israel, place or placed yesterday their
religion above all interests or rights; how
therefore, look elsewhere than in the religious code of
Jew, you are different from your law of Mdüe, the reason and morality of
Wear and tear? Now, according to this code, that is to say, according to the tra-
Talmudic editions that regulate all orthodox conscience,
six hundred and thirteen |)recepts exist of the law of God. TheH
one hundred and ninety-eighth and one hundred and eighty-fifth
who first command usury from non-Jews; *
the second, to exterminate without mercy the idols and the
idolaters, among whom is the Christian, whom usury
exterminates more surely than iron.

However, in the eyes of the rabbis, usury is a sin.
serious and detestable, which allows them to condemn her
in vague speeches; but she is not at fault for them
than a Jew. He who is neither of Jewish blood nor of Jewish faith.

Not being a man, he could not be a brother. The Sum
theological, Shulhhanharuhh, by Rabbi Joseph Karo, establishes
So, lending money at usury to this non-Jew is permissible! And this
Summa is the inseparable code of the rabbis; it is the rule
of all their decisions'.

We know, says the Talmud, that it is permitted to approach

What a non-Jew has lost is the ability to render himself unworthy of forgiveness. of God*. He who would restore to the non-Jew his lost possessions would commit a sin; for it would strengthen the hand of the impious, and the miscalculation he makes is to his disadvantage is in the same situation as what he loses*. This moral of the The flight is cloudless, it seems to us, and we see that it was always admirably practiced.

The rabbis further say: "Since the life of the idol-
latra, – and such is the Christian in their eyes, – is the dis-

* Article 159, § 1, i.

* Treatise Baba-Koummah, fol. 29 v"; treatise Sanhédrin, fol. 76 v®.

Maimonides, Treatise on Plunder and Lost Things, ch. 11

Digitized by Google

180 THE JEWS.

crélioiii (lu Jew, to the greater reason his property'! «The possessions-
The teachings of the Christians, according to the Talmudic texts of Bava-Batra,
are or should be considered as a desert, or as
the sand of the sea –, the first occupant will be the true pro-
owner*. » Such is therefore his money that usury brings to
The only legitimate home he could have: the sons' vault
of Jacob.

And the Talmud, continuing along this line of thought, adds to these
things: "You have been taught this: When an Israelite and a
If non-Jews have a trial, you will rule in favor of your
brother, and you shall say to the non-Jew: This is what our code says. If
the laws of the nations of the world are favorable to Israel
Lite, you will still give him the upper hand, and you will tell the
Non-Jew: This is how your own code reads. But if none of these
If that's not the case, you have to harass him with petty arguments until...
The Israelite* still wins the case.

In short, "good ordered the Jews to remove the goods"
Christians in whatever way that may be, either
by cunning and force, either by usury and theft: quovis modo,
sive dolo, iive vi, sive mura, sive furto*. Wear is therefore
For the follower of the Talmud, an act of holiness, the act of which the
practicality brings it closer most usefully, for the time and
eternity, from the faithfulness of his fathers.

Perhaps these few passages will already make our
a very excusable shock when we find ourselves face to face

tolerance and ignorance of Christians towards Jews;
against the obscurantism and barbarity of the centuries that bef-

< Foundation of Faith, by R. Joseph Albo, third part, ch. xxv.

2 Pfefferkorn, Dissert, philolog., p. 11; Church and Synagogue, p. 30.

3 Talmud, tractate Baba-Kummah, fol. 113 r. Therefore, give an Israelite-
A truly orthodox litany for judging a Christian!

* L. Ferrari, Prompta Library. Thalm., ord. 1, leaflet. 1, dist. 4.

Let us be told where this great prosperity of the Jews in Damascus comes from.
(1840), "and it will be demonstrated that this is only wear and tear, at 24, 30 and 33
for cciit, which forms the basis of this wealth, so consistent moreover
to the prescriptions of the Talmud. » Baudin, interpreter, chancellor of the
French Consulate, Damascus; L., ib., 2. Laurent, pp. 293-4.

Digitized by Google

CIIAPITNE FIFTH. 181

these pleiads of doctors, so justly concerned, were brought to the Church
awestruck as the glory of their time, as the light
ages of robust faith, and like the living clarity of
Christianity: Albertus Magnus, Peter Lombard, the
Bonaventuriire, the Thomas Aquinas, the Bernards,... noble
descendants of the school of Alcuin founded by the great emperor
of the West, and whose noblest offspring never ceased,
while fighting the enormities of Judaism, to extend
over the children of Israel a protective and charitable arm.

The insights of the spiritual and savvy author of The Jews Kings of
The era did not extend much in that direction; but he had
followed with a curious eye by the constant outpouring of Talmudic piety
widespread doctrine in the Acts of Israel 3 and, however partial that
they had to return it to the economic principles of that nation
His socialist ideas had left him unable to control his indignation.
before these princes of usury. Therefore, uniting his word with
"Fourier's," he exclaimed at the top of his lungs:
"Back! Oh you, back! You scum of usurers, burdened with the burden of the human-
Manitated since the beginning of time, and who drag
throughout the globe your hatred of other peoples and your in-
"Correctable pride." Back! For, "all deceit is against you."
commendable when it comes to deceiving those who do not practice it.
your religion'.

Less harsh than these myriad dissimilar witnesses
of all centuries was, however, for the Jews, of whom he became
showed the comforting angel, the citizen-king Louis-Philippe, this

The Revolution delivered the throne for a few years, and that
Some of his flatterers called the last of the Vol-
Tairians; for history, the Israelite Bedarrides tells us, must
record the magnificent words that this head of state does not
he did not hesitate to address the president of the consistory, to
the occasion of January 1st: "As well as the falling water
Drop by drop, it eventually pierces the hardest rock,

* Toussenel, *Les Juifs rois de l'époque*, p. xii, ib. i ; Paris, 1847;
and read Fourier, *Nouveau monde*, p. 421, section riiition.

Digitized by Google

182

THE JEWS.

Even Vinjuite's prejudice that pursues you will vanish before him.
the progress of human reason and philosophy.'

We were just hearing from the Attorney General
from one of the ancestors of this same Prince, the Regent, that no one
accuses of being one of the saints of the Church, calling the Jews
in one of his indictments; "the monsters of society
"Civil!" From the Regency period to that of Louis-Philippe,
Driven from the throne by the progressives of 1848, human reason
And so philosophy had made great progress!

The entire answer to this question is in the liter itself.
from the work we have just named: *The Jews Kings of*
That era. The Jews were then, as they now constantly are—
kings of the time will hardly exist, and the custom is to flatter
Kings. But who made them the powers of this world?
money, that is to say usury, usury that draws on education
Talmudic interpretation of his glorious and sacred life!

So, if the voice of this chapter were to be the moral of this chapter, then, would it be..
truth can prevail there over that of progress, which, since the
With the fall of Jerusalem, the Jews once again became the foremost among the
pastoral peoples; no longer simply herders of flocks,
following the example of their ancestors established by Joseph, under one of the
Pharaohs, in the land of Gessen, but shepherds of coins,
endowed with the magical power to devour among the peoples who
Do they shelter the greenery and the fat of the earth?
The history of the Jews, those men whose inexhaustible genius
puts himself at the service of the Revolution to exploit the people
half-heartedly agree with those who overthrow thrones, y

whose chasms have constantly swallowed up gold, often
The honor of families, that's what would make a good sequel
natural of this prelude; that is what would make appear to our
eyes 'in all the grandeur of their majesty the scandals
of wear and tear. But we leave the honor to other writers
of this task; we confine ourselves to giving to the baptisms
following the mission to confirm the current chapter, where

'Bédarride, *Les Juifs en France, etc.*, p. 430, second edition, 1861.

Digitized by Google

CHAPTER FIVE. 183

Mr. Bédarride had the heroic courage to tell us; "No,
The Jew does not practice usury, for he cannot do so; but where the
The facts tell us a completely different story. And we don't
This is hardly surprising, because we know two men
For whom the impossible is just a game: the Frenchman on the
battlefields, and the Jew everywhere.

NOTE.

Foreign Correspondence of *Le Monde*, March 27, 1866. "... On this occasion—
Sion, it is still useful to publicize the fraud committed against
of the state in the Příbram silver mines, in Bohemia. A worker who
he worked for a Jewish goldsmith in Prague and revealed to the police that his
master was going to send Leipzig a crate of silver ingots, of which
The origin was suspicious. The weapon was found and seized, and the Jew arrested.
His statement led to the discovery of a very serious theft.
considerable continued over a long series of years. The state was
thus deprived of several million florins. The money was embezzled.
by miners and sold to Jews... (Read more).

"Undoubtedly, the discovery of this theft contributed greatly to making the—
bordering on the bad mood that the working-class population of Bohemia
had long harbored resentment against the Jews. The cry of *<n'6ro (silver)
has become the watchword in the recent persecutions
against the Jews in many parts of this country, and who have taken a
extension such that the government found itself in the need to re—
rush to take decisive action...

"Make no mistake. Ever since the freedom of industry was
admitted in Austria, aversion towards Jews increased among the
Christian workers, not only in Bohemia, but also in the other
provinces where this nation provides a large contingent to the population.
Even in the capital of the empire, where the people are more civilized than
In the provinces, one can very often hear artisans

And then they add ironically: "Let the Bohemians chase them away, to In Vienna, they will be received with open arms.

"Indeed, the Jews, who own the capital, are now mingling" of everything and make huge profits. They leave the small artisans, in turn, Vancha, barely enough to live on. However, the excesses committed in Bohemia had, in addition to this general cause, special motives which derive more directly from the conduct of the Jews in places where the de- The sordid things began. It was precisely in the Hostomic district. where a zealous Catholic priest, Father Kahout, seeing the misery in the- as the inhabitants of this region gradually fell, who are almost all of them nail makers, had founded an association to improve their plight. This association aims to provide for these poor artisans. cheap iron, and selling nails at a higher profit.

Digitized by Google

184

THE JEWS.

The Jewish merchants plotted so much against this association, and They hindered her operations in such a way that she could never obtain to achieve the results toward which Father Kahout's efforts were directed. These The hostilities cost them dearly. On this occasion, the Catholic Church- Lique has given another example of its tolerance. This is especially true among Catholic priests whom persecuted Jews found refuge. His Eminence. The Cardinal Archbishop of Prague even sent a circular to clergy of his diocese, in which he urges them to make every effort to prevent further unrest." And Romania, etc., etc.

CHAPTER SIX.

l'aSS.4SSINAT talmüdiöe.

Assassinations, or sacrifices of Christians, ordered in some cases by the Talmud, which is the reversal of the Decalogue. - This crime magical idolatry and cannibalism, as reported in the Bible, is traditional. - These crimes disappear in the centers of civilization- sation; they have been present at all times and in all places among the Talmudists saints. - The Jew denies them with his characteristic aplomb. - Examples and authorities. - The highest magistracy of Christians is not com- posed, according to the Jew, by ignorant people and executioners. - Document authentic which shows us the Jews committing this crime in broad daylight open, because they imagine they have a legal guarantee. - The princes constantly forced to take action against them. - One of these crimes,

of which Pore Thomas was a victim in 1840. – The Church pronounces on these sacred crimes, like the secular magistracy. – The Jews They call themselves a people with tender hearts! – Parallel story to the previous one; as The religious assassination of Father Thomas and his servant. – Menus Details, interrogations, official reports, unspeakable horrors. Jewish intrigues against justice and against the French consul. Deputation and pressure from European Jews on the ruler of Egypt. – Gold. – Justice halted: its retreat after the conviction of assassins. – Denial of the crime by all the Jews of the earth, evil-despite the abundance and precision of the details. – Words of the so-Verain of Egypt and firman. – Silence of justice obtained. – The Jew's fury and resentment against Mr. Thiers, because this minister Louis-Philippe dared to praise the conduct of the consul from the tribune. France against the assassins. – This worthy representative of France He is stopped neither by millions nor by threats. – The coins from the trial, from which we draw, deposited at the Ministry of Foreign Affairs manages. – These religious crimes bear such a striking resemblance, despite the centuries that separate them, the thought of distinct dates gives way to the nature of the facts. – Conclusion. – Note.

"The horrific assassination of Father Thonaas cannot be ignored" put only to his awful murderers, and no serious man

Digitized by Google

CHAPTER SIX. 185

believes today that in no country in the world are Jews may believe themselves authorized by Iqur religion to immolate the Christians. Such was the case at the Catholic Congress of Mechelen (1865), in which we had the honor of playing our small part, the language of Father Bonaventure of Maine, of the order of the Conventual Minors', and the discourse of this learned and A worthy religious figure is a living proof of the charity of Catholicism is the place of the Jews. History, which owes everything Can she, knowing and saying everything, ratify this language?

The Talmud, and we will no doubt not have forgotten it, is the conscience of the Orthodox Jew, and the Kabbalah., "this mother of the occult sciences, whose dogma is that of the High magic*, is the soul of Tajmud. 11 will suffice from this double a memory to dispel the objections raised by them even the enormities of this chapter, and, on the way towards the truth, we will remember that if, since the death of Christ, the Jew, engages in certain acts of religious ferocity and the bloodthirsty fanaticism for which history reproaches him, the The Jew merely continues what his fathers did; he bound to perpetuate the crime of magical idolatry and anthropo-sacred popophagy, the imitations of which his ancestors had become the imi-

A painting of these horrors is preserved for us in the book par excellence, in the Bible, that is to say in the book of which The Jew was, throughout the ages, the most conservative, and whose truth, constantly attacked, defies more than ever any criticism!

Having said these things, in order to prepare for certain monstrous-

'Volume 1 of this congress, p. 110.

* Ragon, Macmn. occult, p. 78; Paris, 1853. - Eliphas Lévi, Hi*-
(Theory of Magic, p. 23; Paris, 1860.

* Bible, Book of Wisdom, chapter xii, etc., etc. "The ancients ha-
the people of Canaan performed detestable works through enchantment
ments and impious sacrifices, because they mercilessly killed their
their own children, that they devoured the flesh, the entrails of men
and their blood, against your sacred law, etc." Ch. xii and xiii, v. 4, S, etc...
After having been the destroyers of these impious people, the Jews became
The imitators. Read Kings, Book III, Chapter XI, etc., etc., the Paralipomena
and the prophets, passim... See the following chapter for quotations.

Digitized by Google

486 THE JEWS8.

sites the reader's mind, would someone be entitled to re-
to take the one who would hold this language in Israel: The doctrine
religious, that is to say the Talmudic doctrine of the French Jew-
The orthodox approach, with regard to the Christian, is that of usury.
of theft, plunder, abduction and homicide; in one
In short, it is the opposite of natural law, it is the ren-
verse of the Decalogue that Israel received from the hands of Moses
And that the Church inherited the Synagogue? The man who is not
Should he, then, be surprised to be mourning his honor?
to commit atrocious assassinations, religious assassinations that the
The Muslim world and the civilized world reproach the Jew for
All eras? And doesn't history repeat itself, as soon as a
A breath stirs its pages, that there is neither century nor place
nor country that does not expose the legions to the full light of day
of incriminating facts?

Today, however, under the Jew's roof, in the
centers of European civilization, this odious quality
of crime, murder for reasons of religion, disappears and
ceases to be named. We have no doubt whatsoever about this
progress, and we would affirm it if necessary, despite the number,
more considerable than one might imagine, of men, of women,
of children, who, in certain large cities of our Europe,

astonishment of those around them, they said everything.
But. We are not unaware of the role that the chapter of
strange accidents, those of particular acts of revenge, or
the criminal consequences of debauchery, nor the needs
of the blood of reborn magic and close ally of superstitions
Talmudic teachings', nor the revolutionary judgments that
|) They boast of executing corporate courts
secrets that underlie the current world, and of which the Jews,
– if one denies that they are its head and council, – parta-
gent at least with ardor and devotion the incessant
Iravaux. We will therefore remain silent on the things that concern us.
are unknown, but without forgetting what just consequences
'Proofs elsewhere.'

Digitized by Google

CHAPTER SIX.

187

quences must be born and emerge from those we have
learned. And, so as not to set our steps on any ground where
the movement cannot cause any fall, we wish-
Let's limit ourselves to just a few minutes, after a quick look at the
duration of the lightning bolt cast into the depths of times past,
to point out a region where the documents we submit-
The reader's critical tone confirms that the practice
of this crime was yesterday still what it was once seen
elsewhere '.

The Jew is not unaware of any of these documents, but he
He should be careful not to become upset when these objections are raised, and
To each of them, here is his response: The word of the Church
and the word of history are not, in the entire course of
centuries, which slander, when they accuse the Jew of prati-
Regarding wear and tear-well, all the more reason why they are only
slander when they accuse him of murdering Christians
to obey the vow of his cult.

But shh, shh! And yet let us not fear
lend an ear to the story for a moment. A Jew rides,
and, on his way, he sees a three-year-old child-no one
He observes him, the blow is struck, he removes it, and the father arrives
tearfully: – Are you looking for your (they? some tell him)
less unnoticed during the abduction; it will be easy for you to find it-,
Follow this path, look, we've seen it, we have. Raphael
Levi rode by on horseback a little while ago and kept him locked up in

his coat These words put the researchers on the

traces of the child; but, alas! what good is it? for, when one
He was discovered; all that was left was a corpse lying in
the woods of (ilatigny -, it was not far from the place where the
Raphael was kidnapped.

The examination of the body showed that the child had not been
not at all torn apart by the bleats, as the Jews stubbornly-
were trying to support it, but that the hand of man had

French and English Jews, to their credit, work
all their efforts to uproot these atrocious superstitions in the East
Talmud.

Digitized by Google

188 THE JEWS.

'committed the crime.' And not just the incriminating evidence
The most violent attacks were directed against Raphael, but more
Later, a note fell into the hands of the city lieutenant.
written by the murderer himself at the Metz synagogue, and
we submit the text to the reader; "I will suffer the
died like a child of Israel, and I will sanctify the name
of God. I threw myself into the misfortune I am in to
to serve the community; the great God seated me-
^ tera ' . »/

i Now, regarding this crime and some accusations of
'of the same nature, Mr. Bédarride, the Jewish lawyer, goes back up the course
years and speaks to us in this way: "The misfortune of the times
forced King John to ask a great deal of his subjects, and,
Therefore, to grant much to the Jews. The people
He must have looked with envy upon receiving so many favors! Also
Were complaints being raised against them from all sides?
he did not limit himself to reproaching them for their wear and tear, but he was not
There was no fable that could not be invented to make them odious.
Those that reproduced most often were pro-
to wither the consecrated hosts, to kill a child on Good Friday, finally
to poison the fountains. These ridiculous, invented tales
through malice, repeated then through ignorance, flnis-
were known to be regarded as truths-and such was
the faith that was added to it, that there is not a single historian of these
time that did not reproduce them by presenting them as
positives * . D

Finally, U in the seventeenth century, at a time when, in
In all states, justice had been served against the absurd accusations.

in the parliament of Metz islands magistrates arranged by
add faith: A serious ruling by this parliament condemned several
Jewish gentlemen to be burned for having slaughtered a child of the
village of Glatigny on the occasion of Easter. A stop too
"For the time, it dispensed with all reflection," it does quite well.

' D. Calmet, History of Lorraine^ t. tll, p. 751.

Bédarride, p. 245. Ib., ùL, 130-t. Ibid., Des Juifs, M6i.

Digitized by Gocjgle

CHAPTER SIX. 189

to know what the public spirit was like in the seventeenth century
regarding the Jews of Alsace

The esteemed magistrates of our parliaments are judges
frivolous, unjust, executioners, and the Jews, innocent
devoted to torture 1 First conclusion to be drawn from these
words, which the Jews invariably repeat in the same
circumstances, and which carry with them their morality. But
Let's not dwell on this detail, and let's go back to our
throughout the ages; for a piece too important, and
emerging from an overconfident pen, it comes to strike our hand for
that we, who have made ourselves soldiers of truth, we
We hesitated to bring it into the open. She rejects us in
the depths of the distant, but what does it matter to us
distance? For if, until the present day, the Jew was unchanging
in its doctrine and in its morals, as we affirm
with one voice the enemies and the patrons of the Ju- race
In secularism, there is no noticeable difference in beliefs and actions.
can exist from one era k to another among the sons of Jacob.
In short, when it comes to these men, the most
recent must reflect with meticulous accuracy the phy-
moral and religious siono of the most remote century.

We cannot attribute k to the Countess of Champagne,
Marie de France, wife of Count Henry II, tells us in
In 1865, the learned archivist of Aube, "a fact which had
It took place in 1192 on the lands of one of his vassals.
Jews of Brazier having crowned a Christian with thorns, the pro-
They led him through the streets, flogging him, and then crucified him;
all with the permission of Agnes, Lady of Braisne, com-
Countess Agnes of Dreux had abandoned this Christian to them.

yours, under the pretext that he was convicted of homicide and of
flight. "

– half-brother of the Countess of Champagne, Marie, – and newly arrived from the Holy Land, went to

' Bédarride, il., p. 373.

Digitized by Google

190

THE JEWS.

The person in Braisne, and, as a reprisal, had someone burned there.
eighty Jews

Atrocious justice, or barbaric vengeance, but vengeance nonetheless of a crime that authentically reveals faith, the
The religious conscience of the guilty! Agnès claims to be innocent-center because the one she abandons to these fanatics is
a scoundrel—and these wretches take pleasure in giving in
publicly to the vow of their worship by renewing the
scenes of the Passion on a Christian, because (] his death,
According to their calculations, no cha- should fall upon their heads
timent, since it is legally delivered to them. Nothing this time,
they think, it doesn't force them to restrain themselves, and they let themselves
to see in its natural state. Is it, we ask quite simply-
cited, a more precise and conclusive historical document?

King Philip Augustus was therefore experiencing great aversion
sion jK) on the Jews and testified to it, whatever they might be.
soldiers in his kingdom, and especially in Paris.
For this prince, under whose reign this characteristic crime took place...
teristic, had heard from the lords who had been raised
with him, that every year, on Holy Thursday, or some other
On Holy Week, Jews sacrificed a Christian.
In the time of his father the king, they had often been con-
defeated by this religious act and had atoned for it. It was neither
on fables, nor on mere popular rumors that the
judges pronounced their sentence 5 and nothing seems to us
more unworthy of people who haven't lost all common sense
than to accuse everyone of atrocious passions and pre-
deemed fools the entire magistracy of the great nations,
while a peaceful study of the facts would oblige the accusers-
these magistrates are forced to confess that they alone have yielded
under the weight of opposing prejudices, which they alone have...
made a series of errors that are barely excusable in blind people.

* History of the Dukes and Counts of Champagne, vol. IV, part 1, p. 72;

yours, and which includes the Academy of Grand Priest Inscriptions\ Gobert.
– Sensible but clandestine facts, in Rohrbacher, Universal History
verselle de l'Eglise, l. XIX, p. 247, etc.; Paris, 1851.

Digitized by Google

CHAPTER SIX.

191

Indeed, from all sides, if we listen to history...
toire, we hear the same cry resounding. The Abbot of Saint-
Michel pushes it in the year 1171, and Count Thibaut of
Chartres repeats this by sending several Jews to the stake.
Blois, found guilty of having chosen Easter time for
the crucifixion of a child. Then succumbs at the gate of
In Paris, in Pontoise, another victim as famous as the
young William of England in the splendors of martyrdom-
Roman lodge; for England, separated from France by the
The sea, echoing back his cries against the Jew, sends back the same sound.
crimes horrify and exasperate him; his annals seem
to be a copy of ours, and the Church, for its part, confirms
the facts which these two hostile countries transmit to us
to remember, by establishing (|uc of numerous and uncontesta-
Miracles are performed on the tombs where the dead rest
rent the relics of these victims'.

No authority in the scholarly world equals, on the ter-
rain of history, the authority of the Bollandists; and these powerful
investigators conquered, through the merit of their rigorous
and inflexible criticism, the admiration of serious men who
They campaigned in the most opposing camps. That is why
most of the facts of this nature that we have chosen
are based on this remarkable testimony, corroborated by that of
serious writers, and sometimes even skeptical writers.

At the time, therefore, when it shone in all its splendor
splendor, a constellation of the greatest doctors of the Church,
who remain to this day the princes of Christian philosophy
yours, in April of the year 1287, – the
Bollandists, – a young Christian from the diocese of Trier
He fell at Wesel under the Jews' knife. He was a poor man.
A fourteen-year-old laborer named Verner. The faithful

'Robert do Monte, year 1171; Jean Brompton, Chronicle. Gervas., 1181;
Pagi, ann. 1179, n° 17, and ann. 1181, n° 15; Bollandistes, Acta SS.,
27 Mari. Rohrbacher, Universal History of the Church, vol. XVI, pp. 405-6;

Judæi, etc. Id., Lnfanl nailed to the wall, and whose side was pierced by a Lance, in Zaragoza, in 1250. Blanca, Comment, rer. Aray., in Jacob, I, ib., XVIII, p. 683, etc., etc.

Digitized by Google

19Î THE JEWS.

They took it from the Talmud by the day, and employed it k re- to turn the earth of a cellar—his hostess, worried to see him assigned to this task, he said to him: Beware of the Jews, Verner, for Here comes Good Friday! — Bah! I have faith "I had God," replied the young man; "and, on Holy Thursday, he received the Passover communion. — The Jews immediately from the atti- to go down to the cellar, and to gag him to stifle his cries; The next moment, they tied him upside down to a post, hoping to make him return the host and seize it rer. But their attempts were unsuccessful. They began from then on, to tear apart with whips this poor worshipper of Christ. They then slit his wrists with a knife; They pressed them to extract all the blood; and, while For three whole days, they left the body hanging there. by the head, and sometimes by the feet, until he had ceased to give his blood'.

A little less than two centuries later, the Bollandists they offer us the account of the martyrdom of Andrew the Tyrolean, put to death in the vicinity of Bolsano. The Jews, struck by the They had taken away the beauty of this child, circumcised him, and covered him. of injuries, then they had extracted all the blood from his body, and they had tied him to a tree in a cross shape, blaspheming his name of Jesus...

Voltaire's contemporary, one of the greatest illustrators scientific operations of his century, Benedict XIV, after having reported this fact, followed by another similar one, in his tulle Beatus And;cas, mentions the martyrdom of Saint Laurent (Lorenzino) put to death by the Jews in the Vicenza region, and accompanies it with that of Saint Ursula, a young girl equally a victim of the barbarians of the Synagogue.

Few crimes, however, astonished the people less that these frequent enormities, for the reason that the knowledge— The teachings of the Talmud were then a vulgar thing among Christians. gaire, and that no race remained more immutable in its

' Bollandists, Acta SS., <April 9. — Godescard, i6., 18. — We We are far from reporting all similar incidents!

CHAPTER SIX.

193

religious practices of the Jewish race. The Jews a
Once known, it seems that we must know them at all times.
never; and, such were they seen in those distant times, such in
Indeed, we found them yesterday at our door; an assertion which
This is self-evident if we bring one of them closer to the den.
two episodes separated by nearly four centuries, and which seem-
blent, from a religious and moral point of view, demanding a
one and the same date! The second, still resounding under
The name of Father Thomas has passed away in our time, and the elecampane
14.75 forms the year of the first, by which it matters
to begin our story.

The city walls of Trent, which the last council
ecumenical made famous in the annals of the Church, ren-
closed three Jewish families whose heads were named
Tobias, Angelus, and Samuel; and, at the latter's house, lived a
An old man with a long beard named Moses. On Tuesday of the
Holy Week, that is to say April 21, 1475, these Israelites
they gathered in Samuel's house, part of which for-
He led the synagogue. And, as they conversed together,
Ange suddenly exclaimed: "We lack nothing for
Passover, truly, if it is not one thing, only one! – And
"Which one then?" They looked at each other and understood!... This
What was missing was a Christian child that the Jews had
the habit of "slaughtering in contempt of Our Lord, and
whose blood they ate mixed with their unleavened bread... »

The victim was found without difficulty; but in what place?
To accomplish this most meritorious sacrifice in Israel? At Tobias's house?
At Ange's? No; they refused; their houses, too
narrow, they hardly allowed for stealing from the servants
such a serious and protracted action. We would be better off and
more surely at Samuel's. – "Lazarus," said Samuel, "is his
servant, if you have the address to steal a little Christian from me
"Here, I'll give you two ducats right now." – But Lazarus
He was afraid, took his clothes, and fled to a foreign land.
manages.

On Thursday, the Jews said in the synagogue, "Tobit, who prayed..."

THE JEWS.

medicine was ticking; "No one better than you can tell us to serve, for you live in close proximity to Christians; you will be generously... » The peril was great; Tobias refused. But the community dedicated his head to the execrations, and He was forever forbidden to enter the synagogue if he hesitated to do so. He vowed. The promises coupled with the threats swayed him; He obeyed, and it was agreed that, until the execution of this command plot, the doors of the Jews would not be locked, in order to make it easier for the doctor to abduct the child.

So Tobias went out towards evening; he read about the encounter with a little boy of twenty-nine months, of perfect beauty, and whose name was Simon. The child was lured in, caressed, then abducted and carefully hidden; because the parents and the population had immediately taken the alarm; What became of him? Who then committed this kidnapping? We must look for him among the Jews!

The Jews must have stolen him to crucify him. So it was said.

he; but night fell.

A profound silence reigned. The Jews led the enfan in a vestibule; and one of them, Moses, who was passing by to know the time of the Messiah's coming, he received it on his knees. That was the rack for torture. Samuel squeezed him. the neck of her handkerchief, to stifle her cries; others They held the hands, others the feet and head, while •Moses, armed with a knife, circumcised him. Immediately afterwards, he [uita to torn him apart and tear off his flesh, including a cut received the shreds; then each in turn did what Moses had done it, and the blood that flowed was collected in eclairs. But the handkerchief wrapped around Simon's neck It relaxed, and the rattle coming from the throat was almost free, This worried the Jews. With their hands, they placed them on his mouth. They hastened to blow him out, and the child appeared half death. Moses, then, the implacable old man, sat Samuel down at his left; these two men violently extended in shape crosses were placed on the victim's arms, and the Jews, armed with fists... lessons, eager to pierce him with blows, from the top of the

CHAPTER SIX.

19b

Head to toe. "That's it, that's how we killed
Jesus, the God of Christians! So be it forever confounded!
"We owe our enemies!..." And the child breathed his last.
after enduring this atrocious torture for over an hour...
The Jews immediately washed the blood from his body, and, from
They sprinkled this water on their houses, each feeling
happy to be able to wash my hands and face

But we feel we must interrupt the course for a moment.
from this story by a reflection that the modern Pharisees
they are addressing us today, in order to make us ofli-
to know heavenly what they are, just as the Pharisee-
His own Gospel believed he should make it known to God.
when, standing proudly, he addressed her with this la-
A pledge! "My God, I thank you that I am not
point like the rest of men, who are thieves, unjust-
"Your adulterous affairs-nor even like that tax collector!" While
that "the publican, on the contrary, keeping his distance, did not dare
He didn't even look up at the sky, but beat his chest.
and said, 'My God, have mercy on me, a sinner.'

The successors and apologists of the Pharisees tell us
So they said, in September 1867: "Harshness and cruelty
are found only among pagans; but the descendants
Abraham's descendants, the Israelites, to whom God revealed his doctrine-
The Trinity, so perfect and prescribed such just laws, are animated
of kindness towards all creatures. God, to whom we give
We should strive to resemble each other, isn't it merciful-
gods?... That is, in her, the dominant characteristic in Israel;
And, if they have been described as a 'stiff-necked people', one can, with
No less truthfully, to call them a people with tender hearts. Scs
vices are perfectly redeemed by its qualities, which remain-

'Evang. S. Luke, ch. xviii, v.11, 13.

The Lord said to Moses, "This people is stubborn, and not..."
nape of the neck, which would be absurd: the opulus durae ccrvicis es; Exodus,
ch. 33, V. 3-b; 32, 9: 34, 9. The Gospel becomes even better
Understand: It is because of the hardness of your heart that Moses has
allowed to dismiss your women; "ad duritiara cordisvestri. » S. Matth.,
Chapter XIX, Verse 8. The facts tell us whether Moses and the Gospel depict
more precisely the Jews as they portray themselves.

I.KS JEWS.

roui until recent centuries as a testimony in its favor. Yes, this Israel was deeply imbued with the senses of

"The signs of human fraternity, etc., etc."

However, we repeat once again that this is in no way—in these pages of the Israelite observant of the law of Moses. 11 In truth, for us it is only the Jew who gives for the man "with a tender heart, and filled with the senses" signs of human fraternity "5 but who yields to the vows of his religious law when he believes that his duty is to slaughter—to take in a Christian, a defenseless child, and to appropriate him blood. Now, this Jew who will soon be pursued by Muslim justice and by the indignation of the representative so much from France, for having immolated Father Thomas (in 1840), this Jew is exactly the one who hears himself accused of having (had 1475) martyred the young Simon whose disappearance—sudden tion alarm and makes Christians tremble.

We also see the magistrates of Trent who are looking for him—Chant, accompanied by his father and mother, will give himself up active searches, and is Samuel's house... The house was searched from top to bottom; but no eye could find the body. of the little martyr, trapped as he is under the straw in a gre—deny. In this man, however, and in all the others Jews on whom suspicion may fall, the agitation of—things are getting extreme. Justice, at any moment, will put "Hand on the victim," people say, "and report it to the authorities." The guilty parties are publicly exposed. We exhaust ourselves with futile advice; a One resolution succeeds another, and the party finally takes throw the corpse into the canal. — They throw it in. But no efforts to keep it at the bottom of the water were unsuccessful, and this te—The less accusatory tone keeps coming back to the surface.

Beside themselves, and out of ideas, the assassins They then imagine they are demonstrating skill by denouncing them. the first, 'to the bishop, the discovery of the child that the Christians continued to search. So here he is! We're getting... press near the corpse; or collect it, examine it;

CHAPTER SIX.

197

but, at the sight of the hideous wounds covering his limbs
bres, a cry of pain and indignation escapes from the poi-
Bishop's trinity: Ah! Lord! This crime cannot have
was committed only by an enemy of the Christian faith.

The renown of every man is his halo, or
his shadow. The public's accusation therefore falls on the Jews.
They are separated from one another, they are questioned; their
All the answers have the discrepancies of the lie and their

Their faces betrayed the cruel fluctuations of their souls.

The judiciary does not want to neglect any
clue; and, curious to find out more about the
Based on the reasons for this popular opinion, he brings in a certain
Jean, who, seven years before the perpetration of this crime, was
became a Christian Jew.

"It's a Jewish custom," said Jean, "on Wednesday of the
Holy Week, to make unleavened bread and mix in the
blood of a Christian child. On Thursdays and Fridays, they mingle-
Slow this blood to wine. When they bless their table, they
add curses against Christ, against the faith
Christians, and pray to God to bring down upon Christians
the plagues with which he struck Egypt.' I remember, in
During my youth, I often heard my father say that,
In the town of Tougres, the Jews had conspired forty
years earlier, and that they had slaughtered a Christian child
to use their blood at their Passover. But their iniquity
had finally revealed itself, and the confession of their crime had led
forty-five in the flames. My father, who managed to
escaped with a few others, and had the chance to be able to
to settle in this country..... »

These words gave the judicial investigations a
increased activity. The Jews, in order to counter the blow, had
They resorted to cunning and used treacherous denunciations.
but without managing to deflect suspicion. Their brothers from

' Id., fiaronius. Annal. ecclL, ann. 1320, XXVI. Curses quo-

nibus, etc.

Digitized by Google

198

THE JEWS.

foreign countries then tried, but in vain, to "do it shining like heaps of gold in the eyes of the judges, in the eyes of the bishop himself and Prince Sigismund of Austria. The world, as in the case of Father Thomas, / "r stirred by their intrigues, and the most skillful jurists put h their service, their science, and their cunning. But God did not permit Not impunity for such a heinous crime. They were condemned. They were broken on the wheel and burned alive. Two of the less guilty ones asked They received baptism and were simply beheaded.

The princes of historical certainty, the Rolandists, oqt reported this tragedy with a profusion of detail, the most high interest, but the need for brevity compels us to omit. Today, about four sii'iclcs sc are cou-injured since the date of this crime - but we note the main features, and we find the motive in part-currently some of the pieces that are offered to us, and which makes up the tragic and recent history of Father Thomas of Damascus, and his servant.

The Orient is the land of immobility; it is the homeland of the Jewish nation and the Talmud. Nothing changes, or rather, nothing nothing had changed just yesterday; for, only today, the Bossuet's word begins h to extend h this part of the The world we see becoming similar to the rest of the land, where "the law of the land is the very law of change!" This is because God marks the end of certain things with particular signs.

* We will, however, add to this fact an argument which those who know- The prudence of the high councils of Catholicism will know us well: it is because of the multitude of miracles that occurred on the relics of the innocent man whom the Jews had martyred, engaged on his side the Pope Gregory XIII to inscribe the following lines in the sanctuary Church cr«'s: «At Trent, passion of Saint Simon, little innocent, Christ was slaughtered by the Jews in hatred of Christ, and then He shone with many miracles. The greatest man of his century, Sixtus V, the only man that Elizabeth of England had deigned to be to give as a husband, if he could have married; this great pope, we say,

Thirty, to celebrate the saint's feast day in his diocese, attaching to it a proper mass and a special office. Bollandists, Acta 'SS., 24 Mar.

– Hist. univ. of f Church, t. XXII, p. 260; Paris, 1832. – Church and Syn., see p. 119, 294, and from 269 to 296, a multitude of similar facts.

Digitized by Google

CHAPTER SIX. 199

wools of the eras and the beginning of some others.

Now, the steam, which attaches to our ships and our chariots wings of the bird, and relitricitc, by which the flight of lightning becomes in the fields of space the very flight of our

Traveling thought, that's both the instruments and the signs of an era in which the East, and the Jew himself, will to feel drawn into the paths of a strange progress*. But

The year 1840 is the date on which we make our stop; the

The Jewish race was then in the East what it had been seen in the centuries we have just gone through, and the opinion that–

The Republic showed itself there in its regard to him as it had been in previous eras the most remote of the Christian era. It will therefore seem to us

It is quite natural to read in the work entitled Egypt under

Mehemet Ali, Paris, 1843, that "the tragic end of Father

Thomas did not cause any astonishment in Egypt, because the

The inhabitants are convinced of this, and all share this conviction that Jews sometimes slaughter Christian slaves whose

"They take the blood to mix with the unleavened bread." And one

members of the Oriental Society, Mr. Achille Laurent,

repeats this thought in another form when he exclaims:

"Is he a traveler who has journeyed through Anatolia, the Archipelago,

Asia Minor, Thessaloniki, Smyrna and Constantinople, which

had not heard the account of assassinations similar to that of

Damascus?

Quanth us, giving in to the need to be quick, but yet

to present the account of events of such importance that

under the cover of a serious authority, and which consists of

herself from several others, we begin with ex–

* A cvêqno who lived in Chaldea, Mesopotamia, told us

yesterday that no change is yet noticeable among the Jews in these regions; but tomorrow, yesterday may be a long time ago!

2 T. I•'^ 1. II, ch. III, Jews. Quod ab omnibus, semper et ubi–
that: characteristics of the prescription of the true!

3 A. Laurent, Affaires de Syrie, etc., vol. II, p. 264; Paris, 1846. This
Interesting books have become rare. We asked the publisher and...
more than twenty booksellers before one of them could get it. He

disappearance.

Digitized by Google

ÎÜ0

THE JEWS.

to draw from the great history of the Church of Rohrbacher a brief reflection, followed by a summary of a few lines from The horrific tragedy in Damascus.

"The Talmud, this historian tells us in the year of grace 1851- nothing, not only permits the Jew, but commands him and He recommends that he deceive and kill the Christian, when he finds the opportunity. It's an undeniable f-xit , and one that merits, the full attention of the people and kings.

V- Example: We have seen, the same historian continues twelve volumes after this sixteenth, that's K-dirc after having given the time for reflection, "that, according to the principles- pes from their Talmud and the teaching so consistent with their Doctors, Jews cannot and should not make themselves scruples about deceiving and killing Christians, especially the Christians These converts from Judaism, let them have no remorse and repentance for having killed Christ." And "may such still be the The secret teachings of the Synagogue, a horrifying fact has come to reveal it in our time: the assassination of Father Thomas, Capuchin, by the principal Jews of Damascus » assassination committed "by those who were considered good men, and which, for several years, had filled this religious man with politeness and courtesy*. Now, here are some documents other than those of the historian of Syrian affairs, what So things happened.

On February 5, 1840, this Father was called to a house Jewish woman, under the pretext of vaccinating a child, an operation in which he excels; but denying is sick, and the Father is on the verge of retiring. He nevertheless accepts the invitation urgent to enter the neighboring house, "that of D**^ *, the most pious of the Jews of Damascus! a Jew whom the Christians they themselves regard him as an honest man, and that the

> Rohrb., t. XVI, p. 406; Ex. XVIII, 683-4-5, Paris, 185t.

* Ih,, t. XXVIII, p. 683; 1852.

Let us remove as much as possible when an accusation is attached to it: such is our horror for personalities. It is easy for anyone who wants to knowledge.

Digitized by Google

201

CHAPTER SIX.

Father Tltomas is among his friends. » In the evening com-
beginning: it is welcomed with affection, and soon things happen
the two brothers from one of their uncles, and two
Jews who are among the most prominent in Damascus. All
Suddenly, Father Thomas was seized by these people unexpectedly.
is gagged, garroted, then removed, transported in a
apartment away from the street, and there one waits for the end of the
Day. Night falls, and with it comes a rabbi, accompanying
accompanied by the barber-butcher upon whom the sacrificers
were important for the completion of their project. – "Come on,
"S***, slit that man's throat, we've been waiting for you." – But
The barber turned pale, his heart failed him, and he refused.
SacriGants, disappointed in their hope, decide to extend
Father Thomas, the most pious of the Jews of Damascus,
Honest D***, making the best of a bad situation, resigns herself
k sawed his throat himself with a knife. The hand
Tremble, though! Soon even his brother A*** will have to...
replaces him, while the barber simply holds the
Father's beard, whose blood is collected in a vessel for
to be sent later to the chief rabbi. The next step is to
to erase all traces of this murder. The officers
They then burned the victim's clothes, including the
The meat is chopped into small pieces and the bones are broken.
under the pestle; after which this human paste is thrown into
a cesspool.

However, the searches begun by the servant
Father Thomas's actions alarmed the Jews, and seven of the most prominent figures...
The tables of Damascus, between which three rabbis decree
The urgency of making this man disappear. They are watching him.
seize it, the sacriGenl, in the same way that they have
They sacrificed their master, and retained nothing of his person except
exactly what their Talmudic faith coveted: his blood!

Déjk, "several of these various attacks," the same historian tells us,
Torians, although known and proven, had remained unpunished.
on the part of justice, because of the preponderance of this^
"Jewish people in the government." But, this time, justice.

THE JEWS.

informed by the French consul, obtained after "the proceedings" ordinary and legal hardships of the country," and on the debris The victims' confessions were almost smoking hot, the guilty parties' confessions.

Upon this shocking news, "the Jews of Europe they raise a great outcry, not against the guilty, but against the victim; but against the French consul, but against the justice. Worthy of the noble country he represents, the consul France "courageously did his duty despite their" "Offer," we their promises and their threats. The Jews demand that his government brand him and remove him from office tion... They simultaneously offer enormous sums to French consulate employees to remove the documents of the procedure';... » but the truth will not be revealed To stifle her, she will defy all their efforts.

Having extracted from such a serious history of the Church this In this summary account and these general features, we believe we must to go into some of the characteristic details of this monstrosity, which the Jews never denied with a a bolder unanimity than in the present era; and, without The bias we want to be, we will draw our documents ments to the very sources of justice, and under the guarantee by Mr. Laurent, who published the trial documents.

The first interrogation, and that's where we enter. In our subject, the barber is the one. He is in a hurry to questions, he decides, "after many evasions and obvious hesitations, frankly admitting what follows:)i

"D*** summoned me; I went to his house, and there I found the kbakam (rabbi), etc., etc., and Father Thomas who was bound. D*^, and his brother A***, told me: "Slaughter this priest." I replied that I couldn't. "Wait," they told me, And they brought a knife. I threw the Father to the ground, and, Holding him with one of the assistants, I placed his neck above from a large basin. D*** seized the knife, slit its throat, and

' Bolirbacher, Universal History of the Church, book XXVIII, p. 683; Paris, 18.'i2.

CHAPTER SIX. 10.1

A*** finished him off. The blood was collected in the basin, without that a drop was lost—after which, the corpse was dragged from the murder room into the wood room.

Lh, we stripped him of his clothes, which were burned—, then arrived the servant M***, » and the seven above— Those appointed told us to "dismember the priest." We asked— Ladies, how do we get rid of the mor— ceaux; they replied to us, "Throw them down the drains." We butchered them; we put the remains in a bag, and, little by little, we went and threw them into the conduits, then we returned to Operation Ter— Mined, they said they would marry the servant to their expenses, and that they would give me money. So I left At my house. "

...Very well, but the bones could betray you; What did you do with those bones? "We broke them on the stone, with the pestle of the mortar." — And with the head? — "We We also broke it with the same instrument. — You Did you pay something? — I was promised money, telling me that if I spoke, they would declare it was me who killed him. As for the servant, he was promised to "To marry, as I just said."

— And what was the bag like that you put the Debris? — "Like all coffee bags, made of packaging canvas, and grey in color. — ... What did you do with the entrails? — "We cut them, we put them in the bag, and we threw them down the drain. — The bag didn't he let the substances contained in the entrails? — A coffee sack, when it's wet, isn't The subject, he let what it contains drip out... — You were wearing it— You alone? — The servant and I helped each other, we carried it around. — "When you have butchered Father, how many of you were there? How many knives did you have? And what kind of knives were they? — The servant and We were butchering it, and the other seven were pointing us out the way I went about it. Sometimes I cut, and sometimes

THE JEWS.

it was the servant*, we took turns when one or
The other was tired. The knife was like those of the butchers.
Dear friends, it was the same one that had been used in the murder...
– On what paving stone did you break the bones? – On the paving stone
between the two rooms. – But by breaking the head, the cer-
How did she have to get out? – We transported her with the
"bones..." – At what time, approximately, did the murder take place?
and how much time passed until the completion
Bloodshed?... – I believe the murder took place around
the lick. "The Father remained over the basin"
until the blood had completely flowed, in the space of half a
an hour or two-thirds of an hour... When we had ter-
minated all /'opêrorion, it could be about eight o'clock,
more or less."

The servant M*** was in turn questioned, and his answers
concordant t exactly with those of , with the answers

of the other defendants, and with all the facts of the investigation*. The
justice then set about verifying the place where the Jews
had thrown away the debris: the paste of bone and flesh of their old
Father Thomas, my friend. "The canal was discovered, and we found
At the entrance, traces of blood and strands of flesh... The
workers who went down into the conduit pulled several-
several fragments of flesh, a kneecap, a piece of the heart,
skull fragments, other bone pieces and parts
They tied the Father's skullcap. They put everything in a basket, and
he entrusted these fragments to the French consul for examination.
to be examined by doctors, after the pasha had seen them.
that he had shown them to the accused and had them verified
nature'... "

'Examination of the authentic documents, which are deposited in the middle-
Ministry of Foreign Affairs, in Paris, and, consequently, easy to
Check. Vol. II, pp. 24-31, *ibid.*, 399; Historical Account of Affairs
of Syria, from 1840 to 1842, and complete procedure directed in
1840 against the Jews of Damascus, etc., etc., by Achille Laurent, member
of the Oriental Society; 2 vols., Paris, Gaume frères, 1846. Work
Disappeared. See above.

2 Read next, vol. II, *ibid.*

» *Ibid.*, pp. 37, 38.

CHAPTER SIX.

However, after the assassination of Father Thomas, he

it had been decided among the Jews to get rid of his domestic, whose investigations were becoming compromised—
aunts—, and this servant disappeared. The reader will know, by the documents that Mr. Laurent collected and that he shared with us, the minor details of the Jewish plot whose execution put Gn to the first terrors of the Jews. We will limit ourselves to h to relate some parts of the interrogations which concern the second act of this tragedy. Thus, for example, one The accused, M***, pressed with questions, and fearing to To compromise, address this request: "Has anyone confessed before me? — Certainly, confessions were made; Tell the truth in your turn. — M***: When I returned At my master's house, he asked me: Have you given your opinion on the Servant? I answered yes; whereupon he said to me: Go back, go to see if they took it or not, and what to do with it. — I was going at M***'s, I found the door locked; I knocked; The male M*** came to open the door for me: — We have him; "Do you want to come in, or leave?" — "I'll come in and see," I told him. I went in, and I found 1*^* and A*** S**'; they were busy to tie the patient's hands behind their back with their handkerchief, after having "bandaged his mouth with a white cloth." something was happening on the small sofa which is in the small outer courtyard, where the latrines are located, and it is in these latrines where flesh and bones were thrown. The latrines had been barricaded. door with a beam; and, after I**^ P**^ and A*** They had tied his hands behind his back, and he was thrown to the ground. by F*** and F*** son of ir"*, etc., » that is to say by the seven who were present at the operation. There were some among them who were watching the others. A tinned copper basin; they placed his neck over this basin, and F*^^ slit his throat with his own hands. Y***, M***, F** and I were holding his head. A***, Gis de R***, and They held the feet and were sitting on them. A*** S*** and the others held the body firmly, to prevent it to move, until the blood had stopped flowing. I de—

Digitized by Google

I died for another fifteen minutes, waiting until he was well dead. So I left them and went to my master, to whom I gave notice of what had happened.

"Did any of these seven individuals leave pen- while you were still there? – Nobody before he was slaughtered and the blood drained. "By what means of expe-

Did they bring in the servant? – I already said that I understood from Y***'s words that they were

gathered five in the street, near the door; that the servant came to ask about his master, and Y***M**^ replied: Your master lingered at our house; U vaccinates a child; if you I want to wait for him, come in, go find him. He entered by this means, and "What happened is what I said." – "What has been done with the "Blood, and who took it?" – After some hesitation The accused replies: "The truth is that A^** shed blood in the bottle he was holding in his hand. They used a new tin funnel, like those used by the oil merchants. It was M*** F*** who took the base- sine to pour it into the bottle. After she was rem- fold, A**^ S*** the con0a to A"*** '. »

Perhaps it would be difficult to imagine an abundance and a precision of detail more remarkable than those which escape from the mouths of the depositors. In any case, we We will leave it to the trial documents, which may be sought the reader, the care taken to enlighten him on numerous particulars- rituals that we are removing, and we will put it in all simplicity on the path of facts that would make him understand the reason for the protests against the conviction Juvi struck the Jews.

When Israel began searching for ways to pro- He found himself tested against the accusations leveled against him. that one of the accomplices in the crime, the Jew P***, was subject to Austria, a fortunate turn of events that later benefited him. Mer- Lato, the Austrian consul, the opportunity to intervene in the debate, which was not at all a topic of discussion at first.

'Ib,, t. II, pp. 148 to 15â.

Digitized by Google

CHAPTER SIX.

Because, the endtnaiiii of the discovery of the remains of the 1'. Thomas,

The French consul, accompanied by Mr. Beaudin*, of the religious of the Holy Land, Father François, Capuchin, and of the Mr. Salina, a doctor, had gone to visit Mr. Mcrlato.

The conversation had been revolving around the double standard the entire time. assassination of Father Thomas and his servant, Mr. Merlato,... raising the word so that it may be heard by all, had said: "that he truly believed that, for the greatest number, a feeling of fanaticism had inspired the crime; but that he thought that, for some of them, their co- The operation may have been motivated by the idea of trafficking on the blood. Then, turning to the French consul...: "It's based on this conviction, I had Sharif Pasha pray, - Governor-General of Syria, - to have P**^ spied on, and, if necessary, to have his house searched*.

On this page, we need to add an important section d(^a letter that Mr. Pierre Laurella, Austrian consul k [Beirut, addressed to Mr. Joseph Bellier, consular agent i from the same nation in Latakiah: "I don't know if you knew ' the horrible assassination carried out by the Jews of Damascus on the per- The bell of Father Thomas, Capuchin, and his servant.

I am sending you a copy of what Mr. Merlato, consul, wrote to me. Austrian. However, it should not be made into a public-cited (c); you probably understand why ^

Now, here is what Mr. Merlato's letter read: "Damascus, February 1840. - Would you believe it? In the house of 3 committed the horrible assassination of Father Thomas! These infamous men, three brothers in number, from an uncle of A*^^, a barber and a servant, slaughtered

* Chancellor of the French consulate, and merchant in Damascus.

'^Jb., t. II, p. 207. Mr. Merlato having received orders from the consul general-ral of Austria in Alexandria, as well as the directions of Mr. E*** P***, Austrian consul general in Aleppo, "who imposed on him a new Mr. Laurent, in his way of seeing things in this matter, became the advocate for Jews. » Laurent, *ibid.*, pp. 216-217. Diplomatic demands l'o- Did they react to this change of attitude? We do not judge that; and Our sole pursuit is the truth regarding the main fact.

* *Ibid.*, pp. 288-9.

THE GAMES.

Rinforluné vieillard, el mont collecte le sang. Then, having he tore the corpse into tiny pieces and smashed the skull and the bones, they threw everything into a conduit of the quarter-Jewish third party. The aforementioned barber and servant declare the everything, and four others, so far, have also confessed. These men are among the accomplices. the remains of the deceased were found at the location indicated by the declarants, three of whom say that the crime results from the principles religious. People are now trying to discover where he was hidden. The blood. The whereabouts of the murdered servant are still unknown. but it is assumed that he met the same end somewhere else house of these brigands,... etc.'.

This assumption was quite correct, because it wasn't long before this was discovered. (which Consul Merlalo was unaware of at that time. Soon, in Indeed, the suspicions that had been formed had turned into certainty. and, on April 22nd, Count Ratti Menton, consul of France in Damascus, the generous man whose conduct in that deplorable affair received in the House of Representatives France's supporters deserved such a just tribute of official praise*, wrote said to Chérif Pasha: "I must add new information-tions on the intrigues practiced by the Jews, and on the the movements they make... I therefore present to Your Excellence that a Jew, as an intermediary between his coreligionists, requested, through the protégé of another consulate that mine, to speak with Mr. C***, and to meet The three of them were there to discuss an important matter. This meeting-The meeting took place with my consent, in order to know the * but of the Jewish intermediary. He formulated four propositions. The first stipulates the "cessation of all production of Jewish books, because, he said, it was a humi-"Link for the nation" The second corroborates the first.

'lb,, t. H, p. 289-390.

June 2, on the occasion of Chapter III of the Foreign Affairs section, Chamber Members of Parliament.

3. The news received by the authorities is that the viceroy has given the order to stand firm against the Jews; and the sensible people among them They have no hope of refuting what has been proven against them.

The third is an "intervention with me to obtain from Your Excellency the release of the male R*** F***.)) The fourth, finally, "requests the adoption of 'measure of own kind to obtain a less severe judgment in favor of convicts, through the commutation of the death sentence to any other punishment.

Having obtained these four points, one paid five hundred thousand piastres: namely, "one hundred and fifty thousand counting at the time of the ratification, and the remaining three hundred and fifty thousand after everything was over. C*** remained free to share the total sum with whomever he sees fit.

Mr. C*** asked the Jew where they would get the five hundred thousand piastres in question... the Jew replied that "this sum was not to be taken from anyone, but that it was ready in the synagogue's cash box, appealing to the cause of the poor!" Signed: Count of Ratti-Menton.

As for K*** P***, this protégé of Austria whom his consul had initially yielded to the demands of legality. He constantly sought, through his bold attitude, to... prevail in the name of the Austrian government and that from his superiors, to impose on Egyptian justice and encourage his co-defendants." His response is, moreover, "based on that which Mr. Merlato and Mr. de Ratti-Menton towards on March 7th, when a conflict arose between these two consuls relative to the competence of Sharif-Pasha. The consul of Austria, who had readily agreed to the incarceration of P*** in the local government jail, declared to the French consul, during his about-face, that he should not let himself be judged by the Egyptian authority, but that he would see the tribunal of his superiors. He did not explain if it was

assistance in the translation of their books, done by some of them to the Pasha, and which proves that the blood of all those who work the Sabbath day (Christians or Muslims) belongs to them." /b., II, p. V.

• Laurent, *ibid.*, vol. II, pp. 88-90. Under this name of Poor People's Fund. Therefore, there exists a national fund similar to the fund in Porrele of Jansenism, to those of occult societies, and committed to good care of the Synagogue.

"See p. 74.

Jewish Island.

to his superiors in Aleppo, Alexandria, and Constantinople
"From Vienna!"

However, the French consul remained unwavering
in the ways of duty and honor. His conduct was
therefore attacked by the Jews and their protectors. "For
to defend the Jews, says Mr. Ilamont, the consuls of Au-
Cheating has attacked the reputation of a French magistrate!
It's a strange way, but it doesn't lessen the accusation.
which weighs heavily on those under Austrian protection. We have taken place
It is surprising that an Austrian consul general, a man
educated, versed in the customs of the Orient, had asked

that the case be examined in special forms.

What are the Jews of Damascus, then, that we should treat them like this?
favor an exception to the general rule? Ruthless customs
riers, hungry leeches, shameless traffickers,
like all those who live in the East*.

But, alas! as soon as "one examines carefully what
has been published on the disappearance of Father Thomas, one feels
an agonizing feeling. An honorable magistrate, the representative-

feeling for France, he insists to Mé-'s lieutenants
Hemet-Ali so that justice may be done; and what happens? The
European Jews cry murder, "He's the assassin!" They slander him.
Mr. de Ratti-Menton; the communion of the Jews, which protects

the Austrian consulate, is issuing cries of distress and,

because children of Israel went (to Egypt, a
A thick veil was drawn over this scene of bloodshed," and the justice-
tice has suspended its course.

"The Jews of Damascus offered gold to Mr. de Ratti-
Menton, and the gold was refused*; » but this irresistible agent,
sprung from the national thigh, as Mr. Consul calls it
from France, took up the campaign, and the Hebrew cause has

* I.auren1, *ibid.*, t. II, p. 119.

2 Haraont, *Egypt under Juehemet-Ali*, 2 vols. in-8", t. I", p. 375;
Paris, 1843.

* Representatives of Western Judaism; see below, Ilamont.
Egypt under Mehemet-AU, p. 171; Paris, 1843. Laurent, vol. II, p. 338.

CHAPTER SIX

211

found defenders! The member of the Oriental Society which throws the stunning and complete procedure of this case, Mr. Achille Laurent, tells us that these defenders "were for the most part bought widely" and, for his part, one of the men

who have the best grasp of the Jewish world and the Talmud, The former rabbi Drach pronounced this damning sentence; "Father Thomas's assassins, convicted of their crime, were spared the vengeance of the law by the united efforts Jews from all countries. Money played the main role.

in this case ' . y>/'

But this denial of justice, this suspension of the laws of the State are or are not the result of the work of this gold and the As a result of political demands, is there therefore nothing wrong with that? changed in the nature of the documents, the confessions, and the judgment which give this crime such a brutal emphasis, a A face so sharp and so harsh? We are content, For any response, to place before the investigator the authorities who are personally accountable for their words and of their actions; this cowardly thing once fulfilled, we leave Each reader, if they so choose, is free to judge for themselves! But what we need to state is that, in the camp enemies of the Church and occult societies, the decrees those favorable to Israel and insulting to France did not We will hardly have to wait, and we will distinguish between the patterns of these Jews whom our indignant consul, the worthy friend, was persecuting of Mr. de Cavour, Maxime d'Aieglio, whose science and thn- This partiality is summarized in the following words:

"The accusations of cruelty, of murdering children, of magic, perpetrated against the Israelites in less civilized times read, feel fables that cannot find credence in a an era as enlightened as our own. The sad fact that it happened

'Laurent, t. II, p. *66. Journal de Toulouse, July 10, 1810.

Harmony between the Church and the Synagogue, vol. 1", p. 79; Paris, 1841.

même langage, l. XXVIII, p. 684, èl XXIX, p. 217, ec. ; Paris, 186*

U.

Digitized by Google

212 THE JEWS.

Damascus* in 1840, whose truth was revealed and justice obtained—
naked by Sir Moses Montefiore and by the jurist Cré-
'better', shows precisely that such extravagances
can only have supporters in a large—
"serious and ignorant*."

All of them, seemingly imbued with audacity and ignorance, are
We will be careful not to neglect such words*, and
we will ask ourselves how it happened that at the time
decisive, Injustice, after having spoken so frankly, has
deceived universal expectations and suspended its last vin-
Dictates? Here it is:

Back in Cairo, Sharif Pasha, the supreme magistrate
and the Governor-General of Syria kept telling
"To anyone who would listen, he revealed the circumstances of the murder."
asserted that the Jews had murdered the Christians in order to
"to have the blood*." And no one more than this high magistrate could—
should feel entitled to voice his convictions
tions, because he had meticulously surrounded himself with all the
investigative means that the extent made available to him
without limits to his discretionary power. His conduct
((having been constantly guided by feelings of
loyalty," this eminent official considered it an honor that he
it was impossible "to suspect his feelings even a single one"
"instant," and the outcome of the case he directed.
had been that, of the sixteen Jews involved in the assassination of
Father Thomas and his servant, two had died in
During the course of the proceedings, four had been granted clemency.
for having made revelations, and ten had been sentenced to
dead

The execution of the condemned was to follow, and would have been immediate—
the pronouncement of the sentence was followed, if the consul of

'Grand maltra of the Masonic order, and Israelite.

2 The Church and the Synagogue, p. 266, etc., 1889; same discourse in
the mouth of Sir Robert Peel; for politics and the occult world have
their mysteries, which are all too often the same.

♦Laurent, *ibid.*, t. II, p. 223. See. their names, *ibid.*, t. II, p. 250, etc.

Digitized by Google

CHAPTER SIX. 213

France, Mr. de Ratti-Menton, having the rather singular idea to give this ruling the sanction of the most solemn, had it not been for the sending of the proceedings to the son of Mehmet Ali, Ibrahim Pasha, commander-in-chief of the troops Egyptian women in Syria. This delay changed everything. saved the lives of condemned men, and appeared, in the eyes of the people foreigners in the East, questioning the justice of the arrest; for it was the precise moment when the delegates of the Jews of Europe, where the representatives of the all-powerful Judah—that in the West arrived in Egypt. These skilled men and enterprising, they immediately addressed their plea to Mehmet Ali requested a review of the procedure, and... tended with this sovereign, and when they presented themselves k In the audience, this prince said to them: "The prisoners are free; the widest protection will be granted to your brothers; that is Better, I think, than your revision and the surveys! The trip to Damascus is not safe today; reopening the trial, moreover— Their aim is to awaken hatreds between Christians and Jews that I want to turn off the light. I will tell the consuls my will; this evening. I will even address my orders to Sharif Pasha.... I like the Jews; they are submissive and industrious; I gladly agree "k their delegates this proof of sympathy."

Here, however, are the terms of the firman of Mehemel, which The Jews were reduced to being content with: "By the exposition and the request from Messrs. Mosès-Montcœur and Crémieux, who have who came to us as delegates of all Europeans who profess the religion of Moses, we have recognized that they desire the release and safety of those Jews who are being held and those who have fled regarding the examination of the case of Father Thomas, monk He and his servant Ibrahim disappeared from Damascus. And because of such a large population, it would not be It is appropriate to refuse their request; we order that...

'Pp. 251 to 254. The months of grace, guilt, and innocence furent avoided in the *ûrman*; this act of high and supreme will nullified the legal condemnation of criminals.

^ But whose remains were found.

THE JEWS.

to free the Jewish prisoners, and to give the fugitives safety for their return, etc., etc.'"

What the Jews were asking for, and their wildest hopes—The rances could not rise any higher, Meheniet-Ali the concedes to Jewish omnipotence; it was the freedom of the Convicted and the jurisdiction of the justice system. Reopen the investigation It would have been madness on their part; for then France, represented in the East by its consul, would have been seen, even under the governor Louis-Philippe's government, so unscrupulous, was forced to keep all these f nailed under the gaze of the whole world Jews, heads bowed, eyes and beards in the blood of victims 1 And these condemned men, subjected to the shame of a se—a second investigation that the whole of France would have followed, had they could make a move without splashing their blood tall and numerous protectors!

Silence, among European Israelites, was a momentary This exceptional favor would have been the ultimate honor! But it was Ih what the Jews, eager to make all the echoes of resound Europe, with its noisy innocence of condemned prisoners, They never had the tact to feel. Their main lawyer,

Mr. Crémieux, it is true, had the merit of protesting with a a generous voice against the detestable and ferocious superstitions tions of his Orthodox coreligionists; but his happiness, we cannot describe his triumph in this unfortunate The affair was not modest; the Jews, no doubt, would not have... They don't allow it yet! They don't allow it yet, and the the pressure they exert on those who serve them is irre- irresistible. One day, in fact, not so long ago, and it was in the middle Jewish assembly, in the year of grace 50 AD, this orator, who He knows the weakness of his own people and the illusions of their pride, suddenly returns to these painful, humiliating accusations binding, and thundering in his loudest voice; Back at last, he exclaimed, the prejudices "of this country where had re-vigil twenty years earlier, against the Jews, this fool and abominable calumny which represents them as molded-'Laurent, *ibid.*, vol. 11, p. 1'M to 255. Legal documents.

at the Passover feasts the unleavened bread with the blood of Christians; slander that, in the name of the Jews of the whole world, – he added, – Sir Moses Montefiore and I have abolished de- before the tribunal of this great Muhammad Ali, whose spirit "equaled courage!"

Blinder than their lawyer, and with an audacity that we we would not dare to call, the most orthodox writers of Judaism, French daism dared yesterday to allow itself, k the en- The right of the minister, a historian who glorified before the Chamber deputies criticized the vigor of the French consul against the Jews from Damascus, a joke that, out of respect for our readers eurs, we would apologize for reporting if the taste and the style, if Jewish blindness and obstinacy do not pei- they were characterized by inimitable traits:

"A curious fact! On the days of Kosch Haschana, we have sounded the shofar in the M*** hotel, which is next to Mr. Thiers. The great man was surprised, taken aback, frightened of these strange and gloomy sounds. 11 perhaps believed that the The day of judgment had arrived, that the God of the Jmfs would... to hold accountable his deplorable conduct in the matter of Damascus, and that the victims of the Jesuits, soliciting in vain the The French consul, a protégé of Mr. Thiers, was coming out of the rescue operation. "Bloody from their graves to cry out for vengeance."

And indeed, if modesty had only allowed one to give a sign of interest in these wretches, which would not have been shown in favor of the Jews of Damascus the government of the sovereign who, in one of his liberal outbursts, had told them In open court: "Just as falling water drips A drop eventually pierces the hardest rock, likewise the in- The prejudice that haunts you will vanish in the face of pro- "The sandstone of human reason and philosophy!"

'Archives israélites, a religious, moral and literary collection..., vol. XXV, p. 519, in-8°; Paris, 1864.

^ The Israelite Universe. H, p. 52, October 1866. This is the tone and the author dace of these journals, where the name of Father Thomas constantly reappears. and little Mortara.

^ Bédarride, *ibid.*, On the Jews, p. 430. – One of our friends was charged by

THE JEWS.

But the monarch whose minister Mr. Thiers was had in his hands something more irrefutable and more louder than the clamor of Judah; for, as the serious author tells us from V Universal History of the Church, "all the documents of the trial were sent to the French court.

They were sent there, and if the dominant influence in revolutions, in which Jews have always played a huge part, has not made them disappear, they are still there; for the book which reproduced them four years before the upheaval-
the ment of 1848, that is to say four years before the time when The Israelite Crémieux was one of the provisional rulers of the France, ends with this notice to the reader that we report-
tones for the second time;

"All documents relating to the proceedings against the Jews of Damascus, accused of the double assassination of Father Thomas and his servant Ibrahim-Amurah, being de-
placed at the Ministry of Foreign Affairs, it will be easy to observe-
to verify the accuracy of the minutes, notes and legal documents who are leading this third and final part*. »

The reader will therefore find it very easy to learn; and perhaps-
Will these words of Mr. Hamont then seem to him?
those of a sensible man. "If in our France, – country

the government of ^ 830 of an important mission to the States of Méhéraet. We even believe that the main goal of this mission was to learn about this prince, and the principal figures initiated into the the conduct of this dreadful trial, the positive facts and the circumstances decisive in this heinous affair. As much as his duties to dis-
creation allowed him to do so, this very conscientious character replied In response to our questions, he went into some detail and assured us that no one, In the East, no one doubted this assassination. This serious man, whom we must refrain from naming, is still full of life; it He could speak up and perhaps do better!

In the presence of a few friends, we received an ana-
a logue from a senile traveler, a senator of the Empire, and that His investigations had kept him in Damascus for some time. My do-
mestique, he further tells us, almost suffered the same fate as Father Thomas; He only escaped thanks to his muscular strength and a rare

• Rohrbacher, t. XXVIU, p. 684; Paris, 1852.

^ Ach. Laurent, member of the Oriental Society. Historical account
Affairs of Syria since 4840, etc., etc., vol. II, p. 399.

Digitized by Google

CHAPTER SIX.

217

of rectitude but of generosity so often thoughtless, – the
The mass of the nation cannot accept the reasons that have made
To assassinate Father Thomas is conceivable; but it is per-
assigned to men who had spent some time in the East,
to the men who have frequented the Jutfs, and finally to all those who
lived among the Eastern peoples, to think differently-
"lying," and we will, in a moment, once again,
to see the cause.

CONCLUSION.

These immolations carried out by Jews frankly
Orthodox beliefs have existed for all ages. – The religious law of the
The Talmud makes it both a duty and a singular merit for them.
We see them on a beautiful day, during the reign of Philip
Auguste, lift the mask and perpetrate this in the open air
Talmudic work–because impunity, this time, seems to them
legally acquired, but they counted without their boot.
Their habit, based on the laws of prudence, is to
to deny with the poise, the inexpressible poise that characterizes
in their book any offense against the truth, this act which does not
ceased to arouse against them the unanimous disapproval of the few
Ples. But human justice has caught them in the act a thousand times.
The most irrefutable pages of history, the rulings of
the most eminent and unassailable secular courts
Church records will be kept until the end of the
time for the Jew's audacious denials.

And, something as natural as it is noteworthy, these
facts that result from the same inspiration, the same idea
religious figures, they resemble each other with such striking resemblance,
that the internal passage of several centuries could not alter their
physiognomy, to modify their character. That is why, if
we scan with our eyes the acts relating to the martyrdom of
young Simon and the acts of the proceedings of Father Thomas,

The idea of two distinct dates fades before nature

'Hamont, *ibid.*, p. 373, Egypt under Mehemet-AU; 2 vols. in-8", 1843. Laurent, vol. II, p. 339.

Digitized by Google

218 I,ES JEWS.

facts; one is the exact repetition of the other, and we

we believe we are witnessing the same tragedy.

By making himself guilty of these religious crimes, this people, who valued nothing more than their traditions, were limited to... their, as the following chapter will tell us, to repeat this ([UC, even before Christ, had made his fathers, devoted to savage practices of idolatry, and fanatical anthropo-Phages, if the Bible is a history book!

In any case, let's not forget the word that re-Listen to the sons of Jacob; "The Israelites, who God has revealed his doctrine and prescribed such just laws, are animated by kindness towards all creatures. – That is the dominant character in Israel; it can be called the people of "Tender heart!" Ameill

'Archives israélites, XVIII, p. 845; 1867.

IMPORTANT NOTE

ON THE CONBTlltF, DÜ CONSUL DK FRANCE.

In their reports, JLM. *** allow themselves to insult the honor-Mr. de Hatti-Menion, with a seventeen-year administrative career And the most brilliant services were supposed to shield him from reproach, But "if his zeal and impartiality in the procedure are not recognized" (>by a few jealous enemies, France, religion and the populations entire regions of Egypt and Syria will take him into account, as well as A Cherif-Pasha, of their impartial conduct. 11 It is true that Mr. de Ratti-Menton refused the most brilliant offers, and his soul is not venal like that of several of his adversaries; he, at least, is not not a slave trader; and his name, in our lands, is not the synonymous with ignominy! He rejected with disgust the millions that were offered, and it was with indignation that we saw him treat "of inquisitor by Mr. Crémieux*."

"From the discussion that took place in the (French) rostrum, the following resulted"

a commendable circumstance... The President of the Council took with the consul's defense, which is recommended by both long and useful services and the most honorable personal character.' The words The statements made by the Minister of Foreign Affairs have fully confirmed what several press outlets, very accurately informed I més, had already published on the representative's active steps

'Laur, , ih,, t. Il, p. .Vlài-D. Letter inserted on July 10, 1840 in the Journal de Toulouse, May 15th. .Alexaudrie.

Digitized by Google

219

CHAPTER: SIXTH.

of some German states which, yielding to the 'iftstanoe d» pItMteurs ^ Jewish banking houses joined forces to fight against the French consul, distort the facts of this deplorable affair, and equally- 'thus changing opinion on the true cause of this double assassination'.

Read all the pieces in Achille Laurent, including the letter from Mr. Barker, former British consul in Aleppo, and now living in Suedieh, ■ April 1841, an admirable letter of courage, clarity, and precision. Ih., ' t. II, p. 302, etc.

Among these numerous traits of Christians sacrificed by the Jews, one The most beautiful is that which the victim herself, torn from their hands, had been recounted many times by Mr. M***, from whom he had heard it, Mr. the Baror de Kalte, a Prussian officer. This is the story of a merchant's wife. a stranger, abducted a few steps from her husband, and discovered at the mo- critical ment by the most singular happiness. Already the ceremony com- She was lying. Stripped to the waist, and placed before two rabbis who had been reading over her for a few moments the formulas of the ritual he- Braic, they had just told him: You are going to die. However, mad

Filled with worry and terror, her husband searched everywhere for her: "Be careful!" tion, a friend had just reminded him, that in some cases the Jews abduct Christians to be sacrificed... etc., etc. Read this very interesting relation and the letter from Baron de Kalte, Alexandria, February 6, 1841, Lau- , rent, t'6., pp. 307-313. y*

^ 5 jiMD 1840. Laorent^ tp 355**6.

CHAPTER SEVEN.

FIRST DIVISION. - MORALITY TALML'DLOUË. .ANTTOULTÈS

Always drawn towards polytheism, the Jew, from the earliest times
ancients, indulges in the vile and atrocious practices of the Kabbalists
Sabaeistea, that is to say, the first worshippers of the stars. – This
What are these idolaters? – The Bible lists their crimes, which neither the
Neither law nor prophets can stop it. – This dreadful idol-
The temple was established with its staff and furnishings even in the palace.
lays of kings, even in the temple. – His supreme acts are the
human sacrifices, and sacred anti-phagy, the eating of the
Human flesh. – The Bible gives us the story and the key to understanding.
superstitions, which the Talmudic tradition passed down to descendants
of these corrupt Jews.

. Kn veriic, the relifjion of Israel, aeulc, avrr his hor-
Fear of blood and its celestial sweetness, is capable of saving
"The world of the harbane!" Israelite Universe, XI, p. 400,
1866.

Eli, what! The Jews, the true Orthodox of Judaism, are
to hold guilty of the cowardly assassinations that history has just

Digitized by Google

220

THE JEWS.

to report us. But what good are these perfidious acts? Why?
This blood? Why Christian blood? May the voice of the past
Whether it's the one told to us or that of contemporaries, the re-
The answer remains the same and cannot change: it is that such is
the vow of worship.

What! Of worship? Could a religion then be...
to condone these detestable crimes, to demand this tribute of human blood
hand? – Yes, if this religion is nothing more than a disgusting
a mixture of absurd beliefs and odious practices,
where the Kabbalistic superstitions of the Talmud intersect
with those of certain peoples among whom the
sons of Israel. And, from then on, the stupid ferocity of man has
There is no longer any reason to be surprised, since, in every human being,
Belief is the rule of action. Even under the rod of
Moses and Aaion, this people, whom Christ reproaches for his
sacrilegious inventions and its false traditions, mixed with those
which are part of divine law, fall and fall again and again
in the shameful superstitions of the foreigners who surround him
rent. And not only does he worship the golden calf up to his feet

wicked abominations. He testifies against himself,
 And this testimony is eternal, for it is that of the books that
 Its dispersion has spread among the peoples. What if it
 We are pleased to open this story, the page that describes us
 His inconsistency and the Jew's enormities will be repeated without
 ceases, and we will find almost every era Israel
 equal and identical to k itself, that is to say escaping, slipping-
 healing from the hands of God. On this point, nothing changes;
 Nothing will ever change him, except Christ, and perhaps
 Is the day of this radical change beginning to dawn?
 Until now, if in former times its legislators, if its divine and pure law,
 if his divine government, if his priesthood could not emb-
 to sin by staggering and falling from abyss to abyss,
 What naiveté would there be to be surprised that, weaned from these
 legislators, of this government, of this priesthood, of this
 Divine and pure law transformed into sacrilegious and adulterous law,

Digitized by Google

GUAPITHË SliPTlÈMË.

221

SC lingers in the abyss from which once the paternal arm of his
 Did God constantly lift him up?

Blood! Blood! He knew how to spill it in torrents at the feet of*
 Gods of gentleness, this people of learned trills
 They painted him as if possessed by the spirit of monotheism. Yes,
 blood, and which was to cost him a little more than that of the
 Christian because it had to come from his veins; it had to be the
 The blood of his own children! And his fury for this crime...
 gieux was extreme, since so many pages of Scripture
 repeating God's terrible threats against
 this crime (^habit, that is to say against the acts of an idola-
 sorting which, in its ritual, summarizes all the monstrosities of
 magical sabbaths; the vice of the cursed cities of the Dead Sea
 and to the deik: homicide and cannibalism. We address ourselves-
 sounds k of readers, some of whom will definitely remain k
 with their mouths agape as they listened to us, they will ask us
 taking into account our words. We should not be surprised by
 their astonishment, and since the Jew's hands are the writing desk
 of the Bible, above which he placed the Talmud, de-
 Let's take a chance on this first book and see, when we open it, if the threads
 Israel's traditions degenerated when, faithful to their traditions, they...
 ballistics, and scrupulous observers of the transmitted rites
 by the great masters of the rabbinate, they taste and savor '

"Children of Israel," said the Lord, "you never cease to indulge in the idolatrous practices of all peoples who surround you; therefore, beware of following their example. Give your children to be consecrated to the idol of Moloch: Beware of these abominations, which the text of my law explains. Walk before me in your uprightness, or "Fear my just vengeance!"

'Nec polluamini omnibus quibus contaminatae sunt universae gentes. De semine tuo non dabis ut secretur idolo Moloch. Cum massculo, etc., etc., etc., quia abominalio est. Cum omni pecore, etc., etc., nec maculaberis cum eo; mulier non succumbet, etc., etc., quia scelus est. Leviticus, Bible, xviii, 24 to 25.

Moloch, Melchizedek, Baal, etc., etc., are the same sun-god, or lu-

Digitized by Google

THE JEWS.

¶¶¶

However, Israel's audacious actions compel the Lord to return continually, through the mouth of Moses and prophets, on prohibitions and threats. Listen-tones, and if we want to penetrate the cruel mysteries of Judaism, let us not miss a single one of these biblical words.

"Strike, strike," said the Lord, "if you do not fear al- Light my anger, strike dead the man in Israel who 'gives one of his children to the idol of Moloch'. Ah! you You laugh at my defenses, and, far from rejecting any alliance with the inhabitants of the land of Canaan, and to overthrow their altars, you do evil in my face, you marry the children and the sons of these idolaters; you prostitute yourselves to their gods, you worship them: Israel makes itself the servant of fiaal and of Astarolh, he worships abominationsM

"Yes, you dare to build right up to the walls of Jerusalem." the high places of Tophelh, in the valley of the lils of Eunom, to consume in the fire your daughters and your sons olforts 'a Mo- Loch! That is why* I will overthrow Jerusalem, because You made this place famous by sacrificing to the gods there. foreigners, by burning your children there, by offering them as holo~ Caustic to Daal, soaking the earth with the blood of the innocent. It is why I would make this city an object of astonishment and the cruellest mockery of men, no one will pass through without

to sit, and I will feed its inhabitants with the flesh of their sons and their daughters*.

first male and female; Dianus-Diana, etc., etc. See our book God and your gods, in a multitude of chapters, and dissertations on Moloch, Chamos, fleelphegor. Bible Venet. D., t. 111, p. 40 to 73, Si^e ed., Paris,

1829. – In the Chalhtii-Sabi cult, sometimes the per- its sacred stone through the fire, sometimes it was roasted there, sometimes its blood and they devoured his flesh. Vuir/ôid. Bible, Wisdom, ch. xii, v. 6, etc.

'Ib., Bible, Lévil., ch, xx, v. 2 to 6.

– Ibid., Bible, Judges, ii, v. 2, t1, 17; – iii, 6, 7, etc.; id., IV Kings, ch. XVII, V. U a 13, 16, 17: "... et coluerunt immunditias. »

Bible, Jeremiah, ch. seen, v. 31-32; xxxii, 35, etc. « Ædiûcaverunt excelsa Topheth, ut iicenderent filios suos, et filias suas igni..."

♦Bible, ib., Jeremiah, ch. xix, v. 3, etc. "Ponam civitatem in stuporem et in sibilum, cibabo eos carnibus Hliorum suorum et filiarum suarum, et unusquisque carnem amici sui comedet in obsidione. »

Digitized by Google

CHAPTER SEVEN. 1*3

O house of Israel, who would believe it? dëjb, even in the desert, barely out of Egypt, under the dreadful gaze of Moses, the light of the miraculous cloud that protected you, amidst the wonders with which the Most High filled you, already, instead of offering me hosts and sacrifices during These forty years of waiting, weren't you wearing the robe of my ark of the covenant the tabernacle of seeing Motech has a head of calf? the image of your murderous deities? the star of your God Rempham? That's why I'll transport you later. beyond Babylon! Blessed, therefore, be among your kings the King Josiah, because he ordered the pontiff Ilelcias to throw outside the temple and Lord the vessels that were used in worship of Baal and all the stars of heaven*. Blessed is this king, for he... reduced to ashes; he exterminated the augurs established by your kings to sacrifice on the high places in the cities of Judah; he put to death those whose incense was burning in honor of the Sun, the Moon, the twelve signs, and all the stars of the sky; he overturned the small houses that had been built in the very temple of the Lord, the use of the infamous who served as instruments for this vile cult, and for which The women's fingers were practicing sacred works! 11 desecrated the high places, where the priests of

Topheth, so that no one would dedicate their son or their daughter k Molüch by fire; he took away the horses given to the Soldl |)ar the kings of Judah, and burned the chariots of this god; He destroyed the altars erected by the kings of Judah on the dome from the chamber of Ahaz, and those that Manasseh had built in the two courts of the temple of the Lord; he profaned the

' Bible, Ames, chPv, 25, etc., Dis-sert. on Moloch, i6., Disserl. on idolatry in the desert. Vonce D. Bible, Book XVII, p. 170; Paris, 4829. Et portastis tabernaculum Moloch veslro... sidus Dei vestri. – Ibid., Acts of the Apostles, ch. 7, vv. 39–44, etc. – Leviticus, ch. 17, V. 7. Immolabunt hoslias dæmonibus (pilosus) cum quibus fornicati Sunt. Levit. ch. xvii, v. 7.

Sabaism and Kabbalah, or Chaldean astrology taught by the sons of Ham. The Jews were, among all peoples, the princes of ma-Kabbalistic theory and astrology; see below, ch. Kabbalah.

Digitized by Google

îî4

THE JEWS.

high places to the right of Scandal Mountain, raised by Solomon and Astarte, goddess of the Sidonians, at Chamos the scan-to Moab, and to Moloch the abomination of the Ammonites; finally he killed the priests devoted to the altars of the high places; He exterminated those inspired by a spirit of Python, and made dis-to appear from the midst of the people, everything that drove him to vile and abominable acts'. However, alas! k pain Had the abomination been driven out of the house of Israel? that she was returning with a new violence, pushing the vigorous shoots that grow from the plant that grows in its favorite terrain, and all imaginable monstrosities inter-mingled in the practices of this adulterous cult, so full bait for the multitude and for the princes of Israel!

But, let us be fully convinced, before the sacred text, of the ferocity of this murderous and vile religion, of which the magic preserved the abominable rites, and that, always ready In the face of revolt, Israel preferred to worship its god: The veils Therefore, Lord, these peoples of the land of Canaan that "you abhorred, that you had wanted to lose by the the hand of our fathers," and which our fathers have constantly imitated the abominations 1 Look at these detestable works, these crimes of superstition and idolatry, these infamous debaucheries,

compassion for their own children; they eat, and these are the
the entrails of men; they drink, and it is the blood of the victims
human beings »

Voilk, voilk then, despite God's threats, the idol-
the atrocities that Israel delights in making its models; here is the
fabric of crimes against nature that have become the great
acts of his religion 1 Aided by the reeking advice of the priesthood

V

> Immunditias et abominationes quæ fugitive in terra Judah and Jerusalem
Salem, etc. Kings, book JV, all of chapter XXIII, etc., etc.

2 Léviliquo, ch. xvni, v. SI, SS, S3. – Kings, book. IV, ch. xxni, v. 7,
It, 1S, etc., etc.

3 Et filionim suorum necatores sine misericordia, etcomestores vis-
cerum hotninum, and devoratores Sanguinis! Bible, Wisdom, chap. xii,
V. 3, etc.

Digitized by Google

CHAPTER SEVEN.

!25

doctrine and oracles of idolatry, human wisdom me-
taken, it rejects the tutelage of the divine priesthood; it perverts
the holy ideas of expiation and sacrifice, and said to herself, k she-
same: This human flesh that man eats, this blood
The human being he drinks is the law of sacrifice in its most profound form.
High and perfect design. For he who prevails, he
He who commits sin, crime, is he not the being endowed
Of reason? Isn't that man? The human person
must therefore atone for the sin. The victim will therefore not
Not an animal without reason, but man himself. And
Purification only occurs to the extent that the one who sacrifices
identifies with the victim, as much as he makes her become this
that he is himself, that is to say, his own flesh and his own
blood. But only eating accomplishes this work.
The religious man must therefore sacrifice and eat his soul-
blable*. And that's how, both stemming from the cabal.
\$abéûte, the pagan idolatry of old, and the idolatry of the tra-
Talmudic editions* up to the present day, seize upon
eternal truths to corrupt them, to pervert them, and
to reverse its meaning.

'She perverts the holy notions of charity, and says to herself: The re-seeks man through man, which has become the vow of worship (Bible, Reg., 1. IV, ch. xxiii, V. 7: Efieminat, etc., etc.), it is the symbol of the great brotherhood of men; this is the lofty inspiration of love celestial, so superior, as Plato teaches in his Symposium, to vulgar and wretched instincts of natural love. The humble search—The transformation of the brute by man is the transformation of the brute into man; It is the communion of the staggered kingdoms of nature. Man uniting, raising up to himself so many things through eating and through a-death, recomposes the great whole, which is constantly dividing, and ends by to rise himself up to the gods; and they reward him for it. wind in a visible way by taking on, in order to unite with it, this form of the beast! Our book on the high phenomena of magic does more especially to know and understand this subject.

2. Cannibalism was among almost all peoples of the earth a religious crime. See the chapter on Anthropophagy in our book. God and the gods, 1854.

^ Important note. We understand in the religion of the Jew frankly orthodox, that is to say within Talmudic idolatry, the rabbinic or Pharisaical traditions that we have mentioned, in another chapter, no longer to be found in the Talmud, but which is trans-put orally, and which are part of the practical faith of the Talmud. sayings.

15

Digitized by Google

226

THE JEWS.

But everything here below changes, even what carries the the seal of divine law, superstitions themselves do not must be able to exempt themselves from suliiir dam their forms this The need for change. Let us therefore seek, by questioning the superstitious beliefs of the Jew, including the holy Writings The structures themselves have just given us the story and the key, Let us see if anything justifies our thinking; that is to say—to say whether the religion of the Talmudic orthodox, similar to that of the Jew, once infected with idolatry, demands, by limiting himself to vary the form of sacrifice, the death of human victims, and commands anthropophagy, the eating of flesh or Blood!

SECOND DIVISION. – OF THE S.iNG, AND WHAT.

True Talmudic scholars only mourn Christian lilies in order to gather their Blood; authentic examples. – Sacred uses of this blood, and which vary, like error, according to time and place; but necessity to eat this blood, which represents man and is called his life. – Its virtues, its inestimable value. – It heals, it sanctifies, it saves. – Developments and proofs. – Eternal denials of Jewish. – .\wishes of one of the most famous rabbis in full exercise of functions. – Color of Jewish Reviews against this celebrity nationale accused of being a false priest. – Legitimate indignation of the Jews de-Talmudicized. – Conclusion.

It was just demonstrated to us that some Jews Talmudic scholars sacrifice Christians and collect their blood with scrupulous greed. This is what, century by century century, several orthodox members of Judaism recognized And, as for me, one of the Israelites who represent In the East, I was one of their rabbis; I know their mys-my father, and I kept them secret; but, reborn by grace of baptism, and clothed in monastic habit, I renounce it, And I publish them based on solid evidence. Let's listen.

The mystery of blood is not known to all Jews. Only rabbis, or kliakhams, the learned men, are initiated into it. and the Pharisees, whom they call Liasseideni. These have

Digitized by Google

CHAPTER SEVEN.

227

are the faithful guardians, and three reasons should give us the intelligence of sacred homicides; i® implacable hatred that they harbor against Christians, and which makes them meritorious the assassination of these enemies; 2° works of superstition and magic familiar to the Jews, and for which this blood is necessary; 3* the fear felt by the rabbis that Jesus, the son of Mary, is not the true Messiah! for they then conceive the superstitious hope of saving themselves by sprinkling themselves with Christian blood.

Trying to demonstrate the Jew's atrocious hatred for the Christian, it would truly be a waste of time to want to show the obvious. But the Jewish superstitions of which

Numerous changes are less well known than this hatred. However, whatever immunities contribute to temperament Israel possesses an exceptional temperament, and that we Nitrons to describe. God covered the Jews with scabies, ulcers and of characteristic ailments, for which they are convinced that "anointing oneself with the blood of a Christian is a remedy" "Effective!" It is therefore customary that on the evening of a Israelite marriage, after the strict fasting of the future spouses, The rabbi presents each of them with a cooked egg. In this egg, he used the ashes of a burnt cloth instead of salt; and This canvas was soaked in the blood of a fallen Christian under the knife. The rabbi, while the bride and groom eat The egg of the blood, recites a few verses whose effectiveness is to to give them the power to deceive Christians, by fattening themselves- health of their substance.

Upon the death of a Jew, the khakham or rabbi takes the white from an egg, mix in a few drops of a Christian's blood martyred, sprinkles it on the heart of the dead man, and pronounces these Ezekiel's words: I will pour clean water on you, and You will be purified. Likewise on July 9th, your anniversary.

'It is unnecessary to repeat how broadly we want to admit the exceptions, while recalling what it is, even in the midst of the peoples civilized people, the tyranny of hereditary superstitions.

4th.

Digitized by Google

228

THE JEWS.

From the ruin of Jerusalem, the Jews go to the front the ashes of the cloth soaked in Christian blood, and eat a salted egg made from this ash. This dish is called: Seida-amphseihās. Finally, when the day of Passover returns..., each Israelite, after having largely given his tongue to the most hideous blasphemies against Christ and against all the Saints are required to eat a piece of unleavened bread. the size of an olive; and this bread, which is called ephi-Koimon is prepared with the blood of a Christian martyr. Furthermore, and at the time of the Purim festival, on the 14th of Adar (February), the Israelites plot to kill a Christian in

favorably, the rabbi kneaded the mixture with the blood of the murdered Christian, and honey, some triangular loaves of bread. "And if
The rabbi has Christian friends, and he sends them this bread!
The shipment is called tnesloî-monnès.

These are their usual practices, and we must observe that, on the night of this Purim festival, you
You will hardly ever meet a Jew who is self-possessed, and who is master of himself. They are fanatics in whom the
Moses' curse: The Lord will strike you blind.
of madness, dementia, and terror. In this circumstance,
They try to abduct Christian children, and hold them
locked up until their Easter, which comes after the festival of the Pourim, in order to have the blood of martyred Christians. The form
The triangular shape of the breads used during the Purim period has as its basis.
The reason for the Christians' belief in the Holy Trinity, and their blood, which the Jew mixes into it, is an insult to this mystery, symbolized by the triangle*.

• Ruin of the Hebrew religion, third ed., in Naples by Roumanie, 1834; a pamphlet by a rabbi. It is especially for the Oriental Jews. that is to say, to those who have changed the least, the par-
roles of this rabbi. These, which are not enveloped by the atmosphere of the Christian civilization, they are obviously the backward ones! Printed in 1803, published in Greek in 1834. Laurent, 1846, vol. II, p. 378, etc. Maigri'
In its triple edition, this work is rare; it is believed to be among the of those whom the Jews make disappear. In ancient witchcraft, the
black-colored hosts, intended for the celebration of the Sabbath mass, was also triangular.

Digitized by Google

CHAPTER SEVEN. S29

We have just stated this strange fact that, for the Jew,
The third reason for the use of Christian blood is
the suspicion held among the rabbis "that Jesus Christ could
to be the true Messiah;" and this suspicion arises for a great
number at the level of a genuine belief-, but an individual-
Pride targets, represses, and compresses this faith in their hearts.
which pursues them in the manner of remorse. Also, during the
Circumcision of a child, does the khakham mix in a glass
of wine, a drop of the child's blood, a drop of blood
Christian, which he puts into the mouth of the circumcised. According to
their bizarre interpretation of some of the prophets' sayings,
They imagine that, if circumcision is ineffective, "the fall
An unbaptized person can be saved by means of the blood of this Christian.
your martyred one, who received baptism, and whose blood has
"It was poured out like Christ's, amidst tortures!"

"I have demonstrated with numerous proofs," said the rabbi who had become monk, the errors of the Jews, and I publish "mysteries" which are not found in any of their books." Indeed, this practice of killing Christians and collecting their blood It is nowhere to be found. "The fathers and rabbis in commun- They break the prescription orally, and by tradition, their children, whom they conjure up with the threat of the greatest curses for keeping the secret, even for their wives. at the risk of the most terrible punishments and the greatest dangers.

At the age of thirteen, Jews place on the heads of their son of a horn, called tiphilm, symbol of strength. "My Father, by placing it on my head, revealed the mystery to me. blood. When you are married, regardless of the number of Your children, you will only reveal this mystery to one of them, at most wise,... most unwavering in his religion. Beware Never reveal it to any woman! And that, on earth, You will find no refuge, my son, if you divulge this mystery. Even if you converted to Christianity. Woe! k you if you reveal it! Now, having adopted Our- Lord, and for the sake of our holy Church, I do con-

- Ibid.

Digitized by Google

130 THE JEWS.

to bring forth the truth in all the places where its do-
Maine'. 0

And what this rabbi so didactically tells us-
veri, is and has been confirmed to us from all times and of everywhere. It is a proven fact that every year, as was written long ago Thomas de Catimpré, the Jews draw lots in some provinces, to decide which city or village to inhabit through them, must provide Christian blood to their coreligion- from other countries. A very learned Jew, and a convert from- Then, a little later, he told me that one of his coreligionists, on the "Not to die," he had made this prediction to the Jews;

"Know that you will not be able to cure yourself of the shameful illness from which you suffer, that by the use of Christian blood "Here!" – You only need to listen to them one after the other, and you will hear everyone describe you in detail, according to superstition. local to the country he inhabits, the marvelous virtue of this blood; It stops the bleeding, it revives the affection of the spouses-, It delivers women (who drink it) from the discomforts of their sex; it facilitates childbirth; it protects them from the evil-

a universal panacea, and he who pours it down while killing a Christian
tien, fulfills one of the great precepts of the law of the sacristans
files *.

Finally, among the Jews, these superstitions {radùionne/tei se
blend with the teachings of magic, whose dogma had the
Kabbalistic doctrine prevalent in the Talmud, and which without
He ceaselessly demands the blood of man. Lord Giles of
Raiz collected the iridescent film that formed on the blood

'Ruin of the Hebrew religion, Laurent, vol. II, pp. 378-393; t816.

-Thomas de Catimpré, De vita instituendu, lib. III, cap. xxix,
art. 23.

^ Read The Church and the Synagogue, p. 314, etc.; Rohrbacher, History
Universal Church, Book XXIII, p. 261; 1832. - The characteristic odor
Is prejudice against the Jew a prejudice or not? The Jew is of noble blood, our
friend Dr. Bouilin, former president of the Anthropological Society,
smells like a bedbug. - See a curious passage in the Annals about their odor.
of Baroniis; Cum eorum corporibus fñm gravis fætñr inhæserit. E\
eoenira etnomen suntassecuti ut/'æfen/es Judæi nomicdicerentur,etc.
T. t'-^ p. 677 (72, XXXI).

Digitized by Google

CHAPTER SEVEN.

331

of his victims, then he subjected this film to various
fermentations, and put the product to digest in the egg phi-
"The philosopher of the Athanor." Now, such is the reputation of the sons
of Jacob, who are truly our fathers in science
occult, affirms the Kabbalist Eliphas, that it was said "this
recipe taken from those old Hebrew grimoires which would have been sufü,
^they would have been known for dedicating the Jews to the execration of
the whole earth*.

But, if these facts are not blatant lies, and if they
They have a language, what they tell us in fairly clear terms,
it is that, constantly and always, in the Jew of the pure
orthodoxy, in the case of someone whom Christian civilization has not
not yet begun, the demands of Talmudic dogma
and those of superstition bring back the necessity of assassination
Sinat, which procures this blood of Christians. The official documents
the interrogation of Father Thomas's assassins reveal

Iniquity. – What do we do with the blood? asks the consul of France h the accused – It is used for the fath-ir (the (Feast of Unleavened Bread) – How do you know it should be served For the unleavened bread? – I asked what purpose it was for. It caused blood to flow, and they told me it was for the celebration. unleavened bread*.

Elsewhere, the pasha, addressing the Jew O***": "In what "But did you kill Father Thomas?" – D**'*': "For having His blood. We collected it in a white bottle. or khalabiehs, which we have placed at the khakham blood being necessary 'for the fulfillment of our Religious duties. – What is the purpose of blood in your religion? – It is used on unleavened bread. – Is this distributed? Blood for the believers? – Ostensibly, no; it is given to principal khakham. – Why didn't you keep it at your place? – Custom dictates that the blood stays with the kba-

' Read the anti-Catholic Eliphaz Lévi, Hist. of magic, p. 889; 1860. Execration formulated in the Quran, v. 1, p. 454; 3, p. 18, 1775.

2 Laurent, t. II, p, 34-5.

Digitized by Google

332

THE JDIFS.

khams (the rabbis). New request k D***: "For- Why did you kill this Father? – For the blood-because that we need it for the celebration of our worship. » Ask the khakham; «Who handed over the blood in your hands? – The khakham had started I agree with the A*** and the others, to have a bottle of human blood-after which, the said khakham me He advised. The A^ promised him that, even if it cost them A hundred scholarships, they would get it for him... I was then informed by them that they had brought a person "for to slaughter it and collect the blood, and they said to me; Since You are the most reasonable, take it to Khakham Y***.

– Have you inquired with Khakham Y'^^* if he Sends to other places? – "The khakham informed me that he was supposed to send some to Baghdad. – Did he come from Baghdad? Letters that asked for them? – "The khakham Y*** me he said so. – Is it true that the barber held the Father while

that S*** and the servant, in slitting his throat, were

"Very pleased, given that it was a religious act!"
Was the plan to kill a priest, or something else?
Christian?

... The khakham Y^** "tells us, every seven of us, that we
needed human blood for the Feast of Unleavened Bread; and that,
since Father Thomas was still in the neighborhood, he
He had to be brought in under some pretext, his throat slit, and in
"to take the blood."

"And why is blood necessary?" the authority asks.
judicial matter to Rabbi A***-, is it placed in unleavened bread, and
Does everyone eat this bread?" – The rabbi: "The custom
is that the blood put in the unleavened bread is not for the
people, but for zealous individuals. The Khakham Y***
remains in the oven the day before the Feast of Unleavened Bread. Lk, the per-

Ibid. Interrog., continued, vol. II, pp. 34–49; translation by M. Beaudin,
Laurent, interpreter and chancellor of the French consulate in Damascus, ibid.
t. II, p. 299–300.

Digitized by Google

CHAPTER SEVEN. S33

Zealous sons send him the flour from which he makes bread; he
he kneads the dough himself, without anyone knowing that he is
puts some tang, and he sends the bread to those to whom it belonged.
flour!

– Your answer did not make us sufficiently understand–
to explain how the use of a person's blood can be
Permission? – That's the secret of the great khakhams; they con-
"This affair arose, and the method of using blood..."
What we do know is the method of this employment
varies; it is because it is multiple; it is, moreover, that in the
unleavened bread, blood is not always kneaded with flour;
that we sometimes simply put some on the bread "a
layer, a coating," as if to gild it. That is what
will help us to grasp some words of Ben-Noud, Jewish
known far and wide; words that we are about to hear, and
which are confirmed by the testimony of one of our most
distinguished travelers in the Orient, Count de Durfort-
Civrac. We encourage the reader to peruse his letter in-
tière, k the address of the incorruptible French consul, M.de
Ratli-Menton, and we read these words there:

The Jewish woman Ben-Noud, daughter of Mourad, a native of Aleppo, told us claims to "perfectly remember having seen, at the age of six k seven years, in the city of Antioch, and in the house where she "It housed two children suspended from the ceiling by their feet." She ran in terror to warn her aunt; the aunt replied that It was a punishment inflicted on children, and he made her leave, in order to to divert his attention. "Upon his return, the bodies had disappeared, but she saw the blood in one of the vases which the Arabs call laghen, and which they use for 'wash the laundry.'

Eight years later, in 1834, she was still living in Tripoli at a relative's house, and witnessed in that city a hor- a terrible scene, not a single detail of which escaped his memory. From atop a terrace where she was unseen, she saw a

' Read *ibid.* Interrogation, etc., t. II, p. 45, 58, 353, 319.

Digitized by Google

S34 THE JEWS.

Christian, old man with a white beard, invited by the Jews, with which he trafficked, to come and eat oranges in a small courtyard adjoining the synagogue. He was offered the hookah- leh, the life-cause, the coffee, then, at the moment when he saw himself To shower them with politeness, four or five Jews threw themselves upon They bandaged his mouth with a handkerchief, and garroted him. rent and hung him by his feet. >> Thus he was left to- then from nine o'clock in the morning until noon; for it was a matter of "to make him expel through his nose and mouth the water which Evacuation is necessary for the blood to acquire the the degree of purity required for its intended use. At the moment when the old man was about to expire, moment that it is important to watch over him with great care, "the Jews him cut off the throat with one of those knives that the rabbis use them to slit the victims' throats, and the body remained suspended hung until all the blood had fallen into a bas- sine. «

Three years later, Ben-Noud came to Latakia to visit one of his uncles-,... and, for the duration of his stay, they sent them regularly from Aleppo the unleavened bread needed for Passover. Now, there are two kinds, she said: "The massa, and the 'massa guesira'. » Similar to the first, the second contains in addition a coating of human blood, but of a quantity too small to communicate a strong taste to the dough. "The Jews eat these unleavened breads during the seven days of their Passover; they only use the massa when

"During the night before their Passover, there are very few of Jewish families who did not crucify a rooster. They nailed him wings to the wall, and in the torment of so many ways; Each of the assistants comes to pierce it with an iron point. to mock the Passion of Jesus Christ, and by consequently, to wholeheartedly support it; "all this is done with "Big bursts of laughter."

Last year, this barbaric ceremony took place in
* Guesira means, dil-on, to slaughter, in Syriac.

Digitized by Google

CHAPTER SEVEN. J38

Mr. Bélrier's house, where the husband's family was staying Ben-Noud and a rabbi. "Ab! How much would the Jews smile, she said, the possibility of sacrificing a Christian instead of a rooster! They have two festivals in which they load the Christians of imprecations; and the Jews who appear the most Those who display fear in all these horrors are those who are truly fearful. the most relentless and cruel treatment"

Faced with these hideous acts, the smallest details of which have with frightening precision, we see the intention remain the even that the victim claimed by the Orthodox cult and traditional is found to be a Christian, a rooster, a lamb, or that it be any other animal. In other words, the The vow of the cult is homicide, the death of a Christian, the man-education of his blood; and the ligature of the sacrifice is not accepted by the one sacrificing it, if it becomes impossible for him to attain it- To face reality. Hence these words that seem to be repeated here. of themselves; "The tragic end of Father Thomas" caused astonishment in Egypt. The inhabitants are convinced, and they all have this conviction, that Jews sometimes slaughter Christian slaves, including Ut, take the tang to mix it with unleavened bread. If the descendants of the men who believed- The anointed Jesus Christ cannot buy children born in Christianity, say the Egyptians, they choose a a fat sheep, and they stab it one after the other, in thus alluding to 'the death of the Savior of the world'

However, if these words are clear, if these facts are countless, if they are from all eras and all country, and if history seems, by its precision and prodiga- the level of its details, wanting to reveal them to us in some way

'Count of Durfort-Civrac, vol. II, see pp. 320-325. Feasts and insults'

Europe; see the great Treatise on the Police, vol. 1, p. 280, etc.; Paris, 1703; and Imprecations: Baronius, Annales: Abusiones fere innumera- biles, etc., ann. 1320, I. XXVI, and p. 139.

^ Hammonl, Egypt under the Hememet-Ali, p. 367; Paris, 1813. — That Anyone who wants to know more, said Laurent, only has to read the chapter xxxiii of the work of the mtklccin Paolo, concerning the hatred of the Jews con- between Christians, and the assassinations of Christian children, vol. II, p. 382.

Digitized by Google

336

THE JEWS.

The photographs, the Jew denies them; he denies them with the terrifying with the composure whose wear and tear he had just now denied; with the composure which compels him to deny so many facts that the rest of men have filed away as self-evident. And this man, who [read] the Talmud It is a merit to deny to the Christian that what does he oppose to these mountains of testimonies and evidence that the world? — 11 opposes his word as a Jew. Is that enough? In In any case, it is our duty to let this word resound. and to deliver it to the critic, who will place it, if he finds a any weight, in one of the pans of his balance. Let's listen:

"Among so many alleged* abductions of Christians by the Israelites, and "often reported in the East by the cla- public death during the last two centuries; in the middle of severe prosecutions which, as a result of formal accusations, there had always been exercised by both the Maho- authorities Metanes than those of the local Christian communities, as well as by the consuls of the Western powers residing there dant in this country;... it has never been possible to establish, either legally, nor EVEN BY LEGAL PRESUMPTIONS, none of the murders very committed by Israelites. On the contrary, there was a thousand circumstances and a thousand historical facts that have shown clearly demonstrated that it was a despicable slander. bent against this unfortunate people, either through malice premeditated, either by blind fanaticism, to cover up, by this presumption, generally accepted in the East, "other crimes that were actually committed there."

"Even today, this is sometimes repeated." error; that we need Christian blood for the celebration of our Easter. We have not forgotten the sad affair of

intended to prove that the Israelites use blood in their Easter ceremonies, was spread in Russia in order to strengthen the judges' wavering convictions. Finally, we still remember that, in an election which is not

- Archives Israélites, XIX, p. 890-1; 1867.

Digitized by Google

CHAPTER SEVEN. 137

separated from us by only a few years, an obscure lawyer dared to throw us face-first into a departmental press organ. This old slander is a mental fabrication. Therefore, we do not have the right to believe it annihilated; perhaps it is only asleep—My daughter, and will she ever wake up? That's why we must "To fight it again"

"Every year, as the Jewish Passover holidays approach" And Greeks, the Israelites were subjected to evil treatments by the Greek populace, which adds a blind faith in the use of Christian blood for manufacturing unleavened breads.

"In 1861, however, when the Israelites of Smyrna suffered more than usual from this systematic persecution thematic, Bishop Sopbronios, who was then sitting on the throne patriarchal, intervened energetically, and published an encyclo—that as a result of which Easter was no longer celebrated wheat to this day.

N But, if this absurd prejudice has been abandoned, it suffices now to invent some slander whatsoever; and, whatever However improbable it may seem, it provides a certain class of people, friends of disorder, the opportunity to foment the hatred and discord between Christians and Jews.'

My words were words to my fellow believers sacred, adds the Jewish lawyer in a solemn setting Crémieux, because they were those of the man "who had just obtained from Muhammad Ali the release of our brothers, so slanderously accused of having kneaded their bread "Unleavened bread with the blood of Father Thomas" Ah! really, "If there is a people unhappy on earth, it is certain—the Jewish people. For almost eighteen centuries since it has Scattered across the globe, it is not a persecut—tion, not an indignity, not a torture that was not systematically inflicted upon him tematically inflicted.

^Archives israéliles, XVI, p. 738; 1867.

3 Archives israéliles, I, p. 16; 1867. The reader will judge, for he comes to read the trial documents, the words and the firman of Mehemet.

Digitized by Google

33g

THE JEWS.

"However, the revolution of 1789 dealt a fatal blow to the barbaric prejudices; and, by proclaiming equality among all 'men', she put an end to the miserable situation of the Jewish nation.

"All the peoples of Europe followed this example; alone, a few fanatics, the shame of our century and of the civilization, continue h ... to become the instrument of the most odious persecutions." And let us not fear ourselves repeat; "ParmHes fables put into circulation to entre- to maintain hatred against the Jews, the most absurd, the most ridiculous- the slut, if she weren't so odious, is undoubtedly the one who consists of accusing them of using the blood of a Christian child "Here's something for making unleavened bread!"

Such is the eternal denial of the Jew, and we leave him- its sounds all their reverberation against the strongest, against the most unanimous authorities in history, that is to say against the rulings of human magistracy, and against certainty The philosophical dimension that human testimony engenders. All The man who speaks of Jewish things has lied, he tells us. Jew, if not the Jew and the Jew's advocate. Never a fact, and Better still, never was "my legal presumption" established against the Jew, the place of Christian blood in the unleavened bread; and to doubt this assertion of Israel, That's declaring oneself a fanatic!

This is something we wholeheartedly accept, that is because of the odious and countless calumnies that are attached to the pursuit of the Jew, and we could not to be astonished by the injustices he suffered, for his invincible au- Dace, his characteristic obstinacy in denying all crimes, In the face of all the evidence, and with usury as the primary crime, Isn't it especially this that has so miserably provoked them? What, CCS unjust suspicions and these calumnies have consequences?

Did she proclaim moral equality? The equality of the Talmudic scholar and of the follower of the Gospel, which would imply the equality of the Gospel and the Talmudl... In any case, what does it matter to us, and what does it matter to reason? what the Revolution was able to proclaim?

'^L'Univers Israélite, I, p. 34-.5, September 1867.

Digitized by Google

CHAPTER SEVEN.

t39

Disastrous? Let the critic indulge in a instant at his assessments, and we give for first Israel's response, that Israel itself, represented by one of its most illustrious rabbis:

A Jewish preacher, a rabbi in the midst of performing his duties... tions, we say the Jewish Uniaert, engages in "a violent exit slow against religious fanaticism, in the midst of the Jewish people /uiV even; then, telling us "the most heinous and the most absurd, attributed to the Israelites of a great and famous community of Galicia, he adds: "We have lamentations about the persecutions that the Jews suffered

to support; but I praise in advance the man who...

will show the horrific picture of Jewish fanaticism.

"And this accusing, denouncing, and slanderous rabbi" of his brothers, provoking hatred and contempt against them of peoples," what is it? It is, and "we experience a "Very painful to say," – the famous doctor Adolphe Jellinek Preacher B, Vienna! How, alas! can we to complain again about foreign attacks and persecution, when we see a speaker from our tanctuahr, a pastor In Israel, to strike "the flock with all weapons" in this way poisoned and deadly denunciation and Slander?

"Fortunately, the people, who see our conduct and our works, recognize the falsehood of these hideous insinuations from a fake Jewish priest, and do not believe in the murder of Christian children for the needs of our pâqne qn'b the persecution by ourselves of our pious rabbins and our men of science"

The Jewish organ that lashes out against the minister of his cult, against the illustrious rabbi whose eloquence reproaches to the Jews the heinous crimes of their fanaticism, he affirms (|that people no longer believe in the murders of children by

< Israelite Universe, VI, p. Si1-3; 4868. Note that this rabbi... He speaks of what he sees, of what happens before his eyes; and that F Uni- towards Israelite denies what he does not know

Digitized by Google

THE JEWS.

no

the men of the Talmud for the needs of their Passover; But he forgets that in that very moment he comes, as well as his colleague from the Archives* ûraélUet, to confirm the con- to milk, and to accuse the entire Orient of being unable to purge of this belief! Would she have stood ten- eight centuries in the most famous* and most civilized* places* of the earth, this belief, without ever having had any other The foundation of the imagination of peoples? But only to the Jew The merit or the crime of these acts, according to pure orthodoxy. which the Jews repudiate with legitimate indignation mudified from the most civilized parts of Europe.

CONCLUSION.

When, if we believe him himself, nourished during forty years of miracles in the desert-when, living for centuries in the Holy Land of a life that made him Miliasizes with the miracle, Israel succumbs to the prestige of the false gods, worships the most shameful deities, indulges in tur- pity which the Bible, its history, has not even accused Sodom - when it sacrifices and burns its own Fans eat the flesh of human victims and drink their *aug ', he commits, by indulging in these monstrous acts, a crime of a different nature than when after death and the In his triumph over Christ, he sacrifices the Christians he abhors, and mixes their blood with the loaves of bread that his religious code, tainted Does magic give him the title of sacred bread? No, without Doubt! But furthermore, Israel, by engaging in this religious crime... gieux:, does he do anything other than what his fathers did? No, certainly not; no, a thousand times over! Therefore, when Israel denies, against the human race that accedes to it Cuse, these latter crimes, rarer and less complicated of horrors and depravities than those he once committed and of his

How to avoid recognizing in one's pre-first confession, in *a biblical confession**, supported by the self-'See the beginning of this chapter.

Digitized by Google

CHAPTER SEVEN.

n\

modern rules that we have put online, the dismantling
What is the moral of his current denials?

Or, in other words, if the religious crimes of Jewish acts were so vulgar and so public during a over the course of fifteen centuries, and while the Synagogue professed The Law of Moses, still in its purity, what can be said? And for What is the reason for these same crimes, or rather crimes of same nature, but rarer and of a lesser quality—line, cusscnt-ils tout k coup cesse de se arriver chez les sons of these same Jews? Who then would have corrected the meaning Of these men? Who would have put them back on the right path? This is certainly not their religion, which, far from maintaining itself to maintain its purity since Christ, has lost its priesthood and which, passing through Christian civilization, has become complicated new traditions of these pbarisaical rabbis whose doctrines were those of the Kabbalah, the soul of idolatry and of the magic altered throughout the centuries of the blood of 'men!'

'Read about this thirst for blood in the pamphlet by our friend, Dr. Boudin, chief physician of the Army of the Alps and Italy, etc., etc.: Human Sacrifices, 1862; and our book God and the Gods, 1854, or—Out of print, (we don't have time to reprint yet) our taste.

Digitized by Google

PART THREE

CHAPTER EIGHT.

FIRST D1TI810N. — THE JEW'S MARCH. ORTHODOXY

11. It is being shouted everywhere that the Jew is on the march, that his morals are changing. What a greater wonder! – So his belief has changed? This is the shining sign of a new era. – The Indestructible The core of Judaism remains formed by the Orthodox Talmudists; naive, Below these are the new orthodox, the reformists and the Jewish freethinker. – Furies of the new orthodoxes contain the adversaries of fanaticism and immutability talmudical. – Attacks on Israelite fanaticism by the illustrious rabbi Jellinek. – Bitter replies from the Israelite Universe, organ of the gold-Methodism. – Judaism is no longer a religion, it is a thing death, etc. – A great schism thus separates Judah into various parts ties, but, oh wonder! without separating them if necessary. – Example. – Reason and cunning of reforms; it fails. – Grievances. – Wounds of Judaism. – Hypocrisy of the elders who tear each other apart; it They are reproached for it by their younger siblings. – Proselytism and change of role between the two parties. – How is orthodoxy judged? by the Jews of our lands? – The facts. – The illustrious Grand Rabbi-bin Klein and Mr. Isidor. – This doryman is elected chief rabbi of France. – Curious and conclusive debates. – The Jewish family of-generates morality, and falls into complete decadence; such is 1st cry from the Jewish newspaper Neuzeit.

From all regions of civilized Europe it is cried out, – and this phenomenon is from yesterday – it is being shouted that the acts of Jews are beginning to show a noticeable improvement in moral; that the Jew changes, that he transforms and metamorphoses. Phrase 1 To what extent does the thing then have any Reality? We'll see along the way; but whatever What will this change teach us? It will teach us that a proportional change has taken place in the faith of Jewish; that rabbinical traditions have fallen into the discredit, and that a moral miracle gives the world the most sudden and most unexpected of spectacles, that of the

Digitized by Google

CIIAPTRK EIGHTH. 113

made (the Jew. For, from a religious point of view, and by consequence initially, the Jew was immobile, his belief was immutable; the Talmudic dogma, in short, more solid that the Divinity was found, according to the word of the rabbis, and behold, all of a sudden, After eighteen centuries* of unwavering stability, everything changes, everything It stirs, everything moves; a striking sign of a new era. a new and harbinger of grand events 1

To point out for the moment, these are not the consequences
This unprecedented fact is the fact itself; it is the change
enormous, the incredible revolution that a few brief years
brought them into the Jew's belief; it is the path that
suddenly it distanced him from the Talmudic source from which he drew his
faith; uneven progress, it is true, in diverse countries
that populate the sons of Jacob; for, scarcely perceptible in
in the regions of the East, it is of such prodigious speed
in certain western regions, which we cannot
better to compare its pace to the hurried pace of routs.

So it is up to us today, since they have marched, to sa-
to see what the Jews are and what became of these men
whose religion, until recently, alone constituted the nation-
nature; for isn't it a strange, prodigious thing, that of
To see such a people disintegrate in the blink of an eye, and, con-
serving in its most irreducible core its primitive orthodoxy-
tive, to suddenly form into bastard orthodox, into
believers enamored with progress, as free-thinking philosophers,
that is to say, in members among whom the religious place is broken
leaves no other attachment than that of race.
of kinship, of blood.

Below the indissoluble core of pure Talmudic scholars,
this primitive and ancient category which formerly constituted
exclusively concerned the Jewish body, therefore we need
today, put away the new school unbelievers and the
new believers; but first those who, in the States
the most civilized in Europe, are keen to keep the name

16.

Digitized by Google

THE JEWS.

of Orthodox Christians, despite the distance, despite the abyss that separates them
parish of the Jews of the true orthodox; these valiant of the
Pharisaic traditions, which our chapters have discussed at length -
already reproduced the words and actions. Yesterday in-
core, before our very eyes (1827-1844), these faithful Talmudic scholars
who populated our large cities treated women in
to be tiny; they mercilessly chased the profes-
sioner rather irreverently delicate to refuse to initiate her
young students exposed to the monstrous obscenities of the Talmud; and
These children, obedient to their fathers' teachings, were waiting
eagerly awaiting the arrival of the Messiah, ready to deliver to the pill-
lage, to celebrate its arrival, the shops of the city of

seems to us to be more deserving of the renown of ancient orthodoxy,
May she receive our sincere congratulations! But, in the fe-
demanding that it cease to be, stick us to for-
sea a precise idea of the physiognomy under which it
appears to us; then will we be given the power to weigh in
fairly fair balances of poverty and its merit!

X the indefinable scandal of the Israelite Universe^ organ
of this mitigated orthodoxy, but which retains its pretensions
tions to the scrupulous purity of doctrines, the illustrious rabbi
Jellinek, who seems to have stung her with this remark,
he exclaimed from the top of his throat: "In this single century he
is almost not a single man, wanting to improve education
youth ministry, highlighting the forms of divine service,
to spread the culture of civilization, to advance progress
for the good of the Jews, who have not felt the sharp edges of fanaticism
iui/. [We have lamentations over the persecutions that
The Jews had to endure, at the hands of other peoples,
But the elegy recounts how members of Judaism
They cowardly humiliated and sought to destroy the noblest among us.
(men of their people, who had devoted themselves to his education-
; lion and to its elevation all their strength, this elegy is not
Not yet composed./... Religious fury... takes hold

'See below, chap. Messiah; 1817.

Digitized by Google

CHAPTER EIGHT. 245

with the naked sword before the door of instruction and of the
conversion, inaccessible like any other religious fanaticism
"Gieux, any calm discussion..."

Such are the words that wound the ancient heart and
the new orthodoxy and which we denounce throughout
the bitterness of his language the Israeli universe, frightened by
progress whose course threatens to overwhelm it, and which, itself-
even though, it started moving!

The truth is, times are changing, and even for
Israel, oh wonder! In the past, Talmudic authority had triumphed
of the authority of Moses, and the Talmud had erased the Bible.
Now, the men of the pro-
Jewish sandstone, behold, the effluvia of freedom drive away
Before them, the clouds of immovable orthodoxy... Well
better, "those who are called reformers want, on the one hand
In one fell swoop, get rid of all the obstacles, and the Tal-
mud, which since its appearance had enjoyed an authority in-

sand of past sufferings... of the Jewish nation; finally
It is to him that the famous word applies, by turning it around.
de Sieyès: "What has it been? Everything! What should it be? Good."
Ah! That's not enough now, really, if we don't deny the
Jewish faith; but also what measure to observe*?

None, reason tells us; for as soon as a book is
presented as divine, a single stain, a single error, and
the slightest thing one discovers there signals weakness in him
human or the lie, and kills him. He must die from it;
and the organ of the lame orthodoxy of Judaism, the Universe
Israelite, by entrusting his
lamentations, only formulates the just consequences of
Enormous things finally spotted, and pointed out by sons
even of Israel in the Talmud. No wonder, then, that
According to the words of the new Orthodox themselves, "the affair-
gradual disintegration of religious consciousness makes disappear-

'We give the textual words; VI, p. 242, 4868.

* Read Archives israélites, XII, p. 242, etc.; 4867.

Digitized by Google

246 I.ES JEWS.

raître an defkns de la communauté toute vie israélite , et
It is said, both publicly and privately, that Judaism is no longer a religion.
but a simple archaeological study, an outdated thing,
me, a dead thing, I am

That is why Judaism is now nothing but a corpse, and
Is vainly Israel trying to revive him with the stove?
He is deprived of his old love. Ambition prevails at home over
faith, and among the divided brothers you hear the one who
retains a vestige of orthodoxy, which is criticized in bitter terms.
to the men of progress that, "contrary to the simplest
Loyalty, the most vulgar good faith, one gets oneself appointed chief
and prince of Judaism when one shows for all its laws a
blatant disdain; when one tramples underfoot the flag of his
proper regiment; "when finally, being guardian of Je-
rusalem, we live "in the pagan camp 'I'"

The newspaper La Croix therefore limits itself to putting on
a self-evident truth when he expresses, in civilized countries
read, "the little idea we have of the energy required for
to remain an Orthodox Israelite*.

It is well known, in fact, that in the most liberal regions

and the strictly orthodox Talraud are no longer to the liking of the majority," but that the very simulacra of orthodoxy offend countless Israelites. That's saying something, this... It seems that "a great schism has arisen between the reformers" Muslims and Orthodox Christians of all stripes*. Far from it. However, this profound dissidence, that one had deemed an unforgivable crime a few years ago, em- Fishing today is the goal for the two parties to reach an agreement on other issues. points and to fraternize. For the reformists and the ortho-

'Israelite Universe, XII, p. 5.18-39; 1866; id. supra.

The Jewish magazine responds with a witty remark about "that one also has little idea of the robust goodwill required to "To remain a Christian while denying Christ!" Israelite Universe, V, p. 196; 1867. For, today, most of the ministers of the Protestant-Ithacas deny the divinity of Christ!

3 Archives Israélites, p. 563; 1866.

Digitized by Google

CHAPTER eight. m

doxcs de lout échelle also burn with zeal to hold high e(feripc the national banner of Judaism, It is for- what we see them doing when necessary, gathering their resources and their forces in a common interest, and, for example, u for- see together with liberality to the funds necessary to I erect- tion of a magnificent temple k Pesth. » {Ibid.) (1 it is true that, whitewashed sepulchre, the temple will contain only the yide, that the corruption of the divine law-, but the magic of its outside will proclaim the wealth and strength of the chosen people; And if God is glorified, at least glory will shine forth. of Israel.

These two thrilling sections of the Hebrew people's history are therefore unite in the desire to give the cult an appearance rence; and the reformers to seize upon this desire for to complete the ruin of the bastard orthodoxy whose presence This odious wound hurts both national interests and the bop seps human- This convocation of an Israelite synod was in con- sequence one of the lures they used to attract and to gather the new Orthodox Christians on board. But the flair of these lame champions of the Talmud uncovered the trap: A What good is your synod, brothers? "A merger would be desirable, Absolutely! And no one will dispute that point. But perhaps- Will it happen? Here, we hesitate; for one could well

"More embittered than before the meeting."

Indeed, there are "two extreme parties present:

First, the ultra-progressives, those who reject any cerebral law-
monielle,,,,. quitraient de vetilles et minuties les prescrip-
the teachings of the Synagogue, and declare them good at most

"For infants, for children at the breast!"

However, any reform, as long as it is only partial,
tielle will never satisfy the former, the men of the
progress, and will always alienate the latter, those who continue-
dare not offer any further resistance to the rapists
of orthodoxy. The synod would therefore have held its sessions in
"pure perdol" Let's say the word, and not forget it: what

Digitized by Google

S48

THE JEWS.

is in the wishes of the reformers, "it is an abolition of the
Traditional Judaism; abolition decreed in due form
by its authorized leaders. A partial victory would not
that increasing their ambition, without satisfying their desires; and
Don't think we're exaggerating!

No one is unaware of the merger for which our men of
progress affects such fine zeal "is but a trap set for
the public's good faith." But what they want is the
"abolition of food laws and pro-
Sabbath inhibitions..., etc., etc. Who knows? Maybe they will
until he flattered himself, in private, that circumcision, this divine seal
that we carry on our flesh, according to the expressive poetics
the sion of the Talmud, will be erased by a stroke of the pen of Messrs.
speakers. Such are the hopes that the
party that is pushing for the synod, and that thinks it is so much in control
of the notion that he exposes them to the light of day.'

Woe, woe to Israel! they reply to these words
Jews of the Middle Reformation, those who strive to remain
in a certain milieu among these brothers of the little ortho-
Doxie and the freethinking Jews-woe, since our
The kingdom is divided! For "to some we are
levelers devoted to the cult of free thought, and the others
They see us as incomplete and inconsistent liberals.
a large number of Israelites, to merge more
In modern society, they find any voice unwelcome.

false orthodox, who benefit from the defense of the obscure-rancism, after having started by attacking it, regrets not to see us point out their offensive personalities*. >»

While the Talmud is a scourge for Israel, orthodoxy is more nuanced. that is to say false or bastard, is no less than the reform She herself is a real scourge for Judaism. And what he "There is certainty," affirms Rev. Father Ratis-good, priest of Israelite blood, is that "the men of this

'Israelite Universe, VIII, p. 358-59; 1868.

2 Israelite Archives, XX, p. 915; 1867,

Digitized by Google

CHAPTER EIGHT. 249

Their category is decreasing every day; because they are not recruiting. hardly among young people, and there are many among them "Ignorance and hypocrisy."

"They proudly call themselves Orthodox," they continue. the Israelite Archives, and their sole merit lies in following blindly, and without thinking, sometimes even without good faith, the practices good or bad that the means The age has bequeathed them to us: it is of them that the prophet said: Us "They have eyes, but they do not see!"

The men of the bastard orthodoxy of the West, born of yesterday and decrepit today, are moreover the first themselves addressing each other with cruel words, and which subdivide them into hostile factions. Also, The Israeli universe tells us, "and everyone knows it," Rabbi Hildesheimer is Orthodox. But as this The expression is very elastic and it is often misused. I feel I should add: Mr. Hildesheimer is orthodox in the most obscure meaning of the word. It is a true and generous Philanthropist; doing good is a need for him... Through this, he distinguishes itself from the orthodox school of Pressburg, which does not are and remain orthodox only insofar as their orthodoxy does not conflict with their cAcs me; who, fearfully cautious, they diplomatically put each of their words and each of their actions on the scales, for to ensure that no harm can result for them - justice*.

But they themselves, and in a multitude of circumstances which it would be tedious to list, the orthodox according to the

'Jewish Question, p. <2; <868.

^ Israelite Archives, X, p. 446; < 867. a Much less, adds this sheet,
Will we still concern ourselves with those who consider themselves reformers or
moderns, and who observe no other religion than that of their good
pleasure or their conveniences; who listen only to the voice of their
Passions, they accept no restraint as long as fortune smiles upon them.
timid and superstitious to the point of cowardice when misfortune strikes them,*
or when age and illness have bent their vain pride. » Ibid.

^ Israelite Universe, IV, p. <76; <866,

Digitized by Google

"0 THE JEWS."

frank orthodoxy? Does this taliqu- remain orthodox, in fact?
saying that those who do not study cease to see a simple and mis-
preservable burns in the being with a human face, foreign to blood
of Israel, but who calls him his brother, and who supports without
shudder, - how could such words be allowed to reach the
ears of a true rabbi: - "that virtuous men of
"All confessions will enjoy eternal salvation!" Remains-
the orthodox eye, this Talniuisant who despises the interests of
his God, who rejects the Pharisaic tradition, and who, mise-
flattering talisman of the century's incredulity, proudly straightens
the head, proclaiming himself the opponent of proselytism', tan-
say that the Jewish Reformer, - perhaps guilty of
some distraction, and seizing the role that orthodoxist
"Give up," he cried in a generous voice; "Your observ-
advances ^urannéct prevent Judaism from doing so a-
accept, and thus cause us to fail in the profelytism that we
"We must try" Is he finally the representative of an ortho-
Admissible doxie, this vain Talmudic scholar who gave to the world
Christian, the spectacle of the greed characteristic of his race
For the noble titles and honorary distinctions? Listen-
the;s-le therefore sound the trumpets of fame* for
to draw the public's attention to her bizarrely multicolored chest
decorations and crosses that symbolize the mysteries
of Christianity, and which bear the names of its saints! Would anyone know-
He will tell us which precepts of almud allow us to
To parade around under these emblems of the Christian faith?... And
However, we are only raising important questions.
minimal to the Orthodox Jew! But what we

'Univers (Israelite, II, p. 84; <866; see also Israelite Archives,
ITI, p. 102; 18H8.

who travel throughout the earth and the lands to make a single proselyte; and, When you do that, you make him worthy of hell twice over. than you. » St. Matthew, ch. xxiii, v. 14-15,' Read Kohrbacher, Hist. universe, of the Church, vol. XIX, p. 245; 1851; "They strive to attract Christians to their sect, etc. » Proselytism is of the essence
• of a religion that believes itself to be true.

* Archives israélites, X, p. 448; 1867.

♦ Read Jewish magazines.

Digitized by Google

CHAPTER EIGHT. 15<

vauloQÇ signaler à l'observation de tout hoioiQe judicious,
These are not words, – despite our habit of
to seize them from the very mouth of the Jew, these are the acts
which teach us how the Israelites of VQçci–
They judge and welcome the bastard orthodoxy that appeals
to the tribunal of their conscience, as well as to a
With a supplicating hand, she pleads for their vote:
The position of Chief Rabbi of France is vacant.
to raise a candidate there, and two competitors who represent–
maintain to the highest degree the Occitan orthodoxy and the re–
In Jewish form, they stand before the ballot box. The pre–
Mier is the Chief Rabbi of Colmar, Salomon Klein. Who
does not know (in Israel) "the one who was the ornament of Judaism"
of the Haut-Rhin and of all of France, one could say of the
"Jewish family of the whole world?" Chief Rabbi of |a
the capital of the empire, and progressive, the second is called
Isidor. Which of these two champions will prevail?
his rival? A decisive, moving, and thrilling battle...
to break all hearts, such is the Homeric stature of the capdidaî
of orthodoxy!

And, whoever is talking about this magnificent athlete, could he be sex?
To exalt its value? Let's listen; "Is it a matter of philosophy?
Is this about theology? Klein is a Talmudic scholar. Is this about
Science? Klein is a classical scholar. Also, how many, by
For this reason, even if his adversaries had loved to conquer him!
And Klein, rising above by the height of his character
of the plebeian school of thought, is not one of those who humble themselves
would "conform to the Torah (divine law) atuc ideas of the
On the contrary, he wants to conform "the ideas of the
Time for the Torah. We are sick from the lack of such things.
"Men!" Let us then humble ourselves before them, and all–
We would be happy if they deigned to accept our votes.

the supporters of the Reformation are demanding at the CNVI: "Any candidate-

* Israelite Universe, IV, p. 1867,

2 Israelite Universe, V, p. 406; 4868.

Digitized by Google

THE JEWS.

Xùì

(iatate which would take us back to the old system of narrow casuistry, and which would claim to immobilize Talmudic errors, would hinder the future of Judaism, and must be rejected."

"So then," the orthodox reply, their hearts heavy with grief, the most serious objection arises, stands against the Chief Rabbi of Colmar: he is a man of orthodoxy; he lacks the merit, surpassing all other merits, of having deserted; and the reproach that excludes her without return is to have maintained his religious fidelity, "his incorruptibility;

Let's call it what it is, his fanaticism! He made a mistake.

Unforgivable: he refused to answer, contrary to his conscience to Colonel Cerfberr (that is to say to the president of the consistory), who had the incredible idea of catechizing him to serve, and to question him about his religious principles. But all Wouldn't a man of heart call him a hypocrite and a... Any rabbi who lies in order to be appointed would be cowardly. his faith, and would he seek to please with ambiguous answers?

However, despite this orthodoxy, which the innovators commits a crime against the one who is the candidate, what is Not to mention the pleasant manners of this doctor! For, among the rabbis from his district, he certainly met with adversaries; and, however, "by the gentleness of his character, through his love of peace and his extreme tolerance, he is having managed to win everyone's hearts. » Better still, « the Judaism in the Upper Rhine, under his strong and holy leadership, is one of the most prosperous in France and the entire world*!

We will therefore think before we vote. We will therefore consider the point, the urgency of raising such a man to the office supreme! We think about it indeed; a few months pass, and "the election which had been a concern for eighteen months" The French Synagogue project is now complete. The vote

What is his verdict? He is the one who "our number of the November 15th announced in fairly explicit terms: Mr. Isi-

'Archives israélites, XII, p. 533; 1868.

"Israelite Universe, III, p. 138; 1866.

Digitized by Google

CHAPTER EIGHT. 283

Dor, the chief rabbi of Paris (and a reformist), was called to functions of Chief Rabbi of France by twenty-two votes out of twenty-five voters » Bastard orthodoxy, daughter of the pure orthodoxy, already rejected, therefore no longer appears in the elective councils of Judah than in the proportion of three At twenty-two. Oh disaster!

So, if we're not mistaken, this is the whole story—Vanity! That's the opinion that translates into a tangible act. Eloquence. Yes, such are the deeds that are accomplished in heaven opened in the very heart of our France, at the same at the time, in the ancient capital of the German Empire, to Vienna, a Jewish newspaper, the *Veuzzeit*, not content with criticizing that this Orthodox cult violently attacks "Jewish life—entire lite, the Taltnud, the Schoulchan Arouch, the traditions, religious ceremonies of the domestic home, etc., etc.

And, not only does this Jewish organ "deliver Judaism" practice and Talmudic teachings ridiculed by the public Jewish and Christian," but he insinuates "that the Israelite family degenerates morally, shows a visible weakening of the

A sense of honor, a complete decadence! She

speaks like missionaries, traffickers of souls, who they say to our brothers; The law of Moses condemns you; you "If you cannot accomplish it, then you must desert it!"

Before these diverse and numerous apostles of the Reformation, that is to say, progress. Salomon Klein can therefore have all wisdom, all knowledge, and much more than morality the great King Solomon, his namesake; but what does it matter to Western Judaism: this accumulation of merits? A fact Unforgivable condemns him: the Jew steeped in civilization sees in him the man of the Pharisaic tradition, the apostle of Talmud, the doctor who, under the nineteenth-century sun century, dares to cloak itself in orthodoxy! And although this or—Western methodology, singularly collapsed upon itself—

'>lrch»m Israelites, XXII, p. 1017; 1866.

2 Israelite Universe, IV, p. 152; 1866.

Digitized by Google

THE JEWS.

lukewarm to m nahsanre, Western Judaism rejects it.
Orthodoxy! Ah! That word reminds him of the cause of his anti-
"These sufferings; this word makes him swoon and disgusts him..."
They disgusted us!

That is why, we say, and we want to repeat it:
Salomon Klein, "the ornament of the Israelite family during the
the whole world," is requesting the pontificate from French Judaism
supreme, and three out of twenty-five voices cried out; Amen,
Amen, Amen! No one is more worthy than you to
such functions and such honor. But before this man-
An eager magician, twenty-two other voices join in at the most
resounding unison to shout at him: Back! O glory of the rahbi-
Nat! We know what it's worth in clo-rncmc and what we
Valut rorlhodoxie! Farewell forever to the rather retro- rabbi
A grade for daring to call oneself orthodox!

11TH DIVISION. – THE REFORMERS.

What do the reformists want? – To unite the present with the past; but con-
Menl? – They reject the Talmud, and the Bible is just a book to them.
of myths. – A religion (religare.) is, especially for them, a
something that should not bind man. – Folly to attribute to Morse
and to Jesus what appeared to those who preceded them or followed them.
slow, to the progress of time, to rimmanity. – Can call itself Israelite
whoever embraces the unity of God, the immortality of God and of the soul, and
interprets everything according to his own meaning. – From the extent of this freedom will
Universal religion, without disturbing any conscience. – Three
curious examples of this practical tolerance. – The third is from
Dr. Sée, professor at the Paris School of Medicine, accused of
materialism and atheism. – The central consistory, council of the
preme of the religious and social interests of Judaism, does not believe
less having to admit it into its fold. – Curious revelations. –
A large number of Israelites seek to conceal their beliefs.
– This sort of homage they pay to their faith is more convenient
than that of martyrdom.

(read the Jews portray themselves in our pages, that their pro-
near pencils we learn to know them, and not

These traits, that's one of the essential points of our plan. It's
[why, continuing to mingle with them and to draw

Digitized by Google

CHAPTER EIGHT.

296

our science in their words and in their lives, we their
will ask what (|U are in Israel the people we come from
to see the title of insult rejected, the name of orthodoxists, and
we will learn from their own lips what characterizes the
Judaism, those whom we hear called men
of Reform and progress. These newcomers do not
Are they merely weak-minded, mere men of...
teeth k imagine that a divine religion can and should pro-
to progress and improve itself; that it must submit by con-
sequent k the ordering wisdom of man the God who
is its author; that it can, in a word, last and grow in
subjecting his beliefs to the whims of events,
to the tyrannical and fickle demands of temporal interests,
an order of some skilled maneuverers h diri-
How to manage its evolution? But instead of giving us the latest information
wild hypotheses, let's listen carefully to those
that it is important for us to know, and let us listen to them before
to judge them. - No, no, cry their tumultuous voices,
we want to walk, we want to move forward, we don't know->
Let us be "for this blissful and unintelligent status quo of which he
E.Viste still has coryphaeus!^ Immobility is not, in this
At this moment, above all, neither the right nor the advantage of anyone. Uniting the
past in the present, in a way that prepares the future through useful
The improvements made regarding this are the secret to longevity.
for a belief. For half a century, despite the
cries and protests from what calls itself orthodoxy, rea-
read a number of advantageous taxed changes k the origin of
subversive and impious. We will cite ten of them, one for each:
religious initiation, the education of young girls, the prediction of
cation in the national language, etc., etc.;....; and one is not
at the end of this fruitful transformation. 11 We must persevere-
rer, whatever those who say that the law may think
religious authority being above rabbis and consistories,
as above us all, they owe it no more
that none of us change anything.

'Archix>«s Israélites, XIX, p. 836; 1866.

THE JEWS.

Here, the reformers are very careful to remain silent on the reforms that deal a mortal blow to the Jewish faith—but We have already seen the Talmud, the root of this faith, not more, in their view, than an archaeological relic, a venerated rable breastplate. However, this religious code, once relegated to cabinets of curiosities and placed under anti-glass cases Quaire, what remains for Israel in terms of holy book milk? — The Bible, that marvelous work of which they were until our Days, the faithful and incorruptible guardians! — No, we We know the opposite, and besides, here is their language: "For For us Israelites, the Bible is neither a book of science nor even always a history book. » For example the The story of "Adam and Eve, of Cain and Hebel, was not born-incessantly the narrative of an external history that has past on our earth;... this story may well be a his-figurative language*. The Bible and truth thus become two Distinct things! How to express it more clearly that no sacred book, no belief, no positive law bound to the word that a God had revealed to him the people who claims to be elected? We nevertheless pay tribute to this ab-without any ambiguity, and we thank our initiators the development that the following lines give to their belief: "A religion is, in our eyes, neither a rigid mold-flexible,... nor an inert material that lends itself to incessant experiences; it is a living, perfectible being, having in the past roots that must not be cut, and renewing themselves with a necessary slowness*. » Yet, never more than our days "religious thought in general has not exercised in the world, despite certain appearances to the contrary, a more considerable influence,... and Judaism could not stand in outside of this current. Not having, by a fortunate privilege of its organization, neither mysteries nor priestly caste to be revealed

1 j4rc/»i>es israélites, XIV, p. 613, and rails other passages; <866.

2 Archives israélites, XX, p. 879; <866.

3 Nothing could be further from the truth! But could there be a more enormous absurdity than that of a religion without mysteries, that is to say, consequently, where it It would be given to man to penetrate and understand God. Understand—

split-, basing his teachings on reason and able to
to invoke, in support of its highly moral character, the
qualities of the race that practiced it, the Mosaic belief
must take into account the religious activity of our time
a place that rightfully belongs to him*.

She will therefore take over this position, but without offending
rival religions, and will tell us the only way to bring about the
reconciliation between hostile cults; for it is unknown, and the
Here it is: it is "that what is no longer attributed to Moses and Jesus is what
belongs to predecessors, successors, progress
of time, or of all humanity. It is above all... indispensable
to clearly separate morality, which belongs to everyone, from
particular religious dogmas of each belief*. » But
whatever our profession of faith, our words and our
actions, "we are always judged externally with habits"
of an established and official Church which Christianity offers us
the model*. We are, on the contrary, the most
absolute religious democracy, and each of us is the judge
supreme of your faith * .

To contain is to contain; man, that is to say the finite, would contain the infinite.
if he understood God, which is equivalent to saying that the scale of the buffalo tree...
It could contain the ocean, and far beyond!

* Which is unreasonable in the way we understand it, if there are mysteries;
for these mysteries require faith, as reason accepts it: Eationa-
bile sit obsequium... Now the religion of Moses is filled with the mysterious God
tère, which imposed a priestly lineage upon him. Those who hold the lan-
the pledge that we are presenting cannot therefore, without an unspeakable infirmity
"In spirit, I would claim to be a Mosaic believer." But these progressives,
as foreign to the rules of faith as to those of reason, dare to say:
An enlightened faith is no longer faith; a faith that reasons no longer exists.
Archives israélites, XI, p. 497; 1867.

^Archives israélites, XXI, p. 4059; 4867.

3 Archives israélites, XI, p. 504; 4867. As if morality, which is
a code of morals, did not derive from religious law 1 As if
The Gospel and the Talmud, therefore, did not each give rise to
their opposing morals!

* The model offered to you by the Judaism of Moses, and which you have
endeavored to restore by the rabbinate, etc., etc. See the chapter above.

^ Israelite Archives, XV, p. 677; 4867. The last of the fools or of
ignorant people are therefore equal in your country to the most eminent of doctors, and th
seems to be the case for all doctors? Monstrous absurdity that constitutes and
ravaged Protestantism, a scourge previously unknown to the Synagogue. ffar~
monie, t. 1, p. 62-3.

Digitized by Google

258

THE JEWS.

In short, what is enough to be and to call oneself reli-
Israelite, we hope to adopt it as a pro-
lei;ù.iii of faith by a preparatory synod composed of rab-
bins and secularists whose humanitarian mission and duty
will be "to constitute any progress while avoiding loutschismel"
And the sufficient points are reduced to three dogmas: "unity
of God, the immortality of God, and the immortality of the soul.
We will declare, relying "on the spirit of the
BiWe and on the text of the Talmud (Horaioth, fol. 8), that which-
"Whoever admits them is in fact Israelite." After which we
we will proclaim "three essential principles derived from the natural laws"
turmoil: free will, fraternity, and freedom of inter-
service.

"By means of this principle, which is superior to tolerance-
since it embraces the diversity of interpretation in
the same worship'; by means of this freedom, each, according
his conscience, will retain the practices of the worship rendered to
The one and immaterial God, they will be reformed according to the
principles of a liberal and humanitarian Israelitisrae. » Thanks to
the extent of this "practical freedom,... progress will spring forth, and
Universal religion will emerge without any conscience
was truly troubled!

It is indeed all too easy to imagine to what extent-
The tolerance of a religion must extend to this matter, a religion which, far from
to bind to God and to unite his believers with one another, the
afl'rancbit of all ties, of all obligations, except that
to govern themselves, each according to their own meaning, while this meaning of
Each one continues to call itself the common faith, while waiting
that he should seize the nobler name of Catholic faith or
universal!

But perhaps this convenient and liberal way of en-

'The Jews, fallen into the depths of confusion, cannot
SC understand themselves; otherwise they would see that they are establishing as much
of cults, within the same religion, that there are individuals. It is believed to dream-
ver by glancing at these lucubrations!

'^Israelite Archives, 111, p. 418-9; 4868.

"Religio comes from religare, to bind.

Digitized by Google

CHAPTER EIGHT.

359

Does the practice of religion lead its followers to a tolerant-rancidity bordering on indilation or contempt: a thought that we will limit ourselves to three examples, in the delivering to the reader.

First example. The premise of a syna- administration gogalc ligure tout let ant dans let procetdon» cathoUquet. 11 thus pays a brilliant and public tribute to the sym-boles of a foreign cult," while, to complete the construction of this spectacle, "the secretary of the community-Nature escorts the canopy under which the image of the Trinity (tic!)". This fact, as stated, will appear without doubt quite strongly. But who then, after having absorbed the the doctrine of the Jewish reformists, would consider being indignant at these outrages against the feelings and faith of Israel, if not a champion of orthodoxy 'P

Second example. The Gousistoire de Paris address k Mr. Ia)W, chief rabbi of Szegedin, and of eminent learning, a letter of congratulations on the articles he published in favor of the fusion of rites in the leaves of the Denrchatui-No. Now, a voice accuses him: This eminent doctor in Israel declares itself in favor of the trends "that have ou-green the abyss beneath modern Judaism... 11 denies the obligation of our religious practices; it deposes the most illustrious self-rites in Israel that the Synagogue has recognized since long centuries. Are these the lofty considerations of which "The Consistory of Paris is deeply affected?" Yes, without a doubt. doubt, and by what right to find it bad if the talent of this Does the rabbi shed any light on his doctrines? For thus demanded by the interests of reformist Judaism-and which It will surprise, if not outright victory, that he is a champion of orthodoxy?

Third example. We read in the very sheet which jKJse and practice k at the same time the precepts of tolerance reform-miste: "We are accused of promoting materialism, the Nihilism, and why? Because our coreligionist,

'Israeli Universe, XI, p. 498; 4866.

^ Israeli Universe, XII, p. 54i; 4866.

17.

Digitized by Google

160 THE JEWS.

Dr. Sée, – one of the professors at the School of Parisian medical school, accused of materialism and atheism. and whose name has just been revealed in parliamentary debates to the echoes of the tribune, – “was recently attached to the Uraelite Commission of Paris. » Ah, really, let's leave Therefore, “leaving aside the doctrines of Doctor Sée, which do not...” look at the point and do not in any way involve our worship; but observe – tons that this distinguished doctor was called not to the Consistory the Paris administration, but to the Central Consistory. This administration The organization brings together notables, but to be admitted does not imply that one is involved in worship, or that one is versed in it. “Israelite questions!”

This is the language of the moderate reformers, that the Jews a more frank liberalism is called for by incomplete liberals And yet the Central Consistory, where these liberations take place The supreme council responsible for the administration of appointments is the supreme court Management of the religious and social interests of Judaism! Not being nothing else but that, the atheists and the materialists Lists do not seem out of place in his household at all!

That is why a wise enemy is better than such a friend. that you, shouts the spelling champion from the top of his throat Doxie has these champions of reform! Yes, indeed, the license is a bit strong; but “we would be the first to laugh the paving stone that has just been thrown at the head of the Central Consistory, if we were not deeply saddened by the cold-bloodedness with which a publication that claims to be Jewish comes to talk about duties and mission of our first religious administration “Geographic!” For our part, we expressed “our sensitivity” timent on such an appointment, and we have unfortunately – Fortunately, nothing to reply to in the Catholic newspapers, which They are rightly astonished by the choice that has just been made... » And What! Son of Jacob, “you believed that the Consistory cent-

'I forgive many things... but I abhor al-haze,' Materialistic. How do you expect me to have anything in common? with a man who believes he is a “piece of mud”? Napoleon III, Feelings about Christianity, p. 77.

^ Archives israélites, IX, p. 389; 4868.

Digitized by Google

CHAPTER EIGHT. 161

Irai was to be in charge of worship and religious matters.
Israelites? A profound error, and at most forgivable.
Orthodox Christians!

The orthodoxy's leaflet, despite this generous outburst,
However, it is important to inform us that Mr. Sée,
the learned professor of the School of Medicine, is worth a little
better than his reputation or his scientific professions of faith
tistics; that he is, in short, neither the materialist nor a cert-
The public applauded, nor did the antagonist of the belief in
God; and as proof: "A rabbi from the Upper Rhine affirms-
She sends us information which shows, according to
him, Mr. Sée's feelings of piety, his faith in immortality
of the soul," and, what will surpass all belief, "to feffica-
effectiveness of prayers; » but what is better, « prayers of the
Synagogue! And much more, of the very same kind that
rise up in support of the dead!

Our language is serious—because it's been almost two years since we last spoke.
that he had the misfortune of losing his daughter, the said rabbi is
charged by him to pray for the repose of the deceased's soul, of
to recite Katüscherabanan; and, before this sad event-
The rabbi often met with the eminent doctor at
Schelestadt cemetery, visiting the graves of its pious
parents, and reciting the customary prayers with deep emotion
and MU holy recollection*. »

If that's the case, what do you expect? The tolerance described by
the Jewish Archives allows each Jewish conscience
to interpret his religion and his duties as he sees fit. Free.
Therefore, each person, in this path, either publicly denies or...
to hide his belief from prying eyes, to draw a curtain
on his faith, but without ceasing, for so little, to believe and
to be an Israelite. These new religious customs also have-
Their precious advantage is to unite minds into a single group.
the most dissident, which makes them popular in Israel; because the

'Israelite Universe, X, p. 410; 1868. Catholics are n^{ureraieot}-
They are the councils of the Church, composed of professional unbelievers!

2 Ib., Univers israélite, X, p. 476; 1868.

THE JEWS.

The reformist paper hastens to inform us that, of our days, "a large number of Israelites seek to conceal
"Or to let them ignore the belief into which they were born!"

For our part, we will not wish them any ill will.
They are grateful to pay this kind of tribute to their faith. Perhaps
However, spoiled as we are by reading Life
saints, we might be tempted to exclaim: But in
In truth, what is a religion that is ashamed of itself?
Same? What is a reform that manifests itself in the world?
not through affirmation, but through the negation of his beliefs,
by the opposite of a patent profession of faith and of the neck-
Affirmative rage of the martyr?

Among the men of the orthodoxy that we have named
bastard, because it is both the beginning and the
denial of reform, and the singular champions of a
reform that distorts Judaism by laying hands on
Let whoever dares choose its dogmas; and if progress leaves any room for it
time I

'Archives israélites, XV, p. 675; 1867.

THIRD DIVISION. – THE FREETHINKER JDIF.

Transition from Reform Jew to Freethinking Jew. – Kisses from Lamou-
rette between the three GIs of the Bible placed face to face by the Israelite
Hippolyte Rodri^e. – A single temple will contain all cults
merged, under the banners of Reason and Philosophy of
eighteenth century. – This temple is the Universal Israelite Alliance,
open to all humankind, under the supreme leadership of Israel.

– The deed accomplished, she annihilated fanaticism and founded the great fraternity-
nity.–What this alliance is.– Words of Mr. Crémieux, his pre-
resident, one of the illustrations of Freemasonry and Judaism.

– She is preparing the Messianism of the new days; a "Jerusalem"
of a new order substituted for the dual city of the Caesars and the Popes;"
For "Israel is the greatness of God." She is the protector of all.
the cults, even if "against the laws still in force." – The peoples
extend their hands to Israel and ask for forgiveness for the past. – He has not-
It no longer had a center, but everything has changed. – Episode, – Example

- A great rabbi, a fearless defender of free thought. – A story.
- One can "become a freethinker and remain an Israelite." – Same faith.

Digitized by Google

CHAPTER EIGHT. 163

the same aspirations animating the Jew, the Freemason and the freethinker sister or the one in solidarity. – Quirx>nque enters into occult societies is the Jew's ally. – His newfound love for liberty does not mis- He only knows the Catholic faith. – Eckert's word.

The prodigious and phantasmagorical precepts of the re-
The Jewish form leads us, through a captivating and
irresistible slope, no longer subject to the precepts of a religion
Anyway, it's more of a simulacrum of religion, but
skeptical and avowed philosophy of the eighteenth century, that
we are indeed seeing today the establishment of a single-level
in Judaism. In the light cast by these doctrines,
we bear witness that every critic of a positive religion-
tive meets with the reformist Jew, a natural ally, a
auxiliary, a brother, another self. And, if we take
the effort of climbing, by raising ourselves into the void, a new
rung of the ladder whose base lies in our Western world
on the false and powdery granite of Jewish orthodoxy,
A simple glance will reveal us in a clearer light.
still the extreme point where all faith perishes in Israel. But not
let us progress only with wise slowness, and contemplate k
we were pleased with the scope and variety of this spectacle.

K Convinced that in religious matters the spirit is everything and
the form of little thing, – the Israelite Hippolyte Rodrigue –
addresses successively the three daughters of the Bible: at
Judaism, Christianity, and Islamism." In his voice
the most pathetic he exhorts and implores them "to put
setting aside the outward forms of worship that separate them',
and to unite on the ground that is common to them, of unity
of God and universal brotherhood.

"That temples may be erected everywhere, receiving in their
impregnates all men, without distinction of religious origin
Joyful! May all hearts be filled with the same sentiments
of love, poured out before the same God, father of all
beings. May all be nourished by the same principles of

- The mysteries and sacraments will be trained for this doctor
in Israel I

THE JEWS.

virtue, morality and religion, and sectarian hatreds disappear—
will reign, and harmony will reign on earth, and teshuvah—
"The evils foretold by the prophets of Israel will be fulfilled."

In these resounding appeals of religious sentimentality
giving, the Revue du judaïsme réformiste admires a grandeur,
an elevation and a generosity of ideas all the more
admirable and contagious, the author presents them with a
warmth, conviction, and enthusiasm that are contagious
and remove the reader.' And, as the times are finally
where facts hasten to answer words, the
larger, the most wonderful of temples, a temple whose
The stones are alive and endowed with thought, rises
to receive in its elastic enclosure, under the banner
never sacred of reason and philosophy, all that
Humankind contains within itself generous souls.
hostile to mystery and ignorance, true sons of the
light and freedom. This temple will therefore house the religion
Jewish, which survives everything and is unshaken by anything; a broadened religion
and made worthy of all humanity, he exclaims to
Tumultuous applause from his brothers, one of the princes
of Israel. And, it's not from within Judaism, it's from the
France, our homeland, from which springs the liberating idea, the idea that
it merges all beliefs and all cults; it is of
our beloved France "which regenerated the world, and received with
happiness, your holy and generous maxims of the philosophy of
eighteenth century*.

But let us abandon all forms of discourse. This temple com-
Made of living stones, what is it, if not the most
vast association which should never astonish humanity by the
number and prodigious diversity of its members! Born
From yesterday, this association dates back to the year 1860, with the title

* Archives Israélites, XIV, p. 628-9; 1866.

* Archives israélites, XXIV, p. 1074; 1866. Cosmopolitan Philosophy,
who renounces all patriotism, all duty, all partisan affection
whether personal or positive, to dedicate oneself to the love of humanity, and who
said to the religion of Christ, after it had civilized the world: You are not
What lies and what darkness!

CHAPTER EIGHT. 165

the Universal Alliance; for dogmas, those that the large and most active Freemason associations Occult societies have so far only taught in the shadow. Open to all humankind, all the high direction (t Israel, it attracts our attention with its services) distinguished in their support of equality and the moral progress of our coreligionists." And his works resound from one end to the other side of the earth; because the Alliance program does not It does not consist of empty phrases. It is the great work of humanity, the annihilation of error and fanaticism, the union of human society in a solid brotherhood and faithful; and this program has become a fait accompli at Morocco and in Persia, in Syria and in Greece, in the principal-Danube valleys and in Sweden, that is to say to the north and to south, in icy areas and in those where the fires of a devouring sun.

We hear it, and who would believe it? This language that sorts Israel under the banner of philosophical incredulity of eighteenth century, is offered to our admiration by the Jewish newspaper that presents itself as one of the boulevards of Orthodoxy! But let's turn a deaf ear to his words for the open those of the great Alliance, eager to us to display his titles through the very mouth of his illustrious predecessor resident, one of the glories of modern Judaism, and, by a almost as a strict consequence, one of the coryphae of the as-Masonic society:

"Our century readily acknowledges this fact, that the fa- Religious nativism has disappeared among us. But,... "let us the courage to admit it, what dominates... is, - outside of an excessive love for material well-being, - the huffé-Reticel II, there's a kind of slow poison that has seeped in. in the depths of our hearts: religious indifference, indifference-moral deference, indifference to everything that makes the strings vibrate elevated by our nature. All of this is covered by a species (Official hypocrisy that doesn't dare admit it to itself.)

' Israitite Universe, Vhl, p. .357; 1867.

THE JEWS.

However, in this way, Jesus "authoritatively substituted himself for the gods" established and found its highest manifestation in the breast from Rome—such a Uetsianism of the new days must emerge and to develop—such as a new, holy Jerusalem—seated between East and West, must replace the 'a dual city of Caesars and Popes'. Now, I make no secret of it, For many years I have not nurtured any other thought— I am certain that the future of this work will be secure. As much as my strength allows, I was able to allow it, I raised the flag—it will not be long. to float efficiently in hands younger than the mine*.

"The Universal Israelite Alliance begins with difficulty, and already..." Its beneficial influence is felt far and wide... It does not stop— It is not limited to our religion alone, it is addressed to all religions. She wants to penetrate all religions as she penetrates in all lands. How many nations are disappearing here— basî... How many religions vanish in their turn! Israel does not It will never end. This small tribe, that is your greatness, God! The religion of Israel will not perish; this religion is unity. of God!

"There it is, this law which will one day be the law of the universe." All revealed religions took it from this small people... The Bible is everywhere. Its morality becomes the morality of all. peoples. The Jewish religion is the mother of religions which re— during civilization. Also, to the extent that philosophy emancipates the human spirit, religious aversions against the Jewish people are disappearing. One wonders why this odious persecution!... Well then. Gentlemen, let us continue our mis— glorious sion. May enlightened men, without distinction of worship, unite in this Universal Israelite Association of which

* a new power of which Israel would be the soul and the leader, of which the The mission would be to overthrow all political and religious powers. external to himself. Now, this leader, this Messiah, to what Idea does he respond?

* Archives Israélites, XXV, p. 600, 651; tS6t.

3/tid., p. 514–5,

■' Why? Because Talmudic traditions, and not the Bible, were the law, the conscience of the Jew.

The goal is so noble, so broadly civilizing. To destroy within the Jews, the prejudices they have acquired in Persia—
 cution, which breeds ignorance; to found in the north, in the south,
 To the east, to the west, numerous schools; to put in
 relations with the authorities of all countries these populations
 Jewish women so neglected, when they are not treated as in-
 enemies; the first news of an attack against a cult.
 of a violence incited by religious hatreds, we rise up
 like a single man, and to demand the support of all; to do—
 to raise our voices in the offices of ministers, and just—
 that to the ears of princes, whatever the religion which
 is misunderstood, persecuted and attacked, even by det
 mmire" written in roofs still in force, but rejected
 by the lights of our time; to join us to all those who
 protest, and act with all our might; give a friendly hand
 to all those men who, born into a religion other than the
 ours, extend their fraternal hand to us, grateful
 that all religions whose basis is morality, including
 God is the summit, they are sisters and must be friends with each other
 them; thus breaking down the barriers that separate what/should
 to bring you together/one day; there, gentlemen, is the beautiful, the great mis-
 sion of our Alliance—itraitite-unwerteUe.., Let's march firm^
 and resolute in the path laid out for us. I call upon you
 ASSOCIATION not brother* of all faiths; that they come to
 we;... with what eagerness we will go to them! We
 They extend a fraternal hand to us. They ask for our forgiveness.
 past; the time has come to build on an indestructible foundation
 tible an immortal association*. »

These words were followed by prolonged applause, which
 must seem astonishing to anyone unfamiliar with the

'Which morality? That of the Talmud? Of the Quran? etc., etc. And the Alliance'
 Is Israelite showing any signs of life today, in Italy, in Russia, in
 Spain, against the people who, by decree, demolish churches, and to
 in the name of religious freedom, they expel the religious, abolish the so-
 charitable societies of Saint Vincent de Paul, to the applause of
 liberal writers and pro-Jewish political newspapers... etc., etc.

^ Ibid., p. i m.

Digitized by Google

the current course of the world is based on circumscribed relationships. But it was natural for the Israelite people to bear witness to high-temperament his favour k « the institution which so highly upholds the dra-skin of Israel," and which, recalling the idiom associated by Liberalism, with its prophetic destinies, "has become in a little of time, in his own words, the beacon of salvation of his oppressed brothers.

Earlier, "Israel dispersed for eighteen centuries" on the surface of the globe, no longer had a center, no longer represented Sentimental, more defenders of common interests. Mainte- Everything has changed! A thriving society, and one that finds access to the most powerful thrones, is Ih, always ready to claim our rights, to fight these men who are all at once the enemies of our race and those of the Light and freedom!

Thus speaks the president of the Alliance! And, among the appro- From the beaters and the echoes of his words, some want to believe Orthodox Christians, while others mock Orthodoxy, but, all together, these followers of the most atrociously exclusive, as history has shown us, all Together these Talmudists of yesterday proclaim themselves lovers sows the threads of eighteenth-century philosophy! And see them applauding the revolutions that are turning upside down sense the beliefs and the empires; see them weaving crowns to the Voltaires, the Volneys, the Grégoires, to the Joseph II, to the Garibaldi family, to the Michelet family ^ Their language is quite explicit, no doubt! and carries with it the lu-first; however, it did not equal the striking words which come from the mouth of the Chief Rabbi of Belgium. In truth, one could not give more life than he did this pastor in Israel with the painting that represents sincerity the philosophical nature of a Judaism that had become eclipsed its faith, the refuge for those who renounce their worship and their faith. But pre-

' jtrcWües israélites, XIV, p. 655; 1867.

* See, directly or indirectly, throughout the cited journals, and for example, Archives isrttéliles, X, p. 463; 1867.

Digitized by Google

CHAPTER IITH. 169

Let us prepare the reader's mind with a few more lines. surprise :

to close our eyes on Belgian soil, and to open them to the light from the other world. Charged by a newspaper to which he lent the assistance of his pen to give him, in the form of a parody, the account of a jubilee procession of Notre-Dame, Bérend had freely given free rein to his eloquence sarcastic and sacrilegious; but a few moments after these insults to Catholicism, cholera caught him by surprise at the theatre

and made him feel its devastating effects.

expired.

The time for the funeral having arrived, his fellow believers of *Ui libre peruée* carried them to the Israelite cemetery, where, turning its back on the pompous and liberal maxims of respect for all faiths proclaimed by the Israelite Alliance universal litany, Mr. Chief Rabbi of Belgium Aristide Astruc delivered the panegyric of this man over the gaping tomb. insulting the religion professed by Belgians. The newspaper from Orthodox Judaism, from which we borrow the narrative of This fact, he attempts to demonstrate through foreign quotations. the eminent merits of the free thinker, whose prudence does not allows him to rent in direct terms, and reports the The text of this speech without adding a single word of criticism:

"My brothers," cried the chief rabbi in sorrow. affected,... I cannot let this premature grave close... opened wide, without paying a just tribute of regret and esteem; and allow me to tell you that the pain that I feel is mixed with a feeling of profound sadness personal; because Michel Bérend, whom I am going to, on behalf of the religion, blessing the departure from this world, greeted a few

Just days after my entry into the bosom of this great

quoted.

"You all knew the energy of his convictions, and the an indomitable force that he used to ensure their triumph. A passionate lover of freedom, Bérend has always fought

Digitized by CoogLe

S70

THE JEWS.

persecuted, he put his honor on every occasion to raise—
towards the flag of Israel, which is that of religious freedom.
Farewell then, Bérend; be blessed! Like the young hero of the
'Bible, you died fighting'.

But this language is incomplete, and we must
to complete it. The Monitor of Solidarity, free newspaper
The examination, startled by this religious display, dealt with mis-
the taking or inconsistency of the intervention of any cult
on the grave of a freethinker. However, isolating from Judaism the
Free thought was to offend the religion of the chief rabbi, who
he immediately retorted: "You claim that the intervention
of the cult that I represented was not present on this sad occasion
that it was a misunderstanding... Allow me to tell you, sir,
qnc you are mistaken... Bérend was a member of the free
thought, we knew that. Judaism excludes no one from
its temples during life, nor its cemeteries after the
dead. Not only does he admit it in some and in others
Others include the Israelites who have ceased to practice its rites,
but he also receives foreigners there, without asking them
On the threshold, no formula of confession. He calls them
all, without distinction, fraternity here below, and immortality
talité in life k venir.

"That's why Bérend was able to become a free thinker in res-
So much so that Freemasonry, so Israelite, is why, finally,

and also free thought, were able to intervene without obstacle k
on the Jewish side, at the tomb of a brother, a friend, "one
coreligionist that all, Israelites, Freemasons and free thinkers—
their sisters also regret it*.

Intimate union, equality, and parity therefore reign in our
days, in the sense of rabbinic theology, between these three

'Univers israi'Ute, II, p. 85–6; 1866. To dare to say that the flag of
those for whom Talniud is the code is the flag of religious freedom,
and to make this freedom that of the free thinker, how many times is it not
point exceeding the bounds of audacity 1

– /trdiiues israélües, XXI, pp. 927–928; 1866. This discourse is, of a
From beginning to end, the denial of the Talmud, of true Judaism.

Digitized by Google

CHAPTER EIGHT. S71

expressions of the same faith, of the same aspiration: the
A Jew, a Freemason, and a freethinker, to whom Belgium

liberal Judaism begins, openly, to no longer be
than the philosophy of revolutionary sects!

Indeed, we have known for a long time, the learned man tells us
Protestant Eckert, that in the symbols of these lodges, the
Freemasonry, which includes among its initiates the most
a large part of the Protestant clergy, "dedicates the worship
of materialism, and that it preaches an abominable doctrine there-
nable, a monstrous mixture of philosophy, Judaism and
of Christianity, which ultimately resolves itself to
'the crudest deism'.

A large part of the Protestant sects, recruited
in the ranks of eighteenth-century philosophy and
occult societies, in fact, hardly form any connection with the mem-
branches of occultism than a single, unique family. But
This family only becomes complete when it actually merges into one.
and often at heart with Judaism, and especially with the
members of this cult, which Israel calls its reformists and sects
free thinkers, that is to say, with the majority of the Jews who were...
dental. And, curiously enough, we see the holders of
the bastard orthodoxy that makes up these regions
minority of Jacob's sons, share with fervor otherwise the
opinions, or at least the sentiments of this jumble of a thousand
names of representatives of free thought.

In other words, if our eyes rest on the philosophers
eighteenth-century sophists, on the men of the protos-
Tantism, hence the arid filth of modern philosophy
completely eradicates all religious ideas, and focuses on the followers
occult societies arising from corrupt humors
Christian blood, the simple observation of things...
recognized, apart from any Masonic data,
a single, unified spirit that predestines them, by penetrating them,

'Ed. Eckert, lawyer in Dresden, Freemasonry, etc., etc., vol. I',
p. 123, etc.; Liège, ISS4; book which is becoming rare.

Digitized by Google

272

THE JEWS.

They may be the shameful or blatant auxiliaries of the Jew driven
like them, becoming a free thinker since he became
citizen, and reduced to retaining this title, either to mutilate, or

CHAPTER NINTH.

FIRST DIVISION. – NEW MORALITY, NEWS MORALITIES.

Social qualities of the Jew, half-freed from the Talmud, and judged according to Representatives of the Jewish press. – Observations limited to These two points: truthfulness, benevolence towards the Christian. – The simple destruction of Talmudic orthodoxy sulTit-cllo to the regeneration-Social status of the Jew? – What are the feelings of today? Jews for the Christian? – Protection granted to them by the emperors The Popes and the upper classes. – Universal ingratitude. – Would this ingratitude still be the same, and although the Jew Does it become de-Metalmudic? – Example. – Death cry of the Jew against Rome, which had always been his most inviolable refuge. – Pretext and word The universal order. – The Mortara affair. – A word on this affair and comparisons. – Reason for the feigned fury of the Jews. Their pro-pre example. – Excessive intolerance, hateful lies and slander-accusations against the Archbishop of Algiers. – The admirable letter of this pre-Latin, and the Jew. – Enormous facts. – The texts. – Deep traces of belief in actions, even after belief has disappeared. – Notes. – Pius IX and European diplomacy advocating in favor of the Jew. – Mr. Mirès to his fellow Israelites. – Russia and the Jews...

The spectacle of Talmudic customs will be shown later. astonished our eyes; a spectacle no less interesting, and more varied would be that of the customs of the Jew for whom the Talmud is now nothing more than a dead or dying letter, a shroud from which Israel must finish extricating its members if it does not want to be Tower after tower, the horror and the laughingstock of the people. Eyes fixed on these Jews whose march will in a moment provoke our attention, and whose confused multitude has occupied since from the highest to the lowest degrees of the scale As for moral progress, we will limit ourselves to considering them in their relationship with Christians from the simple point of view of these two social qualities: recognition and truthfulness,

Digitized by Google

CHAPTER NINTH. J73

because we do not want to extend the scope of our observations. In this way, we will learn if the distance-a lie that suddenly manifested itself in the Western Jew For Talmudic ofthodosis, this is sufficient for the regeneration of this Jew, who continues to be one with the Talmudic faithful;

Judaism will offer us some useful lessons.
It is more important than ever to admit on this ground
the happy exceptions, and to admit them in the majority
large measure.

Well, these Jews whom we see moving away from the degrees
so different from one another, absurd or hateful precepts
Those who study the Talmud, do they finally feel capable of something
recognition for the services the world renders them
Christian, for the blessings with which he fills them? And, without...
to hold Christian society guilty of excessive naiveté
will she now have to rely on the language that escapes from
the mouth of Israel, or which sometimes seems to be an overflow-
demented by his heart! This language, damn certain eras filled
of tenderness and effusion for the Church; Israel would therefore have, k
In his regard, contracted from time to time some debt sa-
Created? Let's consult two or three pages of history on this subject.

A modern assembly, and one that deals with a rare and
delicate kindness regarding Jewish matters, he told us:
"In general, although the Jews have always shown themselves
extremely hostile to Christianity, never, from that day forward
where the Gospel establishes its dominion in the world, never nor
Neither the Church nor Christian governments dealt with the
Jews with the same severity as the pagans had done!...
Emperors and Popes protected their synagogues,
they forbade anyone from disturbing them in the exercise of their worship
and the celebration of their festivals, that they should be disturbed in
their property and their persons, and they never consent-
they are trying to force them to be baptized against their will!

' Cf. JH Bæhmer, Jus eccles. protest. ad. bed. From Judeeis, 1. V,
ül. IV, §41.

18

Digitized by Google

27»

THE JEWS.

The Jews, and it is important for us to have this right, given their history...
history was distorted by historians of origin or tendency
Jewish^ n The Jews were protected by the upper classes; and
the riots that broke out against them, just like those that
The events that took place at the origin of the crusades were brutal.

and the clergy disapproved and stopped it with all their power.'

This is the general truth, which is validated in all respects by... against the exceptions whose very purpose is to confirm the rule, but that treacherous people or false spirits exploit them with a success that is all too often regrettable. Jews, however, those implacable enemies of the law of Christ despite their singular eagerness for marked distinctions at the sign of the Savior^ everywhere they showed themselves to be enemies of upper classes and the clergy, that is to say, those whom their position made the instruments and columns of the Civilisation. Any feeling of recognition and respect for the truth, therefore, froze and died in the heart of Jew; as soon as justice demanded it, in favor of the Christian. But let us allow words to give way to facts on this point; and, since it is our duty to judge in Israel those whose Orthodoxy has allowed itself to be defeated; let us not take as witnesses this truth, repeated a thousand times by history, that the facts of the present era, the one in which the Jew is becoming less like the Talmud.

Today, the spirit of revolution is unleashed and stirs up On all sides at once its waves and its foam against the walls of the Eternal City, against the seat of apostolic, which is assailed by both the most brutal and the most Hypocritical fury: a magnificent opportunity for Judaism^

'Encyclopedic Dictionary of Catholic Theology, by the most learned professors and doctors of theology from Germany, translated by Goschler, vol. XII, pp. 410-450, in-8°; Paris, 1861. See also the large Treatise on the police, Delamare, t. P'', p. 279, etc.; 4703.

Crosses, orders, and honorary and noble distinctions. In practice... Looking at Jewish journals from two or three years ago, one can see with what Lured by vanity, despite their horror of the Crucified, the Jews adorn themselves of our crosses and of the Orders which bear the name of our saints and of our mysteries.

Digitized by Google

CHAPTER NINTH. 175

the primitive essence of heresies, the eternal soul of revolts against the principles of Christian society, to rise up against The tiara, if Judaism is ungrateful... Ah! yes, may it finally perish, May Rome perish forever! This cry, Ibrcene, is repeated from mouth to mouth. in the mouth like the death cry of Calvary—but it was necessary b Israel tin motif, and any of them, b this new brilliance.

The motive was an act by Israel, puffed up with its old ways.

winds of the sky, so this is the title of attack by the freedom of the conscience. Thus he cried out, his publicists who, full of errors and widespread prejudices nurtured within states themselves controlled by the rulers and the allies of the Jewish nation, never let more than a day pass without tiring of this eternal
'A constant repetition, echoes from all over the world.' It is therefore a matter of justice for us to know what was hardly said except by hostile mouths, and we will say it again in a quick word.

A Christian woman was a servant in a Jewish household; and, in its wisdom, Roman law formally forbids a Jew, who can only violate it at his own risk and peril, to have for a Christian servant. The servant believed, wrongly or not for reason, duty to baptize by the article of death the child of this Jew whose name is Mortara. Now, everyone in Rome knows that every baptized child falls, for the maintenance of the vows. Baptism, under the tutelage of Roman law. That is the fact; and pure courtesy compels us to allow Judaism freedom of plenary session to give it the most fantastical accompaniments. Given that we are positioned from an exclusively pro-As a fan of legality, we will limit ourselves to saying to the Jew: The law, this law that you accepted in your capacity of an inhabitant of Rome, whether harsh or not [dura lex, sed lex], was not treacherous. She warned you; and yet, he... rather than defying it; the consequence of the offense is therefore your

'Read the Jewish journals, and see the note at the end of this first one chapter division.

2 This prohibition was once universal in Catholicism. See the great Treatise on Police, 1. 1^{re}, p. 179, etc.; Paris, 1705.

there.

Digitized by Google

276

THE JEWS.

work. To you, a foreigner by birth, whom Rome knows to be Rome, the implacable enemy of his cult, was willing to open her breast each time you were rejected elsewhere; but this was not without setting its precise conditions for this reception. By what right do you vent your gloomy complaints against her? because you were happy to accept them and break them! And what state in the world would allow foreigners to violate it?

From time to time, it escapes the Jew to teach us
than thousands of facts, not similar, but well
otherwise cruel, are carried out to the detriment of his faith
either in the vast and silent empire of the Russics, or
in the heretical Stables. Its own leaves cannot
to open up without multiplying the evidence that, even in these
In recent times, the Christians and converts of his nation
They accuse him of acts of proselytism and intolerance.
more numerous and more serious than those he dares to criticize
to Rome; and the story of the truly incredible persecutions
of the Church in Protestant States* testifies to what is, at

* Archives israélites, XXIV, p. <21 ; 45 December <867.

^ Sweden, Germany, Great Britain, etc... Read, as a prodigious
a fine sample, political, social and religious Ireland, by Mr. Gustave
Tave de Beaumont, former deputy, collaborator of Mr. de Tocqueville,
grandson of General Lafayette.

The outcry from the liberals of Vienna, concerning some Jewish women
refugees in convents, give rise to the Gazeta Narodowa of
Lemberg to publish the following information (October <867];

"In all their speeches, German liberals insist specifically on
element on freedom of conscience, and in every law they introduce
the paragraph that everyone is free to change their religion. But
If a Jewish woman wants to exercise this right, they call it an act of
violence, because, as in the cases presented to the Reichstag, the
, the people in question had preferred Catholic baptism to baptism-
even Protestants and had taken refuge in Catholic convents.
German liberals do not seem to know why the Jewish women
want to be baptized and take refuge in convents. We wish-
Let's make sure we tell them that.

1) It has happened very often in our country that elderly Jewish women, who wished to
were changing their religion and believed they were hiding in some established place
well-closed, were forcibly taken by fanatical Jews and
have disappeared forever. Two years ago, upon returning from a pilgrimage, a
A Jewish woman from the Czarlkow circle, who wanted to convert, was attacked and
abducted by the Jews; she was taken to a Jewish inn or voi-

Digitized by Google

CHAPTER NINTH. 577

the very point of view chosen by Israel, relative benignity
of Rome with regard to the Jews. But let us admit, if necessary
to please the Jew, a certain intolerance on the part of the

its indecisive brushes, is a fruit that all produce
 Religions and all latitudes. Well, statistics.
 Do they not tell us in this case that Rome, if we the
 Suppose he is guilty, he is a thousand times less so than the regions
 Where does the Talmud, heresy, or schism prevail? Why?
 However, does the cup of the Jew's fury overflow soon—
 that without sharing on the only State for which, h certain
 hours so easily erased from his memories, he felt he should
 To profess such fervent gratitude? — Ah! Rome is the seat
 Catholicism, whose existence exasperates Judah; more than
 Rome is never weak; more than ever she is surrounded
 ruthless conspirators who are just waiting for the last
 The moment of his agony. The enigma whose solution we seek.
 The word thus opens its depths to the light, and the city of
 The vicars of Christ are accused by the Jews only because they
 want to give themselves the right to encourage and incite their
 shouts those who call for his death.

Perhaps more keenly than others, do the Jews feel
 even today the need to eliminate vices from
 religious ignorance, the children that their parents want
 to leave it to rot. Their zeal is often, in this respect, that
 that they reproach the most zealous Christians for, and the spirit of
 proselytism, which characterized the Pharisees, their forefathers *
 pierce each page the cover of words in the text of

•■iinage, where she was strangled before the door could be forced open
 from the room where the murderers had locked themselves in with her. Why the
 Didn't Dr. Muhlfeld then question the minister about the investigation?
 Open on this subject and on the punishment of the guilty?

"Here in Galicia, there is no need to hire Jewish women."
 to be baptized. The position of women in Jewish society, especially—
 Everything about the Orthodox Jews of Galicia was enough to convince them to
 "To adopt Christianity..."

* See note A, at the end of this division.

^ S. Maltb., Evang., cap. xxiii, 45.

Digitized by Google

THE JEWS.

278

In their journals, it is difficult, in any case, to display and...
 proclaim the rights of the Jew over the men of his blood

This is a city where, according to their language, one must see "True miracles" performed by their own hands, and this city is Venice. Almost all the Jews there belong to the last social classes—but these are distinguished by an invincibility—targeted idleness, and by a disgusting ignorance combined with the more indecent audacity. Here, then, Israel tells us, "it It wasn't just a matter of providing aid... it was also about educating. the children and stealing them, so to speak, from their parents, in order to to move them along other routes. What struggles!

To hold on to that! What obstacles to overcome! And yet "We were able to overcome everything."

These words certainly mean something, but above all in the mouth of the Jew. And if the Jew, about whom it matters to us to appreciate the truth by the touchstone—if the Jew, who tears at his throat, making the world resound with his stories, Mor-Tara sets an example of taking action, even resorting to crime, against those who share his faith, when the cry of conscience so—means to change it; if the Jew makes it his duty to remove, "To steal, so to speak, children from their fathers," in order to to pull them out of their ignorance, and especially out of their ignorance religious, with what audacity does this same Jew dare, disfiguring all truth, insulting 'obviously, throw the reproach to delight the orphans of Algeria, their heads still covered the corpses of their mothers, the face of this archbishop who He does not steal from them, he who does not violate them, he who He doesn't use any art to attract them into his arms, but who is limited to tearing them away from prostitution and death? What! These rescued children, they're victims! You... Call them Mortaral. Your compassion drowns them in its Tears! But what is the cause of your grievances? What is the reason for your despair? Could it be because at

'Israelite Universe, XI, p. 630; 1867.

This same Jew is the writer of the same magazines.

Digitized by Google

CHAPTER NINTH. m

middle of the French people, whose Christian civilization pro—Keep the Jew, these orphans run the risk of not growing fat the number of Muslims who, however, only yesterday, treated They treated the Jew, even in our Algeria, as they treat him there. the vilest animals? Could it be because these children, which no one would dare to turn into Jews, risk growing larger The number of Christians? However, behind all appearances,

the Jew's mouth, for he observes, besides his love for the truth, his respect and his gratitude for these Christians hold to which he owes both what he is and what he has; that is the what our nineteenth century ignores of an ignorance-rancid, which one might call marvelous! The Jew speaks, silence :

Thus, Your Grace the Archbishop, "because you have Give the orphans a piece of bread, their souls... belong as if they had sold them to the prince of "Darkness, at midnight, for a piece of gold..." Yes, The Archbishop of Algiers, Mgr de Lavignerie, wrote to the Marshal governor of Algeria, and, "no longer placing any restraint He criticizes the government for your unbridled intolerance. to help build mosques, to grant subsidies k of Arab schools, to tolerate religious gatherings, of to facilitate pilgrimages to Mecca, to give, true-Incredibly, in the name of France, intelligence from the Coran k the Algerian youth, etc. But this is deplorable

declamations, which reveal the most ardent religious hatred, the fiery apostle, if he does not yet have them on his lips and Under the pen, he undoubtedly also has them in his heart against 'Jews and Protestants, guilty of the same crimes, he, the public official, who takes an oath of obedience-sion and loyalty to the law of the State proclaiming freedom re-religious and the equality of worship. - Ah! that heaven and good

Our settlers and soldiers remember the time when the Muslim he would kick the Jew, or spit on him, as he pleased, when he encountered him on his path.

Digitized by Google

880

THE JEWS.

The star of France will forever preserve us from the "Domination by those people!"

Thus speaks Judaism among us, and such is its style! Let's place, as our only response, next to your text the the bishop's text, and let everyone see for themselves whether it is true 'Judaic respects or outrages the spirit and the letter'.

And firstly, that in the presence of this brief episode, no

What, then, could this possibly have in common with the study of the Jew?
a fragment of the Algerian religious question! For no inci-
Perhaps a tooth doesn't give a more vivid notion of the mind
who, even today, and on the very soil that we gave him
offer to trample, animates the Jew against the principles of the
Christian civilization. Let us therefore hasten to return to
this African land, on the ground where, in their pel-
a mix of believers and unbelievers, the men of Judah
They are the avowed auxiliaries of the Quran against Christ.

His Grace the Archbishop of Algiers addresses Mr. Marshal-
Governor of Algeria: "Algiers, April 23, 1868. – Mon-
Marshal, let octet, here, give to my words a
A comment far more eloquent than any speech. Tell me-
I, Marshal, at this moment, am attracting the
Arabs near him, despite the dangers of their proximity? Who
welcomes them into its seminaries, its asylums, its
their own home? Who cares for them? Who provides shelter for their
Widows, to their children? Who will spare their lives for them?
priests, of his nuns? And, on the contrary, who re-

- Univert israélite, pp. 436-7; 4868. – The Jewish rabbi, salaried by
The State can call itself a public official; but the Christian clergy does not have
no privilege of salary; he receives from the State only what he receives from it
a rentier, the interest on capital; that is to say, by virtue of the Concordat,
a minimal compensation for his property, which the State saw fit to seize.

A left-wing MP, Mr. Ollivier, had the integrity to point out
This observation was made towards the end of the session of the Legislative Body, sitting
from July 1868.

2 This letter, worthy of the Church Fathers, is too long for
We were not referring to excerpts. Le Monde reproduced it on
May 1.7, 1868.

^ Bonus pastor vitam dat pro ovibus suis.

Digitized by Google

CHAPTER NINTH. 281

A crowd like human herds?... You know it; and
I know that too!

Better than anyone, you know what this odious thing is all about.
insinuations, which Your Excellency does not fear to renew-
to follow an anti-Christian press: what I want to do
to pay, through the sacrifice of their religion, to these poor Arabs,
the bread that Catholic charity distributes to them through my hands

Bishop! I have not said, nor allowed to be said, a single word to that effect. to the Arabs whom I am helping. I did not want to, and I declared to you highly, that only one of the twelve hundred children taken in by I was baptized in a different way than at the moment of death; and Again, at the moment of death, I only allowed it for Those who were not yet old enough to understand. I wanted, I want that they retain in this respect all their freedom; and, if they prefer- will make them remain Muslims when they are old enough to take to make a reasoned decision, I will not continue them any less my paternal devotion and support.

"I will teach them, it is true, that it is better to help each other." oneself through work against the blows of fortune that to fall asleep in death by invoking fate; that he is It's better to have a family than to live, under the pretext of divorce or polygamy, in a perpetual and shameful debauchery; that it is better to love and help all men, whatever race they belong to, than to kill the Christian dogs. (Oh, the fiery apostle!)... That's what I I will teach them. Who would dare to find fault with that?

"Better than anyone else, Marshal, you you know that I live in solitude, in the most pro- I founded myself, fleeing the world, concerning myself only with my duties. and my works as bishop. If, therefore, as you explain to me- nose, the Algerian population huddles even closer around What's important to me is that she considers the ideas and principles that I support it as its safe harbor after so many storms!

"These are my flock, Marshal; these are the souls of whom I am the pastor; and you reproach them for their con-

Digitized by Google

THE JEWS.

58 2

Fiance en naoi! And you reproach me for loving them, for cher- Dear H, save them! And you're making me understand that if I don't Don't separate me from them, I'm not Caesar's friend!

"I know the Emperor!... The duty of every honest man man, in the face of the crisis that illuminates our questions Algerian women of a sinister day, it is to tell him with as much Out of respect and courage, he was deceived. He was deceived. Your Excellency yourself ' . .

and it is to the very origin of the conquest that the system I'm talking about. Because Bishop Pavy, the successor of Bishop Dupuch, the first bishop of Algiers, "was no more

The venerable superior of his major seminary was happy.

was publicly threatened with prison, and with hard labor. even*, for having collected some from the mud of Algiers little or; t>/i</windigèiies which U wanted to make into men!

"And -while they were thus denied all freedom of apostolate, my two venerable predecessors had the pain of seeing raised at great expense of *nitrates, the most* tou- useless winds; to see them encouraged by subsidies schools, religious gatherings where the Fatiaism of*s was exalted natives to see the pilgrimage to Mecca made easier, carried out at the expense of the State by the Muslims of Algeria; to finally see something truly in the name of France given Incredible! Teaching the Quran to those who don't They had never known it, like the inhabitants of Kabylia. I I was supposed to see the same trials continue... »

Also, "despite the authorization I had obtained of an august benevolence, I could not succeed, because of the stubborn resistance that was put up against me, to establish my

'Monsignor of Algiers testifies loudly, moreover, and rightly so, What sincere esteem is Mr. Marshal worthy of?

* Which led to the Arab revolt and the massacre of Christians here 1

< * To which the world owed a longer and more cruel retelling of the Asian cholera.

Digitized by Google

CHAPTER NINTH. 183

fresh, in Kahylie, even from imptee maUons of Sister. for distribute medicines to the natives who requested them. ments and alms!

When a terrible famine struck Algeria of corpse*' spread its ravages, I wanted to use demon right and to fulfill my duty as bishop by collecting the native orphans. I did it, but soon I heard Around me, worrying words about the future of my

who made it the sole province of Algiers, for the widows and Arab orphans, a relief four or five times more costly than my concerns were soon confirmed by the fact that the State's situation was more complex than studies. But all doubt ceased for me when I learned that you said, at the time of the installation of the Ben- brothers Akuoun, that their work would only be transitory, that the orphans* would be claimed after the harvest by their* tribe* respectively, and that they could not be refused them; adding that, in a few months, the orphanage would be closed.

"That is to say, Marshal, that these children sans* father, *an* mother, abandoned* all, and delivered* to death, but regathered by me thanks to the charity of the bishops, the priests very, Christians of France, watched over, cared for at the perils of their days by our Nuns, of whom more than twenty have taken typhus among them, of which [several have already succumbed] victims of their charity, we would not have saved them, and They were saved at this price, only to have them delivered after a few months. "So much protection, so much defense, without a parent," boy* and girl," to the "beial" passions of their coreligionists! It would have been better It would have been a thousand times better to let them perish...

"To their fathers, to their mothers, I would have returned them without

1. Tolerance! Freedom of worship! Religious freedom!

2 This famine killed two hundred and seventeen thousand Arabs, and caused the death of four one and a half million head of cattle. Speech by Mr. Le Hon, after the

Îrlande inquiry in Algeria, session of April 13, 1869, to the Legislative Body active.

^ Passions too well known to anyone who knows a Muslim, It fsviltfé du The Quran, this book that we took the trouble to read.

Digitized by Google

THE JEWS.

S8i

difficulty; but I am the father and protector of all those of these children whose fathers, whose mothers do not exist more. They belong to me, because of the life that animates them And yet, it was I who preserved it for them. It's strength alone. who will drag them from their refuge; and, if she drags them from it, I I will find in my heart as a bishop such sentiments that they will raise up against the perpetrators of such attacks all those who

Christians.

So, if we repeat the verbatim words of the Uni-
towards Israel, the Bishop of Algiers – words that seem to have been uttered
addressed to a prince of the witches' sabbath, – that is "the
a piece of bread" at the price of which the "souls of orphans"
belong (to the bishop) as if they had sold them
to the prince of darkness, at the hour of midnight, for one play
of gold I » This father of orphans rescued by him from death, and
who, if they so choose, remain disciples of the Quran among his
hands, "will nonetheless continue his devotion to them
and his paternal care," what is it, according to the Jewish text-
What? 11 is "the fiery apostle who no longer puts any
a check on his unbridled intolerance;" and the dictated words
through the spirit of counsel, wisdom, and strength, the words of
this bishop around whom, according to the words of Mr. the marshal-
chal, the entire colony presses forward, here are "the declaimers-
actions that reveal the most ardent religious hatred! But
this fiery apostle, this Christian monster, could it not be
Christ acting in the guise of a bishop?.... Yes, without
Without a doubt, and Judaism has recognized it, it is Christ, it is him-
even; for this tireless cry of the Jew resounded at his sight:
May this man not reign over us! Ah! "May heaven and
France's lucky star will forever protect us from the
domination of these people! Finally, the kidnappings of little ones
Mortara, according to the Jewish expression, would they be the bishop here?
May the voice of our Jews be cursed, the pastor who gives

* Solwnushuncregnaresupernos. – Israelite Universe, X, p. 36-7,
June 1868.

Digitized by Google

CHAPTER NINTH. 285

his life for his sheep, white or black, or else the ravished-
those with whom Israel associates him, those who would come to snatch-
dear to the hands of the apostle the abandoned whom he has won
on death and debauchery at the price of the blood of his priests
Very? This question, which poses itself before us in its simplicity,
And, since we were ignoring the moral qualities of Israel, we
Let us pray that anyone other than a Jew will resolve it by adding this
what he thinks of truthfulness, kindness, and gratitude
Jewish studies.

Each religious belief is therefore recognized by its works
verses, which characterize it. In other words, and we re-
We will fart incessantly, one of the most important truths
in this world, but which is always forgotten, is this:

Supported by the sword, the religion of Muhammad, despite the splendid maxims with which the Quran adorns itself, is the religion of a breeding ground of pride and libertinism! Considered in its fruits, What does it show us? A rampant license of morals, a homicidal fatalism that undermines the laws of common sense and pro-social sandstone; a fierce despotism, a savage contempt for the life of man; contempt for the subject, contempt for the weak, contemptuous of the one she enslaves; contempt especially for the infidel, for this dog with a human face, a Jew, idolater or Christian, who refuses to submit his life to the law of the prophet; extermination of this dog wherever it is found profit a le faire (See note B at the end of this division), wherever his dominion threatens that of the prophet's child; contempt still for women, soulless beings, and not the companion but also the servant of man, one of his instruments of debauchery! impossible civilization, in a word, barbaric. Doctrinal and practical baria!

However, the same spectacle can be seen among the Jew of strict orthodoxy. Talmudic. Its religious law is a law of exclusion and of hatred; but he will not flee from you; no, for he lives by You. His eye absorbs you and his wisdom devours you; you are his fat. Theft, usury, plunder, are one of his

Digitized by Google

186

THE JEWS.

Religious right over the Christian; for the non-Jew is not before his face that a simple, unskilled brute possesses; and, For the Jew, the property that this brute unties is the Theft. No law requires him to respect property, no respect for the life of this infidel, and often it is even the 'contrary'. Whether you call him or push him away, You can always count on having him as a neighbor; but that you persecute him or let him bend under the weight of your kindness, you will never have him as your neighbor; he will never be your will stand for his equal! In short, the anti-doctrine social. The Talmudic scholar is the death of Christian civilization. yours, and these pages show only too clearly in what an insufficient measure, even the second one from the one who Talmud differs, in her affections and sympathies, from her Father! Such is the depth of the traces left in the nature of peoples, the habits of their religious faith.

The Christian law, on the contrary, is a law of union. of love and brotherhood. She makes pride a crime for him. hatred is a crime; and humility, the source of its virtues, pitiless, holds the one it penetrates within reach of the last of the men. Every man, regardless of what he believes, regardless Whatever he may be, he is his neighbor, which means his brother; and his religious life is a life of devotion that places him at service of all his possessions, his knowledge, his intelligence, his heart and his life;

It is true that not every sincere Christian has perfection. of his law, of his rule of life, just like any orthodox Jew doxe, and tara t'en faut, ne charge pas ses actes des enormities of the Talmud; but every serious Christian applies each day to bring its daily deviations closer to the supreme rectitude of his rule of faith; and great men of Christianity, its saints, heroes of devotion to the most of them are a true marvel of moral beauty, the uni- What a marvel that Heaven could envy Earth. Their faith They are what they are, and nothing should seem more natural.

* See above and below.

Digitized by Google

CHAPTER NINTH.

281

because no one could imagine a principle of ehirilization which n'emanc de la loi trétieuiJe, heir de la ldi de Moïse.

But after allowing ourselves to follow for a few
Let's not dwell on thoughts that stray from our topic; let's hurry.
to go back in.

NOTE.

The Jews themselves gave us documents which would become valuable in a serious investigation. Thus we read these words in use of their reviews, concerning Morlara the father, accused of having made Ekretian:

What! Mr. Mortara, – "he who called upon your protection, to the sympathy of universal Judaism, and traveled to Paris, London, where he obtained from noble and generous coreligionists

Crime of Bologna; Mr. Morlara, having thus, in the name of his evil-
He, exploiting the charity and holy brotherhood of the Israelites, would have committed
A shameful betrayal? No, we don't believe it, we don't want
Not believing it 1 Human perversity has not yet reached this far-
there I » Israelite Universe, VU, p. 294-S; 1867.

"The universal Israelite Alliance, the Israelite churches tell us, has
received a legacy of 25,000 francs from Sir Scott, whose executor is
Baron Arthur de Rothschild, in London." Now, this lord, this gentleman-
man, was a pseudonym; he was simply a Jew named
Blumenthal, who "fought under Garibaldi, received a wound, which
This earned him the rank of officer, along with the decoration of the Italian order.
(cross of Saint Maurice, etc.); he was a zealous Israelite, an ardent defender
of our cause. During Garibaldi's expedition in 1860, he had de-
asked the general for permission to go to Rome, with some companions
Men disguised as Capuchin friars, to kidnap young Mortara. It was by
Due to an unforeseen departure, this attempt could not take place. Sir
Scott (that Jew) liked to do good under the veil of anonymity... Ra-
Nowadays, one doesn't flaunt one's name in such circumstances.
stances. » (Sic, for we do not correct this style!) Israeli Archives-
lites, p. 394-2, May 4, 1867. – See in a thousand places the cries of
Hatred of the Jew against Rome. Ibid., Arch. isr., p. 9, 44, 45, etc., 4 Jan-
vier 4869.

NOTE.

Let me sum up. Marshal. Basically, Your Excellency
He levels two accusations at me, and both will be the greatest honor.
of my life. One is having raised the first one, and a little too much, according to

Digitized by Google

288

•the Jews.

you, the funereal veil that hid from the eyes of France the misfortunes of
Algeria. If it's a crime, it's mine, etc." – Read more, and what
We omitted from this admirable letter. The system followed up to this
day, and which was so favorable to the Quran, did it have a political result? Re-
Answer: "You were telling me that in the event of a European war we wouldn't be able to
one cannot count here on the loyalty of twenty natives, in the presence of a
insurrection. What to make of this result? – Morally, they have taken
our vices, without acquiring any of our qualities, etc., etc."

Bishop de Lavigerie also wrote to the Gazette du Midi on May 11th,
a letter made public, in which we read, among other things, this sentence:

Otia society; unanimous wishes of the settlers of my diocese, and which I desire with them the modification of a system that stifles all life by suppressing—"stifling all initiative and all freedom." – Following this letter, we Let us read in the Gazette du Midi: "It is time to know who is in charge" in our colony? Is it the public authority, or a power-occult activity? Is it the head of state?... or is it this deployment? a centralized area populated by former Saint-Simonians, and by Turks disguised as Frenchmen, led by a tenebrous influence... breuse, but predominant, a man who had converted to Islam, and whom the Algerian press refers to as the Renegade. We know too well well in Algeria all that this active and multifaceted influence... has done to paralyze the hoped-for results of the Emperor's last voyage-reur, etc. » f. Roux, and Monde, May 15, 4868.

'Among them, some very eonuus Jews.

NOTE A.

If we place some faith in the word of a Pope, who speaks in In broad daylight, in the midst of a whole people witnessing his actions, we We shall judge by the following address what Pius IX had to suffer from interference from the diplomacy of certain governments led by the Jews. And what would these governments say if the Pope, in the name of the justice, and no longer an arbitrary liberalism, placed itself in their States, through their diplomats, are leading the reforms. more legitimate?

11 This is a circumstance in which the young Edgard Mortara himself he steps forward at the head of his seminary classmates, who have delegated him to offer Pius IX the homage of a small gift. The Pope accepts it, and, without making the slightest allusion against the Jews, instigators of All the diplomatic commotion he is about to report, he reminds the young baptized himself, the incessant calumnies of which his Christian upbringing Yours became the pretext: "You are very dear to me, my son, because that I acquired for you for Christ at a very great price. – You You cost me a hefty ransom! – Because of you, a riot! universal hatred has erupted against me and against this Apostolic See.

Digitized by Google

CHAPTER NINTH.

289

gcuvernemeiits and peoples, the powerful of this world and the day- The nationalists, who are also the powerful figures of our time, have declared war on me.

to have their ministers write diplomatic notes. All this because do you. I'll leave out the kings. I only want to mention the insults, slander, and your curses uttered by a crowd countless ordinary people who seemed indignant at this that God has given you the gift of his true faith by drawing you out of the darkness of death, in which your family is still plunged. – We complained especially the fate that would have befallen your parents because you had You have been regenerated by holy Baptism, and you have received instruction That which it pleased God to grant you. – And no one, however – and do not complain of me, I, the Father of all the faithful, to whom the schism snatches thousands of children from Poland, or seeks to corrupt them by its pernicious teaching. – The peoples, as well as the governments fall silent as I cry out, moaning about fate. of this part of the flock of Jesus Christ, ravaged by thieves in broad daylight. – No one moves to run to the father's aid and "of her children!" (At Sainte-Agnès, April 12, 1867.)

More far-sighted and more loyal than his blind coreligionists, the The famous financier Mires gave the Israelites, his brothers, some advice that wisdom and genius had dictated to him. It was to declare himself haughty, not the unjust and implacable accusers, but the grateful and generous defenders of the Sovereign Pontiff, reduced to hoist the flag of alarm and distress on the ship of the Church. "In my opinion," he shouted at them, "the emancipation of the Jews in France..." creates duties that they cannot break without harming their own safety; these duties are dictated by patriotism, for this patriotism corresponds to the general interest."

"The republicans of 1848 had perfectly understood that extended political power became the property of the proletariat for everyone. For me, universal suffrage in permanent form is the strength legalized; and I cannot forget that, on the day when force commands, the right has perished. It is this dominant feeling in my mind that has attached to the temporal power of the Pope, although belonging to the Jewish community! Also, by defending the right represented by the temporal power of the Popes, do I presume to defend at the same time time society and my coreligionists j>

"I consider this power to be the last bulwark of societies modern. And if, by the will of the proletariat, decorated with this great name With universal suffrage, it becomes lawful to wrest from the papacy its possessions ten centuries old, this same right, this very legality, will necessarily extend to all properties, as soon as the interest of the most a large number will demand it, that is to say, as soon as it is claimed that it demands it

- Israeli Archives, IX, p. 390. May 1868.

^ Mr. Mirés does not feel the Israelite opinion, but malticur to those who imitate him! Read rUn mers israél., VI, p. 286, February 1867.

*90

THE JEWS.

Woe then to the minorities! Whether these minorities are civil or religious...
"Greedy, they will all succumb."

And Jews are a minority everywhere.

The despotism with ten thousand heads will treat them like slaves elsewhere
One-headed despotism. Let's link one example, among thousands, of the latter.

A letter was written to Nouvelle Presse libri on July 20, 1868:
The Russian government continues to work in Lithuania, and
Even in Poland, there was the extirpation of Catholicism. He was trained in this.
effect of the commissions intended to transform Catholic churches
in schismatic churches, and to convert the population with the knout,
as needed. However, Russian fire is not content with the perse-
cut of a single confession, and it now attacks another reli-
gion widely represented in the country, that is to say the religion of jifive.
All Russian newspapers are filled with the most violent invectives.
whose sound is as follows: "Throughout all of Russia, it is necessary that all the
inhabitants should be Russians. A true Russian can only be schism-
matic, Leaving aside the fact that Jews are distinguished from
Russians because of their detestable and impious religion, they must, for others
reasons, to be considered enemies of Russia

"On the other hand, Jews are very dangerous for us in Poland,"
and even more dangerous than the Poles, because they possess the
most of the capital, because they are in their hands
the future economic development of the country, and finally because they
show more attachment to the Poles than to us. That one
So let's drive them out of Poland! We must relegate the Jews to the
the most remote provinces, in the midst of the pure Russian lands of
the empire, beyond Moscow, Kazan, for example, and that one
attracts Russian merchants to Poland and Lithuania instead of
Jews. In the event that this proves difficult, or impossible, then one should
force the Jews to give up commerce, and transform them into workers
and as farmers. The Russian newspaper of Saint Petersburg, Viedomosti,
is the most moderate of all, and he expresses himself thus; "We can and
We must hate and despise the Jews. We must reject this
"Brood of the world, but how?"

"Meanwhile, the Jews of Wiliia have fallen into such a pau-

Russians (Wiedomosti, Wiestnik, Golos, etc.) rejoice in such facts and they cry out; "The Jews will perish on their own if, little by little, they are..." take away their possessions and belongings. They must be made into beggars; In this way we can be certain that they will Russify themselves.

"These are the true aims of the Mongols. We will stop there; this What we have said is enough to build the world on tolerance Russian. – Don't the Jews find [a lesson in these lines] a lesson? tolerance and justice?

* The cure of M, Mii'cn to Ai. Cuclicvai-Clariyii, dat^{lc^tl} in chief of the Press, 9 iioveni)>rc 1806.

Digitized by Google

CHAPTER NINTH. 2^4

NOTE B.

B In Europe, there is too much of a tendency to ignore ingrained hatred Muslims against all those who do not share their religion, and especially against Christians. Today, the power lies with Christianity. They feel they would be ostracized and stripped of all benefits. of the law of nations, if they did not conceal the spirit that animates them; and when their ferocity is occasionally reflected in a few These acts that horrify Europe (the massacres in Syria, etc.), They hasten to disavow them, and public opinion explains them too easily by this tendency towards cruelty which unfortunately persists—secularization deep within the most civilized races. When we have surprised the Muslim in his private life; when we saw him act when he believed beyond the reach of the European public opinion that weighs upon him, obsesses him, and in fact this cunning, shrewd, disdainful, lavish being and arrogant, who misleads so many of our fellow believers, and the lured by the hope of their transformation, we are convinced that its Even the smallest acts are inspired by an implacable fanaticism, and one does not is more surprised that, in this struggle without witnesses, in the center of Africa that he dared to attempt to erase Christianity by stopping the generation throughout a whole country populated by so many millions of men," that is to say, that he introduced the custom of "practicing eviration on "The enemy on the ground," (Pouze ans dans la haut Ethiopie, par M. Arnauld) d'Abbadie, l. 1", p. 224; Paris 1868. Excellent and very remarkable a work written by one of our most seasoned travelers and investigators eminent.)

According to the Quran for the Muslim, and according to the Talmud for the The Jew, the Christian, is a brute whom it is meritorious to get rid of. The Quran is therefore the greatest imaginable obstacle to civilization. to the fusion of races, to the union of the Arab with the Frenchman, with the Christian I

is the sword; his paradise on earth and in heaven is possession pleasures; in other words, his happiness lies in these words; Divorce, polygamy, atrocious and murderous debauchery. – In short, the supreme principle with which the Quran fills the mind and heart of His disciple is met with contempt, hatred, and death to anyone who refuses to be with Muhammad. The result of his policy, within the empires that They created his immense conquests for him; it was a deadly thickness of ignorance, a vile degradation, the scoundrel, the extermination (of our days even in Syria) and the depopulation of flourishing regions channeled in deserts. Therefore, wherever the Quran has reigned, our eyes... demonstrate that his follower has become not a civilized man read, but a destroyer of civilization, a barbarian; and, to favor the doctrine, belief, which makes this man what he is, is to favor barbarity. -- That is why, in the session of July 16-17, 1868 of the Legislative Body, one of the most progressive men in the opposition, Mr. Favre said to the Minister of State: "You must not make yourself

19.

Digitized by Google

292

THE JEWS.

"Preaching Rio religion, and especially the Muslim religion!" Words of High reason! And yet the minister let it fall from the top of the French tribune, this frigid response:

The Honorable Mr. Jules Favre is convinced that children raised in Muslims study the Quran and draw lessons from it. morality and respect, which are written there in lofty words and in great thoughts. Societies that are not founded on grand principles moral principles would not last long, and Muslim society has occupied a large part of the earth. We must not have such disdain; and when I am interrupted to be told that I must teach the Muslim populations civilization, allow me to respond to say that societies do not transform in a few days, under the the more or less vehement words of some orators, and that it is necessary to Time, labor, daily effort, for a nation that is sunk in granite within its institutions, it can be gradually merged, transformed and absorbed by a new civilization. (That's true! – Very good! Very good!

A new civilization, we are told. The law of the sword and of fate. So, was Islam the law of a civilization? Islam and civilisation had, until that day, continued to mistake itself for both

Algeria has been denuding for almost forty years, because, under the regime of freedom of conscience, we are finally beginning to allow to the civilizers of Christianity "daily labor and effort" necessary to transform these granite barbarians into living members of an honest civilization. Undoubtedly driven by excellent intentions, Mr. Minister of State, this man endowed with such great intelligence, would speak in a completely different language, and would not have the Jews as auxiliaires, if he knew the Quran a little better, the little catechism of Catholics, the history of European civilization, and history so badly and so little known to the Church.

SECOND DIVISION. – NEW MORALITY, NEWS MORALITIES.

Continued. – Social qualities of the Jew. – Recognition. – Mr. Mirés; his advice to the Jews not to touch the gold of the Church, and to him To show some gratitude. – A clever reply, and fury. Bitter reproaches about the appalling tyranny that marred them Tyre's rise in the ghettos. – A work intended to convey all the Jews out of the abominable city of Rome; results. – What is the Ghetto? – Refutation of the Jew by the descriptions tions or the words of Mr. Thiers, former minister; – of Mr. Sauzet, former president of the Chamber of Deputies; – of the anti-Catholic Mr. Renan, of the Institute; – from Mr. Bail, patron of the Jewish cause. – Refutation of the Jew by the most remarkable declaration of their most

Digitized by Google

CHAPTER NINTH. 293

large assembly in modern times. – What the Jew owes to The Church; a curious and admirable piece. – The Jew's ease, even freed from the constraints of the Talmud, to deny the word of his representatives sentiments. – This word was for him nothing but a ruse of war, he owes nothing but hatred to the Church and the papacy. – Acts of the Popes and of the Roman clergy, selfless defenders and protectors of the Jew; They guarantee him a freedom for his worship that so many governments... ments refuse even to Catholics today. – The most impla- Will the enemy cable of the Jew paint us any better than he does himself? Even today, his horror of any truth that hurts him, his Hereditary hatred for the Christian? – The Jew who paints himself in his pages, such as we quote them, is there a man that civilization can confess? – Exceptions. – Notes. – The Avignon Ghetto. – The ghetto (tre ghetti); that of Rome.

We have just exhibited without staging or display. of sentences, that is to say, quite simply, what is, in In 1868, the Jew's stance in the face of historical evidence: his

of Christian virtue—let us now ask the reader to—
perhaps arrived a little less naive, a little less liberal
the place of the Jew, to declare to us to what extent
approximate time he judges that the spirit of gratitude na-
turel to civilized peoples must eventually heat up and rani-
sea the heart of this man. But in order to facilitate the blow
From the observer's point of view, let's focus their gaze on the wall.
of the Roman Ghetto, let us first recall a fact;

After offering the Jews the advice that his
high intelligence, to no longer be blind destroyers
but the conservatives of papal power, Mr. Mirés,
continuing to advocate for the recognition and
prudence, urged the Jewish bank to put a stop
to his ardent desires, and to refuse the plunderers
the clergy of Ilalia the support of its financial industry
and its power. Respect yourself; respect your na-
tion; do not soil your hands with this gold....

From this gold? What! Us? Us? replied emphatically
Judaism, soiling our hands by touching gold
of the Christian priesthood, on the gold of the Church? Thus, "according to
this unexpected champion of Israel's security,... all of Israel—
He would be required to remain uninvolved in the financial operation.

Digitized by Google

THE JEWS.

m

candle concerning a government that papal Rome treats
as an enemy...; Mr. Mirès to defend... against the bankers
Israelites, the interests of the Jews, "to remind them of the injustice and
centuries-old disapproval of which we have been victims, for
to encourage them not to give it any further hold! There is something there—
What a farcical thing... Recognition, said Mr. Mirés,
It links us to the Popes, to Pius IX, who abolished the Ghetto.
That's what people aren't afraid to say after the scandal of
The Mortara affair!.... »

Recognition? Oh! Oh! Those who hold this lan-
They forget that "the benefits have been counterbalanced by"
the persecutions; they speak of the Ghetto, but the Ghetto
Doesn't it still exist in Rome*?... a

Indulging his sarcastic wit against the Israelite who dares

that the Revolution offers him, and proclaim aloud the debt
of Israel's recognition of the Sovereign Pontiffs,
the Jewish Review, before her this cry of alarm and horror
reurs: Can you hear it? "An Israelite pleads the case of
our deadliest enemies! Ah! what Mr. Mirés wants, "ap-
belonging to the Jewish community, it is the perpetuation of maintenance-
The horrific tyranny of the Roman Ghetto
on our poor brothers, their unspeakable suffering, their hu-
Militia, their martyrdom. That is what an Israelite pen dares to write.
defend it in the face of Israel and the civilized world! Ah! Mr. Mi-
res, if you were treated in Paris the way our people are treated
under the rule of the Roman priests!... if, instead of a
A splendid house, you were given a tiny room as your dwelling.
miserable and harmful, sunless and airless, on the edges
infected and cursed of the Tiber,... if we made your children
living corpses, doomed from birth to misfortune and
In times of decline, you might sing less of glory.
persecutors of your brothers*.*

' .^Irc/iees Israélites, XI, p. 489, June 1867.

"Archives israélites, II, p. Si, January 15, 1867.

* Israelite Universe, IV, pp. 149-159; 1866. This song in praise of the

Digitized by Google

CHAPTER NINTH.

*95

To desert Rome, to flee Babylon which devours him, that is
So, now, if we were to believe the word
of the Jew, there is runic hope, there is the imperious preoccupation
passion of panting Judaism; and in its most strident voice
He denounces her to the world; he is astonished by her grievances, he
Hey, ÉlouUrdit, he's sharing the echoes of Europe; he goes further: the
care, the duty to tear oneself away from this odious SejouUf becomes his
dream, his work; and this work which could be viable
Because what despair and desolation the Roman Jew had been...
hand, born amidst an agitation as violent as it is fac-
tice. .But let us listen to the Jew himself, and let knowledge
Some things precede our judgment:
Our project to gather the necessary resources for
that the Israelites of Rome could leave this territory abo-
Minablé was favorably received everywhere. Subscriptions
Isolated, opened up by newspapers, would produce very little.

But let the Universal Israelite Alliance get to work, and Success is not in doubt. However, it will be necessary to send two competent men in Rome to study the situation to establish the statistics and calculations, to stop the routes and means, and to ensure that when the time comes all our coreligions-Roman soldiers, without exception, will emerge from this sinister city. Without missing the fish of the Tiber! This will be the event! "most glorious in modern Jewish history"

And while thus [tarlail the conservative leaf of the ju-

persecutors is in fact just the advice not to get their hands dirty of gold stolen from its masters. And those foul and cursed banks of the river of the Eternal City, where the royal people lived so proudly. Who will you there? chained? And this appalling tyranny that makes your children from Living dead, who forces you to endure it? But why your Would Plume commit herself to more justice and truthfulness towards your The great Pontiffs of Christianity, who earlier addressed the ark-Bishop of Algiers, the apostle of Algeria? See examples of this unleashed-Current movement of the Jews against the Pope, fb.. Israelite Universe, XII, p. 554; 1867, etc., etc.

'L'Univers israélite, 20th year, p. 5.5; September 1864. - These The lyrics already tell us what an effect machine this work is, and this who will emerge from this bloating.

Digitized by Google

i96 THE JEWS.

Daism, that of progress, spoke to us in this way: "The proposal that we made in our issue of September, to put an end to the situation really intolerable for the Israelites who were still papal subjects, he found It resonated with generous hearts. It earned us letters and observations... such as the following: "I app-fully proves your idea of a universal subscription for mass expatriation... »

To get Israel out of the Ghetto, out of the papal prison, out of the cloister-Roman, that's the word; that's it, those who virtue would say The Jew should not be left without suspicion, the setup for to astonish the simple and to cause outrage against the Holy See... But "this event, the most glorious in Israelite history "modern" was bound to lead to abortion... We knew it. This was the desired outcome in the Jewish camp, and the Archives Israelites of September 15, 1864, told us; "The recent convention that is of great concern to all of Europe at this time

phante) will probably render the execution of the project useless that we have conceived. We will congratulate ourselves on it; but we must 'Wait before making a decision.'

Israel will therefore remain in this Rome, which its mouth... said, which inspires only anger and blasphemy in writers Jewish, but that would be his terror and desolation to hear himself proscribed. It will remain in the Ghetto, if he does not pre-attach another part of the city to this enclosure, morally and legally removed, although its wall continues. like Rome itself, standing tall. But what is it, After all, the Ghetto, that place of curse and dead; this name before which Israel, raising its voice, wants to shame the Israelite who pleads in favor of Roman pontiffs, the recognition of his brothers?

' PS'is-g. - And already, the following month, this urgent subscription, universal, an enterprise "to do great things," rises- amounted to the redeeming figure of three hundred and forty-three francs... of <iuoi transport and appalrier ailleurs tiuelque cho.se comme un quart of a Jew! P. 913.

Digitized by Google

CHAPTER NINTH. 297

One word says it all: the Ghetto is a district of Rome. and its very special purpose is to be inhabited by the Jews. No Christian has the right to settle there, and no In ancient Rome, Jews had no right to settle elsewhere.

Ultimately, it was a kind of feudal stronghold. or rather pregnant. Affected abroad of Jewish race habitu- both the city of Rome, that is to say, to the Roman Jew. Each evening, and whenever a sedition seemed to be feared, The door to this place closed and protected the Jew from the anger, often very justified, of the Christian, at the same time that she was protecting the Christian against his incursions and his nighttime industries. Such is the mystery of the Ghetto-, and it- was on the condition of accepting this neighborhood as a residence enclosed, subject to some of the easements of our places of war, which foreigners of Jewish race obtained right of residence in states where the interest of the Christian, where The interests of the Jew and public order dictated to the government government the establishment of these enclosures!

But the emancipated Jew is not content with simply breaking... foot of the Ghetto wall. Once he is the equal of the Christian, he wants, and we will see, attain the object of his desires, become his

puts power; and when, already victorious, he puts himself in
march towards new conquests, woe to man
of a state which, in order to stop its momentum, rejects the Jewish word—
than through the language of experience and through the words of
history. If our testimony is rejected, let us remain silent.
we, and, true to our habit of letting people do it
to know for themselves, let us call upon our help
the Jew's quivering mouth. Eager to open, it
tells us;

Mr. Tbiers also spoke about freedom of worship in the
Roman states, saying that there is a synagogue in Rome.
How can a man of good faith, a historian, a man
who spent part of his life in Italy, and who saw the horror—
The table of the martyrs of the Ghetto, can it produce such a sad

Digitized by Google

2Ü8

THE JEWS.

argument, against which his conscience should have been cleared
"Outrage!"

"We noted in our midst the absence in the Senate <Cun
Israelite who could have responded to the incredible altermalions
from several prelates regarding the unfortunate Israelites
of Rome. But there are several of our own in the Legislative Body—
"Tif; what did they want from Mr. Thierry?" — Nothing! That is to say
everything that needed to be answered in an assembly which
several members have, as is said of Mr. Tliiér's,
"spent part of their lives in Italy" and without seeing this
that the Jews see there. But one of the former presidents of our
legislative assemblies, one of those famous jurists
which made Rome both a second homeland and the object
a special section on comparative studies, succeeds the history
torieii legislator; let's listen;

"Oii complained of a harassing and inquisitorial police force;
It is its softness, and sometimes its inertia, that one could
accuse. One should be particularly astonished by the forbearance with
which she suffered the schemes and the scandalous hiring—
the changes of the Piernontais merchants, sheltering under pro—
diplomatic actions to openly incite the subjects
The Pope revolted and his soldiers deserted.

True, enlightened, practiced tolerance, the kind that professes not the carelessness of polishing principles, but the benevolence for the personals. is potisée a Home jitsqu'ou ses dernieres limits. Everyone freely follows their beliefs and practices them accordingly. his eultet Rome was from time immemorial the tefuj of the Jews, and they the florinèrenl eux-mèiites leur pàtadis, aU moyen âge, alors que the barbarities of rigiioraiee persecuted them mercilessly— Rome still offers today an impressive This people, in their faith, has a protective shelter, a people enmity in their faith. Home itself, a synagogue and a neighborhood where he can force the owners of the houses to receive him; and yet he has the freedom (tell him to go out and live in the rest of the city. He then held himself

'Israetile Universe, p. 416; November 1864.

Digitized by Google

CHAPTER NINTH. SW

qu'k observe the general rules of the religious police of the city, from which he is free as long as he remains in the fiiübourgq which forms its domain^ It is the use of the numerous blends of Pius IX that the abolition of several obstacles, VMiHi loüt-dts however, those which still weighed on the Jews beginning of this century, at the center of the civilizations tattoos. If he was able to stay at the bottom (the certain laws some vestiges of former severity; which still survive in cer— certain times to the very texts that have been destroyed, or can rely on the benevolent wisdom that did the work {turn to complete it generously. Nothing will be refused of what will reconcile civil liberty rights with respect for independence "the weak and vital of the Catholic faith"

What can be said, amidst these mournful howls of the Jew Against the appalling tyranny that Rome exercises over its brothers, the martyrs of the Ghetto, subjected to unspeakable suffering, and CeS calm, serious, and even more explicit statements than those of Mt Thiers; and that he does not hesitate to develop k the face of the world, one of the most independent men France, one of the most respected men in Europe From the dual perspective of intellectual and moral merit! What To say? To remain silent, we who also know this city Rome, which everyone knows today, and leave to speak; after Mr. Thiers and Mr. Sauzet; one of the most valiant auxiliaries of the Jew, one of those writers of whom the Jew has declared the admirer, for the perfectly natural reason that his The deicide feather attacks the very divinity of Christ: A stranger everywhere, as Mr. Renan rightly said, without a homeland, with no other interest than that of his sect, the Talmudic Jew (that is—

fate brought it about. And if one wishes to know it, "one should consider to the Eastern Jew, etc., wicked when he is persecuted, arrogant and insolent as soon as he feels protected!... No doubt the,

'Protestants can also praise enlightened politics'

of the Roman court. » Itome before Europe, by Mr. Paul Sauzel,

former president of the Chamber of Deputies, pp. 301 to 308, 3rd ed. in-12, J. Lecoffre; Paris, 1866.

Digitized by Google

300 THE JEWS.

'the detestable social organization of the Orient, since the second half of the Middle Ages, is the primary cause of this evil; but The spirit, which I would readily call Talmudic, is also there For many, the Ghetto regime remains a disastrous one. However, the practices of Pharisaism and Talmudism made "This regime of confinement is a necessity for the Jewish people!"

One of the lawyers for the Jewish cause, Mr. Bail, whose school is so different from ours, therefore, only a few years ago still born, lacking in sincerity, if, in his book written in favor of the Jews, he would not have spoken in this way: in Rome moreover The latter offers a remarkable spectacle... She sets an example gentleness and fairness, and the Jews of Italy demand themselves, his mediation with the utmost confidence. In Throughout history, the Roman states were their refuge, and the The Popes were the first to teach the tolerance of which they are the apostles*.

Perhaps we are already cruelly abusing the obvious?

One word, however, remains for us to say; for, when it comes to the gratitude that the Jews owe to the Roman Pontiff, that they overwhelm with their most bloody and crude calumny Denied ever since misfortune befell Rome, not a word could not be equivalent to that of the largest Jewish assembly modern times addressed in official terms not only— It lies to the papacy, but to the Christian priesthood. What the The Jews themselves will confirm it to us; they will not deny it. No doubt! But, who knows?... But, they open the mouth, it is up to us to be silent and to gather the words of representatives of Judaism:

"The deputies of the French Empire and the Kingdom" from Italy to the Hebrew Synod decreed on May 30, 1806, filled with gratitude for the successive blessings of the clergy

* .Archives israélites, XII, p. 534, June 15, 1868. The jlrcl'ues cite this passage while fighting it, of course!

Jews in the Nineteenth Century, p. 123, Or Considerations on their civil status, 2nd ed.; Paris, 1816. See note A, at the end of the chap.

Digitized by Google

301

CHAPTER NINTH.

various states of Europe; full of gratitude for the welcome that various Pontiffs (Popes) and several others Church officials have done this to the Israelites at different times. from various countries, while barbarity, prejudice and ignorance The united French persecuted and expelled the Jews from the region. companies; stop the expression of these feelings will be recorded in today's minutes, so that it remains forever as an authentic testimony of the grace-, study of the Israelites of this assembly for the benefits that) the generations that preceded them received from the eccle-j siastics from various European countries. They also stop,/ that a copy of these sentiments will be sent to His Excellency,^ the Minister of Religious Affairs.

This ruling was adopted following a very remarkable speech. <|uablcl of Mr. Avigdor (Isaac Samuel), deputy in the assembly Israelite by the Alpes-Maritimes. We extract from it the Next passage - "The most famous Christian moralists" defended the persecutions, professed tolerance, and preached fraternal charity. Saint Athanasius, book 1", says;

"It is a despicable heresy to want to draw oneself by force, through beatings, through imprisonments, those whom we could not convince through reason." - "Nothing is more contrary to religion, says Saint Justin Martyr, that the con- train. (Book V.) Etc., etc., etc.

"It is as a result of these sacred principles of morality that, At different times, the Roman pontiffs protected AND WELCOMED IN THEIR STATES the persecuted and expelled Jews from various parts of Europe, and that the clergy of all countries have often defended them in several states of this part of the world. Around the middle of the seventh century, Saint Gregory defended the Jews and protected them throughout the Christian world. In the tenth century, the bishops of Spain

the minutes of the sessions of the French Assembly of Deputies.
practicing the Jewish religion, p. 169 et seq. At Desenne's, 1 vol. in-8°. Paris, 1806.

Digitized by Google

302

THE JEWS.

opposed the powerful energy to the people who wanted the
to massacre. Pope Alexander II wrote to his bishops
a letter full of congratulations for wise conduct
that they had held on this subject; and, in the eleventh century,
the Jews, in very large numbers in the dioceses of Uzès and
of Clermont, were powerfully protected by the bishops.
Saint Bernard defended them, in the twelfth century, from the
fury of the crusaders. Innocent II and Alexander III protected them
also manage. In the thirteenth century, Gregory IX
preserved, both in England and in France and Spain,
of the great misfortunes with which they were threatened; he defended, under
penalty of excommunication, to compel their conscience
and to disrupt their celebrations. Clément Y did more than protect them,
He further facilitated their means of instruction, and Clément VU
granted them asylum in Avignon, while they were being persecuted
throughout the rest of Enropc'.

"But the people of Israel, always unhappy and almost
always oppressed, never had the means or the opportunity to
to express gratitude for benefits; recognize—
His birth was all the sweeter to witness because he owed it to...
Selfless men, and doubly respectable. Since
eighteen centuries, the circumstance in which we find ourselves is
the only one who came forward to publicize the feelings—
elements with which our hearts are filled This great and fortunate—
fortunate circumstance, which we owe to our august and
Immortal Emperor, is also the most suitable, the most
beautiful, like the most glorious, to express to the philanthropists
troops from all countries, and nolanmenl to the clergy.
Our complete gratitude to them and to their predecessors.
Let us therefore hasten, gentlemen, to take advantage of this
memorable era; and let us pay them this just tribute of re-
knowledge that we owe them; let us resound in this
pregnant with the expression of our gratitude, and let us show them
With solemnity, we offer our sincere thanks for the benefits

The Jews, their benefactors, because of

CHAPTER NINTH. 303

"tucctttif" which they have filled the generations that all have preceded. U

Thus speaks the most honorable orator, and the trial-
The verbal agreement ends with the words: "The assembly applauded."
to Mr. Avigdor's speech: she deliberated on its inclusion
in full in the minutes, as well as the printout, and has
adopted the following decree; "Such is the expression of the as-
"Assembly, the official organ of the Jewish nation." Session of the Sfe-
February 1807.

Here, then, is a language as noble and clear as it is aulbentic.

Honor to the loyal and numerous men, no doubt, who
They held it, honor to those who maintain it! Now, this
that these Israelites of yesterday affirm to us in such a generous voice
will the main organs of Black Judaism dare to
To deny it today. Why not? And who knows? we said.
It was only a moment ago. If, however, someone imagines
Since we are being excessive, let us leave it to the Israelite Bedarrides.
the task of clearing the cloudy spot, j v-. T

..... "When all of Europe was utopian, Rome j' <• ■
preached charity and gave examples of gentleness' (
towards those who were outside the fold of the Church. This 'i.' t
It's not that the Holy See has ever proclaimed liberty.
religious practices. The Popes welcomed Jews into their states,
but it was always with the back-pcnséc to convert them
to Christianity. In this respect, Rome is today what
that it was in the Middle Ages; it tolerates Jews in
under the breast, but only so that they can serve as evidence
living from the truth of Christianity'; which led to saying
that, if the Popes want to convert the Jews, they have an interest
to leave a few of them*.

'There would therefore be proof of this truth, in the eyes of the
Jews!

® The Jews in France, in Italy, etc., p. 423, 2nd ed.; Paris, 1864.
J. Podarride, former president of the bar association, Imperial Court of Mont-
Pellier, Knight of the Legion of Honour, Mayor of Aix, etc. See his
eulogy by Mr. Borély, former Attorney General at the Court of Aix, his

Digitized by Google

304

THE JEWS.

To leave a few Jews standing, and to preserve a t'rhan-
the foundation of the Jewish nation, such was, according to the language of Israel,
the purpose of the Church's apparent benevolence; and the well-
deeds of these Popes, which the solemn assembly just now
the Sanhedrin thanked in such vivid terms, they did not extend
This is a point at the heart of the limits of this religious selfishness! We
let us see how easily recognition is denied in
the Jew himself who broke free from the bonds of orthodoxy
Talmudic; we see with what ease he denies his own
word: the official word of those to whom he affirms, if necessary
Let the mouth express its thoughts, the wish of its heart!
This, in short, is the kind of man who was one of the eminent men.
Judaism measures the heart and the
charity of the Popes.

But let's not imagine we're done with it, with
such appreciators, for words of such cruel dryness-
resse-, let us not imagine that this language is the only one
that would cause the calculations of ingratitude to resound against the Church:
No, and these sentiments are erupting from all sides in Israel.
hateful towards the representatives of the Savior of mankind,
against those leaders of the Christian priesthood who were in the
throughout the ages, the protectors and saviors of the nation
Jewish. One of the French organs of this nation returns 'a
the charge on the same point, and we will follow it with an attentive-
sustained tion, because each of these traits is a character trait-
Jewish territory.

It is said that "Israel owes gratitude to the Papacy."
for having welcomed him when so many depopulated peoples had banished him.
Nousniom this recognition. The Popes tolerated, desired
the Jews in Rome, to have living trophies within them and
eternal, to show, in their abjection and their evil-
hours, a striking proof of triumphant Christianity; for
to teach princes and peoples that we do not have
the need to treat Jews like other men, and that the
Divine law: Love your neighbor as yourself, it is not for them
Not applicable. Because if the Popes had acted out of humanity.

CHAPTER NINTH.

305

out of religious or social duty, would they have dealt with or left
"To treat Jews with such cruelty and violence?"

"The Jews owe no more gratitude to the
Papacy, that the prisoner owes nothing to his jailer. No doubt
the meeting of prominent Jewish figures in Paris in 1807,
a demonstration in praise of several Popes, and recalled
their benevolence towards the Jews; but wasn't it unique—
how to determine Catholics worldwide to
to stop oppressing our brothers, and not to proclaim facts
whose authenticity is so questionable?

"The demonstration by the notables was a political act"
of great skill'... »

What? It's the Jews themselves who want us
to compel 'to see in the act of justice and recognition—
session which we honor to the representatives of their
nation, but an act of cunning and deceit! Their word is
No doubt about it, definitely. Well, after lending it to them
the ear, let us allow two acts of the Papacy to tell us with
some developments if there is more accuracy in the
sad and ignominious interpretation of these Jews that in
the simple and noble declaration of the great Hebrew synod.
We will choose, in order to give pride of place to the friends of the
Jewish nation, two periods considered barbaric.

The Jews, during the first three crusades, "had had
to fear or to suffer; in the fourth, they were tran-
bowling pins. Pope Innocent III took them into consideration in the year 1216.
an order... which shows us his conviction on the
genuine relations between Jews and Christians. They are in
Indeed, he said, the living witnesses of the true Christian faith
yours. But the Christian must not exterminate them, nor
even oppress them, so that he himself does not lose the
knowledge of the law... Although they prefer to persist
in the hardening of their hearts, rather than seeking k
to understand the secrets of their law, and to achieve the con-
The birth of Christ, they nonetheless have a right to our pro-

'Israelite Universe. Vit, p. 193–1; 1867.

e*

Digitized by Coogl

306

THE JEWS.

Uction. Thus, as they call for our help, we...
let us take under the aegis of our protection... And, according to ks
traces of our predecessors of happy memory: of Calixte,
of Eugene, Alexander, Clement, and Celeslin, we
Let us forbid anyone to force a Jew into baptism, for
He who is forced into it is not supposed to have faith. But, if he
consents to receive it, provided no one obstructs it.
No Christian should allow themselves to commit acts of violence against
with regard to them', nor to seize their property, or to change
Their customs without legal judgment. Let no one...
disturbance during their holidays, either by hitting them, or by
throwing stones at them; and that no one impose pen-
in these days works that they can do in other times * .

'Assault and insults were and still are common practice against
the Jew in a large part of the vast states where the Quran reigns.
We have abolished these heinous abuses in Algeria.

The Church therefore respects their religious days more than they do.
themselves, for they no longer even observe the Sabbath day.
Christians who insulted Jews in this way were, moreover, only doing their
return the favor. Read the following as an example: when the
Jews "met those among them who had converted, they
insulted them, and often even chased them away with stones.
to assassinate them." Constantine, I. i, Cod. Th. De Judrris. – "... De-
Jews are forbidden to mix anything in their festivals and entertainments.
comments that were offensive to the Christian religion and especially burning

"to erect a cross at their feast of Mardorhea." Law of 40a, Honorins and
Theodosc. – On the prohibition "of Jews appearing in public, nor of opening
the doors and windows of their houses on Good Friday and in the
Easter time, because they were accustomed, at that time, to insulting
to the piety of Christians." The profits from usury had "made them
insolent. They affected, in order to insult Christians, to look at them, the
Holy Week, more magnificently dressed than usual, and of the
to spend time celebrating; and on the contrary, they appeared sad and

to cease this scandal by a (saying of the year 33), which forbade the Jews from to pray in public during the holy season of Passiontide and at Easter. II They also forbade having any Christian servants or slaves... * Pope Innocent III wrote "that he was informed that suffering was taking place in France, where Jews had their children fed by women Christians, and that these unfortunate people took advantage of this to commit— This is a huge crime against our holy religion. Every time that these women received the body of Our Lord Jesus Christ, At Easter, they made them do it for the three days following the holidays. to express their milk in the latrines before breastfeeding their children children. That they committed several other abominations that it was im— Despite his efforts to put a stop to it, he finally concluded his letter with very strong

Digitized by Google

CHAPTER NINTH. 307

Those who would violate these prohibitions will be excommunicated.
equipped M »

More than a century and a half passed, and the most dreadful of scourges, the plague and its desolate procession of ills, have struck down upon the world. The plague is the element of poison; the air is poisoned, the waters are poisoned, and the poison— It's the Jews! It's these implacable enemies of the clerics; that is the cry of blind fury, the cry of murderous despair; and the Jews go out, immolated by the thousands. But above the sacred sheets that vainly greedy— Of this odious storm, there is one that dominates it; And that head, that powerful voice that soothes him, that's the head, It is the voice of the Sovereign Pontiff: "Forbidden!" cries Cle— Section VI, prohibits any Christian from attributing to the Jews crimes of which they are not guilty; prohibition against attacking their lives; prohibition against harming their property; prohibition against exercising No violence against them, no twisting, and the judges' sentence. legitimate, it is forbidden to force them to receive baptism.

The fury of the populace, momentarily calmed, reignites with the scourge; but Clement, a second time, rises*: No, the guilty parties are not the Jews; there is no proof. Their crime, but your murders are despicable. If you If caught in the act, let your courts render justice; Otherwise, let every bishop rise up, and, in the name of the Holy— From the seat, he hurls the thunderbolts of excommunication against anyone dares to harass a Jew.

Thus spoke the Church; but such were the exasperations of evil, and such had been the savage customs of Israel,

The Pope speaks as a sovereign, that is to say, outside of Avignon and

express.s to Christian women to serve the Jews, either as wet nurses of their children, or otherwise, under pain of excommunication. Extract from this excellent letter of t213, which deserved to be included among the laws we read in Canon Law. » Great Treatise on the Police, vol. 1, pp. 279-250; Paria, 175.

'Innocent, Book II, Letter 302, Rohrbacher, Histoire unicerselh' de The Church, vol. XVII, plo7; Paris, 1831.

2 Halles, U'', July 4; 2', September 26, 1348.

20.

Digitized by Google

308

THE JEWS.

from the Comlat Venaissin, the murderous and vengeful furies peoples followed their course for far too long

Braving the flood of all threats, the Popes, we see seen by their words and deeds, do not limit themselves to to want to preserve safe and sound a sample of Judaism. It is not even enough for them to meet in the nation the entire Jewish community, a living witness to the truth of the Writers Catholic practices, which horrify Israel when it considers itself himself! If, as they wish, as he wished and the The Church will always want this, while respecting the laws from each Christian state that welcomes them, the freed Jews from all worry, enjoy in peace the protection of the more ample, and the serene fullness of their religious freedom-gilded; this freedom which even today most of the gu-Christian governments refuse, in the name of the principles of liberalism, to their Catholic subjects.

But the Jew posed before us; he painted himself in his word; he was not afraid to open up to us or to develop us his soul; he has, with his own hand, given us the measure of his social qualities. We will refrain from insulting him, from To qualify, and, as a simple historian, it suffices for us to pose this question: Question: Could even the most implacable enemies find... ver, to describe to us his brutal contempt for the truths that wound, his audacious war on the very truths he has

words that fall back upon his flesh in sharper strokes and more cruelly soaked than those that have just formed—'sea in his mouth and to soak it in his saliva'.

In short, the nineteenth-century Jew, the one who does not

* Read the great Treatise on the Police, *ibid.*, vol. 1, p. 280, etc. — Id. Rohr-Bacher, *Universal History of Etymology*, vol. XX, p. 330, etc., 1831.

2 "When the winds of the age turn to unbelief, to the persecution of the Church, as today, the Jew, forgetting the oppression under the—that he had lived so long, and the generous hand that was extended to him the Church, becomes arrogant, insolent, hateful; it fills the world with his grievances; he associates himself with all the actions hostile to the Church, and becomes, through his revolutionary intolerance, the most inconsistent of sectarians. » (Goschler, Jew by origin, *German Encyclopedia*, *suprà*, —

Digitized by Google

CHAPTER NINTH. 309

respects the Talmud, or that which comes from it, more than halfway turning their backs, but still subject to the yoke of habit national doctrines drawn from his own, is he a man who What can civilization confess? The feelings that drive it in the presence of the most obvious historical truths, or under the influence of the blessings with which he is filled, are they those of a being whose soul has been expanded and softened by civilization The heart?

Others will answer these questions if they see fit. that the facts have established. Let a portion be made, however, and as broad as possible, with exceptions, but especially in our lands; such is our invariable rule, and no habit—Our tude is no longer sweet to us.

(I. 453; 4861.) Each time the Church has its Palm Sunday, Let us then allow him to throw his clothes beneath the feet of the triumphant general and to make the echoes of her hosanna resound. But every time she takes The road to Calvary, let us be on our guard, and not be surprised no point if he spits in her face, if he hits her on the head, if he charges at her his cross, and whether he prefers Barabbas or Garibaldi. — Read jps Reviews Jewish issues concerning Garibaldi, etc.

• NOTE ON THE GHETTO.

The Church "has strongly condemned, through the Pontiffs, the furies of these cruel enmities, even though they were

did not merely wrest them from popular passions; she also...
opened inviolable sanctuaries where they found safety. This is Rome
who set the example of this protective charity; she conceded to
Jews were given a separate quarter, and several other cities imitated the initiative.
Roman Pontiffs. Thanks to the places of refuge, the Jews lived
together around their Synagogue, in accordance with their laws, under
the authority of their spiritual leaders, and they had full enjoyment
and the entirety of the exercise of their religion. Hence the Ghettos, whose origin
is linked to a hospital-like thought that has been too often forgotten, too often slandered
nowadays. Philanthropy paints a bleak picture, and laments it.
Rightly so, they are dilapidated and filthy. But we forget that they are old.
from a time when generally all cities had the same appearance.
In the Middle Ages, Christian civilization did not take pride in

to transform the fragile dwellings of this world into palaces. If, with

Thanks to the progress of the century, the cities of exile have been remarkably beautified
On earth, it is not surprising that the Jews did not follow this

Digitized by Google

310

THE JEWS.

j movement.'^The ghettos remained stationary like the popu-
The practices that remained there. These were maintained by the Jews.
in their current state; it even appears that some dwellings
Their dilapidated state does not displease them; for even today they
prefer to others. Since the beginning of his reign, Pius I.
They placed all the districts of Rome at their disposal, and yet, they
They stubbornly refuse to leave the Ghetto, and they remain there voluntarily.
attached. The Israelites are obviously committing an injustice and a
ingratitude when they rebel today against an institution
"Who saved them long ago."

* The Jewish Question, by Father Ratnbonne, a converted Israeli, pp. 16-17; Paris, 1868.
31 ps{' ,es.

< /

THIRD DIVISION. NEW MORAL, NEW

MORALITIES.

Continued. – Tolerance of the Jew; his presumptions, his presumption arising from

his pride is wounded when he compares what he has been like since he stopped to believe, in what has become of Christian peoples since they lose faith. — 11 considers himself insulted by the freedoms of worship Christian. — Curious examples. — Appeals to the principles of our Revolution. — Its weights and measures were always different for him than for others. — His atrocious way of understanding freedom of religion. — His mission. — For him, freedom of worship is the destruction of Christian worship. — Loyal protests of some Israelites against this fanaticism. — A cry from Germany against savage despotism of the Jew. — Equality is no longer enough for him; he demands equality and respect. exceptional. — A curious and unprecedented example — Another example: Israel's insolence against the Emperor himself, which a moment before He called upon his angel, and why? — Another example: Christians threatened even in the heart of their ancient solemnities. — The same right would allow him to demand the closure of churches, and the suppression of the Christian name. — What the Jew is, and what he was Yesterday; immense progress, a word from Mr. Crémieux. — Duty of the Israelite to turn the very study of theology against the Church, and of the to agree with Jewish philosophy, which is that of the tenth century. — Man or idea, the Jewish Messiah is near, The peoples must fall at his feet. — "Jerusalem, city of the future." — The rationalist Klüber on the Jew, in his book On law of the German Confederation. — The theologians of Germany Magne on the Jew. — Summary of the chapter, and conclusion.

At a time when morality is declining and seems to be failing — the spiritual that the Ebrelan drew from his faith, when the faith Christian life was flourishing, the Jew felt the growing within him

Digitized by Google

CHAPTER NINTH.

year

sense of one's social value, which is rising, seeks the light and develops as the Talmudic faith dies out within him. that, a source of antisocial morality. That is why we let us see his pride grow and surpass all limits during — that he finds himself comparing what he has been like since he stopped believe, what becomes of the Catholic populations <fc — since they lose faith; since, through a just conse — As a consequence of this loss, they raise their level this a man who, day by day, makes himself their moral equal. This feeling of complacency in itself, which multiplies the The forces of the Jew, do not assert themselves or display themselves in our midst that in a way that is too sensitive; and, however little we follow — Let us keep a watchful eye on this being whose perseverance knows no bounds.

so many of his claims rise, grow, surge, and strike,
by shaking it on all its shores, the ancient rock of the ci-
Christian village.

A group of a few randomly chosen examples will be
for us the thermometer of brutal demands which
begin to take shape and become more pronounced in the camp
Jewish, and which will soon astonish us too late. Yesterday
The Jew, humble and crawling, still pretended to tremble.
for the freedom of his worship, so widely respected in
our kingdom; today this same Jew, the upstart of the
day, he considers himself insulted by the freedom of ours. Thus,
For example, the Corpus Christi processions continue,
as in the old days, to follow their ordinary course
in the city of Marseille: these Christian processions that
the sultan allows them to freely develop their pious families in
the streets of Constantinople. And suddenly, here is, in front of
Their peaceful banners, the Jew feels threatened, rises up,
rises up in protest, and in a thundering voice cries out; Halle-ik! Christian-
Look! "These outward ceremonies of violent Catholicism"
to our detriment the law; they often outrage and offend the senses
times and even the persons of citizens belonging to k
other cults." Go home then; go, seek the shade

Digitized by Google

312

THE JEWS.

of the churches, and leaves the entire width of the church free to the Jew
the public road, the pavement of your ancient most Christian kings.

Back ' 1

The law of Moses punishes with death anyone who violates the holy
Sabbath day*, that is to say, whoever dares to steal from God the
convert the day he has reserved into a working day
The Lord's Day. Well, this Jew we just made
citizen, to make our equal, our peer, this Jew will deign-
will it allow us to observe this day which must be
If so sacred, *is the law of Moses his law? Will he allow the Christian-
It is important to respect this day, that liberal populations...
Protestants surrounded by such profound respect? Alas,
for example, woe, on the free soil of England, to the au-
daring, even if he were a prince, who, braving the public eye, would dare
to desecrate through outdoor work or through revelry
Worldly Sunday rest! The people, insulted in

But in France, the law that prohibits
The scandal of this work is a scandal for the Jew; it
must be condemned and banished from our Codes if we want that
The Jew remains silent. Thirty-eight million citizens, including
The French population comprises what is included in their ranks
about seventy-four thousand Jews, of whom barely a quarter
'is concerned with observing Jewish law'. Well, of-
Before this handful of men, Christian law must and

- The law of 18 Germinal, Year X, does not allow the local authority to prohibit to the Catholics the external ceremonies of worship that if some
Disruption of public order is the likely consequence.
Exception, contrary example: On Sunday, June 6, 1869, in Paris, during
of the Madeleine procession, at sunrise, one of the assistants
braving the public, whose indignation was barely contained, he stood de-
He stood at the end, his head covered, and refused to move away. A vigorous blow of
his fist suddenly knocked out two of his teeth; what was this cham-
A pawn of the Holy Sacrament? A Jew, what brutality from this provocateur!
had exasperated. We admire not the swiftness of the act, but the
noble movement which inspired him, and freedom of worship had on this day
An unexpected defender I – Read U World and the Law, etc., etc...,
June 10, 1869.

* Exodus, XXXV, v. 2, etc.

® Read the Jewish Journals.

Digitized by Google

CHAPTER NINTH. 313

French humiliates herself! To the pillory, to the stocks, this Sunday law!
"Oh!" cries Judah from the tribunes; for "our rights
the most inviolable, those of our conscience and our
free will as a religious minority, are violated if
this law still stands!

Are we, members and, French citizens or not?
citizens of the Jewish nation? Yes, undoubtedly! Now, "if the con-
freedoms in which citizens live today
Today's are full and complete, how to reconcile with

"Do they believe in the existence of a law that is their living negation?"
And let no one come and tell us: But this law will be used
"...with all imaginable restraint and moderation..."
– No: "there is no possible transaction or conciliation.
If we leave this law standing, it is permissible to say
that the immortal principles which shine on the frontispiece of
our revolution is subject to an exception, both under the rap-

of equality*.

Such is the language of the man who crawled yesterday at our feet. Now, in the name of the principle of modern laws, Christian law must disappear. The Jew wants it, he demands it, because he sees it as an offense against his law religious, that very same one, he does not hesitate to tell us, that God gave it to him through the hands of Moses. It is up to us, therefore, to take a look at this day of rest among the Hebrews, to see if the Jew has the right to curse our legislation; to see what he dares in our midst, and, first, if he would find it good that the people among whom he receives the benefits of citizenship, allowing himself to be in his regard what he, a Jew, considered a duty to allow himself in his Jewish homeland, or against a man of his own race, either against the guest welcomed into the city of Moses.

The seventh day of the week, the legislator tells us

• Arch. Israel.. XVI, p. 733, 1867. – 76., XV, p. 717, 1867. – Id., Down with crucifixes in the courts, 16., XIX, p. 584, 1869.

* Archives Israélites, XVI, p. 708–9; 1866.

Digitized by Google

30 THE JEWS.

Hebrew, and we took care to remind everyone of it. the hour, "is the Sabbath day of your God. You shall not do in No work today, neither you, nor your son or daughter, nor Ion servant or your servants, nor the stranger (who has arrived) who will be within the walls of your cities. Observe my Sabbath, since he must be holy to you...; you will work during six days; but the seventh day is a Sabbath, and a day of rest consecrated to the Lord. Whoever (omnis) works this day– 'There, he will be punished with death'.

Death penalty at the seventh-day workday, that is your Faith, such is, rfi'M-eous, your law, which "is not susceptible, – and You add it today – no conversion or reform*. And, among Christians, it is you, men of the Talion, it is you who come to shout death to the dying law and so sweet, whose text is now nothing more than a mo– historical evidence of the respect the public showed yesterday still on the day of the Lord your God!* What can be said before these enormities, except that the Jew hears everything as His very particular way! Let's listen to him express himself. in all the candor of his language what should be,

of worship:

"In Italy, we do not limit ourselves to practicing freedom of cults by isolated acts, unless one tramples it underfoot if the whim or self-interest demands it; it is proclaimed loudly; It forms the basis of government. The first laws that the prince regent published in the liberated provinces, have

'Bible, Exodus, 20, 10; *ibid.*, 31, 11-15, etc., etc.

^ Israelite Archives, XVII, p. 801; 1867.

* Let us add that the Jew no longer observes, so to speak, either the laws of the ali- neither the Sabbath law, nor so many other religious laws without observing which there are no more Jews. See, in this work, the example of the violation given by those who should be ensuring the preservation of these laws: "The number of Sabbath observers is so minimal! » Israelite Universe, IV, p. 187, etc.; 1866. – Au.=si Did some in Israel try to imitate the work, unfortunately- if necessary among Christians, the observance of the day of Lord. Israelite Universe, IX, p. 388; 1867. Read /(J., 11, 1866; *id.*, pp. 68-72, etc., etc., etc.

Digitized by Google

CHAPTER NINTH.

315

The status, the suppression of religious corporations, the abo- The Concordat, the declaration of complete equality of citizens of all faiths... Following such improvements rations, it's easy to predict what our coreligionists from Veneto... They are even of the same ilk to demonstrate, immediately, that this is up to the new times, and they bring a valuable contingent to the Israelism of kingdom'.

Turning then to England, the organ of the liber- Jewish realism exclaims: "You say that humanity is "Has he reached manhood?" However, "we have not learned that London, which loves meetings, had requested the subscription Bible Society Edition*!...

And you, France, what is wearing down your courage? Because "the establishment of renegades (that is, converted Jews)" directed in Paris itself by abbots Ratisbonne and others

public order. » How could it be! To leave standing in a country free from institutions that liberalism cannot acknowledge, and which horrify him! Well, we, "as long as the sun does not It doesn't shine, we cannot extinguish our torch... the The mission entrusted by God to Israel is far from over.*

Faced with such precise Jewish texts, the same question comes from a thousand mouths, and from a thousand sides at once, people say to each other; Freedom of worship, |K)le Juive, in the countries that welcome it- So, is this the slow destruction of Christian worship? It is therefore the subjection of populations to the laws of this Revolution that, in all kingdoms, his genius dominated

- Israeli Archives, XX, pp. 905-906; 1866. Instead of saying to Israelism, let's say the Judaization of the kingdom: a kind of - civilizing- tion undertaken by the secret societies, which are not only the instruction- the Jew's ment. The moral proof emerges from the fact that they do not think- They feel and only want what he thinks and what he wants.

If Morse's law were your law, would you wage war on the mis- Zionists of this law?

^ ArcA/i'es Israelites, VIII, p. 363; 1867. Let us repeat that our quotes The phrases in quotation marks are literal; what is found outside is, or the extract from passages that are too long, or what links the whole thing together - in our general sense.

Digitized by Google

316

THE JEWS.

A naturalist inspires and leads against Christian civilization? Houses of speculation and usury - houses of debauchery and of orgy, be it and that it arises everywhere -, the spec- There will be no shortage of those who can hold them, nor of those who can ensure them. the funds-but, from religious corporations, no! No, more retirement homes open to broken lives, to hearts grieved, desolate; no more houses destined for land clearing, 'a tenacious cultivation of the sciences, to the in-depth studies of theology, and to perfection of the Christian life. Christians out! Christians of all sects 'at the door of the sacred building of their inst- tutions, and that this edifice collapses on their heads. The texts are precise, and not at all rare! This, then, is the freedom that, among Christian peoples who assimilate it, deign

had the audacity to be their equal.

These torches that the Jew threatens to extinguish only when the sun, or the light, shines—mystical terms for the use of the occult world, and which signify the doctrine revolutions—are these not the dreaded torches—Tables brandished by the regenerative philosophy of Israel? Is this not what, from the very mouths of wise men and Loyal Israelites, raise a resounding cry against Israel! of fanaticism? Isn't that the very scarecrow that forces us to to back down and withdraw from the leadership of Jewish organizations honorable members similar to the scholar of whom we Let's record the lyrics: "I do not hesitate to acknowledge with the difficulty that feelings of tolerance have not yet penetrated |)ammi our coreligionists as much as he would be desirable: I therefore believe it is in our interest "This work, as in the case of my dignity, requires me to withdraw." LS Koenig.swater, corresponding member of the Institute*.

'Univers Israélite, VII, p. 292, et alias; 1868.

2 Archives israélites, XIV, p. 105S, December 1, 1866. This into—Lérance breaks through and manifests itself with a certain brilliance in the style of some of these gentlemen, and this manifests itself even in their writings. where they set themselves up as professors of good taste: Example: The head of the con—

Digitized by Google

CHAPTER NINTH. 317

But let's look around us; are these the shapers of Christian civilization are not those who are already terrorizing Austria, and whose fierce entrain inspires the historical and political journals of Germany Magne this page qurí/meer* Israéliu reproduced in the cou—revealing his insults: "It's very difficult to make a name for oneself." an idea of the current situation of Jews in Vienna. If all the Bloodthirsty Jews who once surrounded Pilate's house shouting: Crucify him! Crucify him! They were suddenly transformed into journalists, while retaining their character of primitive ferocity, they could not manifest a hatred more savage against Christ than is currently the a group of Jews who dominate public opinion in the terro—laughing

"Since the Emperor's famous reply to the bishops, a veritable fury broke out among the Jews of that day—nationalism and terror. Infamous caricatures representing sensing the bishops, and especially the Cardinal of Vienna,

in such a way against the clergy, that the pro- exaltation invoked in 1793 in Paris by the Voltaireans against the clergy French, seems almost child's play. The Jew reigns in Vienna, and he demonstrates this by pouring out his full cup of anger and fury against the Church, against the bishops and the clergy. Thanks to these newspapers, the misguided people are so

central story raised the stick, etc., etc., over the head of one of these Israelites. Reaching him in the street, he walked over him, his gaze fixed on him. filled with sparks of hatred, and addressing him with vile threats,... formulated in hideous terms. These are the plaintiff's own words. which we report. Israelite Universe: V, pp. 196-7, 1867. And the month Next, he adds:

We are told that a Teuille, known for its extreme beyond- Cuidance, making no allusion to the scandal of December 5th, speaks of mud (sic). This is perfectly natural; there are so many of them on his toast editor-in-chief It is even one of the fruitful elements of his work valleys. Some heads, like barren fields, can do nothing

To produce without manure. But we, who write with a pen, and

Not with a stable broom, we don't want to get our hands dirty. to return to the said sheet what naturally belongs to it. Univ. Israel., VI, p. 279; 1867.

Digitized by Google

318 THE JEWS.

excited, that one hears him uttering invectives in the streets the most revolting things against the passing priest"

"The equality he has just acquired is no longer sufficient for the Jew: He wants to be preferred, to dominate. There is no end to it. talented and witty men among the Jews, who did not manifest- They celebrate this desire; and, with the utmost seriousness, they ask exceptional consideration for their people. When one shoots the smallest Jew, a little by the tip of the ear, all the Jews around the world are crying out against this treatment. of this brutal attack. When one allows oneself to observe that perhaps the little Jew only got what he deserved, We are accused of being reactionary and obscurantist. History The Jews can be summed up in these words: For fifteen centuries Christians mistreated the Jews; today "The Jews mistreated us*."

The Jews, who form a compact body, an association- national association, a family whose members support each other

Jews, who possess gold, printing presses, (have genius, and whose (ptcL-ques-unes-for'.es têtes exercising such mysterious empire on Masonic affiliations; the Jews possess through this even to the highest degree the gift of making oneself counted, of to be feared, to be adored and showered with praise by the powerful earthly things, and we see them constantly wearing out and to abuse this gift. Positions, functions, privileges, honors, So they fall from all sides upon the head of Israel; and if we doubts about the prosperous streak that seems to follow him, our eyes, while browsing through the signed public documents of his name, should acknowledge the obvious. The Jew himself-even is therefore far from denying it, except at times when its bold demands give voice to the cry of ambition boundless and insatiably covetous. "Let us thank the Almighty, - he exclaimed in this noble land, - of having placed on the throne a prince who was the first, in his

Why? See our chapters.

^ Israelite Universe, p. 293-4; 1868.

Digitized by Google

CHAPTER NINTH. 349

diplomatic reports, stated abroad that France contained only French people. It would seem, in truth, that Napoleon III undertook the generous task of consoling the the Jewish race of unspeakable suffering that it endured in the past, and which it still endures in many ways. "Very so-called civilized!" Ah! Glory and honor! our great and powerful sovereign, who places himself, as The Angel with the flaming sword, between murderous barbarity and our poor brothers." Elsewhere, on the contrary, "we see, at the Shame on our time, the persecutors, the plunderers, the ferocious beasts dressed as Christians and Europeans, mount in rank and retain ministerial portfolios'.

Let us also give thanks to the higher administration, which, Inspired by such noble thoughts, he has never ceased to give us evidence of his benevolent interest*, and, since the The circumstances lend themselves to it, let us eagerly yield to the voice of duty which calls us to recognize a true trait-the sweet and touching nature of this delicate solicitude, of this high and vigilant protection:

A young man of Jewish descent was assaulted in a college "by one of his classmates, who kept calling him of Jew at every opportunity. The father went to complain to the minister

he went immediately to the said college; he made a green
a reprimand to the class teacher, who had not wanted
intervened, and the professor had to write a letter of apology
to the father of the family, wounded in his religion."

...So, one of those childish squabbles which,
From insulting to insulted, they end in completely different ways between
students of French blood; one of those schoolboy pranks
where superiors would only see clumsiness in their

• Arch. Israélites., \ll, p. 300; 1867.

Israelite Universe, V, p. 193; 1867.

9 Israelite Universe, X. p. 433; 1868.

■' Iraelite archives. Lives, p. 300; 1867.

9 Archives israélites, XXII, p. 991; 1866.

Digitized by Google

320 THE JEWS,

intervcnlion, and leave k the generosity of comrades the
care for final justice, that is what immediately arises
to the proportions of a staunch affair; this is what motivates the fas-
killer and immediate intervention of the highest representative
of public authority, when it concerns... the son of a king?
No, the son of a Jew, whom one of his comrades dares to call
a Jew, and who takes the four letters of his name for the
more intolerable insults 'I

Others will shrug their shoulders at the ridiculousness that is
condensed in this miserable incident—as for us, we there
We find the immense merit of characterizing the high and
the Jew's solid position among ordinary citizens
the Empire—we admire its importance, its power
persecuted! How then could we not finally beat
hands to this distinguished demonstration, to this humble genu-
bending before Israel, since it teaches us that the auda-
The Jew's exacting demands can no longer be restrained.
since it reveals to us that its irresistible grandeur
develops as a direct result of the eagerness of the strong to
To satisfy him! And will we fear having said too much when
we see him claiming that the State itself, that the per-
even his own leader, the one he just called his
comforter and his angel, bows down, humbles himself before him, and
retracts his words as an imperial literary figure, as if they were an insult.

who, addressing a Christian people, seems to bear witness

* Thus, the tenderness of the Jews for Mr. DuVuy is without limit; Moreover, it doesn't stop at this single cause. Two lines, including We will be careful not to spoil the style, which will allow us to... judge:

"Just look at this fervor, this activity, this stirring of The French bishops and archbishops, witness the bitter war...

born that they make to Mr. Duruy, Minister of Public Instruction, to the occasion of his remarkable circular concerning education secondary school students; to the minister whom posterity will bless, as all progressive men and friends of light already admire it thanks for all the good and great things he has done in the field of public education I » Archive. Israel.. He, p. 68; 1868. – The The Jew's descendants will undoubtedly bless him, since the Jewish Archives commit to it

Digitized by Google

CHAPTER NINTH. 351

of a Christian belief... Someone might exclaim:
But you're dreaming! And some unhealthy vision haunts your eyes!
Well, the Jewish leader Crémieux agrees to take away our
the floor and to take it; let's listen:

"My dear Guérault, I have just read the preface that Na-
Poleon III places at the beginning of the Life of Julius Caesar. On the one hand,
a system of fanaticism, albeit rather mitigated; on the other hand
Part of it, the duty to the people, quite greatly presented
Moreover, to accept, depending on the era, Caesar's ideas,
of Charlemagne, of Napoleon /•% had awakened all my
Note that as I continued reading, I came to these
Words: "Blessed are the people who understand them! Woe to them!"
Those who misunderstand and fight them! They

"Like the Jews, they crucified their Messiah." How
Did Napoleon III write this sentence? Where did the historian write it?
Has he found historical evidence for this statement?
So clearly stated? "The Jews crucified their Messiah!"
The Jewish religion, which, in the lands where its followers
enjoy civil and political rights, walk on equal footing with
other religions—which, in the countries where these followers
still suffer shameful contempt or odious persecution
tions, maintains its immortal vitality with such courage,

"The Jewish religion awaits its Messiah."

"THE CATHOLIC RELIGION ALONE WANTS to have received this Messiah, mis-known to the Jews, was crucified by them.

"But to write Jules' preface from a Catholic point of view
Caesar! To present a religious claim as an axiom,
historic! How far we are from this broad thinking of
Napoleon I*' adhering to the Jewish religion by the convocation
of the great Sanhedrin, and by the organization of Israelite worship!

"We live in a time, in a country where religion
and worship must be confined to consciences and move-
to see in the temple. That a priest in a church, from above
from the pulpit, support Vavénement cUi Messie and the blindness
Jews who misunderstood and crucified him, I understand this ex-
pressure from the Catholic faith, including the rabbi, in the synagogue

24

Digitized by Google

323

THE JEWS.

gogue, (read from the top of another pulpit, will prove the inanity. But
that the leader of a vast empire throws into a page of history
such dangerous words; that he again denounces the uni-
verses, in a book that is being translated into all languages
gues, which he denounces especially in France, where he concentrates
In his hands, supreme power, the blindness of the Jews
guilty of having crucified their Messiah, when this Messiah is
JESUS CHRIST; that he may revive this terrible and painful accusation.
sation, that the streams of Jewish blood that it caused to be shed seem-
blaent had been stifled within the nations enlightened by the
torch of philosophy, it is a very unfortunate
inspiration!

"Please, my dear Guérault, make way for my protests"
tations in your newspaper (L'Opinion nationale). I en-
See the expression of my old friendship. Paris, February 27, 1865.
— Ad. Crémieux.

One thing, Mr. Lechêne observes, struck us immediately.
first in this audacious challenge thrown at the Emperor's head
And the face of two hundred million Catholics, that's the
the path that the Jews have taken in the world since the day
where Christian societies have admitted them into their fold and

vile and political. And since Mr. Crémieux cites the Sanhédrin assembled in 1807 by Napoleon I," that he take the trouble to reread the minutes of this Hebrew assembly, and that he compares the humility and gratitude of the Jews of that time with the outrageous claims of contemporary Judaism.'

'Indeed, when Napoleon I said to General Bertrand: * I am I know men, and I tell you that Jesus Christ was not a man;" when he pronounced, with an accent of conviction, this

Deep fiarole, he was far from foreseeing that one day the Jews, rehabilitated-cited by him, would make it a crime for his successor to assert this child Truth. Zero power of gold!

"Mr. Crémieux, emancipated for fifty years, now demands that the Catholics, that the Emperor himself, keep their faith to themselves deep in their consciences; he forbids this faith to be manifested outside of the temple... At the rate the Jews are going, what will become of the Christian society at the end of the first century

"Mr. Cremieux, for the success of his cause, even goes so far as to give

Digitized by Google

CHAPTER NINTH. 313

However, the flood of these enormous claims, before which Christianity must retreat from, this tide is growing and threatens to reach us, no longer even outside of our temples, but even under the cover of our meetings Christian, even in the heart of our ancient solemnities. One more step, and tomorrow, a defense will be made to preacher to preach the Passion of Christ; but, under under the pretext of public order, and from today the Jew us forbidden, according to the measure of his strength, from representing the mysteries.

If our words, after what we have just explained, may still have seemed excessive, let's open our eyes, Let us read and judge: "In the presence of high benevolence what the Emperor's government shows us,... we WE ARE SURPRISED that the higher authority tolerated the latter-relatively certain shows in both departments of Alsace. The newspapers of that province announced that the Bavarian Society of the Life and Passion of Our Lord Lord Jesus Christ, gave a long series of representations performances before a consistently large audience, in the city of Strasbourg, where she was even honored by the pre-presence of the highest dignitaries of the Church, as well as

Performances were also given in Colmar. Such a show
Isn't it likely to awaken religious intolerance?
perhaps the ancient fanaticism of the least enlightened populations
plots against the Jews, let them be shown as the authors of your
Death of the God of Christians? We have the right to be wary of
'This kind of exhibition.'

a denial to history. He argues that only Catholics recognize—
are born Jesus Christ for their Messiah. Is he unaware that on this point the
Are Protestants no different from Catholics?

(Sacred texts follow.)

B. Are other texts needed to convince Mr. Crémieux that the Jews,
Blind and guilty, have they crucified their Messiah?

B Paris, March 2, 1865, published on the 5th. Adolphe Lechéne. b

'Israeli Universe, VIII, pp. 343–4; 1868. Strasbourg hears these
Words of Tolerance I The city where Drach's classmates, our

21.

Digitized by Google

THE JEWS.

Tl ès-clairemenl said it, for sure! But this kind of exhibition—
Christian beliefs, which the Jew claims to prohibit in the country
Christian, is repeated everywhere with the most solemn
advertisement every time we are preached the Passion of
Christ; each time the ceremonies of Holy Week
bring back the public adoration of the cross; each time that
the august solemnities of the Tomb are reborn, where each
year the entire people prostrate themselves before the body of the
Messiah whom the Jews pierced with their blows. And ever since
centuries, in the days when this religious mourning stirs the mules—
titudes, each faithful person joins in the prayers of the Church against
those whom she publicly calls the perfidious enemies
of the Savior (pro perfidis Judæis). What a great insult!
to Judaism 1 How then, after the brilliance of these prodigious
grievous grievances, how could the Jew refrain from re—
to seek, in the name of honor and respect, that the Synagogue
is entitled to demand from us the enclosure of our churches, the
reform of our liturgies, the suppression of public worship and
The abolition of the Christian name! For he who dares to call himself
For the Jew, a Christian can only be an accomplice to a
scoundrel, that worshipper of a trifle who renders him infamous

The Jew joins in the condemnation that his fathers have pronounced against this culprit. That is where, he tells us, regarding the representation of our mysteries, which he could not suffer if he is our equal; that is what he will not suffer, that is what that he should start to stop suffering!

Indeed, Mr. Crémieux, the illustrious president of the Alliance universal Israelite, and one of the high dignitaries of the ma-
This nonsense, this Jewish progress, this
The way things work, which already tends to make the one who wears the Christian name, even if he were a minister of an empire and even if he were emperor, so flexible, so considerate towards the Jew! Far from the ignorance-

old acquaintance, was waiting for the coming of the Messiah to stumble upon Christians and the Pillars. Second letter from a converted rabbi.
p. 3<9; Paris, 1817.

Digitized by Google

CHAPTER NINTH. 325

He proclaims it, he glories in it, and we insist on repeating his words, for they become a monument of history;
"How everything has changed for us. Gentlemen, in so little of time! When I was a child... I couldn't cross the streets of my hometown without receiving any insults. How many battles I've fought with my fists! Yes, I tell you I say it. Gentlemen, I am proud of the Jews, and it is necessary I beg your pardon for this feeling of vanity; for when I was "As a child, they considered me worthless..."

The Jew counted for nothing; whereas today it is necessary- from today that the States, that the powers of this world, that The sovereigns count on him and count on him humbly. But where does this sinister marvel come from? - It stems from the failings of the Christian faith. The relaxed Christian- He imagines a little too quickly that the Jew, because he denies the beliefs of his fathers, he is no longer a Jew. She comes to us again and rather, this sinister marvel of progress occult societies, filled with these apostate Christians who want what the Jew wants, that is to say, Jewish civilization- that which is given to us by our tutor and our teacher, The philosophical Jew, the Jew of the Universal Covenant. This civilization Jewish culture thus begins to openly take the the place of Christian civilization, and the Jew, consequently, to shout at us: Make way for the master! Make way for the one you follow- Reveal the doctrines and who has delivered you from the foolishness of the Christian faith; away with the faith that has had its day!

"It's starting to happen." There's not much left for the children. progress is achieved by kicking away a decaying religion, and The day of his downfall is drawing near. – "Inaugurated by the scholarly and speculative Germany, the renovation of studies theological ideas are taking root in France, which, thanks to its spirit generalizing and expansive, can be called k do for the religious synthesis what she once did for the reconstitu- civil and political organization of the world. And every Israelite must experience- 'Archives israélites, I, p. <3; <867.

Digitized by Google

326

THE JEWS.

to see the desire to cooperate in this work, in which his in- 'most sacred interests'.

It is necessary, as we can see, that it be recast as it was by the Revolutionizing law and history, Roman theology... The word must be in harmony with Jewish philosophy; Christian women should remain silent; those who owe lessons must From Judaism, so many lights, cease insulting the Jew by giving to Christ, the ignoble and vulgar victim, the name sacred to the Messiah; it is necessary that, on a soil where respect is due to the sons of Jacob as equals, the spectacle of the The cross of Calvary must disappear; the reason for each individual gives the world a God deemed reasonable by her; Language must banish the folly of an incarnate God. of a redeeming God who died on a gallows; it is necessary that, from a end h the other of the earth, no longer a stupid faith, but a belief hostile to the supernatural, that is to say, truly anti-Christian and worthy of the clarity of science which affects to call themselves modern*, binds and cements them together the members of the great human family^Man or idea, the Messiah whom the Jew awaits, this glorious enemy of the Savior- The Christians' leader has not yet come, but he is coming, his The day is approaching! And already they are beginning to bow before Is- Raël, the peoples led to his feet by the regional societies generators of progress and light!... May humanity entirely, docile to the philosophy of the Universal Alliance Israelite, therefore, let him follow without hesitation the Jew, this true people. cosmopolitan table, the only one that is and can be*, and which from today governs intelligence and interests loans from the most progressive nations; that this humanity finally turns its eyes towards the metropolis of the regenerated world;

• Israelite Universe, V, p. 23; 1867. The Jewish, or anti-Christian spirit This has crept into modern science, and has often corrupted it. admirable discoveries, but without diminishing a single one of the truths of Catholicism; that's what true scholars know.

^ We only know true science, without acceptance of date.

3 See below, *ibid.*, for the Messiah.

Digitized by Google

CHAPTER NINTH. 327

and that this metropolis be neither London, nor Paris, nor Rome, but Jerusalem rebuilt from its ruins, a Jerusalem new "called ^ of great destinies", and which is found to be "both the city of the past and of the future."

y

SUMMARY AND CONCLUSION

Of the two chapters: The Jew's March, and New Marks.

Such is, for some time now, the word that resound the Jew, and most of the details of the painting that this chapter and the previous one have just offered to the eyes summarize k pretty much on the page we're going to borrowing from master writers, before summarizing for ourselves ourselves.

A penetrating observer, the rationalist Kluber, tells us noted, in his book On the Law of the Confederation Germanic, "that for some time now, opposite the ju-Rabbinic Daism or Talmudic Judaism, it was formed, among a relatively small number of Jews, a JudaHume Reformed or non-rabbinic, prepared by Moses Mendeissohn who professed belief in God and natural morality, but freed itself from the yoke of ceremonial worship, from the laws dietary laws of Judaism, and the strict observance of Sabbath. – This Judaism will be transformed, according to all truth-resemblance, said Kluber, to a pure deism or to a reli-natural region, whose supporters will not need to appear-"To cling to the Jewish race!"

If, some time after these words of Kluber, our eyes focus on the Jews of France and Germany, already we Indeed, we see them breaking down into three essential groups. distinctly different: the Talmudists, the Reformers or pro-

The Talmudists, the most learned professors tell us
of the theological faculty of Germany, of which the saint

'Isidore, Chief Rabbi of France. Archives israélites, XI, p. 495,
1868.

2 Kluber, 4th ed., § 516, note 4, Germanic Law.

Digitized by Google

THE JEWS.

311

Father Goschler, of Jewish origin, brought together the Enlightenment thinkers in
bundle, "the Talmudic texts, composed of the old genera-
tion, country folk and those of the lowest class
urban classes recognize the religious authority of the rabbis
bins, the legislative authority of the Talmud, scrupulously observe-
not your mosaic, but rabbinic law, do not
they only mix with Christians for their own self-interest, and
continue to be the traditional enemies of the Church.

"It is the indestructible blackness of the nation which
will persist in the end in his stubbornness and in his loyalty
to preserve the Scriptures.

"The reformers, enlightened, wealthy, and well-bred, shook up
the yoke of the rabbis, the outdated forms of the Synagogue
and the national customs of their ancestors. But not having
the Christian faith, while still wanting to retain their historical name
Toric and their fundamental dogmas, feeling the necessity
dlun cult and the emptiness of rabbinical rituals, they have
invented a reformed cult whose language is still the he-
breu and whose ceremonies are those of tradition, but
where they introduced order, decency, a more [respectable] song
regular use of the organ, preaching, and a light-
brilliant, etc., etc. Outside of religious gatherings, where
The zealous go on the Sabbath day and on high days
of celebration, the largest number only once a year, they do not pr-
They observe absolutely no Jewish rites, and live as long as they
can, and preferably with Christians.

The indifferent, whose ranks begin where they con-
to merge with those of the free thinkers, similar to those
"Of all religions, they are not concerned with tradition,
neither of the reform, nor of the rabbis, nor of the synagogues, nor of

retain the name of Jews only out of human respect honorable... When the opportunity arises, they marry Christian women readily get baptized without hesitation. their children, and, "remarkable progress", practice in In this case, with regard to the religious beliefs of their family,

Digitized by Googic

CHAPTER NINTH. 329

a tolerance that could serve as an example to many Catholics name issues.

"The complete emancipation of the Jews of France, by mixing all ranks of society, by making them participate per to their intu to all the bad deeds of Christianity, whether the Children receive education in public institutions. either the most intelligent and studious fill- It encompasses administrative, judicial, and industrial functions. sit on municipal councils, in assemblies legislative bodies, learned societies, or they serve in the army ranks; this civil and political emancipation, let us say, has done more for the religious conversion of Jews, for fifty years, have been subjected to persecution and exclusions of eighteen centuries! The Church has certainly received within its ranks for half a century, in France, more than 1- children of Israel whom she had never seen embrace the faith of- then its establishment in Gaul!

A little later, we see Reverend Father of Israelite blood We use the same language and are told: "The Synagogue is no longer what it was twenty or thirty years ago an*!... Renouncing its *age-old* rites, it covered *a nudity, borrowing a few fragments from various cults Christians. The observances of the law have fallen into disuse- study; Talmudic translations are unknown to the general population. new ration, the administration of Judaism, modeled on that of Protestantism, is now nothing more than a civil constitution which varies and changes according to the whims of governments! And if we let us compare "this strange movement of modern Judaism with Vimnwbiüté where it has been held for over eighteen centuries, Can we not see some providential design? on the remains of Jacob*?

'Encyclopedic Dictionary of Catholic Theology, by the most learned pro- professors and doctors of Germany, Goschier, l. XII, p. 453; 1861.

^ Notice on the congregation of the nuns of Our Lady of Sion, pp. 11-12; 1862. - Same thought in Question Juive, p. 3, etc.;

Israelite blood.

Digitized by Google

330

THE JEWS.

Thus, the Orthodox Israelite renders a complete and blind obedience to the Talmud, and this Talmudic form and will form in the Jewish world Vindeuruc/ible core of the nation But in our West, everywhere civilization Christian, everywhere even where the debased civilization of peoples who are in the process of becoming de-Christianized reach the Being Jewish, she forces him day after day to reject the obscenities. the absurdities and doctrinal horrors of this traditional code the supreme and fundamental aspect of the faith. Therefore, if Jewish orthodoxy finds some interest still in preserving his name in the Western kingdoms, it loses almost nothing there, and except for the the edge of Europe, its pharisaical substance, its ancient and forbidding physiognomy, the essential principle of his life. It is nothing more than a counterfeit of orthodoxy, or rather than a corpse whose warmth is fading, than re- they heat up and are vainly trying to revive some pitiful old men, the object of their insulting compassion son.

As a consequence of this abandonment of the Talmud and of the op- the Jew's blindness, Protestantism, this scourge of common sense that Israel ignored until yesterday and which it naively welcomes the reform movement, which saw a rise in the Synagogue its dawn... and already touches its sunset; for the march The reformer's role is nowadays that of the giant! Simple An archaeological relic, the Talmud still receives, it is true, a tip of the hat, but to receive immediately afterwards the a kick that signifies his downfall and the dawn of a new era of his humiliations. The Bible was no longer in his eyes. than a book of symbols or fables, and here now that his religion, leaving the celestial heights, is reduced to call it simply progress, the march forward in The ways of reason! In the name of liberty and equality, Each person then appropriates this reason equally, claims to house it entirely within himself, becomes the supreme interpreter of

Until the day of his conversion to Christianity.

/faith, and in whatever way each person reasons or derails—
This confused whole, this chaos, forms a shared faith.
if any remain in Israel! Free thought is confused with consequence in the Jew with religion, which is equivalent, in good French, to this absurdity: that freedom of thought is synonymous with thought submitted to faith.

And anyone who is a free thinker, that is to say anyone think what you want, even if it's twenty-four times the opposite in twenty-four hours, one can call oneself or remain an Israelite; he is recognized as a member of the great brotherhood, worthy of worship in the temples of Israel and to rest in its holy land—'
Thus proclaimed dogmatically the chief rabbi of one kingdoms of Europe.

So this is Israel, this people who only yesterday seemed everywhere—self-absorbed, reduced, as soon as he moves away from the Talmud without taking refuge in the Church of Christ, to proclaim liberal, philosopher, freethinker and religious all at once.
O miracle of the times! Here it is reduced to presenting itself as the center, under the name 'Universal Israelite Alliance', an association in which every man of every religion has the right to contribute, in order to form a common fund, all the beliefs and all the disbeliefs with which he falls in love!

It is true that this center, where his religion is drowning, makes him master. of a world where his beliefs, and consequently his customs, have now lost all stability, all compass, and (read its anti-Christian machinations have long been forming at its image. But this world we see today, the Jew sum—
sea with arrogance to divest itself of the last vestiges of his faith, to throw himself into his arms and show him his admiration, sympathies, and respect; this world, which, Far from being indignant at his claims, he responds meekly to his voice is that of the great Revolution brought to light by the philosophy of the eighteenth century, of which we have just To see the Jew claiming glory; this is the world of the grand messianic idea, the world which, undermining the inst—
Christian traditions, calls on peoples to found together

a humanitarian religion, where man, freed from a
a God whom he cannot understand and whom he refuses to obey,
becomes 'his own Messiah'.

NOTE referring to page 300 of this chapter.

Here is what the year 1771 tells us about the Avi Ghetto;>no, empty
papal, historical and critical essays on the ancient Jews and
Modern: o Jews are tolerated only in a part of France,
but they live peacefully throughout the Comtat Venaissin (apparently
(located in Rome). The Jewish quarter of Avignon is a district alleclc to
Jews, who make their home there, and who are separated from the other inhabitants
so many. The number of these Jews, men and women, amounts to six hundred.
about a hundred people, all filthy and disgusting. In the past, they didn't
they did almost no other trade than that of silk;
but, for some time now, they have extended their views to objects
more likely to foster their love of wealth. Under the guise of-
rence of doing horse-trading and trading in fabrics and in
canvases, they managed to bring an infini- under their control
a group of honest people who had the misfortune to find at home the
first resources, and they exercise with impunity over those who
are subjected to a tyranny all the more appalling because they are more
skilled at imposing the yoke gradually.

"The inhabitants of Avignon and those of the Comtat Venaissin are not
not the only victims of the Jews, ' .those from the neighboring provinces, and sur-
throughout Provence, their numbers are increasing. However, it is necessary that
The Jews must be quite enterprising to dare to establish their empire in
Provence, because the regulatory decrees of the Parliament of Aix ries 12 and
May 20, 1660, May 8 and September 28, 1696, and September 11, 1697, their
expressly forbid frequenting this province under penalty of the west*...»

When from the depths of their Jewish quarter, or their Ghetto, a handful
The smallest number of Jews can exercise such cruel despotism over the popu-
the administration of several provinces, and defying the penalties with impunity
more ignominious, on which side does tyranny lie, on which side
The martyrs? But the more these Jews strangle and oppress the Christians...
Their cries against Christian oppression tear through the air.
Quickly, then, seats in the Senate, seats in Parliament for these
oppressed!

T. I<', first part, p, 204-20Ü; Lyon, 1771.

Digitized by Google

CHAPTER TEN.

FIRST DIVISION. – ACTION OF JOY ON THE MARCH OF THINGS, ORGANIZATION OF JUDAISM IN THE WORLD, SOCIAL EFFECTS.

The minutes of the Jewish council or synod of 1869. – The constitution The natural state of Judaism. – What the Jew can, wants, and dares. Thanks to the secret societies formed in his image, of which he is the soul, Each of its members is a living link in the immense network that encircles the world. – Role of the cronies of their trade who enthrall the globe. – This self-generated organization. – Necessity of the ability to supplement it later through artificial associations. – So, as a semi-licensed company, the Universal Israelite Alliance offers Jews a The link that unites them everywhere; a secret society, Freemasonry plays the same role in parallel. – Nothing escapes notice in the world social to this multiple network including the high cabals of Judaism are the masters. – A small core of true initiates. – The Jewish constitution of Freemasonry places it in the majority in his high councils of initiated and initiating Jews. – These societies have no other aim than the triumph of Judaic ideas, which are the Modern ideas. – Seductive aspects of these societies. – Betrayals and indiscretions that expose the Jew. – The Jew and the lodges. – Jewish lodges; this is where all the sons of all the revolutionary events brewing in Christian lodges. – Instruction. – Valuable confessions. – Same action judaico-masonic in the new world. – The Masonic mystery is indispensable to the Synagogue within even the most republics free. – Kluber's word. – Inevitable antagonism between the Judaism and Christian States. – The triumph of the Jew over civilization Christianization is the inevitable result of that struggle.

June 29, 1869, that is to say, the very year of the council ecumenical assembly convened by the Head of Christendom, the pre-The first council of Judaism opened in Leipzig, under the title of the Israelite synod. It sat for several days, under the pre-the residence of Professor Lazarus, of Uertin, and two vice-Presidents: Rabbi Geiger, from Frankfurt, and the Knight Joseph von Wertheimer, of Vienna. Two large fractions, The reformist and orthodox Jews held the balance in this council, which included representatives of Germany Magne, Russia, Turkey, Austria, An-England, France, the Netherlands, etc., etc.

We give as an epigraph to this chapter the words the following, to which we will often return the spirit of the

Digitized by Google

THE JEWS.

/

reader.' They are part of a proposal made there by the doctor
I Philippson, from Bonn, who was recommended by the Chief Rabbi of
Belgium Astruc, and which was adopted by the council by acclamation:

"The synod recognizes that development and realization—
The application of modern principles is more secure and guarantees the preservation of the
They are the future of Judaism and its members.
conditions Us more energetically vital for expansion— existence
sive and the highest development of Judaism.

I. Modern principles, in politics and in the
'science,' are those of revolutionary free thought and
Masonic, including the Universal Israelite Alliance and Mr. the
Chief Rabbi Astruc has just declared himself before us
bosses because they Judaize the world, because they
prepare the future of Judaism, that is to say the Mes— era
Sianesque, which the Universal Alliance promises us, and which we
We will soon describe them. Mr. Kuhn, the publicist, has
Therefore, there is reason to exclaim: "This demand for principles
modern attitudes in favor of Judaism are most humiliating
for our democrats, against whom the Jews stand
now as the true leaders of progress. The
domination of Jewish financiers over men of progress
is thus explained and justified. » Kuhn, July 22, 1869.

Having said that, let's let our chapter speak.

If the Jew, while freeing himself from his faith, retains and maintains
he jealously guards the banner of his religion, this last—
deny refuge of his nationality; if he extends his
hand on the world; if he continues to believe, — and his prin—
The principal organs confirm it to us — in Messianic times
who will one day make him the sovereign people and the arbiter of
peoples, there is enormous interest in knowing what they are,
in the midst of Christian nations, nature and variety
means of action that the Jew possesses on the course of events
things, on the maintenance or transformation of the social order
European, which, for the moment still, we find partial—
based on the ancient and solid beliefs of our fathers.

Digitized by Google

So this is what we are going to ask, page by page. This chapter, and perhaps it will tell us what the Jew is capable of, wants and Ote, thanks to the strength that Israel enjoys in forming scattered members of his community a particular state in within each of the states of this world; thanks to the help that associations composed of men of all beliefs, or rather all unbeliefs im- ginables; thanks to the empire he wields over companies whose some of its leaders are its secret soul, and whose origin gine goes back to the most intimate traditions of occullism; thanks to the art, at which no one equals him, of making these companies work to its benefit; thanks to the ever-increasing immensity of its riches; thanks to the instinctive skill that characterizes him to know how to relieve all peoples of their gold; thanks to the levers that he forges from this gold to lift and move opinion'; thanks again to the prodigious flexibility of its abilities, thanks to the inflexibility of his will, to the impertur- his uncanny ability to maintain his mind, to the superiority of his intellect agency everywhere where religious questions do not pose any problems This Argus is a unique being whose eyes have the power to kill. the light; thanks finally to the singular and marvelous privileges the limitations of his physical nature, which make this man the man unique, designed to brave the most extreme climates with impunity opposites of the earth, and to create a homeland from every soil: that is- that is to say, to give in his person the unique sample of the human species that can, without lying to the scientific truth- tifique, to call oneself cosmopolitan, or a citizen of the whole world*.

An irresistible and mysterious breath penetrates today the education of the man we call liberal; and this breath, it is no longer that of the minister of religion who the founder, the restorer of civilization, Christ', he said; Go and teach all peoples. No! Far from it; This breath is the spirit of those who, whether instigators or flatterers of

'So often the queen of soils I

* See below in this chapter.

3 Establish oronia in Christ.

Digitized by Google

336 THE JEWS.

revolutions, they call themselves, by their own mouths, the priesthood of the press; docile instruments, or directors for the most, and in most European states, of the con- the circle of secret societies, including a council, where the Jew

However, education transforms the Christian into a faithful one.
large revolutionary community, – and perhaps the cha-
Would the preceding clown allow us to call it Jewish?
begins by instilling in him principles to which the
modern means of communication have given the most
incredible force of expansion.

Equality, these principles tell us, is the supreme law
intelligent beings; she is the only one whom the just sens-
their dignity allows them to accept without dis-
chance. All men are ultimately equal;
They are all equal, and, consequently, a
English should only be the equivalent of a Frenchman
any other Frenchman, a member of the same family
human, a brother to whom neither the law of nature nor the laws of
Reason does not justify preferring a fellow countryman. Thus
Will it be German, or Russian, or Asian?
or of the Jew. For to love one's neighbor of the same country, to love one's
next door under the same roof, loving one's province or homeland with a
privileged love, it was the act of a narrow soul, of a
An illiberal and ungrandiose spirit. The truly human being
A man worthy of the name ceases today to see his homeland.
in a limited strip of land; he sees it in space
without bounds of the habitable world; and those whom he calls his
brothers, these are not merely the offspring of a simple
branch of the human race, these are the men of humankind
entire nation. Every country, every family, every people,
will have the same right over his heart, and the only name by which he
He has nothing to boast about, the only one who should (lath his reason) is the one
of cosmopolitan, that is to say, of citizen of the whole world!

* If all nations are brothers, as is said in a certain sense-
shaped by the interests of the social order, the sacred Scripture does not exist on

Digitized by Google

CHAPTER TEN.

337

This is, or is becoming, the dominant feature of modern thought.
amidst the chorus of liberal voices. And if the man,
as the organs of the Revolution repeat on all sides
the solution must be cosmopolitan; if the peoples gathered first
as a nation, they must then unify and no longer form
sea than a family, a universal and unique republic,

which is born, which stems from these premises, and which does not follow us
k pas; it's that man is, or that sooner or later he must
to be and will be the subordinate, the subject of the Jew.

And why the subject? Ah! If this interrogative word is
addressed, the eyes of the one questioning us are not
still open, and, therefore, let us not be afraid to surprise the
reader, by stating what we will only demonstrate, that all
k the hour: it is that, alone among all peoples, the Jew is
citizen of the whole world^ it is that, alone, he inscribes in all
places of its birth without the earth having a latitude k la-
that it is permissible to be a stepmother to her – is that, alone, he
it mingles with all peoples without ever merging with them;
that, therefore, he alone represents a people who
the same days in the midst of other peoples; it is, in a
a word, which the Jewish nation, if it so pleased, could draw from its delegates
Jewish people from all points of the horizon, and to form
these elected officials, a vast congress, could, on its own, represent
all interests, all languages, and all nationalities
of the earth! And, in that sense, a perfect representative of the globe
whole, she would show in each of hers a stitch
living of the immense network which must, in realizing its hopes-
rancid, to one day encircle all men.

Covered by an invisible protection, which the Church and the
Synagogues each have their own point of view, named mira-
In a squalid manner, the Jewish nation found itself preserved from the shipwreck that

land that a single race, descended from the same father. Now, the liberal school-
almost the entire rale supports the opposite, in its inconsistency-
quence, in order to attack what is established by the biblical or divine word,
that is to say, unity of the human race I

23

Digitized by Google

338 THE JEWS.

was to engulf it in the ceaselessly tormented waves of
This sea that forms the multitude of peoples. The eternal
the movement that tossed him there supported him in the midst of the
populations exasperated by its national customs by-
everywhere the Talmud remained its law. Bent for eighteen centuries
during, under the weight of the bath and the contempt, these sons of the
Dispersion therefore formed, as if by force of circumstance.
in a vast and compact society that takes care of its
Hello, that the hopes inherent in his faith, discipline-
They were born under the strict law of secrecy. Maintaining the breast

their scattered heads, reports of religion, business and nationality, which of each of the various countries inhabited by them, bound them together, these brothers, who had lost the title of Jewish citizens had they deviated from their faith Jewish, they watched with a shrewd and watchful eye for any incident suited to serving their fierce instincts, every event capable of enduring the long, tireless waiting of their race. The scale and ubiquity of their trade, the voracious and the secret activity of his cronies, who had become for them the only and infallible means of coordinating and acting, carried to each other, with the silence and speed of a bird nocturnal, the watchword whose magical power established-knows at once on all points of the world the thought com-'mune and collective action'. Thus, from the middle of the peoples who abhorred him, Israel groaning with weakness the kinship caused by its dispersion, did it cover the entire face from the globe of a family of brothers, of a sacred affiliation of which each member is a servant of every other member, drew its strength from the common trunk - a grandiose image of this giant polyp which, in the heart of the seas, delivers to the courants whose flow stirs and nourishes it, its countless tentacles and its inevitable suckers.

* The story of the abduction of the children of Drach, carried out in our time, and that we have reported, enough to give an idea of this organization natural and mysterious site of Israel.

Digitized by Google

CHAPTER TEN.

339

This organization of Judaism was born in a way of itself; it was of all ages, and seemed sufficient to those concerned Until the day when religious ties, in releasing, led to the loosening of the bonds of Jewish nationality. It was then that artificial means, created to help those who had trained in the the nature of things, demanded the serious attention of leaders or major figures of the nation; and societies of occultism, within which we will glimpse In an instant, the influence and action of the Jew were the The perfect means. One of them was organized in the half-sky open, and formed the most universal of links, that is to say a society of defense, attack, and propaganda of which we we glimpsed earlier, under the name 'Alliance Israélite',

more militant than that of a dispersed people, this alliance at first glance appears to be nothing more than a useless variant, than an insignificant lining. But, open to • dreamers, deserters, and scorners of all cult figures, it has the merit of lending itself to more combinations vast, and to offer to the foreign elements for which it prepares and. achieves assimilation, frameworks of boundless elasticity. She helps the progressive men of Israel, skilled in preparing their faces, the engaging smiles of a political liberalism that and religious, to win over the naive masses; and, under under the pretext of serving both interests and consciences, it gently place the high-ranking directors of Judah on their heads^^ It finally brings together anyone of Jewish blood these Christians by birth who are, but unknowingly for most of them, the allies and subjects of the Jew, and whom she shapes in scs ranks k fraternally mingle their sympathies and their hatreds and those of the sons of Jacob, whose name was once Even that was, for them, the expression of supreme contempt.

It's this jumble of shades of gray and positions diverse, fueled by antisocial prejudices, indifferent to everything belief or driven by deep-seated hatred against Christianity

2î.

Digitized by Google

3i0

THE JEWS.

uismc, that Freemasonry, queen for the moment of societies of occulism, calls for or already counts and brings together within it: Freemasonry, this immense association including the rare initiates, that is to say, the real leaders, whom he One must be careful not to confuse them with nominal chiefs, vi- wind in a close and intimate alliance with the members militants of Judaism, princes and initiators of the high cabal ' 1 For it is important to repeat, this elite of the Order, these real leaders whom so few people know, and whom they do not most of them only know them by their nom de guerre*, operate within the profitable and secret dependence of Israeli Kabbalists. And this phenomenon is accomplished thanks to the habits of rigorous discretion to which the subject- weave terrible oaths and threats; thanks again to your majority of Jewish members that the mysterious constitu- the Freemasonry association sits in its sovereign council.

If something unpleasant-sounding offends the ear in

* Read below the chapter on Cabal.

The most important of the occult associations, the one which, before having allowed himself to be penetrated, committed so much havoc in the world, and that the seal of Judaism bears undeniable signs, a scholar An adept told us: it is "the great known Kabbalistic association "Nowadays in Europe, it is known as Freemasonry." Before wearing This very modern name, she, suddenly appears in the world at the moment when the great protest of the sixteenth century against the Church "It is dismantling Christian unity." It tolerates all beliefs because she recognizes none of them, "not professe qu'une seule philosophy » jEliphas Lévi, Hist. of magic, *ibid.*, p. 399-400.), that of transcendent Protestantism. This philosophy of reason rebellious, which from the beginning was that of the high initiates of the Caba'e, is the very same one that the Israelite Alliance openly professes today. universal, open to the dissatisfied of all the cukes.

Anyone who deigns to scrutinize with some care the great association- "Canalisque cation" of Freemasonry, whoever studies at historical sources, its origin and principles, its organization and Its aim will see in it little more than a bold work of Judaism, an artificial Jewish community recruited from men foreign to the Jewish race, and especially Christians! Most of these Christians assume him to be a innocent but; but these are not the initiates, they are the decoys. – Kabbalistic Freemasonry still has one of its centers, and perhaps its original center, in Chaldea, the birthplace of the Kabbalah; It has one of its major capitals among the Druscs. – We have dealt Elsewhere these questions... See below, chapter Cabal.

* Such as Nubius and the Jew Piccolo-Tigre.

Digitized by Google

CHAPTER TEN. 311

Our words, a few lines, will suffice to calm minds. and especially the spirit of anyone who takes the trouble to observe that these occult societies do not have in deOnitive other serious purpose than that of the Jewish associations of which they are merely variants with a quasi-Christian appearance, because the thought that guides them is the same, and we knew it. before an accident had revealed the correspondence of Nubius and Piccolo-Tigre; for all their labor is limited, because all their activity is applied and used up by propagation, k the emergence of ideas and facts that must be annihilated the teaching of Christ's doctrine in Christian societies yours. In other words, the sole purpose of their efforts

referred to as modern principles by Israel itself (at the beginning of this chapter), and whose consequence is the Mes- era Sianesque, whom his vows call. (See below.)

The flexibility characteristic of occultists allows them to do everything; the elasticity of their doctrines extend to the miraculous, and their insidious phra- Seology also knows how to skillfully caress Christ here, object of their muted and implacable hostilities, that the confounded Ik-bas. In short, the acts of secret societies whose apparent leaders bear Christian names, slip in through for this reason, and are received into our social environment with a favor which, under the name of the Jew, would turn into mistrust. And, under the cover of these honorable names, with close-eyed sure of the vulgar, far from grasping the anti-Christian reality of aspirations and works, let themselves be dazzled by the tapa- superficial appearances of real and sincere philanthropy in the vast majority of its members, but also false as deceptive among its great and true initiates, among its mysterious directors.

A few clumsy mistakes made under the watchful eyes of those who... threatened to open slightly, and at the moment when the certainty of The glimpsed successes spurred daring followers to... to hide; numerous indiscretions escaped by drunkenness

Digitized by GocJgle

342

THE JEWS.

of an impending triumph, and whose somber splendors some of their rays were already piercing through; Clear confessions, positive revelations, that's what we allowed, apart from our personal data, to establish a certain judgment on the mode and power of action of these high societies of occultism, where Christians come- They need to line up like flocks under the hand of the Jew. Enough of opinions thrown from the rooftops; enough scattered documents in this very work, will have awakened the eye and ear of public so that we limit ourselves to not reproducing in this at the moment that a few rare and brief confirmations of our pages

In this Germany, where Jews and auxiliary societies Jewish leaders have long since set their sights on iCuni-

to kill later with ease, and in a single movement, at this form of government: that of the cosmopolitan republic, the historical and political sheets of Munich' published in the year of grace 1862, and on the occasion of Al-'s brochure Ban Stolz on Freemasonry, the grievances of a ma-Berlin court. These pages, it is claimed, passed under the

King William's eyes; and the author, however attached he

is in the Protestant faith, and is identified there as the greatest danger imminent for the throne and for the altar "the power that The Jews were able to acquire, through Freemasonry, "Rie, a power that would have reached its zenith today."

It exists in Germany, he tells us, – and we leave h Each person bears full responsibility for their words – "there exists a secret society with Masonic forms, which is subject to unknown leaders. The members of this association are for the most part i«raê/ire*; their ranks and systems have not of Christian rites and symbols, but only for form, and ser– The wind there all the better to cover their actions. The Jews they only use Christianity there in mockery or for

'Reproduced in the Brussels newspaper; iJ., in Le Monde, the November 6, 1862.

Digitized by Google.

CHAPTER TEN/ 3i3

to further conceal the obscurity of their plans and their intrigues. »

"These are by no means ridiculous calumnies to– What folly is alone, yet to add faith? No, and

Criminals no longer remain in the shadows; they make their presence known. appear as if they were our brothers, and boast of the protection, even the alliance of German princes. Let us add that, in recent times, the Jews have been excluded from a number of lodges; but that, now, they are universally accepted in all lodges worldwide. Berlin, the Jews have arrived, since the death of the pious king Frederick William IV, 'to sneak into the boxes through the back doors. For this they got themselves admitted all– theirs, and they were then granted here centered.' '\now that ' No lodge is inaccessible to them anymore; there are others. lodges composed exclusively of Jews in which the Non-Jews have no access. In London, where it is located, as i

Merston, there are two Jewish lodges that never saw any j
Christians cross their threshold. It is there that all the I
son of all the revolutionary elements that are brewing in the lodges I
'Christian'.

These revealing words, without exactly repeating our pa-
roles, are far, it seems to us, from diminishing their value.

In Italy, the members of the Supreme Sale were not
known to the small number of superior followers to whom they
dictated their orders only by nom de guerre. One of the
most famous, Ic, companion of the famous Nubius, bore the name
of Little Tiger (Piccolo-Tiger). Fearsome and atrocious cham-
a pawn of Oceultism, this potentate of the Sales was a Jew*;

'Reproduced in the Brussels newspaper ;td., in Le Monde, the
November 6th tS6î.

* The pseudonymous sycophant Nubius frequented in Rome which-
some of our friends, at the time we visited this city. This
Consumed Bceli rat, who had the confidence of Mr. the Prince of Metter-
Nich, prime minister to the Emperor of Austria, and thus pumped the
Blat's secrets, he was poisoned by his own people after having done some terrible things.
vigils in favor of the anti-Christian revolution.

Digitized by Coogl

iii

THE JÜIKS.

and in the instructions that his pen conveyed to
Senior agents of the Picmontais Sales, we read these
lines, h the date of January 18, 1822:

"The main thing is to isolate the man from his family, and to
To make him lose your morals. .y. . He likes long conversations
coffee, the idleness of shows. Eutrain him, extract him,
Give it some importance, teach it to be discreet-
he was bored with his daily work, and, by this
merry-go-round,... after showing him how tiresome they all are
Homework, YOU instill in him the desire for another existence.
Man is born a rebel. Fan this desire for rebellion until-
that the fire, but that the fire does not break out! It is a
preparation for the great work you must begin.
When you have instilled in a few souls a disgust for
family and your religion, drop certain words that

This vanity of the city dweller or the bourgeois to identify with the Freemasonry has something so banal and so unified about it.

Versel, whose stupidity I am always in awe of human. I'm surprised not to see the whole world striking-per at the door of all the Venerable Ones, and ask these Gentlemen, the honor of being one of the workers chosen for the Reconstruction of Solomon's Temple!

A lodge similar to the one we just reported in London, that is to say, entirely composed of Jews, and where all the threads of the revolutionary plots woven together in Christian lodges exist in Rome, where it is "the supreme Revolutionary tribunal. From there the other lodges are directed.

'And the circles! The easy life, the knowledge of the circles, where of so many loyal followers, placed under the skillful direction of the leaders of the occultism, unfold, while rubbing shoulders with them, the finest bloodhounds of the Police. Ah! If only mothers knew! But, being a member of such and such a circle, where so much tinsel mingles with so much pure gold, that So good at raising a young man!

2 This symbolic term, whose true meaning is known only to the high and invisible hierarchy of the Temple and Freemasonry, composed of Jewish cabalists, signifies the reconstitution of the power of Judaism. daecular on the ruins of Christianity.

Digitized by Google

CHAPTER TEN.

345

cornered by secret leaders, so that most of the revolutionaries Christian revolutionaries are nothing but blind puppets. set in motion by Jews through mystery.

"In Leipzig, on the occasion of the fair which brings about..." this city was home to some of the high-ranking Jewish and Christian merchants throughout Europe, the secret Jewish lodge is every time permanent, and no Christian Freemason is ever received there; that is what

opened the eyes of more than one of us. In the

Jewish lodges in Hamburg and Frankfurt, there are only emi^aires who have access. The name of the latter, Absa-lon aux trois orties, gives a glimpse of its political nature brû-lante {nomen et omenj. » ^

"May the Almighty soften the trials that are-
their teeth on the powerful as a result of their carelessness, and their
to make clear what the masonry work requires
to revolutionize and republicanize the people in the interest of
Judaism! May they remember the prophecy.
of Napoleon I": In fifty years Europe will be republican
Cossack came And this other one of/fiurke: A time ^

will come a time when princes will have to become tyrants, because;
that the subjects will have become rebels on principle!* J
If this language were not that of many faithful supporters of the pro-
Testamentism, no doubt, would be somewhat suspect to us.
but struck as she was by the anathemas of the Church, the ma-
connerie includes within its ranks the vast majority of mi-
ministers of the reform; the testimonies that reach us from
This aspect therefore carries a truly impartial character
outstanding.

Excited and facilitated by Israel, the revolutionary movement
to whom this enterprising people owed the conquest of its rights
the city never ceases and has never ceased to find in the part
the stirring of Judaism, the most devoted agents, the propa-

'Where the Judarque ecumenical council of 1869 was held. See in
head of this chapter.

^ Historical pages, as above dictated, except for two paragraphs which re-
keep the circular from the Jew, the Little Tiger,

Digitized by Google

THE JEWS.

3i6

The most daring and rarest of skills. To be
In a Christian country, the equal of a Christian is something
dejb for the Jew - but that cannot satisfy the insatiable
ambition of this admirable Macbiner; and he knows it all too well
to owe its most incredible successes to the constant interplay of associations
mysterious cations with which his hand covers the world as
a network, to stop and fall asleep b this first
stage of his triumph.

"Certainly," he told us himself for a moment.
before repeating with increasing boldness his profession of
faith in his council of 1869, "the Israelite would show himself
How ungrateful he would be if he didn't recognize all that he owes to

Luther, "has shaken, and for eighty years," that is to say—to say since the proclamation of the theories of 1789, "a ren-poured the old organization (the company. The harsh breath of Persecution no longer forces us to huddle together the others; we can walk alone, without fear

hostile attacks against our persons or our faith

We have observed these trends in modern society; we have seriously considered the consequences that they were to have for our worship," indissolubly linked to the interests of Jewish nationality, "and, far from it having found nothing that demonstrated to us the need to relax—Dear to the bond of community, we have, on the contrary, 'drawn new reasons to maintain and strengthen it'. However, one of the surest ways to strengthen it is to the addition and multiplication of auxiliary communities, of parallel societies, grafted onto that of Judaism, and of the way in which the parallel timbers intended to strengthen the Large beams are applied and riveted to their sides.

For it is not at the moment of victory that the conqueror—Rant relaxes his efforts and gives up both the means and to the benefits of conquest! Wherever the soil of habitable land, wherever its support lends itself to the feet

- Israelite Universe, III, p. 129; 1866.

Digitized by Google

CHAPTER TEN. 3*7

of the Christian, and in whatever variety of forms the gou—When events occur there, the Jew, more than ever, must therefore consolidate the links that bind one to the other the mem-members of your community; the Jew, more than ever, must besides tightening the bonds of secret societies that his ^ community treats them into obedient girls, and they function to his pro0t!

And the American continent was not to escape him. even this plan, or rather, these instinctive habits from Israel, we will therefore read without surprise the following lines in one of the most accredited organs of Judaism;

There has been frequent talk of the Israelite Cordate of | Beiii-Dérilh, that is to say, the sons of the covenant, which was created ' in the United States. As the importance of this order increases incessantly J and that it is very little known, it seems useful to us

"Wise man of the Grand Master of the Order, M' BF Peixolto."

"The Beni-Berith order sent to the Israelite victims" of cholera, in the East, near S, \$000 (25,000 francs). j The Grand Master visits the lodges as often as possible. affiliated. This year, he visited those of eleven cities considered- bles. 11 opened conferences and delivered speeches there. to instruct them in their duties as sons of the king, to strengthen in them the feeling and love of objects superiors pursued by the Order, namely: advancement moral and intellectual of the family of Israel, and the most perfect among its members. This cowardice is all the more urgent 1 that the Israelite population of America having been formed of diverse races and nationalities, there must have been some ' divergences and antipathies that must be mitigated.' • ,

Masonic lodges, which the Christian Church condemns, * They therefore become indispensable substitutes for Israel. of the Synagogue; and, even within the heart of the republics With greater freedom, Judaism yields to the need to spread only to the shadow of mystery, and in the depths of the boxes, what he calls 'Archives Israélites, XX, p. 885-6; 1866.

Digitized by Google

348

THE JDIFS.

the intellectual and moral education of his family, "the love of* higher objectives pursued by the Order," and the rallying cry the thing that makes the adopted brothers march in step with brothers of the same blood.

Aided in all the kingdoms of the earth by the help mutual support that the members of their community; aided by the resources they draw from mixed associations and patents /txxAés by the relief and the protection that companies owe them and provide to them secret, where their position is the supreme position, and whose power- equal or dominant power today, citizens of their own nation and citizens of the nation that adopts, that is to say, twice a citizen, and twice splendid well protected in the homeland where every Christian does not there is only one, the Jews, whose cunning, whose audacity and Know-how has always been a proverbial thing, have on every native of the Christian states the most indisputable

to increase an already considerable influence. Simple observation
the source of the event, the cause of which he did not seem to be able to discern,
A man of wit of Israelite descent wrote, therefore, some time ago
for some time, truthfully: The Jews "fulfill, pro-
reserved portion, and thanks to their insistence, more jobs*
than the other Catholic and Protestant denominations. Their
disastrous influence is felt especially in the alternators who
weigh most heavily on the country's fortunes / there is no one among-
No loan, of which the Jews do not have their large share.
no public that they do not monopolize, no disaster that they have not foreseen.
prepared and from which they do not benefit, they are therefore ill-advised to
to complain, as they always do, they who have all the
favors and who make all the profits!

In short, forces strong against each of us that
lend them the laws of the States; strengthened by those that their
.gives to the midst of the mass of peoples the organization
. natural of the Jewish community; strong from those which they
. ■ * Cerfberr de Medelsheim, The Jews, p. 9; Paris, 4,847.

Digitized by Google

CHAPTER TEN. 349

borrowing from occult societies and alliances
created by these societies according to the needs of the times and places,
The Jews, as Klubcr observes, form at
within the Christian kingdoms a state within a state, k Of the
Does it ever happen that Christian society remains worthy of its name?
and faithful to the defense of its rights, that an antagonism per-
"A conflict between the state and Judaism becomes inevitable,"
and that the triumph of the Jew is—that is—the upheaval
of Christian states, or of Christian civilization, is the
An inevitable consequence of this struggle.

SECOND DIVISION. — MEANS OF INFLUENCE, VI MILITARY:

gold.

Gold is the master of the world; gold possesses us, and the Jew possesses-
sed the gold. — Enormity of the power that the Jew owes to his gold,
to his genius to make him sweat. — Never so much as nowadays
Gold was not the sinews of war and peace, nor the desire of families.
the seasoning of all honor, the crowning of all glory
and of all nobility. — The statesmen of Europe on their knees
before the Jew. — Nothing without the Jew's consent; how he reigns under
the forms or appearances of Christian kings. — Through gold, he governs
The occult societies that govern the world. — Power without

She dies, scorned by the Jew and his auxiliaries. – Only one remedy to this immense evil. – These facts, this power, astonish us; the astonishment felt by one of the prime ministers of the Great Brittany, and its saying that it would be madness to forget it. – Final note on one of the potentates of Judaism.

Between the auxiliaries of the Jew's power, based on the organization of occult societies which we have Given that his nation's type is the one we will refrain from It's good to forget about gold; gold, which paganism accused of to change and corrupt morals—the gold that Christ has cursed, because it softens the soul and hardens the heart; gold, the tempter of all consciences, and, in his cold mu-ism, the most irresistible of orators—, gold, the sovereign of

'A blow to the diplomatic deliberations of the Congress of Vienna,' t. III, p. 390; Kluber.

Digitized by Google

350

THE JEWS.

multitudes whose enumeration is beyond all Calculation! Simple metal, yet, but to whom 'out what can To be bought, sold, or surrendered. And who will tell us the truth? or the man who does not have his selling price list, apart from the atmosphere that envelops and protects man sincerely religious?

"Venest city!" cried Ingurtha Franchis in his fury. ing the threshold of Rome, that wretched Republic whose senators and generals, accustomed to looting all the provinces, had so often humbled their souls before gold that this formidable leader had offered them; venal city! that Is there no merchant rich enough to buy it? Today this merchant exists – he is everywhere.

Sovereign master and lord of gold, the Jew, who ever had no cause to lament this inadequacy, therefore, is the lord and the master of the powers of the earth. In other words, Gold owns the world, and the Jew owns gold!

But let's just take a quick look at a few of them. points relating to this chapter on gold; let's not consider anything beyond what is enough to reveal to us the immensity, the enor-

inimitable in making him sweat, through instinct, talent, and genius
which he is gifted with the ability to raise above all heights
credit, and to balance it in such a way that shaking it
let's shake the world! Let's leave it at that, according to our
As usual, everyone is responsible for their own words, and let's do
observe by producing the writers who had the rare gene-
the audacity to grapple with the Jewish colossus,
that if hyperbole happens to slip into certain menus
details of their pages, their prodigious claims do not
generally deserve no other criticism than that of exposing
with inadequacy the truths of which they claim to be the revealers.
Finally, let us say that if the Jews are first and foremost, if they were
Throughout history, the kings of finance, never more so than
In our time, money was not the sinews of war and peace.
life, the soul of politics and industry, of commerce

Digitized by Google

CHAPTER TEN.

351

and all human transactions, happiness and the
family relief, seasoning of all distinctions, of
all dignity, all honor, the crowning glory
and of utmost nobility. Let us repeat this at the same time as never before.
that power, which in all ages had its abode
or for the citadel, the Jew's safe, did not concentrate there in one
in a manner as prodigious and formidable as in our time.

In Germany, "following the secularization of property
and ecclesiastical principalities, financial difficulties
of the nobility and loans contracted with the governors
nineteenth-century Jews became a
power before which the greatest men bow
dCÉtat, and which, from time to time, has shaken thrones.
This iiiGuence, acquired by force of circumstances, by the
efforts of the school of philosophical publicists who since the middle
of the eighteenth century used every lever to
overturning religion and Christian society, made eman-
the corporatization of Jews, that is to say, the equality of civil rights
and the policies of Jews and Christians, a real question
vital to European politics

What if, turning our eyes away from Germany, we...
Let's turn our attention to two of the wealthiest countries in Europe,
a strongly anti-Catholic writer, stopping them there with a gesture of

of speech: "The workers who become exhausted, and die
k the penalty, on three-quarters of the globe's surface,
work to enrich a few thousand nabobs fai-
nothingness of Judah, Amsterdam and London*! »

Terrified by the boundless power that, under the au-

'Goschler, of Jewish origin, German Encyclopedic Dictionary, by
the most learned prures and doctors of theology in Germany, .
t. XII, p. 451; 1861.

* Toussenel, The Jews, Kings of the Era, preface, p. v; 1847. – The An-
England, that country where, when it happens that the Israeli banker marries
one of his daughters, the Jewish press hurries, in rēpanouisseraenl de
his pride, to make us observe the splendors of this marriage
equal or even surpass the royal magnificence of the Universe
Israelite, V, p. 139; 1867.

Digitized by Google

354 THE JEWS,

piccs of Vollairian philosophy, focused on finance,
the same economist, turning our attention back to France,
he added, during the reign of Louis-Philippe d'Orléans: "The
The King may well appoint to the positions of officer and judge,
to jobs whose holders enjoy a salary
of twelve hundred to three thousand francs; but all the jobs
high or lucrative in France, or even those of the magistra-
ture, are at the Jew's appointment. It is the Jew who distributes
the general revenues to his pious servants, and dismisses the
general receivers who are hindering him. The Jew, excluded owner-
sif of the transport administration throughout the kingdom,
"It will soon have more employees on its own than the state."

An enormous influence, an already formidable power emanates from it.
of the Jews and makes itself felt far and wide. The King himself, without
Their cooperation, "does not make treaties. I defy the King and Les
Chambers to make a customs alliance treaty, a treaty
of cotton, coal, iron, which the Jews do not want!
Anzin did not want Belgium to join the
France, and this meeting did not take place... Before the law
had the railways been granted to the Jew, every traveler could-
would circulate freely on the main road, on the cobblestones of the
lioi'. Since all means of communication, railways,
Canals, rivers, belong to the Jew; no one can pass through them anymore without
to pay him tribute.

Oh you, passerby, would you be able to tell us "who holds the

Arm of commerce? – The Jew. – Who has the monopoly on Gold and mercury? – The Jew. – Who will soon have the Monopoly of coal, salt and tobacco? – The Jew. – Who has a monopoly on advertisements? – The Saint-Simonian, the Jew's servant '... If air could be seized and sold, he "There would be a Jew to seize it and buy it..."

'See note A, at the end of this division.

2 The immoral and unhealthy sect of the Saint-Simonians, to whom we owe free trade, a prelude to the unification of peoples, to what extent a large number of Jews in its aristocracy.

Digitized by Google

CHAPTER TEN. 351

"Why, in the matter of sugars, have we crushed our maritime trade and our colonies'?... Because, In the sugar question, all national interests are in direct opposition to the interests of the raffia clique neurs, etc., etc., etc., – who are connected to high finance, and that the Chambers and the Power were only concerned with "One thing: to truly deserve the financial powers." Because Gold holds absolute power; gold is the overlord of kings. And this overlord is the instrument, the property of the Jew. He commands the world, and the Jew possesses it*! And besides, a council where Jews must sit in the majority does not Doesn't he settle the debt with the gold from the revolutionary contributions? the supreme agents of the occult flock to its coffers. ism? Doesn't he hold in his hands the threads of all these secret societies that govern the most powerful today Holy States of the earth? Nothing will therefore take away Mr. Cerfberr, writer of Jewish descent, the merit of having "one of the pre- • Miers opened their eyes to a power that strikes with terror men whose gaze is turned towards the future!

Because times have their signs, which are not easy to understand. to be mistaken. Also, in the scene where it pleases Mr. About to to shamefully drag a religious figure before the public who came to extend his charitable hand to a Jewish baron, will we have– we noticed these words of high insolence and sinister truth, which delights the eye of its readers:

"No one would be strong enough to demand expulsion" Jews, while Christians are petitioning today to get yours*, and they chase you away, we might add, in the very name of liberty, everywhere the Revolution reigns lution, whose principles are those professed by the Jew!

< Read this curious passage, and so many others from the Jews kings of the period, Toussenel, v. I, p. 19, etc.

^Toussenel, 1. 1, pp. 10-19-20; 1847. – Id., Cerfberr, the Jews, p. 1, 1847.

® Cerfberr, The Jews, p. 1; 4847.

* L'Univers israélite, p. 420; September 1864.

23

Digitized by Google

354

THE JEWS.

In short, then, the sinews of war and peace, the
the lifeblood of every public service, every business, and every
association, the nerve center of all power and all enjoyment,
In other words, the strength of a world where all
Religious belief dies out, it's finance, it's gold, this
It is and can only be gold; gold that commands and commands
Tell me the idea: gold that forges and pays for iron, sword or machine,
intended for the realization of the idea; the gold that reigns in souve-
rain, and who expresses himself like a despot; the gold that humbles-
lies at the feet of him whose hand spreads it kings and
nobles, ministers and subjects, philosophers and women, science
and arts, laws and morals! Every day that passes, alas!
makes the brilliance of this truth all the more terrible, and makes us see,
Ultimately, gold is the Jew!

Yes, to name gold, or finance; to name a value
any, or credit; it is, from one end to the other of our
• globe, name the Jew, who possesses us by possessing him. Sou-
colossal, exorbitant, implacable, constantly growing truth
health, and without any imaginable control other than that of the laws
Christian women, scorned today by the Jew, our supreme
schoolteacher, and by his assistants.

To one of these Jews, a financial king, a character we
reports that he let slip, by naming one of his
Jewish rivals: Ah! If only this man and I could
If we understand each other, will there soon be anything else left for Christians?

But, in fact, what monarch, what state can today...
today to raise armies, to build fleets and roads,
to dig its canals, to distribute its jobs, its dignities,
to sleep peacefully, to arm for war, to stir, to function,
to flinch, to breathe freely in a word, if he has no support
the countersignature, the agreement, the good pleasure of his master, the
Jewish?

The Jew holds us in his grip, he is our master, not only
because we no longer possess gold, but, let us repeat
constantly, because it is gold that possesses us; because

Digitized by Google

CHAPTER TEN 366

pride, luxury, lust, thirst, rage of all
power and all enjoyment have seized our
souls. He will only let go in the face of the resurrection of education.
Christian teaching that inspires humility and moderation in man,
honesty, sobriety, dedication, consideration and respect for the
weak and poor. Until then, therefore, we must endure hardship.
to remain with the words that resounded a holy priest from
of Israelite blood, and which summarize our last pages:

"Naturally skilled, ingenious, and possessed by in- '
Driven by a instinct for domination, the Jews gradually invaded
all the avenues that lead to wealth and dignity
and in power. Their spirit gradually infiltrated the
modern civilization. They control the Stock Exchange, the press, the
theatre, literature, administration, major roads I
of communication on land and sea, and, by the ascendant 1
of their fortune and their genius, they hold tightly, to i
at this time, as in a network, the whole of Christian society
yours '. » }

Did we hear these words? Did we understand them?
Shots? No! Not yet! They seem to surprise us, and
Our astonishment makes the prime minister smile with pity.
of the Kingdom of Great Britain, one of the princes of the
modern politics, one of the valiant supporters of Protestantism
Anglicanism, one of the sons of the Jewish race, and which, in
the blossoming of Jewish pride, cries out: Truly,

"The world is governed by entirely different characters"
How can those whose eyes do not penetrate imagine it?
behind the scenes*!

® The world is governed by very different characters to what is imagined by those who are not behind the scene. — Disraeli in *Coningsby*, a book in which this statesman highlights the value of the Jews p. 184; Paris, 1844, in-8". . '

NOTE.

Mr. Baron de Rothschild, Grand Cross of the Legion of Honour,
Knight of etc., etc., etc., Consul of Austria, left upon dying
13.

Digitized by Google

356

THE JEWS.

four sons, and something, he said to himself, like eight hundred million fortune. At the legal rate of five percent, eight hundred million produced sent per year eight hundred times fifty thousand francs, that is to say forty millions. What power in the hands of the owner of such an income!

Let us add that the five percent rate is only a flat interest rate. bourgeois, and that it is impossible for us to know to what degree the fertility of crowns rises under the hand of a banker, but above under the control of the high lords and princes of the Bank. What Everyone in Paris knows, and that saves us from going into detail, it's that, among certain classes of people in finance, computer language— The average of the product, we, does not qualify as usurers in any way; we Let's not say that the interest on money is twenty-five percent. For these financiers, eight hundred million would generate an income of two hundred million!

It is stated that in 1812 Mr. de Rothschild only owned a single million, and it is said that this banker gives to his eldest son, as a pre-existing inheritance, and, apart from that, his magnificent land of Ferrières, in Seine-et-Marne, in addition to the sum of two hundred million. Whatever his fortune, Mr. de Rothschild, not being French, if we are not mistaken, has the privilege, in France, of being the true owner of one's fortune. The state therefore cannot afford to test for itself. as he does for us, by taking care of our children. Mr. de Rothschild therefore makes his shares as he sees fit, in the interest of his house. France can thus cover itself with high and powerful lords,

ground, and to their grace, the power to which we cannot lay claim, because we are only French there. In other words, a French, to acquire the privilege of being the true owner of his properties, must renounce his French citizenship and become stranger *.

A famous financier has just died, one of our leading figures tells us. and true economists, Mr. Coquille. Some attribute his fortune to eight hundred million, others with the fabulous figure of two billion (i.e., five hundred million in annuities with a yield of twenty-five percent). Several newspapers seized the opportunity to praise selflessness. of Mr. de Rothschild, and the services he rendered to France. R eût It would have been better if France had not needed these services. For it It is all too obvious that Mr. de Rothschild's fortune has not increased than by our financial disasters. Isn't it shameful that companies Are modern people always short of money? Nothing indicates that "Weakness of mind of our leaders."

And that's how Jews, even the most honest ones, become the suckers

1. Read the excellent work by Mr. Le Play, Senator, on these questions, etc.: The Re.-social form in France, Paris, Plon, 1864.

* Le Monde, November 23 and 24; irf., 1868. • – La Proviileuce, they say The Israelite Archives bestowed upon this family a fortune beyond princely proportions. VII, p. 213! 1869.

Digitized by Google

CHAPTER TEN. 357

and the fate of the peoples whom madness destines to fall under their scepter. Because wasteful governments are made in the image of certain Sons of wealthy families eager to enjoy themselves. The Jews are there to make them... more gracious advances; the ease of borrowing tempts these imprudent people; They succumb to it and are lost! And then, the fortune that the Jews have acquired, and perhaps through legal or accepted means that we Let's refrain from saying legitimate, but rather puts in their hands the means of action of the civilized world, whose study teaches us about usage I – They say enormous, monstrous, the gains that the revolution must bring to the Jewish Bank Italian, whose anti-Catholic character is quite prominent. Happy

is revolutionary Italy meeting such financiers otherwise I

We are not familiar with Mr. de Roth-'s banking operations schild, nor the political views of this potentate; but we have not heard to speak well of the private man, and we bear witness to his numerous acts of charity, not only to his fellow believers, but to

One thing struck us: it was not seeing among the art objects
no sculpture, no painting whose modesty might suffer. Com-
Many Christian homes could envy him this glory!

THIRD DIVISION. – THE PLEDGENT AND TEACHING WORD, THE PRESS.

Another power of which the Jew makes himself an auxiliary; his representatives
Honorable, and not. – Services that the Jew admits to owing him. – She
has not yet finished Judaizing the world, but patience I – The
various categories of men in the press. – Despotism without
limits of the master of a newspaper. – In many newspapers, what
Is he a despot? – Mystery 1 – Characteristics of his position. – His
merit lies in the sureness of his hand in choosing his stewards or
of his literary workers. – Places teeming with these people of
high and low pay. – Like all property, every newspaper
constantly changing owners, tenants, and consequently of es-
taken. – The Jew buys, exploits, or has exploited most of the
important documents. – Its influence on opinion, on ideas
religious, commercial, industrial, and political enterprises
tics: the Jew, through them, deceives and leads governments and gu-
Vernés. – Despite the large number of honest writers, the
The press is, by its very nature, essentially venal; harm is no longer in-
No one was more interested in buying it than the Jew, and no one had any more gold to pay
But does the press have any real value? – Example too
Brilliant as it is sharp. – A government and a major newspaper,
organ of financial stability. – Whatever the power
In newspapers, the Jew is, or is becoming, the master almost everywhere.
but without appearing. – More than any other country, Germany...
shows this power of the Jew. – Events in Europe
depend on about ten men, Jews or auxiliaries of the Jew.

Digitized by Google

358

THE JEWS.

A frightening and prodigious word from the former Prime Minister of Great Britain
Brittany, of Jewish Mng, Disraeli. – This word and that of Mr. the
Prince Metternich confirms our pages. – Appendix. – Pro-
digi- depravity of the clergy at the triclinium, not long ago; it was the work-
v of Jansenism and the Jew. – Prodigious depravity of the senses
moments of honor and patriotism, and by whom.

A second power is at the forefront of those that have

press; perhaps naive, instead of using that term,
Should we say public speech, vibrant speech?
of the speaker; the words of the professor of the great chairs
who, within Germany, for example, are
platforms of a strange resonance; the speech more serious,
but more muted, from the political or religious writer, who
barely reaches the ear except through weakened eardrums.
occupied by the crowd; finally, the words of the journalist whose
daily cowardice is to give a noisy echo to each
to comment on these other words, to distort them,
to embellish them, to extinguish their brilliance, or to crown them with
glory by helping them spread splendors in their wake
of a radiant meteor.

The press, and we hasten to proclaim it, comjite
in our France and within Europe many
and very honorable representatives; but this reservation made, and the
Justice demands it, we cannot hesitate to recognize that his
Virtue too often is merely a suspect virtue, and such is
the term that even the most
polite in their language. For, from one part of Europe to another,
Gold and the press are all too often accused of being among the...
to maintain secret and highly illegitimate relations with one another;
and if already the Jew holds "in a censal the Christian society-
yours entirely," the crime is most often at
seductive qualities that her hand makes sparkle in the eyes of the press,
which became one of the most irresistible agents of his dominant genius
nator. But the press—to sum up in itself all the
the question of public speech — is it to the Jew of what kind?
What serious use would it have? Would it sell to the Jew? The Jew, in one

Digitized by Google

CHAPTER TEN. 359

word, could he buy, would he know how to build or maneuver,
for the benefit of its interests and doctrines, the major
War machines of the press?...

The services that the Jew owes to the press are depicted in
the very words which the Jewish Archives tickle
The ears of Israel rejoiced, and these words are quite clear.
so that each of us can grasp its meaning and scope.
Because what the Jew calls intolerance and prejudice, fanaticism
and barbarity, these are the very principles of belief and
of Christian civilization; we know it, and we do not
can we allow ourselves to be disappointed by this: "If prejudices diminish-
Nuent, one of the major Jewish journals tells us, is
that our words and our writings spread; it is that the

close. » Nothing, in fact, is more effective, « for us to guarantee against a return to excesses, that development of our literary works'. » 11 There is no longer, it is true, "that rare countries where the rights of our brothers are protected" known. It can be said that intolerance and fanaticism are defeated, but prejudices are not, they still remain. days. They can be found in every country, in the most advanced—these are the same as in the most backward, and in all classes, "In the most enlightened as well as the most illiterate."

In short, the evil from which the Jew complains of suffering has conserved in the soil some roots; that is to say that the civilizing principles of Christianity still have some influence. life; that is to say, the Judaizing press, despite its brilliance and the immensity of the successes she acknowledges, has not been enough for us Judaized again! However, today, few people informed, and we must emphasize here the assertions of which the

'Almost no one, even among those most interested in knowing them, does not read overtly Jewish books and newspapers; the public knows barely exists. It is therefore clear that these books and these newspapers Israelites are those whom He inspires, to shape our minds and hearts, the governing body of Judaism, the one which, in its ecumenical council—The law of 1869 tells us which principles govern the affairs of the Jew. Ci—above, the first pages of this chapter x.

2 Israelite Archives, XIV, p. 607; 4866; ib., XVII, p. 750.

Digitized by Google

360

THE JEWS.

The public will be the supreme judge, unaware that, in our In Europe, the press allowed the... to pass into the hands of the Jew the most considerable part of its power

What! The press bowing to the yoke of Judah's sons?
Oh blasphemy! And what language could explain the phenomenon—
leads to servility from a power that we know to be
So proud? How could you! The most boisterous champions of the
freedom, the most liberal representatives of the press
European, would not govern the world, — if it is true that
May your Jews be their rulers, — that under the pledges and the
The penis of a monarch who calls himself an outcast?

to add little to its transparency, and perhaps then
Will any reasonable reason appear to conclude that the
The kings of finance are the rulers of a vast region
in the field of journalism.

A few lines, and which no honest man...
will hurt, we must remember here that, among the writers of
The press, some of them are party people, but carried away
by ardent and often generous passions, including
their rise elevates them above the baseness of the writer who
is sold; these, we pity them, and we are far away
to despise them; many of them have conquered our
confidence, and our hope is that their prejudices will drown
One day in the flood of light. Others, more thoughtful.
and above all, more enlightened, are men of conscience and
of devotion: the Catholic camp is teeming with them; others
They still rank among the depraved, corrupt men,
created for the worship and service of evil: the beauties of
The religion of Christ is an object of horror to them! Others
Finally, simply flat and vile, they were made, under the inspiration of
attention to their needs or their senses, pen-wielding servants. And
who has not seen many times, with us, sometimes this one, sometimes
that one, a soldier in the dawn of a fallen dynasty, protection-
a staunch nationalist, a valiant champion of some idea or other,
to find himself that very evening the man of the government standing there,

Digitized by Google

CHAPTER TEN.

361

the eloquent advocate of free trade, the boss, the protector
ardent for an idea, an interest completely contrary to those for
Which ones, at the break of dawn, did he pour his ink? It is
that, in the field of journalism, the simple writer, illicit
to be distinguished from the man with serious convictions, is only
too often, alas! the supple and very humble servant of a
master who, in a voice exemplifying gentleness and consideration,
He commands his service militarily. He then remains at this
What a pity the freedom to obey or starve to death!

But what all-powerful and invisible despot is looming?
in the highest heavens, in the sublime spheres of the newspaper?
What is its mysterious inspiration, its driving force, its soul, the
God? — Indeed, the man of trouble would be very audacious.
who sells the sweat of his eloquence to this supreme master, if

to his lips the letters that make up his name. Eh
What! The cashier on the slip of paper is counting him right on the due date
the price of his prose k so much the task, k so much the meter, and his
Curiosity is not satisfied! Ah! Let him write, let him loiter, or
let his pen fly, but let him have the tact to remain silent, if he
does not give up on receiving his wages

The true man of the press, and he alone represents it.
whether he can write or not know how to hold a pen, whether he
whether alone or whether it calls itself a society, company, legion, because
The name does nothing but the thing itself; this man is, in every
sheet, the one who can say of the newspaper: This is my property,
It's me, it's me. These words are quite an opinion.
clear k anyone who, if this sheet is available, claims to
to give it as an auxiliary or for oi^ane. He knows that desor-
but he must finance and contract with her; otherwise,
To please him or to convince him. Of these two options, the first
is considered to be the most general and the safest.

However, the owner, the master of this machine, will stir

'La Finance is a French newspaper, but it is printed in Belgium-
because she wants to live and maintain the freedom of her lifestyle.
Its editor-in-chief is Mr. Crampon, a witty and skillful writer.

Digitized by Google

I

36Î THE JEWS.

public opinion, this latent speculator, which most often and in
most of the states in Europe are of Jewish race or
extends his hand to the favors of the Jew, has never sometimes nor
He didn't fabricate or polish a single sentence. But one of his merits
It is about having a sure hand in choosing one's subordinates.
of its literary entrepreneurs, themselves skilled at
to provide these artists with style, whose number is immense
already, it grows every day, thanks to the impolitic and cruel
a kind of education that is relentlessly provided to the classes
needy. Trained as these mercenaries are, the art of
to turn a sentence, and inevitably foreign or hostile to
most social doctrines, all principles of fixity,
You see them turning their talent into a profession that cannot be...
would admit to unemployment, and argue without restraint
the hand that deigns to offer them a wage.

Such are, in a large part of Europe, the people

procures a certain press; eager artisans that we
Let us see countless crowds rushing to offer their services,
and, without flinching, submit to the orders of the chief ctatelkr who
engage them, the joyful destroyers of the social order of
Christian countries. Now, these pen-puppet lackeys, and we want
to avoid a stronger term than the one Lamartine used, are not the
Most of the time, and almost always without their knowledge, that the
executors of the Jew's works, exactly to pay what was
promised, and gifted with a rare skill to hide the hand that
draws up the plans and pays for the work.

vain. No one can choose, in this double and precarious specialty of journalism
list and doctor es-fmanes, does not bring out with more talent and
Courage over the mercantilism and venality of the press. Mr. Crampon
directs its attacks openly, and its tactic is to produce
facts, beside which it must be admitted that his arguments become
sometimes a true luxury. We have noticed, among its various
numbers, that of February 17, 1868. Read in this sheet, for example,
the article on contemporary journalism, and the one that begins with
These words: Has the commercialism of the press reached its peak?

We do not know Mr. Crampon, and we have no
relationship with his diary, which is the terror of those he loves
not to resemble.

Digitized by Googic

CHAPTER TEN. 363

We insisted on not saying a word to the delk of the necess-
the strictest security on the visible and invisible personnel of these
organs of public opinion. And, we all know that cha-
that periodical sheet, that each newspaper is a property;
that similar h any object, b any building capable of attempting
a buyer, he changes masters each time death
or that propriety requires it. We know that it sells
then at auction, and the buyer is free to take leave-
to remove the tenant, that is to say the spirit that inhabits him, in order to
to house and set up their own. Thanks, therefore, to the abundance of
his gold, the Jew is, sometimes openly and sometimes under a name
borrowed, the purchaser of this mobile property which leans
and constantly spills onto its .ground.

Let us add to these general notions a reflection: that is
The influence of religious ideas is spreading, especially today,
far beyond the limits assigned to them by the common people.
govern, in a thousand circumstances, the politics of peoples-,
and the nature of this policy depends on either the march or
the slumber of businesses in the trade channels and

public documents that give rise to these leading ideas
and who compress them as needed, who knead them, and form-
- their opinion, according to the wishes of their master, is
They, even more often, are the ones who deceive governments and
governed by presenting themselves as the representatives of this
This opinion, whose place they boldly usurp.
unfortunate fact, and one that cannot escape the notice of
The observer tells us quite clearly what an indispensable instrument
have become these pages of interests and machinations
of the Jew, the prince of all the merchants of the earth, and,
in the interests of his business and his faith, the politician
The most Machiavellian man in the world!

Full of confidence that we are in the penetration-
out of respect for our readers, we point out these things at the end of
the pen, and we say, without the slightest fear of hurting
the considerable number of writers Gdeles to the laws of

Digitized by Google

364

THE JEWS.

the honor, which the press is, by the very nature of its
constitution and the uses to which it consents,
essentially mercenary. As such, it belongs to the most
offering; the highest bidder, when he wants to, is the Jew, and this
The chapter will not be finished until the mouth of Israel itself-
even does not open to give our words proof without
reply, and legitimize conclusions that at first glance
would have seemed reckless.

But before proceeding, it is important for us to know,
other than through words, if the press, this form
proud of the opinion that she calls herself the queen of the world, has
really of some value, and if the alleged power of
this lever wielded by the Jew's arm is or is not a
overrated power.

It is truly insignificant, some tell us,
less than nothing, a kind of void; for its two poles
Opposites balance each other. - Ah! Leave it!
"Quite the opposite," the others chime in; "she is
She alone is everything! She is the force of forces, and the most
The firm of powers could not stand before it.
Of these two statements, is one acceptable?

We will simply give an answer:

example of the value that a government founded by
journalists, simply appreciating press services and
owner of a considerable number of newspapers, attached k
the most prominent of these leaves. But was this leaf
Was she mercenary? Did she use this or that to benefit the first person who came along?
What price did she pay for her favors? Did she prostitute herself to strangers, her crazy
tenderness and his loves? Or rather, and without attributing to him
Was she one of those whose baseness governments
They compensate through subsidies and pardons, for the penalties
that they give themselves to serve them and losses of which the
the sympathies they show them become for them
an inevitable source? Thus it is established, by naming this for-
Mr. Toussenel, one of our most exemplary members, is a commendable member of the Debates c

Digitized by Google

CHAPTER TEN.

365

spiritual investigators. Hyperbole and injustice mingle-
They held his word, which he proudly upheld before the public.
Responsibility? We are too ignorant of the facts which
He has filled his pages, so as not to refrain from placing
k side of his judgment ours. But the staff of
Debauchery, even if it had remained what it was then, it would be justice to
to point out to our reader that no assertion of
Mr. Toussenel, - and we are far from reproducing them
in their entirety, - does not exceed the year of his book
(Paris, 1847).

Under a prince who was a protector and admirer of the Jews', and
of which this newspaper was the most accredited organ, bursts the
Mr. Toussenel's cry: The Jews! The Jews are the kings of
the times! This cry becomes the title of his book, and we read there
these words: "Financial feudalism has, in order to make known
his good pleasure to the men of the nominal government, his
official journal, the Journal of Debates l »

K Ou dared to print that every ministry was required to
to pay the Journal des Débats an enormous contribution of
war. - Is this true? - There were great ministers
who tried to free themselves from this onerous protectorate,
Mr. de Villèle, among others. But Mr. de Villèle was overthrown
by a coalition in which the Debates figure gloriously-

Journal of Debates, the three years of arrears,... Mr. Thiers also had, one day, what is claimed, the desire to re- to revolt against the despotism of the Debates. But old Entelle with a single stroke of his pen, he vanquished the presumptuous Dares, who immediately put his thumbs down, begged for forgiveness, and fought with 'to make peace with the newspaper cashier. The act of con- Trition was accepted.

"Mr. Guizot and Mr. Duchâtel are proud of their eagerness- to execute the slightest orders of the Journal des Débats: "If it's possible, it's done; if it's impossible, we'll do it!" They serve him his subsidy on his knees, and on a golden platter.

' Ut suprâ, Bédarride, p. 430; ed., 1861.

Digitized by Google

366

THE JEWS.

The devotion of M. de Montalivet to the Journal det Débau de- crosses the line into servility-that is, properly speaking, by- first, the Journal des Débats which reigns supreme inside when Mr. de Montalivet is a minister. Mr. de Montalivet must have caused a The July Dynasty was wrong immensely, even more so because of its entourage than for his actions-not only because that he has cluttered all public offices with the worst writers Debates, but because he has accustomed public opinion to doing in- to involve the King's name in all the press's manipulations ministerial, and to consider the Journal des Débauchers as the organ of the castle, of the court party. And how at- Would anyone in the public have doubted the intimacy that reigned between the royalty of the rue des Prêtres and that of the Tuileries, when The list of editors of the newspaper included all The names of the princes' tutors?

"I was able to live there as long as I wanted, under On April 15th, the region of favors, sinecures, and gra- tifications. I don't know why, despite my affections for the power, I have never been able to stay in this region More than a month. He needs to get out of this official environment. a scent of moral rickets and silvery harshness which "It suffocates the kind-hearted man!"

These words from Mr. Toussenel are not ambiguous; But wouldn't it matter to us to know what is in him-

gives us a sample of the importance of some Newspaper clippings? Well, that's said in the most... firm: the Journal des Débats is first and foremost "the official organ of The high bank, not the castle. He will protect the court as long as the court remains docile to the will of the powerful lords of rue Bergère and rue Laffitte; otherwise, no; and His devotion to the dynasty will go no further. The Journal The Debau family buried many dynasties in their lifetime, and He swore a long time ago never to get attached to anyone again. 'such fragile institutions'.

' 76., p. 6 to 9, vol. 11.

Digitized by Google

CHAPTER TEN.

367

This newspaper of the high bank, whose Jewish lords of the Bergère and of the rue LaiBUe would be the princes, "is therefore a true power, almost oILGcielleraent Recognized in Europe? And indeed, he sometimes has fun b. to prick the Emperor of Russia in the nostrils. There is no coronation of the Emperor of Austria or the Queen of England land without an extraordinary envoy from the Journal des Débauchers. But this sheet is above all the large profit sheet. the red book of the current reign. I dare you to enter a public library, in an amphitheater of the Col- the Palace of France or the Sorbonne, without banging your head b. an editor of the Debates. The Court of Cassation, the Court accounts, the Council of State, embassies, the Council Royal Minister of Public Instruction, everything falls under his jurisdiction!

Mr. de Broglie had the excellent idea of returning a an order that reserved consulates for students of the Fifth School of the councils. Mr. de Broglie's ordinance never had any meaning; the true school, the only school of the consuls, is the Journal of Debates. The Journal of Debates has its own section. General B in Baghdad (a Jew), another in Alexandria, another b Jerusalem, uu another b Genoa, not to mention an embassy- deur b Constantinople. Mr. Adolphe Guérault, a former saint-Simonian, then editor of Débats, a man of wit, was... was causing trouble in Europe; Mr. Guizot, to get him out of trouble, has found a consulate... The Journal des Débau can do anything, even good! But he does not abuse it; however, he will be given par-

"The French Academy and the theatre fall under the purview of the newspaper—your Debauchery, like the ministries, the embassies, the

consulates and the rest fall under the jurisdiction of the first-tier Paris » In

In short, the Journal des DébaU, this "journal of feudalism" financial," of which the Jews are the princes, "is the arbiter "supreme of the nation's destiny!"

We will stop at this point, and, leaving the appreciation to... the reader is presented with a series of singularly biting pages, 'Toussenel, the Jews kings of the era, vol. II, p. 12, 43, 6, 10.

Digitized by Google

368

THE JEWS.

we would ask anyone who glances at this sample from the French press, on "this official organ of the high bank, whose leaders are Jews, to tell us Is journalism nothing? If, sometimes taken as a whole and sometimes—early on, member by member, is it a power? If it is a power also great in the brilliance of its services, when one reduces the need to acquire them, which is formidable because his hostilities when one has not been able to give oneself the strength to to make them despicable? But, in whatever sense... pronounces the sentence, which a thousand mouths will join in a thousand different sides k ours to affirm, is that, on our continent, the vast majority of the organs of the the press lives in dependence on the Jew; this is because the founders authors of the greatest number of these sheets, and sometimes even the writers who write them are of Jewish race; it is that, rather, owner or supreme director Israel holds these newspapers to its promises, and behind the curtain, an assortment of religious and political writers, of men of science and fiction, most of whom, thus qne in the ranks of the Masonic hierarchy k which This press belongs to them, they don't know what their true master, nor what the plan and purpose of the complex work are a delegate of this master makes them carry out the details

Having said that, we believe that Germany is, for the moment, the region of Europe which places in their most These two facts stand out: 1° the power of speech

ej, especially the one that uses the press as its organ; 2" the lion's share that the Jew has taken in possession and in the use of this power.

Statesman in the service of the German Great Power
nique, and as insightful as he is shrewd, one of our friends, –
one of those rare Protestants who remained faithful to the divinity of Christ, – wrote to us in December 1865;
"For the present times, I believe the Jews are very active in ruin-

'These things are neither solely nor primarily for France.

Digitized by Google

CHAPTER TEN.

369

to lay the foundations of our society and to prepare for revolutions
tions. They belong to an admirably well-endowed race,
which produces geniuses in all fields and in all
trends; I mean original men, of a high
intelligence and great power to act. In Holland,
for example, two of the most prominent evangelical Protestants-
fluents were two converted Jews, from Acosta and Cappadosc;
In Germany, the great Church historian, Neander, was
likewise born into an Israelite family^ k Neuchâtel, in
the opposing camp, the most tireless and most
Happy with atheism, he is a Jew, an exile from Germany.
who has managed to carve out a magnificent position for himself in this country;
The state is providing him with extensive treatment and has built him an observatory.
Since the revolutionary resurgence of 1848, I
I found myself in contact with a Jew who, out of vanity,
betrayed the secrets of the secret societies to which he had belonged
partner, and who warned me eight to ten days in advance of
all the revolutions that were about to erupt on a certain point,
"Conch of Europe."

"I owe him the unwavering conviction that all these great
movements of oppressed peoples, etc., etc., are combined
by half a dozen individuals who give their orders
to the secret societies of all of Europe!

"The ground is completely mined beneath our feet, and the Jews
provide a large contingent of these miners... The ban-
Quier Jews will soon be, through their prodigious fortunes,
our masters and lords. >^I am finally told "that all

"Hands of the Jews" The first leagues of this letter

They told us what their task was.

A few months had barely passed since we
the plane received, and, under the thunderous blows of Prussia,
one of the world's most powerful empires was collapsing on
himself, and fell with such a crash of ruins, with
such a frightening suddenness that Europe shuddered at it
Again. A terrible and perhaps pointless lesson, but one that teaches us

n

Digitized by Google

370 THE JEWS.

learns, when in the realm of thought each
the destructive agent fulfilled its task, with what speed of
lightning, – in the age of steam and electricity,
that is to say, in a century of miraculous shortenings
of time and space – will come crashing down upon us
the biggest surprise events; events that don't
will cease to seem so distant in the eyes of those who
they neither know how to believe nor see, that what seemed to contemporaries–
rains of Noah the universal flood, the very day before the day when
This cataclysm, so long prophesied, shook the earth.

However, the secret of the vast web of machinations and
betrayals at the heart of which this tragic event was unfolding
change of view, this secret turned out to have been that of the
public, who suddenly, remembering him, began to
grasping the meaning. An astonishing thing and an "incredible fact, although
"As has long been pointed out," people exclaimed, "the whole thing is that..."
press (the Empire hinders, stops, neutralizes the efforts of the
power, and seems to be campaigning quite differently in the interests
enemies of Austria than of Austria itself;
that is; every word of high teaching comes from a
Jewish mouth; "that's because: the entire press is in the hands
"Jews!" That's because the Jews, there as elsewhere, are the
teachers of all the youth of the Empire, the chiefs in-
visible and supreme secret societies, which, all of them-
it seems, are in the process of completing and perfecting the ruin of
'all Christian power'.

And, in fact, who would believe it if eyes didn't bear witness to it?
Testimony? The very newspapers of Austria "which de-
The monarchy and the Catholic Church are commanded

made himself master, so that he might be master everywhere; "and the nobility
The Austrian woman could find neither the talent nor the
The dedication required to found newspapers! Also
one searches in vain in the German newspapers for a
serious defense of the rights and interests of the Empire.

'See the notes at the end of this section.

Digitized by Google

CHAPTER TEN.

371

A few Catholic people in France were the only ones to have...
"He steadfastly upheld the cause of Austria," while
French newspapers of the Revolution, where the influence
Jewish, worked against the vital interests of their homeland in
to establish the power of Prussia. They used, as
in Italy, from the unifying strength of a King, not in the design
to grow it, but with the thought of achieving a little more
Later, with the help of the states agglomerated under its control, this
republican unification of Germany which must follow from
so close to the republican reunification of all of Europe.

For a long time, alas, the dissolution of the Empire was
prepared by the most Judaic doctrines, "rationalism,
hideous leprosy, gnawed at almost all the bodies of the State—,
atheism was publicly professed in universities;
an impious press poured forth 'in torrents every morning the poison of
more deadly doctrines, and let's not even mention corruption
of the cities, nor of the licentious morals of the army and of the officers
especially not of the sordid and almost proverbial venality
biale of its administrations, nor of the obliteration of the meaning
morality in the upper classes of society, where adultery
was excused, the duel glorified, suicide legitimized! » Of all
So the rotten machine creaked, crumbled, and fell from its sides.
in ruins; and, despite the valor, and despite the heroism of
the army almost entirely, of heinous betrayals, at

At that critical moment, what were they delivering to the enemy? — let's say—

We, the fatherland? No! But the empire! — for the fatherland, com-
mençaienl'a dire un grand nombre des citoyens de l'Autriche,
It is Germany, which Prussia represents!

So there it is, this power, half-broken, and upon which

summer, because it could once again become one of the boulevards of the Catholicism: the Holy Roman Empire! And, from whatever angle one considers its people, if the disorder there is so profound, if the misery there is so great, it can only be attributed to knowledge—to make of the occult world and its prince, the Jew. That is what which is said and repeated 'out loud on all points of

2i.

Digitized by Google

372

THE JEWS.

The Empire. Yes, "Germany's greatest scourge, we said a liommo of the Prussian state not long ago, it is the ju—"Daism," she, the most formidable of the instruments of Judaism, This is the word of the professor of the highest ranks, this is the daily solvent of the press!

But Israel itself is far from hiding its triumph, still unfinished; and in the country which formerly gave the Freemasonry for the universal grand master, its first Minister, Lord Palmerlon, another prime minister, the The son of a Jewish father and mother, Mr. Disraeli, claims in all letters for the Jew the honor of having made of the German Catholic Magne, Josephist and Masonic Germany, that is to say, the revolutionized Germany that we see re—pushing k, a title of insult and public danger, an alliance with the religion of Christ, a concordat with Rome! Listen—tones, and that our ears let not a single syllable be lost of these precious words;

"The powerful revolution that is preparing and brewing in Germany—Magne (1844), where in fact she will soon be a second A MORE SIGNIFICANT REFORM THAN THE FIRST—, celestial revolution, of which a glimmer of light barely allows k to.x eyes of Great Britain to penetrate the mysteries, well! Under what auspices does it reach the fullness of its development? ments? Under the auspices of the Jew, who, in Germany, the almost complete monopoly on all professorships has expired professorials' and all the press organs: truth obvious and widely known!

What the triumphant minister said in such clear terms of Great Britain, Mr. Disraeli, one of the sons and of

'For the quotation marks, the correspondence from Le Monde, September 4th–December 1866; the author of this correspondence is an eminent man,

3, who knows Germany inside and out; he is German, and a statesman
The person he is talking about is not the one whose letter we are reproducing, and that we call our friend.

^ Entirely devolving (itself) under the auspices of the Jews... Com-
Haven't these words gained in importance since they were written?
1844, Disraeli for the quotation marks, Coningsby, p. 183–4.

Digitized by Google

CHAPTER TEN.

373

of birth, the Prime Minister of Austria, Mr. Prince Metternich should have known this through observation. He, this all-powerful statesman who had so little idea that a man in whom he placed all his trust, and consequently keeper of most of Europe's political secrets, was the pseudonym Nubius, that is to say the chief most formidable of occultism, and the colleague of the piccolo– Jew Tiger! His eyes, as well as the eyes of most of the memories... Rains, refused the day of too bright a light. Defeated however, he was, by indications of an importunity Tiring, one fine day he let it escape from his chest this cry, where, in the expression of familiar language, the prophetic was intertwined with history:

■< There are revolutionary elements in the German Empire–
tionaries that have not yet been used, and which are feared–
tables; the Jewish element, for example... In Germany, the Jews
occupy the leading role, and are revolutionaries of pre–
First flight. They have writers, philosophers, stoves,
speakers, publicists, bankers, and on the head and
In their hearts, the full weight of the old ignominy! They
will one day be dreadful for Germany,... probably
followed by a dreadful tomorrow for them!

The organization specific to the Jewish nation, its doctrines
anti-Christian, which are those of the occult societies of which
The Jew is the soul and the prince, and whose organization repeats
that of his race in the midst of the peoples; the gold that he possesses and which
possesses us; the word of the teacher and the word of the press *

that he is: our latent master; that is what, in a future next, will make the Jew our patent master, or at least the principal instrument of the most unimaginable despotism.

'Rougeyron, Antechr., p. 28-9; Paris, <861; words spoken in <849.

^ Read about the press; 1.1, the Mainstream Press; 1.2, the Small Press
Louis Veuillot, Odeurs de Paris, 7th ed., <867.

Digitized by Google

THE JEWS.

37 i

FIRST APPENDIX.

How and by what means is this work of decomposing a Christian society, which we have just indicated, however unfortunately Prepared in the German Empire? What was its prior cause? And was Jewish influence unrelated to the origins of this evil? Perhaps our answer will surprise more than one person; for, we We will say it in a word, and without hesitation; 11 one must look in rhere.>iie..., The immediate cause of this must be sought in high Jansenism. Social breakdown. We will immediately see clearly that This Jansenism, a close ally of occult societies, professed the doctrines born of the Gnostics; that the Gnostics, as well as all the first heretics, had Jews as their fathers; and we will remember So, to repeat it endlessly, that the Jews, the current schoolteachers of Europe, are the primary and permanent leaders of the Societies of occultism, whose principles gnaw at and devour the entrails societies of old Europe. Perhaps this is already putting it in terms It is quite clear that Jewish influence must have permeated Austria in a certain way. in a way that was both profound and sensitive under the audacious hand of the jan-Senism, whose exploits form a series of incomparable mer-vigils. For, as soon as this heresy begins to breathe the open air in the Holy Roman Empire, the spirit that permeated these states from one end to the other Christians make the clergy themselves, and even the bishops, the object of a scandal of which no pen could paint a more vivid and heartbreaking picture painting that of a very learned and powerful investigator, Mr. Abbot Davin. ,

Yes, Father Davin? One of those priests who become passionate, embittered, and whose mind boldly embarks on the detestable path of Exaggerations! — Ah, some say so, and we don't know if he There is some truth in these words. What we do know is that

dam an enormous plethora of facts and details that flow in under
.his hand of the authorities which seem serious to us, and among which are
distinguishes one of our most venerable cardinals. We have not
discoitéP3,' it is true, these authorities, because the reader will be able to impose
that coward. But what we must state is that nowhere
we do not find the history of the Church to be at odds with the facts and
the conclusions that this learned writer establishes, and which, remarkably
comparable among all others, seems to be nothing more than the development of the word by
of which an Israelite by birth, the prime minister of the Great-
Brittany proudly describes the disastrous and irresistible action
of Jewish propaganda within the vast German empire.

But the priest's indiscretions expose the painful wounds-
Church practices? A major source of scandal for the faithful, and of
triumph for his enemies!

Would it be wiser to hide them? Why then does the Church, in

Digitized by Google

CHAPTER TEN. 375

In her Gospels and in her history, does she take such great care not to
Name her Judases? Has she ever veiled her wounds, the
stigmata that prolong in his body the Passion of his divine Head?
Hasn't his glory always been to live in the light of day?
of the truth? An admirable way to prove it, even through weaknesses
and the betrayals that, through the holiness of his servants, the divinity of his
character.

'Having said this, we hasten to submit to the consideration of
reader, and as a simple note, an extract from the important piece which
Abbot Davin did not hesitate to assume before the public the responsibility
Responsibility: we add little to it.

The illustrious and most Christian Empress Maria Theresa believed it her duty
to introduce into his states two famous doctors, but who, faithful to
their destructive plans, the skillful initiates who pursue Christ
Their deadly hatreds had, unbeknownst to him, been chosen in Holland
Among the men most dangerous to the peace of the Church: Van
Swielen and de Haën. These two scholars had barely gained a foothold in
the empire that Jansenism, that is to say the Revolution, has, "throws a,
blindfolds over the eyes of the Empress and the future Emperors, e-
by "the Ministry of Public Instruction, and marching step by step"

"Giant." "Thirty years later, she will be mistress of everything. The

Sanuédri.x jansé.mste will have its synagogues everywhere, under the name of
Masonic robes; they will run all the offices, and they occupy-

Van Swieten died in 1772, and his son, who had become involved during his a stay in Paris with the apostles of the new philosophy, takes place the instrument of a party so powerful that, in the religious sphere, it reign "absolute, and for twenty years, under the names of Marie-Thérèse, from Joseph H, that wretched emperor to whom Christendom, "Humanity will owe so much to evil, and to Leopold II..."

'Observe* the close alliance that the perceptive investigator establishes, by the' The only words Sanhedrin and Synmjoqe, between Judaism and heresy represented by the high janséujsinc. Let us see again the jaiisénisine Iranscentlant to merge, by his convulsionaries, along with the Illuminati, that is to say, with the conspirators of The Spiritist order, followers of the Masonic Kabbalah. For the Kabbalah, says the initial Itagon, is "the mother of the occult sciences" [Occult Mafoounerie, p. 78; Paiâs, 1853}, and we must know that it is denied by the Talmud and the Zoliarl. Let us not lose s I saw none of these expressions, none of these reference points.

Joseph II, this successor of Frederick the Great, to whom the Jews did not spare the praise, and that this monarch called my brother the sacristan, was incapable of to govern his E(ai\$; but, possessed by a mania for reforms, there are some of them-pote, y usurped papal power, ruled, upset, devastated the E{;ti8e, and pre-para par vei prodigieuses inepties la ruine de l'Autriche. Bien plus niais que nié*cbau, he was for the cbréiienic a scourge whose action did not cease with his life! Read in \ 'HI\$(uir< de CE^lise de Rolirbai lier, t. XXVII, p. 231; 1852, etc., uo Summary of the actions of this sad and implacable innovator (student of Abbot Joseph). of Ternie, etc., etc. Course in ecclesiastical history, (111, p. 436; 1867, by M« I ablié J. J, Blanc; très-savant ouvrage).

Digitized by Coogic

376

THE JEWS.

"The total destruction of the Church," said Father Theiner, "was reserved to a single man. That man was the Jansenist Baron Van Swieten, who, through his unparalleled hypocrisy and the credit he had acquired thanks to his relationships with French and German philosophers, but above all, with those in Berlin, he managed to persuade the Emperor to appoint him Director of Public Education in Austria. » We count on many of his supporters, Sonnenfels, Born and Eybel, that is to say "the "The most zealous propagators of Illuminism!"

Such, consequently, was the man whom the Illuminati revealed to themselves. returned to France through the exploits to which the name of saint is attached Médard used them to "decapitate and deflower the Austrians." Van Swieten, in order to facilitate this work, only gave places to

piety, morals, and dignity. True science never entered.
at his home, in consideration. I would even go further, everywhere she finds herself—
She was rejected because a certain fear was present. One had to be philosophical.
Sophe or Illuminati, to obtain a chair in theology. — The char—
The most impious Latins were those who obtained the most ease
for advancement. Finally, the foul spirit has cast off its mask; it
became cynical, he set up the orgy in broad daylight and in full sanctuary
tuary; one hardly dares believe the most authentic story here.
authentic, and above all, quote it.

11 would be too long, wrote a virtuous Frenchman on September 17, 1788.
Ciscain, professor at the Rattenberg Academy, to inform you of
everything I experienced in Vienna. Know, in any case, "and be
convinced that I am not speaking in hyperbole. "I saw, in this
once so flourishing university, the overthrow of all things, and
"such appalling immorality that, if I had not seen it with my own
"I wouldn't believe what others told me about my eyes."

The general seminary has eighty seminarians;
"but the number of prostitutes to whom the directors grant the
free entry, with the aim of removing from these young people any feeling of
Shame is far more considerable. And what can I say about the theses that
They support it there! The most dangerous writers are found in
all hands, and several professors complete in their ex—
"These works lack impiety and infamy."

Moreover, "what I am telling you about the general seminary in Vienna is
more or less true of all institutions of the same kind in Gratz
in Styria, at Olmutz in Moravia, at Prague in Bohemia, at Pavia in the

Milanese, in Innsbruck in Tyrol The Jansenist Tamburini, after

having been expelled from the Venetian state for his blasphemies and his pro—
scandalous situations, and having taken refuge in Pavia, he was appointed rector there
of the general seminary. The rector of the Innsbruck seminary is the
"The famous unbeliever and Freemason Albertini."

'This same work, this same crime, is being carried out in a very...'
a large number of people; and, through its effects, the Revolution wreaks havoc elsewhere.
more formidable than terror.

Digitized by Google

CHAPTER TEN. 377

Priest and professor of theology at the Raltenberg seminary,

Jeaff Kolb indulged in every vice; and, a worthy imitator of the ancients
Gnostics, "he openly attacked religion and morality in
presence of seminarians and laypeople. He led his students on Fridays

it encouraged them to consume in public meats forbidden by the Church. He taught them bluntly that simple fornication, far from being a sin was permitted, and necessary to remember. To make them comp- He himself was able to grasp these (gnostic) moral principles. even in the city ditches at the times when the soldiers are accustomed to indulge in their orgies; he feasted his eyes on this spectacle, and urged his seminarians to imitate with a clear conscience These abominable examples. Kolb finally became an object of scandal. for the whole city; there was loud protest against him in Vienna, but in vain; Van Swieten protected him, and Kolb remained there for five years. Tiers at Rattenberg. Only death could remove this monster from the stage of his crimes.

A circumstance undoubtedly allowed "the Minister of Education The public display of such appalling audacity in Vienna was due to his having intended to. accomplice the first prelate of the empire, the archbishop-elect of Mainz, C*** F*** J*** of E***, and a whole troop of Judases with

"He" This prelate had even managed to present himself as coadjutor

his relative, the Baron de D***, a traitor to his country, and who did not fear point of handing the Church over to the Freemasons, his brothers * *.

During the fall of the ecclesiastical principalities of Germany, He alone will keep his; Napoleon, by leaving him the temporary domain- porel of some states, allowed him to take the title of primate, this which indicated quite clearly what projects he based on this prelate I But the divine Providence thwarted this plan.

And thus speaks Cardinal Pacca; and Cardinal Consalvi shows us, On the day of Napoleon's coronation, Bishop D*** was seated at the imperial table. before the Pope. Finally, with each step forward, "the Minister of the Interior- public education and the Archbishop of Mainz had come to to reform almost the entire episcopate in their image. Wolves! One does not saw that wolves were at the head of God's sheep.

Where had the bishops taken refuge? Alas, this terrible the fall of our holy Church, wrote a worthy religious, "could have facilitated- It was almost possible to be prevented by our bishops; but, oh sorrow, almost all lent a hand, and preferred to pay homage to the princes of the earth rather than glorify the God of heaven." Three of these prelates excepted, The others could, quite rightly, be called the destroyers rather than the herdsmen of their flocks. I don't want to, for fear of you to grieve, to remind you of the sad memory of C***, Primate of Germany and archbishop of Salzburg, nor that of the infamous K***, bishop of

* See, in the same room, what Cardinal Pacca says about this Illuminati, dunt la aecld dirqjeail then more or less all the channels of rAllemagoe.

* See the authorities, same room.

THE JEWS.

Saint-Pollen and private advisor to the Emperor, for he is too well known... »

C**, "E***'s rival in schismatic deceit, was a Freemason, çoinme D'**, like all the leaders of the movement that was changing then the face of the German woman." Freemasonry, including the Jews form the general staff, "and which is nothing but Jansenism coupled with phi-Philosophy, his apparent adversary, but fundamentally his friend. Freemasonry occupied all the major episcopal sees. by the incumbents or their subordinates.

"Thus the prelates deceived the Church, thus they were deceived."

memes; thus the scandals knew no bounds. What should

Therefore, the people, with such a clergy and such diabolical schemes, What? Morals were collapsing in the cities, they were being turned upside down located in the countryside; but nowhere did they present a as sad a spectacle as in Vienna, where the government had as "Taken to the task of corrupting, in order to reign in place of the Church." 11 claimed to thereby increase his very legitimate power of power a very special power that could only belong to the ministers of the spiritual.

And yet, among the masses, faith still resisted, "so much so that was ancient and solid, and so sustained by the grace of God. As for religion, said Cardinal Pacca, despite all the efforts of the sects and secret societies to uproot it from the hearts of good Germans, I then to say that she was still full of life in most of the ca-Catholics, and this preservation, one might say, was a true prodigy * 1 »

Thus, when the time comes for the final, most formidable keys In the face of the Church's persecutions, will God protect the Qdeles, cast out far more even before we have just seen it in the midst of the dangers where Even the strongest faith would be overcome by vertigo, if heaven itself was in no hurry to intervene. But let us be careful not to exaggerate the scope of our horizon, and let us confine ourselves, for the moment, to repeating a sentence of this precious text, because it summarizes it in its entirety.

Jansenism, that is to say the Revolution," holding the "ministry" "public education" will progress in Germany "by leaps and bounds."

The senist will have his synagogues everywhere under the name of Masonic togas. They will run all the Sj offices and they will occupy almost all the temples K »

' T. 11, p. 81. This important document, supported by all the relevant authorities, was published in Le Monde, on August 18, 1KG8.

* Kuni.-ni-e implacable and above all epocrisy of all freedom, the evolution, of which the jaticiaeiisue is only one face, wants, under the pretext of progress, to imp Families, in every state, are subject to the yoke of compulsory education; and what about Because she wants to make our people her own, molding them in her image; because, as in Austria, she wants to transform a Christian people into a a people imbued with all the subversive doctrines of Christian civilization, that is- that is to say, in a p, tiple imbued with the doctrines of Judaism. Read the passages that We quoted speeches from the Universal Israelite Alliance.

Digitized by Google

CHAPTER TEN. 379

When we reproduced these lines, which seem to amalgamate, to form, without reason, a single and unified whole, four things in distinct appearances: Vhéràsü (Jansenist) and the Revolution, the French-Freemasonry and Judaism (Sanhedrin), some readers may have been able to Believe it or not, some critics may have imagined it, and we took care to address it. to formulate the remark, that the author cited by us was abusing hyper-bole and confused one with the other things that have nothing in common how many insensitive and distant relationships. But history, when questioned at its source, consulted in its archives, aided by the confessions of Judaism, demonstrates the contrary, and, for our part, we admire science of the writer and the accuracy of his judgment, while regretting in the public's interest, the overly nervous conciseness of his speech.

Nothing, therefore, could be clearer or better presented; Judaism, aided by the The teaching profession and the press are the tireless souls of all the cabalistic and secret societies and all the impious schemes which, either in the inner workings of heresy, or in the developments of the the philosophism that it embraces, are devoted to the ruin of the Christian world yours, which Mr. Disraeli seems to be threatening us with.

SECOND APPENDIX.

Ignoring France's most obvious interests, the press The revolutionary movement, almost entirely, was swept along with it, a disastrous outcome training to produce the two great unifications of Italy and Germany Magne, which are the ruin of our preponderance, and which already us reduce us to the cruel and imperative necessity of ruining our finances. our agriculture and our industry, making every Frenchman a

that one of the thousand passages in the newspaper L'Étendard, the first of which his successes were due to this announcement: that he would refrain from any appropolitical conciliation, words that deceived us. His specialty must have been the account of the events of the war between Prussia and Austria.

But what struck the public, and what one could see flourishing with a comThe pleasant naiveté in this sheet of paper is the feeling of horror.

what inspires the Revolution by any State guilty of a Catholic tendency
lique, the existence and prosperity of this State even if necessary
to the power and prosperity of the nation. It is therefore a question of
Austria, where the main organs of opinion are the mouth and the
the Jew's pen.

During the war, the newspaper L'Étendard tells us, everything was used
Prussia, everything was detrimental to Austria... » And where does this singular phenomenon
What's the point? Ha! Ha! You'd be looking too far for the causes, and you'd be...
You'd be wasting too much time, unstylish reader! May we be granted
to spare you this trouble. The cause of all these catastrophes, the Eten-
dard told you: "Austria has a fatal pact that absorbs, diverts.

Digitized by Google

380

THE JDIFS.

paralyzes all its vital forces"; and this pact is a concordat

with Rome! Therefore, and since this is not a concordat with the
Revolution, "citizens distrust one another; and, all in-
It seems, from the power, the magistrate trembles before the priest, the mar-
"Chand in front of the soldier. All relationships are distorted and forced..."

"It could not be otherwise! Austria does not belong to itself;
His entire national life is in the hands of his clergy, himself in the

Thanks to whoever is leading it! It is not one of the branches of the activity

social, on which the Concordat of 1855 did not give the Austrian clergy
dog, complete sovereignty. Is it any wonder, after that, that we see

In Vienna, so much muted discontent spread, and throughout
Germany, men of action, study, and thought, rally to the

Prussia' We can therefore say of Austria what we have

said of Spain; two societies inevitably form there in the so-
Society, two states within the state... That is the evil, and this evil is all-encompassing

the revision. » •

By resigning en masse when the enemy wins—
that is on the territory of the empire, the Vienna city council
Will he have done something useful? Will this lesson open the eyes of the people?
See? Oh, we would like to believe it, we dare not hope for it. But we must
that the situation is indeed serious, the discontent very intense, the com—
The pressure was immense, for the city of Vienna to have been forced to...
to raise one's voice in such painful circumstances

"Indeed, a prince who makes such concessions, and
who thus allows the crown to be diminished, becomes by his example a
a public danger, not only to its own people, but to all
States 'è! »

0 singular patriotism, and of which the prime minister of the Great—
Brittany, the Israelite Disraeli, has just given us the word! We believe
dreaming while reading these lines 1 No, our task cannot be to say this
that there was cowardice and betrayal in the Empire in the face of the invasion
Prussian Zion, others have done it! We simply need to point out the role of
those who believed they should become the auxiliaries of the vanquished abroad
queurs, in the campaign against the concordat. What, a state, a
Prince, daring to acknowledge oneself as Catholic in the nineteenth century 1 Daring
to give this dangerous example at a time when the anti-Catholic Mr.—Tous—
Senel uttered this cry of terror; The Jews! The Jews are the kings of
Era I: A state, a prince, daring to negotiate with Rome, daring to settle, o
the example of Napoleon I", the agreement, the concordance of rights of the
Religion alongside the rights of the state! A prince, at last, daring to break free!
to the Revolution which focuses all hatreds on Christ I a prince
daring to yield only step by step to the secret societies, this cos- militia

'Sample of the Jewish Maroonian atriotisnie.

^ Taking advantage of the Tiigonie of the homeland to achieve such feats: Proh pudorf
We know how this council was composed.

* The vests are from the Standard, July 30, 1866.

Digitized by Google

CHAPTER TEN.

381

mopolite that discipline and govern some of the strongest
heads of Isrnol. Ah! May this state perish, or Judaism! May the same land not
would be able to embody both of these powers.

One more word, and let German pens paint for us the feelings which, aided by the press, are on display in this Germany that Mr. Disraeli congratulated himself on seeing it so profoundly Judaized; but true—In fact, a more heartbreaking, more sickening, more disgusting spectacle would be hard to imagine:

“On several occasions we have pointed out the Prussian sympathies—his far too vivid criticisms of liberal newspapers, students and from certain associations in Vienna and Austria. A new An association of this kind has recently been formed in Gratz, under the direction of... tion of MM. de llausegger, Obtnann (president of the commission of circle), of Count Attems, Sailler, and Doctors Strohal and Mack. The association calls itself the German National Association. Its cowardice is to do a relentless war against the Catholic Church and all those who oppose it This is a sign of the Prussian unification of Germany. Here is an excerpt from the appeal she addressed to the Austrian Germans: »

“Today 30 million Germans are united in the Confederation—tion of the North; the German name has acquired a consideration and a authority which, since the heyday of the Empire, he no longer possessed. As a result, national consciousness not only fills each German of pride and happy hope, but still gives him the a firm conviction that, according to the laws of gravitation, which are exerted also in the lives of peoples, the annexation of southern Germany to The federal state of the North is now only a matter of time.

"Our feeling, for our part, is that, for the State to which we—We all belong to this same community; it's not just a task to be completed. but a vital question, that of placing no obstacle in the way of this irre—an irresistible need for unity that is pushing Germany down the path of its development National settlement. Separated from the German homeland by events From 1866, we, Germans and Austrians, nonetheless have a duty to allow it to happen, it is true without directly cooperating, but not without a warm and heartfelt participation, the meeting of our brothers of Germany into one great state. And if some attempt hostile resistance was taking place against this unitary progress which is continuing in C non-Austrian Magne, we should see this as a betrayal of the "The German cause, and we will oppose it with all legal means..." He Therefore, it will be considered treason for an Austrian to no longer betray Austria!

And everything is happening simultaneously. The courts, until now quite firm on the principles, continues Mr. Khun, to whom we owe this excerpt, com—are beginning to catch up with the most modern liberal progress. The Higher Regional Court (Oberlandesgericht) ruled that the songs Indecent and obscene acts cannot be punished by the courts. This This decision therefore ensures complete impunity for all obscenities. set to music. The effect was that today, in all the In Vienna's breweries, only such infamous songs are sung anymore.

THE JEWS.

Even the liberal newspapers themselves are alarmed and protest.
Hermann Khun, World, April 1869.

At the moment when Prussia, aided by all the secret societies of Europe has just crushed Austria, guilty of daring to sign a
In consultation with Rome, do we not see that the prevailing spirit in this empire where the Jews are today the masters of gold, of The pen and the island of speech, is the one whom the allies of the inspired in him. Judaism, the disciples of Van Swieten, the members of the Sanhedrin revolutionary, as a learned pen has just described to us; these followers, in short, whose audacious skill prepares with the Jews their masters, according to the words of Prime Minister Disraeli, the last Act of social upheaval I

Ü.VTIUÈMÈ DIVISION. – INTELLECTUAL SUPERIORITY OF THE
JEW OVER CHRISTIAN – A WORD ON LV SUPERIORITY
MORAL.

The Jew, armed with his means of influence, is today the man who prime and which directs; an irresistible force, and which he adds to the forces that we already know of him, is the incomparable superiority of his intelligence: – Exception, – Relentless cultivation of the superior Celtic-priority; why and how it asserts itself in all careers.
– It is proof of its imperishable vitality. – This superior-
The nature of this thing bursts forth even within the lowest classes; des-picturesque description. – The Jew, so quick to grow, is nevertheless not-dant point un]>arvenu ; he is a gentleman who returns in his rights of nobility. – .Other (>painting, complacent and true, the astonishing superiorities of the Jew, by the first minister of the Great Britain, Mr. Disraeli. – This superiority is contained within... compares to the Jew the empire of the world, which he covets, and which he already exercises in part. – The intellectual superiority of the Jew over the Christian is- Is it accompanied by moral superiority?

Armed with the means of defense and the allaque he had acquired, painstakingly, laboriously created over the course of centuries, this man, brimming with cunning, industry, and audacity, the Jewish,... in a number of European states, can today, one might call oneself, if not the obvious master of society, of the minus the prince-man, the one who truly prevails, the one who directs, and whose influence is dominant!

Such, however, is still the halo of contempt with which the

The master must most often conceal his origins.

Digitized by Google

CHAPTER TEN.

383

and to discover, only with extreme caution, the means of superiority which distinguishes his person and converge in his hand. The number is infinite; far from us is therefore the idea of listing them. But to the strength that the Jew attributes the natural constitution of his people in the midst of others peoples, that is to say the invaluable advantage of being at the times, in all kingdoms, a state in the state, and by that even, from one end of the earth to the other, an almost as easily secret as patent; to the strength that lends itself to Jewish, his age-old and supreme skill in keeping under his mystery laughing towards occult societies, whose spirit is the very spirit that animates him; to the strength that the Jew attributes gold, on which it exerts the fatal action of a magnet on iron; to the strength still provided by the press, of which gold is one of the most energetic engines, it is necessary to add a force to the—which completely different one obeys; and the core of the nation possesses it to a rare degree without almost any hindrance hindering it'. However, this force which constantly, in the world, compels us to bend Before her, there is the superiority of her intelligence, there is the wealth and excellence of its nature: an advantage that it is difficult to It is difficult to dispute the Jew, except in the philosophical sciences. losophical, these regions of escarpments where falls and shatters in fatal falls anyone who attempts to climb it the heights, if religious truth has not thrown before its steps indispensable insights. From this perspective, the Jew is therefore not that a cripple, and is it similar to these men that, in a On his better days, Noos depicted the poet Hugo as gloomy. mockers who sit in the sunlight to deny it and throw irony in the face of the public whose eyes... the rays affirm; mockers worthy of all ridicule, because they pride themselves on the infirmities and denials of their seen as supreme precision in the faculty of seeing!

'Because Talmudic morality exempts him from all rules of morality' in his relationship with the Christian. We admit, here as elsewhere And as always, there are many exceptions. As for the non-Orthodox Jew, He acts according to what he believes, and if his belief is not Jewish, Our words never reach him.

THE JEWS.

38 i

Struck as much as she could be by this geno- superiority
General newspaper of the Jew, the Protestant paper entitled the Gazette
of the Cross therefore does not hesitate to proclaim that
"Everywhere the Israelites are superior to the Christians or
nearly equaling them, except on one point: devotion
missionary. And more than ever these days, let's see-
We, Israel, lavish culture with this general superiority.
because his dominant thought, his ambition, according to his own
The word is "to take a resounding revenge, and to ex-
to cite an admiration equal to the contempt with which he was, during
"For centuries, the victim."

There is no century, however, that has not seen the Jews
distinguish in the various careers where human intelligence
Maine shines with its transcendent qualities*. But of our
days we would give up trying to count, in the different states of
Europe and the world, those sons of Jacob who encom-
Brent and navigate the liberal careers with distinction
and scientists; those who do not sit on flowers
of lilies, - they have never had this honor, - but on the
high seats of our judiciary-those who appear and
distinguished by their skill in administrative positions,
or who wear the epaulette* with honor; those who, thanks
The voters' ballots cross the threshold of our Chambers.
and become-oh wonder!-the legislators of the na-
Christian traditions; those whom remarkable talents elevate
to the rank of members of the great Councils, statesmen,
of ministers, or, let's say it, of directors of the most
powerful kingdoms or even more powerful rulers of the

'Israelite Universe, V, p. 195; 1867.

^ Read Archives Israélites, IX, pp. 371-377; 1867.

® Valiant successors of the warriors who fought with their necks
the rage of the lion under the Maccabees, with the rage of the tiger under the chiefs of
revolt which, since the death of Christ, provoked in the regions
Eastern countries, the almost total extermination of their race. In France, the
Jewish archives list one Jew for every three hundred and sixty inhabitants.
and a number of officers three times greater than the proportion of one to
three hundred and sixty! Add to that the fact that officer ranks are not accessible-
less to Jews than since the 1830 revolution. Jewish Archives,
XVI, p. 746; 1867.

CHAPTER TEN.

385

earth. And we would not be saying enough if we did not add that the Jew is, moreover, not purely and simply the king, but the very genius of finance.

His outstanding qualities, the superiority of his intelligence impulsive and of his meditative and calculating genius, eclat not only in the infinite number of careers that it she travels with a high and rare distinction, but she manifests itself from early youth, and we see them emerging in the general competitions of our high schools, where his sons pause. They would make a game of snatching the laurels from ours. whose nascent merit is crowned*. Thus his faculties have transcendentals manifested themselves in a thousand forms in the thousand regions of industry -, the Expo- Catalogue sants, and the list of awards given in 1867 to grand competition of the Universal Exhibition, carried a from one end of the world to the other, the testimony of these glorious travels and these brilliant successes*.

In short, if everywhere the comparison makes itself possible- It is possible we take into account the number of heads, Israel is our victor; his abilities surpass those of us We oppose him; his intelligence reduces us to recognizing the inferiority of ours, and we can, by pointing out this In fact, repeating one's own words: Isn't that right, in the middle of the multitude of peoples, "a strange spectacle indeed" of a numerically so small minority occupying a relatively significant place in concerns public, and isn't that the striking mark of a imperishable vitality asserting itself despite all obstacles keys*?

The intelligence of Jacob's sons shines through and manifests itself with a singular speed even within the in-class

'Israelite Universe, 1, pt; 1866; - Israelite Archives, IX, p. 403 to 411; 4867. Id., HIV, p. 371 to 377; 1867;- Israelite Universe, VIII, p. 339, 1867, etc., etc.

2 Israelite Archives, XII, p. 549; 1 867. Id., XIII, p. 61 0 ; - Universe, XII, p. 584; ,1807. Id., I, p. 9; 1867.

THE JEWS.

We were the ones who formed the bulk of Israel, and this phenomenon... is described by a writer of Jewish blood in a style whose light and somewhat clownish appearance is far from altering the descriptive truth.

We said that Israel "is intelligent; take, in
Indeed, the most disgusting .luif, of the most abject ignorance,
of the most ragged attire, of the most
bloody, as the pantagrulist Rabelais would say;
wash it, comb it, and trim its beard; fit its legs together
in boots that are not yet worn out; clothe his limbs
of almost new clothes; to the white linen of his shirt attach
buttons made of fake k thirty-nine sous; serve his head
mushroom k a refurbished hat; cover his hands
scabby gloves with fresh butter; arm them with a stick of sa-
pine tree painted to resemble rushes, surmounted by an apple in the shape of Melchior;
Slip a few coins into his pocket, and you'll see immediately
this sort of Quasimodo will straighten up and split open; he will have
superb air, confident gaze, lively gesture, rounded speech
gait and jerkiness; he will stroll like a dandy on the boulevard-
vard of Ghent; and thanks to his Alsatian gibberish, to his
With a foreign accent, he will pass himself off as a German baron, and
will dine that same evening at the Café de Paris at the expense of his
dupe*.

The Jew was born, it seems, for the role of par-
came? — No, yet, and what we will say is
On the contrary! The Jew is a lord whom misery overwhelmed,
that she debased, that she deviated in a thousand ways, and that of her
Filth made a mask for itself, but who feels the value of its
blood, and that the slightest breath raises it. So you see.
to reclaim his noble rights with such ease
and of nonchalance that the man who, having covered himself during
a freezing night from the disgusting cover of an au-
riverbank, washes his body at daybreak and returns to his
calvings from the previous day.

' A. Cerfberr, *les Juifs touristes*, p. 40; Paris, 1847.

Digitized by Google

CHAPTER TEN. 387

Let the public be the judge. Let's sort through the crowd. somewhat neat; let us choose from the refuse of our population European nations an assortment of the same types of ignorance rancid and vulgar, filthy and miserable. There it is. Done, this choice; here are our men: well! of a few blows (the comb and brush that we caressed their habits and their heads; some islands of laundry or soap black that we flood their bodies with; of some luxury of fine linen, and of whatever elegant cut of clothing he Will we succeed in astonishing and covering them? never before had this sudden and prodigious result of high-level counterfeiting Baronial council? No; our rabble, despite the deceitful Similarity of appearances, will remain a hundred spikes below of theirs; or rather, the rabble, from an intellectual point of view typical, does not exist among this elite people. Scratch their repugnant epidermis; it is only an effect of pain-ture, a *trompe-l'œil*, and you will constantly be surprised by to see the man appear, of whom no nation would be ashamed.

If we were to compare the first ones in Israel to the latter, these people sometimes so close to one another the other! or, to put it better, if we study the whole of this population in which, mind and body, everything is pro-life course, we will soon realize that we have spoken without hyperbole. And how, in these new times that the nineteenth century inaugurates, escaping before the nation Jewish to a strange feeling where fear and Disgust, a singular admiration? How then? to imagine that the marvelous faculties and influence so rapidly progressive of this people, "who are beginning to to distinguish everywhere and in every respect, with a tendency of visible superiority before which all nations seem—"They could bow down," would not be "the main instrument of his restoration" in the midst of the peoples, and his glory next?

•J. de Këlicilé, pseudonym (F. Vercruysse), *The Twelve Tribes*, p.67-68; Paris, <860.

THE JEWS.

But let Israel itself speak to us.
 all the more true, especially if he is not very modest, that the
 The date of his words is that of the year 1844, and that the
 qualities that drive the Israelite to conquer his
 Future positions have developed since that time with
 a dizzying speed. The work we are considering
 freedom to translate bears the signature of this prime minister
 of Great Britain, to which, in the previous chapter,
 We have just made a brief but decisive loan. This man
 of state is of Jewish race, and his pen exposes with a
 unspeakable complacency in the eyes of our Judaized world,
 that is to say, given over without reservation to greedy and sensual instincts
 The only thing Christianity condemns is constant superiority,
 but above all the growing superiority of the Jewish race, of which
 marvelous faculties and audacity progress in the same way
 not just its immense wealth.

"Following struggles repeated a thousand times, signaled by
 traits of heroism that no Roman ever equaled: struggles
 fertile in acts of patriotism, Athens, Sparta and
 Carthage would have declared inimitable, the weight of fifteen
 'ccnls years of natural servitude' has fallen upon our heads!
 But far from being broken under this burden of oppression and
 of ignominies, we have mocked the efforts of the inventor
 human tion, which was vainly exhausting itself to degrade us and to
 to lose us. Yes, the Jew's son grew up only to learn
 that he was the pariah of this ungrateful Europe which owes him the
 the most beautiful part of its laws, the most exquisite aspect of its
 literature and its entire religion!

"The Jews! The Jews! Will you ever see them..."
 to pronounce in Europe an intellectual movement of some
 importance without the Jews playing a large part in it?
 Who will be the first Jesuits? Jews. – This diplomacy
 Russian matter so full of mysteries*, and before which pales

' Five hundred years of supernatural slavery.

This Russian policy, which renewed the nineteenth century,
 more atrocious and hypocritical persecutions of Christianity by the Ce-

all of Western Europe, which organizes and directs it
"Jews? They're still Jews!" – The powerful
a revolution is brewing and taking shape in Germany, where, from

In fact, it will soon be DNE SECOND REFORM, MORE CONSI-
MORE DERIVING THAN THE FIRST; ccttc revolution doHl a hint
daylight barely allows, in the eyes of Great Britain,
'penetrate the mysteries', well, under what auspices does it take-
Has it reached the fullness of its development? Under the auspices
of the Jew, – under the auspices of the Jews – To whom, in
Germany has lost its almost complete monopoly on all
Professorial chairs? Neander, the founder of Catholicism
spiritual, and Regius, the university professor of theology
Berlin city, aren't they two Jews? Bénary, this
illustration from the same university, he is indeed a Jew, isn't he?
This step? And it's a Jew, again, that Wehl, the professor
"From Heidelberg!..."

In Palestine, a few years ago, I met a
a German student who, inspired by the local genius,
had a life only to collect the materials intended for
the history of Christianity. This modest student, what was he?
He? He was a Jew, a stranger! It was Wehl, the man.
today the most learned in Arabic literature, and the author
of the life of Muhammad! In short, what is the name of the pro-
German teachers of Jewish descent? That name is legion!
The city of Berlin alone has ten pins*.

Sars, and who, on Russian soil, persecutes the Jews themselves when necessary.
The same, oh mystery! – "The Tsar and the Revolution often make cause
Commonly, this is not the first time we have noticed it, and
This coincidence inevitably casts some light on politics.
modern. » Mr. Coquille, August 23! 869.

We repeat these five or six points so as not to destroy the effect
of the painting. This revolution is the one in which Prussia, as pro-
Testating and the capital of occult societies, it was declared, before Sadowa,
the executor and the provisional beneficiary against Austria, France
and Spain. Its goal is to strike and reach, by reaching these
kingdoms, the last bastions of Catholicism, that is to say of
prepare the great universal republic which they are working towards, against
their homeland, the cosmopolitan revolutionaries of occultism, whose
The leaders are Jews.

THE JEWS.

... (I Upon my arrival in Saint Petersburg, I had a
Interview with the Russian Minister of Finance, Count
Cancrini; he was the son of a Lithuanian Jew. In Spain,
I had obtained an audience with Minister Mendizabal -, Men-
Dizabal is what I myself am, the son of a Jew, of a
converted from the province of Aragon. In Paris, I wanted to take
The opinion of the president of the council, and I had before my eyes a beros,
a marshal of the Empire (the one who almost sat down one day)
on the throne of Portugal), in short, the son of a French Jew-
Soult. What! Soult, a Jew? Yes, no doubt, so...
than several other marshals of the Empire, at the head of which
Masséna, who in our culture is called Manasseh... I left
Paris to Berlin, and the minister I had to visit, the
Count Aini was none other than a Prussian Jew... »

In truth, you see, "this world is governed by
all other characters than those who do not see imagine.
"What's happening behind the scenes!"

In other words, the all-powerful but so often
The Jew, still invisible, is everywhere! Everywhere, even in
In the realm of fine arts, the Jew reigns supreme.
At the moment I speak to you, the whole of musical Europe,
It's ourselves! Is there, in any capital city, a
a troupe of virtuosos, a theatre, an orchestra where there is no faith.
^ sound the children of the Jew under false names (the feigned
names) which they use to escape hatred
despicable, of which your descendants will soon be ashamed
for having overwhelmed us? You would hardly name a com-
eminent composer, hardly a learned musician, a throat
Exquisite, an angelic voice that one of our tribes wouldn't love!
The list would be too long to unfold, and too glorious-

It is within this Judaized Germany that the philosophers of
Europe will seek enlightenment and progress, ever since the Eu-
rope turns its back on Rome, on Christian philosophy. So what-
What respect for the Jew your master, O Christian!

'The World is governed by very different characters to what is
imagined by those who are not behind the scenes. Disraeli, Co-

CHAPTER TEN. 391

laughing so that we try to lengthen it by writing
secondary talents, regardless of the vibrancy of their
brilliance. Will it be enough to name the three great geniuses?
creators before whom every nation bows today:

Rossini, Meyerbeer, Mendelssohn: And I doubt that among
you, the arbiters and regulators of fashion, the mus-
cadins de Paris – yow muscadins of Paris – and the dandies
Londoners suspect, when they swoon over melo-
dious accents of Pasta or Grisi, that their hom-
'Magi fall at the feet of the enchantresses of Israel.'

But to conclude, and without getting sidetracked into the fields
of history and politics, of science or the arts,
Here is our message: "No criminal law, no physical torture"
siquere will never cause a superior race to be absorbed by
an inferior race. The mixed and persecuting race
disappears; but the purebred and persecuted race holds and sub-
sists. In vain, therefore, they collapse upon us, soiling us-
sant, by flattening us under their debris, centuries and
Over decades and centuries, the spirit of the Jew rises again, resumes
life, walking, and, nowadays, exerts influence on affairs
of Europe an influence whose wonder is striking. I
I do not, however, wish to allude to their laws, which are
those under which you still bend {which you
still obey), nor their literature which your minds are satiated with-
No, I only hear talk here of the intelligence of the Jew.
current: of the living Hebrew intellect*] »

But every time an active race becomes richer and more developed
Loppe in a country where several races are present, he

1 Disraeli, *ibid.*, p. 185; 1844. As they thrill into raptures at the
notes of a Pasta, or a Grisi, little do they suspect that they are over-
steering their boundary to the sweet singers of Israel. – Let us not go to
beyond that; let's not even talk about Rachel, etc., etc.

^ *Ibid.*, p. 183. We see that if we give our translation what-
that freedom of pace, is never at the expense of a rigorous
accuracy. This truthful and insolent piece by the an- statesman
Glaes is too important not to deserve a certain amount of respect.
What is not in quotation marks is ours, as is often the case, but
in accordance with the meaning of the text.

THE JEWS.

It seems that the less active ones "take revenge for their inferiority" through slander. We belittle those we could not equal, and "The most unforgivable grievance is success!"

If such is already the success for the Jew, k barely eman-
 what will it be like in a little while, as soon as his emancipation
 Will the cipation be complete? A future awaits us.
 To say it, and we ourselves will help somewhat to the letter.
 In the meantime, we will ask whether intellectual superiority-
 tuelle (read Jew on the Christian is accompanied, as he
 Would it be natural for it to be so, given its moral superiority?
 A big question that we are not addressing, but which one?
 Here, however, is a word of reply.

If the types we are considering are the Christian-
 Orthodox and the Jew of Talmudic orthodoxy, no;
 Superiority will not be on the side of Israel; that cannot
 to be; and why? Because moral superiority derives
 of the superiority of religion, which, among the Orthodox Jew,
 is monstrous, just as it is in the case of the reformist Jew
 It is a bastard, as unstable as that of sects.
 Or winds, absurd!

It cannot be repeated enough; the corruption of men
 which were the best, and that of the best things, is
 of all, the most detestable; Corruptio optimi pessima. It is
 Why the Jew who corrupted his faith, that is to say the prince-
 the principle of his morality, which is the rule of his customs; the Jew
 Talmudic scholar, who, rebelling against the teachings of the Syna-
 ancient gogue, rejected the perfection that was about to be imprinted
 k his religious law the divine hand of Christ; this Jew is the
 more immoral and the last of the sectarians, because he acts according to his
 belief. Similarly, and for the same reason, the Catholic
 Frankly orthodox, is he the most philosophical, the most
 moral and the least imperfect of men.

But the number of these two pure examples is limited.
 every day; and, when we see them cross the threshold
 of orthodoxy, we no longer deign to grant these

'Archives Israélites, p. 726, n» t6; 1866.

fallen believers, by another name, if it refers to the Christian, that that of the baptized, if it is a Jew, than that of the circumcised. No longer belonging to their Church except by a characteristic sign— In this way, the circumcised and the baptized are then, each in their kind, more or less Protestant or fanciful, then— that each person recognizes no other rule or measure of his faith, which he called his reason.

Consequently, they cannot have anything on each other. moral superiority than that which derives from the rule of their customs, that is to say, the beliefs which they prefer, — if they believe in anything in this world, — to make themselves hour by hour, a religion. Knowing what they believe, when— that it is impossible to see them at work, would therefore be the pre— the first and most essential condition for assigning them a rank in the hierarchy of moral beings; but rarely the do they even know themselves, and even more rarely do they show themselves— They are stable and consistent in their faith. Reduced as we we are then forced to operate only in darkness and to judge instinctively, we admit that our preferences lead us to... tend towards the circumcised; for, raised as he was in the grossi— absurd conclusions drawn from the error, it is undeniably less fallen, less degraded than the being raised according to the laws of the reason, who let himself fall joyfully from the heights of Christian doctrine in the abyss of free thought, mother of free morality, that is to say, morality without rules and without brakes.

The circumcised man can therefore, in our view, look straight ahead, often even with advantage and from top to bottom, the one who retains of the Christian only the indelible mark of baptism, and which, thanks to the doctrines and affiliations of the occult— is generally only the disciple and often only the the Jew's servant

Digitized by Google

Its entirely exceptional and privileged constitution; immunity from infirmity mites and diseases that afflict every other human family. Consequently: the Jew, the people of the dispersion, is the only people truly cosmopolitan, that is to say, where each individual can have to bite with impunity into any place on earth. – Causes of this an exceptional privilege, according to some unflappable commentators. Second privilege; the Jew has never cultivated the arts that strengthen the body; its limbs are generally thin and weak; and for– His vital forces and longevity far surpass those of others. Three peoples. – Examples, statistics, various authorities. – But, to hear the phenomenon of this mocking villainy which occurs in the sense inverse of the vigor of the body, and that of its immunities, a new– This phenomenon is signaled by this unique cosmopolitan. – What is it? A sudden fertility, which science cannot explain, and which is reminiscent of that of Israel in Egypt at the time of the miracles of the Exodus. – Examples. – This constitution, which made the Wandering Jew and Dis– Perseus, the most indestructible man, the most tenacious missionary of the Does evil, the universal apostle of occultism, predispose him or not? to be the most universal, the most tenacious, and the most gifted of mis– Gospel Zionists? – Statistical tables of the element

Judaism spread throughout the world, and a summary of the superiorities of this people; what they might dare and do at a given moment. Example in the following chapter.

To this intellectual superiority of the Jew that comes from to point out our pen, and which, in the state in which it finds itself dark world, foreshadows the coming supremacy of son of Jacob, we must add a physical superiority strange music, and that to this day no reason has been drawn of the morphological order does not explain in an acceptable way. This superiority stems from a constitutional privilege that we must call it unique–, and, as a consequence, it engenders a unique immunity to infirmities and diseases that strike and devastate every human family Maine, when, moving away from the cradle of his ancestors, This family is settling in a new climate. But a preliminary and interesting question, that of the cosmopolitical science, must throw some light– on its path mières.

Is man a cosmopolitan being, as has been repeatedly

Digitized by Google

CHAPTER TEN.

To this day, the language of the vulgar? – From a couple unique, as taught to the Jew and the Catholic books of Moses, which are far from contradicting the data of science, the human race, created to inhabit this world and to exert his power there, he covered it entirely with flow of its generations. In this sense, history declares it cosmopolitan. But does experience confirm the cosmopolitan-humanism in this other sense that every human family Maine can transport his home with impunity into climates where a long succession of years has not naturalized his fathers? In other words, the man who changes the conditions of his native environment, does he retain a natural home? in all places on earth? Has his life even been active there? speed, same fullness, same length, and his race grows there? Does it produce offspring as numerous and as viable as those on the soil where his cradle was?

No, experience has shown the opposite; and, in this In this sense, man is far from being cosmopolitan. To the Jew alone the privilege of the exception; and science, when questioned, tells us that his race obeys "the statistical laws of birth, of disease and mortality, completely different from those to which are subject the peoples in whose midst he lives." This same science tells us that "only between In all of them, the Jewish race adapts and perpetuates itself in all the climates"; that it perpetuates itself there without struggle, of its own accord, and

- On the non-cosmopolitanism of human races, by Dr. Boudin, p. 392; extract from vol. 1 of the Memoirs of the Anthropological Society Paris logy, of which this scholar was president. – Chief physician of the military hospital of Saint-Marlin, in Paris; chief physician of the army of the Alps in 1818, then of the Army of Italy, where he succeeded in 1859 Mr. Baron Larrey, the illustrious Doctor Boudin, author of very well-numerous works, and who left several unpublished, deals with this same question in the chapter entitled The Jews (vol. II, p. 128 of his magnificent that work: Treatise on Medical Geography and Statistics, two enormous volumes of seven hundred and so many pages each, with plans (ches; Paris, 1857, J.-B. Baillière. We will quote him shortly.)

Our very close friend, Dr. Boudin, had been frankly... realist; but, as he liked to repeat, "I have an advantage over most of my colleagues "A huge advantage: – I know how to forget." When experience made him to recognize in his scientific belief a school prejudice, he

THE JEWS.

without calling upon that auxiliary and distant flow which will have to
For a long time to come, for example, supporting or increasing the
population levels in Algeria, America, and
of a multitude of colonies whose blood wants to be without
constantly renewed, because constantly a stepmother land
devour.

But what is the nature of these strange singularities that
Do they distinguish, favor, or sometimes afflict the Jew? And
First, which of the immunities gives him the right
to life amidst the deadliest plagues? That is perhaps
A few examples will help us understand this!

"As for cholera, sometimes the Jews make

repudiated at that moment, and without worrying about the number or quality of
those who made this error one of the dogmas of mo- science
last. Several instances of high magnetism which he had witnessed, and
that he had studied with the mixture of sagacity and tenacity that ca-
characterized his mind, overwhelmed him, so there is something else here-
"Nothing but matter!" - Shortly afterwards, this eminent doctor
was put in touch with our neighbor, Father Ventura, and soon he
he tells us: a I'm beginning to believe that the right end is on the side of the ca-
Catholics." A little later, the twilight he had glimpsed became
For him, full light, and he drew near to God.

On March 9, 1867, around nine o'clock in the morning, following a long
an illness that had neither stopped his walking nor his work, he sent us
"By a servant, this word from his servant: 'I am a priest!'"..."
We arrived, and he pointed out to us Father Depontailier, of the clergy.
of Saint-Roch. We helped him receive the last rites, and,
In the evening, around nine o'clock, enjoying perfect calm and preserving
At the height of his powers, he gave up his soul before us.
God.

The most complete biography we knew of the scientific life-
tifique and the works of Doctor Boudin is that of Dr.
JAN Perler, former chief physician of the Invalides hospital.
V. Rozier, 39 pages large octavo; Paris, 1867; very fine type.
This pamphlet was read on June 20, 1867, at the solemn session of the
Anthropological Society, of which Dr. Boudin had been the president.

Mr. Boudin's father was a senior officer; his mother belonged
to one of the noble houses of Bavaria. He was multilingual, and the
The German language was as familiar to him as French.

'Algeria, mortality, deaths per 1,000 inhabitants;

1844. Europeans. . . . 44.6. Jews 21.6.

1845. - 45.6. - 36.1.

1847. - 50.0. - 31.5.

1848. - 42.5. - 23.4.

1849. - 105.9. - 56.9.

Doctor Boudin, Non-cosmopolitanism of human races, p. 389.

Digitized by Google

CHAPTER TEN.

397

"mult the costs," sometimes they are, so to speak, alone scattered "gnés," and this case is by far the most frequent. - Since the year 1832, - "the Jews have often been completely spared, even though they lived in the most filthy and the most compacted. The entire Middle Ages... rope to point out the immunity of Jews during epidemics of plague-immunity that often became against them a pretext for persecution. Speaking of the plague of 1346, Tschudi, a former historian, states verbatim that this ma-"The law did not reach the Jews in any country*." The Jews, observe the London International, "resident in a locality unhealthy, unsanitary, and that's what those who live there know. were the same district, especially at the time when cholera wreaked havoc. Well, apart from three or four cases of diseases, all the Jews, and we include in the number the smallest and poorest class, have miraculous-"He escaped the plague."

"Frasicator shows us the Jews completely escaping-ment to the typhus epidemic of 1503; Rau reports the same immunity in the typhus epidemic observed in Langgaeus, in 1824; Ramazzini insisted on the immunity of Jews during the epidemic of intermittent fevers observed in Rome in 1691; Deguer shows us the Jews escaping in 1736

on the extreme rarity of croup in Jewish children; and, According to Wawruch, the tapeworm (tapeworm) is not found not within the Jewish population in Germany*.

'a Various diseases constitute the almost exclusive prerogative of the Jewish race, while others seem to spare it completely. "A'on-Cosmopolitanism, p. 388. Ophthalmic diseases are rampant with a certain predilection among the Jews. Messrs. Grellois and Furnari have reported in Algeria hydrophthalmia as an almost exclusive of this race." Doctor Boudin, Geography, Medical, vol. II, p. 140. What needs to be noted is that the immunity of this scapegoat is generally the one that exempts it from deadly diseases.

^ Iselin, Schweizer Historié, 1734; Boudin, Géogr. med., t. II, p. 141.

^ Arch, israel.,XXI\, p. 1063; 1866. In 1849, same phenomenon.

^ Read this entire chapter; Gétgr. médic. t. II, p. 141; 1857; Boudin, authorities in support, tb.

Digitized by Google

398

THE JEWS.

But what are they for the Jews, and for some explanations? professional creators, the causes of this preservation Inexplicable? These are causes that cannot be explained. since most of them, in the circumstances in which they are reported, do not exist. This will be, for example, the observation of the regime religious food, which we see most Jews to trample underfoot as lightly as that of the Sabbath! will be circumcision, which many Israelites begin to neglecting; these will be frequent ablutions and other causes of equal validity*! For, if there is one proven fact, it is that In every country in this world, the filth of the Jew is in the state proverbial; and, if any city contains within its walls a Jewish population, or rather if you encounter one there a dirty, miserable, frightening neighborhood from the point of view Regarding hygiene, everyone will tell you, if you happen to ask; What is it? – Ebl, what else could it be, if not the Jewish quarter? Because still, and not finally, among the Jews, where people rarely marry except between neighbors of the same gender race, the frequency of consanguineous marriages is extreme, and the Statistics has armed itself with terrible figures to establish, not not the hygienic advantages, but the multitude of causes

It is therefore important to search in a direction that has not
The causes of these singular-
features that the observer sees repeated under a strange
variety of forms, and we could not present under one

This fact had escaped Shakespeare, a keen observer: Halh

not a Jew eyes? Fed with the same food, hurt with the same wea-

pons, subject to the same diseases, healed by the same means, warmed and cooled by the 'same winter and summer as a Christian is? Merchant of Venice. - Walter Scott shows in his Ivarwhe, at pro- Isaac of York and Rebecca's deep knowledge of
The status of the Jew in the Middle Ages.

2 Archives israélites, XXIV, p. 106b ; 1866.

3 Read Doctor Boudin, The Dangers of Consanguineous Unions and The necessity of crossbreeding in the human species; Paris, 1860. J.-B. Baillière; octavo pamphlet of 82 pages. - The professions of which the Jew engages in exposes him perhaps to less danger than the Christian; *ibid.*, Geography of the Middle Ages, vol. II, p. 140; but that cause of pre- The reservation would be very minimal.

Digitized by Google

CHAPTER TEN.

399

A day too favorable for viewing such a phenomenal exception.

Yes, with no other resource than himself, "scattered to
in the midst of all peoples and in all parts of the earth,
Far from Judea, uncrusted and uncrustable, having its diseases
and his own pathological immunities, acclimatized everywhere,
The only truly communist people, the Jew represents in
time and space, the physical and the moral, the phenomenon
The most surprising historical and ethnographic. Everywhere he is
remaining himself, preserving his traditions, his rites, his features, his
nationality and its type, similar to the Rhône which crosses the
Lake Geneva, still preserving its trace and quality
initial of its waters.

Yes, "the features of the Jews are so distinctive"
It's difficult to be mistaken. For centuries, they have been doing
part of the population of the countries where they settled, but the

they live there, and, most importantly, they
they all resemble each other in diverse climates... that is to say
that all have the same characteristics of form and proportions, in short, 'everything that essentially constitutes a type. Also, the Jews of these various countries resemble each other. much more among themselves than they resemble nations among which they live' ^ «physiological character of which its invincible tenacity throughout the centuries never ceased to isolate them, distinguishing them from any non-Jewish compatriot, to bring them closer to every foreign Jew in the land where they had been born! None of the habits produced by nature realization cannot, in fact, change or alter in any way linking the evidence of their nationality; "and the climate, despite the long duration of his action, gave them little more than

* Ibid., p. 128. W. Edwards, *Memoirs of the Ethnological Society*, t. I- r, p. 13, Paris, 1841. – Examine the most ancient Egyptian monuments ancient, and at every step you encounter "groups of the types

are still the striking portraits of Jews today. And if

If you're willing to settle for a period of three hundred years, study the Leonardo da Vinci's painting of the Last Supper. In this masterpiece, "the "Jews of today are painted with a trait for Irait." (Geography, Med., vol. II) p. 128-9; – *Memoirs of the Ethnological Society*, l. I»'', p. 13.

Digitized by Google

400

THE JEWS.

diversity of language and expression, or perhaps other
"Such minor modifications."

These remarks have baffled more than one observer!
However, not everything has been said about the Jew, and not only– the immunity that pursues him and clings to his flesh is a fact that left the physiologist stunned and the a Christian speechless with admiration, but a second anomaly accompanies it and occurs contrary to the frail appearance of the Jew, and of the weakness, of the frailty of his limbs. This unique characteristic lies in its longevity, that is to say in the superiority of its vital force over that of the peoples whose His physical strength strangely surpasses his physical vigor.

'Doctor Boudin, *Geography, Medical*, pp. 128–129. – That if it pleases what–

five Christians to recognize, in agreement with a large number of uifs, a divine action in this exceptional state, this will be the case of to remember the principle, constantly reiterated in our books on magic, of the constant parallelism that exists between the divine order and the democratic order niaque in the things of this world, where the demon is called the monkey of God. The application of this principle will be immediately apparent in the current species; for, besides ubiquity, or mer- universality night watchman, and immunities of God's people, momentarily ill-said and humiliated, we encounter in 1;\ enigmatic race of the Bohemians- mine, these fortune tellers, a universality and some parallel immunities, albeit of a much lower order. We deliver our idea to those who want to build this parallelism, of which they will encounter some elements in the chapter on the Bohemians of Treatise on geography and medical statistics in France ■

"The name Bohemians was given to a wandering and vaga- bond which, since the beginning of the fifteenth century, has spread throughout Europe. It now seems proven... that he is Indian of origin; but no trace of its emi- "Gration..." Their name is vain among the different peoples of Europe, and They are scattered in almost every part of the world... today they meet their tents in Brazil, the kid in America from the North, and their total number is estimated at 600,000 or 700,000. The Bohemian resists cold and heat admirably, and he He is almost never sick. His sobriety is remarkable, but he has a pronounced taste for the flesh of dead animals. Almost all the Historians accuse this people of cannibalism, and they attribute to its "Cannibalistic tastes, the child abductions attributed to him." Ibid. 124. We will encounter this depravity of taste in the study of the Sabbaths diabolical; among the Jews (Bible), among the Canaanites, among the idols- latrines or people with demonic religions, and among sorcerers. We also- As a consequence, this led to child abductions and the murder of adults. like that of Father 'l'homas, to have their blood, and we shall see to draw the various forms of cannibalism, which is a crime sacred. See our book (temporarily out of print) God and the Gods.

Digitized by Google

CHAPTER TEN. 401

And in vain do the peoples who despise his race glorify themselves will they erupt from the superior strength of their muscles and of their members-will they succeed in vain in developing them? and to increase them through the learned exercises of the gymnasium- tics and the improvement of hygiene laws; vain- will they study each other to fight for a long time with this puny des- descendant of Israel - for, in this one, life opens and gives itself of her own accord: she immediately felt roots in the ground that he plant his feet there; he holds the earth, and the earth

From him come the most vigorous offspring of every race that is not point hers.

The facts gathered from statistics on life in England-land, in Prussia and France, says Doctor Richardson, lead to this inevitable conclusion; that the consequences the effects of gymnastics have led, in all countries where the practice becomes vulgar, a general improvement-The rallies of life. "However, the most remarkable fact" between Everyone notices this in the history of a particular race, and I I want to talk about the Jewish race. In no period of history-of the history of this Meroëuleux people, we discover not the slightest trace of a system that tends to develop its capacities physical.

"His own ordinances and hygienic laws, perfect" In certain details, they are poorly defined, or even negative. regarding special processes whose purpose is to develop strength and size. It remains a certain fact that, as people', he never gave the slightest proof of supe-physical priority. » However, faithful to his faith, and supportive the weight of the cruel persecutions and oppression that he attracting attention from all sides, even the sight of his weakness, he extended "over the entire surface of the earth in the midst of the con-editions, climates, the most diverse societies, and it is "Of all civilized peoples, first in terms of vitality!"

'The strength and size of the inhabitants of Canaan, which they were to con-To seek and destroy, were once a source of terror for them.

26

Digitized by Google

402 THE JEWS.

The civil registry records of Prussia, if indeed they are the ones by example that we take as a comparison title, give For Jews, the mortality rate was 1.61 per 100, while, For the rest of the kingdom, it is 2.0. Every year the The Christian population increased by 1.36 percent, while that, among the Jews, the increase is 1.73... In France strong, according to the records of Doctor de Neufville', "the duration The average lifespan is only thirty-six years and eleven months. among Christians, while for Jews it is Forty-eight years and nine months.

"During the first five years of life, deaths of children, among Christians, were twenty-four, and of

Hey, he was reaching a quarter of the Jews' lives, the first offering, in short, seven years and eleven months, and the second 'twenty-eight years and three months. Half of Christians don't reach not k thirty-six years, while the same proportion among the The Jewish man is fifty-three years and three months old. Above fifty-nine years and one month, only the one found alive is a quarter of the Christian population; a quarter of the Jewish population, over seventy-one years old*.

Whether, in its inelegant style, this piece is flawed or not With some slight exaggeration, this is possible, and that she... offers a truly exceptional example of the exception itself that we point out, we want to believe; but, from Therefore, it only relates in a way that is all the more re-metricable to general statistical data; it cor-strengthens the observations relating to immunities which are the Israel's privilege; and, for its part, it demonstrates a vitality singular, a prodigious superiority of vital force in this

'According to Doctor G. de Neufville, Frankfurt, 1855, Lebensda-ner, etc., a quarter of the population dies:

Among Christians, at 6 years, 1 month, and 1 year. Among Jews, at 28 years, 3 months.

Half at 36 – 6 – – at 53 – 1 –

Three-quarters at 59 – 10 – – at 71 – 0 –

Ibid., Non-cosmopolitanism, p. 390.

This English document is reproduced by the Archives israélites, XI, pp. 497-499; 1868.

Digitized by Google

CHAPTER TEN. i03

A scattered race, so remarkable in the midst of peoples by the inferiority of his physical strength!

But, besides the phenomenon of an invariable and invincible inferiority of type; besides the phenomenon of this mocking vitality which manifests itself in the opposite direction to the vigor of body; besides the phenomenon of these immunities which singular-They once again discriminate against the Jew, exempting him from diseases and plagues, and which strike him among the peoples a more indelible character than the yellow badge whose police orders used to mark it on clothing; besides these phenomena, so bizarre in their course and in

yesterday's event has just caused a strange surprise, a real seizure, to the investigators of the reports of the statistical, while the suddenness of its production seems designating it as one of those warnings that the Providence takes pleasure in giving to the world, and that history records under the title of signs of the times.

But what is this sign? What is it? Nothing, in a few years, it will not be ignored; it is an abnormal multiplication of the species, it is an inexplicable increase in population which, all of a sudden and everywhere at once, is taking place and accuses himself in the home of Israel, in the midst of the various peoples in which he mingles. And yet it is not in the atmosphere-Malthusian sphere, whose miasmas invade the so-modern society, which has become the milieu of the de-Talmudiated Jew; this is not in new and favorable conditions the extension of human life that we are permitted to attribute this prolific virtue that sprang unexpectedly from the flesh of Israël, and whose actions stop under his roof without going beyond it the boundary, without communicating itself to the peoples whose land it lends a homeland.

Is it then, by chance, that an intelligent force, is it that an invisible power had endowed Jacob's men with a privilege which, under the ceaseless fall of the centuries and under the destructive blow of revolutions, they would not have preserved them.

26.

Digitized by Google

404

THE JEWS.

only untouched in the whirlwind of peoples, than for the to call by the means of this sudden multiplication to new destinies? Is it after having maintained, for centuries, on the surface of the globe, the level of population that Judea supported at the time of the death of Christ, this unexplained force, would like to create in the Jew resources whose unexpected magnitude would be a temptation for him of conquest, in those times when, passionate about the improvement of the human condition, he would like to see the world as expected, the sick and suffering people who host it delight in the plot twists whose succession changes and renews the face of the world? Would she want to excite to any audacious movement he who knew, in every country,

instigators of the people*; this Jew, in short, who until now he only plotted in the darkness the resurrection of a Jewish empire? Is it finally this invisible force and Intelligent, is it this force, which never tires? to walk in accordance with the meaning of the Jewish-Christian prophecies yours, would like in a few years, on the side of power intellectual and metallic of Israel, which suddenly reached summit of all social positions, to double, triple his Numerical value? Would she want to create for him, all ready to move at the trumpet blast of the man she will call his Messiah, an army master in all places of gold and iron, these two metals which, on the ruin of the princes The two pillars of Christian civilization have become the two main levers of our social changes, the unique levers of our social change, Dominant sounds of modern omnipotence? ^

But let us refrain from any hypothesis; let us be content to submit the statistical figures to the informed reader lessons from history, which are those that we recommend command the Church, and let us leave it to the sagacity of each individual. reflections and comments.

'See in the Jewish journals we cite, love and admiration' a ration for the Jew for all the revolutionaries who were and are the scourge Christian societies.

Digitized by Google

CHAPTER TEN.

405

"In all the countries where we were able to obtain retrospective censuses of the Jewish population, – written was our friend, the illustrious president of the Anthropological Society– Paris logic, – we are seeing an increase in one unusual speed. And, he told us in the privacy of the conversation, this speed, for whatever reasons one strives to explain it, it seemed to me, as well as cosmopolitan virtue from the saug of Israel, one of those phenomena "that confuse the 'human reason!' 11 It is therefore important for us to place under With keen eyes, here are a few examples of these astonishing facts:

In Holland, in 1830, the Jewish population recorded is d3 45,482; it is, in 1840, 51,138.

E l Suisse, 1803, 1,207; 1837, 1,360; 1850, 3,146.

In Rhenish Bavaria, 1814, 9,951; 1829, 13,937; 1835, 14,428.

In Prussia (kingdom). 1822, 145,000; 1840, 195,000; 1849, 218,000.

In Algeria, 1849, 19,028; 1851, 21,048.

In Hungary, 1785, 75,089; 1805, 127,816; 1840, 241,632; 1848, 292,000.

In the city of Pest, 1840, 7,721; 1843, 12,800; 1848, 16,512*.

The Israelites of Algeria, according to the Jewish Archives, In 1861, they numbered 28,097, and this number has increased, during the last five years, by 5,855 individuals'. Now, "such a rapid increase does not

'Geography, med., f. II, p. 431-137; 4857.

• Geography of Medicine, vol. II, p. 437, etc., etc.

® Israelite Universe, IX, p. 423-i; 4867; id., VI, p. 169; 4868.

According to the report presented to the Governor General of Algeria, the average ratio for Jews is therefore in the proportion of 208.39 for 4,000, while the climate is devouring us there. The same phenomenon had been accomplished long ago in Egypt in favor of Israel, during the captivity speed. The multiplication of Jacob's sons had exceeded the limits ordinary fertility, and that is what the Hebrew text expresses. The Latin translation tells us: Filii Israel died, and, almost germinantes, multiplied sunt; ac, roborati nimis, impleverunt terram. – The word *ni'mi* marks excess. The French translation borrows the a periphrasis, powerless as it is to convey the force of the text: s The

Digitized by Google

406

THE JDIFS.

"This fertility is not seen in any other people of Europe!" This fertility...
daine, and renewed from the miraculous time of Israel –, this
ubiquity, this exceptional cosmopolitanism, signs of the most
singular and extraordinary privilege of physical constitution
that the history of peoples has shown us, and which,
– we must repeat it, – "confounds human reason–

"Providential rather than mere chance?"

Would the Jews still have, as they claim,
They go with Moses, an angel who guides them, and who, while...
■ Punishing in proportion to their faults, preserves these chosen ones
for a providential mission that we would see all at
The blow will spread to all regions of this world? The texts
Biblical texts are precise about the past: "I will envelop my
angel, says the Lord, so that he may go before you, and that he
He will keep you safe along the way! Listen to his voice, and keep
It is good for you to despise him, because he will not forgive you.
when you sin!... If you hear his voice, and that
If you do everything I tell you, I will be the enemy of
your enemies, and I will afflict those who afflict you."

Growing tired of respecting the angel of the Lord and of passing by

The children of Israel grew like trees and multiplied like
fish, and, having become extremely strong due to their number and
"Their riches filled the whole land where they were." the learned
The translator adds: "The paraphrase here conveys the force of the expressions."
from the Hebrew text, which presents the idea of these two: comparisons.
Vence Bible, Exodus, ch. i, v. 7; t, II, p. 50t-2, .^'edii.; Paris, 1829.

This is therefore a case of prodigious multiplication. This pre-
It is like the Exodus, or the triumphant departure of the Hebrews. A multiplication
Did it suddenly become similar foreshadow a similar event?

Despite the oppression of the Hebrews and the massacre of their children
males, we see in the biblical book of Numbers, chapter 1, and especially
V. 46-46, to what extent their descendants have increased. Read, as for the
miracles which abound in the biblical book of ['Exodus, the work;
Thoughts on religion, by our good friend MJ Thomassy, cun-
Honorary steward at the Imperial Court of Paris. We cannot overstate the importance of this
I recommend this work, remarkable for the beauty of its style and the
grandeur of thought; t vol. in-S" of 579 pages; Paris, <865, Plon.

'Geography, med., vol. II, p. 38; which is demonstrated by the table of the
-page 65, same volume.

» Ibid., t. II, p. <3t.

■* Bible, Exodus, I. XXIII, 20, etc.

Digitized by Google

CHAPTER TEN.

His voice, the Jew despised him. Is this contempt, as well as the
 The people told him that the cause of the punishment that would punish him was
 What's next? Look at him, after having been everywhere, since his
 fall, the witness to the truth of the prophetic Scriptures that he
 peddling rumors without ever managing to understand them, being at the
 once the missionary of evil, the left-wing Kabbalist, the apostle
 primitive traditions of occultism, and the man that
 Fixity, which peace and rest repel. March!
 march on, man of grim progress—advance! —But
 Where to walk? — Wherever you can, wandering soul, wandering Jew;
 because the people, seeing you pass by, greet you by that name.
 March; march, child of the earth, prince of the earth;
 walks, and without being able to find a homeland there: walks tou-
 days, and always agitated, always worried, always slapped,
 booed, always the same, always impassive and im-
 Mutable amidst all the changes!... So old are you
 that all the ruins, on the side of the centuries that count your
 wrinkles, seem from yesterday; and yet your sap astonishes and your
 Verdeur is a marvel. The money you adore cannot
 to dry up in your hands; but you possess it without enjoying it; and neither
 Neither your foot nor your possessions can be fixed to the ground. Walk!
 Walk! Because staying in one place means you have to carry double the load.
 The weight of time that burdens and tires you, but without wearing you out.
 Every nation remains foreign to you; yet every nation...
 They know, and you know them all; but your heart is of stone
 No one is attached to any man, and no one is attached to you! No one
 This place is not your home, and the tent under which your brow
 She takes shelter, wanders from country to country, torn apart by all the
 Storm winds. You are recognized everywhere, and everywhere,
 Men, climates, and plagues, if they do not spare you insult,

'Time wears down the Jew no more than forty years in the
 desert did not, according to the word of the Bible, his clothes and his
 shoe, when he wandered under the guidance of Moses: "He has
 led here through the desert for forty years: your garments
 have been preserved, and the shoes on your feet have not
 "Not worn out during all this time." Bible, Deuteronomy, vol. XXIX, p. 5.
 — Read Thomassy, ut suprà, on these miracles of the Exodus.

Digitized by Google

Would Cain preserve you then? EnGn, walking without
ceaselessly, and constantly waiting, do you not seem pursued?
by this anathema which fell upon the law, mingled with the blood of Christ,

the day of the great Calvary scene: You are cursed,

Yes, damn it, but for a time that seems about to end.
to finish, if we are not mistaken about the signs that are appearing
sent to awaken our eyes as sonpisi... Damn! and the pro-
The followers of your old law cry out to you that no blessing
It will not equal yours on the day you please, as in the past.
to pour out the angel of the Lord -, the day when, regenerated by the
The blood of David's son, you will want to remake the person
a true child of Abraham!

In any case, let us refrain until that hour from
to dispute the superiority of your intelligence, and the strange
physical superiority that makes your race the lasting race by
excellence, the cosmopolitan race, the one that, in its fullness
of health and life, sure not to lose its name
on the side of flourishing peoples who lose theirs, can be seen
to sit like a queen in every corner of the globe, to breathe with
impunity, the venom of any atmosphere, braving all intemp-
perishes, all mysterious and deleterious influence, prosper
finally in the very places where any other human colony
it withers, most often doomed to disappear if the waves
successive waves of immigration only replace the flows that the
The ground devours it....

Yes, history tells us so and wills it: the Jew is, by his very nature...
sence, the most indestructible people on this globe, and by
Consequently, the most gifted for business and negotiation
distant missions, for foreign missions, facilitated by
him by his marvelous ability to speak the languages of all the
nations. From a physical and intellectual point of view, the Jew, this
cosmopolitan insignia, therefore, is, until he becomes so
From a religious point of view, the most universal man is-
that is to say, the most Catholic one imaginable, for such is
the meaning of this word (xaeoXixôtj!

Digitized by Google

cm PITRE TENTH.

409

So far the brilliance of his superiority has not yet shone forth

greedy and sensual, whose sole aim is conquest and enjoyment of worldly goods, an irresistible pull over others: superiority in art, in the science of exploit the man who owns, the man who produces, the man who sells; superiority in the art of making gold sweat and circulate, in the formidable association of capital, manpower and heads; superiority in the organization and discipline of occult societies, where followers walk towards a goal that Most people are unaware of this, but where Jewish genius excels is in... stealing, turning to one's advantage the ambition or vanity of some, the malice and foolishness of others; superiority in the arts that charm and enthrall the crowds; ca- superiority ballistics in the arts of darkness and audacity which, pl- giant in the depths of the evil empire, associate the action of man and that of the spirits of revolt; superiority in the transcendent sciences, those of religion and' excepted by philosophy; but superiority in the next year. the sophist's fraternal, skillful in blending with the doctrines of the theo- The logician and the publicist, the subtleties where the mind wanders, the poison of intoxicating doctrines that pervert the individuals They empty themselves and drive peoples to madness; superiority singular k marrying the false to the true, in the laws of an eco- political economy and a social science intended to form k his image the nations he blinds to lead them k his ends; superiority above all, and this is one of the most distinguished In the eyes of any astute observer, unparalleled superiority to hide, either in the thoughtful council of kings, or in the tumultuous council of peoples, their singular and infatuable influence, wealth and the eminence of the gifts which are acquired They embody the genius for intrigue that characterizes them, or rather the supernatural instinct that drives them, in the middle from their religious and moral blindness, towards the extreme goal of domination that turn k turn, for misfortune and bou- the happiness of the world, it is and will be given to them to attain.

Digitized by Google

i<0

THE JEWS.

So this is it, this is the Jew, this is the Jew of our time," that is to say, here is the one who prepares us, in the shadow of the so-secret societies of which he is the soul and the prince, a future and a formidable future—a character charged with a high-level role—prophesied by the Church, terrible, gloomy; but a child prodigal, she adds, who returns after difficult ordeals

reliable, restorative, and therefore blessed by God to be forever blessed by men.

FINAL NOTES. STATISTICS.

Some statistical tables describing the distribution of Jewish people in the main parts of the world, become a appendix necessary to this chapter, which we conclude with these alignments figures. When we have compared these documents, we We will weigh its value at leisure, and we will know what is on this global, on the dates marked by these censuses, the approximate forces natives and the distribution of the Jewish element. Perhaps then, in In this time of revolutionary surprises, will it be easy for us to understand? to take, while thinking of the spectacle that the shores of the Ocean, the rising tide of galloping waves, with what speed The human tide endowed with such powers may one day invade, and perhaps—to be one day soon enough, such and such a region of the earth.

At the very moment we are speaking these words, the Danu- provinces Romania's assets are on their way to giving us an important an example of this phenomenon. Far from disdaining the teachings that they offer us, let us try to grasp in them a warning that our words could not place in a salient relief enough to strike util—their gazes.

"The Jews scattered throughout Europe are divided into three classes: I" The Spanish and Portuguese Jews, who are found not only in the Peninsula beyond the Pyrenees, but also in France and England—land: — eminently distinguished and exceptional, these are hardly Jews by blood; 2" Polish Jews, who claim to be descendants of Galileans; 3" the German Jews, those of the lowest class, that is to say—to say the one that is in Swabia and Alsace; for the Jews of the north "of Germany are of the same class as Polish Jews."

And let us note, in passing, that the German Jew, our close neighbor, "is the type and prototype of the Jew as he is depicted and as we generally know him. He is cunning, greedy, and rapacious; without faith or law, though fanatically devoted when he

* Ooclenr Boottin, Giogr. «tArûfiyuc, t. 1, p. 130; 1857.

Digitized by Google

CHAPTER TEN.

finds himself in the lowest ranks of his nation; but if he prays to God, this
It is only to ask him for material well-being. That is not true.
that he begs him to help him deceive Christians in transactions
that he does with him, because he does not need divine help to do it
to acquit skillfully and successfully. He has an incredible intellectual capacity.
He has intelligence and imagination, but he is lazy and cowardly. He is not clean
only once a year, at Passover, or at Easter, because it is
an obligation of his religion to then sweep his house, to brush
his clothes, and to perform frequent ablutions.'

The Jewish population of the globe has been estimated:

By Hærschelmaun, in 1833, at 0.598.000

Johnston, 1855, at 6,000,000

Groel>er(j, at 5,000,000

Pinkcrotton, at 5,000,000

Mahe*firun, at 5,000,fK)0

Balbi, 1829, at 4,000,000

Berglians, 1854, at 4,000,000

Hessel, at 3,930,000

The caiholifjusy store at 3,260,000

V. Israelite Yearbook of Holland, taking the average of
These various numbers, according to the estimates of the entire Jewish population,

4,444,000 After consulting a large number of computer censuses

and from scattered documents, we believe we can propose the figure of

3,900,000 as being fairly close to the truth. The following figures—
the figures indicate approximately the distribution of Jews in the
five parts of the world:

Europe...

Asia

Africa...

America.

3,228,000

200,000

450,000

20,000

2,000

Total 3,910,000*

A little later, in his pamphlet on Non-cosmopolitanism
human races, published in volume 1 of the Memoirs of the Society
of anthropology, of which he was the president, Dr. Boudin...
He said: Today there are approximately 4,300,000 Jews, distributed as follows:

Europe 3,600,000

Africa 450,000

Asia 200,000

America 48,000

Australia 2,000

Total

4,300,000

'Report these assertions to their date; Cerfbeyt u(«uprà, p. 38; Paris, 1847.

* Boudin, Géogr. et statistique méd.ft, 11, p. 131*132; 1857,

^ P. 387, Nan-cosmopolUisme.

Digitized by Google

*12

THE JEWS.

The Almanach israélite from 1825 to 1829 indicates:

Europe . . .

Asia

Africa.

America.

Australie.

1,699,000

1,738,000

1,500,000

5,700

100

Total

4,940,800

But this document barely withstands scrutiny

11. There is therefore reason to contest the accuracy of the figure that seems to go to report the following words addressed on May 31, 186* to the Israelite delegation by M. Crémieux: "Do you know," our Abbot Grégoire told me in 1831 goire ^ do you know that our statistics show that there are six million Jews? – Six million! You have never even reached that number when you were a flourishing nation, in the best of times your story.

Today, that is to say thirty-seven years after the speculations of Abbot Grégoire, and nine years after the last and very serious calumny of Mr. Doctor Boudin's buttocks on the total figure of the Jewish nation (4,300,000), we give the following statistics on German Jews; it is that of the New Constitutive Map of Germany, which was published in Munich.

Prussia 260,751

Wurtemberg 11,610

Grand Duchy of Baden 25,263

Prussia conquered by annexation

From Nassau and Frankfurt, 20,000 new Israelite subjects.

Dii Hanover 13,000 –

Electoral Hesse 12,000 –

Dea six million Israelites spread throughout the earth, a figure adopted by the Jewish community, more than half live in Europe, namely:

Russia 1,300,000

Prussia and the rest of Germany 346,000

Austria 900,000

France 80,000

England 42,000

Saxony 1,200

Syria and Türkiye in Asia 520,000

Morocco and North Africa 610,000

America 250,000

There are some in Sweden and Norway

^ Boudin, Géo^r, med., l. II, p. 131–132.

* Our abbot! A very apt expression. We cannot dispute with the Jews this Bishop Atsernaenié, this conventiounel who treated his king as the Jews have treated theirs: Jesus Naxarene rez Judaeorum.

* Reproduced in Vl/nive>-\$ israeVi/e, IV, p. 189; 1866.

Digitized by Google

CHAPTER TEN. *13

According to the first figure from Doctor Boudin, in his Geography medical, in 1857, and this is the lower of the two, we find:

Germany, 1,150,000.

Austria

Plum •wind >ei auueiioui

Bavaria

WVuricroberjj

Beautiful

GrendKluclié de Heite

HCSE Electoral

Nassau

Uoyaiime of Saxony

Grand Duchy of Saxe-Weimar.
Duchy of Saxe-Cohourg-Gotha

Duchy of Saxe-Meiniogen

Duchy of Saxe-Allenburg

Hanover

Duchy of Brunswick

Grand Duchy of Oldenburg. . .

Mecklcmbourg-Siréliix

Houiein-I-aueubourg

Litierabourg (sic)* •

Limburg (1849)

Duchy of Anhalt

Free cities, etc.

149,851

2[^],808

11,914

23,100

28,134

14,422

6,811

988

I, 450

1,600

1,508

1,400

11,562

980

1,488

616

3,402

326

1,259

1,400

II, 656

Total in France, 73,975, namely:

Upper Ubia

Seioe

Moselle '*■

Meurihe

Gironde

Vosges

Landes ...a –

Doubs

Meuse...

The rest decreases considerably, for example:

Dawn

20,935

14,882

10,918

1,168

5,615

2,454

1,311

1,194

836

145

699

19

21'

* Doctor Boudin, Céoÿr. et scalùtigue màtic., p. 133–135 i 1851. – Le Monde, August 23, 1869, we are told without indicating the source: Europe, more than three millic half. Poland, 1,100,000, of which 1,100,000 are Russian Poland; 400,000 are part of the k of Poland; 200,000 Galicia, 11,000 Duchy of Posen, 8,000 Krakow. – In France, 156,000 (let's say less than 80,000); in Algeria, 29,000.

CHAPTER ELEVEN.

(

A JEWISH POPULATION IN THE MIDDLE OF THE MEDIEVAL OF THE NINETEENTH CENTURY.

A word to pose the question. – The Jewish tide, we said, can, on a certain day, cover a point in Europe and approach it pray. – Who would these Jews be? Medieval Jews, and here they are.

– Their sudden demands, supported by all their compatriots from outside and from some of the European powers. – How And why. – Romania, the scene of their invasion. – Struggle of the Romanians, similar to that of the Christians against the Jew in the Middle Ages.

– Reaction against the Jew.

The final lines of our last chapter have said that the growing waves of the Jewish population for- would one fine day, and in a stormy wind, get drunk- to, accumulate floor upon floor, and all at once, my- crumbling swamps, melting on this or that point of this globe, to invade it, to overwhelm it, to cover the earth with it, and to spread over it at peace amidst ruins. Let us now read in the current pages, no longer simply the possibility of this fact, but, we might venture to say, the comment- cement of this very fact itself. In audacity, in morals, and consequently in the faith of the Israelite masses who acc- complit, perhaps we will recognize this Jew of whom we have so often and so singularly spoken, the Jew of our average. age. And if he seems to emerge from his grave, fully alive, – where he never descended, – let us see if the providential goal The aim of this vision is not to resurrect before our eyes the history- history disfigured, massacred by foreign historians mostly Jewish race, but a number of whom are- could be called Jewish. The time has undoubtedly come when, in the designs of Providence, the exact knowledge from a past that is revived and takes shape again to strike our Our eyes must give us the intelligence of the future.

'Ignorant historians, or those passionate and complicit with the Jew. To them Joseph de Maistre's words: "History, for three hundred years, "It's nothing but a vast conspiracy against the truth."

It is on the borders of Austria, and towards the East, that this past regains its form, that the Middle Ages recover live, and that all the Jews of Europe, auxiliaries of the Jews of the locality, are currently striving to direct our regards and to keep the whole world on tenterhooks. The principality of Romania, that is to say a vast dismemberment of the embassy the worst of the sultan formed from the Moldavian-Wallachian provinces, here is the topographical point where these new interests are clashing, these audacious claims of Judaism—and the weight of major European powers are openly being pushed towards this by the hands of Israel in the balance of public affairs. Drawing on these diverse forces, the Romanian Jew said to the Romanian who has just welcomed him onto his soil: From now on at your place I want to be at home—I will be your equal there; and at My worship will be in his house, respected by all, and equal to yours * .

Because Israel has, for the moment, given the world a revolution—to adopt this slogan, so poorly understood by so many Christians: Equality of religions! He makes it resound with his most so-nore: "It is the equality of religions that alone allows all the progress; » and freedom, equality of religions, are one of the the first human rights*. Judaism, in fact, does not could not establish on any point of the earth a principle more favorable to his cause!

However, to the point of legality, Israel, by using this language on Romanian soil is within its rights; likewise that from the point of view of reason he is in the absurd; and, at from a practical point of view, in the impractical, in the impossible—Possible. But where does this legal right for the Jew originate? Here it is: The potentates of Europe, thwarted by the Jews and by the instigators of revolutions, constant auxiliaries of Israel, have enshrined in a constitution which they endowed the Rou-

- We have shown how, for Jews, equality implies superiority.

* Israelite Archives, XV, p; 683, 1867; – ibid., XVI, p. 721, 1866; speech by the Jew Crémieux before a bureau of the Legislative Chamber Romania lative.

THE JEWS.

hands and that they clothed with the distinctive title of international-
 nal, this right to equality which the Jew already sometimes uses
 in the middle of us, trying to turn it against the free
 practice of the religion that our nation professes. – (See above.)
 We probably didn't have time to think, in improvisation-
 Given this constitution, what should be granted to the Talmudic Jew of the
 Romania, the rights of the Romanian, it was dispossessing the Romanian-
 hand of his natural rights and his possessions. For he fails to
 this native, to fight on equal terms against the Jew, a
 religion similar to that of the Talmud, that is to say, which gives it
 allow him and grant him credit for deceiving and robbing one man
 whose belief is foreign to his own. He lacks
 yet another intelligence and acquired resources that
 make him the equal of the Jew; moreover, he lacks what only
 in the world, the Jew possesses, that is to say not only in
 middle, but around the common nation, a second na-
 tion, a particular nation that shares his faith, that is of his
 blood, and which, giving him everywhere the support of a powerful
 health and irresistible family, make the cause of all indi-
 He saw the cause of an entire nation! Hence the feeling
 of weakness and inferiority which discourages, which distresses the
 Romanian, and excites him, as the Christian populations of old did.
 yourselves, to rise up against oppressors whom the law does not
 would allow him to reach, to turn against them
 acts of the most reprehensible violence

The phases of this question thus become those
 the great struggles of the Christian against the Jew in the Middle Ages
 And ever since. As they unfold, they reproduce
 Therefore, in favor of the inhabitants of the nineteenth century whose
 eyes would consent to open, one of the erased pages of
 these times, now largely unknown, offer us a
 a history lesson that is as reliable and necessary as it is engaging;

'Same cause in Servius, same effects. See the Israelite f/m'üers, VIII,
 p. 357-9; 4867. But in vain did they weigh the law, in vain did they weigh the foreigner
 of all their weight in favor of the Jew; the customs, and the necessity of
 Living while remaining master of one's own home, prevailed in Servia over all
 another force: *Primo vivere, secundo philosophari.*

Digitized by Google

let us follow with a watchful eye Israel, which gives it and which
We're paying quite a lot for it!

Israel arrives, rests, settles, sits down, prospers, pul-
Ille in the Danubian provinces, and immediately decrees that
the time has come for him to expose and support this
which he proudly calls his rights. He defends them; he exercises them,
He abuses it, and, as a consequence, suddenly the
The ground trembles beneath his feet and refuses to let him stand. Israel
is, as in the past in the heart of Europe, overthrown, reviled,
Slapped, chased away! The brutality of the abuse he was subjected to!
equal to that which they display, to the applause of the Jew and of
his friends, Spain and Italy regenerated, by stripping and in
hunting down, in the name of freedom of conscience and religion, the
religious men and women who are demanding in their country the
the right to live according to the practices of the dominant religion!
He is burned, beaten, drowned, the victim of heinous plots and
of atrocious persecutions. All the plagues that come out of the
malice and human wickedness – if hyperbole does not
mixed with his language, – unleashed upon his devoted head; he
he becomes agitated and irritated; he grieves and is angry; he cries out,
cries, howls, threatens, moans, rages; and, descending
going back up the range of passions that are inspired by the earth-
anger and fury, his voice, quick to vary its tones,
deafens heaven and earth!

* Read the Jewish journals that we cite in passing, and our newspapers
revolutionaries: the Century, etc.

The persecutions, details. – Accounts and grievances of the Jew. – Cries
distress call, appeal for intervention from Jews abroad and from the powerful
sessions. – Raids on Jews, imprisonments, brutal expulsions.
– Heartbreaking scenes. – A few months of respite, and then the fury of
Populations reignite; looting, violence, synagogues overturned,
Horrific abuse.

Let us listen, let us listen to the urgent grievances of these
persecuted, because telegraphic electricity addresses them to
great Israelite lawyer in charge of the task will give every interest

Jewish the highest resonance that Ia can achieve
Human speech: "A man, and he is the |) prime minister of
Prince – his name is Bratiano – takes the liberty of cancelling
with a stroke of the pen the contracts that protect us; he
It tears apart even those that the government has passed; it tears us apart
Search our rentals: farms, inns, public houses
questions; and, almost within his sight, the police, exempt
of judicial control, executes with its appalling brutality
of* Jewish beatings! Neither age, nor status, nor position, nothing e-
moves these executioners. We are being pursued, we are being charged with
With irons, we are thrown in masses beyond the border crossing.
men, women, children; and when they rise towards the sky
our cries of distress, this welcome spectacle is not for the
populace, a subject of ridicule. The excitements stem from...
They rise and multiply; fanaticism intensifies, and we do not
we live more than ever under the threat of a general massacre.
Brothers of the West, protect us! mrreruenei; welcome
our supplications; save, save your unfortunate brothers from
Moldova. Hurry and rescue us from our misfortune-
"Reux sort!"

These grievances and these distressing pieces of news are followed by
More news, but nothing changes. "The arrests,
the expulsions, initially smaller, – and we transcribe
the very terms of the Jewish journals – had ended up
to take on such dimensions that their number reached
from one hundred and fifty to two hundred per day! At first, they
had only been carried out by police commissioners,
on the order of the minister and under the auspices of the mu-
national; but 'now, in order to win the people, or made

to carry out general raids on the city day and night by
salaried individuals, as well as the dregs of society, are supplied everywhere.
people. Arrests in the streets, invasions of the towns
Sounds and mistreatment, that was the watchword of these
gangs, and happy are those who made it to the prisons
without having been too badly mistreated. The prisons are de-

' Sereth, May 25, 1867. Israelite drehiees, XII, p. 539; 1867, etc.

Digitized by Google

CHAPTER ELEVEN.

it 9

Insufficient attendance... The despair of those who are the object

to recreate scenes that one might imagine taking place among savages
'vages', but not among Christians. The excited Israelites
briefly considered resisting these acts by force
brutality;... fear and despair were painted on everyone
the faces... » Calm was restored, however, despite
The mayor's response, so likely to unsettle him: "There is
something superior to the laws, that's our right, like
Romanians, and as owners of this country, to expel you,
"You Jews who are merely residents here*," that is—
that is to say, foreigners; and what an impure bunch! . . .

A few months have passed since these lamentable
scenes, but the fury of the people against us did not
The situation calms down, and soon we see the same acts repeated.
repeat in infinite variations. At Berlad, "a thousand indi-
vidus, at the head of which there were a few instigators,
are hurled upon the Israelites with diabolical fury, in
.plundering these unfortunate people down to their last shirt... In
the street where I live, the damage done to the Israelites
It amounts to fifteen thousand ducats... Everything has been destroyed without mercy.
both furniture and buildings. To the craftsmen, we have
The tools were broken. All the windows, all the doors of the
The Israelites have been so damaged that we are forced
to cover ourselves with mats so we wouldn't die of cold. Our
synagogues are demolished and destroyed down to their foundations
The wealthiest Israelites are reduced to the most...

'And the prisons of your free Italy! And the shootings to which...'
are delivered your friends to the Kingdom of the Two Sicilies, where the shot
Without trial, they numbered in the thousands! And the atrocious scenes of
Poland, where women are no more spared than men!
We have other witnesses to attest to these incredible facts than
Jews... Let us hasten to say that these odious excesses cannot ex-
accuse those whose Israelites, friends and admirers of extreme men,
my revolutionaries and their doctrines, as their
Reviews, it would appear, were the victims.

2 Israelite Archives, XIII, p. 593; 1867. — Ibid., XV, p. 685. —
Ibid., Jassy, XIII, p. 59i.

î7.

Digitized by Google

450 THE JEWS.

Profound misery... My hand trembles, for misfortune is
so great and so terrifying, that it is absolutely impossible for me

The International Bulletin, for its part, publishes the following note. vanity, where a profound consternation is depicted: "The Berlad's dispatches request help against the acts barbaric mob that invaded the synagogues, destroyed the houses and ransacked the shops of the Israelites. – The Banker Thenen, whose house was devastated, escaped, with difficulty to certain death. The rentier Numts, horrible– The abused child is dangerously ill. The merchants Nacbbar and others, whose stores were looted, are completely ruined. Mr. Epouréano, and those who have sought to defend the Israelites, were outraged without The prefect took measures to repel the attacks. "Lants..." However, "it was to the gendarmes that the Jews..." "They must have their lives!"

* Archives israélites, 111, p. 1 24–S; 1868.

^ Ibid., p. 153. But aren't the gendarmes the instruments of the prefect? – In Smyrna, around the same time, the Jews are guilty of acts similar to those of which they are victims here. Archives israélites, VIII, p. 342–3; 1867.

1.NSTIGATEUBS 00 AUTHORS OF THESE PERSECUTIONS; HARDIES ACCUSATIONS

OF THE JEW. – Denial of justice by the prince, elected by Mr. de Bismarck. – His all-powerful minister is Bratinno; this leader of the democrats is The great persecutor. – The enormities he commits, his denials brazen; he seeks to mislead Europe. – In one In short, the great culprit, in the sense of the Jew, is, as in the means age, the prince who dares to protect his subjects against him.

Israel has spoken; we have not stifled its grievances, and our words were only his, but not everything is said; atrocious, odious persecutions, and whose violence reminiscent of those of the most distant centuries, so here is the a fact that echoes throughout Europe. But what about Who is the instigator? Who will name the perpetrator? Could it be the party that the men of modern liberalism call

Digitized by Google

CHAPTER ELEVEN.

ill

Retrograde and clerical? No, not in the least. He doesn't care.

the prince himself; he is the young soldier of the house of Prussia, which Mr. de Bismarck and Napoleon III had established on the Romanian throne! It is the young Protestant whom the lawyer Israëlité Crémieux proclaims, addressing Napoleon III, a prince "animated by the most liberal intentions" I That is Furthermore, the all-powerful minister of this prince, that is to say Jean Bratiano. But who is this minister? A fanatic, a A friend of the priests? – Oh! Not at all, he is the leader of the men of progress; he is Romania's great democrat! – The true one The persecutor, then, would ultimately be the government. Romanian, the prince and the ministry supported by the Chamber who represents Romanian nationality! But let's leave, let's- Israel itself points this out to us, in formulating its terms ribbles incriminations, those whom he calls the guilty ones:

"As we predicted (dated June 25, 1867), The situation is becoming more intolerable every day. The prince arrived on the 16th, and none of us can get an audience! However, he "spent nearly three-quarters of an hour in the Israelite temple of Galatz, during the Te Deum celebrated in its Honor! H expressed himself on everything he saw in a way kind; but one can deduce from the words themselves that he uttered, what ideas his entourage insinuated to him on the Israelites," for these words are attributed to him: u The Moldovan Jews deserve persecution because they are not not only harmful to trade, but also to health public!

The recourse to the prince who governs Bumania is therefore Closed to us. And what about Jean Bratiano, the minister? all-powerful, he who coaxes riots, "who does not confide the official functions only to members of the committees persecuted cutters, » the author of the appalling circular from which aqui- they all the iniquities committed against the Jews; this mi- minister against whom the cry of the victims rises from all sides;

> Archive* Israëlité*, XII, p. 614; 4867.

Digitized by Google

422

THE JEWS.

this merciless man, who populates the prisons (Israelites, who abandon them there without food; or who, treating them as vagrants, gives the order to throw them beyond the borders.

door, and nothing moves this man whom you hear denying
"All the events that take place in sunlight." The
The world, fortunately, "knows the value of its denials."

And yet this implacable, ferocious, and treacherous demo-
Crate is the prince's man! His goal is to deceive
Europe, while at the same time it stirs up hatred against the
Jews, and that, obedient to his orders, his officials arranged-
petitions are being sent to the peasants where the government is
begged to take action against the Jews. That is why the prince
who grants the minister his full confidence, promises
Everything, and nothing changes!* In short, "that the persecution
Whether it was the work of Prince Charles's government, there is no doubt about it.
tera that the day he proclaims the complete emancipation of
Moldavian-Wallachian Jews^.

The cry of the nation, which will soon strike our
ears, rejects and refutes these accusations against the Jew. But,
In his view, the princes who refuse to protect Israel against
their own subjects, and to raise it triumphantly to the level of
indigenous citizens, which means to sit it on the ruins
even of their kingdom, that is nowadays, as in the middle
age, the great culprits, those whom written history stigmatizes
by the Jew or by the friends of the Jew.

< Archives Israélites, XIV, p. 659; 1867, etc.; – id., Archives israé-
lites, X, p. 471; 1868.

2 Israeli Archives, XI, p. 502; 1868.

® Here's the tip of the ear. Israelite Archives, XV, p. 683; 1867.

WHO IS AT FAULT? – The eugete denotes that the instigators of the excesses
Those who committed these acts were the Jews. – The Jews of the West, after having made th
the echoes of the Romanian Jew, admit to not knowing how to reconcile the deposits-
tions. – The Jew opposes freedom of the press and of the tri-
bune, of which he is a late champion in the Christian states where his
influence dominates. – If the government declares itself against the Jew,

Digitized by Google

CHAPTER ELEVEN.

423

He merely yields to the pressure of the national will. – This

the refuge of the persecuted; its people are, according to the admission of the Jews, a model of religious tolerance, kindness, and hospitality. Words from Messrs. Crémieux and Montefiore. – If the Romanian has not changing customs in the blink of an eye, and without reason, the wrong would be Therefore, as in the Middle Ages, in the exactions and iniquities of the Jew? – A remark by Mr. von Metternich on Germany, applicable perhaps – to be in that country tomorrow. – Is what is happening there for Europe, which has ignored the truths of its ancient history, a pro- warning Videntiel?

The prince and his minister are therefore an object for Israel of mistrust, terror, and horror. But such feelings Are they legitimate? Because, amidst these horrific scenes, How can one not ask whose faults are there, whose... Great harm is done to those who provoke or incite such persecutions. Or such bloody accusations?

Let us listen: the public outcry erupts, and rises up against the Jew: Back off, back off, relentless aggressor!... your presence is cursed; and if we tolerate it, farewell to our homeland^/ for the race abounds there, your race flocks there, and your greed without The brake dispossesses us, leaving us with nothing but misery and tears. – But this cry, which seems to escape from the very bowels of the earth, responds the clamor of accusations and the Jew's grievances. Could this not be, by chance, the maneuver of the caught criminal, whose skill diverts on others, by the noise and vivacity of its clamor, the attention- tion of the passerby? For according to the proverb recalled against these foreigners by the president of the Legislative Chamber of Romania, "they are the ones who strike, and they are always those who shout" We will even have to resign ourselves to believing that he This is the case if we accept the letter written to the Israelite Sir Montefiore by the Foreign Minister of the Romania: I can assure you, sir, that the troubles suffered by the Jews, "although very- regrettable in every respect, are far from presenting the gravity which It has been attributed to them very inaccurately. The truth compels me

'Words received with applause. Israelite Archives, VI,

p. 266; 1868.

Digitized by Google

4ii THE JEWS.

even adding that, according to the data from survey ii which one proceeds, it would be your coreligionists who would unfortunately have caused, if not provoked, the

This is the response of a liberal and progressive government to the awful grievances voiced by the Jews of the West, without knowing themselves or who the perpetrators of the evil are on to which the Nioaldo-Vlach Jews give them the mission of to groan, or almost what its nature is. This difficult truth- The word "believable" occasionally escapes from the mouth. from Israel: "It's a lot of contradictory statements; or rather, - he tells us, - it is a double stream of information opposing sentiments that are being felt in Europe. If we are to believe the Israelites, there is continuous and organized persecution on on a large scale-if you believe the Romanians, it's a pure "A case of vagrancy and municipal police*.... » Com- therefore, how to "reconcile all these depositions,)> one of which is the ruin of the other? And how, we might add, not Should we not remain silent until we know which side justice lies on?

But while the liberal Jew proves inept at dissipating to alleviate the grief caused to him, in the states where he is accused to be sorry for, and for the free speech of the platform, and for free speech of the press', for which he is passionate in the States Christians who are influenced by his antisocial doctrines; while, Let us say that the liberal Jew protests against freedoms from the press and against the Romanian's incompetence, let us guard ourselves omitting to read a few lines whose content we introduces him to the role of the potentates who protect him, and to the character of his alleged attackers.

One of our most eminent publicists wrote, in the month of May 1868: - "We have seen that the Chamber of Deputies of Bu-Charest dismissed the reproach addressed as unfounded.

'Signed: Stefan Golescu; Israelite Universe, VII. p. 371; 1868.

2 Archives israélites, XV, p. 682; 1867.

* Read the Archives israélites, p. 78, no. 2, 1868; p. 659, no. 15, 1866, etc., etc.

Digitized by Google

CHAPTER ELEVEN. 415

to the ministry for having persecuted the Jews from Romania. This addresses the allegations of the consuls. foreigners, who all reside in Bucharest, and are ignorant of what has could have happened in a remote location. We will observe Moreover, "that the collective action of the consuls resembles too closely k a bias. LaC/wmèreroumauie published an address yesterday

well deserved by the prince and the fatherland >> Thus, these

guilty parties whom the Jews accuse, the representatives of the nation
They glorify them!

This is because "the customs and background of the populations
are largely responsible for what is happening in Moldo-Valachie.
The European powers seem to be complaining that the
Jews in Romania did not have all civil and political rights
ticks. But, in truth, who has the right to decide a
Such a question? And isn't that an act of violence against a population that
to force him to ratify an equality that he finds repugnant?.... R ne
We must not forget that, in the East, the Jews are not
They have become part of the nationalities that have welcomed them. They live
k part, retaining their national and cosmopolitan character. Savons-
What kind of relationship exists between the Jews and the inhabitants?
Danubian principalities? Let's examine the question.
before deciding it, and let's not foment trouble by
"Interference that is always frowned upon."

The government, if its action is not free and spontaneous
tanned, would therefore only be guilty of yielding to the irre-
irresistible pressure of this national will for which
Progressive Europe and lovers of universal suffrage
they inspire such tender and profound respect. But, in the
The major question of wrongdoing was whether this will was
Is it an intolerant and barbaric population?

"Never," an admirable manifesto published by '
thirty-one Romanian deputies, never this gentle people
and benevolent did not give himself up in the interest of his faith à /a moiWic

* Coquille, the author of *Les Légasques*, etc., *Le Monde*, May 19, 1868 and
49 June 4868. Ibid., German Correspondence.

Digitized by Google

426

THE JEWS.

religious persecution. Far from it, "since the earliest times
Romania has been a refuge for all the persecuted, and
The Jews also benefited from our hospitality and
our tolerance.

were dismissed as suspect, the accuracy of the sentence the ture presented to our eyes would be confirmed by the Jews themselves same, because they represent Romania to us as a country where the spirit of tolerance and the "Freedom of worship, which is one of the virtues of its inhabitants!"

"Twenty years have passed since my first entry in Romania, writes J. Byk of Jassy the Israelite, and my relations with all classes of its inhabitants put me in the state of studying their character and observing their inclinations kind. I had often had the opportunity to appreciate them. their good nature and their obligingness. Pious, attached to his religion, the Romanian always respected the beliefs of others; Hatred never tainted his noble sentiments, and never your Religious disputes did not disturb his peaceful nature.

But, "later, the different political opinions have began to stir up passions." And that's when the

Romanian, so good-natured, finds himself reduced to defending his existence against the invasions of the Jew. The struggles erupted tent; they spread, bursting forth, their usual bitterness, and yet the Israelite Crémieux, who requests the intervention Napoleon III, made him hear these loyal words: "The Prince Clair was animated by the most liberal intentions;... and the Romanian people did not know, a few years ago, what religious hatreds were*. » Finally, one of the temptations of Judaism, Sir Moses Montefiore, confirms in the petition that he addresses to the Prince of Romania the praises that the Jews, his compatriots, in agreement with the representatives from Romania, award to the wonderful tolerance of this

'Archives israélites, X, pp. 462-4; 1868. Ibid., p. 470. Manifesto Jews to the European powers.

2 Israelite Archives, II, p. 72-3; 1867. – Ibid., XII, p. 641; 1867.

Digitized by Google

CHAPTER ELEVEN.

457

people: "The rumor spread in England and elsewhere!" my coreligionists in Romania no longer enjoy ' the peace and security to which they had become accustomed,

of fairness and honor of this nation'," /

The sudden change of which Romanians are blamed
This therefore seems hardly believable to the Israelite negotiator, and
Would it be accomplished without motive? Or would there be nothing to see?
in the self-serving accusations of the Romanian Jew than those
including the medieval Jew who persecuted the populations that
Christian doctrines made people tolerant and gentle.
but whose abuses and tyrannical greed drove him
Had their patience run out and one day unleashed their fury?

A great lesson, but one that has been going on for a long time, since
that history, odiously distorted in the teaching of
peoples, ceased to reach their ears, a great le-
This lesson would therefore be repeated to our advantage in this corner of the Eu-
rope; and perhaps we have to see it happen for this country
the word that Mr. de Metlernich was applying to the
his: the Jews "will one day be dreadful for Germany-
Magne, probably followed by a dreadful day for
eu.vL » It seems, however, that on this fragment of the Eu-
rope chosen for the theater by Providence, and as if he
the aim was to protect ourselves against an immense and pro-
revolutionary chain where Jews are preparing to play a major role
role. God willing, offer k our nineteenth century for
Warning, the moment he starts to get passionate
against the doctrines of Catholicism and in favor of the doc-
antisocial tendencies of laissez-faire, a true and irrevocable
sand edition of the lamentable scenes which some historians
accused our ancestors of the Middle Ages of being Jews;
atrocious scenes, but where the details that unfold today
what is before our eyes today gives us the intelligence of the centuries
pasts, because they retrace our steps, in the very fabric of history.

'Archives israélites, XXI, p. 989; 1867.

* See previous chapter.

Digitized by Google

THE JEWS.

iS8

more of the people whose spectacle provokes and satisfies our
Regarding the reason for the uprising of the Christian populations
tiennes against the Jews, their treacherous and implacable op-
pressors against the Jews, constantly repressed and broken by
the masses who seemed to have become their prey, and constantly

miseries.

The dictatorial tone of a Jew addressing sovereigns. – The Romanians reduced to resorting to cunning against the Jew and against foreign powers reduced to intervening in favor of the Jew. – With what ink the citizens of the Jewish nation, worthy emulators of the citizens of the sovereign people, writers Wind to the potentates. – Outstanding example and patience of princes. The Jew, "faced with the atrocities" being committed, laments "the The hypocrisy that reigns at the top and at the bottom.

But in order for the lesson given to us to be complete, Let's keep our eyes open for a moment longer, and see what is in this country the marvelous self-assurance of the Jew, supported by his brothers outside – let us see what the ascendancy of the outside is these, their audacity, and with what weight, with what arrogance gance, all together exert their will on po- tentacles reduced by them – if one were to trust appearances, – to violate the most formal will of a people.... Two Letters will say more and better on this subject than our words. The first letter was written from Paris, dated July 28, 1867. by the honorable Israelite Crémieux, to the sovereign himself of Romania. It measures five large pages. The passages that we deem it appropriate to extract from it teach us with what singular ink today the ordinary citizens of the Jewish nation, worthy emulators of the citizens of the sovereign people, They take it upon themselves to write to the princes, those who put, there is no just for a moment longer, their pride reminds us what sad breastplate, in their childhood, made of their person the quality of being Jewish.

<(It's been a year since, in conversations that I cannot
* See previous chapters.

Digitized by Google

CHAPTER ELEVEN.

429

Forget, Your Highness expressed the most liberal ideas, worthy of a prince raised in the generous principles of our time. I can still hear those words: I cannot com- to take the prejudice against the Jews; I will put my honor and my duty to have them declared equal to others Romanians. However, I had barely left Rucharest when The riot was rumbling around the House, and carrying the march-

to the distressing spectacle we have just witnessed, and which, to the astonishment of Western Europe, presented in Romania the barbaric scenes of the Middle Ages so perpetuating over a period of three months...

"Now, the author of these odious persecutions is without possible denial from your Minister of the Interior, Bratiano, whose name, which has become European, remains attached to its disastrous past. Circular!

Public outrage is at its peak, Prince; the two Houses of England have loudly and emphatically cast their blame on France, which had so much contributed to the creation of Romania, France was dismayed and wonders if she armed executioners against a population harmless to her, she who professes such great respect for freedom of religion.

"

"The time has come, Prince, to perform an act of legitimate authority by breaking this odious plot. Strike Bratiano with an absolute revocation; to immediately cease all these brutal measures against the Jews; to pursue without weakness all the newspapers which, for a year now, have been constantly provoking to contempt, to murder, to the expulsion of the Jews; to revolt all those cowardly officials who violently lent the hand to the dreadful persecution... that is what they demand of the people of Bessarabia, and that will be the first benefit of justice restorative*.

'Of which the Jews are almost entirely the masters.

To stage a coup against freedom of the press, against the

Digitized by Google

430

THE JEWS.

"I dare to hope, Prince, that after this terrible turmoil, Your Highness will wish to give the Jewish population, of which you are also the natural leader and protector, the guarantees of concord and peace that I claim in their name' l... y

dictatorial – we refrain from saying shameless, this letter who precipitated the accused minister from his position of power, but soon after recovering from his fall, – the prince replied– humbly addressed another letter from the English Israelite Sir Moses Montefiore, powerful patron of Judaism, and colleague– the Jew Crémieux; "Sir Baronet, I have received your letter of August 24th...; the Israelites are the subject of all my concern, and of all that of my government nement, and I am very glad that you came to Roumania [K] to convince you that religious persecution, of which The malice that has made so much noise does not exist. If it is It happened that some Israelites were harassed; these are... isolated incidents, which my government does not intend to take responsibility for. responsibility.

"I will always consider it an honor to uphold the religious freedom, and I will constantly ensure the implementation of laws that protect the Israelites, like everyone else Romanians, in their persons and in their property. Charles.

... However, the Israeli Archives add in repro– reading this same letter; To this day, the mission of Sir Moses Montefiore, who for some time has been... brought to Bucharest, "did not succeed at all –, well at the con– "Trade!" This philanthropist, "as esteemed by princes as by butchers– "Geois and even the lower class," is under attack Romanian newspapers^]... And the Temp* having given some

newspapers and the country's civil servants who would not give themselves to Jews, such is the order which he gives to his sovereign, in magnificent terms, these valiant champions of all freedoms.

'Archives israélites, XIX, p. 881 to 887; 1867.

2 Israelite Universe, at the head of issue no. 2; October 1867.

* Archives israélites, XX, p. 929; 1867.

Digitized by Google

CHAPTER ELEVEN. 431

With the beating of wings, the Israelite universe resounded in our ears, under the title of Romanian Monstrosities, these dazzling grievances: "We would need several issues of our a collection to share everything we've learned about the Moldavian–Wallachian atrocities, either through authentic documents ticks, either through private correspondence. What we

bad faith reigns in this sad country, at the bottom and at the top. In the past, religious hatred and fanaticism were openly admitted. his actions, his crimes... 11 there was at least some sincerity... In Romania, the most extreme excesses are committed savages..., they trample divine and human laws underfoot, and the government boldly denies all these atrocious facts; He denies the sun... the light of day! Hypocrisy, lies, "Blindness, that is the strength and soul of Romanian barbarity!"

A dispatch from Bucharest, dated April 11, 1868, he said:

"The Romanian government, in a note to consuls" Europeans, denied the rumors relating to persecutions that were allegedly carried out in Moldova against the Israelites. Today, Prince Charles, in a special audience granted to the Austrian Consul General, stated that Jews had not been persecuted anywhere, and that they could have complete confidence in his protection and in his word.

Let us therefore be aware that, alongside these incredible denials, the incitements and persecutions against the Jews of Roumania continues its course, provoked by "the ministry" Rratiano and his clique; then, they are refuted with the greater impudence" And to what end this disgraceful And ridiculous charade? With the aim of "([thus avoiding arrests-awkward diplomatic relations* [»

- Israelite Universe, IX, p. 413; 1868.

* Archives israélites, XI, p. 501; 1868. For this people, it is a matter of to defend himself both against the Jews who oppress him, and against the powers whose policies Israel has been able to shape to serve it.

Digitized by Google

432

THE JEWS.

Intervention of the powers in the interest of the Jew, and despite the

Anti-Ciretian Principle of Non-Intervention Adopted by the EU
LIBERAL HOPE. – The Jew affirms that this hypocrisy of the Rouhands are caused by the fear of the powers, which he summons to intervene–to come. – Insistence of the head of the Universal Israelite Alliance with

eagerness of these. – The reading of Mr. de Bismark.

"Avoiding awkward arrests" is the key.

which escapes the mouths of the Jews, and which gives us the reason for the apparent condescension of Roumania towards him. This state senses its weakness, and understands that with Europe, all dressed up in liberalism, must make use of same makeup, and promise what (|he cannot keep without to lose; while, among the powers that hold him a master's language, she sees that she cannot do without neither gold nor the printing press of the Jews, and that, consequently, She needs to campaign on their behalf. 5 This other hopes or fears from them what she dares not confess, fears their displeasure, or ' finds happy pretexts that commit its policy in the direction of Israel's interests. But, whatever they may think or that the powers decide, and that the Jews bear the blame the most serious, or that the justice of their cause shines with the brilliance of the big day, a fact that their audacious sum- today, the nations place them in a splendid relief, Here's the thing: most of the powers, reduced to them to serve and often trained in tow by companies secrets of which they are the masters, become in the con- Certain Christian nations have a keyboard whose fingers Israel makes the notes speak or shout at will.

Let us examine, however, how these European powers Europeans, forced by the men of progress to protest against the right to intervene between states, they actually use of this same right in favor of Israel, which is involved to be their policy through the cunning and stubborn skill of son of Jacob. Not a word will escape us beyond the necessary, and our language will continue to be the one we Let us borrow from the very mouth of the Jew.

Digitized by Google

CHAPTER ELEVEN. 433

Jewish events erupt, and the telegraph in barely transmits the news that "the tireless president of the Universal Israelite Alliance," Mr. Crémieux, the so- 'verain of French Freemasonry', and one of the sovereigns- spontaneous events in France during the revolutionary phase born in 1848, he launched his campaign and obtained an audience of Emperor Napoleon. This powerful figure promises him to return Justice for the oppressed. But already the Minister of Foreign Affairs Mr. Drouin de Lhuys, warned his sovereign about foreign matters; He hastened to intervene, and, not content with the words flying things coming out of the imperial mouth, he wrote on July 20th

Israel: "Sir, you have drawn my attention to the acts of violence of which the Jews of Bucharest have recently been the object. I had been informed of this incident by the correspondence from our agent in Wallachia..., and I have charged our consul to express on our behalf to the government Moldo-Wallachian, the wish to never see such scenes again renew in the future, recommending that he claim, when the time will be opportune, an improvement to the pre- situation- 'the path of the Israelites of this land.'

... However, new complaints are reaching the president of the Universal Israelite Alliance, and his activity doubles down. "I saw the Emperor," he writes almost immediately, "he was fully aware of this tragedy... I was both indignant and surprised! While telling him that his ministers had taken the initiative with our consul General H. Bucharest, I asked him for his personal intervention- "Right now," he replied, "I'm going to write by the..." telegraph to Prince Charles; that was my plan today- of today. To tolerate it is to place oneself outside the bounds of the nations. such persecution in our Europe. I replied: "The prince

'0 MA Crémieux has just been elected sovereign grand master of the rite Scottish Rite Freemasonry. It is the highest rank in the order. Masonic in France. » Archives Israélites, VI, p. 187; <869.

Archives israélites, XV, p. 661; August 1866.

28

Digitized by Google

434

THE JEWS.

is animated by the most liberal intentions; but the one whom he Minister Braliano should be ostracized by the nations. who nevertheless calls himself a liberal and a democrat." The Emperor he added: "This oppression cannot be tolerated or understood," 'I will testify to it to the prince.' – And I, Sire..., I will, For my part, I will address the press; I know that all its sym- "Patries will come to our aid..."

The same rhetoric was echoed in the British parliament. where the foreign minister "spoke in harsh terms on the regrettable trends that have

a matter, he said, "that touches Christians more deeply than the Jews themselves; for if suffering falls upon the Jews, it is dishonor that falls upon the Christians. The English government, in agreement with France and Austria, sent wise and firm advice regarding this question... And, to top it all off, it is claimed that the chancellor of the Austrian Empire, Mr. Baron de Beust, declared that he A solution was needed; that "the honor of the Austrian cabinet was committed to it!

Meanwhile, the most skillful of governments Germanic, – if there is another government in Germany than that of Prussia, – dealing with one of the potentates who represent Jewish nationality, that is to say with Mr. Crémieux, the Honorable President of the Alliance Israélite

'And the otherwise terrible and permanent oppression of the Poles Catholics? Did some Mr. Crémieux pray to the Emperor and the the ministry to write to the sovereign of all the Russias that he could not To tolerate it or understand it?... And so many other forms of popular oppression... Catholic nations, in Europe only!

^ Archives israélites, XV, p. 541; June 1867, etc.

® This feeling is entirely ours: the cause of the Jews is just. and if there is persecution, for we are enemies of all violence, and, what's worse, a supporter of the right to intervene, this first and this most essential of the principles of conservative corporate policy Christians.

* Archives israélites, X, pp. 435–6; 1868. We know what the menacing and frightening insurrection of Jews in this Austria which borders to Romania.

Digitized by Google

CHAPTER ELEVEN. 435

universal, hastened to transmit these lines to him, and The name that signs them is quite Oer! "I have the honor to Inform me, in response to the letter you sent me on the 4th of this month, which the king's government has just invited from new his representative k Bucharest k employ all his influence to ensure k your coreligionists in Romania the position that is due to them in countries whose legislation is inspired by the principles of humanity, civilization, etc. – Berlin, February 22, 1868. – From Bismack »

If, therefore, the principle of non-intervention dominates politics

seems to dominate this policy; this interest is that of the Jacob's house.

Thus blows the wind! And we pray in all simplicity
who will know, to appoint in certain European states
an interest, concerning men or things, which meets k
its service a more general, a more constant and active in-
intervention that which the Jewish nation knows how to use and distribute
poses a problem in his favor.

And yet, on the banner that modern liberalism
displayed in the European kingdoms, he drew with one hand
This word is imperative, for it is the ruin of Christian civilization.
Yours: No more intervention from the people! – Only if
the house next to yours, struck by the fire of the revolutions
tions, come to burn, O you who govern, hold back the hand
It would be sacrilege to try to extinguish it, for this devouring fire
It's the sacred fire!

Never interfere in someone else's life, that's the principle.
antisocial, that is to say anti-Christian, which takes root in
the soil of Europe. The Revolution imposes it: but, for it,
To live without violating it would be to die. That is why, by-
wherever the interests of the United Republic seem to require it

'Univers Israélite, VIH, p. 371; April 1868. – Another letter from the kid
Minister of Foreign Affairs, and, in the same spirit, to the council
of the Jewish community of Prussia, April 18, 1868, etc., etc. Universe
Israelite, IX, p. 429; 1868.

28.

Digitized by Google

THE JEWS,

436

Verselle, destined to spread over the ruins of empires
Christians, we see the Revolution, served on all sides
by the occult societies of which Israel is the prince, deceive
or draw governments into its ways, intervene
under their protection, and impose on the people against their will,
against their interests, against their nature, against their genius and
their customs, the principles that permeate the midst of their
social state: division, desolation, and death.

Seven monarchs, founders of the new constitution

calf whose excellence is proclaimed by the revolutionary world,
but which traditions, customs and interests reject
of an entire people! This fatal right of the native is entirely natural-
- actually violated by him - the Jew finds himself insulted, robbed,
threatened by the most tolerant and gentle of men,
by the Romanian, whom he pressures and exasperates, and the governor
The Romanian government does not want to, cannot, or dares to lend,
to the cries of pillage and death shouted against the Jew, that the
No more deaf ears!

"O powerful monarchs who reign over the peoples*, -
"So cries Israel, this protégé of the Foreigner, - it is to
to whom the entire Jewish population of Romania is addressing itself,
It is you whom Jews around the world are asking for, to

their brothers in the principalities, aid and protection In

addressing this high-level intervention, the Romanian Israelites
are based on the right given to them by the convention which has
"created the Romanian nation under your powerful guarantee"

The Jew who cries out so loudly for this help from outside

'Every rule has its exceptions, and there are, cite all the peoples of
urgent interests, including Jewish intervention, forced him to attend-
to take advantage of time, tries in vain to triumph.

2. Address to the sovereigns of France, Austria, and Turkey
quie, from England, from Russia (which, in its own country, oppresses them cruelly-
ment, vide suprà), of Prussia, and to Victor Emmanuel of the house of
Savoy, who prepared the convention on April 28 and May 29, 1856
said international, which was concluded in Paris on August 19, 1858.

® Archives israelites, X, p. 469; 1868, etc. Manifesto of the Jews to the
European powers.

Digitized by Google

CHAPTER ELEVEN. 437

/

has therefore, all of a sudden and without cause, become the object of all
Violence perpetrated by the Romanian people?... Believe the Jew
on his word, and against the word of an entire people, this se-
This would push naivety far beyond its limits. But yes,
in this tolerant country, the laws imposed on the new government
government by its liberal statesmen and by the kings
from abroad, are subject to perpetual violations of

What can we conclude from the cruel repetition of this fact? Placed in-
In the face of this phenomenon, will outsiders have the right-
the need to recognize the danger of intervening in nations
foreign countries, when it comes to imposing laws on them that re-
fight against their religious or political faith, and against the-
which protest with such terrible energy their interests
vital and their customs? What! You, potentates, fathers of
peoples, you take it into your head to utter the word sa-
cementelle of the marriage between the Romanian people and the nation
Jewish? But this so-called one that you throw into the arms of the
Romanian, he knows her better than you! She lived under
He despises his roof, he finds it hideous and odious, he
repels with all the powers of his soul and raises the
hand on her when, crossing the threshold of her home,
She dares to demand from him the sacred rights of a wife. Is this
in the name of your principles of freedom of conscience that you
You are acting as the pious pontiffs of this forced marriage, and
you claim, because you have chosen to punish her,
that it bears neither bitter nor bloody fruits?

Immense unpopularity of the Jew. – The Jews treated by the nation
like leprosy and the filth of the earth. – The land which
is delivered, and what they cover takes on a sinister air. – To declare oneself there
For the Jews, it means giving up all influence.

But let's return to the moment when the vigorous wrist of
Bratiano is still at the helm of the state. No, we don't
We mustn't dream, the soul of the Romanian, so good-natured in
his life habits, he vents his anger against Israel in terrible

Digitized by Google

438

THE JEWS.

accents: let us listen, let us lend an ear to the words that are exchanged
gent between the parties involved, and let us retain our just judgment-
that the parties had exchanged responses... The
Jews have, after all, just suffered a severe defeat

Ah! "We should be happy about this victory of
"Public opinion," cries one of their opponents; "cl mal-
Despite this, we are grieved, for we did not wish him well.
not such a triumph. They were discussing it yesterday in the House.
draft constitution; the people, in a crowd, who could not

on the heights of the metropolis, in order to bear witness, to all force, that he did not want to cede any political rights to the Jews," and that he wanted to "take back" those that these en- already possessed invaders.

"A commotion then broke out in the House."

The ministry was reduced to promising the removal of Article 6. of the draft constitution which is causing despair among Romanians, and he declared in plain terms; "that he would not suffer jonww au- a kind of infringement not only of rights, but also of- core to Romanian interests in favor of foreigners in general, and the Israelites in particular.

The real culprit is the one who allows our borders open to Jews, and that Moldova, this promised land in which their waves accumulate, of- Their homeland comes more than ours. What! Germany On all sides, there is an uprising against the Jews, hunting them down, hunts them, pursues them with cries of death, and we, we we will have to eliminate the use of passports to attract them and Welcome them! The one who proposed this elimination, well, This is the author of the evils that are befalling Romania. "caused by the horrific invasion that is flooding it."

And it's not just in Bohemia and Moravia,

"that we revolted against this impious race;... but, all Even recently, Jews suffered in Munich and in Wurzburg, evils that we do not wish upon them, among others. us. A horrible massacre would certainly have taken place if the

Digitized by Google

CHAPTER ELEVEN.

439

had the police and the city commander not intervened to calm the people's unrest. They were given thousands of passports in all German provinces, and there are very few who have not been to Romania No. All the cities of Magne are purging themselves of this leprosy; and only humanitarian Romania opens the ports and extends the arms h these 'lepers,' who will transform Romania into a immense hospital. We ask Messrs. Rosetti and Bra- Tiano, is this a biblical process? Certainly, it is neither

"Everything that's shabby, repulsive, and... bad, everything that Germany rejects ends up becoming isolated. in this country, destined to become the receptacle of the immondice from all over Europe! We have now arrived at the moment when This is no longer a game. What happened in Bohemia, in Moravia, in Silesia, in Munich, Würzburg and Nuremberg, goes also take place in our country; and no doubt we would not have had to go through there if the government gave the least to demonstrate foresight. We believe it impossible that Romanians accept the advice of the (Journal le) liomanulu, and that they voluntarily hand over their country to the Jews. And the clear evidence of the complete abandonment of the country between the The hands of the Jews is all too clear: in Brayova, Bucharest, Ploïschti, and gradually up to the Pruth, the Judaism of- it becomes so cumbersome that, with the exception of Bucharest, which is not yet completely disfigured, everything else has redressed in a sinister manner. We don't want to talk about the part from northern Moldova, which no longer has anything Romanian about it. In Iași, For every five Jews, there is one Christian, and the proportion of Romanians in general are eight to one Jew. This state of This situation is no longer tenable, and there is no doubt that the government, the legislative body and the municipalities do not must take strong measures to avoid this harm,

'Everything in quotation marks is text. Note that at these Minister Rratiano is hardly less vehemently accused by the Romanians than by the Jews.

Digitized by Google

440

THE JEWS.

1 so that the people do not try to take justice into their own hands

"It is now common knowledge that Mr. Cré- better, speaking of Bucharest, swore on his faith to his co-religious leaders that, in a year at most, the Jews will enjoy of the natural and political rights of Romanians, adding that if it weren't so, he would hang himself. This the question... is taking on such considerable proportions every day. maple trees, that it becomes for all Romanians a question- A matter of life or death. Those who bowed and scraped, genuflections, Mr. Crémieix, those who led him in the assembly of representatives of Romania, where the president-

Setti helped him lower the sail to guide him supported
 On their shoulders remain the supporters of this case, that they
 whether they are interested or not. As their skill is general-
 recognized, and that the Romanulu newspaper is the most
 widespread throughout the country, we, powerless to fight,
 we can use no other means than to say h
 each one; Avoid pitfalls, don't sign anything against the
 Jews, which is not written in suitable and clear terms.
 Do not place any faith in those who come to tell you that the
 requests, the formula of which we submit to you, are
 "Barbarians, they'll make all of Europe laugh." No, because...
 "Such things have been done and are still being done... even
 in the most civilized countries. The real barbarians are
 those who have neither homeland nor God, who are agents of the foreigner-
 ger, bought by him, and which force us to look
 How traitors are selling our poor country to the Jews
 "Martyred." We say these things "because we believe
 it is our duty not to let the Romanulu deceive everyone
 the people with these words: civilization, progress, nineteenth
 century, humanity, cosmopolitanism, etc.*. »

i

* Archives Israélites, XVI, p. 711; 1866, etc., extract from the Gazette
 Romanian from the Carpathians.

* Archives Israélites, *ibid.*, p. 717; 1866. – The politics of the Jew is
 necessarily cosmopolitan, and often he is interested in recognizing it

Digitized by Google

CHAPTER ELEVEN.

441

Passionate admirers (all extreme men, and of
 all the acts of revolution'; unperturbed instigators of all
 the principles that dissolve, without violently overturning them,
 Christian states; apostles, when it is not a question of their
 own cause, of all liberal liberties and of the principle of
 non-intervention, the Jews, accustomed to regaining heart in
 In the midst of the storm, they repeat themselves to one another; These threats
 remain and will remain in the state of written insults, and do not treat themselves
 will not translate into action. "Following the intervention of the governors"
 English and French governments, and under the fear of an invasion
 Turks or Russians, its neighbors (1866), the government
 Romanians will undoubtedly have taken eBcaces measures

ricaux, whose impotence will soon reduce k to nothing*.

The Jews, whose speech varies according to the wind that blows*, would they by chance be included among these few key-
Are the Democrats the Democrats? Is Minister Bratiano their leader? a people who were not afraid to surrender against Israel
more formidable excesses, and the statesmen of whom we
Are we about to unveil the Manifesto? These few key points-
rics, which had not been mentioned at all until now, form-
So they alone would be the ones shaping public opinion? Such a firm opinion? and so clear-cut that the Jewish lawyer Crémieux points it out in
these terms: "The prejudice against the Jews is at this point,
that a candidate k a vacant seat k the constituent assembly
formally committed himself in his printed profession of faith,
that I have in my hands, to vote against any proposal
favorable to the Jews*. But the Jewish Archives have better

tre: "Black politics," say the Archives in their program, "will be
essentially universal, cosmopolitan, like our readings
teurs etc. » P. 8, January 1869.

Read the Jewish journals, including the latest issues: Archives
Israelites, I, p. 14, 15, 20, 1869; id., II, p. 55; id., Vil, p. 495; id.,
X, p. 308; ta., XI, p. 332, etc., etc., etc.

» Ibid., p. 718.

^ Read their magazines.

* Ibid., Archives israélites, XVI, p. 719; 1866. Foreigners, they fe-
from Romania would be Palestine, and from Bucharest the new Jerusalem
Salem. » Ibid.

Digitized by Google

THE JEWS.

UI

They still have something to tell us about this immense unpopularity of
Jews. Let us gather their words, and not lose them:

K What's most unusual is that people
the most opposed, the boyars on one side, and the reds
on the other hand, to which the Bratiano ministry belongs,
they mutually reproach each other for their benevolence towards the
Jews, to discredit each other in the eyes of the masses who
exercises the right to vote, the boyars claim that the go-

prescribed by the constitution; and the so-called red newspapers
They accuse the boyars of protecting the Jews. That's how it is.
that the patriarch's word is renewed, in the Nathan of
Lessing; It doesn't matter, the Jew will be brfiled! – So, whatever
"Either the party that dominates, the situation of the Jew will be sad."
and, without the intervention of the foreigner, which the Jew rejects with
fury ii Rome and everywhere the interests of the
'Christian civilization, what would become of the Jewish cause?'

* Archives israélites, no. 2, p. 78; 1868,

2 We read in the Vienna Press: The nation accuses Sir Moses Mon-
the fiore of having come to the Danubian principalities to make it a
new Palestine, to take away from the Romanians their territory and their
products. It encourages people to sign petitions whose purpose is to
all the Romanian's demands against the Jew: All the Hebrews in-
very much in the country since 1848, without having a personal occupation
in industry, will have to be repatriated to the country from which they are coming
naked. – All those who own factories, mills
staffed by Romanian workers, who practice some kind of trade,
or those who have taken higher science courses, will need to be
tolerated if they follow the march of civilization... From this day forward,
The entry of the Hebrews into the land will be forbidden forever...

The government has banned the circulation of these petitions, at least
in the streets and public squares. Israelite Archives, XX, p. 929-
930; 1867.

The C.VUSE OF the immense unpopularity of the Jewish Dr. and the persecutions
that he suffers, is the same as in the Middle Ages. – HIS EXPECTATIONS AND HIS
EXPECTATIONS FOR DOMINATION ARE THE SAME. – The concert of me-
Caught and driven by the fury that pursues the Jew, it remains unchanged only because
that the Jew has not changed his mind. – Overwhelming documents, and a manifesto
admirable statesmen of the country against the Jew. – In this lam-
Beautiful in its contemporary history, we find the Jew of the centuries still very much a
ancients. – Terrors he inspires by his unsociable habits, by

Digitized by Google

CHAPTER ELEVEN.

443

the incessant, the elf and the increase in its number. – Action ca-
pitiful state of the country's vital forces: rampant usury, monopoly,
adulteration of foodstuffs. – The Jews are diametrical-

is to rise up upon the ruins of others. – They hope to rebuild themselves into a distinct, then dominant nation. – They are trying to establish in Romania, this Jewish state which would be the first achievement of their wishes... – Bill formulated to ward off the danger social issues exposed by this authentic document. – Cries of the Jews; the Eu-Rope is moved. – Letter from Mr. de Bismarck reassuring these Jews against The intentions of Romanian statesmen. – Conclusion.

But where does this strange concert of curses come from, which seems having traversed the Middle Ages to rise to our time, and which the Jew himself cannot help but echo?

Hence this agreement of hatred, contempt, and fury against The Jew? Could the cause lie in the harmlessness of the popu-Jewish culture, in the services it rendered to the country who welcomes him, in those that one is permitted to hope for from his an ever-growing tide? Or this concert of hatreds, of contempt, fury, does it not remain invariable, wherever it is im-plant this people, because this unsociable people remains himself without varying? That is what, in a moment, Each of us will be able to say to ourselves when we have finished to depict the fear and horror that these Talmudic scholars, that These citizens of the new Palestine have the misfortune of inspiring around them, and when we have concluded this presentation with the A brief extract from two pieces. The first stems from a French pen, and which will be of little suspicion to us, because that Mr. Ernest Desjardins, who formulated it, belongs as a professor at the University, and here are some of the con-Conclusions that V Hellenic Indi-dependence draws from its brochure entitled "The Israelites in Moldavia":

((For any impartial man who reads this pamphlet)
Carefully, it will be proven that in Romania the Jews are more than four hundred thousand; that they have only been established there since a certain number of years only, that they are, for the most part part, foreigners in their country of birth as well as by choice, of morals, mind, and language, and that they persist in de-to die such as they furiously exploit and by all means

Digitized by Google

Yes, THE JL'IES.

the means of the country that gives them hospitality; let them strive to evade all the laws that govern them, and to evade to all the obligations they impose on citizens; that they are ignorant, superstitious, avaricious, liars, usu-wicked, deceitful, and hideously filthy: hence the fears for public health, in places where they proliferate; finally, that The religious motive plays no part in the measures taken by

testifies. This, in summary, is the result of the investigation. scientific inquiry undertaken by Mr. Desjardins. We will discuss it. Let us wholeheartedly congratulate the people and the government of Romania. 'hands'.

The last piece of which we have to mention a few steps—sages is the one that the Archives israélites call the Mani-festival of persecution in the nineteenth century. Its purpose authors and signatories thirty-one members of the The Legislative Chamber of the Romanian States, and the importance of this admirable protest allows us to call it the Manifesto of Romania. It seems to us, when we Let us read aloud, so that an echo of the Middle Ages may send us back the grievances of the Christian populations bowed under the oppressive yoke of the people of the dispersion; that is why we want to let its accents resonate in the ears of our audience, and thus restore a smear of life to The most forgotten pages of history:

^ "The invasion of the Jews into Romania, and particularly in northern Romania, has taken hold in the last years, on such considerable proportions that it horrified the Romanian population; because they find themselves flooded with a separate and hostile race, which formed, on the side of the Rou- nation Maine, a foreign nationality and opposed to the interests of that one (this one). The indifference that has been shown until- today, in the presence of this silent conquest of our economic and national terrain, produced in the economy

'Extract from the Archives israélites, no. V, pp. 197-8, 1868, which indic- gment of this assessment.

Digitized by Google

CHAPTER ELEVEN. 445

of the State of deep-seated perturbations which are worsening day by day," and these invaders are currently forming "A floating population of over five hundred thousand souls."

Considering this fact "from the point of view of the population digital technology, we feel how threatening it is for Rou- handles a compact colony of five hundred thousand souls, çtd aug- lies continuously, and on which no local influence nor does the social environment in which she lives exert the slightest influence see. And this comes from the fact that the Jewish race is distinct from Romanian by origin, customs, language, tra- editions, her religion, her morals, and above all, her obstinacy to remain completely isolated from society, and to protect themselves from

From an economic point of view, our indifference "has had disastrous results. We allowed to develop in the middle of the Romanian company a monstrous monopoly, which destroyed completely trade and small industry... This breed, particularly in Moldavia, it therefore became popular with traders and to the native artisans of all cities without exception, and has even penetrated into rural communities.'

"This substitution isolated the different ones from each other" rents and social classes, through the interposition of a foreign body who refuses any solidarity with the local population, and who, in

Instead of being, in its political and economic application, the Christian protection of the weak against the strong, Jewish civilization, or modern, establishes, under the pretext of freedom, the savage reign of Irremediable despotism and rampant oppression. In politics, This is the dogma that forbids one people to intervene in the affairs of another. ple, even if it is to put a stop to the most appalling disorders; and in industry, it is the disastrous and cruel doctrine of laissez-faire, the one that gives free rein to the powerful everywhere against the weak. The essence of Christian institutions was to protect to turn the weak against the strong, instead of helping to crush them; the essence of Jewish or Saint-Simonian civilization is to create within some, through this crushing, of exorbitant wealth, source an outrageous luxury. As a result, the moral ruin and misery of the very-a large number, to whom the voice of murderous doctors then ceaselessly shout: O multitudes! Are you suffering from hunger? Well then, cease Grow and multiply, and sterility will be your relief. What then? Is it okay to share without restraint a loaf of bread that no longer satisfies you? (See e (From this chapter, a dark note on Civilization.)

Digitized by Google

THE JOYS.

m

establishing themselves among us in overwhelming numbers, destroyed everything the balance of our national forces.

... "The capital produced by trade, which bear fruit-formerly in the hands of the Romanians and returned through a thousand channels to replenish the sources of the production, are today alienated and diverted from their national activity hub; hence this nervousness and this inertia that can be felt today on all sides'.

their inclinations to exploit those of another race, and driven by their
With a predominant instinct for rapacity, the Jews are prone to
wear and tear without the slightest reservation, and on such a scale that they
have stripped thousands of families of their possessions and reduced them to poverty.
opulent. Usury has become a terrible scourge that has
extended over the entire social body, and which dries up the very source
vital forces of the nation. This monopolization of
Capital is the most natural cause of the monetary crisis
which has afflicted the country for so many years*.

"The rulers, no longer feeling any opposition which
can counterbalance their instincts, create genes and
fabricated crises, and strive to find, even in the
misery of the people, all sorts of means of extortion for
to satisfy their insatiable greed for gain; for misery
It is productive for those who have the cruelty to exploit.

"This is how the hardest and most im-
One of the most elusive tyrannies is the tyranny of money, which, when exercised
on a people by foreigners, annihilates all means of
development, hinders the momentum of its general aspirations
reuses, and, without anyone noticing, gives to its future
a fatal blow. The progress of this Jewish coalition is
going so far as to monopolize drinks and food items
public station. This appropriation has produced even more

'What practical lessons in political economy! And how different-
Are rents among our most renowned economic systems?
mists 1

^ Read the full text. Archives israélites, IX,
p. 413; 1868.

Digitized by Google

CHAPTER ELEVEN. 447

disastrous effects in times of general famine, and the class
laborious is the most threatened by the greed of monopolies-
readers, who employ vile falsifications and a thousand mixtures
harmful to public health.

History proves to us that Judaism is characterized;
by predominance and the most severe exclusivism. This
inclination... which is innate to him, is the powerful cause that has
It resisted everywhere, and allowed it to survive without
modify in the midst of nations for a space of twenty
centuries... » ^

they were subject to the authority of non-Jewish states; but they never
They may consent to becoming an integral part of it. They do not
can erase from their minds the idea of the Jewish state, an idea
which we see, on every occasion, emerge strong and vibrant
of all their actions." The Jews, in fact, "are not
only a religious sect; they are above all the expression-
sion of certain indelible racial and cer-
certain invincible beliefs of nationality. That is why the
Jew from Spain, England, France and the
Poland is neither Polish, nor French, nor English, nor
Spanish; U remains Jewish, like his ancestors of old.
biblical.

Because the merging of groups does not only happen through
simple relations of residence and trade; it operates
"through the mixing of blood, and through the coming together of senses"
moments, something impossible with the Jews... Driven by a
instinctive force to isolate themselves in the midst of the peoples who surround them
They turn around, they feel they cannot make common cause
with the Christian peoples, for they are, in every way, diametrically opposed to them.
element opposites/' On the contrary, it has been observed that something
part of the way they are transported, either in large or small quantities
In number, they introduce everywhere, by the very effect of their
presence, of the seeds of destruction and dissolution, because,
their tendency is to rise everywhere on the ruins of others, n/
And as for recognition, they believe in it.

Digitized by Google

448

THE JEWS.

completely detached from the people who gave them
hospitality, because they regard them as usurpers
that's why they use every means
to regain the rights of supremacy and domination
nation over the universe, rights which they believe to be assured by their
ancient religious pact. ' I »

However, when "the beliefs and aspirations of a few-
Some are in contradiction with national interests, the thread
has the right to protect itself with strong guarantees for
prevent evil; for if the State allowed itself to be led by a
spirit of cosmopolitanism (the spirit of modern liberalism),
and sought to subordinate it to foreign and isolated interests
the overriding interest of preserving the nation, U se

"ality."

"Jews can therefore invoke tolerance even less."

that their religion is the most exclusive and oppressive; because not only does Judaism not admit anyone into its fold his religious family, but he condemns them to hatred and persecution perpetual union of all those who do not belong to the race Israelite*.

"This irreconcilable exclusivism, which has become synonymous with blood of the Jewish race, maintains the continual war that it declared to the high moral ideas which permeate all the institutions of Christian states, IDEAS THAT FORM THE BASIS "MORALITY OF OUR CIVIL SOCIETY!"

'Archives israélites, IX, pp. 410-417; 1868, sic. – Whoever will have Having read our chapters, one might readily imagine that this conclusion is from our pen. But, in the interest of the credibility of our pages, we Let's stick to our plan of borrowing from people who can't to be suspect the form of our own judgments, and especially when we find them displayed with such a profound knowledge of the per-sounds and things by a host of statesmen who, from the morning In the twilight of their lives, they witness the spectacle of the human phenomenon. hand that we are studying.

2 These notions, which are given in our chapters on the Talmud, are commonly res in countries of Talmudic orthodoxy, where the Jew cannot, as in our country, exploiting the prodigious ignorance of Christian peoples and liberals, and present themselves as followers of the law of Moses.

Digitized by GocJgle

CHAPTER ELEVEN. i49

It is therefore especially unfair and absurd to invoke the principle—a code of tolerance when, as in our midst, the The majority's religion is gentle and humane, while the religion of the Jews, "these foreign sectarians, is into—"Lyrescent and wild," to the point of considering our society Christian "as impious and sacrilegious, and to maintain strictly its followers in a state of permanent war with the population that welcomed them into its midst.

We must not forget that "the Jews consider the time they spend among other peoples as a time of expiation, trial, exile, and the inhabitants of countries where they are scattered like enemies, for they are waiting the promised moment when they will once again constitute a nation

religion, by giving them "a glimpse of the prospect of a bright future where, ultimately, they alone will dominate humanity entire unit!

However, "it is for us" "an established fact, which results from all these details, as well as the perseverance with which Jews took root and grew in Romania. They are trying to establish this Jewish state here, which is lk

FIRST REALIZATION OF THEIR IDEAS OF DOMINATION OVER CHRISTIAN PEOPLES.

Furthermore, the Jewish religion is "the greatest obstacle" to the fusion of Jews with races foreign to them, in the sense that it is, "at the same time, a constitution political and social that follows the individual in all his actions and in all periods of his life." Among the Jews, in effect, "religious law is also civil law, and vice versa"; The State and the Church form an indivisible whole, "which concentrated in the word Judaism. The Jew who would renounce "K in this position, K would be forced to separate from his Church," because he would thereby cease to be a faithful believer. Hence this evidence that "Judaism, wherever it may be "It finds, is forced to distort a state within the state."

In short, "Judaism, as a religion, cannot remain

29

Digitized by Google

ISO THE JEWS.

in a middle ground, he must be either dominated or dominant because it constitutes a special cglct which only admits within its ranks the descendants of Abraham, looking at the rest of humanity "He was treated as an outlaw*."

The Romanian people are a gentle people; and all the witnesses- gnages agree to recognize that never "he persevered- Cut off no one for their confession. Since the earliest times In remote areas, Romania became a refuge for all the persecuted. The Romanian state is tolerant of the free exercise of all * your cults" 5 but he cannot lose sight of a religion "whose dogmas are antisocial, and whose main goal is to ruin the nation's most vital interests.

"From a legal standpoint, Jews cannot to demand equal rights to those of Romanians, because

and legally submit to the charges and obligations modern societies; because they want..., in short, to be treated fraternally by those they treat as enemies implacable.^ Judaism, which rejects "reciprocity, does not can therefore claim from Christian states the benefit of principles of reciprocity.

Our former Romanian princes, in receiving the Jews who fled their barbaric neighbors, granted them freedom complete in the country; but at that time the Jews were only guests received under conditions that allowed them to to live in peace and freedom. And when these foreigners "abused the asylum that had been granted to them in exas- The princes, having deceived the Romanians through their frauds, were forced to expel them from the country," and were expelling them.

Such, then, was the state of the Jews, Ik as elsewhere, until the era of the Fanariote princes... But, "like the Rou- hands then lost the right to govern themselves, and that national sentiment was systematically destroyed

'See, in support, our chapters on the Talmud, and take into account the circumstances that often lead to more apparent exceptions than real.

Digitized by Google

CHAPTER ELEVEN. i5I

by the new princes, their country became the scene of Armed and economic occupation of all foreigners! The beginning of prosperity also dates from this period. the Jewish people, attracted by the benefits of the era of the corruption that had been initiated.

The growing decadence of Romanian society, and the The multiplication of the Jews then marched in step-, but the Jewish invasion took on a furious development in the year 1828, when the country, invaded by the Russians and overwhelmed by unimaginable suffering, he "bent under immense misery" which were compounded by new vices and the establishment of a a corrupt bureaucracy system.

The number of Jews, which at that time barely reached the The figure of 25,000 rose in 1844 to 55,000 in 1854.

160,000, and today it exceeds 300,000! And "these figures have an irresistible eloquence," because they paint us, at with the help of a few arid signs, the various phases of

ment in the Middle Ages, but even into the heart of the nineteenth-sixth century! We see, in fact, their multiplication "corresponding with the decline of our economic forces" "Miques, with the denaturalization of Moldova's cities," who, from being Christian, become almost entirely Jewish; "with the monopolization of Romanian trade..., with the decrease in money, the increase in the financial crisis-ceremonial, and the burial of the country's land in a huge mortgage debt*.

Nor is there one figure for another, because this same document says elsewhere

500,000. Mr. Crdmieu-x limited himself to 400,000, and Mr. Desjardins adds the word at least; but whatever number one takes, it is, and sur- Everything becomes enormous.

^Ibid., Archives israélites, X, p. 462; 1868, etc. - "The moral state and Moldova's equipment has reached a degree of decay that one cannot can only compare it to that of Galicia, etc., which groans under the Lardeau and the hideous pressure from the Jews." Ibid., p. 465. It was, he This is the case everywhere that the orthodox members of Judaism are rooted. Example: in Hungary, this kingdom of admirable fertility, the no-wounded, disdaining to engage "in agriculture," it is the Jews alone who do all the major trafficking, who lease the land and who hold

29.

Digitized by Google

452

THE JEWS.

"Based on these considerations, based on traditional laws-tional and on the positive laws of the country, and considering that all these laws were dictated by necessity imperative to guarantee Romanians from Jewish exploitation and to avert the dangers that threaten our nationality; » considered-while legislators in other countries "have also forced to put an end to the harm caused by the Jews; seeing the danger that threatens the Romanian people so much both from an economic and a national perspective danger that imposes upon us the duty to bring it as quickly as possible possible remedies, effective in a state of affairs that is aggravated Given the ongoing seriousness of the situation, the undersigned have the honor to propose to the National Assembly the following bill: »

Then came "the signatures of thirty-one members of parliament from the Romanian Chamber, including the president of that Chamber; here are their names: Jean Neguru, D. Pruiicu, N. Voinov, JG Leca, AD Holban, etc., etc. » (See more.)

Thus, almost all the country's wealth was in their hands. Also, the most-
Are the great lords indebted for several generations?
and we can, even today, foresee the moment when Hungary will no longer be
"more than a vast Jewish estate." Le Monde, December 6, 1868
German correspondence, generally remarkable.

A few months before that date, the Madgyar Sigismund Bernath demanded, in a motion to the Hungarian Diet, emancipation policy of all the children of Judah. "The Israelites, as we call them called quite improperly, they do not in fact enjoy all the rights policies that the state constitution grants to Christians, which does not prevent them from holding in their hands almost the entire force "tune of the country." "They think they are prisoners everywhere, like in the old days."

in Babylon; therefore, they should not, in all fairness, be received at to enjoy the same political rights as Christians. However, if the The Pest government wants to emancipate them completely; it might be... It would be wise not to let them have absolute control over all trade. Hungary and, so to speak, of the public fortune; for, before half- In the 19th century, the Jews could well dictate the law to the Hungarian crown. as they do in Austria, where almost all the wealth is between their hands. A Prussian minister once told us, with great... of truth: "The greatest scourge of Germany in our time is Judaism. The Hungarian government should therefore think carefully. before granting Jews equal rights." The kid, *ibid.*, n° of June 9, 1867.

- Not a word is said about the religious aspect of the issue. I. The reproach Jewish fanaticism therefore falls away on its own.

Digitized by Googic

CHAPTER ELEVEN.

i53

Lee Jews, from whom we obtained this admirable document where It reads like a story of the past, present, and future. this page where the ju- is depicted in such strikingly truthful strokes Orthodox deity in a Christian country, the Jews did not tell us delivered only to signal the violent disapproval of the Eu- rope'; to such an extent, when it comes to the serious interests that they

on the profound ignorance and blind bias of our public!
That is why we learn their latest from themselves
their effort and their dearest hope in this glorious ma-
nifeste, of this supreme and generous attempt of men
of the Romanian state. Let's listen:

"Count Bismarck had the following response prepared"
boasts to the council of the Jewish community of Berlin, which
had sent him a petition regarding the bill
of proscription against their coreligionists in Romania.
– Berlin, April 18, 1868: "The king has charged me to respond
h the petition of the 6th of this month, from the community council
Jewish,... to prevent the implementation of a law subject to 'a
the Romanian representation regarding the position of the Israelis-
lites,... that the communication of the bill in question
had been presented against the wishes of Prince Charles;
that it was unlikely he would be adopted, and that, if he were,
He would not be sanctioned by the government of the prince, etc.
Count Bismarck*".

- .treftiees israélites, X, p. 462 to 467–472; 1868.

^ Israelite Universe, IX, p. 429; 1868. Same approach by the Jews in
France; Archives israélites, IX, p. 427–28; 1868.

Not important. Europe has weighed heavily in the political balance.
Moldavian-Wallachian; she showed herself to be favorable to the Jews... Israeli Archives
lites, no. II, p. 54; 1869. The Jew prevails; the Braliano ministry has been
overthrown, the Chamber dissolved, the new prefects belong to the
party of progress, etc. Ibid., Archives israélites, VI, p. 178; 1869. The
The new Minister of the Interior, Mr. Cogalniceano, is from the same
gone; yet here is the circular that the force of circumstances compels him to follow
to address to his prefects regarding the Jews (literal extract):

"According to the laws of the country, Jews do not possess the right of domicile."
permanent in the villages. Consequently, they could not be either ca-
"Hareliers nor excise tax collectors in rural communes, etc..."
"...To this day, the greater part of the Jews, and especially

Digitized by Google

434 THE JEWS.

Whatever the country may want, liberal Europe will therefore know
to compel its governments to use the law in favor of the Jew
right of intervention which she has outlawed; she will know how to weigh in
need on the prince she placed on the Romanian throne,
and, willingly or unwillingly, bend it to the demands of a policy
on which we know what the Jewish influence is! If he

The Jew,... we will ask him then; Whose fault is it?

the emigrants (Gallicia and Odolia, consulted the impulses of our country not not a religious community, but rather a distinct millionaire, having its own language, costume, and customs; and a sad Nuus experience has proven that, especially the Jews of Galicia and The odolie that habib iit the villages, feels like a scourge for the villagers Romanians... I cannot tolerate this abuse, and, as soon as possible, we We must all strive to save the country from the evil that threatens it... »

Make it clear "how determined I am to stop the evil in the villa- ges, as well as, jwr against, I will do everything possible with back Chambers to increase the rights of enlightened Jews, and especially of those who, by birth, by their studies in our schools, will obtain the right to be counted among the sons of our country, without distinction of religion. » Cogalniceano, n° 761 , January 15, 1869.

In 1869, the pro-Jewish minister, Il. Cogalniceano, was reduced to accuse the French government of "interfering in the affairs of the alfaircs" "internal affairs of Romania," at the instigation of >1. Crémieux. Read Archives Israélites, XV, p. 466; 1869. This Minister of the Interior writes to his foreign affairs colleague, in response to the note from June 15, 1869, from the French Consul, a piece of the highest interest "Mr. Marquis de la Valette con-" better than I could see the exceptional measures that had to be taken Napoleon I", in the interest of France, against the Jews of Afsacoel From Lorraine... Your Excellency is well aware of the storms that have broken out in the House every time a minister dared to say a word in the The Israelite question... This proves a great deal of irritation on the part of the Romanian populations, resulting from cruel suffering and a Legitimate concern. Because it is the voice of the nation that feels threatened. in his nationality and in his economic interests... For the past Nor, I repeat, can the Israelites complain at present. from Romania.

"The representatives of the powers residing in Iași have acknowledged" themselves, I am convinced, this terrible scourge, which gnaws at the soul of Moldova The European powers, in their capacity as powers-

Christian beliefs also owe their share of compassion to the Christians. I'm from Moldova... I would consider myself lucky if my feeble words could erase from the conscience of French ministers the unfortunate the impression produced by the erroneous reports of the Alliance isToélite and his Moldovan correspondents." Thus speaks the official-Mr. Cogalniceano, the replacement for Minister Bratiano, is the most skillful master of the Jews!

Rulers of Germany, masters or auxiliaries of...
cults of the most influential statesmen in Europe,
inspirers and directors of secret societies whose con-
The supreme authority seems to have become the government of
throughout the world, Israel therefore holds the secret, when its interests
they demand it, to force liberal states to impose on the people
who are turning against the Jews against the will of Judaism!
And when, by chance, a contrary interest does not arise
throw an accidental disturbance into the normal disorder
within which Europe is in turmoil, it is necessary, whatever they may want
or where peoples suffer, may Judaism be humbly
Listen, let him progress and let his triumph be glimpsed!

But what does this indomitable people of Israel want? Where can they find refuge?
will restrain the audacity of his genius, and that one day they will not be able to,
at such a critical moment, to plot and operate the Jews in the
The whole world? Big and final question for which the
reader, already half-informed, will you please allow us
to refer him to the next chapter. A careful reading of
He will no doubt have prepared him for it, if incurable pre-
The judgments did not render his mind impervious to the rays
of the day.

SUMMARY-CONCLUSION.

The documents that have been gathered in the latter
pages are of unparalleled interest, and we find there
the entire book we have just written, no longer at
the historical state, but the state of being alive. The facts hardly
credible things that we have stated and that witnesses have-
carried by death have affirmed from century to century, but that
could challenge us, a host of people incapable of
judging historical matters, because their education li-
Béràtre deprived them of healthy criticism-these same facts,
Here they are again before our eyes. Here they are, no more
of yesteryear, no longer of yesterday, but such as the products of the
current moment, a process that is in the process of unfolding. Or
Rather, here is the Jew himself, here is the Jew in action before

Digitized by Google

456

THE JEWS.

our eyes; the ancient and pure-blooded Jew, the indelible Jew,

"The indestructible core" of the nation. We find it at the work as in the Middle Ages, that is to say, in the process of being- To devour a people and all commentary is useless, whoever it may be sees it operating. Do you see it, do you remove it, and, because it provoked cruel reactions; who wouldn't take it for An innocent victim? He complains, moans, sighs, lallies, and mingles with the cries of pain the cries of fury; He fills, he stuns the world with accusations which, in Even his own words contradict the denials he inflicts upon himself; He accuses the people he devours of slaughtering them. he only accuses her of sparing him; he doubles his supplications with the insolence of his threats; he calls on him to support his compatriots abroad; he demands, invoking what he calls his rights, the intervention of foreign peoples; his word imperious, it demands sovereign protection; from sovereigns of these peoples; he treats their princes of power k then- sance; he speaks to them of the tone that the superior allows himself in addressing the subordinate whose obedience wavers; he dares, to the face of liberal Europe, he dares to demand that they break k Its benefit: freedom of the press and freedom of expression. these freedoms which, everywhere else, are in his mouth personification of social progress, and for which he arms all militias, all occult or overt sects revolutions put the world from one end to the other. service!

This is what we see and hear, this is what we made us feel, with our fingers and eyes, the theatre where we have transported the reader, and on which it is the Jew himself which occurs; where his actions mingle with his words, and where his sad and dramatic person gives us, right in the middle of the nineteenth century, the complete and perfected spectacle of the Jew, his father, in the Middle Ages!

'Manifesto of the thirty-one deputies of Romania, document admi- official and reliable.

Digitized by Google

CHAPTER ELEVEN.

457

But, once again, who is this Jew, at the same time antique and brilliant in its youth, of which three or four days What separates the one who persists in denying it? What is- He? Because this summary must reiterate: He is the Orthodox Jew

number of countries. Look! Lower your eyes to this po-
enormous, flourishing population, which you see growing fat,
to strengthen, to grow by 25,000 or 500,000 souls in
a few years', and proliferate by devouring the substance of the
the people who host him. He is good – and who would dispute that?
– the Jew enslaved by Pharisaic traditions; he is the
unwavering believer, whom twenty centuries have been unable to change
nor change beliefs; he is, therefore, the cursed one
of twenty centuries, because twenty centuries could neither change
nor change his actions or his morals. And the multitude that came out of
His sides hear his doctors, his religious oracles
shout: Patience! This ground you tread upon is only a
Judea provisional, a land of exile or borrowed land; but
Tomorrow you will be here at home; tomorrow will be the day of
deliverance; tomorrow the liberator will appear; tomorrow his-
will come the hour when, from the heart of the reconquered homeland, "only
You will dominate all of humanity.

Such, then, is the faith of this population which, in the
magnificent surroundings of the Danube, he says, while redoing
his Palestine, and whose beliefs are vigorous and formidable
lead us to the chapter on the Messiah, this liberator whom he
wait.

■ RouiiANiii:. "The capital's health service recently published,
through the organ of Doctor J. Félix, a report" whose results are,
In 867 and 4868, among Christians: excess of the dead, 4,765 out of
40,537 births; among Jews, on the other hand, almost twice as many
As many births as deaths... The capital is therefore doomed.
within a period of fifty years "to become a purely
Jewish. » Archives Israélites, XIII, pp. 393-94; 4869, extract from Trajan,
May 4-S3. Add the influx of Israelite immigration to this prodigious
excess of Jewish births over deaths, while the opposite
exists among Christians > of all rites", and calculate!

Digitized by Google

THE JEWS,

ioA

NOTE.

A KEY WORD ON CIVILIZATION.

What does this "soft civilization" mean? Because the most opposing camps,
The most hostile among them fight over it, tear it apart, as if it carried eir

the present era!

Civilization closes in on itself and rests, entirely, within the whole principles that make man a citizen (ciuis), the worthy inhabitant as much of a city, the healthy and active member of a human society, that is—that is to say, an eminently sociable being. This has long been formulated. This fortunate saying: No one can be a good citizen of the earth if he does not works to become a good citizen of heaven I

In other words, civilization consists of a bond full of strength and gentleness, which, binding man to his fellow man, binds them all together with God. The word religion (from religare, to bind) is the name of this link; however, in matters of religion, simple common sense teaches us that a only one can be true, and the slightest reflection teaches us that this The true religion can only be the most ancient. It is, therefore, the most ancient. even the one that the God of Israel engraved on the stone of Sinai when—that it had almost faded from the stone of the human heart: that which Christ, foretold by her, came to complete and perfect. Outside of this last religious code, civilization will never exist; it will only be imperfect.

Thus, the most literate peoples of antiquity; worshippers of gods murderers and infamous figures, among whom passions were worshipped, and for whom man was – an instrument, prey, a thing', less than one thing; these peoples, despite the culture of their intellect— They were not civilized men; they were merely... civilized men, people whom the laws of their cities had sufficiently polished from the outside so that contact would become less hurtful to them. fundamentally, and from a moral standpoint, these men, despite some precepts Having escaped the ruin of natural law, they scarcely rose above Barbarians. They betrayed themselves through their philosophy, which undermined their work to all the debaucheries of the mind or of free thought; and, by the disorders of their hearts, to all the debaucheries of independent morality Dante, that is to say, to the license that he professes of all necessity. who denies all belief and all supreme legislators, in other words... my lawless man

Now, for the Jew, from Christ until the middle of this century, the law Moses' teachings are nothing compared to rabbinic traditions. For this

* The Church condemns slavery in all its forms; but, didactically, The ancient slave is less a thing than a nothingness, non tam vilis quam nutlut.

Among these peoples were men who lived a pure life. because the precepts of natural law existed in their hearts.

Digitized by Google

The Jew became the man of the Talmud, a wild code where the precepts of Hatred and plunder are intertwined with the doctrines of cabalistic magic. that professed high idolatry. He is therefore uncivil, insofar as he remains unchanged. As for the one who begins to change, to walk, to to condemn rabbinic traditions, to put oneself at the head of the ideas of modern progress, born, he confesses, from the philosophy of eighteenth century, not only does it place itself outside of civilization-true sation, that is to say, of Christian civilization, but it is the most irreconcilable enemy. In short, the essence of religion of the first of these Jews, and the essence of the principles that are life in- The intellectual and moral dimension of the second is the most implacable hatred of truths of the Christian religion. This is demonstrated, in their agreement, the publications and actions of these men among whom, today, the only common faith is glue which is limited to the unity formed by the blood ties and racial interests. That is why, despairing of Judaism itself begins to tell us: "The entire religion Jewish identity is founded on the national idea*! That is to say, on the expectation of a Dominating Messiah, life or idea, whose triumph will be the triumph of Israel. (See our chapter xii.)

And the triumph of Judaism is the ruin of Christian doctrine. source of civilization. Who then, among us, by embracing with love, "the realization of modern principles," of which the council The Jewish law of 1869 promotes and blesses "development, as the most a sure guarantee of the present and future of Judaism and its memories "bres," suspects that he works little more than to establish, at the expense of the The only possible civilization, the domination of Judah?

* Lévy Bing, Leures; Archivez israétils, p, 333 to 330; 1864.

Digitized by Google

CHAPTER TWELFTH.

PREMIÈRE DIVISION. – THE JUDAI MESSIAH.

The Orthodox Jew never ceases to hope for a universal revolution which will raise him, through his Messiah, above all peoples. – Israel Did he or did he not retain his naive and robust faith in the Messiah? Yes, but The Jew, for some years now, is no longer, here and there, like himself. – Rabbi Lazard states that the restoration of Jerusalem Salem is merely an ideal thing, which does not, therefore, harm their national patriotism. – The German reformers hold the same language, because talking about this recovery would be a obstacle to their emancipation. – English Jews are more frank, and the vast majority of Jews believe in the Messiah, but defense is the act of setting the date. – The Messiah of the Lalmudic scholars remains the pivot of the Jewish faith. – Letter from Mr. Lévy Bing on the Messiah, leader- a work of clarity. – The unification of peoples must take place, in order to

* Universal toast. – The heartfelt and ultimate homeland of every Jew is So, Judea again. – However, the Messiah will not be of a certain nature divine. – 11 will rebuild Jerusalem and bring back the redeemed Jews. The Talmudic Jew is nourished by the hope of conquest and the dispossession of the peoples who grant him citizenship. – Proof, anecdotes. – For the progressive Jew, the Messiah is the philosophical age. current sophistry, which overturns the Church and the Talmud; for the Jew or– Theodox tradition holds that this era is one of the stages that prepare for the Messiah. real. – Grotesque superstitions. – Messianic families, descriptions.

The Jews have always hoped for their Messiah, and sometimes there sometimes unconsciously, they prepared the work of the social and universal revolution whose instrument– The definitive outcome would be this Messiah, and whose final result must "To be and will be" – they never cease to repeat to each other, – to establish their dominion over all the peoples of the earth! But we cannot understand either the vividness of this es– neither the strength that this traditional faith gives to the execution their plan would be ruined if we did not for a moment stop our eyes on the fervor and tenacity of the belief that binds the mind and the heart of the Jew at the idea of the Messiah.

The question therefore arises for us in these terms: Israel Did he or did he not retain his naive and ardent faith in the Messiah? And the answer that the sons of the dispersion give us is This one: Woe! Woe to him who has lost this faith! This–

Digitized by Google

CHAPTER TWELFTH. 461

Meanwhile, among the Jews, some believe in the Messiah of a frank and valiant faith, while others seem to deny this Desired one of the descendants of Jacob, and others besides alter and distort the lines so vigorously accentuated of its traditional Ligurian dialect, let us therefore know more than ever, by delivering us the search for truth, observing alternative– Weigh the pros and cons; and, first, let us remember that it It is no longer a question of imagining that the Jew is here, there and Elsewhere, what it was just a few years ago was– that is to say, always and everywhere equal and identical to itself. We will therefore refrain from taking the one that is within reach of our ears and eyes for the like according to the belief of the Jew, whose word and sight are not familiar points.

What is remarkable, a resident of the

Ratisboune, a converted Israelite, is the care with which the Jews "flee any serious and dogmatic discussion." above all, it dismisses the big question of the Messiah, the only one that a conflict arises between Jews and Christians, w

Today "the Jews no longer accept this fundamental point-mentality of the religion of their fathers; they reject everything in-seems to be the mystery of original sin and the promise of the Re-demitter. Or, if they still invoke the Messiah in

the obligatory recitation of the psalms, they do not attach

Their words make no sense; they regard them as outdated formulas; they even declare that one should no longer to await the Messiah, nor ask for any other liberation than what they obtained in their political situation. The Blessie came for us on February 28, 1790 with the Rights of man. Thus expressed one of the most self-ridiculed by modern Jews, Mr. Catien, the translator of the 'Bible'.

These words are undoubtedly restricted, with the intention of

'The Jewish Question, p. 18, 1868, 31 pages; and M. Cahen, Archives' Israelites, HIV, p. 801; 1847.

Digitized by Google

462

THE JEWS.

learned religious figure, to the educated and reformist Jews of a part of Europe—men powerful by virtue of their wealth, by their influence, and often even through a shining display of respectability, but which constitute only a tiny number in the nation.

Another Christian, whose pen represents to us the Holy land raised at the junction of three continents as a fortress whose enclosure awaits Israel, expresses itself in Terms worth quoting: "The last resort Mr. Vercruyssc tells us that the Eastern Question will not be resolved. does she point to the restoration of the Israelite people in her country, Palestine?... The re-establishment of the Jews in Palestine It has two sides; the religious side and the political side.

"The Israelite people, and the Arab or Ishmaelite people,

nationalities of the world—they were providentially preserved and preserved;... and, we can be certain of this, the destinies of these two nationalities, unique and mysterious—laughing, will be even bigger in the future (magpies pass "

However, Messrs. Isidore Caben and Marc Lévy do not cite these words that, to combat them, were used with singular audacity of reformist doctrine. Let's listen: "We have often spoken on this issue in a different direction. History does not repeat itself, and the Israelites, messengers The seeds of the monotheistic idea must be dispersed throughout the world. "Not SC to concentrate in a fortress." Moreover, it is a slander that all theologians of the Christianity is that "the Jews did not want to recognize—to be born the Messiah in the son of Mary, because they were carnal, and hoped in a Messiah who would give them everything First, absolute domination of the world; a gratuitous assertion and contrary to history. In fact, Israel's election has nothing worldly; he always understood that his kingdom is not this world. He is first among the nations, like the priest is the first among the believers; his mission is to > Israeli Archives, p. 884; October 15, 1866.

Digitized by Google

CHAPTER TWELFTH. 463

To recognize in men the true doctrine; how the Could the Israelites have imagined that God would subject them to... treat all nations, they whom the prophet Daniel came • to teach that every people has its guardian angel, like Israel? They were far from having this exclusive mindset and of an ambitious intolerance that some want to attribute to them—, he there was, there could be nothing like it in their species—"Mesiimque rances*."

"In vain," cried the rabbi from the pulpit. Lazard, in vain would one seek to return to Jerusalem his former brilliance. "It is no longer a question for us of repopulating it, but to turn our thoughts toward her," for she is not Our physical city is merely our "ideal city." And that's how "daily prayer asking for the re—the establishment in Jerusalem does not cause any harm to our national patriotism'. In short, "our religious banner—grievous bears four dogmas clear and luminous like the so—the eye: absolute and rigorous unity of God, immortality of the soul; Sinaitic revelation, and finally the coming of the Messiah." But, By this dogma of the coming of the Messiah, we must not understand

All messianic faith will therefore culminate in this grotesque subtlety, against which a formula protests which, in all peoples, expresses the most unwavering faith and the more positive than the expected thing: I expect it like the Jews await the Messiah.

Doesn't the Bible say of this angel: "He will not forgive you"? point when you sin, n Exodus, xxiii, 2t.

2 This sample is one of those that show us what a feather Jewish dares to make paper bear the burden. The Talmud. History of the traditions. rabbinic teachings, which are the catechism of the Jews, the history of the false Messiahs and messianic families tell us what we owe to think about such a ruling. See Marc Lévy, Archives israélites, VI, p. 249, 1867; read on, and see the opposite below.

® Archives israélites, XVII, p. 8t0; <867. Thus the Jew ceasing to be A Jew by nation, he would only be one by faith! And this faith would be Symbolic!... Making the masses of... accept such absurdities nation.

* Archives israélites, IV, p. 64; 1868. Auscher, rabbi. – 0 Israel!

Digitized by Google

46i

THE JEWS.

The German reformers, the Israelite Rabbino- tells us Wicz, saw in "the passages that speak of the return of Jews in the land of their ancestors and of the restoration of the kingdom of David..., an obstacle to emancipation. » De- Having finished getting rid of this obstacle, they then took bravely the party of making light of hopes Messianic. This is the key to the mystery of this reversal. On the contrary, they were better advised and more generous. English Jews "understood that this would be a reform" which would do more harm than good." They found it just right to respect the age-old faith of the Jews, who have a right, to their meaning, "to form the most ardent wishes for a mis- happy homeland, even if they were determined not to never return, in person, to the country of their ancestors'. "

Faith is therefore no longer uniform among all the sons of the

They are the most courageous when it comes to believing in their Messiah; and, in their minds, the credit of this character goes to all as the days grew shorter and shorter; for "he let pass without showing all the periods that the rabbis have found at the end of their many suppositions* 1 » Their faith without Constantly disappointed, she eventually grew tired! Some, entering within the Church, they humbled themselves before the Messiah from Betbléhem and Calvary, and the others forged themselves from a completely philosophical form of Protestantism, while while others still seem to be resting and refreshing themselves in plunging into the depths of indifference. However—dant, the vast majority of the dispersion remains blindly faithful to his messianic beliefs and his rabbis, who very cautiously, and with the learned Abrahamel at their head, they decreed the anathema against anyone who would have the presumption of fixing a date for the arrival of the Messiah: let them simply see

'The Israelite Reform in London, November 4–5, 1866; Israelite Archives—lites, XXII, p. 984; 1866.

"Second letter from a converted rabbi (Drach), p. 100; Paris, 1827.

Digitized by Googic

CHAPTER TWELFTH. 465

to appear in his time, this illustrious restorer of Israel! But if this vast majority remains what it was, what was—So, she? The following passage tells us in terms very clear;

"The wise men and the mayors of the Synagogue conclude" ordinarily, nowadays, by the thought of this TltiOMPATEUK FUTURE the speeches they give in their assemblies: they urge their fellow believers to faithfully observe the law, by supporting their hope for the coming of the Messiah, and to enjoy all the blessings promised to Israel. Now, one of these good is the desired moment for the massacre of Christians, and of the complete extinction of the sect of the Nazarenes." The word is clear, and what he still says today, he was saying to himself. many centuries ago. Even Saint Jerome, who knew...

"Based on Jewish doctrines," he wrote about the little stone that detaches itself from the top of the mountain to bristle the statue of Nebuchadnezzar: "The Jews turn this step—wise to their advantage, and refuse to acknowledge Christ in this stone. It represents for them only the people of Israel, which had suddenly become strong enough to overthrow all the kingdoms of the earth and found upon their ruins its eternal empire

Later, in the fifteenth century, the learned rabbi Abra-Baue'l announces in his commentaries the reign of the Messiah. glorious era in which the extermination of Christians will be accomplished and the kind ones* Cl Reuchlin tells us: They wait impatiently—the noise of weapons, wars, the devastation of provinces and the ruin of kingdoms. Their hope is that of a triumph similar to that of Moses over the Canaanites and which would be the prelude to a glorious return to Jerusalem,

'The Church and the Synagogue, pp. 18–19; Paris, 1859.

* Fifteenth century. A highly esteemed figure among the Jews, who was minister of Finance in Portugal and Spain under Ferdinand the Catholic king. He was banished with the body of his nation, and, whatever one might say, This banishment of the Jews was the salvation of Spain, of which they were the scourge, as they are of Romania.

3 On Jeremiah, ch. xxx.

30

Digitized by Google

466

THE JEWS.

restored to its former glory. These ideas are the soul of Rabbinic commentaries on the prophets. They were traditionally passed down and instilled in the minds of this nation; and thus have prepared themselves from all times Israelites, this event, the ultimate culmination of aspirations of the Jewish race!

The Messiah of the Talmudic scholars, who is not yet a defeated, was therefore by no means a myth; and Mr. Félicité (Verernysse) can and will for a long time, no doubt, us to assert that the Israelites do not renounce this belief cherished from generation to generation for so long a chain of centuries*, for the Messiah is "the pivot of their faith and their hope; and not having admitted the Christ for the promised prophet, they await us! But he is at hand to hope that one day they will recognize their mistake; or else he will be feared that a large number will eventually admit the Antichrist for the Messiah. That is what God has planned, and whose He was kind enough to warn them'... »

Most of them are waiting, they are preparing for the realization of this hope tirelessly sustained; and, "always They imagine that they are the chosen ones, or the people of God; They imagine that, as such, "they are superior to all the nations (Gojim); that they differ from them physically and morally lyrically, and that these will have to be exterminated during the the coming of their Messiah." Therefore, Judaism has not been just—that to date, "from a political, religious and physique, that a caste spirit, which spoke of rigor and inexorability The partiality of scs [lartisans, has no equal in any class]

'Buxtorf, Jewish Synagogue, ch. 35. Maimonides in Surensheinsius, Mischna, part, iv, p. 164; Abrabanel, Prcco salute. The Church and your Synagogue, pp. 18–20. – This preparation is carried out vigorously—lying today.

■^Booklet entitled The Regeneration of the World, dedicated to the twelve tribes of Israel; Paris, 1860, and of which M. Vercruysse 01s nousflt the very-gracious present at the Matines congress of 1864; very interesting work compelling, but whose ideas we cannot adopt in their entirety.

Ibid., Vercruysse, p. 43. See the rest.

Digitized by Google

CHAPTER TWELFTH.

*67

of men in Europe... From this comes an antagonism
"A permanent conflict between the state and Judaism is inevitable!"

Thus, on one side of Judaism remains and stands tall.
the ancient and unwavering belief in the exterminating Messiah
and plunderer of peoples—while on the other hand, sometimes this
Dogma evaporates, is reduced to a symbol, and sometimes we forget it.
dispose of it without ceremony if the slightest interest requires it 5 but
Doctors endowed with some prudence refrain from re—
brutally push back the faithful who persist in taking it
seriously. The Israelite Archives, whose editors...
include among those who mythologize the Messiah,
therefore open their pages wide to the beliefs of
orthodox, and give us in the following letter an admi—
a mighty monument to the unwavering expectation of the Jews:

Nancy, March 21, 1861. – "Sir, I am one of those who
think that our generation will not see the light of day

to assert the contrary, in the presence of events and transformations
animations that we have been witnessing over the last fifteen years
years ago »

"You say: We do not believe this idea – of the Messiah,
and his triumphant return to Jerusalem – neither feasible nor
Acceptable! Have you really thought about the seriousness of these
words? Because they constitute the complete negation of our
faith and our mission in the world! That is certainly not
your thought; but it is fitting that an organ of the impor-
The tance of the Archives cannot be considered as having
not just the awareness of duties as well as hopes
of Israel. What! You don't believe in the final mission of
The house of Jacob? Jerusalem would be a meaningless place for you.
Word? But that would be the immediate overthrow of our worship',
of our tradition, of our reason for being; and, in that respect,

'Kluber, A Glimpse into the Diplomatic Deliberations of the Congress of
Vienna, 1. 111, p. 390; – Goschler, Encyclopedic Dictionary of the
Catholic theology, by the most learned professors and doctors of
theology of Germany, vol. XII, p. 451; Paris, 1861, in-8".

30.

Digitized by Google

468 THE JEWS.

We should immediately burn all our sacred books... Our
Ritual, ordinary or extraordinary, always speaks to us of the
MÈHE PATRIE; in our rising, in our lying down, in our putting
At the table, we invoke our God to hasten our return
in Jerusalem, without delay, and in OUR day! So they would be
Does he have empty words? The general, universal rehearsal of these
So words would no longer have any meaning? Would it be purely formal?

"Fortunately, that's not the case; and you see,
Dear Sir, which, if many of us have forgotten
the importance of returning. God has raised up new brothers for us.
calves who sometimes understand this better than we do ourselves
a miracle, unique in the life of the world, of an entire people dis-
persecuted for eighteen hundred years in all parts of the uni-
towards without merging or mingling anywhere with the populations
in the midst of which it lives! And, this incredible preservation,
made to open the eyes of the blindest, would have no
Meaning, no value for us or for the world?

... "But let's look at the horizon, and consider three signs
striking things that strike us. Three words, three things have the

Current events: Nationalities, Congress, Suez.

"Well, the key to this threefold problem (of peoples who come into possession of themselves in order to unify, and unify using electric wire and steam the various regions of the world), the key to this three-pronged solution is Israel, it is Jerusalem! As I said earlier, the entire Jewish religion is founded on the national idea. – And whether or not they have... science – it is not a pulse, not an aspiration 'sons of Israel who are not towards the homeland'. I repeat, he we would have to close down from the first to the last of our books "If we had to banish Jerusalem from our thoughts!"

* That's quite literally, quite anti-synbolic, also po.^itive How precise; and let us note this word: the return to the motherland. How So, are these the Jew's temporary homelands?

* The land of the fathers! Will we be told how the Jews can to be true citizens elsewhere, with this necessary thought, with these dominant desires of their soul?

Digitized by Google

CHAPTER TWELFTH. 469

"And these aspirations, these thoughts, are not only something intimate, personal to our race, but it is a need universal; it is the fulfillment of the words of the prophets; that I say? Words from God. That is proof of His presence. eternal among us, that is the sanction I was talking about.

"If, little by little, personal vendettas have disappeared; if the barbaric and stupid prejudice of dueling is soon no more than a memory; if, in a moment, it is no longer permitted to take justice into one's own hands, but rather to rely on others judges generally accepted and impartial in the dispute, Isn't it natural, necessary, and far more important? to soon see another court, a supreme court, seized major public disputes, complaints between nations, judging as a last resort, and whose word is to be believed? And this That word is the word of God, spoken by his two elders. (the Hebrews), and before which they bow with respect all the younger sons, that is to say the universality of men, our brothers, our friends, our disciples'.

"One more word, dear sir... We are approaching the anniversary of the Israelites' exodus from Egypt fathers. It was on the evening of April 20th that, throughout the world, a people scattered for almost two thousand years, the same

He took hold of the cup of blessing placed before him, and, with a
In a heavily accentuated voice, he repeated the magnificent three times
Here's a toast: NEXT YEAR IN Jerusalem! Will you say-
you still believe that the restoration of the Jewish nation is not
Neither feasible nor acceptable? – LévyBing.

Is this language energetic enough, clear enough? – Eh
Well, in turn, the president of the Jerusalem work,

'I am the people-Pope!' an astonishing saying of Israel, which places him at
The most ultramontane point of view: You need a supreme judge, and
Therefore infallible, O nations of the earth! Well, here I am, I
I must be, I will be that arbiter, that judge. Recognize in a congress
Jewish, recognize in me not only the kingly people, but the
pope-people.

* Israelite itrcAives, pp. 335-350; 4864. It would be necessary to read all of this.
letter.

Digitized by Google

470

THE JEWS.

Mr. Chief Rabbi Isidore, although he is a member of the •pro-
sandstone, that is to say, dogmatic reform in Judaism,
This is what they say to us: "Jerusalem is for all religions"
Let us call it the city of memories; for us, it is both the
'City of the past and the future.' The true homeland, the homeland of
The heart and ultimate goal of every Jew, therefore, is still and will be
Always Judea! Otherwise, there would be no more Judaism!

Hence the importance of pilgrimages to this city, continues
On the other hand, the Israelite newspaper was hostile to the reform; for it is
"By breaking with noble traditions, it is by becoming
indifferent to the best memories of religion and
p.vTRiE that one pronounces one's own downfall. The authors
of the Ritual understood this perfectly when, in the official
large cracks*, they have reattached the hope of restoration
from Israel to this same pilgrimage, including thousands of mouths
echoing these sentiments during these solemn days.

"Messianic thoughts, and of universal unity, we
come in droves at this moment; but if, according to the pa-
the infallible roles of the prophets and our good and ancient
beliefs," it is said that multitudes of people must

"of the God of Jacob," oh scandal! And how can it be tolerated?
"The doctors of the Jewish reform seem to believe the con-
to milk"; that is to say, we Israelites would go "to
"Temples of foreign cults!" And the ridicule is thrown from
from the pulpit, by rabbis, on the hopes of the
Messianic restoration of Judah!

On all sides, alas! we are under attack.
French; and it is in the face of this persecution that...
The daily toll of this uninterrupted martyrdom of Israel, which our
Reformist doctors in Germany abolished the Messiah, the deli-
"Oh no!" "Prayers and hope for the future."

'Archives Israélites, XI. p. 495; 1868.

– Prayer of Moussaph, for the three festivals.

*Israelite Universe, II, p. 67–54; 1866. Id., IX, p. 386; 1867.

* L'Univers israélite, p. 147, 20th year; Paris, September 1864.

Digitized by Google

CHAPTER TWELFTH. 474

For a truly Israelite heart, such a thought would be
A crime!

Whatever language is held outside, it is therefore se-
Ironically, this Messiah is eagerly awaited. However-
and even among the Jews who remained faithful to the traditions
Rabbinic, most doctors deny the divine nature
of the one whom Israel awaits with that faith that the centuries will not
They can extinguish, and the slightest breath can rekindle. This Messiah,
– a former rabbi, who had undergone extensive studies, told us
to return in our time to the bosom of the Church, and who strove
to share in his happiness with his fellow believers – this
Messiah will be, according to contradictory and grotesque belief
doctors, a man of the blood of David, and whose ma-
The fact that he was born will be nothing miraculous. "He will be endowed with
the spirit of prophecy, and he will have such a keen sense of smell that by means
In this way he will discern all things! However, he has not-

"He will attain the perfection of Moses..." The object of his mission
Zion will be to deliver scattered Israel, to free it from the
captivity in which they force the nations to groan, "and of
to bring him back to the Holy Land after defeating Gog and
Magog. » To the chosen people to rebuild both Jerusalem and its
temple-, h him to re-establish and consolidate "a tem- reign

tions then "will be subject to the Jews, and the Jews will dispose—will be, at their discretion, the individuals who compose them and their "property." He will marry several women, and his children will for—will mark the line of his successors after he has fulfilled his long and glorious career. Such is, for the Jews Judaizers, one of the images of the promised happiness under the 'Messiah they are waiting for!'

According to the most serious Jewish authorities, the Jew frankly Talmudic, and especially the Jew of the crowd, He therefore still only nourishes his dreams with the sweet hope of the conquest of the Christian nations which gives him the right to cited; that of the subjugation of the wretches spared by

'Read Drach, second letter, p. 99; Paris, 1827.

Digitized by Google

475

THE JEWS.

his iron; what plunder for the vanquished! — But an anecdote—The pleasant dowry gives us the measure and degree of greenness of this faith of Israel, and, if the fact that it brings to our con—Its origins seem to stem from the Jews of the Middle Ages, let us not However, let us not imagine that it belongs to times past —, It is from the very century we live in. It is from the era where the great Sanhedrin of 1807 had just given to the first Empire's famous and touching answers on the qua—civic rights and the edifying charity of Israel: answers that a an ancient and learned rabbi reduced k to their true value, but who, in the words of the Jewish lawyer Bédarride, were avenging Finally, the Jewish nation, through centuries of slander and insults whose injustice of the people had nourished her!

"At the school I attended, in Strasbourg," he tells us Mr. Drach, this former rabbi, the children took the resolute—tion to do, k the first appearance of the Messiah, hand based on all the confectionery shops in the city. debated to determine who would be the custodian of this precious loot. While waiting for the candy, he was dishing out a good deal of blows. with both feet and fists. These ad hominem arguments led an agreement under which everyone had to keep this which he would seize. I trained for a long time, on my part, the condition of a beautiful shop on the corner of the square 'd'Armes, on which I had set my sights'.

Better than any human words, the naive plan, the debates, the struggles and conventions of young Talmudic students Alsace, fellow students of the very learned Drach. Our old con-birth, describe in traits as characteristic as they are inde-weak the positive doctrines of religion that were instilled in them their mayors are... It is therefore with all the seriousness of faith that is instilled in childhood, that in the nineteenth century, and in one of the main cities of this France which was in a hurry to proclaim them French citizens, we saw an increase in among Jews who are faithful to their religious law, the belief in

'Drach, second part, p. 319; Paris, 1827.

Digitized by Google

CHAPTER TWELFTH.

4-3

Talmudic Messiah, that is to say, the Messiah who must exterminate To mourn and to grieve the Christians!

"What do you expect?" people will cry, "the Jews were languishing." then, in such filthy and disgusting ignorance! – But No, please—that excuse is repugnant to the Jews; and, from the your 1st firmest, the very organ of Jewish reform pronounces these words: Believe him well, "if the instruction of Youth occupies a large place in concerns current issues, if it has become the central question, to the point that from one end of Europe to the other it is done as a backlash against ignorance, one can affirm that it has always been in Israel one of the questions that have the busiest were the rabbis and the leaders of the nation—and that Never before has this ignorance, which we want to eradicate today, existed among us.

"Exclusively religious until that time, she was, so to speak, free and compulsory. Emancipation, by breaking down all barriers, by opening up a vast field to the activity of the Israelites and placing them on an equal footing complete cooperation with their fellow citizens of other faiths; the disarray in their entire organization and in all their habits studies, especially in France, where they had to abandon their specific idioms to adopt the language of the country. Finally "Religious instruction suffered the backlash of this happy change, which for her was the signal of decadence" of even that it was for secular sciences in Israel the signal

But this anecdote that Drach told us without pa-

* Archives israélites, XX, pp. 945-46; 1867. Singular eulogy of s<i
religion! I call happy the change that brings about its decadence!
- Lalmudisnie, that is to say, Pharisaic-rabbinic orthodoxy, y
received the most serious defeat; for, as the ancient rabbi Dracli tells us:
"In theological schools, the courses were limited solely to
Talmud; the text of the Bible was neglected. The school curriculum
Talmudic teachings have since been updated; but this is at the expense of the...

Talmud, Talmudic science, has declined considerably. > Drach, Uarm.

Between the Church and the Synagogue, vol. I, p. 234; 1844. Orthodoxy is
affected; and the more it becomes entangled, the more acceptable the Jew becomes.

Digitized by Google

i74 the Jews.

mocks us by feeling its importance, and by seeming to age us.
several centuries, we believe we should link it to the narrative
by Mr. Crémieux, who, in his speech to the general assembly
General of the universal Valuation, we paint, this
same date and with equal naiveté, the Jew's hairy beard,
so different from its triumphant state in the present era. - Li-
Let us listen to and meditate on the stories of these two sons of Israel, where
reveal with such powerful and comical energy the mar-
and the signs of the times.

"How everything has already changed for us. Gentlemen, in if
Not long ago! When I was a student..., I didn't know I would have gone to dig.
The streets of my hometown without receiving any insults.
I've fought many battles with my fists! Well, not many years.
Afterwards, I did my studies in Paris; and when I returned home
Nîmes, in 1817, I took my place at the bar, and I was not
Jew for no one! I soon saw the Jews conquer...
High places, and my enjoyment was great. Yes, I tell you
I tell you, gentlemen, I am proud of the Jews, and it is necessary
I hope you'll forgive this feeling of vanity-because, when I was
As children, they counted for nothing, and as they get older
When I arrived, I saw them full of zeal, full of courage, labo-
Rieux, boas citizens, useful men: I have seen them conquer
in all careers a high position; I have heard their
names resounding amidst the most beautiful names of the country
Honor yourself/Courage, my friends, redouble your efforts; when
We have conquered the present so quickly and so well, that the future is
: BEAUTIFUL ' ! " /

...The messianic truth brought to light will preserve
So today there are two meanings: according to the first, that of
The philosophical and progressive Israelite, the Messiah, is not
a man, a character; this is the philosophical era
that we see taking shape before our eyes, overturning
religious superstitions, the worm-eaten buildings of
the Church and the Talmud, and all of a sudden to walk, to advance
with giant strides, fill the noise of reformist doctrines with
'jtrctu'we» Israelites, I, p. <3; <867.

Digitized by Google

CHAPTER TWELFTH.

i76

matrices of time and space, and triumph to the glory of
A Jew who is its apostle and hero; a hovel that the Messiah is
a man, a very positive character, in the eyes of the Jew of
bastard orthodoxy, and the Jew of true orthodoxy,
remained in the remote countries of Europe, and in the vast
regions of Africa and Asia, what were at the beginning-
cement of this century the fellow students of Messrs. Drach and Cré-
Better. For these timid souls, who form the mass of the nation,
the philosophical era we are going through is but one
steps that prepare the Messiah, the man under the law of-
'which Israel must one day bend the world'.

One thing is therefore certain, whatever may be the case

* Perhaps it would be useful to observe, as a reminder, the Cliemin is doing this.
and taking note of the vitality of messianic traditions, that the
The most grotesque superstitions providentially mingle with the expectation
of the Jewish rabble and bear witness to the unfailing and prodigious
vigor of popular faith. Serious rabbis teach us by
for example, that "according to the ancient prophecies, the Messiah has come
within the specified time; that it does not age, and that it remains hidden beneath
earth, where he waits to manifest himself until Israel has celebrated as he
The Sabbath is necessary. The Talmudists misused these parables by...
interpreting; and they assure that this Messiah will give to his people,
gathered in the land of Chanaan, a meal whose wine will be that
of Adam himself; which wine is preserved by the Angels in

vast cellars, in the center of the earth. At this meal, we will serve

The starter was the famous Leviathan fish, two or three hundred leagues long.

"God had, in the beginning, created the male and the female of this singular fish; but, as their offspring could have given rise to great troubles on earth. God very fortunately changed his mind, and He killed the female, which he salted for the Messiah's meal. Other rabbis They add that the bull Behemoth will be killed on that same day. 11 is so It's monstrous that he eats the hay of a thousand mountains every day. The female of this bull was killed for the same reason, but she was not Not salted, since fish was preferred. – The Jews most Ignorant ones—the true Jews, those of the rabbinic traditions—swear still in important matters concerning their share of Behemoth. n Of Jews in the ninth century, etc., p. 45, by M. Bail, friend of the Jews; Paris, 1816, 2nd edition.

These absurdities, mixed with immoralities whose number and quality are incredible, as our chapters have demonstrated, were adopted as venerable truths by the vast majority of Jews Orthodox. – Read in the serious and learned Drach, former rabbi, second letter, pp. 300–330; id. Harmony, etc., 1. 11, p. 489, etc. See all the writings where the ink of the rabbis has spilled, by for example, the Apocryphal Gospels, by G. Brunet, pp. 343–374; Paris, 1863, etc., etc. » ^ f

Digitized by Google

476

THE JEWS.

What this means is that belief in the avenging Messiah is still very much alive, and prodigiously rooted in the very heart of the nation from one end of the earth to the other. It is the basis of religion Jewish; it is the last consolation of the Jew, and, in the very course of that year 1866, the documents that foreign correspondence transmits to us as evidence sign of its singular firmness. A truly remarkable phenomenon. believable amidst the providential decay that Jewish beliefs have begun to suffer for some time now. years, and the noticeable transformation of Israel, prelude and a sign of future events.

Faithful to this tradition, the Jews therefore adhere to "with extraordinary ardor and firmness k hope to see the arrival of the Messiah soon" – and for most "They expect to see him born among them, or rather at their home." certain privileged and well-known families. The main one lives at point K, roughly the most central point in Europe, the small

"Jewish den, and of the worst kind." The current leader of this The Messianic family is, for the Orthodox, the object of a religious worship that closely borders on fetishism; because You only discover the most wretched side of this man. Idiots. Bent under the weight of premature old age, Isrolka, with her rheumy eyes framed in red—that is his name, — "is the richest Jew of all the Slavic countries; and anyone who knows what the Jews of Russia and Poland amassing wealth in their ruined hovels, will know What that means.

Thanks to the hope of the Messiah's imminent arrival at the Jews of Slavic countries, the Isrolka family amassed millions for a century. <> The heads of this family are considered as thaumaturges (baalschem) among their coreligionists. Sada-Gora is currently the meeting place

'Other messianic families exist in Belz, in Galicia, in Kozk, in Podlachia, in Kozienica, Sandomir's government, and in several-Jewish communities of the Tsarist empire, etc.

Digitized by Google

CHAPTER TWELFTH. 477

YOU universal, the preferred pilgrimage, so as to say, Jews from Russia, Poland, Galicia, the Bukovina, Moldavia and Wallachia. It is his duty of rigorous faith for the faithful of the Isrolka family, who number in the hundreds of thousands, to visit at least once in their lives the head of this messianic family, and of him Bring gifts. Jewelry is attached to the bodies of members of this family, as one would do to the body of a idol; they shower them with ducats and imperials. The miser The more hardened one snatches a gold coin to sacrifice it to representing the Messiah and gaining the favor of his family. But neither the Jews, who readily give this gold, nor those who They regret it, they don't like to talk about these gifts; and, because We know very little about this, at least from a distance, from CCS pilgrimages to Sada-Gora. On the other hand, the Poles and foreigners passing through Sada-Gora cannot sufficiently boast of the opulence dazzling from the Messiah's palace, which appears to be unique in world.

" , in the midst of the miserable and ruined houses of small merchants and usurers, a rich palace rises and grandiose, surrounded by a number of elegant houses gloves, but smaller and serving as a dwelling for the sons and Glies, married to Isrolka. Everything one can imagine of

splendid houses. At the palace, there is a real antique and modern silverware shop, representing a sum of several hundred thousand thalers. The the most magnificent Turkish carpets, the most damask tapestries rich people are found in abundance in the rooms that serve dwellings, and these magnificent objects are pious Offerings from Slavic Jews! Greenhouses and orangeries Tastefully arranged, they define the boundaries of the large park. The entire palace forms a princely dwelling, decorated and furnished with the most refined luxury. In the midst of the filthy shacks of Sada-Gora, it evokes a lost and de- fairy palace country. And the owner of these riches and these magnificent

Digitized by Google

i

478 THE JEWS.

ficences, the father who is to beget the awaited Messiah; the sacred vessel of a long-awaited glorious future – the descendant of David, whose mere sight is regarded as a good thing so great that he is bought for his weight in gold, this man whom one venerates it as a supernatural being, resembling a being without reason, neighbor of the animal.

» Rebiche Isrolka is in fact a man devoid of all intellectual faculties. Beneath the white hair which covering his skull, his mind and thought are lacking; he is old before his time, a fool without motive or reason. His language ne consiste qn'en sons inarticulates, intelligible only- He lies to his family and to his private secretary. He is Stupid to the highest degree, behaves almost entirely Like a brute, he lets out wild cries, and falls asleep. 'in the manner of animals. However, when it has to mount itself- Walking in the street, we always know it for several hours in advance, and all the windows and doors, all the streets and the squares immediately became crowded with people eager to see it. We climb onto the roofs and the trees to contemplate the head of the messianic family; one We fight and get crushed to admire the idol.

"Rebicbc Isrolka is married; he has sons and daughters, and" Most of them have been married since childhood. Each of his sons-in-law, naturally chosen from among the The richest people of the country are required to settle in Sada-Gora, and to stay there to build, in the vicinity of the paternal palace, a house similar, but smaller. At their place, and in their apartments-

velvet and rich silks. The ordinary caftans of his
His sons and sons-in-law are made of the most precious stars.
The little children have good French, German,
English and Russian governors and tutors
like young princes and princesses.

"Many employees oversee the household affairs,"
which consist specifically of receiving donations.
During the morning. Rebiche Isrolka holds audiences,

Digitized by Google

CHAPTER TWELFTH. 479

That is to say, he receives, assisted by his private secretary,
a few pilgrims, announced well in advance, let themselves
staring dumbly for a few moments, without saying a word
the slightest word, and accepts the traditional gift, which does not
may be less than ten florins (25 francs). In the after-
At midday, he takes his drive. Not so long ago, his
the car was followed by a carriage filled with musicians, but
This musical accompaniment no longer takes place, probably
as a result of a defense by the official authorities.

"Rebiclie Isrolka's ancestor, more than forty years ago"
of this, displayed a similar luxury in Russia, and pushed the
the recklessness of his pride, even to the point of maintaining a guard per-
a group of twenty Cossacks who accompanied continuously
lying in his car. Emperor Nicholas, whom chance had
Having witnessed such a scene, he was categorically forbidden-
He was confronted with this display of oriental luxury, and had him arrested, then thrown
in Kiew prison, because this Jew dared to defy the orders of the
sovereign. His numerous supporters and his riches having
Having opened the prison gates, he came seeking refuge in
Sada-Gora, in the Austrian Rukowine, where the emperor
Nicholas claimed him as a Russian subject. But the money from the
The Isrolka family was stronger than the emperor, and decided twelve
peasants of Rukowine to affirm under oath that the refugee
Gié was born in Sada-Gora.

"A few years ago, Rebiche Isrolka was accused of having
counterfeit money was produced. Counterfeit coins were
They left his home and had been put into circulation.
This was a perfect opportunity for Christians to play
a trick on the arrogant Jew, whose insolent luxury offended
everyone. Rebiche Isrolka was arrested without any
consideration, and despite the noisy recriminations of
Jews. This arrest caused a real riot.
Isrolka was imprisoned and subjected to several interrogations.

a word from him. As expected, the parties
without cl the members of Isrolka's family gathered]K>ur

Digitized by Google

480

THE JEWS.

to consult on ways to obtain the release of
father of the Messiah. But the judge to whom the case was referred
was one of those men on whom seduction had no effect
no hold; he refused to let go of a prisoner at any price.
to deny against whom such serious accusations were being made.
Since this official could not be won over by pro-
Neither masses nor threats were used to try to destroy him.
reputation with his superiors, which was believed to be possible
It was possible, with the help of money. But this plan failed.

"Isrolka's supporters then had the idea of drawing their
chief of the judge's clutches by securing his promotion
to a higher position. A delegation equipped with recom-
with firm and diplomatic mandates he went to Vienna;
the judge was appointed advisor to the superior court, and left
the country. His successor released Isrolka, acquitting him on the grounds of lack of evic
of evidence.

I) The counterfeit money factory was discovered later
Elsewhere, it therefore became clear that we had been very wrong.
to believe in the guilt of Isrolka and her family, as
counterfeiters. These people are not only too
Rich, but still too stupid to commit such an act.
package '. "

We feel compelled to follow up this story with the very-
curious extract from a report that Dr. Buchanan, in
1810, to the Anglican Church, concerning this messianic faith
whose perseverance is no less remarkable in the*
Israelites of India than in the most central part of
Europe.

"During my stay in the Orient, I found everywhere*
Jews filled with the hope of returning to Jerusalem and seeing their
Messiah. But two things struck me especially: the so-

'E.vtrailde la Voiles- Halle de Leipzig, World, January 9, 1866; -
ibid., in part, Univers Israélite, I, p. 34; 4866, translated from the Fremdem-

Id., Arch. Israel., XIII, p. 591; 1866. This anti-Nussian review is surprised that serious newspapers in Austria, where Sada-Gora, and France, repeat these milks without reservation.

Digitized by Google

CHAPTER TWELFTH. 481

come that they preserve from the destruction of Jerusalem and their hope of one day seeing this holy city re-
to rise from its ruins. Without a king, without a homeland, they sustain themselves-
constantly distanced from their nation - the remoteness of time and the places seem to have in no way diminished the memory of their misfortune. They speak of Palestine as a neighboring country.
sin and easily accessible.. /They believe that the era of their j deliverance is not very far off, and look at let revola- '
lions that stir [the universe] like omens of freedom. A
a sure sign of our imminent liberation, they say.
This is because in almost every country the persecutions provoked
'Against us they slow down', y/

CONCLUSION.

Documents, therefore, are pouring in from all sides, including the multitude leads us to recognize what recognizes a
assembly of learned professors of theology, b the head of the-
what place did a holy priest of Jewish origin, Father Abbot, place himself in? Coschler; "The Talmudists," he said, "are the core of the Indian-
your nation's destroyable which will endure until the end in its stubbornness and in his faithfulness to preserve the Scriptures.'
And when we listen to these unwavering ortho-
doxes, we are increasingly becoming certain that the
The Messiah "is the cornerstone of their faith and hope!"

The words in which immortal hopes are expressed
and the faith of the vast majority of the Jewish people, must therefore repeat at the end of these pages, so that they never
They slip from our memory if we take any worries
of the future:

What! For us Jews, "Jerusalem" would be an empty word?
But this would mean the immediate overthrow of our cult,
of our dark tradition, of our reason for being, the whole of religion

'Everywhere, therefore, revolutions and catastrophes are the hope of Orthodox Jew. History of the Jews, by Malo, pp. 523-526.

* Goichler, Dict. encyd. of Catholic Theology, t. XII, p. 453.

Digitized by Google

m

THE JEWS.

Jewish identity is founded on the national idea; it is not an aspiration, not a pulse that is not directed towards the homeland. In as we get up, as we go to bed, as we sit down at the table, We invoke God to hasten our return to Jerusalem. lem, without delay, nowadays; and these would be vain paroles? And we would cease to believe in the idea of the Messiah.

"Feasible and acceptable!..."

"Fortunately, that's not the case!" and we can, we must continue to say; "I firmly believe that The Messiah must come; and, though he may delay, I await him! We We await it, and, without our faith wavering, we repeat In our firmest voices, the great national toast: "The year Next in Jerusalem! » In Jerusalem!

* Empty supremacy. "Many Jews, when they reach the end of their careers, turn their gaze towards Judea and come, they say- They await the Messiah. The Jew is tenacious and persevering... » JB Morot, Journal devoy. de Paris à Jérusalem, p. 193; 1869.

In an interesting article, but one which we cannot share Father E. Michaud, we have not shared all ideas or opinions. points out the failures that the Talmud receives in Israel, treated as old-nille, traditional junk, and moreover contrary to the formal law of Morse. He tells us, however, about the efforts of a new school for the rehabilitate, while "what is undergoing among most Israelites a serious alteration, it is the supernatural, biblical inspiration and the character-priestly order." – Monotheism, as he observes, constitutes so much so that, according to some, Messrs. Strauss and Renan, for example, they "appear as true Israelites, n However, he adds, alongside these ruins there is "a double restoration" seeks to take place: the restoration of the messianic idea, and of the Jewish nationality. » Read the article entitled "The Jewish Crisis of 1867" in the Correspondant, December 5, 1867.

SECOND DIVISION. – THE JUDAIAN MESSIAH, CONTINUED,

The expectation of a Messiah, future ruler of the peoples, is the expectation "of the indestructible core of the nation." – Some dissenting opinions
They were among the reformists, but an event would rally them to the believers.
If some seducer were to claim to be the Messiah, the Jews would be inclined to
Would they side with him or with the states that made them citizens?
– Clear connections between the Messiah whom the Jew awaits, and the man

Digitized by Google

CHAPTER TWELFTH.

i83

whom the Christian calls the Antichrist. – Everything is pre-prepared for the great cosmopolitan unity to which every man must belong the expression. – When the work of dechristianizing the world, will the world not be able to accept for all else a fascina-
A leader of Jewish race? – Examples of dominant figures repelled, then unanimously accepted. – Examples of men who suddenly came out from nothingness to rise to the pinnacle in times of turmoil.
From the steam train from which ideas and things travel, how to be astonished that from the bosom of Judah should arise the one who will realize the idea of cosmopolitan sovereignty, of which the Jews are the apostles?
Won't some walrus suddenly take charge of some formidable exodus? – Can't the Jews at least make themselves second best, and the support, the forces of some conqueror? – Examples of resources that Israel knows how to accumulate on a single point; possibilities, facilities. – A glance cast from the heights of history upon the future.

The expectation of the Messiah, therefore, is, even today, Israel's expectation! And despite the singular and prodigious de-road, despite the collapse which, on this side of the West, all of a sudden, after twenty centuries of unwavering resistance, has just taken place within Talmudic beliefs, a enduring faith in this immense figure remains the linchpin, the essential and indestructible point. But will this Messiah be
A mere mortal? Will he be a man or a God-man? That is the question.
Among the believers, the question is contentious; for each one...
Today, a Messiah is created and dressed as he pleases. Human-
Speaking finally, the advent of this future dominator of
Is it an admissible fact that peoples can exist, and that the world can...
How to face without feeling overcome by a fit of uncontrollable laughter?

The vast majority, the true core of the race
Jewish, continues, admits, to see in him the man

As for the less religious minority, and in whose eyes a glorious or messianic era would have the meaning of the Messiah, the slightest event would follow to comfort his failing or lame faith and rebuilding it on the model of the faith of his fathers. That, for example, the reputation of a May this extraordinary man come and resound throughout the world, and that the orthodox believers, dazzled or seduced, exclaim: Here is the man of Israel, the one whom Israel awaited; here is the Messiah! Well, this religious and entirely national cry, the mino-

31.

Digitized by Google

iU

THE JEWS.

almost the entire nation would rally to the majority, and This man would become her Messiah. Israel could to be mistaken, as history testifies, has happened to him twenty times to do it over the course of centuries, which does not would in no way prevent him from remaining ready to be mistaken again.

Given this certainty, the question now is that We take the liberty of asking: Every Jew, in every The people who grant him citizenship, is he or is he not a member? of two nations at once? For no man can serve two masters. Is he a member of the Jewish nation first by the blood, and especially the cult, with which this nationality is confused; is it, moreover, by virtue of our legislation, If he claims to be from France, is he a member of the French nation? And in this case, is he more French than Jewish, or more Jewish than French? What would he be like, what would he do, for example, if what-that agitator, if some conqueror, raising the banner of Messiah and the brow crowned with the halo that would be cast there by glorious day of victory, presented himself as the desired one of Is-Raël? And what is being asked about the French Jew, we Let's ask it about everyone else!

EnGn, if he is a deceiver to whom the prophecies of the Church gave the name of .\ntecbrist; if Christians believe that This adventurer will begin his journey with the Jews. inductions, because it is said that Israel must see in him its Messiah, isn't it a sin against common sense to hold How foolish is the Jew who deludes himself into thinking he will become dominant in the fu about the Christian?

Let us seek in words only things, and therefore, whether we adopt a purely human point of view hand, or that we fix ourselves with both feet on the ground prophecies, which are part of the treasures of knowledge of the Church, we will see the most intimate relationships linking one to the other, or rather, to bring about their merging into one, the Jew's belief in his Messiah and the Christian's belief in man whom his language has named by the name of Antichrist.

In fact, however little the Holy Scriptures may be

Digitized by Google

CHAPTER TWELFTH. 48.I -

in the eyes of a Christian, absurd and outdated rambling—if However little this indispensable belief remains in him, civilization of human societies: that the Church cannot nor neither lie nor deceive; let us remember that the Antichrist is not more than the Messiah, a fable, a myth, a symbol; rap— Let us remember that his reign was terrible and full of revolutions. unheard-of wonders of all kinds are a future reality. which is equivalent to stating a fact necessarily in the process of being formed information, which is reaching us along the roads that, day to day Day by day, events shape him. But let us beware, in At the same time, to forget that 'this character is a dominatrix—a figure so similar to the one the Jews were waiting for, that he It will be difficult, impossible for these blind people not to to deceive; for it carries within it the union, the perfect synthesis of all the anti-Catholic aspirations that eighteen centuries Judaism attributes to the future liberator of Judah.

Furthermore, the Christian will add, let us consider that very— Long intervals may no longer separate this character of the era in which our lives unfold. Already, if it pleases us Looking to the future, everything seems to be in place for its installation. lation, we mean for its passage. And under our eyes, from one end of the earth to the other, the political world, the economic and commercial world, led or driven by the societies of the occult world, of which the Jews are the princes, they started stirring from all sides and with a tireless ardor, the great cosmopolitan unity*. Thus names, in the language of the day, the system from which would emerge the abolition of all borders, of all homelands, or, if one wants, the replacement of each person's particular homeland people by a great and universal homeland which would be that of all men. Now, this unity, which demands a head, Does it not, in its formation, prepare the prodigious advent—the order of a single and supreme ruler in which the

'Unicalion of peoples, etc., partial realization of socialism...

^ "Our policy will be essentially universal, cosmopolitan, etc."
(Sic.) Archives israelites, no. 1, p. 8, January 1869.

Digitized by Google

i86

THE JEWS.

Jews could see the Messiah at the same time as Christians
Hey, would they recognize the Anlechrist?

When Christianity, gradually, methodically
driven from government and the education of the people, and
therefore repelled by the increasing licentiousness of morals, by
the appetites of a ferocious ambition and a boundless greed
A brake, seeing himself proscribed, reviled, vilified everywhere, will not be
scarcely more, amidst the masses he had civilized, than a
object of contempt and hatred*, do we think that this domination-
commander of peoples, this conqueror of intellects, forger-
corrupt hearts and desires, that supreme fascinator
whose wish will be the wish of humankind, may not appear
to hold ^ the Jewish race? Could the obstacle then be a
the remainder of those Christian sentiments which will have become a
odious prejudice against the men of the day, and of which our
century already takes on the task and prides itself on dispelling the
remains?

That is, in several circumstances, the unforeseen
brought about the omnipotence of modern revolutions
and the liveliness of a spring, we saw, with our own eyes, a
a man abandoned, as the Antichrist must first be,
otherwise rejected by the people to whom he offered himself as savior,
seized by the public force, condemned without a soul
becomes agitated, imprisoned, pardoned, recaptured after another attempt-
tive and condemned, then forgotten again, becoming all at
'Suddenly, because the political climate had changed, the man
of the situation, to stir up, to sway minds in his favor,
buckle under the millions of votes that overwhelmed him
indifferent or yesterday's enemies, find themselves master in
a glimpse into the will, life, and strength of a people,
how could we possibly deny it, regardless of language
prophetic of the Scriptures of the Church, that, in circum-
constants prepared long ago by the revolutionaries of
the whole world, a single man, one of those leaders of revo-

'When the Son of Man comes, do you think he will find...
"Faith on earth?" Saint Luke, ch. xviii, v. 8.

Digitized by Google

CHAPTER TWELFTH. *87

May solutions that fascinate and captivate the masses,
in an instant, to be on everyone's lips, in their vows and
the heads of the people, eager to turn the marvelous
what are his or her personal abilities in relation to the ultimate goal of their aspiratic

When the dark days of the last century faded away,
to give way to the century we occupy, have we not—
We have not seen men emerging from deep darkness
proudly raise his head beneath the plumes of his toque.
toriale, to drape oneself in the folds of the consular toga, and not
Lacking only audacity and genius to rise to the pinnacle,
to grasp and appropriate, to the applause of the crowd,
The symbols of supreme power? Have we not seen,
while the torrent of ideas and passions roared
revolutionaries, a man of
prodigies, a soldier' under whose gaze the world
Tut, under whose hand did peoples and kings humble themselves? No
Did we not see it carried on the shield by the people?
more generous on earth? Have we not seen his lieutenants—
tenants cover, without too much astonishment to the world, or attempt to cover—
To unsheathe their shoulders with the cloak of kings? Have we not
seen the son of a hotelier, the seminarian, the intrepid, the legendary—
Dare Murat, closely followed by his friend Bernadette,
poor child of Gascony, each one in the saddle of
Their horse, the seat of a throne? Descended from Jewish stock, the
Marshal Soult, did he not see himself at the moment of giving his
valiant sword in the shape of a scepter? And who would have been surprised if
Would the same desire have crossed the heart of the Jew Masséna?
darling child of victory * was he unequal to his brother in arms
And race from a side other than the side of ambition? Eh

'Was Corsica not then declared French, which asks, in
In times of turmoil, to the man whose hand vigorously grasps the
The tiller, its birth certificate?

^ What the Prime Minister of Great Britain, himself Jewish, claims—
mftme d^origine. Marshal Soult believed he was about to mount
the throne of Portugal, of which he perhaps dreamed of making a stepping stone in
Iberian throne.

® Nickname that the soldier gave to this marshal, whose Jewish name
was Manasseh.

THE JEWS.

Well, let the circumstances return to what they were.
So, let political fortune bring new faces
new and even more irresistible smiles; that he might re-
against a highly skilled sophist, one of those leading figures of
revolutions whose breath incites fanaticism among the people, one of these
cunning and valiant captains for whom the
soldier, and who, perhaps inspired by the public, as well as Soult
and Masséna, would turn out to be one of the wayward offspring of
the Jewish race; that one of these skillful and glorious ones may arise
strangers whom his blood brothers would also recognize
to be born than to support, and especially in an era where the laws of
revolutionary civilization has made every citizen and by
Consequently, every Jew is a soldier; that this man, finally,
Carried by the winds of the storm, it combines audacity with service.
And which of us, after the spectacles of which our century has seen...
sasié our eyes, will imagine that all of a sudden a diadem
imperial could not fall, could not crash down on the front of this
newcomer? Who will tell us the height to which we
would know how to rise, this ambitious man, trampling underfoot the ruins
thrones shattered by revolutions and battles?
And who will think that this new emperor of a republic
universal and egalitarian, widening the terrible path that
The emperors of the Roman Republic once followed,
This could not usher in a new era of cesarean sections! Who
In short, one would be astonished to see him dictating his laws to the world.
whose financial reins are adrift and will continue to be adrift
in the hands of Israel, on the verge of becoming, from one end to the other
of the land what it is in Germany, that is to say the distribution
goal scorer and regulator of the only ideas that the liberal public and
The scholar favors and acclaims!

Have the eminent men of Judaism already
Are they not men who are acknowledged, sought after, and courted? Are they
which already existed in the electoral assemblies of England
or of France, the elite suffrage, that is to say the vote
restricted, and the confused suffrage of the masses, that is to say, that
that which we call universal, both hesitate to

to elevate to the pinnacle? Do their bankers, their financiers—
 ciers, mostly true statesmen, are not
 not only bankers, but sometimes even ministers of princes,
 the financiers of the kingdoms, the chiefs and the rulers of
 all industrial companies, of all large and
 colossal companies of Europe, the arbitrators, in short,
 of peace and war, with which they must reckon,
 and sometimes more humbly than the common-
 gaire, the chosen ones of victory, the most crowned heads
 tall and proudest republics?

In truth! from the midst of these countless upstarts of the
 Jewish nation; from the midst of these men whom Europe makes
 its advisors and judges, its legislators and leaders
 army, why shouldn't they meet one fine day?
 and at the moment of supreme crisis a man whom the
 by uniting, the people would become the repository of power
 universal? and, whether this power is titled presidency or
 royalty, protectorate, Caesarism or empire, would the word make it
 nothing h the thing*?

Why then, from the steam train or lightning which
 Things are moving quickly and rapidly today, why?
 if eyes turn towards points in the future which me—
 They are giving birth to all of Europe through radical upheavals, for—
 Why should we be surprised that Jacob's blood suddenly springs forth?

• Le Petit Figaro tells us on April 12, 1869, according to Le Réveil, newspaper
 Socialist, it is true: "Mr. de Rothschild's heirs know
 Finally, the exact figure for the fortune of the famous financier; the sum
 The total is one billion seven hundred million." — "With his brothers he
 lent to the whole world, and commanded, purse in hand, all the
 sovereigns, from Le Monde, November 18, 1868. The fortune of this
 A family can grow immeasurably through operations, marriages,
 and to join with other Jewish fortunes... See the note in chapter X,
 div. 2', on Mr. de Rothschild.

^ The emancipation of the Jew produced the effects that were expected;
 "It allowed these people to enter all careers. They had
 remarkable ministers, eminent financiers, great orators
 distinguished military personnel, skilled engineers, legal experts
 profound souls, great artists; in short, he possesses everything he
 "It is necessary to form an independent environment and govern itself."
 (Let us add: and, to govern others besides himself.) Amadeus
 Nicolas, Conjectures on the Ages of the Church, p. 372; Paris, 1868.

THE JEWS.

On the unexpected day, the ruler who would fulfill the doctrines cosmopolitans, of which Israel is the apostle, whose liberalism is not What about the echo? Where, indeed, since the nations are docile to his voice tend to unify, to merge into a united people that, where to find a man more suited than the Jew to the po- a new, more intimate situation, reflecting the universality of interests and things of which he is almost everywhere the creator, more cosmopolitan, and we repeat this term, because Israel is the the only man who could be, thanks to the privilege of his constitution- physical tuition, and which has always been, by the fact even from the dispersion, the citizen of the whole globe!

What a man, from whatever point of view one considers, would have more just and legitimate chances than the Jew k se to make it acceptable amidst a population that was emotional and troubled, confused, pressed, driven by wars or upheavals one upon another; populations which, formed to curse Christ and the civilizing law of the devout- They can barely appreciate other things anymore. that the goods of the earth, and whose furious appetites They turn, as if towards a final goal, towards wealth. for the multiplication of which it seems to have been created expressly the genius of the Jew.

At a given moment, how then can one not admit that the Jewish race should bring forth from its bosom some Joseph gifted with the necessary talents for organization and governance ment. of some colossal Egypt? some Moses raised up to organize, to lead towards the land of the patriarchs* some formidable exodus, to shatter the pride of some Pharaoh? How, at least, not to fall back on pen- ser that he may be found above these sons of Jacob, if we We relegate them to a secondary role, a great politician, a ambitious, a rather strong genius, thanks to the support of the mo-

'See the chapter on influences.

"Look at all his attempts, all his preparations to save money there his return. Read all his journals; - for example, Archives israé- , lites, Israelite Universe, etc., etc.

Israel's vast and prodigious resources, to govern the crowds called upon to play out, under his command, the final act of revolutions and to seize the supreme role?

But, if he cannot resign himself to being only the second of this ambitious genius whose star would make his eyes shine Where then does the triumph that his secret and terrible ambition dreams of come from? Would Judah encounter this Archimedean lever capable of supporting to raise the world? In what place on earth would it feel itself moving? to see under his control the necessary Jewish population k this triumphant exodus, this conquest of universal power, k the exercise of this prodigious domination that must k both to submit to and to accept the conquered or seduced peoples?

We couldn't say, and yet we would reply without the slightest difficulty: It will be everywhere; and moreover, if it If necessary, it will be in a specific place, any place at all. It will be everywhere; for that is where the Jew, that people, dwells. whose mobile and cosmopolitan flow spreads, as if by a natural slope, in all the folds of this globe. Or else this will be in a specific place, if the actions of the revolutionary sects tionaries, etc. Jewish settlements, have prepared Whether in Europe or elsewhere, the surprise of these events. And their arrival can be rapid, because nowadays, it's... k-say at the beginning of the era of progress in material things, a An instant of steam is enough on land or at sea for transport immense multitudes. Déjk even, thanks to the caprice ap- Whether by chance or through the calculations of genius, a whole The Jewish people find themselves, as if it were the execution- tion of a long-considered plan, agglomerated in a A state that bears a name that has become modern again, the name of Rou- mania, this country that Israel and its adversaries have called by a The same lip as the new Palestine.

But let's not forget: the corner of land bathed by the the Danube, nearly drowning in the Black Sea, and on which At any moment, our gaze would stop, it would host and condense a force that a few brief years have brought from twenty- five thousand people, nearly five hundred thousand souls, a figure which seems to us-

Digitized by Google

h a development as rapid as it is monstrous—, yes, of
 Moreover, just a few hours from this powerful and growing popula-
 tion, Russia, Poland, Hungary, Austria do not feed—
 swarms of these sons of Jacob, whose fertility
 alarmed by a sudden and inexplicable awakening
 Let us summarize, then, and get back to the point ^ we de-
 to order: this universal nation, aided by all that our
 the world contains and produces discontented and unbelieving people;
 aided by all that is called and believes itself to be philosophical; aided by
 all men of naive philanthropy; by all the dreams
 empty vessels of a specific belief, or whose ignorance
 takes as its guide only a sentimental Catholicism; aided
 through the latent association of universal Freemasonry, whose
 The principal guiding principles of Judaism are the soul and life; aided
 by the patent association of the Universal Israelite Alliance which
 rally and weld his body together the disintegrated elements of all
 the cults; this nation, we say, is it not on the path,
 Isn't she, on the eve of becoming the first
 A force in the world? Mistress of the press and of education—
 ment; mistress of gold and industry in most of the
 kingdoms; mistress of the steam that gives wings k of
 entire nations formed into army corps*, and vomit them
 at a point in space, with no more effort than before
 For years a stagecoach would throw itself from one town to the neighboring town
 a few bourgeois families; in short, recruiting all
 the vital forces of the people, could this nation
 to experience serious embarrassment, to let, one fine day, tom-
 like clouds, a swarm of people on a point
 given by Europe: on Palestine, if that is its aim; on
 this desolate land, plunged into unspeakable mourning since
 that she is a widow of Israel, and that we would see so prompt-

'Germany alone has 250,000, Europe 3,238,000, etc.
 Geography and medical statisticsf, ut suprà, t. II, p. 131-135; 4857.
 The new Fremdemblait tells us, in April 1869, that Hungary, voi-
 the sine of Itoumanie, has 500,000 Jews.

"Prussia at Sadowa; first attempt, which will be well departed.

Digitized by Google

CHAPTER TWELFTH. m

restored, to regain her smiles and her joy, if, dere-
 chief, it opened itself to the opulent and industrious people who
 Did she once impregnate her breast?

The day when Israel would like to take advantage, for
 to carry out this repatriation, one of the major crises that the po-

Would the legions and millions of Jews not allow themselves to be no point flowing towards the Holy Land! And that the reader, put on the path to convincing oneself through one's own reason, we per- put in a hypothesis in which we will not enter for elements that the facts made possible by the current state and the course of minds and things.

Suppose, for example, not one of these crises or For a minister such as the late Mr. de Cavour, this is a matter of to begin quietly, and to rally the cou- fears of unhealthy adventures in neighboring states, for the throw onto such and such neighboring territories, the object of its con- voiries; let us suppose, not yet one of these crises more major issues where it is a question, for a minister such as Mr. de Bis- mark, to break a single, unique power, having raised k against her at once her neighbors and her own subjects: for These two assumptions would be too petty; but admit- one of those terrible, immense crises, one of those European turmoil, the fermentation of which is beginning to work all peoples gives the whole world the pre- wise, and who, suddenly unleashing his fury, precipitates and shatters Kingdoms against each other / Our hypothesis It's well laid out, well understood, we're there! Everything is in motion. and rises up; a dreadful sound of ruins resounds, for the ' The first blows are struck. But for a moment the melee ceases; we stop, we reflect, weariness and dizziness- Disseminates give a semblance of calm: sinister calm during which hearts prepare to resume the game

'A mixture, for example, of questions from the East and Europe, to- which America and part of Asia are interfering in, driven by Russia and England, etc., etc.

Digitized by Google

THE JEWS.

|494

i

'until a victor emerges, until it- complicit in the crushing of half a continent....

A cry emanates from that moment and is repeated from mouth to mouth- The Jews, the Jews are entering the fray! Here, here is the mouth- to see and the Jews appear, who suddenly emerge from the within foreign nations, and are taking shape as bodies of na-

that the Jews, in the midst of these crowds whose blows are suspended, include many interested parties and each their friends. They count those whom secret societies have enlisted in all the darkness and in the secret meetings of both worlds—and we have known, for a century, what It was in the great wars the terrible action of these so-companies'; they include with them all that curses Christ. all those who dream with them of the upheaval of institutions and Christian societies; they finally had to count, willingly against his will, all who suffer from the evil of covetousness and of envy—everything that feeds on unhealthy dreams and utopian fantasies—demagogic magpies; everything that ferments in the world of Misconceptions and vicious feelings^^ Them? The Jews, ar-River? It's a dream! Where is it? — A dream? We're going See it. Look; for the telegraph has given its words of order, and the steam heated up. Some, Ik-bas, were favored by populations or by parties, arrive at the pace of avalanches, after having condensed in certain areas of the land, where, as in the vicinity of the Danu-Biennes, the hopes that flatter the future have accused them of hundreds of thousands of mules. From the north and east, from the west and from the south, in the battlefields of the war and the Politics, here they come, here they fall in growing numbers. and like the locust in the desert, Jews of all kinds—These new ones, the world's impromptu referees!... These new These unexpected arrivals, are they allies of the Russian, of the An-Glaz, or any other kind? We don't know... But turn them over eyes towards the sea, and, in these ships rocked by the va-

'Read the Protestant Eckert, Abbot Gyr, etc.

Digitized by Google

CHAPTER TWELFTH. 495

Hey, don't you see any new recruits yet? On These powerful ships? — Yes. — On these immense fleets—its? — Yes... The first ones lay stinging "the harbors of America—risk — they are charged with auxiliary and stipendiary staff. The ports of such and such European states have allowed the au-very. Equipped by the Jews, these floating cities advance loaded with their emigrants gathered on this or that coast, and the gathering of Garibaldians of the time, happy to be halfway there to read the pledges of Israel and to cut off a bout of their fever cosmopolitan by engaging in some desperate crusade against the Cross, with which some peoples still make the sign of the Cross!

The men's eyes turn towards the grand theater—diosis of events; and some tremble with a powerlessness—

It was then that, peacefully or not, the expeditions succeeded
The censives of Israel unite with the armies of the peoples who

'The history of the conquests of the Tartar Alexander, of Tamerlane, res-
It resembles an oriental tale. By reminding us of what the world has seen,
Let us consider what he can see today, that events do not mark-
They sing more, but let them leap and cover the earth in the manner of
torrents. A two-week campaign has just transformed the Eu-
central rope; and, suddenly, the Austrian empire was shattered like a
glass, thanks to indecision and cowardice, thanks to betrayals
protected by the occult societies of all of Europe, and despite the
force, despite the heroic courage of its armies. Since that day
sinister and wonderful, and it was yesterday, how new, how terrifying
Proctès in the art of destroying and taming men!

We avoided relying on the ancient prophecies of
the Church, which we will examine in another work, and whose
texts announce in positive terms the grandiose events that seem to us
a goal that is in the process of being fulfilled. All the more reason, then, to allow ours
On the side of the prophecies of all origins which, especially nowadays, revolve around
lie to the world*. Our sole purpose, under the tyrannical and
atrocious empire of the politics of accomplished facts, which dates from the ruin
of Christian law; in other words, our sole aim, under the reign
moving, given the unforeseen events that are devastating the peoples torn from their homes
the fixed and solid ground of the Christian king, is to make appear, to
healthy, clear eyes, a corner of the living tableau in which one encounters
they try and experiment with the events that every observer
can judge pressible.

Most of them are co-authored in three volumes from 1861, 1862, and 1863, which
we brought back from Piedmont; J futuridtttin. – Comvnii aile predizioni. etc.,
– and JI yaticinatore, Torino, Martinengo, – A French collection, Poracle de
H. Dujardin had preceded these works; Paris, 1840, Camus.

Digitized by Google

496

THE JEWS.

s'uniHeDt to give the world its master, and that its
Fleets descend upon the half-abandoned coastline of the Pales-
tine, where, voyage by voyage, they release their swarms
triumphant.

Forgetting that in times of tojirment and bygone vertigo-
tionary the strangest designs turn out to be

He smiles, he shrugs; an easy and commonplace way to cut to the chase.
The difficult questions! And yet, to smile, one must have
lost the memory of the events one has just witnessed;
We must not want to remember that just yesterday, one of the
the most powerful nations in the world; the leading power
maritime land, trembled before a lesser phantom
A formidable blow indeed, that of Judaism; a phantom which,
standing before England, each day threatened to
to take shape, and deprived his state officials of their sleep and
his sailors. Yes, it was yesterday; and how could one forget that, from a
at the other end of its shores, the British Empire, atten-
fearing avalanches of hostile ships, bra-
He turned his glasses towards the sea, where the wind that was blowing from
On the Reunion side, this time they were content to make threats!
Are these adventurous and improvised bands known
under the name of Fenians, were not, at one moment, the
terror of England? Is it possible that in the blink of an eye, everything
However absurd they might have been declared the day before, England did not
Didn't he start trembling before them? Yes, leaving aside the
so-called prophecies*, which would give the Christian too easy an
Having won our case, we simply observe the march.
Given the current state of events, is the progress of the document-
trines, influences and Jewish forces do not
doesn't show, arriving upon us from the heights of the future, a
a new kind of Fenians, whether from Romania or from
In one place or another on the globe, Judaism will have drawn from
His blood? And, sooner or later, what to say of these words, of this cry: The
Here they are, propelled by steam in their war chariots, or
on ships armed with their millions, covered in their

Digitized by Google

CHAPTER TWELFTH. 497

soldiers, and coasts from which we will undoubtedly have to count
the fleets and the years of some coalition of powers.

A grand spectacle, and one which, in this form or in any form
any other, any one of them, will one day be fulfilled, k the sur-
immense grip of those whose nature of mind and strength
Their studies prepare them so strongly that they see nothing. – The
"Jews! Jews!" will be cried almost suddenly from all sides.
in one of the grandiose crises where the peoples were thrown, thrown
They are pressed against each other, mingling like crushed bodies.
And the Jews are advancing! Haven't they just put their heads down?
One of their own? Or at least, didn't they just cheer?
and without asking him what his blood was—a conqueror, a
A man gifted with a genius for political deceit, a sinister
a mesmerizing figure around whom multitudes of fans gather

Let's listen, let's listen! All together they call him frantic—
how the savior, the glory, the peace and the joy of the world.
Carried on the rolling current of this militant force, the strange
The triumphant leader appears, and these cries precede him: Glory and
Happiness, the earth is freed! So here it is at last, the real thing!
Messiah; the one who curses and ignominiously drives out the
Christ, that austere and somber enemy of man; he who
He crushes the infamous, he who purges the world of it. He is the apostle
and the prince of universal brotherhood; his holy mission
is to unite men, to unify peoples, and to com—
to enjoy the fruits of the earth. The enjoyment of all goods
And of all pleasures, that is its supreme, unrecognized law.
outraged to this day by all the deceitful and all the
hypochondria which, under the detestable sign of the cross, and
under the crosier of the bishops, docile to the government of the
tiara, have tyrannized the earth

For a moment, astonished, the world stops, hesitates; then, from
On all sides, the people were in arms, and half-broken.
they cry out: "To us, to us the Messiah of the Jews; let him live and..."
May he reign! May he have the peace and joy with which he fills us!
men, and that all the nations of the earth may not be

32

Digitized by Google

i98

THE JEWS.

that a nation under his rule. He is the king of kings. Um—
proud and eager to be his lieutenants, our sovereigns of
All dates crumble beneath the force of his arm. Let him
Let him be our nounarch, our father; no, let him be our God!
Peoples, kneel, and believe in his word: that
Humanity, the one and only true God of the earth, worships itself
in this representative of the most admirable and the most divine of
all men!

But what is the point of this fantasy painting, in which, obviously—
both any supernatural intervention and any political impossibility,
Note the care we have taken to gather certain
traits that the traditions of peoples attribute to the turning days
Mentions of the Antichrist? What good are these elements combined, and
to which our pen seems to give in anticipation the
definitive form of history? For if it is indubitable for

that something new, incredible, immense, prepares, stirs in the world, even announces itself in favor of the Jewish nation through warning signs, it is not hardly less certain, when it comes to revolutions whose long-suppressed fervor threatens to overturn the world, that the event awaited in one aspect, likes 'a se to present under another guise, and does not make his entrance onto the stage that by one of the doors whose leaves seemed to be ' refuse to open. What good is this painting, we will repeat—we therefore, if not to note that, in the revolutionary world—newly emerged revolution, the events indicated, Far from being in any way impossible, they are possible from all points, and are so in a thousand ways!

'We were careful not to take into account, in fact, elements historical, tangible realities, we have not concerned ourselves with pes than Jews, and we have omitted, in the construction of our ■Hypothesis: the existence and intervention of the ten tribes of Israel. What—that serious and learned men claim, and we are not unaware of it not at all, that the core of these ten tribes, relegated to one of the oases inland Africa, forming a distinct people, ready to come, one fine day, and through a new exodus, throw off an unexpected burden in the balance of events

Digitized by Google

CHAPTER TWELFTH. 499

And it is in the face of the opportunities of this future that, while preserving for the Jews feelings of sincere brotherhood The fact that civilized man must respect every other man, we let us provoke anyone who has deigned to initiate themselves into things and to people of this world, to form the idea of the immense role and suffers whatever role the most tenacious and astute might play there, the most anti-Christian and most cosmopolitan of peoples, that who, present in every country, never ceases to remain a citizen of a foreign nation, that from which a telegraphic sign can, in an instant, to gather the waves at a single point in a hurry; in short, the one who holds the prize in his hands of everything, and, if modern history does not deceive us, the one who holds k roughly the price of any man, the sign of All power and all enjoyment, the universal talisman, the king of metals and de-Christianized empires: gold.

SUMMARY

VERY LACONUC. AND CONTAINING ONLY THE MAIN THOUGHT OF EACH

What were the beliefs of the Jew since Christ?

Orthodox, pure Orthodox, which alone is the one we let us call him the Jew; and what, for this reason, is the source of its customs? – These beliefs were a mixture of traditional-sublime, vile, absurd, prodigious works rabbis, who together form the Talmud, dominated, crushing them with their mass and their self-rite, the books of Moses. Therefore, the Jew cannot, without lying k the history and k his faith, give us for his religious law these same mosaic books in which he sees no today– Today, it is "neither a book of science nor a book of history!" (Ch. I*'.)

- The Talmudic Jew is the continuator of the Pharisaic sect secular; that is why the Piurisian, this sectarian completely of pride and hypocrisy which the Saviour so harshly condemns

32.

Digitized by Google

500

THE JEWS.

veur, is today even the admiration and joy of ju-Orthodox deacon. (Ch. II.)

"There are no more doctors in Israel," such is the language dogmatic of Israel itself. And, on his lips however, The title of doctor is attached to the title of Rabbi. Israel, adds– will we be, has lost its priesthood of divine institution; the Rabbine, therefore, has nothing of the priest in him, and is not indebted to his power, oh marvel forever humiliating to Judah than to the leaders of Christian societies. Why then the Jew Does he prefer to call him his pastor and his pontiff?^' For– What? If not to give his cult a simulacrum of life, and ensure him a place in consideration and in the budget of Christian states?

Better still! A completely artificial organization of ju– Daism, which took place in the early days of the nineteenth century under the auspices of the conqueror who was then making the world tremble earth, has placed the laity in Israel in charge of this sa– Cerdoce, and designated as regulators of this cult the ministers of a Christian government. (Ch. III.) O prodigious overthrow– abandonment of all religious notions!

Why then this unimaginable phenomenon, if not that the big question, for the progressive part of Judah, it's about getting out and freeing oneself 'at all costs' from the Talmud, this religious code which, for centuries, devoted the Jewish nation 'Has hatred and contempt for peoples? For, the very expression of the Synagogue, and drawing inspiration from the sinister mysteries of the Kabbalah, the Talmud stifled among its fanatical sectarians every conceivable seed of civilization. (Ch. IV.)

Therefore, no one will be able to decipher the Jew if he does not know and penetrates some of the secret masters of the Talmud. And, since it is essential for us to form an idea of the main teachings of this holy book, a part Israel is reviled these days, while the other puts all its art 'a glorifies him, let us know, so as not to forget, that he donjje to humankind as father and as mother not point the monkey and the ape, scandalized by the honor their

Digitized by Google

CHAPTER TWELFTH. SELF

confer certain leading figures of modern science, but two monsters whose life begins with the most horrific depravities militants for human nature. Let us also remember the the answer of this religious code when the Jew questions him about his relationship with the rest of humanity: You must not con- to be born into this world only to a neighbor, and that neighbor is the Jew. Every human being, if not of your blood, if He who does not share your faith is nothing but an unclean beast before you. He You deserve to curse him, you deserve to strip him, you deserve kill him. (Ch. V.)

And you, woman, descended from the blood of Jacob, what are you? N'ou- Never forget that, for the pure Talmudist, you are nothing but an es- slave; that he has the right to flog you; that he owes you neither loyalty- marital life and morality in its relations; that your person, In short, what is under his hand is butcher's meat that "The buyer is free to customize it as they see fit." And Such is your nothingness, that to teach you the holy law is the pro- to wither and become as guilty as teaching you obscenities. — What does it matter to this master if, despite the rich nature that distinguishes you, your moral fragility is proportionate to the value of your faith! (Ch. V.)

A thousand times superior to everything that breathes, how ortho- Would doxe deviate so far as to make himself a slave to a promise? of a word, of an oath? No, his law will save him the humi- binding this servitude; and, whatever he may have promised or

The Talmud holds that a simple desire to be freed...
mality clears him and makes him aware of all the fran-
Things of free thought. (Ch. V.)

Among the most precious freedoms of the Jew, one stands out.
usury, which, in the Quran, Muhammad criticizes him for (b)
of theft'; usury, this means of universal domination which
avenge the Jew, subject to his law the human brutes age-
knotted in front of his gold, and allows him to laugh at this
words by which the Regent's Attorney General dared

'Alcoran, ch. iv, Des femmes, p. 67, Irad. du Ryer; 1775.

Digitized by Google

502 THE JEWS.

to stigmatize the sons of Israel: they are "the monsters of society"
civil. (Ch. V.)

But accused of this enjoyment of your Talmudic rights
Don't hesitate to disavow what the good guys call crimes.
split, O son of Israel, and repel with the most heat-
reuse indignation the word that claims you mix 'a to your
food, the blood of Christians fallen beneath your sword for
obey the vows of your worship. (Ch. VI-VII.) The Bible accused
your faithless fathers of this sacred cannibalism ^ but not
Can you argue that sons are not fathers? De-
Then, for half a century, moreover, oh wonder! the faith of your people
it stirred, it changed, they set off, and
"So say the men of progress. What is happening then?"

Let's open our eyes, let's listen! Immobile, unchanging in
his belief for eighteen centuries, all of a sudden the noise
of a world that is collapsing has startled him out of his sleep.
Thargie, the entire Jewish nation. The peoples run,
rush towards fantastic and elusive horizons.
The Jew contemplates; his faith, which fixes and isolates him, distresses him.
It repels them and mingles with their course; it comes to life, and suddenly
There he is, as a reward for his efforts, declared the equal of those who
They declared him a helot. But at that moment, this people remained everywhere
and in all centuries equal to itself, divides and
splits. This one still wants and claims that he should be called ortho-
doxe; he forges a bastard orthodoxy; this other bears in
cockade the word progress, and the rules of his faith have for
the source the whim and variations of a Protestantism that a-
had scorned his fathers. Progressive beyond measure.
imaginable advances, this third one names and salutes with
transporting the philosophy of the eighteenth century; and, for him,

morally, he is a brother whom the true Jew must embrace with love. (Ch. VIII.)

There is someone, however, before whom tolerance recedes. sudden death of the one whom the world had proclaimed the most intolerant of all men; and this someone is the Christian

Digitized by Google

CHAPTER TWELFTH. 503

faithful to his faith. If the Jew believes himself to be free, woe to the Christian. Oh, woe to his pontiffs, woe to his Church, whatever recognition that the son of Jacob ever professed him duty. For never, he declares to us, was his gratitude that a trap b the use of his policy, and his hatred was im-Placeable. She was, she becomes, especially within her, one. A sentiment less religious than national. (Ch. IX.)

Your prudence, O Christian! must therefore henceforth be extreme, since, in declaring the Jew your equal, you have declared him your master; that is to say, since you have made him a citizen twice, when you are only one! citizen of your nation and here-citizen of the Jewish nation, which, everywhere indivisible, shows its Head in every country, always ardent, always audacious always ready to use all her influence in favor of everyone of his sons.

Every day, therefore, we see an increase within the Christian states, the sometimes overwhelming preponderance of Jewish, and each day the superiority that adds b its natural advantages, the advantages of which include its tenacious skill This finally earned him the conquest.

Among those whose sight rarely strikes and captivates To our eyes, the natural organization of these humans is distinguishable. my of the dispersion among the peoples who host them: similar organization, from one end of the earth to the other, b that of occult societies. Each of the societies se-crests that develop in the midst of modern states are not indeed, only a copy, only an image of Jewish society as it exists among the people.

Z' And the goal of the sons of Judah, the last word of the mysterious' the will that animates them and binds them together as a people is the final word of the implacable hatred that Christian civilization-yours inspires b the one whom, for eighteen centuries, the Kabbalah recognized as a prince.

It's the Jew! And our astonishment is to see that no one...
It is hardly surprising, within Christian nations, that there is the most

Digitized by Google

self

THE JEWS.

strange phenomena; let no one be struck by seeing
that all secret societies, whose soul is that of liber-
progressive realism, they only think what the Jew thinks;
they only say and keep silent about what the Jew keeps silent about and says, they do not
want, exalt, and exalt only what will, exalt, and
I abhor the Jew!*

Hence this splendidly obvious fact: what a trans- Liberal
I Cendant is none other than a Christian who became a Judaizer because
that he was Judaized, because of revolutionary education, or
j anti-Christian, inl^usa in her soul the heart and mind of the
A modern Jew, who could not reign if Christianity did not
He succumbs. ("Ch. VIIMX, etc.) /

But, the incomparable power of the societies of the occult-
ism, whose rudder is shifting under the hand of Israel, comes
to join the irresistible power of gold. For gold possesses
the man as soon as he de-Christianizes himself, and the Jew possesses
gold. He possesses it to such an extent that it could undermine the Jew's credit.
That would shake the world! Besides, doesn't the Jew have
doubled in his person this power of gold
that of public speech, that is to say, the speech of the
press and that of the high professorial chairs, or of
Higher education for peoples? For the Jew has
acquired; and it is through this that he attacks faith at its source
Christian, that he shapes, that he molds opinion, that he dominates
with an irresistible upward force the vastest extent of
Europe. From this word worthy of all our meditations
tions, and which we captured still vibrant on the
lip of the former British Prime Minister, from
of Jewish blood; "This world is led by all kinds of people"
very characters that those whose eye cannot imagine
penetrates no point behind the scenes;... and the powerful revolution-
tion which is being prepared and brewed in Germany, where it will
"Soon a second reform, even more significant than your first,"

'Alternative name for the Aniihrétienne Revolution.

the same as those of the Jewish ecumenical council of 1869.

Digitized by Google

CHAPTER TWELFTH.

505

and consequently more destructive to Catholicism, "takes its development under the auspices of the Jew, n (Ch. X.)

What weapons, in truth, if one is not a government, to support the struggle with a shadow of luck against a people Present everywhere, everywhere at the forefront of the most irresistible means of domination, and remarkable in the midst of all the peoples, of whom he is often both the owner and the tenant, by the multiple superiority of his intelligence; remarkable for the prodigious and still unexplained nature of its superiorities bodily.

For the most singular of immunities exempts the Jew from diseases that spread death around his head; the most characteristic the teristic of privileges elevates its vitality above the vitality of any other man; finally wants no land not to be a stepmother to her, and not to devour her colonies as she devours that of any other race.

Thus it is that these men of the dispersion, that these interested apostles of the unification of peoples, be the only a people who can truthfully call themselves cosmopolitan, the only one who must, by its very nature, an invariable aptitude, to furnish with its population, to bend its wishes, to settle, to dominate its one's own person, the entire globe! Hence this strange fact qn'après avoir été, par l' grâce de ce privilege , le mission- the prime example of anti-Christian doctrines, which For us, this means antisocial doctrines, and the general- the reader of evil, the link between all occult societies, is k this same privilege that the Jew will owe to being the missionary par excellence and the generalizer of good! 11 will owe him the glory of seizing the empire, to which he claims, and of Strong reasons compel him to believe that he will one day be raised the most generous services.

Even if modern science demonstrates or admits its impotence- sance k will give us the reason for this physical superiority, she fails in a manner just as noteworthy k explain to us why, all of a sudden, since that sudden

THE JEWS.

(almudisc and sets off, its fertility redoubles and reverts to what it had become on the eve of its release from Egypt. As if Providence truly willed that what new Moses will soon be nothing more than his signal to wait to take the lead of a second and larger one diose exodus. (Cli. X.)

Statistics, the state of affairs and of minds, have said, in effect, that a Jewish flood can, from today, flow—to open a beach in Europe unexpectedly! And no one will dare We hardly need to ask ourselves: But where are these Jews, and who Are they? For we have just seen them, and we have reported.

These are the Jews of the Middle Ages; these are themselves, re-found full of life in the very middle of the ninth century, and all valiant with their Jewish sap! Yes, these Jews! from the Middle Ages, this reality of all eras converted by modern history into an absurd myth, these men from another—The times she denied it, we see them at work! We encounter them—'trons devouring a people', and our eyes see them show such as the history of all times and of all The nations had shown them to us: Reserve forces, Huge elite units flank or follow them, formed from populations of the same blood, and inspired a shared national spirit, but where countless groups distinguish themselves from their brothers by their beliefs and customs more similar to that of de-Christianized Christians than to those of the Judaizing Jew. (Hungary, Poland, Galicia, Germany) (magne, etc.)

And the goal that these formidable masses confess is to to found a new Palestine; while awaiting the exodus which will Prejiare towards ancient Palestine; while awaiting the return whose periodic wish is expressed with enthusiasm religious to all homes in Israel through these national words: "Next year in Jerusalem!" (Ch. XI.)

For Israel awaits its Messiah, and prepares for the day of that

CHAPTER TWELFTH. 607

future world leader. Anyone who says otherwise is deceives; unless his thought *limits k some fraction of the thils of Jacob; he is mistaken or deceives Christendom. More favorable and grandiose circumstances, plot twists more unexpected than those that made a Alexander, a Tamerlane, a Napoleon, will they do this con- Seeking? Will they raise this Messiah on the platform, aided in his an upward trajectory thanks to the prodigious resources that the discoveries of science and that the secrets of your unified policy They are prodigal in their silence to adventurers of our time to capture and To subjugate the people? So he hopes, so he professes, This is what Israel wants, and many pages have demonstrated, in the rapid development of our chapters, the possibility of This incredible marvel! (Ch. XII.)

A wooden cross saved the world, they said during the Revolution panting amidst the ruins, one of the men from Elat and leading figures of liberalism (Mr. de Montlosier). After to have made the imminence and enormity of the danger that threatens Christian civilization (that is to say the order that gives social life its fullness), we must To repeat it in our turn: only one savior could to halt the slide of a world that is now almost Judaized: this world, ravaged and driven together by its ruin the anti-philosophical doctrines of tenth-century philosophy eighth century, and the implacable selfishness of the economy and of de-Christianized politics. Now, this savior would be Again and again the same Calvary cross, horror and abomination of the Jew.

But how can we expect a full return of governments? b the Cross, b the faith of our fathers which they rejected; this cross, this faith, which pushes far from us the principles of unreason and pride, division and enslavement, that Europe owes its press and its education to the tireless machinations of the Jew, his tutor, and soon his master! (See Mr. Disraeli's threatening confessions, etc.)

Oh, unexpected chance of salvation! An ecumenical council,

THE JEWS.

composed, formed from the blood, knowledge, and piety of all Christian peoples offer the most simple and the most solemn occasion of this return. Already the peoples will they be too Judaized for the good sense to seize it, those whom we see lending themselves so easily to laissez-faire in what wastes and attacks the the sum of their true wealth, their genuine freedoms and their peace? Or, suddenly, their eyes are opened—Will they—will they be allowed to let themselves be and to to yield to the counsels of this Church which distinguishes the name of a Universal, because it was instituted by its divine founder dater to meet the needs of all times, in all the places and all the men? In short, will they know how to put a Benefit from this broad path of wisdom, true science, and salvation?

We hardly dare to hope for this happiness—and yet the Nations are born curable!... But, whatever the course current affairs, the Jew, whom our pages have shown dreaming the role of a sovereign people; dreaming of something even better, in a A certain sense of dreaming is more accurate, but for a lesser future future, that is to say, dreaming of the role of people—arbiter, of The people—pope, the Jew, sooner or later, and this seems to us undu—Bitable will regain the upper hand over us. We shall see. emerge aided by the countless and disparate auxiliaries that his words have disciplined—or rather, we shall see him do to tip the balance of events in his favor some prodigious adventurer whose fortune he will have followed, and whose cunning, by thwarting his plans, will open his eyes eyes. Thus, we are led to conclude a new perspective. that which, with its distant weaknesses, has presented itself to our minds, struck by the striking relationships that manifest themselves between the Church prophecies and the radical revolutions that are in a way of being accomplished. But, written from the simple point of view of human possibilities, our book naturally had to re—to push any insight into which the facts might have been mixed of the day of supernatural elements—and such are judged by one by mutual agreement, in both hostile camps, the prophecies

Digitized by Google

CHAPTER APPENDIX. 609

that they constantly extend to us with one hand and the Synagogue and the Church.

So we pushed back into our wallets a few chapters originally intended to give to our work its fourth part and its complement. It seemed to us It would be wiser this time to speak in purely secular language. and from where would this supernaturally foretold future be banished which each person admits and expects in a different form, The faithful Catholic and the believer in Judaism. We regret it. sincerely tones for the honor of the Jew, this elder brother of Christian, to whom our last pages gave, in the rein-incorporating in all the nobility of its titles, the role of devotee-and glory into which he will enter, for salvation and the astonishment of the world, the people forever chosen, the noblest and the most august of peoples, the people descended from blood of Abraham, to whom we owe the spotless Mother of the Savior the Son of God made man, the entire college of Apostles, and whom the blessings of Heaven will then fill, endless melee with cries of gratitude and benediction tions of men.

APPENDIX CHAPTER.

THE TWO CABALS OR THE SCIENCE OF TRADITIONS.

FIRST DIVISION. THE DIVINE CABAL.

(See p. 100 above.)

Kabbalah or oral traditions of the Synagogue predating the biblical books. – The two brandished symbols of this cabal of divine order. – The Cabal is entrusted to a special body of doctors. – Corruption of the Cabal, of-came a receptacle of magical superstitions and goetia.

The chapter on Kabbalah, of which we form an appendix, would have found its most natural place after the chapter of the Talmud, because He would have explained the mystical part to us; but it seemed to us It is wise not to erect any construct between the reader's mind and the reader's.

Digitized by Google

610 THE JEWS.

still reeling from the strangeness of this monstrous collection, and its immediate consequences, which are the pages where we saw to unfold Talmudic morality, the kind that the Jew put into action over the course of centuries.

What, then, is the importance of the two Cabals in this work?

in the Talmud, which is dominated and permeated by left-wing Kabbalah, will not know To decipher in a sultanizing manner neither the Jew nor the things of the Judaism. Let's learn this once and for all: if the Talmud is the soul of the Jew, the Talmud itself has as its soul the Kabbalah, of which the The principal code is the Zohar. Now, the admirers of this religious code— The wise tell us that "the Kabbalistic doctrine is the dogma of the high magic ' 1 »

That is why, although under the title of the Kabbalah we do not we can offer the public a chapter on current events, we we consider it essential to address this subject in a book where it is at wishing that the Jew, this mysterious being, would be transformed under our eyes in a transparent being that light penetrates into all the senses, and finally make us diaphanous. But there are two Cabals, and let us be careful not to confuse them at first glance on the oldest one, the one that repels any impure mixture, and that vulgar language no longer designates today under its sacred name.

The ancient Kabbalah. The Synagogue previously possessed to the books of Moses an oral tradition which served in some a sort of "soul within the body of the letter"; otherwise the text would have risked sometimes remaining obscure and incomplete, sometimes lending itself to whims of individual interpretation; and never, until our days, the Synagogue had not tolerated this excess of madness 'which delivers Before our very eyes, Protestantism is the laughingstock of the world.

However, while civil law in Israel rested under the guardianship of the entire nation, oral instruction was entrusted to a body special group of doctors under the supreme authority of Moses and of his successors. "The scribes and the Pharisees," said Christ, "are seated in the chair of Moses; therefore, observe and do "Do not do what they tell you, but what they do."

' Eliphas Lévi, *History of Magic*, p. 23; Paris, 1860.

• Drach, *Harm.*, t. I, p. ix, etc.; Paris, 1844.

'Matt., eyelash. xxiii, v. 2, 3.

Digitized by Google

APPENDIX CHAPTER.

sn

And this tradition of the ancient Synagogue was divided into two branches: one patent, and this was the Talmudic tradition, was

distinct from those who came after Christ, and fixed the meaning of the written law. It dealt with Mosaic precepts; it was known through it what was permitted, obligatory, and forbidden; it constituted in addition to the material and practical side of the tradition.

The second branch was its mysterious and sublime part. It formed the Kabbalistic tradition, or the Kabbalah, that is to say, according to the etymological meaning of this word, the teaching received by the word. This cabal dealt with the nature of God, his attributes, goals, spirits, and the invisible world. She relied on the symbolic and mystical meaning of the Old Testament, "which was also traditional"; it was, in a word, speculative theology. The Synagogue's teachings. Essential information concerning the mysteries of the Holy Trinity and of the Incarnation was not omitted; and the rabbis converted simply by reading the Kabbalah.

This vast science is fraught with difficulties, thanks to the darkness of the books in which she shuts herself away, and most of the rabbins remain foreign there, because the cabalists don't want to initiate only an elite of followers, thoughtful people of mature age, and which meet certain conditions listed in the Talmud. Such, says the learned Drach, is the ancient Kabbalah and genuine. We will carefully distinguish it from modern Kabbalah, false, condemnable and condemned by the Holy See; for this. The latter is the work of the rabbis, who also falsified the Talmudic edition. The doctors of the Synagogue trace the Ancient Kabbalah up to Moses, however, admitting that the first patriarchs of the world had known of it through revelation the main truths'.

That if, among the high doctors of the Church, some bear witness to the Cabal the greatest respect, while others express only

'Drach, 'Harm., t. I, p. x-xi; 1844. Today the rule of the rabbis "go so far as to condemn to death those who admit the doctrine of the Holy Trinity." Ibid., second letter, p. 27; 1827.

* One thing, Drach adds, has always struck us, which is that in the Zohar, this principal code of Kabbalah, contains related traditions to the physical sciences, and that these traditions are in perfect agreement with the discoveries of the most profound geniuses of modern times. The Church Fathers, Pliny the Elder, and numerous scholars, attest by their writings on the antiquity of the Kabbalah. Ibid., vol. I", Harm., p. xv.

Digitized by Google

towards him, what fear, what reprobation and contempt, the cause of
This singularity will therefore no longer be an enigma; and, we repeat—
The point is that there are two cabals, the first true and without misunderstanding...
language, that which the ancient Synagogue taught and whose meaning
is frankly Christian; the second, on the contrary, is false, full
of ridiculous superstitions, and which had become in the hands of the Syna-
unfaithful fool, a receptacle of the damnable vanities of magic,
of theurgy and goetia"

The doctors of the ancient Synagogue teach from a com-
a voice that the hidden meaning of Scripture was revealed on the Siiiaï
to Moses, and that this prophet transmitted this knowledge through initiation.
This teaching was given to Joshua and his other close disciples.
mysticism then descended orally from generation to generation—
tion without it being permitted to put it in writing. And as the
The satanic line continues to appear in parallel below the
In line with divine order, we know that the idolatrous nations, that is—
that is to say, those whose worship is demonic, followed the same path
and only entrusted to proven men the traditions of which
formed the doctrinal part of their mysteries, the legitimate source of
orgies for these believers.

However, the captivity of Bahylon threw into the bosom of Israel
an immense disruption, and the orthodox Kabbalistic tradition
then came to be forgotten. Ezra, upon the return of the faithful to Jerusalem—
Salem, consequently received God's order to record it by
written. But the seventy volumes of which it is composed do not
were not made public, and the prophet was ordered not to
no point entrusting it to any hands other than those of the wise*. Later,
When the time came, the guilt of the doctors of the
The Synagogue consisted not in indiscreet revelations
custodians, but, far from it, in the jealous care they
took, and the Savior reproached them for hiding from the people the
key to science, the traditional display of holy books, to
clarity from which Israel would have recognized in his sacred person the
Messiah.

In this regard, let us observe the characteristic that essentially distinguishes

* Drach, Harm., vol. II, p. xviie.

'Ibid., vol. II, p. XXI.

'Saint Luke, c. xi, v. 52; — ibid., Drach, vol. II, p. xxi-xxiii. The cabal
Parallelism is therefore the key to magical science!

of the new law, that which preceded it: that is that this first had a secret teaching to which the common people remained foreign, * but which was to be openly preached during the "The coming of the Messiah." The Kabbalists of the ancient Synagogue, in repeating the traditions relating to this or that point of Christian dogmatism, "they deliberately enveloped him in obscure language, using before expressions unknown to the vulgar and even to the common Jew." "The doctor; only the initiates held the key to these enigmas." Moses, This living symbol veiled its face to protect its very weak eyesight. Jews, while it pleased Christ to show himself only to face uncovered. For it is in the nature of the new law that the last of the faithful should be initiated from childhood into the most sublime truths of religion; and the child who receives from a Christian mouth the teaching of his catechism could not envy the 'the deepest philosopher's revelation of the smallest mystery'.

Such is the cabal, of which, in the fifteenth century, Pico and the scholar Jewish Paul Ricci "were the first to reveal the existence to the Christian world-Well. It should therefore come as no surprise that the study of this science has brought a large number of Jews to embrace Christianity. Indeed, unless one were to do violence to the text of the previous pieces-heavens that remain to us from the ancient Kabbalah, it must be agreed that Christian dogma is professed there as clearly as in the Church Fathers; and the rabbis were so well aware of this that they took steps to keep Jews away from reading the Cabal*.

Towards the end times of Jerusalem, and when Judea suffered the dreadful ravages of idolatry, the cult was miserably invaded by Pharisaism, whose luxuriant growth threatened the Synagogue almost entirely. The attention of the doctors was then focused on Talmudic theology, which existed in a state of oral teaching and regulated the practical and material aspects of the press-religious descriptions, while mystical and speculative theology fell into disrepute, for the reason that its tendency Christian faith was undeniably evident. This movement intensified killed especially during the crisis sparked by the opposition of the Pharisees to the doctrine preached by the Savior and the apostles. But

t

'Dncb, Harmony, t. II, p. xiv.

3 Ibid., vol. II, p. XXXII, etc., to read there a list of certain scholars illustrious figures of Judaism converted to Christianity through this study.

THE JEWS.

5U

already, turning to a change of flavor, this Talmudic tradition-dique had become what the Talmud calls vinegar, son of the wine; and, denatured in its essential part, it received the me-impure swaddling clothes of the rabbis' fantastical reveries, of their vain subtleties, from their absurd, grotesque, unimaginable tales! A little later, after the dispersion of the Jews, the Rabbis re-developed a taste for the speculations of metaphysics; and, Returning to their mystical cabal, they introduced an amalgamation of Greek and Eastern philosophy whose systems screamed in clashing with the Mosaic revelation. Such is the modern cabal. The Rabbis admitted there, almost without understanding them, certain things... mules whose ambiguity lends itself to Greek materialism and to pan-Indian theism*, or, better yet, the sacrilegious vanities of the magic of the Sabaeen peoples, given over to the idolatrous doctrines of descendants of Ham. It was, moreover, in the midst of these peoples that before Abraham, and during the Babylonian captivity, had lived their fathers, accustomed to constantly mixing the worship of God saint to the cults of demon gods'.

Therefore, if we consult only its doctors, the second cabal is of Jewish origin and relatively modern, it dates back to the the most ancient times through magical traditions and superstitions tions to which it relates, and that the Jews, in approving them praying to combine them with their traditions, have made some changes to their seal.

'Dracli, Ilarm., l. II, until xxvii.

' DH geiiuum dermonia. l's. xcv, 5. - Jdsiik, wiv, v. 2-14, etc., etc.

SECOND DIVISION.VL\ C.VBALE H.àGIQUE OR LEFT,

that is to say, the Ph.vrisa'ique cabal.

It is the dogma of magic, the key to secret societies or the occult. ism. - Sovereign power that it gives to the men who possess it. denl. - The Jews, our masters in magic, were the custodians of it. more faithful. - Its origins. - It is "born of the need for independence- "pendance," that is to say, of revolt. - It gives knowledge of spirits of this world, and governs every being by the virtue of letters, of Words and numbers. - The world is formed on the mathematical plane of the alphabet. - The Kabbalah is the key to the invisible world, the secret of the Ancient spiritualism. - The Kabbalist must unite body and soul with the angels.

APPENDIX CHAPTER.

515

mastery. — This sidereal magic is that of the mathematicians of Rome, that is to say, the Chaldeans, or astrologers, who, after having been the oracles of the world, were almost at all your times oracles in you Christian world.

The cursed or Pharisaic cabal, the one that has been preserved for us The doctors of the Talmud gave birth to the worship of the stars, these splendid ships that powerful geniuses appointed to govern things of this world direct and steer in the oceans without shores of space*. The Jewish Kabbalah is therefore the code or the key of Sabaism, this primitive idolatry which presented itself as gods, 'the fallen geniuses of the stellar army'.

Long before it received its name, it was, like the en- a child in the maternal womb, in the process of formation and endowed with being; Then she had a body, without being named, and received names which changed. That is why, seeking only substance and unity things, we often give it the name in our chapters of cabal in anticipation, before the date on which she wore it.

The Jews, whose existence preceded it, welcomed it as soon as they they devote themselves to foreign gods, to the worship of celestial gods, that is to say, well before the time when their princes afQ- song in favor of the deities of Chaldea, Egypt and the neighboring countries, the scandal of a public cult*.

The cabal then penetrates and infects patriarchal traditions, reduced to seeking a last refuge at the foot of the pulpit of Moses, whose virtue repels error. It seeps into their doctrinal books; it establishes itself in their medicine, it insinuates itself in their social science, but undergoing modifications successive, and eventually became ingrained in their customs. Thus the Does he become a Jew, under whose gaze Christ is born, despite this home? of light, and according to the remark of the fathers of magic and of Church Fathers, the prince of heresy, that magical spiritualism imbued with his venom*, the missionary of evil, the grand master of anti-Christian occultism. For "the cabal," the oracle of the

'Belief of the greatest philosophies of the idolatrous world, and of the theo- Catholic logic, regarding the stars.

* Saba, Tzaba, from which Sabaism derives, means the heavenly army, and it is in this sense especially since the Lord is the God of armies. Kabbalistic dogmas
These are the principles of the science of the mage, or of magic.

* IV finis, chap. xxiii, etc.

* Epiphan., Adv. heres., p. 55, ed., in-fol., 1622; – irf., Iræn., Adv. Valent., p. 43, 62, 137, ed. 1660, etc.

33.

Digitized by Google

THE JEWS.

G wire

Secret societies are the mother of the occult sciences; and the Gnostics, – these heretics who pushed their errors to the point of abomination of intelligence and the perversion of morals – were born of Cabalists*.

If, therefore, the first and most ancient religious tradition of world, known by its Hebrew name Kabbalah, is of order 'divine', the second, the one that must follow it point by point on a 'parallel line, is demonic'. It is, in fact, by the title of dogma of high magic which the pseudonym Eliphas salutes, in fl-bending the knee before her, this second cabal, which, under the Templars' aegis, "threatened the entire world with an immense revolution," and which, broken before the tiara by the scepter that she was about to seize, took refuge in doctrines and rites "if "Little known still of ancient and modern masonry." Also We are told that "the cabal, cultivated by the Jews with an unparalleled strength, almost single-handedly eclipsing all others secret societies'. Perhaps it would have been more accurate to say that she contained almost all of them within her fertile womb.

Even today, despite the principles of division and variation the principles that characterize error, secret doctrines, and unitary doctrines of cabalistic magic, which penetrates and dominates the high con- The sons of occult societies are preparing a violent unification of peoples; and this immense revolution is about to bring about one of the most famous prophecies of the sacred Scriptures.

In any case, the Kabbalah, which predates the Jewish people, is the soul and the Jewish form of the kind of magic that this people appropriated: learned form, because such was the religion of Jews, of whom she created a philosophical counterfeit; while

Based on the empirical evidence of witchcraft, it was generally refused, despite his pride and pretensions, to attribute to him a value

'Ragon, the most accredited author among Freemasons; Freemasonry occult, p. 78; Paris, 1853-

* responding to our Sayrt, or to acceptio, teaching received verbally

ment. Urach, Harm., t. I, p. xi; 1844.

'Dracli, ibid., vol. U, p. xviii. – The rationalist Hæfer, History of the chemistry, vol. 1", p. 247; – Matter, Hist. of Gnosticism, vol. 111, p. 184; –Eliphas Lévi, Hist. of magic, p. 23; Paris, 1840.

< Eliphas, Ibid., p. 23, 222, 256, 273, 399, 407.

'Memoirs on the Kabbalah, by de la Nause, in the Memoirs of the Academy' registrations.

Digitized by Google

CHAPTER APPENDIX. 517

of good quality. Let us, however, listen carefully to the words as the magician Eliphas Levi confidently says and repeats:

If there is "an indisputable truth," it is because there is "a "high science, an absolute science," giving "to men who take it as their rule a sovereign power that makes them masters of all inferior things." Now, "this science "That's magic, and the cabal's dogma." And we don't care. this cabalist, this perfidious enemy of the Church,^# if this assertion seems paradoxical to those who have not yet doubted the in-Voltaire's fallibility, that petty ignoramus, who thought he knew so many things because he always found a way to laugh at 'a place to learn'.

Celestial origins; essence, spiritism, Kabbalistic. – The language that we are about to discuss is worthy of some attention, in this sense that it happens to be both the expression of the belief of the ph-Jews, rabbis, Talmudic or Orthodox Jews who are their disciples, and transcendent magicians who recognize- They took as their teachers the Jews of previous centuries. For, we said one of their princes, "it is certain that the Jews, custodians The most faithful keepers of the secrets of the cabal have almost always been In magic, the great masters of the Middle Ages*!

However, the Pharisaic Kabbalah, this science of such mysticism- a terrifying thing that the eye of ordinary doctors could not detect

and which leads men to the knowledge of the most profound truths deep*. It is all the more necessary, according to the Babbins, that, without it, Holy Scripture could not be distinguished from secular books in which miraculous elements are found them, and precepts of a morality as pure as the law. She only help to penetrate the truths that are hidden beneath the bark of the literal meaning. God, if we were to believe them, was the first master of this science in paradise; for he instructed the

'Eliplias Lévi, Bist. de la magie, p. 3 and 23; Paris, 1860.

* Dogma and Ritual, *ibid.*, vol. II, p. 220, 2nd ed.; Paris, 1861. By means of The author should have added the Renaissance period, or the Protestant era. ism, which was at the same time, and quite naturally, an era of great magic ancients, and great heretics, or great revolts.

* Rouland, *Hist. des Juifs*, t. VI, supplement to Josiphe; Paris, 1710; a very scholarly work, printed in Holland, from which certain passages offensive to the E[^]ise. We have already quoted it, and we extract from it^ on the cabal, what it contains that is essential to our subject.

Digitized by Google

518

THE JEWS.

Angels immediately after the fall of the first man. And, as it was important to reveal all the mysteries to man. God commissioned the angel Raziel to teach him the truths. through the Kabbalah. He gave Angels as masters to patriarchs; after Adam, Sophiel was the patriarch of Shem; Raphael Isaac taught, as did Metaphron Moses, and Michael King David. Thus, According to these doctors, the cabal is as old as the world and originally descended from the sky. We had the opportunity to study it in the desert; but, at the time, no one dared to write about it. Simeon Jochaides was the first who did not hesitate to entrust He wrote down a few fragments. He was the one who composed the famous The book of the Zohar, which has since that time been expanded by numerous additions, and it is believed that this Simeon lived for a few years before the ruin of Jerusalem'.

The first part of this cabal focuses on knowledge divine perfections and celestial Spirits or intelligences; she It is called the Chariot, or Mercata, because Ezekiel, it is said, explained the main mysteries in the miraculous chariot which appears at the beginning of his revelations. The second, that is to say the

sublunar. This name is given to it because it is the first word of Genesis. {Ibid., 315–327.}

'Jbid., p. 316–317. – The contemporary mage or cabalist, Kliptias Lévi, – a well-known pseudonym, – therefore of almost the same antiquity, the same genealogy to the cabalistic tradition. "Let us now go back to the sources of true science, and let us return to the holy Kabbalah, or tradition of children of Seth, brought from Chaldea by Abraham, taught to the Egyptian priesthood by Joseph, collected and purified by Moses, hidden under symbols in the Bible, revealed by Saint John, and still contained within, under figures hieratic motifs analogous to those of all antiquity, in the Apocalypse of this apostle." Eliphas, History of Magic, p. 105; 1860. – Saint John is that of the disciples of Christ, which the followers of occultism, Rosicrucianism, Templars, high-ranking Freemasons chose each other for apostleship, but in the inter-lending in their own way!

X M. Frank... defines Kabbalistic science as "a mysterious science" distinct from the Mishnah, the Talmud, and the Holy Scriptures; mystical birth by the need for independence and philosophy (i.e., science of revolt and revolutionary progress), and which spread among the Jews before the end of the first century AD. » Th. Mangey, preface to the Works of Plato; Sonnetiy, Annals of Philosophy, p. 39i, no. 106; 1868.

However, this science existed before it spread; but few of us The date of its cabal name is irrelevant. What it teaches us about virtue numbers connect it on one side to the doctrine of Pythagoras, which this philosopher-Sophie, magician, or theurgist, founder of the Italic school, had drawn from The East, the primary source of religious truths and religious revolts, or superstitions.

Digitized by Google

CHAPTER APPENDIX. 819

Kabbalistic theologians encounter and recognize at each not mysteries; one cannot name a letter that does not contain her own, each having some relation to the Sephiroth, that is to say to the splendors of God, to the works of his hands. The letter A, for example, represents doctrine, and indicates light inaccessible to the Divinity;... but it is found to be composed of a vau and two iod, which tells us that it also contains

great mysteries, and how many more still rest upon

the beth! (3). One affirms that this letter is from a woman, and that its two parallel lines are two arms, between which it She receives and embraces her husband, Thipheret. The others support that this second letter also means house, and should be remembered to lead to wisdom, which is the second splendor, the second Sephiroth

We will also observe that the first ten letters of The Hebrew alphabet corresponds to the ten sephirot, and that the following have other uses... It is only right that the creatures have their own particular letter; otherwise they would be dishonored. Thus the capital P is the symbol of the intellectual, while final p indicates animal spirits; the tzadd represents the matter of the two, and the four elements; the boph, minerals and mixtures, etc.; the R, fruits, trees and everything that which vegetates; the S is the symbol of reptiles, and of all that exit of a sensitive life. Finally, the T, the symbol of man, is the last of the alphabet, man being of all the works of God, the most perfect and complete.

These are the Pharisaic Kabbalists, the fathers of our magicians, who speak to us in this way. Let us be careful not to forget it, and Let them mix error and magic with a dose of truth without in which falsehood cannot live; let them wear themselves out, in the but to mask the copper and its poisonous oxide, from some means which the ancient Synagogue used to veil from eyes unworthy of the pure gold of transcendent and celestial truths...

The world, these doctors continue, was formed on a plan the mystique of the Hebrew alphabet, and the harmony of creatures is similar to that of the letters which God used to compose the book of life. It is a certain assemblage of letters that makes the beauty and excellence of the universe; and, since the world has been as if shaped according to the dictates of the alphabet, there exists neces-

Digitized by Google

520

THE JEWS.

certain things attached to each letter, and which ohacune happens to be the symbol and the emblem. That is what They easily discover the initiates of the cabal, but they need to distinguish between single and double letters. U has seven double letters. whose significance we shall see. (Ibid., pages 335 to 339.)

Let us say it then, repeating their doctrine; God uses himself before-cleverly using letters and combinations of his name to act on the Angels; these Angels influence the twelve signs of the zodiac-that; these exert their influence on the earth, and preside over the various generations succeeding one another there. Thus, letters have originated-clearly an admirable power, not only because they

things of the universe, that is to say, earthly and celestial things that The ignorant would not be able to see, but because they are so many channels through which God's faction operates on intelligences*.

If such is the virtue of letters, what will not be that of their compounds? So the cabalistic magicians make themselves strong to obtain, by the arrangement of certain words in a certain order, miraculous effects; and do these words give birth to specific effects, according to the degree of holiness. of the idiom that produces them. That is why the Hebrew language it infinitely surpasses all others. Miracles are proportionate— moreover, it relates to the value of the words that express the name of God or his perfections and emanations. The custom is therefore to For this purpose, it is preferable to use the Sephiroth, or the names of God. There are ten Sephiroth, which are: the crown, wisdom, understanding, strength or severity, mercy or magnificence, beauty, the victory or eternity, glory, foundation, and kingdom. (Ibid., p. 363.)

The Sephiroth are the names, the attributes of God, or God himself. even in its attributes, and the Angels who represent these attributes goals. — Of the ten Sephiroth, seven are the seven Angels of the pre—the presence of God, and three the splendors of the three persons of the Holy Trinity. These are the Sephiroth of the divine Kabbalah. When—that the words, and particularly the seventy-two names of God, are arranged in a certain way, they acquire a

'Ibid., pp. 340–41. The letters, moreover, serve as elisers, and the names— The words they describe have extreme power. Finally, the accents do not are not useless to letters, and, like all the particles of the law, they are armed with energy and power. Ibid., pp. 244–340.

Digitized by Google

APPENDIX CHAPTER.

521

irresistible force (Ibid., p. 395.) But if it happens that words do not contain not the meaning in which their power resides In order to act, it is important to change them, and there are rules. prescribed to bring about this change. (Ibid., 345.)

Thus speak the Kabbalists, and, for the moment, we Let's just say that, to comment on what it contains and this that which the Pharisaic cabal does not contain, it would be a task arduous. But what is not surprising is that her breast

presented as a counterfeit of the true cabal, we express by the very fact that, while distorting it, it must recall its august traits. If, for example, divine mysticism contains within 'certain numbers an incomprehensible virtue', the magical cabal immediately accumulates countless absurdities about this dogma, about this adulterated belief which Pythagore seized upon during his travels, and whose unfathomable antiquity he recalls in his lessons'.

But this cabal, it will be objected, has all the appearances of magical! Well, what does it matter to us? Are we unaware that the most specious reasons could not fail the cabalists of Egypt to see the innocence of magic. And what scruple should stop man before the cabal? It is sacred; the saints, they tell us, in they used; it was their power: it was through it that Moses, arising above the magicians of Egypt, he made himself formidable through her miracles; it was through her that Elijah saw the fire descend from the Heavens, may Daniel strike the mouths of the lions, and through it all

'In the rabbinic book, *Toldot Jeschu*, or life of Jesus, terminating the apocryphal Gospels translated and annotated by Gustave Drunet, The Jewish writer gives us examples of the miraculous cunning of Name of God, p. 185-6-8; Paris, 1863.

'Works of Abbot Martet on this saying of the Apostle Saint John: 'Qui habet in collectione computet numerum bestiarum. Apocal. xiii, v. 18.

'Example of this virtue of numbers: the manifestation of this mystery we discover the efficacy and the ingenuity of the number seven, by virtue of the which all things were made; for, according to these Magi of the Synagogue, Seven Sephiroth pour their influences upon your seven Intelligences of the seven planets, and these have immense power which consists of seven things about the economy of the earth, and about events, etc., etc. There are seven gates of Pame, namely; two eyes, two ears, one mouth and two openings in the nose; there were seven days employed in the creation of the universe; there are seven Sabbaths from Easter until Pentecost, and seven times seven Sabbaths for the Jubilee year. Finally, the seventh millennium will be the 'great sabbath and the time of rest for all creatures' It was necessary therefore that there are seven double letters to which these seven could be referred things. Ibid., *Hist. des Juifs*, suppl., p. 340, etc., etc.

Digitized by Google

THE JEWS.

SSX

the prophets discovered the events hidden in a distant past

The Talmudists have revived this cabal, which already towards the time of Jesus Christ had spread throughout Judea, and whose merit is all the more incomparable, in the eyes of its followers. that it leads the initiated to perfection; for it elevates the soul by degrees to the contemplation of what is most perfect in the nature. (Pp. 390 and 411.) And, if our eyes rest upon this world inferior, she shows it to us populated by a multitude of spirits of four different species that reside, "each according to its nature" ture, in the four elements. These spirits are of both sexes; They were created as friends and servants of man, and practical cabal teaches the means of conversing with them*. It is therefore the key to our relationship with the invisible world. possible, or the secret of ancient spiritualism; and this admirable science gives, among the five orders of Kabbalists, the first rank to those who are called contemplatives, and who would wear nowadays the name of spiritualists.

Eager in their pursuit of heavenly truths, these wise men... They follow the path their soul, senses, and body take, freed of all attachment to sensitive objects. Raised and kept in close contact-ports with the Angels, these spiritual channels through which the Divinity flows and pours its marvelous gifts into us, they know that, if Our mouths do not approach it, the water spills out, and without quenching our thirst, it rushes headlong and is lost in the abyss. We must therefore, body and soul (see note It, p. 540), unite to the Angels, even in the depths of our being. Thus it will be done. the transcendental cabalist, thus does the philosopher of the high magic. But let's consider this only as the first of the required provisions. through the Kabbalah; for we must add to it prayer, a prayer seraphic, in the conflagrations of which, indissolubly United with God, we live under the kiss of Divinity*. And may the The duty of the Kabbalist is to turn to the angelic intelligences liques, nothing will seem more natural to the adept, since, depositi- Hidden from God's gifts, these spirits exert invisible influences

' Read Hist. of Satan, p. 127; I8G1, scholarly book, where misfortune several errors slipped in (by Father I.eranu.)

• Ibid., 391. The polysoplies of the Alexandrian school, the tbeurges, are of this school, etc., etc., where devotion has gone astray, where piety is tender and good saying, from gap to gap, unites with science and internal practices.

Digitized by Google

APPENDIX CHAPTER.

on the stars; since, therefore, it is important for us to know them as.sczà fond to change their names if necessary; for names are the instrument of our action on these rulers of this or that star, of which the duty is to pay in such places, at such times, in such circumstances stance, the influences that enter into our will to lead.

Thus the contemplative spiritualist will turn his meditations pro-based on the number of letters that make up the name of Jehovah, on their figures, their combinations and the names of the Angels that Their duties attach them to it. But, humble servant of man, the body must unite its action with that of the soul; the Kabbalist will have so sometimes turning it one way, sometimes the other; he will have to re-to change one's language in a certain way, and to compose, to combine one's gestures with the pronunciation of certain letters, certain words and certain names, in short, to harmonize the movements of the body with those of the soul * .

Far from fostering the fear of indulging in futile labors, the ca-Ballista feels happy with the pleasures he painfully wrests from the within science, and the happiness that stems for him from a His union with God was so intimate that he sometimes... believing himself transformed into a deity. That is why the doctors who have risen to the very heights of the cabal speculative, by invoking the name of God and the names of the Angels, they are merely playing at the miracle; we call upon the Miracle of the wonder-generating cake of Rabbi Ishmael P....

...And let us not forget to mention a cabal order astrological, the secrets of which we will not reveal here, but which teaches us that the Kabbalists grant great in-influences on the stars, and particularly on the moon, because it It is the barn and the receptacle for other planets. It communicates with them, but even more so with the sun. It fills her of a life-giving virtue that she lets fall back from her bosom onto the other creatures. It is up to her to regulate all the inferior revolutions. laughter, for she is the only woman in the names of God; and this

'Ibid., p. 892. Cos clioses fall within the sacramental signs of the magic, when it takes the form of judicial astrology. Read the ancients Theurgists and Cornelius Agrippa, etc., etc., whom we have so often cited in our books on magic.

'These magic cakes are reminiscent of the enchanted cheeses of which it is question in the City of God "Saint Augustine. Read chapter XVIII, p. 18; - see *ibid.*, in our book *Des hauts phénomènes de la mapie*, cliap. v, 2* division, transformations, zoomorphism, etc., etc.

THE JEWS.

Woman holds the middle ground between God and the creature, between the two Archetypes and angels, between us and the celestial realm. Its role is that of mediator between the Angels and man; she conceives and becomes pregnant by uniting with the sun with her husband, to commune then screw what she designed for the men who were showered with the by the grace of God. She also receives from Venus the necessary virtues to the generation, and from Mars the strength and the boiling mood...

Those initiated into the cabal claim to grasp a fatal chain of events. between secondary causes and superior spirits or intelligences laughter. Each creature, they imagine, shares in the qualities of a preeminent being; they therefore strive to know from what pla- The net depends on the one they have in mind. They then look for which channels the planet and intelligence pour their influences into this object, and they struggle to unravel the secret rings of the chain that links heaven to earth. Have they solved this problem? They masters say to bring these genies down from on high, either by showering them with honors proportionate to their rank, either through oblation of herbs and scents to suit their tastes.' And you hear them to assert that this assistance of genius communicates to the ter- object remains a virtue quite foreign to its nature.

One of their beliefs is that souls pre-exist the bodies'; that, passing through the Sephiroth, they cross certain spheres; and that their fate depends on the interplay of these circumstances. this world. God, they say, when man is born, sends him a guardian, an Angel who guides him according to the inclinations he has received of the planet under which he was born; the Kabbalist will therefore have to strive to discover what this genius is. But if man is under- trait to the direction of this Angel, his fall into crime and into the Misfortune is inevitable. Such was the fate of Saul, such was the fate of Belshazzar, of Nebuchadnezzar... And, from then on, the evidence of this principle shines forth, that To ensure a child's happiness, it is essential, above all, to soothe them. and to flatter the spirit of the planet under which he was born. {Ibid, (pages 294-96.)

Enough seems to have been said to show that it was thanks to these

'Read Saint Augustine, highlighting the pliiloso|ilie Poi pliyre, City of God, Book X, scene XI. - Shakespeare seized upon these notions, scene iv of the Sor- cières de. Macbeth: "Scaleof draiion, tootli of wolf, "etc., and Virgil exhausts the description of these inaginous objects; «Has herbas,, Uis ego sse|>e, «etc., Betog. VIII. ,

'A well-known and condemned error of Origen.

CHAPTER APPENDIX. 625

detestable and invincible beliefs, thanks to their countless variants, which the Jewish Kabbalists, heirs of the Kabbalah tideral, or sabetto, whose date in Babylon is that of the challenge of Chant', They spread magical doctrines from one end of the earth to the other. And it is with the help of this celestial magic that the Chaldeans, and the men of judicial astrology, their successors, seized of pagan Rome and the spirit of its terrible emperors, infest they silenced the palaces of kings, and filled the castles of the feudal nobility and the dwellings of wealthy bourgeois up to times that border on our own. The cabal was therefore, in principle, speaking of the main root of magic, this art whose masters had already become so expert, said U, at the time of Moses, that this liberator needed the power of God to to rise above their enchantments'.

TBOISIEUE nmSION. THE HAGIC CABAL.

All dogmatic religions, a Rabbalist scholar tells us, originate from of the cabal. – “All Masonic associations owe their secrets and their symbols. – These traditions are jealously guarded. by the priesthood, and, according to him, the Clavicles of Solomon are the ritual, Let's say the first (one Pope. – The principal receptacles of the cabal The Jewish texts are the Zohar and the Talmud. – She finds herself polishing all the peoples, in all that is rajfstere, and this mystical doctrine descends Chaldeans descended from Cbam. – Abraham is said to be a Kabbalistic magician. because he was Chaldean. – Magic and goetia inseparable from the Kabbalah. – The Jews, who are the most faithful keepers of the secrets of the Kabbalah, They are, in magic, the great masters of the Middle Ages. – Representing the spirit dq, darkness, your ex pofre diabolo, they were the missionaries and the great masters of occultism. – Kabbalistic traditions slip their venom in the various branches of human knowledge in because of the role played by the Jews. – Example: medicine practiced created by the Jews]; it is tainted with magic. – They mix medicine with Astrology. – The councils and the Church Fathers against these practices. – To complete the perversion of social science, the Caliphs, whose princes are Jews, they introduce Kabbalistic doctrine among the Templars, whom the Freemasons claim as their ancestors. – Their goal – Revealed lations of their successors.

“All truly dogmatic religions,” he tells us in
In the year 1861, Professor of Magic Eliphas Levi, were released

'Initiated, according to scholars, by the children of Cain; see at notes.

'Ibid., p. 476. – Read the Egyptian papyri that we have cited in our book On the High Phenomena of Magic, chap. i". – Lirefd., the Quran, t II, p. 55, trans. of Ryer, 1775.

Digitized by Google

556

THE JEWS.

of the cabal, and return to it. Everything scientific and of grandeur in the religious dreams of all the enlightened, Jacob Böhne, Swedenborg, Saint-Martin, is borrowed from the cabal; All Masonic associations owe their secrets and their symbols. The cabal alone consecrates the alliance of universal reason-saddle and of the divine Word, she holds the keys to the present, the past and of the future*.

The primordial seed of all magic, and consequently of evils the most dreadful, surreptitious things that the spirit of evil can sow, the left-wing cabal, or sinister one, is therefore truly worthy of highest tributes from those who profess this false and perfide science*. Also, rejecting what he calls the evil cabal I have heard of certain shameful heresies that the world has cursed, Does Eliphas dare to tell us: "The Church, then, had to forbid the faithful to the dangerous study of this science, whose supreme The priesthood alone was to reserve the keys for itself. The Kabbalistic tradition- This tic appears indeed to have been preserved by the Pontic Sovereigns tifes, at least until Leo III, to whom a ritual is attributed occult, which was allegedly given by the Pontiff to Emperor Charles-Magne, and which reproduces all the characteristics, even the most secrets, from the Keys of Solomon. This little book, which was meant to remain Hidden, having been later disclosed, it had to be condemned by the Church. and fell into the realm of black magic*. He is known still under the name of Enchiridion [Manual] of Lion III. But the The loss of the cabalistic keys could not lead to the loss of infallibility. the Church's resilience, always assisted by the Holy Spirit; it cast However, great obscurities remain in the exegesis, and it made com- the great figures of prophecy are completely unintelligible of Ezekiel and the Apocalypse of Saint John*.

'Dogma and Rites of High Magic, vol. I', p. 95; Paris, 1861, 2nd ed. work ti'ès-aïlicatlioliiiue. When we speak of Freemasonry, it is necessary to hear the liautes lodges, the supreme and secret council at the head of which the The Masonic constitution requires that a Jewish majority always be present.

* Even the Israelite universe itself is reduced to disavowing the cabal, to

These Kabbalistic practices are no less those of Jewish ritual and the Talmud, which teaches us that the characters of writing, the names of the Angels, and those of the months, are chaldean; /6i(f.,X,KI, p. 107-8, 1866, etc., etc.; id., X.VII, p. 984, etc.

Eliphas Lévi therefore acknowledges that this tradition, or Jewish Kabbalah, has for a code, a grimoire condemned by the Church, and famous in the field of black magic; but he likes to attribute its writing to Popes!

* Eliphas Lévi, History of Magic, pp. 212-255; 1860. "May the

Digitized by Google

APPENDIX CHAPTER 67

"The sovereign owner of this book, and knowing how to use it, should be the master of the world." (Ibid., p. 865.) However, the two main receptacles of Jewish Kabbalah, to which the magic claims to interest the Church, which it pursues with its deaf ears. Hatred, that's the Zohar and the Talmud. Now, we affirm about From this denture book, Professor Eliphas of Magic states, there exists "a a second Bible, unknown, or rather misunderstood by Christians; a a collection, they say, of obscene sayings; a monument, let us say, which brings together all that philosophical genius and Religious geniuses could never have created or imagined anything more sublime, treasure surrounded by thorns, diamond hidden in a rough stone and obscure. Our readers will have already guessed that we want to talk about the Talmud.

But the Talmud, the Zohar, the rabbinic tradition, the tradition of Magicians and initiates of the occult have one and the same inspiring, and thereby reveal to us one and the same spirit 1

In elTet, continues one of the Church's deepest enemies, 0 through the veil of all hierarchical and mys- allegories ticks of old dogmas; through darkness and trials bizarre of all initiations; under the seal of all the sacred scriptures, in the ruins of Nineveh and Thebes;... on the blackened faces of the sphinxes of Assyria and Egypt, etc., etc.; in the strange emblems of our old alchemical books; in the reception ceremonies practiced by all mystery societies, We find traces of the same doctrine everywhere, and oneself- hidden* \ n And this sacred doctrine, which is found to be that of theurgy or high magical initiations, is both that of the Kabbalah that the Jews teach us, after having received the deposit from the Chaldean Sabians, descended from Ham,

"Legitimate successors of Saint Peter," dares this professor of magic, accept the homage of this book, and bless the works of the humblest "his

to lay at the feet of the one to whom it belongs to open and close the treasures "Get out (the intelligence and faith)." Ibkl., Hist-, p. 222; 1860.

'Thus speaks the cocabalist, perfidious enemy of the Church, defrocked ecclesiastic-Dogma and Ritual, p. 3; 1861. See black cliap. Talmud, what the The learned Drach told us of this treasure trove of filthy absurdities, and "sometimes of science and sublime concepts. — Saint Jerome, who was thoroughly knowledgeable The Talmud and the Jewish Scriptures, "declare that there are so many fables and of filth that we were ashamed to even speak of. » Suprù, and read the list of Jews, suppl., ibid., vol. VI, p. 254. — Moreri is in every library; see this that he says of Zoliar, vol. VI, p. 140, resuming after p. 652. (1732.)

'Ibid., Dogm., t. b«, introd., p. 5; edit, of 1854.

Digitized by Google

528

THE JEWS.

and ()ui, according to a widely accepted opinion in science, were the heirs of the doctrine of the sons of Cain (In this cha-clown, passim.)

It is a constant for Mr. Natter that Gnotics, engendered, thus which we will soon admit, by the Jewish magician Simon had "inherited theurgy of the Kabbalists and Chaldeans." This is what we call the first Sabaeans, who mixed the serpent worship versus that of stars* animated by spirits; and this He was from among those peoples whom God chose to call Abraham, this patriarch whom the falsifiers of history and religion, in agreement with the rabbis, consider as "V heir of the se—"The Book of Enoch, and the father of initiation in Israel*."

The rabbis assured us, in fact, that "every member of the The great Sanhedrin are adepts of magic; that the patriarch Abraham, originally from the Sabaean city of Ur, was a necromancer—the one who trained the sons of his concubines in his art, and that at Following the example of his father Abraham, David was an astrologer and a magician*.

'The* ideas of Kabbalah and Clialdeus, of Chaldean science, of astrology sa-Beist or idolatrous, are so closely linked together that, in a novel of which The heroes are a Jewish family; it is said of one of the characters: "He knew the Lochène Koïdech (that is, the Chaldean), as well as a bal-Kebolé (which means a doctor of Kabbalah). — The novel reflects the belief Vulgar. Serialized in the Journal des Débats; Paris, issue of December 7, 1866.

war of 1814.

Furthermore, the idea of judicial astrology, or Sabaeen cabal, is linked so closely aligned with those of rabbinic traditions, that Father Boulionrs, in his *The Life of Saint Ignatius of Loyola* tells us, regarding the famous William Postel, whom the saint had adopted as a novice: Postel "had set himself up

visions in my head, from reading the Rabbis and contemplating the stars

Rabbinism and judicial astrology had corrupted his mind. (Vol. II)
I. IV, p. 5; Paris, 1825. Ignatius having tried in vain for two years

to bring this prodigious scholar back to his senses, he dismissed him from his order.

> S. Epiphan., *Adv. Acérés.*, p. 55, ed., folio del622; – td., S. Iræn.,
Adv. Valent., etc., p. 43, 62, 137, etc., folio edition of 1560.

'M. Matter, dignitary of the University, *Critical History of Gnosticism*, vol. III,
p. 184, 2nd ed.; Paris, 1843. – Bible, Daniel, chap. xiv, etc., etc.

' Eliphas Lévi, *Hist. of magic*, p. 46; Paris, 1860. Initiation of the
fans.se cabale. – Enoch, he tells us, is the same as Hermes Trismegistus
of the Egyptians; *ibid.*, p. 46. Elsewhere, this Trismegistus is Ham, or his son
Mesraïm...

'The Church and the Synagogue, p. 28; 1859. – *Dist. des Juifs*, iA., t. VI,
cliap. VIII, etc. – The Church says the opposite in the prayers for the dying;
Liberated animam rjussicul liberasti Abraham from Vr Cbaldæorum. – According to
Modern Kabbalists, disciples of the Jews, trace the Kabbalah or magic back to its origins.
beyond Abraham, who exported it from Chaldea, and of whom "it was the
science, as well as the science of Orpheus, Confucius, and Zoroaster! This

Digitized by Google

APPENDIX CHAPTER.

5Î9

"Abraham, upon leaving Chaldea, had carried away the mys-
"cabbalistic" terms," and the cabal is so intertwined with magic,
that, according to "Kabbalistic tradition, India was populated by
the descendants of Cain; that later the children of Abraham
and from Cethura withdrew there," and that, thanks to this population
Kabbalist, "it was preeminently the land of goetia and of
prestige*.

Goetia, magic, demonic prestige, the arts and the

practices of the Kabbalah. Nothing seems to us more universally established by the mouths of the great doctors of occult science, and we call upon the very words of Eliphas as witnesses, which we heard the cry: "The Kabbalistic doctrine, which is the dogma of high magic, is contained in the Sepher-Jesirah, the Zohar and the Talmud*"; an assertion that the rationalist Hoefer confirms in these terms, whose clarity is second to none: "The mystical trines, and magical practices of antiquity are partly preserved in the cabal," the date of which is, in our opinion, that of the first followers of demonic Catholicism, although he was not written that "towards the first centuries of the Christian era by the Rabbi Akiva and his disciple Simeon Ben Jochai. The alchemists Jews and Arabs had nevertheless known each other for a long time. the reading of the books of the Kabbalah, which were with the adepts in "As great an honor as the books of Hermes Trismegistus*."

In short, and we do not hesitate to repeat it, "it is

These are the dogmas of magic that were carved on stone tablets by Enoch and by Trismegistus. Moses purified them and beheld them again; this is the meaning of the word reveal. He gave them a new veil, when he made the Holy Kabbalah, the exclusive heritage of the people of Israel, and the inviolable secret. of his priests. The Eleusinian and Tliebe mysteries preserved some of them. the nations some symbols already altered, and whose key was lost among the instruments of an ever-growing superstition, u Finally, "the Saviour—The vision announced to the Angels, the sacred star of initiation came to tear apart the worn veil of the old temple to give the Church a new fabric of legends and symbols that are always hidden from the uninitiated and preserved for "The chosen ones (the magicians), always the same truth." Hliphas Lévi, Justice of the magic, pp. 3-4; 1860. We see with what tenacity the Kabbalists cover the truth hidden in the cloak of their false science.

'Eliphas, *ibid.*, Hlst., pp. 46-66, 7-8. — Numerous works attributed to Abraham by the rabbis, pp. 345-348, etc., see Gust. Brunet, *Evang. Apocrypha and annotations*; Paris, 1863.

* *Ibid.*, Hist., p. 18.

* Hæfer, *History of Chemistry*, vol. I, p. 242. The books of Hermes were supposed to contain a large part of the cabal.

certain that the Jews, the most faithful of the secrets of the cabal, have almost always been, in magic, the great masters of Middle Ages. Representatives on earth of the spirit of darkness. Your ex-pastor diabolox, they were the providential missionaries and the great masters of occultism. Every mystery society and of disorder, by presenting themselves as leaders of Kabbalistic Jews, gave the chiefs and hereditary conservatives of the doctrines adapted tagged to its hidden purpose. This is what the plebeian class of these associates is unaware but every learned adept, every serious initiate, would say to himself, as he bowed down before them: "They are truly our fathers in the science'." "

And this science, whose pseudonym Eliphas Levi, clothed in a Jewish war name, has in our time constituted the imperturbable patron, being that of magic, cannot be, as well as The Church Fathers and long experience teach us this. of peoples, that the very science of evil; science skilled at creating from all sides, against the doctrines and power of the Church who strikes him with his anathemas, the most learned and formidable an agency that can infest the earth.

Eager to conceal this ignominy from our sight, and draped herself pant of the cloak of high wisdom, cabalistic magic affects to push away from her, disdainfully, some of his own children, those who, drinking away all shame and leaving the terrible consequences of their principles to peacefully follow their courses, dare to be at midday what the clever ones are only in the darkness. Magic, Eliphas, this Levite, tells us—volté who, donning sheepskin, dares to present himself as a Respectful champions of the Church: "Magic also has its heretics and their sectarians, their men of prestige and sor—we will have to avenge the legitimacy of science against usurpers. passions, ignorance, madness, and fraud*.

Now, among those whom the mage Eliphas rejects with contempt

'Eliphas, Dogm. et rit., t. II, p. 220, 2nd ed.; 1861.

'Ev. Saint John, c. viir, v. 44.

' Eliphas, I/ist. magic, p. 147, ib.

'The Quran in a thousand places, and for example: "They followed what the Devils taught during Solomon's reign. Solomon did not "Sin, but only the devils, who taught magic to the people." Chap. la Vache, t. I*', p. 392, Irad. du Ryer, 1775.

'Ibid—, p. 33. Also the magician Eliphas, and the men of the Modern spiritualism, although linked, makes a rather poor pairing.

APPENDIX CHAPTER.

534

that his doctrine cannot justify, we first consider, between the Kabbalistic followers of Gnosis, the adopted sons of Cain, that is to say the Cainite heretics descended from the Jew Simon the mage'. These wretches adorn themselves with the name of this first of the homicides, and give as father to Cain, to Esau, to Korah, to the accomplices and imitators of their revolt, the people of Sodom..., the highest virtue of heaven. They boast of having such men for ancestors; and their science, which is entirely cabalistic, It is sublime, they say, incomparable and perfect. Also, when The great Architect of this world claimed to exterminate them, he saw himself unable to harm them; for they knew how to create darkness to escape his fury, and supreme Wisdom assimilates them Mila. Judas, whom they boast of having as a brother, was one of their initiates, and you see them respectfully raising above 'their head a gospel which bears the name of this divine traitor'.

So here are heretics of the Epirite order who are an object pity for decent people, contemporary magic! and the sentence of the latter, as brief as it was unjust, is positive: "Gnosticism, Arianism, Manichaeism were sortis of the misunderstood cabal*." No; misunderstood is not the word, the word would be clumsily divulged, and others have said so. in good French.

The more our research expanded, the more it became clear to us that... It is a shame to see the Pharisaical traditions of the cabal spreading their venom. in the various branches of human knowledge, and the They penetrated in direct proportion to the role played by the Jews. have infected religious sciences and history since antiquity. questions and morals; they disfigure the astronomical sciences and physical; could we therefore, without ill will, and in agreement

' D. Epiphanius, Adv. hæret., p. 55, ed. 1622, folio; — id., D. Irenæus. To Adv. Valent., etc., p. 43, 62, 137, etc., ed. 1560, in-fol.

2 Sancia Epiplianii Opera; Adv. hæret., t. He, p. 276; Paris, 1622, in-fol. Caiani, a potentiori quadam virtute ac coeiesti autoritate derivatum esse Caianum prædicant, nec non et Esau, et Core cum suis, iteuque Sodoini-heap: Abelum vero ab imbecilliori virtute prodiisse. Quamobrem, etc.

'Elipbas, mst. de la magie, ib., 222. The word is clear; but the cabalistic lists, originating from the Jewish magician Simon, can they not refer to the

not to offend the sensibilities of the present era, rid themselves of both the troublesome and unfortunate character of the devil, so often named in the Quran, the Church, which stubbornly insists on it, and magic, of which, for In a quarter of an hour, it wounds the nerves and offends pride! – See Elipbas, *ibid.*, Hist. p. 14 k 28.

34.

Digitized by Google

532

THE JEWS.

with the ignorant or clumsy friends of progress and of humanity. We are astonished by the reputation for magic that attaches and adheres to the medical science of the Jew, and which, in the centuries of orthodoxy Talmudic, provokes the Church's harshness against the sick person Christian cowardly enough in his faith to surrender himself into the hands of the evil-Talmudic doctor

Indeed, one branch of the Kabbalah lent itself to the art of to cure. Or she was suspected, she was accused of being grafted onto the magic, and the Jews turned away from it only with difficulty; often Even when they had become Christians, they were seen to persevere to combat diseases and ward off imminent evils, in attributing a miraculous virtue to numbers," including the letters re- they presented the chitres, sometimes by reciting strange formulas, sometimes by engaging in some bizarre practices'; and, in this For the people, healing art seems to go hand in hand with the art of doing talking to the stars.

"In the olden days, in France," an awkward man tells us, "a long-lost soul" friends of Israel, most of the "doctors" and "astrologers" were Jews. This knowledge was very popular among this nation. since the Babylonian captivity. We know that the Jews were in possession of session of administering love potions to Roman ladies, and they practice Even today, medicine is practiced throughout the East. The science of judicial astrology, of which they were proud, on the one hand, and Their wealth, on the other hand, was undoubtedly the cause of these appalling violence and persecutions of which history has preserved the memory.

And turning against the peoples who, tired of being the victims of Jewish usury, became from time to time Against them were the executors of a terrible and often cruel justice, The same writer adds, in his naive style: "They were dealing with

* History of the Jews, vol. VI, 16, p. 394. The Kabbalah being of probable origin—The Cainite, but at least the Hamite, etc., is prior to the Jews and does not may be particular to them. It is held in high esteem among Arab scholars, and Later she filled the most curious pages of Cornelius Agrippa, of Paracelsus, disciple of the Alexandrian theurgists and initiates of all the Great ages of magic. Hippocrates mocks certain imposters who boasted of curing terminal illnesses through prayers, etc..., L. De morbo sacro; and Galen rejects these practices as being forms of prestige. Egyptians and Chaldeans, that is to say, Sabians or Kabbalists. — h. From simple remedy. potest. — Tbiers, Superst., ch. xxxv, p. 416, etc.; 1679. — On the contrary, we see the famous cabalist and Basilides, heretic, disciple of the Jew of Giton, Simon Magus.

Digitized by Google

APPENDIX CHAPTER.

533

to the heirs of the Goths and the Vandals! The ignorant peoples and The barbarians considered them magicians; one hardly did the proeè» to some supposed sorcerer that he was not there »n Jew involved, and everywhere they were accused of wrongdoing of all kinds*. » Faithful to his unchanging system of apologetics for Judaism at the expense of the Church, and presenting us with Jewish medicine only by the seductive aspect of the treatments, Mr. Bédarride, the lawyer, forgetting the the cabalistic side of Jewish medical science, his compatriots, cannot tolerate these insulting suspicions that the history of all However, peoples have translated this into certainty. Therefore, he does not condescend. to explain them to us only by the stupid ignorance of Christians: "The cures that the Jewish doctors performed," he tells us, "and which had something wonderful about it in a century of ignorance; the foreign language in which the secrets of their art, and which gave them a mysterious character, and sur- all the qualities of infidels borne by those who exercised the medicine, aroused the anxious concern of a vulgar superstieus. They did not hesitate to see only sorcery and magic in the sa- to see who distinguished between Arab and Jewish doctors; the councils They therefore excommunicated Christians who turned to them.* And, for a Jewish writer, it goes without saying, the councils, in procri- before the art of these magicians, as the Caesars did in Rome, the masters of the most civilized peoples of the ancient world would do work of Vandals 1

'Bail, The Jews in the Nineteenth Century, pp. 91-94, 2nd ed.

the most civilized peoples of paganism, of pagan Rome which raged without
A cease against these Jews, these magical mathematicians, these Chaldeans!
Chaldea, Babylon was the school of the Jews, and the Quran shows us there the
evil angels teaching magic. Ibid., 1. 1", p. 392, from Kyer, 1775

> Bédarride, The Jews, p. 139, 7th ed. ; Paris, 1861. – Father Gioberti,
very little authority on the matter, where his anti-Roman liberalism leads him astray,
We speak in roughly the same way. We refrain from arguing with
Jewish doctors made certain progress that the art of medicine could achieve, which they ov
Didn't she herself owe great progress to alchemy?... And of
What a profound ignorance this audacity shows in basing one's criticism on the
decrees of bishops and councils which ordered sick Christians to
Why resort to Jewish science? The study demonstrates that the Church does not
It was by no means composed of a vulgar, ignorant, and superstitious person. But
faced with the homicidal malice and the crimes of magic whose history is full of
The people testify that the Jew was accustomed to it; the Church must have trembled at the
both for bodily life and for the life of the third of his children. – Read at
the support the famous Treatise on the Police, t. !•', p. 279, etc., 4 vol. in-folio;
Paris, 1705, 1710, 1719, 1738.

Digitized by Google

THE JEWS.

S3i

Our eyes, since early Christian antiquity, have been turned towards one
of those men who were the glory and light of fiumanity,
indeed surprise Kabbalistic medicine, which the Jews con-
contemporary peoples had received from their fathers, in the process of descending from
his century towards ours along the chain of traditions badly-
healthy things that they offered to their sons; and our ears hear it.
to strike with his anathemas.

“The demons!” cried Saint John Chrysostom, that valiant father.
of the Church, inhabit not only the Synagogue, but also the
souls of the Jews. Would you seek healing for your body at
The price of your soul's salvation? Could you, without stirring up the indif-
God's creation, the creator of your body, implore your
Is your cure an enemy? And how does medical science not
Wouldn't it become, in the hands of some idolater,
an infallible resource to train you at the feet of the gods
The gentle ones, '7, also jump; the pagans have been cured of diseases of this
manner and restored health to the infirm; will this be a reason
to take part in their impiety*?

“If God allows demons, as he allows humans-
my, to perform some healings, he allows it to test us;

Impious means of deliverance from our evils. The devil, even in healing us would surely do us more harm than good; because it would have relieved our body, which will nonetheless be the same. the nature of the verses, but it would have compromised the eternal happiness of our soul. Slave recruiters offer children

'Saint Chrysostom, when he gives this speech, knows what those who dare to call Christians fanatics and superstitious and the councils. He knows that a large part of ancient medicine, among the idolatrous practices took place in temples, where the priest and the physician con-merged with each other; he knows that this medicine was partly Magnetic, magical, demonic – that's what we discuss in our book. Mediators and means of magic. Now, Kabbalistic medicine or the Talmudic tradition of the Jew, intertwined as it was with magic, became so intertwined of view with that of the pagan, and drew inspiration from the same gods. An art Medical spiritualism has also regained strength in recent times, and particularly thanks to the resurrection of magnetism. – Read on these points the volume *Prælectiones theologicæ* of 1866, by the illustrious theologian J. Perrone, of the Roman College, which often does us the honor of citing us.

'Pp. 358–362. Tcrullian spoke of demons, with the help of whom medicine-magic cinema seems to heal us; *Lædunt... , remedia præcipiunt ad miraculum nova, sive contraria, lædere desinunt et curasse creduntur.* – They ca- We feel the harm... and when they stop causing it, we cry out for healing. Apolog., ch. XXII.

Digitized by Google

APPENDIX CHAPTER.

535

sweets, pastries, dice games, trifles,
a thousand baits, in order to deprive them, by attracting them, of the li-Beauty and life. That's what the demons promise us.
the healing of our members, in order to compromise more safely-
The salvation of our souls. Oh, let us not suffer such abuse.
My beloved. It is not because God has abandoned you,
It is in order to make your virtue shine forth more vividly that he leaves
Sometimes illness will strike you. So endure it generously.
seam; flee, flee, or drive out the Jews; they have the claim
to be the most skilled doctors in the world, but their medical science-
enchancements, amulets, and practices emb-

pruntées à la magie 1... de même que leurs synagogues ne sont
than places of debauchery, where shameless women go
and dissolved.'

Familiar with Jewish tricks and superstitions, a
 Another Church Father, Saint Epiphanius, teaches us that the Jews
 mix demonic arts* with their science; that often even
 They do not shrink from homicide, and put it into practice
 the article of Kabbalistic faith that Thomas of Catimpré recalled
 formerly in these terms: "A very learned Jew, recently converted
 From time to time, he affirmed to me that one of his former coreligionists—
 the Jews, on the point of death, had made this prediction to the Jews
 tion: "You will not be able to cure the shameful disease that you
 afflicts only through the use of Christian blood*... For human blood
 is at the heart of all magical practices!

Magic needs blood, human blood. It needs blood.
 of man and human fats to perform these rites

'Amulets are one of the principal works of the Kabbalah, and one of the
 principal instruments of magic. St. John Chrysostom, *ibid.*, paSS-SSZ,
 3, 4, eic., already cited in Complete Works, vol. II, ed. 1865 — Example of
 Kabbalistic or magical medicine — The alchemical physician Paracelsus "the
 the greatest of the Cliertian mages, opposed the bewitchment with the practices of a
 contrary enchantment. He composed sympathetic remedies, and the
 applied not to the suffering members but to representations of these
 The members, trained and consecrated according to the magical ceremony.
 The successes were prodigious, and no doctor ever approached the cures.
 "Marvelous Paracelsus." Lliplias Lévi, *Dogma and Ritual*, vol. !•",
 p. 302. Read elsewhere his biographies, and a multitude of examples of
 Celtic Kabbalistic medicine. One of the best known is the famous powder
 Digbgy's kind friend, who healed at any distance and worked wonders (cited)
 our serious neighbors the English

* Opponents. hours. XXX; — the Church and the Synagogue, p. 321.

* Devita instituenda, I. XI, cap. xxix, art. 23.

Digitized by Google

536

THE JEWS.

and perfect his sacred chrisms, his malevolent ointments, your
 sacramentals, to achieve his sacrilegious goal. Here, there, and elsewhere—
 their, according to the times, according to the genius and the de^e of civilization of
 peoples, he needs this blood and this flesh, drink and means of
 Mystical regeneration. And, from the very beginning of historical times,
 The Bible itself gives us, on the soil of Canaan, the spec—

of this blood and human flesh that they ate and drank the Jews were associated with the Kabbalists of Canaan, and whose incantations required the use*.

Methods of cabal and magic, that is to say, demonstrative means, but employed as religious or scientific means, So here are two things that keep happening over and over again in the Jewish in the practice of the art of healing or preventing ailments of the body. And, in the careful examination of "child murders" "committed by the Jews," which will strike a sagacious person most keenly investigator, it is not always and only a fierce feelings of religious hatred; no: that will only be too painful—wind still intends "to use human blood and the flesh torn by magical operations" endowed with virtue "To heal the ailments of the body or mind." This will be the firm regarding "obtaining abominable effects," convinced that they are operators "that it is found in this blood and in this flesh, in addition to medicinal properties, a particular virtue, a strength occult, ensuring the fulfillment of their desires.

Sometimes, and when circumstances allowed, the practices of cabalistic or magical medicine took on a particular form in Full sunlight, a frankness, a perfect cynicism of ferocity. It is as we understand Rufinus, the illustrious contemporary of Saint Jerome, appointing Jewish doctors whom a queen of Persia afflicted—suffering from a dangerous illness, she consulted doctors; these doctors prescribed her write for treatment to cut in half Christian virgins yours, and to pass between the suspended halves; advice that the queen welcomes with blind docility'.

'Bible, Soyets.t*, di xji, 4, etc.; — id., our book the Magieau dix-neu-sixth century, last edition, ch. iv; — id., above in this present work, the cb. VII, 2* division: Blood...

'The Church and the Synagogue, p. 313–315, etc. Tliom. de Catimpré, Devita instituenda, 1. II, cap. xxix, art. 23. — Affairs of Syria, ibld., y. II, p. 380–84–8, and 390, etc., etc.

' Hist. eccles., 1. II, XXIV.

Digitized by Google

CHAPTER APPENDIX. 537

L

But perhaps it's time for us to put an end to the cabal, if we did not have to give a glimpse of how stubbornly The Jews skillfully managed to turn against Christian institutions.

they themselves, and with what tireless art they have learned complicated, in time and space, to mature and perfect at The corruption of social science in the heart of the Christian world. a single word, which should suffice for the moment, will place the reader on the path to this truth.

"The idea of the Christian hierophants," that is to say, according to the meaning that Eliphas attaches to this word, the idea of the conspirators of the The cabal had been to skillfully seize power and to to surreptitiously retain for their own benefit. They therefore had to create a a society dedicated to self-sacrifice by solemn vows, protected by strict regulations', which would be recruited through initiation, and which, the sole keeper of great religious and social secrets, would make kings and the pontiffs, without exposing themselves to the corruptions of power.

This idea was, according to the Kabbalist Eliphas, "the dream of the sects" dissidents of gnostics or enlightened ones' who claimed to rat-stain their faith with the primitive tradition of Saint Christianity John*. She finally became a threat to the Church and to the society, when a rich and dissolute order, initiated into the mysterious doctrines of the cabal, seemed inclined to turn against the authority legitimizes the conservative principles of the hierarchy, and threatens the world of immense revolution. » Ancestors of sub- societies frequent sequels to occultism, "the Templars, whose history is so "These terrible conspirators were little known."

However, these men of occultism, to whom Eliphas recognizes the merits having possessed the mysteries of the Kabbalah, but who gives himself born the unforgivable wrong of wanting to absorb into an aris-exclusive tocracy, the immense revolution with which they threatened the world, these conspirators, both blamed and honored, disappeared in a storm. But the empire of darkness has only short-lived interregnums; and soon, in the thick of the shadows, it was born to them

■ "The Jews are all regarded as doctors of the law, among the Illumined. • Figuier, *Sist. du merveilleux*, vol. IV, p. 162, livre snlicatlio-tick; 1860.

'Catholicism of Saint John, password which designates Catholicism' of revolt and magic.

' Eliphas Lévi, *Bisl. of magic*, p. 273; Paris, 1860.

Digitized by Google

successors. It is their followers themselves who, from a thousand on both sides, in the fleeting eras of their triumph, threw These revelations are being blown away. We are listening to the one among them. preferably, the pseudonym Ēliphas, is one of the least equivocal and the most learned: let us continue to listen to his language, and not forgetting that the architects of all disorder anti-Christian or anti-social elements that are stirring up the world, under the guise of occult societies are linked by a secret and Jewish bond from the cabal to the immense and universal association that designates the recent name of Freemasonry'.

"The Kabbalistic doctrine, therefore, attracts us the adept Eliphas" "Who professes it with brilliance, is the dogma of high magic," and the occult philosophy of magic, "veiled foolishly by the name of cabal, is indicated by all the sacred hieroglyphs of the ancient sanctuaries and rites still so little known in ancient Freemasonry – and modern*. But what is the purpose of this association, which gives to his face of such philanthropic charms, and which one must seek the principle of life within the very dogmas of the Kabbalah, pushes– Is it the Christian world? Let's listen, and we'll know how to answer each other. to ourselves, when we have heard from his mouth the, Most positive admissions:

"The great cabalistic association known in Europe as the The name "masonry" suddenly appeared in the world at the time where the protest against the Church* has just dismembered Christian unity yours." Now, the Freemasons have "the Templars as models, the Rosicrucians for fathers, and the Johannites for ancestors*. Their dogma is that of Zoroaster* and Hermes, their rule is initiatory, their principle, equality, regulated by hierarchy*,

'High Freemasonry! – Read especially the scholarly and now rare book by Saxon Protestant Eekert, trans. Gyr. 2 vol. in-8*, Liège, 1854.

'History of magic, pp. 23–24; 1860.

* This protest is Protestantism, which erupted so suddenly at that time called the Renaissance, as a new birth of paganism, of its pliancy, of its exclusivity, its exclusive literature and its arts; the arts and literature having been Christianized since the fall of the idolatry.

* The Johannists, that is, those who transform the holy apostle John in cabalism, leader of the Rosicrucians, Freemasons, etc., and who They tell us that their secret goal is to break the tiara, etc., etc.

* This descriptive name means living star, and would link the Cainite cabal to Ham to Sabatism, which must be. – Read, among other things. Treatise on the police, theft. I", p. 521, folio; Paris, 1705, etc., etc.

'Tacit reservation being made against equality in favor of the heads of the association–

CHAPTER APPENDIX. 539

and universal brotherhood'. They are the successors of the school of Alexandria, heir to all ancient initiations. They tolerate—they hold all beliefs* and profess only one philosophy philosophy. They only teach reality, and want to bring about progress—"simply all intelligences to reason," that is to say, to rationalist antisocial, to Masonic reason, against which Woe to him who reasons! We have already seen this more than once; but better We will see that again later.

So, and according to the significant leaks from many enemies of the Church, these ancient Jews whom Eliphas calls our fathers in science, and that Christ called the sons of the devil (coa ex (diabolo shepherd), that is to say the fathers of the demonic church, have for sons the chosen of Judah in whom we must recognize the philosophers, the high doctors and the mysterious leaders of "the large cabalistic association known in Europe as of Freemasonry," and whose aim is the ruin of the Church of Christ and of Christian civilization. .Proudhon, this avowed friend of the Prince of the cabal, dared to tell us in brutal terms; others They repeat it to us every day, in treacherous or softened terms.

Therefore, those who tell us that the universal and supreme council, but secret, of the masonry, composed of nine members, must to keep in reserve for the representatives of the Jewish nation a minimum of five seats, because that's what the constitution requires. Masonic principles tell us what the simple laws of common sense tell us. They told us we had to be careful. But we've said enough about the... cabal and on its fruits, on its works, its offspring and its future plans. For the moment, it suffices for us to have only scratched the surface. this subject, to which we have had to devote another elsewhere chapter.

the long note on equality in our book Customs and Practices of Demons—ed., of 1865, p. 421.

'Without the patriarchy, which underlies the subversive theories of the cosinopolism, by destroying the principle of parochial homelands, the triumph of a universal Israelite association would be impossible, and the reign of the .ntte—Christ upon the world, formally announced by the Church, could not be prepared. The Italian, Germanic, Slavic, etc. units, in short, the partial units founded under the generally false and arbitrary title of The principle of nationalities prepares this general unity, and consequently must inevitably come to pass sooner or later.

* Eliphas Lévi, *ibUt.*, Histoire été la magie, p. 399–400; 1860.

Digitized by Google

5i0

THE JEWS.

FINAL NOTES OF THE CABAL.

NOTE I. – EGYPT: THE SOULS, THE ASTRAL SOUL.

We know the immense power and influence attributed to the Egyptians. they booded Isis and Osiris, etc., etc., that is to say, the sun, the moon, the stars; so that, in order to reconcile this doctrine with that of the French ar-Bitre, they gave every man two souls; one of divine emanation, and the other who descended from the stars. The first enjoyed a freedom pardone; but the second was subject to the influence of the stars and intelligences supramundane. Read Jamhlique, *Demyst.*, p. 162, sect. 8. – Read, in besides, Cornelius Agrippa; *id.*, Eliphas Lévi, *Rit. of magic*, its doctrine of the astral fluid, and see everything concerning the various physiognomies of the error of the two souls, in our book *Mediators and means of the Magic*, Part Three, The Human Ghost and the Vital Principle.

The philosopher-magician Iamblichus assures us that this opinion prevailed. still from his time in Egypt, and he sighed with a glance at the pom-few praises that the Jewish caliphs lavish on the stars and the moon for to recognize striking similarities in their beliefs and practices. We have quoted these authors extensively in our book, *Magic in nineteenth century*.

These same theologians from Egypt, far from simply consulting the gods, about things of nothingness, questioned them on lofty matters relating to our purification, the separation of bodies and the salvation of the Soul. Similar to our spiritualists, they imagined, thanks to a few pre-naive cautions, unable to be led astray by the demons who had seduced them. They claimed to travel up through the channel of spirits to the divine nature. There was a similarity of purpose, as well as a similarity of origin, between their cabal and that which the children of Israel have transmitted to u with which Egypt was filled after the death of Christ. Also the ancient renown Did the teachings of the Kabbalists of Egypt and Chaldea pass on to the Jewish people? the opening of the Christian era.

NOTE II. – PODBQCOI THE CULT OF THE AKGES FORMERLY REPRESSED BY THE CHURCH.

celestial beings, or Angels who were said to preside over the stars, and through the stars to the things of this world, allow us to judge whether it was wisdom to the Church to suppress the worship of Angels, while awaiting a time when the cabal The Sabaeans would have lost part of their empire.

The bastard and perfidious science adorned with the name of astrology, where the observation of the stars intertwined with the worship of Angels is of such ancient origin. in a world that history cannot reach. But we cannot to ignore that the first known Sabaeans, worshippers of the celestial torches, admire from the outset the fact of an influence that they exerted on their destinies of the ruling spirits of the stars. And these spirits who seduced them

Digitized by Google

APPENDIX CHAPTER 6i1

They were, according to the words of the Apostle to the Gentiles, the angels of malice. princes and powers of this world, relentless instigators spread throughout the middle of the air and the celestial bodies. (Saint Paul, Ephesians, chapter 3, verse 1)

Navigating with lightning speed through the vastness of space, the Angels of God are the pilots of these powerful and luminous ships who populate and crisscross the firmament. Thus taught the doctors of the Church, so believed the men of Catholicism prior to the coming of Christ; and the Lord, addressing Job, said to him, "Where were you when the morning stars all praised me together, and all the-
"God's children were transported with joy" (xxxviii, 7.)

The angels, the children of God, these were the leaders. of the stars; truth so turned against the Lord by the Spirits pre-hurled from their thrones into the regions of the air, that all that there idolatrous peoples around Judea prostrated themselves before these lights do firmament, honored them, adored them, poured human blood on their altars; that almost all the infidels on earth embraced the super-detestable stances of these Asians; finally, that the voice of the men of God continued to thunder in the very midst of Israel against the worshipers of the Spirits of the stars, and to break their altars.

This is how King Josiah exterminated "the augurs who had been established" blis for the kings of Israel, and those who offered incense to Baal, to sun, moon, twelve signs, and all the stars of heaven. So it is that he defiles and profanes the bond of Tophet, of the gate of Jerusalem, so that No one sacrifices their son or daughter to the sun (to Moloch). That is how it-raises the horses given to the sun by the kings of Judah, horses which are at the entrance to the temple of the Lord; thus he brushes against the chariots of the sun... that he defiles and profanes the high places built by King Solomon to the goddess of the Sidonians Astaroth and to Melchom, that is to say to the sun and to the moon... " '.

head, succumb Aii-mèrae before the acts, before the wonders wrought by the Spirits who call themselves the rulers of the stars and the sovereigns of heaven; when we see the men whom the Lord himself had enlightened, those whom he had instructed by his own mouth and nourished daily with miracles turn, at the instigation of these Spirits, their freedom against its light, sometimes succumbing before the crowd, and dragging it down with it; when the marvel of human science and wisdom, Solomon, allows itself to be simultaneously seized by the heart, violated by the senses, and blinded by curious passions; when he gives us the public example of failure the most incomparable and shameful intellectual and moral history History of humanity tells us, do we doubt that the flock of simple Could faithful be seduced? Do we think the Church was wise to ask this question? a narrow limit to the otherwise comforting worship of the good Angels, we who let us see, within the enlightened classes of our modern capitals, the rava-Incredible claims of spiritualism; we, to whom men of science, were seduced

* IV Eoii, chap. xxrir, 5, t0, 11, 13, etc.; – Jérénie, vit, 31, cic.; xxxfi, 35. The same defense against these superstitions, disguised in another form, is found in the C liarlema;;ne areas, which we mention elsewhere.

* Read rfjcode, and, in this regard, the fine work of Mr. Tliomassy, advisor hon-ormaire at the Imperial Court: Thoughts on your religion; 1865, Plon.

Digitized by Google

5i2

THE JDIFS.

through vain prestige and unfortunate enough to set a precedent, they propose cha-What a great means to discern good spirits from evil! Yes, certainly, if the Church in its great wisdom does not obstruct it, the tra-editions of Sabaism or of the Clialdean Kabbalah, that is to say the traditions of primordial demouiac Catholicism (DU gentium dæmonia, Ps. v, bà), the source of judicial astrology and theurgic magic, would have rendered only The worship of angels was too dangerous for the early Christians. Because, everywhere And constantly, these Christians were exposed to the unhealthy influences of the the science of the Jews, whose underground activity, when idolatry disappeared, maintained and preserved in the world the empire of demonic arts and of the magic.

Infected by the principles of this false and arrogant science, which from the breast the foul mysteries of primitive polytheism had infiltrated their perverted traditions, that is to say, in their cabal, and that the father of the men-Dream, who became the father of Israel (your ex-shepherd diabolò. Supra), made grow and prosper in the shade of the Jewish roof and the Synagogue, the wise Jews-They then experienced a double joy. It was to give a wide career to their

lique, the principles of a science before which the great prostrated themselves, and who recognized Judah as his master; it was, at the same time, to satisfy their silent and implacable hatred against Christianity, by bearing terrible havoc wreaked within the Church through the spread of doctrines and practices which, while placing the Christian at the feet of the Jew, his mail, mingled odious-sowing, in the heart of the one whom baptism had regenerated, i.e., the worship of Christ worships spirits of rebellion, murder, and impurity!

Thus, under the cover of profound ignorance, and under the inveterate influence From pagan customs, witchcraft preserved a refuge in the cam-
loincloths and in remote hamlets where idolatry, finding its last retreat at the foot of the divine oak and the animated stone, 'which represented the gods, stars, light and nature', spread with the help of the initiative an empirical and crude tactic, which the Jewish peddler constantly re-tempered zeal. Everywhere, in short, the Jew playfully cast the bait of a science which, beneath the treacherous and shimmering multiplicity of its aspects, flattered Both pride and curiosity irritated greedy appetites and appetites sensual, and offered an irresistible enticement to the unruly aspirations of the man of ambition and the man of science or pleasure.

It is therefore not without reason that he repeated from time immemorial that, Wherever the Jew set foot, magic took root and sprang from the earth. The Jewish lawyer Bédaride himself acknowledges this historical fact, and expresses it had these words; "The Emperor Hadrian said that he had not seen in Egypt "...a single Jew who was not a mathematician." It is from this name that no schoolboy... He is unaware that imperial Rome called the followers of magic; and one of the larger and incandescent centers of the theurgical cabal and of the cor-
At that time, Egypt was a hotbed of Jews, according to Rédar-
ride adds, which goes without saying, that they "spread out perpetuated in the West, in this reputation!

'Lmnits-Luna, Diamut-Diana, eic. Read our book God and the Gods, Paris, 1854 (sold out),

* Ibid, p. 454, - Basnage, t. IV, p. 1212.

Digitized by Google

APPENDIX CHAPTER.

543

The doctrines scattered throughout the Jewish religious code, where Us abound variants and contradictions also teach us that "all the stars and all celestial spheres are animate beings, endowed of intelligence and reason. As they recognize the one who is so often Blessed rain, they recognized themselves, and recognized

Angels, and superior to that of men. Maimonides, in the *Moreh Netmchim* demonstrates that the stars are animated.

According to some rabbis, there are mortal angels and immortal angels. When these spirits appear, they need a form, and if they remain If they remain in that form for too long, they materialize. That's what happened. to Asai and Azael. The good angels are opposed to the bad ones, who are nevertheless including in part the necessary organs of divine action; and the Kabbalah It is generally accepted that, among demons, some are created from God, while the others come from the good angels who have spread between themselves, or polluted with humans 1 (Cf. *Zend Avesta*.)

As an example of the vigor with which the Church attacked these waves and false doctrines, relating to the nature of the celestial spirits and to their Regarding its influence on the stars and on the inhabitants of the earth, we will mention Words from the provincial council of Bordeaux in 1683:

"Those who commit a heinous crime and are excommunicated are those who..." by the inspection of the stars, in the manner of the *Chatdéans*, and by the sacri- the rule of judicial astrology, stifling the freedom of the genie and the provision "the grace of God, etc., etc." Council, title 7.

NOTE III. – The *clev* of *Salohok* and the *jec cab.clistique* of the *takot*.

Let us not forget to recall, in connection with the *cabal*, that Martin of Arles, In his treatise **De superstitione**, and **Deirio**, he mentions a book of magic. which the Jews and Arabs made the greatest use of in Spain "to commit the most detestable acts." However, this book, which... formed of seven distinct parts, passed from father to son, and was preserved at title of precious inheritance. – It is thought that he descended in a direct line from a famous Kabbalistic Hebrew ritual entitled: *The Key to Solomon, Clavicula Salomonis*. The Jews did not hesitate to attribute to King Solomon himself this book (which we had in our hands) a copy). Perhaps, by reminding us of the shameful idolatry of this sou- verain, fallen from the heights of wisdom into an abyss of darkness, does not find- Will we see nothing improbable in the fact that he traced this impure code with his own ha Beyond magic. And, whether or not other Kabbalists have reworked it, always Is it that the occult methods then employed by the Jews took place there? to achieve their ultimate ends; honors, vengeance, the wealth, an easy, sensual and voluptuous life

If ever we doubted the extent to which magic, stemming from the *cabal*, and whose teachers, since Christ, were the Pharisees and Talmudists. and the great masters, is an impious science, it would suffice for us, concerning the

'Bartoloccî, *Bibliolhcca hebraica*, I. 1, p. 703.

a book bearing the name of Solomon, to lend an ear for a moment to the magician Eliphaa, to chase away every cloud from our minds, O Noos, we have said how The name Jehovah (God) is broken down into seventy-two explanatory names, which is called Scliemhamphoras. The art of using these seventy-two names, and to find there the keys to universal science, is that what the Kabbalists... They named them the Clavicles of Solomon. Indeed, following the collections Revocations and prayers bearing this title are usually found seventy-two magic circles forming thirty-six talismans. These talismans bear seventy-two names, with the emblematic sign of their number and that of the four letters of the name Jehovah k which They correspond. This is what gave rise to the four decades of the tarot.

"With the help of these symbols, and at the heart of their infinite combinations" like those of names and letters, one can arrive at the natural revelation—r— and mathematical of all the secrets of nature, and enter by consequent in communication with the entire hierarchy of intelligences and "geniuses." (Éliphas Lévi, *History of Magic*, pp. 109–110, 1860.)

The instructions in this grimoire, called a ritual, are obviously related to the doctrines of the sect of the Pharisees, where Kabbalistic faith reigned the influence of the stars. Therefore, they gave each of them Hebrew names, who corresponded to the different names attributed to God by the prophets. And whether our gaze rests on learned magic or on crude magic—sensual and sabbatical, we see its doctrines and practices to derive, if not their origin, at least their "improvement," from the Synagogue." (V Church and the Synagogue, p. 325.)

The Kabbalah, that science of sciences, that religion of religions, as well as Eliphas defines it (*Dogma et rit.*, p. 254, t. I, 1854.) as the science of the mage, Let's even say the sorcerer, the fortune teller. And the tarot, that game of oracular cards that were so deftly handled by the agile fingers of the Bohemian, it contains the revealing language. But refrain from laughing. wonders that the cabal reveals to us about this scientific treasure in the form of bizarre, and which hardly reveals itself to our eyes except beneath the grime of the gypsy because this deck of cabalistic cards, this book which he uses to conduct his spell, this is nothing less than • the monumental summary of all the revelations of the ancient world, the key to Egyptian hieroglyphs, Solomon's clavicles, The primitive writings of Enoch and Hermes. This key to initiations, (the gypsies) probably owed it to the infidelity or imprudence of some Jewish Kabbalist. The Romani people originated in India, and the tarot came from Egypt, passing through Judea. His keys relate to the letters of the Hebrew alphabet, and some of its reproduced figures They even dictated the shape of the characters in this sacred alphabet.

But who were these gypsies, so little known to the common people? "They were a sect of Indian Gnostics, that is to say, of Kabbalists, that their Communism was exiled from the whole earth*; for the last word of the cabal and of the occult initiations of which she is the soul, she is, in all things, the most The most radical and vile of communisms. The Sabbath that has no

The Gnostics, in particular, practiced it.

* Éliphai Lévi. We leave him full responsibility for his assertions when we do not discuss them. History of Magic, pp. 322–327, 1860. – See ci~des~sue, Bohemians, cbap. x, divided. v.

Digitized by Google

APPENDIX CHAPTER.

545

VERY IMPORTANT NOTE. IV. – Obicike caïsité or cbamite

OF THE CABAL.

The GnAs, this cabalistic doctrine of inconceivable abominable pines-nations, has as his father Simon the Magi, whom the Samaritans called from the time of the apostles, "the great power of God" (Acts of the Apostles, VIII, 10.) "A disciple of the Kabbalah, Simon was an heir to the doctrine of the Sabaeans, worshippers of spirits and of celestial and serpent gods. The first post-diluvian custodians of the cabal were the children of Cliam, and the scholars' opinion is that they derived their Kabbalistic traditions from descendants of Cain. We have written a few pages on this subject, but for the moment, we will limit ourselves to quoting a simple passage from Father Chesnel, after recalling these two facts: that, among the main sects of Gnostics, Gnase, include the Cainites and the Opliites. that is to say, the heretics who considered it an honor to bear the names of serpent and Cain; – and that Simon the Magi judged it necessary to give "to the Gnase has a scientific and philosophical foundation*."

The Gnase, we say, was only one of the mobile forms of Sabaism or of primitive idolatry, whose mysteries descended from tradition received from the sons of Cain, that is to say from the Cainic cabal, professed in the Cbaldée, its original seat, of which we still find some today remarkable traces (see below). This rich and magnificent region was originally ruled by princes descended from Ham, and their science traditional, that is to say cabalistic, seems to have been that of the first homicides and the first of the damned.

When Satan seduced the first men with this flattering promise: "You will be gods," he was laying the foundations, said a Church Father of idolatry. This lesson was not lost; and never since the world has constantly been divided into two enemy societies: the one of which God is the leader, and the one who acknowledges Satan as master. • The first consists of "the children of Cain before the flood, and of the Hamites since," that is to say children of Ham, whom many scholars regard as the

names have represented, and other peoples have perpetuated this tradition cou-
"pable," in other words, this cursed cabal," so that the cult of
evil has never ceased to have "adorers!" The caba-
The historical, or traditional, nature of demonic Catholicism is, and should be
to be indeed, like that of divine Catholicism, without solace
of continuity.

"Among the Hamites, one can already see all the general traits, all
the forms, all the branches of idolatry as it developed more
Late in the development of gentleness. These are Sabaism, and the worship of nature
Earthly evil. It is moral evil, deified by liturgy and mythology; it is

'Saint Epiphanius, Hteresis prmeept, Simon ille magus extitit, Gilthis oriundus...
jtdv. hoerts. p. 55, edil. 1622, io-t". Parii.

* M. l'abbé Darras, Hist. gëniraU de CÉglitse, t. VII, p. 50-51 , 1866, Paris.

* See also the remarkable and comprehensive work: Treatise on the Police, Dela-
Marre, Paris, 1705 to 1738; 4 vols. in folio; t. !•', p. 520, etc. We squinted
This question is addressed in one of our books.

36

Digitized by Google

THE JEWS.

S4G

the almost absolute separation between what is preserved from the debris of the
natural law and religion, which is nothing but a system of fables and cere-
monies; it is the cruelty of politics inspired by shifting dogmas
in their rorincs, but immutable in their essence. Such is idolatry.
primitive of the Cbamites", that is to say of the disciples and sons of Cliam,
whose docirino lieredial, which was sooner or later called cabal, is that
which the Jews partially appropriated under this name.

a The cooking of evil as evil, its symbol so frequently used
of the serpent," which, in Sabianism, is conflated with the stars, the moon and
the sun, and the worship of the organ of the holy multiplication of men,
which has become the organ of debauchery, "this seems to characterize the cha-
"mism," that is to say, religions and societies stemming from the Kabbalah, or
of the tradition taught by the sons of Ham.

However, in light of this fact, a crucial observation arises, one that we never encounter-
We are weaving elsewhere, it presents itself to us; here it is; These two things, the serp
the cause of the curse on the first men after the creation of the world,
and the organ which, making the person of Noah the slain of his unworthy son,

world by the flood, these two objects of fall, we say, identified with sidereal or Sabaeen gods, as evidenced by the history of stones divine beings called betyls, become the two principal objects of the cuisine cabalistic or demonic*. Had a word, » in all places, and to some The degree to which they are encountered, they betray the influence, whether direct or indirect of this ancient satanic civilization." (Ibid., Ah. Chesnel, p. 14.) They They are, from the origin of evil, the gods of mysteries and sabbaths; are the sacred symbols of all prestigious and political associations of occultism; they are the alpha and omega, the first and last word of the cabal; they are and will be the god, the emblem, the rallying symbol of all the higher initiates of the Temple, of the Rosicrucians, of high Freemasonry*. Quite naturally, then, the Jews, grand masters of this cabal, are who became the grand masters, the secret princes "of all the associations Masonic lodges, which, according to the adept Eliphas Lévi, owe their secrets to him and their symbols. (Dogmas and Rites, 2nd edition, 1861, vol. I, p. 95.)

If the cabal had its original seat in Chaldean; if, in Babylon its capital, the imposing Babel, dedicated to its gods, the serpent and the sun, stood on the high place which was called the abode of demons, These facts, which remind us of the origins of the cabal, will lend some interest in primordial and cabalistic associations of which Chaldea was the cradle, and of which we shall see that it has remained one of the centers I

* See chapters Serpent, Dracontia, Phallus, Betyles, Beili-el, etc., in our book God and Your Gods, 1853-4, appearing at the same time, as the accounts from the time, as well as the very remarkable book by Abbé Chesnel, of which we produce the passages that contradict our opinion: On paganism, in-12, pp. 142-145, 123, etc., etc. Douniol. - Id. Doctor Boudin, Cult of the Serpent and phal., 1864, 88-page booklet; and others already cited.

^ A discovery that we believe we have made and proven elsewhere.

Digitized by Google

APPENDIX CHAPTER.

547

NOTE V.

CLIAU)I^CNS, ASTnOLOCCES CABALISTKA OU 8AB^£4STEG ANCIENS ET HOBEHNES : PUBLIC SCHOOLS OF ASTROLOGY, NOSTRADAHUS, PARACEE, ETC.

We read in Dollinger: "Astrology, the most tenacious of insecurities" of the spirit liiimau, had acquired great popularity as a result of the contact where Alexander's conquest brought the Clialdaeans into contact with the western provinces. These men found support in Stoic philosophy, which, in

came to regard the stars as eminently divine, and placed the divine government of the world in the immutable course of the celestial globes. The sky with its stars, and especially its planets, was a book where the initiated could... were going to faithfully read the destinies of men. The science of the Chaldeans which The deciphering of these divine characters was all the less doubted because they They claimed to have studied them for four hundred and seventy-three thousand years. In the time of Alexander, mathematicians, genethliacs, and astrologers Chaldean and Alexandrian-Egyptian schools were widespread in Asia. In Greece and Italy, they taught, in concert, that a secret virtue of- cend without interruption on earth; that an intimate sympathy exists between the planets, celestial bodies, and the earth; with the beings that live there. The Human affairs depend entirely on the stars. The planets, especially, president to the destinies of man and exercise over his birth, his life and His death, a decisive action. Some, Jupiter and Venus, are well- making, etc. Their properties are tempered, modified as a result of their positions and their diverse aspects. Hence this mixture of good and the evil they spread on earth, and the ability of man to increase good and averting evil through prayer and religious ceremonies (let's say magical.)

"The planets having in their respective domains a power that they They have no other power; one can act upon them through prayer, vows, and worship. religious (or rather magical). Hence the astrological prayers composed and used in favor of certain emperors, Antoninus Pius for example.

Augustus, who forbade the mathematicians, that is to say the Chaldeans, to speak of life and death, he consulted them... Tiberius and Otho had their private astrologers. These cabalistic soothsayers were plentiful in the capital. of the empire "despite the banishments. This was especially true under Domitian that their influence became disastrous. Their schemes fueled cruelty

of the tyrant, and indicated to him the victims and the means of striking them down

He had the horoscopes drawn up for a large number of distinguished men, and delivered them torment when the astrologer claimed they were destined to Great things. Finally, Alexander Severus repealed the decrees of bygone ages. and allowed them to open schools in Rome itself. (Dollinger, Paganism) and Judaism, p. 286 to 289; 3 vol. in-8, Paris, 1858, trans. S. of P.)

And these Kabbalistic schools persisted within Christian societies. yours, where "the cabal, mother of the occult sciences", as we are told The adept Ragon (above) was "cultivated by the Jews with an undiminished ardor" similarly, and almost single-handedly eclipsed all other secret societies > (Lecanu, supra), having as "the most faithful custodians the Jews, who "They were almost always the great masters of magic in the Middle Ages!" (Éliphas Lévy, supra, ibid.) »

b48 THE JEWS.

'Religious wars, civil wars, Catholic unity'
broken, famine, plague, and, amidst the misery and anarchy of almost all the Euro-Jewish states, a general trend of minds towards the study of Astrology: that's one of the faces of the sixteenth century! I say "study of astrology," because this cabalistic art was indeed viewed "as a science, and it was taught publicly with the support of the civil authority.

Thus Krakow, the former capital of Poland, had schools of Magic was renowned throughout Germany. Students flocked there from From all sides to attend the professors' lessons, who explained to them the astronomical figures and characters of the Arabs, the Greeks, the Persians and Chaldeans.

Few courses, at this time of renewed cabalistic activity, and, by Consequently, there were religious and social revolutions, and few characters They did without their astrologer. These charlatans, or, to put it bluntly More accurately, these sectarians were rampant in France at the time of the Renaissance; and, when we visited the picturesque castle of Che- ' nuns, we were shown a room which links the memory of Cathe- The Medici family condemned these sacrilegious practices. The ladies of her court called these cabalists, that is to say these Jews or these students of the Jews, their Barons, remarkable name! for this word, which had not yet become as if from a vain title, it hardly designated anything but the ancient and high nobility, the noble and primordial lineage of the kingdom, as well as We read it in du Cange. (Article Barones.)

Let us transcribe in this regard a passage from Delrio, too interesting for omit it; Hactenus patres, quorum adscripsi verba, quoniam, licet primo loco, et juxta contextus seriem, Apostolus loqueretur de supersticioso dierum, mensium and annorum cookedu Judeorum, quos Galatæ judaizantes haud diibiè imitabantur, utpotè cum Græcis Divus Hieronymus et Pri- masius arbitrati, fieri tamen potest, ut aliquid etiam simul

irrepserit, ut vidi in France, tempore Catharinæ Mediceæ, qiiando inter nuiicas matronas adeo hæc vigeant, iitnibil inconsul fis astrology, quos Barones suos nuncupabant, conari auderint, etc. Disquis. mag. (Û III, p. 2, sect. VI.)

It is important to mention the famous Nostradamus among these astrologers, or, If we speak the language of Rome from the time of the emperors, between these Chaldeans, or those mathematicians. They were given this latter name because of the cabalistic use of numbers, and of the divinatory observation of stars, to which these diviners devoted themselves.

This distinguished cabalist, sought after by kings, protected by Catherine de Medici, born in 1503, died in 1566, of Jewish origin, and whose ancestors were mathematicians and physicians, as well as a considerable number of Learned Jews, wrote, under the title Centuries, predictions that would cross-

published in 1867 (Paris, at Le Pelletier's, 40 rue d'Aboukir) an edition in two volumes in-g", based on the standard texts of the years 1558, 1566,

- Doctor of Eiauvilicz, Gnrdi'rn, t. X, p. 13; Paris, 1856. Historical note.

on M. de NoUra-Damus by U, de Matougiiei. — . Or I could see the need that one such a time for holding an ecumenical council!

Digitized by Google

CHAPTER APPENDIX. 549

1568, and we recommend reading it to those who laugh, who will repeat it in chorus, if they so choose, this well-known pun:

NoUra damut cum falta daniui, Dam fallere noairum «I,

El cum falu damna, nil niai nostra damut (Noilradamua).

But serious enthusiasts will seek out this remarkable work, and the
They will place them in their library. They will find the key to the characters.
designated, a translation of the quatrains alongside the text, a dictionary
archaic or obsolete words, learned scholia, and very curious notes,
Much science and singular interest. The predictions fulfilled.
are sometimes striking, or rather, disconcerting

The author, whom we did not have the honor of knowing, had the kindness,
by offering us his work, to explain to us a number of qua-
trains, especially those that look to the future, and to which it would be imprudent-
eager to give a public explanation. We admire his obligingness.
His modesty and his insight. Let us add to these praises, and to prove it
sincerity, that we cannot share certain opinions that the author
admits in another work of the same date, and of which our book Det
Mediators and Means of Magic fought some of them in advance-
passion.

A word from the Kabbalist Eliphas sums up, in a sad eulogy, the virtue of the
Kabbalah and the power of Kabbalistic astrologers: "Paracelsus may have
He was the last of the great practical astrologers. He healed the sick by
talismans formed under astral influences, and recognized on all
the bodies the mark of their dominant star. That, according to him, was the
true universal medicine, the absolute science of nature, lost by the
"A fault of men, and rediscovered by a small number of initiates." {Dogma}
and rit., vol. 1", p. 236, 185t.) Ah! » how wrong he was when he
believed all religions originated solely from astronomy! It's con-
milking astronomy, which was born from astrology, and primitive astrology
(which is Sabaeen idolatry) is one of the branches of the holy Kabbalah, the

Unfortunately, there was no shortage of Christians as infatuated as the Jews, their masters, favored these means of performing miracles. These Naive cabalists were astonished to see us lose, through our carelessness and through the laziness of theologians, the great and marvelous lights that pours forth and lavishes their knowledge! Each of us, according to them, should... I'm eager to leave everything behind and sell everything to acquire this high-end gem. price. How quickly would the ungodly convert, if the cabal... discovered its infinite perfections; if, for example, the mysteries that re- close each word and each letter of the Lord's Prayer their revelation the seven periods of the Church, its fate, its revolutions, in a word all the Sephiroth, all the divine splendors contained within this same prayer which they recite every day without understanding either its meaning or the wonders! (Ibid-, suppl. to the hist., p. 351).

In support of this virtue of names, Rabbi Solomon Ben-Sevet deigns to tell us the following fact as positive. The rumor had spread long ago, in Spanish, that a Christian child had been killed in the house of a Jew, and that the Jews had taken the heart of the corpse to celebrate their Passover.

Digitized by Google

550

THE JEWS.

"This scheme," said the rabbi, "brought great misfortunes upon the Jews. However, Solomon Lerite, a very wise and highly skilled man in the cabalistic secrets, fortunately he managed to divert them by placing them under the The tongue of the corpse spoke the ineffable name of God. For thus he reminded the life of the young child, who revealed the true perpetrators of his death.

Although we are far from believing in the reality of resurrections through the occult arts, and which we have cited in our book of Media- The methods and techniques of magic: some examples of false and frightening magic. resurrections effected by this art, this story is of great importance for whoever seeks the ancient customs of the Jews; and the justification The rabbi's actions seem to us only suited to demonstrate his knowledge or his pretensions magical tions. (See Church and Synagogue, p. 330.)

This was done, in the past, by placing a blade under the tongue of a Terapim. of gold on which were written the evocative formulas and the questions to to solve, the consultants obtained a response from [mind] of the dead. And the scholar Kircher admits that the Terapim, which are made- born by turning off a child's TV, can have the very date of Ham, the custodian of the Cainite cabal, that is to say of the Ma- traditions the gics of the sons of Cain. (Read our book: God and the Gods, Paris, 1854,

– Fourmonl, Réjlex. critiques, I. I, pp. 229–370, etc. See on Cain and his sons, inventors of mad crimes, the historian Josephus, ficfoire, 1. 1, chap. 2, and other learned authors.)

NOTE VI. – The CiULnée of “os jours; traces oe la cabale caïsité

or CDAMIC AND PRIMITIVE SECRET SOCIETIES.

"Chaldeel: Does this name awaken other memories in the minds of Europeans?" images like those of these conjurers of infernal spirits, so often anathe-
"Matized in the Bible," and other thought than that of the black cabal or of the traditional doctrine of demonic Catholicism, which, almost from the origin of time, walks alongside the holy cabal, traditional doctrine- the nature of divine Catholicism?

Chaldea! "The most reliable and ancient historical sources"

They place the cradle of humanity there twice. Created by God in the neighboring... swimming or in the bosom of Chaldea, man is reborn and multiplies there even after the flood destructions. Abraham was born there, and, Later, his glorious vocation," which tears him away from this land devoted to worship demons, in Niniis founded Nineveh there; conspiring impiety built Babel there and its sumptuous residences: the two great cities that will personify at "Never power, pride, and pomp." (p. 7)

"Poor Chaldea! Unfortunate country! What a fall from grace! After having been the home of the greatest empires, the birthplace of great saints, one of the most

'Chaldea, historical sketches followed by some reflections on the Orient,' by Father P. Martin, chapter of Saint-Louis des Français, in Rome, p. 3, 1867, Rome, printed by the Civiltà Cattolica, with a dedication to Baron Adolphe d'Airil: Study on Christian Chaldea, Paris, 1864. Benjamin Duprat.

Digitized by Google

APPENDIX CHAPTER.

654

beautiful jewels of the Catholic Church in the early centuries of its history, Elijah fell today under Muslim rule. What am I saying?

The demon himself has altars in her house, and his ignominious worship is not "A veiled point beneath the pomp and decadence of language." He has triumphed! God of the ancient cabal, he triumphs in this first center of his empire, remained, became once again for the East and strong beyond the East, one of the great, centers of cabalistic worship

Some details about the Yazidis, better known in Europe as Scba-

Manites or Seroanites. No author has described the

customs of these unfortunate peoples It is in the diocese of Akra that

finds the center of these sectarians' cult, and it is also there that their patriarch and their supreme sheikh. » P. 34-JS.

"From a political point of view, the Yazidis are governed by an emir" supreme leader of their sect, who resides in Schiekau, northeast of Mossotil (Nineveh)... His power is absolute in everything, and he can use it as he pleases. of all the women of his subjects. His lawful wife is always chosen Nevertheless, among the princesses, daughters of other emirs. By means of emirs subordinates, he transmits his orders to all the Shamanites scattered throughout the Konrdistan, Media, Mesopotamia, and the Sinjar Mountains.

◀ It is even probable that, through mysterious ramifications, its orders reach the most remote extremities of Asia and psoT-êTaE EVEN OF THE eDROPE. » P, 37.

The Gnostics and the Manicheans piously preserved the traditions tions of this primitive Freemasonry, that is to say its cabal, of which a branch had grown deep roots from the Driises, in the mountains Tagnes of Lebanon; and when the crusaders of Europe named Asia, They infiltrated the ancestors of our Freemasons: the Templars, the Rosicrucians, the organs of Western occultism, the leaders and chiefs- locations of our demonic cabal.

Primitive Kabbalah was what these sectarians are, for they have remained They worship the sun, the stars, the spirits of the stars, the evil principle, or the principle, the prince of evil, whom the Persians named Ahriman. And this Ahriman, "what would be so blind as not to notice him to recognize the transparent veils of their doctrines, which "attached themselves" "It leans towards Manichaeism through still visible links," and which had permeated Gnosticism. A single sentence is enough to cast doubt on this. to faint; let's listen:

Among these sectarians, "all passions, even the most shameful, are regarded as sacred, and to want to stop their course would be to surrender Guilty towards the one who is the author and the executor. The words modesty and marital faith have no meaning in their language and do not awaken any idea in their minds'.

The prince of evil, however, "the devil, is for them after all only a fallen angel... God, they say, is infinitely good, incapable of doing evil to men. The devil, on the contrary, is infinitely wicked, and,

' Ibid., Dominant year. , p, 13S, May 1861; LaChaldée. p. 6i. – Don't believe it Read, while reading these lines, one of the Fathers of the Church, Saint Epiphanius, Adver

THE JEWS.

In his malice, he only delights in torturing them. He is therefore extremely cautious. If God wants to be happy here below, he must abandon the worship of God. who can do no harm... and to place oneself under the protection of the being who alone can exempt men from the evils of this life, since he alone has the power to— to see them inflict them upon them.” (16, p. 137, letter from Father Rose.)

“Satan, whom they worship under the name of sovereign or mighty king, Melek-el-Kout, therefore, is for them only the principle of evil, defeated by the principle of good. God must reign peacefully and happily for a thousand years, that is to say—to say for an indefinite period of years.” But ■ the war, reigniting Its fires will provide the devil with the opportunity to conquer or make peace; and, In both cases, his worshippers will find it advantageous. (p. 32)

- They have, each year, at least three days of fasting, and one night that they dedicate themselves to the king of the abyss. Men, women, children, old people, gather around a hole whose depth no one has measured (mundt/s); It lingers in their thoughts even into hell. When midnight arrives, They seize flaming torches and perform infernal dances. around the dark cave, into which they throw sheep living beings, pieces of burning wood, clothing, weapons, coins, all to pay homage to the king of the damned. Then, the delirious crowd enters a dark subterranean space, and there... "They engage in abominable orgies," a veritable magical sabbath.

This is what their cabal, formed from their traditional dogmas, dictates. Therefore, for the Yazidis or Scbamanites of Kurdistan and the countries in the— When freedom experiences no hindrance, you see them then resorting to "to the most extraordinary theurgic practices, and all that your magic and witchcraft have something even stranger, more frightening, and, let's say it, moreover, diabolical, constitutes in a way the foundation, the very essence of their worship" and their doctrine I [Ibid. , p. 44–45.)

However, we do not say of this doctrine: it is pure Sabaeen Kabbalah and primordial; it is there, the Cainic cabal transmitted by the descendants of Chain in its original purity; for nothing remains unchanged and pure in the realm of error, condemned to only take its developments ments than in the atmosphere of variations. But we say that this cabal preserves and propagates, in their essential part, the doctrines and the the cult of demonic Catholicism, including Chaldea, governed from the beginning by sovereigns descended from Ham, was the constant scene and cradle.

Let's listen: "Every year, all the sheikhs travel through the districts entrusted to their care to encourage and instruct their faithful.... But the writing—"For the Shamans, ture is an object of abomination..." The delivered writing In the hands of the public, this would be too compromising for such a doctrine. who, therefore, takes refuge in the cabal, that is to say in tradition. "Their beliefs, their rites, their customs, their practices, are trans— They put it (therefore) solely through oral tradition. Only one family has the the privilege of knowing how to read; but so far it is unknown in which book she exercises this prerogative.

'Pp. 38–41. 11 The same was true in the religious occultism of the Druids, of which the origin is also Chana–Chaldean.

Digitized by Google

APPENDIX CHAPTER.

553

Finally, the sectarians of this occultism which, under our sky, is reflected or extends into the cabalistic occultism of societies whose main name is, for the moment, that of the high-ranking Freemasons, who obey blindly. to the order of a grand master. The Yazidis are, in fact, "subject to the sheikh or venerable, their spiritual leader, who fulfills the functions of patriarch and pontiff of the sect. He resides in the village of Assoian and has under his authority particular sheikhs who receive, transmit and

They carry out his orders. The sheikh general exercises power, even politically.

a very great influence. He is, in fact, the one who governs in a way all the Shamanites. He makes the laws, defines what is good, what is

bad, what is allowed, what is not. A color, a fruit that it

prohibited acts immediately become illicit, and so illicit that one cannot would not be able to use it without falling under a kind of excommunication. Such is the horror inspired by what is thus prohibited, that, To express an impossibility, the people need only compare it to custom of the object that has fallen under this supreme prohibition*.

This absolute despotism of the grand master of the Cthildean cabal was that of the Prince of the Assassins, in Lebanon, where the Druze keep the documents the customs and morals of the cabal, which we explain elsewhere. He is the one of the grand secret master of high Freemasonry, that is to say, of the mason—"Kabbalistic nonsense ruled by the Jews. Our fathers in science," he said.

The contempt and hatred that pursued them, even into the idolatrous world, those who evoke and worship evil spirits, and who persecuted the Jew Kabbalist in the Christian world despite the brilliant successes he achieved there, these same sectarians continue today. Therefore, there exists "between the Yazidis and Muslims share an implacable hatred. The law allowed it, there is no Not long after, it will be up to the Muslims to kill them wherever they find them. European consuls were also forced to stop it, not knowing how to stop it.

the bloodshed, they asked the Porte for the right of nationality for the Yazidis, and they obtained for themselves the same protection as for the others peoples of the Ottoman Empire. But, while the massacres became less Frequent, the hatred that divides the two peoples has lost none of its rage and his fury... They are, rightly so, more odious and more persecuted than Christians under Turkish rule were never so. >• (P. 35, 43, 44, ibid.)

If the number of this cabalistic population is thus limited in In Kurdistan and Mesopotamia, we observe that the sect is spreading elsewhere and far away. 11 It is even said "that they have temples in one of the larger capitals in northern Europe, and it is not unlikely that the shamanic population spread across these various regions reaches the figure of several million. (Ibid., p. 45.)

Now, if such are these fanatics of the city of evil, these subservient ones hereditary from the primordial cabal, if such is blind obedience that they lend to their grand masters, to their sheikh, to their emir, let us repeat what we said earlier about the latter:

"It is likely that, through mysterious channels, his orders reach the most remote extremities of Asia, and perhaps even

* P. 38. This is the Taboo of the islands of the South Sea, etc.

Digitized by CoogLe

65i

THE JDIFS.

of Europe, where the cabal, which produced the Gnostics, those brothers of Yazidis, is recognized as "the mother of the occult sciences"; where she "almost single-handedly crushed all the other secret societies"; where all Masonic associations admit to owing him their secrets and their symbols boles > ; and where the Jews, "who have been the most faithful custodians of his "Secrets, in magic, were the great masters." (See above for these quotations)

One fine evening, one of those great, one of those formidable events arrives, bursts forth crises that shake the earth, and which, for a long time, the societies of the occultism prepares for Christian society, and perhaps then we will see undergone—to appear and occur openly, throughout the world, all the militias, all the fraternal and unknown sects of the cabal. The ignorant—rancid, the carelessness with which we will have lived of their muted evidence, of their affinities, with their immense ramifications, will in no way prevent them from to recognize each other, to give oneself, under any banner of an alliance Universal, the kiss of peace. They will eagerly line up under a single leader. More than one voice from high-ranking Freemasonry, that is to say, from the Kabbalistic Freemasonry, perhaps, will remind us then of something rather brutal—the cabal, finally victorious across the board, is, in the words of its current ape, "the science of sciences and the religion of religions" (Éliphas Lévi, *Jog. et rit.*, p. 244, t. II, 1854.)

And it is then, these followers will tell us, that the tree of the knowledge of good and evil will have borne its finest fruits

All these things will seem less strange to the astonished reader. perhaps at first glance, he will want to reread them after having encompassed by a first reading of all the documents and thoughts which are the body and soul of our work.

END.

Digitized by Google

TABLE OF CONTENTS

Let the du RP Voisin y

Review seen

Talk IX

PART ONE.

CHAPTER ONE.

TRADITIONS.

The Jew is the lowest of men. — On the contrary, the Jew is the pre-

Pharisees of the

Rabbis; they are the source of the Talmud. – 1

Juelles are the

beliefs, and consequently what are the customs of the Jews?

The Jewish people, distinct from all other peoples. – The characteristic that defines it
The distinction varies as soon as the obsolescence of its religious law manifests itself.
This law was that of Moses. – It was attacked by ITdoiatric, whose doctrines are those of the primitive grasp of the Kabbalah (see at the end of this book), and by the rabbinical traditions from which the laltud. – So there is an abyss between these Talmudic traditions and the law of Moses, which, since Christ, the Jew cannot call his religious law without lying to history and to his faith. < to lt>

CHAPTER TWO.

THE ANCIENT PHARAISI, FATHER AND TYPE OF THE MODERN PHARAISI.

What the Pharisees are. – Devotions, maedrations, hypocrisy, popular washing, pride, prodigy of their power, example. – – Their eulogy in the mouth of the modern rabbi. – Their por- a hideous trait in the Gospel, which tells us: what they say is useless, And do not do what they do! – Why? – Strange virtue of The pulpit of truth. – For the Jew, the Gospel is nothing but legend unhealthy, and it is a glory for the Pharisee to be illetn in his pages. – The founder of the law of love and brotherhood, after the

disciples. – Their portrait

Mr. two kids. – Prodigies of their

blindness. – Puiwue the P

Harisien rejects the Gospel, let's leave

In order to generalize such a statement, is able to pull it

■ Conclusion: the reader

16 to.Ti

CHAPTER THREE.

FIRST DIVISION. – THE RABBINS, THE GREAT SANHEDRIN, THE CONSISTORIES.

What is a rabbi? Is he a pastor, a priest, or...?
said the Jew today? – He's a doctor, most often a doctor
of ignorance, and sometimes filling rather singular lengths-
tions. – It does nothing that a layperson could not do in his place I –
Rabbis practice a wide variety of professions; they can be
butchers, shoemakers, retailers, etc. – Their education. – Elo-
gestures that the rabbis give each other. – Cruel severity with which

Digitized by Google

556

TABLE OF CONTENTS

They are judged by the very principles of Judaism. – However
the Jews, in order to give themselves the appearance of a serious cult, and to obtain-
The state's decree that this religion be salaried gives these rabbis the title
of priests, pontiffs, pastors. – And these Jewish priests are
of secular institution; they owe their status as ministers of religion
Jewish to Christian princes. – Phases of legal authority of
Rabbis in France. – Napoleon used them for his recruitment.
military and its political police. – In short, the rabbi is just a
doctor; and the Talmud tells us that, since the dispersion, there is no
more doctors in Israel I – And yet, once upon a time, the Moses of Judaism
Talmudic law decreed death without trial against anyone who denied
the tradition of the rabbis ■ ■ 33 à 5-i

dbl'xièhe ditision.

The Great Jewish Assembly of 1806, and the Great Sanhedrin of 1807,
which is a false Sanhedrin. Jewish Concordat, falsifying the
both the Law of Moses and the Talmud. – False statement of this as-
seemed. – What the true Sanhedrin was. – A word from Mr. de
Bonald on the Jews 54 to CI

TKOISIÈME DIVISION. I. – THE CONSISTORIES.

ibnetions i

political and police matters concerning consistories and rabbis.

1", a new Moses in the eyes of the Jews, and their intoxication. –

killed as a distinct people by the very law that claims to merge them.

– Cruel paintings of the consistories, made by the hand of the Jews, –

This religious institution oversees the laity, that is to say the flock,

5. The direction of the pontiffs or the so-called priesthood of Judah. –

Grievances. – Fruit of these grievances; scandals. – a The scepter of

"Judas gave us a club." – The Christian government of the

France has become the regulator of the Jewish faith. – A minister and a

General governing the Synagogue. – Conclusion 658 a 76

CHAPTER FOUR.

THE TALMUD.

The cause of the hatred and contempt of peoples for the Jew lies in the

Talmud. – The Talmud is the religious code of the Jew. – What is it?

What is this code? – He who does not have the key to the Talmud cannot decipher the

The mystery of Judaism. – Before the Talmud, or the oral and traditional law–

Traditionally, the law of Moses is abolished. – Whoever violates this law,

This pharisaical work of the rabbis deserves death without trial.

– The orthodoxy of Israel shaken; revolt against the Talmud. – Jews

who have never Talmudicized: discovery; Jew who despises the Talmud–

mud. – Mr. Renan's work. – The Talmud, condemned and

burned by kings and popes, guardians of civilization. – The

The Talmud studied in itself and revealed by Jewish voices.

– The villainy, cynicism, and depravity of this code so dear to Judah.

His absurdities. – He places God below the rabbis. – Obligated

to remove passages that offend Christians and Jews

leave them blank and teach them by word of mouth – Disloyalty of these

Orthodox. – They are "the indestructible core of the nation."

A duel to the death between Talmudic doctrines and civilization, which does not

will be saved only when the conscience of the Jew is rebuilt on

Digitized by Google

TABLE OF CONTENTS.

557

another plan, because the Talmud is the very expression of the Synagogue;

It contains the Kabbalistic doctrine "which is the dogma of the high

magic» 76 to <0t

PART TWO.

CHAPTER FIVE.

FIRST MISSION. – THE ORAL OF THE TILLUD IN ACTION.

The first man and the first woman; dignity of the human race
offspring of these two monsters. – Let us judge the tree by its fruit. – We
Let us know the morality which originates in Christian dogmas:
Is there any connection between this one, which comes from Talmudic traditions?

– Saint Chrysostom, Father of the Elijah, on the customs of the Jew: pain-
prodigious ture. – Same description by the famous Simon Maiol to
the Renaissance period. – Nothing had changed when Delamarre wrote
wn monumental TraUéde ta poHce (1705.) Let us cease judging for a moment
of Jewish doctrine by the customs of the Jew, and let us judge the Tainiud
through its text. – God creates Adam, who seeks a companion;
Finding no other thing suitable, he asked for one that was similar to him.

– Eve is worthy of Adam, and transmits to us the venom of the serpent.
The Talmud being the supreme law and belief of the Orthodox, and

The Talmud makes man regulate his actions according to his beliefs.
Jewish as he is. – An example of paternal sentiment tamed in France.

and in the nineteenth century, by the Talmud. – Proscription of the pre-
varicator ■ . i0üâ M2

SECOND DIVISION. – MORALITY OF THE TALMUD IN ACTION. WOMAN AMONG THE JEW.

The young girl in her father's house next to her brothers, at odds
to the explanations of Talmudic turpitudes I – The rabbi and the ele-

the status of women among the Jews; beautiful

Dense. – Reply to

history. – Mr. Urémieux speaks as

History. – The Talmud

It equates women with slaves. – No law, not even in marriage.

simpler respect from her husband, for

which she is oc

"The meat of the oushenes..." – She must tolerate it

his concubine even under the marital roof. – It suffices that
This concubine must not be unfaithful, for then she would not be
than a brute in the eyes of the law. – A strange quirk of Jewish modesty.

– Right of manual correction of the woman and right of divorce.

– Before God and in religious gatherings, a woman counts

for nothing. – Teaching him the holy law is as guilty as he is.
learning obscenities. – Portrait of the Jewish woman by a painter of
Ludarch blood. – Defects and qualities. – Proportion of women of
A much worse life is lived among Jews than among Christians.
(Jewish confession). – The Jew owes it to the Talmud to provide for the proletariat
its froth. – But the profession of Judaism redeems, in the eyes of the
Talmudic scholars, all weakness of women 413 to 126

THIRD DIVISION. – THE MORALITY OF THE TALMUD IN ACTION. THE PROCEDURE OF THE JEW.

Is there a man without a neighbor? – Yes, the Orthodox Jew.
Apart from the Jew, every other man must be nothing but a brute in his eyes.
If he kills it, he kills nothing but an animal. – Words of Saint Epiphanius, Father
of the Church, and of Mr. Michelet. – Explanation of this word: Defense
to the Jews and the pigs to enter here. – Weaknesses and passions of the
Jewish beliefs provoked against anyone foreign to their faith by their beliefs.

558

TABLE OF CONTENTS.

musical. – Examples. – Where does this hatred of the Jew go, and sur-
everything against the Christian. – So robbing and killing the Christian is not
an evil ; on the contrary. – A much greater number of wrongdoers
rable among Jews as among Christians. – Uihercnts pays, ditt'A-
examples. – Power and universality of their means of
evildoing! – Their alluring and murderous intent towards
The French army in the disastrous Russian campaign. – Re-
implicit knowledge of the Jew's moral superiority, in pu-

since the reign of rabbi traditions

"the dregs of the people" from the reign of t

the Vospasian. – CmVelusion.

Ql'ATRIÈME DIVISIO.'I. – LE KOL MDHAI. TALMIRIQUE MORALITY.

Kol Nidrai, or perjury in religion. – Sacramental word;
Three Jews, the first to arrive, form a tribunal that can de-
to bind every Jew from his oaths and from any and all his pledges.
– That was denied. – That negation destroyed. – All three have the same
authority like that of the tribunal of Moses, but they have it against the law.
Does the Talmud make a moral man a man in the wrong? – No
A social bond of promise or contract cannot therefore bind towards
the clirélien the Juil with whom the clirétien makes a commitment*/ – A ceremony

nun unties each

one year, for the future and for the past, everything

Thunderous July or before committing to an engagement. – Grotesque formula

employed by the July

who is rising from his commitments. – Tours and

formulas which, in the espnl of July, have all validity to its pro-

masses and leave his conscience at peace. – These Talmudic customs-

what explains the

hatred of the people, and the rigors of power

social against these po

rolling and antisocial lulalions. – a ser-

ment whose forma

The links and the text seem to strike bawdily

The Jew of superstitious terrors is imposed on the Jews in the most-
art (the Christian states, and still survives in some of them. –
France. – The court of Colmar (February 10, 1809) and this oath. –
Kéllexions 4:48 to 4:18

FIFTH DIVISION. – TALMIDIQI MORALITY. the bone.

laire. – The Jew as usurer? – Paradox, for he cannot be one! – Trick and contradictions. – The Jews are devouring France. – Driven out for the crime of usury; they accept servitude and con-
 The most degrading editions to obtain the right to return. – In
 A few years ago, most of the Christian assets were...
 "Within their dependence." – Christians become the property of those whom they made their serfs. – The famous petition of Pierre de Clugny against these excesses. – The Jew, despite the persecutions he laments, He wants no other paradise than the land of his persecutors. – Letter ce- famous and magnificent of Innocent III denouncing their crimes, and engaging- gearth the princes to make them disgorge their ill-gotten gains. – These princes often accused without justice of greed. – Protection of the pontiffs extending on the Jew who seeks their justice, and on his property, as well as on The Christian. – The Archives of Champagne. – Example: the Jews of Troyes, etc. – Rates of their usury. – It was considered good, however- dWoirdans the Jews "a damned corporation from the outset, which Fit the profession of the reprobate." – A council condemns them to wear a

TABLE OF CONTENTS. B59

A mark that distinguishes them. – Definitive banishment under Charles VII. "for the crimes they commit every day." – Louis XIII re- new this decree. – Lorraine and Alsace, which are excepted, are consumed by their wear and tear. – Leopold's edict against him in Lor- Raine, in 1728. – The Attorney General of the Regent, in France, where Many Jews returned, calling them "the monsters of the so- civil society. – What the Jews are doing to Alsace. – Napoleon and the Jewish moneylenders. – The Jews in Alsace, and Mr. de Bonuld. – Sentence against the Jews by IM. Michelet, with this ending: "Of With each step, they are now on the throne of the world. – Effravanto excuse of the error. – In the Jew, it is the fruit of his belief religious. – Mr. Tüübsenel and the Jews. – King Louis- Philip and the Jews. – Mural for this chapter. . , , . 159 to 184

CHAPTER SIX.

L*ASSÀSStSXT TALMCDIQEE.

Murder, or sacrifices of Christians, ordered in some cases by the Talmud, which is the reversal of the Decalogue. – This crime of magical idolatry and cannibalism, mentioned in the Bible, is it? traditional. – These crimes disappear in the centers of civilization- sation; They have been at all times and in all places among the Talmudists saints. – Le Juil' denies them with his characteristic aplomb. – Examples and authorities. – The highest magistracy of Christians is not com- posed, according to the Jew, by ignorant people and executioners. – Document An authentic film that shows us the Jews committing this crime in broad daylight open, because they imagine they have a legal guarantee. – The princes constantly forced to take action against them. – One of these crimes. Committed four centuries ago, wmbable in all its details. To that

on these sacred crimes, like the secular magistracy, –the Jews
 They call themselves a people with tender hearts! – Parallel story to the previous one; as
 The religious menu of Father Thomas and his servant. – Menus
 Details. Interrogations, official reports, unspeakable horrors.
 Jewish intrigues against justice and against the French consul.
 The pressure exerted by European Jews on the ruler of Egypt.
 – Gold. – Justice halted: its retreat after the condemnation of
 assassins. – Denial of the crime by all the Jews of the earth, evil-
 despite the abundance and precision of the details. – Words of the so-
 Dain of Egypt and Tiirôan. – Silence of justice obtained. –
 The Jew's fury and resentment against Mr. Thiers, because this minister
 Louis-Philippe dared to praise the conduct of the consul from the tribune.
 France against the assassins. – This worthy representative of France
 He is stopped neither by millions nor by threats. – The coins
 from the trial, where we draw, deposited at the Ministry of Justice
 manages. – These religious crimes bear such a striking resemblance,
 ^peront, that the thought of distmctes dates
 8 fades before the nature of the facts.– Conclusion.– Note. <81 to 219

CHAPTER SEVEN.

PSENÈRE Dinsicm. – Talmodic horale. Biblical antiquities.

SACRED ANTUROPOPACIA.

Always drawn towards polytheism, the Jew, from the earliest times
 ancients, indulges in the vile and atrocious practices of the Kabbalists

560

TABLE OF CONTENTS.

Sabaeans, that is to say, the first worshippers of the stars. – This
 What are these idolaters? – The Bible lists their crimes, which neither the
 The law of the prophets will not be able to stop. – This dreadful idol-
 The temple was established with its staff and furnishings even in the palace.
 lays of kings, even in the temple. – His supreme acts are the
 human sacrifices, and sacred ranlliropophagy, the eating of the
 Human flesh. – The Bible gives us the story and the cnf Re r.es
 superstitions, which the Talmudic tradition passed down to descendants
 of these prevaricating Jews 219 to 226

PEXIÉME DIVISION. – CD 3AWC , ET POOHQPOL.

True Talmudic scholars only sacrifice Christians in order to collect
 their blood; authentic examples. – Sacred uses of this blood, and
 which vary, like error, according to time and place; but ne-
 cessilo to eat this blood which represents honor, and which is ap-
 Peeled his life. – His virtues, his inestimable value. – He heals, he

Ordinary secrets of the Jew, – Confessions of one of the most famous rabbis in
^ full exercise of functions. – ■ Anger of Jewish reviews against
This national celebrity was called a false priest. – Legitimate individual-
nation of the Juils dëlalniudisés. – Conclusion 226 to

PART THREE.

CHAPTER EIGHT.

FIRST DIVISION. – THE MARCH OF JEIF. WESTERN ORTHODOXY.

Everywhere it is being proclaimed that the Jew is on the march, that his morals are changing.
What a greater wonder! – So his belief has changed?
This is the shining sign of a new era. – The Indestructible
The core of Judaism remains formed by the Talmudic Orthodox; but,
Below these are the new orthodox, the reform-
mists and the Jewish freethinker. – Furies of the new ortho-
doxes against the opponents of fanaticism and immutability tal-
musical. – Attacks on Israeli fanaticism by the illustrious rabbi
Jellinek. – Bitter Replicas of the Israelite Universe, organ of the or-
tbodoxy. – Judaism is no longer a religion, it is a thing
death, etc. – A great schism thus separates Judah into various parts
ties, but, oh wonder! without separating them if necessary. – Example. –
Reason and cunning of reforms; it fails. – Grievances. – Wounds
of Judaism. – Hypocrisy of the elders who tear each other apart; it
They are reproached for it by their younger siblings. – Proselytism and change of
role between the two parties. – How is orthodoxy judged?
by the Jews of our lands? – The facts. – The illustrious Grand Rabbi-
bin Klein el M. Isidor. – The latter is elected chief rabbi of
France. – Curious and conclusive debates. – The Israelite family de-
generates morality, and falls into complete decadence; such is
the cry of the Jewish newspaper Neuzeit 242 to 254

SECOND DIVISION. – THE REFORMERS.

What do the reformers want? – To unite the present with the past; but com-
What? – They reject the Talmud, and the Bible is just a book to them.
of myths. – A religion [reliyare] is, especially for them, a
something that should not bind man. – Folly to attribute to Moses
and to Jesus what belongs to those who preceded them or followed them.

TABLE OF CONTENTS. 661

rent.

to the progress of time

P.S., to humanity. – Can call oneself an Israelite

whoever adopts unity

God, the immortality of God and of the soul, and

inier

^reie louie ciiosü has its meaning. – lw i auipieur ue ceie uerie iiaara

the re

The universal legion, without disturbing any society. – Three

curious examples of this practical tolerance. – The Third is from Dr. Sée, a professor at the Eans School of Medicine, accused of materialism and atheism. – The central consistory, supreme council–preme of the religious and social interests of Judaism, I don't believe less having to admit it into its fold. – Curious revelations. – A large number of Israelites seek to conceal their beliefs. – This sort of homage they pay to their faith is more convenient than that of martyrdom... 851 to 262

THIRD DIVISION. – THE FREE-THINKER JDIF.

Transition from the reformist Jew to the freethinking Jew. – Lamourette between the three pillars of the Bible placed face to face by the Israelite Hippolyte Rodrigue. – A single temple will contain all cults merged, under the banners of Reason and Philosophy of eighteenth century. – This temple is the Universal Israelite Alliance, open to all humankind, under the supreme leadership of Israel.

– Deed accomplished; she annihilated fanaticism and founded the great fraternity–nity.–What this alliance is.– Words of Mr. Crémieux, his pre–resident, one of the illustrations of Freemasonry and Judaism.

– She is preparing the Messianism of the new days; a “Jerusalem” of a new order substituted for the dual city of the Caesars and the Popes;” For “Israel is the greatness of God.” She is the protector of all. the cults, even if “against the laws still in force.” – The people extend their hands to Israel, and ask for forgiveness for the past. – He has not– There's no longer a center, but everything has changed! – Episode. – Example striking and almost unbelievable religious liberalism among the Jews.

– A great rabbi, a fearless defender of free thought. – A story.

– ün ^ut “to become a free thinker and remain an Israelite.” –Memo faith, the same aspirations animating the Jew, the Freemason and the freethinker sister or the one in solidarity. – Anyone who joins occult societies is mocked by the Jew. – lion love newly born for liberty does not me– knows only the Catholic faith. – Eckert's note. . . . 868 to 871

CHAPTER NINTH.

FIRST DIVISION. — WOCVELLE MORALE, HOCVELLE8 MOf.t'R8.

Social qualities of the Jew, half-freed from the Talmud, and judged according to Representatives of the Jewish press. — Observations limited to These two points: truthfulness, benevolence towards the Christian. — The Is the mere destruction of Talmudic orthodoxy sufficient for regeneration? Social status of the Jew? — What are the feelings of today? Jews for the Christian? — Protection granted to them by the emperors The Popes and the upper classes. — Universal ingratitude. — Would this ingratitude still be the same, and although the Jew Detalmudise? — Example. — Death cry of the Jew against Rome, Yes, it had always been his most inviolable refuge. — Pretext and word The universal order. — The Mortara affair. — A word on this affair and comparisons. — Reason for the feigned fury of the Jews. Their pro- pre example. — Excessive intolerance, hateful lies and slander- accusations against the Archbishop of Algiers. — The admirable letter of this pre-

36

562

TABLE OF CONTENTS.

Latin, and Jewish. — Enormous deeds. — Luke texts. — Deep traces *
(le la croyanco dans les actes, après m0ine que la cropnee a disparu.

— ISotes. — Is there and curioiCcnnc diplomacy working in favor
(The Jew. — Mr. Mirès to the Israelites and their coreligionists. — Russia)
and the Jews 272 to 292

SECOND DIVISION. — NEW MOLLALeI NEW "QEUBS.

Continued. — Social qualities of the Jew. — Recognition. — Mr. Mirès j
his advice to the Jews not to touch the gold of Relisc, and to him
to show some gratitude—A clever reply, and fury.
Bitter reproaches about the appalling tyranny that subjected them to...
tyrisii in the fl/ieUos. — Work intended to convey
all Jews outside (the 1st ubominable city of Rofne; resullals. —
yu'est-w donc (juo le (jliettoV — Refutation of the Jew by the descrip-
tions or the words of Mr. Tliiers, former minister; — from Mr. Sauzet,

former president of the Cliaiiibre of deputies; — of the anti-Catholic

..... t

Refutation of the Jew by the most remarkable declaration of their most large assembly (lais modern times. – This (iim the Jew owes to Church; a curious and admirable piece. – The Jew's ease, even frees itself from the constraints of the Talmud, from denying the word of its representatives. – Uctto parole n'était pour lui (lu'une ruse de guerre, il owes nothing but hatred to the Church and the papacy. – Acts of the Popes and of the Roman clergy, selfless defenders and protectors of the Jew;

They assure him for his worship a freedom of so much governance. ments refuse aujourd'tiui même au callioliôue. – The most iinula-
_ • . j ■ ■ ■ ■ ■ ^ ■

Will the enemy cable of the Jew allow us to do better (|than he does himself–

Even today, his horror of all truth hurts him, his

pages, the ones we quote, is he a man <

civilization

can confess? – Exceptions. – Notes. – Lo Ghel

Avignon.

TBOISTH DIVISION. – NEW MOBALK, NEWTXI Eg M(KCBg.

Continued. – Tolerance of the Jew; his claims, his presumption arising from failures of the Christian faith and the Almudic faith. – Gran- the blows to his pride when he compares what he has been like since he stopped to believe, in what has become of Christian peoples since they lose faith. – He considers himself insulted by the freedoms of worship. Christian. – Curious examples. – Appeals to the principles of our Revolution. – Its weights and measures are always different for him (luo for others. – His atrocious way of understanding freedom of religion. – His mission. – For him, freedom of worship is the destruction of Christian worship. – Loyal protests of some Israelites against this fanaticism. – Cry from Germany against savage despotism of the Jew. – Equality is no longer enough for him; he dominates, and demands respect. exceptional. – A curious and unheard-of example! – Another example: Israel's insolence against the Emperor himself, which a moment before He called upon his angel, and why? – Another example: Christians threatened even in the heart of their ancient solemnities. – The The same right would allow him to demand the closure of churches, and the The suppression of the Christian name. – What the Jew is, and what he was Yesterday; immense progress, a word from Mr. Crémieux. – Duty of the Israelite to turn the very study of theology against the Church, and of the

TABLE OF CONTENTS.

to agree with Jewish philosophy, which is that of the ten-
 Third century. – Man or idea, the Judar Messiah is near.
 The peoples must fall at his feet. – "Jerusalem, city of
 "The future!" – The rationalist Kluber on the Jew, in his book *Dit*
 German Confederation right. – The theologians of Germany
 Magne on the Jew. – Summary of the chapter, and conclusion. 310 to 333

CHAPTER TWENTY.

PRF.iii(:nr division. – action do joif stm la mabciie des choses, orca.msation

DO LODAISM IN THE WORLD, ITS EFFECTS.

The minutes of the Jewish council or synod of 1869. – The constitution
 The natural history of Judaism. – What the Jew can, wants, and dares. –
 Thanks to the secret societies formed in his image, of which he is the soul,
 Each of his own is a living link in the immense network that
 encircles the world. – Role of the cronies of their trade who en-
 stirs the globe. – This self-generated organization. – Necess-
 the ability to supplement it later with artificial associations. – So-
 a semi-licensed company, the Universal Israelite Alliance offers Jews a
 The link that unites them everywhere; a secret society, Freemasonry
 plays the same role in parallel – Nothing escapes, in the world
 social, to this multiple network including the high cabals of Judaism
 are the masters. – A small core of true initiates. – The
 the Jewish constitution of Freemasonry places the majority in
 his high councils of initiated and initiating Jews. – These societies
 have no other aim than the triumph of Jewish ideas, which are the
 Modern ideas. – Seductive aspects of these societies. – Betrayals
 and indiscretions that unmask the Jew. – The Jew and the lodges. –
 Jewish lodges; it is there that all the sons of all the
 revolutionary events brewing in Christian lodges.
 – Instructions. – Precious confession. – Same Judaico-ma-
 çonni<iuc in the new world. – The Masonic mystery is
 indispensable to the Synagogue within the very heart of the republics
 free. – Word of Kluber. – Inevitable antagonism between the
 Judaism and Christian States. – The triumph of the Jew over civilization
 Christianization is the inevitable result of this struggle. 333–349

DF.UXltsiE division. – MEANS OF INFLCENCE, ACXIII AIIIES: the OII.

Gold is the master of the world; gold possesses us, and the Jew possesses–
 The Jew owes his gold. – The enormity of the power that the Jew owes to his gold,

Gold was not the sinews of war and peace, the desired thing for families, the seasoning of all honor, the crowning of all glory and of all nobility. – The statesmen of Europe on their knees before the Jew. – Nothing without the Jew's consent; how he reigns under the species or appearances of Christian kings. – – Through gold, he governs The occult societies that govern the world. – Puksance without limits of your finances in a world where all religious belief She dies, jeered by the Jew and his auxiliaries. – Only one remedy to this immense evil. – These facts, this power, astonish us: astonishment that one experiences one of the prime ministers of the Great-Brittany, and its saying that it would be madness to forget it. – Final note on one of the potentates of Judaism. 349 to 357

36.

564

TABLE OF CONTENTS.

THIRD EDITION. – THE PEBLICAL AND ERGERT WORD, THE PRESS.

Another power of which the Jew makes himself an auxiliary; his representatives Honorable, and not. – Services that the Jew admits to owing him. – She has not yet finished Judaizing the world, but patience – The various categories of men in the press. – Despotism without limits of the master of a newspaper. ■– In many newspapers, what Is he a despot? – Mystery It– Characteristics of his position. – His merit lies in the safety of his niece in the choice of his stewards or of his literary workers. – Places teeming with these people of high and low pay. – Like all property, every newspaper constantly changing owners, tenants, and consequently of es-taken.– The Jew buys, exploits, or has exploited most of the

took, – The Jmr aenête, exploits or makes < important sheets. – Their influence on

Their important role. – Their influence on opinion, on ideas religious, commercial, industrial, and political enterprises tics: the Jew, through them, deceives and leads governments and gu-Vernés. – Despite the large number of honest writers7~Ta

The Jew is interested in buying it, and no one has any more gold to pay for it.

But does the press have any real value? – üxem

magpie too

brilliant as it is sharp. – A government and a great

journal

organ of financial feudalism. – Whatever the

power

newspapers, the Jew almost everywhere is or becomes one

the master.

but without appearing. – More than any other country, Germany...

shows that power in July. – The events

in Europe

depend on about ten men, Jews or auxiliaries of the Jew.

A frightening and prodigious word from the former Prime Minister of Great Britain
on Judah ^ ^ ■

Brittany, of Judah's blood, Disraeli. – This word and that of Mr. the
Prince of Metternich confirms our pages. – Appendix. – Pro-

the digious depravity of the Austrian clergy in the past: it was the work-
re of Jansenism and the Jew. – Prodigious depravity of the senses
moments of honor and patriotism, and by whom... 357 to 382

FOURTH DIVISION. – INTELLECTUAL SUPERIORITY OF THE JEW OVER THE BREAN;

A WORD ON MORAL SUPERIORITY.

The Jew, armed with his means of influence, is today the man who
prime and which directs; an irresistible force, and which he adds to the forces
that we already know of him, is the incomparable superiority of
his intelligence: – Enception. – Relentless cultivation of this superior-
priority; why and how it asserts itself in all careers.
– It is proof of its imperishable vitality. – This superior-

The nature of this thing bursts forth even within the inner circles of the classes; des-
picturesque description. – The Jew, so quick to grow, is nevertheless not-
not an upstart; he is a gentleman (

his rights of nobility. – Another painting, flattering and true,

Great Britain, Mr. Disraeli. – How did this superiority pre-
He compares the Jew to the empire of the world, which he covets, and which he already exer
in part. – The intellectual superiority of the Jew over the Christian is-

Is it accompanied by moral superiority? 382 to 393

FIFTH DIVISION. – PHYSICAL SUPERIORITY OF THE JEW, HIS CONSTITUTION.

Its entirely exceptional and privileged constitution; immunity from infirm-
mites and diseases that afflict every other human family.

TABLE OF CONTENTS. 565

Consequently, the Jew, the people of the Diaspora, is the only people
truly cosmopolitan, that is to say, where each individual can ha-
to bite with impunity into any place on earth. – Causes of this

an exceptional privilege, according to certain unflappable commentators.
"privilege; the Jew has no]

Seconi

never cultivated the arts that
Primarily hail and Taieili

ui foriifieni le

body*, its members are generally

es; and for-
so much so that its vital strength, its longevity, prevails over that of others
three peoples. – Examples, statistics, various authorities. – But,
to hear the phenomenon of this mocking vitality which occurs in the sense

inverse of the vigor of the body, and that of its immunities, a new-
This phenomenon signals this unique cosmopolitan. – Is it?
"fertility ^ ^ ^

DnA

sudden.

[jue la sclepce ne peut exp iquer, et ^

is reminiscent of that of Israel in Egypt at the time of the miracles of the Exodus.

– ■ Examples. – This constitution, which made the Wandering Jew and dis-

ilus tenacious missionary of the
or not
mis*

Perseus, the most indestructible man, the most tenacious missionary

Does evil, the apostle of occultism, predispose him?

to the most universal, the most tenacious and the best endowed

Gospel ZionistsT..... – Statistical tables of the element

Judaism, widespread throughout the world, and a summary of the superiorities of this
people; what they might dare and do at a given moment.

Example in the following chapter 394 to 40

CHAPTER ELEVEN.

CNE POPULATIOK JDIVF. PU MOYE.N ACE iC PL.EIN MILini DU Dll-NEUVIÈME SLCCLE.

A word to pose the question. – The Jewish wave, we said,

can, on a certain day, cover a point in Europe and approach it

pray. – Who would these Jews be? Medieval Jews, and here they are.

– Their sudden demands, supported by all their compatriots

from outside and from some of the powers of Eurofie. – How

And why. – Kumania, the scene of their invasion. – Struggle of the

Romanians, similar to that of the Christians against the Jew in the Middle Ages.

– Reaction against the Jew.. 40 to 447

The PERSECUTIONS, details. – Account and grievances of the Jew. – Cries

distress call, appeal for intervention from Jews abroad and from the powerful

sessions. – Raids on Jews, imprisonments, brutal expulsions.

– Desolate scenes. – A few months of respite, and the fury of

The population reignites; looting, violence, synagogues overturned,
horrific abuses 417 to ii0

InSTIGATEUBS oc ADTEPBSDE ces PEBSECOTIONS ; ACCC8ATION8 HAHDIES

OF THE JEW. – Denial of justice by the prince, elected by Mr. de Bismarck. –

Aon's powerful minister is Bratiano; this leader of the democrats is

The great persecutor. – The enormities he commits, his denials

In short, the great culprit, in the sense of the Jew, is, as in the means age, the prince who dares to protect his subjects from him. 480 to 428

OH YES, THE TOBS? – The enouéte denotes that the provocateurs of excesses Those who committed these acts were the Jews. – The Jews of the West, after having made the echoes of the Romanian Jew, admit to not knowing how to reconcile the deposits-tions. – The Jew opposes freedom of the press and of the tri-bune, of which he is a late champion in the Christian states where his influence dominates. – If the government declares itself against the Jew, He merely yields to the pressure of the national will. – This

S66

TABLE OF CONTENTS.

Romanian nation, ost-cllo barbarian? – Romania has always been key the refuge of the persecuted; its people are, according to the memorandum of Jews, a model of religious tolerance, kindness, and hospitality. Words by Messrs. Lrémieux and Monidiore. – If the Romanian has not chanKÔ do niæur.s in the blink of an eye, and without motive, the wrong would be Therefore, as in the Middle Ages, in the exactions and iniquities of the Jew? – A word from Mr. de Metiernicli on Germany, applicable perhaps-to be in that country tomorrow. – Is what is happening there for Europe, which has ignored the winds of its old history, a pro- warning evidential? 422 to 4fl8

Ton- nTCTATOKiAL PC JniF s'adbessakt aux souvkbaiks. – The Romanians reduced to resorting to cunning against the Jew and against foreign powers reduced to intervening as Jew-washers. – With what ink the citizens beyond the Jewish nation, worthy emulators of the citizens of the sovereign people, write Wind to the potentates. – Outstanding example and patience of princes. The Jew, "faced with the atrocities" being committed, laments "do Hypocrisy (which reigns above and below. 428 to 431)

I.VTERVEWTIO.N DES PIIISSARKS PANS lTnTÉRKT DU JclF, ET MALGENRÉ LE PRINCIPLE OF NON-MERVKMIOX ADOPTED BY the El-

LIBERAL NOPE. – The Jew affirms that this Itypocrisio of the Rou-hands is caused by the fear of the powers, whom he summons to intervene come. – Insistence of the head of the VALhance tsraéliie tmverseUe with governments. – Notable examples, condescension and Eagerness of ccutt.-ci. – Letter from Mr. de Bismarck. 432 to 437

Immense IMPOSTER. ARTISTIC m; Jlif. – The Jews treated by the nation

like leprosy and the filth of the earth. – Lo pavs c

[their

is delivered, and what they cover, takes on a sinister air. – d

declare

For the Jews, it means renouncing all influence. A37 to 442

The cause of the unpopularity of the Jew and persecutions

that he endures is the same as in the Middle Ages. His expectation and his

EXPECTATIONS FOR DOMINATION ARE THE SAME. – The concert of me-
Caught and driven by the fury that pursues the Jew, it remains unchanged only because
that the Jew has not changed. – Overwhelming documents, and a manifesto
admirable state bombs of the country against the Jew. – In this lam-
Beautiful in its current history, we find the Jew of the centuries still alive and well.
ancients. – Terrors he inspires by his unsociable habits, by
rinsing, the illuminating increase in its number. – Action ca-
pitiful situation regarding the country's vital forces: rampant usury, monopoly.
adulteration of foodstuffs. – The Jews are diametrically opposed-
their opposites in all things to other men; their tendency
is to rise up upon the ruins of others. – They hope to rebuild themselves
into a distinct, then dominant nation. – They are trying to steer in
Romania, this Jewish state, which would be the first realization of
their wishes... – Bill formulated to ward off the danger
social issues exposed by this authentic document. – Cries of the Jews; Europe
s'emciit. – • Letter from Mr. de Dismark reassuring these Jews against the
Intentions of Romanian statesmen. – Conclusion. Ui to iü9

CHAPTER TWELFTH.

FIRST DIVISION. – THE JUDAIAN MESSIAH.

The Orthodox Jew never ceases to hope for a universal revolution which
will raise him, through his Messiah, above all peoples. – Israel

567

TABLE OF CONTENTS.

Has he or she retained his naive and robust faith in Mosgie? Yes, but
The Jew, for some years now, is no longer, here and there, a shadow.
Iui-m6me. – Rabbi Lazard announced that the restoration of Jerusalem
Salem is merely an ideal thing, which does not, therefore, harm
their national patriotism. – The German reformers held the
same language, because talking about realization would be a
obstacle to their emancipation. – The English Jews are more frank,
and the vast majority of Jews believe in the Me^ie. but defense is
done (set the date). – The Messiah of the Talniudiants remains the pivot

a work of clarity. – The unification of the groups must be carried out, all that Israel may be, above them all, the perfect-Eap. – The

tre, au-aessus a eux tous, le pcupie-rape. – Le
– the homeland of the heart and the ultimate goal of every Jew, it is

united toast erSel. – ic uu v:u;ui Cl uf minn U ui; luui rfuii, u üai.
So, Judea again. – The Messiah will not be of this nature
M , – -r- ^ ' 'iSt'”- ■

diviio. ^ – He will rebuild Jerusalem and bring back the redeemed Jews. –
The Talmudic Jew is nourished by the hope of conquest and the
6|)Oliation of the (peoples who grant him citizenship. – Proof,
anecdotes. – For the progressive Jew, the Messiah is the philosophical epo-
current sophistry, which overturns Isaiah and the Talmud; for the or- Jew
Iliodexe, this era is one of the stages that prepare for the Messiah
real. – superstitions. M^sianic families, des-
Descriptions. 460 to 488

DtLXlèXE DIVISION'. – THE MESSIAH JDDAIJL'E, SLITE , ILÉALITÉS E'i CONJECTURES.

The expectation of a Messiah, future ruler of the peoples, is the "autent of the
"core of the nation." – Despite differing opinions
The reformists' teeth, an obvious choice, would rally them to the believers.
If some seducer were to claim to be the Messiah, the Jews would be inclined to
Are they fighting on their side or on the side of the states that granted them citizenship
– Clear connections between the Messiah whom the Jew awaits, and the Ionime
whom the Christian calls the Antichrist. – Everything is pre-
prepared for the great cosmopolitan unity to which this man must belong.
the expression. – When the work of dechristianizing the
world, will the world not accept as master a fascina-
'of Jewish race'/ – Examples of dominant figures, then
unanimously agreed. – Examples of sudden occurrences
from nothingness to rise to the pinnacle in times of turmoil.

From the steam train that carries ideas and things, how
to be astonished that from the bosom of Judah should arise the one who will realize the ic
of cosmopolitan sovereignty, of which the Jews are the apostles –

Will not Moses place himself at the head of some forniidable
Exodus? – Can't the Jews at least make themselves second best?
And the additional forces of some conqueror? – Examples of
resources or Israel knows how to accumulate in one place; possible
ites. – A glance cast from the heights of history on

the have,

48Ü to m

CIIAL'ITL'.E APPENDIX.

THE TWO CABALS OR THE SCIENCE OF TRADITIONS.

FIRST DIVISION. – IA C.VBALE DIVINE.

Kabbalah, or oral traditions of the Synagogue prior to the biblical books
bliquies. – The two branches of this cabal of divine order. – The

568

TABLE OF MATlfiles.

pbale is entrusted to a special dodocleure corps. – Corruption do
the cabal, which became a receptacle of magical superstitions and...
Roélie. u09 to 5U

SECOND DIVISION. – THE MAGIC OR LEFT-WING CABAL, THAT IS TO SAY THE
PBARISAIC CABAL.

It is the dogma of magic, the key to secret societies or to
Occugliam. – The sovereign power it gives to men

who possess it. – The Jews, our masters in ma

ouch, were the

the most faithful custodians. – Its origins. – El

the one is "born"

"By the need for independence," that is to say, for revolt. – She

gives knowledge of the

the gods of this world, and governs all

to be by virtue of letters, c

Words and Numbers – The World

Key to the invisible world, the secret of ancient spiritualism. – The caballista must unite body and soul with the Angels who exert their influence on the stars; and it is by their name that one masters them. – This Mary Sidereal is that of the mathematicians of Home, that is to say Chaldeans or astrologers, who, after having been the oracles of the In the world of payees, oracles were almost always present. in the Christian world. 5<i to 515

All dogmatic religions, a learned Kabbalist tells us, are stemming from the cabal. – a All the mafia associations "They owe their secrets and symbols." – These traditions are ja-loosely preserved by the priesthood; and, according to him, the Clavicles The üalomon are the ritual, let's say the grimoire, of a Pope. – The The principal receptacles of Jewish Kabbalah are the Zohar and the Talmud. – It is found among all peoples, in everything that It is a mystery, and this mystical tradition descends from the Chaldeans. of Ham. – Abraham is a magician and cabalist, because he Chaidéen. – Magic and goëtio inseparable from the Kabbalah. – The Jews, who are the most faithful keepers of the secrets of the cabal, are In magic, the great Moors of the Middle Ages. – Representing the spirit of darkness, or of occultism, they were the missionaries and the major threads of occultism. – The Kabbalistic traditions gliding-sends their venom into the various branches of human knowledge Maines because of the role played by the Jews. – Example: Medicine is being developed by the Jews; it is surrounded by nature. – They mix medicine with astrology. – The councils and the Fathers of The Church against these practices. – To complete the perversion of science social, the abbeys, whose princes are Jews, force penalization the Kabbalistic doctrine among the Templars, which the Freemasons... nent for ancestors. – Their purpose. – Kevelations of their successors-sisters 585 to 544

Digitized by Google



French



English 



Full text of " The reign of Israel among the Anglo-Saxons "

[See other formats](#)

ROGER LAMBELIN

THE JEWISH PERIL

THE REIGN OF ISRAEL

AT THE HOUSE OF

THE ANGLO-SAXONS

PARIS

BERNARD GRASSET

EDITOR

61, RUE DES SAINTS-PÈRES, C1

MCMXXI

Your reproduction, translation and adaptation rights
reserved for all countries.

Copyright by Bernard Grasset 192 1

THE REIGN OF ISRAEL

AT THE HOUSE OF

THE ANGLO-SAXONS

FROM THE SAME AUTHOR

Sicily, Noies et Souvenirs (Desclée and de Brouwer.)
Fila de Chouan, contemporary novel (Plon-Nourrit).
Our merchant navy (Ohelemel)

nale).

CHARLES MAURRAS

APOSTLE

of
Integral nationalism

as a testimony of high esteem

and cordial devotion

THIS BOOK

where are exposed
various aspects

of

imperialism

of the International Race

IS DEDICATED

FOREWORD

There is more than a year of danger:
A Jewish reign.

Charles Maurras.

(French action of October 4, 1920.)

Thirty-five years ago La France appeared
Jewish. A Veæample tfHippolyte Taine, historian
of the € Jacobin Conquest”, Edouard Dru-
mont had wanted to make a presentation of the “Con-

Without doubt the great writer did not bring,
in his works, the same serenity, in his
seeks the same scrupulous criticism of
texts and documents, that the Author of the Origins
of contemporary France. The passion of his

5 FOREWORD

temperament, Yardeur of his indignations
generous sometimes took him a little beyond
borders of controlled truths; its nice-'
thies and his personal antipathies show through
also appeared in his judgments and a tendency
dance/taunted to the generalisa lions could
Lead to formulate on certain subjects
random assertions.

But we must pay tribute to his memory as a Frenchman
informed and a great patriot, a grateful
tribute. He reported an agonizing political danger.
political and social in an era with little per-
Some people suspected its existence; it showed
how were carried out, from pins OHun
century, Jewish penetrations into the various
environments ; how Israel, marvelously grasping
the psychology of democracies, had succeeded
seized by the high banks, the
press, theater; how he had maneuvered
to exercise a preponderant influence on
V public opinion, parliaments and governments
verments.

The books of Edouard Drumont, his lessons
great campaigns of La Libre Parole, corro-
Bored by scandals such as Panama
and the Dreyfus affair, unleashed a blast

FOREWORD

of anti-Semitism. This agitation is quite: violent,
but more superficial than deep – except
in Algeria – calmed down when they were forgotten
the causes which had contributed powerfully to
develop it.

The time had not come to make com-
take from the masses the mortal perils that
^accession to power of the Jews and their
creatures could make France run.
So the prophetic calls of Dr. Amont ended
come to wake up only echoes far away
tainted and assimilated. His powerful voice became veiled;
the circulation of his newspaper jtechis and, as he
had to ensure its e.cistenre, its administration
gradually accepted announcements, information
mations, financial claims emanating from
Jewish sources. The Free Word becomes a leaf
of the boulevard, like so many dens, and Edouard
Drumont, in the. last years of his life,
no longer had the same freedom of movement, the same
combative independence, the same spirit
leresque than in the days when, paladin without fear in
service of a great cause, he did not fear
nothing, except that the sky did not fall,...

The great war came. Anyone who was
a little aware of diplomatic life and

FOREWORD

military of Germany as well as questions
Balkan nations, sensed it coming soon
the spring of igi2. The Israelites were,

r

in all States, too well informed to
not having foreseen the world conflict. had it
they desired? Had they through occult schemes
worked on its triggering: } Doubt is
permitted, but what is indisputable is that they
had admirably prepared to, draw, from your
war and po.r. who would put Jin,
considerable advantages and additional jmis-
which we have. instead of being afraid.

Israel's upward march towards con-
quest for the Universe which, until then, had been
careful, discreet, slow, marked with time
stopping, would suddenly take cadences
rapid, the pace of a triumphal march.

strength and also with a disconcerting candor.
Next to him, German imperialism,
British imperialism, American pride are
a few things. Complicity is blindness
of the belligerent States favored the designs
of Israel; international socialism and the
international finance have powerfully facilitated
their achievement. From President Woodrow Wilson

FOREWORD 5

and he/. Lloyd George, the Jews have reached
to make their agents the most docile and the most
dedicated and } maneuvering the rulers of
United States and Great Britain, the representatives
sentiments of a race of thirteen or fourteen thousand
millions of individuals, scattered throughout all your countries
of the globe, have succeeded in imposing on the world a
special peace which is truly a pax judaica
and a supergovernment, called League or
League of Nations, of which they are the masters.

As a sign of victory, they obtained
land in Palestine for their people, without ter-
ritory since the Dispersion, a "national home"
and, under the aegis of the British Empire,
the flag of Israel already flies over Jerusalem,
the Holy City of the Christian world, the metropolis
incomparable religious idea and civility
reading.

How could this have happened in just a few years?
this Jewish conquest? The sacred union observed
during the war It will certainly be made easier;
but, for a long time now, the Israelites
had occupied positions in all countries
solid, giving them the means to trigger
rapid offensives, when there arise
favorable circumstances.

6 FOREWORD

In Russia, they had many of their
co-religionists in the party, Cadets; they
were the masters of secret organizations and
socialist groups.

the intrigues, the failures* the betrayals which demoralized the Court, the nobility, trained and led to the fall of Czarism. The Empire* that alone kept its frame upright government, was driven by anarchy when Tzar Nicholas was deposed from his throne.

Jewish socialists imposed by force to Russia, decapitated and discrediting the regime pi ns or less communist of the Soviets and he just consult the fairly consistent statistics data, emanating from various sources, to con- birth the composition of the tyrant government fucking and bloody*, of which risraétitr Trot sic g and Lenin are the leaders. Of the 22 members for- manting the Superior Council of Commissioners of the people, jj are Jews; and, if we total the senior officials managing ministries and major published services, we see that /f5S among cu,r, out of 55(1, are Jews.

In Germany* it is in the field of great industry that the Israelites had

À.V'ANI-1'ft0POS i

conquered capital positions. They were the tycoons. The most powerful company in navigation of the world, before the war, the "Hamburgh eoise-American" hadn't she at its head is Doctor Bail in? But they would send also a preponderant action in the circles socialists and it is good to remember that the August 4 you//, aa Keiehstag, it's by Vorgan of the Jewish Haase that the party of social democracy democracy promised its full support to the government imperially.

After the defeat of the Central Powers and Abdication or deposition of sovereigns rulers of Austria-Hungary and the States Germans^ everywhere Jews are brought to power by socialist organizations. Thanks to them, a democratic camouflage takes place tick and republican, which will be worth to Germany Protestant, especially during the Inter-Conferences allies of Paris, your benevolence from the president Wilson and Mr. Lloyd George.

strong forward in the regions of power, and if reactions begin to occur against their invasive activities on the other side of the Rhine^ they no less conquered a

8 FOREWORD

political power infinitely greater than the one they had before the conflict my* diall

But it is above all citing the winners that their rise to the heights deserves to be studied die in its causes and in its processes. There he there were no political cataclysms, no shortcomings to be able to. It is by you Natural play of the institutions, through the personal action of politicians and Israelite financiers, through the press to their devotion, thanks also to the intelligences and complicity found among those in power and the heads of state, that the con-Jewish quests. In the United States and England, this conquest was also facilitated by displays nities of a philosophical and religious order, because Puritanism proceeds, to a large extent > of the Jewish spirit.

The documents consulted, the results o/ired in your newspapers and periodicals an-English, American and Jewish, the observations made yours and the testimonies collected in Egypt and in Palestine, the information provided by correspondents well placed to be exactly informed about certain activities from Israel, allowed me to follow quite closely

FOREWORD

the stages of reestablishment of Jewish rule in the Anglo-Saxons (i).

No doubt new facts will be discovered green and revealed which will later allow to base on definitive foundations the history of this astonishing conquest; but it seemed to me that,

planted and which it was important to report to the patriots of all countries the dangers of Imperial Jewishism,

The tide that overwhelmed Russia, which encircles the Anglo-Saxon countries, rises further towards new conquests.

To safeguard Christian civilization and the independence of peoples, it is urgent to build powerful dikes, capable of to stop and push back its waves.

R.L.

(i) I would like to express my gratitude to the correspondents who wanted to help me document this study. and very particularly to MG Champanhac who, from London, sent me valuable information as well as a series of Anglo-Jewish plays and publications of the greatest interest.

FIRST CHAPTER

Xa Jewish conquest of England*

The Israelites successively acquired all the civil and political rights of British citizens. — A Rothschild in the Chamber of Commerce. — Benjamin Disraeli created Lord Beaconsfield Prime Minister of the United Kingdom, — The Jews in South Africa. — Jewish friendships of Edward VII. — Israel's hold on government during and after the World War.

About twenty years ago appeared under the title: The Englishman is isvaëllte (i) a curious brochure summarizing the work of British Israelite Association on the origin of the race English. It is admitted that only two of the twelve tribes of Israel, returned from the captivity of

(i) Jouve, publisher.

12 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Babylon, populated Palestine during the birth of Jesus Christ. The others had emigrated to the northwest of Europe and settled would be established in the British Isles. Of the biblical and historical connections, linguistic considerations are invoked to support of this thesis. I am content with report to scholars, ethno-specialists graphy, leaving them the care and responsibility ability to establish its degree of veracity or truth semblance.

What is beyond dispute is the thrust Jewish who, for several years, has manifested herself celebrated in the United Kingdom, with an energy increasing.

Troubled periods in people's lives have always been favorable to the children of Israel. The agony of the former linked "one, the Revolution and the Empire facilitated their emancipation and the rise of their fortune in France and in Europe continues mental.

In England, the Jews took a long time to conquer the civil and political rights of citizens, and this because of their religion and not of their race.

To occupy certain municipal offices and

THE JEWISH CONQUEST OF ENGLAND 13

to sit in Parliament, it was necessary to pronounce a oath formula including these months: "I swear 'upon the true faith of a Christian'. The Israelis-scrupulous people could not take this oath solemn without renouncing their religion; and like many of them had acquired in the commerce and finance important situations ensuring them real influence, they strive to modify the terms of the service is lying.

In April 1830 a representative from Norwich, Mr. Robert Grant, took the initiative of a bill in this goal. After a long debate, in which Macaulay, the bill was rejected. Three years later, Mr. Grant returned to the charge and succeeded in making accept the bill by the House of Commons, but the Lords rejected him.;

However, in 1844, under the government of Sir Robert Peel, the law which excluded the Israelites of municipal functions. It was abnormal and illogical that a Jew, who nothing can sin of becoming sheriff of a county or magistrate that, was unfit, because of his religion, to be elected mayor, alderman or even member of a Common Council. Lord Lyndhurst then luck-bound, introduced a bill, repealing in this case

THE ILLEGIBILITY OF ISRAELI OATHS LKS ANGLO-SAXONS

the Christian formula of the oath, which passed without difficulty in the House of Lords.

The question of the parliamentary oath was new raised in 1847 when Baron Lionel Rothschild fled. elected deputy by the city of London. A Jewish bill, introduced once again more, having been rejected, Lionel Rothschild resigned his seat, but to immediately represent himself before the electoral college, which re-elects him. So he came to Westminster and advanced before you "speaker" asking to take an oath. He pronounced the words relating to the lance and to the Jew, but omitted the "nor in law bankrupt of conscience". Invited to withdraw, he obeyed and went to sit on one of the gentlemen overlooking the gallery and where the spectators are admitted. Of the he could follow the proceedings without taking any bets.

Another Israelite, Mr. David Salomons, elected Member of Parliament for Greenwich, in 1847, had more audacity than a co-religionist. He introduced himself as him in front of the table where the members of the Crown and omitted the words constituting, for an Israeli, an abjuration; but, invited to withdraw, he took his place among the members of the Parliament and refused to comply with the injunctions of the speaker.

THE JEWISH CONQUEST OF ENGLAND 15

Insulted by the Tories, encouraged by the Whigs, Mr. David Salomons sat in his chair. It took the intervention of the serfeant-at-arms to get it out of the enclosure vee.

But this scandal led the Commons to bring before the Exchequer Court a claim request for interpretation of the terms of the oath. By three votes to one, the Court held that, only Christians were qualified to pro-recite the sacramental words opening the gates of Westminster.

New efforts were still made to Communes to allow the admission of Jews, but the House of Lords rejected all the bills voted for this purpose until 1853. This year, thanks to the efforts of Lord John Russell, a law was passed which did not repeal the formula transversion of the oath, but which authorized the Israelites to omit contradictory words with their religious faith.

The emancipation of the Jews was thus completed. The leader of the House of Commons was then a young purebred Israelite, Benjamin Disraeli, who "was expected to play a leading role plan in the history of his adopted country.

16 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Entered early into the fold of the Church Anglican, following the example of Ricardo and Goschen, he only served the aspirations and interests of Israel. When he soothsayer! minister, we can! say without exaggeration (pie it was the Jewish idea that came to power. Already, as a writer, as a novelist, he had become the advocate, the champion of his race, with a talent, a skill, to which we are obliged to pay homage. In the Biographical political phy of George Bentinck, he consacred to the Jews a chapter full of eloquence and of emotion; and, in Coningsby by the organ of banker Sidonia, one of the most vigorous per-

recounted their misfortunes, provoked in their favor sympathy and pity.

Disraeli did even better. At the time when the Count Arthur de Gobineau claimed, through ethnic and historical considerations, establish the superiority of the Germans over others peoples, he imagined a theory of races, which he called "the key to history" and which tended to demonstrate the preeminence of the Israelites over all other humans.

Mr. Alexandre de Haye summed it up exactly

THE JEWISH CONQUEST OF ENGLAND 17

in a few sentences: "The peoples do not rent their vigor, their morality, their aptitude to great things only on the condition of keeping their pure blood of all mixtures. If they leave a foreign blood mingling with theirs, the virtues which constituted their originality and their distinct strengths appear soon... There is no superiority real than in intact breeds, which have passed down from generation to generation, not just a language or a religion, but blood, the original sap (i)". The conclusion can be guessed. Among the privileged races, the most pure of all is that of the Semites, where the group of Jews shines with the most sparkling brilliance.

This cult of his race inspired all the acts of the public life of Lord Bcaconsfield, and, thing strange, few people in England and Europe understood this and anticipated the consequences quences.

Its eastern policy is fundamentally Jewish. Already, in Coningsby, the novelist had somehow predicted the Russian Revolution and reported the mysterious diplomacy, organized by

(ij Letters from Lord Bcaconsfield to his sister. Paris, Perrin, 1889.

18 THE 1MWXE OF ISRAEL AMONG THE ANGLO-SAXONS

the Jews who would settle in the Empire of Tsars; later, as prime minister, he had directed towards the Orient the ambitious aims from England. He wanted to raise up the Jewish East only to bring out the future masters of world.

A Zionist before the letter, he had the prescience that British imperialism, of which he made himself the fiery champion, will prepare! one day the paths to Israeli imperialism.

This is how this languid-eyed Semite—red, dark complexion, long curly hair, whose nervous voice knew how to mock in turn and flatter, romantic in appearance, dressing like Brummel or Barbey d'Aurevilly, dreaming of glory literary and political conquests, more often heavens to frequent among the duchesses than to live in the privacy of his co-religionists, became the leader of the Tories, the happy rival of Gladstone and won the good graces of his wife. veraine. His career was at its peak when the Queen Victoria accepted the crown from his hands Imperial India and the Berlin Congress con«» crowned his reputation as a great statesman.

The purpose of this Congress was to resolve the .delicols and many problems posed by the

THE JEWISH CONQUEST OF ENGLAND IQ

Russo-Balkan War. Lord Beaconsfield did not fail to impose on the Romanians, whose territory was amputated from Bessarabia, special protection measures for Jews.

Despite the presence at the Berlin Congress of prince of Bismarck, Lord BeaconsQeld appeared there to play the leading role and the prestige it con- quit was not without impressing quite a bit the Israelites of Germany and Austria. Number of Jews from Frankfurt, Hanover, Ham- town and Vienna said to each other that England, where one of their number could rise to such heights

a chosen kingdom. Crossing the sea of North, they came to seek their fortune in London and in major British centers. They received there—received a warm welcome, found early support heavens, conquer enviable situations in banking, industry or commerce and several of them or their descendants are proud to be included in the red book today of Peerage.

The gold and diamond mines of South Africa South, the speculations to which they gave place, exercised at Stock E.Tphanrje an irre—

20 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

sisfible attraction. Bankers, financiers, com—from the City, enticed by the news, learning the daily discovery of deposits ments and veins, embarked on the steamships bots of the Union and Castie lines which served the Cape Colony and hastily caned the Transvaal.

Jews dominated among these adventurers of finance and their desire for profit, their aptitude study to create banks, counters, found companies, quickly placed them in front ranks of these Ci tlanders who threatened to overwhelm the Rand's sparse population.

For political, moral and reli—gieuses, the farmers of the Transvaal, descendants of Dutch settlers, nourished by strong reading of the Bible, could not attend without sadness and even without indignation at the invasion of their territory by these thousands of adventurers who, not content to live as they please, to install in Johannesburg bars, gambling dens, music halls, were quick to demand a significant participation in administrative life tive of the country.

President Kruger and legislative gathering did not want to grant the Uillanders rights

civilians only after a training period of several years;
They imposed a fairly high tax on exports.
tations of Por and precious stones.

The quasi-official historian of the Southern War
African, Conan Doyle, in *The Great Boer
War* (1899–1901) (1) was sober in
details on the origins of the conflict. He doesn't blame
not the pretensions of the Uitlanders and incriminates
rather the stubbornness of the Boers; and yet these
here, after abandoning the Cape Colony
to escape British domination
and cleared new territories, did not aspire
than to live in peace with all their neighbors.

These are the Jewish financiers of Johannesburg*
who took the initiative of the provocations and
revolts against the burghers. To bully the
authorities, we flew the English flag on
all banks; foreign newspapers cover
insults the president, the Volksraad and
announced the imminent fall of the government
ment, the annexation of the country to the Cape Colony.
The president of the Chartered, Cecil Rhodes,
openly organized the Jameson raid,
even if it means disavowing his lieutenant after the failure

(1) London. Smith, Elder and Co.

32 THE RKGNE OF ISRAEL AMONG THE ATV'GLO-SAXONS

these are adventures, and this is the Eckstein house,
representing the large firm of Wernher Beit,
(l)iii paid for the volunteers and kept in store
the rifles intended to be distributed to the conspirators
the day Jameson and his gang arrived.

Behind the scenes, Sir Alfred Milner, on behalf of
British government, was ready to take advantage
circumstances e! of the war that has become inevitable
table to add a new flourish to the
imperial crown.

If (ionuii J)oyle did not understand the action of
Jews in the determining causes of the war
South African, which was to cost the An-
gleterre, others easily discerned it.

Jean Carrèie, who made a study trip to

struggle, recounted in Au pays d*; For gnaws them impressions he gathered on this subject. When, in a group of officers and correspondents war, he announced his next departure for Johannesburg, Mr. Gwynne, from the Reuters agency – the current editor of the Morning Post – the interpellata:

So, I hope that the day you visit connects town, you will not spare in your articles these ignoble capitalists who, after having been the cause of the

THE JEWISH CONQUEST OF ENGLAND at 3

war, hid while the soldiers died, some in their homes, others beyond the borders third parties, and who are now complaining because the war lasts too long... The officers chorused in rinforzando.

“The dirty Jews,” added one.

– All the rejects from the ghettos of Europe.

– All the old goods dealers in Whitchapel 1

–The Klmberley diamond thieves!

– And that’s why we come to have our people killed men (i)!

When the English army attacked Johannesburg a triumphal entry, after a long cam-loincloth which had not deserved this epithet, a soldai bocra, prisoner on parole, kept his hat on the tetc, when Lord Roberts passed, followed by a brilliant General Staff.

A Jew from the mines, whose enthusiasm bordered, the defeated patriot reported to a soldier English :

– Isn't that unworthy? Here is a Boer who do not salute the general in chief.

“Shut up,” replied Tommy, looking with contempt the Jew. He fought for his country that one, while you were trembling in your cellar!

U) In the Land of Red Gold, p. 200.

24 THE REIGN OF ISRAEL CUE THE ANGLO-SAXONS

And the overzealous "reformist" was booed by the crowd (i).

Queen Victoria did not survive the war South African. The unforeseen extension of the struggle, the enormous sacrifices it had demanded in men and money had deeply affected her. She was too intelligent not to have not discerned those truly responsible for the conflict and did not forgive the Israelites the role of provocators and excitors that they had played at Johannesburg.

His successor, King Edward, did not share no such scruples. He didn't blame the bankers and speculators who had unleashed the Transvaal War, since it resulted a notable expansion of the domain of Empire, and close relationships attached him to other leaders to certain Israelite personalities.

It is a well-known fact that, during the lifetime of Queen Victoria, the Prince of Wales did not have no resources corresponding to his tastes, his needs, to his way of life. The Jews do not miss did not hesitate to offer their good offices to the future ruler of Great Britain. Such a big breast

(i) Ibid., p. 232.

THE JEWISH CONQUEST OF ENGLAND 25

Lord of Israel, to establish its monstrous situation, offered a large sum to the Prince of Wales when he agreed to honor with his presence a hunting or a dinner. Banked financiers met with loan requests and offered to lend the prince sums important without requiring interest, sometimes even without asking for receipts. However, these services had to be paid for one day. Therefore, in 1903 Lord Lawson became Lord Burnham, named after a property famous for its beautiful

The son of this Israelite who came from Germany, the Viscount Burnham, runs the great daily newspaper of London, The Dailtj Telegraph. Another Hebrew, Alfred Cassel, originally from Germany, like its name indicates, was not only the ban- quier of the heir to the throne, he became his intimate friend. In the history of international finance over the last thirty years, he has held a place cozisiderable. If he is not raised to the peerage, it is doubtless that he did not care much about it; the title of baronet is enough for him. Sir Alfred created or developed land companies in Egypt and Argentina, acquired influences in the great banks of Europe and America, created between

26 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

they agreements and combinations of interests, whose sons he held. At the Paris Stock Exchange, we "still cherishes the memory of mastery with which the skillful financier saved, not without to make some profits, one of our great so- credit companies that were on the verge of collapse.

I know on the banks of the Nile, not far from Louqsor, a delicious villa, located in the middle of a domain of the former Daira Sanieh. Lau- pink trees, groves of lemon and orange trees gers border and surround it. This is where Sir Alfred Casse! came every winter to take a few weeks of rest, and the Prince of Wales received hospitality there on several occasions. Built in the bungalow style of India, ground floor with large verandas, the villa had in its center a floor forming a pavilion lon: Royal parliament, from which we had a view wonderful on the sacred river.

If he had disdained personal honors, the great financier, however, married his daughter to a lord, and his intimacy with his sovereign was such that it was in his arms that Edward VII breathed his last.

II

The Israelite professor SombarL once for-made this confession: "Wars are the harvests Jews and revolutions too. Like him there has never been a war comparable to the conflict world unleashed in August 1914? nor revolution similar to that which, in 19 17, caused the collapse the Russian Empire, it is not surprising that these unprecedented disasters have activated the ambitions conquerors of the race.

His conquests, his rise to the summits of power in the various States were so prodigious, that we experience some difficulty in explain, follow its development.

There were Jews incorporated into the armies of all the belligerents. Losses due to terrible weaponry which was used in this war, were such that one counted fairly high number of killed and injured among the Israelites, although a good proportion of them served in the stewardship, hospitals

28 THE REIGN OF iSRAKL AMONG THE ANGLO-SAXONS

rates and formations from the rear. Having participated in the war nationalized them, sacked them patriots. It would have been bad grace to treat ter as foreigners, as newly naturalized or second rate, soldiers before paying their blood or risked shedding it in defense of country.

From this point of view, the Israelis have therefore gained in consideration during the war; but they have derived other benefits from this war material, such as bankers, industrialists, com-merchants, army suppliers, hoarders of oils, flours, durations of all kinds. The tremendous increase in their power financial health made it easier for them to penetrate very deep into the governing spheres mental^ and the predominant influence by them acquired has, in turn, become a producer of big interest.

Conservatives in England, Bolsheviks in Russia, republicans of various shades in France, socialists in Germany and Austria, they took wonderful advantage of the circumstances, movements of opinion, swings from Fri. In each State, as we become was getting closer to the end of hostilities and that

THERE. JEWISH CONQUEST OF ENGLAND 20

painfully bore the peace clauses, they maneuvered, using different methods ferent, to make prevail the aspirations and the aims of their race. This is how, united by international links, they followed directions mysterious tives which, despite guidance divergent in appearance, ended up con-orchard towards the same goals.

If you except Russia, where the government of the Soviets suddenly fell into the in the hands of the Jews, nowhere more than in England, the conquest of Power was not rapid and complete. The ground was carefully prepared and and the Israelites occupied strong positions there, conducive to a methodical offensive, soon pushed all the way.

During the war, it was easy to see the influence enjoyed by the Jews in the various General Staffs of the British Army. A was a French officer willing to serve with our allies as interpreter or liaison officer his, we made sure he spoke a little English, but he was certain of being admitted, if his request was supported by a Rothschild or an Israelite brand. Mr. Joseph Reinach had his great entries to British GHQ. The field marshal

30 THE REIGN OF iSHAEL AMONG THE ANGLO-SAXONS

Sir John Haig had as private secretary bind Ycomanry Lieutenant Sir Philip Sassoon. Did the young MP for Mythe owe this post of confidence in one's personal military valor or to the fact that his mother was the daughter of Baron Gustave of Rothschild? The doubt is all the more per-

Mr. Lloyd George, whose great friends the Rothschilds and Sir Ru were Isaacs, who became Lord Reading.

For several years, and particularly under the Asquith ministry, the Israelites had infiltrated more and more into government circles, at Court and in the press. HAS the House of Lords for a long time please only one Israelite: Lord Rothschild; they are now quite a little phalanx; and, as they changed their name becoming peers of the kingdom, it is difficult to discern them. In the House of Commons, there are a dozen more and two of them are part of the government: the Right Honorable Edwin Montagu, Secretary of State for India, and the right honorable Sir Alfred Mond, Commissioner of Works, i.e. Minister of Public Works. Sign—
Let us pass on the appointment of Sir Matthew

THE JEWISH CONQUEST OF ENGLAND 31

Nathan as Governor of Queensland, that of Sir Herbert Samuel to the functions of British Lieutenant Commissioner in Palestine and that, very recent, of Lord Reading at the viceroyship of India. I will be given the opportunity to talk again about these two great characters whose action was crucial in various circumstances. First Israelites are baronets, then six are knights. Six are private advisors to the Court and six members of the County Council of London. Crémieux's advice: "Have press and you will have everything", was followed by the Hebrews with remarkable tenacity. In England, the most widespread of the major newspapers If you live in London, the Daily Telegraph belongs to Viscount Burnham, who was called Levy Lawson, his original name; Sir Alfred Mond is all powerful at the Westminster Gazette; THE Daily Express is headed by MRD Hulton-Deutsch. In the newspapers of which it is not master, Israel arranges to have tribunes. Daily News Foreign Policy is entrusted to Mr. Theodor Rothstein; that of Graphic and Daily Graphic is oriented by Mr. Lucien Wolf, who was, from 1894 to 1898, correspondent of the French daily newspaper Le Journal. As to

32 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

to the press of Lord Northcliff, powerful trust encompassing the Times, the Daily Mail, the Sunday Pictorial, the Evening Standard and fifty of various publications, there is a figure appreciable from Israelite collaborators.

The Hebrews of the United Kingdom also have, for the use of their co-religionists, of a press special called Anglo-Jewish which does not include takes no less than sixteen newspapers and magazines. Six are daily. Of these publications, seven are written in English, one in Hebrew and the others in Yiddish, spoken Judeo-German patois by the Semites of Russia and Central Europe.

The founders of the "universal Israelite Alliance" had strongly encouraged their members to affiliate with Masonic lodges, to do penetrate their minds and their actions all the more efficient as it was discreet and even mysterious-looking. Inspired by these views, the Protocols of Wise Men of Zion, whose text later, formulate the prescriptions following: "Until the time when we possessed we gain power, we will strive to create and to multiply the Masonic lodges on the surface of the globe. We will attract all those who exercise or can exercise action on

LX JEWISH CONQUEST OF ENGLAND 33

opinion. These lodges will be both sources information and propaganda centers. »

The Jewish upsurge, which we can see everywhere, has taken a special development in England—land where she was assisted by men politicians of all parties. Radicals like David Lloyd George, advanced liberals like Asquith, socialists like Smillie, conservative totors like Arthur James Balfour and Lord Robert Cecil met to promote all their power, aims and ambitions of Israel.

greatness tightened the bonds and revived the religious zeal
gods of the Israelites. Synagogues, schools
Jews multiplied at the same time as the
lodges. The directory of Jews in England, the
Jewish Yearbook, provides on these different
Points of very suggestive statistics.

In the industrial city of Leeds alone there
has sixteen "Jewish Masonic" lodges, eight of which
belong to the "great order of Israel". One of
the latter is placed under the high patronage
of the Duke of Con nanti ht: one in the I claims to
Baron de Hirsch, a third of Lord Readin*''.

Israelite schools are attended by approximately

3

.Vf JC XlKffSK OF ISRAEL VAUVfi LKS A\<.LO-SA\GXS

ron H0.oot) children; 1st societies and institutes of
crowds sort;*: theoretical, literary, seicnli-
fifjiirs, athletes, hospitals, orphanages, libraries
libraries, (works of charity faith ring,
even in areas where there are few Jews
many. In Swansea, for example, where Ton
has barely a thousand Israelis, there is a
syine/o^ue served by several rabbis and
nine companies and various works.

i! should also be noted the high number of associations
foundations for women and young people
girls. È*ne f'm'on nf Jewi&h Woinen works
i\ London, upper (i rented! this place; a Jewisk
Lvmjue nf flanoir and Service established in
19 m"", group, under the chairmanship of the honorable
Mrs Franklin, women and girls of
your i are the social classes, with the aim of understanding
complete their religious education and strengthen
fled from them. Mrs Monlefioire chairs a Certifiai
S\ hoot for Jewish Ciris and Lady Rothschild
V Associai ion for ihe Protection of G iris and
Womvn.

Israel's leaders may have better
understood that. Christian peoples influence
cpie could exercise women in their
respective environments and their ability to propagate

big. Didn't Maurice Donnay eloquently recount what in the Return from Jerusalem degradation that a "dirty Jew" could inflict to a "proper Aryan"?

The resurgence of faith and practices Israelites is attested by the development of Kosher meat butchers. Formerly confined in the EastEnd neighborhoods, these establishments today have overflowed into the other parts of the metropolis. The Shechita Board gave the following statistics of the animals killed in London following the Hebrew rite, from November 1919 to May 1920, that is to say during in six months: 19,864 oxen, 3,406 sheep, 11,620 calves, 614*051 poultry. It is however possible that, without suspecting it, Christians eat Kosher meat, as many of them unconsciously favor intrigues Jews.

Let the Jews faithfully observe their laws religious, that they support each other fraternally between them, no one can blame them and blame them, but for their actions, for their words, of their international activities gives off the very clear idea that, since the war, they claim to govern the world, to make it

36 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

triumph over what they call "the ideal" of their breed. And these formidable ambitions, this impetus outrageous rialism have taken definitive shape—lies the day when, in a famous letter, Mr. Arthur Balfour, on behalf of the government British, is committed to promoting all his power the establishment in Palestine conquered from the Turks a Jewish national home. That day marked the beginning for the Israelites of a new era, where they would find full satisfaction faction their mystical atavism, their hatreds unsatisfied, their thirst for revenge against the persecuting nations of the past. Zionism is both a doctrine and a symbol: doctrinopolitical trinity tending to bring together in Jerusalem

the communities of Israel which will constitute a Higher Council of World Government; symbol of the power of the chosen race, which, despite persecutions and dispersions, knew retain enough vitality to remain one and national, enough skill and strength to impose on the human race, from the top of the Temple of Solomon rebuilt his supreme dominion. Zionism must therefore be studied thoroughly, in its principles, its causes, its organization and

THERE. JEWISH CONQUEST OF ENGLAND 37

its aspirations by anyone who wants to understand the Jewish question as it was posed by the world war and peace treaties.

It is possible that the British government fuck didn't foresee all the consequences of the Balfour Declaration which were to confirm the San Remo Accords and the Treaty of Sèvres. In his short views, he did not understand everything firstly the affinities existing between the Jews, the Bolsheviks, the Germans and the dangers will result. One of his major concerns pations was to avoid the neighborhood of France on the Egyptian border. The best way to prevent the organization of a French Palestine Wasn't it nice to encourage the founding of a Jewish State, of which England would exercise control shit? And, to facilitate the realization of the program, from 1916, while Sir Henry Mac Mahon led Egyptian politics in quality of high commissioner, an agreement spent with Emir Hussein, promoted to king of Hedjaz, prepared the creation of a kingdom Arab, also under British control fuck, that we would attach to the side of the gang coastal forming Syria abandoned to the influence French...

38 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

The Jews, aware of the community of interests which linked them to England in these circumstances, did not fail to draw heavily profit. Their penetration into our political spheres

colonies, has become more pronounced. How many facts provide the demonstration? The Indian Empire is in turmoil. Revolts and Riots broke out there when a Prince of the Blood had just presided over the inauguration of a kind representative regime. These are three Israelites who are responsible for governing India in these serious circumstances: in London, Mr. Moitagu, Secretary of State; in Delhi; Sir William Mcyer, lieutenant commissioner and the viceroy, taking office tions, is none other than Rufus Isaacs who became Count by Reading. Another Jew, Mr. Philip Harlog, been appointed as vice-chancellor of the new velle University of Dhaka (Bengal).

We highlight the capital role that will play in the future wars air squadrons. The construction of aircraft of all categories, the technical improvement of engines, research of new fuselage processes, the examination of inventions likely to increase increase the power, stability, and range of

the Jewish coanuiVrs of a^gleterhh 3o

operation of the devices: all this requires a professional technical staff of choice, knowledgeable, conscientious and above all scrupulously honest and absolute discretion.

There is, among our allies, a <r ministry of Pair" with real autonomy and a big budget. However, in his General Staff and his services, the Israelites seem to have given themselves appointment.

The Britons Patriotic League explains, in one of her bulletins that she found ten neui', and cites the following, mentioning the occupied foundations: MM. A. -13. Wilbrom and J.-B. Abraham have important positions in Y Establishment and Parliamenlarij Dioiion; Major Nathan is director of training; Lieutenant Colonel Lvons heads the service of oils and essences; Captain Cohen is at the sheet metal of the telephone and TSF section It is an Israeli, Mrs Sleiuherg, who is secret-special note of Major Baird, Under-Secretary of State, and the Air Ministry still has

tone (Lcewenstein), majors Myers and Blumcnfels, Captain Kilimayer, the. lieutenants Simon and Marks. We can ask ourselves

40, THE REIGN OF ISRAEL GHEZ f.ES ANGLO-SAXONS

if the secrets of English aeronautics will be well guarded by all members of this tribe.

To the League of Nations, a Jewish organization maronnique came out of the president's brain Woodrow Wilson, the Hilannic delegation is entirely composed of Jews and Judaeans health. The general secretary of the Company, Sir Eric Drummond, the very day he arrived lived in Geneva, visited the chief rabbi of the city to assure him of his admiration for the Hebrews and his complete dedication to their cause and their interests.

I am only giving summary indications here. mayors, but they are enough to show up to to what extent Israel has succeeded in conquering positions tions, to ensure assistance enabling it to operate and direct the wheels of government British ment.

A caricature published in April 1920, by the or-gane of the "Britons": the Jetnri/ ueber Ailes, represents two English Jews enriched by war and conversing at the linen of a succulent dinner, washed down with numerous bottles. One of them stands up and toasts England: Bri-(annia mies ilie waves! (Britain

THE JEWISH CONQUEST OF ENGLAND ^i

order to the Oceans). The other responds with snide look: Yeth, but 10th rule Britannia (Yes, but we are the ones who govern Great Brittany).

And this is not a boasting word, illusion of the upstart: it is the expression of a poignant reality.

CHAPTER II

X Jewish influences in the United States.

The first Jews brought to America by Christopher Columbus. – Population growth Jewish for fifty years. – The attitude of the Israelites during the war. – Otto H. Kahn and Jacob Schiff. – The Zionist entourage of President Wilher.

The history of Jews in America dates back to Christopher Columbus. In August 1492, were expelled from Spain 300,000 Israelites. The day after, the caravels of the great navigator made sail towards the West, carrying with the crews a small group of Jews. It is even claimed that Queen Isabella's jewelry did not have enough to pay the shipping costs and that more several rich Israelites, including Luis de

44 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Sanlagel, farmer of the royal taxes, had financially interested in discovering a dreamland, where gold and precious stones should be found in abundance.

It is, in any case, certain that the pious Christopher took with him at least five Jews: Luis de Tonys, who claimed to know the Indian languages and serving as interpreter; Marco, surgeon; Bernai, doctor; Alonzo Galle and Gabriel Sanchez. It's Luis de Torres who discovered the use of tobacco and became rich in exploiting the precious plant on the island of Cuba.

Christopher Columbus had been misguided in accepting these traveling companions. Victim of the doctor Bernai, who plotted against him a miserable plot, on his return to Spain he was disgraced and thrown into prison, a strange reward

discovery!

From then on, the Jews considered America as a field of exploitation worthy of interest and emigration, quite slow indeed, in brought certain groups to America of the South and especially in Brazil.

A conflict between the Netherlands and Brazil decided the Jews to come and seek their fortune in

JEWISH INFLUENCES IN THE UNITED STATES 45

North America, among the Dutch settlers fixed on the territory which is today the State from New York.

The governor, Peter Stuyvesant, had them quite poorly received; he even gave them the order to go and establish their homes outside the colony; but this order was canceled at the request from the Directors. Many actions of the Colonial Company were in the hands of Jews of Amsterdam, which explains this cancellation.

However, the emigrants were the object of special measures. They are prohibited from selling to retail in stores; they were refused access public functions. They then indulged in trade with foreigners, that their relations with their co-religionists from the States of Europe singularly facilitated, and, for a time, had a monopoly on it.

When the Dutch were overwhelmed by the flow of British settlers, the restrictions originally imposed fell into disuse; and, when after the War of Independence, the United States drew up its constitution civil and political union, the Jews enjoyed in all their full rights as American citizens Yanks.

4G THE 1ST GENDER OF ISRAEL AMONG THE ANGLO-SAXONii

As a result, the Israelites, having a lineage ancestors born on the other side of the Atlantic,

hinder is. Far from being shy and obsequious, they have an energetic and resolute appearance. They defend tenaciously hold their ideas, are often quarrelsome, sometimes brave and their appearance exterior differs significantly from that of their co-religionists of old Europe, for a long time treated as pariahs.

*

It is especially for half a century that the Jewish population in the United States has increased in (considerable proportions. A statistical policy established by the Board of Delegates of American Israelites, estimated it at 2,10,000 in 1877, but the document from religious authorities only took into account Jews attending the synagogues. The Catholic World of June 1877, in an in-depth study of the question door to /|r>0,000 souls. From this time, the Israelites formed compact groups

MIS JEWISH INFLUENCES IN THE UNITED STATES 47

in New York (approximately 75,000) and in the cities following: Baltimore, Philadelphia, San Francisco and Chicago. The fertility of their families, and above all the immigration of poor Jews, coming from Russia and Germany, increased quickly their number. In the United States contemporaries, remarkable work of Claudio Jannet, of which Frédéric Le Play had written the preface, tribute is paid to the mutual aid that the Israelites lent themselves. They were, however, New York, the object of a certain antipathy, because those of the lower classes were dressed in costumes—they were filthy and they braved the feeling public by leaving their boulevards and stores.

Claudio Jannet thought that Jews do not practice would never experience the same pressure in the United States economically than in Eastern Europe, because they would meet among the Yankees, of trip redou—competitor tables. However, in. 1880, a

celebrated its influence in the press, in the finance and had even exercised a certain action on Congressional resolutions. These Jews had become Americanized – at least in appearance – and had stripped themselves of ancestral traditions–

48 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

milking. Few of them remained loyal to Talmud practices; they abandoned the messianic beliefs and accepted the idea of a reform Judaism for which the Messiah was nothing more than a symbol.

The Israelites of this school passed easily– from deism to pantheism, raised their children in the Common schools, mingle belonged to the Anglo-Saxon population and sometimes known by Protestants. However they jealously preserved their pro-organization pre and an article by Rabbi II. Pereira Mendes, published in the June 1887 issue of the North American Review, shows that despite of certain failures and apostasies, the idea of religious domination of the race has never been abandoned by American Jews. They have cultivated their intelligence, studied letters, in this new country where the Anglo-Saxons were absorbed born by concerns and ambitions material, and this allowed them to exercise certain intellectual action on civilization the United States.

Already, in 1886, the newspaper The Nation¹) signed–

(1) September issue.

JEWISH INFLUENCES IN THE UNITED STATES 1\ 9

mark the multiplication of publications and newspapers Israelites as evidence of influence growing of the race and its infiltration in the currents of American thought, also both religious and social.

Claudio Jannet very precisely defined the place they have taken in the group of Associations

of their policy:

Freemasonry offers them a way to rose grouped even better than the organization in synagogues, which the "reformed" find outdated without doubt. For this purpose, they formed four special orders, but which communicate with all the other lodges: VIndependent Order of Béni Beriih, YIndependent of free Sons of Israel, VOrder Kesiiier shel Barzel, the Improved Order of Free Sons of Israel and several orders of affiliated women.

Seen fact not materially important but note- quable as a sign of the times, performed at the exhibition location of Philadelphia. The order of Blessed Berith wanted make its existence known by erecting a statue monumental to religious freedom. This indicates enough the tactics followed by Jewish organizations "reformed". They seek to get closer in addition to Unitarians, Universalists. They give to their religious ceremonies a similar aspect. We recently read the story of a "confirmation" celebrated in a synagogue in New York! The wave

4

00 THE UtGiNE DJSRAKL AMONG THE AN<iL0-SAXONS

sentimentalism to which Christianity is reduced in many Protestant pulpits, favors too well this sort of syncretism (i).

There is no need to look elsewhere for the reasons for Jewish penetration into the various environments, penetration which did not encounter any obstacles on his way. In high banking, in commerce and industry, the conquered Jews each year would see more advantageous situations geuses; they put large amounts of capital into press and advertising companies, are pressing know to the big trusts in the hope of control, and they did not fail to interfere cer in workers' associations. Is not it a Jew, named Jiiellbronnecr, who lived in Montreal, organized in Canada the "Knights of the

Federal government appointed to represent the French element in a Commission of quest on working conditions, established in 1857.

(n Contemporary Étnts-l'nis, volume II, p. 372.

JEWISH INFLUENCES IN THE UK

II

What would it be like, during the World War, the attitude of the Israelites in the United States and determined which belligerents would exercise their power power they held?

There were then around 3.300.000 on the union territory, and among them were number of well-known billionaires, not only ly in New York, but also in London and Paris.

Two of them are well representative of their race; their relationship with the president Wilson and the leaders of the Democratic Party and the Republican Party earned them such relief that it is not useless to indicate their roles respective parties during the conflict.

Jacob Sehifî, who died in 1«)^o, was, according to the Times, "a great banker and a great phi- the anthrope". The fortune he left was valued at twenty million pounds sterling, i.e. at the exchange currently, at one billion and eighty million. THE good works of this benefactor of humanity

52 THE REIGN OF XSRAEL AMONG THE ANGLO-SAXONS

had not prevented him from managing before ageuse- his personal affairs.

Originally from Frankfurt, he had emigrated quite young in the United States, while one of his

later chief rabbi. The powerful bank Jewish Kiilm, Loeb and C ic welcomed him with arms open; he quickly did his apprenticeship there financial affairs, became a partner and ultimately director.

Ijji of his contemporaries and coreligionists, came not from Frankfurt but from Mannheim, Otto II. Kalui also rose, y-race to the protection of the same bank, at one of the highest situa- financial statements of the great Republic. Agent of the arriman, the king of the railways, he had skillfully handled the reorganization of V "L<nion Pacific", had added several rail network groups; it is also he who had negotiated the admission to the Stock Exchange of Paris of r>o million bonds of the "Pen- Sylvania.

Otlo Kahn was therefore at the same Liter as Jacob Schiff wn financier... arrived. But, while that the first encouraged the arts and artists, subsidized theater troupes and

JEWISH INFLUENCES IN THE UNITED STATES 53

played the Maecenas, Jacob Schiff poured out preference for its largesse over institutions and Israelite works. This is how he founded the Jewish Theology Seminary and Seminar Museum tick from Harvard University.

The altitude of the two financiers was different when the war broke out. Otto Kahn displayed ardent sympathies for France. He favored the issuance of the first Anglo-French loan contracted in the United States; he made Ma rouf play, de Rabaud, at the Metropolitan Opera, encouraged the representation of Parisian plays and took the initiative to found a "French League for United States y> to strengthen intellectual ties uniting the two nations.

He even thought he could do more by writing a a certain number of letters and pronouncing several several speeches in favor of the Entente States. Under the pompous title: /> Right above la Race, the publisher Payot published in 19 19 a translation of these letters and speeches in the

with the last energy against the Prussian tyranny
his own and German ambitions. He con-
indignantly damned "materialism,
lust, irreligion, overflowing arrogance,

. r »/| THE MMSK I>'lSIItAKr, AMONG THE ANFiLO-SAXO.XS

the impatient disregard for the rights of the weak, i
mania for world domination" which characterizes
our enemies laugh. He added solemnly:
<r We will not allow blood* to flow
in our veins to stifle the voice of conscience
science in our hearts. We will wait for the call
of honor before heeding the call of the race."
And proudly encamping in front of the Germans,
he repeated: "We will not allow this,
we Americans by birth must fall. ! »

Theodore Roosevelt was so moved by these eloquent
many declarations that he did not hesitate to honor
rer (Tune prefaces the collection which contained them.
After all, these harangues and inflamed writings
mes, although emanating from an Israelite who had not
of German than the place of his birth, do they have a
little contribution to showing native Americans
irermanic gene where was their duty when the
The United States participated in the war.

The other flesh-and-blood American > Jacob Schiff

did not listen to the eloquent adjurations of his

associate and friend. He remained faithful to the country where he

was born and defended as best he could, with some
However, German interests are disrupted. Very

linked with President Wilson, he was not

less so with Count Bernstorff.

USS JEWISH INFLUENCES IN THE UNITED STATES 55

The movement of opinion, precipitated by
torpedoing of the Lusitania and the declarations of
the Imperial Chancellery regarding the war
submarine, which decided the Americans to

global struggle, was irresistible. Any effort to Penraying would have been in vain. You had to go with the flow or watch it pass. Otto Khan followed; Jacob Schiff looked, but still hoped to intervene, when the time would be propitious, favor of Germany. And, at the time of the armistice, this hour struck.

The Jewish sympathies and relations of the president Woodrow Wilson go back in time distant... They have only developed and have increased since the cessation of hostilities. On the other hand, the Germans, knowing that they did not have in him an irreducible adversary, skillfully flattered his unfathomable vanity. In his memoirs, published in England in 1920 under the title: My three years in America (1) the ambassador Count Bernstorff, clearly admits—ment that after the armistice, particularly always ched of the confidence which was shown to him by Berlin, President Wilson applied himself

(1) Scribncr, publisher.

56 THE RKTINE OF ISRAEL AMONG THE ANGLO-SAXONS

better to develop a peace “satisfactory for Germany”. And it turned out that from this peace could both accommodate the Jews and the Anglo-Saxons!

Almost all of Mr.'s friends and advisors. Wilson were Israelites: the banker Jacob Schiff, Henri Morgenthau, the former ambassador American commander in Constantinople, who had been treasurer of the democratic party during the first first election of president; Judge Brandeis, One of the leaders of the Zionist organization; Baruch to whom was entrusted, in March 1918, the direction of the War Industries Committee. As for Colonel Mandel House, who fills very important missions several times in France, he never served in the army, and if he is not Jewish like his first name for—would lead us to believe, he nonetheless favored with all his strength the aims and ambitions of Israel. Moreover, the British government, by sending to Washington as ambassador extraordinary Rufus Isaacs, Lord Reading

complete harmony with that of the president Wilson. All these Israelites were Zionists proven; they were concerned above all with reacting

JEWISH INFLUENCES IN THE UNITED STATES 67

Use the conceptions of Israel, and he entered into these designs the very clear idea of sparing Germany and Soviet Russia.

The Party of Russian Socialists of the United States, led by Morris Hillquit and Victor Berger, had moreover protested energetically during the declaration of war on Germany and he had expelled from its ranks the socialists Ch. Edward Russell, WE Walling and a few others, available determined to conform patriotically to the views of the government.

It is worth noting that the financier Jacob Schiff, called to speak publicly on candidacies for the office of mayor, during of an election which shortly followed the diplomatic rupture matic, declared that he would vote for the major Mitchell, the only candidate with chances of success, but he praised the pro-socialist German Hillquist, whose personality he judged "irreproachable" lity.

When it became known that the Russian Revolution had been made by the Jews and for their benefit, with the complicity of Germany, the great Israeli bankers lites – almost all of Germanic origin – ■ and the socialists did not fail to show, more or less openly, the interest that their

58 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

inspired the government of Lenin and Trotsky. What were the major reasons which decided the United States, where the Israelites were so influential, to fight the German Empire?

First a movement of opinion in the popular masses, who could have overthrown a government neutralist government, and then another consideration ration that an organ of Toulouse has released until

international": "The close agreement between the high Jewish bank of Germany and that of the United States United was, on the other hand, the fundamental reason for which the German government had a so blind confidence in Wilson's neutrality. Out of the blue, however, Wilson declared the war. Where did it happen? It is that Israel, very informed and very far-sighted, had advised himself, well before the Agreement, of the imminent and irreparable defeat of Germany, and the high bank abandoned gave the political Germany of the Hohenzollerns to save as many as possible from shipwreck the Jewish-German interests, the defense of which is the immediate objective of the conspiracy of the powers anti-Catholic sessions" (i).

(i) The Catholic Bloc, June 1920.

JEWISH INFLUENCES IN THE UNITED STATES 59

The determination with which the negotiators of peace set out to destroy, to carve up the Austrian Empire, while we maintained at all costs the unity of the Germanic Reich, comes confirm this thesis.

During the armistice talks and during the Peace Conferences, the leaders of Israel which, alas! were also the leaders negotiations, multiplied their efforts and their intrigues to wrest victory from France laughing the profit and the profit of his share of victim tory and to extend indefinitely in Europe a morbid state conducive to revolutions, 1 political and social rubles, in the middle of which the Jews "know how to maneuver wonderfully.

The titled hUj, as they were called in Angleterre, that is to say the representatives of the Em-worst British, France and the United States, circumvented in every way by their advisers Jews or Judaizers, worked out a peace Jewish, preceded by a mystical-democratic pathos tick. Charles Maurras did a good job of rapping ler (i) that it is following the receipt of a telegram containing among other signatures

(i) French action of October 4, 1920.

0 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Jews that of Jacob Schiff, that the president

Wilson imposed concessions on our enemies on the main points of the treaty: Status of Danzig-, reparations regime, questions of the Saar and Fi urne, plebiscite of the Upper Si-lesie. Temporary, bastard, inconsistent solutions here given to these delicate problems could only cause endless difficulties cults and spark new conflicts. But of these difficulties and these future conflicts, the Jews were convinced that they would be able to usefully draw profit.

CHAPTER III

His Jtfnglo-Saxons champions of Israel.

Sir Stuart Samuel's Mission to Poland. - A letter from President W. Wilson to Rabbi Stephen Wise. - The "War Memorial Empire Tour". - A toast from Mr. Lionel de Rothschild. - Jewish pride at its peak.

So as not to be treated as servants of Israel, the Anglo-Saxon governments thought that it was clever in becoming its champions. It was acquired that they had already become his auxiliaries and its respondents.

England had previously wanted to spare itself a diplomatic specialty. She raised the voice with impressive energy in favor of oppressed nations. With what accents eloquent Gladstone had he reported the massacres

There were still some echoes of his voice powerful in favor of Armenia, since, in June 1920, members of Parliament accused France for not sending enough troops Cilicia to protect against the poor Turks Defenseless Armenians – who do not demand but the presence of our soldiers only to go plunder and massacre the Turkish peasants from their sinage.

At the same time, there were in Poland, it seems, of the persecuted and the oppressed: the Jews. The Polish nation, barely resurrected, had enough to do to defend itself against the Bolsheviks, the Germans, the Czechoslo-
cpii vaques all coveted certain portions of its territory 1; it was claimed, however, that she had the leisure to indulge in abominable persecutions on a category of citizens.

The Israelite papers recounted that crimes had been committed, that many of their co-religionists had been robbed, molested, sacred by Polish soldiers.

England needed its necessary intervention. By what right? We can still do it ask. She probably owned motu 9

THE ANGLO-SAXON CHAMPIONS OF ISRAEL 63

in the name of the higher interests of humanity and of democracy, to use a language Wilsonian, actually in the name of Israel.

An official mission was dispatched to go in Poland to investigate these painful events. Fittingly, its leader was a Jew, Sir Stuart Samuel, who hastened to left for Warsaw and spent several weeks to visit his co-religionists and collect their testimonies.

On its return, the mission presented to Parliament his report: a wldie paper, state document, including 36 pages of folio printing, the reading of which is singularly instructive (i). At the head of the Ligurian report is a letter from the minister from England to Warsaw, Sir H. Rumbold, address

generally dealing with the question of the social situation of Jews in Poland and so much so that certain assessments made by Sir Stuart Samuel, according to information insufficient information and too superficial a study. Captain P. Wright, member of the mission, examined for his part the causes of the unpopula-

(i) Report by Sir Stuart Samuel on the mission to Poland Miscellaneous No. 10 (1920).

64 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

rite of the Jews in Poland and did not leave ignorance er that the Israelis of the bourgeoisie were still under German rinMucncc, that those of lower classes were contaminated by bolcbevism and each other showed themselves opponents of Polish nationalism.

As for the report itself of Sir Stuart Samuel, you just have to look through it to see how had been exaggerated or distorted the facts mentioned in the Jewish papers and which had served as a pretext for the British investigation.

Sir Stuart Samuel estimates the number of Jewish victims of the fights and unrest which took place in November 1918 in Lemberg, in Pinsk, in Wilna and in Lida. it goes far from this figure to the thousands of deaths that the correspondents spoke of laying Israelites, inventors of "pogroms". In reality there were neither organized massacres nor Spontaneous cases.

M. «1. K. Prothro, who traveled to Poland at the time of these events, published in The Englishman of July 10 1920, notes which precite the conditions in which a certain many Jews from Lemberg died.

A Ukrainian army of 10,000 men was besieging the city, that General Monczinski

THE ANGLO-SAXON CHAMPIONS OF ISRAEL 65

defended bravely with 1,500 men. Of the

of the place and the defenders, exhausted and decimated, began to despair of their fate, when troops arriving from Posen threatened the besiegers and made them abandon the siege. Sir S. Samuel claims that the Israelite quarter was, for three days, abandoned to pillage. There truth is that the Jews had, during the siege, claimed to maintain complete neutrality and not not collaborate in defense work. Moreover, it was discovered that some of them shared were secretly having sex with the Ukrainians and were preparing to facilitate their access to the place. Order was given to arrest the leaders of the conspiracy; but the Israelites welcomed—returned with rifle shots the volunteers who wanted enter their neighborhood. They responded; street combatants were delivered to the ghetto by the troops of General Iloja, who ended up restore order.

According to Sir Stuart Samuel, in this affair, 5a Jews were killed and /|(>j wounded, but the Wlute paper neglects to indicate which were the pearls of the soldiers and volunteers Polish.

00 THE REIGN OF ISFTAHL AMONG THE ANGLO-SAXONS

In Pinsk, on April 5, 1919, 35 Jews were rifles when the Polish troops seized retracted from the place, which was in the hands of the bol-Sheviks, but they read it as Bolsheviks and not on the grounds of Jews, and because, after the taking the place, they had, windows of their homes, shot at the soldiers.

The investigation report says nothing about what took place in Craeovie where Jews were deliberated rement the attackers. They injured an officer French army of the 1st, killed a soldier, injured around twenty, as well as a woman Christian. <>no arrests were made, but no Israelite was put to death.

We cannot honestly qualify as pogroms of brawls and fights of this genre, where the children of Israel read, moreover, usually the attackers.

cited in the "recommendations" which form the conclusions and rejoinder of his report.

He wants us to invite the Polish government but to treat his "Israeli" subjects "with sympathy" and give them a little more than a this masked equality" – this word deserves a explanation.

THE ANGLO-SAXONS CHAMPIONS OF ISRAEL 07

H also asks that we not limit the number Jews admitted to universities, that we prohibits any boycott and that prisoners interned in the camps are tried without delay.

With a certain loyalty, however, Sir Stuart admits that most of the abuses noted in its investigation would certainly cease with the state of war of which they are a consequence. But his final "recommendations", which target the Angle-land and not Poland, clearly indicate the role that the leaders of Israel find it natural to assign to the British government, a role that, for his part, he seems very willing to assume third party.

The Commission expresses the following wishes:

May Her Majesty's Government assist the Jews from Poland wanting to emigrate and that they facilitates the means of getting to Palestine, in Canada, South Africa, Algeria, in America and in any country "desiring to receive ".

That banks inspire confidence in Jewish public (hence Jewish banks) are established in the major cities of Poland.

That a secretary understanding and speaking the

68 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Yiddish is attached to the legation and consulates British.

Suffice to say that, from now on, the Jews of Poland will be considered protected English just like the Catholics of the East were once treated as French protégés.

In his preamble letter, Sir H. Hunibold had clearly observed that the Treaty of Versailles contained special clauses with a view to the protection of Jews and other ethnic minorities and that it belonged to the League of Nations to take all useful measures to do so apply.

But Sir Stuart doubtless considered that in such a matter England had powers and special privileges.

The Poles believed it too, because when the Red Army invades their territory, which Warsaw was threatened, they considered it wise to send to represent them in London an Israelite, the Professor Szimon Askenazy. But, like this diplomat claims to be a patriotic Pole and does not professes no sympathy towards the Zionists and Bolsheviks, he was freshly welcomed by his co-religionists in England. In any case, while General Weygand and

THE ANGLO-SAXONS CHAMPIONS OF ISRAEL 69

the French missions worked to restore military affairs of Poland, Marshal Pilsudsky received from the Foreign Office only a advice, that of doing with Soviet Russia a peace that would have been disastrous.

* *

The United States of America refused to take rank in the League of Nations, but their president, disavowed by the Senate and now term expired, continued to speak, act, arbitrate, as if it were otherwise and he had a voice in the international chapter.

George, did not want to lose an opportunity to show his zeal for the Jews. I think so that one day he condemns the atrocities committed by the Bolsheviks, but he did not protest against the massacres ordered by Bela Kuhn in Hungary, nor against the aggression from which the Poles failed to be victims, nor against expropriation and expulsion of peaceful inhabitants of Palestine; by all this, he could not control his indignation in learning that some Israelites from Europe

70 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Eastern countries had been subjected to abuse and bad treatments.

From the White House, September 10, 1920, he addressed the following letter to his great friend Rabbi Stephen Wise.

"My dear Rabbi Wise,

"I am deeply moved by the reports that you address to me about the trials and the suffering endured by your co-religionists in Eastern Europe.

<a No American, regardless of his race or religion of origin, cannot be missing to feel the deepest sympathy for the Jews of Eastern Europe who continue to bear not only the weights of war but also the suffering resulting from treatment blind and unjust actions imposed on them by the governments and people.

"I hope that the nations, with whom we maintain political relations, will do everything possible to put an end to injustices, abuses, legal disgraces of their Jewish populations, as specified in favor of minorities in the treaty clauses of peace.

THE ANGLO-SAXONS CHAMPIONS OF ISRAEL 71

"We know in the United States where Jews

how loyally they serve and how faithfully they defend the interests and ideals of our own nation.

"It is with great joy that I learn— I would like to realize an improvement in the status of Eastern European Jews. My government very ardently desires that the persecution against the Jews ends everywhere and forever.

"WOODROW WILSON. »

The Jewish Guardian, October 1, 1920, reproduced with understandable pride this letter which shows with what zeal the former president tooth had become the champion in the United States of Israel.

II

In 1920, the Prince of Wales visited the Dominions and the British colonies. Received everywhere with enthusiasm, the young Prince collected the

72 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

testimonies of the loyalty of the English fixed or serving far away, to whom he brought expression of the solicitude and devotion of the King and the royal family.

The Prince of Wales had barely returned in London than another trip around the world was organized under the pompous title of War Empire Memorial, Tower. Doctor Hertz, chief rabbi, and Mr. AM Woolf went to the name of Jewish and Zionist organizations, visitor, they too, the Dominions and colonies, their spread the good word, solicit competition and subsidies, exalting the power of Israel and establish strong connections between communities scattered tees.

Some time before their departure, a banquet

travel companion. Jewish newspapers, notably the Jeivish (Inardian of October 8, gave reports of this banquet detailed.

Mr. Lionel de Holbseliild, member of the Parle-ment, presided. Among the guests, who were not less than 67>0, we noticed lord Milner, Colonial Minister, Mr. Andrew Fisher, Liaison Commissioner of Australia. The colonel

THE ANGLO-SAXONS CHAMPIONS OF ISRAEL 73

Sir James Allen represented New Zealand heath; Mr. Mac Ewan Hunter, Queensland; Mr. Wade, British Columbia; Sir T. Coghlan, New South Wales; Mr. Ashbot, Tasmania.

Chief among the notable Anglo-Jews were the lord chief justice, lord reading, sir stuart Samuel, Sir A. Tuck, Sir Philip Magnus, the doc-Weizmann, Sir R. Waley-Cohen.

Opening the series of toasts, Mr. Lionel de Piotschild raised his glass in honor of the King, of the royal family and made an allusion to recent trip of the Prince of Wales, as if this trip had only been the prelude to that what the Israeli delegates were going to do.

Sir Robert W. Cohen wished the great rabbi who went to all the territories of the Empire, revive the faith of the communities, raise the funds necessary for the realization of the Jewish War Memorial. This "Memorial" will be a large college, where the future ministers of religion. This is where they will learn, before teaching them, the sciences sacred and "English Judaism".

The chief rabbi thanked in an emotional tone, gave some insights into the pasto-tour

74 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

ray that he was going to undertake and declared himself con-

rial. However, this honor was not addressed to him, but to "the invincible religion of Israel".

The president rose again to carry a toast "to Her Majesty's Government" and, in formulating this toast, he pronounced this declaration significant ration: "No country in the world was not governed in such a liberal manner as England during the last century. None country has done as much to grant complete equality for all citizens; and, of all tastes governments who held the reins of power in Britain, none have testified so much real sympathy for the projects and l J ideal of the Jews that the current government has

On behalf of the ministry, Lord Milner expressed his gratitude for such praise; he asserted, but without listing the reasons, that the Em-British worst had been amply rewarded thought of a policy which caused the abandonment of old prejudices and grant complete equality and the fullness of civil rights to subjects Israelis.

Lord lleading could not fail to take speech in such favorable circumstances. He

THE ANGLO-SAXONS CHAMPIONS OF iSRAEL y5

toasted "to the Overseas Dominions" as if he already knew he was nominated for vice-president royalty of India; and, in flowery language, spoke of the patriotic aid provided during the war against the motherland by the colonies and Dominions. Our "ideals," he added, are com-muns. The same bond that unites Jews through the world is that which unites English, Scottish and Irish. — No one observed during the oration-tor that the ties uniting Ireland to Great Britain Brittany are, for the moment, quite distended and that if the Jews are so closely united on all points of the globe are that they form a nation, and, therefore, have only one accidental connection with the English people. Finally, the great pontiff of Zionism, Dr. Chaïm Weizmann, goal: "To the President! " He paid homage to this great name of the Rothschilds, always so well worn, with glorious traditions

travelers to finish their world tour with a friendly visit to the youngest Dominion, which was also the oldest community Jewish community: Palestine. You will bring, he said, to this country, a message of hope, and it will be, for the Orient, a precursor sign of a: the dawn".

76 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

This quasi-official banquet of October 6, 1920 and the speeches which were held there are proof resounding demonstration of Israel's control over the government of Mr. Lloyd George. The first stages of the journey of the missionaries of the War Memorial Tower have further accentuated its character. In the Gap, in the Transvaal, in Natal, the great Rabbi and Mr. Woolf were received as princes of the blood. The governor, the authorities civilians and soldiers awaited them on arrival from the liner or the train to wish them Welcome. The troops were under arms. Behind his glasses and his big beard black, pointing aggressively, the reverend doctor. Hertz had to wink and smile evoking times, still recent, when those of his race, sordidly or modestly dressed, landed in the colonies to sell a junk or humbly request a small job as accountant or clerk...

THE ANGLO-SAXON CHAMPIONS OF ISRAEL 77

III

The certainty of being able to count on support formal and without reservations from governments Anglo-Saxons, their control over Palestine before the final settlement of the guiding questions tales raised by the war, gave to the Israelites believed that they would soon all powerful and that, from now on, the most vast ambitions were permitted to them.

even during the world war, they
had been able to throw to the ground and keep under their
bloody yoke the great Empire of Europe
Eastern which had so often persecuted them and
humiliated! Without doubt, the Jews are not
all Soviets, but even those who sit
on the Conservative benches in the British Parliament
tannic had rejoiced at the collapse of
Russia.

They also knew that this superior organ of
world government, called the League or. there
League of Nations, was all acquired by them and

78 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

that they could handle it as they pleased. If needed,
they would do without his office in cases
urgent.

In July 1920, Mr. Lucien Wolf, on behalf of
the Jewish delegation to the League of Nations,
filed, in Geneva, a report tending to make
protect the Israelites among the peoples to whom
they are presumed to belong. It was about
the application of the famous minorities clause.
Previously, Jews were accustomed to addressing
make claims of this order to the Foreign
Office. It was rumored that the Jews of
Lemberg were threatened with a pogrom. M.L.
Wolf wanted performances to be
done without delay in Warsaw. Lord Curzon
declined the competence of his department, in
explaining that it is up to the League of Nations
that it was up to control the application of the
treaty and the clause of. minorities in Poland.
But Mr. Lucien Wolf insisted so energetically
that Lord Curzon gave in, and thus the
Warsaw government was, without doubt,
both admonished by the Foreign Office and by
the League of Nations, regarding a pogrom,
to which, in all likelihood, no one
hadn't thought of.

THE ANGLO-SAXONS CHAMPIONS OF ISRAEL 79

In any case, the Jews have already obtained very

League of Nations. It was specified that if minorities had a complaint to make against the government of their country, the case would be submitted to the Company by one of its members, that is to say by a nation. However, after multiple approaches by Jewish organizations, minorities gained the right to present their complaints directly, which con-
establishes a national statute on this point.

And we remember that at the last meeting held in Geneva, the Jewish delegation claimed strictly subordinate the admission of nations in the Company upon prior acceptance of the minorities clause. Fought by the representatives feeling of Canada, this proposal was supported with such ardor by Lord Robert Cecil, we wondered if this character political, sent to the League of Nations as representative of the Cape Colony, was not rather a delegate from Israel.

We should not be surprised if the Jews, intoxicated by their successes and aware of the influence

80 THE REIGN OF ISRAEL AGAINST THE ANGLO-SAXONS

acquired in many countries and on strong terrains various, imagine themselves already 1st masters of world.

A correspondent sent me a newspaper Jewish from South Africa, where a fanciful article from the New York Herald.

The author of this article had fun telling his American readers a supposed interview that he would have taken from Mr. Mandcl, at the time when Mr. Clemenceau was still president of the Conseil. lle<;u kindly by the powerful leader of Cabinet, the reporter was conversing with him, when a bailiff brings a business card: "Do received by Mr. Clemenceau," said Mr. Mandcl and say hello I'm busy - After a few moments the bailiff returns saying: This monsieur does not want to see Mr. Clemenceau, but Mr. Mandel. - So let him wait.

After a quarter of an hour, we announced a
another visit, and the name of the newcomer is
murmur. : It is Mr. Mandci-Rolhschild, father of
head of Cabinet. – Give him this box of
cigars and tell him I can't receive it
Today.

Finally the bailiff returns a third time
to say (pie the president of the Council goes out with

THE ANGLO-SAXONS CHAMPIONS OF ISRAEL 81

General Mordacq and asks if Mr. Mandel has
something to say to him: – Answer that
no, I gave him all the instructions this morning
tions.

The hearing over, the reporter crosses into
the antechamber the beggar who waited
patiently: it was Mr. Loubet, the former president
tooth of the Republic.

The director of the South African Jewish
C/ironicle took this column seriously
humorous, and the newspaper of March 5 reproduces it
led entirely at the head of its columns,
with a wide cuff bearing the title and
subtitle :

THE TRUE MASTER OF FRANCE

CLEMENCEAU'S HEAD OF CABINET

IS A JEW

The Jews of South Africa had to very-
burst with pride upon hearing this news
victory of their race.

As for the Israelites of England, they could
will also rejoice and with more reason, perhaps
be, of the high benevolence that their witness
gnawed the royal family. The Prince of Wales has

82 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

deigns to review on February 17, 1921, in

London Battalion of the Jewish Lads 1 Brigade commanded by Major Tabbush. The brigade paraded music at the head and the heir to the throne himself presented to the victorious teams and champions of the various shield events, (the shield) and the medals attesting to their achievements rites. (1)

[i) The Jewish Guardian, February 2, 1921.

CHAPTER IV

JThese "protocols" of the Sages of Israel

The publication in London of the first translation "Protocols". – An article from the Times. – Declaration of Serge Nilus on the origin of the Document. – The Jewish campaign plan to ensure world domination. – The collapse of the Russian Empire. – The Jewish peril.

It took almost five years of war, the painful peace negotiations, the daring pretensions, the presumption of leaders of Israel, to penetrate into some circles, among our British allies, the idea that there was a Jewish danger.

In December 1919, appeared in London, published by Eyre and Spottiswoode, an 8° brochure of around a hundred pages, titled The Jewish Péril: Protocols of the Learned Elders of Zion. This publicity

8^ THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

tion went completely unnoticed until May 8, 1920. On that day, the Times devoted a column to the analysis of the brochure, which he judged interesting and curious, pointed out the concordance striking difference between the main provisions of the

the events that took place during and since the war.

The Cité newspaper summarized its impression on I deliver with an agonizing question: <c En stretching the fibers of our national body, had we not escaped a Pa,x (jermanica that to be subject to the Paæ judaica? »

Before studying the Protocols and citing or summarize the main passages, it is important to establish its genesis and examine the character of authenticity that they present. He is careful to be wary of documents relating to the issue Jewish. They are often launched by Israelis to mislead readers on false trails and have sometimes led to mystifications. Let's see if it can be so for the "Prolocols".

THE PROTOCOLS OF THE SAGES OF ISRAEL 85

The pamphlet published in London at the end of 19 19, is a simple translation of a fragment from a Russian book, the author of which is the professor Serge Nil us, and which was recorded in August 1916, at the British Museum Library.

While the English version was published by MM. Eyre and Spottiswoode, Mr. Gottfried zur Beek published a German translation in Charlottenburg, under the title: Die Geheimnisse der Weisen von Zion.

The foreword to this German version contains some information about Serge Nilus and his work. S. Nilus is a researcher and a scholar, deeply Christian and highly esteemed in Russia. In recent years, he had fixed in Ukraine. It was in 1901 that he obtained the sheets of the Protocols, written in French and that he translated them into Russian.

The first edition of the minutes of the "Sages of Zion" probably appeared in

8(1 THE REIGN OF P'ISHAEL CITE THE ANGLO-SAXONS

Petersburg* in 1900, as an appendix to the book by Serge Nilus: The Big in the Small: the Antichrist as an imminent possibility of government (1). The work was republished without publisher's name under the title: The root of our manæ; then the Russian writer Butmi made it appear a new translation in 1907, which he titled: The Enemy of the Human Kind, and which came out of the presses of the Deaf institution-Mutes by Petcrsixmrg. Another draw was made killed at the Saint-Scrgre monastery in 1911 (2) by the care of Nilus, a second in 1912 and a third sith in iQry. Under the ministries of the prince Lwow and Israeli Kercnsky, the police made seize and burn all copies of these books found in bookstores.

The edition of which the British Museum has a copy is that of 1900 which was printed in Tsarkoïc-Selo. It is in the introduction to

(1) Information relating to the origin of "protocols" in Canon B. Gaudeau's brochure: The Current World Conspiracy (Kedition of the Mad Catholic), in the introductions to the book: The "Protocols" of the Sages of Sion of M "r Jrmin (Fiiiiiilc-Paul); to the edition of the <Protocols" Beyond Old France by Mr. Urbain Gohicr; to the translation American Protocols (Boston, Small and Meynard).

(2) This is the edition which was used by the translator German Gottfrid Zur lîcek.

THE "PnOTOCOLS" OF THE SAGES OF ISRAEL 87

that of 1917, translated in Boston, that Serge Nilus spoke about the origin of the "Protocols". The trials verbal and various reports of a Sio-Congress nist held in Bay would have been secretly copied and given to Professor Nilus in 1901 by Alexis Nicolajevitch Souhotin, marshal of the nobility from Chern, in central Russia. This one asked the writer to extract from these Protocois which would seem useful to him in the defense of the religion, believing that from a political point of view, the evil was already accomplished.

Grand Duke Serge Alexandrovitch, to whom Nilus insisted on communicating these documents, returned to him with these simple words: <c Too much late 1".

Mgr Jouin asked the Archbishop of Mohilew, currently a refugee in England, if he knew the "Protocols"; the prelate replied said that the book had been communicated to him in Russia, that he believed in the authenticity of the trials verbal, especially since the events had sufficiently confirmed the reality of the tragic of the leaders of Israel (1).

The two Russian translators, Serge Nilus and

(1) The Judeo-Masonic Peril, by Mgr Jouin, p. 7.

88 the issue of Israel among the Anglo-Saxons

C. Butmij are honorable and their good faith is not doubtful. Both claim to have had in their hands the leaflets in French that's it. Their versions are consistent in what-except for the details, and no doubt they do not have wanted to give indications likely to lead on one way to search the author of the subtraction of the documents. In Tédilion de j&jm, Nilus reports that the copies were taken in a town that is now French chair 11) to an IVanc-Mason of the .>.'>'• degree, by a patriotic woman who wanted to serve her country; but it is possible (this story of theft has was imagined to deflect suspicion. The most likely hypothesis is that a series of minutes drawn up at the Congress Bay Zionist, held in 1807, ^ loul simple-stolen from the chest containing the coins confidential information of the Association. Circular read of the Zionist Committee of 1901 attests that I) r Ilertzl complained bitterly at that time about the leaks which had allowed uninitiated people to grasp certain secrets of the congresses. And this indication is useful to remember.

p) the Mulhouse or Colmar building.

Zionism is not only about founding of a Jewish state; he is pursuing a task even more important: the domination mondial; this is what the "Protocols" revealed, whose Semitic inspiration is undeniable.

To demonstrate in a rigorous manner the authenticity of the "Protocols" it would be necessary to have the sheets communicated to Serge Nilus, found to the person who subtracted them, compare the text of the minutes to that of others minutes of the Bay Congress, which must be carefully guarded or destroyed.

Those who will claim that the "Protocols" are apocryphal, invented from scratch, do not will also be able to provide further proof of their assertions (1).

It is the language of facts which, in such an occurrence, will be the only probative, and the most eloquent evidence was formulated by the translator anglais in his preface: "We cannot read today today none of the parts of this book, without being struck by the prophetic note they contain- lies all, not only in what concerns the

(1) Under the signature L. Fry appeared in La Vieille France (n° 218} an interesting study tended to demonstrate that the editor of the "Protocols" would be one of the leaders of Israel: Asnr.u Gi.nsbkru.

90 THE REIGN OF ISRAEL CfT THE ANGLO-SAXONS

holy Russia of yesteryear, but still at the point view of certain sinister developments which can be observed at the present time in everything the universe. Gentiles, be on your guard."

II

The first "proiocol" or summary of the trial-minutes of the first session of the "Sasres de Zion" begins with a comparison between the

praise of strength:

Who domesticated your wild beasts that we call
lon men? By what could they have been tamed?

During the first periods of social life, the force
brutal and blind mastered them; later they obeyed
to the law, which is only a force in disguise. It is necessary to
conclude that according to the laws of nature, it is in the force
where the right lies.

Political freedom is an idea, not a fact.
You have to know how to use it to attract people to you.
popular masses and to conquer power;
the task is easier if the adversary, in love with

THE "PROTOCOLS" OF THE SAGES OF ISRAEL 91

liberalism, abandons of itself a part of
his authority.

Today, the power of gold has been substituted
killed to that of liberal governments. The idea
of freedom cannot be practically achieved. There
democracy leads to corruption, conflicts
social, to anarchy. That a State is exhausted by
internal dissensions or delivered abroad
ger, he falls into black power.

The despotism of Capital (gold is between us
hands) will hand him a straw to help him
which he will have to hold on to so as not to
fall into the abyss.

So let's throw some ferments into the masses
of anarchy. There is no morality in politics
and autocracy is the only mode of government
is lying. There were dynastic powers, where the
father passed on to his son the secrets of politics
tick. The direction of the transmission of these principles
cipes, faith in heredity have disappeared and this
facilitates the success of our cause. Civilization
cannot exist without despotism. look
this flock of Goyim stupefied by vices and al-
cool, whose use no one limits. We
we will not allow our people to imitate him.
But our agents, valets, employees, governesses

f)2 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

(among the rich); our women, in places of pleasure, will demoralize them and introduce them to all vices.

Have we exploited enough the words "Liberty, Equality and Fraternity"? The Gentiles repeated these words like parrots without seeing the contradictions of the ideas mentioned.

The removal of all privileges resulted in that of the elites; on their ruin we founded black aristocracy on plutocratic bases. It is ours, controlled by our Sages and guided by their science.

The second protocol begins with a declaration ration completely harmonizing with the proposals Wilsonian positions on which the peace treaty: "It is necessary for us to (wars do not end in territorial conquests; the war will be like this liquidated on economic bases where the nations will be forced to admit our action predominant. »

We will thus be able to direct international policy national and dominate the States, who imagines—will, for some time to come, administer to be freely; we will suggest laws to them,

THE "PROTOCOLS" OF THE SAGES OF ISRAEL \$3

scientific in appearance, which will amuse them and will fool them. Consider the success of the doctrines of Darwin, of Karl Marx, of Nietzsche, imagine—born or advocated by us to demoralize the good ones.

And let Christians meditate on this passage surrounding the press, which I transcribe according to the edition American version:

In the hands of modern states there exists a force powerful which arouses movements among the people idea. It's the press. Its role is to indicate the be—

ter discontent. The triumph of free chatter is embodied in the press, of which governments have not didn't know how to use it and which fell into our power. Through the press we have conquered real power, while remaining in the shadows. Thanks to the press too we have accumulated gold, only rivers of blood and tears had sometimes been conveyed.

The third and fourth protocols announced hundred as soon as the time when the Serpent, symbol of Israel, will have closed its circle after having surrounded Jcs European States.

Let us remember the French Revolution!
It was our work, and the evils it engendered dra favor our designs. The popular masses

C)4 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

laircs are hosliics to the classes they believe above them. The decade-long economic crises will cry this hatred. We will create a crisis universal and throw enormous crowds into the streets my workers, exasperated against the rich, ready to kill and rob them. But the Jews, notified in due time, will emerge unscathed from the troubles.

Freemasonry holds, without knowing it, in the universe, the office of a screen concealing our projects (i).

To create diversions and prevent Christians to monitor our politics, it is necessary to direct them towards industry and commerce: "Nations are absorbed by pursuit of material profits; and, engaged in this fight, will not take care of their enemy common. But, so that the ideas of freedom can undermine and ruin Christian society, it important to give as a basis to the industry the speculation. The Goyms will thus abandon the wealth extracted from their lands and continue

The American translator thought it necessary, in this regard,

neniale became anti-clirelian political associations.
The Protocols do not distinguish between them.

THE "PROTOCOLS" OF THE SAGES OF ISRAEL 96

will be industrial companies. The speculation
tion will bring these riches into our coffers. »

The Fifth and Sixth Protocols explain
what will be the character and essence of the
Jewish government.

This highly centralized government will regulate
by new laws the political life of our
topics. A sovereign despotism will eliminate gr-
dually the concessions and freedoms abandoned
given to the Goyms. Maybe coalitions
could they put us in
failure. But we will take care to maintain the
hatred of religions and races and this is how
we will rule the world: Per me reges
prevailing. And the words of the prophets will have been
carried out.

By the organization of vast monopolies, including
will depend on the fortunes of the Goyms, we
absorb the credit of the States. We must
super-government be the protector.

The Goym aristocracy, as a political force,
is dead. We don't have to take it into account; but in
as landowners, social authorities are
dangerous for us, because they can be independent
pending by their resources: this is why we
We must deprive them of their land at all costs. To get there-

q6 the akge of Israel among the Anglo-Saxons

come, the best method is to increase taxes
land, to endow the land with it. The aristocracy of the Go3'mqui,
hereditarily, cannot adapt to a situation
modest, will soon be ruined (r).

On the other hand, we will incite the Gentiles to
exaggerated spending, disproportionate to their
means and will lead them to live day by day
without thinking about tomorrow. We will increase

even more the price of all things.

The decisive features of the campaign plan of Israel are accused in the Seventh Protocol.

The increase in the military forces of States, the increase in armaments are parts essential to this plan. Throughout Europe, and by Europe throughout the world, we will sow discord, we will provoke key revolts Conflicts. We will subdue the Gentiles with particular wars and unleashing a global struggle.

"In a word, to summarize our system of shaking and enslavement of the States of Europe, we will show our power on one tVerij; through assassination and terrorism, and

(i) The "Proforols", edition of Vieille France, pp. 3i-32.

THE "PROTOCOLS" OF THE SAGES OF ISRAEL 97

if it were possible for him to unite to resist us, we would answer him with American cannons. Cains, Chinese or Japanese" (i).

The long-standing allusion to the Russian Revolution prepared time clearly emerges from this quotation.

The following protocols provide instructions delays! for the progressive realization of Israel's grandiose plan. The destruction of reigning powers will be activated by Terror; ours will be despotic; the current generation Gentiles, corrupted and stupid by ideas false ones that we have taught him, will be made easier easily manageable. We will destroy the life of family and prevent good men from arise and exert an action. By injecting the poison of liberalism in the organs of the State, we have given it mortal harm.

The press will be severely tied up, literature controlled nature; we will hold all the threads of the printed thought, but nevertheless leaves us— We will publish studies and articles contradictory so that the vulgar keep some

(1) The Protocols, Ed. Small, Maynard, p. 29.

98 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

illusions. We will divert the Goym from the meadows
political occupations by encouraging sports,
games, pleasures, passions.

When we are the masters, we will not tolerate
we will accept no religion other than Judaism, and assert it
connection of other peoples to ours will bring
a state of peace and blessing, of which we
We will highlight the benefits.

The Fifteenth Protocol explains that after the
conquest of supreme power, the Power
Judaica will have no mercy on anyone who dares
oppose him. The establishment of a new
secret society would fall under the umbrella of
death sentence.

In the meantime we will increase the number of lodges
Masonic in all countries of the world.

We will attract there those who are or will be presumed
to be able to exert an action on the public, because in these
lodges will be the main sources of information
tions and the best ways to propagate our
influence.

All these lodges will be centralized under the same
direction, known only to us and ignored by others.
Our wise men will administer these cenacles... The political plans
the most secret ticks will be known to us the day
even where they will have been arrested and we will seize them

THE "PROTOCOLS" OF THE SAGES OF ISRAEL 99

let's... Among the initiates of these lodges will find themselves
that all international and national police agents
whose assistance is essential to us (i).

We must make our power grandiose and
give the impression of the inviolability of one's
mystical nature, because it comes from God. After the

new enemy.

How will the Jewish empire be organized and what will be the program of its operation? THE last eight Protocols provide on this subject certain details. The government will have the appearance of a "patriarchal mission devolved to the person of the sovereign". The King, father of his subjects, has the right, with coercive means necessary, to lead humanity and force his obedience.

Teaching will be transformed. The study of problems of the future, of practical life, will place the study of ancient history and classes siques. Any kind of private education will be abolished. Jewish doctrines will be dogmas. The responsibilities of lawyers and solicitors before the

(1) The Protocois. Ed. Sraall, Maynard, p. 48.

100 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

courts will be very restricted. Freedom religious, recognized in theory, will be destroyed in do. The clergy will be made unsympathetic to populations and its influence will disappear. Time come, an assault will be given to the Vatican and the The power of the Pope will be broken.

Then the king of the Jews will exercise his authority supreme; he will be the true Pope of the universe, the sole patriarch of the intentional Church.

However, during the preparation of the tions and measures necessary to achieve of this supreme objective, we will not attack existing churches. We will limit ourselves to criticize them, divide them, undermine them. If needed, we will imagine temporary religions for the rehabilitation of youth.

Our sovereign, by virtue of a legal fiction, will own all the property and will distribute the burden of taxes. A progressive tax on capital, which we already recommend (i) ampu- will destroy private fortunes. This only perspective tive is already causing discontent among Friendly. There will be a progressive stamp duty

(i) It must be remembered that the slips were subtracted in 1901 and that they refer to the Bay Zionist Congress held in 1897.

THE "PROTOCOLS" OF THE WISE MEN OF ISRAEL 101

on sales, profits, inheritances; her amount will significantly exceed income Christian governments.

Our action on the economic life of peoples facilitates our next domination. Enormous capital kept idle has forced States to use us to issue loans whose interest crushes them. The trans-training of small industries into large ones factories dependent on rich lenders, i.e. of the Jews, will exhaust the healthy strength of the people, and the resistance of the Goyim States will be notably diminished.

"The void that exists in the brain purely bestiality of the Gentiles is sufficiently proven by the fact that they do not understand that in us borrowing money, they will, one day or the other, to subtract resources from the country borrowed capital with interest. It would have been simpler to take the money straight away theirs, to which they would not have had to pay of interests. This proves our genius and the fact that we are the chosen people of Dieu(i).

It is in our hands that the great

(i) Léon Protiocois". Ed. Emile Paul, p. 116.

102 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

force back present tenses: For, and this force will help us to make our cause triumph, to restore order under the aegis of our government ment.

The current world will descend into anarchy. The king of the Jews, incarnation of Destiny, will found a new world. He will not climb the degrees of throne only when the "Sa ires" have ensured

not to be dominated by one's passions: "The column of the Universe, in the person of the Government winemaker of the world, coming from the Holy race of David, will have to subordinate all his personal desires sonal for the good of his people. Our sovereign must be irreproachable.

It is with these words that the twenty-fourth ends. third and last "prolocol".

*

An epilogue from Serire Ni lus, which was not translated into German and American editions caine, contains these observations which deserve to be fully transcribed:

THE "PROTOCOLS" OF THE SAGES OF ISRAEL 103

The existence of the voting system has always provided Zion the opportunity to introduce, through corruption, all the laws favorable to his designs. The form of government of the Gentiles which best suits the Jews is the Republic blic, because it is the one that allows it the most easily to buy a majority; and the republican regime gives their agents and their army of anarchists a freedom without limits. This is why Jews support so liberalism; and the stupid Gentiles, deceived by They ignore the already obvious fact that, under a blique, there is no more freedom than under a self-cracry; on the contrary, we see an oppression of the minority by the populace, which are always led by the agents of If we.

According to Montefiore's will, Sion neither spares nor money, nor the means to lead it to its ends. From our days, all governments around the world are consciously or unconsciously subject to the orders of this great supergovernment of Zion, because all their values are in its hands, because all countries are debtors of the Jews for sums that they cannot never pay. All business: industry, commerce Mercy like diplomacy, are in the hands of If we. It was by means of her capital that she enslaved all nations. By maintaining education on

all the Gentiles with heavy chains with which they have attached to their supergovernment.

The end of national freedom is near, therefore freedom individual is coming to an end, because true freedom could exist where Zion can use the lever to of his gold to govern the populace and dominate the most dignified and reasonable portion of society.

104 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

...Let those who have ears to hear,
hear (i)!

It seems that some ears have been opened green on hearing the prophetic accents and the threats of "Protocols", where manifest so cynically the hateful contempt that professes the Jews towards the Goyim.

This little book, described as disturbing (distant-bing) by Tirnes, attracted to England, United States, Germany and perhaps also in other countries, attention to the dangers that make Christian civilization pursue the aims and Israel's ambitions.

And recently, a Swiss writer, Mr. Georges Batault, was able to declare in the Mercury (2), that of the facts revealed and observed, it resulted in a certain "general renaissance of anti-semitic tism, directed rather against the demonstrations of the Jewish spirit than against Jewish people."

(i) The Protocols. Ed. Émile-Paul, pp. i3oi3i.
(2) Delivery of January 1921.

CHAPTER V

Its Resistances in JTngleierre.

list The Bretons. – A call from Grémieux whose Israelites dispute the authenticity. – Mr. Lucien Woll. – A brochure by MG Fitt-Rivers, with a curious preface by Doctor O. Lévy. – A circular of the Jewish League of Petersburg. – Lord Reading. – An article from Blackwood's Magazine.

The Times article reporting the pamphlet: The Jewish peril: Protocols of the Learned Elders of Zion^ had caused a sensation. The Jews were moved; on their behalf, lieutenant-colonel Mel Malone had the audacity to ask the Speaker what measures the British Government intended to take to prevent his diffusion. The Minister of the Interior replied

I06 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

said: "I fear that the law will not give me any power to have this book removed.

However, the brochure had become intrusive; serious hands had done it disappear from bookstore windows. Alone, the few people who had bought it before the Times article, owned copies and the publisher, duly notified of the imprudence he had committed, declared that he would not make a second printing.

In France, the publication of the Protocols is not did not go unnoticed. The Correspondent of May 26, 1920 gave an account with quotations, under the signature F. Lechanncl, which earned its director an indignant letter from a well-known Israelite in politics and the Institut.

L'Opinion published certain fragments and, in its June 26 issue, inserted a sort of refutation of Mr. Saïomon Reinach, who does not did not refute much, but denigrated Serge Nilus, while conceding that "Trotsky and what-that dozens of influential Bolsheviks were of Jewish origin.

Old France, by Urbain Goliier, who,

RESISTANCES IN ENGLAND 107

antisemitic loincloth, did not fail to draw Jewish Danger of valuable information and solid arguments. V Action Française reported it several times and La Libre Parole published it in serial form.

In Switzerland, the Courrier de Genève and the Revue Romande analyzed the book and engaged even controversies about it.

However, in England the incident seemed closed. The Englishman, the Jewish Liberator, this last organ of the young group "The Britons", had clearly pointed out to their readers the data of the brochure, but I draw from these magazines was so modest that the Israelites judged the negligible thing.

It was different when a major daily of London, of high literary and political standing took: The Morning Post, took text from the book confiscated to publish under the title: "The Cause of World Unrest" (dial), a series of articles, also measured and moderate in form as documented and demonstrative in the background. In these notes, a parallel was established between Bolshevism and I Wilsonianism; public attention was attracted on the preponderant role played by the Jews in

108 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Peace conferences, on the treatment inflicted to Poland, on the perils which would result for the British Empire successes even by elements of the Israelite conspiracy.

The sympathies shown by the deputies Jews sitting at Westminster on the benches of conservatives to their Bolshe co-religionists Didn't the vistas present a character disconcerting? The Israelite Secretary of State for Wasn't India (Mr. Montagu) the leader's friend? of the anti-English movement in the great

after having been the host, h Lypne, of his young and rich Jewish friend, Sir Philip Sassoon, whom Mr. David Lloyd George had imperatively advised Poland to accept without delay the peace of the Soviets!

This time the English Israelites felt affected. In its issue of July 16, 1920, The Jewish Guardian blamed the blow. Her lead article entitled: danger! sketched a fairly staunch defense, a vague refutation of documented accusations from the major newspaper. GOOD heard, the Hebrew organ cries: persecution! He goes off on tangents, imagines diversions, criticizes the Movnlng Post for "seeking to

RESISTANCE IN ENGLAND 109

to inflame the spirits against the Israelites" and, without destroy only one of the targeted arguments, he accuses the conservative newspaper to sue against its co-religionists a policy similar to that practiced in Germany by Bismarck in 1871.

But here is the popular BlackwoocVs Magazlne joins in. In one study, moreover their eulogy, dedicated to Disraeli, Mr. Charles Whibley develops the idea that, in no country, the Israelites should not be called to hold the reins of power. He adds: "We cannot we hope to be well and loyally governed as long as we have not excluded the Jews from Government advice. »

From then on, began to take shape around the "Protocols" and developed, depending on whether the com-mentioned the events which followed one another or published documents, resistance to push-seated, to the attacks of the Jewish power. There league: The Brilons took on a new extension; she had it reprinted and published at her own expense: The Jewish Peril: the Protocols of the Learned Elders of Zion; his newsletter, written with biting verve, spread in the uni-centers versitarians; under its auspices were launched tracts with expressive titles: England

under the heel of the Jew
ialoii of the Jew); h the Jew to en slave the World I
(Will the Jew reduce the world to slavery 1)

The attitude of the government vis-à-vis the
Poland, in July and August 191*0 and the fighting
who engaged in this in Eastern Europe
era clearly showed the existing affinities
so much between the Jews, the Bolsheviki and the Germans
mands.

Latvia had sold to the government
Polish a significant number of horses.
When the ship carrying them, with their con-
drivers in civilian clothes, entered the port of Danzig,
the British high commissioner refused to
let disembark. Same refusal a few days
later opposed to the docking of weapons and
ammunition brought by another steamer. Sir
Reginald Tower knew, however, that these ravi-
Sizes of the Polish army were authorized
and provided for by the peace treaty. He declared that he
simply conformed to the advice of the government
ment of the free city. Now, who was this government?
ment? The Germans of Danzig, like
Russians, had formed Soviets under
the benevolent eye of the Prussian mayor and
its municipal council. In every factory there is

RESISTANCES IN ENGLAND III

formed a workers' council and delegates
of these Councils formed a Central Soviet which
headed a Jew named Cohen. Under the cover
of the mayor and the English Commissioner, Sir
R. Tower, it was this Cohen who administered
truly the great port of the Baltic.

In the letters addressed to the Journal to this
time, Mr. Henry Bidon established how much was
close the understanding existing between the Bolsheviki and
Germany in their common hatred of
Poland. The strategic movement attempted by
the Red Army and consisting of penetrating the
corridor along the Prussian border cannot
be explained only by the certainty that the army had
bolshevist to find support and refuge from the other
side of the border.

A Morning Post military correspondent, who followed the operations of this campaign, from his side, gave very interesting information on the role that the Jews played there.

When the Bolsheviks entered Brest-Litovsk, they hastened to establish a Revolutionary Committee. Its president K. Moroz immediately issued a proclamation announcing sure that the Jews would be exempt from all requisitions and would not be subject to any tax

112 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

of war. When the Polish offensive brought retreat of the Bolsheviks, five thousand Jews, among which all the young people wanted to leave with them.

In Bielystok, the Russians had organized a Local Soviet according to the Moscow program. This Soviet, chaired by the Jew Felix Cohen, took pressed to execute two Catholic priests liques and fourteen landowners, including the crime was to be known as Poles patriots.

In Biala, 2,000 Jews joined the army red and retreated with her. In Siedlic, the Jews fought with the Bolsheviks to defend the city against the Poles. Moreover, almost all accompanying people's commissars the troops of the Red Army, were Jewish. The one Siedlic's name was Rothberg; that of Brest-Litovsk: Kohn.

Sir Stuart needed a certain naivety Samuel, who came on mission to Warsaw a few weeks ago, to be surprised at how little sympathy that the Poles felt towards Jews established in their territory.

However, for several months already, the aris-Jewish tocracy of London, who frequents the

tors and patriots, had sought to establish that she had nothing in common with the Jews communists in Russia and elsewhere. A professional test in this sense had been published on the date of April 22, 19 19 and she wore among other things signatures, those of MM. Lionel de Rothschild, Philip Magnus, Marcus Samuel, Claude Montefiore, Isidor Spielmann.

At that time, the Zionists still found among their co-religionists known contradicts, opponents and even a few resolute adversaries. It seems that now all open opposition to Zionism as well as to Chevism has been silenced. The people of Israel is united and disciplined, as demanded but the prophetic voices of the "Sages" whose the "Protocols" codified the sentences. All the Jews of the British Empire docilely obey ly under the orders of those who exiled their power, flattered their pride and their spirit of domination.

8

II 4 IE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

II

Resistance to the Jewish push tends to accentuate. The Spectator publishes an article quite violent against the actions of Israel, and several newspapers are indignant at the Bolshevik audacity when the Daily Herald scandal was revealed, revealing the financial support provided to extremists of the "Labour Party" by the revolutionaries and the murderers of Russia. A patriotic league tick: The British Empire Union, which groups many members, without declaring themselves anti-Semite develops a nationalist program calling for tough legislation regarding naturalizations, defense for foreigners – read Jews and Germans – to change

parliamentary or municipal mandates and to own land on the soil of the United Kingdom United.

The league "The Britons" advocated its side the reestablishment of VAct of Only 1700.

RESISTANCES IN ENGLAND II5

This law prohibited any person born in the foreigner of non-English parents, to be part of one of the Houses of Parliament, of the Council deprived of the Sovereign , or to be provided with "a major military or civil functions of the Crown ". In fact, this A and had fallen into obsolete for quite a long time, but it is curious to note that it is on the date of August 7 1914, a few days after the declaration of war against Germany, which it was, in the interest of the Israelites, formally abrogated*

The Morning Post, which continued the series of his articles on the "Protocols" and the causes deep in the global malaise, decided to publish a new document on the Jewish question: a manifesto by Adolphe Crémieux.

Edouard Drumont showed, in France Jewish, the harmful role played in France Adolphe Crémieux. Grandmaster of France masonry, member of the Government of the National defense, protector of Gambetta – who had been his secretary – this character policy had decreed, in 1871, the nature globalization of the Jews of Algeria, which gives us led to a terrible insurrection by the Arabs.

However, despite the high functions he

II6 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

had occupied, the only title of which Adolphe Crémieux was proud and wanted to be engraved on his tomb was: Founder of the "Israelite Alliance universal. »

to fully understand the value of this manifesto, addressed to the Israelites throughout the world on the occasion of the creation of a link between the sections scattered from Judaism, and whose mind is in full harmony with the guiding ideas of the "Proto-collars".

The manifesto bears an emblem. At the top the tables of Moses are represented; below, the globe earthly; in the middle two hands clasp each other.

The founder thus defined the object of the institution and its character:

"The Union that we want to found is neither French, neither English, nor Irish, nor German request; it is Jewish and universal.

"Other peoples and races are divided into nationalities; we alone have no conscience citizens but only co-religionists,

"Our nationality had the religion of our fathers, we recognize no other..."

"Our cause is great and holy. His success is assured. The net that Israel casts over the globe

RESISTANCES IN ENGLAND I \J

earth widens and extends every day and the prophecies of our holy books will finally be realize.

"The time is near when Jerusalem will become the house of prayer of all people and nations, where the banner of the monodivinity Jewish will be deployed and displayed on the banks more distant.

"Let us know how to take advantage of the circumstances... Our power is immense; let's learn how to use it for the triumph of our cause...

"What could we fear? The day is not far away where all the riches, all the treasures come out of the earth will be in the hands of children of Israel."

excitement in organized Israeli groups.

Action Française (i) had reproduced and commented on the main passages. In all haste, the secretary of the "United Israelite Alliance" whose headquarters are in Paris, 45, rue de La Bruyère, sent a letter to the management of the newspaper to declare that this document had been "invented from scratch. »

(i^N of September 20, 1920.

II8 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

For his part, Mr. Lucien Wolf wrote to Morning Post that the manifesto published in its columns was a smith/, and sought to restore clarity, during a controversy engaged with this newspaper.

To what extent was ML Wolf qualified to speak on behalf of British Judaism? He is a valuable journalist; he speaks and writes well and it is undoubtedly for this double reason that the Israelite committees gave him the responsibility of defending their cause and promoting their ideas.

Lucien Wolf was born in London to a father in England and a mother, Céline Redlich, daughter of an Israelite banker from Vienna. He studied in Brussels and London and collaborated with various newspapers. He led the political wing of the Daily Graphie, was the London correspondent for the French daily le Journal (189/1-98), and then took charge of the Jewish World, which he abandoned in 1908.

Zealous freemason, he was in 1911 and 1912 grandmaster of the authors' masonic lodge. In the meantime he collaborated with the Times, the Encyclopaedia Britannica, was president of the Jewish Historical Society of England and member of

RESISTANCES IN ENGLAND Iig

the Institute of Journalists. He is therefore an Israelite

demonstrated during the peace conferences, in 1919, Lucien Wolf was one of the most influential representatives of the Community. He let go even having obtained the insertion of the famous minority clauses in treaties with the Poland, Romania, Yugo-Slavia and Czecho-Slovakia.

This is the character who was responsible for demonstrate the inanity of the documents published by the Morning Post. He relied on the fact that, in 1860, Crémieux was not yet president of "the Universal Israelite Alliance" and that it was not not even one of the six signatories of the manifesto written in 1860. Mr. Wolf recognizes, however, that the illustrious Israelite was part of the committee by who fled elected the organizing committee of the Al-bond.

Whatever his official title was at that time, it was necessary that Crémieux – who, moreover, was not vain – considered himself to be the initiator of this creation, for having asked that his title of Founder was engraved on his fall.

The Morning Post made no difficulty in

120 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

indicate where he found the document which caused so much indignation among the Israelites. He had extracted and translated from a book by Mr. Alexis Shmakof, esteemed jurist and advisor municipal of Moscow, published in 1906, under the title: Suoboda i Evrei (Freedom and the Jews). At the time of its publication, it does not appear that protests occurred. While persisting – so much to say that the part was due to an imposition tor, Mr. Wolf was led to admit that this "imposter:" must have had before his eyes the authentic document.

There was a very simple way to elucidate the question: it was to publish the real manifesto. I took the liberty of suggesting it to the secretary of "the Universal Israelite Alliance" (1).

The proposal was certainly indiscreet.

and advantageously close the controversy by giving nating the text of an appeal to all Israelites in favor of the "Universal Israelite Alliance", dated "May 1860" and signed by the six members of the organizing committee.

One of them, Narcisse Leven, was my colleague

(1) See the Action Française of 27 scj'Uml'ie iy20.

RESISTANCE IN ENGLAND 121

to the General Council* of the Seine, which he chaired as the oldest person at the opening of the sessions. He was a wizened little old man, ivory complexion, very harmless in appearance.

If we except the poet Eugène Manuel, the others were almost unknown. They were called: Rabbi Astruc, Isidore Cohen, Carvalho and Charles Netter. The appeal, written in French, was innocuous in shape. He requested the support of Israelites at the new association by showing the advantages of union, the need to pro-proclaim the right and demonstrate the vitality of "the oldest and simplest religion spiritualists", to "moralize those who are corrupt... to enlighten those who are blinded", to make better use of resources scattered... wills without direction, aspirations without a defined object."

Only one passage had Go to politics, and he must have gone unnoticed, because at that time The Play and Taine had not yet demonstrated the bankruptcy of great principles.

Join the Alliance, said the authors of the Call "if you believe that the influence of principles of 89 is all powerful in the world, that the law which results from it is a law of<?

122 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

justice, that it is to be hoped that everywhere its spirit penetrates and the example of the peoples who enjoy absolute equality of worship is a

It is likely that a circular also banal would not have galvanized the Israelis and would not have provoked the enlistment of members devoted to the point of fanaticism to the Alliance. For ensure its recruitment, its organization, its development, to provide it with resources financial, there was a need for more ardent appeals, more engaging suggestions, the assistance of initiates of Masonic lodges. Adolphe Gré- better: had to understand it and act accordingly quence. If the mani Teste inserted in the Morninr/ Posi inaccurately reproduces the text of the first appeal, confidentially addressed to the Israelites by Crémieux, I believe that the published document by the Jewisk Guardian still deviates well more, and you would have to be very candid to suppose that the keepers of the secret archives of the "Universal Israelite Alliance", consented would communicate to the Goymys the original of the manifesto bearing the signature of Crémieux.

RESISTANCE IN ENGLAND 123

III

The Russian diamond scandal, from the Daily Herald, continued to move English opinion. Some bona fide socialists broke with the extremists. The proof was acquired that the jewelry, stolen in Petrograd or Moscow by Soviet Jews, had been transported in pounds sterling by Jewish brokers of London and used in the United Kingdom and elsewhere for Judeo-revolution propaganda- nary, (i)

A curious brochure: The World means fiction of the Russian Revolution, by George Pitt Rivers, from the presses of Basil Blackwell, at Oxford, made a new contribution to the history and philosophy of this Revolution prepared, engineered, exploited by the Jews.

The author recalls, not without irony, the terms

(i) The facts revealed after the arrest of AbramovitcIi-Zalewski establishes that similar resources fuel revolutionary propaganda in France.

124 THE HEGNE of Israel among the Anglo-Saxons

in a telegram addressed on March 1918 to American Consul General in Moscow, greeted the glorious Revolution "liberating the people Russian Paulocratic and making him master of his destinies". Without donation, Russia is delivered of the authority of the tsar, but she suffers the yoke "of an autocracy of internationalist foreigners, and Jews who massacre people by cent-thousands, with the help of Chinese torturers nois; who ignore all religion, murder the pnUres, enslave the class worker and make the citizens who refuse to participate in their criminal madness. » The author does not claim that all Bolsheviks are Jewish, but it establishes that the true leaders of the revolutionary movement are of blood Israelitc. Psychological considerations logical and social are added, to demonstrate it, to findings of fact. Do the Jews not have not always exploited for their benefit payments and cataclysms of peoples? We knows their action in the French Revolution, in the republican movements of the Alle-magnes in i8/d8, in the uprisings of Bavaria and Hungary. The philosophical doctrine and financial of the socialists was it not for-

RESISTANCE IN ENGLAND 125

molded and taught by the Jews; Karl Marx, Lassalle, David Ricardo!

Anti-Semite as he may be, Mr. Pitt-Rivers has a Israelite friend; it's this friend, Doctor Oscar Levy, whom he asked to write the preface to his book, proface full of interest, vigor and unforeseen.

Mr. Oscar Levy shares almost all ideas of the author of World significance of the

and powerful, it expresses thoughts which seem can sometimes be inspired by the works of Bonald and by Joseph de Maistre. "The French Revolution This – he said – was the consequence of the Re-shape. The Reformation, of German essence, was based on a brutal and crude conception of Christianity; however, this conception was imagined born, preached and propagated by the Jews. »

A little further on, he shows the Jewish "fathers spiritual aspects of democracy and consequently of plutocracy. But, by looking for the responsibilities, he finds that on English soil he there were culprits elsewhere than among the Israelites. The Puritans, the companions of Cromwell were they Jewish? Is this a Jewish court Who had Charles I beheaded?

126 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

However, the cruelties, the crimes of the Puritans, the misdeeds of the usurers and financiers of Anglo-Saxon blood does not take anything away from the guilt collective lity of the Jews.

On behalf of those of his race, Mr. Oscar Levy made amends. He formulates a complete Meâ culpâ. "We have the culprits. We we were posed as the saviors of world; we boasted about giving him the Messiah and we have become the deceivers, the arsonists, the murderers of the human race..* We promised him a new paradise and we led him to the threshold of a new hell. »

And yet, he adds, we are not all usurers, Bolsheviks or Zionists!

To demonstrate that Jews can also nationalize and become patriots in the country that they adopted, Doctor O. Levy discusses the actions and policies of Friedrich Stahl, the creator leader of the German conservative party, Benjamin Disraeli, the godfather of imperialism British; but these two statesmen could will, by nationalizing themselves, conquer the means to serve with greater authority the private interests morals of Israel.

RESISTANCE IN ENGLAND 121

slow, the doctrinaire liberalism which ends up achieve Bolshevism, calls for a final revolution "against revolutions-naries" and declares that, during the supreme struggle, he will be the son of that race of Israel which, on the battlefield of ideas got deployed rable victories, on the same side as his friend Pitt-Rivers, from an old Christian family. In any case, this mentality of an Israelite from across the Channel is rare enough to deserve that we point it out, but it did not fail to strangely surprising, if not, to revolt the editors of the Jewish Chronicle, the Jewish World and the Jewish Guardian (i).

*

The publication in volume of articles from Morning Post on the "causes of global malaise

(i) Mrs. Elizabeth Færster Nietzsche, sister of the philosopher whose works Doctor Oscar Levy had published in England earth, wrote him a very suggestive letter, dated Weimar: "I admire seeing** preface and will endeavor to make it to know. My only fear is that the Jewish question was here so adulterated, that your views and your retrospective considerations tives could give rise to total misunderstandings.

128 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

dial" with a remarkable preface bearing the signature of Mr. Gwynne, its director, brought a resumption of controversies between this newspaper and Israelite leaves. The Spectator, in its delivery of October 14, 1920, devoted a important article on "the causes of global malaise dial". Its author, while considering with a certain circumspection all the facts and

recognized that many of them are difficult to contest and that we can infer serious consequences. He proposed that a serious investigation was made about them. A royal commission would be established; equipped of the most extensive powers, it would carry its investigations on the following points: Is there is there an international revolutionary conspiracy? national? Are the leaders of this conspiracy Jews? Is the purpose of the conspiracy destruction of Christianity at the same time than the social revolution? The mass of Jews does she make common cause with the conspirators because they are Jews or because they represent his true aspirations?

The program was drawn up precisely and the conclusions of such an investigation, freely and

RESISTANCE IN ENGLAND 120

faithfully conducted, would have offered a passion no interest. But the British "First", who carried out an investigation into the grievances of the Palestinians by Sir Herbert Samuel, who sent Sir Stuart Samuel in Warsaw to collect the complaints from Polish Jews, who appointed Rufus Isaacs Lord Reading, Viceroy of India, hardly seemed to have the necessary impartiality fair choice of members of a such commission.

However, the bulletin of the "Britons* continues cloud, under a new title: The hidden Hand (the hidden hand), his defensive campaign against Jewish attacks and invasions. He claimed that the Israelites were not foreign gers to strikes and constant threats of English miners' strike. Their leaders, Smillie, Williams, Thomas are just puppets whose strings Israel would operate. In the Scottish coal mines are working elsewhere Jews from Poland and Smillie is simply ply the agent of Emanuei Shinwell, Israeli of Glasgow, principal author of all the con-work problems that arose on construction sites of the Clyde during the war.

The organization of the Anglo-Jewish government of

Palestine filled the Israeli leaves with joy
 lites; their columns were crowded with
 minutes of political and religious meetings
 gious. Zionist committees are being formed everywhere
 But, Jewish-Masonic lodges are multiplying
 yielded and redoubled their zeal. The great order
 from Israel; Twist Aehel Britk and Shield egg
 Abraham, orders Achel Amet/t, Shield of
 David, B'nei Brith^ revived the zeal of the lodges
 affiliated, recruited new members,
 organized quotas, banquets, balls.

However, the articles devoted to pressure
 Jewish by the independent press were not
 without worrying them and the leaders of the Israelites
 of London did not see without some appreciation
 hension the Morning Pont to dispatch one of his colleagues
 laboratories in Palestine to study on site
 the functioning of the "Jewish national home. »

It was then that was published in The hidden
 hand a new document, emanating from the "Go-
 central city of the Pelersburg section of the
 International Israelite League. »

Here it is verbatim:

Son of Israel! The hour of our supreme victory is
 close. We are at the threshold of domination
 of r universe. What was once the domain of our

INSISTANCES IN ANGLETEline 131

dreams are about to come true. Weak and helpless
 healthy as we were, the global catastrophe has
 made strong, and, thanks to it, we can meet the
 heads with pride.

However, we must be careful. We can sure-
 ment to prophesy that after walking on the ruins
 and crushed altars and thrones, we will continue our
 advances on the traced path.

But the authority of strange religion and doctrines
 that we have propagated with so much success is

All the same, we have shaken culture, civilization.
tion, traditions and thrones of Christian nations.
We did everything to submit the Russian people to
yoke of Jewish power and finally overcame it
noodled in front of us.

Our work, with regard to him, is almost completed, but
However, we must be very careful, because Russia
The oppressed is our great enemy. The victory
carried thanks to our intellectual superiority, perhaps
turned against us by a new generation.

Russia is conquered and pinned to the ground; she is dying
sound our boot, but do not forget for a single moment that it
You have to be attentive and careful. The sacred concern of our
security does not allow us to practice either piety or forgiveness.
It is a necessity to keep the Russian people in the
misery and tears. By seizing its properties
and with his gold we have reduced him to slavery.

Let's be careful and quiet I Let's have no pity
for our enemy. We must put an end to
best elements of the Russian people in such a way that the
prtf/s cannot find any leaders or leaders. We
we will thus deprive him of any possibility of resisting our

132 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

power. We must provoke hatred between
workers and peasants. War, class struggle
will destroy all the cultural treasures of the Christian peoples
hold. But, son of Tsrarl, let us be prudent and reserved!
Our victory is near because our political power
economic and economic, as well as our influence on the
masses, are making rapid progress. We are masters
of the finances and gold of governments and, consequently,
quent, we are all powerful on the State Stock Exchanges,
The power is in our hands. But let's be wary of
traitors and underground activities.

Bronstcin, Apfelbaum, Koscnfeld, Steinberg, are,
among many others, true sons of Israel. Our power in
Russia is limitless. In the cities, the commissioners
and commissions for provisions, houses, etc., are ours.
devotion. But don't let victory get drunk.
Be careful and distrustful, because, apart from us, there is no
You don't have to count on anyone.

Remember that we cannot trust

against us.

Sons of Israel, the hour of victory over Russia, if long awaited, rang. Close your ranks. Propagate the national politics of our race. Fight for our ideal. Holyly keep the old laws which were bequeathed. That our intelligence, our genius, we protect and guide us!

This document is dated December 19th. He was found in the wallet of a Jewish officer named Zundcr, read in an engagement, and which

RESISTANCE IN ENGLAND 133

commanded the 11th rifle battalion the red army.

Written in Hebrew, it was translated into Russian, then into English, and I quote it from the English version which was communicated to me.

This circular from the central committee of Petersburg corroborates with singular force the prophetic opinions and teachings of "Protocols". She adds precautionary advice. Despite the triumphant victories carried in Russia and the formidable thrusts carried out among the Anglo-Saxons, Israel plans resistance and wants to wisely adjust its offensive march, so as not to be exposed to certain some failures.

There is a visible harmony between the aspirations of the founders of the "universal Alliance" "Israelite saddle", the campaign plan developed by the Zionist Congress of Bay, and the advice given by the Petersburg committee after the conquest of Russia. Accepting that the cited documents are partially inaccurate or even entirely apocryphal, the events that took place, during and since war, have only too fully justified the prophetic declarations of the "Protocols". We

cannot read without worrying
tions the pages where the methods are explained
used to concentrate in Jewish coffers
the wealth of the States, to seize the opi-
nion and governments through the press and the
corruption, to ensure, through terror, the
domination of an empire – Russia, – for
dissociate, among other peoples, the forces of
resistance, prosperity and life.

IV

If, in government circles
United Kingdom, Jewish influences continue to
predominate, it seems that in the independent press
pending and in public opinion, protests and
reactions manifest themselves with more force
and continuity.

The Anglo-Jewish newspapers themselves admit
the importance of this movement by opening in
their columns a section entitled Jadaica
in the Press, richly nourished and where they
strive to refute articles that seem to them
sounds dangerous or unpleasant.

THE RESISTANCES IN ENGLAND 135

By the pen of Mr. Saint-Læ Strachey, the Spec-
iator clearly accuses the Israelites of
Britain to be "Jews first, English
then", which presents serious disadvantages
deny when Israelite interests are not con-
do not align closely with British interests
niques. Blackwood's Store is more
aggressive against Israel. One of his articles concludes
thus: "We have before us a danger which
would be absurd to disdain by invoking crazy-
religious tolerance. It is no longer a question
a question of religion, but of race, and more
we will insist that the Jews do not have
no public or secret share in government
ment of the country where they have the good fortune of
live, the less risk we have of being rushed

Alongside certain professional newspapers and magazines, testants, a Catholic foundation body recently pointed out, not without virulence, the danger Jewish. This is Plain English, weekly magazine which absorbed a literary and bibliographic publication well-known graphic novel, The Academy, and appears since July 1920 under the direction of Lord Alfred Douglas. This review deliberately attacks Mr. Lloyd George and his Jewish, ultra-

136 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

democratic, sometimes even Bolshevist. In his columns, Major-General Count Gherep-Spiridovitch wrote a series of pages passionate about the history of the Jewish conquest since the time when Mayer Amschel, whose commercial sign carried a red shield (Rothschild), after having administered before carefully the property of the Landgrave of Hesse Cassel, founded the dynasty of secret sovereigns of Israel.

And a very lively campaign was carried out, Pos of the naval battle of Jutland by Lord Alfred Douglas. Mr. Winston Churchill is there accused of having collaborated in the plot of a Stock market coup with Sir Ernest Cassel and a group of Israelite financiers, and explanations tions are requested with insistence on the subject from an order signed Beaty, transmitted by TSF recalling the squadron which pursued the German fleet mande, order that the admiral had not sent (i). It is certain that this naval battle of Jutland is still surrounded by mysterious clouds laughing, and that several of its phases are not not yet elucidated.

(i) Plain English, deliveries of February 5, 12 and 19, 1931.

RESISTANCE IN ENGLAND ify

To ward off the fairly serious blows which they are thus worn, the Israelites decided the creation of a well-armed "Press Committee" financially, who will take all measures

to the articles, in a word to stop its better action by the independent press (i). He we must dedicate to gemonies anyone who does not bow not before the power of Israel and we did not hesitate not to blame a woman, the princess Bariatinsky, who took the liberty of distributing to Oxford unpleasant pamphlets.

The Press Committee charged Mr. Lucien Wolf to write a pamphlet to refute these nasty "Protocols", initial cause of all the wrong, and to show the inanity of the comments to which they had given rise among the Gentiles. Despite his expert pen and his good will, Mr. Lucien Wolf failed to prove great thing by his Jewish Bogey. The Israeli press covered him with flowers, the Glasgow Herald (2) did the same and declared that only "circumstances"

(1} After several months of operation, this committee of Press, whose services were little appreciated, had to be supreme.

(2) No. of January 3, 1921.

THE KINGDOM ISRAEL CLKZ THE A8GL0"i*Å3ton!J

fortuitous instances could have given some truth resemblance to the hypothesis of a Jewish peril.

At the beginning of January 1921, one of the best Israeli speakers, I doctor Epstcin, was invited to do in London, at Salishury Hall, a large conference on "The Epidemic of Anti-Semitism". The Rolhscliildian newspaper The Jewish Guardian gave a copious analysis of it. First of all the speaker states that anti-Semitism is on the rise Great Britain an import product. Ja- but such ideas would not have germinated all alone on English soil. Judaism represents feels progress and the ideal; anti-Semitism denotes the ignorance and the spirit of reaction. THE first harmful seeds were sown London by members of the Russian nobility, for whom the hatred of the Jews is combined with that of Bolshevism and "who seem to have forgotten the duties that one owes to one's hosts! » Should the

Manche, to consider that foreigners refuse
gies in England enjoy their own hostel
pitality!

The only international conspiracy, according to the doc-
their Epslrin, who puts into practice the fable "The
Wolf and the Lamb", is that of the anti-Semites,

LKS RESISTANCES IN ArfGLETERfte lo\$

whose propaganda extends from the Black Sea to
the Pacific Ocean. It seems, he added – without
doubt by taking on a mysterious air – that the
funds which open the paths to it emanate from
powerful and secret sources!

The fear of anti-Semitism hardly changed,
in any case, the pro-Jewish attitude of the government
ment of Mr. Lloyd George. A minister, sir
Alfred Mond, embarked with Doctor Weiz-
mann, the great leader of Zionism, for the accom-
to swim in Palestine; Mr. Winston Churchill
accepted the honorary presidency of a great
sale for the benefit of Jewish associations in Man-
chester, and Lord Chelmsford having reached the end
from office, Rufus Isaacs Lord Reading, was
designated to replace him. It's a Jew who goes
govern the Indexa a particular period-
critically, and succeed in the lineage of the great
lords of Anglo-Saxon blood, whose prestige
staff had sometimes added radiation
to the high office conferred by the Sovereign.

Who could have predicted such a destiny for Rufus?
Daniel Isaacs, son of an Israelite merchant in the
Quoted? His start in life had been turbulent.
After completing in Brussels and Hanover
studies started at Unluersity College

140 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

from London, he had sailed as a pilot on
a sailboat, then entered, still very young, the
Stock Exchange.– An unfortunate mishap,
from which paternal generosity pulled him, made him abandon
give the Bar Scholarship. He succeeds
better and, turning towards politics, became

1910, Mr. Asquith had him appointed solicitor général and member of the Cabinet. While taking care of jurisprudence and politics, Rufus Isaacs did not neglect his financial interests. His carrière almost turned pale. In 1912, his brother Godfrey Isaacs was in talks with the government for a concession requested by the Marconi company, of which he was director. THE rumor spread that, during the negotiations, several members of the ministry had acquired cheaply from the shares of the Marconi.

Sir Rufus Isaacs (he had been knighted) protested against these insinuations in the House of Representatives Municipalities; but it was soon after proved that he had, as well as some of his colleagues, advantageously purchased Marconi securities

(1) The Revue Universelle of March 1, 1921 published a curriculum vitae of Lord Reading: (pages 646-600).

RESISTANCE IN ENGLAND 141

American, subsidiary of the other, while discussing was the contract.

Mr. Asquith's friendship saved Sir Rufus. THE parliamentary mores include this kind of indulgence. The intimacy of Cornélius Herz did not break the fortune of Mr. Clemenceau; the adventure of Panama did not definitively rule out Mr. Rouvier from power. It even seems that the Marconi affair accelerated the rise of Sir Rufus. Appointed lord chief justice, that is to say Minister of Justice, he was raised to the peerage in 1913 under the name of Lord Reading.

His relations with Lord Rothschild, with Sir Ph. Sassoon, with the great bankers of New-York, were going to make it easier for him to take an important part in international negotiations national movements which continued during the war. President of the Anglo-French commission which negotiated loans in New York in 1916, he was in 1917 and 1918 special envoy and high British envoy to Washington.

With his co-religionists from the entourage of the president Wilson, he prepared the clauses of peace

avorable neither to England nor to the interests of Anglo-Saxon states. So he was quickly,

14* THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

in the hierarchy of Lords, promoted to viscount and county.

The appointment of Lord Reading* as vice-president royalty of India, however, caused a certain surprised and was coldly received by the opinion. In diplomatic and military circles keep quiet it was discussed at length. The Morning Post spoke for the conservatives subservient to the Israelites to qualify it harshly is lying. But it is in the popular Blackwood's Magazine that can be found faithfully due to the opinion of the bourgeoisie and the classes averages:

The real danger of the appointment of Lord Reading is that a new Jew is added to those who already participate to the government of the Black Empire. The British Empire unique is condemned if it passes into the hands of a race élan&vre... The Jews have raised themselves too high among us. With the help of A.I. Lloyd George they occupy some of the highest positions in state. They are completely incapable of hold them. Without doubt, they are skillful, flexible, insistent nua ute(ffiih); but, in the government of an Empire, skill, flexibility, cunning are vices rather than virtues... By a strange irony, at the moment where Bolshevism revealed its sinister character mother of the Jews, they are men of the race of Trotsky who exercise supreme power in England

...And the Jews themselves will not profile their constant usurpations of auloîiLé. Thanks to A.I. Lloyd

RESISTANCE IN ENGLAND 143

George, they're doing everything they can to provoke anti-Semitic passions in England. We are a patient people, but we will not suffer long-time of foreign usurpations. If political intrigues ticks did not intervene, there would be no shortage of brave Englishmen to do the work of government imperial. But the Englishman, little trained in driving

to serve the Empire with dedication, is not able to compete with the Jew, insinuating in business, skilled in push and push his own.

Currently, Great Britain is taken, almost crushed between the two stones of a mill. Lord Reading and the tribe of Montagu, Samuel and Mond is on the one above. The other bears the Jewish Bolsheviks who treacherously sow discontent in the classes popular, in the hope of benefiting from the revolution general. Is it any wonder that the Jews are no longer regarded with sympathy by the English?... Mr. Lloyd George would serve his friends' cause more usefully Hebrews if he abandoned them to their lucrative and peaceful professions and if he left Great Britain the care to administer according to its own traditions the great Empire built by his sons! (i)

From this quote, from all the facts exposed and documents transcribed or summarized in this chapter, it clearly appears that the resistance resistance to the Jewish push has not yet said its last word in England.

(i) BUidcwooiVs Store. Feliruary 1921, pp. 263–205.

CHAPTER VI

Xth Resistance in the United States.

Bolshevism reveals the Jewish peril in New York. – An American translation of the “Protocols”. – Henry Ford and the Deadly Independence. – The committee rights of religious minorities. – Ideas by Professor Frankfurter. – Event Jewish–German against France.

The Tribune of January 17, 1921 reproduced the following passage from a speech given by the Doctor Elias Salomon at the Convention of Synagogues held at the New Jewish Seminary York: “The United States will be the center of Judaism in the near future. America

multiple and so favorable that we have none

10

146 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

never encountered the like in the history of the Dispersion (i). »

It is indisputable that the Israelites were able, during the war, maneuvering in the States-United in complete freedom; the president of the great Republic, to which the Constitution gives powers so extensive, favored as best he could the conquering power of their race.

Whether it is New York or London which becomes the capital of Judaism, the question is of order a little secondary, except for the Anglo-Saxons fixed on both sides of the Atlantic, and it seems that the Zionists must on this point to render judgment, worthy of Solomon, in declaring that only Jerusalem can aspire to title of metropolis of the Israeli universe.

Resistance to the Jewish push was not manifested for the first time in the United States that when they were there known the atrocities committed by the Bolsheviks in Russia. It's towards the end of the year 1918 when a modest publication appeared in Brooklyn: The Anti-Bolshevikist whose subtitle explicitly indicated the subject "Magazine monthly for the defense of institutions

(i) Old France, n° 311 of (February 0-17, 1921.

RESISTANCE IN THE UNITED STATES 147

Americans against Jewish and Bolsheviks of Morris Hillquit and Leon Trotsky", Its editors had no difficulty in establishing that most people's commissars of Soviet Russia were Israelites and that many of them came from America. They discovered that their main financial agent was Mr. Max Warburg, Jewish banker, brother of Mr. Paul Warburg, son-in-law of Jacob Schiff (i).

your reported in the Philippines, in the Aiiiéri(jue of the south and in Canada, had as initiators Jews from Ilussia. The Hungarian proletariat was on the other hand domesticated by a handful of Russian revolutionaries, constituting the most tyrannical and the most dastardly U s table of governments ments.

('it was the Jewish conspiracy that ruined the army Russian and saved Germany from defeat in 1917. Bolshevism is of pure Jewish essence that. "The Hoichevisi Jew aspires to domination universal tion, and, to achieve its goal, is ready to drown the world in a river of blood. The Bolshevik of America is indeed the brother of

(1) The Anti-Bolshein\$t, June 1919.

148 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Bolshevik tiger rjui destroyed Russia and massacred millions of men. He admires and encourages Trostsky and does not hide the projects which he continues. He wants to nau (rage our civilization-Christian vision and replace it with the diet enjoyed by Russia today" (i).

Martin Luther, at a time when the Jews, despised and herded into ghettos, seemed not very dangerous, had judged them thus: "It is a pernicious breed. They oppress everyone by their plunder and wear. If they give a prince or a master a thousand flo-rins, they extort 20,000 in return from their topics. We must always put ourselves in guard against them. They are the enemies of Finished my island."

The founders of Anli-Bolchcvist had no not the means to continue their long campaign. Boycotts by distribution agencies bution and the booksellers subservient to the groups Israelites, they had to suspend its publication.

When the first tra-duction of the "Prolocols", this brochure fit sensation in all English-speaking countries.

(1) The Atiti-Rntchwisf, July 1910-

RESISTANCE IN THE UNITED STATES 149

Several news newspapers, unwilling do not have to ignore a brochure whose Times and the Morning Post had spoken, in gave more or less long analyzes and cited a few passages (i). A day, by the publishers Smali and Maynard, was published a new translation of disturbing pamphlet, preceded by an interesting introduction. In certain academic circles "The Protocols" were read and commented on; but for make them known to the general public, it was necessary to propaganda effort. This effort, one of the kings of the automobile, Henry Ford, would soon provide.

II

In American democracy, even more that in the others, it is the plutocrats who hold political influence and direct currents of opinion.

(i) The Public Ledger of Philadelphia, in particular, published extracts in an article on Bolshevism, but without indicate the Jewish origin of the "Protocols" and by deleting the indications which Ja revealed.

150 THE RÛGNÉ D*15!UEL AMONG THE ANGLO-SAXONS

Henry Kord has huge factories in United States and is well known in both regions of the ancient A 11. He is very popular among his workers, for whom he multiplied the institutions and social works. Pacifist to the core ity and utopia, we still remember the belief he had undertaken, at the time when the war was in full swing, to offer the 1)cuples in conflict with olive branches. He had chartered a steamer, which, for all cargo, brought

Upon disembarkation in a Norwegian port, Ja
Lienry Ford's disillusionment was profound. THE
Belligerent States and, in the first place, Germany-
gne, refused to receive his person and his
gifts. He therefore returned to Xe\v-York and, con-
overcome the responsibilities of our enemies in
the unleashing of the fight, indignant at the torpedo-
age of Lrisitanta and the reinforced savagery of
Germans in submarine warfare, he
approved the armed intervention of his country and the
seconded generously.

After the signing of the Treaty of Versailles, the
great pacifist wondered if this really
international convention, based on a League
Nations that had to be born and brought to life,

RESISTANCES IN THE UNITED STATES 151

was able to assure Europe and the world
a period of calm and rest. He took to
doubt. He noted that despite treaties and
Wilsonian principles, Ton continued to fight
in Russia, Poland, Yugo-Slavia, Asia
Minor. Internal unrest, more strikes
political and economic issues exploded in the
working-class centers in most states. THE
budget deficits were widening, deeper
even though during the war.

And Henry Ford sought to discern the causes
real causes of these worrying disorders. He studied the
"Protocols"; he read the pamphlet containing the
articles from the Morning Post, including an edition
had just appeared in New York, and after having
meditated on the Cause of the World Unrest, he
declared aware of the gravity of the Jewish peril.

ilenry Ford, once convinced, wanted, in
the interest of his country, to share his convictions
tions to his fellow citizens and first of all to his
workers.

Founder of a journal written for
the latter, the Independent Deaborn, there include-
immediately began a campaign against
"Jewish conspiracy". She achieved such success
that the circulation of the little Michigan newspaper was

1512 THE REIGN OF ISHAEL AMONG THE ANGLO-SAXONS

soon to increase tenfold. The first nine articles, published from May to July 1920 under the heading The international Jew, grouped and published in brochure, were widely spread and caused among the Israelites in the United States an irritation and a stupor that they did not fear to confess.

The articles of the Anti-Bolsheoist, emanating from young patriots devoid of any influence social, had left them indifferent and disdainful gneux. When the victorious caravan passes, it doesn't care about the barking of the pugs. But billionaire Henry Ford was an adversary who should be reckoned with.

It's not just the Deaborn articles India were aggressive and violent in the shape. They were level-headed, full of facts, enlightened by philosophical considerations and social.

The first article posed in happy terms the Jewish question: The World's Problem and sought to define the curious and enigmatic characteristic of the sons of Israel.

The author could have paraphrased the definition given of the Jew by Bernard Lazare in V Anti-Semitism, its history, its causes: The Jew

RESISTANCE IN THE UNITED STATES 159

is not, as some Pont claimed, a being perverted by the persecutions of old; It is

“an unsociable being... anarchist... cosmopolitan... revolutionary agent, but conservative towards sees himself a.

He defined it with more kindness than had not made him his co-religionist and judged American point of view its spirit of domination, its commercial and financial methods.

Another article dealt with the reaction which

the flight of William II, the Jews had seized most of the Reich ministries. Haase headed foreign affairs, Schiffer was finance minister. In Prussia, Hirsch and Rosenfeld were at the head of the Cabinet. Kurt Eisner presided over the government of Bavaria. In Berlin, in Munich, in Frankfurt, in Essen, the leaders of the police were Jewish. Two of the delegates at the Peace Conference were also. We see what a wonderful organization it was Jewish, the Ail Judaan, as it is called Across the Rhine. Today, an energized reaction tragedy occurred and among the Israelites cited, there are few who are still in office.

However, the Germans would be wrong to

154 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

salute to their Jews, because it is thanks to them that their Reich was camouflaged as a democratic state and socialist, which earned him effective protection of President Wilson during the negotiations of peace treaty.

In the following articles is shown Faction Jewish on newspapers and magazines in the United States. A professor from an American university, who had spent several years in Russia and whose notoriety was great, was refused by all major periodicals a study, purely philosophical sophistic, on the Jewish question. The head of American workers, the one who always strived days of keeping them in reason- ideas nables is a Jew, Samuel Gompers, but a another workers' federation, this one extremist, The Ahnagamalcd Clolluncj Workers has for leader of a Jewish aure, Sidney Hilimann, which proves that in the parts where the interests workers are at stake, Israel is still banking on both tables.

The Deaborn Independent had also established, supporting statistics, that if the Jewish population of Union Liais had passed fifty years from 50,000 to 3 5 300,000, his influence had grown to infinitely greater proportions

strong, the City of New York is a citadel
 Jews who now have the majority there
 buildings. Everything related to theater
 and in the cinema is in their hands. The industry
 sorting sugar, that of tobacco, the trade of
 paintings, clothing manufacturing houses
 ments, fifty percent of the factories of
 canned goods, sixty percent of factories
 shoes ; the trade in grain and
 cotton, jewelry, loan counters,
 newspaper and periodical distribution agencies
 disks, etc., constitute their economic domain
 mic.

Further are analyzed and commented on various
 passing of the "Protocols".

We understand that this press campaign sus-
 cited indignation and controversy. There
 Current Opinion magazine, last August,
 gives an overview. Israelite newspapers,
 notably Vamerimn Hebrew, epilogued
 on statistics from the Deadborn Independent.
 By the pen of Mr. William Lloyd, the Metro-
 Lilan intended to demonstrate that there were Israelis
 American litcs such as Baron Gunzberg and
 Mr. Sack, director of the intelligence bureau
 Russian troops, who openly fought

150 THE NEGRO OF ISRAEL AMONG THE ANGLO-SAXONS

the bolshevisue. This paralleled the
 anti-Bolshevist declaration published in London
 key signed: Rothschild and Montcfiore.

In Hearst's newspapers, whose german-
 nophilia is hardly overshadowed, Arthur Bris-
 Bane eulogized the Jewish race
 and the Phoenicians, also Semites, that we do not
 hardly expected to be involved in this affair.

The Anglo-Jewish organs did not want
 remain foreign to this cl controversy, failing which
 of arguments, the Jeioish World of November 10
 1920 gave the following opinion: Mr. Ford is considered
 have as engineers, agents or employees a
 large number of Israelis. Why don't these

man who is the enemy of our race? And would it be difficult to decide the Jews of America not to no longer buy cars coming out of its factories?

I don't know if this advice was followed. In all case the threat hardly frightened Henry Ford and he valiantly continued his nationalist crusade.

Perhaps the Israeli press believed it was carrying a terrible blow to his adversaries by taking more or less openly the initiative of the creation of an "American Committee of Droils of religious minorities", committee whose need

RESISTANCE IN THE UNITED STATES 157

was hardly felt in a country where all religions are as free as can be design. This committee formulated a sort of manifest. After having expressed certain truisms relating to freedom of beliefs and cults, after having condemned all persecutions crimes, whoever the victims were, this manifesto contains two paragraphs in- which Jews are praised to the skies. It seems that, among the citizens of the United States, the Hebrews are "the most intelligent, the most patriots, the most philanthropic. »

Do we have to be narrow-minded enough, perverse enough not to not esteem them, love them? And the authors of document deplore the nasty criticisms, the perfidious insinuations directed against them in England and America!

It's always the same ambiguity that we seeks to maintain. Nobody wants Israelites to practice their religion; but the patriots of all countries feel the need to defend themselves against their financial activities or Bolsheviks, against their attempts to dominate world nation, against threats, followed by beginnings of execution, of a conspiracy international.

signed this manifesto, this is easily understood; that pastors, bishops of certain Protestant churches also approved it, this can be explained if you have read Wells' book: The Her! of a BUhop (the soul of a bishop), but that the name of Cardinal Gibbons appears among the signatories, this surprises and disconcerts. THE events will take care of opening the wants of the vrnvvb prince of rivals, to show him the serious dangers that the Jewish growth poses to Catholicism and Christian civilization (i). (it is not without reason that Cardinal Bourne, Archbishop of Westminster, a, in a Congress Catholic national held in London, condemned subversive ideas, "aggressive and rapacious" Jews imported into the Holy Land, many of whom came from America. Of his side, the Anglican bishop of Jerusalem formulated energetic protests against Zionism, including Judge Brandeis, friend and advisor to the presidenl WilNou, is a great chef in the United States. Now, Zionism is truly a crowning achievement

(i) The carrliiin! nibimns Cbt died on i!\ mnrs igai. He laughed frozen from. H7 years* and strong nuilude for several months, which 1*11 luve. some authority to a given signature few days before if dead.

RESISTANCES IN THE UNITED STATES i5g

of a building erected to the glory of victorious Israel, and synthesizes his ambitions, his pride, his thirst inextinguishable from revenge and domination.

It is certain that this "American Committee of rights of religious minorities" was not imagined as a parade against the blows dealt to the power Jewish life in the articles written under the inspiration Henry' Ford's ration.

The Israelites move heaven and earth in New-York, Chicago, major urban centers to try to stop this campaign and they rely heavily on the moral effect produced by the manifesto- On the other hand, they have just made introduced to Congress, by a representative of Ohio, Mr. Emerson, a bill relating to two clauses: the first prohibits sending by the post of any publication having as its object

second provides for sanctions against perpetrators of these public actions, amercements which can rise up to than 5,000 dollars, prison up to five years, and need the two sentences combined. Despite the support that Jews are sure to find among the representatives and senators, it is quite doubtful long as Congress wants to venture into similar legislative innovations.

100 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Finally, the Jewish Guardian of April 1, 1921 tells us that Doctor Einstein, of whom we knows the new cosmic theories, answers regarding the appeal of the American Israelites, embarked for New York with the doctor Weizmann. The "new Newton" leaves Germany and his laboratory to add the pressure stem of its science has a mission which proposes itself a triple goal according to the Israelite organ: "to straighten Ser Ja scales of justice in favor of the Jews oppressed" (sic), raise funds for the Palestine and for its University, and oppose* his best in the campaign of the enraged Henry Ford, "the rabid moforman."

III

For several months, it has been taking shape in the United States United a Germanophile campaign, directed specifically cially against France and clearly inspired by the Israelites.

In its delivery of October 1920, the review The New llepublic published on "Politics

RESISTANCE IN THE UNITED STATES 161

of France and peace in Europe » an article sensational (i).

The author, Mr. Félix Frankfurter, is an Israeli brand. Professor of law at the University

deis, he was, during the war, the advisor to the government for questions concerning the work. He claims to be "familiar with the situation" of Europe" for having been sent to several several times in Paris in order to fulfill missions, quite secret in fact, relating to to socialist organizations and Palestine.

MF FYankfurler believes that if peace does not does not yet reign in Europe, despite the time elapsed since the armistice of November 1918, we owe it to France.

In his eyes there are two centers of disorder in the world: Moscow and Paris. But it's Paris, the big culprit, because he wears a good share of responsibility in the policy made to Moscow. To obtain appeasement, the teacher Israelite considers it necessary to carry out

(1) Mr. Louis Aubert devoted an interesting study to it in the delivery of October 31, 1920, of a Review which is not nothing less than anti-Semitic: L'Europe Nouvelle,

has

162 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

"the deflation of imperialism and the French winemaking".

It's the threat of occupation of the Ruhr that we must attribute the spirit of revenge which reigns had Germany, and, without French policy, it there would have been no unrest in Silesic, no conflict in Ire Poland and Soviet Russia.

With feelings far removed from justice, Mr Frankfurter takes stock of our difficulties budgetary, due largely to the non execution of a treaty drawn up and adopted by the Allied stalls. But he sees in our financial distress— This is a happy way to put ourselves in the right direction. its, and consequently to ensure the salvation of humanity. It is through dollar diplomacy that we can reach. What did the promises matter in the past to restore our devastated departments?

part of its claims on F/Ulemagnc; but neither
neither England nor the United States will surrender
of a parcel of black debt, and the enormous power
financial strength acquired by America during
the period when it maintained neutrality, will serve to
force France to bow to peace
news that will be imposed on him, peace which will include
will end its economic and financial collapse.

RESISTANCE IN THE UNITED STATES 163

'. Frankfurter presents America to us
embodied in Wall Street. It would no longer be there
nation with a warm heart, vibrant with enthusiasm,
remembering with gratitude the assistance given
by France, under Louis XVI, at a time when he
was to ensure its independence. Instead
of a noble Don Quixote exclaiming: "La Fayette,
here we are " ! the United States, as said
precisely Mr. Louis Aubert, would take the
features of Shylock demanding his pound of flesh
human (i).

Propaganda is established in New York
to spread the ideas and views of Mr. Frank-
to steal and to incite contempt and hatred of
France.

The newspapers across the Atlantic tell us
take only on February 28, in Madison
square Garden, a large meeting was held
organized by Germans, Sinn-Feiners
and Israelites, to protest against the atrocities
alleged crimes committed by the color troops
French colonies in the Rhineland.

This meeting, which also caused violence
slow protests, had been organized by xm

(i) V New Europe, 1920, p. i5q3.

I04 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

committee, called "the horrors of the Rhine" which pre-
side a German, Doctor Edmund von Mach;
but the Israelites who joined in his campaign
are not yet qualified to represent the

No doubt, under the presidency of Mr. Woodrow Wilson, they could speak like masters; can- will it be different with the president Harding.

In any case, the Senate passed the Dillingham Immigration Restriction Bill which limits to 3 % of the figure of Americans of origin European Union, the number of immigrants likely to be received each year in the United States United. From April 1921 to March 1922, the total im- migrants cannot exceed 335,000, and this greatly dissatisfies the leaders of Israel who were counting on evacuating the flood of Jews from Eastern Europe.

CHAPTER VII

X* Zionist Pier. – These Jînglais in Jerusalem.

Zionist aspirations. – Theodore Herzl. – There letter from Mr. Arthur Balfour to Lord Rothschild. – The joy of the Israelites. – A visit to Jerusalem- lem after the occupation of Palestine by the Allies. – The first arrivals of Jews. – Pro- tests of the Islamo-Christian Committees against the New government. – Demonstrations and riots. – The Inquiry of Sir Herbert Samuel.

The Zionist idea goes back a long way – tains. After the destruction of the Temple and the edict of Adrien, provoked by the revolt of a false Messiah and forbidding Jews from living in Jerusalem salem, these dispersed throughout the Empire Roman. They enjoyed wide tolerance there, while the persecutions against the Christians. Until the 5th century, they formed a sort of autonomous nation, having in its head a sovereign, descendant of Hillel, to whom

we gave the liter of elhnarquo. This sovereign
had a Court and had missi dominici
responsible for administering scattered communities
under the raj))orl of justice and worship.

Under Julian the Apostate a first
first Zionist attempt. The Jews turned
their glances towards Jerusalem and some of them
their religious leaders enthusiastically considered
siasm the prospect of rebuilding the Temple
on the ruins of Christianity and to gather
one day in Palestine the descendants of the Israelis
IUch of the Diaspora.

Saint-Jérôme had indicated these aspirations:
"The Jews promise themselves for the end of time
the restoration of the city of Jerusalem; SO
waters will flow out of the city
the two seas; or will practice again
circumcision, victims will be immolated,
will observe all requirements of the Law; This
is not the Jews who will become Christians,
but the Christians who will become Jews (i)".

In the Middle Ages, the Jews despised, penned
in ghettos, communicate with difficulty
from city to city, from country to country; in time

(i) In Zavhar, XIV, y and passirn.

I/STOMSTE IDEA. – THE ENGLISH IN JERUSALEM 167

modern, their situation has improved greatly.
Exclusively occupied with business, commerce,
of wear and tear, they knew how to make themselves useful and amass
fortunes. Once rich, they seek to
penetrate into bourgeois society and are
once admitted to the Court of Sovereigns. Emancipated
at the end of the 18th century, they took advantage of the time
revolutionary to infiltrate the regions
power. Their flexibility, their lack of
scruples, their special intelligence helps them
singularly to conquer important situations
aunts. Without abdicating anything from the traditions of
their race, they seem to be nationalized in the
places where they made their fortune, financially
or politically. They were the first to understand
the psychology of democracies and the influence

are called upon to influence public opinion.

Everywhere they have newspapers, periodical collections, scenes, and it's \m triumph for the race when Benjamin Disraeli, became Earl of Beaconsfield and first half-Minister of Queen Victoria presides over the Treaty of Berlin, the restoration of the map of Europe, monitors both the interests of the United Kingdom and those of Israel.

168 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Sidism seemed dead. He was only sleep. Without a deputy, the wealthy Israelites would not hardly thought of rebuilding the Temple of Salomy, but, in the ghettos of Poland, Russia, Romania and Hungary, there were more Jews in rags, like those described by the Tharaud brothers in the Shadow of the CroifXy who approached each other saying: "The year pro-chain in Jerusalem! ".

An apostle of Zionism revealed himself. Theodore Iïer/J, born in lîudapesl in i8tio, attached himself, with a passionate zeal, to be revived among those of his race the idea of territorially reconstituting their nationality, to found a model political state, rehabilitating the Jews in the eyes of other nations.

The Zionist idea hardly spread in France, in Italy, nor in Anglo-Saxon countries. The axiom Ubi benè ibt patria seemed to correspond to the mentality of the arrived Jews who, moreover, considered the dream unrealizable. However, some major bankers supported, on a charitable basis, the efforts of Théodore Herzi. A Roth hospital-schild was founded in Jerusalem and a small colony No Jewish woman was able to exploit around Jaffa a winery.

Palestine belonging to the Turks, we

THE ZIONIST IDEA. – THE ENGLISH IN JERUSALEM 169

could only set a few provisional milestones. Moreover, Herzl was not primarily concerned with

mode of Uganda offered to him by the English.
But the popular groups of Russia,
Poland, Romania, did not willingly accept
third parties the prospect of exile in central Africa
trale; we had made the spirit shine before their eyes
mystical perience of the restoration of Zion.
For their resurrected kingdom, they did not want
than one capital: Jerusalem.

Herzl died in 1904, sad and discouraged,
but his apostolate had borne fruit.

The adventures of the World War revive
the faith of the Zionists. As soon as the interview was
the possible dislocation of the Ottoman Empire, the
question was asked again in the associations
Israeli tions and a little later subjected to
the examination of the chancelleries of the Entente.

Among its main protagonists, we must
cite in England Doctor Ch. Weizmann,
head of the Zionist federation and successor to
Theodore Herzl, Sir Rufus Isaacs, Sir Herbert
Samuel; in the United States Judge Brandeis, Henri
Morgenthau, ambassador to Constantinople,
Professor Frankfurter. Created Lord Reading,

170 THE REIGN OF iSRAEİ, AMONG THE ANGLO-SAXONS

Rufus Isaacs was intimately associated with Mr. Lloyd
George, the British "First", and the three
Americans were personal friends of the pre-
President Wilson and his political advisors. With
the title of high commissioner and ambassador
extraordinary, Lord Reading was called to
settle, on the eve and the day after peace,
the pending questions between England and the
UNITED STATES.

A certain mystery still reigns over the
negotiations which continued in New York in
i()i() and 1917. Like France, Great Britain
Tagne had urgent needs for money. We
sent large subsidies to Russia. He
it was necessary to strengthen the strength of the French front,
increase war material, intensify
more possible the construction of ships... In
awaiting the realization of domestic loans,
it was urgent to obtain credits. The big ones

had to overload their assistance with engaformal statements relating to Zionism. It's here that he found the most plausible explanation of the letter addressed by Mr. James Liai Four to Lord Rothschild:

THE ZIONIST IDEB. – ENGLISH ISLANDS IN JERUSALEM I71

Foreign Office, November 191*].

Dear Lord Rothschild,

I have the honor to address to you, on behalf of the gouinauguration of Her Majesty, the following declaration, sympathizing with Jewish Zionist aspirations, declaration which, submitted to the Cabinet, received its approval bation.

Her Majesty's Government plans to encourage ably the establishment in Palestine of a home national for the Jewish people and will make every effort to facilitate the achievement of this objective, understood that nothing will harm either the rights of non-Jewish communities existing in Palestine One, namely rights and conditions, a policy of which Jews enjoy it in every other country.

I will be obliged to you to bring this declaration to the knowledge of the Zionist Federation.

Sincerely yours

Arthur James Balfour.

Despite the few reservations it containsbut, this declaration, which recognized as a powerful and official authority the Federation Zionist, associated himself with his ideal, favored his achievement, provoked indescribable enthusiasm in popular Jewish circles.

RP Lagrange, one of the learned masters of the Bible School of Jerusalem collected and transcribes the echoes:

which shakes the foundations of the earth, when the world
the whole is in pain, when the persecuting empire,
the empire of pogroms collapses more miserably
than the Babylon, a new Cyrus shows the Jews the
path to holy Zion. So is it to bring them back
that God has made a way among so many ruins? THE
Lord said:

I will revive your race from the East,

And I will gather you from the West.

I will say to the North: Give!

And in the South: Don't hold back!

May my sons come from distant lands

And my islands from the ends of the earth (1).

Mysticism that all this, but this mysticism shakes
millions of men. Kôvc, chimera, I willingly believe it-
third party, but who, at this moment, triumphs over wisdom
scribes and prudent people, because it is necessary that the leaders
follow, as Ledru-Kollin said, when the troops
are so determined to walk. But they are, and the leaders
cannot refuse their membership. All that can
obtain spiritual masters, formerly the only oracles of
Judaism is to moderate the explosion of joy, to
remove anything provocative and aggressive (2).

This joy could not fail to be unpleasant.
sive. It inevitably revealed the character of a
revenge on Christianity.

(1). Is. HIM, 3 et selv.

(2) The Gorrcspondanf, delivery of April 10, 1918.

THE ZIONIST IDEA. – THE ENGLISH IN JERUSALEM 1 73

From the start of the war, our British allies-
niques pampered the Jews. In IqiB, the general
Rawlinson, commander of IV Corps,
had lieutenant as orderly officer
of yeomanry Sir Philip Sassoon, who owed more
later becoming private secretary to the marshal

Alexandria during our body's stay there
Eastern Expeditionary, a detachment of the
crew train, made up of volunteers
Jews and called The Zion Mule Corps.
Some Jewish units were later added
to the mi troops participated in the campaign
of Palestine under the orders of General Allenby
and who, in 1918, "conquered" Palestine.

That was all it took to excite the gold-
military pride of the Jews.

When Cardinal Dubois and the French mission
caise landed at Caïffa in January 1920, a
reception took place at Mr. Fouad Saad, at
to which Muslim notables were invited
mans, Syrians, Latins and Israelites. In response to
a speech of cordial welcome, 1st cardinal,
whose courtesy and kindness are radiant,
thanked those present of all races and
all religions, and congratulated the Israelites for having,

174 M HEGNE OF iSRAEt AMONG THE ANGLO-SAXONS

they too, did their duty and shed their blood
for the cause of law and freedom. The bus-
Dinal Dubois soon learned that his thoughts had
was thus transcribed in a Zionist sheet:
"If the Entente was victorious, this is due
also to the fact that the Jews, from the beginning until
that at the end of the war, they shed their blood
for the cause of the Allies and supported it
their best" (i).

The Zionist newspapers neglected to
take from their readers that there were Israelis
lites in the armies of the Central Powers and
among their bankers and suppliers. They don't have
not further mentioned the fact that at the start of
the mission of Cardinal Dubois for Port Said,
the chief rabbi of Jerusalem handed over to the prince
of the Church a protest against the invasion
Zionist, then in its infancy.

(i) The Palestine Weclily, January 23 i^ .

II

It was in Cairo that most of the organizers and pioneers of government Jew of Palestine. They held their conciliabules in one of the large hotels of Esbeideh, were in regular communication with the Zionist committees of London, New York, Vienna, from Warsaw.

From Egypt to Jerusalem, the journey is short, thanks to the strategic railway built by the English during the war. But the way, lightly equipped and poorly consolidated, is impassable wind during heavy rains. I made the experiment in February 1920, when I wanted take a closer look at the first tests of the diet Zionist. The sleepers sink into the ground wet, the rails become distorted and derailed ments would be dangerous if the trains do not move do not walk with the demure gait of pedestrians, when that we approach scabrous places.

Speaking of Cairo at six o'clock in the evening, the express from Port Said, we arrive around ten o'clock

I76 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

at Kanlara on the Suez Canal (place of passage caravans). This is where the focus is, after their disembarkation in Alexandria or Port Said, lousy Jews from Eastern Europe. They already feel like family and a little at home them. The passport officer, the doctor sanitary, customs employees are their co-religionists and, like them, speak Yiddish.

Everyone piles up with their packages in heavy automobile trucks starting slowly, cross the canal on a bridge mobile boats (1) and, after winding for two kilometers through tents and barracks, stop in front of the small Kantara-East station.

Here begins the domain of OETA
(Occnpiied Enemy Territory Administration)
falling under the sole military authority. We pro-
yields to a new customs visit in a
crowded room where everyone is jostling. A
soldier in khaki, with Semitic profile, auscultate
conscientiously open each suitcase. Close

< 1) There is talk of establishing a tunnel at Kantara
would enable the passage of trains, without interrupting the transit of
channel.

THE ZIONIST IDEA. – THE ENGLISH IN JERUSALEM 177

of me, a sordid Jew spills the con-
held a large canvas bag: a lot of old
handleless brooms. I look at him attentively-
lies while he carefully places it back in
their bag and one by one their brooms; his features accentuate
killed, his deep eyes, his long beard
reminiscent of Rembrandt's head of the rabbi, a
of the master's most beautiful paintings at the National
G go there.

It's not far from midnight when we settle down
in the train, which moreover must not be put into
walking until seven in the morning. The route
is not without interest. After the crossing
from the desert of the Sinai peninsula, stop at El
Arish, delicious oasis by the sea,
with a pretty sandy beach. Sometimes,
we pass through camps of Hindu soldiers. It is
a pipe parallel to the track which supplies
in Nile water stations and camps. After
Gaza, the appearance of the country is changing; we see
a few villages and clumps of palm trees.
Camel caravans are becoming rarer;
the soil is cultivated, sparingly moreover; of the
streams coming from the Palestinian hills
trace deep lines in the reddish earth
furrows.

The weather is cold ; it rained continuously for several days and the natives, grouped around the stations, shiver and seem frozen in the burnous that cover them.

We were to arrive at Lodd (the old Lydcla) but the train stopped abruptly at about thirty kilometers to the south. The way was cut off in front of us and we remained twenty hours broken down while awaiting repair. HAS Lodd lies the branch of the League of Jafia and we are already getting on a train crowded by Jewish groups, who entered Palestine by Jafia or Cniii'a. This train is abominable; the cars with the disjeweled doors, the leathers torn, with broken windows reminiscent of trains of permittees the dilapidated pines... Finally, after having crossed a fairly fertile plain, the locomotive engages by blowing into a narrow and winding valley. The train winds between arid hills, with snowy heads, continues its ascent for two hours and finally stops in front of a poor station appearance, surrounded by muddy puddles: the station of Jerusalem.

Along the way, I had observed my companions. In the compartment where I had taken

THE ZIONIST IDEA. – THE ENGLISH IN JERUSALEM ij(j

place, two gentlemen, a lady and two young people girls were conversing in German. We asked news from cousins who remained in Frankfurt and Darrnstadt. A close relative of one of the does had just obtained a position as an engineer in Palestine; a "herr professor" was soon expected, probably to do a course at the University. Jewish community in the process of being organized. Celtic family of German Israelites seemed lively of no religious passion, dreamed of no mystical ideal. Fathers and sons had found advantageous situations, welcomed them and tried to publicize such a boon relatives and friends.

In the corridor, a Jewish woman in her fifties of years^ was talking out loud with an official English steel. She asked him about resources

author of an Amsterdam newspaper, she said;
I have no religion, but I am a nationalist,
and it is for this reason that I am interested in the renovation
tion of Jerusalem".

Between this intellectual aristocracy and
unbeliever and the crowd of Jews as Levites or caf-
tan, temples adorned with corkscrew hair
chon, nourished by the precepts of the T/tora, a

180 THE REIGN OF ISHAEL AMONG THE ANGLO-SAXONS

harmony, a discipline are they likely
to be easily established?

In any case, it is not yet a government
autonomous Jewish ment that functions, but the self-
British military rity on 0. AND AT. seems
deploy prodigious activity to pre-
clear the paths.

III

Palestine has as its governor a general of
division, brave soldier, having as principal
concern for commanding, administering one's troops
and to maintain order in the territory which
is entrusted. But Jerusalem is under orders
of a brigadier general on a temporary basis, who
is not a career officer. Before the war
he exercised civil functions in Egypt, where he
is very well known. Intelligent, Bible-literate
in his capacity as a pastor's son, speaking Arabic,
ambitious enough to take on missions
that others would not have accepted willingly,
he was well chosen to preside, in full

THE ZIONIST IDEA. – THE ENGLISH IN JERUSALEM 1811

agreement with the Zionist Federation on execution
commitments made by England and more or
less ratified by the Allied Powers.

clu that many Israelites entered into Palestine. Their arrival coincided with a mutin-
erie of Jewish soldiers, and influential Zionists
did not fail to intervene to subtract
mutineers to the jurisdiction of courts martial.
They were not long in considering themselves as
already being the masters of the Holy Land.

In an interesting study (i), Lord Syden-
ham of Combe impartially exposed the
colonial ambitions of Zionism and calculated the
consequences that will result from this. Population
of Palestine comprises approximately 5 1 5. 000 Muslims
mans, 65.000 Jews and 63.000 Christians of various
rites. The idea of installing "a people without land"
tory on a territory without people a can theory-
to present some apparent seduction,
but it hardly bears examination if we
applies it to Palestine. No doubt there, like
in all countries subject to Ottoman rule,
agriculture can be improved, industry

(i) Published in the Spectator and reproduced in the Egyptian
Gazette of February 28, 1920.

182 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

developed, but to what extent these
stoneware are they feasible?

The southern region is desert; the hills
which surround Jerusalem are stony and
arid; only the coastal and valley lands
of the Jordan can be made more fertile
and feed more people.

Let us admit that after the execution of major work
irrigation valleys and the commissioning of a
powerful agricultural and industrial equipment, the Pales-
tine can support from 1,200,000 to 1.500.000
people; these figures cannot be certain
not be overwhelmed and they bring out the
fantasies of the Zionists who claim to bring together
six or seven million Jews.

Lieutenant Colonel Patterson, Commander
of a Jewish battalion during the expedition, did not
left unaware that we should get rid of
Arabs and Syrians by equitably expropriating them

more air for the newcomers.

The twelve or fifteen thousand Jews who landed queried in Palestine as soon as the gates were opened, experienced serious disappointments. They found no houses, no shops, no occupations and almost died of hunger despite

THE ZIONIST IDEA. – THE ENGLISH IN JERUSALEM 183

the money that was distributed to them, so much, the Food was expensive and scarce. Number of they, after a few weeks, left for the countries from which they came. If the immigration had continued like this, it was over of the experiment attempted. But the British authority that and the Zionist Federation, warned of the danger, changed tactics. The invasion had to was very slow and methodical to be sustainable and that the number of immigrants does not exceed the installation possibilities of the moment.

A committee, with considerable capital set to work. He bought or rented all the houses sons that he could buy or rent in Jerusalem; in the surrounding area he acquired, without discussing the prices, building land. In the countryside where, as a result of the war, the peasants had in debt, he bought lots of plowing land and olive plantations. These operations killed, we could import under conditions more favorable of the Jews of Eastern Europe. They were provided with a roof, a field to cultivate.

In the meantime, the recruitment of administrative executives nistratives continued. It was necessary to pass in the hands of the Israelites the responsibilities, the functions public actions, however modest they may be.

184 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

In order not to eliminate Muslims in principle, mans and Christians, an ingenious means was find. The salaries of small functions naries were modest; the abnormal cost of life made them insufficient to ensure existence tenancy of their holders and their families.

possible to increase them, but the Zionist Committee took it upon himself to increase – to double, it is said – the treatment of Israelite employees. It is as well as in a very short time, the Jews monopolized almost all uses of the roads, iron, posts, police, municipality.

As for the Hebrew traders, they found credits and loans at a rate of 3% in Anglo-Jewish banks, created for them, while non-Jews offering guarantees do not can only borrow at 10 or 12 %.

A specific fact will provide insight into the processes since from 0. AND TO. in financial matters.

Crédit Lyonnais has long had time an agency in Jerusalem. It was natural-closed during the war, but when the Holy City was taken back from the Turks, its former director received from his board of directors ordered to return to his post and reopen the

THE ZIONIST IDEA. – THE ENGLISH IN JERUSALEM 185

French bank. However, our British allies made them wait in Egypt for more than six month, authorization to cross the border Palestinian, while, without the slightest delay, had operated the branches of Anglo-Egyptian, of the National Bank of Egypt, as well as than the spontaneously created Jewish banks.

IV

The populations of Palestine, morals gentle and peaceful, took some time to to be moved by Zionist projects tending more or less directly to their expropriation and their expulsion; but when they understood the gravity Avoiding the dangers threatening them, they sought to unite to protest against the attacks to their incontestable rights and then to organize resistance. On January 26, 1920, at Nablus, the Islamic-Christian Association,

on the part of all the notables of the country, decided "to completely boycott the Jews, because of

186 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

their claim to seize the land, not to not allow them, under any circumstances text, to enter and reside in this province; to continue this boycott and this opposition until the Zionist idea disappears, or we disappeared until the last one."

In February, the allocation to Jews of a vast domain, near Jaffa, that Djemal pasha had confiscated during the war, provoking only a deep emotion, which was not calmed not the statements made by General Governance verneur at the Mirai-el-Ghark newspaper.

Here is the text of these statements:

10 The Allies, notably the United States and France, approved the granting of certain rights to Jews in Palestine. They also approved the declaration of Mr. Balfour tending to create a national home Jewish, on the condition that this does not harm the religious, civil and political interests of the inhabitants.

20 England will subdue Jewish immigration in Palestine to restrictions, conditions and controls severe, so that it does not harm the situation economy of the country. We will only accept Jews who have a profession, or who are educated, or who have means, so that they are not a burden for the population and so that they can take advantage of their agricultural, commercial and economic knowledge. In any case, this immigration will only take place when the situation of the country will allow it.

THE ZIONIST IDEA. – THE ENGLISH IN JERUSALEM 187

3 "The Government will safeguard the property of peasants and will not allow people to sell their goods only when necessary.

4° The country will be governed by a strong and guardian, who will establish justice and protect the rights of

5° The Allies do not have and will never have the intention to create a Jewish government in the country. The country will be governed by his own children and will judge them. Decisions will be rendered in accordance with laws passed by a Council elected by a majority of popular votes. THE government is currently taking useful measures to guarantee the rights of the population. He will prepare from now on the inhabitants to Self Government, in calling many of them to office, under the leadership of experienced and well-trained governors intentional.

These statements are skillfully balanced with frankness and hypocrisy. They present the general governor as the spokesperson for allied and victorious powers, to which he resistance is not permitted. They seem to act grant certain rights to the Palestinians, then that this gift is purely illusory. Farmers indebted or ruined will be allowed to sell or forced to sell their land and, as autonomous government will only be organized when the Jewish flood will have overwhelmed Christians and

188 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Muslims^ popular suffrage will then be everything acquired under the new regime.

As for the inhabitants called from now on to public office, they will almost be all Jewish and their insolent appearance denotes sufficiently the scruples they will experience when they are completely the masters, not not harm the weak*

Also, the Palestinians did not make any illusion about the fate that awaited them, if no one did not take their defense*

Their leaders had read the solemn words delivered by President Wilson, on behalf of the Allies it seemed. On December 17, 1917, United States Senate, he exclaimed: "We let us fight for the definitive peace of the world, for the liberation of all peoples for

right of all people to choose the conditions of their existence..."

How to reconcile such statements with a policy involving expropriation progressive and the methodical expulsion of a little ple of his ancestral land?

Under the auspices of the Islamic Association

I/ZIONIST IDEA. – THE ENGLISH IN JERUSALEM 18fl

Christian, chaired by Aref pasha El Dazani, important demonstrations took place on Friday Wednesday February 27 in all cities.

That of Jerusalem was particularly impo-health. More than ten thousand people took part go. The procession took place peacefully in the streets of the Holy City and its delegates return to the governor, representatives of Powers, examples of a protest the main passages of which are:

Palestine, homeland of Jesus Christ, Palestine where the Khalife Omar built a mosque that the muslims from all over the world, today refuses that its mountains are transformed into volcanoes throwing fire and flames and the water of his Jordan be changed into blood to the greatest shame of humanity.

Palestine, whose children fought in the ranks of the Allies and entered Syria as victors under the flags of the Arab army, refuses to be rewarded with the death penalty.

How could we allow the Jews, who do not form not even seven percent of the population and whose properties constitute only a tiny part land and buildings in the country, to become, without lesser rights, the masters of the territory!

Our rights, on the other hand, are most obvious. They are the same as those of the English in England and French people in France...

§ THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

The inhabitants of Bethlehem, all Christians, Latin or Greek, also made a demonstration similar.

In Jaffa, the city's stores were closed my. After having assembled at the Latin church, Christians and Muslims, headed by notables and community leaders, meet said to the governorate. The mufti presented to Stanton issued a written protest against the Jewish invasion, and a telegram thus worded was sent to the Peace Conference:

The Allies' decision to detach the southwest part beyond Syria and making it a Jewish national home constitutes a black coward for Western civilization; She condemns to death an entire population that lives in this country for thousands of years. We were expecting on the part of the Allies, greater fidelity to their commitments and their principles and more benevolence towards a people who demand justice. We confirm our repeated protests and, once again, we raise voice against any rights that would be granted to Zionists and which we will oppose with all our strength to the last drop of our blood for defense of our sacred country.

These unanimous protests, to which the oriental style gave a special color, concerned the British authorities and the

THE SIOMST IDEA. – THE ENGLISH IN JERUSALEM jfyî

Brigadier-General Storrs, governor of Jerusalem salem, went in all haste, by way of the airs, in Cairo, to confer with the chal Allen by.

It was agreed that we would give some good words to the delegates of the Associations Islamo-Christian; we would promise them their justice and we would temporarily restrict the arrivals of Jews* An English character, who by chance was already in Egypt, would go carry out an on-site investigation into the situation politics and administration of Palestine.

bert Samuel, was more than suspected of bias. Israelite and Zionist, he was named Post-master's degree in 1910; in that same year Sir Rufus Isaacs became attorney general.

Sir Herbert Samuel spent a few weeks in the Holy Land. His opinion was quickly established. He publicly declared that the opposition movement position to Zionism was purely superficial, that it had no deep roots. Point there was no need to worry seriously about it.

Events did not take long to give him convincing denials. Hardly Sir Herbert had he left Palestine that the first

192 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

fight occurred. Police officers Jews molested in Jerusalem, without any ter the, Muslims who came from Hebron on occasion sion of the Nabi Moussa festivals. These do not did not allow them to be mistreated without retaliating. Result : four Muslims and twelve Jews killed. THE Troubles continued the next day. The law martial was proclaimed and the British year had to to intervene. Dispatches targeted by censorship estimated the number of victims.

Jews are easily allowed to own weapons, a favor generally refused to Muslims, but these are in relation to the tribes of the Jordan, and they easily obtain rifles, because the Arabs of the kingdom eventually tually intended for the king of Hedjaz were largely provided by the English.

As for Christians, the demonstrations of Nablus, Jerusalem and Jafia were sufficient established that they made common cause with Muslims. They all regret the time Turkish domination, a little arbitrary sometimes, but generally paternal and very liberal in religious matter. The danger that threatens them tends to bring about close understanding between

missionaries of various rites and faiths.

A religious eminent, fixed for a long time in Jerusalem, published in January 1920 a study very substantial on the Zionist question. He has advocated union between Christians on the one hand, that also between Christians and Muslims, like a "need for salvation" and he formulated valuable advice from Jews of all countries could also have benefited:

Politicians would be better advised to stop the pro-sandstone of Zionist immigration instead of encouraging it, so as not to have to struggle soon with difficulties inextricable cults; in Palestine, where six hundred thousand Christians well and Muslims will perhaps not admit guo the strangers come to lay down the law on them; in other countries of the world, where the anti-Semitic movement would awaken tick and where, by force of circumstances, the Jews, ayani their reformed homeland, could no longer be con-stunned as nationals (1).

It seems that the Christian states which had in the Holy Land of religious establishments, schools, hospitals, orphanages, all scientists, could have raised their voice, defend against British authority brought to light service of zionism rights and privileges

(i) La Documentation catholique, January 31, 1920, p. 153.

13

194 THE KINGDOM OF ISRAEL AMONG THE ANNU-SAXONS

that they held Capitulations and firmans sultanics (i).

France owed to its history, to its traditions tions, to the glorious memory of its Crusaders, of to be the interpreter of the Christian nations and to force the Anglo-Saxons to listen to his voice. As Ernest Psichari said, still in-believer, the feeling of the French homeland "leads us inevitably to cherish the religious y>.

Wrest Palestine from the Turks to hand it over to the Jews, it was a desecration that was necessary

In February 1920, an English soldier, a soldier French and an Italian soldier took turns riding role guarding her at the Holy Sepulchre. Could we admit that they would soon be relieved of their noble faction by a Jewish soldier?

To oppose Zionism with a view to peace-
fication of the Middle East, history, reason
is in perfect agreement with Christian sentiment.
here.

(1) It was revealed by an indiscretion of Mr. Max Nordau that it was in 1916, under the war ministry of Mr. Briand, that the first openings relating to the state took place establishment of a Jewish state in Palestine, under the protection of the British Empire.

CHAPTER VIII

Xa Jewish Palestine

The San Remo Conference. – The British Mandate
fuck on Palestine. – The Jewish “National Home”
under the high commission of Sir Herbert Samuel.

– The Jewish high commissioner at the Holy Sepulchre.

– Protests and resistance. – An investigation of
“Morning Post”. – The “c Keren Hayesod *. – Text
probable of the Mandate. – Grandiose projects. – Say-
feelings between Zionists in England and America
ric. – First disillusionments.

I

When the Conference held in San Remo in
April 1920 was of the opinion to give England a
mandate on Palestine which was incorporated
re-establishment of the “Jewish National Foj’er”, the
government of Mr. Lloyd George hastened

under the direction of an Israeli high commissioner
lite, equipped with the most extensive powers.

IIQÔ THE REIGN II'LSIttAEL AMONG THE ANGLO-SAXONS

However, peace with Turkey, a power
suzerain of Syria and Palestine, was it not
not yet concluded; the Treaty of Sèvres is
still pending; the nature of the mandate had not
not yet been defined by the League of Nations.
Powers benefiting from Ottoman territory
of the Capitulations had not renounced their
centuries-old privileges. None of the stipulations
had not been submitted for ratification by nations
interested.

It's in these strange conditions, complete-
abnormally, that, under the powerful auspices
of our British allies, Zionism took office
heavenly possession of the Holy Land.

Protests against its establishment by
the military authority had, however, taken on a
serious character. During the Easter holidays, a veri-
table riot led to the burning of a
synagogue and casualties rated at two
hundred killed or injured.

But the Anglo-Indian troops were quite
numerous to avoid a real uprising
ment of the indigenous population.

When General Allenby entered Jerusalem
salem, there were in Palestine about sixty
a thousand Jews. We can estimate thirty thousand

JEWISH PALESTINE I97

immigrants who arrived during 1919 and
ten thousand those landed in 1920. If the latter
figure was not higher, it is because
the General Staff of Zionism thought that it constituted
killed the maximum of the contingent that he was
possible to house, feed and occupy.

Where did most of these Israelites come from?
what social backgrounds did they belong to? The year-

the organizers of the regime. Germany has sent professors, doctors, engineers deniers, lawyers, architects, everyone personal, of which no mystical consideration had not decided on the exodus, but who expected to find stable and remunerative situations in Palestine trices.

Very numerous Jews came from Poland, belonging to various parties and groups. These parties can be thus characterized and classified:

The "Orthodox Zionists" called Misrachie (Orientals) form a sort of aristodemocracy, imbued with international solidarity Israelites, possessing a sense of race and aiming for world power.

"The Zionist organization", group of Jews

I98 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

of all social categories, constituting a powerful association which has representatives at the Warsaw Diet and continues, at the same time time that the national autonomy of the Polish Jews But, the founding of the Jewish State of Palestine. It was this party which obtained from Mr. Lloyd George Sending of a British commission of inquiry in Poland, chaired by Sir Stuart Samuel, brother of the high commissioner in Palestine and whose the report was reported in the chapter relating to created to the "Anglo-Saxon champions of Israel k

Popular contribution is mainly represented felt by the "workers of Zion" (Poale Zion) y socialists adherents to the Third International Council of Moscow, who advocate the establishment establishment in Jerusalem of a common republic Jewish nist, ready to make a clean sweep of all the monuments and vestiges of Christianity and of Islamism.

Finally, small groups of poor people or mystics from Morocco, South Africa, also headed towards the shores of the Earth promised.

went through Jewish schools and drew from them the principles of nationalism and morality

JEWISH PALESTINE IQ9

Judaic. What do we teach in cheders (primary schools)? Mr. Maurice Pernot, in a recent study on Poland, gives some previews:

In the Talmud, children do not find alone—is a theological dogma and doctrine, but a morality and a policy, a method of thought and a rule of life.

Listen to what the Talmud says:

If you ever have to go to war,
Try to leave last
And come back first.

He says again:

A Jew who makes only Jewish money
Passes into the hand of a goijm
Deserves to be punished by death.

Money, for the Jew, is a sacred, religious thing. The law, for him, is Jewish law; Christian laws cannot oblige him. However, the Talmud does not forbid the Jew neither theft, nor denunciation, nor treason, if he practices them at the expense of a Christian (i).

These are the moral ideas which are imbued with very most of the Israelites imported to the Land holy, who claim to dominate, then overwhelm

(1} Revue des Deux-Mondes, November 1, 1920, pp. 178–179.

200 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

the old Islamic and Christian populations, who lived there peacefully and peacefully since several centuries.

The appointment of Sir Herbert Samuel to functions of high commissioner dedicated the birth of Jewish Palestine. She provoked joy in all Israelite circles. Without doubt many Hebrews, especially those enjoying great ease or great financial situation in the capitals of the old and the new world, had no desire to leave the countries where they had made their fortune to go and live on the banks of the Jordan, but the pride of the race was singularly exalted by the prospect of seeing it float triumphantly—The flag of Israel flies over Jerusalem.

The world war, which left so many states weakened and ruined, had opened for the people Jewish an era of victories and revenge, including the return to the promised land was the sign

JEWISH PALESTINE 201

more brilliant. The ways had been prepared long in advance. Since 1914, associations, committees, Zionist groups had multiplied and developed. The directory of the Jews of England, the Jewish Year Book of 1920 contains information in this regard accurate. In London only work anymore of thirty Zionist societies in relation to a crowd of local committees in the towns of Angleland, Scotland, Ireland, in the colonies and Dominions. These companies, with subsidiaries and various organizations, literary or sports clubs, synagogues, Masonic lodges, philosophical works anthropogenic, are all linked to the Federal chaired by Doctor Chaim Weizmann, the great pontiff of Zionism.

An important financial tool corresponds to this Jewish religious crusade. The big bands who have been generous — especially those of New Vork — and, to facilitate colonization of the Holy Land, credit companies were established: V Anglo-Levaniine Banking C°, V Anglo-Palestine C°, Palestine Land Development C° y the Jewish Colonial Trust, the Macca-

for the purpose of making loans to the Israelites

202 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

very small interest, to buy land and highlight.

Before sailing to the East, Sir Herbert Samuel went to Rome and asked Sovereign Pontiff an audience which could not be refused to the senior British official. This audience was requested to abuse the Catholics and make them believe that Zionism would in any way harm their faith, their interests religious interests? It's quite likely. In all case, this visit to the Pope went almost unnoticed.

An English warship was laid to rest disposition of Sir II. Samuel to carry it in Jaffa, A salvo of seventeen guns saluted the earth and the high commissioner took up session of his government.

A "Zionist" Daily Mail correspondent telegraphed his newspaper: "When Sir Herbert Samuel arrived in Jerusalem, twenty thousand Jews, Christians and Muslims lined the streets to cheer him and the Union Jack flag floated on the Mount of Olives.

A witness to this solemn entry into the capital of the kingdom, wrote to me to make me know how things happened and

JEWISH PALESTINE 203

his story, which I simply transcribe, gives a version of the event, significantly different annuity of the preceding and otherwise true:

On June 30, from one o'clock in the afternoon, the soldiers English, with fixed bayonets, blocked all the streets.

At half past two, a locomotive enters the station preceding the special American train by two hundred meters nating the British High Commissioner. Almost nobody

Here is the composition of the procession: four auto-machine gun-
their armored vehicles surround the car in which
Sir Herbert Place; then come two "automotive" trucks
Biles occupied by soldiers in field dress, the
finger on the trigger of the gun. Between two bayonet hedges
clear, in a deathly silence, the procession goes to the
Mount of Olives. Planes crisscross the sky like
during the bloody week of Easter.

When the high commissioner arrives at Mount Scopus,
a battery begins to fire a salvo. The flag
English floats over the Saint-Paul hospice, residence of the government
verneur and on the German sanatorium which becomes the
palace of the new sovereign.

Sir Herbert was not very reassured about the state
of the Palestinians towards him, but he
could count on the most complete competition
of military authority, because he found as
governor of Jerusalem the former brigadier-
General R. Storrs, who, from the origin of Poccu-

204 I«B REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

pation, had made himself the protector and agent of
Zionists.

On July 7, in front of an aéropage composed of
Jews, Muslims and Christians (both
latest handpicked categories), the top-
commissioner solemnly read a
message from King George announcing "the decision to
England and allied states to create in Palestine
tine a Jewish national home." To what extent
did the Allied States join in the decision?
from England? This is a point that still remains a mystery.
serious and neither in France, nor in Italy, nor in Bel-
logically, there was not found a deputy to pose
on this subject an indiscreet question in Parliament
of his country (i) and demand a precise response.

The reading of the message caused, it is said, in Pales-
tine a deep emotion, although he did not reveal

(i) Mr. Lecnail, in the session of the Chamber of March 16, 1931,
devoted to questions about the London Conference,

and alluded to Palestine. He accused the English of having with the consent of the French Government "cast their net on Jerusalem, incomparable metropolis of religious thought of the world" to settle German-speaking Jews there.

The President of the Council, Mr. Liriand,* limited himself to responding that "the thing was done". The matter was resolved with our British friends... Without doubt we can hire friendly conversations, but "they should not give the impression, from the other side of the water, that we read

THERE JEWISH PALESTINE 205

nothing new, but it consecrated the order of things established.

To show that his goodness equaled his power sance, Sir Herbert pardoned some poor Muslims men incarcerated during the Easter riots, but he also pardoned an Israeli named Jabotinsky. He had served as an officer in the Jewish detachments of the Allenby army; her indiscipline, its acts of cruelty and its looting had him brought before a war council and sentenced to fifteen years of detention. The keyment of Sir Herbert would enable him to resume the course of his exploits and become one of the leaders of the New Palestine.

To celebrate with dignity the taking of possessions Zion of Jerusalem, the Israelites of London organized a large meeting over which Lord Rothschild, assisted by Doctor Weizmann and German Jew Max Nordau. Mr. Arthur Balfour,

least ulterior motive of going back on what was decided and signed.

These are the explanations which the Chamber of Deputies had to be content. In the Senate" on April 5 and 6, during the discussion of the budget, MM. de Lamarzelle, Gaudin de Villaine, Dominique Delahaye protested against the abandonment of our rights and privileges in the Holy Land.

The President of the Council simply declared that France was bound by commitments about which he did not provide no details.

200 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

who deserved a place of choice in this demonstration, was acclaimed there. No doubt he had right to the gratitude and congratulations of the as-resistance. The enthusiastic cheers lasted a little to intoxicate the nephew and political heir of the marquis of Salisbury, because, during the speech which he uttered, after declaring himself a "Zionist convinced for a long time", he expressed the idea that if the world war had generated great misfortunes, she counted at least on her active a happy consequence: reestablishes it ment of the "home" of the Jewish people. A bit more, and he said that this could console that 1

The field therefore seems open to all Israel's ambitions. On the cell of the Palestine must engraft all the other cells which will allow the once hated race and persecuted to build her power and exercise its universal domination; but it is necessary that the mother cell is a model worthy of admiration tion.

Sir H. Samuel will see to it that this is so. It decides that, in accordance with the requirements of Jewish law, Saturday will be a holiday; of the measures are planned to improve the soil cultivated and to carry out the distribution among the

JEWISH PALESTINE B07

Jews from lands acquired by the government; an antiquities commission is established; studies are being undertaken with a view to developing development of the port of Caïffa, the adduction of water to allow the irrigation of territories uneducated; we are considering the construction of large schools, synagogues, and English newspapers Jews announce the opening of archival competitions tecture so that these monuments are worthy of Zionism. A little earlier, we had done great fuss about the launching of a fishing boat built by carpenters Jewish third parties and must be provided with a crew Jewish (i). It was the embryo of the future fleet mar-Zionist song.

Without doubt, from a political and administrative point of view
nestrative, the new Palestine does not correspond
hardly meets the democratic ideal defined in the pact
of the League of Nations. Municipalities,
chambers of commerce have been dissolved or
reworked by ukases of the high commissioner
to make the Israelite element predominate, but

(1) The Jewish boat was wrecked after sailing
some months.

208 THE 11TH AGEN OF ISRAEL CUE THE ANGLO-SAXONS

Was it not necessary for the common interest? We
cannot really ask the government
Zionist to apply universal suffrage in
Palestine, while its population does not count
another hundred thousand Jews against six hundred thousand
Muslims and Christians. It will be time to react
read this happy reform when the proportion
tion will be reversed.

On July 24, the "prince of Israel" went to
with great pomp his devotions at the synagogue
of the Achkenaziins. He crossed the alleys of the district
Jewish third; the floor was carpeted and littered
flowers; prolonged cheers greeted
the passage of the procession. It was really for the
Hebrews an unforgettable hour.

The day before, Sir Herbert Samuel had gone to visit
the Holy Sepulcher and, strangely enough, this visit
had also had a festive character. Clergy
Greek, disoriented and impoverished since he
receives more from Russia instructions and sub-
sides, seems to have decided on the conquest
Anglo-Jewish Holy Places. The patriarch
Orthodox, Mgr Damianos, had decorated and
illuminate the basilica in honor of the illustrious
visitor, who paraded between Greek monks and
Armenians carrying candles. I will add lou-

THERE. JEWISH PALESTINE 209

However, despite the invitation made to him,

not to enter the Holy Tomb and not to not climb Calvary. Within the Synod and in the Hellenic community, the attitude of Mgr Damianos was also severely qualified and provoked numerous protests. If, among the imported Jews, tinged with bolshevism, there are some who wish for destruction churches and the disappearance of the remains of the Christianity, Sir Herbert and his staff do not do not approve of them. They declare themselves willing to facilitate the pilgrimages of Catholics and Protestants as well as the travels of all rists. We must not forget that before the war, many Israelites made a living from trade in objects of piety. The resumption of pilgrimages, their multiplication would favor their industry; the arpeople of Christians and conswould be a useful addition to the budget of the kingdom of Israel and could contribute to the editing construction of new synagogues and the reconstruction of Solomon's temple.

u

210 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

III

During the first months of the experiment Zionist, neither public opinion nor the press, in France, as in England, did not seem to bear interest. It seemed like a mysterious shadowearth enveloped the Holy Land and that person had no authority to inquire about what had been happening there since the English occupied it. The only visitors to Jerusalem were who some English and French officers, coming from Egypt or from Syria, and eager, during a short permission, to make a pious pilgrimage to the country where the Savior was born and died. The authority britannique only issued residence permits to people supposedly not very curious and in no way willing to study the new regime in progress

in Paris or London, if a question relating to Zionism was posed to one of the main authors of the peace treaty, to Mr. Lloyd George, to Mr. Balfour, to Lord Ilcading, to the Ambassador Morgenthau, she always received an answer

JEWISH PALESTINE 311

dilatory. We felt like we were knocking on a door deliberately closed and securely locked.

However, we end up having some insights heard about what was going on behind that door. The analysis of Anglo-Jewish newspapers, certain some correspondence from Palestine made create the main projects, calls for funds, organizational preparations for execution Zionists. We also knew the abuses, the acts arbitrary, the denials of justice emanating from the military ministry and high commission.

In May 1920, HE Cardinal Dubois gave a conference in Rouen on the France in the Orient; and, calling on memories of his mission, he pointed out the dangers of the future pursued by the English in Palestine and indicated how contrary Zionism was to the rights and wishes of the indigenous populations Genoa.

In England and the United States, the publication of the "Protocols" aroused public attention and made it understood in certain circles the reality of the Jewish peril, including the conquest of Palestine characterized one of the aspects.

In a National Catholic Congress, the cardinal Bourne, Archbishop of Westminster,

212 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

did not hesitate to condemn the principle of Zionism and to denounce the subversive ideas of invaders of the Holy Land.

An American scientist, Professor Clay, of the University of Yale, which crossed Palestine

East, showed itself no less severe than the cardinal for the regime he had seen at the work.

The Anglican Bishop of Jerusalem, Doctor Mac Innés, although a British civil servant, did not fear, during a conference given in London, to bitterly criticize the actions and the policy of the Palestinian authorities. He claimed that the Zionists had surrendered odious to the former inhabitants of the country, Jews included; that Russian, Polish and Romanians professed Bolsh feelings—vists; finally that we cannot admit the expro—prayer and expulsion of the indigenous population embarrassed. The slavery we were heading towards would be much harsher than the autocracy of the Turks. British prestige, said the prelate, was very shaken by the application of the regime Zionist. However, not daring to attack directly—Sir IL Samuel, Doctor Mac Innés inscribes

THERE. JEWISH PALESTINE 213

undermined his subordinates, whom he considered capable to exceed and distort its instructions.

These declarations and protests were cited or summarized in a few French newspapers and English.

The Congress of Catholic Jurisconsults, held in Metz, from October 22 to 24, 1920, under the presidency of Mr. de Lamarzelle, senator, after reading a report by Mr. Eugène Godéfroy, formulated an energetic wish in favor of the workforce maintaining the rights and privileges of France in East and especially in the Holy Land.

In Rome, where questions relating to international treaties are never examined that with great reservation, V0sservatore romano, in its issues of October 9 and 15 1920, and February 25, 1921, exhibited with a great moderation, but also with clearness perfect, the present state of Jewish Palestine, the aspirations of its leaders, the principles of their agrarian policy: (the land assigned to the Jewish colonization will be property of the com—

local council; only Jews will be employed in Culture ; the final goal to be achieved is colonization integral Jewish nation of the Holy Land.)

214 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

The unofficial organ of the Holy See deplores the proscription of the French language, symbol and precious vestige of the Christian and civilizing role of France in the East and ends his observations tions in protesting against the project of Sir H. Samuel to create in Jerusalem, for the tourists, luxury establishments provide health to their future customers of the attractions varied.

In a recently published book, The New Jerusalem, the great writer Chesterton trans-writes the impressions he brought back from a short visit to the Holy Places. He attached himself to especially evoke the glorious memories of the faiths*sades. The ghetto, the establishment of which is continuing ment, seems to him a conception of the Middle Ages, which could only be admitted if Palestine was placed under the suzerainty of a Christian state here.

THERE. JEWISH PALESTINE 21 5

IV

The Morning Post, which revealed to the public British the causes of the global malaise in studying the "Protocols", wanted to make known to its readers the true situation of the Earth Saint under the proconsulate of Sir Herbert Samuel. One of his collaborators was dispatched to Palestine and spent part of the autumn there. In Jaffa, in CaifTa, in Jerusalem, in the cities and villages, he carried out loyal investigations. He questioned the leaders of the religious communities the owners, the workers, the cul-tivers, traders of all races and

an overall report, methodically
presented and breathing the most complete good faith.

The editor of the Morning Post, after name-
brief interviews with former Jewish inhabitants
and Arabs, has acquired the certainty that, under the
Turkish domination, the Jewish religion had no
never been persecuted or hindered in her worship.
A rabbi could request a police officer,

21C> THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

if he needed his help in the exercise of
his ministry. The first demonstrations
of religious intolerance in Palestine are due
to English authority. Today he is a Jew
who chooses the judges of Muslim courts.

From an economic point of view, trade
with Syria is paralyzed by formalities
administrative, health, customs. It's necessary
ten days to obtain a permit at destination
from Beirut; but all this imposed formalism
to the natives does not exist for the Zionists.

A long-term resident of the UK
time in Jaffa, said that the Arabs had
a hundred times right to relieve the Zionists. These
demonstrate "a wild intolerance and ar-
rogance towards the natives" (i) and their
testify, whether they are Christians or Muslims.
mans, a hatred even more political than reli-
gious. The former Jews of the country do not sympathize
not with the Zionists; they suffer them, and
among young people many leave the
Palestine, imitating the Arabs in this.

Sir Herbert Samuel rules as a monarch
absolute. He only has with him a con-

(1} The Morning Po't, November 3 i<)20.

JEWISH PALESTINE 21 7

consultative, composed of eleven officials and ten
non-civil servant members, whom it brings together when
as he sees fit. Appointed department heads

tice, works, public education. He was understood that England would maintain the occupying forces, but that would be its only contribution to the Palestinian budget. And that dissatisfied the most ardent Zionists who dreamed gigantic works, costing hundreds of millions and conducive to wonderful gains. Major projects had to be postponed due to lack of credits, and the popularity of the "prince of Israel" begins to suffer. Moreover, Palestine is not the Eden so vaunted to the poor Jews of Ukraine and Poland. It would be necessary to enormous capital to make its ports accessible suitable for ships, to equip them, to irrigate to protect the few thousand hectares likely to be cultivated, and the ports even equipped would be devoid of industrial hinterland. At say from the Morning Post, – this is whose opinion – anyone knows the country, – Palestine is not a promised land only in comparison to the deserts Sinai and Arabia. Pilgrims and all tourists would constitute its most fruitful resources

278 LIC REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

sources. Is it for their intention that Mr. Grunberg, which once built paths iron in Russia, where he made his fortune, went to Jerusalem and prepares to build there six hundred houses?

The conclusion of the big daily investigation dien of London, reproduced without comments by the Jewish Guardian (1) is that Zionism, if it had consisted of facilitating Jews wishing to go to Palestine as in the old days Turks, the means to settle there and to earn their living, was a reasonable thing and eligible. But allowing Zionism to govern to govern the territory, to constitute "one's State" there, it would be "the assassination of the national rights of other peoples and a step towards the abyss" (2).

From a religious point of view, Yves of Prayer, after having evoked the joys experienced seen during the entry into Jerusalem of military forces allied silences, had previously expressed the anxieties of Catholics at the thought of the establishment of Jewish kingdom in the Holy Land: "There is a

(1) Issue dated November 1920.

(a) A wicked trespass on (the national right of other people and a step preffnant with disaster.

JEWISH PALESTINE 2IQ

paradox, in this strange outcome of the last first crusade: outcome that will count among the worst disillusionments of peace" (i).

English public opinion has certainly been informed in any way by the investigation of the Morning Post and, in parliamentary circles, silence, the question of Zionism is now asked and discussed. The considerable funds collected by Jewish associations beginning being exhausted, it was deemed essential to raise new capital and call on the solidarity of the entire Jewish race.

A general Keren Ilayesod foundation, the treasure of the Palestinian government, was intitled. Its headquarters are located in London, 75, Great Russell street, and the first issue of the bulletin of the work, of which I have a text in German mand, dated January 11, 1921, contains a solemn manifesto addressed to the entire population ple Jew and which can be summarized as follows: He is first explained how important it is to ensure the life of the "national home 3>. Beside the Keren Ilayesod, financial fund of the Palestine, an Economic Council is created composed of

(i) The Studies, delivery of June 5, 1920.

aa the regnk of Israel 'among the Anglo-Saxons

of eminent men, having an acquired position in finance and business. THE work to be done is immense. In the East of Europe, we still have to fight for stop bloody attacks, and we have no that one hand is free, the other remaining armed, to rebuild our national home. The plan of Keren Haijesod understands all works

This territory can accommodate millions of inhabitants so much. Thousands are already at the doors. Procure them productive work; they will arrive in compact masses.

The help and the very special competition that is available to you requested must take the form of a tax heavy, systematic, continuous, personal tax on the model of the noble Jewish contribution the Maaser. Our appeal has no enforceable sanction. It addresses the Jewish conscience. None Jew worthy of the name cannot escape to this duty. If the faithful were lacking in their duty, they would be the ones to close the gates of Palestine.

This pressing manifesto is accompanied by several communications of a practical and practical nature ten signatures including those of Doctor Chaim

JEWISH PALESTINE 221

Weizmann, by Nahum Sokolow, by Lord Rothschild, of Sir Alfred Mond and Wladimir Jabotinsky.

The financial question is therefore one which appears to be of greatest concern to the leaders of the Zionism. The British government has budgetary charges which do not allow it to make new sacrifices in favor of Palestine. Several members of Parliament even believe that the maintenance of the army occupation is very expensive: 7 million pounds sterling, or more than 400 million black money. They will offer discounts of credits, consequently of staff and this would be serious, because only the troops prevent a uprising of the natives.

The question of mandate is also very delicate. Doctor Weizmann would like to obtain England a sort of sub-charter by which Zionism, having a complete autonomy, would organize as it wishes, not a Commonwealth of Jews, but a Common-Jewish wealih (1). As for the high commissioner, the Extremist Zionists would like it not to be

22 S THE REIGN OF I/ISRAEL AMONG THE ANGLO-SAXONS

appointed by the British government. They would at most admit that he was chosen among three names presented by the associations Zionists.

The League of Nations has not yet official* clearly defined the mandate that must be received England, but an indiscretion allowed the Jewish Chronicle to publish in early February 1921, the text emanating from the British delegation in Geneva, a text which has many chances to be accepted by the League without major modifications.

Here are the essential provisions:

This draft mandate contains 27 articles; he is based on the famous Balfour declaration and on articles 95 and 132 of the Treaty of Sèvres – still pending.

England, the mandatory power, exercises the powers of a sovereign state. She has the responsibility for establishing the national home Jewish, but must safeguard civil rights and religious of the inhabitants of Palestine of all races and religions.

A Jewish agency will be qualified to cooperate with the Palestinian administration for everything which interests his national home, as well as the

JEWISH PALESTINE 223

social and economic development of the country. This agency will be the Zionist organization*

The administration of Palestine will facilitate and will encourage Jewish immigration, its settlement on the territory, and will grant rights of citizens to Jews taking permanent residence missing in Palestine.

The immunities and privileges of foreigners, including

granted in the Ottoman Empire by the capitulations and customs "are definitely repealed". However, the administration of the Palestine will take the necessary measures to protect the interests of foreigners and certain foundations. The wakfs (i) in particular, must be managed and controlled in accordance with the law religious and the intentions of the founders.

A land system, appropriate to the needs of the country, will be established; the administration will agree with the Jewish agency for the organization of public values.

The mandatory power will exercise control external relations of Palestine and agreement dera Veccequatur to foreign consuls. He per-

(i) Pious foundations of Muslims.

224 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

will provide free access to the Holy Places and exercise ice of worship. Each religious community will be able to maintain its schools, but will have to comply with aao0 general instructions on education imposed by the administration.

The administration may organize, on the basis of voluntary commitments, the forces necessary for the maintenance of order and defense of the country, the mandatory power reserves before using ports, roads, railways to the transport of its troops.

With Passcntiemcnt of the mandatory power, the administration will be able to impose taxes and customs duties deemed necessary.

V English, ¥ Hebrew, ¥ Arabic 9 will be the lan-official guages.

Any dispute which may arise between the members of the League of Nations regarding the interpretation or application of the mandate, will be submitted to the Permanent Court of Justice of this society.

It is enough to read with some attention this pro-

protected the rights and interests of Christian States and especially those of France, if such a

JEWISH PALESTINE 225

status is definitively imposed on Palestine. It will be the end of our schools, of our works assistance, from our hospital foundations to Jerusalem. Is it really possible that the Christian nations accept such decline and that France, which enjoyed East of such dazzling and fertile prestige, does not not revolt against Anglo-Jewish pretensions? Has the Semitic virus contaminated it to this extent, she too, and suffers to the same degree as the Anglo-Saxons "Jewish rule!" ".

In this draft mandate, the Arabs obtain—at least some guarantees. We respect their religious privileges; wakf goods are managed by Muslim religious authorities. As for Catholics, they are treated as pariahs, their schools will be subordinate to the administration Jewish life and their works, crushed by taxes, will be condemned to a death more or less fast (i).

(i) By an agreement signed on December 23, 1920, the Foreign Office obtained from the Quai d'Orsay a rectification of the front Syrian territory, which takes away from France a strip of land 30 miles long: 15 miles wide. Sir Herbert Samuel, wishing to annex watercourses usable for irrigation gations and some villages, had requested this modification of the Picot-Sykes Treaty for the benefit of Jewish Palestine and our government was quick to accept it.

15

220 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

However, extremist Jews do not declare themselves not satisfied with a status subjecting them to a control of the British government, this con^ role even if it was more nominal than real and very well-watching. The Jewish Ghronicle does not conceal

Jewish enjoying complete independence.
The *Jetais fi Guardian* does not express any reservations.
The Judeo-English who run it claim
restor British citizens, while reconstituting
killing the Jewish nation and they are very accommodating
many terms of the projected mandate, especially
(pi' they know the influence they exercise on the
government of Mr. Lloyd George. However,
the author of the first article in the February issue
vriier regrets the premature disclosure of the text
of the mandate and judges that it would have been preferable to
not make it known before its ratification by
the Council of the League of Nations.

This cloud is not the only one that comes dark-
cir the blue sky of the new Palestine. From
last fall, some storms formed
mes and they cause real problems for the Zionists.
The rivalry, the antagonism that manifests itself
between England and the United States regarding
economic and maritime issues, have had

JEWISH PALESTINE 227

repercussions, in another area, up to the
banks of the Jordan. An article, published under the
title *Secession in the Jewish Chronicle* (i)
introduced us to prodromes and the development
ment of the conflict that arose between ks Zionists
from England and those from America.

Disciple and successor of Théodore Lierai,
Doctor Chaim Wcizmann was the head of
the World Zionist Organization; It is him who
had prepared for a long time with the government
British ment, so well disposed in his favour,
the creation of this "national home:". And here
that his authority is contested in New York. He
displeases the Zionists of America that this home
is protected by the Union Jack.

Without officially separating from the organization
world, the Zionists of the United States, in
during a congress held in New York, decided,
to make, in the future, a separate band, to continue
a special policy in the Holy Land, not to
know no other leader than Justice Brandeis.
This split greatly saddens the English newspapers.
Jews, because the highest subsidies given

(i) No. of October 15, 1920.

fl28 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

from America; some of them incriminate even Doctor Weizmann who would have carried out, on its own authority, certain negotiations, with lightness and without conforming to the statutes of Zionism.

A correspondence from the Mokattam, newspaper Arab appearing in Cairo (i), shows that these ferments of discord have already caused violent incidents in Palestine. The organization American Zionist from Jafia, who had given 50,000 pounds to the immigrants of this city, suffered-temporarily ceased its relief distributions. " Of the dissatisfied people then went to the office of this organization and engaged in a manipulation tumultuous celebration, breaking windows and doors with stones and asking for their immediate repatriation... They then launched calls in English, Russian, Hebrew, the address of the Palestinians, shouting that they are the friends of the Arabs. Some of them attacked that the house of Mr. Donikoff and clerk of depredations in Tel Aviv..."

All this explains the manifesto in favor of Keren Hayesod. The horses fight in front

(i) Correspondence reproduced in the Journal du Caire of October 15, 1920.

JEWISH PALESTINE 23Q

the racks wrinkle. Desperate efforts are made to try to win over the Americans and

to restore unity of views and discipline in the Zionism. The circumstances are considered serious, since Mr. James de Rothschild himself crossed the Atlantic to converse with the Justice Brandeis and Mr. Mack, the two principal coryphees of Zionism in the United States.

whose name is close to that of Rothschild,
at the bottom of the appeal in favor of Keren Hayesod,
went to Germany to address the
Jewish communities and raise funds.
From a diplomatic point of view, his speeches
seem to have left something to be desired – it's also Your life
from the Jewish Guardian. In Berlin, speaking in front
a large and friendly audience, Mr. Ja-
botinsky suggested that England
would not always be the protective power of the
Palestine... In his eyes, the Zionist Association
German was the best organized in the world;
it was therefore up to him to take the head of the
movement... This flattering invitation did not
been "without offending the Jews of London a little
who claim, while being Zionists, to remain
English citizens.

a30 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Other disagreements occur. One of
most prominent members of the Committee of Delegates
Jewish organizations, Mr. Henry Sliosberg, addressed his
resignation of the president of the Russian del Ration
Mr. Sokolow. He thus wanted to protest against the
claims of the Committee to represent, vis-à-vis
of the League of Nations, all four
thirteen million Jews forming the people of Is-
rael. And he says his feeling is shared
by a considerable fraction of the Jews of America
Africa, Eastern Europe, and even Sion-
nists established in Palestine.

The Reuters agency announces, on the date of
February 22, 1921, that the Hebrew newspaper Kuntress,
was suspended for a month due to
publication of a defamatory article targeting the
governor of the district of Jerusalem and, the kid
day, the editor-in-chief of the Arab newspaper AI
Kassa was sentenced to one month in prison and
50 pounds fine for having alluded to the
hatred of Arabs against Jews! (1)

Concord and peace therefore do not seem
reign everywhere among the followers of Jehovah,
nor among their subjects.

(1) The Movning Posé, March 5, 1921.

Last December, a character important which I have already spoken about, went to London: former Brigadier General Ronald Storrs, governor of Jerusalem for three years. Had he been called to the Foreign Office to provide information on the current status of Palestine, before they were definitively decided on the terms of the famous mandate of the League of Nations conferring on England the protection of the Holy Land? It's true enough—similar.

In his honor, a luncheon was given at the Overseas Club, under the presidency of Mr. Cecil Harmsworth, Member of Parliament. From guests, Cardinal Bourne and Emir Faisal had apologized. Lord Northcliffe, ill, had sent a letter welcoming the governor of Jerusalem and being one discreet allusion to the "Jewish National Home".

MR Storrs showed himself even more reserved, in his response to the toast of the president of the quet.

He spoke about his administrative functions, the war he had declared on the lumber houses—sounds, progress in hygiene in the neighborhoods populous, of its concern to respect and

232 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

look at the monuments of the Holy City and everything that related to its history and its beauty. To engineers requesting a concession tramway service to serve Bethlehem and the Mount of Olives, Mr. Storrs had nobly replied: "Before laying your first rails, you will pass over the governor's corpse." In another effective sentence, he mentioned the memory of Pontius Pilate his "famous predecessor". Should we deduce from this that Mr. Storrs, wise official, already washes his hands and does not would like to take on more responsibilities in the future destinies of Jerusalem?

opinions collected demonstrate that the pro-Palestine's problem is not yet definitive. ment resolved. It contains many unknowns and can provide surprises.

This is why, after a year of experimentation tation of the Anglo-Jewish government, the songs joyful, the enthusiasm, the vast thoughts of Israel have noticeably lost their scale and their power.

After the bright lights of triumph,
Would it be dusk already?...

CHAPTER IX

Xa Society of Jfations organ
Anglo-Saxon of Israel.

The president's complementary "five points"
Wilson. – Christianity in the Middle Ages judged by
Auguste Comte. – The European Directory. – THE
The Hague Congress. – The "League of Nations"
–Sir Eric Drummond. – Mr. Paul Mantoux and the
Political section. – President "Wilson various-
ment judged. – The League of Nations proceeds essentially
tially of Jewish inspiration. – Serious
disappointments at the Geneva Assembly. –Lord
Robert Cecil and the League of Nations' Union. – THE
articles from the Chicago Tribune. – The spirit of revolt
among the Jews. – Serious mistake committed, – Israel
is not yet master of the Earth.

I

We know, in their essential arrangements
tielles the famous "fourteen points" stated
by President Wilson in his solemn speech
course of January 8, 1918 in the United States Congress
United.

The fourteenth point formulated the wish that a League of Nations was created to guarantee the independence of all States, large and small, and ensure world peace in the future.

The five complementary "points", enumerated in the speech delivered; At New York, the following September 27 – that is to say six weeks before Armistice – by Mr. Woodrow Wilson, are less well known, but their importance was crucial, because they were invoked as a basis for peace talks by the Prince Max of Baden, upon his accession to the Imperial Chancellery. These precise "points" knew the purpose of the League of Nations and specified the principles and prescriptions that it should apply; Equal justice for all, friends or enemies of the day before; abandonment of all considerations of selfishness or particularity; nationalism; forbidding nations to unite to form particular groups; prohibition of any economic boycott; prohibiting nations from concluding agreements among themselves; secret agreements.

In a recent study, The Armistice of November 11 /#/#, Mr. Mermeix showed how much these principles of a human morality

THE LEAGUE OF NATIONS a36

silence, of such a naive concept, provided defeated Germany "an excellent field of discussions and bickering, d (i)

Full latitude was left to the marshal Foch and the Allied military experts to determine the conditions of the armistice, but it was hardly concluded that President Wilson tried to make his personal feelings prevail. sonnal on future peace. German unity was declared intangible and the idea of a super-government, called League or Society of Nations, whose principle and great lines had also been recommended, at during the war, in a Masonic congress – fuck the Allied Powers.

shown favorable to such an institution that he considered utopian and to which he willingly unchecked third of the sarcastic quips, but the negotiations continued for long month; Jewish and Anglo-Saxon influences accomplished their work. The English had obtained full satisfaction with regard to Egypt and the freedom of the seas. Mr Lloyd

(t) La Revue Universelle, March 1, 1921, p. 563.

236 THE REIGN OF ISRAEL AMONG THE ANGLICAN-SAXONS

George was able without a second thought to move away from side of President Wilson. These were the big ones three or the big four, depending on whether Italy took or did not take part in the deliberations of the supreme Council, who decided on the last clauses of peace, and Mr. Clemenceau, chaptered by MM. Léon Bourgeois and Tardieu, rallied, name of France, in the eyes of his colleagues.

The idea was not new to constitute a sort of superior court, responsible for appeasing the conflicts that may arise between nations and hold the office of sovereign arbitrator. Christianity of the Middle Ages seemed to have resolved this great and delicate problem. At that time religious faith, the moral authority of the Roman Pontiff were powerful enough to give sanctity to its judgments and to compel obedience to the proudest monarchs. The exercise of this authority had the effect of reducing the number of armed struggles and to mitigate the misdeeds of wars. In his Course in Positive Philosophy, Auguste Comte did not hide "the profound admiration of which all of his meditations philosophical has long penetrated it towards this general economy of the system Catholic of the Middle Ages, which we must connect

THE LEAGUE OF NATIONS a37

see more and more as forming justice that here the political masterpiece of wisdom human, (i)

cited as a real essay by the Society of Nations for perpetual peace. A very Christian republic of the States of Europe was to be instituted after the lowering of the House of Austria. But today it is demonstrated that this great project was only due to the resentful imagination of the brave Sully who, old and embittered, had outlined this plan in his Wise and royal economies of the State for glory at the expense of the new power, the government to which he had, moreover very usefully, participated.

We also find, in speeches and writings of the Saint-Simonians, allusions and theories relating to international agreements, that a higher body would have had the mission of settle and sanction.

But, even if the protagonists of the ideas Wilsonians to be very surprised by it, it's still the European Directory^ resulting from the Congress of

(r) Volume V, p. 23 1.

238 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Vienna of 1815, emanating from monarchies and not of democracies, which until now has the best carried out the attempt of a League of Nations.

This Society, which proceeded from mystical ideas of Emperor Alexander and claimed put an end to military ambitions and revolutionary upheavals of France, grouped in a political solidarity pact all the States allied against Napoleon. But he It happened that the minister of Louis XVIII, Talleyrand, originally excluded from the deliberations of the Congress, ended up participating and playing in it the interest of France, a preponderant role.

The "European Concert" which, in 1830, replaced placed the "Directoire", did not have the memorandum character. It did not aim at any specific goal and tended simply to maintain by means of force the balance – of which the small States were to be the victims – peace and balance between great powers.

The international organization in The Hague, of which the conferences of 1899 and 1907 made knowing the work, could have made great services to the cause of peace if its arbitrations had been made obligatory, and if sanctions tions had corroborated his decisions. On point

THE LEAGUE OF NATIONS 23^

from a moral point of view, the collaboration of the Pope, of highest and most impartial authority there is, would also have added a special prestige to the judgments rendered by the Court of The Hague (i).

But Germany never wanted to admit that the arbitrations were of an obligatory nature tory, and the all-powerful Freemasonry in the governments of France and Italy binds, in the same way as Anglo-Puritanism Saxon, could only tolerate a competition whatever conch was requested from the Holy See.

Entente delegates to the conferences of peace therefore decided that a League or Society of Nations would be founded according to the conceptions of President Wilson and that the status of this Society would be incorporated the different treaties spent with the belligerents of the Central Empires traux.

However, the establishment of this supergovernment international organization which claimed to ensure perpetual peace in a sort of earthly paradise stay, had not been welcomed everywhere with enthusiasm. Many good spirits remained skeptical about the destiny of an institution

(i) The League of Nations, historical and legal essay by Yves de la Brière (G. Beauchesne).

2/j0 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

whose claims they would have liked to limit and competence. In a study on La Fron- of the Ar ord-East> General Malletierre formulated expresses his feelings and hopes thus:
"Is it not permissible to hope that, from this

Germanic and the restoration of a righteous world balance, otherwise there will be peace. she who is not of this world, nor even this League of Nations..* but an aspiration to resolve disputes through arbitration? (i)".

And a compatriot of President Wilson, Mr. David J. Hill, translated the printings thus opinions of the majority of Americans: "The truth table wisdom for America is to join good faith to the forces that want to achieve in the world peace for justice; but, for see its role played effectively, its first duty will be to always be ready to defend oneself herself (2)".

([]) Revue des Deux Mondes, January 15, 1918.
(2) The Reconstruction of Europe, by David Jayno Hill (Payot).

THE LEAGUE OF NATIONS â'jl

II

Since the League of Nations constituted a supergovernment of the people, responsible for control the States, the Israelites had great interest in reigning supreme there – The Anglo-Saxons supported their ambitions and opened to them all large the doors of the international house national.

In such an organization, with a such a considerable number of delegates do not meet knowing that at fairly long intervals, it is the organ permanent, the General Secretariat, which holds the crucial role, ensures the functioning of cogs and has the greatest authority. This is undoubtedly due to the importance of their duties that all permanent civil servants members of the League of Nations receive salaries higher than those of ministers the best paid.

Sir Eric Drummond, the Secretary General,

bureaucratic function) and parliamentary secretary

16

2^2 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

of Mr. Arthur Balfour, I have already pointed out the manner pro-Jewish celebration in which he took part, going with his staff, the same day of his arrival in Geneva, offer to the city's chief rabbi the expression of his admiration for the Israelites and his dedication to their cause.

The most important section of the Secretariat general, the one who constantly ensures the connection with the different countries, which studies the questions international organizations, prepares reports and presents conclusions, is the political section. She has as leader an Israelite, Mr. Paul Mantoux, capitaine French interpreter at the Conference of the peace. Former student of the École Normale, where he had for fellow student and friend Mr. Albert Thomas – also an official of the League of Nations and head of the Labor Section with support fantastic tenements – Mr. Mantoux became intimately together with Mr. André Tardieu, during the conference sessions held in Paris*

The head of the Political Section is primarily responsible for his colleagues two of his co-religionaries: Major Abraham, English member, and Ms. N. Spillcr, who fulfills the functions of secret-silence of the Section.

The idea came to me to leaf through the edition of

THE LEAGUE OF NATIONS 243

1921 from Who's who the English Dictionary of contemporaries. In addition to British notables nice, quite a large number of foreigners known are there. I didn't find the names there of generals Mangin, Doute, Debeney, who did, however, play a certain role in the war, of Admiral de Lapeyrière who commanded in chief the fleets of the Mediterranean, of the ancient ministers Viviani, André Lefèvre. However,

performs Paul Mantoux. We learn that he was born in 1877, he married M lle Mathilde Dreyfus. His academic titles, his works, his articles published in magazines, his decorations tions are copiously enumerated. We indicate his address in Paris. He has another one London, in the elegant thoroughfare of Piccadilly and the Who's Wlw pushes the indiscretion up to give your phone number.

There is therefore no reason to be surprised that the League of Nations strives to promote all measures corresponding to the desires of leaders of Israel. Representatives of the Joint Committee of Jewish Associations were involved cited recognized as the agents of a nation of thirteen or fourteen million individuals

2^4 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

due, scattered over the surface of the globe, but having some sort of head office since the Anglo-Saxons established the "National Home" nal" of the race in Jerusalem.

By imposing the minorities clause on States where the Israelites form fairly large groups important, the League of Nations created in favor of the Jews with singular privileges. They will be at home in Jerusalem, where the mandate of Great Britain, ([nor exercises itself entirely in their profile will only have a limited duration, and they will also be at home, under the pretext of avoiding that attacks be made on their freedom religious, wherever they form a minority ethnic of any importance.

The United States having refused to be part of the League of Nations, one could believe that the League would cease to maintain official relations skies with President Wilson. It was not Thus. When the Company received requests arbitration concerning Armenia and the islands of Aland, it is to President Woodrow Wilson, disavowed by the Senate and whose powers already seemed out of date, that she appealed for serve as arbiter in these delicate questions. And Mr. Wilson, to show that he was your-

days the liegeman of Israel, delegated his authority to two Jewish diplomats: MM. Henri Morgenthau and Elkus.

We understand that, upon the advent to power see the new president Warren Harding-, the newspaper le Peuple juij ', wanted to greet Mr. Woodrow Wilson:

As the former President of the United States transmits in other hands the management of the affairs of the great Republic, we have the duty, we Jews, to fervently salute this noble figure who occupied a given moment – with what magnitude, with what dignity ! – the world stage.

By the influence he exercised on the events of his time and which will reverberate for many generations rations, Wilson is a true hero, in the sense that attri-Carlyle drank at the word. He exercised this influence as well as by the part he took in the entry into war of America, that through the ideas he has, makes prevail as a basis for peace talks.

An independent American newspaper, The Column-bia Sentinel (i), formulated on the former president a less favorable judgment. After citing some unedifying features of his private life, the author added: "he deceived France, deceived

(i) No. of November 8, 1920, cited by La Vieille France (no. 2ii).

2^6 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Italy, deceived Romania, deceived China; he sowed the dragon's teeth throughout the earth and they engender the intervening years in fifteen different countries of this turbulent world paid."

Regardless, the League of Nations is his work well; he was inspired to throw some the foundations, pseudo-human projects taries of Freemasonry and the conceptions Judaic. Mr. David Lloyd George, accomplice or prisoner of Israel, was his main collaborator

the British Empire.

Among the many Jewish newspapers that I have consulted to document this book, I did not note only an unwelcome note for the president Wilson and his "fourteen articles". About of a critical study devoted to the Year of the Peace by Mr. Joseph Reinach and published in Y Ac-French version, Mr. Emile Cahen declared that, no more than the readers of this newspaper, "a good number of our co-religionists from all countries are not infatuated with the humanitarian illusions of Mr. Wilson (i)."

(i) The Israelite Archives, issue of December 30, 1920.

THE LEAGUE OF NATIONS 247

Mr. Emile Cahen acted as the interpreter of a very modest minority of Israelites and I have no found nowhere else the echo of such opinions.

In the Jewish or Judaizing press of both hemispheres, the realization of the Society of Nations was greeted by transports of gresse. And, since it started working-tion, its decisions and its actions have fully responded to the hopes that she had conceived see.

On January 16, 1921, in a conference given to the congregation of the West Synagogue London, one of the 3 most authoritative coryphees of the Jewish associations of England, Mr. Lucien Wolf, after quoting a word from Israel Zangwill representing the League of Nations as pro-yielding "essentially Jewish inspiration)), eloquently developed the following ideas:

All Jews must consider it a duty formal to support by all possible means the League of Nations.

We have the greatest interest in the success of the League.

It is in harmony with our noblest and most holy traditions.

2f[S THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

ensures the most favorable solution to the Jewish question.
Its future is also assured (i)/

Although the future of the League of Nations
seems assured, as firmly believed
Mr. Lucien Wolf, we should not deduce from this that she
will never experience difficulties and will live forever
definitely happy days.

Already some miscalculations have occurred. THE
United States refused to join the League
Nations and that did not stop them from
express reservations about certain man-
dates granted and to protest against the installation
Japanese on the island of Yap.

On December 1st, 1920, Mr. Puyerrredon, head of
the delegation of the Argentine Republic, to the
following the postponement of a proposal that he
had presented, declared his withdrawal from the Company
of Nations, and his attitude received the full
approval of his government.

The Swiss Confederation, which however
the honor of giving hospitality to the League, has
not agreed to allow people to cross its territory
armed troops mandated by the Society
of Nations.

(1) Th.? hid'Jen H. null, fohrnary hj'îi, p. /".

THE LEAGUE OF NATIONS 24°

Seven states have already presented eleven fines-
ments to the initial pact of the League. A com-
mission will meet in Geneva to examine
these proposals which will be discussed before
the Assembly of the League of Nations which must
be convened next September.

Within the Society itself, disagreements
serious enough therefore manifest themselves and they will be able to
become more pronounced the day when the representatives of which
that States will find that the interests of which they

with those of Judaism.

It has been founded for some time several "national" societies with the aim of propagating ideas and demonstrate the usefulness of the Company Nations; they have already held two congresses. The French society 1' "Association for the pagination of the League of Nations" has little influence and only grouped a small number of members. It is not the same for the League of Nations 3 British Union.

The latter constitutes a private organization very powerful and she publishes, at the bookstore Ilodder and Stoughton, a widely used magazine: To-day and To-morrow. The League of Nations' Union has given

250 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

conference wool, launched a subscription to establish a fund of one million pounds sterling 1 and already has a big budget for its propaganda. She is not, as one might-would believe, an unofficial organ of the Society of Nations. She does not receive instructions from General Secretariat but seeks on the contrary to exert pressure on the Company and towards the ter from outside according to the views and interests of the British Empire.

The soul of the League of Nations' Union is Lord Robert Cecil, great friend of the Jews, but who, however, did not sacrifice on Faulel of Israel his independence as an English citizen and his ideas personal (i).

Officials of the League of Nations did everything to prevent Lord Robert Cecil to represent the United Kingdom at the first Geneva Assembly. He took part, however-dant, as delegate from southern Africa and there recommended two measures including the Elal-Major of Society would not see adoption without three because they would contradict Jewish methods.

(i) Third (they of the Marquis of Salishury, Lord Robert

(hji5-iG) and minister of blockade (ir>iC-i8).

THE DBS NATIONS COMPANY 25 1

Lord Robert Cecil requests that the appointment delegates are made on broader bases, in more democratic conditions; and the entire policy of the League, instead of being secret, happens in broad daylight.

The American newspaper The Chicago Tribune has published, in November 1920, a series of articles very interesting on this question. The action perceived, of Lord Robert Cecil was clearly there characterized, and certain "belows" of the League were revealed there. This is how we learned that the representatives of China and Japan had held numerous meetings between them and proposed to subsequently request the implementation on the agenda of the question of equality of races, were the foundations of the Society of Nations will be tragically shaken. One of the contributors to the Chicago Tribune, whose authority is all the greater because it belonged at the League Secretariat, suggests that the prestige of the League of Nations is unique down significantly since we can see it at the work: "The States which gave him their membership, in the enthusiasm of the first month, believing that the program displayed on his threshold would be executed, begin to experience the

252 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

disappointments resulting from contacts with realities. The enthusiasm is fading in Scandinavian countries and Holland; in France, we wonder if the winners of the war were well inspired by boarding the Paves on this ship which is leaking. Switzerland voted, in May 1920, joining the League. She would have it likely refused if the referendum had been postponed for a few weeks. (1)".

Is it to restore a little prestige to the League of Nations which were awarded the major Nobel prizes, peace prizes, to the president

of this international organization and at its most fervent follower?

This result hardly seems to have been ob-
held (2). When the text of the Paris agreements

(1) The Chicago Tribune, (European edition) November 29
1920.

{2) Mr. da Cunha, while president of the Society,
made a statement tending to somewhat diminish the understanding
jurisdiction of the Litfue. Asked about the down received from
Germany and protesting against the sanctions decided on
London, Mr. da Cunha replied that the League of Nations
did not have to intervene in such a case, She is only an "Asso-
ciation of States which only has executive power in exceptional circumstances
tionally. Rather, it constitutes a means for gou-
vernments to make common decisions" {Le Temps,
March 21, 1921).

THE LEAGUE OF NATIONS 253

was communicated to the Reichstag and that reading
was given the final sanction threatening Germany
magne not to be admitted within the Society
of Nations only after having fulfilled the conditions
stipulated and paid the compensation and repairs
tions placed in its charge, the members of the As-
They were seized with Homeric laughter; And
several of them did not hold back until the
tar of the United States,, they would take, without much
of anguish, their party to remain strangers to the
League.

We should not, however, exaggerate this
note and believe that the League of Nations
does not represent a force. This force is above all
made of the moral weakness of the States which have
gave their support and who believed they would find
it has political, economic and financial support
can help them get through a
period of acute global crisis.

The League of Nations, an Anglo-Saxon weapon
forged by Israel, is undoubtedly, despite the
flaws that can be discovered in its metal,
very formidable, but his task will be difficult. He him

nic, American imperialism and imperialism
Jewishism, big business interests and

354 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

financial institutions of the three powers and, moreover, the
socialism and Bolshevism, where Israel
inspired. Certainly this task is delicate and
complex, especially since these interests will be
opposite winds. And then to this expansion of ambi-
tions, pride, Jewish tyrannies will cor-
respond to nationalist tightenings in
the most threatened states.

In his recent study on The Renaissance
of Anti-Semitism, Mr. Georges Batault strongly
exactly located I battlefield which does not
will not fail to commit: "While the
International Jews are betting on these two cards:
Revolution and the Anonymous League of Nations,
anti-Semitism put on the opposite map
nationalist (t)".

There is still one factor that should not be
neglecting to indicate is the spirit of revolt and
of anarchy embodies, in the true sons of Israel.
For them it is an atavistic defect; we can
follow through the centuries. Their historians,
like Isidore Locb and James Darmesteter, in
made the confession or even took pride in it.
The messianic idea is based on destruction

(i) Mercure de France, id Jan. 1931, p. 3rg.

the society OF nations 255

tion of Christian nations, and intellectuals
Jews have always been agents of dissociation?
denationalization of institutions and
organized societies. This is how one of them,
Baruch Hagani, judges the work of Karl Marx and
des Lassalle: "These thinkers saw with
all the more accurately the imperfections and
hypocrisies of the current social state and the denunciation
spoke with all the more harshness, that, no
only the passionate preaching of the pro-
phetes had perhaps infused thirst into their blood

no reason for feeling, that no bond of habit-study did not connect them deeply to this state social, to these societies which had always treated as pariahs. Israel was, in its wandering existence, a living protest against order established things, an irreducible element, violating slowly attached to his ideal and his hopes; oppressive laws had only contributed to maintain her in this isolation" (i).

Bernard Lazare, for his part, spoke "of this old Hebrew materialism which dreams perpetually of a paradise realized on earth and

(i) Political Zionism, p. 28.

256 THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

always pushed away the distant and problematic hope of an Eden after death" (i) materialism which shines through all of the work of Marx, Boerne and Lassalle.

Revolted by destination, if the Jew managed to bend the peoples of the universe under his yoke and establish a government agency according to his laws and his devotion, he cannot ignore milking his atavistic vocation of demolisher and would soon undermine with his hands the edifice erected by the power and for the glory of his race.

The dissensions, the divisions, which arose already manifested among established Zionists or camped in Palestine, bring a first proof to this assertion, and we know the antagonism that exists among orthodox and liberals.

But will we have to wait for the reconstruction of the Temple of Solomon on the ruins of societies Christian, as the messianists revere, and the demolition by the Jews themselves of this new temple to try to defend these companies?

We want to hope that the people of

(i) WAnfism, p. 347.

THE LEAGUE OF NATIONS r^

the old and the new world will know how to organize resistance to Jewish pushes and safeguarding their independence and their civilization. But it is essential to make them understand without delay the imminence and extent of the peril. That they gird their loins and stretch their muscles for the hard battles they will have to fight if they want to be saved!

However, the Jews, intoxicated by success brilliant in their recent campaigns, included made a serious error. They have, a little prematurely, sang victory and proclaimed their omnigallows.

Just as the Germans have too much in a hurry, in 1914, to unleash the World War, while the milestones planted by them in the two hemispheres, the increase in their population and their economic power, the prestigious development of their fleet including commercial and their military equipment put in place in the short term the realization of all their dominating ambitions: Deutschland ueber alles! Likewise the Jews, who had so carefully prepared the stages of their conquest, have recklessly rushed their victorious race. Their pride exacerbated them

17

258 THE REFINE OF ISRAEL AMONG THE ANGLO-SAXONS

garlic, believe that the final goal was achieved, then that they had not touched him yet, and that the hour triumphant had sounded.

For having displayed too quickly on the walls of Jerusalem the flag of Israel, symbol of their all power, the Hebrews will have, I hope ardently, aroused among the peoples Christians, even among the Anglo-Saxons that they considered conquered, resistance forces superior to the attack forces.

And then the words formulated will be justified

the office of the Passion:

"The Synagogue is heading towards a curse. Obs-
tuck in her error, she does not want to listen to anything,
see nothing; she distorted her judgment at will;
she exuded within herself the light of the Holy Spirit
cl or will see it descend all the degrees of the aber-
ration to the abyss (i)".

(j) Year liiun/ujue, your Passion, p. n3.

INDEX OF NAMES CITED

Abraham (J.-B.), 39.

Abraham (Major), 212.

Abramovjtch-Zalewski, 123.

Academy?ny {The}, 135.

French action (L f), 59, 107,
117, 120,240.

Adrian (Emperor), 165.

Alexander I (Emperor of Rus-
sie), 238.

Alexandrovich (Grand Duke
Serge), 87.

Allen (Colonel Sir James), 73.

Allenby (Marshal Lord), 196,
205.

American Hebrew {The}, 155.

Antibolcherist {The}, 146, 147,
1 18, 152.

Apfelbaum, 132.

Ashbot, 73.

Askenazy (Professor Szimon), 68.

ASQumr (Henry), 30, 33, H0,
141.

Astruc (Rabbi), 121.

Albert (Louis), 161, 163.

Baden (Prince Max of), 234.

Raird (Major), 39.

Balfour (Arthur James), 33, 36,
37, 170, 171, 186, 205, 210, 222,
242.

Bally (Doctor), 7.

Barbey d'Aurevilly, 18.

Rariatfnsky (Princess), 137.

Baruch, 56.

Batault (Georges), 101, 254.

Beaconsfield (Benjamin Disraeli
Lord), 15, 17, 19, 109, 126, 167.

Beatty (Admiral Sir David), 136.

Beai-ciiesne (Editor G.), 239.

Beit (Alfred), 22.

Shepherd (Victor), 57.

IJernal, 44.

Berkstomt (Ambassador Comle),
54, 55.

Bmou (Henry). 111.

THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Bismarck (Prince of), 19, 109.

Blackwell (Editor Basil), 123.

BlackwoocTs Magazine (The), 109,
135, 142.

Catholic bloc (The), 58.

Blumenfeld (HD), 31.

Blumenfels (Major), 39.

Boerne, 250.

Bonald (De), 125.

Bourgeois (Léon), 236, 252.

Boijrne (Cardinal), 158, 211, 231.

Brandeis (Judge), 50, 158, 161,
169, 227.

Briand (Aristide), 194, 204.

BniKRE (Yves de la), 218, 239.

Brisbane (Arthur), 156.

BnOKSTEIN, 132.

Brummel (G.), 18.

Burnham (L. Uwson Lord), 25, 31.

Butmi (C.) » 86, 88.

Caiien (Emile), 246, 247.

Galle (Alonzo de la), 44.

Carlyle, 245.

Carvalho, 121.

Casrel (Sir Ernest), 25, 26, 136.

Catholic Word [The], 46,

Cecil (Lord Robert), 33, 79, 250, 251.

Champanhac (G.), 0.

CnAni.FS I, 125.

CHELMSFORD(Lord), 139.

Cherep – Shridovitch (General Count), 136.

Chesterton (G. Keith), 20.

Chicago Tribune (The), 251, 252.

Churchill (Winston), 136,139.

Clay (Professor), 212.

Clemenceau (Georges), 80, 81, 141,235,280.

Coghlan (Sir T.), 73.

Cojien, 118.

Cohen (Captain), 39.

Cohen (Felix), 112.

Cohen (Isidor), 121.

Columbus (Christopher), 43, 44.

Colttmbia Senline1 (TIie\ 245.

Count (Auguste), 23G.

Correspondent (The), 106, 172

Courier de Genève (Le), 107.

CnÉMiEUX (Adolphe), 31, 115,
110, 122.

Cromwell (Ollier), 125.

Cunila (Da), 252.

Current Opinion (The), 155.

Curzon (Lord), 63, 78.

Gyrtis, 172.

Daily Express (The), 31.

Daily Graphic (The), 31, 118.

Daily Herald (The), 114, 123.

Daily Mail (The), 32, 202.

Daily News (The), 31.

Daily Telegraph (The). 31.

Damianos (Mgr), 208, 209.

Darmesteter (James), 254.

DARBYN, 93.

INDEX OF CITIZEN NAMES

261

Dazany (Aief Pasha El), 189.

Deadborn independent (The) tribute
152, 154.

Debeney (General), 243.

Drip (General), 243.

Delahaye (Dominique), 205.

eagonsfield.

Djemal Pasha, 186.

Catholic Documentation (The),
193.

Donnay (Mauritius), 35.

Donikoff, 228.

Douglas (Lord Alfred), 135, 136.

Doyle (Conan), 21, 22.

Dreyfus (Captain), 2.

Dreyfus (Mr. Mathilde), 243.

Drummond (Sir Eric), 40, 241.

Druhont (Edouard), 1, 2, 3, 115.

Dubois (Cardinal), 173, 174, 211.

Eckstein, 22.

Edward VII, 24, 26.

Erjyptian Gazette (The), 181.

Einstein (Doctor), 160.

Elkus, 245.

Emerson, 159.

Emile-Paul (Editor), 101, 104.

Englishman (The), 64, 107,

Epstein (Doctor), 138.

Studies (The), 219.

New Europe (L*), 161, 163.

Evening News (The) t 32.

Eyre and Spottiswoode (Editors),
83, 85.

Faisal (Emir), 231.

Fisher (Andrew), 72.

Focii (Marshal), 235.

Ford llenry), 149, 150, 151, 156,
159, 160.

Frankfurter (Felix), 161, 162,
169.

Franklin (Mrs), 34.

Fry (L.), 89.

Wales (Prince of), 24, 71, 72,
73, 81.

Gambetta (Léon), 115.

Gaudeau (Canon B.), 86.

Gaudin de Villaine (Senator),
205.

George V, 204.

Gandhi, 108.

Gibbons (Cardinal), 158.

Ginsberg (Asher), 89.

Gladstone (WE), 18, 61.

Glasgow Herald (The), 137.

Gobineau (Arthur de), 16.

Gohier (Urban), 86, 106.

Gompers (Samuel), 154.

Godfrey (Eugene), 213.

Goschen (Ed.), 16.

Gottfried zur Beek, 85, 86.

Graphie (The), 32.

Grant (Robert), 13.

William II, 153.

Grunberg, 218.

262

THE REIGN OF ISRAEL AMONG THE ANGLO-SAXONS

Gunzbeig (Baron), 155.

Gwynne (HA), 22, 128.

H

IIaase, 7, 153.

IIaie (Maréchal Comle) 30, 173.

Hagani (liaruch), 255.

Haller (General), 66.

Hard (William), 155.

Hardika (President Warrcn), 161,
245.

Armsworth (Cecil), 231.

Hariuman, 52.

Hautoc (Pliilip), 38.

Haye (Alexandre de), 16,

IIRAIIRT, 150.

IÏKI.Ï.P.RONNKn, 50.

Henry IV, 237.

Hertz (Chief Rabbi), 72, 76.

Ilsnz (Cornelius), 14-1.

IImzl (Théodore), 88, 168, HERE".
227.

Ilidden Iland (The), 130, 248.

Hill (David J.), 240.

HtLLEL, 165.

Hillquit (Mauritius), 57, 147.

Hmsr.H, 153.

Hirscii (Itaron de), 33.

HoDbEn and StOugjton (Editors),
219.

House (Colonel Mandel), 56.

Huntbr (Max Ewan), 73.

Hi'Ssein (Kmir), 37.

I.

IsAACs(Godfrey), 140.

Isaacs (Hufus), Yoir Lord Rea-
ding.

Isabella the Catholic, 43.

Jarotinsky (Wladimir), 205, 221,

Oof)

Jameson, 21, 22.

Jannet (Claudio), 47.49.

Jerome (Saint), 166.

Jewish Chronicle (The), 127,
222, 226, 227.

Jewish Guardian (The), 71, 72,
82, 108, 120, 122, 127, 138, 160,
218, 226.

Jewish World (The), 118, 127,
156.

Jewry iibrr Ailes (The), 41, 107

John (Mgr), 86, 87.

Journal (U),Z\, 111,118.

Journal an Cairo (The), 228.

Jouve (Editor), 11.

Julien posted it, 166.

K

Kaiin (Otto H.), 52, 53.

Kassa (Journal Al), 230.

Kerensky, 86.

Killmayer (Captain), 39.

Kohn, 112.

Knur.ER (President Paul), 20.

Kuiix (Bêla), 69.

Kuhn Ukiï et C« (IJanque), 52.

Kuntress (Journal),230.

Kurth Eis>er, 153.

INDEX CHALLENGES CITKS NAMES

263

La Fayette, 163.

Lagrange (RP), 171.

Lamarzelle (Senator of), 205,
213.

Lapeyrère (Vice-Admiral of), 243,

Lassalle, 125, 255, 250.

Lazarus (Bernard), 152, 255.

Lechannel (F.), 106.

Ledru-Rollin, 172.

Lefèvre (André), 243.

Lenaîl, 204.

LENIN, 6.

Leven (Narcissus), 120.

Levy (Doctor Oscar), 125, 126.

Free Word (The), 2, 3, 107.

Liyingstoke (Brigr ad^general), 30.

Lloyd George (David), 5, 7, 30,
33, 60, 76, 108, 135, 130, 142, 170,
195, 198, 210, 226, 236, 246.

Loeb (Isidore), 254.

Loubkt (President), 81.

Loris XVI, 163.

Louis XVIII, 238.

Luther (Martin), 148.

Lwow (Prince), 86.

Lynihurst (Lord), 13.

Lyoxs (Lt-Colonel), 39.

M

Macaulay, 13.

Mach (Edmund von), 164.

Mac Innés (Evoque doctor), 212.

Mack, 229.

Mac Mahon (Sir Henry), 37.

MAfiNus (Sir Philip), 73, 113.

Matstre (Joseph de), 125.

Malleterre (General), 240.

Malone (Lt-Colonel), 105.

Mandel, 80, 81.

Mandel-Pi0Titscfuu>, 80.

Manc.ht (General), 243.

Mastodx (Paul), 242.

Marco, 44.
Marconi, 140, 141.
Marks (Lieutenant), 39.
Marx (Karl), 93, 125, 255, 250.
Maurras (Charles), 1, 59.
Mayer Amsciel (Rothschild), 136.
Mendùs (IL Percira), 48.
Mercury of France (Le), 104.254.
Mermetx, 234.
Metropolitan (The), 155.
Meyer (Sir William), 38.
Mii.ner (Lord), 22, 72, 74.
Mivat-el-Chark (Journal), 186.
MrrcfiELL (Major), 57.
Mokattan (El), 228.
"MriiNcziNSKi (General), 64.
Motui (Sir Alfred), 30,31, 130, 143.

Woktagu (Edwin), 30, 38, 108, 143.

Mi'NTEFLORE, 103.

Moxteffore (Claude), 113, 156.

Mo* iekjoue (Mrs), 34.

Moimvcn (General), 81,

Monr.EXTU.iu (Ambassador IL), 56,
109, 210, 245.

Morniny Post (The}, 22, 107, 108,
111, 115, H0, 122, 127, II2, 149,
151, 215, 216, 217, 210.

204

THE HEGNE OF ISRAEL AMONG THE ANGLO-SAXONS

MOR0Z (K), 111.

Myers (Major), 39.

NOT

Nathan (Major), 39.

Nathan (Sir Matthew), 31.

Nation (The), AS.

Netter (Charles), 121.

New Republic (The), 160.

New York Herald (The), 80.

Nicholas II (Emperor), G.

Nietzsche, 93.

Nietzsche (Mr. ne K. Foerster), 121.

Nilus (Serge), 85, 86, 87, 89, 102, 106.

North American View (The), 48.

Northcliffe (Lord), 32, 231.

Nordau (Max), 191, 205.

Oman (Khalifa), 189.

Opinion (The), 100.

Osservatore Romano (V), 213.

Palestine Weeklies (The), 174,

Patterson (Lt-Colonel), 182.

Pavot (Editor), 53, 240.

Peel (Sir Robert), 13.

Pernot (Munich), 199.

Picot (Georges), 225.

Jewish people (The), 245.

Pilsudski (Marshal), 09

Pitt-Rivers (George), 123, 125, 127.

Plain English, 135, 136.

Prothero (JK), 64.
Psichari (Ernest), 194.
Public Ledger (The), 149.

PUYERREPON, 248.

R

Ravlinson (General Baron), 173.

Reading (Rufus Isaacs Lord), 30,
31, 33, 38, 50, 73, 74, 129, 139, 140,
141, 142, 143, 109, 170, 210.

Uedlich (Celine), 118.

Ueinach (Joseph), 29, 246.

Reinacii (Solomon), 106.

Remijrandt, 177.

Revue des Deux-Mondes (The), 199,
240.

Revue Romande (La), 107.

Revue Universelle (La), 140, 235.

Rhodes (Cecil), 21.

Ricardo (David), 10.

Roberts (Marshal Lord), 23.

Roja (General), 65.

Roosevelt (Theodore), 54.

Rosenfeld, 132, 153.

rothberg, 112.

Rothschild (Baron Gustave de), 30.

Rothschild (James de), 229.

Rothschild (Lady), 34.

Rothschild (Lionel), 14.

73, 113.

Rothschild (Lord), 30, 141, 156,
108. 170, 171, 205, 221.

INDEX OF NAMES CITED

265

Rothstein (Theodor), 31.
Rouvier (Mauritius), 141.
Rumbold (Sir H.), 63, 68.
Russell (Ch. Edward), 57.
Russell (Lord John), 15.

S

Saad (Foaad), 173.

Sack, 155.

Salisbury (Marquis of), 206, 250.

Solomon, 36, 146, 209, 256.

Solomon (Dr Elias), 145.

Solomons (David), 14, 15.

Samuel (Sir Herbert), 31, 129, 143
169, 191, 200, 202, 203, 205, 206,
208, 209, 212, 214, 215, 216, 225.

Samuel (Marcus), 113.

Samuel (Sir Stuart), 63, 64, 65, 66,
07, 68, 112, 129, 143, 198.

Sanghez (Gabriel), 44.

Santagel (Luis de), 44.

Sassoon (Sir Philip), 30, 108, 141
173.

56, 60, 147.

Schiffer, 153.

Schmarof (Alexis), 120.

Scribner (Editor), 55.

Shinwell (Emmanuel), 129.

Simon (Lieutenant), 39.

Slisberg (Henry), 230.

Small & Meinard (Editors), 86, 97
99, 149.

Simlie, 33, 129.

Smith Elder (Editors), 21.

Sokolow (Nahum), 221, 230.

Sombart (Professor), 27.

Souchotin (Alexis Nicolajevitch),
87.

South African Jewish Chronicle
(The), 81.

Spectator (The), 114, 128, 135,
181.

Spielmann (Isidor), 113.

Spiller (M»-N.), 212.

Stahl (Friedrich), 126.

Stanton Pasha 190.

Steinberg, 132.

STEINBERG (Mrs), 39.

Storrs (Brigadier General Ronald),
191, 203, 231, 232.

Stuyvesant (Peter), 45.

Sully, 237.

Sunday Pictorial [The] 32.

Sydenham of Combe (Lord), 181.

Tabbush (Major), 82.

Taine (Hippolyte), 1.

Talleyrand (Prince of), 238.

Tardieu (André), 236, 242.

Time (The), 252.

Tharaud (The Brothers), 168.

Thomas, 129.

Thomas (Albert), 242.

Times (The), 84, 104, 105, 106,
118, 149.

To-day and To-morrow, 249.

Torres (Luis de), 44.

Tower (Sir Reginald), 110, 111.

Tribune (The), 145.

266

THE NÜGXE »'LSHAEL AMONG THE ANGLO-SAXONS

Trotsky (Léon), 6, 100, 142, 147,
148.

Tuck (*ir A), 73.

Victoria (Queen), 18, 21, 167.

Old France (The), 86, 89, 96,
106, 140, 245.

Viviani, 243.

W

Wadsworth 73.

Walling (WK), 57.
WAmirur. (Max), 147.
WAiiminG (Paul), 147.
Wiik.AMi ((léaerAl), 68.
Weizmanx (D<Xliaim), 73, 75, 139,
100, 169, 201, 205, 221, M, 228.

Wells (II. G.), 158.

Wehnheu (Sir Julius), 22.

Westminster Gasette (The), 31.

Whidley {Charles}, 100.

Wjlbrom (A. «.), 3U,

Williams, 129.

Wilson (President Woodrow), 4,
7, 40, 51, 54, 55, 56, 58, 60, 69, 71,
123, 141, 154, 158, 164, 188, 233,
234, 235, 236, 239, 240, 244, 245,
246.

Wisk (Chief Rabbi Stophen), 70.

Wolt (Lucien), 31, 78, 118, 119,
120, 137, 247, 248.

Woolf (AM), 72, 76.

Wright (Captain P.), 63.

Zangwil (Israel), 247.
Zimdeh, 132.

CONTENTS

Foreword

The Jewish Conquest of England.

The Israelites successively acquired all the civil and political rights of British citizens.

– A Rothschild in the House of Commons.

– Benjamin Disraeli created Lord Beaconsfield, pre-Prime Minister of the United Kingdom. – The Jews in South Africa. – Jewish friendships of Edward VII. – Israel's hold on the government, during and after the World War. not

CHAPTER II

Jewish influences in the United States.

The first Jews brought to America by Christopher Columbus. – The increase in population Jewish lation for fifty years. – The attitude Israelites during the war. –Otto H. Kahn and Jacob Schiff. – The president's Zionist entourage Wilson tooth 43

208 TABLE OF CONTENTS

CHAPTER III

The Anglo-Saxons champions of Israel.

Sir Stuart Samuel's mission to Poland. – A letter from President W. Wilson to the rabbi Stephen Wise. – The XVar Empire Memorial Round. – A toast from Mr. Lionel de Rothschild. – Jewish pride at its peak. 5i

CHAPTER IV

The "Protocols" of the Sages of Israel.

The publication in London of the first translation tion of the "Protocols". – An article from the Times. – Statement from Serge Nilus on the origin of the documentary is lying. – The Jewish campaign plan to settle down secure world domination. – The collapse of the Russian Empire. – The Jewish Peril 83

CHAPTER V

The Resistance in England.

A campaign by the Morning Post. – The league
nationalist: The Britons. – A call from Cre-
better, the authenticity of which the Israelites dispute.
– Mr. Lucien Wolf. – A pamphlet by MG Pitt-
Rivers with a curious preface from the doctor
Oscar Levy. – A circular from the Jewish League of
Petersburg. – Lord Reading. – An article from
Blackwood's Magazine 105

CONTENTS

CHAPTER VI

The Resistance in the United States.

Bolshevism reveals the Jewish peril in New York.

– An American translation of the “Protocols”.

– Henry Ford and the Dearborn Independent. – THE
Committee on the Rights of Religious Minorities. – THE
ideas of Professor Frankfurter. – A demonstration
Jewish-German tion against France 145

CHAPTER SEVEN

The Zionist idea. – The English in Jerusalem.

Zionist aspirations. – Theodore Herzl. –
The letter from Mr. Arthur Balfour to Lord Rothschild.

– The joy of the Israelites. – A visit to Jerusalem
salem after the occupation of Palestine by the
Allies. – The first arrivals of Jews. – Pro-
tests of Islamic-Christian committees against
new government. – Demonstrations and
riots. – The Inquiry of Sir Herbert Samuel. . . 100

CHAPTER VIII

Jewish Palestine.

The San Remo Conference. – The mandate bri-
tannic on Palestine. – The “National Home”
Jewish under the high commission of Sir H. Samuel.

– The Israelite High Commissioner at the Holy Sepulchre.

Morning Post. – The “Keren Hayesod”. – Text
probable mandate. – Grandiose projects. –
Dissensions between Zionists in England and America
ric. – First io5 disillusionments

Hf0 TABLE OF CONTENT

CHAPITKR TX

The League of Nations, Anglo-Saxon organ of Israel.

The president’s complementary “five points”
Wilson tooth. – Christianity in the Middle Ages
judged by Auguste Comte. – – The Euro Directory-
peen. – The Hague Congresses. – The Society of
Nations. –Sir Eric Drummond. – Mr. Paul Man-
cough and the political section. – President Wilson
variously judged. – The League of Nations pro-
essentially yields Jewish inspiration. –
Serious setbacks at the Geneva Assembly. –
Lord liobert Cecil and the Leaguo. of Nations' Union,
– Articles from the Diicago Tribune. – The spirit of
revolt among the Jews. – A serious mistake made. –
Israel is not yet the Master of the Earth. . . « 233

Index of Names Cited 259

Table of contents 267

COMPLETION OF JMPBIMen

June fourth, nineteen hundred and twenty-one

by

THE ORLEAN IMPIUMENIE

In Orleans

For

BERNARD GRASSET



French



English 



Full text of " The imperialism of Israel - Roger Lambelin "

[See other formats](#)

ROGER LAMBELIN

THE JEWISH PERIL

IMPERIALISM
OF ISRAEL

PARIS
BERNARD GRASSET, EDITOR

61, RUE DES SAINTS-PERES, 6 1

8* edition.

THE IMPERIALISM OF ISRAEL

FROM THE SAME AUTHOR

TO THE. SAME BOOKSTORE

The Kingdom of Israel among the Anglo-Saxons, in-16.

Egypt and England. Towards Finddependence. Of
Mohamed Ali to King Fouad, in-16.

OTHER WORKS

Sicily. Notes and memories, in-8<> illustrious (Desgles dk
Brouwer), exhausted.

Our Merchant Navy, in-8o (Challamel).

Son of Chouan, contemporary novel (Plon).

Under the Egyptian sun: A Man's Heart, novel.

(NEW NATIONAL READING)

ROGER LAMBELIN

THE JEWISH PERIL

IMPERIALISM

OF ISRAEL

PARIS
BERNARD GRASSET

EDITKUK
64, RUE DES SAUSTS-PBRES, 61

HE WAS PULLED FROM THIS OR-
VRAGK I TWELVE EXBMPLARIES
ON PURE WIRE VELIN PAPER
LAFUMA NUMBERS DK IA 12

51!

T}2_ tl

All rights of translation, reproduction and adaptation
reserved for all countries.

Copyright by Bernard Grasset, 1924.

To General Ch. VANDENBERG

My friend in Saint-Cyr

and in Tonkin,

My Chief of the Orient Expeditionary Force,

This book is kindly dedicated.

FOREWORD

Mr. Victor Berard published a book in 1900: L'An-England and imperialism (1), which I reread last time with interest. After having painted a vigorous portrait resembling Joseph Chamberlain, Vau-
tor retraced the genesis of growth and ambitions of Great Britain. He evoked the memory of a personality who had his moment of fame: Sir Charles Dilke, whose work Greater Britain, wrote returning from a visit to the English possessions of both hemispheres, had achieved great success; it was allusion to Disraeli Lord Beaconsfield, to whom the Queen Victoria owed her crown as Empress of India; to Lord Roseberg, promoter of the Imperial Federation League and it showed the successive stages covered by John Bull before having fixed in his empty brain that he was called to rule the world.

You regere imperio populos, Romane, memento.

This conception came from the development of his colonies and their wealth; she had entered the metro-

(1) Armand Colin, editor.

n Israeli imperialism

pole and dominated in government councils.
From now on, all efforts will tend to impose uni-
towards British hegemony.

But at the same time, or a few years later,
in the center of Europe, another nation demonstrated
ambitions of the same order, nourished the mimes
hopes. Without doubt, she did not own an estate
colonial comparable to that of England; his pos-
overseas sessions were of recent conquest and
mediocrely endowed from an economic point of view, but

great speed, leading to a parallel expansion of its commerce and its industry. By her emigration, she established colonies in the two Americas likely to usefully support his views. Furthermore, she possessed the finest army in Europe, the best trained, the most fantastically equipped for the war and the Triple Alliance seemed to allow him to have the best of the land and sea forces of Austria-Hungary and Italy, while his friendly relations with the Ottoman Empire opened up radiant prospects for him. His views towards Asia Minor and Persia.

Only France could have stood up to these ambitions. Her excessive actions and playing a personal role, in contrast to her valiant in maintaining a European and world balance. But, since the Republic reigned there, the democracy is flowing to the brim... France no longer has a foreign policy. Party quarrels absorb its rulers. The French had reached the point of "love each other more", following the expressive words of Charles

FOREWORD HI

Maurras, and the crises, the shocks coming from the East: Fashoda, Kiel, Tangier, no longer provoked beneficial reactions. We simply observed short oscillations, ephemeral emotions, and were born to take some preliminary measures with a view to a security that remained precarious and unstable.

It was visible that in the short term imperialism German and British imperialism would enter inevitably in conflict due to alliances and agreements concluded between the States, this conflict was to lead to a global conflagration.

This is what happened in the last days of July 1914.

The struggle was long and fierce. Millions of men, in billions, exceeded all forecasts. The social state, the economic life of vanquished peoples and even victors were shaken to their core. Their foundations. The peace treaties upset the map of Europe in the name of Wilsonian principles and generated new conflicts. However the United Kingdom, adding the German colonies to its flagship imperial, proud to have destroyed the military and commercial fleets of its feared rival, seemed to have picked up in a final victory - in which she had participated

the world supremacy to which it aspired. But the Triumphal medal had a reverse side. The revolts and resistance from Ireland, India, Egypt, the choice made of the factories of the United Kingdom, the socialist push, which tripled the strength of the Labor Party at Westminster, projected unfortunate shadows on the image of victory.

IV Israeli imperialism

And one may wonder if the real beneficiary of the great war is not a power without territory, who possessed intelligence in all belligerents, directed international finance, exercised take action on governments and Parliaments as on socialist and Soviet organizations—
Unquestioned: Jewish power.

As the war dragged on, the Jews had supposed the party to draw from the tragic events which bloodied and ruined the old Europe, against etc more or less involved in the ranks of the combatants, it is difficult to accuse them to be “homeless”. Once the war is over, their people scattered, but always one, extending everywhere its tentacles, could impose its law on nations divided, jealous of each other — these jealousies would be skillfully maintained — and deeply morally and financially damaged.

After careful investigations Israel acquired the conviction that, despite the valuable assistance given by the Russian Revolution, fomented by him, the central empires would succumb in the struggle. So, he offered the allies, under certain conditions, to put to their advantage in the scales of war the weight of its gold and its occult forces. Victory would thus be advanced... Thanks to the competitions that the Jews had secured themselves in the governments of England, the United States and France, the deal was easily concluded. Among the conditions imposed included the gift of Palestine to the Jews,

FOREWORD V

represented by “The Zionist organization”. The minister of Her Britannic Majesty's Foreign Affairs, Mr. Arthur Balfour made a strong declaration in this regard.

November 2, 1917.

The date and the declaration deserve to be remembered. They mark the origin of a period of history of the world. It is the birth certificate or rather the declaration avowed ration of Israeli imperialism, Vaurore of day when "the promise" made to the chosen people will be "fulfilled" plie", where the realization of the centuries-old dream will begin of the Hebrews.

It is good to note that by granting "allied" States and associate their assistance, their high protection with an hour which could be decisive, the Jews had not no intention of continuing with the crushing of the Germanic lis owned the other cole du Rhine too material merits which it was important to safeguard; and then, how many financiers, traders, dustriels which came for fifty years, fix their residence, build their fortune in England, France, in the Americas, were from Germany and had kept relatives, relationships, business I

Also the hostilities had barely ceased when the Israelites around the world, activating governments ments over which they had control, and particularly England and the United States had as their main concern to maintain territorial cohesion and Vave-economic crisis of the Reich, especially since the abdication

VI Israeli imperialism

of the Emperor William had allowed them to take to protect, in Germany, from all the avenues of power see. From there, the precipitation of Varmistice, the stipulations lations of Wilsonian peace, the opposition of the Anglo-Saxons have the autonomy of the Rhine provinces, the bad bad mood shown to the resurgent Poland, the fragmentation of Catholic Austria-Hungary which made it impossible to settle in the valley of Danube of a counterweight to the pro-Germanic bloc testing...

The League of Nations, according to one of the writers the best known in Israel, proceeds "essentially from "Jewish inspiration", and Mr. Lucien Wolf, who con-all the cogs and twists and turns are born, in a conf-ference made in London in January 1921, encouraged all his co-religionists to support it by all the people

"We have the greatest merit in the success of the League. It is in harmony with our noblest and our holiest traditions, She has for us a Merit major in that it ensures the most favorable solution to the Jewish question. Its future is also assured. »

The final word is expressive. The Jews now have aware of their strength, and how could they not not when we compare the situation of their communities scattered nauts in 1789 to that of which they have some right to be proud today

See the positions they have conquered 9 since then, in different countries; the points of support that they were methodically organized for an offensive

FOREWORD VII

generate. Their financial power is formidable and they wonderfully know how to use it by directing the press, the masonic lodges; by maneuvering the governments, opinion, parliamentary assemblies. They are acquired in all circles, in salons worldly as in politics, auxiliaries, more or less conscious accomplices: that's what we named in the United States "the Christian front of Judaism".

// would also be childish to deny the qualities of intelligence and labor of the race. Mr. Edmond Fleg, in the Jewish Anthology (1) which he has just published, complacently cited, according to Israel Zangwill, the illustrations contemporary practices of the Hebrews in business, letters, philosophy, sciences and arts:

In fact, it is in the impersonal and international science, philosophy and T eru-
dition, that the race of Spinoza has won its greatest triumphs... Five times at least, the Nobel Prize for science was devolved to Jews: Albert Michelson (optics), Gabriel Lippmann (color photography) theirs), Albert Einstein (physics), Wilstaetter (chlo-
rophyll). The fame of the Jews as doctors dates back to the time of Saracen Spain. The contrition bution of the Jews to other disciplines is no less outstanding. The names of Beufey, of Sylvain Levi (Sanskrit), by Jules Oppert (Assyriology), by Sylvestre, by Georges Cantor, by Adhamard (math-

(1) 2 volumes. Cres, 1923.

VIII I/IMPERIALISM OF ISRAEL

Theodore Reinach (universal scholarship), d'Asser (jurisprudence), Hermann Cohen and Bergson (philosophy) will suffice as an example (1).

Let's not quibble about the value of the price Nobel and on the genius of the Israelites cited in this pamphlet; but let us simply observe that when we has the most press and advertising procedures efficient, it is easy to amplify talents and surpass reputations,

But I will not seek to reduce Intel-donations. lectuals of the race. If they promote its uses and ambitions tions, if they explain its successes, they do not justify them not.

In this study, I will exclude anything that could would give it the appearance of a pamphlet, I will expose it facts ; I will accompany it with sober considerations documents drawn from easy-to-verify sources and many of which are borrowed from publications and has official Jewish documents.

To the reader in good faith and without bias it belongs will want to assess whether the volume of this book is sufficient is justified and if Israeli Imperialism is a myth out of an overheated imagination or a reality tangible, a conquest begun and victoriously continued.

R.L.

(1) Jewish Anthology, vol. II, pp. 188-189.

IMPERIALTSM OF ISRAEL

FIRST CHAPTER

JEWS AND JUDAISM

What is the overall number of Jewish populations? –
How exactly to define Judaism? – Does he have
There has been a government of Israel since the dispersal
if we ? the declaration of arthur balfour and the gold-
Zionist organization attest to the current existence of
ge government. both international and
nal and national of Jewish power. memories

FROM THE TIMES OF JSdOUARD DRUMONT.

I

What could be the total number of Israelites?
scattered on the ground of our planet? It is very difficult
to determine it exactly. The Almanah of Gotha
of 1900 estimated the number of Jews at 7,650,000
Europeans; V "Union for Israeli Statistics",
of 1904, brought it to 11 million, in round figures.
The most recent Jewish Year Books, which include
| in their statistics the Jews of the five parts of the
|world, give a total of 15 to 16 million, which
still seems much lower than reality. Indeed,
there are many Israelites, residing in small groups

2 THE IMPERIALISM OF ISRAEL

groups far from centers with a synagogue and
which could not be identified. In some countries, the
Jews still conceal their origin and are considered
Christians or Muslims.

It is undeniable that the breed is prolific. THE
Romanians have recently experienced this: so
that among them the Christian population remains stationary
nary, the Semitic population gradually grows
ment in a worrying manner, to the point of
tify the apprehensions formerly expressed by Gou-

held, for centuries, on the surface of the globe, the level of the population that Judea supported during the death of Christ, an intelligent force, who never got tired of walking in agreement with the meaning of the Judeo-Christian prophecies, would like, in a few years, to side of intellectual power tural and metallic of Israel, suddenly achieve at the top of all social positions, double, triple its numerical value? Does she want you-should create for him, ready to move at the stroke of trumpet of the man she will call her Messiah, a master army in all places of Tor and iron, these two metals, which, on the ruin of the principles of Christian civilization, became the two levers of our social changes, the two reasons dominant of any modern power? »

All things considered, it is reasonable to think that in 1924, Judaism has at least a population lation of twenty million individuals (1). It is assured

(1) A statistic most recently drawn up for the states of the new Europe, given in the Nationalistul, by Jassy, organ of the Romanian patriot AC Cuza (Mon 17, 1923)

i/IMPERIALISM OF ISRAEL 3

a tiny figure compared to the population lation of the world, and the dispersion of groupings of Hebrews seems to deprive their people of a truth cohesion table.

How dare the leaders of Israel conceive see the ambition to establish for their benefit an imperialism universal!

A crucial question arises: is there a government? Jewish? By this I mean an organization of liaison and direction, capable of imposing on all those of the race of disciplines and convergent actions.

Before trying to resolve it, let us try carefully understand what Judaism is, what are its principles, its character, its tendencies, according to history tory, according to philosophers, social writers, Jews and Christians, who are specially studied.

Mr. Sylvain Levi gives a complacent definition. skillfully reproduced in an important work

Judaism is a religion. It's like followers of a religion that the Jews were persecuted in middle ages; it is as such that they were emancipated—weighed down by the French Revolution... There is no France of nations other than the French nation... The present difficulty comes from the fact that the Jews

establishes that for a Jew, in Sweden and Norway, there are 7,500 national; in Spain, 6,200; in England, 800; In France, 450; in Belgium, 420; in Serbia, 120; in Italy, 80; in Bulgaria, 78; in Russia, 76; in Germany, 63; in Austria, 23; in Türkiye, 21; in Hungary, 16. The two most favored countries The main sources of Hebrew contribution are Poland and Romania. In Poland, there is uh Jew in 13 inhabitants; In Romania, one in 7 Jews.

4 Israeli imperialism

found at different layers of Europeanization tion, according to the countries where they live; and the question is to know if those who are the most advanced in the modern progress will help others to ascend sion, or if the opposite will happen... If the Judaism is a religion, in what sense do the Israelites detached from religion, are they Jews? In the meaning that the French of Brittany are Bretons and that the French of Provence are Provengals. We have inherited from our ancestors the habits of took> character traits, including our long exclusion sion of Christian society ensured its conservation. Now that the Jews have given evidence of loyalty in all the countries which have adopted them, I think it would be good to develop their qualities hereditary as a contribution to modern society (1),

Israel in this way does not seem very formidable. Its followers only ask to practice their religion in complete freedom. They have assimilated or are in the process of assimilating with the inhabitants of countries where they live, and if, in the order of assimilation, there to latecomers, just hand them a ladder to call them to yourself. They are all ready to speak take the step that separates them from their co-religionists more advanced and civilized Europeans*

But Judaism is not only a reli-

Batault, "this phenomenon, unique in the annals of the world, of an indissoluble alliance, of a mixture intimate, of a close combination of the religious and national principle (2)".

(1) Jewish Anthology, Paris, Cres, 1923, t, II, p. 219*

(2) The Jewish Problem, Paris, Plon, 1921, p. 65.

I/IMPERULISM OF ISRAEL 5

Bernard Lazare, examining, scrutinizing with the a surgeon's scalpel, the faults, the defects of his race and analyzing the causes of antisemitism throughout the ages, has had the frankness to recognize for which the Jew was in turn hated by the Alexandrians, the Romans, the Persians, the Turks, the Christian nations here. This is because the Jew has always been a unsociable efcre. "Why unsociable? Because he was exclusive, and his exclusivism was both political and religious, or, to put it better, he was keen to its politico-religious cult has its law (1). » . In the conflicts of peoples, following wars, the vanquished accept the laws of the victors; if they sometimes revolt, it is to reconquer their independence. dependency and their territory. But they don't protest not against the general laws imposed on them, and support it is they who share with the winners their ancestral customs and prejudices.

The Jew, on the contrary, cannot admit submission sion to foreign legislation; your master, the God One, Yahweh, gave him his law, a complete law, which is not only a religious law, but which includes moral and political prescriptions, and even hygiene and cooking rules. Faithful to their "Torah", the Jews did not limit themselves to reclaiming freedom practices of their religion; they refused to subject to civil laws and customs of States who gave them hospitality.

It was not for their religion that they were persuaded. cute, but the Talmud, developed by doctors who, on certain points, amplified and distorted

(1) Anti-Semitism, Paris, L. Chailley, 1894, p. 3,

the laws revealed by Moses, further increased the spirit of exclusivism and pride of the nation that its great philosopher Spinoza described as "fierce" and insociable.

Faith in their predestination given to the Israelites immeasurable pride. The world will not know happiness only when their people, depositaries of the law, will impose its divine provisions on him. " II is the chosen one of the Lord. At the moment when the snake tried Eve, says the Talmud, he corrupted her with his venom. Israel, upon receiving the revelation of Sinai, he delivered himself from evil; the other nations could not cure it. Also, if they each have their guardian angel and their constellations protective functions, Israel is placed under the very eye of Jehovah. He is the favorite of the eternal, the one who only right to his love, to his benevolence, to his special protection, and the other men are placed below the Hebrews; they are only entitled to pity to divine munificence, since, only, The souls of the Jews are descended from the first man. THE goods which are delegated to the nations belong in reality in Israel... (1) »

These religious concepts illuminate the corners of Jewish Tame and facilitate its understanding. This soul is double, according to the confession of Bernard Lazare: it is both mystical and positive: "His mysticism ranges from theophanies of the desert to reveries metaphysics of Kabbalah; his positivism, his rationalism rather, manifests itself as much in the sentences of FficcMsiaste that in the provisions legislative decisions of the rabbis and the dogmatic controversies

(1) Bernard Lazare. V Anti-Semitism, p. 9.

Israeli imperialism 7

ticks of theologians. But, if mysticism succeeds like a Philo or a Spinoza, rationalism continues owes to the usurer, to the gold weigher; he gives birth to eager trader. It is true that sometimes both states of mind are juxtaposed, and the Israelite, like this happened in the middle ages, can be two parts of his life: one dedicated to the dream of the absolute, the other to wisest trade (1). »

The development of this special mysticism and

already allow us to glimpse the dream of imperialism which haunts the brains of the Hebrews today.

Judaism – this seems certain – is therefore both a religion and a people. A young poet Israelite, Heli-Georges Cattau, does he not imply quotes the confession by dedicating one of his poems “To the memory of Charles Peguy, who died at the Marne for France, and Amedee Rothstein, who died in Verdun for France and for Judea (2)”. But Judaism is something else again, it's a race. Bernard Lazare disputes it, but without invoking in support of his thesis valid reasons. If it is not strictly correct to say that the Jew is a pure Semite, it is constant that his tribe of origin was one of the branches of the Semitic tree. Because we can find in China or Africa, groups, small peoples covered by the Jewish religion while being remained yellow or black, it should not be concluded that the race has changed, it has crossed with others elements likely to transform it. Without a doubt,

(1) Anti-Semitism, p. 20.

(2) The Promise Accomplished, Paris, C. Bloch, 1922.

8 the imperialism of Israel

over the ages, marriages have been contracted between Jews and Christians or Muslims, but these unions were not numerous enough, frequently enough quentes, to change the ethnic backgrounds of Hebrews. The breed has been guarded as strictly as to do was possible, and more than any other human race, its qualities and its defects. Disraeli, who, despite his conversion to Anglicanism, intended to facilitate its aims politicians, did not stop exalting Judaism, was singularly proud of the “original sap” of his race, so jealously preserved, and applied to it the famous theory imagined by Arthur de Gobineau for the benefit Germans. Didn't big Dizzy also have predicted (this is a parenthetical) that imperialism British, of which he had become the architect, prepared would one day take the triumphant path of imperialism from Israel!

Religion, nation, race, these three terms expressing very different things penetrate and confuse each other tooth in Judaism. The Israelites have difficulty

disjoin them. An American magazine, V Atlantic Monthly one day published (1) a fashion-style article ree and very solid documents of Mr. Paul Scott Mowrer on "The Assimilation of Israel". The author there developed the idea that in our era of nationality intense lism, where it is important to fight against ferments of dissolution and internationalism, the Jews, cosmopolitan race par excellence, had to be put required to choose a nationality. That they keep their religion, no one sees any disadvantages in it,

(1) Book 4 season of July 1921 s

Israeli imperialism 9

but let them adopt a homeland. " United States are already crowded with German-Americans whose the hearts remained in Germany, from Irish-Am6-Yanks whose hearts remained in Irian, and other half-digested foreign varieties (half digested). » We should be able to at least consider our Jews as fellow citizens...

The invitation was flattering in a sense. She will exasperate the Hebrews and the Jewish World n I hesitated not to declare that "nothing had been written more abominable, in the type of insidious Tantisemitism gods (1)".

We can therefore, by relying on a series of historical facts and authoritative testimonies, Affirm that Judaism is a theocratic nation, coming from a well-defined race, which avoided all contact with other breeds deemed susceptible to it "pollute".

II

Let's take a look at the past. During the fall of Jerusalem, the government of the Hebrews was exercised by the "Grand Sanhedrin", which Abbot Joseph Lemanix, Jewish convert!, thus defined in his book Napoleon I and the Israelites (2):

(1) Issue of July 20, 1921.

(2) Quoted in the Jewish Conjuraton against the chvd-world
Hen, by Copin-Albancelli, pp. 337-338,

10 i/IMPERIALISM OF iSRAKL

"There was nothing greater in the ancient republic of the Hebrews as the Sanhedrin. He formed the Supreme Council of the Nation. He appears for the first time after Baby's return from captivity lone, towards the Machabian period; its date is between Tan 170 and Tan 106 BC. True sovereign assembly, the Sanhedrin had, in the recent times of Jewish nationality, replaces the monarchy: also its authority was considered reliable, at the same time doctrinal, judicial, administrative trative.

"He interpreted the law. He judged major causes.

He exercised over the administration of affairs an exact monitoring. As for its composition, it was 71 members, including the presidents. The 71 represent- were the three classes of the nation: the priests; THE scribes or doctors and interpreters of the law; the elders, taken from among the heads of tribe and family. »

According to Fabbe Chabauty, who, in the Jews our masters, specially studied this organism, this The assembly recruited itself. The high priest who was part of it by right was usually the president and bore the title of nasi, in Hebrew chief, prince. The class of priests included the representatives representatives of the twenty-four priestly families; THE scribes constituted a powerful caste of juris- consulted who were also theologians. Years- These people therefore formed a purely secular element of the Sanhedrin.

We have Jewish coins from the first two centuries before Jesus Christ and we discovered several dating from the Christian era, k Period of the first revolt of the Jews against the Romans.

the imperuxism of isrjlbl II

The latter bear the following inscriptions: Eleazar, the the high priest, Simon, nasi Israel, Simon, prince

It seems that the last official assembly of the Sanhedrin stood under Titus for a short time before the destruction of Jerusalem. After the ruin from the holy city, in the year 70, the Diaspora began, the great dispersion of the Hebrews throughout the world. It was completed under Adrian, in the year 135, after the defeat of Barchochebas. A current of emigrants took shape towards the south and west of the Earth and Jewish colonies were established in Egypt, in Italy, in Spain; another current towards the east fixed other elements in Syria, in Armenia and as far as Persia. Some families, hiding and at the risk of their lives, during the first years, were able to stay in Palestine. It was among them that was chosen the patriarch of Judea. He resided in Tiberias or at Japhne and it appears that he had authority over the Jews of the West, directing the synagogues, pre-making decisions in delicate circumstances, sending 6 "apostle" emissaries to carry his instructions and collecting tribute. This government of the patriarchs, sometimes tolerated, sometimes forbidden, according to the feelings of the Roman emperors with regard to Jews, functioned in a more or less discreet way until 429. Theodosius the Younger then strictly forbade receptively to the patriarchs to establish and perceive taxes on their co-religionists; and since From this date, there is no longer any mention of them in history (1).

But the Jews who had emigrated to the East, the

(1) Abbe Ghabauty. The Jews our masters.

12 imperialism p'xsrax

Eastern Jews also had leaders; these leaders, descendants of the royal line of David, had taken the title of "Princes of Exile". They resided in Babylon and Rabbinic Talmud which enjoys the most great authority, the Babylonian Talmud, tells us know that these Princes of Exile were the true rulers of the people dispersed. They governed directly the Jews of the East, thanks to the benevolence of the dynasties reigning in Babylonia and communication with the Jews of the West through the intermediary of the patriarch of Judea who was subordinate to them. Did the Princes of Exile have absolute power? or were they simply the presidents of a Council supreme reconstituted? We do not have any documents

The first of the Princes of Exile whose annals mention his name Huna. The patriarch of Judah, Judah the Holy, was his contemporary and openly recognized his authority. To the witness-family of Saint Jerome, who lived in Palestine, in the 4th century there were no longer any doctors of the law hebraic in the Holy Land and it was acquired only in the 4th century the sole seat of government of the Hebrews was in Babylonia and it is the descendants of Hillel who teach and comment on religious laws (1).

A thick mist surrounds the actions and gestures of Israel for a period of about four centuries, then a dazzling clearing occurs. In 1005, the caliphs of the East become the enemies of the Jews, close their academies, put their Prince to death of Exile or captivity: Ez^chias, The Hebrews

(1) Ibid., op. cit.

Israeli imperialism 1 3

have therefore made themselves very odious to the populations who had welcomed them so that such persecution has occurred. It is because the exclusivism of worshipers of Yahweh manifested themselves everywhere from most aggressive way. In his book V Intolerance religion and politics, M » Bouche-Leclercq Fa thus explains: "All peoples who, in anti-left, were in contact with the Jewish people, felt in him an unknown force, an energy which exerted a repulsive action on them to which they responded by an equal aversion. This energy was made of a indomitable faith in the power of one God, that the Hebrews were the only ones to worship and who should as a reward, ensure them superiority on other peoples, equal to that which raised it himself above the other gods. These were cursed powers that he would throw out of the world and would return to the eternal Fabime in the day mark in his unfathomable designs (1). »

The Jews of the East were forced to abandon most of the territories of Asia where they had established colonies and, since the 11th century, history has not no more mention of the "Princes of Exile".

Should we infer that from this date he

between scattered communities, more impetus
director from the religious point of view as well as from the
from a political point of view?

If there remained a secret government, it was necessary
that his action was very mysterious, his role very

(1) Bouche-Leclercq. L y Religious intolerance and the Poli-
tick, Paris, 1911.

1 4 i/LEMPERIALISM OF lSRAEL

discreet, so that no traces of it were discovered.
On the other hand, if this central authority no longer existed,
if the Hebrew groups did not have among themselves
only accidental relationships, without any links
hierarchical, it is truly prodigious that these
groups, abandoned to themselves, could have
preserve the integrity of their faith, the purity of their race,
the desire to refuse any contact with people
who surrounded them, to prevent any assimilation
to foreign races.

The hypothesis of the continuity of a government
occult – because we are here in the domain of
hypotheses – can be supported by two documents
from the 15th century, cited by Mr. Fabbe Chabauty. These are
two letters, which a priest from Avignon published in
17th century in a book, the Royal Crown of
kings of Aries, dedicated by him to “MM. consuls and
governors of the city” (Avignon, 1640). They have
was reproduced in 1880 in V Armaria prouengau
and in the Revue des Etudes Judaes, of which Baron
James de Rothschild had just established the foundation.
Mr. Copin-Albancelli also cited them (1).

The consuls of Aries, according to Tabbe Bouis, had
collected complaints from residents “against the per-
fides Jews who lived in the city, because of the
usury that they committed...”. We threatened to
throw into the Rhone. King Charles, warned, “hunted
by its edit this cursed race of the city and its
terroir, Fan 1493”.

Four years earlier, the Jews of Aries had
. wrote a letter to the Jews of Constantinople pro-

i/IMPERIALISM OF ISRAEL 1 5

venial in which they said they were obliged, in execution of royal orders, to become Christians or to leave the territory of Provence. Their goods, their synagogues, their lives are threatened and they ask for this what they must do to comply with the law of Moïse: "That's why - they say in closing - Please kindly let us know what we must do. » (Chamor, rabbi of the Jews of Arles, the 13th of Sabath 1489.)

Bouis explains that the copy of this letter comes from "from the archives of one of the most famous abbeys of Provence."

If this letter may appear authentic, the one which constituted the response does not have the same character. It is written in Spanish, which is not surprising, because the Jews of Salonika and Constantinople Spanish milks; It was said that she had been found in the Toledo archives. But the text was strange and singularly compromising, because not only he advised the Jews to become Christians hold by "keeping in their hearts" the law of Moses, but also to become merchants "to strip the Christians", doctors and apothecaries "to take away life", canons and clerics to destroy their churches. And the initials of the signature were followed by the quality: prince of the Jews of Constantinople. However, we nowhere find mention of such a title. THE "Princes of Exile or Captivity" had disappeared since the death of Hezekiah.

The only thing to remember, the most true hypothesis-similar, is that when a Jewish community was in embarrassment, religiously or materially-ment, she sought the advice of a community

1 6 the imperialism of israjel

more powerful, less exposed to tribulations, possessed of renowned doctors, and it is always towards The eyes of the Hebrews were turned to the East. In the absence of Jerusalem, Constantinople inspired them trust.

Moreover, a great solidarity existed between the communities. When the Jews settled in Brazil and in South America came, in the 16th century, settle in North America, among the settlers from the Netherlands, on the territory of the current state from New York, they received a rather poor reception there. The governor even invited them to go and find tune elsewhere. But then the Jews of Amsterdam, already very influential and owners of a large number of shares of the Colonial Company. Grace At their intervention, Fordre's expulsion was reported.

As the means of land and sea communications, tions became more frequent, closer between the groups of Hebrews.

But yes, & Finstar of Freemasonry, in the ranks of which they infiltrated from its beginnings, the Jews managed to form a government occult, a secret hierarchy, this government was so careful, so wise, that his action remained invisible until the end of the 18th century. However, Femancipa-proclaimed on the threshold of the Franchise Revolution would give the breed a tremendous boost. One of his modern writers Fa recognized in these terms: "The Messiah came for us on February 28, 1790 with the Human Rights (1). »

(1) Israelite Archives, (VIII, p. 801, year 1847.)

IMPERIALISM ©ISRAEL 17

The hidden hand, the coffee hand of Israel is visible in the Merits of the illuminists, in the theories of the revolutionaries of Europe, in the pursuits Masonic, in the plots of the "High Sale" Italian, but the occult power, directing towards a single objective the efforts and ambitions of all the Jewish communities, has not yet revealed itself.

Finally, the progress made in the states of Europe are such as a public organization of the Jewish race seemed possible. In 1860, Adolphe Crebetter, which owed to his republican opinions before having been a minister under the pro-government visory of 1848, founded the Universal Israelite Alliance. Thanks to this organization, regular reports having a sort of official character will be established between

tick covers and safeguards this association* It has its headquarters in Paris. The imperial government, as Mr. Paul Raphael notes, "resumed, in this which concerns the Jewish question, the role which, since 1789, had traditionally been that of France; he pro- left freedom of conscience outside and looked with sympathy the creation of the Isrmlite Alliance universdle, founded by a group of young people who aimed to work for emancipation and to the moral progress of their oppressed co-religionists my. (1). » These "young people" included an elder minister, a rabbi, a poet, civil servant versite (Eugene Manuel) and under the pretext of propagating the principles of 89, they laid the foundations of an Inter-

fl) Antis&nitism *t Bangermamsme, Paris, Atean, 1916, p. 52.

1 8 Israeli imperialism

national Jewish political, whose action was not going delay in merging with that of the International workers and the financial International.

It hardly seems that we then suspected the dangers which would result from this foundation. A few years later, in 1869, the year the Vatican Council, held in Leipzig, under the name of "Israelite Synod" a true Council of Judaism.

The Hebrews of Germany, England, France, from Russia, Austria, Asia Minor were found there felt by many delegates. The teacher Lazarus, of Berlin, presided, assisted by the knight Joseph de Wertheimer, of Vienna, and Rabbi Geiger, of Frankfurt, as vice-presidents. For good establish that theological questions would be Fords in the background of the debates, we held the scales equal between Orthodox Jews and Reform Jews mists. It was above all a question of knowing each other, of understanding each other communicate information, adopt measures common, to follow converging paths and two factions of Judaism voted by acclamation tion a sort of declaration of principle, or their ambitions appear barely veiled:

"The Synod recognizes that the development and

sure guarantees of the present and future of Judaism and its members. These are the conditions most energetically vital for expansive existence and the highest development of Judaism. » (1).

The sentence is of dubious French form,

(1) The Problem of the Present Hour, by Henri Delas-sus, Paris, Desclee and de Brouwer, t. I, p. 618.

THE IMPERIALISMS OF ISRAEL 19

but the ideas that emerge from it are sufficiently clear. The democratic idea is the viaticum which allows Jews to enter organizations governments at the end of the 19th century and to raise their race on the mines of institutions and civil Christian reading.

To cement all the elements of the race, for him give indestructible cohesion, a govern- clearly strong and undisputed, it is necessary to show him an ideal religious and political to pursue, to encourage him to do everything to do, to dare everything for its achievement.

Zionism responds to mystical aspirations of Israel, to its pride, to its thirst for domination. At return from a recent pilgrimage to the Holy Land, where he saw Sir Herbert Samuel's administration up close under the British mandate, Robert Vallery-Radot notes his impressions: "In Jerusalem, Zionism ruminates on the bloody crisis of imperialism occult and universal (1). » Occult imperialism, both that it will not be fully obtained; but the project and will only be chimerical if the Christian nations unite to oppose it and do not deliver to this effect tough fights...

The Zionist dream is not new. He was already haunting the brains of the Jews in the time of Julien FApostat. Saint Jerome spoke of it in his writings; but it appears It was up to Theodore Herzl to give Tidee a strong concrete political mule, capable of stirring the race whole, to provide it with a strong and independent government cute, to open up the radiant perspectives of a supremacy over all other nations.

20 THE IMPERIALISM OF ISRAEL

L'Aigleterre, for complex reasons, including
Tune is certainly a multifaceted religious identity
Judaism and Puritanism, has long been
proclaimed protector of Israel. Before I could
deliver Palestine to the Jews, she had promised them
Uganda, which they did not want, because the land
secret, Judea, was not in Africa.

Zionism, as defined by Mr. Fernand Corcos,
It's "Faction orxjatiisise en vile 4e la resiaarettion poli-
tick of the jaif people cornftve nation ctuidnome, el celiz
on the soil of Palestine (1) >>.

In fact, we can say that Zionism, organized by
Theodore Herzl, and well before the mandate conferred a
P England to give Jerusalem a "home" for
Hebrews, endowed the race with a true government,
i.e. a management and centralized body
sation.

During the Dreyfus affair, there was not a leader
of invisible orchestra which regulated the procedures,
dictated the dispatches of the agencies, determined the
procedures to follow, purchased the competitions, formulated
threats, and this not only in the states of
Europe, but also in the United States, in America
from the South, everywhere 7

From this government, what can be good at present-
is the boss lying? Is it Lord Rothschild, to whom Arthur
Balfour officially made, in the name of England and
of its allies, the promise of the national "home" 7
Is this the successor of Th. Herzl, the professor
Chaim Weizmann, president of ^organization sit)*
worldist and "animator of jxiive consciousness",

(1) Israel on the Biblical Land, p. 10.

the imperialism of israel 21

according to the qualifier given to him by MF Corcos?
If the leader does not make himself known, the government
exists. It constantly manifests its existence, that
either during the armistice of 1918* during the negotiations

Leagues of Nations, at the time and since the occupation Franco-Beige pation of the Ruhr.... (1).

Ill

Has the government of Israel developed a plan of operations, has it issued directives with a view to this global hegemony? He wouldn't reveal them more ... than. the Germans did not make it known before the war their plan to invade Belgium and debark from the North the forces of the French left wing. But, from the observation of the methods, the processes that the Jews were employed to conquer positions tions, points of support in the main states of Europe, we can learn some lessons. It is by international finance and by fashions of influence and corruption that Tor entails, it is by flattering democratic instincts and appetites, by provoking religious persecution, by exploiting

(1) The Zionist Congresses which are now held that year and the last of which had its meetings in August 1923, in Carlsbad, allow delegates from all committees to exchange manage their views, organize propaganda and receive, at need, instructions and watchwords.

22 i/IMPEAUALISM OF ISRAEL

both wars and peace treaties, dividing the citizens of a country, sparking class struggles, that the Hebrews arrived, by successive stages, to impose oneself, to force the avenues of Power, from participate in the administrative and legislative work of nations among which they were established.

A little book, translated into all languages, Protocols of the Elders of Zion caused their indination and their fury. I spoke about it in the Kingdom d! Israel among the Anglo-Saxons (1) and, without carrying me guarantor of the authenticity of the document, I have, on the request of Mr. Bernard Grasset, writes a preface for a translation of the pamphlet, which he had under press, according to Russian Fedition of 1912. These "Proto-

as a singularly disturbing book, gives on Israel's ambitions and plans for enslavement of the Christian nations of curious details, and announced, eight years before the world war, The collapse of Russia.

The Jews, that the distribution of the pamphlet had exasperated, uttered a cry of triumph when the Times, no doubt at their instigation, published three articles intended to demonstrate that "Protocols" were not a Jewish document, but a plagiarism of Dialogue aux Enfers, by Maurice Joly, pamphlet against Napoleon III published by a republican, a few months before the fall of the government imperially. I gave, in an article published in the Weekly Review (2), my feeling about the

(1) Paris, Bernard Grasset, 1921, pp. 83-104.

(2) Issue of December 17, 1921.

Israeli imperialism 23

pamphlet and the transposition of some of its passages wise in the text of the "Protocols".

Basically, the origin of these famous "Protocols" remains mysterious. It only appears that the brochure proceeds from Judeo-Masonic maxims, of which some date back to the time of the Illuminists and even beyond. The codification of these maxims was probably a collective work whose authors will undoubtedly remain unknown. But the document carries its own interest and strength. It is why a Morning Post editor responded to the Times articles that, whatever their origin, gine, the "Protocols" constituted "a vade mecum methods by which great empires have been or can be destroyed (1)".

The destructive force of Israel is singularly formidable and his ambitions are limitless. THE Talmud commentators have done everything to overexcite. They said to their disciples - I quote Bernard Lazare: "Do not cultivate foreign soil; you will soon cultivate yours; don't get attached to anything earth, because then you would be unfaithful to the memory of the homeland; do not submit to any king, since you have no master than the lord of the holy land, Jehovah; born

your salvation and you would not see the day of resurrection shine
rection; keep yourself as you came out of your house
her ; The time will come when you will see the hills of
a'ieux and these hills will then be the center of the world,
of the world which will be subject to you (2). »

(1) Issue of October 27, 1921.

(2) Anti-Semitism, pp. 18-19.

24 i/IMPERIALISM OF JSRAEL

The Talmudic promise must seem to the Jews
partially accomplished since the mandate pales-
Tinian made them return as masters to Jerusalem; For
whether it is fully done, it remains to "submit the
world" and this is what their leaders apply themselves to
their best.

They must already feel very powerful to dare
undertake a colossal, almost superhuman task
to covet world domination, to aim
a goal that could not be achieved at the beginning of
our twentieth century nor the English, masters of
sea, owners of the richest colonial domain and
the most people, hi the Germans, warlords
and trading rivals of Great Britain.

Israel has no army, no fleets, no occupation
territory other than Judea, and this occupation
of poor soil is still quite precarious, because its
children, who camp there, protected by bayonets
English, form only a tiny minority of the
population and are hated by Christians and Arabs
whom they claim to subjugate or expel.

But Israel has international finance;
he holds the majority of For in circulation, he
controls the metallurgy, the oil trusts, the
high-circulation publications, news agencies and
of advertising. In all states, in all governments
verments, he has acquaintances, accomplices and
alliances. It will suffice to take an overview of the
course of this study, to move successively into
reviews the main countries where its action is taking hold,
developed, to dispel all doubts in this regard.

Jewish power is international in this sense
that it has representatives, disciples, helpers

^'imperialisms b'israel 25

related, Hebrew and even Christian, hey all peoples, but it is also national since all the Hebrew communities belong to the same race, same nation, follow the same laws religious and political, aspire to the ideal mystical.

Its international power has as its main organ the high bank, which orders governments states, of which it authorizes and regulates the prunts and which, although it seems at first glance strange and paradoxical, also exercises its power over the revolutionary and communist parties and holds the fls of their organizations (1).

It is difficult to understand how to big capitalists can encourage supporters of the collective ownership of all the means of production and the monstrous regime of Sovietism, of the dictatorship of the proletariat; but it's a fact acquired, from which we can simply deduce that the The ways of Israel are always tortuous and full of mystery.

The international of finance, like that of the most extreme socialism, therefore work in at the same time for the benefit of the Jews, their ambitions national, their imperialist aspirations.

Is it childish to believe in the existence of a plan of Jewish domination, when we see the collapse of Russia provoked by revolutionaries

(1) It is worth remembering that Jaures and his friends founded and launched the socialist newspaper VHumanite with the competition of twelve capitalists who were called: Levy-Bruhl, Levy-Brahm, Dreyfus, Louis Dreyfus, Ely Rodriguez, Leon Picard, Salomon Reinach, Blum, Rouff, Cazewitz, Herr, Sachs.

26 Israeli imperialism

Israelites, the abnormal clauses of the peace treaty, particularly in favor of ethnic minorities, the establishment of the supergovernment called "Society or League of Nations", the pro-

lives on pretext?

In an article in Le Monde Nouveau on "L'Impromptu of Zionism (1)", Mr. de Monzie, senator du Lot, very courteously, incriminated me to have "renovated among us, with Mr. Robert Lounay (2), anti-Semitic literature".

Is it anti-Semitic to expose the aims of Israel and to point out to its fellow citizens perils that can become fatal for our country, for Christian civilization?

There is no literature either.

fidouard Drumont who, in 1886, threw the greatest cry of alarm, was not a politician, a writer eager for advertising. He was a scholar, a fine writer; I knew him at a time when he was writing in Liberia delicious chronicles and collaborated on a review bibliography headed by Octave Uzanne. When he had studied the conquests of the Hebrews in Paris and publishes Jewish France, he qualifies himself: social historian. He was certainly entitled to this title and yet this was contested because the abundance of people sounds that he offered as food for curiosity public, the indignation that smoldered in the chapters and also some detailed inaccuracies gave

(1) Delivery of September 1, 1922.

(2) Author of Jewish Figures (New National Library, 1921).

I/IMPERIALISM OF ISRAEL 27

his work has the appearance of a pamphlet. Without doubt, he there was a bit of "literature" also in his first first book and in the following ones; he affected the contrasts, the oppositions which gave unexpected, spice to his arguments, but the hindsight allows us to assess more equitably the fruit of his research and his work, of note the accuracy of its observations, its studies of morals and to pay homage to his professional insights phetics.

his life, he realized the meager results obtained by his efforts, his talent, his work. Her fame was great, his books had a number editions, his newspaper, La Libre Parole, had known strong draws, but without being able to maintain them; the Algiers voters had sent him to sit in the Palais-Bourbon, where Ton has a grandstand weaving. But, in short, if a few salons and some Parisian circles had closed their doors has financial barons, Jewish influences remained as strong, as active in the government advice, in politics, in Stock market, in the business world.

Drumont, who had nothing of an organizer, had wanted to group good wishes around him your to lead an electoral campaign. He had ins- establishes a "National Anti-Semitic League of France" under his presidency, with as general delegate a very vigorous publicist, Jacques de Biez, renowned disillusioned blican. The league has few members, even less money and could not find any candidates for the elections of 1889. The author of France

28 imperialism b'israel

Jewish woman had illusions about the iBouve^neitt bou- langist and on the "brave general" which the populace owes rity had exploded like wildfire i ees illusions dissipate when one approaches the designation of Alfred Naquet as vice-president of GoiRite baker. Drumont wrote the manifesto that his eomite addressed to voters on September 1, 1889 and he wrote to me, asking me to insert this document in a weekly magazine that I directed:

"We don't have absolutely the same ideas in politics, perhaps we even differ a little of opinion on the definitive solution to be given to the question Jewish tion; but we agree to hate the terrible regime which brought France from Saint-Louis, of Henry IV and Louis XIV between the dirty hands of all the business gamblers, all the cosmopo- lites vereux, of all the ghetto escapes. »

The manifesto was interesting, but very long. II did not contain political directives, did not defied any principle of government and

"good French people from France".

But some passages were profound chisels. After having withered Facquinement of Bou-changing with the Jew Naquet, the manifesto said:

Geci has nothing that could surprise us. It's 1&, and everyone realizes it today, the constant political and tactical variable of Israel; he has in each party the man responsible for protecting the interests of Jewry and to perpetuate financial exploitation. Whether it is Fould qu Cremieux, Raynal or Naquet,

I/IMPERIALISM OF ISRAEL \$2

it is always, with a different name, the same Jew responsible for the same task, carefully ensuring in the councils of the prince or in the assemblies of the Republic, so that Mr. de Rothschild.

We don't want any more than that in general. We do not associate ourselves with those who open them with outrage, without reflecting that they are themselves whom they dishonor, since it is they who also made him a minister of war. He arrived at Baker what happened to so many men of our time; he had too costly vices and he had to inevitably become Jewish and fall into the hands of those who would provide him with the means to satisfy these vices.

We only wish to note that there is no no more illusion possible; we would like to clearly indicate what would be the meaning of a success which, moreover, theirs, now seems undesirable to us.

Assuming that the general triumphed, nothing would be modified. Proudhon's words, in 1848, came true would say once again: France would change its Jews. We have been governed for a long time by a Jew one-eyed, we would be governed by a hunchbacked Jew and the hunchbacked Jew would absolutely do what the Jew did one-eyed; he would help the Semites of all countries to enrich yourself at the expense of the French... Now, this is precisely sows this enslavement of our homeland to a bartender of cosmopolitans that we fight with all our forces (1).

would not get many echoes; the Jewish peril was still misunderstood and little feared; but, as if he had

(1) Samedi- Revue, September 7, 1889, p. 152.

3o Israeli imperialism

the gift of tearing the veils hiding the future, he formulated this reflection:

"Events that are near, disasters that seem imminent, the disappointments that are coming to you reserved, will alone shed the definitive light in you (1)."

Events and disasters have occurred.
Will the elites who govern the masses know
draw out the necessary lessons?

Today, the danger is more serious than in 1889. Jewish power planted its flags on peaks of which, thirty-five years ago, she had only not yet undertaken the ascent. And France is not perhaps not the most invaded country, the most completely enslaved.

When he published his Testament of an Anti-Semite, Drumont was preparing a Jewish Europe which never published. I don't know what happened to the documents that he had collected, but everything suggests that they disappeared.

The Great War and the post-war period revealed well new facts about the actions and conquests recent developments in Judaism. Without pretending to make a complete and definitive work and observing that the unstable situation in Europe makes it very difficult certain surveys and methodical research of documents, I will try to give as exact an idea what can be done about the Jewish upsurges which have produced in Europe and the United States.

(1) Ibid., p. 153.

CHAPTER II

IN ANGLO-SAXON COUNTRIES

Jews among the Anglo-Saxons. – The election of Saint-George, Westminster. – The Order of B'nai B'rith.

– An article by Mr. Lloyd George. – The “Keren Ha-Yesod.” – The Jews of South Africa. – The community

NAUTUS of EGYPT. THE JEWISH INVASION IN THE UNITED STATES.

– The New York ghetto. – A debate in Congress

on the Jewish “race”. – Henry Ford's campaign.

The “Ku Klux Klan”.

I

In the Kingdom of Israel among the Anglo-Saxons (1), I tried to show to what extent the Anglo-Saxons were subservient to Jewish power, contributed to promote its ambitious projects, to serve devote-ments its interests. Since 1921, this policy of governments of the British Empire and the United States United States of America has not been modified and, taking advantage of the speed acquired, Judaism has still, at various

(1) Paris, Bernard Grasset, 1921.

62 THE IMPERIALISM OF ISRAEL

times and in many places, conquered positions news.

The disappearance of the president's political scene Woodrow Wilson and Mr. Lloyd George, agents the most representative of the “Christian front” of Israel, has not slowed down the upward march of the race.

One would have thought that in England, the dissolution tion of the “Coalition”, which led to the fall of the government ernment of Mr. Lloyd George, and the brilliant success conservatives in the general elections would have

and that Jewish influences would have been exerted less freely, less imperiously in Downing Street that when Sir Philip Sassoon (I) was V alter ego of "Welsh trickery". We very quickly had the impression that he would be nothing.

Following the meeting of conservatives at the Carlyer Club, Mr. Lloyd George resigned.

(1) The Jewish World, December 14, 1922, gave fairly precise information on this family, associated with Rothschild, and whose descendant played an important role during and after the World War. The Sassoons declare descend from the Shoshans, Jews originally from Spain. David Sassoon, born in Baghdad in 1792, was the founder of the house established in Bombay (bank, cotton ginning factories, etc.). Branches were established in Calcutta, Shanghai, Canton, Hongkong. Obtaining the Opium monopoly in China contributed to the colossal enrichment of the Sassoons. The Jewish World, while admiring the commercial genius of this tribe, makes a reservation about re-poisoning the Celestials and says that it constitutes a regrettable fact, a regrettable feature in the fortune of this family. A son of David Sassoon* ftior in Brighton in 1896, was a close friend of the Prince of Wales which became Edward VII. His name was Albert and he was created a baronet. Sir Edward Sassoon was his son, and Sir Philip, Mr. Lloyd George's secretary and advisor is his grandson.

i/IMPERIALISM OF ISRAEL 33

Mr. Bonar Law formed the new cabinet and the Parliament was dissolved.

The Saint-George district (Westminster) avails for representing an independent conservative, Mr. Erskine, active, energetic; You imagined that the ministry would not oppose his re-election and would not sue him would not name an adversary. We forgot the grudges of Israel towards him. Mr. Erskine had been appointed the previous year in a by-election, defeating, with a majority of 2,000 votes, his competitor, a strong Jew rich, Colonel Jessel, official candidate of the coalition Lloydgeorgian edition. He even had the audacity, in its program, to call into question the policy pro-Jewish ministry and to treat irreverently sows the Palestinian mandate.

All this deserved punishment. Israel wanted

bis mangy. Mr. Bonar Law, espousing quarrels of his predecessor, who had already designated the future deputy for Saint-George: Colonel Wilson, important character fulfilling the functions of chief whip of the coalition conservatives, donna the official nomination to this candidate and wrote him a warm letter to wish him every success.

But the voters remained loyal to their elected official and, k a majority of 3,000 votes, sent it to its ger again at Westminster. It was difficult failure for the cabinet, for the Jews and for the colonel Wilson who had to look for another constituency to find a seat in Parliament (1). In a

(1) The post of governor of Bombay, grants all remuneration ment to Colonel Wilson, rewarded him for his tribulations and was devotedly shown by him to the interests of Israel.

34 israeli imperialism

another district of London, in the same elections generals, Mr. Lionel de Rothschild, usually elected without opposition or ballot, was only appointed at large barely, with a slim majority of 500 votes on 30,000 voters (1).

Would there therefore be in the great city a reaction against the Jewish movements? In any case, this reaction does not manifest itself in government spheres tales.

Mr. Stanley Baldwin, who became Prime Minister after the retirement for health reasons of Mr. Bonar Law, followed exactly the political line of his predecessors. successors, suffered the same suggestions, defended the same interests. Lord Reading is still viceroy of India and Sir H. Samuel still proconsul of the Palestine. The accession to power of the workers' party with Mr. Ramsay Mac Donald has no more changes the pro-Jewish policy of the British government tannic.

The high British aristocracy, the very one who approach the steps of the throne, do not fear to ally with the aristocracy of money where the great Jews. Is the granddaughter of the famous Sir Ernest Cassell did not become the wife of Lord Louis Mountbatten, close relative of the king (2)?

part of Germanic origin, who make the law; Note

(1) In the general elections of December 1923, Mr. Lionel de Rothschild did not apply. For the first time since 1847, the Rothschild family is no longer represented sent to the House of Commons.

(2) During the Great War, the Battenbergs judged good to anglicize their name and call themselves Mountbatten.

THE IMPERIALISM OF Israel 35

that they give is echoed in England and abroad
ger. Is it any wonder that the campaign against
France and Belgium in favor of Fessor econo-
mic of Germany! London bankers
had bet on the financial recovery of the Reich
and the collapse of the mark plunged them into a
cruel embarrassment. They had one figure in their portfolio
considerable German annuity 3% and agreed
the biggest sacrifices to consolidate the courses. At
August 20, 1923, the 3% was still listed in London,
13 shillings, or 53 French francs, the pound being worth
82 francs. However, the pound sterling was then equivalent to
8 million marks! There is a very strange mystery there-
tere and undoubtedly one of the causes - the main
perhaps - from the relentlessness of the government
British government to fight our occupation of
the Ruhr, before leading a campaign against the franc
French.

This financial anomaly was reported in a
article in the National Review and in a note from
Daily Mail, but no plausible explanation
could be provided.

England believes it needs Jews, and what's more
more closely parted with them, and the Jews
are absolutely counting on England to pro-
protect their interests and help achieve their
biggest projects.

This protection was manifested in a very
visible during the war, particularly in the East.
The Jewish Chronicle of September 15, 1922 collected
the impressions of an Israelite from Hungary, Mr. Julius
Neumann, established in Smyrna for quite a long time.

&f> i/IMPERIALISM OF ISRAEL

in Konia, where he was responsible for the representation of commercial union. He had no reason to complain about Turkish authorities, experienced, like all the natives, some supply difficulties, and was then able to return to the coast, where he remained quietly until the armistice. When the English landed at Smyrna, order was given to expel all subjects Germans and Austrian-Hungarians. But it is enough for Mr. Neumann to declare himself a Jew and a Zionist in order to be exempted from the expulsion order. It was recognized as the birth of the nationality of the Hebrews before their people were not given a territory.

Placed thus under the patronage of the British Empire, Mr. Neumann was part of a committee organized for the protection of the rights of Jews in Asia Minor; and, on behalf of committees representing 40,000 Semites, he went in January 1919 to Constantinople, to the interallied commission. Equipped with a recommendation of the powerful lodge of B'nai B'rith, he was received by the American commissioner, by the president of the Israeli community, which had just obtained important concessions from the Turkish government in favor of the Jews of Constantinople. To return to Smyrna, he had plenty of time to organize a group of Zionist men, in complete agreement with its protections.

The B'nai B'rith lodge, like all organizations secret societies, has obscure origins and paths. But since Israel became aware of its strength, it willingly displays elements of its power. On December 10, 1922, was given in London, in honor of the "Barmitzvah", a members' banquet of the "London Lodge of the Independent Order of

Israeli imperialism 57

B'nai B'rith." Dr. Israel Feldman chaired and the main speaker was the chief rabbi of Angle-earth, Doctor Hertz, of whom I spoke elsewhere. The occasion of the triumphant journey around the world that he accomplished in 1920-1921 under pretexts of collecting reads in the British Dominions and Colonies

war (1).

After having entered the Masonic lodges operating in different countries and have taken the most important positions if not the most in view> the Jews had wanted to have single lodges exclusively Jewish* In his remarkable work, contemporary United States (2), Glaudio Jannet had previously signaled the existence of this lodge of B'nai B'rith, quickly became a cell and federation of other very Jewish lodges. The chief rabbi, wearing the health of the "Order", at the Hyde Park banquet Hotel, gave valuable details which highlight The importance of this association. He started with spread a sweet cheerfulness among the guests by telling as long as he sometimes had letters in his mail whose superscription was strange. One was addressed a "His Holiness Doctor Hertz, King of the Church of England for the Jews", another to the "Rabbi universal". His notoriety, his overseas travels excused a little the singularity of these appellations; but, then taking the serious tone which came, F orator celebrated Fanciente, the services made by the famous "Lodge", which was the oldest

(1) See Le Rhgne d'Israel chez les Anglo-Saxons, pp. 72-76.

(2) Contemporary United States, t. II, p. 372.

38 Israeli imperialism

and remained the most important of "all associations Jewish fraternal relationships around the world.

I borrow from the Jewish Chronicle (1) the principal p points from the report of the doctor's speech Hertz:

The B'nai B'rith lodge was founded twenty years before V Universal Israelite Alliance, thirty years before V Anglo-Jewish Association. In 1843, the population Jewish population in America which today amounts to approximately three and a half million, hardly had more than 20,000 representatives. It was before the great emigration due to the disorders and uprisings of 1848, before the persecutions and progroms of Russia. It was then that twelve Jews, with Henry Jones

although the creation took place in New York, the promoter creator of the idea, the founder was an English Jew. THE number of members, twelve in 1843, rises today today k 100,000. There are currently 550 functioning lodges operating in America, Germany, the Czech Republic, Slovakia, Denmark, Switzerland, Romania, Bulgaria, Türkiye, Palestine, Egypt.

After having obligingly listed the insti-established school, hospital and charitable care under the auspices of B'nai B'rith, the chief rabbi showed the part taken by the Order in the development of the power of Israel. The Order has a very broad ment contributes "to awakening consciences and the sense of the responsibility of the Jews of America..." In 1870, it is thanks to him that the government of the United States Unis was led to establish a consulate in Romania,

(1) Issue of December 15, 1923.

i/IMPERIALISM OF ISRAEL 39

where its commercial interests were minimal, and to entrust this position to a Jew, Benjamin Peixotto. At this time, many Hebrews emigrated to Romania, and it was valuable for them to know each other protected and defended by a co-religionist feeling of great power. The lodge succeeds & unite for common action the Israelites of all countries to prevent persecution and achieve recognition give citizenship rights to the Jews of Romania.

Later, the B'nai B'rith succeeded, exploiting both the Kishineff pogrom, to organize a cam-press campaign and meetings against Russia. Circumvented on various sides, President Roosevelt transmitted to the Tsar a petition that the sovereign and his Minister of Foreign Affairs refused to receive, judging, not without reason, that this act constituted an intrusion into the internal policy of the country.

The Order continued its efforts and obtained government government of the United States denunciation of the treaty of trade with Russia, claiming reasons of humanity! The United States could not maintain friendly relations with an empire or citizens were mistreated because of their religious beliefs gious! Recently crossing Canada, from Van-

all the stages of his journey from the B'nai lodges B'rith working ardently for the cause of Israel and he was struck by the results obtained by the Order, since its foundation, to give the Jews strength and self-confidence. "Life and the institutions of Judaism had, consequently, acquired a new vitality. The B'nai B'rith had

40 Israeli imperialism

were blessed in their works and it was appropriate to carry a toast to the prosperity of the great Jewish Order which surrounds clear the globe (1). »

Sir Alfred Mond, Member of Parliament and former Minister in Lloyd George's Cabinet, took next the word to extol the merits and successes of the lodge which had affirmed "the magnificent optimism of race ■". No other people "would have wanted leave, so small as it was numerically, with a ideal so great and the hope of achieving it (2)". Then, by intoning the inevitable verse about Zionism and his future, Sir Alfred Mond related that his returning from Palestine, he had an interview with Mr. Briand, who allegedly told him: "There is always something mystical in Tame des peuple. » The French have not often heard the old prime minister formulate thoughts or feelings religious ments, but they already knew that Mr. Briand was one of the most decided supporters of the adventure Anglo-Jewish in Jerusalem, long before it was approved by the Treaty of San Piemo and the Council of the League of Nations.

There is no shortage of former ministers in the "Christian front of Judaism". The most honorable rable David Lloyd George, in June 1923, gave to the Daily Chronicle and the Daily Telegraph a large

(1) Ibid. 9 p. 14.

(2) Correspondence from New York made it known that the "Convention" (the Freemasons of France would say "Conwind «) held at New Haven, Connecticut, on July 1, 1923, Mr. Nathan Chazan was elected Nazi of the Order of the B'nai B'rith. It is quite curious to note the resumption by the power health Lodge of the title that formerly bore in Babylon the ft Princes" by Pexil.

Israeli imperialism 4*

article on "Zionism and Palestine", which the Jewish newspapers in London were quick to re-lead.

He began with this pithy sentence: a From all the bigotries that make nature wild human, there is none more stupid than the anti-semitism. » Then, after having ridiculed as best he could those who criticize the actions and ambitions Jews, he enthusiastically praised colonization in the process of being accomplished under the senior leadership of Sir Herbert Samuel. " Everywhere – he wrote – the Jewish farmer produces on the ground more abundant and richer harvests than the Arab his neighbour. » This would have to be demonstrated: because the Jews hardly like to move the earth with their arms, and if the capital that is placed in their hands allows them to put into service agricultural machinery perfected, they are almost always Arabs who are called to handle them.

The Palestinian mandate, which oppresses and tends to expelling indigenous populations is, in the eyes of Mr. Lloyd George, "a charter of equality", and cause of harm to any race. There is a work to accomplish in the Holy Land: "The Arabs have neither the means, nor the energy, nor the ambition to accomplish it ter. The British Empire has too heavy burdens on the shoulders to carry out this enterprise. The Jewish race, with its genius, its resources, its tenacity city, and, in addition, with its riches, can alone accom- fulfill this essential mission. »

The former Prime certainly has dis- enables in matters of equity, justice, rights of peoples has self-government, but it has become

42 i/IMPERIALISM OF ISRAEL

an eloquent advocate of the ambitions of the Jewish people. It is not surprising that this article was made a leaflet with a large circulation, distributed everywhere in the British cities. Mr. Lloyd George now quality to be ranked among the best servants of Israel, and already Miss Megan Lloyd George was featured as a bridesmaid at the wedding

Guardian of July 13, 1923 published the photographs
phies, taken in front of the synagogue, of the brides and
of the "bridesmaids" group.

II

The activity carried out by the various associations
Jews in England is truly remarkable. II
To be convinced of this, it is enough to browse through the
Anglo-Jewish newspapers the notes published under the heading
Jewish National Activities. In all cities,
committees, lodges, associations hold meetings
frequent, organize propaganda campaigns,
develop schools, dispensaries, hospices, all
works having a national character, that is to say
strictly Jewish. Quests are made for syna-
gogues, for the War Memorial – construction
of a major rabbinical seminary – and especially for
the Keren Ha-Yesod, supreme treasure of the race, The
Eretz-Israel which must make it possible to achieve all the

i/IMPERIALISM OF iSRAEL 4^

projects making Jerusalem the capital, the center
nervous, the brain of the "chosen" people.

The Zionist organization did not wait for the treaty
of Lausanne, the ratifications, by the Conference of
San Remo and the Council of the League of Nations,
Palestinian mandate, to launch a solemn mani"
feast in favor of the Treasury of Israel. She was sure
that the Holy Land would be delivered to him. At the beginning of
1921 appeared, by the publisher Leonard Parsons, of Lon-
dres, a manual: The Keren Ha-Yesod Book, which
gives the most complete details on this Treasure, its principles
main objects, the means of feeding it. At the front
tispice is reproduced the manifesto, quite short besides-
theirs, betraying the Israelites of their duty. It is not a question
not a charitable work or a pure business
colonially. The construction to be undertaken is not
other than that of the Jewish Commonwealth (1). Pen-
For twenty centuries, the people of Israel have patiently
expected. Here begins the accomplishment of
the divine promise. "The exceptional financial effort
demand today must take the form of a tax

worse by the noble Jewish tradition of tithing. A very heavy burden of taxes is imposed today on all the peoples of the world for reconstruction national tions. There is no Jewish state; Call that we formulate is addressed to the Jewish conscience and does not cannot be supported by any coercive measure; but no Jew worthy of the name will want, at this time solemn, take responsibility for shelter behind the timidity of our people. »

(1) The Keren Ha-Yesod Book, p. 7.

44 THE IMPERIALISM OF Israel

The manifesto is a sign of the main coryphees of English Judaism: Lord Rothschild, Alfred Mond, Joseph Cowen, of the two leaders of the organization Zionist vision, doctor Chaim Weizmann, his first sident and Nahum Sokolow, president of his committee executive, and several associates, including the famous Wladimir Jabotinsky, condemned by a war council during the Palestine expedition and pardoned when Sir Herbert Samuel took possession from his position as high commissioner*

The manual includes a financial introduction From this it emerges that, to meet the needs and to the projects envisaged, it is important that the Keren Ha-Yesod has, within five years, twenty-five million pounds sterling. A table shows the distribution which could correspond to a pre-first tranche of five million pounds. Procurement of urban and agricultural land figures for 600,000 books, the construction of workers' houses for 400,000, etc... An entire chapter is devoted to "the tithe in the Jewish tradition" and shows that the Bible, like the Talmud, prescribed the perception of tion. Get tax is absolutely in accordance with the law religious and cannot be avoided by believers. In the ghettos of the past, no Jew would have tries to haggle or argue over the tax Ma'aser. On the contrary, if this tax was insufficient due to community charges, its rate was relieved and everyone paid it willingly, had to borrow to find the necessary money.

Considerations are then developed in the book on agriculture, industry, schools, banks, hygiene, the Jewish University of Jerusalem,

of which we must make a model institute and for which special funds will have to be sought and found. The chapter entitled Jewish Troops deserves attention. deny attention. During the World War, a small body of Jewish conveyors was organized in Egypt under the name Zion Mule Corps. It counted approximately 600 men and rendered some services in the East, services that the British did without in 1916 by ordering the dissolution of this detachment. In August 1917, a regiment of Jewish volunteers was created for the Palestine expedition. He wore the name of 38th and 42nd royal riflemen. The volunteers were present in large numbers, coming from England, from the United States, from Argentina and even from Judea, about 10,000, but barely 5,000 were equipped and sent to the Palestinian front when it took shape Allenby's offensive. The regiment was demobilized during the winter of 1919 and only one frame was left restricted under the orders of Lieutenant Colonel Margolin.

The Jews deplored the absence of troops from their race during the riots in Jerusalem in April 1920; and now that their people have a territory, it seems natural to them to also have an army. English taxpayers find it quite unpleasant to maintain in Palestine an Anglo-Hin contingent gifted to defend the Hebrews against the Arabs. By having a Jewish army, this objection disappears. would be and the Jews, proud of having "na-" "I would soon have, to respond to the aspirations Zionist rations, a Palestine "as Jewish as the Angletterre is English." But the maintenance of an army, its weapons, its equipment are expensive and it is

why Keren Ha-Yesod must bring together very big capital. The editors of the book acknowledge however, not without some melancholy, that the idea of the constitution of a Jewish army is not very popular in Israeli communities. The recruit- would be difficult, both in terms of men and officers. ciers. Military traditions are being lost, among Israel, in mists too far away for him to

However, in England, persistent efforts are made to encourage sports in the game-ness. In all cities, gym clubs-sports, football, tennis, etc., were created. Jewish newspapers give portraits of athletes, champions who stand out in competitions. Israel has a boxing champion of whom he is very proud. The Jewish lads are increasing their meetings, their military exercises and the Prince of Wales deigns attend reviews of their brigade and their distribution enjoy rewards.

But sports things don't absorb the Hebrews of London to the point of making them neglect other ambitious companies. Since some years, they seek to monopolize the trade of the supply of the metropolis, and in a fairly To a large extent they succeed. The number of maid-sounds of tea, restaurants, bars, dance halls or managed by Jews has increased in proportions fantastic stories since the war. Companies financial institutions were formed to purchase a number big hotels, and if you arrive for the first time in London without having taken sufficient information jumps, a Christian has three chances out of four

the imperialisms of Israel 47

to stay in a jiiiiif hotel and eat kosher meat.

"Jewish national activities" are not "only" ly visible in England and London; they exercised with equal intensity in the Dominions nions and colonies of the British Empire, but the Usual modes of propaganda are very diverse.

In Canada, oft Chief Rabbi Hertz found so many flourishing B'nai B'rith lodges, it is the Immigration problem that attracted attention leaders of Israel. It was necessary to endeavor to do to favorably modify the legislative provisions and administrative, to provide immigrants with the income they need we must justify at the time of disembarkation k Quebec or Montreal. Ten-year statistics established by the federal office show the results obtained.

In 1901, there were no

1911 and 126,196 in 1921. The reason for the progression is strong. As usual, it is in the large agglomerations that the Hebrews group together. In the agricultural regions of Alberta and Columbia in Britain, they are few in number, but, in the province of Quebec, where there were only 7,600 in 1910, today there are 48,000; in that of Ontario, they went from 5,300 to 47,800.

In South Africa, where gold mines had once attracted so many adventurers and speculators, they are also very numerous and their number is increasing

48 iskael's imperialism

constantly. The statistics are quite impressive; but, in December 1922, Mr. Bernard Alexander, President of the Jewish Board of Deputies of Africa of the South and legal advisor to the King of Swaziland, came to London accompanied by one of his congeners of the colony, M. Manfred, MB Alexander received an editor from the Jewish Guardian and he provides very interesting information which I will summarize the essentials, because they seem to me give a very accurate idea of the situation of the Jews in the colony, their institutions and their ambitions.

In the Pays de Vor rouge (1), Jean Carrere told formerly the actions of the Hebrews in the Transvaal, who contributed to unleashing the war against the Boers. The victory, so painfully won by the English, consolidated their situation. Wine emigrants come en masse, from Poland, from Ukraine. In the person of General Smuts, whose attitude was so strange, so favorable to socialism during the missions he carried out settled in Austria, in Hungary after Tarmistice, they found better than a benevolent protector, a devoted friend (2). Also see what is, according to Mr. Alexander, the power of their organizations:

Our "Board of Deputies" is an analogous Council to that of the Jews of England. Its head office is in Johannesburg and it works pretty much like that

(1) Paris, E. Flammarion.

(2) The speech given in London on October 23, 1923 against The occupation of the Ruhr, against "French imperialism"

shows the sentiments of the Prime Minister of South Africa South, one of the tenors of the Society* of Nations.

THE IMPERIALISM OF ISRAJSL 49

from London. In certain respects, its activity, its action are even superior. For example, we study currently the establishment of an Immigrant Office Jewish tion, with an immigration official in Cape Town Harbour. The Board, which does not take care policy, has existed since 1912. Previously, we avians a Council of Deputies for the province of Gap and another for the Transvaal. The merger of the two Boards was very happily operated on. Each syna-recognized gogue, each organization or friendly society holds nonime from two to five deputies depending on his strength digital. Notable feature: the Board, as that body constitutes, directly represents the Fed-Zionist ration in South Africa. Both years ago a Gongres of delegates is held specially chosen from among those who were called upon to name the members of the Board. The main works are done by the Executive Committee and its Commissions. THE current president (Mr. Alexander) is assisted by Mr. § r Raphali, vice-president; of Mr. Hillman, treasurer, and of Mr. Percy Cowen, Secretary.

Ask about the following point: Your Board atH obtained advantageous results for the status of Jews in the colony, Mr. Alexander replied:

Certainly, our organization has been very fruitful in profits. There was a time when every Israelite was not that an individual, when he spoke in favor of the com-Jewish community. Today we have a repre-permanent feeling recognized by the government. An example, among others, of the success of our inter-vention. Naturalization rights had been raised from 5 shillings to 11 pounds sterling. Our approaches succeeded in bringing it down to 5 pounds. During the recent rebellion, there was great agitation

anti-Semitic tion, because < ;c:
propagates* the ferments of
among ministers, their
naries were in no way i
Prime Minister said]■•
exonerating Jews from tc
obvious when both
betrayal, Tun was released
Court hearing.

The idiot's situation:
ly good. There are ,'.'
Provincial councils, da
joined to the mayor of Johanr

son of Reverend E. Harri ^

Joseph Benjamin. In i, y

let's take care of beautiful positic v iv

medical professions and the ba-T> ■■:•'•> ; rt - I - -^

we several advise '■■■■■:■ cxab (Ki: -r/^

Counsel) (1).

We see that in fact the: a AJ>.ku.u: -1
would have bad grace J': . 1

tinee. reads exercise on the u= •

influence table and this expl^~ n ~ ~ ^r^~, pcu aven-
ture, they have had trouble with justice, a breath
salutary, coming from above, disperses the mists and gathers
rene le del.

iStant calm, powerful, conscious of their
strength, South African Jews are pious and
generous. Schools and Talmud Torahs maintain
have faith. In some government schools*
there are study hours during which we teach
hampers Hebrew. In Universities - always at

(1) The Jewish Guardian, December 15, 1922.

say of Mr. Bernard Alexander – we can perhaps be in-
questions about the Hebrew language. To this end, Rev.
AP Bender teaches in Capetown and Rev. Dr. Lan-
dau, chief rabbi, professed at Witwatersrand.

To help the exiled Jews of Europe
Eastern, communities and isolated subscribers
donated more than 400,000 books. An orphanage has
was installed in the former residence of the govern-
generals of the Cape Colony; that's where they are
raises 90 children from Ukraine.

The almost privileged situation of the Jews of Africa
of the South results from a complete agreement, of a kind
alliance concluded with the government of the empire
British, an alliance which will last as long as
the two powers will follow parallel paths, but
which will end when the Imperialism of Israel,
judging himself strong enough to realize the centuries-old dream,
will launch alone to conquer the world.

*
* *

In the northeast of Africa, it is a fertile country,
with a mild climate, long governed by the Angle-
land which, despite a proclamation of independence
dependence, still has troops, councils
lers, numerous civil servants and a high commissioner
sary British. There too, in figgypt, the Jews
have prospered. They are not very numerous, 70,000 in-
viron, but apart from a certain number of craftsmen,
of bank and administration employees to treat
modest ments, they form a sort of aristo-
worldly democracy, going hand in hand with the diplomatic corps

52 Israeli imperialism

matic, the magistrates of the mixed courts, the
representatives of foreign colonies (1).

On the banks of the Nile, the race is satisfied in all
his vain aspirations as well as his interests.
An Israeli, Irma Kraft, in an overflowing story
of enthusiasm and not devoid of poetry, wanted

to what extent Egypt is "a paradise for the Jews".

"There are 40,000 Jews in Cairo, 18,000 in Alexandria; in all of Egypt there are not 8,000 who have sometimes need some help or assistance... The generosity of the rich classes in favor of the poor rites are inexhaustible. The heart of Israel is always hot when it comes to helping an unhappy brother.

"The resources of the middle-class Jew are very sufficient, even at Mouski and in the small bazaars. There are few needy people. Everywhere Your notes an abundance of foodstuffs, vegetables, Btc. Great luxury of fruits and produce Earth. In the farthest corners of the center of Cairo, in Mouski, in the Shariahs El Garia, El Cattai, El Rab Modie, in the dark corners of Aftet Hassam, we find food, shelter, contentment.

"Most Jews have good incomes. naked, "comfortable" credits in the banks, Several thousand of them occupy Cairo positions of prime importance; almost all bank employees, of both sexes, belong to

(1) Egypt and England, Paris, B. Grasset, 1921, pp. 191-200.

(2) The Jewish Chronicle, July 27, 1923, pp 17-18.

i/IPERULISM OF ISRAEL 53

belong to the race of Israel. In figypt, a good proverb known throughout the course: "You may have known trust him if he is a Jew! »

"The percentage of Israelites devoted to professions liberates is very satisfactory in the categories- ries doctors, lawyers – the best lawyers from Cairo are Jews – ■ writers, theater directors. Notable fact in Egypt, the entire banking industry is in the hands of the Jews, as well as the offices judicial and ownership of newspapers and periodicals dics. »

The Jewish Chronicle correspondent attributes

of its congeners. She complacently lists the synagogues built in figgypt, around which pious congregations come together. In Cairo, he there are no less than seventeen Orthodox temples, plus a very rich temple of reformist Jews (Ashkenasi); in Alexandria, there are six or seven, etc.,

Every day, prayers are made for the king of Egypt and the king of England. These prayers, other-once obligatory, have become optional, but the offices where they are pronounced continue to be famous regularly. How could he be otherwise? "The Jews did not receive these souvenirs other than testimonies of benevolence and goodness. Why wouldn't they show their feelings of gratitude? »

Everywhere there are schools, dispensaries, Israeli nurseries. A school for immigrant orphans gres was recently founded, as well as a clinic for the blind. We also take care of education

54 THE IMPEFUALISM OF ISRAEL

Arab women from the point of view of child-culture.

Israel spreads such blessings on the banks of the Nile that the prestige he enjoys from a social point of view and worldly seems quite natural in the eyes of Ms. or Miss Irma Kraft: "Distinguished Jews are welcomed by the oldest families in the country » there are Israeli pashas and beys, like there are some in England who are earls and lords; several are government advisors. From a few years, the number of those who are functional public funds has increased remarkably. The king of Egypt, it is said, has a special interest in the pro-roots of Judaism. » It was obviously the best means of acquiring or retaining good graces Prime Ministers of Great Britain. It would be tedious to continue this journey around of all the colonies and dominions of the British Empire tannic, because the results of Fenquete would be all identical. On all points of the globe oil England exercises its authority in various capacities and his influence, Israel felt protected, encouraged, surrounded with consideration and sympathy. He has some

fathers of his race, to develop his action and enlarge say his conquests.

Note that to encourage its progress in Australia lie, since 1921, Queensland has had a gou-Jewish winemaker: Sir Matthew Nathan.

Israeli imperialism 55

III

In the United States, the Jewish push comes (Ten above and below and the Anglo-Saxon elements and Germans who constitute the population fund hardly seem to put up any resistance to them. THE bankers from Frankfurt, Mainz or Cologne arrive in America, all prepared & manage financial and industrial companies, and wishing to have as auxiliaries young coreligonaires who later become their associates. The names of Jacob Schiff and Otto Khan, of the major bank Kuhn, Lceb et C°, are represented tives of this category of Israelites (1). For others, a generation was necessary for their accession to the class of multimillionaires. Let us name one, dead, a few months ago, in Southampton, upon his arrival d* America. Meyer Guggenheim, emigrant from German Switzerland, had settled at a very young age in New York and had made some money selling strong glue and stove varnish. He then became silver foundry and succeeded in this branch merciful to the point of being able to merge your house in very advantageous conditions with V Ameri-can Smelting and Refining C°. Isaac Guggenheim, his son, born in 1854, developed the business of this company. More police and educated than Meyer, because

(1) See the Kingdom of Israel among the Anglo-Saxons, pp. 51-55.

56 Israeli imperialism.

he was a graduate of the Philadelphia High School. phie, he took rank in the financial aristocracy and

director of the Smelting and Refining C°, of the Mexican Union Railway, of the American Smelters' Securities C°, of the Yukon Gold C°. He also had important interests in many commercial enterprises of An-England and often came to London. Well received in English society, he married his niece Helena, daughter of her brother Salomon, to Yicount Stuart, Fame surviving sons of Earl Castle-Stuart. It is as Jewish blood mixes with that of the oldest aristocracy of England, into which he infused the iron ments of the race of Israel.

For a long time we could believe that, in its economic life, North America should not much to the collaboration of the Jews. A book by Professor Sombart (1), recently translated eii French by Doctor Jankelevitch, shows with a copious documentation that it was otherwise.

Apart from Smelter's Trust, the Israelites occupied^; pent of the predominant situations in Tobacco Trust (\$500 million), in Asphalt Trusty in the Telegraph Trust, etc., (2).

Werner Sombart, gives valuable indications on the influence they exercise in organizations banking and industrial:

Jews are also at the head of very large banks and thus exercise indirect control over a,

(1) Jews and Economic Life, Paris, Payoty 1924.

(2) John Moody. The truth about the Trust, 1905, pp. 45 and following.

THE IMPERIALISM OF ISRAEL h 1]

large part of economic life. Therefore the Harriman System, which sought to effect the merger of all American railway networks, found its main support in the new bank Yorkist Kuhn Loeb and G°. The Jews mainly occupy prominent positions in F Quest. Ornie California is largely their creation. During the founding of this fitat, the Jews distinguished themselves as judges, as deputies, as governors, as mayors, etc., but also and not lastly [as men business. The Seligman brothers, Guil. Henry, Jesse,

Gerstle, in Sacramento (where they founded Alaska Commercial G°); the Hellmans and the Newmarks, Los Angeles: these are some of the firms the best known whose activity was carried out in this region. During the period following the discovery of gold mines, it was the Jews who established relations with FEst and with F Europe. Transactions the most important financial statements of this era were due to the initiative of men like Benj. Davidsohn, F agent of the Rothschilds; Alb. Priest, of Rhode Island; Alb. Dyer, of Baltimore, etc. ; the three Lazare brothers who founded the international bank Lazare brothers (Paris, London, San Francisco); THE Seligman, the Glaziers, the Wormsers... And today still most banks and industrial companies trielles calif orniennes are in the hands of Jews. I will cite The London Paris and American Bank (Sigm. Greenbaum, Rich* Altschutz); Tea Anglo-Calif Ornian Bank (N. Lilienthal); Union Trust G°; Farmers and Merchants Bank of Los Ange- THE ; John Rosenfield, coal mine owner Good ; The Alaska Commercial G° J North America can Commercial G°, etc f

58 i/LEMPERIALISM OF ISRAEL

But the Jewish invasion in the United States is manifest also by the immigration of the sordid Hebrews hunted located in Ukraine and various countries of Eastern Europe tale, not by persecutions which are rare, but by the need to find means of existence.

The Jews originating from these fitats onfc people of neighborhoods of New York; they prosper there, find themselves there at home and consider themselves in their vast ghetto like the masters of the metropolis. They found in New York and Brooklyn an earthly paradise, like the rich and civilized Jews of the East found some one in Cairo.

With joyful pride, Mr. Victor Basch described the charms of this ghetto:

A ghetto I Come on, a city within a city, a city within the city, k Fetalon prodigious of FAmé-rique, the most colossal agglomeration there is in the world, more teeming, more teeming than Lodz, Brody and Lemberg, the largest Jewish reservoirs in FEurope; more populated than Lyon and Marseille; a

wide open, where the powerful breath of the
broad and westernized by the feverish breath of Fim-
New York, where they mingle fraternally and
harmonize the tenacious labor of the old Indian race
tractible and the hectic toil of young America.

They came, the Russians, the day after a pogrom
The man, the woman, Faieul k the long beard, the
children with the pensive heads of little old people, with,
hand, stuffed bags and poorly tied baskets;
and clutched to their chests the handful of rubles,
for lack of which entry into the new world is
forbidden... Then, piled up in the 'tween decks, they
crossed the seas and finally arrived, exhausted

Israeli imperialism 5g

and stunned at the pier. There, after having passed victoriously
the visit, they disembarked and they walked among
panting, bellowing and bellowing
of the city that never rests, blinded by the
lights and stunned. And now they have reached
Eastbroadway or Canal Street... where their
brothers and their sisters. They stop brant in front of the
lit shops and children stretch out their arms and
They want to moisten their lips. Here is the pastry
where the boles, the tor-
bread tilloris sprinkled with poppy seeds and azimes
crackles. Here is the charcuterie where the roses are spread
"kosher" languages and smoked meat veined with fat
yellow, near the pyramids of tasty fat and
candied goose breasts. And all the brands
are in Yiddish, all passers-by – except the police –
men – speak the colloquial jargon and everyone has the start
lanky face and dangling arms of the people of the
down. And they close their eyes so as not to suddenly see-
escaping the dream. Beyond the seas, they have
finds their native suburb... It's their old home
and new at the same time: it is a homeland found (1).

What need to sail towards Palestine, when
such radiant perspectives open before you!
Polish Jews are less out of place in New
York than they would be in Jerusalem. But the new
calves that came were not satisfied with the calm and
of the serenity of this family and tribal life, of
Attendance at services in their synagogues. Theyveu-
slow to spread, gradually extend their area
of action, conquering influences in politics

(1) Edmond Fleg. Jewish Anthology, vol. II p. 170.

60 ishael's imperialism

provide hospitality. Mr. Raymond Duguet* who lived in New York in 1910, when a million Jews already lived there, carried out a survey seriousness which gave the following results: "On the twenty main stores, most of which have 3,000 to 6,000 employees, fourteen were among their hands; three of the seven major dailies belong to them held (not to mention those written in Yiddish or Hebrew) ; they had fifty-two temples, seven hospitals, six shelters and asylums; the head of customs was one of them, and, at the Supreme Court, out of thirty judges, seven were Jews; they had already, moreover, the upper hand over everything that concerns the theater... (1) » In fourteen years, the Jews have seen growth in high proportions of their race and the war world has singularly facilitated their upward march dante. In New York, there are now 1,500,000 instead of a million and, without the housing crisis which rages there as in all large cities, they would be much more advantageous. In Chicago, there are 250,000"; in Philadelphia 210,000; in Cleveland, more 100,000; in Boston, 80,000; in Baltimore, St. Louis, Pittsburgh, Newark, Detroit, about 60,000. We understand that this Jewish population, scattered but united and disciplined, led by characters occupying important positions in banks, businesses, newspapers, business organizations niques, represents a considerable political force. In the United States, the presidential elections are coming has short periods disrupting the administration and the body of civil servants of the country, the two great

(1) La Voix nationale, January 7, 1923.

the imperialism of Israel *6i

parties, Republican and Democratic, had great interest reluctant to gain favor and votes Jews ; also, to detain them, they did not retreat ahead of nothing. The Jew Morgenthau (later appointed ambassador to Constantinople) was the treasury laugh and fun of the principal members of the Elec- committee

Woodrow Wilson. This one, surrounded by Rabbi Stephen Wise, Jacob Schiff, Warburg, etc. ceased to defend, to exalt the Jews, of whom he was in reality the protege and the agent* During the war, most large organizations depended on Hebrews. A little-known Jew, Mr. Bernard M. Baruch, was once appointed president of War Trade Board, a committee whose remit seemed quite waves and clouds. After the cessation of hostilities lity, the United States Congress wanted to be informed on the services rendered by this committee and Mr. Baruch was called before a commission appointed for this effect. He declared without modesty: "I probably exercises authority greater than that of any other man during the war (1). » And like the com- The missionaries looked with wide astonished eyes, he added: "My power was exercised in its fullness and without control. I had authority over the use of capital in the private affairs of Americans, on all raw materials, on industries, on all the classes of men likely to be called to military service. » And Bernard Baruch does not boast was not. He was telling the strict truth. After Farmistice, he was sent as an advisor to the Peace Congress,

(1) The Patriot, July 26, 1923, p. 402.

62 THE IMPERIALISM OF ISRAEL

as a member of the Supreme Economic Council, and he returned to America with President Wilson. Should we be surprised if the program developed by the Jews was entirely and without modifications incorporated pore to the stipulations of peace?

Woodrow Wilson's successors in the House Blanche followed the same policy, that is to say the protectors or rather the agents are shown devoted to the Jewish power which continued to grow.

In colleges and universities, students Israelites swarm and the <7ewish Yearbook gives These figures are eloquent in this respect.

At the college of the city of New York, we count 78 Jews per 100 students; at the University of New York, 47 Jews per 100; at Hunter College (equal ment in New York), 38; at the University of Chicago, 18. It is at Harvard University, in the state of

less strong, 10%, and it is still appreciable if you reflect that, on a population of more than 100 million inhabitants, the American territory has approximately 4 million Jews. I say approximately, because a rigorously accurate statistic is strong difficult to establish.

Jewish directories list those of their core legionnaires appearing on the controls of the various synagogues in large cities, but may ignore others. Moreover, until recent years, community leaders did not want to include their flock in official statistics skies. This emerges from a curious discussion raised vee in 1909, during a session of Congress.

The officials of the recerisation, wishing to make

Israeli imperialism 63

their more complete statistics, had requested authorization to make a classification not only by place of origin, but by race. The Semites of the assembly, feeling targeted, rose vehemently against the proposal. Senator La Follette, who was presiding, asked one of the protesters, Senator Guggenheim, what objection could he have make this request. This one is a little congested, cried: "The Jews are not a race...it is a matter of a question of religion. » Does the word Jew does not awaken an idea of race? observed the senator Lodge. Mr. Wolf intervened in his capacity as representative both American Hebrew congregations and wanted to invoke, in support of his thesis that the Jews do not form a race, the opinion of Doctor Cyrus Adler. But Senator Lodge, who seemed docu-ments on the subject, cited a statement absolutely opposite of Cyrus Adler, appearing in the preface from the Jewisk Encyclopedia, as well as a passage from the same encyclopedic written by Joseph Jacobs, former president of the Jewish Historical Society of England." Quite upset, poor Mr. Wolf, questioned about Disraeli's race, finally declare that the day he was baptized, the future Lord Beaconsfield, the author of Tancred and Coningsby, had ceased to be Jewish, which did not leave than to provoke a few smiles on the benches of the Congress (1).

repudiate these self-righteous tricks. they are no more ashamed of constituting a race; they are unique

(1) The Patriot, August 2, 1923.

64 Israeli imperialism

really proud and that is enough to highlight the progress made by Judaism in the political and among all peoples.

Is it necessary to transcribe some testimonies to demonstrate it?

In his book Rome and Jerusalem, Mr. Moses has writes: "The Jewish religion is above all patriotism Jewishism... Every Jew, whether he wants it or not, is closely united with the entire nation and is solitary and alone. »

Scholar M. Leon Simon, in Studies in Jewish Nationalism, states: "The idea that Jews are a religious sect, similar to those of the Catholics and Protestants, is an absurdity. »

And Mr. Arthur D. Lewis, of the Zionist Association of West London, is even more explicit in The Jews a Nation: "When some Jews claim consider their people as a religious sect, they misunderstand their own feelings, their own attitude. If a Jew is baptized or if – and it is not necessarily the same thing – it is sincerely converted to Christianity, people will consider that he has ceased to be a Jew, His blood, his temperament, his spiritual affinities They remained the same (are unaltered). »

Moreover, in the associations where they felt at home, the Israelites had never concealed the conception they had of Judaism. One of the first B'nai B'rith members, Leo N. Levy, died in 1904, in a publication made under the auspices of the Grande Loge, had written: "It is false to say that the Jews are only Jewish because of their religion... They are outside dispute that among us religion and race are

so melted together that no one would know
say where one begins and where the other ends (1) »«

This in time union of race and religion*
Zionism would cement it even further. GOOD
that the head of the Zionist organization was a Jew from An*
gleterre and the head of its executive committee a Jew from
Russia, it is the Hebrews of America who testify
generate the most enthusiasm for "home"
National of Palestine; they are the ones who show themselves
are by far the most generous to facilitate
the success of the sacred enterprise* There were many
personal rivalries, some differences of views
between Dr. Weizmann, Nahum Sokolow from UAE
on both sides Judges Brandeis and Mack, promo*
leaders of Zionism in the United States, but it is thanks to
to American dollars that could have started there
Jewish colonization in the Holy Land*

Moreover, the most active propaganda was made
in the United States in favor of Zionism* All leaders
officials of the organization dear to Mr. Arthur Balfour
crossed the Ocean to preach the good word* The
physicist Einstein, represented thanks to an advertisement
frantic like a scientific genius next to whom
Newton was just a schoolboy, was dragged by Ghaim
Weizmann in all major cities, no for
speaker – he doesn't like to speak in public –
but to show off on a platform and say that he
proved the statements of the Zionist speakers. For-
will we refuse a rich contribution to the "Keren
Ha-Yesod", at the future University of Jerusalem,
when the people of Israel gave birth to such scholars!

(1) The Patriot, August 2, 1923, p. 418.

66 the imperialism of Israel

New York and its 1,500,000 Jews made Einstein
a triumphant reception. The right to cite was given to him
given by the municipal assembly of the metropolis
American; and, on his return to Europe, Lord Haldane,
Faneien, Germanophile minister, did everything possible
to live in England, to the relationship theorist
tivite, a warm welcome.

The Zionists of America also wanted to attract
in Forbes of their propaganda Sarah Bernhardt,
that his reputation and his theatrical tours overseas

very popular. The opportunity seemed propitious when Miss Elise Roow, reporter for the New York Herald, published in this diary the report of a conversation that she declared to have had with the tall and old tragedienne. These confidences – because it was indeed a question of confidences – were reproduced with tenderness – sment by the Jewish Guardian (1) and as a wildfire hit the Jewish press two hemispheres.

On the threshold of her eightieth year, Sarah Bernhardt felt remorse... A Jew by birth- At that time, she converted to Catholicism at the instigation of his father. She regretted having forgotten the interests of his race and now wanted to repair his faults. His confessions were formal and how all songs!

I gave, she said, to France more than I had to give him and I gave the Jewish people a lot less than he had the right to ask of me... What I did for the French people, others

(1) Issue of August 18, 1922.

Israeli imperialism 67

could have done it. But there is a people for whom alone I could have done something and I didn't not done. I hear the Jewish people who are mine. To this people have always belonged my thoughts, the product of my mind, and I gave my art to France! I have to examine my conscience. I do not want not die confessing that I loved the whole world except my people... Two things fascinated me: drama and politics; now, the politics of my people remained a stranger to me until recently. A day A Jewish pamphlet falls before my eyes: it tells me realized that the Jews of the entire universe were on the move. vement to create a home in Palestine. This to me transported. I don't know if I have long left live, but there arises in me an old love for a new life! I would still like to love the people Jewish as I loved it in my childhood and work-work for his happiness as I worked for myself-same and for French Tart. I will leave for the Soul-ric and the benefits of my tour will be for the Jewish home. I hear that Jewish theater has done great progress. Another Sarah Bernhardt will come,

This confession, this repentance, although formulaic in a somewhat emphatic manner, seemed more than probable to the Hebrews. The return of Tillustre tragedy to his race and to Judaism they were famous throughout the Israeli press. The New York article Herald was reproduced with ray comments—nants of enthusiasm. What a wonderful tract from propaganda constituted the story of Miss Elise Roow! Alas! it was soon necessary to become disillusioned and the delirious joy newspapers turned into a painful melancholy. The Jewish Tribune, to whom Sarah's conversion

68 the imperialism of Israel

Bernhardt had inspired a rave article, rejection and late but categorical denial, in which the declarations improperly lent to the artist were described as "stupid and idiotic". The Jewish leaf of New York thus reflected his indignation and his sadness: "In our editorial — she said — we we said that the height of tragedy has been reached when a cultivated mind recognizes at the end of its life that he served all peoples except his own and expresses his repetition* We were wrong. Ge pinnacle is exceeded; the tragedy is more poignant when this spirit manifests neither confession nor contrition. »

The Jewish Tribune took these things seriously.— In any case, Sarah Bernhardt, who was then at the doors of the tomb, did not want to pronounce words testamentary roles that Zionism could have exploited for its benefit, in the United States and elsewhere.

Only one man, since the end of the war, Henry Ford, a desking of the automobile, had the audacity to resist Jewish power, launch a campaign followed against its ambitions and its propaganda. In his newspaper, the Dearborn Independent, he had revealed the actions of the race which he described as "para-international and international", responsible for the revolution Soviet tion* This campaign, actively carried out, greatly worried the Jews of the United States; it's in It was in vain that they tried to undermine Ford in boy cot-tan I: its factories and its cars* while seeking to debauch dear to its engineers and workers. For more than two years the Dearborn Independent continued the series of his articles, without abuse of personalities, without literature, without emphasis, the dangers of invasion

and social. The circulation of the newspaper rose in considerable portions, despite the steps taken with distribution agencies to prevent diffusion, and articles on the Jewish question, brought together in volumes, had on their side numerous Editions tions. Then, one fine day, the Dearborn Independent, stopped being interested in Judaism. What had happened? Word spread in New York that, in order to develop his business in Europe, Henry Ford planned to build vast factories in Hamburg and that he had was able to obtain the necessary authorizations and assistance that by promising to put an end to his fight against Jewish power. A little later, when spreading says the news that the major automaker Biles would run in the presidential election of In the United States, other explanations seemed plausible. In any case, Ford stopped reporting the conquests and the ambitions of the Hebrews; but these do not did not forgive the blows dealt by the Dearborn Independent, and when their former adversary brought the president of the Trust des cinEmas, corporation very important, they made his candidacy fail.

Rid of Ford, the American Israelites were still going to find certain obstacles erected on their triumphant path.

I transcribed above, from the Jewish Yearbook, some figures from the statistics giving the proportion of Jews attending Universities and large schools. To the great scandal of the rabbis, among the students, a strong antipathy was manifested against the sons of Israel and petitions were written for demand the establishment of a numerus clausus, c? East- & say the limitation of the number of Jewish Students

70 THE IMPERIALISMS OF ISRAEL

authorized to follow courses at universities and large colleges.

President Lowell, of Harvard University, in response to a protest received on the subject of the attack torney of Cleveland, Mr. Benesch, explained that a

that we no longer wanted Jews in a lot of schools, in many private establishments and even in some hotels. He therefore advised the Israelites – and the council was found bitter – to accept in their interest, the restrictive measures requested by students and public opinion.

Something even more serious. The city of New York and the large cities being saturated with Jews, he had was understood that emigrants coming from Ukraine and Eastern Europe, would be directed towards the state little people of Texas, where the official authorities facilitate would literate their establishment. But the population showed herself to be very ill disposed towards these new calves come.

After the Civil War, it was formed in the southern states a secret society, the "Ku-Klux-Klan", whose object was to terrorize the Negroes to prevent them from participating in the elections. This company, long gone, is resurrected in Texas and has spread to other states. To say recent articles in the Jewish Chronicle, it is against Israeli immigrants that are practiced today today its evils and its brutalities. The organ of the "British Jewry" declares that America is now nant "infested to an alarming degree with the anti-Semitic".

How will the virus act, if there is a virus?

Israeli imperialism 71

It is the secret of the future, but what is certain, it's that President Harding, President Colvin Coolidge (1) and their ministers continued to pursue follow the pro-Jewish policy which was that of the president Woodrow Wilson.

(1) In honor of "Rosh Hoshana" 5684, first of Tan of 1923, President Coolidge thought it necessary to send his congratulations to the Jewish communities of the United States and offer its tributes "to the marvelous Rational culture, to the spiritual lism, with the splendid heritage of command of the people Jew."

THE EMANCIPATION OF THE JEWS
AND THEIR CONQUEST IN GERMANY
AND IN AUSTRIA

A REMARK FROM MR. ASQUITH. – THE CONDITION OF THE JEWS
FROM GERMANY AND AUSTRIA IN THE 18TH 6TH CENTURY. –*– THEIR

progressive emancipation. henri heine and karl

Marx. ^ Attempts to react. –~* The congress of
Dresden in 1882. – An anti-Jewish municipality
Yienne. – The role of Albert Ballin before AND during

The world war. after the defeat of empires

central, < – The democratic makeup of Germany*

MAGNE. I^A DISLOCATION OF THE HARSBURG EMPIRE,---

Renaissance of anti-Semitism in Germany.

Mr. Asquith, the former British "Prime",
in the interesting articles published during Yett de
1923 by the Saturday Evening Post, Philadelphia,
on "The Genesis of War," reported a con-
payment he had at Buckingham Palace in 1911,
with the empexor Guillaunie II, the Kaiser first made
an enthusiastic praise of a recent book by Houston

74 i/IMPERIAXISM OF ISRUEL

Chamberlain: Foundations of the Nineteenth Century,
summarizing in his eyes "the Germanic idea in all
its splendor. Then, during the same interview,
adds Mr. Asquith, (the Emperor tells me that, in his
army, there was not a single Jewish officer. I aven-
turai to answer that, for the Jews, it was in his
worsens certain compensations, among others this one,
that they had conquered and controlled the major
part of the Germanic press. The Emperor in con-
came (1)".

Mr. Asquith could have added that if the Jews had not no access to high loads and functions of government , some of them were however- in the councils of the sovereign, with regard to to finance, to industry, to the commercial navy cial, to the diplomacy of the empire.

At all times, moreover, the Hohenzollerns have not not disdain to employ as agents representatives feeling despised races. When the great Frederic, too penniless to easily continue his Belizean aims, wanted to obtain resources additional, it is to a Jew named Ephraim that he applied to have counterfeit money made. And it's a fellow with the same name as Frederic- William II dispatched to France at the end of the 18th century century, to finance the first riots of the Revolution (2).

There were always certain affinities between the Germans mands and the Jews, but these were no less considered by the first as a dangerous race

(1) The Patriot, August 9, 1923, p. 14.

(2) Mrs. Webster. World Revolution, p. 166.

THE IMPERIALISM OF ISRAEL 75

reuse that it was necessary to monitor and move away from the columns forming the structure of national life.

If you examine the condition of the Jews in 1789, we could measure the extent of the route traveled by them and the conquests achieved since the revolutionary era to the present day.

The status of the Jews differed significantly depending on the state, the principality of Germany where they resided.

In the kingdom of Prussia, the Israelites were not admitted neither to public functions nor to arts and crafts corporations. Some businesses and professions were forbidden to them: textile materials, breweries, hairdressers, bakers, butchers, merchants of fish. They did not have the right to exercise as surgeons, to own rural properties.

They could be land owners in the

for example, they should not have more than 40 houses (1). We didn't receive them in the hospitals, rates and charitable establishments. They inspired such distrust that their testimony in court was considered to be of a lower category; and, when they were convicted of crimes and of crimes, the penalty incurred was for them more severe than that applied for the same case to a Christian.

Jews were also classified into two categories: the ordinary and the extraordinary. The first ones enjoyed certain privileges. They could marry, having paid a sum of 4,000 thalers for enjoy this right. Before 1763, only the groin of each

(1) Paul Raphael. Antisemitism and Pan-Germanism, p. 7

76 Israeli imperialism

family inherited this privilege. As for the Jews "extraordinary", marriage was forbidden to them. read could not be bosses and they had to be in the service of one of their privileged colleagues for have a permanent residence permit (1).

A rather different regime existed in Silesia and it was complicated. There were two kinds of privileges, the first being able to sell and trade directly; the others having authorization to tamper that was not hereditary. Tolares (Toleranten) could only practice trades second-hand dealers and peddlers. Fixintristen, at the price of a tax, obtained the ability to stay temporarily in a city or to cross it. To the last category, in Schutzgenossen, all trade was prohibited.

In Glogau, commercial freedom was acquired to the Israelites, as well as [the right to possess buildings, but their number was rigorously limited.

In Bavaria, Jews were excluded from services public and Farmee. Schools and universities were closed to them; they were forced to wear a badge visible when leaving the ghetto.

To reside in Saxony, Israelites had to pay

their homes every month to ensure that son lived there improperly.

In Frankfurt am Main, which would become the birthplace that of the great bankers of Israel, we would tolerate the presence of 550 Jewish families. It was forbidden to

(1) Op. cit., p; 8:

Israeli imperialism 77

celebrate more than twelve marriages in the same year and the economic freedom of the community was strong restraint. Prohibition of acquiring functional properties cieres, to carry on the trade in new fabrics, ble, weapons; prohibition of employing servants Christians. The Jews had to, as in Bavaria, wear distinctive signs when they were walking outside the ghetto*

The situation of the Jews was therefore not very good. viable in Germany at that time, and yet a movement that was called Mendelsohnian* name of its initiator, had manifested itself some years ago, a movement tending to adapt, if not to assimilate, the Israelites to the peoples in the middle which they were called to live.

Moses Mendelsohn (grandfather of the famous musician) was a philosopher of real vakur (1)* Mahngre and counterfeited, he had devoted himself to psychological, had studied the Talmud with great freedom freedom of interpretation* Preceptor with one of his rich co-religionists from Berlin* he met there Lessingj with whom he became friends, In contact with this one, son of a Protestant pastor, Mendelsohn "lost its Jewish exclusivism and was always inclined, if not to sympathize with Christians, to less to get closer to them (2)".

King Frederick II took an interest in him and his work, Lessing made him known and guided him in literary circles. A competition was organized

(1) He was born in Dussau in 1728 and belonged to a family miserable.

(2) The Jewish Problem and the Principle of Nationalities, by Pierre Mignot, p. 37."

78 Israeli imperialism

nized by the Berlin Academy, Kant was its principle main competitor; he was first class.

Mendelsohn intended to rejuvenate Judaism, that is to say, to appropriate it to the necessities of life among other peoples and to alleviate the causes of the antipathy he provoked. He had made a translation of the Pentateuch into German and advises his peers to learn this language. It's without doubt that we must find the origin of the Yiddish patois what do the Jews of Russia still speak today and Eastern Europe.

In his book: Jerusalem 011 Religious Power and Judaism, Mendelsohn wanted to demonstrate that Tfitat's role was not to deal with ideas religious beliefs of citizens, if their beliefs were not not dangerous for his safety, and he strove to It was clear that Judaism had no political character. If we admitted the government's indifference in religious matter, there was no need to distinguish German Jews from Catholics or Protestants so many Germans. It is in this sense that Mendelsohn can be considered as the "founder of a re-Jewish birth (1)". He was an apostle of assimilation and while his friend, Ephraim Gotthold Lessing, applied himself, in his literary works, to presenting Jews to their Christian readers in a favorable light reasonable, he himself strove to initiate the Israelites into modern culture and to reduce the aversion they felt towards Christians. Mendelsohn wrote German with rare perfection and, in

(1) Moses Mendelsohn and Modern Judaism. {The Jews Chronicle of August 31, 1923.)

THE IMPERIALISM OF ISRAEL 79

his Phaedon, he formulated a very remarkable demonstration of Tame's immortality.

From certain points of view, the "Jewish Plato" exercised an action on his contemporaries. Under his inspiration,

too exclusive and anti-Christian of the Talmud; and other part, because of these efforts towards assimilation to national, the governments of the German states slightly softened the measures of rigor and surveillance of which the Jews were Fob jet.

There were some conversions to Christianity, notably that of Mendelsohn's daughter, and the his-Torian of Israel, Graetz, thus explained the mentality of these reformer, baptized Jews: the "ficlaires": "they rejected everything which, in ancient Jewish life, could offend modern taste, anything that does not did not seem to be explained by human reason, everything that had a national character recalled the events of the past and helped to distinguish the Jewish from Cbretian. filter "illuminated", that is to say to resemble in all respects to Christians, this was the watchword reformers (1). »

But these theories met little of followers. They aroused the hostility of almost all the rabbis who wanted to keep in their rigor the prescriptions and teachings of the Talmud, they could only admit that a German writer mand as classic, that a thinker so independent While Moses Mendelsohn was a sinister Jew, cere and believer. The attempt at assimilation, Tssais of reform ultimately only had results

(1) Graetz, t. V, p. 301.

80 i/IPERIALISM OF ISRAEL

ephemefes* Fiercely orthodox, doctors of Hebrew law by vinreiit to stifle the aspirations rations of the "ficlaifes" and, as Fa rightly notes—says Mr. Pierre Mignot: "The Jewish mass will become free from all contagion (2), »

So this Jewish mass remained and was a slave to the Alleffian populations, suspected, despised and he it took the propaganda of the revolutionary ideas of freedom, equality, by the Napoleonic armies, to crush, following the expression somewhat partial of Mr. Paul Raphael, "the old prejudices" and "so that real improvements are made garlic comes out of the Israelites (3)."

This is how, in Magdeburg, in the Grand Duchy

to the family of Napoleon and his abolished lieutenants know all the tax and administrative measures taken with regard to the Jews and emancipated them en bloc by applying the legislation of the Revolution* We understands that Henri Heine glorified in his Reisebilder the memory of beneficial France!

The other states only successively emancipated ment their Hebrew subjects. It is by an edit of March 12, 1812 that Frederic-Guillaum© II granted to Jews established in Prussia the same civil rights as for the other inhabitants of his kingdom,

(2) P. Mignot, The Jewish Problem, p. 41.

(3) Anti-Semitism and Pan-Germanism, p. 19.

8i

II

In the hereditary fitats of the house of Habs-town, the situation of the Israelites in the 18th century was similar to that which was made to them in Germany; sometimes even, administrative measures restrict them However, they seem to have been more severe. THE Jews could not stay in Upper Austria; we neles authorized them to settle in Lower Austria only if they founded factories there. Only Toleris Jews, in limited numbers, could live in Vienna. read had to prove a fortune of 10,000 thalers and their children, by marrying, lost this privilege lege and had to request another authorization. However, some Jews, pretending to be Ottomans, by presenting passports issued in East; managed to reside in the capital, because the treaties of Passarowitz and Belgrade had stipulated pule for Ottoman subjects, whatever their reli-region, the right to settle in Vienna.

In the provinces of Carinthia, Styria, all cities in Bohemia, except Prague, Facets was forbidden to anyone who practiced the Jewish religion.

To limit the population, in Austria, in

to marry. In Bohemia they were called Familianten people having the right to found a family and

82 Israeli imperialism

their number could not exceed that of the deaths of 1 year (1).

Israelites were excluded from official functions and were not authorized to acquire properties real estate in Galicia, Lombardy, Venetie. They could not employ as workers agrioles than their congeners. However, we admit was that they had the funds to stay there. building factories or factories. Taxes, called tolerance (Schutzgeld), were also applied to them; depending on the provinces, they had an individual character. visual or collective.

The majority of these vexatious measures and flscales disappeared in 1785, when Joseph II, Voltairian verain and revolutionary in his own way, published his "edit of tolerance". Propaganda based on the theory of human and citizen rights will accelerate the emancipation of the Jews. " Men are born and remain free and equal in rights," said the first article; and Article 10 specified that "no one should be worried about their opinions even religious." It was an attractive formula, but it left aside the "race" question and did not foresee not only foreign and harmful races, mingling with the national population, could contaminate it, attempt to enslave, and that it was the duty of the governments vernants to take measures against them defense.

The victories of the coalitions in 1814 and 1815, Teflon period of Napoleonic domination, marking a time of pause, a regression even in Tascen-

(1) Jewish Encyclopedia, art. Familiatengesetz, t. V, p. 335.

Israeli imperialism 83

sion of Israel in Germany and Austria. The Jews had "won so much by hand", since Y abo-version of the legislative requirements aimed at them, that a

would be like the protégés and agents of Revolutions which had oppressed Europe. Elsewhere On the other hand, they had monopolized certain businesses, notably the banks, had enriched themselves through usury and performing parasitic functions.

In February 1815, a brochure appeared with the aim of title: Die Ansprüche der Juden an das deutsche Bürgerrecht (1), who achieved great success in intellectual circles. Its author, Friedrich Ruhs, professor at the University of Berlin, there developed an interesting study on "Tribute of Christendom" and demonstrated the existence of a Jewish peril. In a form much more violent, a few years later, in the "Mirror of the Jews" (Judenspiegel), Hartwig von Hundt-Radowsky pointed out the misdeeds of Hebrews and demanded repression against them draconian.

From the world of students, this agitation gained soon the popular masses and found an echo among the representatives of kingdoms and principalities Germanists sitting at the Congress of Vienna (1819). It is especially in the free cities that this reaction against the Jews was energetic, because it was in these rich trading cities that the Israelites had multiplied and prospered to the detriment of citizens. Without bringing into force the regulations of 1811, in Frankfurt, it was decided that freedom of residence

(1) Jewish claims to German civil rights.

84 i/IMPERIALISM OF ISRAEL

and commerce would be left to the Jews, but that they would not have access to any administrative functions. The number of authorized households was limited to fifteen per year; the brides could not have more than a house and a garden. In Lübeck and Bremen, the Israelites were simply expelled. In Hamburg, they were confronted with formalities and vexatious restrictions.

In Prussia, the status of the Israelites, governed by eighteen laws, takes very diverse forms. Functions in public places were forbidden to them, as were the pharmacist and surveyor jobs. Defense for them to take Christian first names with the aim of concealing their origin.

In countries dependent on the Austrian crown female dog, the reaction was perhaps a little less lively, except in Lombardy and Carniola. However, in Vienna, Jewish doctors could not have other clients than that of their co-religionists (1). In this capital, the number of "tolerated" families was limited treint: 135 in 1820; 121 in 1830.

Mr. Paul Raphael notes with satisfaction, in Anti-Semitism and Pan-Germanism, that "most democratic revolutions... have results happy for the Jews (2)." The same has been said of wars, and I will not contradict any of these statements mations*

It is certain that the Revolution of 1830 and especially that of 1848 caused throughout Europe

(1) Paul Raphael: Anti-Semitism and Pan-Germanism, p 40 passim.

(2) Ibid., p. 52*

I/IMPERIALISM OF ISRAEL 85

so-called liberal currents, from which the Jews drew great profit.

The German Parliament, sitting in Frankfurt in May 1848, the Prussian National Assembly proclaimed occurred at the same time Complete Emancipation Israelites. It was the same in Austria for ten months later. On the other hand, Bavaria, the Grand Duchy of Baden, Saxony, by granting them the right to vote and Fegibility, maintained certain provisions restrictions of previous laws.

However, tenacity, diplomacy, money of Israel, succeeded in bringing down the last barriers that separated them from German populations niques. Under William II, Prussian Jews were able enter the bar, become professors and federal law rat of July 3, 1869, promulgated in Bavaria three years later, recognized to all Jews the fullness of civil and political rights.

Various successive laws from 1859, after

Franco-Sardinian, resulted in a proclamation by Emperor Francois-Joseph, of Tegalite rights civic rights for all subjects of the dual monarchic list. "However," observes a Jewish writer (1), "the high classes of Germanic society who, while despising the Israelites, had to accept their emancipation, locked them up in a sort of moral ghetto.

From this moral ghetto, the enriched and powerful Jews tried to escape. We will see that their efforts will often be successful.

(1) Ibid., p. 55.

80 Israeli imperialism

One may wonder how the insurrection ma-
The Annunciation of 1848 was so profitable to the Jews and their provides such a wonderful springboard to bounce back and rise very high towards new conquests; is that they were really the promoters of this democratic movement, whose program includes carried both the supremacy of Prussia and its eman- cipation of the Jews – this last claim being the ransom of the other.

Disraeli had formulated in 1844, four years before the events which so deeply shook FAlle-
magne, a prediction that was to come true. Over there mouth of Sidonia, in Coningsby, he said: "This powerful revolution which is currently being prepared in Germany, which will be a second and larger reform and of which we know so little in England-
earth, developed under the auspices of the Jews who began to monopolize professional chairs
rales in Germany. » And the dialogue ended with these meaningful words, recalled by Mrs Nesta Webster in his book World Revolution (1): "You see, my dear Coningsby, that the world is governed by characters very different from those we imagine
gine when you are not behind the scenes of the theater (2)".

To govern the world, it is important to weaken its political organs, to arouse among the people internal struggles, class wars, in con-
sequence of developing socialism revolution-

(1) World Revolution, p. 165.

(2) "The world is governed by very different characters from what is imagined by those who are not behind the scenes.

i/IMPERIALISM OF ISRAEL 87

nary and anti-religious spirit. In the decline of the Restoration, two Jews from Germany, Henri Heine and Louis Boerne, come to Paris, not to think revolutionary doctrines, but to study the best methods of propaganda. The first is a great poet, the second a talented journalist, They are celebrated in the franchise capital and received in aristocratic salons, especially since they pretend love France, but their real objective is to transmit in Germany, through books like Lucie, Germany, the Letters from Paris, the viruses of anarchy that they secret (1).

Fernand Lassalle, son of a rich Israeli merchant lite, continues a parallel campaign in Berlin and proves to be the bitter enemy of Christianity. Bismarck forgives him for playing an important role in the riots of 1848, because he advocated the idea to make greater Germany "the united republic" verselle" and that he was not repugnant to placing his head a Hohenzollern I

To these letters, to this excited agitator was going to be added-ter a man of action who was also a philosopher sophe, a doctor of socialism. Karl Marx, did not Trier in 1818, had a lawyer as his father Jew named Mordechai. Came to Paris in 1843 to study political economy, he was expelled in because of his revolutionary efforts. With Friedrich Engel, he founded in Brussels, in 1845, a league communist who, two years later, published a sensational party. Sentenced to death in absentia

(1) Article by Felicien Pascal in La Gazette de France of October 12, 1908.

in 1848, he settled in London, and it was there that he prepared his famous work Das Kapital, catechism of modern socialism, which could soon be called "the Working Class Bible (1)",

We will not go into the details of this documentation. social trinity, founded on false principles, but exposed with art and seduction despite the device scientific which surrounds it, and whose deductions are so logical, that after having accepted its premises, we can uncomfortably contest the conclusions.

Karl Marx's action in popular circles exercised parallel to that of Henri Heine in the world of artists, letters, dilettantes. Heine declared himself an atheist. We deduced that this poet, with a crude wit, who joked so willingly third party Germany, could not be a dangerous Jew. He was called "the most French of the Germans". He himself described himself as "a nightingale who has made his nest in M. de Voltaire's wig (2)." But Voltaire had, in his time, a very influential influence nefaste and Heine followed in his footsteps. Favored-welcomed at the Court of Louis-Philippe – before being admitted into the Intimite de l'Impatrice of Austria-Hungary – he successively denigrated the legitimists and republicans. It is true that, on his request, Guizot had him allocated a pension of 5,000 francs from the secret funds of the ministry Foreign Affairs. That didn't stop me from being subsidized by the Rothschilds and, rightly, because he served in his own way the intentions of Israel.

(1) World Revolution, p. 167.

(2) Jewish figures> by Robert Launay, p B 84.

i/IMPERIALISM OF ISRAEL 89

"I am a Jewish poet... and I gladly use national metaphors" he wrote, in his play ness to his friend Moses Moser. Nothing ee who is Jewish does not seem foreign to him and if he sometimes enjoys "blawar" the Talmud, he is no less proud of his race, of his people, and it is with joy that he discovers, London Stock Exchange, what are the locations reserved for "brokers" of different nations, a

The Stock Exchange 1 It is still a field of operations where the Jews maneuver with growing success health. Their financial skills, flexibility and also their lack of scruples, their qualities and their atavistic defects, their internationalism, everything this tends to assure them an overwhelming superiority on the bankers and brokers of other nations.

The economic development of Europe brings states to take out more and more loans important; luxury, the thirst for pleasure create needs and aspirations of all kinds. The powers health houses of the Rothschilds of Frankfurt, London, Paris, Vienna, their correspondents from Berlin, New York, Amsterdam, Brussels, of Italy, who usefully assist them, become the masters of the money market. Without their assistance, the large loans could not be carried out and they also become the bankers of the souvenirs rains. Their relationships with princes and kings flatter their self-esteem and their vanity like them serve their interests. A Rothschild becomes a peer of the United Kingdom and the most aristocratic court

(1) Ibid. p. 97.

90 the imperialism of Israel

of Europe, that of the Habsburgs, welcomes a whole tribe of financiers from Israel, to whom the emperor successively grants the title of baron.

Ill

However, the prestigious development of the power Jewish movement did not fail to provoke certain reactions in Germany and Austria, in the theoretical maine first, then in the political order and administrative.

A philosophical movement, which Mr. Paul Raphael calls "Hegelian anti-Semitism (1)" manifested in the writings of Nietzsche and history Torian Pan-Germanist Treitsehke. The latter, in his chair at the University of Berlin, did not fear

unfavorable day the mentality of their race. Her disciple, W. Marr, published a brochure: Der Sieg of Judenthum über das Germanthum (The Victory of Judaism on Germanism – Berne 1879): which had a great impact in Germany and France. In France, Mr. Burdeau devoted a study to it in the Journal des Debats (2) and Bernard Lazare summarizes it thus: "Marr declared there that Germany was the prey of a conquering race, that of the Jews, a race possessing and wanting to Judaize Germany, like the

(1) Anti-Semitism and Pan-Germanism, p. 58

(2) Numfro of November 5, 1879.

IMPERIALISM OF ISRAEL 9 1

France moreover, and he concluded by saying that the Germany was lost. He mixed with his antisemitic ethnologicalism, metaphysical anti-Semitism, if I may say, that Schopenhauer had already pro-buttock... (1). »

The defeat of the French, in 1870–71, had exalted German national pride; race theory, formulated by Count de Gobineau, tickled pleasantly their self-esteem. Bismarck, else part, began to take umbrage at the progress of socialism and distanced himself from the liberals. He didn't have no longer need these to complete Funité de Temp-worse and was led to move closer to the conservative Protestants and the Catholic center. He lives done (Tun favorably a reaction against the left-wing, liberal and socialist parties, which had at their head the Israelites.

In the general elections of 1878, the so-called parties confessionals obtained a strong majority in the Parliament and various organizations hostile to the Hebrews were formed, such as the Social Christian Union, the Anti-Semitic League, and Pastor Stoecker, great friend of the imperial chancellor and preacher of the Court, created the Social Christian Party, whose program included the surveillance of major financiers and the withdrawal of civil rights granted to the Israelites. The Gazette de la Croix, the main organ of the so conservative, energetically supported this politician including a schoolmaster, Ahlwardt, and a former officer, Liebermann von Sonneberg, elected since

(1) V Anti-Semitism, p. 241.

92 THE IM PERIALISM OF ISRAEL

An international anti-Semitic Congress was held in Dresden, in September 1882. The attendance was strong and numerous and the demonstration takes on a character imposing. Among the delegates we noticed: Colonel Bismarck, Pastor Stoecker, Baron d'Istoezy and Mr. Henrici, the leaders of the anti-Jew in Hungary and Prussia, officers, civil servants Austrian and German tionaries. The Catholics who had abstained from participating in the Congress, but they did not forget the odious attitude taken in their regard by the Israelites throughout the duration of the Kulturkampf.

The proceedings of the Congress were laborious, lively and sometimes, and the discussions continued there, sometimes passionate, but always courteous. The VAs review Catholic society, on the social issues and ourvriers were treated with as much competence and that of authority, published a detailed account of the debates (1). Representatives of German delegations from Magne and Hungary described the Jews as a "race Asian unassimilable by European nations, among which they play a role of parasite and of solvent, by means of Tusure, Tagiotage, of the press, etc..." and the rapporteurs, after investigations and the accumulation of suggestive documents, came to this conclusion: The Jewish question can only be resolved by reelimination and prosradical description of the Jews, carried out not by violence, but by decrees inspired by reasons of state. The fiery Pastor Stoecker was not going too far. He recognized that: "By their race, their ma-

(1) Delivery October 1882.

Israeli imperialism G3

exclusive relationships, their religion, their customs, their relationships cosmopolitan tions, the Jews constituted a nation international among other peoples, but he believed that from the triple religious, economic, social, it was enough for TAU Germany to

withdraw part of the rights granted to him the law of emancipation. » And the royal preacher declared—would say, in finishing his speech, that the best remedy against Jewish peril was strict observance evangelical principles.

Very peaceful for a soldier, the colonel of Bismarck limited himself to recommending propaganda electorate and parliamentary means.

Before separating, the congressmen voted the moderate conclusions of Pastor Stoecker. But they wrote an address intended for the sovereigns and heads of state of Europe, inviting them “to take common rigorous measures against preponderance of Judaism.” A wish was also formulated for the purposes of national defense. He asked that Jews were exempt from military service silence upon payment of a special tax and that immigration across the Test border was severe strictly prohibited.

The address to the heads of state remained without effect, as that was to be expected. However, in Germany, without involving legislation and powers public, various preventive measures were taken. Certain Jewish professors were refused to be named in gymnasiums and universities; several states do not put more Jews as teachers in the public schools nor as assessors in tri-

94 Israeli imperialism

bunaux. Following a student conference, the Jews were excluded from the friendly societies of the United States. versites, except that of Bonn (1).

In Austria, Cardinal Raucher, Archbishop of Vienna, reported in a letter the dangers of the Jewish invasion and communist propaganda; the advent of the Taaffe ministry, the elections continued vatives at the Reichsrath were conducive to the measures of defense. The German National Party led by Shonerer, the social Christians at their head Doctor Lueger and Prince Aloys de Lichtenstein, very popular great lord and economist distinguished, were clearly hostile to the Hebrews. These, great bankers and industrialists on the one hand, poverty-stricken artisans from the ghettos of Poland and

to the bourgeoisie as well as to the working classes. THE elections to the Reichsrath, to local diets, to the municipality capital of Vienna testified to this. In 1897, the Doctor Lueger was elected mayor of the Austrian capital female dog. We remember the cries of indignation uttered its by the Jewish and Judaist papers during this nomination. It was a throwback to the bar days—barie, to the persecutions of the Middle Ages, to the bloody hecatombs of the Inquisition! In reality, the Jews Viennese had to observe Sunday rest, the Council municipal prohibits them from participating in tenders tions of supplies and their closure Faeces to uses from the city. Some scholarships, some grants to Jewish schools or orphanages were abolished... and that was all.

(1) P. Raphael, op. cit, p. 62.

Israeli imperialism 95

In all states of Europe, including Germany Magna and Austria, the children of Israel continued to enrich oneself, to seize the strongest positions of finance, industry, commerce, laughter from newspapers, news agencies and broadcasters nonces, to buy precious competitions in the assemblies and political circles, to insinuate itself into the Masonic lodges in such a way as to dinger them and direct them according to the interests of Israel and this conquest for successive objectives continued in the ber with wonderful tenacity.

In Berlin, Emperor William II, who had boasts to Mr. Asquith of not having a single Jewish officer in his army, maintained the best relations with the major bankers of the capital, with Mr. Rathenau, the magnate of the electrical industries ques, and a recent and most suggestive work (1) showed the confidence and feelings of friendship that inspired him by the Jewish director of the big company navigation, the "Hamburg Amerika", Albert Ballin.

It is a curious story that of this Israeli lite who, after having started as an employee in a modest maritime and emigration agency run by his father, reached, after a few quick steps—ment crossed, to preside over the destinies of the most major shipping company in the world,

the total of which represented more than a million tonnes.

Emperor William II, who was passionately interested in
ment to the German merchant navy and

(1) Albert Ballin by B. Huldermann, London, 1922;

96 Israeli imperialism

also worked very effectively on its development
ment, had met the large shipowner during the
launches of "sea greyhounds", with dimensions
colossals, who fought, often with advantage,
with the latest liners from the English companies
the "Cunard" and the "White Star". He had appreciated
his lively intelligence, extended by his knowledge;
he knew it in relationships with in-
fluent in Britain and the United States and
he resolved to call on his enlightenment and his skills
diplomacy to negotiate certain matters of order
very delicate.

From 1908 to 1912, the governments of Germany
and the British Empire made the greatest efforts
to bring about political rapprochement between the
two countries.

The expansion of the German navy,
the plan for new constructions to be implemented
short-term construction site, had produced in England
earth a deep emotion. The Liberal Minister
of Mr. Asquith, a supporter of economies and very peaceful
fist, was little concerned about starting a ruinous struggle
neuse to provide the Amiraute with a number of dread-
noughts or cruisers notably superior to
that provided for by German budgets. Couldn't we
agree and conclude an agreement limiting
on both sides maritime armaments? The disclosure
gation by the Times of a letter written on this subject by
William II k Lord Tweedmouth, First Lord of
The Admiralty, had raised a lively debate at Westmins-
ter and lively comments in the press.
Nevertheless, the chancelleries began discussions
lers, the competent ministers negotiated, the

between the head of the Foreign Office, Sir Edward Grey, and Mr. de Bethmann-Holweg, the new chancellor imperial, that the negotiations were continuing, but, in reality, the real negotiators, the power bases sees and trusted figures of the sovereigns were not not these official figures, but two Israelites of German origin: for King Edward VII, Sir Ernest Cassel, his confidant and friend; for Guillaume II, Albert Ballin.

Despite the skill and flexibility of the two diplomats unofficial mates, it was not possible to achieve an agreement and it's a sort of fool's day that after four years of effort, the private interviews come to an end. On both sides, public opinion is refused to admit foreign intervention in matters of national defense and maritime equipment. The incidents of Agadir had, moreover, somewhat little bother to the negotiators, who were also warned by the Rothschilds of the emotion caused in Paris and London by German provocation (1). A letter from William II to Albert Ballin, dated Berlin, February 9, 1912. written to the fabric of an audience given to Lord Haldane, British Minister of War tannic, shows to what degree the emperor trusted to his unofficial ambassador and wanted to return account of his personal efforts (2).

This confidence should not be faltered. In July 1914, Doctor Ballin was in the waters of Kissingen, when a letter from Mr. von Jagow Tap-

(1) Huldermann, Albert Ballin, p. 163.

(2) lipid., p. 283.

98 Israeli imperialism

urgently at Wilhelmstrasse. We were there eve of the war and neutrality was expected from England ; however, information inserted in the Berliner Tageblatt announced the conclusion of a con-Anglo-Russian naval intervention. Although the, new seemed unlikely, the imperial government wondered if there was not, at this hour crack, eel under rock. The chancellor thought that the director of "Hamburg Amerika" would have

bassador, Prince Lichnowski; and it is so that Albert Ballin was in London during the sending of the Austrian ultimatum to Serbia, which was going to trigger world conflict (1).

In 1915, the Kaiser again used his services by sending you unofficially to Vienna to make an enquiry into the state of mind at Court and in the various environments. The opinions he collected were not encouraging. The Ballplatz did not forgive Wilhelmstrasse for having so generously offered from the Austrian provinces to Italy in exchange for maintaining its neutrality and the dominant impression, from that time, was that the sovereign of the monarch-chic dualist would seize the first auspicious opportunity to engage in peace talks.

Albert Ballin was again consulted by Guillaume when it was proposed to intensify the submarine warfare. He fought this policy which would bring the United States in the war, but his advice did not prevail. Finally, he lives for the last time

(1) An artisan of Germanic imperialism. Corresponding of December 10, 1922, p. 928.

Israeli imperialism 99

The Emperor on September 5, 1918. He found him "badly informed as usual. The last advice that Ballin gave him was listened to. He realized that Germany was in dire straits and declared "there is no "didn't have a minute to lose" to get started relationship with President Wilson, who had not no territorial ambition in Europe and was "an idealist (1)". We guess that this word, in the mouth of the director of "Hamburg Amerika", not ? was not pronounced without a certain irony.

When, a few weeks later, it happened the predicted catastrophe, when Farman's governmental and military structure, Hugo Stinnes, in the name of many parliamentarians, begged Albert Ballin to take the lead in negotiations with the states of the Entente. The Israelite declined this honor; he no longer had faith in the future of the empire; he believed in the total ruin of the shipping company

and power. Two days before Tarmistice, he committed suicide.

In these tragic circumstances, it seems that in throughout Germany an evolution took place spontaneously. To save from national disaster what could still be saved, it was important to sort of new skin. The emperor and the kron-princes had fled, leaving power to whoever should take it. Acts of indiscipline and revolt had occurred in Farmee – almost exclusively – ment among the Farriere formations – c! was a precious pledge given to the revolutionary spirit.

(1) Ibid., p. 929.

100 I/IMPERIALISM of iSRAEL

Three men were the masters of the hour; THE English called them the big three: two politicians radicals, Lloyd George and Clemenceau (who had shown energy and qualities of command during the war and, as a result, enjoyed great popularity among the people of the Entente) and President Woodrow Wilson, a great "idealist" puffed up with pride and disposed to regenerate the world.

These three characters had close relationships with the high international bank and were in-tours of Jews and Judaizers, from which they suffered clearly the influences.

To gain their good graces, it was necessary that Germany camouflages itself as a republican fitat and democratic; she had to bow admirably before the "fourteen points" of the powerful president of the United States of America. These famous postulates could well turn into planks of salute for the shipwrecked Alleniagne and then too many bankers from London, New York, Paris and Rome had interests in Berlin so that we deliberately wanted the mine to be integrated, economical and finance, of the former Hohenzollern empire.

Socialists and Jews got along wonderfully to carry out this camouflage, under the benevolent gaze of the bourgeoisie and former officials of the country. The first Reich Ministry included

of Foreign Affairs, Finance and Telecommunication laughing ; the Prussian cabinet was almost entirely Jew and Catholic Bavaria bowed under the rule by communist Kurt Eisner. It was not necessary any further

Israeli imperialism 1 01

stage to have it proclaimed a second time, and this once for the benefit of the vanquished, the unity of the Reich fuck.

Austria-Hungary was less well treated. There approach of Prince Sixtus of Bourbon had however affirms Emperor Charles's desire for peace. As a Catholic and traditionalist fitat, the monarch-dualist shit was unsympathetic to those in power Allied Powers; Italy coveted its ports of the Adriatic, its fleet, the Trentino and part from Tyrol; the bankers of Israel were interested mediocre in his finances. She was the victim atonement for this war, that the old emperor FranQois-Joseph had only triggered Instigation of William II and his advisors military. When, after the defeat of the German armies Mano-Bulgarians, General Franchet d'Esperey arrived on the banks of the Danube, a dislocation of the various nationalities of the empire will operate almost as a matter of course automatic nier. Already, on the Italian front, the Austrian troops had laid down their arms and resumed the way to their homes. In Budapest, Count Ka-rolyi faded and ceded power to the Jew Bela Kun who, a prisoner in Russia, had become the disciple by Lenin and Trostky, The Emperor Charles, who, however in collaboration with professor Lamash, had developed a project transforming the empire into a federation of autonomous peoples responding to the aspirations of the Czechs and Hungarians, descended with dignity from his throne, retaining the respect for all, refusing both to go into exile and to abstain to mark his double crown... A few days later,

102 Israeli imperialism

The Prague Assembly proclaimed the Republic Czech and placed on his head Mr. Masaryk, an outlaw, who, during the war, had gone to the United States and had won the friendship of President Wilson, from whom he

While Hungary and Austria were going to be mutilated and crushed, the Czecho-Slovaks, due to that certain elements of their nationality had surrendered to the Russians, in the midst of battle, were going to be no longer considered as enemies, but as friends of states of the Agreement and treated as such.

This is how the big three wanted to make old austro-hungarian building a juxtaposition of states democratic nationalists, hostile to each other, but devotedly submitted to the high inter-bank national and the League of Nations.

As for the Viennese city, where the conservatives, Social Christians formed the majority of the population, it was abandoned to a handful of future JMF turiers, refugees from Russia, Poland, Galicia. The Republic of Ravoly (1), arising spontaneously from anarchy and misery, removed all freedoms you and made Soviet terror reign around her.

It seems that England, France and Italy could have made a gesture in favor of misfortune rous Austria... General Smuts, one of the replemost notable representatives of the "Christian front of Judaism" in South Africa, in the council of the British Empire, to the League of Nations, was sent on a mission to Vienna. Already the heads of

(1) The Tragedy of Central Europe by Ellis Ashmead-Bartlett. London, Thornton Butterworth.

the imperialism of israjel io3

The Soviets were trembling and trying to escape. What were not their joy and their cries of triumph when they learned that General Smuts was coming to recognize their government and in some way come and punish his actions!

This regime was fortunately ephemeral; the Vienna we pulled ourselves together; they now have at their head honest people and in the person of the chancellor, Mgr Seipel, a diplomat who is believed to be skillful.

The League of Nations, by facilitating the issuance of a loan, by designating a delegate responsible for

those of the ancient kingdom, certainly rendered service
vice to Austria; but nevertheless the recognition
of the former subjects of the Hasbourg must be limited.
If Jewish financial tycoons work to
raising the economic strengths of Austria is
that they began by ensuring mastery of
these forces, and what has the appearance of good
action must become an excellent business for them.

The Jews of Austria also continued to
show the greatest activity to monopolize
commerce and industry, to interfere in the
public functions. They meet in congress,
come together and do not fail to give thanks
to the League of Nations, from which they received and from which they
still waiting for so many benefits. The correspondence
following dance, addressed from Vienna to a newspaper
Paris (1), bears witness to this:

The Congress of "Agudas Jirsroel" (Jews faithful to
laws of Israel) was solemnly opened in the presence

(1) Le Temps of August 20, 1923.

104 LEMPERIAUSM i/iSRAEL

many political figures from all sides
countries and representatives of the French legations,
from England, Germany, Switzerland, Turkey,
Czecho-Slovakia and Poland... After a speech
of the president, Congress adopted a resolution saying
notably :

"A historical place where the delegates of the Jews
faithful to the precepts of Israel come together for the
for the first time, Congress salutes the organization of the
League of Nations, in the holy hope that this
society will inspire in nations the desire to conform,
in their relationships, to the principles of law and
justice, and will thus bring reconciliation and peace
on the ground. »

The Jewish actions, however, provoked certain
resistances. In Vienna, as in Budapest and Bucha-
remains, the universities demand the numerus clausus,
and the leaves of Israel (1) are indignant at the thought that
MPs Ursin and Jerzabek dared to ask
insert the question: "To which race does
do you nose? » in the declaration form

housekeeper, and the president of the Austrian Republic Hainisch, did not dare refuse to inaugurate the recent Universal Congress of Jewish Women.

For their part, the Jews of Germany do not stay inactive. A circular from September 1923, from the Jewish Correspondence Bureau, teaches us the multiplication of subsidiary lodges of the grand e lodge of B'nai B'rith, who was discussed in the previous chapters cedents. New lodges were created in Berlin,

(1) See Antisemitism in Central Europe, in the Jewish Chronicle of August 31, 1923.

THE* IMPERIALISMS OF ISRAEL 105

in Augsburg, in Stettin; others are in the process of forming training in Munster and Aschaffenburg. Incidentally, it is announced that the first Jewish lodge in Holland has just been inaugurated in La Have. . On the other hand, the Israeli press informs its readers that on the occasion Queen's Twenty-Fifth Birthday Anniversary Wilhelmina, a delegation led by the great rabbi went to congratulate the sovereign and thank her "of his friendly attitude towards the community Jewish naut (1)".

. But Germany, which hardly admitted its defeated, remained proud to have preserved its unity and only thought of reconstituting an economic power mic and military allowing it to consider the prospects of a dazzling revenge. To under- comply with the obligations imposed by the Treaty of Versailles, to drag it into its financial debacle the France, its main creditor and its great enemy mie, it resorted to a prodigious inflation fiduciary ciary. The occupation of the Ruhr forced it, for continue its policy, to a new inflation of which the progression reached fantastic figures. THE million marks which was worth one pound sterling at the time mid-July 1923 (i.e. approximately 75 francs) was no longer worth that fr. 25 the following October. Termination of passive resistance hardly changed the situation financial situation and it led to strikes, unemployment mages, riots, and the misery of the poor classes adding to this, the Reich was certainly in enough sad posture. The role of the Jews in these troubled times and

amid the inextricable complications of politics economics is quite difficult to grasp.

First of all, large industrialists and banks The Israelites strove to take advantage of the circumstances for their personal affairs. The decline progressive mark allowed them to realize huge profits by deferring debts, making deposits of foreign currencies abroad; but if, later, it was necessary to buy k Texteur des raw materials, a good part of the gains are evaded porait... It was also important to display one's patriotism and to taunt over France, whose rapacity was starving poor Germany.

Another category of Jews operated in the popular circles, in Saxony, in Berlin, propagated socialist and communist doctrines, began in close contact with the Soviets of Russia and inci- was the Reich government to contract a economic alliance which had prepared conventions military (1).

The Reich expected divisions among the allies. The British ambassador in Berlin did not hesitate neither his advice nor his sympathy to the government; the resounding declarations of Mr. Lloyd George and even of his successors left only courage resistance towards France, considered isolated, half-ruined, suffering in the upper spheres of his regime of influences depressing.

Little by little, Germany regained confidence; she can will give, in some way, free rein to its

(1) The Treaty of Rapallo revitalized these maneuvers.

Israeli imperialism 107

feelings. The links uniting its different states in the Reich tended to relax; parties policies were reconstituted with programs somewhat resembling those before the war.

seized power; in Bavaria, these were the monarchists who dominated. The Catholic center reconstituted itself solidly and gave chancellors to the Reich. In Prussia, pietist conservatives reformed their cadres. As it crumbled the makeup imposed by the debacle of November 1918, Germany regained its senses, its faculties of observation; she considered, not without fear, the importance position taken by the Jews in the various organizations of the ancient empire and the dangers that resulted from it. It was also assumed, not without anger in certain circles, that this reign of Judaism had been encouraged otherwise imposed by the Allied Powers who had defeated Germany.

The Reich government, powerless and moreover their subservience to socialism, did not seek to inter- come to build dikes of defense against this rising tide of Judaism, but private initiatives appeared and they aroused many echoes.

Some anti-Semitic pamphlets having been collected brought to the Rhineland, the president of the high com- interallied mission made them seize, as if he wanted clearly show that French and English were the protectors of the Jews. This observation was not not designed to slow down anti-Jewish propaganda: it stimulated her. We know how Tassocia was organized. tion "C" (Consul). Attacks were committed.

108 "ISRAEL'S IMPERIALISM

Walter Rathenau was murdered; the famous publicist, Maximilien Harden, attacked in front of his house Griinewald (a suburb of Berlin), was half knocked out with iron bars and the trial of his assailants lants showed to what extent public opinion was rise against the sons of Israel, promoters of the Bolshevism, exploiters of Germany, protected by its enemies. A large group was formed under the term Die Deutschen Partei; its organ is a bulletin published every two weeks. The first number, which I have in front of me, indicates the conditions required of members: "they must be of German blood mand, not having Jewish relatives, not being Freemasons, deny Judeo-Christianity (without doubt in memory of the Mendelssohnian movement), accept the party's directives, contribute "to the

“promise obedience to leaders. »

Its first words, the organ of the “German Party” mand visibly breaks with democratic prejudices: The “German Party” is the first organization, – for more than a hundred years, which establishes the principle of Fine equality, non-equality of rights, and who studies and practices, as being the only support nable from a scientific point of view, Tidee fundamentally conservative and monarchical tale, which is also the Aryan-Indogermanic and Aristo- cratic. Until today, the Jews have deceived, divided se, misled the people with Tappat of Tega- lite of men and rights (1).” The brochure con- maintained by a vigorous charge against the politicians

(1) Die Deustchen Partei, n° 1, May 1923.

THE IMPERIALISM OF ISRAEL IO9

ticians “in the service of international powers” and the declaration that “the Jews are the real enemies hereditary mis of Germany”.

The author of the article, after having affirmed that the Russian generals who tried to fight the bol- chevism: Koltschak, Judenitch, Wrangel, were not supported by the allies only on the condition of showing themselves be friends of the Jews and do not receive money from the France, at this price, appeals to the Bavarian Hitler: “It is not against the Marxist workers nor against the French that he should launch his assault troops, but against the Jews. » The very day I was communicates this bulletin, the Morning Post (1) pu- wrote a telegram from his correspondent in Rome reporting an interview that the correspondent of Corriere Italiano had had with the leader of the nation a- Bavarian lists. The latter had fully science of the Jewish peril. “Germany,” he said, “is the battlefield where two forces are engaged opposed: nationalism and Judeo-Marxism; if the latter is victorious, from the Rhine to Vladivos- tock, there will be nothing left but a vast Jewish empire with Moscow as capital (2). »

The Munich trial and Luden's acquittal dorff, the creation of a “racist” party with a view to general elections showed the importance and progress of the German anti-Semitic movement.

(1) Nnmero of October 17, 1923.

(2) A monthly publication, Auf Vorposten, to which collaborates with Mr. Gottfried zur Beek, leads a vigorous campaign against the Jews.

CHAPTER IV

JEWS IN EASTERN EUROPE

the Jewish invasion into Romanian country. the baron's reports

from Bois-le-Comte. the Jewish pressures exerted

at the constantinople conferences and the congress of Berlin. – After monopolizing trade, the Israelis-
lites WANT TO CAPTURE THE LIBERAL PROFESSIONS.

– Student protests and defensive campaign.

– In Poland before and after the resurrection. –
Israel receives guarantees and privileges; Alle-

MAGNE RETAINS THE ADMINISTRATION OF DANTZIG AND OBTAINS

THE PLEBISCITY IN SLESIA. THE ROLE OF MR. LLOYD GEORGE.

JEWISH INFILTRATIONS IN HUNGARY. THE COLLAPSE-

MENT OF THE DUALIST MONARCHY. THE ADVENT AND THE

FALL OF THE JEWISH REIGN OF BeLA KUN.

Edouard Drumont, in Jewish France 9 qualified
of Vagina Judeorum (1) the triangular territory
inscribed in the former common borders of
Poland, Hungary, Romania and including
Wilna forms the northern tip. It is,
indeed, that the thousands of Israelis came out to

(1) Jewish France, t. I, p. 8.

them, speaking Yiddish, who gradually understood
vahi F Eastern Europe and are considered there
a real scourge by patriots keen to conserve
ver Findedependence, traditions, nationality
of their respective countries.

Romania is the state which suffered the most from
these progressive and continuous invasions. His his"
tory bears witness to terrible ordeals. She was sub-
merged and devastated in its infancy by the invaders
barbarian nations of the Huns, Goths, Tartars;
from their foundation, the principalities of Moldavia and
of Wallachia had to defend themselves against attacks
Hungarians and Poles who coveted their
fertile territories. Then a new enemy arises:
the Turk, who forced them to recognize suzerainty
sultan's estate and appropriated part of their land.
The "thrones" of the principalities were put up for auction
by the grand viziers, and the ephemeral potentates
exploited populations in times of peace by
processes more brutal and cruel than those of the conquerors
quers in times of war. Finally the hour struck
of Tindependence. Vassalage disappeared; I'm the era of
difficulties were not over, but at the cost of hard
battles and bloody sacrifices, the Roman kingdom
hand was formed. The two sister principalities'

israel's imperialism ii3

united under the authority of a foreign prince, because
local sensitivities and particularities do not
did not allow the establishment of a national dynasty
nale and the homeland of Rotimania doritia in Europe
Finipressidii d'ttii small model fitat, dignified and peaceful
fictitious, developing its economic and economic strengths, perfecting
promoting its own agriculture, open to all progress.

It was up to the Jewish race to add tests
ves and new threats to those who do not
had not been spared in the past (1).

The wealth of the country – which has been singularly
increased since the exploitation of oil fields
feres – the painful morals of the inhabitants, the character
patriarchal and debtor of self-governance,

the Hebrews had been favorable to Immigration Jewish in the valleys of the Lower Danube and the Bistritza.

Under the reign of Louis-Philippe, the due de Broglie. sent Baron de Bois-le-Comte on a mission to the East to try to find out about the projects of Mehemet Ali, Pasha of Egypt and their chances of success, and also to study the state of mind of Moldavians and Vlachs and supply their countries detailed information. The French diplomat conscientiously visited the principalities, made surveys of personalities likely to give him precise information and transmit it to Ministry of Foreign Affairs also reports judicious and interesting.

In a work published shortly before the

(1) Romania and the Jews, by VăraX, p. IX*

9

n4 Israeli imperialism

world war (1), a Romanian historian, Mr. Pam-piliu Eliade, summarizes and appreciates them as follows:

Bois-le-Comte is the only European traveler who understood, in the blink of an eye, the Jewish question in Moldova, although it did not have, in 1834, the gravity which she presents today. He was shown figures and eloquent documents; it was proven to him that the Moldovan Jews distinguish themselves from those in the center of Europe... First feature: the very recent date of their immigration; second trait: their mentality inferior and hostile...; third feature: their proportion overwhelming compared to the inhabitants of the principality. This third feature is especially striking. We searched the archives and compared figures. In 1803, during the census of the hospodar Moruzzi, we had found 604,000 Christians and 12,000 Jews (that is i.e. 2% of the population). Seventeen years later, in 1820, there were 19,000. In 1827, there were 24,000, which forced the native prince Ion Sturdza to take strong measures against them. The conclusion of the Treaty of Adrianople, which opened Moldavia to international trade, the obligation of service military in Russia for the Jews as well as for

new immigration, greater than all previous ones. The 1831 census discovered approximately 37,000 Jews out of a population of 920,000 souls (2). »

Bois-le-Comte was appalled by the statistics which were communicated to him in 1834: "There are 5,000 in Wallachia, 50,000 in Moldova! » And, after having studied on site their modes of invasion, their com-

(1) Romania in the 19th century.

(2) Ibid., pp. 319, 320.

Israeli imperialism ii5

mercial, their demoralizing influence, he writes: "lilies invade the most lucrative branches of public administration. Their action is done by—mainly felt in the flow that they make of the water—de-vie... they sell brandy on credit to the peasant and excite his passion by the ease they give him to satisfy her, and, when they have grown during which that time his little debt towards them and that he can no longer acquit himself with his ordinary means, the unfortunate man finds himself, with all his family and his house, delivered to their discretion. If this abuse maintains, it will reduce the Moldavian peasant to the sort of brutalization where he has already reduced the Polish peasant... They invade everything and substitute everywhere their monopoly on the free and direct sale of goods... All retail trade has passed between the hands of the Jews. »

The procedures of the Jews were the same with regard to peasants of Russia; but in the empire of the Tsars, we had certain recourses against the usurers, while that the Hebrews of Romania, by virtue of the article 94 of the regulations concerning them, were considered as a "nation k part" not subject to law national.

The Jewish invasion continued, not significant in the Vlach countryside, but frightening in Moldova and the trade grab is taking place killed with a rigorous method, to the extent that Agriculture developed in the fertile plains.

Barely had a large landowner obtained Authorization to found a village on your domain

n6 imperialissia of israel

The mud hut, decorated with the name of the store, was quickly built: V eau-de-vie, taken on credit from the neighboring distillery, and the merchandise obtained from the negotiants in general, always Jewish, from the neighboring town, left cash. part in the long term. It was rare, moreover, that the value of this merchandise exceeded two or three hundred francs. Buildings are safe and quick, the first three or four months alone were difficult. ciles.

Next to the traders, the Jews settled artisans. Jewish solidarity was in action; they received raw materials for half the price at which they were counted to Romanian artisans; they possessed sophisticated tools > they knew how to develop newer, more pleasant models here, better; the Romanian artisans of the camps gnes: bottlers, pelietiers, dyers, tailors, etc.*., They quickly disappeared before the newcomers.

In 1859, the economic capture of Moldavia could be considered complete.

They held the large property by the numerous mortgages that she had granted to them on her lands. Each banker in Iassy had a iiombfe considerable number of owners entirely dependent from him.

They were complete masters of commerce, firstly by their absolutely preponderant number rant, and then by the fact that small traders Christians, who still existed, Were forced to contact etix to build credits and pre- a large part of their merchants were born say at the commission agents and wholesale merchants Jews (1).

(1) Verax, op. cit, p. 110.

ment of commerce which was the consequence had provokes certain protests in the principalities and even certain defensive measures. THE Israelites, satisfied with enriching themselves, feeling at home they and each other, did not think of claiming political rights. It is curious to note that it is in the protocol of the Conferences of Constantinople (January 11, 1856) that the intention is manifested of certain powers to demand for the Red Jews hands the enjoyment of political rights granted to the nationals. Proposals in this direction had was presented at the Conferences by the ambassadors of France and Great Britain (1).

The reigning prince of Moldova, Gregoire Ghyka, strongly protested against these demands and argued that "the presence in the principality of a population very numerous Jewish community, which always claims to be of foreign protection" and who seizes the property, "would be a certain cause of ruin for the country ". If Europe wanted prosperity and tranquility of Moldova, it was going to be left to its inhabitants, by virtue of their autonomic right, the care to establish their local legislation.

The Jews agitated for satisfaction. Those of Iassy addressed a petition to the Caimacan "in the name of humanitarian principles I" The Baron de Rothschild wanted to intervene with the government French ment and received from Count Walewski a fairly banal answer. Only representatives of

(1) DA Sturdza. Act so documented relating to the Istoria Uenascerei Romdniei, t. II,

Il8 i/IMPERIALISM OF ISRAEL

powers k Constantinople, the commissioner of Russia had issued a favorable opinion to the Romanians and declares that "the moral and social state of the Jews of the Moldova was such that their admission to the enjoyment political rights and the suppression of certain legal restrictions which concern them may lead to great inconveniences (1)".

Finally, the Paris Convention of August 19 1858, which endorsed the constitution given by the

plement that the Moldavians and Vlachs of the Christian rites would enjoy all political rights, but "the enjoyment of these rights could be extended to other religions by legislative provisions".

It was an indefinite postponement of the claims of Israelites.

Shortly after, the double election of colonel Couza put an end to the opposition of Austria and of the Ottoman Gate. The personal union of the two principalities became an integrated merger and Roumania was definitively constituted as a self-imposed fitat no me. Hospodar Couza reinstated a circulation late prohibiting Jews from establishing themselves as hostels gists in the villages and the first article of the law organizing the bar stipulated that, only the Romanians and naturalized foreigners could exercise profession of lawyers.

On February 11, 1866 a revolution, moreover peaceful fic, forced Prince Couza to abdicate and Prince Charles de Hohenzollern was elected prince of Rou-

(1) Romania and the Jews, p. 118.

Israeli imperialism 119

mania. A Constituent Assembly was immediately convened to endow the country (Tune Constitution.

It was not without surprise that we saw the landing at Bucharest, a Jew from France, Cremieux, former minister Minister of Justice in 1848, founder of the Alliance universal Israelite, who came to plead the cause of his eong&ières with the Romanian government (1). II was received as an important character by the ministers very, the president of the House and many deputies your. He demanded Tegalite for the Jews of Romania civil and political, and, as a good mercanti, offered in exchange forgiveness of a loan of 25 million low interest (2). Romanian finances had great need for resources; the offer was attractive and the members of the Cabinet were quite dis-ready to accept it, but an unforeseen factor intervenes came. In one of the major newspapers, La Trompeta Carpatilor, the Jewish peril had just been exposed with a persuasive eloquence. The day the project was dis-cute k the House, the people invade the court of the

and went on to ransack a synagogue. The deputies, strong impressed, had rejected the project favorable to Jews.

It didn't take much for the whole *
Israeli press uttered skunk cries and shouted
Romanians with gemonies: cruel, barbaric people
as we must have been in the Middle Ages, only dreaming
massacres and religious persecution. The author of
Romania and the Jews inserted in his book the

(1) Paul Raphael, op. cit, p., 75.

(2) Aus dem Leben Koning Karls von Rumanien, I, p. 70.

120 Israeli imperialism

reduction of an engraving published in Paris in Le Monde
illustrated. It depicted soldiers in armed sacks.
cageaat a street in the Jewish quarter of Iassy, stoning
the feiaetres, forcing the doors, knocking people out
with rifle butts. Now, this fight and this demonstration--
military action had never taken place. drew it-
The author had imagined them from scratch.

The failure of the Cremieux mission and the vote of the
Romanian Chamber already illustrates the power of
Judaism k eette epoch. The Minister of Business
foreigners from France, Mr. Drouyn de Lhuis, thought it necessary
send a protest to the government in Bucharest
tation against "the feelings of intolerance" of the
population of the capital. Napoleon III himself
was encouraged to write to Prince Charles: "I must not
let VA ignore how much public opinion
here is moved by the persecutions of which the Israelites are said to
victims in Moldova (1). » The emperor was per-
suade that the Jews of Romania, innocent as
The child who has just been born, were victims of
explosion of religious fanaticism. A French historian
cais, Mr. Ernest Desjardins, member of the Institute,
It wouldn't be long before we got things straightened out. II
went to Romania, made an investigation into the matter
Jewish life and published a book (2) in which he said:
"I affirm that the religious motive has no part
in the measures taken by the government, nor
in the hojstility that the population testifies to
Jews", and a little further: "It is as a result of a

(1) Verax, op. cit., p. 125.

(2) The Jews of Moldavia, Paris, Dentu, 1867.

L ? IMPERIALJSM of I&RAEL 121

Romania, when it was formed, found them established long before its creation. Those who con-
arise the question and Font learned here will not read
not without some surprise the passage where it is said:
that the Jews of Moldova are fixed in this country
since the capture of Jerusalem by Titus! There you go
truth on this crucial point: The majority of families
Jews living in Romania are by birth, as
of will and morals, of mind and language, foreign
managed in the country. »

However, the Jewish press continued its campaign
against the principality. Prince Charles negotiated
with the powers a facilitating trade treaty
with them exports and imports. Alone
Austria concludes a treaty. France, England,
Italy recused themselves.

The war of 1877-78, which resulted in the capture of
Plevna and the victory of the Russians allied with the Rus-
hands against the Turks, must have had as its
logical sequence the proclamation of Independence
absolute of the principality. The Treaty of Berlin resumed
the issue on the table and imposed conditions.
On the proposal of Mr. Waddington, plenipoten-
tiary of France, which was subject to the influence of Al-
universal Israeli alliance and high banking,
we will insert in article 44 of the treaty signed on July 23
let 1878 the following clause: "The nationals of all
the powers, traders or others, will be treated
your in Romania, without distinction of religion, on the
foot of perfect equality. >> This formula, which pre-
sought to grant Jews full civil rights
and which characterized Timmixture of Tetranger in the
internal affairs of Romania, was adopted

ceano.

At the insistence of foreign firms, a new Constituent Assembly was convened in May 1879 to put the Constitution in harmony with the stipulations of the Treaty of Berlin. Article 7 of the Constitution was modified, but the new edition interprets as Article 44 of the Treaty of Berlin did not give the Hebrews the mass naturalization they hoped for. The Jews were like other foreigners, and in the same conditions, the right to ask the Chambers their naturalization. Only Jews who had served in the army during the Revolutionary War were naturalized en bloc; They were about nine hundred (1). As for the right to acquire rural buildings including the Congress of Powers had not had the leisure to occupy himself, he remained reserved to the Romanians, which did not fail to exasperate the Jewish and Judaist press.

It was important to take a look at the history of Romania in the 19th century to understand how The Jewish question still arises today in this kingdom; the world war cost him new tests, but doubled, at the expense of Russia and Hungary, the extent of its territory.

This territory is one of the richest in Europe. The plains are very fertile, the valleys very suitable for Telelevage, the forests contain little massifs exploited forming considerable reserves. After the United States, Mexico and Russia # it's Roumania which is the country producing the most oil.

f (1) Romania and the Jews, p. 167.

THE IMPERIALISM OF Israel 123

The probes, deliberately obstructed during Tin-German vessel, are partly returned to service. Coal, natural gases, white coal constitute very valuable resources to the industry sort. As means of transport, the kingdom possesses nearly 12,000 kilometers of railway lines and 2,840 kilometers of waterways, including 1,470 on the Danube with the seaports of Galatz and of Braila which connect them to global traffic.

We can imagine that a country so privileged by

THE. children of Israel. Wilsonian peace brought down the dikes raised by a government planning to limit the invasion. Civil equality was proclaimed and the Jews continued to enter the kingdom in numerous bands. The annexation of Bessarabia, where the Hebrews represented more than half of the urban population, brought them a contingent additional important. It's also towards Roumania towards which the Semites of the Ukraine were heading. Chas- besieged by some pogroms, including the Jewish press sit Timportance to excite pity... A brochure very rich, published in 1923 by M. Em. Vasiliu (1), gives precise statistics on populations of Romania, by provinces, by cities, and they are very eloquent. From their whole and from the latest information reaching my knowledge, it results that out of a total population of 18 thousand lion inhabitants, there are 2 and a half million Jews. This kingdom is therefore the country where the proportion of

(1) Situatia demografica a Romaniei. Cauze* Urmari, Remedy. Cluj 1923.

124 i/fltfPEMALJSftfE D ? ISRAEL

the semitic element is the highest. If your note as Hungarians, Germans, Russians and Ruthenians encompassed by the extension of the former territory represent around 3 million, we see that the Romanians strictly speaking, there are barely 12 million. In a country where universal suffrage has just been instituted, where, for various reasons, strangers can be led to ally with the Jews, we understands the dangers that threaten inner life .and the very nationality of the Romanians.

Agrarian reform, proposed in 1917, in full swing war, caused the large rural property to disappear. The owners of the large estates were expropriated, but the peasant farmers, to whom were attached drunk from small plots of land of five hectares in moyenne, immediately fell under dependence Jews. The reform could only have been beneficial if popular banks, agricultural cooperatives had preceded and accompanied her; it is to be feared until the efforts tending to institute them have been tents too late.

Furthermore, the Jews broadened the scope of their ambitions. The monopolization of trade and Industry is not enough for them. they want to conquer the liberal professions, invade the universities, colleges. In 1920, for example, in Iassy, we included there were 17 Jewish lawyers; today there are 59.

There was excitement in student circles about this new invasion that threatens culture, Findepen-intellectual dance of the Romanian nation. Due to sound of the concentration of high schools in the cities of Tr^nsylvania, of Bessarabia, of Mpjclavie, of Bukowine, where Jews are legion, students

THE IMPERIALISM OF lSftAEL f25

Romanians are almost a minority everywhere (1). So what a real battle is being fought in the country around the numerus clausus* consistent claim to request the limitation of students and professionals Jewish spankers proportionally to the number of the race of the country. Violent unrest shook the world of colleges and universities; It's in vain that the University Senate wanted to calm the spirits. He wrote a long manifesto saying that the demands known under this barbaric name of numerus tiausus, imported from Hungary, "were 6tran-managed in Fame, in the interests of the Romanian people and outside international possibilities. The words in italics sufficiently show that the large University Council feared interventions foreigners, aroused by the Jews. It's not without ulterior motive that the League of Nations has revealed read the clauses concerning ethnic minorities in the text of the paiXi treaties

The government felt it necessary to take measures of rigor: closure of universities exclusion exams and competitions pronounced against the students who took the initiative of the protests, deletions of uii journal guilty of having published a translation of the "Protocols", prohibition of a congress which was to bring together 5,000 national students lists. Any fufc implemented to stop a movement vement of opinion which is reflected in all the classes of the Romanian population.

"Our nation is dying," wrote Mr. Eim Vasi. liu at the end of the introduction to his book on Siiua-

(1) See the Jbimineaza of March 15, 1923.

12(5 Israeli imperialism

demographic lion of Romania – because, its culture being alienated, effective government will pass into the hands of foreigners. »

But Romanian youth do not want them to die; she wants to save her homeland at all costs, greater and purer exit from the crucible of war. She organizes herself for the defense of independence and eminent personalities are ready to put themselves as his head, & guides his efforts. The “Nationalist Party Chretien” has already been organized for quite a long time and has roots in all provinces. In Moldova, young people created the “National Defense League”, headed by Professor Cuza, one of the masters of thought ; in Wallachia, “Fascia” (Roman fascism) main) group of very numerous members; in Transylvania is developing a similar organization, “Romanian Action”, to which six pro-spankers from the University of Cluj, among whom Mr. Gatuneanu, many lawyers and almost all students. All these associations publish newspapers or bulletins and will undoubtedly unite with short term into a powerful federation which exercises it will be an effective action on the destinies of the country (1).

Romania has the advantage of possessing

(1) Under the signature: A Danube peasant, V Action French of October 28, 1923 published an interesting letter of Romania, whose conclusion is as follows: “Let continue The current state of affairs, this is equivalent for Romanians have a national suicide. »

Following searches carried out by the police and which gave rise to the trial known as “the Guzist students” heads of several university associations were arrested and held for five months in prison. Their acquittal by the Assize Court of Bucharest on March 29, 1924 gave rise to has violent protests against Jews.

and the plutocracy that derives from it. Let it be
felicitee! The salutary reactions which occurred
in Italy with Benito Mussolini, in Spain
with General Primo de Rivera would they have been
possible, if hereditary sovereigns had not
not reign in Rome and Madrid?

II

No sovereign reigns in Poland and establishes it
ability of the elected head of state does not favor Torgani-
sation of a strong power, dominating the parties and ca-
able to resist suggestions coming from abroad
ger. However, the Catholic faith of the great majority
of the Poles, awareness of the dangers which
threaten on almost the entire line of their frontiers
third party – borders are indeed very artificial –
constitute a cement strong enough to maintain
the cohesion of the resurrected nation. However,
after Romania, Poland is the state which possesses
on its territory the greatest number of Jews
(one in thirteen inhabitants) and there is in perspective
a new peril added to the others.

No country, except the Spain of the Caliphs,
as Mr. Pierre Mignot (1) so rightly says, do not

(1) Pierre Mignot, op. cit., p. 72.

128 Israeli imperialism

was more benevolent, more welcoming to the Hebrews
than Poland of old (1). Protect openly
by the sovereigns, they owed to their fi-
nanciers the favor of having been responsible for collecting
Taxes. "The impot farm and the distillery
The alcohol was almost entirely between them.
hands," notes their national historian (2).

The communities had advantages that no other
no other condition suited them. The Jews enjoyed
rights and civil liberties, dressed like the
Christians, without any distinctive sign and were even
allowed to wear Tepee. The "Kahal" (commune)
had a life of its own, administered itself freely, chose

Jewish laws. These communes, initially isolated, grouped themselves into provincial unions and, in the 18th century, other cogs are superimposed on them: differences or waads. There are two. A waad works in Lithuania, another for the four "countries" of Poland. Ges difetes exercise a high magistracy and have legislative powers. A Marshal of Empire appointed by the provincial unions, exercises the executive power, represents all the communities and defend their interests before the Crown and Betting.

The partition of Poland put an end to this autonomy. The situation of the Israelites varied according to the kingdoms to which the territory where they were assigned was resided.

(1) At the end of the 15th century, when the Jews were expelled from Spain and Portugal, Poland offered them refuge, an oasis.

(2) Graetz t. IV, p. 462.

i/IMPERIAUSM OF ISRAEL 120,

To the Jews of Galicia, Joseph II granted almost complete assimilation to other subjects of the Austrian Empire; his "tolerance" edit also applied the measure to all the Israelites, but he suppressed the autonomy of the communes, except regarding religious affairs.

The Jews of Lithuania and the territories whose Russia took possession were less favored. Their old organization was suppressed* They were confined in the localities where they inhabited, with the prohibition of go out, and a certain number of professions were banned at the same time as they were imposed vexatious restrictions. Also, when insurrections Polish tensions broke out, the Jews held on participate and, during the uprising of 1794, a regiment Israelite, commanded by Josielewitz, fights under Kosciuszko's orders (1).

As for the Jews incorporated into the Kingdom of Prussia, they shared the fate of those of their race in the conditions indicated in the previous chapter.

In the resurrected Poland (2), the negotiators

wanted to give the Jews a privileged situation recalling that which they had once enjoyed, and, For this purpose, guarantee clauses were imposed under the pretext of respecting the rights of 4th minorities ethnic and religious. In reality, Jews alone should be called upon to benefit from these measures.

Article 1 of the treaty decreed that

(1) Mr. Pernot. Vfcproof from Poland.

(2) In Russian Poland alone, there were, in 1910, five million Jews.

10

i3o Israeli imperialism

known as fundamental, intangible laws, the stipulations contained in articles 2 to 8. Articles 2 to 7 explicitly stated that an integrated assimilation would exist between the Jews and Polish nationals, in terms of rights civil and political.

Article 8 is worth quoting verbatim:

Art. 8. – Polish nationals belonging has ethnic, religious or linguistic minorities, will benefit from the merae treatment and guaranteed meraes in law and in fact that other Polish nationals nais. They will notably have an equal right to create, direct and control at their own expense cha-ritables, religious or social, schools and others educational establishments, with the right to do so freely use their own language and exercise freely their religion.

Article 9 completes the previous one and adds significant advantages:

In towns or districts where a proportion considerable number of Polish nationals belonging has ethnic, religious or linguistic minorities, these minorities will be assured a fair share in the benefit of the allocation of sums which could be allocated from public funds by the budget

an educational or charitable purpose.

The Catholics of France do not enjoy, under the Republic, of a similar status which includes the school proportional and an age proportional public support.

Israeli imperialism 131

But, to make it clear that ethnic minorities interesting and having special rights are unique—ment the Jews, Article 11 stipulates that Poland undertakes to never prescribe that elections or voter registrations take place on Saturday: “The Jews will not be forced to perform acts any violation of their Sabbath and must not be subject to any incapacity if they refuse to go to court or act perform legal acts on the Sabbath. »

The Poles, despite their reluctance to grant in their resurrected homeland of such favors to foreigners, with whom they had too long neighbor to maintain illusions with regard to them and sympathy, were forced to bow to the will of the Entente Powers and to insert in their Constitution, promulgated on March 17, 1921, the commitments of the so-called “in favor of ethnic minorities”. However, they understood the dangers of incorporating into their nationality re-emerging a Jewish fitat, foreign and hostile.

And this danger had appeared to them in all its gravity. quickly when Red Farmee invades their territory. Polish Jews offered themselves as couriers and the officers of the Soviet troops treated them into allies.

But the British government did not waited for these events to show themselves the protector leader of Israel. Complaining about some fights, baptized pogroms, the Jewish press in London had draws upon the Jews of Poland the benevolent attention tion of Mr. Lloyd George. This one, of his own initiative—tiative and without referring it to the League of Nations,

dispatched to Warsaw a fact-finding mission at the head of which an Israelite quite naturally asks:
Sir Stuart Samuel. I have recounted elsewhere (1) the works of this mission, which were condensed into a White paper (2) submitted to the British Parliament. The report acknowledged the exaggeration and sometimes Tiiianity of complaints, but he expressed different wishes who seemed foreign to the object of his mission, notably the creation of Jewish banks in Poland, Addition of a secretary speaking Yiddish in tones British consulates and the Angle competition land to facilitate Jewish immigration to Palestine tine and elsewhere!

The Poles believed they were winning the favors of the "Pre* "better" British by being represented in London by an Israeli charge d'affaires, Professor Szi-my Askenazy, who was then delegated to the Society of Nations. The politeness had little effect when the Soviet armies rushed into Warsaw, Mr. Lloyd George advised the marshal's government Pilsudsky to deal without delay and conclude a peace which would have been fatal for his homeland. By good-Well, General Weigand gave other advice which we followed and a military competition which had the most happy effects.

During the first peace conferences, our Minister of Foreign Affairs having spoken incidentally to give Poland its borders

(1) The reign of Israel among the Anglo-Saxons, pp. 61-69.

(2) Report by Sir Stuart Samuel on the mission to Poland. Miscellaneous, No. 10, 1920.

THE IMPERIALISM OF ISRAEL 1 33

of 1772. Mr. Arthur Balfour was indignant. It was per-bring the resurrected state to extend from the Baltic k the Black Sea; it was undoubtedly excessive, especially that the limits of Poland had noticeably varies; ruah we seemed to agree on the question of Danzig, because the thirteenth point of the president Wilson said in one of his paragraphs: "We assume will give Poland free access to the sea." However, Mr. Lloyd George as Judeophile as the author of

Sioiists, rose against the Polish claim. Danzig had undoubtedly been a Polish port, but it had become a German city and by virtue of famous principle of nationality we could not tin- incorporate Poland (1). Woodrow Wilson having assigned to Tavis by Lloyd George, Dantzic was given of a bizarre status which gives the city an administration German version incompatible with real usage of port by another nation.

The Silesian question provides the plenipotentiary British the opportunity to show its hostility to view of Poland and its Judeo-German sympathy fuck, because all the powers of Israel were taking left for Germany, which they wanted to keep one and powerful.

The treaty of May 7, 1919 awarded Poland the whole of upper Silesia. On June 2, the discussion of this attribution was reopened at the request of Mr. Lloyd George and occupied no less than five sessions of the conference* The Prime Minister of England said the tenacious, devious and ultimately victorious lawyer.

(1) Mermeix. The Battle of the Three, p. 235.

1 34 Israeli imperialism

Germans and Jews demanding a plebiscite.

Mr. Mermeix, in the Combat des Trois, gave a very lively account of these sessions where deliberations rerent MM. Wilson, Lloyd George and Clemenceau. THE British "First" found the request justified of the Germans, while saying that in his opinion the majority biscite would be favorable to the Poles. Clemenceau declared "that as far as Poland is concerned, there was a historical crime to be repaired and also to create a barrier between Germany and Russia (1)". Wilson pointed out that a frank plebiscite was impossible in a country that has dominated for so long and which will always have the fear of reprisals, if the Germans mands do not disappear.

Woodrow Wilson agreed with Clemenceau and maintained his opinion during the first debates, then finally gives in.

This extract from the report gives an idea of the

Wilson. – We said, in the peace bases,
that all the provinces would return to Poland
unquestionably Polish.

Lloyd George. – But, precisely the Germans
say that this is not the case for Silesia.

Clemenceau. – How ? You know well that
the German statistics themselves show the
Mostly Polish Silesia.

Lloyd George. – But it's not just the law,
there is the feeling, I ask you to know it.

Wilson. – The ethnographic question is not
doubtful. For the rest, I would like us to add

(1) The Fight of the Three, p. 236.

Israeli imperialism 1 35

let us have something to do with what we have decided;
but we are not obliged to do so by the bases of the
peace.

Lloyd George. – With ethnographic bases,
it would then be necessary to say that Alsace is German.

Clemenceau. – The question of Alsace-Lorraine
could, as you well know, compare it to any other.

Wilson. – What I maintain is that our
decision relating to Silesia is not contrary to the
fourteen points.

Lloyd George. – Who among us had thought of that?
Upper Silesia before the report of our experts
seized us?

Clemenceau. – You are making an absolute mistake;
all Poles, from the beginning, claimed the
Upper Silesia.

Wilson. – Mr. Clemenceau is right; when I
received in Washington Dmowski and Paderewski, I
I questioned at length with the cards in hand;
their claims were excessive, but we are
agree on the formula "give to Poles"

Lloyd George. – I repeat to you that we have not never could think of giving Poigone a province which for 900 years was not Polish (sic).

Clemenceau. – I repeat to you, that the return statement on Upper Silesia has always been formulated by the Poigone and recognized just by us.

Wilson. – We must succeed; we could agree to a plebiscite under the control of a commission interallied; we would declare that the plebiscite is zero if the commission reported to us that a pressure was exerted (1).

(1) Mermeix. cit, pp. 242–243.

i36 the imperialism of Israel

President Wilson rallied to the principle of plebiscite. Through this open door Mr. Lloyd George ends by passing his entire project and the modalities of the consultation of the Silesians were such that the The Germans were able to exert pressure at will more shameless and keep under the authority of the Reich truly Polish districts.

The “Welsh ruse” had well deserved the Germans and the high international bank which has become open their ally against Poland.

Poland was not discouraged, it established a certain cohesion in its provinces, resolving sections separated for a century and a half; but the Jewish question does not fail to preoccupy its leaders. The Israelites elected to the House a certain number of deputies, whose action can be come harm and which are a ferment of dissociation for national elements.

Marshal Pilsudski had shown certain quality soldiers and he was truly patriotic, but his ideas put forward could lead him to compromise the financial and economic situation of the country, to undergo pressures coming from external democracies (1).

(1) The Jewish press in London is carrying out a methodical campaign

and an Israelite subject matter has a note inserted under the rubric that: Antisemitic Rioting in Poland; and if the police don't have arrested the Christian before any investigation and defended the Jew, she is accused of complicity. On the occasion of Yom Kippur, a Jewish merchant who left his store open was the object of an attack on the part of a gang of his co-religionists* The police having dispersed the demonstrators and arrested those who resisted him is severely incriminated. (The Jewish Chronicle Nice, September 28, 1923.)

THE IMPETT JALLSjtfe ^ISRAEL 1 37

The elections of November 1922 had for result of the election of Mr. Narutowicz to the presidency of the Republic. He was a socialist, and he had to his election to a regrettable coalition of inino-German, Ukrainian and Jewish rites. An artist named Newiadomski, in a Charlotte-style gesture Corday, Fassassina. The act of this desperation he did change the diet? In April 1923* Mr. Witos, Head of agrarian populist party, allied itself with the conservatives whose Mr. Korfanty, Fanimatetir of the Polish Resistance in Upper Silesia, is the leader. People say good things about the president Woynechowski, successor to Newiadomski, and the new Witos ministry is a government truly national, to which the Jews look grim, as was to be expected (1).

Ill

In Hungary as in Poland, the absence of a middle class has given considerable importance rable k F Jewish element, because it allowed him to become an initiator, an agent of industrial activity and commercial. The Israelites are a little less numerous in Hungary than in Poland, but they form even more than 7% of the population.

(1) Ministerial changes have occurred since then, and the very democratic constitution, which is that of the Poland, hardly seems designed to ensure stability government of a long duration.

During the 18th and 19th centuries, they underwent some details about the fate of their co-religionists countries grouped under the Habsburg crown. However, after 1830, contrary to the laws and regulations, they were able to acquire properties urban. This tolerance, due mainly to neglect authority of the authorities, became a legal measure in 1839, on the condition of being limited to towns where it was practiced (1).

A few years later, in 1846, Timpot de tolerance which fell to the Israelites of Hungary was abolished upon payment, in five annuities, with a capital of 1,200,000 florins. The law of July 28 1849 granted them full enjoyment of rights civil and political subjects of the kingdom.

They knew how to take advantage of the advantages of this new situation. Their number increased rapidly as a result of the increase in the birth rate and filtrations from Russian Poland. "They fran- the stages go quickly, as M. de Hevesy writes, but anarchic ideas haunt their brains: They start with small jobs and end up by dazzling fortunes... The Hungarian Jew has the superstitious respect for knowledge. If he indulges in studies in his attic, his ideas waver like the flames of his candle. When he enters life, it naturally goes to scholars, to letters which are> like himself, without direct experience of men. These spirits, which have no memories, collide to spirits enslaved by traditions. Impossible to im- generate more opposing mentalities: some... obstinately

(1) P. Raphael. cit, p. 50.

the imperialism of israel i3g

only closed to what is new; the others, animated with a feverish impatience to reach, embrace, without criticism, everything that is bold, unexpected, finds blant. Here, sourdough; there, an inert paste; One and the other are insufficient as food... (1). »

These contrasts explain many crises in history. contemporary history of Hungary. Next to the greats chivalrous, light, prodigal, unsoulful lords vres, place religious, timid, road-going peasants

intelligent, imbued with daring theories and poorly digested
rees, having atavistic hatred of Christians that they
serve and exploit while waiting to become
deny their masters. There is no need to be a big
policy to predict what will emerge from the crucible where
encloses the disparate elements. The owners
nobles will be vanished and the peasant mine will be the es-
clave of the Jew. The iron fist of a monarch could
intervene, stimulate some, protect others,
repress usury and alcoholism. It seems that the mo-
narque does not accomplish his mission. It is necessary to recognize
that the emperor-king did not always have a stain
easy in Budapest, due to political discord
following the revolution of 1848-49 which resulted in
has a civil war. The Hungarian Parliament had
exasperates Austria with democratic aspirations
and separatists who led him to vote for forfeiture
of the Habsburgs and elected Kossuth as governor.

The intervention of a Russian army decided Tarmee
Hungarian to lay down her arms; the reprisals carried out
Ceased by Austria left hatred in Hungary

(1) The Agony of an Empire, pp. 186-187.

140 THE IMPERTALISM OF ISRAEL

perennials that autonomy aceordee more tafd to
kingdom is not enough to erase. Dualism had
also the serious inconvenience of leaving & part deux
peoples, the Czechs and the Croats, who claimed
also k autonomy and independence. Croatia
concludes a compromise with Hungary, but on
precarious bases and Bohemia pushed the disaffect-
tion until turning its aspirations towards Russia
and his hopes. Weakened by these internal divisions
tines and also by the unfortunate wars which had
for epilogues Solferino and Sadowa, the government
of Francois-Joseph did not have an internal policy
coherent and resolute. Financial needs prompted
to manage the high Jewish bank and consequently k not
take any action likely to cause
complaints, whether founded or not, from the Israelites of the empire.

It is in vain that, in the midst of the world war, as soon as
accession to the throne, Emperor Charles strove to re-
respond to the aspirations of its peoples in accordance with them
regarding the share of autonomy to which their nationals
various elites could legitimately claim,

which had singularly shortened the duration of the hostilities lity. .. the battle had to continue until the end, and lead as a consequence to the dissolution, decomposition, the dismemberment of the Austrian Empire Hungarian.

In February 1918, on the advice of Lord Northcliffe, pre-resident of the propaganda committee sitting in London, it had been agreed that the allies would seek to fight against the dualist monarchy by rising against it all its non-Germanic populations and, in April, a congress of "nationalities" met in Rome

i/IPERIAXISM OF ISRAEL 141

oppressed 6,e The monarchy of Hat>sbourg(1)", Avee prisoners and defectors from BoMme, Hon-grie, from Yugo-Slavia, we organized units that we placed in the trenches of the Italian front and who contributed tried to demoralize the troops loyal to their flags.

Of the events of October, of the victory of the mee d'Orient, of the retreat of German troops on the fronts of France and Relgique, in advance Italian on positions which were no longer cracked, it would result in a total collapse of Austria-Hungary and almost inextricable chaos which the Jews were preparing to take advantage of. In Vienna, they installed a Soviet regime; in Prague, they supported Mr. Masaryk, who was made president of the Czecho-Slovak Republic. It was a real "carnaval of peoples (2)". Hungary was the last to proclaim the Republic; King Charles remained specthe events, but refused to abdicate.

After the assassination of Tisza, falsely accused by The opinion of having been the main cause of the war, Karolyi, appointed prime minister, wasted no time not to abandon his sovereign. He wanted to preside over the Hungarian Republic and believed it could count, like Masaryk, on the sympathy of President Wilson and the Entente competition. He was treated as an enemy; the Romanians invaded the national territory. Of-pitiful, losing his head, convinced that a revolution was going to overwhelm all States, Karolyi abandoned

(2) Ibid, p. 241.

1 42 Israeli imperialism

gave power and handed over to the communists.
The hour of the Jews and Bela Kun was about to strike.

MM. Jean and Jérôme Tharaud are not alone—
Although they are talented novelists, they are also
conscientious and informed observers and, in *When
Israel is King*, (1) they showed how the Jews
had seized Hungarian soil by becoming intentional
dants and businessmen of large landowners,
by ruining the gentry:

Sometimes the gentleman couldn't accept Tidee
to dispose of property whose name it bore. For
continue to assert it, he began by
dig out what was left of his fortune, then he borrowed
to his Jew and he, one fine day, expelled you from the
House. Other times, the hazi jido (steward) leases
but the domain for nine years, subjected the earth to
an exploitation of banditry, according to the expression
dedicated. After which, the soil exhausted, the livestock
poor condition, upon renewal of the lease, he requested
that we reduce our rent for land that does not
was giving back more of what it once brought in. The hobe-
Reau then found herself very embarrassed. What to do ?
Leaving the capital... saying goodbye to the cafe, the club,
all the pleasures of this city, where he spent so pleasantly—
is living, while waiting to marry a
rich bourgeois woman, or even a converted Jew?...
be the domain in good condition! But it would have taken money
and our man doesn't have the money, either, to do
figure, he needs what little he has left. Only one solution
tion remains: sell the land to the hazi jido. This is what
that he decides to do (2).

(1) Paris, Plon, 1921.

(2) *When Israel is king*, pp. 33–34.

Israeli imperialism i 43

And to fully understand the progression of the con-
Jewish quest for the country of the Magyars, see

Orczi, built by a magnate under Marie-Therese and became a ghetto, a cell of old came out powerful generations of parasites, usurers and of goods merchants.

Bela Kun is indeed of their race, but he has a physical particular sionomy, ambitions of another order. His face, his CV as witness-gnent:

Round head, completely shaved, large ears the sharp ones, the big and protruding eyes, the short nose, huge lips, a wide open mouth, Fair of a lizard: such appears Bela Kun. Morally, a little Jewish employee, resourceful and cunning, like one sees thousands in Budapest.

Before the war, he was an obscure journalist that we had seen pass, 9a and there, in the rooms of editorial team, doing small reports, and who had a day gone. It is found in the provinces, in Koloszar, in the functions of secretary of a mutual society worker. Accused of having embezzled a small amount from the cash register, his comrades chased him away from this position of trust and we were going to hear his trial when war broke out. With his regiment he left for the Karpathians, where he was taken prisoner during de Fannee 1916. He was sent to Siberia, to the camp of Tomsk detention. He learned Russian there and, some time after Kerensky's revolution (a co-religion gioionnaire), he became friends with the famous propa-Gandist Radek, whose real name is Zobelsohn, today today a big character in the Ministry of Foreign Affairs transferred to Moscow, and who was responsible for propaganda

144 i/LMPBJIIAUSME p'jSIUEI*

Bolshevist among the prisoners. In Petrograd, Bela Kun quickly became one of Lenin's friends (1).

Returning to Budapest, he created a newspaper, the Voros Ujsag (the red newspaper), so violent in its revolutionary remarks that we do not take at face value serious. We read sentences like this; "It is not enough to kill the bourgeoisie, we must also tear them into pieces. » To create agitation communist and prepare his dictatorship, Bela Kun confessed that he had received, from Moscow and the Cross Russian red from Vienna, twelve million rubles.

On January 1, 1919, with unemployed people, mobilizes and Russian prisoners, Jewish agitator attempted to seize the barracks in Budapest. He failed, was arrested, but upon the intervention of one of his colleagues, Doctor Pagany, he was released. A few weeks later, Karolyi abandoned the power "to the proletariat of the Hungarian people", that is to say to Bela Kun and his gang. An executive council was instituted. Out of 26 commissioners, 18 were Jewish. One of them, Tiburce Szamuely, took office president of the military tribunal. He was the boss executioners.

Cecile de Tormay, in the "Scenes of the Revolution" communist tion in Hungary", published in the Universal Review (2), Ta describes in a few lines: "He was not a hunchback and yet he had a physical hunchback sionomy... a black hyena... At the cafe, he usually placed himself in a secluded corner and he

(1) When Israel is rotten, pp. 171-172.

(2) Delivery of October 15, 1923,

i/IPERIALISM OF ISRAEL 1 45

was alone at his table. He almost never took off his black gloves. He always wore a black coat and a black tie, let his black hair grow health and threw them back. His face is shaved tuberculosis was marked with bluish shadows," Like Bela Kun, he had surrendered to the Russians during during the war. He became a recruiter of prisoners for the red airmii when the Soviet revolution broke out and had the satisfaction of having 92 officers massacred Hungarian. He was well prepared for the role which hush. He was traveling on a special train armed with machine guns and carrying the executioners. Following the circumstances, the people arrested were, after a judgement for form, massacres in the wagon of third person attached to the train or hung from gallows after having been victims of outrages and cruelty nameless.

s Tiburce Szamuely, writes Gecile de Tormay, is thus the most complete type of this race whose ele- dominant elements developed in secret, in a

Hate has reappeared; the representative of the breed has throws off the mask and the centuries-old resentment, reawakened, look all around Elie... By the choice of Szarcuemy, the revolutionary government of the Soviets places above the Magyar people this executioner, soul of his soul and blood of his blood (1)".

And let no one say that the Jews are associates o,vi exceptions in the republic of "proletariat of the peoples of Hungary". C6cile de Tor-may specify: "lis {Jews) are all there in the list of

{-!') La Repue unwerselk, t. XV, p. 195.

he

1 46 i/LEMPERIALISM OF lSRAEL

revolutionary government. As under Karolyi, a Christian jester is put forward to amuse the crowd... the others are foreigners: commissioner from the People to Foreign Affairs: Bela Kun (Kohn), with his deputy Agoston (Augenstein); clerk-sary & the War: Joseph Pagany (Schwartz) and his alternates Bela Szanto (Schreiber) and T. Szammueli (Samuel); Interior Commissioner: Eugene Land-ler and his deputy Bela Vago (Weiss); commissioner k V Public education: Sigismond Kunfi (Kuns-tatter) and his deputy Georges Lukacs (Lowinger)... All the people's commissars are Jews. Alone, some substitutes are Magyars. Jews, the clerks soldiers who hold the capital, the national guard, the police ".

The author adds: "Who could read this list without stay thoughtful? »

The sad nightmare dissipated. The arrival of the troops Romanians and the organization of a national resistance put an end to the dictatorship of the proletariat in Hungary. A number of people's commissars were hanged or shot. But, as Toobserve MM. Tharaud: "the Jewish problem remains".

Some Israelites left Budapest, in the fear of retaliation. The authors of When Israel is King makes us witness the departure of the train which take:

The accent of despair:

"Yes, yes, look at them! Today, tomorrow
elsewhere ; at home everywhere and nowhere. Always
rages of hope. The Turk on the Bude Hill

i/IMPERIALISM OF ISRAEL 1 47

was no more dangerous than this disheveled Jew,
sitting there, on his suitcase. In the last assault on Asia
we have been defeated (1). »

Israel has not given up on reigning in Hungary. II
thinks that the Red Terror organized by Bela Kun is
already forgotten by Christians, and information received
recently from New York tells us ".that the
federation of Hungarian Jews in America, which pre-
tends to have 200,000 members, would have asked the
trip of Count Laszilio Szrchennyi, consul
general of Hungary, under the pretext that he had
sends strong reports to its government
shades of anti-Semitism (2)".

It is difficult to push consciousness further,
but must the Jews be convinced of their
power to show such impudence!

(1) When Israel is king, p. 291.

(2) International Review of Secret Societies of September 16
1923, p. 672.

CHAPTER V

THE JEWS OF ITALY, GREECE AND FROM TURKEY

An anecdote told by Luigi Luzzatti. – The Jews
of Italy, from the renaissance to the "rlsorglmento".

Judeo-Germanic infiltrations at the end of the 19th century
century. a sensational book by mr. giovanni pre-

ZIOSI. THE COMMUNIST MOVEMENT AND THE BANKS

Jews. – Mussolini and the fascist reaction. ~ The
Jews of Salonika. – The situation of the Jews of Tur-

WHO WAS IN THE 18TH 6TH CENTURY, AFTER LADY WORTLEY MONTAGU.

– Concerns caused to Jews by nationalism

OF THE GOVERNMENT OF ANGORA.

The year of minister Luigi Luzzatti, an Israelite who was so long involved in the politics of his country, completes the writing of his memoirs. He gave k a review the first of a fragment of these memories and this fragment contains interesting details on the the way in which the famous conversion of the Italian annuity. The French government (Messrs. Rouvier, Delcasse, Barrere) contributed a

i5o Israeli imperialism

part and the house of Rothschild, with a consortium of bankers for the rest. In this regard, Mr. Luzzatti tells a significant anecdote, which Mr. Jean Carrere reproduced in his correspondence from Le Temps, dated Rome, January 7, 1923:

At the Nice Congress – which took place a few weeks before the Russo-Japanese War – Mr. Delcasse tells me showed a telegram from Petersburg giving as certain peace between Russia and Japan. Barely returned to Rome, I found a telegram from Rothschild who announced to me the imminent war between the two fitats. So the great banker was better off informs that the vigilant minister 1

Execution point of former minister takes place to surprise. He is aware that the leaders of Israel are better “informed” of the events contemporary as heads of state; that's what they allows you to predict them and take decisions in advance arrangements to take advantage of it.

In the Italian cities, at the time of the Renaissance During this session, the Jews were treated very well. In the 14th century si'le, we know that Dante had a Jewish friend Ma-

mom. Humanists sought the society of Educated Israelites.

"Elie del Medigo taught published metaphysics only in Padua and Florence; Leo the Hebrew published his Platonic dialogues on Love. The printers Jews, like the scholar Soncino, were in contact constant with the letters of Tepoque; Soncino, of which the bookstore was the center of Hebrew publications, even entered into rivalry with Aide and also printed

i/IMPERIALISM OF ISRAEL 151

Greek authors. Hercule Gonzague, bishop of Mantua, disciple of the Jew Pomponazzo, of Bologna, accepted the dedications of Jacob Martino, who had worked ducted the Compendium of Averroes, while others princes encouraged Abraham de Balmes (1) in his role as translator (2)."

This was not without concern to the authorities religious. Bishop Maiol, in his Dierum cam-
cularium, notes that there are "people and often of quality, both men and women, who are so crazy and senseless that they consult with the Jews from their most intimate affairs, to their great pre-
judice" and complains that Christians are witnessing religious ceremonies in synagogues.
It is certain that we went to Ferrara, at the end of the 18th century century, hear the sermons of an eloquent Jew: Judas Azael (3).

The sovereign pontiffs deemed it necessary to inter-
come. Popes John III, Paul IV, Pius V, Cle-
ment VIII condemned the Tamul; Innocent XI threatened Catholics with re-excommunication attending synagogues. But the Holy See thought rather of converting the Israelites than of oppress or bully them. Those who resided in Rome were required to attend certain sermons.

In the 18th century and until the convulsive agitations whose epilogue was the Italian Tunité, the Jews little was said about the Italian fitats; that is to say that they were not badly treated there. The country was not

(1) He had translated most of the works of Averroes.

(2) Bernard Lazare. Anti-Semitism, p. 146.

(3) Ibid, p. 147.

1 52 L/IMPERIALISM OF ISRAEL

rich. The Israelites were sparse there. We find some goes all over the cities, like loan sharks and as bankers. In Venice, they were more nom-breous and traded with the ports of the Adriatic and the Orient (1). In Rome only they were groups in a small ghetto-forming neighborhood. In his work on the History of Italian Unity, Mr. Bolton King quotes as persecution does that in Tiirin itself, in 1838, "the Jews were excluded public jobs and universities (2)". That proves that they were simply considered foreigners not participating in national life.

But if they were generally excluded from functions public tions, the Israelites were welcomed in the Masonic lodges and the secret societies which, under various names: Ausonie, Orisis, Triomphe Ligurian, Carbonari, Federes, fought the Catholic licism, the Bourbons and played an important role in the Italian Risorgimenio. Their influence is increasing when, with Rome as capital, the kingdom unified became a great parliamentary state. It is good not to not forget that Rome had as its syndic (mayor) the Jewish Nathan (3), grandmaster of Freemasonry Italian. With the revolution, the Israelites had everywhere conquered the rights of citizen, and, as many of them had their names italiamsed, or had some difficulty discerning their origins.

(1) According to Goldschmidt (Univ. Geschichte, p. 452), it is in Venice that Jewish bankers introduced the practice of the endorsement of bills of exchange.

(2) History of the Italian Uniti y t. I, p. 50.

(3) Ernesto Nathan was a Jew from England. Her mother, who was intelligent and very beautiful, had a group in her Mazzini, Crispi, Saflì and other Italian revolutionaries

the great foreign bankers, their peers, at times the finances of the kingdom had needing to be rescued, several Jews rose quickly from the benches of the House to those of the government vernment. Once ministers, they facilitated Fas-censorship of their co-religionists and the war dialeleurprovides a valuable springboard to bounce back and intensify their action.

The Jewish peril would still be unknown to many Italians. links if a publicist of great talent and character energetic being, Mr. Giovanni Preziosi, had not try to reveal it, to highlight its gravity. We must Mr. Preziosi a most endearing book: *La Germania aka conquista delU Italia* (1). By studying the infil- German trations that occurred in Italy for half a century, the author has noticed that, at the same time lement and often in harmony with these infiltra- tions, Jewish influences gradually penetrated the country's organizations to absorb them or contaminate and destroy them.

These influences increased on the surface and in founder, dominating the nerve centers of the machine government.

At the head of all the big banks, in the boards of directors of major businesses industrial, in shipping companies, in public services, in education, we find of the Hebrews. Statistics evaluate their number

(1) A French translation has been published in the bookstore Delagrave, in 1820. This book is not without analogy with *Before the War* by Leon Daudet,

1 54 the imperialism of Israel

between 50,000 and 55,000, or approximately one thousandth of the Italian population.

At the cost of patient research, the magazine *La Vita italiana* draws up the table of public functions and administer ves occupied by Jews, taking based on the General Directory of 1920. Here is the detail, by ministerial departments and by body of the state:

Parliament: Senate and Chamber 64

Advisory bodies: State Council, Court of

Gomptes, Heraldic Council. 25

Foreign Affairs: Central Administration

trale and agents abroad 54

Colonies: Central administration and agents

abroad 11

Interior: Central and provincial administration

cial 317

Justice 398

Finance 470

War: Central administration and army. . . 267

Marine '. 117

Public education 846

Public works 96

Industry, Commerce, Agriculture: Minis-

land and provincial administration 62

Posts and Telegraphs 532

Total 3,259

Expecting a Jewish population of 50,000
souls, we therefore see that one Israelite in 15 is function-
public minister, deputy or senator. If the children
of Israel had no other ambition than to gain
to the state budget, the evil would be less frightening,
although civil servants hold a

i/IPERIALISM OF ISRAEL 1 55

plot of government authority; but their
ambitions are broader, their aims higher.

the vast majority of daily newspapers, almost all publishing houses, information agencies tions. The organ of Italian Zionism, Israel, published in Rome, was not afraid to display impudent Forgueil of race and its atavistic exclusivism: "Just as oil does not mix with water, nor does Israel must not mix with the nations of its neighborhood. The oil rises above the water. Like her, Israel must rise above other peoples (1). »

And, in fact, Israel tends to dominate other nations, and his offensive against Italy occurs from above and from below. Socialist and community groups ists were almost all led by Jews when the revolutionary movement took place which almost establish in Italy a regime similar to Sovietism Russian.

Under the complacent gaze of the government of Mr. Nitti, the entire industrial part of Italy (the northern provinces) was abandoned to the communities nists; factory directors were chased out and replaced places by workers' councils; the commercial fleet Merce was treated in the same way; eco-life The country's economy was suspended. The kingdom is was going towards the abyss.

The Vita Nazionale gave an impressive image of an anarchic state which was being prepared. Two Israelites – she said – were part of the minister Father: Alessio (Justice) and Sehanzer (Foreign Affairs)

(1) Così Israele deve sourastare agli altri popoli.

1 56 imperialism of israel

managed) (1) and the government was keen to give satisfaction to the communists by giving a broad place for union delegates in management industrial and commercial companies. Lice-see was out of water. The soldiers who had brazenly vely beaten were insulted in the streets of big cities ; the traitors and cowards who had contributes to the disaster of Caporetto, condemned by the war councils, were amneste.

Everywhere the hand of Israel was visible. In the Rivista di Milano (2), a patriotic writer, MA Rai-mond, showed the collusion of the high banks

attempts of revolutionary upheaval; " THE
socialism, cooperativism, collaborationism
who have troubled and still trouble national life
are the consequences of the international Jewish conspiracy..."
The Banca Commerciale, run by the Hebrews
Toeplitz, Goldschmidt, Castiglioni, had, during
throughout the war supported an anti-national policy,
as well as the Pisa bank, another affair of the Hebrews.
It was she who financed the revolutionary movement,
seconded by Jewish senator Delia Torre.

(1) The origin of Senator Carlo Schanzer is disputed.
He is, it seems, a Catholic by religion. But it is claimed*
as being of Hebrew race by the Jewish press. We know
that he had been the head of the Italian delegation to the Conference
of Washington. The Jewish World of December 1, 1921
then published his portrait (frizzy hair and long beard
black) between those of two other Semites, the attorney Elmar
Schlesinger, advisor to the Shipping Board of the United States,
and Mr. Oscar S. Strauss, permanent chairman of the Committee
general of the limitation of armaments, instituted by the Fed-
American labor ration.

(2) Delivery of September 10, 1922.

the imperulism of Israel i 57

And Mr. Raimondi also pillories the Jews of Treves,
Donati and F agent provocateur Nardi.

It was high time that Italy pulled itself together and
said the solemn warning that Dante gave
to the Italians of his time:

Uomini state e non pecore matti
Si che 'I Giudeo travoi non rida (1).

At a tragic hour in his history, Mussolini
was the savior of his country. Coming from the confines of society
lism, in the light of war its false ideas and
his prejudices vanished; he was aware of the danger,
and, to ward him off, placed at the service of the beautiful intellect-
gence that God had given him fierce energy,
an iron will. Around the newspaper he edited;
II Popolo d'Italia, and oh he wrote remarkable
articles, he gathers adhesions to his doctrines and
active sympathies, but he quickly understood that
to resist violence, attacks by comrades
communists, something other than im-

functional. It was in March 1919 that he trained his first first groups of fascist fighters, destinies k fight against the socialists on equal terms, and at least take care to attack them when the offensive appears more indicated that the defensive,

In a recent work, already translated into English 12),

(1) Parad, ch. V, v. 80-81.

Be real men and not stupid sheep.

So that, in your home, the Jew does not sneer while ignoring you

(2) The Fascist Movement in Italian Life, London, T. Fisher Unwin.

1 58 Israeli imperialism

Doctor Pietro Gorgolino gave the history of fascist movement. It is naturally in the patriotic youth that Mussolini recruited his soldiers volunteers, his "black shirts". He organized them and trained them militarily, provided them with the opportunity to to compete with the communist troops, who were beaten and terrorized. Without doubt, the regular army could have intervened, but the government had stood up to be so weak, so powerless to act against the per-communist troublemakers, that he was poorly qualified to crack down on their adversaries. He let it happen and Public opinion and the feeling of the officers were soon oriented in such a way that when Fascist detachments had Fordre go and beat the socialists of a city, demolish their printing press, burn the house where they had their headquarters, They usually arrived the evening before in small batches. fractions, and received, at night, hospitality in a garrison barracks.

Among the fascists were former soldiers, students and even workers happy to be to escape the tyranny of the "Reds". Mussolini was a supporter of workers' unions, but he condemned the class struggle, which earned him competition in conservative and monarchical circles chists. As for militant Catholics, classified under the banner of the Sicilian priest Don Sturzo, liberal and socializing, they remained strangers for a long time. if not hostile, to the fascist movement.

House around thirty fascist deputies. It was little to exercise serious parliamentary action, but this minority stimulated and facilitated propaganda

the imperialism of isbakl i5g

in the country. It is also a patriotic cord that Mussolini knew how to make people vibrate – as had done d'Annunzio during the war – he mentioned the old glories of the Roman Empire, complained of the insufficient performance of the Italian conquests in relation to the sacrifices works accomplished during three long years of struggles and suffering... His popularity grew, The number of his legions increased and when sixty a thousand fascists marched militarily through the streets of Rome, in front of their leader, amidst acclaim reactions of the crowd, the revolution was accomplished.

The king, happy to save his crown and his kingdom, stretched out his hand to the victor, the ministry collapsed, Parliament bowed, even flattened itself to the point of abdicating all his constitutional rights and to give Mussolini dictatorial powers.

The task of the leader of fascism was not announced like ease. So far, he has acquitted himself with happiness, not without extraordinary skill. II reformed the administration, achieved significant savings; he modified the electoral status in such a way k ensure a strong majority in Parliament; he has consolidates royal power, demonstrates its respect with regard to the sovereign pontiff, replaces the crucifix in schools. He made a masterstroke by adjusting manu militari the conflict with Greece, motivated by The assassination of Italian officers on the borders of Albania and thus doubled its popularity. The change has singularly benefited from the recovery taking place in Political and social state of the country. In the Popolo from Italy, a talented journalist, Mr. Francesco Meriano, continues to expound the doctrines of the fascism, the directives of its action. The solution of

160 Israeli imperialism

social problems often catch his attention*
Like uiH 6cole which is developing in France
under the auspices of the leaders of I 9 Action franaise,

professionals uniting capital and labor in the same industry, instead of pitting them against one another. Isn't that the best way to expand all the forces of production of a country: "The socialism – writes Mr. Francesco Meriano – was disappointed the working masses by the mirage of the implementation of community of property and universal peace. A doctrine based on the principles of production real vision cannot ignore inequality of strengths and talents, nor rational rivalries, peaceful or warlike, with a view to conquest of global markets (1). »

The Catholics had every interest in rallying to the social and economic recovery policy and religious freedom inaugurated by Mussolini. But Don Sturzo, in coquetry with the socialists, the Jews and the internationalists, with whom he shares certain ideas and certain illusions, like Marc Sangnier in France, opposed it with all his power.

The Tribune of July 11, 1923 strongly characterized precisely the errors and dangers of the doctrines of the Sicilian priest:

The White International, which had good intentions, indisputable intentions, individual good will, sincere and honest, betrays a democratic deviation, a liberality of Christian thought and action: because,

(1) Text quoted by The Patriot of June 28, 1923.

the imprudence of Israel 161

through the most diverse channels, it communicates with all forms of religious and social modernism. I Also it is, in fact, the synthesis of the most serious dangers who threaten the integrity of the doctrine and Catholic life... That's why we sympathize in the most sincere and selfless way with the honorable Mussolini, as soon as he has wanted to show that he appreciated the value of the forces spiritual, and force everyone to come out of ambiguities, ready-made sentences, of irresponsible exploitation responsible for policy. For he must inevitably lead to the fight against "populism" à la Sturzo, just as, logically, we had started over there.

This is why, as long as the current regime maintains will uphold its fundamental principles and acts of national resurrection, thanks to the frank and sincere highlighting the religious and moral forces of the country, to the implacable war politically declared to parliamentary and democratic parasitism, we let us sympathize with him because this orientation is parallel to ours.

The vast majority of Italian Catholics have shares the feelings of the Tribuna and, when Mussolini put the "populists" on notice to choose between him and Don Sturzo, all right tail of this powerful party lined up under his banner. " These are not not the vicissitudes of this party, tossed around in the House from Nitti to Giolitti and Facta, and from the collaboration-socialism to alliances with the lodges which could will reassure the country (1). » The dictatorship of National Salvation has dissolved this evil party.

(1) International Review of Secret Societies, September 30 1923.

12

1 62 Israeli imperialism

However, the leader of fascism never addressed the Jewish question head on. It has been claimed that among the prime ministers of his choice had found a Israeli by race; the fact was incorrect. But if Mussolini has not yet considered the most delicate of problems, it is indisputable that by his energetic acts and reasons: social conservation measures, rigors against leaders of communism – including most crossed the borders – benevolence with regard to Catholics, hunting given to mercantiles and war profiteers, surveillance of financial companies, suppression or suspension of newspapers with subversive ideas, the leader of fascism built dikes to protect against the Jewish invasion.

And when Benito Mussolini, without hesitation, declared that he did not admit that the Italo-Greek conflict, made more than acute following the occupation of Corfu, submitted to the League of Nations, it broke in visor with this league, imagined by Freemasonry, imposed by Woodrow Wilson and Lloyd George, league which is properly the Anglo-Saxon organ of Israel (1).

II

Let's cross the Otranto canal. The Greek Islands and mainland Hellas themselves were not a place of election for Jews. Apart from a few

(1) See The Reign of Israel among the Anglo-Saxons, pp. 233-258.

THE IMPERJALISM OF ISRAEL 1 63

fertile valleys of Corfu, some olive plantations rivers and fig trees, meager vineyards, the country is arid, rocky. Its inhabitants live on little, have simple morals, which does not exclude a habit consummate and unscrupulous commercial summer. It is understandable that the "Jews believed that there was no for them there is no advantage in coming to colonize among them descendants of the cunning Odysseus.

However, the mutilation of European Turkey, which followed the last Balkan war, incorporated to the Hellenic territory the region of Salonika, where the Jewish population is very dense. They are mainly Jews who came from Spain at the time of the expulsion which had fallen on Salonika, pushing offspring on Constantinople and Asia Minor. They had found in this Aegean port a broth of culture specific to their development and responsible for their prosperity. Turks are ignorant and naive, have no business aptitude and claim intermediaries, brokers, in most cases part of the cases of material life. In Asia Minor, the Jews found rivals: the Greeks and the Armenians; in Salonika, they emerged as masters and the maritime city became a Jewish city. The Alliance universal Israel installed schools there, at the end of the 19th century, which, moreover, was encouraged by the government French. A hotbed of liberal, hostile ideas to the sultan and to Islam, was created there; you should not forget that it was in Salonika that the revolution of the Young Turks which would throw into the arm of Germany the Ottoman Empire.

The population of Salonika had welcomed without enthusiastic about the stipulation of the peace treaty which

incorporated the town into the domain of Constantinople. Large numbers of Jews emigrated to America at this time, but there remained a considerable amount for not to make the race a minority in the city; and, when the new annexed territories were called to elect their representatives, Israel made its entry into the Greek Parliament. In the midst of difficulties dynasties and politicians who attacked the government ment, Mr. Gounaris thought of confiding to Mr. Mallach, deputy of Salonika, the finance portfolio-. It's not that he felt much sympathy for his person and his race, but he thought, no without reason, that the collaboration of a Jew in his Cabinet would be favorably received by Mr Lloyd George and the Entente Powers.

The situation of the Jews in Türkiye was essential-variable, depending on time and region, but they rarely escape persecution and seem less hated by Muslims and Eastern Christians: Armenians and Greeks. Did they exploit in lesser proportions the peasants; Were less dark in the villages? This would be worth clarifying; In the 17th century, if a correspondent is to be believed of Howell, dated June 3, 1663 (1), they were not still times fortunes and could inspire? more than of pity than of envy, but it was no longer like that sixty years later; a great traveler, who was also a renowned gunslinger, Lady Wortley Montagu, in a letter dated from Adrianople, May 17 1717, and addressed to Abbot Conti, gives an interest

(1) the Jewish Chronicle supplements, October 26, 1923.

aware of the wealth and influence enjoyed by then know the Israelites in Türkiye:

I note that most rich merchants are Jews. This people enjoys incredible power in the country. They have special privileges greater than those of the Tatars themselves, and constituted a gou-autonomous system, equipped with courts of law according to their own laws. They have monopolized all the

reigns between them and as a result of the lazy temperament peace and lack of inclusion of the Ottomans. That Pasha has his Jew, who is his businessman; he Tinitie has all his secrets and entrusts him with all his business. No deal is done, no money received, no merchandise bought or sold without passing by their hands. You can judge the profits that result for a people knowing how to take advantage of more minimal affairs. They found a way to make themselves so indispensable that the protection of the Court is acquired by them regardless of the minister in power.

The English, French and Italian niarchands, who are aware of their artifices, are however obliged to negotiate with them, because no significant market cannot be processed without their knowledge and it is not necessary to disobey manage the least of them, because the community all whole would support him with the same energy as if he was one of its leaders. There are many among them who are immensely rich; but they take care of not display their wealth in public. However, in their homes, they live in luxury and magnificence cence (in the utmost luxury and, magnificence) (1),

Perhaps we should not generalize the observations made by Lady Wortley Montagu to Andri-

(1) Works of Mary Worthy Montagu (1803), t, il, p. 173.

1 66 Israeli imperialism

nople and Constantinople and believe that in all the provinces of the Ottoman Empire the Jews were opulent and considered, but it is appropriate to recognize that, from the 15th century, a time when religious struggles were tearing Europe apart, the Turks admitted the principle of freedom of religion. Having themselves a theocratic government, they did not refuse other breeds established on their territory benefit from it virtue of an analogous constitution. Yes, several sifecles afterwards, Muslim fanaticism committed terrible atrocities is that the Greek patriarchy, for example, become a hotbed of intrigues against the government, incited rebellion and that the communities of Armenian cities, in addition to sowing usurers in the smallest villages, were always ready to provoke foreign interventions.

The Jewish communities of Türkiye, except that

had always shown themselves docile and loyal to towards the sultan. When the Greek armies occupied perent Thrace and invaded Smyrna and part of Asia Minor, the Jews, especially those of modest condition, were molested and chased. Most left took refuge in Constantinople. A 6writer of talent who applied himself to studying on site the questions of foreign policy, Mr. Maurice Pernot, questioned an occupying Israelite in Constantinople a high political situation on the reports of Jews with the Muslims of Türkiye and with the other peoples in general, and this one said to him:

The condition and organization of the Jews differ deeply depending on whether they have established themselves in

Israeli imperialism 167

country of a superior, equal or inferior civilization to theirs. In Holland, England, France, the Jews must tend to assimilate into the environment in which they lived in; in Poland, Russia, Balkans, they were, on the contrary, sometimes brought, sometimes soon forced to isolate themselves from this environment, and consequently to organize oneself, either to ensure a better existence lure, or with a view to resisting measures of ostracism or acts of persecution. When we are came to Türkiye, we found there, like ele- dominant, a people less civilized than us, proud of its military successes, jealous of its hegemony political, but otherwise affable, fair and tolerant. Life was relatively easy for us in this country: we had privileges, guarantees sufficiently broad to ensure the maintenance of our traditions religious and ethnic; guarantees and privileges were generally respected. We have never had complain about the Turks, as we had to complain about them the Armenians. When we suffered, we suffered with the Turks, neither more nor less than them- same (1).

The initial thesis of this statement is well argued- table, because the tendency of the Jews to assimilate to the national, in Holland, in England, in France, is hardly visible, while their tendency to increase filter into the organizations of these countries to practice there a dominating action manifests itself in the following way sharper.

conceded and of which they make Taveu, the Israelites of Türkiye aspires to complete independence,

(1) Maurice Pernot. The Torque Question, pp. 178–179.

j 68 the imperialism of Israel

has an autonomy based on clauses in favor ethnic minorities, designed for them by the League of Nations. On May 1, 1921, the delegates Jewish guages gathered at the Chief Rabbinate of Constantinople in a sort of Constituent Assembly for demand the granting of a charter “which would consecrate solemnly all the privileges granted by the sultans to the Israelite communities of their empire, would transform these privileges into permanent rights and irrevocable, and would finally provide them with a guarantee International (1)”.

But if nationalist sentiment developed among the Israelites, it also grew among the Ottomans, and the diplomatic successes, obtained at Lausanne by their tenacity and the memory of their victim stories on the Greeks, added to this the feeling of their strength.

Mustapha Kemal galvanized the old empire that we believed to be dying; he awakened his sleeping senses, restored his awareness of his nationality. To the juxtaposition of several autonomous peoples jealous, hating each other over racial issues and religion, he wanted to substitute an Ottoman nation homogeneous mane, that no Christian promiscuity or Jewish would come to annoy or disturb.

No more Armenians! They are the ones who made the couriers of the Russian invasions and the agents of European powers by provoking their inter-diplomatic or armed interventions. No more Greeks! They are the worst enemies of the Turks; they committed the wildest atrocities against villagers

(1) *ibid*, p. 177.

THE IMPERIALISM OF iSHAEL 1 69

harmless, during their last offensives. Then–

provinces currently attached to Greece, in Albania and in Thrace for example, is⁴¹ not natural to exchange them with the Greek populations of vilayets of Asia Minor? Get exchange is by the way in the process of execution, but is not accomplished without difficulties. The attachment to the ground is such that Muslims men from Thrace would rather call themselves Christians than return to Türkiye.

As for the Jews, their stay in Turkish country is not more very desirable. Under the British protectorate, they founded a national home in Palestine, where they oppress an Arab population ten times their own. Would they have the right to complain if they were subject to a similar treatment?

Anyway, they start to moan and cry complain, even before having been beaten or expelled his. We read in the Israeli newspapers that the government Angora inaugurates a permanent campaign secution against the Jews of Türkiye. In many cities, posters were put up to encourage boycott of Jewish stores. Restrictions are allowed free movement of Israelites in the country; the chief rabbi is no longer authorized to make protests trances to the authorities on behalf of the community. Another grievance: the Jews are forced to close their shops on Friday. It should also be noted that none Jew was not called to be part of the House newly elected, due to the fact that an order of Angora made it known that only Muslims were eligible for the Assembly. Furthermore, the Turkish press, according to a Jewish-British newspaper, is leading a

170 Israeli imperialism

violent anti-Semitic campaign and there are fears that the situation does not get worse. The prospect of a Mass emigration is already being considered⁽¹⁾. If you consider that in Constantinople there are approximately ron 80,000 Hebrews, it must be admitted that the question Jewish problem arises in Türkiye as elsewhere.

(1) The Jewish World, July 19, 1923.

RUSSIA AND THE JEWS

THE TESTS OF ALEXANDER I WITH A VIEW TO THE ASSIMILATION OF

JEWS. MEASURES OF RIGOR. THE JEW SURRENDERED

OBEDIENT BUT ESSENTIAL. HE BECAME THE FOURIER

of the revolution. the bangal organism is in its

hands. – Role of American Jews in Business

Russians. – Financed by the high international bank,

the Soviet regime was established by Jews.

Israel's concerns. – – The last words of Le-

NINE.

It is through Poland, Turkey and the Caucasus that

Jews entered Russian territory. The differences

rents people forming the vast empire of the tsars

only enjoyed relative freedom, narrowed down

health as we got closer to power

central. The children of Israel accepted this

regime, spread throughout the towns and countryside,

practiced, as in Poland, Romania,

Hungary, number of small trades and particularly

Tusure. They knew how to make themselves useful as an intermediary

diaries and traders, sometimes even essential

172 the imperialism of israjel

when they operated in deprived regions

of means of communication, of which the peasants do not

found no outlets for their crops.

They became, on the other hand, odious by exploiting

the working classes, by monopolizing certain com-

merces, showed their contempt for the beliefs

Christians of the inhabitants, living an existence

separate and strange. Also, by different ukases, were

they are subject to rigorous measures, confined in

certain districts.

fate of the Jews, believed that, through their intelligence and their diverse abilities, they could make services to the empire and that it was possible to modify proud of the unsympathetic and surly earactere of their mentality. Russian Judaism suffered in its religious organization a serious crisis following the dissolution of the synod which directed the communities Russian-Polish sailors and the extension taken by the dissident and fanatical sect of the Hassidim. THE tsar wanted to win the recognition of the Jews by helping to get through this chaotic and controver- contribute to their assimilation by creating schools for them use, by opening the doors of universities to them. "By tax exemptions, he encouraged Jews to engage in agriculture, manual work, to the arts and sciences, rather than holding cabarets and being money-grubbers. Afm of to disaccustom them of their awful dialect, he had them named have honorary positions those who knew how to bet and write Polish, Russian or German (1), »

(1) P. Mignot. The Jewish Problems, p. 50.

THE IMPERIALISME OF ISRAEL 173

But these efforts of the sovereign were fruitless. The great historian of Israel recognized it: "Instead to consider the instruction that we wanted their gift born as a blessing, the Jews of Russia and of Poland looked at her like a curse tion and an invitation to the Apostasy. In their eyes, their horrible jargon and their ridiculous attire had a sacred character and they were *firmly rtsolus does not bring it? no modification (1). »

Discouraged not? the failure of his attempt, Alexander I revoked the favorable measures taken k view of the Israelites.

depending, a few amines later, the mou- emancipation movement which had occurred in Germany magne had an impact in Russia. A sect of "6elaif es", the Maskiliins, was formed, with the aim of vivified local Judaism and initiated its elements young people to modern culture, to knowledge of languages, sciences, letters, philosophy. Alexander II also showed his good intentions to favor Jews by promoting these tendencies; he renewed the concessions previously made

the people of Israel. For this purpose, anyone who had diplomas, engaged in agricultural work, had served in the armies, was, from the point of view of individual rights, assimilated to citizens of the empire.

But this period of pacification and tendency the assimilation did not last long:
"Far from recognizing the advantages granted by the tsar and to confirm his good intentions

(1) Graetz. cit. f t. V, p. 344.

174 Israeli imperialism

by their submission, the most exalted among the intellectuals Jewish scholars, seduced by revolutionary ideas, believed to obtain more through violence. they were of all the plots and endeavored with the anar-
heists of undermining the very foundations of the state. Their der-
deny attack, the assassination of the liberating tsar, was the signal of a violent anti-Semitic reaction (1). »

From then on, the most vexatious measures, the treatment strict regulations established by the Ignatieff laws were inflicted on the Jews. The result was to reject them ter all in the revolutionary groups more advanced and to reinforce among them the idea of a nationalism refractory not only to all assi-
foreign milation, but enemy of all others peoples.

In the first part of a very remarkable book quable, France conquered, published around twenty years ago years, Mr. Flourens, former Minister of Affairs foreigners, painted a very vivid picture of the Jews of Russia and showed that persecution is a double fault of madness when "the persecutor is incapable of doing without the assistance of the persecute, when he is condemned by his apathy to resort, for the satisfaction of his needs, his passions, of his vices, to the daily intervention of the one of which he makes his victim (2)".

The demonstration is easy to establish:

Without the good offices of the Jew, the moujick would not be able to sell his wheat or buy his cattle, the merchant supply your store or deal with your

(2) Flourens. France conquered, p. 17.

Israeli imperialism 175

due dates, the officer pays his gambling debts and these feasts sumptuous where the general staffs ruin their purses and their health, the noble maintains his servants and killer mess of his household. The Jew pe-
be included in all private and public administrations bliques; he has access to ministry offices, in the secretariats of the great dues and even in the private office of Her Imperial Majesty. It is the organizer of industrial and commercial companies, Direct matchmaker in matters of the heart and money. He has his foot in the intrigues, in the cliques which become agitated, expend themselves in powerless activity within of a society worried, troubled, demoralized by the despair and boredom. He is the provider of debauches, the promoter of orgies. He knows the mysteries of the alcoves like the secrets of the staggers ries, the defects of state men like the vices of men of the court. In the middle of Tinertia, lymphatism, of general numbness, it is the spring acting ; ultimately, he is the occult master and hates (1).

It is not surprising that young and old fear him as much as they hate him. "We feel it alters the blood of his victim no less than his gold. After having stripped her of her property, he will take his flesh, the last pledge of Tinsolvable. By Taccumu-ruthless lation of his demands, he pushes the melancholic to madness, the gambler to suicide, Tivogne to crime. » So many dramas at Court, in the high society, in Tarmee and the navy, illustrate the role and the action of Israel in the social life of Russia!

Hate and contempt, the Jew supports everything, but keeps

(1) Ibid., p. 18.

17^ THE IMPERIALISM i>'l\$RAEL

the hope of future revenge. Did his abuses exasperates the population of a district, at the slightest text breaks out a riot followed by a killing. Those

immediately to work, that is to say to the exploitation of the Christian* Chased out of the door, they return through the window, always obsequious and feline. " In reality the Russian is the slave of the Jew, but a slave in perpetual revolt and against the yoke which Topprime and against the weakness which makes him bear it, a slave who has enough strength to beat his master, not enough to break his chain..." (1)

As a revolutionary ferment, the Jew is of a diabolical skill. At the time when the property private sector hardly existed for the peasant, the broker Jewish, traveling through the villages to buy cattle and sell wodka there, boasted to the moujicks the quality of the seigniorial lands and their beautiful dementia. When a sharing was made and the pro-individual peasant prayer was an acquired fact, the Jew insidiously applied himself to persuading the peasants that the operation had been accomplished most unfair manner. The good lands were remained with the lords and the clergy, and, for the redistribution of others, no account had been taken of the agricultural skills and family responsibilities of cultivators. It was necessary to sow seeds of discontent and revolt.

On the other hand, the Jew realizes that the moujick, stupid and improvident, will almost never know make his little estate grow and he manages to

(1) Flourens. cit, p. 19.

L. IMPERULLISM OF ISRAEL 1 77

that the earth passed from the hands of the lord into those of the peasant finally falls into his own. There Ban que hypothecate, the Land Bank, plaisament called Peasants Bank, were created for this purpose by happy capitalists. A liquid land dation of this scale must huge profits and it is fatal, because, if the Russian peasant owns land, he borrows; his passion for alcohol makes him lazy and leads him to contract new debts. Finally, the hypothecate creditors sell the land and the moujiok ruin no longer has either fire or place. Without suspecting it, the first Duma, under the benevolent eye of the Tsar, was Israel's accomplice and its instrument, in favor of laughing, under the pretext of liberalism and reform

The banks are almost all under control of the Hebrews, La Tribuna Russa (published in Berlin) gave a suggestive statistic of the Israelites fulfilling the functions of administrators, of powers and main employees in the major banks of the empire of the tsars at the beginning of the World War (2).

1° The Azov-Don Bank had a board of directors nistration of 5 members. The president and 3 administrators The directors were Jews. Out of 42 deputy directors and inspectors, there were 23 Jews. On 69 direct-directors of the branches of this bank, 44 were Jewish and the powers of the main filiates are left as follows: in Minsk, 6 Jews out of 6; has

(1) Ibid, pp. 23-24.

(2) This statistic was reproduced in the Vita Italiana of August 15, 1923.

13

178 Israeli imperialism

Warsaw, 9 out of 10; in Moscow, 12 out of 20; in Odessa, 7 out of 9.

2° Russian-Asian Bank. 4 Jewish administrators out of 6; 30 agencies out of 112 have Hebrews for directors; in the main ones, in Minsk, 4 out of 6 are Jews; in Odessa, in Kerson, all are Jews; a Kar-kof, there are only 6 out of 8.

3° Russian Bank for Foreign Trade. THE Hebrews are a little less numerous there. The board of directors includes a German, president,

3 Jews and 2 Russians. Out of 68 agencies, 33 have directorates Jewish actors; in senior personnel, we note 69 Allemands, 134 Jews and 197 Russians.

4° Russian Bank of Commerce and Industry. Of the

4 directors, 3 are Jewish and the directors of the most large agencies (Odessa, Kief, Novorossik) are also Jews.

Jew in the council, he is the vice-president, but on 42 agency directors, 26 are Hebrews. THE agencies in Warsaw, Vilna, Kief, Yevpatoria, Odessa, Moscow, Rostov-on-Don, have high staff entirely Jewish.

6° Banks united. In the council, 2 vice-presidents Jewish teeth; out of 83 agency directors, 41 are Jewish and it is the agencies of the big cities that they direct.

7° Franco-Russian Bank. 3 of the 5 agencies have Jewish directors.

If you recapitulate the senior personnel of these seven banks—that we see that in 1914, out of 2,320 people com-taking the members of the boards of directors, directors, powers of attorney, there were no less of 1,115 Jews.

Israeli imperialism 179

Revolutionary liberalism was favored in the youth of schools at the end of the 19th century, and each year, doctors, lawyers and cats, engineers penetrating this harmful culture. The Jews threw away, in the form of pamphlets and leaflets, embers ignited in these hearths. A former Russian officer from a noble family, Michel Bakunine, was their powerful auxiliary. He had known Karl Marx, shared his doctrinal ideas, pushing them knew further and had become the theorist of anarshit. Having escaped from Siberia, he took refuge in London, then to Lugano, where his disciple was Prince Kropotkin.

Jewish propaganda skillfully used his writings, exalting political assassination, the liberating bomb, disturbing brains, generating fanatics and imbalances.

The old nobility was also contaminated. Number of its members were ruined in casinos and places of pleasure of Tetranger. To try to redo their fortune, they associated themselves with businessmen crooks who took the last rubles from them, the last denied plots of land that they owned and made their creatures. "From the ancient pillar of the throne — said precisely Mr. Flourens — the Jew acted as an agent blind of the Revolution (1). »

(1) Flourens. cit, p. 26.

ISO IMPERIAUSM © ISRAEL

II

The formidable revolution which has upset⁶ if deeply affected the political and social state of Russia and scaffolds the blood on piles of corpses glamorous dictatorship of the proletariat is too pitiful of us so that we can undertake a study on it in-depth history. Behind the borders of the Federation of Soviet Republics, there is still too many mysterious shadows, The stories in tendue or read from what is happening in Russia emanate of refugees having seen only tiny details of a huge painting, or friendly travelers to the Revolution, accredited to the leaders of the regime in a political or commercial interest (1). The latter only saw this new Russia, what we wanted to show them.

On the other hand, we are better fixed on the prodromes of the revolution, over its long and methodological preparation in the cenacles of Israel.

Nietzsche and Dostoevsky had foreseen the development

(1) Among the latter we can cite M. Herriot. Visiting the Museum of the Revolution, he noticed around the round room macabre photographs illustrating scenes of massacre. Surprised at first to see these images of violent crimes exposed Chevists, he was informed that they were pogroms: "The people of Israel displays its wounds with more pride than pain. » (W. d'Ormesson. In the European night, p. 262.)

1/IMPEMAXISM B'ISRAEL 181

development of Jewish power and its character threatening for old Christian civilizations*
Hear the solemn warning given by

All these Bismarcks, these Beaconsfields, the Republic French, Gambetta and others, all* they are not for me only an appearance. Their master, like that of everything else and all of Europe is the Jew and his Bank... Judaism and the bariqties re&grieti iriaih-tenattt on everything, tatitt on V Europe that silt Finstfuc-tion, on all civilization and on socialism – by^ particularly on socialism, because, with its help, the Judaism will uproot Christianity from the race and will destroy Christian culture. And, if of that rlen does not fate, if not Anarchy, then at the head of all is will see the Jew * with his racial brothers, outside of socialism, and when all the assets of Europe will be plundered, only the Jewish bank will persist... The Jews will take Rus-sie (i).

Around the same time, 1879, a publicist who had played a role in the revolutionary movement in 1848, Wilhelm Marr, also formulated truly prophetic opinions. " I declare k out loud – he wrote – without the slightest intention ironic tion, the triumph of Judaism in Vhis-world tory; I publish the battle bulletin lost, of the victory of the enemy without any quarter-tier for Farmee defeated. » The emancipation of the Jews alleiiiiands was carried out in 1848 and, since then, the ju-Daism became an institution in the empire,

(1) Quoted* in Nicholas II and the Jews. by General Netcii-wolodow, p. 380,

1 82 i/IMPERIALISMR OF ISRAEL

a fetish that can no longer be touched; he is forbidden to defend oneself against its encroachments, to ward off the resulting dangers.

And, after listing recent victories of Israel on the various peoples of Europe, he announces solemnly the advent of Jewish Caesarism. " This is, he says, only a matter of time. » Only one state, Russia, still puts up resistance against the End-escape of the Semites. It is the last defense against which the Jews dug their last trench, and undoubtedly the capitulation of the place is imminent. In this enormous empire, "Judaism will find this point of support for Archimedes which will allow him to dear definitively of its hinges everyone of

Should we add to these predictions the testimony of a Hungarian half-Jew, taken in by Mr. Wickham Stead (2) and specifying, twelve years before the revolution Russian, that the duel was engaged between the race of Israel and the great empire of the North! From this time, this "half-Jew by blood" considered England and France as more or less conquered and the states-United as if entirely taken, without suspecting it, in the nets of Israel.

Moreover, it is among American Jews that the Russian revolutionaries found the competitions the most effective and longest lasting. One of these Israel-lites, Jacob Schiff, who was a partner, then head of the large bank of New York, Kuhn Loeb et C°, was, in 1890, reported by foreign agents of the

(1) Wilhelm Mark. Der Sieg des Judenthums, Bern, 1879, pp. 24-35.

(2) Published* in The Habsburg Monarchy.

Israeli imperialism 1 83

imperial government as a mortal enemy of Russia. The information reaching Petersburg in 1904 and 1905 show him making starts in diplomatic circles to encourage Japan declared war on Russia. He advances merae for this purpose of capital to the mikado (1).

Precise information is provided on this point by Mr. Boris Brasol, in his book The World at the Cross Road, and by Israel Zangwill, the famous writer, in The Problem of the Jewish Race.

On the other hand, Count Witte, in his Memoirs (2), recounts the interviews he had in New York during the conclusion of the Treaty of Portsmouth with delegates generations of Israelites. This is how the Minister of tsar sums them up:

Of this deputation were Schiff, if jeneme Trump, the head of the Jewish financial world in America; Doctor Strauss (former American Ambassador in Italy, I believe), both happened to be in the best terms with President Roosevelt (3) – and a few other well-known personalities. read

Jews in Russia and the need to grant them
Equal civil rights. I received them very kindly-
lies and cannot deny the painful situation of the Jews
Russians, although pointing out to them that some
the data they transmitted to me was examined
managed: but I do not try to prove to them, as I

(1) General Netchwolodow, op. cit. f p. 73.

(2) Audiences in Berlin in 1922.

(3) It is known that Jacob Schlff, Rabbi S.Wise and the leaders
of the Zionist movement in America were all of
mity of President Woodrow Wilson.

1 84 Israeli imperialism

am myself convinced, that if you granted a
single blow to the Jews Equal rights, that could
do them more harm than good^ This caused,
from Sehiff, sharp replies that the reasons
Strauss's more weighted sounds attenuated.

Compares this story to a speech given in
1920 at the grand lodge of B'nai B'rith by its president
tooth, Mr. Krauss, and where reference had been made to the
reception of the Jewish delegation by Count Witte, the
general Netchowolodow establishes that one of the sentences
sharp words said by Mr. Jacob SchirT was the following:
"If the Tsar does not want to grant his people freedom
desired, then a revolution will establish the republic,
by means of which these rights will be acquired. »

The threat was serious and it appears that some sort
of a syndicate of Jewish financiers was created, shortly
afterwards, to promote the Russian revolution. There
Russo-Japanese War and World War, if
lasts and if prolonged, singularly facilitate the
socialist propaganda. In this union included
the bank Kuhn Lceb et C°, whose five directors
were called Jacob Sehiff, Felix Warburg, Otto
Kahn, Mortimer Sehiff, Hanaiier and two others
Semites: Guggenheim and Max Breitung (1). It is
in February 1916 when the first news arrived
of the Russian revolution which would lead to Teflon-
training of the eastern front and prolonging the struggle
more than two years... In the spring of 1917, Jacob

financial, brings about the social upheaval of
The empire of the tsars.

(1) General Netchwolodow. Op. til., p. 98*

i/IMPERIALISM OF ISRAEL 1 85

His interventions clearly showed
the close relationships existing between Judaism and
Bolshevism, between financial internationalism
and the workers' international.

Among the pieces published by the government
ment of Washington to the fabric of the war, figure one
letter dated from Stockholm, September 21, 1917, and
addressed to a Jewish socialist named Raphael
Scholan. Its text leaves no room for any equiv-
okes (1):

"Dear comrade. — The M. Warburg bank,
after receiving a telegram from the president of the Syn-
Rhenish-Westphalian Diet, opened an account at the
made of Comrade Trotsky's enterprise. A man of
law, probably Mr. Restroff, obtained ammunition
and organizes their sending at the same time as that of
Vargent.... and it is to him that the sum must be remitted
requested by comrade Trotsky.

« Kind regards,

FURSTENBERG.

The participation of the Rhenish-Westphalian union
This link sufficiently shows the interest that Germany had
wished to promote, in concert with Jewry, the
Russian revolution.

When Kerensky seized power and
had proclaimed the republic, Jacob Schiff had not
was able to restrain the expression of his joy. The New York
Times published the text of the dispatch on April 10, 1917.
British, the current Viceroy of India, an African whom

(1) This piece was reproduced by the Dearborn Independent
tooth and cited in the Old French

the Jewish banker thought it necessary to address Mr. Paul Milioukoff, the new Minister of Foreign Affairs:

Allow me, as an irreconcilable enemy of a tyrannical autocracy which mercilessly pursued our co-religionists, to congratulate, through you, the Russian people of the action they have just accomplished if brilliantly and to wish your comrades in the government and to you, full success in the great task which you assumed with so much patriotism (1.)

The patriotism of the first team of the revolution The Russian solution consisted of handing over to the second, chaired by Lenin, and which included among its leaders giants under the names of Trotsky, Morton, Zinovieff, Kameneff and so many others, Jews whose real names were Bronstein, Zederbaum, Apfelbaum, Rosenfeld.

As for Jacob Schiff, his joy was profound as he stand for the bloody victory of his race, not only lies about Tsarism but also about the Russian people whole.

Moreover, Fallegress was general on the entire front d*Israel. The great novelist Zangwill, a terrible of Judaism, written in the Jewish Chronicle, of London, a lyrical article exalting the race "which had given birth to a Beaconsfield, a Lord Reading, a Cremieux, a Friedrich and a Victor Adler, a Eisner, a Trotsky."

It's quite exciting to see them reunited, in the same spirit admiring tribute, the promoter of Imperialism British, the current viceroy of India, a minister

(1) Quoted in Nicholas II and the Jews, p. 72.

the imperijllism of Israel 187

being French, an assassin, the executioners of Hon-Grie and Russia. But the thing is clear: in various capacities and in different countries, all these characters had served the cause of Israel.

All remains, Rabbi J.-L. Magnes, in a speech pronounced in New York in 1919, had expressed before a working audience of sentiments of the same order; he had also analyzed the effects of Jewish neurosis

When the Jew gives his thoughts, his dedication in the cause of the workers, the underprivileged of the world, The spirit of exclusivism that is within him pushes him than at the roots of things. In Germany, it becomes tin Marx, a Lassalle, a Haas, an Edward Bernstein; in Austria, a Victor or a Friedrich Adler; in Russia, a Trotsky.

Consider for a moment the present situation of the Russia and Germany. The revolution liberated the creative forces; see what a large team of Jews immediately took action. Socialists revolutionaries, menclieviks, bolsheviks, socialists majority and minority – the Jews are part of all the recognized leaders, the natural leaders of these revolutionary parties (1).

In a socialist magazine, another Israelite, Mr. Co-han, exalting the role of his fellows in the revolution Soviet lution, cast a satisfied glance at the hecatombs of the world war and observed ver that: "As many Gentiles had been killed by Gentiles that there are Jews on the surface of the globe (2). »

(1) French action of April 12, 1921.

(2) The Communist, April 1919.

1 88 THE iMiPisftULisME b'tisKJUSL

III

However, the crimes, the atroeties coimnised in Russia aroused such feelings of horror and of reproach in all countries, that the Jews in experienced some embarrassment. After being published boasted of having been the sponsors of the revolution lution, they seek to escape in some way way to accountability for abominable excesses which had been the fatal consequence.

Some pogroms launched in Ukraine gave pretext to claim that the Jews were

of Russia. All the leaves opened
subscriptions in favor of Ukrainian Israelites.

Does the Soviet government make any declarations?
anti-religious actions? There are rabbis from Aii-
England and America to protest and demand
for their fellow human beings the right to practice their religion
gion. The Sioiists complained, through the oigane of
doctor Sapir, that 800 of them, who wanted to
returned to Palestine, had been prevented from doing so by the
Moscow government (1). They neglected to
make it known that a Soviet decree had prohibited
Immigration, considering that the measures taken

(1) The Jewish World, February 8, 1923*

the imperialism of israjel 189

Tegard of the Fusses populations cannot apply
ask those of their race.

As if they had a presentiment that the regno
dictatorship of the proletariat over the old empire of the
tsars will no longer be for a very long time, it seems that a
slogan is given to attenuate, otherwise stain
to forget the role of the Jews in the formidable
revolution.

In a very recent book (1), Doctor Pasmanik
seeks to establish that "Bolshevism" is a phenomenon
essentially Russian nomene and that the coups
who gave birth to Soviet power have no
were prepared, but were provoked exclusively
sively by war. The thesis is difficult to sustain
hold on and it is in vain that, for Tetayer, Tauteur
states that the secret report from Dournovo,
public recently by order of the government, and
which relates to the origins of the revolution, does not speak
of the Jews, However, it is enough to go through the list of
people's commissars to see in what
proportion the Jews were called to seize the
main positions of the new regime. Having so active
vely participated in the destructive work, they wanted
to be the architects of Tedifice... But the doctor
Pasmaanik has claims to serene impartiality.
His conclusion is that Bolshevism is the work of
Christians and Jews and that, to fight against this
scourge, collaboration, close union of the forces of
both are necessary. We will not try

Another confidential report relating to

(1) The Russian Revolution and the Jews, Paris, 1923.

190 the imperialism of israel

events of 1905, that of Count Lamsdorff, addressed on January 3, 1906 to Tsar Nicholas II (published in The American Hebrew newspaper and reproduced in the International Review of Secret Societies of December 9, 1923), did not fail to point out Fac-Jewish capitalists against Russia and to assert sea that "the revolutionary movement" was, this time "not only supported, but, until a certain point, directed by the foreigner.

Count Lamsdorff was not content with firmer, he explained the reasons for his conviction:

On the one hand, the strike broke out with particular and extended over all of Russia, neither before nor after October, that is to say just when our government was trying to make a foreign loan considerable without the participation of the Rothschilds, and just in time to prevent this financial operation crier e, the panic caused among buyers and the owners of Russian bonds being unable to aim to provide new advantages to banks Jews and Jewish capitalists, who speculated ment and wisely on the decline in Russian funds (1).

On the other hand, the anti-government movement which ignites after the appearance of the manifesto of October 17, slows down considerably when the masses of the Russian people, who were not taken into account consideration by the revolutionaries, began to react against anti-government demonstrations killed by pogroms.

In addition, certain very significant facts, including the press also mentioned, fully confirm the link

(1) Telegram from private advisor Nelidow dated 1/14 December 1905.

obvious that exists between the revolution movement-Russian naire and foreign Jewish organizations. Thus, for example, the importation of weapons which, according to The information of our agents was trafficked on the European territory by order of England, may be properly appreciated if you take into consideration deration that, from the month of June 1905, a committee special Anglo-Jewish was openly established in England-land, with the aim of collecting money to arm fighting groups of young Jews and that the well-known anti-Russian publicist, Lucien Wolff, was the managing member of this committee. On the other hand, in faced with the fact that the sad consequences of the revolutionary propaganda reached the Jews themselves same, another committee of Jewish capitalists formed in England, under the presidency of Lord Rothschild, which raises considerable sums in England, in France and Germany, with the official aim declares to help Russian Jews, victims of pogroms. Finally, the Jews of America, without thinking that it is necessary to make a formal distinction between two objects, raised funds to help the victims of pogroms and to arm the youth Jewish (1).

It is difficult to maintain that the Jews, who had so well prepares the way for the Soviet government, ceased to be closely linked to him after his triumph and seek to separate themselves from it.

On September 13, 1923, we officially inaugurated-an all-Russian exhibition in Moscow, as a first sence of MM. Tchitcherine, Commissioner for Affairs

(1) Communication by Emile Deschamps in the Journal of Saint-Pertesbourg (December 23, 1905).

192 L? IMPERIALISM OF ISRAEL

foreigners; Krassine, commerce commissioner exterior; Enukidze, member of the Central Committee executive of the Soviets. Mr. Mereszin, head of sections Jews of the exhibition, gave an inaugural speech gural. In response, Mr. TchitcUerine declared that "the Jewish worker had and the most active agent of the mou-?

laughed and loved him so much. "Before the war, he himself had campaigned in Whitechapel with workers Jews against an imperialist war. It was for him a very great joy to inaugurate the pavilion Jewish (1). »

Mr. Erukidze spoke in the same sense and Mr. Kras-sine expressed his personal congratulations. He explains that the reasons why the government had believed it necessary to prohibit emigration. Russian Jews were not so keen to leave the territory tory of the Soviet Republic, where they collaborated rayed to a grandiose work. The Jewish pavilion of the exhibition attested to their efforts and success. Russians will never forget: "that we owe Judaism Karl Marx, Ferdinand Lassalle and Leon Trotsky! »

A note from the Jewish Correspondence Bureau stated that Palestine had participated in this exhibition all-Russian through the Jewish Confederation of work that operates under the Jewish mandate British.

However, Israel's leaders are not without having serious concerns about the fate Jews from Russia. These hold the best

(1) The Jewish Chronicle, September 21, 1923.

i/IMPERIALISM of iSRAJSL ig3

government positions, firmly occupy the avenues of power, but sinister creaks manifest themselves in the Soviet framework. The soldier, the peasant, the worker are detaching themselves from this regime which gave them certain satisfaction, but stopped inspire them with confidence. And like the pro-masses founders of the country know that the Jews were the instigaters, authors, profiteers of the upheaval-social ment which brought down the empire of the tsars, they will bear the responsibilities of their misery and their disillusion. In a communication recently, the Chief Rabbi of England alluded to the pogroms of which the communities are victims your Jews when the Soviet dictatorship ends.

The death of Lenin, who was a force of intelligence at the same time as a symbol of communication

and the beginnings of a great popular anti-Jewish? Some symptoms, although still unclear, seem to indicate this.

What is curious is that Lenin, one of the rare characters of Russian blood who appear among the promoters of the revolution, affected by an illness die cruel and who, for many months, has not participated only intermittently pays to the government councils ment of which he remained as president tooth, Lenin, whose exhausted brain was not projected more than passing lights, was aware irreparable evils of which he was the author. II in wanted those who were his accomplices, his helpers related, to those who had perhaps sown in him these poisonous germs, developed by its time perament of impulsiveness and revolt.

14

194 THE IMPERIALISMS OF ISRAEL

A Daily Mail correspondent, Sir Percival Philipps, very documents on Russia and on under the Soviet regime, asserts that, in his retirement of Gorky, Lenin was, some time before his death, prey to nervous crises and k a exaltation which obliged his people to exercise on him close monitoring; he constantly repeated this sentence: a May God save Russia and kill the Jews(l)! »

Lenin feeling remorse, Lenin believing in God and cursing those who, in agreement with him, prepared and carried out the bloody revolution... There. enough to surprise general opinion.

However, the various elections which took place during the fall of 1923 have already caused surprises to Russian communists and their friends from abroad. The documents provided on this subject by the Interior police station, on November 3 ber 1923, are very eloquent. In the Soviets district capitals, out of 1,501 elected officials, there are 872 communists, or 58%. At the cantonal assemblies, out of 45,224 elected officials, there are only 7,529 communists, or 16.6% and in the rural Soviets, 10,327 out of 98,605 elected, or 10.5% (2).

Soviet nationals, gives an idea of the misery of the popular classes:

"If you go very late at night or early in the morning on the streets of the Moscow ring road you will see in boilers intended for Asphalt an "as-

(1) The Daily Mail Issue of February 1, 1924.

(2) See The Jewish Tribune of December 10, 1923.

the imperialism of Israel 195

"living phalte": homeless children, hold them against each other to be warmer, including lottent. It is the same around boilers, On Pavement. »

We understand that the dictatorship of the proletariat has generates disaffection and hatred.

The NEP (Novaia Economiceskaia Politica), who wanted to reestablish certain freedoms and authorize some private initiatives in the economic field mic, did not produce appreciable results. Strikes are increasing, despite draconian measures coniennes taken to stop them.

In the International Review of Secret Societies (1), MB Arkow also asserts that a religious reaction and morality manifests itself in rural environments and even among urban youth:

Soviet efforts to establish in Russia Morality and a frenzied anti-Christianity, which is worst of the Talmud, have not obtained all the results that were expected. On the contrary, they have rather provokes a serious reaction from the mass popular and these odious campaigns have alienated the Soviets even the youth. Faith, Christian virtue, become the forbidden fruit, only have more attraction traits of diffusion and strength: today sincere and often heroic, they can only be fruitful, The few young people from honest families who include ^1 the famous "Consomol" (Communis- iiceskaja socialisliceskaia molodiegi – youth com-socialist communist) only do it themselves to

higher education courses that exist in Russia. But if Tune or

(1) Issue of December 31, 1923.

1 96 Israeli imperialism

Another one of these recruits was trying to act real "consomolist", he would be quarantined by his comrades.

If we are to believe a correspondent from the Patriot (1), from London, several months before Lenin's death, the situation of the Soviet government was already become very precarious and this would explain the efforts of certain Russian Jews established in Paris to link party with a group of liberal monarchists formed by Russian refugees in France. Meadow-resident of this group was once the leader of a monarchical constitutional party and led a philosemite journal. He therefore seems acquired in this campaign against which the General Netchwolodow, during a meeting quite tumultuous which ended without any decision being made socket.

Russian Israelites are not reassured about the fate that awaits them when the regime disappears of which they prepared and ensured the triumph over Tsarist autocracy.

(1) Issue of October 18, 1923.

CHAPTER VII

THE JEWS OF FRANCE

In the time of Saint Louis. – In the 18th 6th century. – Their

CIVIL AND POLITICAL EMANCIPATION. NAPOLEON AND THE

Jews of Alsace. – Under the July Monarchy.

– Adolphe Isaac Gremieux. – The founding of al-
UNIVERSAL ISRAELITE alliance. NATURALIZATION IN

full Franco–German war of the Jews of Algeria.

ÉDOUARD DRUMONT AND “JEWISH FRANCE”. LAKE-
JEWISH TION IN PANAMA, BAKERY AND BUSINESS

Dreyfus. – Mr. Émile Cohen and the assimilation of
FRENCH JEWS. TUNISIAN AND MOROCCAN JEWS.

France was always “a sweet country” for
Hebrews. Some pseudo–historians of Israel have
tries to establish that their race was persecuted there, but
this thesis is contradicted by doctors of good
faith like the famous Talmudist Jacob Fromer and
Rabbi Korb. The latter wrote: “It seems that
the Jews were attracted there as much by the charm of
this rich and picturesque country only by the character
open and generous of its inhabitants with whom

I98 i/IPERIALISM OF ISRAEL

they had, for several centuries, relations
the most cordial. Without enjoying all the freedoms,
they benefited at least from a broad tolerance...
Israeli schools, attended by many dis-
ciples eager to learn, merged into many
of cities and in particular in Paris, Orleans, Melun,
Corbeil, Troyes, Narbonne (1). »

In the Middle Ages, at the time of the Crusades, there were
many tumults from which the Israelites were
victims ; they were reproached for the practice of usury
more than that of their religion, but in fact of battles
nuns, let us compare those who were delivered
to the Jews, to those where the Christians were involved
dissidents: Albigensians, Waldensians, Protestants!

It is true that Saint–Louis had the Talmud burned,
but an Israelite, MR Groos, explains that, in this
in doing so, the holy King did not “persecute” his co–religious
gonaires:

His only intention was to destroy this book
stable, which he regarded as the main obstacle to

kingdom, and thus eliminate this heterogeneous Element
gefcne, whose dissidence was more and more evident in
Tfitat and became a danger for National Tunite.
The Jews having remained resistant to any attempt
ative of assimilation and tending, on the contrary, to form
a true fitat in Tfitat, Saint-Louis must have
bow to the evidence of the fact and recognize
& this exotic people their quality of foreigner that they want
preserve milk. G is to mark with an external sign
laughing at this voluntary isolation where the Jews placed themselves

(1) Quoted by Mr. Rene Groos: The Jews in France before the
Revolution, Universal Review of October 15, 1923.

i/IMPERIALISM OF LSR AEL 1 99

stubbornly, that he obliged them, by the ordinance of
1269, to carry the wheel, not (it must be insisted,
because this subject has caused a lot of ink to be spilled) for the
humiliate, but to distinguish them, to empfc-
expensive to conceal, when they believe they have an interest
to do so, their status as foreigners (1).

The ghetto was not, as is generally believed-
element, a neighborhood, a sort of prison where Jews
had orders to reside, it was a location
granted, often by the generosity of the sovereign,
where they could, according to their desire, live among themselves
quite apart from the Gentiles. What if the ghetto was
often next to the church, this is because, in the event of trouble,
the church was a place of asylum offering complete security.

But the ghettos in France do not survive
in medieval times and the Jews no longer sought
to distinguish themselves, by their external appearance and their gender
of life, of the populations among which they reside
dait.

When the Israelites were driven out of Spain
and Portugal, a fairly large contingent of
fugitives came to settle in Bayonne and Bordeaux. They
were well received and their situation became well-
very prosperous. In Bordeaux, they seized
the majority of maritime trade and, for
be favorably seen by the royal authority, they
did not hesitate to convert to Catholicism. We
called them the "new Christians"; they pre-
tended the most loyal subjects of the kingdom. During
of the serious illness of Louis XV, their community

(1) Mr. Ren  Groos. Universal Review of October 15, 1923, p. 275.

200 Israeli imperialism

transmitted to the king a most touching address and most pious. But their religious conversion was quest of sincerity and when the authorization to them was given, the descendants of the "new chrif- here" returned en masse to the religion of Israel, which they never stopped practicing secretly.

The Portuguese Jews of Bordeaux had your days enjoyed successive advantages and privileges confirmed by Henri III, Louis XIV, Louis XV, Louis XVI ; the governors protected them openly ment and this explains the wealth they acquired in industry and rearmament. Their freezers established in the Comtat Venaissin were not nan no more to complain about. They formed four communities main: Avignon, Carpentras, Cavaillon and risle-sur-Sorgue, enjoying a constitution com- mune, of aristocratic essence, which assured them a broad autonomy Advisors and bayons directed the administration, fixed and collected taxes, controlled the schools; a rabbinical court f one- was talking. The domination of the Holy See was demonstrated benevolent, paternal, Attending sermons, the wearing of a yellow hat, the ban *-■ any theoretical - to exercise professions other than that thrift store, were the only measures of order a little vexatious imposed by the pontifical viguier appointed to the surveillance of communities (1).

In Alsace, reunited with France, the Jews suffered are still subject to certain restrictions for some time and vexations imposed by Germany. It's that Protestant Germany had shown itself differently

(1) P. Raphael. Op. cit., p. 20,

Israeli imperialism 201

rigorous as Catholic France, k Tegard of Hebrews. Luther, after having tried in vain to convert to his Reformed religion, had them harshly treated in his pamphlet: The Jews and their Men-

their synagogues are pore stables, they must be
burn, because MoSse would do it if he came back to the world.
They drag divine words through the mud; they
live on evil and plunder; they are evil beasts
I should be chased away like dogs
rages. »

Under the domination of the kings of France, restrictions
customary traditions of Alsatian Jews diminished
gradually and, on the eve of the Revolution, the
communities numbered around 19,000 souls, and
monopolized in Alsace and as far as Lorraine the
trading horses and cattle.

As for the Jews of Paris and the big cities, they
could hardly consider themselves badly treated,
In the 18th century, Joseph Athias was a printer in
the capital, a Cohen was a pensioner of the king, under
a foreign scholar; Samuel Bernard was re^uk
the Court, The Marseille traders having claimed
the expulsion of the Israelites in 1681, who were for
them formidable rivals, Colbert invited the government
neuror, Mr. deRouille, is carrying out an investigation, but adding
so much ; "You must be careful that jealousy
of commerce will always lead merchants to be
of opinion to chase them away (1). » An extract from "the state of
Jews domiciled in Paris on June 13, 1775," drawn up by
Paul d'Estrees, mentioned (six trading families*

(1) R. Groos. cit, p. 276

202 Israeli imperialism

Qants, one of professors, one of industrialists, a director-
director of the tobacco factory and a secretary
interpreter of the king's library.

Bernard Lazare recognizes this: The situation of
Jews were rather enviable in France; from day to day
day, a wider tolerance was manifested towards them
regard ; the world was closing in on them. » But, added
he was silent: "Did they get closer on their tour around the world?
No. They seemed to become more and more attached to their
mystical patriotism; the further they went, the more the dreams
of Kabbalah haunted them... (1). »

And, after having alluded to the collusions of the Jews
with the Illuminists, Tecrivain Israelite continues
his indictment:

As the world became kinder to them, the Jews – at least the mass – withdrew in themselves; they narrowed their prison, they bonded with closer ties. Their decay was unheard of, their intellectual collapse was only matched by their moral degradation... (2).

The Israelites should have loved France, where they had been able to live peacefully and get rich under effective protection of kings and clergy. Their directions giants, those among them who were intellectuals, had as their objective, at the end of the 18th century, the upheaval of its social order, the ruin of traditions which had given it its strength (3). They affiliate

(1) Anti-Semitism, p. 153.

(2) Ibid., p. 155.

(3) The first pamphlets against Marie-Antoinette were published in London by a Jew named Angelucci and who called Hatkinson (The Hidden Authors of the Revolution) tion, by Pouget de Saint-Andre) p. 38.

Israeli imperialism 203

to the secret societies, to the Masonic lodges that we created in Paris and in the provinces, and it is from Berlin that the slogans came on various occasions.

A wave of prosematism had crossed Europe central during the publication, in 1781, of the great vrage of Dohm on Improvement of the condition Jews. It was in France that it broke. Mirabeau, sent on a mission to Berlin, frequented the salon of a beautiful Jewish woman, Henriette de Lemos, met Dohm there; and, having become a philosemite in his turn, he published, in 1787, in London, a book inspired by the same documents trines and the same ideas (1). Voltaire, while hating- both personally the Israelites, however, made their play-by-law of Christianity, and so as not to put into contradiction with human philosophy nitarian k fashion.

The French Revolution would promote T emanci- political pation of race. Already in 1787, Louis XVI had asked Malesherbes to convene a commission notable Jewish people responsible for preparing Tamelioration of the situation of their co-religionists. The Israelites of Bordeaux and Bayonne participated in the elections

bishops of Alsace and Lorraine had the faculty of present their demands.

The Constituent Assembly would not take long to understand deny their wishes by opening the doors of power to them policy. After several sessions filled with discussion lively sessions where Abbe Maury, Prince de Broglie, Rewbell, Bishop of Nancy, fought a proposal situation tending to benefit the Jews from the advantages

(1) Mrs. Webster. Op, cit, p. 19.

204 i/IPERIALISM OF ISRAEL

of the "Declaration of the Rights of Man", which held the Marquis of Clermont-Tonnerre, Rabaud-Saint-fitienne, Fabbe Gregoire and Robespierre, the Constituent Assembly, on January 28, 1790, gave full satisfaction faction to the Jews of Bayonne, Bordeaux and Comtat venaissin whose territory was going to be annexed tory. Twenty months later, a new deliberation, against which Rewbell alone seems to have protested, extended the measure to the Israelites in all regions.

II

We cannot write, nor even condense and summarize sea in a chapter of a book of this format, the history of Jews in France. The most I can try to mark the stages of the upward march from Israel.

The Revolution, I indicate in the pages consacred to TAUGermany, was an excellent vehicle to promote Jewish emancipation. These had been one of the best "ferments" ever tionaries, to use a word from Renan; they should be rewarded.

Everywhere the armies of the Revolution penetrated and the Empire, democratic ideas spread, carrying with them the principles of tolerance, lity of rights, of fraternity, so conducive to liberation of the Hebrews of all restrictive measures or

vexatious acts to which they were subjected. At the time of the Crusades, we exalted the Gesta Dei per Francos; we were going to record in Germany, in Austria, the Gesta Judceorum per Francos.

Bonaparte had no prejudice against the Jews. During the Egyptian expedition, he tried to constitute a body of Israelite troops, and to recruit it, in precursor of Zionism, he almost promised to help the Jews to retake Jerusalem to rebuild the Solomon's temple.

After having girded the imperial crown, he received numerous complaints relating to the processes including used, with regard to rural owners, the Israelis lites of Lorraine and Alsace; and he was thus led to study the Jewish question. A recent work (1) gives curious details on the way in which the Council of state and Napoleon himself considered the pro-pale poses. The Minister of the Interior and the Great Judge, in reports addressed to the Emperor, had reported the distress of the owners of several several Test departments following the borrowings made to Jews at ruinous interest rates. Lesson- The State Council received a voluminous file annexed to these reports and a young auditor, Mr. Mole, was put in charge to strip it and examine it.

In his Memories, Count Mole relates that this matter seemed very important to him and Tinteressa digitally:

I wasn't entirely new to this question – he wrote – I knew and believed what religion gives us

(1) Count Mole (1781–1855). His life. His memoirs, by the Marquis de Noailles, Paris, Champion.

206 Israeli imperialism

teaches about the curse of which the Jewish people are trapped I had searched more than once for an explanation of their strange morality on the usury that they practiced towards Christians; finally, I had asked myself, everything by continuing my studies on this subject, if the Christians and Christian governments had not

of these duties was not to seek to render them more honest, failing to be able to convert them and I rejoiced at the opportunity that had arisen to examine them again and have a practical point of view tick (1).

So he set to work, working in the library imperial to document itself on the Jews, read carefully all the documents of the reports, and went realizes that the evil complained of by Alsations and Lorraine was real, free from exaggeration and that it it was important to remedy this.

But when he presented his presentation and his conclusions ions, he came up against the bias of the president of his section, Mr. Regnault and advisors.

Mr. Regnault showed himself to be the resolute defender of Israelites:

Submit them to the same laws, grant them the same conditions as other men, do not not an exception, for their worship nor their beliefs, has this great principle of freedom of conscience, the most precious of the conquests of 89, and you will see them soon rise from their abasement and abandon false maxims with the help of which they practice usury, and which were for them only a means of defense, a

(1) Ibid., t. I, p. 90.

the imperialism of Israel 207

revenge, or, if you like, revenge taken from their oppressors (1).

After a short debate, in which Mr. Beugnot abounded in the meaning of President Regnault and represented the Jnifs as life times of Christian prejudice which had "made weigh degrading rigors on them," this advisor was appointed rapporteur.

It therefore seemed that an agenda devoid of sanction would end the affair. But Napoleon, who was then in Saint-Cloud, gathered the Council there of state on the very day when the "affair" was to be liquidated of the Jews and presided over the session.

Mr. Beugnot, "red and trembling," repeated the speech

declamatory and philanthropic in favor of Jews, whom the Emperor seemed to like poorly. He shrugged his shoulders several times, and when the rapporteur finished, in a few nervous sentences, Napoleon "expressed his contempt for firm minds who accused Christian prejudice. To come to relief of Beugnot, Regnault, disconcert like he declared to the Emperor that the reports transmitted to the Council of State had been the subject of an examination in-depth and that an auditor had been responsible for research the status of the Jews: "What is it? interrupted Napoleon. – Mr. Mole. –Is he there? He got up. – Do you have your job? – No, sire, I gave it to the president of the interior section. » Then, addressing Mr. Re-

(1) Count MoU, t. I, p. 92.

208 Israeli imperialism

gnault: "I want you to give it to Maret to let him send it tomorrow to the Moniteur (1). »

The Emperor read the printed report, found it interesting sad, and the following Sunday, after the reception habitual, summoned the young listener and deigned to maintain with him. The statements he made were collected by Mole:

Have you examined, he said to me, these Jewish affairs? It's serious. I cannot allow all the pro-priests of Alsace and part of Lorraine be despoiled by usury, they and their children. Ge would be a come to my face to tolerate it any further tage. I owe the same protection to all French people and I cannot regard these Jews as French who suck the blood of true French people. The way to use is, I know, very difficult. The lawyers oppose me the respect of the commitments subscribed freely is lying. But I only see the practical result and, if I did nothing, this result here would be spoliation of a multitude of families by usurers rapacious and merciless. The Jewish people, of whom tence is so singular, presents great problems to solve. To what extent do governments could enlightened people and Christians raise it little of his abasement? Since you did

bad comes especially from this indigestible compilation called the Talmud and where is found, alongside their veritable biblical traditions, the most corrupt morality stinks, as soon as it comes to their relations with the Christians hold ?

(1) Ibid., p. 95.

Israeli imperialism 209

Ending the interview, the emperor expressed his astonishment that Jewish schools were not supported placed under no supervision and his desire to "purify the rabbis" and give them a hierarchic

As an epilogue, an imperial decree, dated May 6, 1866, countersigned by the minister secretary d'état Maret, came to the aid of the farmers of Alsace and called an assembly of notable Israelites. The first two articles were written as follows:

First article. – It is suspended for one year, from the date of this decree, to all executions judgments or contracts, other than by simple precautionary acts against farmers or traders from the departments of Sarre, Roer, Mont-Tonnerre, Haut and Bas-Rhin, Rhine and Moselle, Moselle and Vosges, when the titles against these cultivators will have been granted by them in favor of the Jews.

Art. 2. – It will be formed on July 15, in our good city of Paris, an assembly of individuals professing the Jewish religion and living in the territory French (1).

The assembly meets; it included sixty fourteen deputies from the Israeli communities, including sixty-one represented Alsace, Lorraine and the Rhineland. The State Council commission responsible for the application of the decree was composed of two advisors, Pasquier and Portalis, and of Mole, appointed master of requests. She invited the assembly appointed a committee of nine members, which

(1) Count Molt, t. I? p. \$9.

appointed a Portuguese Jew, Mr. Furtado, as president.

According to Mole, this one "was from Bordeaux and combined with a beautiful face and the best manners a cultivated mind; he knew infinitely better the writers of the 18th century than the Talmud and sought the truth much more in Voltaire than in no Jewish or Christian writer (1)."

The assembly appeared docile, declared that the Jews considered France their homeland and would defend it "until death"; she accepted the directives given by the Council committee of state, except as regards management mixed between Christians and Jews. A great Sanhedrin bringing together rabbis from all corners of the world had to approve the conclusions adopted by the assembly. The rabbis of France would be civil servants, paid by the state like curés and Protestant pastors. We would expel from the Talmud the most unfortunate passages. Enclosed in frames rigid of the centralizing empire, the Jews abandoned would not realize their national dreams and, "given their little number, no longer being protected by barriers linked to religious or social, they would inevitably be absorbed by the natives (2)".

But this Napoleonic dream was not to come true. The administrative measures taken with regard to Israelites were without effect or even had an effect contrary to what was expected (3); they don't take them

(1) Ibid., p. 105.

(2) The Jewish Problem and Nationalities, by P. Mignot, p. 46.

(3) Abbe Leman, in Napoleon I" and the Israelites, accuses Emperor for having galvanized rabbinism and for having given

Napoleon, moreover, absorbed through his campaigns soldiers, no longer had the leisure to take care of the Jewish question. However, a decree dated March 17, 1808 came to restrict commercial freedoms of the Jews of Alsace and the Rhine departments (1), for a period of ten years, but it does not appear that this decree was rigorously executed.

Under the Restoration, the Jews did not do much suddenly talk about them; they continued to benefit from the regime that they owed to the principles of the Revolution. Some bankers from Frankfurt and Germany came to reinforce those who had already storefront ; several Israelites converted to gain the good graces of the royal family – among others Deutz, who became the steward, the man of confidence of the Duchess of Berri, and who owed her betray, deliver her, like Judah, to the government by Mr. Thiers.

The July Monarchy, considering the Jews at only religious point of view, wanted to abolish inequality still existing between faiths. The Minister of Public Education and Religious Affairs, Mr. Merilhou, took the initiative to submit a proposal granting state salaries for rabbis and

a sort of official character to the Talmud by organizing permanent meetings of rabbis and allowing the central consistory of Paris.
(1) P. Raphael. Op. cit., p. 27.

212 I/IMPERIALISM OF ISRAEL

pastors and members of the clergy. When defending his bill – which was voted on by a large majority in Parliament – he was referring to the fitats of Germany and Austria in these terms: “While that most neighboring nations are still, at this respect, under the empire of the prejudices of the Middle Ages, you show that the initiative, in legislation, of ideas large and generous, still belongs to our beautiful homeland (1). In the House of Peers, Admiral Verhuell was almost alone in fighting the project, which two of the commissioners of the Council supported of State of the Empire: Portalis and Mole.

Not content with showing their sympathy for the Jews of France, certain politicians became defenders of Jews abroad. La Fayette chairs a committee whose purpose is to improve of the fate of the Israelites in Poland. Hippolyte Carnot is outraged by the situation of those of the Confederation Germanic, declaring that it was "permitted to France to remind Germany that if all humanity owes reparations to the people of Moses, for so many centuries of humiliation and barbarism, the Aue-magne particularly registered, in her own history, among its main debtors (2)". He leaves The Chamber almost had to invite Guizot to inter-come to the Saxon government in 1841, because a Jew from France had been expelled from Dresden under a local law excluding its con-generates professions...

The revolution of 1848 would allow the Jews to

(1) Monitor, November 14, 1830.

(2) Anlisemitism and pan-Germanism. p. 46.

I/IMPERIALISM OF Israel 21 3

take a new step and, for the first time, to achieve a partial conquest of political power.

The usurping monarchy was overthrown by a republican insurrection and two Israelites became members of the provisional government: Michel Goud-lime, Minister of Finance, and Adolphe Cremieux, Justice Ministry. The first was a sidekick without great importance, but the second played a role prominent in the history of Judaism in XIXth century.

A small lawyer at the Nimes bar, he had acquired a reputation as a very gifted orator and a habit quickly consumed. Its ugliness was proverbial. Mr. Robert Launay analyzes it thus: "A huge head that her frizzy hair grew even larger, foreign to any culture, the face of a cabotin specialist in ugly creations, an irregularly broken forehead, a ball nose taunting the sky, lips between gapes revealing teeth without freshness;

raised eyes, half-closed with heavy eyelids, slow, soiled with dirt. His Quasimodo body, stocky, heavy, picked up, did not gain much from relevation of Taccoutrement; he wore it scrupulously, not even knowing how to usually avoid the tri-
viability of attitudes (1). »

From the Nimes bar, the Jewish lawyer, who had become a reputation as a liberal and patriot in defense dant before the courts of the Restoration of Bonapartist conspirators, emigrated to Paris. The avement of the Orleanist monarchy was favorable to him.

(1) Jewish figures, p. 11.

214 i/IMPERIALISM OF ISRAEL

With some intrigue and some money, he bought the office of Odilon Barrot and became a lawyer at the Con- the king's throne and the Court of Cassation. In 1837, he half of these functions to get started more freely in politics. It was around this time that he met countered a young Jewish theater woman – the famous Rachel – in difficulty with the Comedie-FranQaise for the termination of his contract. He was his lawyer, his protector, his French teacher; like her had little spelling and good manners, he accepted to be her volunteer secretary and to guide her in her romantic correspondence as in his letters business. He certainly found in this collection boration of charm and real profits with a view to his ambitions. We know that the range of relations of the great actress was lying down: from the doctor Veron, director of the Opera, to the Prince of Joinville, passing through Alfred de Musset, Count Duchatel, Ms. de Girardin and Chateaubriand.

Sent to the House by the voters of Chinon, Cremieux took part in the banquet campaign and he maneuvers as best he can during the days gone by tionaries. On February 24, terrible disarray reigned at the Tuileries. The Jewish deputy sneaks in; the Due of Montpensier introduces him to Louis-Philippe, to whom he has the confidence to advise the formation of a ministry Odilon Barrot, of which naturally he would be part.

He returns a little later, having learned of the abdication of the King of the French in favor of the Count of Paris,

nant, he accompanies Queen Marie-Amelie until her car, under color to protect it.

Israeli imperialism 21 5

In the end, he realizes that the regency is no longer possible, and he goes up to the rostrum of the House to demand the constitution of a provincial government evening. Names are put forward: Ledru-Rollin, Marie, Lamartine, Garnier-Pages. We cheer them; that of Cremieux led to protests; but the Jew doesn't care, joins his acclaimed colleagues in the room where they retired and he himself told adventure: "As I entered, Marie and Garnier-Pages said to me: – But, Cremieux, you are you not a member of the provisional government? I said to Marie: If you are one of them, it is only me who you must (1). »

And, without further ado, remarks M. Robert Launay, "he settles down, decrees, initials. His conversion was made: he who, in the morning, was in the opposition dynastic order, signed a proclamation at four o'clock mation ending with this article: The government provisional wind to the Republic (2). »

He did not stay in power long. Although Louis Napoleon owed him a certain gratitude, because he had contributed to the repeal of the law banning against the Bonapartes, the Prince-President passed on his competition, which Cremieux did not forgive not to Telu of the plebiscite. His ambition was very vast, but it is fair to recognize that he always put it in the service of those of his race.

When during the war that Mohamed supported Ali against Sultan Mahmoud, a French cleric was assassinated by the rabbi of Damascus with the complicity

(1) Ad. Cremieux. In 1848.

(2) Jewish figures, p. 20.

confessions and were sentenced to death. The word "crime ritual" having been pronounced, the Israelites of the world around Third parties were upset and demanded a review of the trial. Cremieux was their spokesperson; he left for Damas, harassed Mohamed Ali, took advantage of his needs financial to make him attractive offers, and the Pasha of Egypt pardoned the assassins.

This news was greeted with explosions of joy in Israel. In his turn <T Orient, Cremieux, treated as a triumphant by the Jewish colonies of cities he crossed", Trieste, Vienna, received from Germany magne a gold hand staff, badge of sovereignty net (1). His popularity was prodigious among his congeneres and he took the opportunity to found, in 1860, Y Al-universal Israeli alliance, powerful and formidable who, beneath a harmless exterior, does not tend meant for nothing less than to federate, to closely unite Jewish communities scattered across the world and k reconstitute the government of Israel.

The apparent purpose of the alliance was stated in the statutes and consisted of: 1° working to remancipation and moral progress of the Israelites; 2° lend effective support for those who suffer through their qualite of Israelites; 3° encourage any publication suitable for bringing about this result.

But, alongside these publicized objectives, it was less admitted. Cremieux also counted on their on the support of Freemasonry to develop his work; he himself was a grandmaster of the Scottish Rite and we saw, in a chapter

(1) Jewish figures, p. 30.

Israeli imperialism 217

precedent, the influence exerted in the countries Anglo-Saxons the Jewish grand lodge of B'nai B'rith. The Universal Israelite Alliance therefore prospered; she has multiplies Jewish schools, particularly in the East, and, under the pretext that our language is taught there, she receives subsidies, encouragement, French government books.

((Napoleon III – an Israeli writer notes this – resumed, with regard to the Jewish question, the role which, since 1789, had traditionally been the one

science and looked with sympathy at the creation of V Universal Israelite Alliance... (1)". He thought he was obliged to intervene with the Roman government hand, which sought to defend itself against the invasion of the Jewish race, without having the slightest idea of persecut his religion, and was not afraid to confide to a Israelite a ministerial department. Under his reign, the number of Jewish bankers had increased singularly increased; their relationships had become closer with their confreres from abroad and the foundations were established international high finance, which was to soon exert its action on all governments and become mistress of the money markets.

(1) R. Raphael. cit, p. 53.

218 Israeli imperialism

III

New stage in Israel's victorious march:
the war of 1870-71. Revolutions and wars
are always auspicious for Jews. During these periods
morally and materially troubled, the genius
d'Israel knows how to maneuver wonderfully. Oven-
troops, armament, negotiations for positions
loans, commercial treaties resulting from peace,
all this provides material for commissions,
combinations advantageous to bankers,
merchants, to the merchants of Judaism, and, when they
have the good fortune to have agents at
within governments, with financial advantages
greatly increased are added to the profits of another
order: administrative, honorary and political.

Was Gambetta Jewish? Drumont claimed that he
descended from German Jews established in Genoa and
who had, like many others, Italianized
their names. In any case, in the government
of September 4, Cremieux, renewing the blow which
had succeeded in 1848, had taken over the management
of Justice, and his colleagues were Picard and Si-
My. Gambetta, Jewish or not, had been secretary of
Creamy and trained at his school. Also, when the fun-
dator of the "Universal Israelite Alliance"

But did all the Jews of Algeria encounter no opposition. A few weeks after seizing the power, in the middle of the war, on October 24, the government of National Defense issued a decree health this serious reform. There followed a serious revolt, because the Arabs, who bowed to our weapons and our nationality, could not admit that the Jews, whom they despised, were assimilated to the conquering race and became their masters. We had to send reinforcement troops to Algeria, including we would have had a great need for the defense of the territory, but Cremieux and Gambetta cared nothing about that. The Jews of our beautiful African colony were emancipates!

The National Assembly clearly expressed the intention to cancel this decree which gave us a serious insurrection and hostility of the Arabs, but Cremieux was watching and fate was on Israel's side. The mid-interior minister author of the repeal project died suddenly, and M. de Fourtou, his report director, after having approved the project, abandoned it... This abandonment was the last success of old Cremieux. The nonagenarian Jew was going to appear before Jehovah, with a clear conscience. He had done enough harm to Christians, enough good for those of his race. Like the Moses of Alfred de Vigny, rightly quoted by Robert Launay (1), he could implore God from Israel.

Let me fall asleep with the sleep of the earth,
So what have I done to you to be your chosen one?
I led your people oft you wanted.

(1) Robert Launay. Op. cit., pp. 35-36.

220 the imperialism of israel

At the time of his youth, he had abolished the more judaico oath; to begin the destruction of Catholic families, he had presented to Parliament a divorce law that another Jew in the policy, Alfred Naquet, was to achieve more late ; he had obtained subsidies from the state and

dater of a powerful international league, the Alliance universal Israelite, thousands of Jews from Algeria owed him to enjoy the rights of French citizens. Nothing was missing from his glory.

The author of Jewish Figures asked himself what could think of the beautiful cuirassiers who made honors at the funeral of Cremieux:

– French trooper, who escorts this tank, do you know well what do you salute with your saber?

“My chiefs,” he would have replied, “order to present put down the weapons. It is therefore that this dead man was a great citizen.

How, in fact, could this simple person have conceived that the noblest title of Isaac Cremieux to gratification national study was to have chosen the moment of our defeat and our despair to infuse sly-
lies in our sap, weakened and sacrifice, Timpurete of thirty-three thousand beggars, the dregs of the world, all strangers to our life, to our hereditary customs, to our loves as well as our enmities?

The resignation of Marshal Mac Mahon and the arrival vee to the government of true republicans allowed for Jews to quickly climb several rungs of Fechelle who leads to power. And this is explained. They had joined the circles where ideas were

Israeli imperialism 221

the most advanced; they held the highest positions important Masonic lodges; they were holding on announcements and finance a large number of days-nals. Their influence on public opinion had progressed in astonishing proportions. To be named deputies, senators, ministers, politicians of the Republic should humbly request their support, and this support was not always given freely quietly and without compensation.

Gambetta had been the disciple and protégé of Cremieux; he was in turn the protector and master of Joseph Reinach, who, supported by his powerful tribe, became, at one point, almost the master of the France. A Raynal was a minister, thanks to his race rather than his talent. In almost every Cabi-

owski at the time I am writing these notes; in the previous ministry a Strauss, previously a Klotz; and that does not prevent prime ministers from having eminences grises, who are not capuchins letters and patriots as before, but who are called Cornelius Herz or Mandel, when Mr. Clemenceau exercises the power, behind the scenes or on stage.

And, moreover, is it necessary for the Jews to be Featured ? They have too many Christians at their service who more or less consciously betray the interests national networks so that their presence and action direct are necessary in all circumstances.

When Fidouard Drumont published his Jewish France, many curiosities were awakened, eyes opened were discovered, but it is especially in the circles intellectuals and worldly people that this ardent demand toirefutlu. It contained a host of anecdotes sjnnp-

222 THE IMPERIALISM OF ISRAEL

tomatics, involved a considerable number number of personalities -- and this was one of the reasons for its sucked. Jewish France and the books that followed-rent did not penetrate into the deep masses of the population and, it is only when La Libre Word came to popularize Drumont's ideas that a a slight wind of anti-Semitism blew over the country. THE Algerian settlers who suffered so much from Jewish usury and the Cremieux decree, wanted to send the author from Jewish France to the Palais-Bourbon. He didn't play what a thankless and effaced role.

In the high Parisian aristocracy -- if Ton in except for a few very closed salons in the suburbs Saint-Germain -- the Israelite bankers were received and pampered. We remember that Drumont reproduced cha to the Count of Paris for having made the prince do ceases Amelie her entry into the world among the Rothschild. At this time, the Jewish peril did not appear little knows that a few rare writers called by their historical work to study the actions of Israel and secret societies since the end of the 18th century.

And then, the Jews admitted into the great circles displayed conservative, royalist opinions even. At the time of the general elections -- I believe

Paris received from Rothschild a sum of 300,000 francs. for the fund of the electoral committee and he experienced one great gratitude to the donor, considering ders as a political friend. His gratitude would have been less if he had known that on the same day, Rothschild handed over three million to the government republican.

THE IMPERIALISM OF ISRAEL 223

The Dreyfus affair occurred. Its phases, its complications tions, the incidents of all kinds that it provoked have been condensed with method and logic into a remarkable book signed: Dutrait-Crozon (1). What whatever the opinion one professes with regard to the colonel Henry, of the famous slip, of the strange role of Commander Esterhazy – recently died – he is a fact impossible to deny is that “the affair” allowed has the Jewish power to display its formidable strength, its international action, the empire it exercised over the government of France.

Accused of espionage, convicted twice by councils of war, an artillery officer, because he was Jewish and supported by his entire race, was amnesty then, in a way, rehabilitated by the Court of Cassation, which overturned the judgment without referral of the military court. All the forces of Israel in both worlds, all its press, all the members members of his “Christian front” had been mobilized for the circumstance. Under the baton of a golden chef-invisible chest, their voices were marvelous-united and the entire universe was deafened. A pornographic novelist, whose books sell dated by hundreds of thousands, played the bass drum and behind him advanced a menacing army. There wife of Joseph Reinach, daughter of Baron Reinach who committed suicide after the disclosure of the scandals of the Panama, had she not said in front of witnesses: “We we will have Dreyfus innocent, even if we unleash civil war and, if necessary, foreign war (2)? »

(1) Precis of the Dreyfus affair. Paris, New Bookstore national, 1909.

(2) Jewish figures, p. 200.

Georges Sorel was right to write: "For amateurs of revolutionary curiosities, the Dreyfus affair constitutes a historical experience of unparalleled value timable (1) ? »

Since the Boulangist agitation, in which the Jew Alfred Naquet, to vice-chair the committee from the general to the black horse, which he had to desargone by becoming the accomplice of Minister Constans, even than to the ministries of Combes and Briand, in passing by the Dreyfus affair, the Waldeck-Rousseau ministry and the High Court which condemned Deroulede, Buffet and Lur Saluces, we can follow the combined actions of the Jews and Freemasons dividing the French, abolishing the information service of the ministry of War, instituting denunciation everywhere, bridging manning officers, disorganizing the army and navy, persecuting Catholics, driving out religious people, stealing their property.

However, in 1899, a voice was raised from exile to signal the danger to the French patriots. In San Remo, on February 22, the head of the House of France, Mgr le Due d'Orléans, in an address addressed to the delegates of the royalist committees of the South, had dare to show the danger, to assert that there was a "Jewish question", declaring that it was necessary to defend the homeland and protect it "against its crushing by the anonymous and vagabond fortune." This fortune was incontestably in the hands of Israel and it was used to divide, corrupt, demoralize the French.

Faced with these formidable powers of Jewry

(1) The Dreyfusian Revolution, Paris* 191% p* 10,

Israeli imperialism 225

international religion and governmental freemasonry government, some good will united and stood up. Public opinion, especially in Paris, had a background of patriotic intelligence which, by moments, was exteriorized. The "French Homeland", directed by Jules Lemaitre and Francois Coppee, a fine letter and a coeardier poet, grouped many members, but the man of action of his committee, Gabriel Syveton, elected deputy and who suffered in full

ficiencies in the army, was mysteriously supreme.

The "French homeland" was mortally struck. The "League of Patriots" hardly included more than one core of citizens who are passionate admirers of Deroulle, Author of Soldier's Songs, the evocative eloquent of Revenge; but a new group – had been constituted, having supremacy over others priority of a political doctrine – which assured him a cohesion and a special force of expansion. Founded by Henri Vaugeois, directed by a great thinker, Charles Maurras, by a writer overflowing with sap, Leon Daudet, she would take in a few years a surprising rise, rallying all the monarchical elements exists of the country and attract into its ranks parties without resolution coming from the most opposite points of the political horizon, converted to its ideas logically deduced with a view to "public safety".

16

236 Israeli imperialism

IV

| T. The bankers Bleichroeder and Alphonse de Rothschild, "who celebrated Bismarck in his castle in Ferrières, monitored the negotiations which resulted to the Treaty of Frankfurt (1)". All representatives of international high finance – that is to say Jewish – also monitored the peace negotiations of Versailles and their representatives had otherwise influence on MM. Wilson, Lloyd George and Clemenceau, than their predecessors had on William I, Bismarck and Thiers. In forty-eight years, Israel had progresses.

During the war, Jewish high finance was not not remain inactive. Through his connections with the banks than neutral countries, it had been able to achieve large profits by supplying Germany and satisfying its hatred against Russia by subsidizing the revolutions

in England, it favored defeatism. However, Israel had counted on the victory of the Entente, but this victory had to be modest, precarious even, so as not to compromise the interests and affmities that he possessed in the central empires.

(t) Salon Bolshevism and Jewish Pheasantism, by Jean Maxe.
p. 547.

Israeli imperialism 227

And that explains maneuvers and intrigues which, at first glance, would seem illogical and contradictory.

Israel remained behind the scenes, the socialists did know the game.

November 1914 was formed in England The Union of Democratic Control, under the leadership of a committee in which appeared, with Ramsay MacDonald, the Labor leader, now first Minister of Her British Majesty, the writer Zionist Israel Zangwill and Brailsford, the future admirer creator of Bela Kun. They defended "pacifism more absolute" and their program included the abolition of secret diplomacy, restitution, of a "League of Nations", the suppression of industry deprived of arms, conscription, etc.

In France, in 1916, certain intellectuals, former Dreyfusards for the most part, founded a "Societe of documentary and critical studies on the war » and entered into relations with the most socialist advances. Among the leaders: the Gide professors and Seignobos; Morhardt, Oscar Bloch, the union-Merrheim list (1). The Working Life of Pierre Monatte did not wait for this foundation to protest against the war in the name of the French proletariat and the Jew Trotsky had already launched the idea of a new International, while Lenin, in the Social-Democrate, declared: "The work which pursues the goal to turn the war of peoples into civil war is the only socialist work at the time of the conflict imperialist weapon of the bourgeoisie of all

(1) De Zimmerwald an Bolshevism, pp. 49 and passim.

nations... Let us raise the flag of civil war... (1) »
 The internationalist socialist meetings which took place held in Zimmerwald and Kienthal in 1915 and 1916, marked the beginnings of a real offensive defeatist. It is good to remember that delegates French people received passports to participate regulars of Mr. Malvy, Minister of Interior. read found there German delegates and representatives members of Latvian social democracy and the Bund. This last group is the union of Jewish workers of Lithuania, Poland and Russia. It's from her breast that emerged Bolshevism, destroyer of Russia. As for the Jew Trotsky, it was from Paris that he directed the revolutionary movement. It is only in September 1916 that Briand had him served with an arrest of expulsion, which – according to the Peres report – ■ he was "obligated at the insistence of his colleague at the war ".

In Switzerland, a parallel campaign, more or less sneaky, was led by Romain Rolland and the traitor Guilbeaux, against the war, that is to say against France.

– In Paris, defeatist propaganda was increasing. Dridzo had replaced Trotsky among the comrades Russians and directed a new leaf: Nat chalo (The Debut),* a violent pamphlet, in which we read "that the main enemy of all people found in his own country", was widespread fusion, right down to the trenches. Strikes and mutinies which broke out in the spring of 1917 were the consequence of these revolutionary efforts

(1) Ibid., p. 31.

and defeatists that the government affected for too long* time to ignore.

The patriotic recovery carried out by Clemenceau had happy effects. The Red Hat trials, of Bolo, of Malvy, of Caillaux brought useful reactions. Military discipline, confidence in victory was restored, but the socialists advanced these did not disarm. At the "national" Congress held

motion demanding: "immediate cessation of hostilities
lity, collective reparation by all nations of the
war damage, due to liability
collective of the governing classes; advent of
the socialist society (1)".

When the armistice put an end to hostilities, the Inter-
national "worker and Jewish wanted to intervene, but
to the great chagrin of the leaders, his troops remained
return hesitantly. It was in vain that Lenin offered his
good offices in Germany and that Karl Radek (Jew
Austrian deserter, real name: Sobelsohn)
announced that a red army of a million men
would go to the Rhine to stop and beat the allies. Everything is
limited to an attempt to blackmail Fegard of
these.

However, the action of internationalist Jewry
during the war had not been useless. The idea of
the institution of the League of Nations, already launched
in Masonic congresses and by the Union of
democratic Control, was going to take shape, and thanks to
patronage of President Woodrow Wilson and
Mr. Lloyd George, behind whom stood the

(1) Jean Maxe. Op. cit., p. 109.

230 i/IPERIALISM OF ISRAEL

major financiers of Israel, this institution would serve
vir basic to the conditions of peace, essential peace-
Jewishly, politically, economically... The
good sense of Clemenceau, which had manifested itself with
laudable energy in the direction of the war, had
6te veil during the advances of Austria and was going to escape
completely tie up, or rather his Jewish ties, of which
he had never freed himself, were going to obfuscate his ideas
personal, paralyze his good will (1).

When we write the definitive history of the treaties
of peace, we will see to what extent they have
was inspired by the Israelites who had quality
to direct the destinies of the chosen people. Their orient-
tation, their essential clauses in favor of the na-
functionality, ethnic minorities, the maintenance of
German unity, the dismemberment of the Catholic
Austria: everything contributed to creating an unstable Europe,
tormented by aspirations of various kinds, in the middle
from which Jewish power can establish its domination

distant limits that it seemed possible to envisage.

It is not only through Tor that Israel wants to govern
verner. Demoralization, corruption of a people
greatly facilitate his enslavement. The Jews
are masters of the vast majority of newspapers

(1) The Israeli Georges Mandel, chief of staff of Mr. Clemenceau, exerted an undeniable influence on him. At the session of the Chamber of Deputies of November 24, 1923, this personage did not ignore that he had in his possession letters very exchanged between Mr. Clemenceau and Mr. Poincare, then president of the Republic, in 1917. He is another familiar of the President of the Council, Mr. Dutasta, recruited into numerous Jewish societies, which would fill in the confederations of peace the important functions of secretary general.

the imperiaxism of isrljel a3i

French; they own or manage most of the theaters, cinemas in Paris; a good number of publishing houses are in their hands. By the law of divorce, which Alfred Naquet had promulgated and which has been greatly worsened since then, they worked there; destruction of the family. The plays, the pornographic novels launched and propagated by their care, contribute to lowering the moral level of French. Do you remember the vile novels of Zola, whose editions were printed in hundreds of a thousand copies? Zola was so in the hand of Israel that it was made the defender and the apostle of Dreyfusism, and the race showed its power in obtaining in the absence of a Parliament blinded to the law which transferred in the Pantheon the ashes of the sad and nauseabond per-
ringing.

This kind of demoralizing and pornographic propaganda graph is always practical. Mr. Paul Margueritte is not Israeli; his father, heroic rider was killed on the field of honor while charging at Sedan k the head of his brigade; but this writer, of whom I does not dispute talent, places himself among the first ranks of the "Christian front" of Israel.

His novel La Gargonne, of an immorality which made scandal, had a success even surpassing that of the Zola's worst works. But you shouldn't believe

to cover with a romantic form the substratum of a book: Marriage, philosophical in style, including The author is the Jew Leon Blum, former master of requests to the Council of State and socialist deputy.

I hardly dare quote passages from this book, and yet—in which they illustrate the plan of demoralization developed

232 Israeli imperialism

by race. Leon Blum blames the virginity of girls and this is how he understands new society her life and the lives of young girls:

Everything will happen for them like today young people... Will they be as you see them? now... What alters or degrades is fear or awareness of fault. But, following Timpulsion of their nature, girls will no longer clash... the artificial principles introduced into their consciousness. The freedom of instinct will therefore not spoil freshness. heart of their youth. They will return from their home lover with so much naturalness that they return to present of the course or to have tea at a friend's house.. v Virginity rejected cheerfully and early would no longer exercise this singular constraint made of modesty, dignity and a kind of fear (1).

This abominable Jew still supports theses more daring: "I have never discerned — said—he ~ what is truly repulsive about Vinceste..., I simply note that it is natural and common to love one's brother or sister with love (2). »

Here is the philosopher deputy whose Mr. Paul Margueritte has become the disciple! Tinstinct's contempt bestial which characterizes human beings is qualified "somewhat artificial idealism" and makes a mockery of it.

However, when asked: "Would you raise yourself like this? your daughter ? » Mr. Leon Blum asked ^ think. "No question has tormented me more — he

(1) Quoted by Jean Maxe. Parlor Bolshevism and Pheasant-Jewish dism, p. 503.

(2) Du Manage, p. 82.

answered – and I still don't know what to decide (1)", and he admits, during his treatise: "I renounced for a long time finding myself in agreement with myself-even. » In reality, he finds it very easy to per- to corrupt and desecrate young Christian girls, but he makes no comparison between them and the daughters of Israel.

Leon Blum is not the only Jew to profess to such theories. Andre Spire, Albert Cohen, have sings in verse the glory of the race, the charismatic instinct nel at its most brutal and degrading; for them "beatifying peace will be the consequence of Jewish domination. The city of love "will not have neither laws nor magistrates. Its citizens will have no rights nor duties; F love alone will govern them and will see to their needs (2). »

And a Jew, Magdeleine Marx does not hesitate to saying that we had to "move towards communism sexual (3)".

Colonel de La Tour du Pin was wrong in his mulate this thought: "The Jews are a nation, This nation is convinced that the empire of the world belongs to him. She can only achieve this by the corruption of minds which brings decomposition social tion (4) »?

However, there are Israelites who will protest against certain generalizations and will tell you that, among Jews as among Christians, there are

(1) Jean Maxe. Op. tit, p. 504.

(2) La Diane, social review (November 1918), under the signature Fiat Lux.

(3) Jean Maxe. cit. y p. 534.

(4) Towards a Christian social order, p. 347.

distinctions are necessary. It would be unfair to equate miler to communists like ML Blum, decadent poets like MA Spire, a philosopher spiritualist soph like Mr. Bergson, an econo- miste, collaborator of the Revue des Deux Mondes, like Senator Raphael-Georges Levy. I do not don't disagree. There are Israelites who have held, who are neither socialist nor even republican cans, but do they not in any way suffer the in- fluency of those who lead their people? Leader of English Conservatives, Prime Minister of the ronne, did not Disraeli favor with all his power see the Jews of the East, and did he exalt in his works of imagination the race to which he belongs born by its origins?

One of the main editors of the Archives Israelites (1), Mr. Emile Cohen one day analyzed the votes of the Jews sitting at the Palais-Bourbon. It's about- knows about the vote on the confidence agenda which allowed Mr. Briand to represent France at Washington during the congress intended to limit maritime armaments. MM. Erlich and Bokanowski, of republican and social action, supported the ministerial policy; Mr. Klotz, radical socialist, Levy, communist, and Mandel voted against; while that MM. Leon Blum and Uhry, socialists, abstain are born.

Mr. Emile Cohen deduces this: "Don't you find not only this interesting broadcast at the Palais-Bour-

(1) Issue of November 2, 1921.

THE IMPERIALISM OF Israel 235

good Jewish voices is indeed indisputable proof of the complete fusion of all French people, without dis- distinction of party or religion? »

I am not convinced of this and believe that we can- would draw a very different conclusion; It is that Jews insist on occupying positions in all political parties, in all categories social, and that their influence is exercised as well in the financial aristocracy, where the star of Rothschild, that in the Soviet circles which are represented in the Chamber by Citizen Levy (1).

people with whom they live, if they wanted to be "nationalized" in France, how could we explain the resurgence of the international movement that they stir up, of Palestinian nationalism in whose name they move heaven and earth? In Paris itself, a new international Jewish organization, the Inter-Jew, has just been constituted under the title expressive: "The Inter-Jew". The Jewish Chronicle, always well informed, has given details on the purpose for follow-up. This international association publishes a monthly newsletter written alternately in Hebrew* in French, in English. There you will find articles of sociology, news from Palestine and the world Jewish in general, the list with their addresses of all members to give them the means to enter into relationships with each other. The InterJew does not will not play politics and intends to reunite the Jews of all spiritual or religious tendencies. When the number of members reaches 5,000, we

(1) French Action of December 6, 1921.

236 i/IMPERIALISM OF ISRAEL

will take care of creating social clubs in all centers where the number of members will make it possible. Jewish Inter also aspires to serve as an intermediary with all associations, groups and communities of Israel to work with them in perfect harmony in the reconstruction of the home national, to the rebirth of the Hebrew language, the exaltation of Jewish prestige. The Anglo-Jewish organ of London closes its notice by giving the address of the committee central: 11 bis, rue Faraday, Paris.

Did Mr. Emile Cohen speak about Inter-Jewishness in the Israeli Archives, and does he persist in believing in the assimilation of French Jews?

Information from the Associated Press (1) learned, some time ago, that during the months of September and October 1923, 40,000 Jews coming from abroad had entered our territory. In all probability, this invasion reached The figure would be 100,000 at the end of the year. A ceremony of these Semites come from the parts from Eastern Europe which are saturated with it; but the

(1) Reproduced by Free Word and by Action Française of November 8, 1923.

i/IMPERIALISM OF ISRAEL 237

nationalist government of Bavaria, considering that the Jew is the main propagator of the doctrinaire, sources of anarchy and revolution expulsions, carries out expulsions by administrative means and carries out this purification at our expense.

These poverty-stricken Jews would hardly find it to establish yourself in France in a stable manner; most share camp, piled up in Parisian slums in the third and fourth arrondissements, pending given the opportunity to embark for America, or their co-religionists welcome them.

But if France is not for the Israelites a land of settlement, it is not the same for its colonies. Their race has long been fixed in North Africa and is developing there under the protection from official authorities. In our post-distant sessions, the Jews, without being very numerous, are powerful and very supported there. View the list of foreign trade advisors and you will see what is the proportion of Hebrew names that there are shown.

The Cremieux decree, by conferring on the Jews of Algeria the quality of French citizens, gave them, not prestige vis-à-vis the Arabs, but a political influence which they very skillfully used and served, which however suffered a short eclipse during of Drumont's campaigns which brought reflection of anti-Semitic deputies.

In Tunisia, there are currently approximately 100,000 Jews, half of whom reside in Tunis, and the remains in the other cities of the Regency. The Jews of Tunisia belong to two distinct groups: the Spaniards, who came to the time when the Moors

238 Israeli imperialism

were driven out of Andalusia, and immigrants

Livornese and Poituguese. They keep their customs special events, their family ceremonies, do not demonstrate shows no tendency towards assimilation.

In In Tunis, behind the walls (1), lieutenant-Colonel de Voligny devoted several chapters the study of the Jewish population of the Regency; he transcribed into other pieces of folk lore, a legend quite curious, the legend of the Hara, which shows by what skillful maneuver did the Jews succeed in enter the fortified walls of the capital. We can be summarized as follows:

At the time of Sidi Mahrez, whose mosque dominates still the Bab Souika district, the Jews cannot were going to stay within the city walls only sunrise to sunset. They were obliged to leave at closing time and they generally lived in the village of Melassine, located north of the city. But there they were exposed to the plunder of nomads, and, periodically, with the complicity of the natives, they found themselves yours from the fruit of their commercial and usurious labor. How could they obtain permission to reside? der in the capital, in the shadow of its beneficent walls! On the advice of a rabbi, the Jews of Melassine made two damascene yatagans, with marvelous carving, and a delegation went to the palace to offer one to the dey. The memory rain, who had artistic tastes and loved beautiful weapons, admired the yatagan and warmly thanked

(1) The book was translated into English by Mrs LE Douglas

Israeli imperialism 239

ment the donors. In retiring, the rabbi, chief of the delegation, told the dey that there was a second saber, similar to this one and of equal richness. – Com- How could we get it? asked the memory rain. "The army is in Constantinople," replied the rabbi, but since your Highness has among his followers subjects Sidi Mahrez, gifted with the magical power to instantly transport where he wants to go, it would be enough to order him to fetch the coveted saber and the gun would be here tomorrow. Sidi Mahrez, requested by the dey listened to the request and, without saying a word, withdrew. He was very surprised by the mission entrusted to him and for which the almighty help of Allah

Jews, he went to their village and was informed
rant about their scheme. He agreed to serve their
cause and play their game. The next day, the saint
man returned to the palace and handed over to the sovereign
the yatagan similar to that offered by the Jewish delegation.
marvel and charm, the dey promised to Sidi Mahrez
to grant him what he could desire because of
the trouble he had taken. Allah's favorite said to him
having made the wish, if his journey was accomplished happily
gently, to ask His Highness to authorize
a Jewish Hara to reside within the walls of
Tunis. The Hara, comprising four families, does not hold
There wouldn't be much room in the city. The dey
consented to it; at his command, the holy man of Islam
climbed the minaret near Bab Souika and, throwing
As for his stick, he determined where it was going
settle the Hara. The four families were named-
breuses, they were cousins very far away and soon the town
age of Melassine came to establish itself entirely in the

a4o Israeli imperialism

district, still known under the name of Hara, repressed
moving further on to the natives who resided there.

This conquest process is entirely done in the
note of the invasions of the Hebrews. In any case, your idiot-
May the tomb of Sidi Mahrez be so venerated
of the Jews of Tunis than of the Muslims (1).

In his remarkable Itineraries in Morocco, the
lieutenant of Foucauld, who was to become a saint
apostle and lead an ermite life in the land of the Tu-
reg, had studied and frequented the Moroccan Israelites
cains. After having indicated that they were divided into
two classes, those residing in the regions under
put to the sultan and those of the independent districts,
he defined them thus:

The first, protected from European powers,
supported by the sultan who sees in them an element
necessary for the commercial prosperity of his empire
and a his own wealth, hold by corruption the
magistrates, to whom they speak very loudly, while
kissing their hands, acquire great fortunes,
oppress poor Muslims, are respected by
rich and manage to solve the difficult problem
to satisfy at the same time their avarice, their pride and their
hatred of what is not Jewish. They live well,

the weaknesses of civilization, without having any delicacies... The Jews of Blad el Sita are not less contemptible, but they are unhappy; attached on the glebe, each having their Muslim lord—^man, whose property they are, pressured without measure^

(1) The Jewish Chronicle, September 31, 1923.

Israeli imperialism 241

seeing themselves taken away from day to day what they earn with difficulty, without security neither for their persons, nor for their property, they are the most unfortunate of men. Lazy, covetous, greedy, drunkards, liars, thieves, haters above all, without faith or goodness, they all the vices of Blad el Makhzen, minus their cowardice.

Foucauld's lieutenant knew as much better Jews than, to explore Morocco, has a time when Europeans could not have penetrated inside the empire, he was accompanied of a rabbi from Algeria and himself was said to be Israelite.

The situation of Jews in Morocco has significantly modified since France exercised its protection there. The Blad el Sita is reduced to little, Taza's "pocket" having been occupied almost entirely by our post after shipping from 1923.

Ghettos have disappeared in the main ports, but the towns of the interior still have mellahs — that's what the ghettos are called — oil Jews living in small trades live there. The origin of the word is curious. Mellah means deposit salt. When the Maghzen wanted to punish a tribe revolted, he sent a military detachment against her silence which brought back the heads of the main rebels intended to be exhibited on the walls at the end of perches. These heads were previously salted, to delay their decomposition, and it is up to the Jews that it was the responsibility of carrying out this operation. The salt was therefore placed in their neighborhood. They had also the responsibility of cleaning the sewers, removing the

dead animals, chores which were repugnant to the Moroccans
cains (1).

Today, there are still small artisans
in the mellahs, but the Jews are aware of
the strength they represent. The United Israelite Alliance
verselle, the Anglo-Jewish Association created there
schools. Sellahs, Talmud thoras give the idea
primary and higher education. The Jews learn there
come, at the same time as Hebrew, French,
Pagnol, FEnglish, and, as they all know Arabic,
they serve as interpreters and intermediaries in the
commercial transactions between natives and Euro-
peens, transactions which were prodigiously
developed over several years.

The government of the protectorate is singular-
favorably towards the Jewish people; this one develops
loses, gets rich; all high commerce is between
his hands in the ports, and it is through him-
diary that agricultural affairs are handled with
tribes of the Interior. So they think they are allowed to do anything.
The sons of lousy Jews still living in the
mellahs dress in European style, frequent the
cinemas, cafes, speak very loudly and give
the tone. An old French settler from Rabat told me
that, during the war, a band of young Israelites
elegants led a happy life in a southern port, k
Mogador, I believe, when the representative of the government
decided to have the idea of publishing a notice making
know that France needs soldiers,
all Jews dressed in European clothing would be considered
dere as French and registered on the controls

(1) Mr. Zeys. A Frenchwoman in Morocco, p. 262.

i/IPERIALISM OF ISRAEL 243

recruitment. The next day, this youth
Doree had resumed the dark dress, the soutache vest and
the black cap!

In a recent study: Morocco today (1),
Mr. Louis Vignon, professor at the colonial school, attracts
attention to the danger that Israel's ambitions

How could we forget a fault which had the effect of sequence the serious insurrection of 1870-1871: nature mass reading of Jews? Moroccans, no more that Algerians do not like Jews. Are they wrong? Are they right? The fact is there. The Jews are here 85,000 (2); before our coming, fates, despise, beaten and stolen; today reassured by our father sence... they have already committed imprudence, chosen as for the Muslim population that we saw picked up ser stones.

And Mr. Louis Vignon cites an anecdote that he reported an eyewitness:

I was in Marrakech, the day the new arrival arrived. news of the signing of the armistice. Soon we live arrive at the municipality The teacher from a Franco-Israelite school followed by their students. All this world carried flags, sang Marseil- lay. A little girl dressed as an Alsatian, another in Lorraine, belted with tricolor scarves. Say- course to the head of the municipality: "The victory of France... republican France... feelings of love that we feel for her...". It was strong

(1) Published by the Correspondent of September 10, 1923.

(2) By adding the Jews of Spanish Morocco and the international zone of Tangier, the total exceeds 100,000.

244 Israeli imperialism

GOOD ; it was too much. The procession was booed on its route by the Muslims, had even received some stones. Regrets among the natives that France was victorious? No. Rather "Muslim" worry that this France would soon distinguish the Jews in something ; perhaps by naturalizing them as All were those from Algeria (1).

Did the leaders of Israel in Morocco have the prescience that the peace following the World War would be a Jewish peace conducive to all ambitions tions of the race?

In any case, a fact already noted elsewhere is quite symptomatic. Some groups of Jews Moroccans, seduced by the promises of propa-

tine, came back after a few months, degus
and repentant. Should we conclude that, under the
tectorate of the French Republic in Morocco, the
Israelites are happier than their peers
governed by the Zionist organization under Tauthority
of Sir Herbert Samuel and the protection of the bayon-
English nets (2)!

(1) Morocco today. Op. cit., p. 800.

(2) The statute of Tangier, signed on December 18, 1923, which governs
the political and administrative situation of the International zone
nationality of Morocco, stipulates that three Israelites will represent
the Jewish nation in the Mendoub (legislative assembly).

CHAPTER VIII

ANGLO-JEWISH PALESTINE

CONTRADICTIVE PROMISES BY THE BRI-GOVERNMENT

tannic. -Sir Herbert Samuel. - A Zionist poet
MHG Cattai. - The enthusiasm of MM. Jacques
Calmy and Fernand Gorcos, - Some statistics
cqngangering colonization. - ' i/irreduc- opposition

tible of the Arabs. objections and criticisms emanating

of Israelites. - Sensational speech by Israel Zang-
will a New York, - Catholic protests.

- FAILURE OF JUIYE COLONIZATION. - SUPPORTED BY AN*

England, political Zionism continues its work.

- His drape is the symbol of imperialism
d*Israel.

In the spring of 1915, when the
Dardanelles countryside, the British government
tannique had made formal commitments towards
the Arabs, to decide them to separate their cause from
that of the Turks. He had solemnly declared, by

had figypt, that he was ready to "recognize and assume
reaffirm the independence of the Arab countries included in the

246 the imperialism of Israel

limits proposed by the clerif of Mecca". Gold,
Palestine was part of the designated territories.

In October 1918, General Allenby, entering vic-
reverently in Jerusalem at the head of the allied troops,
had, in the name of the same government, proclaimed "the
complete and final liberation" of peoples, since
long oppressed by the Turks, and the establishment
next year of national governments "including Fau-
Tory would emanate from initiative and free will
of these peoples themselves.

But England, which, three years apart,
knows of such promises to the Arabs, had taken by
other commitments elsewhere. She thought she had to
deal, in agreement with its allies, with this form-
the international force that is Jewish power.
In November 1917, Mr. Arthur Balfour, head of the
Foreign Office, by a famous letter addressed to
Lord Rothschild, had promised the Sio-organization
nist to favor with all his power the establishment
sowing in Palestine a "national home for
Jewish people."

These various promises and commitments were not
obviously not reconcilable. As soon as Tarmistice had
put an end to the hostilities, the government of Mr. Lloyd
George endeavored to give every satisfaction to the
Jews; and the commitments made towards the Arabs
and Palestinians were considered not
avenues.

The English military authority opened the way to
The Zionist administration, which the bayonets imposed
net losses of British and Hindu troops, without
wait for the San Remo conference which admitted the
principle of the Anglo-Jewish mandate over Palestine, and

Israeli imperialism 247

the meeting of the Council of the League of Nations, ok
this mandate was explained and defined (1).

Visiting Palestine in February 1920, I was given to witness the beginnings of the Zionist government, to the arrivals of the first contingents of Jews who came of Ukraine and Poland (2). As soon as the population was able to realize the regime we wanted impose on her, masters that were going to be given to her, she gave free rein to his indignation and his protests Energetic actions sometimes turned into fights which provoked the intervention of the police and the armed force. From all corners of Palestine complaints arose which were only too justified. tifies Addresses, bearing thousands of signatures and written in a form where the imagination directs tale was added to the energy of the protests, were dispatched to the Peace Conference.

The British cabinet considered it appropriate able to carry out an investigation into the situation tion of Palestine and the state of mind of its inhabitants. Just as he was to send an Israelite, Sir Stuart Samuel, to investigate pogroms in Poland imaginaries that had been pointed out to him, he hurried Jerusalem another Zionist Israelite, Sir Herbert Samuel, brother of the first, who, after a stay of three weeks in the Holy Land, establishes a beautiful report port from which it resulted that the oppositions of the natives to Zionism were very superficial and that the reign

(1) This meeting was held in London in August 1922. The Conference The San Remo meeting took place in April 1920.

(2) See chapters vn and vm of the Kingdom of Israel chez the Anglo-Saxons.

248 Israeli imperialism

of Israel in Palestine would bring happiness to the populace tions.

A few weeks later, real riots broke out were present on all sides, which were only mastered price of bloody battles.

Mr. Lloyd George had so little grudge against Sir Herbert Samuel of the lack of insight demonstrated by his investigation that he entrusted him with the government of the Palestine with the title of high commissioner and com-

The joy was great, in all the communities
from Israel, when the good news spread. The in-
pledge taken by Arthur Balfour towards the "people
elected" was in the process of being realized under Tegide de Fem-
worst British and its allies. The conquest of the
Palestine opened up the brightest prospects of
nir, justified the broadest, most glorious hopes.

A young Israelit from Egypt sang the Promise
decompiled, in a volume curiously dedicated "to
Maurice Barres, through whom I find Unit6 in myself-
even, in my race and in the human race (1)".

Admire his mystical lyricism:

Mountains of Israel, you will push out your branches
And bear your fruit for the chosen people,
For here he comes to you; because here it is
Who comes to you, Promised Land, O beloved,
earth and you will be plowed and sown...

Here is the signal grace and the promise:
The ears of corn will sprout in your new furrows,

(1) Heli-Georges Cattau. The Promise Fulfilled, Paris,
C. Bloch, p. 19.

THE EMPIRIALISM OF ISRAJEL 249

And your temples will be girded and crowned,
Judea, and you will be blessed and forgiven,

my brothers, a new song!

A song of joy, a song of joy, a song of joy!

You, daughters of Judea, wave like a bundle,

Myrtle and laurel and the prickly palm.

Do you hear the voice that proclaims the times
Where will you own the Earth that is yours?

Get up, get up, penitent Lazarus!

The shofar sounds from one end of the world to another.

The impoverished Jews of Eastern Europe wandered that Palestine would be a true fiden for them, where, in a mild climate, they would live without too much work valor, an easy and happy existence. And the big ones Israelites, holders of world wealth, the religious leaders of Judaism, considered that Jerusalem would become a political, intellectual capital tual, mystical, independent of all influences foreign bodies, a nerve center from which the initiatives, impulses, slogans of the government government of Israel.

The only objective admitted, openly pursued, was the colonization of Palestine. In which Has this measurement been carried out since 1920?

In July 1922, while the Council of the Society of Nations drafted the text of the Palestinian mandate nothing, the newspaper Le Temps rewarded its readers with a superb illustrated supplement with the title "The Palestine and the Zionist Effort", The engravings represent

250 I/IMPERIALISM OF ISRAEL

felt the monuments of Jerusalem, of Jaffa, of Ca'iffa, gave the plan of the future university Jewish. Two sided images showed on one side a barren sand dune, another superb plan-plantation of orange trees. Lotion leaflets for to regrow hair has a similar character by presenting pseudo-photographs before and after drug use.

One might believe that the admirable transformation of the soil is due to the work, to the genius of the immigrants Zionists! In reality, the Jewish colony of Richon-le-Zion, in question, dates from 1884. Baron Edmond de Rothschild had liberally provided the funds necessary for the creation of an establishment Jewish farmer around Jaffa. After which-Over the years, the land was cleared, irrigated, culture, which made it possible to grow vines there and orange trees; but it is Arab labor who had carried out the transformation. Agricultural Jews immigrates at the expense of the big banker, he little remained at the colony that the directors, accountants and commercial agents; the others had dispersed

traditions of the breed.

The author of the text of the supplement of Le Temps, Mr. Jacques Calmy, son of a rabbi from Jerusalem, is a passionate Zionist. After writing in the Palestine Weekly, the first Jewish newspaper founded in Jerusalem after the arrival of General Allenby, he collaborated with the official French newspaper of Syria, all by representing the Zionist organization in Beirut. Truly strange thing! When Sir Herbert Samuel demanded a rectification of the Syrian border

Israeli imperialism 25 1

to annex to Palestine some villages and tributaries of the Jordan rich in hydraulic power. MJ Calmy boasted of having been part of the com-French mission responsible for fixing, in agreement with the Jewish commission, the new delimitation.

This journalist has become one of the most zealous place-supporters of Doctor Chaim Weizmann, head of the world Zionist organization and it is not surprising Since he exalted the benefits in his pamphlet, the excellence of the regime imposed on Palestine.

On occasion, he even borrowed the lyre of one of her co-religionists – another contributor to Le Temps – Ms. Myriam Harry, return from Jerusalem:

The hexagonal star replaced the crescent and the cross. We see it in radiator caps on cars, on the nurses' headdress, or even on the sleeve British soldiers dressed in khaki, or the bou-David's tree alternates with the Salamonian candelabra has seven branches. And everyone greets each other with greetings Hebrew: "Schalome! »

It is undoubtedly very touching for Jewish souls, but the Hebrew salvation does not demonstrate success of the colonization of Palestine. A lawyer from Paris, Mr. Fernand Corcos, delegate of the Zionists of France, following a trip to the kingdom of Sir Herbert Samuel, published a book, moreover habit-mentally written, where he strives to make this demons-tration.

The work is presented by two polite men-ticks belonging to the "Christian front" of Israel:

(1) Israel on the Biblical Tent, Paris, Jouve, 1923.

252 THE IMPERIALISM OF ISRAEL

Mr. de Monzie, former minister. It is "offered in single tribute for the very beautiful and very human work that they have attempted and will carry out successfully, to Mr. Sister Chaim Weizmann, president of the organization world Zionist and consciousness-raiser Jewish, to Mr. Baron Edmond de Rothschild, head helping the suffering race, to Mr. Nahum Sokolow, chairman of the executive of the Zionist commission and sagacious historian.

I literally transcribed this dedication because that she "situates" these powerful characters well. A word from Israel Zangwill: "A flourishing Palestine will help the development of the entire Orient", is recalled peels at the threshold of the book. It would include explanations cations, just like another aphorism of the same Jewish novelist: "Give to a people without land a land without people. »

First, Palestine is not a land without people, and in its current state it is far from being flourishing. But Mr. Corcos is imbued with optimism to any test. He admires everything he sees, or more everything we show him. Sir Herbert Samuel receives him wonderfully in his palace, "an impossibly health residence on the top of a hill near Jerusalem, visible and delineating its aristocratic form on all points of the horizon. He is not less enchanted with the welcome given to him by the government neur of Jerusalem, Mr. Storrs – which he spells Besides, the name is wrong: Storz. He is a character which "no one refuses Intelligence nor flexibility, nor above all the diplomatic spirit (1)". Mr. Corcos is

(1) F. Gorceqs. Op, cit. t p. 27t

Israeli imperialism 253

wonder of the landscapes; he is ecstatic in front of the col-agricultural sciences, admires the plans of the University of Mount Scopus, the grandiose water supply projects water, the industrial development of the country. II is

the time when the Jews of Jerusalem had as their principal main concern the worship of Jehovah and the study of the saints books, and to learn that the Arab population continues to protest against the government regime mental. To all this, the Jewish lawyer does not attach much importance importance* These are sulks which, like these kinds of mood swings, are ephemeral* Israel's conclusion about the biblical land is strong clearly: "The Zionist experiment will succeed. The oil there is Without vision, the people perish, it has been said. But there has, in the Palestinian Jewish people, a generic vision reuse and wide. Michelangelo, in the Sistine Chapel, shows us God animating man by touching him of the finger: the Jews will animate Palestine in return-plowing their land with the shares of their plows (1). »

This animation is not yet very noticeable, but when we want to carry out large undertakings, Shouldn't we be optimistic?

Apart from the Jews, the British government nique, whose mandate over Palestine is encumbered of the mortgage of the "national home", and outside the personalities belonging to "the Christian front of Israel)) are there many declared supporters of Zionism? There are certainly a few, among whom an Austrian nobleman qualifies for the

(1) Ibid., p. 321.

254 Israeli imperialism

circumstance of "great thinker (1)". The count H. Coudenhove Calergi, in question, is not a banal character. A former diplomat, he held positions official posts in Athens, in Rio de Janeiro, in Constantinople, in Tokyo. He married a Japanese woman and devoted himself to the comparative study of religions. At the age At the age of forty-four, he went to the University of Prague the final exam in Semitic philology. In-believing himself, he encourages others to have a religious faith, any. He admires the reli-Catholic region, but by condemning its church, who showed himself to be fanatical and sometimes unkind with regard to the Jews; he admires the bud more dhism and Judaism. How could we blame to the Israelites their usury? They have been slandered by

more deplorable than anti-Semitism (2), which distorts ideas, maintains racial hatred. The most beautiful of religions is a "human religion", proceeding others but dominating them with his generosity. And, to conclude, Count Coudenhove-Calergi urges his fellow Christians to support the Zionist enterprise as best they can.

(1) The Jewish Guardian, October 26, 1923.

(2) Das Wesen des Antisemitismus, Leipzig, 1923.

Israeli imperialism 255

II

After a period of four years, we can do an assessment of Zionism considered from a cultural point of view. A certain number of facts are easy to observe and testimonies can be recorded very who explain and complete them.

According to statistics published by the Colonial Office, the current population of Palestine is rising at the figure of 757,000 inhabitants; she understands 590,000 Muslims, 83,800 Jews, 73,000 Christians various rites. Before the war, or more accurately—at the time of the entry of the allies into Jerusalem, there were approximately 60,000 Jews. Since then, the population has only increased in round figures of 24,000. However, if you note the total immigrants listed annually by the government Zionist, you get a much higher figure. laughing. Palestine being a very healthy country, mortality is not raised there; it is therefore necessary that the waste comes from an exodus of Jews imported from Russia and Eastern Europe. If the services of Sir Herbert Samuel complacently reports the arrivals, as testimony to the success of the joint venture, they pass over the departures in silence. I read however, in the Jewish Chronicle (1), that the "Vaad

(1) Issue of October 12, 1923.

Leumi" (National Council of Palestinian Jews) held a meeting to address the issue of Jewish emigration from Palestine "which, for several several months, has taken on considerable proportions. The newspaper correspondent adds, to reassure readers, that this emigration is not as alarming as we supposed. In any case, it is happening does not fit well with official declarations. The development of Palestine, under the reign of Israel, is far from being satisfactory. Compared to those of 1921, the imports of the year 1922 are down by 290,746 pounds; exports* down by 63,000 pounds, and the figure of these The latter is really minimal: 1,353,368 pounds. The sale of oranges used to be one of the main resources of Judea. We exported Last year 400,000 cases fewer than in 1923. And however the Zionists created agricultural villages schools and claim to have developed irrigation, perfects cultivation methods... The Keren Ha-Yesod, this Palestinian treasure in favor of which were asked for from all the Israelite communities of two hemispheres has received* since its foundation, say Israelite sheets, more than 750,000 pounds sterling, or more than 60 million francs, to facilitate literate the settlement of immigrants. The budget breaks tannic has largely contributed to public expenditure bliques, which did not fail to raise certain protests from taxpayers United Kingdom. Can we say that from an agricultural point of view school and economic, the Zionist experience has given great satisfaction! Lord Northcliffe, who visited Palestine in February

1922, gave the Times a summary of his impressions, which greatly displeased the Hebrews. Lord Raglan, returning from a trip to Mesopotamia, Syria and Holy Land, was clearly unfavorable to the policy followed by England in the exercise of his mandate (1). It was the same with the big one writer Chesterton and Hilaire Belloc, author of remarkable military chronicles published during the war in the magazine Land and Water. The professor Sister Clay of Yale University accused the government British action to violate Article 22 of the Covenant

cessation of his mandate of theories contrary to rights
Palestinians to govern themselves. Lord
Sydenham of Combe, in a study published by the
Nineteenth Century, declared that Zionist policy
of Mr. Lloyd George, not only "compromised
the vital interests of the British Empire, but also
jeopardized the future peace of the world.

It even happened that one day, in the Chamber of
Lords, a motion clearly hostile to the mandate
Anglo-Jewish, supported by Lord Islington and fought
by Lord Balfour (newly elevated to the peerage) was
adopted by 60 votes to 29 (2). This vote remained
a state of platonic indication, but it nevertheless establishes
while in the high political spheres of London,
Israel's control over the Holy Land met
oppositions.

As for the Arab and Christian populations of
Palestine, they never stopped rising

(1) Jewish Guardian, March 17, 1922.

(2) Meeting of June 21, 1922.

18

258 Israeli imperialism

ver against the tyranny and oppression of the im-
pose by English balonettes. Mr. Winston Chur-
chill, during an on-site investigation, had
refuses to entertain their complaints. We had neglected
to publish reports relating to health disorders
gloves from Jaffa, so as not to attract public attention
than on the responsibilities incurred by those provocative
Jewish tors. An Arab congress met, appointed a
executive committee which drafted the following protest,
in May 1921:

The bloody struggle which is currently ravaging the
city of Jaffa, as well as the Bolshevik principles,
spread by Jewish immigrants to Palestine,
are that the natural consequences, first of all
Balfour declaration, then measures taken by
government to convert Palestine into a
national home for Jews, and finally, adoption
plans drawn up by the Zionist commission having
with the ultimate aim of driving the Palestinians from their

It is also this inconsistent policy which facilitated the spread by Jewish immigrants of Bolshevist ideas and principles among the Jews, as well that the shedding of blood and devastation throughout country.

It is in vain that the Nation has repeatedly protested against this declaration and this policy; but also well at a time when the fire of Bolshevism consumes a of our most important cities, that its red flag is openly deployed in our streets and that its publications revolutionary cations are freely and assiduously distributed throughout the country, come and ask once again that this declaration and this policy tic be abolished before the Bolshevist spirit has

THE IMPERIALISM OF ISRAEL 25q

invaded the country so much that it would make all our efforts to help the government extinguish it (1).

Mr. Kazim el Husseini.
President of the executive committee.

This protest was sent to the Pope. to the king of An-England, to the Ministers of Foreign Affairs of the great powers, had little result; She nevertheless signaled a real danger. The Jews of Poland belonging to the "workers of Zion" party (Poale Zion) were true communists, sean-dalizing the rabbis with their anti-religious sentiments gods, by their abject immorality and striving to propagate their doctrines and morals.

The Arabs were not discouraged. they sent in Europe a delegation which went to Rome, Paris, in London, was received differently, declared that the Palestinians would never accept the com-political combinations deriving from the Bal- declaration oven.

Moreover, the status of the mandate as it was defined by the Council of the League of Nations was not even not put into practice. Article 2 of the mandate, after having planned the establishment of the Jewish National Home, claimed to ensure "the development of institutions autonomous and safeguard civil and religious rights pious of all the inhabitants of Palestine, without dis-

extremist Zionism everywhere declared that Palestine had to become as Jewish as England was English and they did not hide their intention

(1) French Action of June 27, 1921.

260 Israeli imperialism

to expropriate and gradually drive out the Arabs of their ancestral land.

Mr. Winston Churchill, Minister for the Colonies, estimated that the Jews were still going a little far away, and his opinion was shared by certain great Israelites of London, such as Mr. Lionel de Rothschild unwilling to embark on a path which logical outcome would have caused them to lose nationality British reality. Moreover, F article 7 of the mandate, which granted Palestinian citizenship rights to Jews willing to settle in Palestine, were not invoked by all the Hebrews. In 1923, Jews citizens of Palestine were not more than 33,000.

However, after much hesitation, Sir Herbert Samuel judged that it was clever to give what—that appeasement to the indigenous populations and constitute a sort of elected chamber of notables. The attributions of this Chamber were moreover very limited, and it should not be forgotten that the article first stipulated that Her Britannic Majesty, resumed by the Jewish high commissioner, “had the right to exercise, as agent, all powers relating to the government of a sovereign state.

The election of a small Parliament produced something that illusion. From afar, we imagined that representation of the populations participated in power, to the administration of the country, and that, consequently, all reasonable people had to accept the new government regime. The peoples of South Africa, after the Transvaal War, had they not accepted the British protectorate and enjoyed the broadest autonomy 1 The Arabs, well wise, did not fall into the trap set before

the number of votes collected was so ridiculous that we did not dare to publish the results of the vote.

A few months passed without bringing the slightest relaxation between the Jewish administration and the populations, then a brilliant idea germinated in the brains of the High Commissioner and his colleagues. For-what not to create an Arab agency, functioning side of the Jewish agency planned and established by the date ? Overtures were made on this subject to heads of the Palestinian delegation. How to- Could they refuse such a boon? read the refusal however, and you understand the reasons. By accepting, they would have first recognized that the 600,000 Muslims established for several centuries in Judea had no more rights to the land of Palestine than the 84,000 Jews dependent on the agency Zionist; and then, in the conflicts that never fail-would not arise between the two organisms, whatever would be the supreme arbiter? The high commissioner Israelite commissioned by England for the creation and to the development of the Jewish Home (1).

And this is how Sir Herbert Samuel obtained due of Devonshire, successor to MW Churchill to the Ministry of Colonies, the authorization to govern create Palestine without the collaboration of the natives, that is to say as an absolute sovereign, solely devoted

(1) The Zionists for their part protested against Tidee of the Arab agency. Waad Leumi and representatives of Jewish communities in Palestine adopted resolutions where it was said that a similar institution would constitute a violation of the political pact and mandate. (The Jewish Guardian, December 7th 1923.)

262 THE IMPERIALISM OF ISRAEL

to the interests, aspirations, ambitions of Jews.

Under these conditions, is it possible to say that the colonizing work of the Zionists was crowned through success, focused on results?

A Daily Mail contributor who visited Palestine & the same time as Mr. Fernand Corcos, whose

timism strengthens, MJMN Jeffries, gives a note which seems more consistent with reality, in a book, whose title is sufficiently expressive: The Palestine Deception (1). Former correspondent of war, knowing Asia Minor thoroughly, Mr. Jeffries was qualified to make, without bias, an en-serious inquiry into the situation in the country. He walks through it-rutted in all directions, questioned inhabitants of all races and backgrounds, examined and compared the statements from the British authorities and Zionists, and his conclusion can be formulated as follows: the Zionist dictatorship has become intolerable. The die- . military stature which followed the occupation of Jerusalem was temperate; the generals exercising command- They were animated by the feeling of Tequite; their decisions were not without recourse, while the Israeli high commissioner, who is at the same time "commander in chief", governs without control, by having at its side only an advisory committee (Advi-sory Council) appointed by him and assembled when he please. Mr Jeffries spoke to social leader list Ben Zweek and communist leader Chaim Katz, the first supporter of the second international, the

(1) London. Carmelite House, 1923.

the imperialism of Israel 263

second being attached to the third. Both dili-people from groups of Jews from Slavic countries who form the vast majority of immigrants. Their main concern is not to cultivate the land, to work work in industrial establishments, but spread their ideas, to build a socialist state. As a result, they fight Jewish nationalism, but are a little discouraged by noting the penu-lough at Jewish finances. We cannot say by Mr. Chaim Katz, "to create a communist oasis in a capitalist desert (1)".

The two main foreign sources of Palestine are the "Jewish National Fund", whose object is the acquisition of domains to give or rent to immigrant families, and Keren Ha-Yesod, fed by a sort of tithe collected in all the Israeli communities. The latter is not also productive as the Zionist organization hoped. THE annual revenues barely reach half amounts provided for in the budget. In two years,

treasure only 15,000 pounds sterling, while the Jews poor people of Poland gave 22,000.

There are also certain scandals which disturb the spirits and cast a bad veneer on the Colonial Office as on the services of the high commission-laughed. Mr. Jeffries does not hesitate to clarify the points principals of the Rutenberg business. In September 1921, was granted to a Zionist Jew from Russia, Mr. Pinhas Rutenberg, the right to use and equip the hydraulic forces of the Jordan and Oudja

(1) The Palestine disappointment, p. 66.

264 Israeli imperialism

(the latter river in the district of Jaffa) and the monopoly of the electric current coming from it. There concession had not been put out to tender and it was negotiated, on the one hand, by the Zionists and Finteresse, which was supported by Jewish bankers from America, of r other by Mr. Winston Churchill and Sir John Shuckburgh, of the Colonial Office.

For seventy years, the Arabs will be there thank you from Mr. Rutenberg, who will hold them accountable to his gre, and for the moment, the major works carried out, according to Mr. Jeffries, who visited them in 1923, consisted of tent into a small electrical factory with two motors German-made diesel, suseptiblesdefour-bring light and strength to a small village (1).

Concord did not always reign among the leaders of Zionism. The Israelites of America, Justice Brandeis and Justice Mack, among others, including the generosity supplied more than two-thirds of the Palestinian treasure, did not see without dissatisfaction-the world organization governed by the document author Chai'm Weizmann, nationalized German Jew Englishman and the Russian Jew Nahum Sokolow, both acting in agreement with Sir Herbert Samuel, who was a British civil servant and, although a Zionist, was, wanted to retain the advantages of nationality English. Serious disputes arose between these high personages, that a triumphant travels in America of the Jew of physical sciences Einstein, fails to appease.

An early Zionist, Henri Mor-

(1) Jeffries. Op. cit., p. 69.

Israeli imperialism 265

Constantinople and great friend of President Wilson, did not hide his disillusion and let it be understood that he lost interest in the Palestinian enterprise (1).

Another Israelite, well known in Paris, where he lived for a long time, Max Nordau very clearly disapproved. He ment the goals and processes of the organization of the Palestinian. Originally from Budapest, he had abandoned his father's name, Gabriel Sudfeld, for a name that seemed more euphonious to him. After having studied medicine and served as a doctor, a soldier in the Austrian army, he traveled throughout Europe and recorded his impressions in a volume, From the Kremlin to the Alhambra, which obtained some success. This book was followed by several others, whose sale was banned in Austria and Russia due to attacks on religion and families regnants that they contained. He also composed several plays, performed in Germany. He was, with Israel Zangwill, a lieutenant of Herzl, in the definition and launch of Zionism, and introduced Herzl to Baron Edmond de Rothschild after the appearance of his work: Jewish State (2).

Max Nordau had been leader of the first congresses of Zionists and in particular that of Bale, where he pronounced a resounding speech and slanders the Jews "who deserted their people and embraced Christ

(1) During the war, the Germans had made him advances. We were also considering in Berlin, to attract the course of the Jews, the project of giving them Palestine after the victory and Mr. Zimmermann had declared* to the ambassador Morgenthau "that the Israelites had conducted themselves in a manner exemplary during the war and that the Germans "Were extremely grateful."

(2) The Jewish Chronicle, January 26, 1923.

266 Israeli imperialism

tionism with a lie on its lips." He doesn't

sists and followed the sessions of the War Council of Rennes.

Nordau was so convinced that he had no other nationality than that of his race, which he was very surprised to be arrested in Paris for a few weeks after the declaration of war and being expelled from France as an Austrian subject. Refugee in Spain, he found many German Jews there and was suspected of having engaged in maneuvers with them spy.

This distinguished Israelite, whose notorize was great in literary and opinion circles advanced, died in Paris on January 22, 1923. His coffin was covered with colored draperies Zionists and numerous Israeli delegations seated were at his funeral. However, he had stopped for several years of being interested in the life of Zionism. He considered that the body resulting from the declaration Balfour ration in no way corresponded to the Herzl's conception and, in a letter addressed to a Zionist association in London, in December 1919, he declared: "We must have the courage to say clearly and frankly what we think sounds..." He who agrees to belong to a Jewish state under the protectorate of Great Britain as mandatory power cannot be called a Zionist.

Israel Zangwill is not dead, but the Zionists would have greatly wished that he had become mute, because the great speech he gave on October 14 1923, at the Congress of the Jews of America held in New

Israeli imperialism 267

York in the immense Carnegie Hall, deeply surprised and injured. Surprised, because they considered the famous novelist, the former comrade in arms of Herzl, the author of *The Dreamers of the Ghetto*, as a faithful friend, serving a little far away but always dedicated to the cause; hurt, because the critics emitted were singularly sharp, and that the scornful sarcasm, sharp irony accompanied constantly the framework of his argument.

As the "motto" of his speech, Israel Zangwill borrowed the title given by the chief rabbi

his flock a few weeks earlier: "Veil-
them, how does the night look? (Watchman what
of the night?) » After recalling his dedication
ment to the Zionist idea, the charges he assumed
again as president of the "territorial organization"
Jewish Rial" and the service regulating migration,
after giving this amusing detail that he had
recently provided Mr. Lloyd George with the elements
of the sensational article devoted to Antisemitism
by the former Prime, he vigorously attacked the
political Zionism, as it was practiced by the
leaders of the organization and the high commissioner
in Jerusalem.

The former ruler of the Bulgarians, Ferdinand, had
gives current Zionists a definition that he finds
fair and appropriate: "The Zionist is a Jew who
pays another to live in Zion," and Israel
Zangwill cites this fact: The Jews of America provided
two thirds of Keren Ha-Yesod, and do we know how
many of them emigrated to Palestine in 1922?
Exactly seventy. Mount Zion,

268 Israeli imperialism

born by the Balfour Declaration, gave birth to a
mouse (1).

To establish a Jewish fitate in Palestine, it would have been necessary
receive the concession of the territory and constitute it
the entire population. However, in the country, the Jews
found in the proportion of one per nine inhabitants
and they only own 4% of the land. The speaker pleases
health pleasantly his co-religionist Sir Alfred
Mond, who had declared, in a speech pro-
announced a few days earlier, that the Jews
had to apply to justify the confidence of
England to ensure the maintenance of the mandate
Balfourian...

In his speech, where too many subjects were discussed
of and who, according to the reports published by
the Jewish leaves of London, seems a little bushy,
subtle remarks abound, criticisms
bitterness accumulates, criticism of ideas, criticism of
facts, without any concern for the personalities involved,
and sometimes mystical ideas arise: "What is
Judaism, condensed in a walnut shell?
It is the torch of reason in the hand of Love.

cradle of civilization; but she marked it with the stamp of his own ethnic genius. Enserres in the powerful meshes of monstrous empires, its prophets cried out from afar to claim humanity and justice...".

And the great writer of Israel lost faith in Tave-nit of Zionism. "There will be no Jewish state," he said. in Palestine; there will only be a certain extent

(1) The Jewish Chronicle, October 18, 1923.

Israeli imperialism 269

sion of the Jewish population who once lived there (1). » The League of Nations does not inspire him more confidence: "It's more of a league of damnations than a League of Nations. As for the rabbis (rabbi), just add a/a their name (rabbit) to explain quer that they are as brave as rabbits.

To support the attention of its numerous audiences tory, Israel Zangwill does not hesitate to sprinkle his speeches of spicy anecdotes, puns, but his peroration takes on a serious and almost prophetic.

When the prophet Isaiah asks: to Watcher, what Are you worried about the night? » An admirable response to him is made: "Dawn comes, but so does night. " II is possible that, coming from the depths of Europe, a wave of Cliretian madness. For the love of God, openly resist for a cause worthy of service life unto death and, if it is necessary to die, fall into holding our flag high. In this fight for your own ideal, you will not only find a death worth dying for, but a worthy life to be experienced (2).

We can guess that such a speech was very poorly executed. picked up by the Hebrew press, which, almost all whole, but with certain nuances, is in the hands "Political Zionists".

However, Zangwill's prestige is such among those of his race, who were not dared to attack him too harshly- is lying. The newspapers limited themselves to reporting a few

(1) Ibid., p. 24.

(2) Ibid., p. 28.

370 the imperialism of Israel

contradictions in arguments, exaggerations
and a pessimism that does not fit well with the conquests
carried out by the Israelites since the World War
dial. (1).

Ill

Palestine, which contains the holy places, would have
dii be energetically defended against invasion
Jewish by Christian nations. It doesn't seem
that they were clearly opposed to Zionism.
Due to the fact that they had joined the Society of
Nations, that Anglo-Saxon and Jewish influences
incontestably dominated, they were hit
of helplessness. Spain remained silent, the Au-
cheats and Hungary, defeated and collapsed states,
did not dare to raise their voice; in France and England
land, a few isolated protests and without much
repercussions were formulated in the assemblies
parliamentary blees. Catholic Belgium remained
silent like Spain.

However, in Jerusalem, the Zionists believed themselves
everything allowed. Did a newly arrived Jew not have

(1) Dr. Stephen S. Wise, a close friend of the President
dent Wilson, insisted on declaring that Congress was in no way
responsible manner of the speech of Mr. Zangwill and Mr. Nathan
Strauss said that this speech was an eloquent illustration
d* erroneous information. (The Jewish Chronicle, October 19, 1923.)

Israeli imperialism 271

not bold to ask doctor Mac limes,
the Anglican bishop: "What will we do with the Church of the Holy
Sepulchre? Will it be razed to the ground or burned? " THE
Doctor Mac Innes came to London and gave several

did not cause a significant movement of opinion
nion in his figlise. There are too many affinities between the
Judaism and Puritanism, as has been so well established
Georges Batault, for it to have been otherwise.
The Greek Church was only supported by Russia,
and its representatives in the Holy Land, completely
helpless, are reduced to saving their works
to implore the help and charity of Anglicans and even
Zionists.

A question asked in the House of Lords by
Lord Sydenham, one of the best politicians
initiated into the affairs of the East, gave in this regard
curious details (1). Lord Sydenham asked
if it were true that the high commissioner in Palestine
had ordered, in agreement with the representatives of
Orthodox worship, the sale of property belonging to
ant to the Greek community, and if it were true that
the conditions of the sale significantly favored
the Zionist organization. The Duke of Sutherland, replied
on behalf of the government, provides the explanations
following statements: "When was the new
regime of Palestine, a sort of schism existed
between the Greek patriarch and the majority of the synod. Of
Moreover, the finances of the patriarchate were in a state of
lamentable state, A commission responsible for
examine calculated that, at the beginning of 1921, the debts

(1) See V French Action of November 17, 1921.

272 the imperialism of israjbl

amounted to 550,000 pounds sterling. It became impo-
possible to support schools and charitable institutions
tables of Christians of this rite. To avoid bankruptcy,
the deadline for which a moratorium had postponed, it was
necessary to alienate part of the heritage of
the church and that is what was done. The conditions of the
Did the sale favor the purchase by the Zionist treasury?
The Duke of Sutherland does not vouch for it, and
he is right, because the Jewish organization had an interest in
buy at the lowest price. As for Sir Herbert Samuel,
it is said that he was full of tact. The due of Suther-
land will enumerate the various properties of patriarchy,
among which is the Holy Sepulchre, and argued
only land of relatively recent acquisition
and located in the suburbs of Jerusalem were alone
for sale.

of patriarchy were not extinct, Sir Herbert could put in Fencan the basilica sheltering the tomb of Christ and have it purchased by the organization Zionist statement!

Christians around the world should reflect k this possible consequence of the declaration Bal-oven and the Palestinian mandate.

It seems that certain observations, of which the most serious issues emanating from Rome, obtained a result. Article 14 of the draft mandate prepared by the government British government stipulated that a commission special, where the religious interests in question would be represented, would have the authority to designate the places saints and ensure their custody; but, monuments and holy places remained "subject to the provisions of laws on public monuments which may be

Israeli imperialism 273

decreed in Palestine with the approval of the "proxy session". With this text, the Zionists and the British government, in case of difficulties, would have been the masters of last resort.

A new redaction of the article transferred to the League of Nations attributions and prerogatives Jews and England. It is thus conceived:

The mandatory power will appoint a commission special committee which will be responsible for examining and defining the rights and claims relating to the Holy Places, as well as the rights and claims concerning the various religious denominations in Palestine. The mode appointment of the members of this commission, its composition and its attributions will be submitted for approval by the council of the League of Nations and the commission may neither be appointed nor enter into functions without the approval of the Council (1).

Although seized of this text since 1922, the Council of the League of Nations had not yet nuncio on his subject in May 1924. If you consider which is in Jerusalem and in Bethlehem Fenclivetrement holy places and the competitions in which their possession has long since given rise, we conceive The importance which will be attached to the composition and attributions of this commission which is both religious,

There is no doubt that the establishment of justice
Daism in Palestine will deeply undermine the
rights of Catholics. But, like interests
national and political are also at stake, the Holy

(1) P. Mignot. The Jewish problem, p. 163.

19

274 Israeli imperialism

Siege only intervened with caution and
extreme reservations in all debates relating to the man-
dat. In 1920 and 1921, the Roman Osservatore had
criticizes Jewish immigration and
measures contrary to freedom and the functioning
of Catholic institutions, taken by the government
Zionist government. The fact of having excluded French
languages having the right to be cited in Palestine do not
Shouldn't it have provoked the most energetic protectors?
tations of our government?

In May 1922, the Latin Patriarch of Jerusalem
salem, Mgr Barlassina, went to Rome, and, before
a large audience, held a conference which
constitutes one of the tightest indictments, the
more documented, pronounced until now against the
Anglo-Jewish regime imposed on Palestine. He showed the
proposed plans for the progressive elimination of
Arabs, who imbibe it "when they have served well
of porter for the Installation of the Jews". He establishes
that the vast majority of immigrant Jews are not
not believers and pursue purely polite goals
ticks, while Orthodox Jews, for a long time-
fixed times in the Holy Land and deeply reli-
gions, are treated as pariahs, like simple
Arabs or Christians, and encouraged to leave the country.

The millions received from America are not used
for works of general interest nor for states
blessings of beneficence; they are reserved for
Zionists. Before the British conquest, we breathed
in Jerusalem a scent of patriarchal simplicity.
The women's attire was modest; most
were veiled. With the Zionist regime, all modesty
has disappeared, Young girls outrageously décolletees

THE IMPERIALISM OF ISRAEL 2^

stroll on foot or on horseback through the streets of the
quoted. Mgr Barlassina gives details which explain
his indignation:

During the time of the Turks, the law and the authorities always
3 bears forbids houses of ill repute, particularly
k Jerusalem, k Bethlehem, k Nazareth, while
that a few months after the occupation, on August 1, 1918,
to clarify, a decision authorized the creation of
some of these houses in Jerusalem – thing
never seen ! – Later, Sir Herbert Samuel abolished,
by an order of February 3, 1921 (Gazette offered
cial, n° 37) all previous restrictions, and per-
allowed anyone and wherever you want to open
brothels. This permission is extended,
outside Jerusalem, k Jaffa, Gaza, Bersabee, Ram-
leh, Bethlehem, Caiffa.

“It is an indignity that cries for vengeance,” proclaims the
Latin Patriarch: “This is what the Zionists know
make the unhappy Holy Land. The world
Chretien should revolt and not tolerate any further
such a great and sacrilegious desecration of
land watered with the blood of the Redeemer. »

Orthodox Jews protested against these morals
news and against the scandalous debauches which
resulting. There are more than five hundred Jewish women
immigrants in Jerusalem who refused to work
in the workshops to make a living from prostitution and three
thousand people are suffering from honest diseases
testers.

Mgr Barlassina adds that certain colonies
Jews, populated by Bolshevik Zionists, practice
communisrae “in the broadest sense of the word”.

276 Israeli imperialism

Also, certain honest and religious Jews, attracted
in Palestine through their mystical feelings,
they re-embark after a stay of a few weeks,
disgust and discouragement.

As for Catholics, in addition to personal taxes
very heavy, they are taxed for government schools
government while they support with their own

they are treated by the courts with the most complete injustice. If there is conflict between a Catholic and a Greek Orthodox, it is always to the latter that he is proven right. By policy and interest, Protestants and Greeks are getting closer to the Zionists. Only Arabs and Catholics stand up to resist and are treated as enemies.

The message addressed in 1922 to the Society of Nations by the Sovereign Pontiff, the head of TfigUse – the only international one that holds – according to just expression of Charles Maurras, was therefore singularly justified. Pope Pius XI spoke of the law and justice; he spoke in the name of religion and reason and his voice addressed conscience universal...

In England, it aroused echoes among Catholics. liques. During the last congress of the Women's League Catholics, held under the presidency of the Countess of Denbigh, the Palestinian question was the subject of energetic statements. Lady Sykes, one of the delegates fords, was indignant at the thought that England, protecting aunt, but Christian, had conquered Palestine to deliver it to the Jews by accepting the mandate defined by Balfour. All language Catholics English, she said, should go and fight in the Land

i/LEMPERIALSM OF ISR AEL 277

holy, as the Crusaders once did. A religious great man from Palestine, Dom Bede Camm, declared that the Zionist experience will not last ten years and, among the reasons given in support of this assertion tion, he indicated – which aroused the anger of the Jewish press – that the Jews, traders up to the marrow, would find that in Palestine there is no enough Christians to exploit (1).

*

As a colonial enterprise, despite the efforts accomplished and F money spent, the Zionist adventure failed; it is even more than a failure, it is a bankruptcy. Ambassador Henri Morgenthau, a Sio-

recognized :

The truth is that Palestine, even in a state of prosperity cannot feed a large population.

It has a meager and stingy soil. It's a country of hills rocky places on which, for centuries, a people courageous man strived to live by cultivating with multiple difficulties a few scraps of earth scattered its \$h and the... The rivers, in small numbers and of low current, are totally insufficient for a system large irrigation system necessary, however, to rationally exploit the country. The underground layers water fountains can only be used if prodigious expenses... After a thorough investigation founded on site, I can announce that Palestine

(1) The Jewish Chronicle, August 17, 1923.

278 Israeli imperialism

will not be able to support more than a million new inhabitants (1).

This testimony was undoubtedly one of the most nibles of those that Sir Herbert Samuel and the doctor Chaim Weizmann had to record.

But if colonial Zionism seems strikingly im-power, it is not the same for political Zionism tick.

First, England essentially holds, for reasons of a strategic nature, to be exercised, under the term of mandate, a military protectorate over the Palestine. When were sanctioned by Sir Edward Gray and Mr. Paul Cambon the agreements reached between Sir Mark Sykes and Mr. Francois Georges Picot, separately rant, against all historical and ethnic rights, the Palestine from Syria, France is suffering a heavy defeated and lost a large part of its prestige in East. But the British Empire, usually taking advantage element of a period of the war where all our efforts were directed on our western front, won an important victory. Zionism helping, France was distanced from Egypt and Suez Canal (2).

Furthermore, the legal creation of the "Foyer na-Jewish nationality" gave to the race of Israel a force of

political and mystical which singularly add to its power and has its ambitions. New launches of Jerusalem by the Zionist organization, the extracts Palestinian newspapers are read in communities

(1) H. Morgenthau. Zionism a Surrender, not a solution, p. 5 (The World's Work, July 21, 1921).

(2) P. Mignot. The Jewish Problem, p. 169.

Israeli imperialism 279

Jewish nauts from around the world; a television agency graphic is being formed under the direction by Mr. Grossman, administrators of the Jewish Correspondence desk weight (1), to orient as appropriate all information concerning Judea.

Every year, a Zionist congress is held in Central Europe, where the delegates of the associations Zionists of all countries hold solemn seated. This is where major projects are developed d* Israel and the rare opposition to Zionism, the dis-critical comments formulated in the press or during of certain meetings, find no echo.

At the Congress of the Jews of America, October 1923, where the biting voice of Israel Zangwill did not spare not the leaders of the official Zionist organization, The effect produced by the great writer's feloquence was k almost insignificant. It's barely a few applause greeted those of his critics which seemed the best justified, and the numerous assembly, in the resolutions adopted, manifested his wishes to resolutely pursue his plans of conquest in Palestine, plans that the governments of England and the United States also support their best.

The beginning of the final resolution voted by the congressists is a tribute of gratitude in verse "Tatti-magnanimous study of President Coolidge with regard to of the American Jewish Congress, to whom he expressed, through Dr. Stephen S. Wise (2),

(1) The Jewish World, July 12, 1923.

(2) Rabbi Stephen S, Wise was remined gray from the first resident Woodrow Wilson throughout the duration of the negotiations

280 the imperialism of Israel

his sympathy for the policy of reconstruction of the Jewish national home in Palestine.

The Congress also thanks the British government for the "noble task he undertook" and asks him "with respect and gratitude to do everything possible to remedy the grievances expressed by the Carlsbad Congress", grievances which had sur- any aspect of the rational limitation of immigration.

As this limitation is partially due to the shortage of the Palestinian treasury, an appeal is made in favor of Keren Ha-Yesod and Sir Herbert Samuel is invited "to no longer delay remission of its loan for the development of resources from the country".

A sentimental appeal is similarly addressed to Arab victims of the Jewish invasion:

Congress asks them to recognize that, during more than 1850 years, the dreams, the hopes, the prayers of Jewish people turned towards this country, and that the return of a large Jewish population in Palestine would be a blessing for all its inhabitants and would cast a bridge of mutual understanding between the East and the West.

It is doubtful that the Islamo-Christians of Earth holy, rancor and mistreatment by the Zionists, appreciate the value of such a blessing. In all case, the final paragraph of the resolution is sufficient cleverly suggestive:

Finally, the Congress sends its fraternal greetings to all the parts of the Christian and Muslim worlds that Palestine interested. Our hope with the object of our prayers is that Jerusalem will be rebuilt in our day and become the center of world peace for all

Israeli imperialism 281

nations, all races and all religions, as our great Jewish prophets predicted, and let the darkness dissipate that threatens to extinguish

for the common good of all humanity (1).

Under this democratic and frank phraseology
Masonic ambitions are rather difficult to hide
Judaic. The "reconstruction of Jerusalem" is
the temple of Solomon rebuilt on the ruins of the Holy
Sepulcher and mosque of Omar; it's Israel
sovereign arbiter of the destinies of the world.

It is not in vain that the Talmudists pre-
says the re-establishment of the Jewish empire. In "do not cultivate
"not before foreign soil", by not submitting to
no king, by not mixing with any other people, the
Jews deserve the resurrection... "The hour will come
– said the prophets – where you will see the hills again
of the forefathers, and these hills will be the center of the world,
of the world which will be subject to you (2). »

And this hour of triumph, the poets of the race
have already celebrated it:

Here is day 1 Here is sign 1
Israel, Israel, here you are green again
Like the dead wood of the vine,
Erases the hard branch that sleeps during winter
And pushes for the renewal of new foliage! (3).

Is it reckless to think that the Zionist flag
which floats in Jerusalem is the symbol of imperialism
from Israel?

(1) New York Times, October 17, 1923.

(2) Bernard Lazare. Anti-Semitism, p. 19.

(3) HG Gattau. The Promise Decompiled, p. 17.

CHAPTER IX

SOME THOUGHTS AND QUOTES IN CONCLUSION

A BROCHURE SIGNED SIEGFRIED PENTHA TULL. • PA-
SUBSTANTIVE ROLES » OF RABBINS CHAJES AND ASHER GLINSBERG,

deliberately the ambitions of Israel. lord robert

Cecil calls for Jewish support for the Society of Nations. – Should distinctions be made between the Jews ? – Sephardim and Askenazim. – Jews “goodnes” by MR Groos. – Against Israel's offensive, national and international efforts are needed

SAIRS.

The overview is complete. We left aside the small fitats, where the Jewish question exists also, but does not assume, from a political point of view, a serious character, keen acuity. Without doubt, he there are Israelites in Holland, Belgium, Portugal, in Spain, but their influence there is relatively minimally. The governments of these states do not pass under the caudine forks of the high bank

284 Israeli imperialism

Jewish only intermittently, when they emit large loans on foreign places.

We were able to see, during this study, that it is otherwise among the great powers. The action of Israel is exercised in a continuous manner, in all areas, economic, social, political.

The documents presented, the testimonies recollected are concordant enough to force the judgment of anyone who is free from prejudice and of bias. Compare the situation of the Jews from Germany, Russia, France, England, the end of the 18th century, to that which is theirs today of today. Consider the prodigious leaps made killed by them in their upward march, after the revolution of 1848, after the Franco-German war order of 1870-71, after the world war! And We will judge whether it is rash to talk about their ambitions. limitless tions, of their imperialism, of their thirst of universal domination...

A curious brochure appeared in Austria in 1923. Its title is: The victorious idea and we the Jews, and author Dr. Siegfried Pentha Tull (1).

between the Reichspost, a conservative Catholic organ, and the Morgenzeitung, Jewish newspaper of Vienna.

This pamphlet celebrates Israel's triumph and sings her glory, at the same time as she shows the skillful procedures, the marvelous diplomacy which prepare for victory. Judge by these passages extracts from the conclusion:

(1) An analysis, extracts and comments from this brochure appeared in the Revue Internationale des SocUtds secretes. Issues of November 4 and 11, 1923.

Israeli imperialism 285

We Jews have always been men of this world ; the duplicity of Germanic fame has never gate any of our designs; our lack of prejudices have always let us see everything clear light of reality. We thus "dare or the crowd hesitated", thus we made fruitful discoveries and inventions and protected Tart of the future, with an ardent sense of all that is new yeal and revolutionary.

Thus, from being helots that we were, we became naked, in half a century, the masters of industry, of commerce, press, theater and politics. There is nothing in the whole world that can be done without us, because our daughters stretch over the borders lands and beyond the oceans; and they are not hard son ; they wrap themselves limply around obstacles without breaking. We had to spin them slowly, in Todarkness; we never got tired, no not from a sense of duty, but from a clear view, careful and bold in the circumstances, going as far as end ; we knew the human soul right down to its final depths and let's not introduce ourselves like angelic candidates, but we grasped men by what interested them most, in order to attract them where we wanted them. We had to everywhere be first of all an "element of decomposition" in order to fertilize the plowed field on which we could sow and reap. We have always been merciless where pity would have been weakness, but also always good and ready to help where you wanted to live at peace with us...

Israel has a heart full of generosity and will be a

will humbly bear his yoke. Sure of his victory, he can now display its flags and reveal its

286 Israeli imperialism

modes of domination: "We used boldly of these two means, F money against Fil-Lusionism of the former governments as against that of the socialists and the Bolsheviks, and the suggestion against the power of militarism and the money of the illusionist bourgeoisie. And no one can imitate the use we have made of these means, because it is based on the specific excellence of our breed I »

The author of the brochure recognizes that there remains still something to do, and some pitfalls to be avoided in order to achieve the universal domination of the race :

We must become aristocrats like Beaconsfield, generous like Isaac Montefiore and intelligent people like Marx and Lassalle. We will then not have more than one thing to fear: our oriental passions! We must not experience the dizziness of victory obtained, nor wanting to tighten the power cord too much. see, nor take vengeance on our enemies as other-time Mordecai. Our unique weapon must now be before the spirit that we must not let soften in the satisfaction of our senses. We must stay cold, not from an illusory feeling of duty, but for the simple reason that the smallest error in a account gives a false result I We won the world: now we must earn his esteem in order to cif he recognizes our domination as merited, that he is happy with the measures we will take and accepts them as the best solution of an order world which can never function perfectly resolved. So, finally, a single kingdom, built on a observation of the world without illusion, will understand all the peoples and the promise of Moses will be fulfilled for

i/IPERIALISM OF ISRAEL 287

us, Jews, in a higher sense than they would hope for our oppressed fathers: our spirit will reign over all people! (1).

In a less brutal form than that of the Protocols, with, in addition, a few escapes of idealism, it is the same victory song of the race, the same statement of his methods and ambitions supreme. Also your guess is that the extracts from the brochure published by the Reichspost were poorly welcomed into Jewish circles.

The Wiener Morgenzeitung, a Zionist organ, declared that this document was a "forgery". She doesn't know not this Doctor Pentha Tull. Is this Fanagram de Tulpenthal taken as a pseudonym by Fabo-pathetic author of the brochure, which must be or a malicious Christian from Germany, or a "Jewish scoundrel enters the bosom of Ffigliseromaine, and that. to earn money, is ready to write everything down and sign everything? (2) »

The Jewish paper opines for the Christian, because a Jew would not have called Isaac the great philanthropist Moses Montefiore and would have written Mardochai and not Mordecai. The argument is not very convincing. But let's not quibble with the Israelites on this subject. He is not necessary to read the Protocols or the brochure of the mysterious doctor Pentha Tull to know the mentality, the ambitions, the methods of conquest of the "chosen race", to define its "imperialism", his thirst for world domination.

Bernard Lazare, Israel Zangwill and many others

(1) The International Review of Secret Societies, n° 33, p. 819.

(2) Reichspost of July 21, 1923.

288 Israeli imperialism

Jews revealed to us, long before publication of these documents, the origin of which does not have, I agree, of historical character, all that it is necessary to know in order to understand in one's amplitude and its gravity the Jewish peril, which threatens to so distressing in the manner of Christian civilization.

Other voices from Israel are raised from time to time to formulate "substantive words" on the question Jewish tion, and these words cannot be treated of anonymous or perverse voices. We can't no longer contest their value, because they emanate from

most qualified giants.

Open V Jewish National Almanack for Vannee 5682 (1821-22), published in Austria by the same publisher as the Wiener Morgenzeitung, you will read there a definition of the imperialism of Israel by the coming rabbi nois ZP Chajes, member of the "Massadok" lodge, affiliated with B'nai B'rith:

Jewish imperialism, the only one that does not oppress, which raises, on the contrary; which does not make you a slave, but who liberates; who doesn't hurt? but who heals; Timpe- Jewish rialism which has its greatest expression in this words from the Bible: "The time must come, the time will come where your ideas will fill the whole world. » Our imperialism is the only one that can get away with impunity defy the centuries, the only one who need not fear defeated, who, without going astray and invincible, walks to soa goal with a slow but slow step.

And Rabbi Asher Ginsberg (in Hebrew Achad ha Am, Telu of God), which the Zionists consider

like a sort of prophet, because he expresses himself

the Imperialism of Israel 289

sometimes in nebulous language, seems very learned and claims to be the spiritual leader of the movement Jewish renovation, Rabbi A. Ginsberg, as the Talmud, justifies imperialism by choice divine from which the race benefited:

Throughout the duration of the Diaspora, our fathers despite the most terrible persecutions and all their miser es, had the custom of thanking God every day of having created them Jews. We have never heard say that a Jew wondered about this benefit diction: "What reason do I have to rejoice in being Jewish? "A fortiori it would not have come to him r mind to ask, "Why am I Jewish?" » Such questions, if anyone had asked them, would have been considered not only as blasphemy, but like nonsense. Everyone knew, as a natural axiom, that, on the technology of creation, there are degrees: undermine them, plants, animals, men and, above them, the Jews. Would we think of ask why the animal is an animate being and why couldn't it just as easily have been a

ask why the Jew is a Jew and why he desires to be (1).

The Jew being convinced that he is a superman,
Is it any wonder that he conceived a dream of domination?
universal?

In 1902, the Jewish lodges of Vienna having given
a party in honor of the twentieth anniversary
of the independent order of B'nai B'rith, doctor

(1) Revue international?, des Socides secretes, 1923. n° 34,
pp. 838-839.

20

290 Israeli imperialism.

Gustave Karpeles wrote an article on this occasion
on the Order and Judaism, in which he exalted
the role of the great Masonic federation which had
awakens energies and confirms among the Jews Fidee
of the future reserved for their race:

In our lodges, we have done a lot in this direction. But
we must do much more and everyone must
take part in this work... so that they can draw from it
courage and pride, telling ourselves that our cause has
triumph of changes, of times, and that on the
blood and on the peoples... on tears and thrones,
through revolutions, it made its way to the
modern times, to be, in this historical era
so eventful, witness to the last great struggles
of race... for the triumph of the ethical instinct of Fen-
teaching of Israel (1).

It should be noted that Doctor Karpeles formulates
these hopes of victory and alludes to the "last
"last great racial struggles" twelve years before the
beginnings of the world war.

In the field of economics, relying
on statistics and order considerations
social, a learned writer who was not Jewish had,
a long time ago, formulated in a documentary book
ments (2) forecasts of the same order, singularly
ment favorable to the aims of the Hebrews and announced

(1) Page 17 of the brochure published by the Grande Loge [^] B'nai B'rith for Germany. Berlin, 1902.

(2) History of the political economy of ancient peoples, by du Mesnil Marigny, Paris, Plon, 1878.

THE IMPERIALISMS OF ISRAEL 2()I

Political Uvation of Israel at the height of greatness therefore seems certain, since, at this moment, nothing does not seem to be able to ward off it. Thus, less than one great modification in Fordre and the movement of societies, we will see before long, some extraordinary dinary that such a twist of fate seems, to govern the nations, after having applied all their chesses, and, consequently, multiply without measure in driving out before him (Exodus XXIII, 30) the inhabitants of all the earth, as he used for the Chana-neens and for the natives named Gessen. Certainly, we will recriminate against this presentiment of substitution of the Israelites to the present races of the various parts of the globe, and we cannot disagree that this prediction is not very daring. But the story is to teach us that, in each country, the populations indigenous populations are gradually being replaced by the plade who, camped on their territory following treaties or happy feats of arms, is incontestable to them—superior in wealth, in industry, in faculties productive of all kinds (1).

Such predictions have singularity flatter Forgeuil of the race, especially as Mr. du Mesnil Marigny joyfully bore the mourning of the civil Christianization and willingly accepted domination nation of Israel: "If the sons of Jacob, taking advantage of their superiority in everything that provides superiority and longevity in this world, manage to survive with any other race, as we know Tattament, the spirit of brotherhood which unites them, no one will not dispute that it is through them that we will see

(1) Quoted in The Problem of Present Time, by H. Delasus, t. II, p. 644.

202 THE IMPERIALISM OF ISRAEL

then realize this era of humanity, this wish of all philosophers, this aspiration of all big hearts, we mean united brotherhood versale... From today, by the facts that we have exposed, one would have to be blind to put into question the superb future which is reserved for Israelites (1). »

There were other Christians from various countries to serve as agents, accomplices, auxiliaries more or less conscious k F elevation of Isiael.

The author of the letter to Lord Rothschild on the "Jewish National Home", Mr. Arthur Balfour (today (now Earl Balfour), is one; his relative, Lord Robert Cecil is another and not one of the least harmful.

We know the role he played in the League of Nations, where he served as delegate of South Africa and became the fierce defender of all measures claimed or suggested by the Jews* He founded in England a League of Nations Union, intended to propagate the cult of the League of Nations – of which Philosemite tendencies are undeniable – and perhaps also to direct the Society more on this dangerous path.

In May 1922, the Union held at the Queen's Hall in London a solemn meeting under the auspices of the rabbis of England with Lord Robert Cecil as the main speaker. Chief Rabbi Hertz, who presided, received the noble lord with the Hebrew salute that: Shalom Alechem (peace be with you I); he praised the League of Nations, whose aim was to

(1) Ibid., p. 645.

i/LEMPERIALISM OF lSRAJSX 293

monise with "the sublime prayer of the new year hebrai'que" to ward off tyrannies and iniquities and ask Jehovah for the establishment of ternity of the peoples of the earth (1).

Lord Robert Cecil speaks easily; he deployed

peace, tarnish the famous abuses of which people complain the Hebrews of Ukraine and implore assistance Jews in favor of the League of Nations Union. "I don't belong to your community," he said, but I know the tenacity, the skill, the resources of which you have always given proof. At the service vice of a great cause, you have the opportunity to exercise recognize all these qualities. I ask you about us help create a powerful movement in England of opinion for the benefit of the League. »

And this appeal, Forateur addresses to British Jews niques, as English citizens and also in the name of their religion (sic). "Should I remind you of your his- toire, your great men, how your greatest king, in times gone by, re\$u1? the name of the man the peace ; how your great city, connected center gods of the majority of the world, is the city of peace; how your prophets, your psalmists, your poets, moved from the idea of victory to the conception of a national peace, and from this has the conception of a universal peace (2). »

We can guess that the Jewish audience welcomed these statements. rations of a Christian with warm applause- ments, and it is in the midst of a gene-

(1) The Jewish Chronicle, May 19, 1922.

(2) Ibid., p. 22.

294 Israeli imperialism

ral that a resolution proposed by Mr. Lionel of Rothschild, in favor of the League of Nations and propaganda intended to popularize it, was adopted.

Let us not forget that the League of Nations and the An- gleterre, its agent for the administration of Jewish Palestine, contribute directly to the union communities and the dominated aims of Israel.

It is not uncommon to hear people say that there are Jews and Jews, that we should not be embarrassed realize the misdeeds and ambitions of some of them them, that they do not all have the same mentality, do not are not to the same degree refractory to being assimilated tion to the peoples among whom they reside. Jews from Egypt told me that they loved the culture French and that it would be wrong to confuse them with the Jews of the West.

Without doubt, if you judge from an individual point of view duel, there are distinctions to be made, but are they SUFFICIENT TO REVERSE THE OVERALL JUDGMENTS A bear on race, after careful investigations and repeated?

In Doctor Fromer's book: From the Ghetto to Culture, translated by Louis de Chauvigny (Paris 1924) we find an Israelite ardently in love with

i/IPERIALISM OF ISRAEL 295

culture, full of gratitude for the Goym who have it educated, developed his intelligence. He asks to his co-religionists to respect them... Can we say that his equals are legion?

It is undeniable that there are differences note between two varieties of Jews who live next to each other taposes in parts of Africa and in East. In his interesting work on Turkey, Mr. Maurice Pernot transcribed what an Israelite told him said about them:

The Jews of Türkiye come from two origins and belong, one could say, to two civilizations different.

The Sephardhim, who came from Portugal, from Spain and the south of France are linked to T the West, k Latin civilization; they speak for mostly Spanish jargon.

The Askenazim originate from Central Europe or oriental; they speak German jargon and it's towards the Germanic culture that they feel attracted to (1).

A general of my friends, who spent a good part

his side, that there was reason to make a serious difference
ence, I will not say between the two races, since
the origin is certainly the same, but between the
two categories.

The Latin Jews, affirms the Jew of Constantinople,
are all supporters of assimilation; I want it a lot,
but if they are supporters of it, they have not achieved it at all
go.

(1) The Turkish Question, Paris, B. Grasset, 1923, p. 179.

296 I/IMPERIALISM OF ISRAEL

There is also a touchstone: it is the
Zionism. Individually, you will find Israel-
lites moderately approving the installation in Pales-
tine of the "National Home". You will find one
large number not having the slightest desire to go
live in Judea and build a modest house there
or a sumptuous villa; they will limit themselves to paying
a modest contribution, as small as it is for them
will be possible so as not to be taxed as a lousy person, but at the same time
no Jewish group, no personality will dare to
to openly stand against Zionism, a symbol of
the resurrection of the race and its nationality.

The organizers of the Carlsbad Congresses
claims that they made no difference between
the Askenazim and the Sephardim. These two sections,
long separated, are all the less divided today
today that the means of communication have
allowed to join together, if not to merge. The star
of Zion shines for the Israelite universe and its light
illuminates his triumphal path.

An Israelite from France, Mr. Rene Groos, who
declared an integral nationalist, a royalist and an ally of Action
franchise" published an Investigation into the Jewish problem (1)
for which he received many responses
has a skillfully prepared questionnaire. These answers
are accompanied by comments tending to
demonstrate that there are two categories of Jews: the
"Well-born" Jews, that is to say, according to Mr. Groos,
those who are capable of noble passions and ideas
disinterested. These Jews wanted to "become like
pletely French" and want to "deserve to be".

(1) Paris, New Rationale bookstore, 1924.

THE IMPERIALISMS OF ISRAEL 207

In the other category are the other Jews, which the author is not interested in. As a pro-typical of "well-born" Jews, Mr. Groos cites a "hero Jew of Action française", Pierre David, kills the enemy and who, in a touching will, asked Charles Maurras, his intellectual guide, his model, a posthumous right of citation.

The "well-born" Jews as defined by the author of The survey should not be numerous, their nature realization, as Eugene Marsan explains in a very literary preface, should constitute a privilege, determined not by promises and declared rations, but according to actions. The judgments to be rendered in such material would be of a very delicate nature.

Having personally contributed a small tribute to this investigation, I transcribe here the text of the letter by which I responded to the questionnaire of M, R, Groos:

Sir,

I am fully aware of the reality of the Jewish Peril. The articles that I give to Action Française on "the Jewish Pushes" and my book: The Reign of Israel among the Anglo-Saxons V establish superabundantly.

The democratic regime is undoubtedly the most pro-part of Jewish domination, because it leads to plutocracy tie, and the high Jewish bank holds the gold, has the credit said and the most effective means of action on opinion.

This is one of the reasons that makes me consider the rStablishment of the national monarchy as a necessity sity of public safety.

As for the duties of "well-born" and patriotic Jews, I do not have the authority to specify and define them. I am-time that the French must consider the Jews as

298 L/LEMPERIALISM OF LSRUEL

strangers and dangerous strangers; in a country firmly ordered, it would belong to the powers

special cases of naturalization letters could
One granted to those of these foreigners who would have
sufp.sam.ment proves their French patriotism for
deserve to be assimilated to our nationals (1).

Mr. Rene Groos deliberately ignores
the religious question in the commenatiures accom-
supporting the documentary part of his book. Without
doubt, Christians, no more than Muslims and
Hindus do not reproach Jews for their beliefs
religious and the observation of their precepts. However-
Therefore, from a social point of view, Judaism has notions
special rules regarding usury and interest-bearing loans.

The Jews – writes Georges Deherme (2) – do not admit
were the interest of money only towards foreigners.
Moi's present to them: "You will practice among yourselves
brotherhood, and the Hebrew will not lend usury to
his brother ; towards our enemies, Tusure will be your
war weapon; through this you will dominate them and no one
will have no influence over you. »

We know the convictions brought by the officials
Roman tifes against the interest loan; the Quran is not
no less severe in this regard. It is written there: "God
permitted sale but prohibited usury", and the vouchers
Muslims would not be careful not to violate this pre-
cept.

Reporting in VOpinion on January 12
1924, from Werner Sombart's book: The Jews and the

(1) Inquiry into the Jewish problem, pp. 207-208.

(2) V Money and wealth. Paris, B. Grasset, 1919, p. 139.

THE IMPERIALISMS OF ISRAEL 299

economic life (1), Mr. Lucien Romier releases very
precisely the guiding ideas of the Jewish religion
and shows their harmony with the most
brutal, the most oppressive of capitalism:

The Jewish religion is based on a contract, "a rule-
commercial mentation", says Sombart, between God
and Israel. God promises and gives something,
exchange for what a just man owes him services.
Man, according to the Holy Ventures, has "an account
in the del." You would think that these are methods

previous: they passed from religion into practical life. It is the rabbis who teach: "Man must always be able to dispose of his money" or even: "Sell your goods before for shaking the dust off your soles. ", etc. Finally – a trait of extreme significance – religion Jewish considers wealth, not at all as a thing tolerated, but as the sign of blessing diction of God. The Christian who becomes rich owes apologies to the Gospel; the Jew is encouraged by his law to get rich.

Should we not deduce that these trends generate are the "most unbearable and most dangerous ? (2) »

We understand the dangers that threaten other races and the other peoples, when Israel gathered for one common action all its elements scattered on the various points of the globe, when he monopolized Tor mon-dial, when he rules over the governments of

(1) Paris, Payot, 1924.

(2) French Action of January 13, 1924.

300 t/ IMPERIALISMS D'ISRAEL

great powers, that he directs international finance national and orients as it wishes the workers' international as well as the League of Nations!

Is it possible to admit that there are many of pusillanimous minds in France and elsewhere disposed to meekly accept Jewish domination?

For the honor of Christians, we must hope that revolts will arise, resistance will be organized will be.

It is not a question of organizing for a conquest, for the persecution of a race. It is this breed which threatens us; his strength is formidable, his impetus rialism asserts itself more every day. She has undertaken, since 1917, a general offensive against other nations and it has tools to war infinitely superior to that of the adversaries divided that it claims to conquer and reduce by serving vititude.

To defend against the imperialism of this race united nationally and with financial strength and international social, efforts both national and international are necessary.

It would be necessary, in each country, to reveal the danger Jew and take internal measures to so much to ward him off. It would also be important that the conservatives, traditionalists, monarchists of the various States can exchange views, conclude close agreements with the specific aim of blocking the road to imperialism of Israel and to escape his hideous domination,

The Dresden Congress, held in September 1882, had issued wise warnings in this regard and addresses to the heads of state a strongly motivated wish

Israeli imperialism 301

inviting them to take effective measures "including munes against the growing preponderance of ju-Da'ism."

Alas! such agreements will be difficult to carried out at present. They suppose reactions prior political actions and the re-establishment of a real balance in Europe. May the dangers imminent, the coming catastrophes open your eyes people and rulers!

BIBLIOGRAPHY

Alexinsky (Gregoire). – From Tsarism to Communism, Paris, 1923.

Angell (Norman). – – Le Chaos europden, Paris, 1921.

Ashmead Bartlett (Ellis). –The Tragedy of Central Europe, London, 1923.

Aubin (Eugene). – The English in India and Egypt, Paris, 1899.

Auricoste (J. Martial). – Next year... Jerusalem, Paris,

Batault (Georges). – The Jewish Problem, Paris, 1921.

Bellog (Hilaire). –The Jews, London, 1922.

Benigni (Bishop Umberto). – Storia sociale della Chiesa, Milano, 1922.

Berkowitz (Joseph). – The Question of the Israelites in Roumania, Paris, 1922.

Bernfeld (Marcel). – Zionism. study of international law national, Paris, 1922.

Bourbon (Prince Sixtus of). – UAu-'s Separate Peace Offering cheat, Paris, 1921.

Bourgeois (E.) – – Historical manual of foreign policy, Paris, 1911.

Brasol (Boris). –The World at the Cross Road, Boston, 1921.

Briere (Yves de la). – The League of Nations. Historical test ric and legal, Paris, 1920.

Carrere (Jean). – Le Pays de Vor rouge, Paris, nd

Cattai (Heli Georges). – The Promise Accomplished, Paris, 1922.

Copin-Albangelli. – The Conjuring against the Christian world, Paris, 1909.

Corcos (Fernand). – Israel on the biblical land, Paris, 1923.

Coudenhove-Calergi (Graf H.). – Das Wesen des Antisemitismus, Leipzig, 1923.

304 Israeli imperialism

Cramon (General von). – Unser Oesterreich-Ungarische

Bundesgenosse im Weltkrieg, Berlin, 1920.

Darmesteter (J.). – Les Prophetes d'Israel, Paris, 1895.

Delassus (Henri). – Le Probleme de Vheure presente, Paris, 1905.

Desjardins (Ernest), • – The Jews in Moldavia, Paris, 1867–

Dutra.it- Croz on (H.). – Summary of the Dreyfus Affair, Paris,

1909.

Drumont (fidouard). – Jewish France, Paris, 1885.

1891.

Eliade (Pampiliu). – Romania in the 19th century, Paris, 1914.

Fleg (Edmond). – Jewish Anthology, Paris, 1923.

Flourens (Emile). – France conquered, Paris, nd

Fromer (Dr Jacob). – From the ghetto to culture, Paris, 1924.

Gavard (Charles). – A Diplomat in London, Paris, 1895.

Geiger (Raymond). – Jewish Stories, Paris, 1924.

Glagau (Otto). – Der Borsen und Grundergsswchwindel in

Berlin, Leipzig, 1876.

Gorgolino (Dr. Pietro). –The Facist Movement in Italian

Life, London, 1923.

Gougenot des Mousseaux. – The Jew, Judasm and

Judaization of Christian peoples, Paris, 1869.

Graetz. – Geschichte der Juden, Leipzig, 1870.

Groos (Rene). – Investigation into the Jewish problem, Paris, 1924.

Hag any (Baruch). – Political Zionism, Paris, 1917*

Harry (Myriam). – The Lovers of Sion, Paris, 1924.

Hennebicq (Leon). – Genesis of English imperialism, Paris

1913.

Hevey (Andre de) – The Agony of an Empire, Paris, 1923.

Hoetendorf (Conrad von). – Aus meiner Dientzeit, Wien,

1922.

Huldermann (B.). –Albert Ballin, London, 1922.

Hurt (Walter). – Truth about the Jews, told by a Gentile,

Chicago, 1923.

Hyamson (Albert). – History of the Jews in England, London,

1908.

Jeffries (JMN). – The Palestine Deception, London, 1923.

Jorga (Nicolaus). – Geschichte des rumanischen Volkes,

Gotha, 1905.

Jouin (Mgr). – Judicial Masonry and the Catholic Church,
Paris, 1921.

BIBLIOGRAPHY 3o5

Jouin (Mgr). – The “Protocols” of 1901, Paris, 1922.

Kahn (L.). – The Jews of Paris in the 18th century, Paris, 1894.

Keren Ha Yesod Book (The), London, 1921.

King (Bolton). – History of Italian VuniU, Paris, 1901.

Lambelin (Roger). – L'figypfe et V Anglais, Paris, 1922.

Paris, 1921.

Launay (Robert). – Jewish figures, Paris, 1922.

Laveleye (E. de). – Contemporary Socialism, Paris, 1902.

Lazarus (Bernard). – L 9 Anti-Semitism, Paris, 1894,

Lemann (Abbe). – Entry of the Israelites into the Society

French, Paris, 1886.

Loeb (Isidore). – The Literature of the Poor in the Bible,

. Paris, 1892.

Mackenzie (FA). –Russia before Dawn, London, 1923.

Malvezin (Theophile). – Stories of the Jews in Bordeaux, 1875.

Marr (W.)– – Der Sieg des Judenthums über das Germanthum,

Bern, 1879.

Maulde (R. of). – The Jews in the French Mats of the Saint-
Headquarters, Paris, 1886.

Maurras (Charles). – Socialist leaders during the war,

Paris, 1918.

Maxe (Jean). – From Zimmerwald to Bolshevism, Paris, 1920.

Maxe (Jean). –4 Salon Bolshevism and Jewish Pheasantism,

Paris, 1923.

Mermeix. – The Combat of the Three, Paris, 1922.

Mignot (Pierre). – The Jewish Problem and the Principle of Nationalities
lity, Paris, 1923.

Morgenthau (Ambassador). – Memoirs, Paris, Payot,

1919.

Netghvolodow (Lieutenant-General Alexandre). – UEm–

Father Nicholas II and the Jews, Paris, 1924.

Noailles (Marquis of). – Count Mold, Paris, 1922–23.

Novagk (FK). – Der Weg zur Katastrophe, Berlin, 1919.

Novagk (KF). – Chaos, Munehen, 1923.

Ormesson (Wladimir of). – In European Night, Paris,

1923.

Pernot (Mauritius). – The proof of Poland, Paris, 1921.

Pernot (Mauritius). – The Turkish Question, Paris, 1923.

Pasmanik (Doctor). – The Russian Revolution and the Jews, Paris,
1923.

2i

1875.

Pouget de Saint-Andre. – The Hidden Authors of Revolution, Paris, 1923.

Rabellieu. – History of the Hebrews brought closer to time

contemporaries, Paris, 1825.

Raphael (Paul). – Anti-Semitism and Pan-Germanism, Paris,

1916.

Reinach (Th.). – History of the Israelites, Paris, 1903.

Rodogianchi (E.). – The Holy See and the Jews, Paris, 1891.

Sombart (Werner). – Jews and Economic Life, Paris,

1924.

Sorel (Georges). – The Dreyfusian Revolution, Paris, 1909.

Spencer (Harold Sherwood). – Democracy or Shylocracy,

London, 1918.

Springer (Rudolf). – Der Kampf der Oesterreichischen Natio-

nem um den Staat, Wien, 1902.

Stead (H.W.). – La Monarchie des Habsburg, Paris, 1914.

Tharaud (Jerome and Jean). – When Israel is king of Paris, 1921.

Toussenel. – The Jewish kings of Vepoque, Paris, 1863.

Treistchke (H. von). – Ein Wort ueber unser Judentum,

Berlin, 1888.

Tyssary. – A diplomatic error: Hungary mutilated.

Paris, 1922.

Vasiliu (Em. DB). – Demographic situation in Romania,

Cluj, 1923.

Verax. – Romania and the Jews, Bucharest, 1903.

Vincenty (Charles). – Nationalities in Hungary, Geneva,

1918.

Vulliaud (Paul). – Jewish Kabbalah, Paris, 1923.

Webster (Nesta H.). – World Revolution, London, 1921.

Wellhausen (J.). – Israelische und Judische Geschichte,

Berlin, 1914.

Witte (Count). – Memoirs, Berlin, 1922.

Zangwill (Israel). – The Problems of the Jewish Race, New

York.

Zeys (Mathilde). – A Frenchwoman in Morocco, Paris, 1909.

French action (I/), 126, 160, 187,
235, 236, 259, 271, 297, 299.

Adler (Gyrus), 63.

Abler (Friedrich), 186, 187.

Adler (Victor), 186, 187.

Adrian (Emperor), 11.

Agoston (Augenstein), 146.

Ahlwardt, 91,

Alcan (publisher), 17.

Aldus Manutius, 150.

Alemaní, 150.

Alessio (Minister), 155.

Alexander (Bernard), 48, 49, 51.

Alexander I (Tsar), 172, 173.

Alexander II (Tsar), 173.

Allenby (General), 45, 246.

Altschutz (Rich.), 57.

Andrew (General), 225.

Angelucci, 202.

Annunzio (Gabriel e), 159.

Israelite Archives (The), 16, 236.

Arkow (B.), 195.

Ashmead Bartlett (Ellis), 102.

Askenazy (Szimon), 132.

Asquith (Henry), 73, 74, 95, 96.

Asser, wine.

Catholic Association (Revue L'),
92.

Athias (Joseph), 201.
Atlantic Monthly (The), 16.
Auf Vorposien (Journal), 109.
Averroes, 151.
Azael (Judas), 151.

Bakunin (Michel), 179.
Baldwin (Stanley), 34.
Balfour (Arthur), v, 20, 65, 133,

246, 248, 257, 266, 276, 292.
Ballin (Albert), 95, 97, 98, 99.
Balmes (Abraham de), 151.
Barlassina (Mgr), 274, 275.
Barrere (Ambassador), 149.
Bars (Mauritius), 248.
Barrot (Odilon), 214.
Baruch (Bernard), 61.
Basch (Victor), 58.
Batault (Georges), 4, 271.
Beagonsfield (Disraeli, Lord), i,

8, 63, 86, 186, 234, 287.
Bela Kun (Khon), 101, 142, 143,

144, 145, 146, 147, 227.
Bela Szanto (Schreiber), 146.
Bela Vago (Weiss), 146.
Bellog (Hilaire), 257.
Bender (Rev. A. P), 51.
Benesch (Attorney), 70.
Berard (Victor), i.

308

i/IPERIALISM OF ISRAEL

Bergson (Professor), wine, 234.
 Berliner Tagblaii (Das), 98.
 Bernard (Samuel), 201.
 Bernhardt (Sarah), 66, 67.
 Bernstein (Edward), 187.
 Berri (Duchess of), 211.
 Bethmann-Holweg (Chancellor
 of), 97.
 Beufey, vii.
 Beugnot, 207.
 Beez (Jacques de), 27.
 Bismarck (Colonel of), 92, 93, 226.
 Bismarck (Prince of), 91.
 Bleichroeder, 226.
 Bloch (G.), 7.
 Bloch (Oscar), 227.
 Blum, 25.

 Blum (Leon), 231, 232, 233, 234.
 Boerne (Louis), 87.
 Bois-le-Gomte (Baron of), 113,

 114.
 Bokanowski, 221, 234.
 Bolo, 229.
 Bonaparte, 205.
 Bonar Law, 33, 34.
 Bonnet Rouge (Journal Le), 229.
 Bouche-Leclercq, 13.
 Boms (Abbe), 14, 15.
 Baker (Gendral), 28, 29.
 Bourbon (Prince Sixtus of), 101.
 Brailsford, 227.
 Brandeis (Judge), 65, 264,
 Brasol (Boris), 183.
 Bratiano (John), 122.
 Breitung (Max), 184.
 Broglee (Due de), 113.
 Broglie (Prince of), 203.
 Buffet (Andre), 224.
 Burdeau, 90.

 Butterwotrh (fpublisher Thorn-
 your), 102.

 Cadllaux (Joseph), 229.
 Calmy (Jacques), 250, 251.

Gambon (Paul), 278.
Camm (Dom Bede), 277.
Cantor (Georges), wine.
Carnot (Hippolyte), 212.
Carrere (Jean), 48, 150.
Gassell (Sir Ernest), 34, 97.
Gastiglioni, 156.
Gastle Stuart (Gonte de), 56.
Cattai (Heli-Georges), 7, 248,

281.
Catuneanu (Professor), 126.
Cazewitz, 25.

Cecil (Lord Robert), 292, 293.
Ghabauty (Abbe), 10, 11, 14.
Ghadlley (fiditor), 5.
Chajes (Rabbi ZP), 288.
Chamberlain (Joseph), i.
Chamor (Rabbi), 15.

Charles I –IV (Emperor), 101,
140, 141.

Chateaubriand (Viscount of).
214.

Chauvigny (Louis de), 294.

Chesterton, 257.

Churchill (Winston), 258, 260,
261, 264.

Clay (Professor), 257.

Clemenceau, 100, 134, 135, 221,
226, 229, 230.

Clement VIII (Pope), 151.

Glermont-Tonnerre (Marquis
of), 204.

Cohan, 187.

Gohen, 201.

Cohen (Albert), 233.

Cohen (Hermann), true.

Colbert, 201.

Golin (publisher Armand), i.

Combes (Minister), 224.

Communist (Journal The), 187.

Gonstans (Minister), 224.

Constantine (King of Greece), 164,

Conii (Abbe), 164.

Goolddge (President Golwin), 71,
279.

INDEX OF NAMES CITED

30g

Pal Albancelli, 9, 14.

Goppee (Francois), 225.

Gorcos (F.), 20, 21, 251, 252, 262.

Oorday (Charlotte), 137.

Correspondent (Revue Le), 98,

243.

Corriere Iialiano (II), 109.

Coudenhove Galergi (Gomte H.)

254.

Couza (Hospodar), 118.

Go wen (Joseph), 44.

Cowen (Percy), 49.

Gremieux (Adolphe), 17, 28, 119,

120, 186, 213, 215, 216, 218,

219, 220, 222, 237.

Gres (editor), VII, 4.

Grispi, 152.

Guza (Professor AC), 2, 126.

D

Daily Chronicle (The), 40.

Daily Mail (The), 35, 194.

Daily Telegraph (The), 40.

Dante, 150, 157.

Daudet (Leon), 153, 225.

David, 12.

David (Peter), 297.

Davidsohn, 57.

Dearborn Independent (The), 68,

69, 185.

Deherme (Georges), 298.

Delagrave (fiditor), 153.

Delassus (Henri), 18, 291.

Delcasse, 149, 150.

Denbigh (Gossett of), 276.

Deroulede (Paul), 224.

Desclee and de Brouwer (:fdi-

tors), 18.

Deschamps (fmile), 191.

Desjardins (Ernest), 120.

Deutz, 211.

DEVONSHniE (Due de), 261.

Dblke (Sir Gharles), I.

Dimineaza (Journal La), 125.

Dmovsky, 135.

Dohm, 203.

Don ati, 157.

Dostodzwsky, 180, 181.

Durnovo, 189.

Dreyfus (Case), 20, 223, 224.

Dridzo, 228.

Drouyn de Lhuis, 120.

Drumont (Edouard), 26, 27, 111,

218, 221, 222.

Duchatel (Gomte), 214.

Duguet (Raymond), 60.

Dutasta, 230.

Dutrait-Grozon, 223.

Dyer (AB), 57.

E

EDOUARD VII, 32, 97.

Einstein (Albert), VII, 66.

Eisner (Kurt), 100, 186.

Eleazar (High Priest), 11.

Eliade (Pompiliu), 114.

Engel (Friedrich), 87.

Enukidze, 192.

Enver (Bey), 166.

Ephraim, 74.

Erlich, 234.

ERSKINS, 33.

Esterhazy (Commander), 223.

Estrees (Paul d'), 201.

EZECHIAS, 12.

Facta (Minister), 161.

Feldman (Dr Israel), 37.

Ferdinand (Tsar of the Bulgarians),

267.

Flammarion (fiditor), 48.

Fleg (Edmond), VII, 3, 59.

Flourens (E.), 174, 176, 179.

Ford (Henry), 68, 69.

Foucauld (Lieutenant of), 240,

241.

I/IMPERIALISM OF ISRAEL

Fould (Minister), 28.
Fourtou (Minister of), 219.
Franchet d'Esperey (General),

101.
Francois-Joseph (Emperor), 85,

140.
Frederick II, 74, 77.
Frederick William II, 74, 80
Fromer (Jacob), 197, 294.

FURSTENBERG, 185.
FURTADO, 210.

G

Gambetta (Leon), 218, 219, 221.

Garnier-Pages, 215.

Gazette de France (La), 87.

Geiger (Rabbi), 18,

Ghyka (Prince Gregoire), 117.

Gide (Professor), 227.

Ginsberg (Rabbi Asher), 288,

289.
Giolitti (Minister), 161.
Girardin (Mme de), 214.
Glazier, 57.

Gobineau (Gomte de), 8, 91,
Goldschmidt, 152, 156.
Gonzaga (bishop Hercules), 151.
Gorgolino (Doctor Pietro), 158.
Goudchaux (Michel), 164.
Gounaris (minister), 164.
Graetz, 79, 128, 173.
Grasset (editor Bernard), 22,

Greenbaum (Sigm.), 57, 63.
Gregohie (Abbe), 204.
Gray (Sir Edward), 97, 278.
Groos (Rene), 198, 199, 201, 296,

297, 298.

Grossman, 279.

Guggenheim (Isaac), 55, 184.

Guggenheim (Meyer), 55,

Guilbeaux, 228.

William II, VI, 73, 74, 85, 95,

96, 97, 101.

Guizot, 88, 212.

Haas, 187.

Hainish (President), 71.

Haldane (Lord), 66, 97.

Hanauer, 184.

Harden (Maximilian), 108.

Harding (President), 71.

Harris (Rev. E.), 50.

Harris (M.-J.), 50.

Harry (Myriam), 251.

Heine (Henri), 80, 87, 88.

Hellman, 57.

Henry III (King of France), 200.

Henrici, 92.

Henry (Lieutenant-Colonel), 223.

Herr, 25.

Herriot, 180.

Hertz (Grand R.abbin Doctor),

Herz (Cornelius), 221.
Herzl (Theodore), 19, 20, 265,
266, 267.
Hevesy (A. de), 138.
Hellman, 49.
Hitler, 109.
Hohenzollern (Prince Charles)
de), 118, 120, 121,
Huldermann (B.), 95, 97.
Hundt-Radowsky (Hartwig von),
83.

Innocent VIII (Pope), 151.
Isads (Prophet), 269.
Islington (Lord), 257.
Istoezy (Baron of), 92.

Jabotinsky (Wladimir), 44.
Jacobs (Joseph), 63.
Jagow (Von), 97.

DBS INDEX CITED NAMES

311

Jankelevitch (Doctor), 56.
Jannet (Claudio), 37.
Jaures (Jean), 25.
John III (Pope), 151.
Jeffries (JMN), 262, 263, 264
Jerome (Saint), 19.
Jersabek, 104.

Jessel (Colonel), 33.

Jessel (RH), 42.

Jewish Chronicle (The), 35, 38, 52,

53, 70, 78, 104, 136, 164, 192,

235, 240, 255, 265, 268, 270, 277.

293.

Jewish Guardian (The), 48, 50,

66, 105, 254, 257, 261.

Jewish Tribune (The), 67, 68.

Jewish World (The), 9, 32, 156,

170, 188, 279.

Joinville (Prince of), 214.

Joly (Mauritius), 22.

Jones (Henry), 38.

Joseph II, 82, 129.

Josielewitz, 129.

Journal des Dibats (Le), 90.

Saint Petersburg Journal (The),

191.

Jouve (editor), 251.

JUDENITCH, 109.

Judah the Holy (Patriarch), 12.

JULIAN THE APOSTOLATE, 19.

K

Kahn (Otto), 55, 184.

Kameneff, 186.

Karolyi (Gomte), 101, 141, 144,
146.

* Karpeles (Doctor Gustave), 290.

Katz (Chaim), 262, 263.

Kazim el Husseini, 259.

Kemal (Mustapha), 168.

Kerensky, 143, 185.

kestroff, 185.

King (Bolton), 152.

Klotz, 221, 234.

Kogalniceano, 122.

Kolttschak. (General), 109.

Korb (Rabbi), 197.

korfanty, 137.

Kosciuszko. 129.

Kossuth, 139.

Kraft (Irma), 52, 54.

Krassin, 192.

Krauss, 184.

Kuhn Loeb and C^o (Bank), 55,

57, 182, 184.

Kunfi (Sigismund), 146.

La Fayette, 212.

La Follette (Senator), 63.

Lamartine, 215.

Lamash (Professor), 101.

Lamsdorff (Gomte), 190.

Land and Water (Review), 257.

Landau (Chief Rabbi), 51.

Landler (Eugene), 146.

Lassalle (Ferdinand), 87, 187,

192, 286.

La Tour du Pin (Marquis of),

233.

Launay (Robert), 26, 213, 215,

219.

Lazarus (Bernard), 5, 6, 7, 23, 90,

151, 202, 281, 287.

Lazare (The Brothers), 57.

Lazarus (Professor), 18.

Ledru-Rollin, 215.

Lemaitre (Jules), 235.

Lemann (Abbe Joseph), 9, 210.

Lemos (Henriette de), 203.

227.

Leo the Hebrew, 150.

Lessing, 77, 78.

Levy (Leo N.), 64.

Levy (Raphael Georges), 234.

Levy (Sylvain), VIII, 3.

Levy-Brahm, 25.

Levy-Brubx, 25.

Lewis (Arthur D.), 64.

312

Israeli imperialism

Lewis (Miss), 42.

Lewis-Gerstle, 57.

Ilbermann von Sonneberg, 91.

Libertd (Journal La) t 26.

Free Word (The), 27, 236.

Lichnowski (Principal Ambassador)
ce), 98.

Lichtenstein (Prince Aloys de),
94.

Lelienthal (N.), 57.

Lippmann (Gabriel), VII.

Lloyd George (David), 32, 40,
41, 42, 106, 131, 132, 133, 136,
162, 164, 226, 229, 246, 248,
257, 267.

Lloyd George (Miss Megan), 42.

Louis XIV, 200.

Louis XV, 199, 200.

Louis XVI, 200, 203.

Louis-Philippe (King), 88, 113, 214.

Lowell (President), 70.

LUDENDORFF, 109.

LuEger (Doctor), 94.

Lukacs (Georges Lowinger says),

146.

Luther, 201.

Lur-Saluces (Gomte de), 224.

Luzzatti (Luigi), 149, 150.

M

MacDonald (Ramsay), 34, 227.

Mac Innes (fivSque), 271.

Mack (Judge), 65, 264.

Mac Mahon (Marshal de), 220.

MacMahon (Sir Henry), 245.

Magnes (Rabbi JL), 187.

Mahmoud (Sultan), 215.

Mahrez (Sidi). 238, 239, 240.

Maiol (bishop), 151.

Malesherbes, 203.

Mallach, 164.

Malvy (Minister), 228, 229.

Mandel (J. Rothschild, known as Georges), 221, 230.

Manfred, 48.

Manoello, 150.

Manuel (Eugene), 17.

Mordecai, 287.

Maret (Minister), 208, 209,

Margolin (Lieut enant-Colonel),

45.

Mary, 215.

Marie-Amelie (Queen), 214.

Marie-Therese (Empress),

143.

Marigny (Du Mesnil), 290, 291.

Marr (Wilhelm), 181, 182.

Marsan (Eugene), 297.

Martino (Jacob), 151.

Marx (Karl), 87, 88, 179, 187,

192, 286.

Marx (Madeleine), 233.

Masaryk (President), 102, 141.

Maurras (Charles), III, 225, 276,

297.

Maury (Abbe), 203.

Maxe (Jean), 226, 229, 232, 233.

Mazzini, 152.

Medigo (firic del), 150.

Mendelsohn (Moses), 77, 78, 79.

Mereszin, 192.

Meriano (Francisco), 159, 160.

Merelhou, 211.

Mermeix, 133, 134, 135.

Merrheim, 227.

Michelangelo, 253.

Michelson (Albert), VII.

Mignot (Pierre), 77, 80, 127, 172,

174, 210, 273, 278.

Mdlioukoff (Paul), 186.

Mirabeau, 203.

Mirandole (Pic de la), 150.

Mohamed Ali (Pasha of Egypt),

215, 216.

Moses, 6, 201, 219, 287,

Mole (Gomte), 205, 207, 208,

209, 210, 212.

Monatte (Pierre), 227.

Mond (Sir Alfred), 40, 44, 268.

Illustrated World (The), 120.
 New World (The), 26.
 Monitor (The), 212.
 Montefiore (Moses), 286, 287.

MONTPENSIER (DUC OF), 214.

Monzie (Senator of), 26, 252.
 Moody (John), 56.
 Morgenthau (Ambassador H.),
 61, 264, 277, 278.

MORHARDT, 227.

Morning Post (The), 23, 109.
 Mortoff, 186.
 Moruzzi (Hospodar), 114.
 Moses, 64.
 Moses Moser, 89.
 Mountbatten (Lord Louis), 34.
 Mowrer (Paul Scott), 8.
 Musset (Alfred de), 214.
 Mussolini (Benito), 127, 158, 159,
 169, 161, 162.

NOT

Napoleon I", 80, 207, 210.
 Napoleon III, 22, 120, 231.
 Naquet (Alfred), 28, 220, 231.
 Nardi, 157.
 Narutowicz, 137.
 Nathan (Ernesto), 152.
 Nathan (Sir Matthew), 54.
 Nat Chalo (Newspaper), 228,
 National Review (The), 35.
 Nationalistul (Journal), 2.
 Nelidow (private advisor),

190.

Netchwolodow (General), 181,

183, 184.

Neumann (Julius), 35, 36.

Newmark, 57.

New York Times (The), 185, 281,
Nicholas II (Tsar), 186, 190.
Ndztzche, 90, 180.
Nineteenth Century (Review), 257.
Nitti (Minister), 155, 161.

Noailles (Marquis of), 205.
Nordau (Max), 265, 266.
Northcliffe (Lord), 140, 256.

Opinion (Journal I/), 298.
Oppert (Jules), VII.
Orleans (Due d'), 224.
Orleans (Princess Amelie), 222.
Ormesson (Wladimir d') > 180.
Osservatore romano (Journal L'),
274.

Paderewski, 135.
Pagany (Doctor), 144, 146.
Painleve (Paul), 125.
Palestine Weekly (The), 250.
Paris (Gomte de), 214, 222.
Parsons (fiditor Leonard), 43.
Pascal (Felicien), 87.
Pasmandx (Doctor), 189.
Pasquier (Ghancelier), 209.
Patriot (Journal The), 61, 63, 74,

160, 196.
Paul IV (Pope), 151.
Payot (fiditor), 56, 299.
Peguy (Charles), 7.
Peixotto (Benjamin), 39.
Penta Thul (Doctor Siegfried),

284.
Fathers, 228.
Pernot (Mauritius), 129, 166, 167,

295.
Philipps (Sir Percival), 194.
Phelon, 7.

Picard (Ernest), 218.

Picot (Francois Georges), 278.
Pius V, 151.
Pm XI, 218.
Pilsudsky (Marshal), 132,

3i4

I/IMPERIALISM OF ISRAEL

Plon (fdttteur), 4, 142, 290.
Poincare (President), 230.
Pomponazzo, 151.
Popolo d'Italia (II), 157, 159.
Portalis, 209, 212.
Pouget de Saint-Andre, 202.
Associated Press (The), 236.
Preziosi (Giovanni), 153.
Pravda (La Newspaper), 194.
Priest (AB), 57.
Proudhon, 29.

R

Rabaud Saint-ftienne, 204.
Rachael, 214.

Radek (Zobelsohn), 143, 229.
Raglan (Lord), 257.
Raimondi (A.), 156, 157.
Raphael (Paul), 17, 75, 50, 84,
90, 94, 119, 138, 200, 211, 217.
Raphali (S.), 49.
Report, 229.
Rathenau (Walter), 95, 108.
Raucher (Cardinal), 94.
Ravoly, 102.
Raynal, 28.
Reading (Lord), 34, 186.
Regnault, 206, 207.
Reichpost (Die), 284.
Reinach (Joseph), 221, 223.
Reinach (Solomon), VIII, 25.
Reinach (Theodore), VIII.
Reinach (Baron of), 223.

Weekly Review (La), 19, 22.

International Review of Societies

secrets (The), 147, 161, 195, 284,

287, 289.

Universal Review (La), 144, 145,

198, 199.

Rewbell, 203, 204.

Rtvera (General Primo di), 127.

Rivista di Milano (La), 156.

ROBESPEBRRE, 204.

Rodriguez (Ely), 25.

Rolland Romain, 228.

Romdsr (Lucien), 229.

Roosevelt (President), 183.

Roow (filisa), 66, 67.

Rosebery (Lord), I.

Rosenfeld (John), 57.

Rothschild (Alphonse de), 226.

Rothschhj3 (Baron James of), 14.

Rothschdld (Baron of), 117.

Rothscheld (Baron Edmond de),

250, 252, 265.

Rothschild (Lionel), 34, 260,

294.

Rothscheld (Lord), V, 20, 44,

133, 191, 292.

Rothstein (Amedee), 7.

Rouff, 25.

Rouelle (de), 201.

Rouvier (Mauritius), 149.

Ruhs (Friedrich), 83.

Rutenberg (Pinhas), 263, 264.

Sachs, 25.

Saffi, 152.

St. Louis, 198.

Saturday Review, 29.

Samuel (Sir Herbert), 19, 34, 41,
44, 244, 247, 250, 252, 255, 260,
261, 264, 272, 278, 280.

Samuel (Sir Stuart), 132, 247.

Sangnier (Marc), 160.

Sapir (Doctor), 188.

Sassoon (Sir Edward), 32.

Sassoon (Sir Philip), 32.

Saturday Evening Post (The), 73.

Schanzer (Carlo), 155, 156.

Scheff (Jacob), 55, 61, 182, 184,
185.

Schiff (Mortimer), 184.

Scholan (Raphael), 185.

Schonerer, 94.

Schopenhauer, 91.

INDEX OF NAMES CITED

315

Schuckburgh (Sir John), 264.

Seignobos (Professor), 227.

Seipel (Mgr.), 103.

Seligmann (The Brothers), 57.

Simon (Julius), 218.

Simon (Leon), 64.

Simon (Nasi Israel), 11.

Smuts (General), 48, 102, 103.

Sokolow (Nahum), 44, 65, 252,

Sombart (Werner), 56, 298.
Soncino, 150.
Sorel (Georges), 224.
Spinoza, VII, 6, 7.
Speyer (Andre), 233, 234.
Stead (Wickam), 182.
Stinnes (Hugo), 99.
Stoecker (Pastor), 92, 93.
Storrs (Ronald), 252.
Stoss (Louis), 57.
Strauss (Minister), 221.
Strauss, 181.
Strauss (Nathan), 181.
Stuart (Viscount), 56.
Sturdza (DA), 117.
Sturdza (Prince Ion), 114.
Sturdzo (Don), 158, 160, 161.
Sutherland (Due de), 271, 272.
Sydenham of Combe (Lord), 257,

271.
Sykes (Lady), 276.
Sykes (Sir Mark), 278.
Sylvester, VIII.
Syveton (Gabriel), 225.
Szamuely (Tiburce), 144, 145,

146.
Szrchennyi (Laszilio), 147.

Taaffe (Count), 94.

TCHITCHERINE, 191, 192.

Time (The), 103, 150, 249, 250.
Tharaud (Jean and Jerome), 142,
146.

Theodosius the Younger (Emperor),

11.
Thiers (Adolphe), 211, 226.
Times (The), 22, 96, 257.
Tisza (Gomte), 141.
Trurus (Emperor), 11, 121.
Toeplitz, 156.

Torre (Senator Delia), 156.
Treitschke; 90.
Treves, 157.
Tribuna (The), 160, 161.
Tribuna Russa, 111.
Jewish Tribune (La), 194.
Trompeia Carpattlor, 119
Trotsky, 101, 185, 186, 192, 227.

228.
Tweedmouth (Lord), 96.

u

Uhry, 234.

Unwin (fiditor T. Fischer), 157.

Ursin, 104.

Uzanne (Octave), 26.

v

Vallery-Radot (Robert), 19.

Vasiliu (Emile), 123, 125.

Vaugeois (Henri), 225.

Verax, 113, 116.

Verhuell (Admiral), 212.

Veron (Doctor), 214.

Old France (The), 185.

Vignon (Louis), 243.

Vigny (Alfred de), 219.

Vita Italiana (Revue La), 154,

177.

Vita Nazionale (The), 155.

National Voice (La), 60.

Voligny (Lieutenant-Colonel of),

238.

Voltaire, 88, 203.

i/IMPERIALISM OF ISRAEL

W

Waddington, 121.

Waldeck-Rousseau, 224.

Walewski (Gomte), 117.

Warburg, 61, 184.

Webster (Nesta), 74, 86, 203.

Weigand (General), 132.

Weizmann (Chaim), 20, 44, 65,

251, 252, 264, 278.

Wertheevier (Joseph de), 18.

Wiener Morgenzeitung (Die), 284,

287, 288.

Wilhelmina (Queen), 105.

Wilson (Colonel), 33.

Wilson (President Woodrow), 32,

61, 62, 71, 99, 100, 102, 133,

134, 135, 136, 141, 162, 183,

226, 229, 265, 279.

WLLSTAETTER, VII.

Wise (Chief Rabbi Stephen), 61,
183, 270, 279.

Wrros, 137.

Witte (Gomte), 183.

Wolf (Lucien), VI, 191.

Wolf (Senator), 63.

WORMSER, 57.

Wortley Montagu (Lady), 164,

165.

Woyneghowski (President), 137.

Wrangel (General), 109.

Zangwill (Israel), VII, 183, 186,
227, 252, 265, 266, 267, 269,
270, 279, 287.

Zeys (M»e) f 242.

Zbvimermann, 265.

Zinovieff, 186.

Zola (£mile), 231.

Zwee (Ben), 262.

CONTENTS

Foreword.

FIRST CHAPTER

The Jews and Judaism.

What is the overall number of Jewish populations?

How to define exactly and completely the

Judaism? – Is there a government of Israel?

since the dispersion? – – The Balfour Declaration and

The Zionist organization attests to the current existence

of this government. – Character that is both international and

national and national of Jewish power. – Memories

from the time of Fidouard Drumont

CHAPTER II

The Jewish Invasion in Anglo-Saxon countries.

Jews among the Anglo-Saxons. – The election of Saint-
George, Westminster. – The order of B'nai B'rith. –

sod." – The Jews of South Africa. – The community
naute of Egypt. – The Jewish invasion in the United States.

– The New York ghetto. – A debate at the Congress
on "the Jewish race". – Henry Ford's campaign.

– The "Ku Klux Klan" 31

3i8 Israeli imperialism

CHAPTER III

The Emancipation of the Jews and their Conquests
in Germany and Austria.

Pages

A remark from Mr. Asquith. – The condition of the Jews
d* Germany and Austria in the 18th century. – Their
progressive emancipation. – Henri Heine and Karl
Marx. – Attempts to react. – The Congress of
Dresden in 1882. – An anti-Jewish municipality
Vienna. – The role of Albert Ballin before and during
The world war. – After the defeat of the central empires
traux. – The democratic makeup of Germany.
– The dislocation of the Habsburg Empire. –
Renaissance of Fantisemitism in Germany 73

CHAPTER IV

Jews in Eastern Europe.

The Jewish invasion in Romanian country. – The reports of the
Baron de Bois-le-Comte. – Jewish pressures exerted
cees at the Constantinople Conferences and the Congress
from Berlin. – After having monopolized the trade, the Is-
Realites want to monopolize the liberal professions.

– Student protests and campaign to defend
sive. – In Poland, before and after the resurrection.

– Israel receives guarantees and privileges; F Alle-
Magne retains the administration of Danzig and obtains
the plebiscite in Silesia. – The role of Mr. Lloyd George.

– Jewish infiltrations in Hungary. – The collapse-
ment of dualist monarchy. – The advent and

CHAPTER V

Jews from Italy, Greece and Türkiye.

An anecdote told by Luigi Luzzatti. – The Jews of Italy, from the Renaissance to the “Risorgimento”. – THE Judeo-Germanic infiltrations at the end of the 19th century. – A sensational book by Mr. Giovanni Preziosi. – THE

TABLE OF CONTENTS 319

Pages

communist movement and Jewish banks. – Mussolini and the fascist reaction. 5 – The Jews of Salonica. – The situation of the Jews of Türkiye in the 18th century, after Lady Wortley Montagu, – Concerns caused by Angora nationalism 149

CHAPTER VI

Russia and the Jews.

The attempts of Alexander I with a view to the assimilation of Jews. – Rigorous measures. – The Jew made odious but indispensable. – He becomes the quartermaster of the Revolution. – The banking organization is in his hands. – Role of American Jews in Russian affairs. – Financing by high banks internationally, the Soviet regime was established by the Jews. – Concerns of Israel. – The last words by Lenin 171

CHAPTER VII

The Jews of France.

In the time of Saint-Louis. – In the 18th 9th century. – Their civil and political emancipation. – Napoleon and the Jews of Alsace. – Under the July Monarchy. – Adolphe Isaac Cremieux. – The founding of F Al-universal Israeli bond. – Naturalization in full Franco-German war of the Jews of Algeria. – Fidouard Drumont and Jewish France, – Jewish action in Panama, Boulangism and the Dreyfus affair. – Mr. Emile Cahen and the assimilation of French Jews boxes. – Tunisian and Moroccan Jews 197

Anglo-Jewish Palestine.

The contradictory promises of the British government
fuck. –Sir Herbert Samuel. – A Zionist poet:
MGH Cattau. – The enthusiasm of MM. Jacques

320 the imperialism of Israel'

Pages

Calmy and Fernand Corcos. – Some statistics
regarding colonization. – The irreductive opposition
ble of the Arabs. – Objections and criticisms emanating
of Israelites. – Sensational speech by Israel Zang-
will be in New York. – Catholic protests. –
sheetc of Jewish colonization. – Supported by FAn«
England, political Zionism continues its work. –
Its flag is the symbol of Israeli imperialism. 245

CHAPTER IX

Some concluding thoughts.

A brochure signed Siegfried Pentha Tull. – " Words
background" of Rabbis Chajes and Acher Ginsberg, of
Doctor Karpeles. – Some Christians second
deliberately the ambitions of Israel. –Lord Robert
Cecil calls for Jewish support for the Socktet* of
Nations. – Should distinctions be made between
Jews? Sephardim and Askenazim. – "Well-born" Jews
by Mr. R. Groos. – Against Israel's offensive,
national and international efforts are necessary. . 283

BIBLIOGRAPHY 303

Index of cited names 307

Table of contents 2

ORLEANS. – IMP. ORLEA.NAISE. – 30-5-J923.

Dernteres Publications of the BERNARD GRASSET Bookstore

61, Rue des Saints-Peres, PARIS

CLAUDE ANET

Ariane, young Russian girl... 7. So

Persian leaves 50

When the earth shook...6.75

EMILE BAUMANN

The golden ring of the great mysteries
ticks 7-5°

job the Predestine 7."

(BALZAC GRAND PRIX)

ALPHONSE DE CHATEAUBRIA

Monsieur des Lourdines, Roma. . 6.75

La Briere 7-5°

MARTIN CHAUFFIER

Patrice or the indifferent 7.50

JACQUES CHENEVIERE

Innocence 7*5°

EMILE CLERMONT

Lauie, novel 6.75

AUGUSTE COMTE

Pen ees and Pieceptes 7*5°

B. CREMIEUX

Top of the class...6.75

PIERRE DOMINIQUE

Our Lady of Wisdom. . 7.50

EDOUARD ESTAUNIE

The cripple in the hands of him-

miere, novel. 6.75

FR. FOSCA

Monsieur Quatoize 6.75

JEAN GAUMENT AND CAMILLE CE

The highway of men. 7."

JEA-N GIRAUDOUX

Siegfried and the Limousin ... 6.75

(BALZAC GRAND PRIX)

COUNTY OF GOUINEAU

Travel Memories 6.75

BALTASAR GKACIAN

The Courtyard Man 6.75

PIERRE GRASSET

The Torrent in the city... 7.50

PAUL GSELL

Comments by Anatole France. . . 6.75

DANIEL HALEVY

Vauban 7.50

LOUIS IiEMON

Maria Chapdelainc, novel. . 6.75

Colin-Maillard 7.50

HORACE VAN HOFFEL

The two Ingenus...*. \$6.7

GEORGt.S 1MANN

The Nocturnes 6.75

The Chebre son 6.75

RENE JOHANNET

Praise of the French bourgeois. . 7.50

RENT JOUGLET

The Child gives up 6.75

MAURICE LARR UY

Rafael Gatouna 6 75

ALBERT MALAUKIE

Judas' Wife 6.50

FRANG0IS MAURIAC

The Leper's Kiss, novel. 5."

Genitrix, novel 6.50

The River of Fire 6.75

ANDRE MAUROIS

Ariel or the Life of Shelley. . 7.50

The Speeches of Dr. O'Grady. 6.75

HENRY DE MONTHERLAND

Paradise in the Shadow of Swords. 6.75 -

The Dream 7.50

PAUL MORAND

Lewis and Irene 6.75

Mr. PIECHAUD

The Last Inn 6.75

PAULE REGNJER

The Living Peace 7"50

(BALZAC GRAND PRIX)

ROBERT DE TRAZ

Accomplices • . . . 6.75

Plutarch lied 7.50

RODIN

Art, illustrated edition 20. >

JACQUES SINDRAL

Lure of Death 6.75

ANDRE THERIVE

The biggest i fishing 7.50

The Journey of JV1. Kenan...6.75
({"}RAND PRIX BALZAC)

ALBERT THIBAUDET

The Princes of Lorraine 7"S°

ALBERT TOUCHARD

The Death of the Wolf 7.50



French



English 



Full text of " The Key to the Mystery - Adien Arcand "

[See other formats](#)

For copies

additional,

send orders to

POST BOX 2290

Montreal, PQ Canada

bnQ

Almost suddenly the world in general, and all countries in particular, were plunged into a veritable hell.

Humanity is burdened by...

Wars,
revolutions,
Acute attacks,
Waves of unemployment,
Gigantic ruins,
Terrible upheavals.
Political assassinations,
Social divisions,
Fears and anxieties,
Unprecedented depressions.

Morals change,
Morality is declining, the au-
thority is undermined, faith na-
tional and religious faith
are attacked, civil
sation is shaken.

Where does so much evil come from?
The French? English people?
Italians? of the Americas
cains? Poles? of the
Arabs? Eskimos?
No !

However, there are people
who admit their guilt
té, who boast of it, who
explain why, in
what purpose for what purpose

great evil, where it leads.
All you have to do is read,
the interior.

^

r

KEEP THIS BROCHURE:

Read it, reread it, meditate on it. She gives you
will reveal the key to the mystery, will clearly explain
what is happening in the world, will make you understand the major events
which are happening today, which will happen tomorrow. A blindfold that propaganda
had placed on your eyes will fall, you will see clearly; because you will know the
danger, you can save yourself from it.

Page 2

Lake

THE DUE

M

YSTERE

A Jewish plan for world conquest

TAT

In its issue of July 1, 1880, "The
Contemporary", major Parisian review, published
bliuit a long article entitled "Report of
Sir John Rcadcliff on political events
historical events occurring in the last ten years
born". It was the text of a speech given
ced in Prague by Rabbi Reichom, in 1869,
on the tomb of the great rabbi Siméon-ben-Jé-

This document has also been reproduced in the li-
vre "Jewish Russia", by Calixte de Vodsky,
then by "The Britons", London, "La Vieille
France" (No 214) and many other days-
nals. "La Vieille France" revealed that, Rcad-
cliff was killed shortly after the release of the documentary
lies, and that the Jew who had made him hold it
(Lasalle) was killed in a duel.

Here is the speech given by Rabbi Rei-
chom:

"Every hundred years we, the Sages of Israel,
we are accustomed to meeting in Sanhedrin,
in order to examine our progress towards domination
tion, which Jeshovah promised us, and our con-
■ quests on enemy punishment.

"This year, gathered at the grave of our
venerated Simeon ben Jehuda, we can
to note with pride that the past century has given us
closer to the goal, and that this goal will soon be
reached.

"Gold has always been, and always will be, the power
irresistible performance. Handled by ex-hands
losses, it will always be the most useful lever
for those who own it, and. the object of desire
for those who don't have it. With gold,
we buy the most rebellious consciences, we
FIX THE RATE OF ALL VALUES
^<\$UJ?S; Te" COURSE OF ALL PRO-
DUITS, we provide for BORROWINGS OF
STATES which we then hold at our mercy.

"Already the main banks, the Stock Exchanges
of the whole world, the claims on all governments
ernments are in our hands.

"The other great power is the press.
tirelessly repeating certain ideas, the press
makes them admitted in the end as truths, I^e
theater provides similar services. (Note: the
cinema did not exist then). The press everywhere
and the theater obey our directives.

"By the tireless praise of the democratic regime
tick, we will divide Christians into parties
political, we will destroy the unity of their na-
We will sow discord there. Helpless-

days united, always devoted to our cause.

"We will push Christians into wars
by exploiting their pride and stupidity. They
will massacre each other and clear the place where we
let's push ours.

"The possession of land has always benefited
curated influence and power. In the name of the
social justice and equality, divides us up
let's go to big properties; give us some
We will send the fragments to the farmers who want them.
return with all their strength, and who will be well-
early in debt from exploitation. Our capital
will make us masters of it. We will be at our
be the turn of the big owners, and the possession
sion of the earth will assure us the power.

"Let us strive to replace in the circulation
lation, gold through paper money; our crates
will absorb the gold, and WE WILL SETTLE IT
VALUE OF PAPER, which will make us
masters of all existence.

"We have among us speakers
able to feign enthusiasm and per-
to persuade the crowds; we will spread them among
the people, to announce to them the changes
who must achieve the happiness of humankind
,hand. By gold and by flattery we GA-
LET'S DEMINE THE PROLETARIAT, which,
will manage to annihilate Christian capitalism. We
let's promise the workers the wages they don't have

never dare to dream, but we will also raise the
price of necessary things, so much so that our
profits will be even greater.

"In this way we will prepare the re-
evolutions that Christians will make themselves and
from which we will harvest the fruits.

"By our taunts, by our attacks, we
we will make their priests ridiculous and odious;
their religion as ridiculous, as odiSws as
their clergy. We will then be masters of
their souls. Because our pious attachment to
our religion, to our worship, will prove the su-
periority of our souls.

"We have already established our men in all important positions. Let's strive-us to provide the goyim with lawyers and doctors; the lawyers know everything the interests; doctors, once in trouble sound, become confessors and leaders tors of conscience.

"But above all, let's monopolize teaching. By this we will spread the ideas which are to us useful, and we will knead the brains of our graciously.

"If one of ours unfortunately falls in the clutches of justice among Christians, let us run to his aid; find as many witnesses what it takes to save him from his judges, while waiting for us to be ourselves judges.

'The monarchs of Christianity, swollen of ambition and vanity, surround themselves with luxury and numerous armies... We will provide them all the money their follies demand, and we will keep them on a leash.

"Let us be careful not to prevent the marriage of our men with Christian girls; because, by el-the, we enter into the circles [of the fer-my. If our daughters marry goyim, they will be no less useful to us, because the children of a Jewish mother are ours. Let's spread the idea of free union, to destroy among Christian women attachment to principles people and practices of their religion.

"For centuries, the sons of Israel have despised "persecuted, worked to carve out a path to power. They are reaching their goal. They control the economic life of evil Christians said, their influence is preponderant on the politics and morals.

"At the desired time, fixed in advance, we let us chain the Revolution which, ruining all classes of Christianity, will enslave us definitively Christians. For thus it is accomplished-is God's promise to His people.

(Naturally, the Jews disowned this document. Didn't they often deny the authenticity of the gospels? A

fatigue! The Canadian Jewish Congress found an ar-
formidable gument: Reichorn, who spoke in 1869, never
but existed because we do not find his name in the
list of rabbis buried in the old cemetery of
Prague. . . closed in 1787 I t ' The Canadian Jewish Con-
gress jious refers, as proof, to the "Jewish Encyclo-
pedia" which, in vol.
Paul are fake. This shows what the value of
Jewish arguments).

Love of the homeland

DR BERNARD FISCHER, rabbi. "Chres-
Talmudic tomatie", p. 230:

"Let us not deceive ourselves and confess openly-
lies that all the pains we will take
to inoculate enthusiastic patriotism to the
Talmudic Judaism will be lost. The ju-
Daism is quite old and, in its migrations
painful, he has had too many bitter experiences to
that he can still indulge in this inclination
childish with great style, name that I would desire
give to love of the fatherland"

The bottom
of the struggle
"for the
proletariat"

j

The Jew Baruch Lévi, close friend of Karl
Marx, Adolphe Crémieux and Rothschild,
wrote the following letter to Karl Marx, -
reproduced in numerous books and
logs:

". . .In the new organization of
humanity, the children of Israel re-
will spread across the entire surface of the globe
and will become everywhere, without opposition,
the leading element, especially if they succeed-
feels to impose on the working classes the
firm control of some of them
them. The governments of the for-gt* nations/

effortlessly in the hands of the Jews under the
covered with the victory of the proletariat. There
private property will then be deleted
by the rulers of the Jewish race, who
will control public funds everywhere. 4
Thus will the promise of TaL be fulfilled, "
and that, when the time of Messiu
happens, the Jews will possess the goods
of all the peoples of the earth." (Letter
quoted in "La Revue de Paris", June 1
1928, page 574)–

Well "informed" %

Dr EHRENPREIS, Chief Rabbi of Sweden,
in the "Judisk Tidskrift", No 6, August–September.
1929:

"Theodor Herzl foresaw twenty years in advance–
these events before we had any
experienced, the revolutions, brought about by
the Great War, and he prepared us for this
that was going to happen."

(The "Protocols of the Elders of Zion", which
several authors attribute to Herzl, have also
announced current events twenty years ago
move on!)

The collapse of "Gog"

^

"BEITISH ISRAEL TRUTH", 1906, by the
Jews Dennis Hanau and Aldersmith:

"The complete, final and triumphant return
of the Jews, will take place after the collapse of Gog
(Russia).

"We can expect changes
considerable losses of the Great War which followed
comes, which hangs over the nations of Euro-
pe.

"According to our interpretation of the prophecies,

great power like England cannot
not allow another power to occupy the
Palestine." (Please note the date of this document).

Program
of jewishness
|from all over the world

The "Jewish World", one of the main
the Jewish newspapers of England, pu-
blished in London, February 9, 188: "the li-
following significant signs:

"the dispersion of the Jews was the cause of them
a cosmopolitan people. They are the only one
truly cosmopolitan community and, in this
quality, they must act and (7s act
like a REMOVER OF ALL
DISTINCTION BY RACE OR NATURE
TIONALITY.

"The great ideal of Judaism is not
let the Jews gather one cheek in
|ùel(iue corner of the earth for purposes
"jaralists, but let the whole world be
imbued with Jewish teaching and that, in
a universal brotherhood of Nations –
a greater Judaism in progress – all
the few and separate religions disappear
feels.

, "him as a cosmopolitan people, the
Jews have passed the stage that represents
in social life the national form of
."separatism". They will never again be able to
but come back to it. They made people in-
tier their "home" and they are now tending
giving their hands to the other nations of
the earth so that they follow their example
ple. They do more. By their activity in
^u literature and in science, by their
"dominant position in all
branches of public activity, they are!
will gradually flow
and non-Jewish systems in
Jewish molds."

Benjamin Disraeli confesses
the Jewish conspiracy

Benjamin Disraeli (lord lleaconsfield) was first minister of Anglcler-D. This Jew published in 1858 a book intitule "The Life of Lord George Bentinck – a Political Biography". On page 357

</(■ this book, this is what Disraeli wrote;

"Let an insurrection break out against tradition of the aristocracy, against religion and property rights. Then destruction of the Semitic principle, the destruction of the Jewish religion, or in its Mosaic or Christian form, the natural equality of man and the abolition of the right of property are proclaimed created by secret societies which form provisional governments, and men of Jewish race are found at the head of each of these companies. THE people of God cooperate with allies; the most skillful accumulators of wealth ally with communists; your particular and chosen breed gives the whip to all the dregs and all the scum of bottom of Europe! And all this because they (the Jews) want to destroy this ungrateful Christianity which owes them even his name and which they don't want no longer endure tyranny.

On the same page, a few lines more bottom, Disraeli writes, about the famous Greyhound Revolution of 1848 which plunged several countries in chaos:

"If it hadn't been for the Jews, that per-
unwanted turbation would not have ravaged
Europe".

The "glands" of humanity

•

Poem composed by the Jew Louis Lévy in 1918, published by the house "Nytnordisk Forlag", from Copenhagen, (recited by the Jewish actor Samuel Beskow at a party in support of Karen Hagesod, in Copenhagen, Dec 8, 1935, according to the "Berlingske Tidende" of December 9, 1935, in front of an audience in delirium:

"The times have come, – and one thing only matters now – it's that we misfestations for what we are: a nation between nations, – the princes of money and intelligence. A sigh will rise from all the earth, and the crowds will tremble while that they will listen attentively to the wisdom that resides among the Jews. Who doesn't know what it means do the glands of the human body? Hey! GOOD, now, by a judicious instinct of conservitude, the Jews settled in the glands of the modern community of peoples. THE glands of this community of peoples, this are: stock exchanges, banks, ministries, major daily newspapers, publishing houses, arbitration commissions, insurance companies these, the hospitals, the peace palaces. There is p-ublican gmelques and some sinners,

scholars and professors who assert that it there is no Jewish Question. So ask for it to the first thug who passes in the street, he is better informed. By his bellicose jealousy, this boor is an anti-Semite!

Naturally, the Jewish people would have to has international representation and a territorial territory of its own. _ But do not do not believe that the Jews of Western Europe will move one step.

Apparently, everything will remain unchanged, and for everything will be transformed. Jerusalem will become read new papacy. Jerusalem will look like a laborious spider spinning a web whose wires of electricity and gold will shine on the world entire. The center of this golden network from which where all the sons go, it will be Jerusalem. "

By whom the world
is governed. . .

BENJAMIN DISRAELI, Jew, in his book
"Coningsby", 1844:

"And at this very moment, despite centuries or dozens of centuries of degradation, the mind

of Europe. I'm not talking about their laws to which you always obey, from their literature of which your brains are saturated, but the Israeli intellect-current lite.

"You'll never see a big move intellectual in Europe to which the Jews will not have not widely participated. This mysterious di-Russian plomacy which alarms Europe as it is organized and led mainly by Jews; this GREAT REVOLUTION (that of 1848); WHICH WILL IN FACT BE A SECOND REFORME, MORE IMPORTANT THAN 1848, and of which we know so little in Angleterre, DEVELOPS UNDER THE AUSPICES THESE JEWS who largely monopolize the professorial chairs of Germany. Neander, the founder of Spiritual Christianity, and who is a royal professor of theology at the University located in Berlin, is Jewish. Benary, also famous here, and from the same university, is Jewish.

. "A few years ago, we addressed it to us from Russia. In truth, there is never had between the Court of St. Petersburg and my family the (Rothschild) of bonds of friendship. . However, circumstances inclined towards a rapprochement between the Romanoffs and the Sidonias (Rothschild). I resolved to go to St. Peter myself. town. On arriving, I had an interview with the Minister of Finance of Russia, Count Cancrini; I found myself face to face with the son of a Lithuanian Jew. The loan was in connection with the affairs of Spain. I traveled in one go. As soon as I arrived, I obtained an audience of mid-Spanish minister, Senor Mendizabel; I found myself in front of one of my peers, the son of a nuevo Christiano, a Jew from Aragon. As a result of this who was sweating in Madrid, I went straight to Paris to consult the President of the French Council that ; I found myself face to face with the son of a Jew French, a hero, a Marshal of the empire, and there was nothing surprising in this, because where would the military heroes if not among those who worship the God of Hosts?

—And Soult, is he Jewish?

— "Yes, and many other French marshals, the most famous of them, for example, Masséna, whose real name is Mannasseh, but

consultations was that it would be good to appeal to some northern power in quality friend and mediator. We fixed our choice on Prussia, and the President of the Council made a representation to the Prussian minister who attended our conference. Count Arnim entered the cabinet, and I found myself face to face with a Prussian Jew. YOU You see, my dear Coningsbv, that THE MY-OF IS GOVERNED PAU OF ALL OTHERS CHARACTERS THAT ARE NOT IMAGINED THOSE WHO ARE NOT IN THE COU-SMOOTH." – Pages 219–252.

The 300 despots

WAI.TEU KATHENAU, Jew, minister in Al-Germany, in the "Wiener Press" of December 24 bre 1921. :

"Three* hundred men only, each of whom knows all others, governs destinies from Europe. They choose their successors in their own surroundings. These German Jews have in their hands the means to put an end to all form of government that they consider unreasonable".

»?»((• 4

"We have conquered you

??

JIARCUS ELI RAVAGE, Jew, writing in the "Century Magazine" of January and February 3928.

"You're making a lot of noise around the undue fluency of the Jews in your theaters and the movie theater. Very bond; admitted that your complaint is founded, but what is that next to our penetrating influence in your churches, your schools, your laws and your thoughts of each

appreciate the real depth of our guilt
lity'. We are intruders. We are
spoilsport. We are subversives.
We took your natural world, your ideals,
your destiny, and we have confused them. We
'you been at the bottom not only of the last
great war but of almost all your wars
res, not only of the Russian revolution but of
all the major revolutions in your history.
We have brought discord, confusion and
frustration in your personal life and pu-
blique. We still do it. No one
can say how much longer we will do this.

"Who knows what great and glorious destiny
would have been yours if we had left you
quiet. But we didn't leave you
quiet. We took you in hand and
descended the beautiful and generous structure
that you had built, and we changed the course
of your story. We won you over

as never one of your empires has subjugated
Africa and Asia. And we did it without
armed, without bullets, without carnage and without fra-
case, by the sole force of our mind. We
we did it only by the irresistible force of
our mind, our ideas, our propaganda.

"Take the three main revolutions of
modern times, the French, the American and the
Russian. What are they if not the triumph of the idea
Jewish on social, political and economic justice
that ?

"We still dominate you. Is it surprising
(pie you were mad at us? We put a
hinders your progress. We have simple-
■ divided your soul, thrown confusion into
your impulses, paralyzed your desires ^i we

were in your place, we would hate you more
cordially that you hate us... You
call us subversives, agitators,
foment-currents of revolutions. It's true. We can
learn with the simplest and least effort
dre realization of the facts that we have been at
background of all the major revolutions of your
history. Without a doubt, we had a
important part in the Lutheran revolution,

main instigators of the bourgeois revolutions
its democrats of the penultimate century, in
France and the United States. If we didn't have it
not been. we would not have known our interests
loans. . ".

Conspiracy in the Middle Ages

"the Revue des Etudes Juives", financed by
James (the Rothschild, published in 1880, two docu-
ments which show the Sages (the Zion in 1 work
from the 15th century to direct the conquered action
rant of their race.

January 13, 1489, Chamor, rabbi of the Jews
from Arles in Provence, written to the Grand Sanhedrin
sitting in Constantinople, and asks his advice
in critical circumstances. The French
of Aix, of Arles, of Marseille which does not betray itself-
do not know, at that time by the election (1 a
Léon ISium, threaten the synagogues; that
TO DO ?

Answer :

"Beloved brother in Moses, we have received
your letter in which you inform us
born the anxieties and misfortunes that you
endure. We were also penetrated by one
great pain than yourselves.

"The opinion of the great Satrap* and Rabbis is the
following :

"To what you say that we do you well
oblige you to become Christians: do it, since
you cannot do otherwise, but the law
of Moses is kept in your heart.

"From what you say that we order from you
strip yourself of your possessions: make your children walk
chands so that little by little they strip the
Christians of their own.

"At this point you say that there are attempts on your lives:
make your children doctors and apothecaries so
that they Lie to Christians about their lives.

"As you say they destroy your systems-
nagogues • make your children canons and clerics

"To what you say that we do you well
other annoyances: make sure that your children
children are lawyers, notaries, and that always
they meddle in the affairs of States, so that, in
putting Christians under your yoke, do you
mine k world and you can all avenge
of had".

"Do not depart from this order which we
give you, because you will see by experience
nothing but the degraded that you are, happens to you-
be aware of the power."

Signed: VSSVFF Prince of the Jews, the
21 de Casleu (November) 1489.

tl.e

■ss to you

island •

ion .Incijji
ee document, in s'q>/iu>y«'U on an article, of.
that "Le Patriote" had confused in March 11
an iHimpt'lct on (this question, the CJC p.
the "Protocols of the Sayes of Sion" were piiM
first time in London in 1920, when
iliisetem denied catalonui the ■■Protocols-', Mi
iffj 1906, under M cofe 3920 11-17,10 00Ilt 19'
mentioned by the editors of the first
ylaise, Kyres and SjioHise ooile, Limited, iml>
British ooieerneinenl.)

•'Have
34. he
extends
es poio
the Bru

"We will order
to the nations"

ISIDORE LOEB, Jew (quoted by G. Batault (^
in his book "The Jewish Problem")):

"The nations will come together to carry
their homage to the people of God; all the
fortune of the nations will pass to the Jewish people, they
will march behind the Jewish people in chains
born, like captives, and will bow down
before him; kings will bring up his sons, and princes
ceases will be the nurses of his children.- The
Jews will rule the Nations; his name is-
will have peoples of their own that they do not even know
me not, and (the people who do not know them
will not run towards them. The riches of the
sea and the fortune of nations will come from them-
even to the Jews. The people and the kingdom which
will not serve Israel will be destroyed. The people-
elected will drink the milk of the nations and suck the breast
of kings, he will eat up the fortune of nations and
will cover with their shine. The Jews will live in
abundance and joy, their happiness does not
will not end, their hearts will rejoice, they will ~ A
will be like grass. The Jews will be a W race
blessed by God, the priests and ministers of
God and all the people will be a people of
"pious". The posterity of the Jews and their name
will be eternal, the smallest of them will multiply
will multiply by thousands and the smallest will become
a great nation, God will make an al-
eternal bond, he will reign over them again,
and their power over men will be such that, _
according to a time-honoured expression, they will walk
by long strides on the heights of the
earth. Nature itself will be transformed into
a sort of earthly paradise, it will be the golden age -
of humanity".

Mind good
instilled

WERNEU SOMBART, in "The Jews
and economic life", page 51, 1926;

"To a certain extent, we are entitled
to affirm (pie it is the Jewish imprint that the
United States must (be what they are, that is)
express their Americanism; because what we call
our Americanism is not (pie the Jewish spirit having
found its definitive expression... And, being

green, America has not stopped exercising on a economic life of Europe and on the whole of European culture, the role that the Jews played in the building of the American world has become of paramount importance for all you the evolution of our history."

The monarch of the world

In July 1920, on the return of the Grand-Rab- ^ Jerusalem linen from a trip to England, the Jewish Telegraphic Agency transmitted from Jafa, Palestine, in all countries, these words of co-adjutor of the chief rabbi:

". . .The Jew appears from now on as the true monarch of the world.

"Empires like Russia, Germany-gne, Austria, are governed by Jews; the Jews are the leaders of the peoples.

"Soon other countries will follow and other nations, and the Jews will see their flag all over the world."

The faith of revenge

HENRI BARBUSSE, Jew, in his book "Jesus":

"WE WILL PEAR THE NATIONS WITH A ROD OF IRON. But justice is THE RESTORATION OF THE DYNASTY OF DAVID; pity is that of the condition Jews; faith is that of REVENGE. I tell you that we, the true and only ones fold of the law of the final struggle for the ro- kingdom of God and for eternal life, which is the eternal glory of the Jewish conqueror.

"May the Word of the Lord roll through you over the cities like a scroll.

"I have in my mind an uprising that res. seems to the revolution.' d

THE DUE

M

YSTERE

Page 5

THE TERRIBLE PLOT

""(FOLLOWING) -

■auucam

The Universal Israelite Alliance
and Adolphe Crémieux

(KvnYoduil in the "Morning Post", London,
(September 1, 1920.)

"The union that we wish to found will not be
not a French, English, Irish or
German, but a universal Jewish union.

"Other peoples and races are divided into na-
functionalities; we alone have no citizens,
but only co-religionist islands.

"Under no circumstances should a Jew become-
will be the friend of a Christian or a Muslim before
that the moment comes when the light of faith
Jewish, the only religion of reason, will shine on
the whole world.

"Disjxn\sôs among the other nations, which. of-
then a time immemorial were hostile to our
rights and our interests, we desire first-
ment to be and remain immutably Jewish.

"Our nationality is the religion of our
fathers, e(we do not recognize any other
Nationality.

"We live in foreign countries, and
.should we be worried about changing ambitions?
giants of pay3 which we 'are entirely
foreigners while our marine problems and
materials are in danger.

"Jewish teaching must extend to all
the earth, Israelites! Somewhere (pie destiny
leads you, scattered as you are on
all the earth, seen "always stand up looking at you
der as part of the Chosen People.

"If you realize that the Faith of
your father-f is your unique patriotism:

"If you recognize that despite the national
nities that you have adopted, you remain and
always and everywhere form one and unique
nat ; we :

"If you believe that Judaism is the only
and unique religious AND POLITICAL truth;

"If you are convinced of this, O Israelites
of the Universe, so come, hear our app:d,
and send us your membership.

"Our Cause is great and holy. and its
success is assured. Catholicism, OUR IN-
NEMI OF ALL TEMI'S, lies in the dust
siere, fatally struck in the head.

"The net that Israel is currently casting over the
terrestrial globe widens and extends, and the great
Your prophecies from our holy books will finally
ye realize.

"The time is near when Jerusalem will become
create the house of prayer for all nations
and all peoples, where the banner of God unites
that Israel will be deployed and hoisted on the rivers
farthest reaches.

"Let's take advantage of every opportunity.

"Our power is immense, let us learn
to adapt this power to our Cause. What did-
do you have anything to fear? THE DAY IS NOT

> AWAY FROM ALL THE RICHES,
ALL THE TREASURES OF THE LAND OF-

OF ISRAEL."

(Attributed to Adolphe Crémieux, Jew, minister of France, who later served as president of the Al-bond).

(This r.nnniicsic seeoborc well 1st texts of the writings 'the hnd Mor.r, lienjamin Disraeli, Hases Joe), the "I:wlsh On- nui vie", rie., public towards Ui vi(:>ne vi-0<}vc. The ('ena-(l'ai» darish l'cmpress a iciile". without success in proving that the tertr is no longer in the mind of the IsmSlilc Alliance. United-ifutc.tlr vi in the one tVAilolphr Crc>uiciu\ which came tic um./iiphr the Turkish authority with Moses Montrfiore for Juui-c ct'vnnv.ucr the death sentence of eight Jews founding-jirv for ritual murder ri Damascus (1İ-12J. 1,'tcni or la neighboring culohnc, proof of lacon,'crasuutr the idea of thought, vl of style between the muni throws el iüt'uiic uu (Jië-better).

Nationalities and religions
must disappear

Adolphe. Crémieux, (jraud-maitre tin (irund Orient Maçonnit/eu, president of the Alliance Israelite Universelle, minister of Justice in France, declared in the Jewish newspaper "Les Archives Israelites", notebook Xo 2o, l«S(it:

"you messianism of new times
will arise, the Jerusalem of a new gold
dre, holy foundation between the Orient and
the West, it replaces the double
empire of popes and emperors, .the
don't hide the fact that over the years I have
never devoted my thoughts to anything other than that
only work Has barely begun
his work that the influence of the Alliance
Universal Israelite made itself felt at
far. Kilo is not only limited to
our worship, it penetrates into all
religions as it penetrated into
all countries. The ntdiontdities must
disappear, religions must be
deleted.

"Israel must not disappear, because
this little people are God's chosen ones. In
all countries we must master the

so that at the first news of an al-
lacquer, we can get up like
just one man. Our voices want to be
to be heard in the cabinets of mid-
nistres, up to the ears (the princes, el
come what may, too bad if we have to-
we are going to make use of laws of force, incom-
compatible with current progress, we
we will then join all the protests
silence. We are adjured to forgive the
past, the moment is there where it is created on
unshakable foundations an alliance
iiniuoilellc".

(lùlouard Druinont, in his "Libre Pa-
role", reported numerous findings
analogous claralions made by Adol-
phe (Ircinieiiix).

Why fight
nationalism

I,'heî>clnma(!uire Jewish "The Staitind", pa-
rising in Chicago, reports, in its issue
of September 24 liKÎ0, that the conference centers
trale of American rabbis made the observation
following statement: "The most remarkable and also the
most harmful of the consequences of the World War
diale was the creation of new nationalists
mes and the exaltation of those who already existed.
ATIONALLS.ME IS A DANGER FOR
THE JEWISH PEOPLE. Today, as in
throughout history, it is proven that
JEWS CANNOT REMAIN
IN THE STRONG STATES WHERE THE
CREATED A HIGH CULTURE NA-
TIONAL."

.,,<>*&■ D xe N/A, The symbol
of
the conquest
Jewish

The Star of Zion, formed of two In-
intertwined angles, also called "Seal
of David", is the religious emblem, na-

diale the dial appears on all synagogues, in all the organizations listed above vile Jews, on the Palestinian flag Jewish. This is the only symbol displayed on Jewish flags flown in Montreal and in all countries of the world by Jews.

The Jews revoke to make it the flag world of the universal republic, if they can succeed through communism to take over all the countries.

The Star of Zion is an official symbol heaven of all Kabbalistic organizations—your.

It is an official symbol of France masonry.

It is an official organizational symbol. communist and Godless tions.

It is an official symbol drawn on the header of the Treaty of Versailles.

It is an official symbol in armoiries of two Soviet republics.

It is an official symbol printed on ' French and Dutch postage stamps, etc.

It is an official symbol incorporated in the Great Seal (of Masonic origin—nic) from the United States; this Great Seal appears on the new American dollar caine

It is an official symbol appearing in back of millions of Koo medals sevell, distributed by the Jewry of Améric. •

(There is also the five-pointed star, ap-peeled "Seal of Solomon", kab—symbol Batist, Freemasonic, Sans-Dieu, comnuinisle, imposed as a symbol of—official in the coat of arms of the USSR, the Ilouge Army of Russia, and in the coat of arms of a host of countries by the ju—

lions that she inspired and led).

The two faces

RENE GK00S. Jew, in "The New Link-cure", May 1927:

'The two Internationals of Finance and island the Revolution works with ardor; they are the two faces of the Jewish International... There is a Jewish conspiracy against all nations.'

. . .

The Jew BLUMENTHAL, editor of "Judisli Tidskrift", 1929, No 57:

"...The black race has given the world a new calf prophet; but he has two faces and. door two names; on the one hand, its. name is Rothschild, leader of the great capitalists; on the other, Karl JMarx, the apostle of the enemies of the other.' 1

P»ge6

Lake

THE DUE

M

YSTERÉ

THE TERRIBLE PLOT

Secret Jewish deliberations exposed by the Catholic Gazette of England

In its February 1936 issue, the "Catholic Gazette", a men-official guide of the Catholic Missionary Society of England, published the record of secret deliberations held by a Jewish society at

information source.

Shortly after, "Le Réveil du Peuple", a Parisian weekly, reproduced the same report adding that the declarations had been made at a B'naï B'rith congress in Paris. (The B'naï B'rith are Masonic lodges in which only Jews are admitted).

Here is the text published by the "Catholic Gazette":

"As long as there remains among the Gentiles a moral conception of the social order, and as long (pie faith, patriotism and dignity will not have been uprooted, our reign on the world will not happen.

"We have already accomplished part of our task, but we cannot yet claim (pie all work is done. We have (die
•a long distance to go before overturning our main enemy: the Catholic Church.

"We must always bear in mind that the Catholic Church is the only institution which has been maintained, and which, as long as it is maintained—dra, will block our way. Catholic Church by his methodical work and by his teachers edifying and moral ments, will always hold its children in such a state of mind that they will have too much self-respect to bow down our domination and to bow to our futur King of Israel.

"This is why we have strived to discover the best way to shake the Church Catholic to its core. We have spread the spirit of revolt, and a false liberalism among the nations of the Gentiles so as to persuade them to abandon their faith and even to their worsen the shame of professing the precepts of their religion and to obey the commandments of their Church. We have driven several of them ous to boast of being atheists, and, more than this, to glory in being the descendants of sin—ge! We gave them new theories velles, impossible to achieve, such as the communism, anarchism and socialism, which serve wind today for our purposes. . The Gentiles stupides accepted them with the greatest enthusiasm. siasm, without realizing that these theories come of us "and that they constitute our powerful

"We have blackened the Catholic Church with the most ignominious slanders*, we have soiled its history, and cast disgrace on its most noble activities. We blamed him of his enemies, and thus brought them to come closer to us. So much and so much so that today we are witnesses, to our great satisfaction, of rebellions against the Church in several countries,. We have turned its clergy into an object of hatred and derision, we exposed him to the contempt of the crowd. We considered it as old-fashioned and as a waste of time the practice of religion catholic.

"And the Gentiles, in their stupidity, shown to be easier fools than we have-

I was waiting. We would expect more intelligence and more practical sense, but they are not going to slow no better than a flock of sheep. Let them graze in our fields until that they are fat enough to be worthy of being immolated to our future King of the World.

"We have founded numerous associations secrets which all work for our ends, under our orders and direction. We made some an honor for the Gentiles to join our organizations, which are, thanks to our gold, more flourishing than ever. However, it is our secret that those Gentiles who betray their most valuable interests by joining our conspiracy, never know that these associations are our work and that they work for our purposes.

■ "One of the many triumphs of our Franc-Maeonner'e is that these Gentiles who become members of our Lodges never suspect that we use it to build their own prisons, on whose terraces we let's erect it. throne of our Universal King of Israel; and never know that we do to them forge the chains of their own servility to our future King of the world.

"So far we have indicated our attacks against the Catholic Church following the strategy •operating from outside. But that's not all. Now let's see how we pushed

the Catholic Church, and how we came to
nested in its most intimate circles, and even
led part of its clergy to become the pawn-
deny our cause.

"In addition to the influence of our philosophy,
we have taken other measures, to open
a breach in the Catholic Church. To leave
I will explain to you how it happened. t.

"We induced some of our children to
se. join the Catholic body, with the intimation
explicit that they had to work in a way
even more effective at the disintegration of the Church
is Catholic, creating scandals in his
breast. We therefore followed the advice of our
Prince of the Jews who had said so wisely: "Do
your children of your canons, so that he can
feels destroying the Church." Unfortunately, the
"Converted" Jews were not all faithful to their
assignment. Several of them betrayed us!
But on the other hand, the others kept their
promise and kept their word. So
the advice given by our Elders proved that it was
effective.

"We are the fathers of *all the revolutionaries-
lions – even those which sometimes turned

conti't; We. We are the supreme masters
mes of peace and war. We can
boast of having been the creators of the Re-
shape ! Calvin was one of our children; it was
of Jewish descent, the Jewish authority made him
engaged and he had the help of Jewish finance to
draw up your Reform plan.

"Martin Luther gave in to the influence of his friends
Jews, and there again, thanks to Jewish authority and
Jewish finance, its plot against the Ca-Church
tholic was crowned with success.

/

"Thanks to our propaganda, to our theories of
Liberalism and our misrepresentation of
Liberty, the spirits of many Gentiles
were prepared to welcome the Reformation. They
separated from the Church to fall into our
fillets. And so the Catholic Church was very sensitive
noticeably weakened, and its authority over the kings

"We are grateful to the Protestants for their loyalty to our designs: – although the most of them, in the sincerity of their faith, unaware that they are loyal to us. We, their are grateful for the wonderful help that they give us in our fight against fortified castle of Christian civilization, and in our preparations for the advent of our supremacy over the whole world and over the kingdoms Gentiles.

"So far we have managed to reverse-ser most of the thrones of Europe. Others will follow in the near future. The Kussie serves already our domination. France, with its government Masonic government, is under our thumb. England, through its dependence on our financing this, is under our heel and in its Protestantism lies our hope of destroying the Catholic Church. Spain and Mexico are no longer only toys in our hands. :And many other countries, including the United States, are already fell in front of our suits.

"But the Catholic Church is still alive-you. . .

"We must destroy it without delay-
vanity and without the slightest pity. Almost all the world press is under our control; in-
let us therefore courage in a more violent way to hate her of the world against the Catholic Church. Intense-
let's focus our activities on the poisoning of morals of the Gentiles. Let us spread the spirit of revolution in the hearts of the people.' We must love them
ner to despise the patriotism and love of their family, to consider their faith as rubbish, their obedience to their Church as servility
degrading*, so that they become sour
to the call of the Church and blind to its cries of alarm against us. Above all, let us make impossible meeting at the Catholic Church of Christians
wish who are outside its fold, and the meeting non-Christians to the Church; otherwise, the principal great obstacle to our domination will be strengthened and our work will remain undone. Our com-
plot would be revealed, the Gentiles would turn against us, in a spirit of vengeance, and our domination over them could never come true.
ser.

"Let us remember, as long as there is
militant enemies of the Catholic Church, we
can hope to become the Masters of the world
by And let us always remember that the future
Jewish King will not rule the world until
the Pope of Rome is dethroned, as well as
all other reigning monarchs of the world
on }es Gentil, »". : ■ , -. , ,; ,...,'_„

>

The Key to the Mystery

Page 7

COMMUNISM, MEDIUM
OF JEWISH CONQUEST

What the Jews themselves say about it

i>

RALililN JUDAIIL L. MAGNÉS, New York,
1919:

"(«s radical qualities which are in the Jew
unites at the bottom of things, in Germany it dec-
' comes a Marx and a Lassalle, a Haas and a
Edward Bemstein; in Austria it becomes a
Victor Ailler and a Friedrich Adler, in Russia
a Trotsky. See the present situation in Al-
Germany and Russia. The revolution puts into effect
action its creative forces, see what great
contingent of Jews is immediately ready for
the battle. • Revolutionary socialists, men-
sheviki, bolsheviki, majority socialists and
minorities, whatever name they are called,
we find in all these parties Jews like
their dedicated leaders and like their workers
regular."

« • •

il 'cOflAN, Jew, in his newspaper "The Com-

\ "It can be said without exaggeration that the

bloody Russian revolution was made by hand
Jews... It was precisely the Jews who
led the Russian proletariat to the dawn of
the International, who not only led
but who still lead the cause of the Soviets,
which remains in their reliable hands. . . It is true
that there are no Jews in the Red Army in
concerning the soldiers, but the Jews understand
bravely serve as heads of committees and
Soviet organizations, such as commissars,
and lead the masses of the Russian proletariat to

. victory. The symbol of Jewry has become
the symbol of the Russian proletariat... With this sym-
bole comes victory, with this symbol will come
the death of the parasites of the bourgeoisie, who pay
ra Jewish tears in drops of blood."

. . .

NAI1UM SOKOLOV, great Jewish leader, in
k his book "The History of Zionism", admits that
F "Zionism played an important role in the
carried out by Bolsheviks in Russia.

. . .

RABBIN LEWIS BROWN, in his book
"How udd of God":

"We want to remake the non-Jewish world:
do what the communists do in Russia.

. . .

Prof. REINHOLD NIEBUHR, Jew, speaking
the i! Oct. 1934 in front of the Jewish Institute of Re-
lion, New York:

"MARXISM IS A MO- FORM
LAST OF THE JEWISH PROPHECY".

. . .

-THE AMERICAN HEBREW", 10 only. 1920: '

"From economic chaos, the Jew designed the
organized capital with its mechanism of application

fc "One of the impressive phenomena of
W our modern times is the revolt of the Jews
against the monster his mind had conceived and
that his hands had shaped.

"The Bolshevik revolution of Russia, this
iicaccomplishment destined to appear in history
re as the primordial result of the Great
war, was to a large extent the result
links JEWISH THOUGHT, DISCONTENT-
JEWISH MENT...

"What Jewish idealism and discontent-
Jewish people have contributed so powerfully to
complete in Russia, the same historical qua-
Jewish hearts and minds tend to act
complete in other countries.

"Is America, like Russia
of the tsars, will overwhelm the Jew with bitter and vile
reproaches like a destroyer and force it
to be an Irreconcilable enemy? Or does

America will benefit from Jewish genius? It is at the
people of America to respond to this
question."

Mr. HERMALIN, Jew, communist, in
a speech, in New York, 1917:

■ "The Russian Revolution was made by the
Jews. We formed secret societies.
We imagined the Reign of Terror.
We made the revolution succeed through our
convincing propaganda and our assassinations in
mass, in order to form a government well
We."

. . .

"JEWISI1 CHRON1CI.E". London, April 4
1919:

"There is much in the fact of boichews-
myself, in the fact that so many Jews are
Bolshevists, in the fact that the ideals of the liol-

with the highest ideals of Judaism"

Rabbi JUDAH L. MAGNES, of . . -Y.,
speaking before the National Radical Conference
the United States, April 1918:

"I claim to be a true Bolshevik...I
then say definitively that the president of
United States, in a short time, will launch
allied governments a call to conclude
immediate peace. . . he will ask for peace
immediately on the simple basis put forward by the
Bolsheviks of Russia."

. . .

OTTO WEININGER, Jew, "Sex and Character", Vienna, 1921:

"The idea of property is indissolubly linked-
ment with individuality, with, what the character-
There is something special about it. This is one of the causes which
causes the Jews to flock in flocks to the communism."
Munism." – Page 406.

"The Jew is a communist" – Page 413.
"The complete incapacity of the Jew to understand
the idea of the State." – p. 407.

. . .

editor-

"TO MOSCOW", Soviet newspaper
Jewish edition, September 1919:

"We must not forget that the Jewish people
forms the true proletariat, the true International
which has no homeland."

. . .

ANGELO S. RAPPOPORT, Jew, in his book

"The Pioneers of the Russian Revolution",
London, 1918:

tale, were responsible for the revolution."

• • •

MORITÄ UAPPOI'ORT, commenting on the revolution
German version of 1918:

"The revolution reminds us once again
the importance of the Jewish question, because the
Jews are the leading element of the revolution."

• • •

"JEWISH TRIBUNE," July 5, 1922:

"The German revolution is the work of
Jews; liberal democratic parties have a
large number of Jews there head them, and the Jews
play a leading role in senior positions
your government."

KADMI COHEN, Jew, in his book "Noma-
des", 1928:

"The very instinct of ownership, moreover,
resulting from attachment to the soil, DOES NOT EXIST
NOT AMONG THE SEMITES – these nomads –
who have never owned the land, who have never
wanted to own it. OF THEIR TENDENCIES
UNDENIABLE COMMUNISTS SINCE THE
HIGHEST ANTIQUITY" – Page 85.

"Is it not enough to recall the names of the
great Jewish revolutionaries of the 19th and
20th centuries, the Karl Marxes, the Lassalles, the Kurts
Eisner, the Béla Kuhns, the Trotskys, the Léons
Blum, so that the names of the theorists of the so-
modern cialism are thus mentioned? If he
is not possible to declare Bolshevism
taken globally, as a Jewish nation, it
nonetheless remains true that the Jews have
nor several leaders of the maximalista movement
and that in fact they played a considerable role in it.

"Jewish tendencies toward communism, in
outside of any material collaboration with
party organizations, what confirmation
dazzling do they not find in aversion
deep as a great Jew, a great poet,
Henri Heine, felt for Roman Law.
Subjective causes, passionate causes

cheba of the year 70 AD, against the Pax Romana and the Jus Romanum, understood and felt tied, subjectively, passionately to a Jew of the 19th century, which, apparently, had not conserved no connection with his race.

"And the Jewish revolutionaries and the communists who attack the principle of private property, including the most important monument The idea is the Codex Juris Civilis of Justinian and Vulpian do they do anything different from their ancestors who resisted Vespasian and Titus? In reality, it is the dead who speak". Page 86.

. . .

"The Maccabean" Jewish newspaper from New York, Nov, 1905, 250, "A Jewish Revolution" s

"The revolution of 1905 in Russia is a revolution Jewish lution, a cry* in Jewish history. It is a Jewish revolution because Russia is the shelter almost half of the world's Jews, and that the overthrow of his government poetry will have a very great influence on the destinies of millions of Jews living in this country and on those of the thousands who have recently emigrated welcome on all sides. But the Russian revolution is a Jewish revolution especially because the Jews are the most active revolutionaries of the Tsar's empire."

. . .

MAURICE SAMUEL, in his book, "1, the Jew," 1923, writes:

"We, the Jews, are revolutionaries-born. God us & thus made and constituted that if it were given to us to reach a few some of our goals, objects of our avowed desires, we would immediately get to work, by simple principle, I try to demolish this which has just been built."

. . .

AD RAPPOPORT, "Pioneer* of the Russian Revolution", 1918:

"Throughout all history the spirit of the Jews

subversive with the idea of building on ruins
nes." – Page 1 00.

'(continued on page 8)1

Page 8

L*C

THE DUE

M

YSTERE

COMMUNISM, MEANS OF
JEWISH CONQUEST (continued)

BERNARD LAZARE, Jew, in "Anti-semi-
ism":

"I/O Jew plays a role in revolutions, and
i! participates in it as a Jew, more correete-
Tnent, as tj. he remains Jewish... The spirit of
Jew is essentially a revolution-spirited
nary and, consciously or otherwise, JUIE
IS A REVOLUTIONARY".

:--:-x-;->-i:--:-:--;->'i-->-î-ifH-^^

f --H~î+-H"H->***+-KM -î-J ->■;*

"THE ISRAELITE UNIVERSE", late September 1807:
"The revolution, with its Equality and its Fraternity
nity, is the star of Israel.

"Israelite Archives", G July 3889:

French evolution has a very Hebrew character pronounced".

"NEW YORK TIMES", March 24, 1911:

"Kennan replays the story. He says how-
ment Jacob Schiff (Jewish banker) financed the
revolutionary propaganda in the army
tsar.

"Mr. Kennan spoke about work and re-
volution accomplished by the friends of Liberty
Russian. He says (pie i>during the Russo-Japanese War-
But he was in Tokyo and he was allowed to
visit the 12,000 Russian prisoners in the hands
Japanese link. He had conceived the idea of impregnating
the Russian year of revolutionary propaganda...
He brought from America all the propaganda re-
Russian evolutionary that could be obtained. He
said that one day Dr. Nicholas Russell came to meet him.
counter to Tokio and told him that he had been sent
to help him in his work.

"The movement was financed by a bank
quiere from New York that you know and that
you all love, he said, referring to M-
Schiff. 'Soon we received a ton and
half of revolutionary propaganda in Russian.
At the end of the war, 50,000 officers and soldiers
Russians returned to their country as if
revolutionary teeth, Friends of Liberty
[tusse had planted 50,000 lily seeds
berthed in a hundred regiments. I don't know how-
many of these officers seized the fort
retrograde last week, but
we know what part the army just played
in the revolution."

"Then a telegram was read to the assembly
by Jacob I. Schiff, reading in part as
Fiiiit: "Say for me to those who are there this evening
how much I regret not being able to celebrate with
the Friends of Russian Freedom reward it while
gible of what we hoped for and did
during these long years!?"

Elie Eberlin, Jew, in his book "The Jews
of today". 1928:

Russia, Palestine and elsewhere. At the time he is it appears as the only PROLE PARTY-TARIEN INTERNATIONAL. One of his factions joins the Communist International, the other to the Socialist International." – Page 24.

"During its autonomous existence, the Jewish people have gone through many forms of government. But neither the father dictatorship of the great Moses, nor the power of kings governed by a religious constitution, nor the republic of the faithful under the presidency of the great priests, nor the despotism of the last kinglets appears relying on Rome have not been approved by this people of dreamers. The Jews have always had >n gou-government, but they only ever did the undergo." – Page KM.

"As a result, the Jews were unable to maintain their State, among the States of antiquity and have must inevitably become the ferments of revolutionaries of the universe''. – Page 143.

"WHAT THERE IS STILL JEWISH IN THE ROLCUEVIKME is the renunciation of rewards from beyond, in the other world, and the search for happiness here on earth. But this idea which marks the triumph of the va-their Jews on "mystical-Christian" values lies" is common at present to all peoples." – Page 155.

(see also page 26)

! WHO PROFITS FROM THE CRIME!

"JEWIS1İ CRRONICLK", Lindres, late January 1933;

"MORE A THIRD OF ALL
RUSSIAN JEWS BECAME
SOVIET OFFICERS."

MANIFESTO signed by Chief Rabbi Menahem Cluskin of Minsk, Rabbi Hosea L. Zimballist, Rabbi Iterz Max.el, Rabbi Gabriel Gabrielow, Rabbi Oseher Kerstein and Rabbi bin Mendel Jarcho, February 25, 191.10. This manifesto was published by the Jewish communist Michael

protiv USSR", Moscow, 1930, page^ 103 and 104:

"It is not possible for us to separate our destiny of that of the Jewish people, with regard to whom the government of the USSR can be proclaimed the only one who openly fights all demonstrations tation of anti-Semitism.

"From a global perspective, it is a fact of greater importance than the leader of the party communist and head of the Soviet state. Lenin, has issued a decree in which anti-Jews were declared the enemies of the people. And while under British domination brings bloody conflicts naries are still possible, and that in Romania and in other countries pogroms and others Anti-Jewish demonstrations still occur, in USSR all means of propaganda are mobilized against anti-Semitism, and the apparatus of the law is even put into action.

"Under the Soviet regime, WE DID NOT NEVER BEEN SUBJECT TO ANY PERSON-CUTION BECAUSE OF OUR CONVICTIONS RELIGIOUS.

"We consider it our duty to declare categorically that in USSR NO RABBIN HAS NEVER BEEN THREATENED WITH SENTENCE OF DEATH OR ANY OTHER PUNISHMENT LY, nor is it in any way right now. Throughout the period of soldiers' councils and workers in Soviet Russia, not a single one rabbi was executed."

LNTote. _ During the same time, 42,800 high dignitaries, priests and ministers of con-Christian faiths suffered!*■ martyrdom).

"Nt-w York Jewish Tribune", by Juit Louis Eisiier. correspondent of "Nation", in Russia (18-1-24):

"If we judge the Bolsheviks in consideration <\e what the Jews gained through them in the maine of the instruction, the verdict is certainly in their favor.

"Jewish children by the tens of thousands public schools operate today

is lying .

"The Government has established seminars special educational Jews, where the masters are trained to give instruction in schools Jewish, in Yiddish.

"There are even sections in universities where Yiddish is the language of instruction.

"Before the Revolution, under the Tsar, the proportion Jewish students were limited to 4 per hundred of the workforce. Now there are no more limits. In some universities, 50 percent of students are Jewish; in Minsk (White Russia) for you percentage is even higher.""

"THE MACCAÏSEAN", article by Uaas, Jewish:

"The Russian revolution is a Jewish revolution—ve because it marks a stage in the history Jewish tory. It is also a Jewish revolution because the Jews were the most active revolutionaries lutionaries of the Russian Empire."

"JEWISH WORLD", August 13, 1922:

"Business is picking up in Russia and, under the new regime, the Jews quickly became ment the "captains of industry". There are many holding 100,000 Jews in Moscow, and the signs kosher butcher shops can be seen in many streets However, anti-Semitism is growing

in my city, alongside the increase in the Jewish population."

"t i'.nadian Jewish Chronicle" (10-8-23), re-pivducing the "Jewish Correspondence Bureau":

"The number of Jewish bandits in Moscow is increasing is growing alarmingly. It hardly happens daytime as attacks on public roads or violent burglaries are not committed by gangs whose members are Jewish in big party."

book "The Jewish Spirit":

"By blood and tradition, Karl Marx belongs body and soul to Judaism.

"Karl Marx and Rothschild represent the two extremes; but, as has often been said, the extremes touch;

"Karl Marx and Rothschild all personify two Jewish idealism raised to its highest power-session.

"The further the masses move away from Christianity, the more visibly Jewish they become,

"Jewish regenerative idealism perhaps prepares to be for the twentieth century a revolution disastrous."

"each intense manifestation of idealism me properly Jewish in Europe coincided with uprisings, murders and rebellions-/'

"NOVY MIR". Bolshevist organ, 16 husband 1922, published an "Appeal to Jewish Workers and Jewish citizens of America, Europe and your country country", in which we read:

"Our Soviet government spent billions to help the Jews who had suffered from the programs. But today our Republic is without resources. You have to put pressure on your governments. . so that they prepare the districts for their fra's evaded Jews, and so that they can compensate the Jews who suffered in Russia.

"All Jewish organizations in the world are invited to submit this request to the Con-Genoa conference by the organ of the Delegation of the Soviets.

"It is your sacred duty to weigh in on your governments, whether or not they are represented in Genoa, to force them to support the demands Jews from Russia.

"You must insist that the delegates of

that the Jews will have presented by THEIR REPRESENTATIVES, Soviet Delegates."

©

J". OLG1N, communist leader, in his day-nal "Morning Freiheit", N.-Y. :

"Every Jew must support the Front Popu-lary because it is the defense bulwark of the rights of the Jewish people."

(see also page 25),

The Key to M

YSTERI

r*i» 9

US Secret Service document

Jewish communism supported and financed by the high Jewish bank

It was the big Jewish bankers of New York who provided the first finance to establish communism in Soviet Russia. - The proof fcen was given to the world by the United States Secret Service (office of Second Army) in a document which was communicated to all am-bassades of the Allied countries.

This sensational document has been reproduced since 1920 in many many patriotic newspapers from different countries. It was also reproduced in "The mystical body of Christ in modern times" with the im-primatur of a bishop, by the Rev. P. Denis Fahey, professor of theology gy at Black Rock College, Dublin, Ireland .

Here are the remarks of Father Fahey and the text of the document in question:

'I* main document which deals with the way from which the Russian Revolution was financed, is the one which was published by the American Secret Service ol traimniia by the French high commissioner to his

• government. It was published by "La document-Catholic tation" of Paris, March 6, 1911, pre-made the following remarks: "We guarantee let us weave the authenticity of this document. In this "it concerns the accuracy of the information that it contains, the American Secret Service in takes responsibility."

This document was published in 1920 in a supplement to the newspaper "La Vieille France", by Paris, who added: "All governments of. 1. Kntente were aware of this memorandum dum, written according to information from the Service .American Seeret, and sent in time to high commissioner from va: s and his colleagues". This memoir can also be found in the book of Mgr Jouin "The Judeo-Masonic Peril", part I, page 249-351, with the additional remark fe that the Jews obstructed its publication, in P. so that the vast majority of the public does not know it not its existence. Although the key Jewish origin Kerensky who played, has the first reason. Russian of 1917, was I suspect, it, -emblo pretty sure he was his son of the Jew Aaron Kerbis and Jewish Ailler. The documentary ment is divided into eight sections. In sections Sections IV and Ise VI to VIII are reproduced here I enjoy the benefit of readers.

THE DOCUMENT

US Secret Service report

"Section 1: On February 1911, it was first discovered that united, revolution was fomented had Russia. It was discovered that people ei-aprè

_ named, as well as the banks* mentioned»: i.

were engaged in this work of destruction: -Jacob Schiff, Jew; Gtighenhcim, Jew; Mak Breitung, Jewish; Kuhn, Loeb & Co., bank Jewish of which the following people are directly authors: Jacob Schiff, Félix Warburg, Otto Kahn. Mortimer Schiff, S. II. Hanauer (all Jews). He there is no doubt that the revolution will broke out a year after the above information it was received was fomented and triggered by distinctly Jewish influences. In fact, in April 1917, Jacob Schiff made a public declaration blique has the effect that it is him with his financial aid-

Section II: In the spring of 1917, Jacob Schiff;
.started providing funds to Trotsky (Jew)
to bring social revolution to Russia. 1/;
"New York Daily Forward", which is an organ

Judeo-Bolshevik, there is a subscription in the
same goal. By Stockholm, the Jew Max Warburg
also provided funds to Trotsky & Com-
pagnie. They also received funds from the Syndi-
Westphalian-Krupp cat, which is an imputant
Jewish banking company, as well as a
another Jew, Olaf Asehberg, from the Nya bank,
from Stockholm, and from Givontovsky, a Jew whose "
daughter is married to Trotsky.

Jewish Capitalists United with Communists

"Thus was made a connection between the multi-
national Jewish nation and Jewish proletarians.

"Section III: In October 1917, the revolution
broke out in Russia. Thanks to this Russian revolution
Soviet organizations took over the leadership of
Russian people. In these Soviets the individuals follow-
ers, all Jews, made themselves remarkable:
Lenin (from his real name Oulianoff); Trotsky
(L. Bronstein); Zinovieff (Apfelbaum); Bring back
(Rosenfeld); Dan (Gourevitch); Ganef/.kv (Fur-
stenberg); Arvut (Lilienthal); Uritsky (Pade-
milsky); Flour (Lurie); Lilienthal (Xathan-
her); Martinoff (Zibar); Il. Gdum. li (Zilb.; r-
sieu); Garine (Garfeid); Suehanoti (Gimel);
Kamneff (Guldmann); Kagevsky (Kna-h-
mami); Ryazanoff. (Gokhman); Kollontai
(Lilienthal); L. iatnitsky (Ziwin); Axelrod
(Orfodox); Glasunoff (Schulz/.e); Xur"e-
.healthy (Weinstein); Lapiusky (Fevcnsolii0.
The author wishes to add that some authors are
convinced even- Lenin's mother was a Jew-
vi.

(Night: the publishers; Lenin studied at the
United Jewish students in Switzerland. A cor-
respondent to Russia, Victor Marsden,
declared (that Lenin was a "Kalmyk" Jew ma-
labeled at a Jewess (Krupskaya) whose children
spoke Yiddish. Herbert Fitch, a detective
from Scotland Yard who had spied on Lenin as
station. at the table, declared that he was typically
.Jewish}).

"Section IV: At the same time the Jew Paul Warburg who had been on the Federal Reserve Board, stood out for his active relationships with certain notorious Bolsheviks from the States T Tjnis. These circumstances, together with other points on which we had obtained information, were cause that he was not elected to the above-mentioned committee tioned (Federal Reserve).

Jewish Labor and Jewish Capital

"Section VI: On the other hand. Judas ilagiiès. which receives subsidies from Jacob Schiff, is in close relationship with the Zionist organization dial* PoâLe-Sion of which it is said 1* dir-Actau 1 .

The ultimate goal of this organization is to establish the international supremacy of the Tra-Movement Jewish valiant. (1)

Here again we see the relationships between the Jewish multi-millionaires and Jewish proletarians.

'Section VII: The social revolution had to barely broke out in Germany as the Jewess Rosa Luxembourg automatically took the lead political direction. One of the main leaders of the. international Bolshevik movement was the Jew Haase. At that moment, the revolution was cial in Germany developed in a parallel manner lele to the social revolution in Russia.

"Sjctioji VIII: If we take into account the fact that the Jewish Bank Kuhn, Loeb & Co. had in connection with the Weatherphalian-Rhineland Union, Jewish-German bank, and with Lazare Frères, Jewish bank of Paris, and also with the house Jewish Gunsburg of Petrograde, Tokyo and Paris; century plus we notice that all the houses Jewish sounds mentioned above are corre- sponding close relationship with the Jewish house Speyer & Co., of Ivondres, New-York and Frankfort-sur-1-e-Mein, as well as with Nya Banken, established- Judeo-Bolshevik headquarters in Stockholm, it appears It is clear that the Bolshevik movement is to a certain extent the expression of a general Jewish vement and that certain banks* Jews are interested in the organization of <m

IWiLIVeni! ut".

Jewish capitalists

'A few additional remarks on certain tabis of the characters mentioned above can be interesting. According to "L'Echo de l'ar's", from 2% April 19'20, Max Warburg is 1* cln-f of the bank Max Wurburg & Co., of Ham-town. He is the main shareholder of Ham-burg-Amrica Line and the Deulseher-Lloyd. His two brothers Paul and Felix, one of whom is ma-laughed at the sister-in-law and the other at Jacob's daughter Schiff, born in Frankfurt, are with Schiff, at the head of the Kuhn, Loeb & Co bank.

"In the "German-Bolshevik Conspiracy", p. '27, published by the Committee of Public Information, Washington, DC, in October 1918, we learn that Max Warburg advanced money to the Bolsheviks. The following message appears raît: "Stockholm, September 21, 1917: Mr. Raphaël Seholak, Haparand: Dear Comrade- En compatibility with a telegram from the Westphalian-Rhineland Syndicale, Max Warburg Bank & Co. informs us that a credit has been opened k Comrade Trotsky's enterprise". (Signed) J. the ^irstenberg.

"According to information from a French source, Jacob Schiff appears to have donated \$12,000,000 for the Russian Revolution of 1917.

"If now we read the book of Neata H. Webster, "The Surrender of an Empire", p. 74-79, we find additional information tional on the rise of Bolhevism.

The Revolution is a Jewish Investment

"It appears that the individual's real name mentioned in section III above below designation of Parvus, is Israel Lazarevitoh Helphand, a Jew from the Minsk province, in White Russia. Towards the end of the last century, tt took part in revolutionary work in Odessa.

(continued on page 10)!

•(1) Judah.3 Mugiib was then 'rabbi in New York; He was later sent to Jerusalem to direct the university there.

litaati, has a powerful dt trfc" active subsidiary in MontrAal

'Page 10

Lake

THE DUE

M

YSTERE

Should the world
be led by
lunatics?

;► (continued on page 24)1

Jewish Dr MJ GUTTMANN, "Zeitschrift fuer
Demography". 111th year, H. 4-6, p. 112:

"Dementia praecox is a mental disorder
Nui, among the Jews, is of a frequency quite
extraordinary fact."

The Jewish Advisor KKEl'PEL, "The Jews and
Judaism today", Amallhea edition,
1925, pay 387:

"As far as dementia is concerned, we have established
that in public and private insane asylums,
the percentage of Jews exceeds three laws this
him Christians.

HAS * *

CONCLUSIONS. – Shall we continue to
let the world be led by what the Jews
themselves call a tribe of lunatics,
of neurasthenics, hysterics and degenerative
res? We understand why propaganda and
Jewish cinema launches so many hysterical waves
on the world and try to contaminate it, to

important that all people react and
destroy this evil spirit that threatens them.

•

"THE SENTINEL", Jewish newspaper, June 9
1930, article by Rabbi Louis I. Newman: "It's
Jews must always be on the side of
liberalism, now and always, even if
liberalism may suffer temporary setbacks
res. Judaism has nothing in common with
reaction (nationalism), but everything in its tra-
dition is liberal."

Head everywhere!

IN CHINA, the organizer of Bolshevism is
the JEW Borodin-Crusenberg.

IN ITALY, the leader of the Marxists was the
JEW Claudio Treves.

IN RUSSIA, only Lenin was only HALF-
JEW (son of a JEW), Trotsky, Kerensky, Zino-
viev Radomiliskj-, Ronstantinovilch, Abramo-
vitcb, lloscnblum, I.itvinoff, Lmdé, Ravitch,
etc., all were JEWISH.

IN HUNGARY, the revolutionary movement
re of 1919 was led by Bela- JEWS
Kuhn (Cohen), Kungsi, Agoston, Peter, Grun-
fcaum, WeinsWin, etc.

IN BAVARIA, the revolution of 1918 had
for leaders of the JEWS: Kurt Eisner, assisted by
Lcwenberg, Roscnfcld, Koenigsberg, Birbaum,
Kaiser, Hoch.

IN BERLIN, it was the Lundsbcrg JEWS,
Riesenfeld, Lcwisohn, Moses, Rosa Luxem-
town, Cohen, Reuss, Hodenberg in 1918.

IN MUNICH, in April 1919, the leaders
were the JEWS Levine, Levien, Axelrod.

IN HAMBURG, in 1923, the JEW Sobelsohn
;(Karl Radek).

IN BRAZIL, in 1936, a mar-
xist broke out, the leaders are the Roien-Jews

berg! Stemberg, Jacob Gria, Weis Friedmann.
IN SPAIN, in 1936 during the revolution
tion, we see the Bela-Kulin JEWS "working",
Neumann, Ginsburg, Julius Deutch, the JULVh
Nelken the JEW Rosenberg, ambassador of
USSR, JEW Del Vayo, delegate to the
S DN, and all the immense crowd of JULih
of Spain presides over massacres and atrocities
tees, like in Russia.

And each of these revolutions resulted in
massacres of PEASANTS and WORKERS "-
Faithful to the JEWISH cause,

Official document
British accusing
the Jews !

In April 1919, in London, was printed by
order of His Majesty a White Paper entitled:
"Russia, No. 1. (1919). A Collection of Reports
on Bolshevism in Russia". This document
sky was submitted to the House of Commons.

The document, on page 6, contained a report
port of His Excellency Mr. Oudendyk, Minister
of the Pays-liaison in Petrograd, who acted at the same time
time in an official capacity as protector of
British subjects and interests, in place of the re-
presenting English (Captain Cromie) assassinated
signed by the Bolsheviks. Dated September 6
1918 and received by Balfour on September 18, 1918,
this official report reproduced in the White Paper
said:

"In Moscow I had repeated interviews
with Chicherin and Karachan. All government-
Soviet development has fallen to the level of
criminal organization. The Bolsheviks
are launched into a real criminal madness...
The danger is now so great that I believe
of my duty to attract the attention of the government
British government and all other governments
ments on the fact that all of civilization rises
diale will be greatly threatened if Bolshevism
' in Russia is not immediately deleted...
I consider that the immediate deletion^ of
Bolshevism is the biggest problem facing
now poses before the world, without ex-
accept the war that is raging at the moment, and

Egg without delay, it will spread in a form or under another in Europe and throughout the world tier BECAUSE IT IS ORGANIZED AND BUILT BY JEWS WITHOUT NATIONALITY AND WHOSE IJ3 ONLY PURPOSE IS TO DESTROY FOR THEIR PARTICULAR END THE ORDER EXISTS SO MANY THINGS. The only way this danger can be avoided would consist of action collective action on the part of all the Powers."

(Note. – The great diplomat had come to this conclusion, that the events since 1918 were perfectly justified, after "en-repeated meetings" with the Bolshevik leaders and after seeing what was happening on the spot).

Jewish communism supported and financed by the high Jewish bank

⇒ (continued from page 9)

In 1886 he went abroad and finally, after several wanderings, came to Copenhagen where he amassed a large fortune including chief coal distribution agent German in Denmark, working through Danish Socialist Party.

"Dr. Ziv, in his "Life of Trotsky", relates that when he was in America, in 1916, he asked Trotsky: 'How is Parvus?' , has to which Trotsky replied laconically: "He is in completing his twelfth million".

"It's this multi-millionaire Jew who, after Karl Max, was the greatest inspiration for Lén-born. It was through the intervention of Parvus that I*m-was not sent to Russia.

"Russia is not the triumph of labor-theirs, but only seems to be a gigantic placement of Jewish capitalists for their near ends."

And RP Fahey's book exposes an abundance of dante documentation which makes him conclude that the Jews alone are the cause and the profiteers of the com-

named are not "detached atheist Jews of the Synagogue", but very Talmudic orthodox often cited as models by great rabbis,

The flag
red !

For white people, the red flag has days been a symbol of danger. At the ar-
behind a train, on the edge of a precipice, on a broken road, on the outskirts of a quarry or a mine, wherever he is in danger of death or ruin, the dra-
red skin is deployed to prevent passers-by. VS\$,

Today the red flag is de-
bent and imposed on the ignorant crowds by those who dream of seizing the flooded with massacre, ruins, riots, disturbances, chaos, social divisions, human misery
Maine.

the red flag is the standard of international Jewish finance and was a-
edge deployed by Rothschild, at the same time time that the standard of politics world deo-proletarian and was of-
edge deployed as such by Karl Marx,

the first of the Rothschilds was called Amschel Mayer. 11 lived in Franc-
fort-sur-le-Main, Germany, where he had lived a collector's shop and chan- w
geur island coins. When he wanted to indicate that there was a sale
■ special in his shop, he displayed al carries a red flag. The people he going there said: "I'm going to the dra-i
red skin". One day just a passer-by! had made a mockery of this flag, kl
Jew Amschel Mayer replied: "('.ci flag will one day dominate the world."

The initiator of big finance in->
ternationale soon changed its name euf
that of Rothschild, a name which means<j

niands: schilrf, standard, flag, e(
burps, red.

Once they had control (})tW
world from above, finance, JiuW
decided to also obtain the. control
from below, the proletariat. Us laneerenll
Karl Marx, with his socialist bible and
communist, and financed the great*
international movements that emerge
shoot. Kt the red flag (rote seild),
of Jewish international high finance*
also became the flag of the proletariat
international.

Let the conquest of peoples take place
by Jewish finance or by the international
Jewish control systems, it's still law
Jewish race which wins, it is always I(j
same red flag of domination
Jewish which replaces the national flags
nationals. Jfc

And legions of gogos, of goyim,
considered by the Jews as vul-
cattle herder, follow with ecstasy this pulling
red skin from their own slavery,
like the sheep of the slaughterhouse follow
idiotically the leaders, the "leaders" erected
specially designed to help them move forward^
believing they are walking towards their "freedom."

Red flag, Jewish flag, drapeafl
of the high finance of international bandits
nationals, flag of the destroyers of «; ,
country, flag of the massacrers of Spain,
cne, of Russia, Hungary, etc., flag ■.*
Trotsky, Bela-Khun, Litv!. J
noff, the Kaaanovichs, the Rosenberfts |
of the Rothschilds, standard of the .Veau d'oeL^

The Key to the Mystery

Pa M u

The Jewish Bank's alliance with communism

A GREAT JEWISH BANKER MADE

At the end of 1936, the Count of Saint-Aulaire, French ambassador, published a book entitled "Geneva Against Peace" (Librairie Pion, Paris, 15 francs). In this book he reported the statements made before him by a great Jewish banker from New York in a café in Buda-Pest, ca- the pit of Hungary that the Jew Bela-Kuhn had just bloodied in a terrible communist revolution. The bank referred to in the statements below is most likely the bank Kuhn, Loeb & Co., of New York, whose directors were then the Jews Jacob-H. Schiff, Otto-H. Kahn, brothers Paul and Felix Warburg. (see page 9).

Here is what we read on page 85 (and following pages) of the book the French ambassador:

"This situation explains how the allies masked men of Bela-Kuhn had remained at the uapest after its rout and how we could meet them at the table of interallied missions some of you, moreover, were members, which kur was very convenient for .accomplishment i.-' their other mission. They also sanded joy-eu- ties the Tokay among the allies than among the ela- Kuhu and, when they had drunk more than the little ones children, their official protégés, had no milk, their tongues loosened. Number of re- Israeli Revolutionaries, expelled from Hungary, including had returned after the armistice, under the uniform me American, -and these are their reports to Wilson who inspired the policy of the Supreme Council in central Europe. I remembered the words of one of these augurs of whom I was the neighbor of your- ble to one of these international dinners which are the best school and the most dangerous rock diplomacy. He had become one of the directors of a large bank in New York, one of those who financed the Bolshevik revolution. But he wasn't one of those "sealed" bankers on the ground like a safe", according to the words of Louis Philippe on C.tsimii l: tm:i. It was necessary "deepened" in his specialty and willingly punctured it third party to reach higher regions. In good Oriental, he expressed himself through images to which- the, in cerebral, it gave in- telectuals. .A guest having asked him how- how high finance could protect the bohemian vism enemy of real estate property, condi- tion of the banking industry, like wealth real estate which is no less necessary to him, our man, responsible for supplying the homeless

time, taking a drag from his enormous ci-
station (at five gold francs each) and says:

'Those who are surprised at our alliance with
'the Soviets forget that the people of Israel are
"the most nationalist of all people/ because he
'is the oldest, the most united, the most exclusive,
"they forget (pie his nationalism is the most
"heroic, because he resisted the most terrible
"persecutions. They forget that it is also the
"the purest, most immaterial nationalism,
"since it has existed throughout the centuries and
"despite all obstacles without support
"of a territory. It is ecumenical and spiritual
"like the papacy. But it is turned towards
"the future instead of being towards the past, and its
"his kingdom is here below. That is why he is
"the salt of the earth, which does not prevent it
"to be, as they say on the boulevard, the most
"desalinated from nationalisms, that is to say the most
"decanted, the most .bare..."

word with a smile
replied by this

"When I say 1
"nutre nationalisa
"the one who. has the pi
"other peoples;

"with delight and without m;
"come to the salt, con'nai
l \\'.:-, .his codfish'/
"bank of Newfoundland,

nal repressed, this wise man of .Siun
gloss:

more stripped down, I hear that
He is the most drinkable of all,
s of .bottle, the one that the
absorb most easily,
.1 with hair-. For
follow the precept
I learned it on the
here it is: too much salt

'for the spirit and for the people. -We apply-
let us follow this precept wisely, as it con-
salt, salt being the emblem of wisdom.
"We discreetly mix it with the bread of men
"mes; we do not administer it in corrosive doses
"only in exceptional cases, when it comes to
"to burn the remains of an impure past like
"pai- example, in the Russia of the tsars. This
"already explains to you a little why the bolclie-
"visme pleases us: it is an admirable salting room,
"to burn, not to preserve. But, beyond
"outside and above this particular case, we
'commune with integral Marxism in
"the International, black religion, because it is
"the weapon of our nationalism, weapon in turn
"defensive and offensive, the shield and the sword.

"Marxism, you will say, is the antipodes
"of capitalism which is also sacred to us.
'It is precisely because they are anti-
"can both of them deliver to us the
"two poles of the planet and allow us
"to be its axis. These two opposites finding,
"like Bolshevism and us, their identity
"in the International. And these two opposites
"who are at the antipodes of Society like
"of the doctrine come together in the identity
"of the same end: the renovation of the world by
"at the top, that is to say by the control of the river
"chess, and from below, that is to say by the re-
solution. For centuries, Israel was segregated
"decorated with Christianity, pushed back into the ghetto
"in order to show the faithful what was called
"the witnesses of the ancient law in a lower-
"deny which, it was said, was the expiation of the dei-
"cide. This is what saved us and, through us,
'will save humanity. We have thus kept
"ve our genius and our divine mission. It is
"we today are the true faithful. Our mis-
sion consists of promulgating the new law and
"to create a God, that is to say, to purify the notion
"of God and to realize it when the times are
"gone. We purify it by identifying it with the-
"notion of Israel, having become its own Messiah, this
"which will facilitate its advent by our t.rïom-
"phe definitive. It is our new Testament.

"like David, the prophet-king or the king-pro-
'phete, united them in his person. We

"please and we are prophets not to
"not stop being kings."

"I. above, this king-prophet drank another
glass of Tokay.

"The skeptical LIn made this objection to him: "It
"Messiah, whose prophets and apostles are
"very, don't you risk being one too3
"martyrs? Because, finally, however stripped down your
"nationalism, it sometimes robs other people
"ples. If you despise wealth, you will not U
"do not disdain, even if only as a means,
"not of enjoyment, but of power. How
"the triumph of the Universal Revolution,
"tructive and negator of capitalism, can he pre-
' "to adorn the triumph of Israel, holy ark of this
"same capitalism?"

"I am not unaware that Jeroboam founded, in
"Dan and in Bethel, the worship of the golden calf. Jo
"do not ignore either that the Revolution is, .
"in modern times, the high priestess
"of this cult, the most diligent provider of
"his tabernacles. If the golden calf is still
"standing, its most comfortable pedestal is the
"tomb of the Empires. That for two rajsons.

"First the Revolution" is never more than a beginning
"placement of privileges, based on wealth,

"Now what feeds our golden calf is not .
"not the creation of wealth, nor even their
"exploitation is above all their mobilization,
"soul of speculation. The more it changes
"hands, the more there are left in ours. Ncus
"we are brokers who receive corn-
"missions on all exchanges or, if you
"preferably, toll collectors who control the cars
"refours du globe and collect a tax on
"all the movements of wealth "anony-
"me and vagabond", that these .displacements
"are transfers from one country to another,
"or oscillations between classes. Quietly
"and monotonous song of prosperity, we
"we prefer the passionate and alternating voices of
"the rise and fall. To awaken them,
' "nothing beats revolution, except war
"which is also a revolution. Secondly,
"the revolution weakens the people, puts them in
"state of less resistance against inter-

"gold demands the sickness of certain nations,
"those who are incapable of developing
"by themselves. We are, on the contrary,
"in solidarity with the great modern States like
"France, England, the United States, Italy—
lie, represented at this table, who have given us
"granted generous hospitality and with
"who we collaborate for the progress of the city.
"vilization. But take, for example, the Tur—
"quie before the war, "the sick man", com—
"the diplomats called him to me. This man
"illness was an element of our health, because
"he lavished concessions on us for everything"
"nature, banks, mines, ports, railways,
'etc. His entire economic life was con—
"fied. We took care of him so well that he is
"dead, at least in Europe. By placing ourselves
"from the down-to-earth point of view of accumulation
"tion of wealth, with a view to achieving
"ment of our mission, we need a
"another gloomy man. It would already have been a reason ■'

■"■Some guests having welcomed the latter "We reconcile the burps ^t, my properties,

■MM.fô^J- 2 ^

f

Pigeon 12

Lake

THE DUE

M

YSTERE

VJ

A big

made of
sensational
confession!

(continued from page 11):

"its sufficient, apart from considerations
"higher, to inoculate Bolshevism to
"former Russia. She is now man-
"I'm sick after the war, much more
"nourishing that the Ottoman Empire and which
"defends even less. Here she is just in time for
"a new feast. It will soon be a cada-
"vre; we will only have the trouble of
"cut up

"At the other end of the table, a co-religion
naire, enfant terrible of the synagogue, was lying in wait
the moment to say something. He cried out: "We

■ we think we are birds of prey, we are more
early scavengers!"

"Yes, if you want to," replies the storyteller
of the new law. But add that we
are for the good of humanity, for its

moral health, as in countries where roads,
is rudimentary, other birds are so for
public health. Also add that our
essential dynamism uses the strengths of
creation and the forces of creation, but uses
the former to feed the latter.
What were countries like ancient Türkiye,
ancient Russia and even, to a lesser extent
scale, ancient Hungary with its feudal regime
dal and his latifundia? They were members
paralyzed people who hampered all movements of the
world; rather they were embolisms of the Eu-
rope who could die from it, blood clots
obliterating vital vessels. By dissolving them
Before, we return them to the circular torrent
of the entire body. If, during the operation
lion, squirt a few drops of this liquefied blood
Well, why should we be moved by it? This is the price
small part of an immense benefit. Another said
that we are revolutionary, because3
we are conservatives of ourselves.

let's prove our organization for the revolution
and for preservation by this destruction,
Bolshevism, and through this construction, the
SDN which is also our work, one being
the accelerator, – the other the brake of the mechanics
of which we are the engine and the direction. THE
aim? It is marked by our mission. Israel
is a synthetic and homogeneous nation; She
"is formed of scattered elements in all
parts of the world, corn melted in the flame of
our faith in ourselves. We are one
SDN which summarizes all the dens. It's that
which qualifies us to unite them around us.
We are accused of being the solvent. We don't
we are only on the points refractory to this–
your synthesis of which ours is the example and the
AVERAGE. We only dissociate the surface to
awaken in the depths the affinities which

.ignore you. We are not the biggest com-
mun divider of peoples only to become one
• the greatest unifying common. Israel is I
gniorocosm and the gene of the future City"*

"We, the Jews, have led you
in a new hell", admits Dr. Lévy

In 1920 the English writer George Pirr-Rivers, of Worcester College,
Oxford, published a pamphlet under the title "The World Significance of
the Russian Revolution". (The global significance of the Russian Revolution)
published by Basil Blackwell, Oxford, two shillings. Dr. Oscar Levy, Jewish,
highly regarded in literary circles, wrote a
preface of which here are extracts:

"Bolshevism is a religion and a faith.
How could these half-converted believers
they dream of defeating the "true" and the "faithful"
of their own faith, these crusader saints, who had
rallied around the red flag of the prophet
Karl Marx, and who had fought under the
bold deed of these experienced officers of the
last revolutions: the Jews'!. . .

"There is no MORE RACE in this world
ENIGMATIC, MORE FATAL, and BY

CONSEQUENTLY more interesting THAN THIS
JEWS.

by the aspect of the present and embarrassed by its anxiety about the future, must seek to elucidate der! the Jewish Question and its bearing on our time that.

"Because the Jewish Question and its influence on the ancient and modern world dives to the root even of all things, and must be discussed by every honest thinker, however great the differences ficulties that it involves, however complex the subject as well as the individuals of this breed . .

"You reveal, and with great fervor, the relationships that exist between the collectivism of Immensely rich International Finance – democracy of money values, like you call it – and the international collectivism of Karl. Marx and Trotsky – the democracy of and by corrupting cries. And all these evils and these miseries, economic as well as political ticks, you trace them back to just one source, a single “fons et origo malorum”: the Jews.

"Well, other Jews could help you or– trager and crucify yourself for this expression forceful with your opinions. For my part, I I will refrain from adding to the chorus of condemnation nation...

"But, first of all, I must say this:

"There was hardly an event that happened in modern Europe without being able to go back trace it back to the Jews.

"ALL IDEAS AND ALL MOUNTAIN
VEMENTS OF THE PRESENT TIMES HAVE
SPRINGS FROM A JEWISH SOURCE, for simple reasons
reason that the Semitic idea finally conquered
and completely enslaved our universe. . .

"There is no doubt that in everything they do, the Jews are getting better or worse on the Gentiles, and there is no doubt that THEIR INFLUENCE TODAY JUSTIFIED
A VERY CAREFUL INVESTIGATION, and he it is not possible to envisage this influence without serious alarms. .

friend, we were very seriously mistaken.
And if there was truth in our error,
3,000, 2,000, no, 100 years ago, THERE IS NO MORE
TODAY LET FALSENESS AND MADNESS,
* A MADNESS THAT WILL PRODUCE MISERY
EVEN BIGGER AND AN ANAR-
SHIT EVEN DEEPER. I you
confess it, openly and sincerely, with
the sorrow of which only an ancient psalmist can

would whisper the depth and the pain in
our time on fire. We asked
saviors of the world, we who were ourselves
boasted of having given you "the" Savior, we
today we are nothing more than seducers
of the world, its destroyers, its arsonists, its
executors. We promised to con-
lead into a new paradise, and at the end of
account, we have only led you in
a new hell. There has been no progress,
at least moral progress. And it's only
our morality which has prevented any real progress
and, what is worse, which obstructs the path of all
future and natural reconstruction in our
ruined world. I look at this world, and I shudder
at the sight of its horror; I shudder all the more
more than I know the spiritual authors of
all this horror.

'But its authors themselves, unconscious in
this, as in everything they do, do not know
nothing of this astonishing nature has yet been revealed. Pen-
while Europe is in flames, while
his victims moan, while his dogs
howl at the conflagration, and while its
smoke descends in thicker sheets and
darkest on our continent, the Jews, or
at least some of them and not less
worthy, try to escape the building by
flames, eager to pass from Europe to Asia,
from the grim scene of our disaster towards the
sunny corner of Palestine. Their eyes are
closed to misery, their ears are deaf
to complaints, their hearts are hardened to anarchy
from Europe; 'they only feel their
their own sorrows, they only think of their
their own fate, they only sigh under their
own burden."

but by the . . . goyim

%&>'

In its issue of September 24, 1936,
the Jewish weekly "The Sentinel", published in
Chicago, published: "The central conference of
American rabbis made the decision to
stand up to the American government for him
ask to RELEASE FROM ANY OBLIGATION
MILITARY TION THE JEWS who, by object-
conscience, are opposed to war."

So these cunning Jews are already taking their
precautions. In short, they want to push them
United States to make war, but they hear
that only Americans of Aryan race have
the duty to pull the chestnuts out of the fire for Judah.
Aryan blood will weaken; the Aryans will lose
their fortune. Judah. wants to be the master.

THEODOR HERZL, great Jewish leader, in "The
New International Review", Jan. 1897:

"The agrarian question is only a question of
machines. America must defeat Europe,
as well as THE LARGE PROPERTY
ANNILATE THE LITTLE ONE. . The farmer is
therefore a type destined to disappear. Do we want to
therefore ask the Jew who is intelligent
to become a peasant of old rock..

The Key OF MVstere

Page .1 3

A rabbi pleads guilty and
prove the anti-Jews right!

(Article published by Jewish labbi Manfred Reifer eight months later
Hitler's rise to power, in the "Czernowitz Allgemeine Zeitung"
edition of September 2, 1933. This article greatly displeased the Jewish
verie, who did everything to make the edition of this issue disappear, but
without completely succeeding. The town of Czernowitz, now Romanian,

Bukovina).

"The current situation of the Jews of Germany is the culmination of a historical process that. It is a development whose beginning can be traced back to the time of Kaiser Wilhelm. I had to admit that it ends in this way, if we understand the profound historical importance of this movement anti-Semitic, of which Hitler is the strongest expression. The one who could not foresee this was blind. We tried to turn a blind eye to events and we acted according to the axiom vulgar: "What we do not desire, we do not see." I don't believe." It was a convenient way to avoid asking fundamental questions, to look at the world through rose-tinted glasses. The Predictors of Jewish assimilation attempted to throw a veil over the reality of things and they played, as their last card, liberalism,

and for a long time. They didn't understand the course of history and believed that they could escape by declaring themselves "Germans of faith mosaic", denying the existence of a nation Jewish, by cutting all the threads that connected them to Jewry, by erasing the word "Zion" from their prayer books and inaugurating Sunday Service. They viewed anti-Semitism as a temporary phenomenon that could be eliminated by intensive propaganda, by the organization of societies founded with a view to combat it. These were the thoughts of a great number of Jews from Germany. Hence the immense challenge and disappointment, the deep resignation before Hitler's victory, hence the nameless despair, the growing psychosis culminating until the suicide, complete demoralization.

"But he who judges the events of Germany following the principles of causality, will manage the Nazi movement as the culmination of a natural development; he understands it will also say that History knows no accidents, that each epoch is the result of the epoch that precedes it. This is the key to understanding the current situation. The struggle against Jewry was carried out in Germany with intensity for half a century, with a completely German precision. Anti-Semitism took root in the very soil of

"The Jews of Germany refused all this—
come to see him. They fed on false es-
pears, ignored reality and dreamed of cos-
mopolitanism of the Dohm era, Leasing,
Mondelsaohn. The uprooted Jews surrendered
to fantastic ideas and deluded themselves into dreaming
ves cosmopolitans. And this manifested itself
doubleifuçon. Or say acclaimed liberalism
general where they became the standard bearers of the
socialism. The two fields of activity provided—
provides new fuel for anti-Semitism.
the^. DESTINY

" "Read in good faith, wishing to serve their cause
and humanity, the Jews began to infiltrate
be actively in the life of the German people
With their characteristic Jewish passion, they
launched knowledge in all fields
these. THEY SEIZED THE PRESS,
THEY ORGANIZED THE MASSES OF
WORKERS, and they endeavored to in-
fluence the whole spiritual life in the sense of
liberalism and democracy. It had to, na-
naturally, cause a deep reaction
in the people who sheltered them. When the
Jews, for example, took control of the
so-called international ciplines, when they
distinguished in the fields of physics,
hence, chemistry, medicine, astronomy and,
up to a certain point in the 'field of Ifi',
philosophy, ; at most they could inspire
envy of their Aryan colleagues, but not a
lialnè "general' of 'the whole nation'." We didn't like

not to see Jews getting Nobel Prizes, but
we accepted the thing in silence. But in the
fields of national disciplines, that's all
something else. Here each nation strives to de-
velop one's original strengths and transmit
to present and future generations the fruits
of the spiritual works of the race. It's not
an indifferent matter for the people to know
who writes articles about Christmas, who celebrates
mass, which requires attending church. THE
people of any nation want their young people
be educated in one's own mind. But
while large sections of the people go
mand fought for the maintenance of their species,
we Jews have filled with our clamors the

lovers of the world and we thought of influencing public life through our Ideas. We rang the bells and made the call to silent prayer, we prepared the "renot of the Lord" and celebrated the resurrection.

"We played with possessions holiest of the people and have turned aside everything that was sacred to the nation. We are confident in the imperishable rights of democracy and we felt equal citizens of the state in the community German. We asked the censors of the morality of the people, and we have paid cuts full of satire on the German Michel. We wanted to be prophets in "the fields pagans of Germany", and we forgotten to the point of forgetting that all this was to bring destruction upon us.

"WE HAVE MADE REVOLUTIONS. and, as eternal seekers of God, we are launched at the head of the popular masses laries. We gave a second bible to the international proletariat, a bible in relation to port with the times, and we raised the passions of the third estate. From Germany, the Jew Karl Marx declared war on capitalism, and the Jew Lasalle organized the masses of the people in Germany itself. The Jew Edouard Bernstein popularized the idea, the Jews Karl Liebknecht and Rosa Luxembourg gave life to a mou-Spartaeist vement. The Jew Kurt Eisner created the Bavarian Soviet Republic, and was the first president. And against all this- the na- The German movement rose up and revolted. She will-milk forge its own destiny, determine itself even the future of her children...and she should not not be blamed for wanting it.

"What I first objected to was the global citizenship, cosmopolitanism, which had Jews in the front ranks of their troops. These uprooted people imagined that they could seduced the strength to transplant the ideas of Iaaie in the plains of Germaine, and to take ■ jump Valhalla with Amos. At times, they succeeded, but they swallowed themselves up with all the Jewish people under the ruins of a world that has collapsed.

"3. THE SEEKERS OF GOD IN SO-VIETIA.

"We must know how to examine the regime's struggle Hitler from a different angle, and learn to understand it. We, the Jews, are not did we not revolt and did we not (have bloody wars against all that was stranger,?. What were the wars of the Maccabees otherwise protests against a foreign and non-Jewish way of living? And Well what do the eternal battles consist of? prophets? Surely in no other place that in the elimination of foreign elements, foreign gods, and in sacred conservation of the original nature of the. Juiyjs|ne^ jNe. nftiu

are we not revolting against the racial kings-mixed from the house of the Idumeans? And have we not excluded from our community the Samaritans because they practiced evil mixed laughter? Why are the nationalists going would they not do the same, when a Kurt Eisner personally appropriates the prerogatives of the Wittelsbaohers? We must learn to look the truth squarely in the face and draw final conclusions. " !

"I would like to be a false prophet, but dismissing the hard facts will not resolve the problem issue. What is happening today in Germany Magne will arrive in Russia tomorrow. For everyone the crimes that arose from the common system nist, the Jews of Soviet Russia will have to suffer one day. We will have to pay dearly-lies the fact that Trotsky, Joffe, Sinovieff played leading roles in Soviet Russia tick.

"Have we not sinned more with the wind against the democratic form in 'Soviet Russia that in Germany ? While in Germany Hitler was elected by the majority of the given roU in an election tion, nothing of the sort took place in Russia. In that country, a small minority - which today today has barely four million people after 16 years of organization - has proclaimed the dictatorship of the proletariat. . . In Russia Soviet Jews also tried to be the precursors and proclaimers of a new

interpret the Bolshevist Bible and to influence
the thinking of the Russian people. It is a process
which calls for the strongest resistance and which, even
today, leads to the anti-Semitic disruption
that. What will happen when the government
Soviet will have fallen and democracy will cease
will celebrate its solemn entry into Russia? THE
Will Jews have a better fate than what they
suffer today in Germany? Behind
the Trotskys, the Kameneffs, the Sinovieffs, etc.,
will the Russian people not discover their
old Jewish names and will not make children suffer
children according to the wishes of their fathers? Or even,
will the regime last so short that the
fathers themselves have to atone? Is not there any
back examples of this?

Didn't "thousands" of Jews lose their
life, in Hungary, because Béla Kun had donated
a soviet republic on the land of saint
Etienne V (Note: we know that Béla Kun had
massacred more than 25,000 Christians in less than 3
hundred days). The Jews of Hungary paid
dearly for wanting to be prophets
your Within the Internationals, the Jews
appear as the most radiant elements
cals. The Germans, the French, the Poles,
the Czechs have a homeland and their international
ism is disappearing in Germany, France,
Poland, Czechoslovakia. They are indigenous
nes, under a national power. This is demented
tie in practical life. In 1914, the Germans
burned their red flags in the Third
garten of Berlin and ran to war with
patriotic refrains on the lips. The O-
Polish cialist Daszinski was at the forefront
of the struggle for the resurrection of Poland,
and the Czech socialists sang with enthusiasm
enthusiasm their "Kde domov muj"; only the
Jews didn't want to hear anything about
homeland, and they fell as ostensible prophets
on the battlefield of freedom. (1) Charles
Liebknecht, Rosa Luxembourg, Kurt Eisner,
Gustave Landauer: no Kaddosh will be re-
cited, no mass will be said 1. . .

"They, and to a certain extent, the children
of Liberalism, all these poets, authors, artists
your (Jewish) journalists have prepared the times
present, fueled anti-Jewishness, provided
the basis and materials for an era of. .Nazis-

they have only achieved its opposite. The curse-blindness had struck them, they did not see the catastrophe approaching, they did not strain the steps of Time, the heavy steps of Destiny, the very heavy steps of the Nemesis of the story".

(1) These four Jewish revolutionaries fled killed during troubles and battles iMwo^tiedS' by -the/ revolutions.(ju'ijs had or»anj3Çes.j,

Page 14

Lake

THE DUE

M

YSTERE

The cruel pogroms of history,
their perpetrators and their victims!

u

If the Germans want to be judged by
German judges and treated by doctors
Germans; if Polish students want to be
educated by Polish masters; if the peasants
Romanians want to trade with merchants
Romanians; if young Canadians want
Canada is developed above all by Ca-
Nadiens, the Jews excluded from the cheeses cry out
persecution all over the world, they scream
naked massacre, in the pogroms.

However, the Jews do not talk about the most
cruel pogroms of history, if the victims are.,
non-Jews. For what ? Let's go back quickly.
tell the story and we will understand. • “•

In antiquity, under Ahasuerus, 70,000 non-.-

Jews are massacred. at the instigation of the Jews,

day that yips celebrate, every year ■-
under the name of Purim. ' '

The day before the Exodus from Egypt, massacre of:
all the first born of Egyptian families.

At the birth of Jesus Christ, mass massacre
ral of Saints Innocent* throughout the Pales-;
tine, in the hope of killing the Child-God.

~ They extract the death sentence from Pilate:
of the Savior. ' ' <'

They stone Saint Stephen. V; '. :

They pursue and massacre the apostles. .

Nero's chief advisor was the Jew At- "

tilius and for 'favorites the Jewess Ppppea, who in- r

called for the massacre of hundreds of thousands of Christians.
hold. ',.•.'/'.: 1:

The Jewish book "Sepher Juchasin" (Amsterdam

3717) reports that at the time of Pope Clement (91- •

100), the Jews were put to death in Rome and in:

outside, "an innumerable crowd of Christians"
like the sands of the sea."

Dio Cassius, the great historian, in his
"Roman history". Anthpine translation of B.an-
dole, 1660), writes: "During this time, the Jews ■;
who lived along Cyrene, having for ea- -
pitaïue a certain Andreas, killed all the
Greeks and Romans ate their flesh
and their entrails were bathed in their blood
and, dressed themselves in their skins. They laughed about it.
shooting some very cruelly, sawing them.' of-
then the top of the head all 'at. through the /mi-
location of the body; they threw them to the animals and con-;
feared others to fight against each other'
the other; so much so that they killed 220,000. '
A similar and similar cruelty did they exercise
in Egypt and in the island of Cyprus, having for
leader and conductor of their cruelties a certain

240,000 people, because of which it is no longer allowed no Jew to go down there.

A note from Guizot, in "The Decline and the Fall (the Roman Empire", by Gibbon, also says; "In Cyrene they massacred 220,000 Greeks, 240,000 in the island of Cyprus, and in Egypt one very large multitude of inhabitants. Most of these unfortunate victims were sawed into two, in accordance with the example that David had "authorized by his conduct"'. .

The Jewish book "Sepher Hadoroth" teaches us that Rabbenu Jehuda possessed the favor of Emperor Antoninus the Pious. "He pointed out to him

malice of the Nazarenes as the cause of an illness die pestilential and obtained the death of all Nazareans who were in Rome in the year 3915 (ad 155). The same book tells us (pie ce was through the influence of the Jews that Marcus Aurelius made massacre "all the Nazarenes whom he took", in the year 177. (Of these Nazarenes were Saint Pothinus and 47 of her faithful, including Saint Blandine with the Macturus and Sanctus Christians).

The same Jew tells us how the Jews were able to have fun under the monster Oaracalla, "the fierce beast of Ansonia". The "Sepher Hadoroth" says that in the year .1974 (ad 214) "the Jews killed 200,000 Christians in Rome and all the Christians of Cyprus.

■ i The "Sepher Juchasin", Jewish book, also says to page 108: "On the desire of the Jews, Diocletian killed a large number of Christians, among them- which popes. 'Caius and Marcellinus, likewise 'that the brother of Caius and his sister Kosa".

Mohammed was assassinated by a Jewish woman, same as I Tsar Nicholas II and his family ..were by. 'Jews, Alexander of Yugoslavia and Barthou. by the Jew Peter Kalmeii, Huey Long by the Jew Weiss, Archduke Franz Joseph by the Jew Princip, the Archduke Rudolph by a Jewish; there were numerous Jewish assassinations acquainted me with Tsar Alexander, with Gustave III, Louis XVI and' his family, Rossi "(minister of Pius IX), Garcia Moreno, King Carlos, Doumer, de Lambrecht, Mores, Judge Prince, Felix

Tisza. '•

Horrible pogroms of Christians by the Jews Szamuely and Béla Kun, Jew and dictator communist from Hungary who, in 100 days, made massacre 80,000 Christians (1918).

The biggest program in history, the 'Russia under the yoke of Trotsky, Sverdloff, Zinovieff, Kameneff, Litvinoff, Yagoda, Joffe, Kaganovitch, Karakhan, Levine, Rappaport, Parvus-Halphand,' ■ Radek-Sobelsohn, Garine, etc., etc. One million nine hundred thousand bishops, priests, princes, these, noble, rich, army and police officers, . bourgeois, teachers, engineers, workers and ■ peasants martyred in 18 months; thirty million , died of hunger and epidemics due to famine artificial. since 1917, (figures from Dr Fritjof Napsen, – of the International Red Cross).

' Under the Jew Kurt Eisner and the Levine brothers, massacre of the Munich hostages, Bavaria.

Huge Judeo-Communist pogrom in Esloincloth where, for eleven months, 400,000 Spaniards Christians were massacred, (apart from lines of fire), for their religious and national faith, ' under the reign of the Jews Zamorra, Azana, Rosenberg.

Huge Judeo-Communist pogrom (fold a cost the lives of ten million Chinese since fifteen years in China, in the provinces under Soviet control. Massacres and artificial famine the terrible ones.

We only name the main ones of these countless pogroms of people and population entire nation. The Lives of the Saints, the story of antiquity, the Middle Ages and modern times are filled with them. And, everywhere, when the Jews were punished, they did not suffer a tenth of the evil that they had inflicted on the races who sheltered them were shepherding.

The Jews in the history of the world appear rise like a people of ferocious persecutors these and not as a persecuted minority. They tried, through their propaganda, to make people believe contrary to general opinion, but the facts are there who accuse them, even" in the books

Chief Rabbi NEOFIT*

CHIEF RABBI NEOFIT, converted to Christianity and became a monk, published in 1803, in the Moldovan language, the volume "Christian Blood in the Israelite rites of the Moroccan Synagogue last." This book was translated into Greek in 1843, in Italian in 1833. On page 19, Néofit writes:

"This terrible secret is not known to everyone Jews, but only Chakam (doctors in Israel) and rabbis, who bear the title of "Conservators of the Mystery of Blood." These communicate it verbally to fathers thousand and they, in turn, entrust the secret to the one of their sons who seems to them the most dignified trust, while adding gruesome threats \antables against the one who would betray him, ^^

Néofit then relates: "When I was thirteen^p years old, my father took me aside in a room obscure and, after having represented the hatred to be Christians as a pleasant thing to Jehovah, he told me that our God had us ordered to shed Christian blood and preserve for ritual use. "My son, said- he, kissing me, now that you are in- possession of this secret, you have become my most intimate confidant, truly another myself! Then he placed a crown on my head and gave explanations concerning the mystery a blood, once revealed to the Hebrews by Jehovah; from now on I will be the custodian of the most important carrying the secret of the Israelite religion. Im- terrible warnings and threats were made against me if I ever revealed this se^^. credit to my mother, my brothers, my sisters or my JJ future wife. I didn't have to communicate it only to the one of my sons who would be most capable of !e keep. So the secret would pass from father in sons through the generations to the centuries keys to come."

"The Gazette"

"La Gazette", Zinovieff's personal diary (Jew), official organ of the Petrograd Soviet,

"We will make our hearts cruel, hard, impious
toyable, so that clemency does not enter into it and
that they do not shudder before an ocean of blood
enemy. We will release the floodgates of this ^a^
bloody tide. Without pity, without mercy, nod^;
kill our enemies by the thousands. We drown them-
in their own blood."

"The Northern Commune"

"The Northern Commune", Petrograd, September 18.
1918, reporting a harangue by Zinovieff-
Apfelbaum (Jew):

"We will prevail; from the Russian population,
90 million are under Soviet power.
The rest we will exterminate."

(Note. - Since 1917, we have in fact destroyed
o5 million Russians by the murder and fa-
mine.) - ^m

The Ole of Mystery

Page 15

PONTIFFS OF THE GOLDEN CALF
and MASTERS OF THE WORLD

U Jews control major agencies
(Pdo news which presents to the world the events
t nements in the direction of Jewish interests.

Jews control all companies
of cinema which shape the mentality through the film
of the rising generation* in all countries.

Jews control fashion and tailoring
which drain the domestic budget and undermine the
family by undermining its main support: the economy.

The Jews control the gold and its handling,
which set the rate and value of natural currencies
nationals (Rothschild, Bleichroeder, Kuhn-Loeb

The Jewish Sassoon family controls

opium throughout the world.

The Jew Lord Melchett (Alfred Moud) controls nickel.

The Jew Louis Louis-Dreyfus controls the wheat.

P The Jews control the three Internationals* proletarians, founded by them.

Jews control secret societies.

The Jews control the workings of the Society of nations, imagined by them.

; The Jews exert a tremendous influence

directly on big governments (Horelshah, Sassoon, England), (Blum, Zay, Denain, Mandel, etc., in France), (Morgenthau, Perkins, Barueh, etc., in the United States), Vanderweide, Hymans, in Belgium), (Kaganovitch, 'I. itvinoff, etc., in Russia) and an independent even in governments where they do not? not shown.

The "Jewish Encyclopedia" dictionary of Jewish affairs written by a committee of Jews,

gives us some clarification on the power economic performance of the Jews.

9 Thus, we read that, from the beginning, the loans national funds and loans from large companies its industrial companies (especially the railways) were financed by Jews, the only ones rich enough to do it. Since the beginning of the penultimate century, they have. dominance in finance international.

The Jewish Encyclopedia tells us that Stern and the Goldsmkl financed, almost exclusively ingly, Portugal: Baron de Kirsch financed cé the railways of Türkiye, the Rothschilds those of France, Strousberg those of Romania, Poliakov and Speyer & Co. those of Russia, Kuhn, Loeb & Co. a good part of those in America.

"Perhaps the largest company today Poraine financed with Jewish capital, says the En-

by Sir Ernest Cassel.

From 1902, by the admission of the Jews, their tribe con-

- came close to dominating the international market in important countries. "The activity of the Jews on the international market is directly linked to their work as foreign stock brokers managed, to the global movement of pre-metals skies which are for the most part between their hands".

We can still read: "The Rothschilds control mercury; Barnato Brothers and Werner, Bett & Co. control the diamonds; Lewisohn and Guggenheim control copper and in a

some measure money.

We can add that the 3 Graustein interests and Dreyfus control the wood pulp market and paper.

This is how we can measure power

of a single Jewish financier. The example, that of Ja-

cob-H. Schiff (who financed Lenin and Trotsky

in 1917), is given by the Jewish Encyclopedia.

^k "Under the direction of Schiff, his firm operated the

financial reconstruction of Union Pacific Railroad around 1897. In 1901, he engaged in a battle against the Great North for the possession of- Northern Pacific Railway; this caused a panic that at the Stock Exchange (May 9, 1901) in which the firm Kuhn, Loeb & Co. kept the situation in check

THANKS. Schiff's moderation and wisdom in

this circumstance prevented a disaster

and made his firm become one of the first

influences in the financial world of paths

of iron, CONTROLLING MORE THAN 22,000 MIL-

RAILWAYS AND FOR \$1,-

321,000,000 IN STOCKS. He financed large

broadcasts from the Union Pacific, Pennsylvania

vania Railroad, of the Baltimore & Ohio, of Norfolk

& Western, Western Union Telegraph, and

several others. H financed and partially

Japan in 1904 and 1905.

All the banks of Canada combined, represent feeling the savings of millions of Canadians, didn't have half the fortune of this Jewish bank, representing the fortune of five people. If the great Jewish agitators demand to destroy our national banks, custodians of the savings of Canadians, they never speak of destroying these monstrous international banks that finance the communism, as has been proven.

The Jewish Encyclopedia also tells us that the house of Sassoon (the Rothschilds of the Orient) the opium monopoly in the world, controls in Asia vast textile monopolies, spinning res, dyers (silk, cotton, etc.) of powerful banking organizations, insurance, brokerage, trade. Branches in Kolkata, Shanghai, Guangzhou, Hong Kong, Yokohama, Nagasaki, Bagdad, etc.

The Péreire Jewish family, from France, according to the Jewish Encyclopedia, is branched in Spain and has powerful interests in many country. Here are some businesses she founded—deed, or of which it has a monopoly, or of which it de-holds major interests: Crédit-Foncier of France, Société Générale du Crédit Mobilier, Midi Railway, Northern Railway of Spain, Gaz de Paris, Omnibus de Paris, Compagnie Générale Transatlantique, Lighting of Paris, Assurance Union and Assurance Phénix of Spain, docks and factories of Saint-Nazaire, the Credit Mobilier of Spain, Bank of Tunis, Banque Transatlantique, railway: Pans-Ar-genteuil, Auteuil; Cie des Quais de Marseille, Gas of Madrid, Ottoman Imperial Bank, railways in Switzerland, Russia, Austria cheating, in Portugal, etc., etc.

The Bischoffsheim family, from Paris and Bruel-the: Société Générale de la Banque des Pays-Bas, Crédit-Foncier Colonial, Société du Prince Imperial, Franco-Egyptian Bank, Union of Credit (Brussels), Comptoir des Prêts sur Mar-goods (Antwerp), Union du Crédit (Liège), National Bank, etc., etc. (Jewish Encyclopedia).

The Strauss family, from New York: control

RH Macy stores, pottery, glassware,

{Jewish Encyclopedia).

Seligman Brothers, of New York, financiers of the Secretary of State and the Navy of War of the United States since 1876/Has been interested in all American government bonds. Led the union that distributed the Canal to the United States. In 1879, the Rothschild and Jesse Seligman absorbed only the government's \$150,000,000 loan American money. MANAGED IN A WIDE MEASURES the finance of the American Civil War came. "In 1877, Judge Hilton refused to accept see Seligman and his family, for racial reasons, at his Grand Union Hotel in Saratoga. One is-time that this incident caused 1* ruin of the store

AT Stewart, then managed by Hilton, and which by the suite became the property of John Wanamaker, of Philadelphia". (Jewish Encyclopedia).

It is the same for all countries, whether are the fabulously rich Rothschilds, capable of destroying any government English or French who would dare to challenge them, whether it concerns the extremely wealthy international bankers Camondo, Fould, Montagne, Stern, Bleichroder, Warschauer, Mendelssohn, Gunz-village, Japhet, Lazard, etc., next to which the Ford, the Carnegies, the Duponts, the Mellons, the Rockefeller are like dwarves. The press Jewish only talks to us about Christian financial deg but carefully hides the formidable power ble of the great international blackmailers, power out of proportion to population Jewish and especially with the production of Jews.

The somersaults of some little Jews, such as brothers Insull (\$5,000 million), Stavisky (450 million francs), Lévy (120 million francs), in the French catastrophe of Panama, etc., make us better see the size of the others.

The Jews are truly the undisputed masters of global finance, which allows them to tighten their control over food prices, lei international organizations of all kinds, the

is immoral for a single race to hold so much of power over all other races of the earth. The times are over, the time is come to destroy this colossal octopus which sucks humanity and feeds on all peoples in work. Local controls of Jewry in our country (alcohol, furs, meat, slaughterhouses, furniture, confection, taverns, gold, nickel, paper, etc.) represent only a tiny part of its power. The greatest and worst power is the one we don't see but which is more effective, that of the hundred-headed international body. He must work" for deliverance, each in his own country, in his province, in his city.

CANADIAN JEWISH CHRONICLE", September 7
1935 ("The Czar in Rothschild's Castle):

"The palatial residence of Rothschild was still in a state of Solomonic splendorne, such that no caliph could have sustained without reducing his kingdom to poverty. Of made, at least half of the treasures of the earth are preserved in the Rothschild vaults. . . Rothschild exercises its power over agencies inaccessible to other mortals. The kings fear, and the fortress of Sevastopol will not would never have fallen if he had taken up the cause for Russia... This man controls the destiny born of nations. . . he is the Lord of Israel,, 1 *

"TAG", Jewish newspaper, New York, April 9
1936:

"The Jews of America, because of their number, their interests and their ability, constitute A GREAT POLITICAL FORCE THAT. It belongs to them by right. They go use it/as they see fit. What will you do you about this?" " ' ~ ' ;

Page 16

Lake

THE DUE

M

YSTERE

A BREED OF VULTURES. . .WHO

In 1934, the New York Jew Samuel Roth, a well-known author and bookseller, publish a 320-page book, illustrated by John Conrad, at the Golden Hind Press, Inc. He had previously published two books for defend your race against anti-Semites: "Europe" (Liveright, 1919) and "Now and Forever" (McBride, 1925). But by force to study why the Jews had been unpopular in all centuries and all the countries, after having examined them better and especially having suffered their blows, Roth changed of opinion altogether and gave entirely The anti-Jews are absolutely right. As soon as his book had appeared, the Jews overwhelmed it fiercely cement on all sides and tried but without success in making him appear crazy. See- Here are some extracts from Roth's book:

TAT

Hypocrisy and cruelty

"Disraeli put out the word that the peoples have the Jews they deserve. We can say with as much truth as the Jews have the enemies that they deserve.

"The history of the Jews has been tragic, tragic- only for the Jews themselves, but it did not not less for the people who suffered from it fert. . . Our main vice, today as in the past, is parasitism. We are a people of vultures living from work and good nature of the rest of the world. But despite Without our faults, we would not have done so much harm in the world without the evil genius that animates our leaders. . . Our parasitism can have a good ne utility, considered as that of certain parasitic germs essential to the regular flow of blood in the arteries. The shame of Israel does not

QUIERS and the dressers of the world, but the tremendous hypocrisy and cruelty that we are imposed by our leaders, and by us at rest of the world.

"The first of all Jewish laws is that the Jews must live. He is indifferent to know how, by what means, in what goals. They must live. When (they can conquer by force of arms) they are returning to their old methods of conquest through cheating, lies and seduction pimping.

Anti-Semitism

"I must reaffirm that anti-Semitism is (simply one of the primal instincts of humanity, one of the important instincts by which a race seeks to DEFEND ITSELF AGAINST TOTAL DESTRUCTION. I would not know say it too much. Anti-Semitism is not, like the Jews tried to make the world believe it, an active prejudice. It's the instinct to conservice that every man brings with him in emerging, like the instinct that lowers if blink sharply when something flies in the direction of the eye. Also fast and also fcûr is the instinct of anti-Semitism.

Of mortal persecutors

"From time immemorial, the Jews have been admitted freely and kindly, almost with pleasure, by the nations where they wanted to be admit. The Jews have never had to make a petition to enter a country... the first first time. Read the story of the progress of the Jewry in Europe and America. Everywhere they were well received, we helped them to develop establish, to mingle in the affairs of the community. But one by one the country's activities are closing down. will soon lie to them because of their in-righteous... and, inevitably, they make themselves ignominious deniedly expelled from the country. There is not one This is the only case where the Jews did not fully misunderstand rity the bitter fruits of the fury of their persecutors. . . We come to the nations before tending to want to escape persecution,

cancels evil.

"Judaism is like a venomous disease.
nothing moral. Results for the people
who allow themselves to be infected are invariably
treacherous and unhealthy. If you doubt it, take a look
glance at any European people
in the hands of the Jews. If you want to con-
quer more, look what happens before-
feeling in America.

"Good business"

"In Ustcha, Austrian Poland, where I am
born, the Jew Reb Sholom sent his wife all
Sundays and Christmas Day at church with
the key to the church, and if the interest was not paid
she refused to open the iron door to the faithful
the... From my early childhood I learned that the
Jew's only reason in business was to
get the best out of non-Jews. When the non-
Jew had been cheated, so business was
good. More evil committed against a non-Jew
in a transaction had been great, phi s the
pleasure seemed profound to the Jews I listened to
shut up... The contempt of Jews for non-Jews
is part and parcel of Jewish psychology. ..

The famous heritage

"In the minds of the Jews, there was no question-
recognition of their superiority over the rest of the population
lation of the city. It was simple. They were
Jews. And the goyim (non-Jews) were only
goyim!... Their superiority in possession
legal, ah! that was the real one. What belongs-
born to the goyim was only a passing possession
manage that the stupid laws of the good guys were trying
to make permanent. Since the first
goals, didn't God want all good things to
Do earthly things belong to the Jews?
It was the duty of the Jews to remember this by
at all times, particularly in their trans-
actions with the goyim. . . The Jews do not
do not weave others into their religion because they
are firmly convinced that they will inherit fi-
nally of all the goods of the earth, and they want
slow as few heirs as possible to share
this heritage.

"We despise the goy (non-Jew) and we

tories hummed to the ears of children, teenagers stupidly re an ugly creature called yoisel, and called by a dozen other names too hideous to repeat them. This yoisel had been a human being and a Jew. But one day he became mad, and in his pitiful madness announced that he was the Lord himself, (the rest, which we can also read in the "Sepher Toldoth Jeshu" or life of Jesus by the Jews, is too blasphemed matory to be reproduced here). This extraordinary caricature of the founder of the religion opposite was to cause one of the most serious funny adventures of my life...

"Being a Jew is not a disadvantage only if we do business following Jewish tradition. But you can be a Jew doing business recently and honestly. I have not met than two Jews of this category in all my life. . .

"Since all the goods that the Jew sees have was created to enrich Israel, it must be at his disposal a good little way of ar-buy it back from the crude goy who holds them. . . He ... not can help but have this dishonest feeling-do not. It's almost instinctive for him. It is this is how little Isaac is raised. And what a little Jew has learned, he never forgets it. For "to know how a Jew is raised, one must have lived in a Jewish house.

War to continue

"The preservation of religion and culture Jewish culture is simply an excuse for to be a thing, a screen. What the Jew desires truly and hopes, through Jewish schools, is to cultivate in your child awareness long live that he is a Jew and that, as a racial Jewish, he must continue an ancient war against be his neighbors. The Jew must always remember deny that he is nothing other than a Jew and that his first allegiance is firstly due to the ple Jew. He can be a good American if he is paying to be. He can even ask the right Chinese. But no obligation that: he contracts with a non-Jew m can be considered as

This is how the

. defines the

valid if it steals the interests of its most important bearing obligation.

"The young Jew first learns that he is Jewish. Then he learns that being Jewish makes him different from all other peoples of Earth. . . We strongly impress the young Jew the feeling that he must be a professional. . Being forced to work, to do labor manual to earn a living is the worst state in which the young Jew can fall, whatever who must shame and humiliate him. THE The Jew's disdain for manual labor is a second nature in him, an innate feeling, in-meant. .

Professions

"Jews do not consider professionals liberal positions like other people. Not reverence for the profession or its traditions tions. . . The young Jew does not consider his prey- ^k sion (law, medicine, etc.) as a^F gangster considers a new "racket"; ouel amount of money he can get in exchange of the slightest effort and enthusiasm.

"What happens to young Jews who do not can reach professions, which do not have the means to buy a newsstand or do not have the imagination to become salespeople? Most of them stand on the corners neighborhood streets and become the little ones thieves, bandits, strikebreakers, gambling dice, peddlers and narcotics smugglers ques, agents of trafficking. white, delighted-ers and "racketeers" from all communities peaceful lands of America. Other races have also theirs, but they become so by hard necessity of living; the Jew becomes one because he sees it as a career.

"Nothing the Jew does is essential ^^ to the well-being of America. On the contrary, bucket- ^B suddenly what he does is contrary to the best America's interests. H does not contribute even in labor at general work if

shops" and in the traps he sets himself even. . . In literature, he only contributes obscenity, journalism that digs into people's affairs res intimate of others and, often, is tinged of blackmail. It is indeed in the national... We are still a nation of sinister busy lazy people. . . In business, the Jew has only one code: know how to create something <nothing, getting rich through the bargaining of things- what he didn't do; but you have to know how- ment he proceeds to find out what it is.

Deals

"America is full of businesses

bearing old Christian names but in reality lity owned and operated by. Jews. These acquired them in the way I described (the gradual tufting); this is how the Jew shoots something from nothing.

"I am a Jew, better than anyone in the world, knows how to dispossess the poor and the poor bres of the middle classes. For every non-Jew who goes into business, there are two Jews who are waiting for the exit.

"We therefore see the Jew, as a man-businessman, promoter, lender, seller by excellence, the author and the main instigator of a credit system by which usury of national scope' rises like a monster to millions of hands- suc- millions of. throats.

e

The Key to M

YSTERE

P i3 to 17

ERSECUTE ALL OTHERS

,

•

if Samuel Roth,
ws Must Live"
this Jewish.

to strangle the honor and freedom of movement
life of a hard-working people.

"When Heine said that 'Judaism is not
not a religion but a misfortune," he does not think-
knows that to his personal misfortune. But no one-
has not yet calculated the extent of this misfortune
for the rest of the world.

The "Kol Nidré"

"No religion in the world offers a spec-
tacle as contradictory, as mischievous and
as unreasonable as reciting prayer
re of Kol Nidré in the synagogues on the evening of
the holiday of Yom Kippur. . . Whatever the case
make him have business with his neighbor, mate-
rial or moral, the Jew makes God understand
in advance that this will be on an explicit condition:
the execution must be favorable to God, without
which the Jew will consider it null, of no effect,
entirely useless, as if it had never
been even mentioned, as if nothing on it
yet had not been negotiated... The specious argument
that this prayer is exclusively of a re-
litigious seems to me OBVIOUSLY DISHONEST-
DO NOT. If the author had wanted to understand
only obligations towards God, he does not
not written "the obligations and commitments
of ALL names". There is no more meaning nor
of sincerity in the other explanations. . . By
After reciting Kol Nidre, the Jew denies responsibility
sanity of the crime even before committing it.
Can we doubt the terrible evil influence-
health that. this can influence its character
citizen and human hearth?

Jewish civilization

vee. The seal of spirit and temperament
Jews have deeply impregnated our institutions.
...If the Jews are ever expelled from America,
it will be because of medical practice
sing Jewish doctors and lawyers.

"The Jew is a nomad who has a weak
for the building. I hear the undene-
of the earth- as soil to cultivate and to
make it flourish. The tFuif only has one use
of possession of land, or any other
choae: speculation. Civilized peoples have
stain a kind of weak holiness in the pos-
session of the ground - a holiness that the Jew will violate
whenever he can. - Herzl was probably
probably the first honest Jew in two
a thousand years... a Jew without the itch for
money or real estate.

The "women's market"*
> "The presence of the Jew in the theater is the
■ large, prevention of side development,
spirituality of the theater. The history of theater and
related arts proves that they flowered alone-
ment when the Jew could not get involved. . . THE
moment when the Jew entered the theater, a
kind of impotence has fallen on the scene...
In America, the Jew controls the theater, there
throne, For the: Jew, theater only means
two things: : an easy way to make art
gent, and a market of pretty women. . , The May-
your. de, pass receives its recruits from the agent theâ-,
> tral and, in nineteen cases out of twenty, it is a Jew*. ,.

The surplus of these poor, kind creatures
is shipped with our surplus cotton, pa-
tates and copper in Japan, China, Panama,
in South America and in all ports of
dark regions. of the Pacific... Cinema
is, in the hands of the Jews, a stupid industry
and obscene. . .

"The Jew is dirty and he dirties everything
place he lives, even temporarily. I
say this without a shadow of malice, this is the
conclusion of my own life among the Jews.

"In the struggle for civilization, the outcome
has always been between the world and Judas; lemon-
of seeking to ascend, Judas pulling from below."

Opinions
antiques

Prophet Jeremiah:

"The Jews have despised me," says Jehovah.
why would I give their wives to others
and their fields to new owners,
for from small to great all are eager for gain:
from the prophet to the priest, all commit
mistakes; they will be confounded, because they
abominations, but they do not blush and
they know no shame; they will fall,
in the day of punishment they will be overthrown. – I
will destroy them." – VIII, 10-13.

"The Jews spy like the fowler who
falls, they set traps and take
men. Like a cage full of bait,
their manners are full of fraud; a* is like this
that they grow and enrich themselves; they? have a. em-
brilliant point, they go beyond even evil." –
– V. 26-29.

Prophet- Isaiah:

"Your hands are stained with blood and your
fingers of crimes, your lips utter the men-
dream and: your tongue speaks per-
towards. None of you assigns with good right
and* no one pleads righteously. CARRYING THE
MALICE IN THEIR BOOST, THE JEWS IN-
FANTASTIC CRIME. We incubate eggs
of asps and warp. Spider webs:
WHOEVER EAT THEIR EGGS
DIES, AND PRESSES ONE OF IT
OUT A VIPER. Their frame is not useful
not to clothe and from their work they cannot
make a coat: their works are works
of malice and violence is in their hands.
Their feet run to evil and hasten to
shed innocent blood.

"Woe to those who add house to
house, join land to land, until no
more to leave, and to be alone established in the
country!... Woe to those who shoot at them – crime
with the cords of vice, and sin as with

shovel evil good and good evil, which change darkness into light and light into darkness, which changes bitterness into sweetness and sweetness in bitterness!" – V. 8-21.

"Jewish World", March 15, 1923: "THE JUDAIS-
ME IS – BASICALLY –'– ANTI–

. CHRISTIAN." ■■" ..',_!. ■ *Ha,'-iàit^i •*^;l*&'h.-^ ai >,,',. ■***■

An impassable chasm

Dana her book "You Gentilea" (You the Gen-
tils), published in 1924, the Jewish and Zionist leader,
Maurice SAMUELS. wrote :

|'Between the Gentiles and the Jews there is an infran-
chissable abyss. Your life is one thing, our
life is another. This first difference
cannot have conciliation. She binds the gulf-
fre.

"Wherever the Jew is, he constitutes a
issue. He is a source of misfortune for him-
even and for those around him. THE JEWS
EVERYWHERE ARE, TO A HIGH DEGREE,
FOREIGNERS – indisputably, a spirit
foreigner in your academies. He does not accept
your rules of good and may because it does not
not include. For the Jewish system of life, the
Gentiles are essentially without morals. These
two conceptions of life are entirely
foreign to each other. They are enemies.

"Our Jewry is not a creed; it is our
totality. A Jew is a Jew in all things. We
cannot conceive of a duality – religion and '
life, the sacred and the profane. I could say :
"We and God grew up together." In
the heart of every pious Jew, God is a Jew.
Only Jews can thus understand the uni-
versality of God.

"There didn't seem to be a single country that
a story and which was not anti-Semitic at all
one era or another.

"You could say: 'Let's exist side by side

groups are not simply different: they
' are opposed by mortal enmity.

"Dansrvstra mono*, unhMm^dolf.be loyal
has. his country, his province, his city. FOR THE
JEW, PURE LOYALTY (naked loyalty)
IS AN INCOMPREHENSIBLE THING.

"Jews are the most racist of all
peoples. The fact that they persisted for 80
generations to maintain their racial identity and
spiritual, attests to an essential discipline
of astonishing rigor and strength.

"We Jews attach little importance to
l'au-de" (the after-life). We thank
God for making us different from everyone.

"The Gentile's instinct is to distrust the Jew,
the Jew's instinct is to distrust the Gentile.
Placed side by side with us, see fans
farons, cowards, vulgar crowds.

"We are not among you by our
own will, but to oiw ie your action.
WE ARE. INTRUDERS AMONG YOU
because we feel what we are.
WE HAVE MORE RAISOWSDK FOR YOU
HATE that you can have it against us.

_ "Liberal Jews, radical Jews, modern Jews-
nists, agnostic Jews become the element
dominant of Jewry. We. we produced a
countless number of revolutionaries, bearers
banner in the armies world* of i* "liberated-
ration.

"The repudiation of the Jewish religion does not change
in no way a Jew.

, "We, the Jews, the destroyers, will remain
always destroyers. Nothing ee but you- >r
will not satisfy our needs and requests.
We will always destroy because; we will - -'•
lOnii a world to ourselves", -■-' .- , .

THE DUE

M

YSTERE

The League of Nations Jewish organization!

The Canadian government has engaged the Canada in the arms race, saying that our country is obliged to do so because it has subscribed to the idea of "collective security" being part of it of the League of Nations. "Collective security" means "collective war" when the Society of Nations will judge that its interests require it, how close we came to having the "collaborative war" lective" against Italy in the Halo-ethiopienne. If we didn't have this war, it's because the British countries were not still quite armed, like several men states have repeated it over time.

So what is it then that the Society of Nations what is its origin, what are its interests? loans? The Jews themselves take care of tell us. Here is ;

Dr KLEE, Jewish lawyer, New York, speaking in public on January 19, 1936, said:

"The League of Nations was in no sense the work of President Wilson, It is a creation essentially Jewish and of which Jews can be proud. The idea goes back to the Sages of Israel. It's a pure product of Jewish culture."

(See the quote from Saint-Aulaire, in a previous page, on the role assigned to the League of Nations by a Jewish banker from New York).

JESSH E. SAMPTER, Jew, "Guide to Zion-

ism" wrote:

"The League of Nations is an old Jewish ideal."

the Jew Litman Rosenbhal in his book "When Prophets Speak:

"Soon, perhaps, a sort of Congress World Cup must be convened." Words spoken cements in 1903. On the same occasion (1903), Nordau said: "Let me show you the scales lons that climb higher, ever higher: Ilerzl, the Zionist Congress, the English offer of 1'Onganda, THE FUTURE WORLD WAR-LE, the peace conference where. with the help of England, a free Palestine will be created and Jewish.

NAHUM SOKOLOW, great Jewish leader, speaking at the Zionist Congress in Carlsbad, August 22

1922:

"The League of Nations is a Jewish idea and Jerusalem will one day become the capital of the world peace. What we Jews have accomplished fold after a twenty-five year fight, we owe to the erenia of our immortal ohef, Theodor Horzl.

LUCIEN WOLEF, Jew, in his report to the American Jewish Congress.? on his work as Jewish plenipotentiary at the Conference of the peace :

"If the League of Nations foundered, the entire publishing house fice so laboriously put together by the delegates Jewish populations in England and America in 1919 would collapse."

The Jew LENNHOFF, in the "Wiener Prei^maurerzeitung", No 6, 1927:

"We are right to bring together Freemason-rie (Jewish instrument) of the Soci  t   des Nattons, The League of Nations was born from Masonic ideas.

The Jewish newspaper "JUDISCHE RUNDSCHAU", No. 83, 1921:

"The exact seat of the League of Nations is not

neither Geneva nor The Hague. . . Ascher Ginsberg dreamed

of all nations will visit a temple at the Peace. Eternal peace will only be a real fact when all the peoples of the earth have gone to this temple." *

NATHAN-LARRIER, Jew, quoted in the Bulletin Official of the Grand Lodge of France, 1920, pp. 34-35:

"Brother Nathan-LARRIER, Great Orator, shows how he sees the role of francophone masonry for the definitive formation of the

Society of Nations'*

SIR MAX WAECHTER, Jew, speaking before the London Institute, 1909:

"All States must come together and draw up the constitution of a Federation of the countries of Europe on the basis of a single tariff, a single currency, a single language, the abolition of borders.

LENIN, half-Jew (Kalmyk), writing in the "Social Democrat (Russian Jewish newspaper), No 40, 1915:

"The United States of the world (and not only of Europe) will be achieved by communism which will bring about the disappearance of all States, even those who are purely democratic.

EMIL LUDWIG, Jew, in "Genius and Character":

"When the United States of Europe will be one reality, Woodrow Wilson will be named its founder dated by the peoples (because it gave rise to the League of Nations)",

At the Grand International Masonic Convent, on June 28, 29 and 30, 1917 (before we thought of the League of Nations), this conspiracy of Jews and enjuivés proposed:

"It is appropriate to build the Happy City of tomorrow. It is this truly Masonic work. that we have invited you. . . What cons- are we tampering? This war turned into a formidable quarrel between organized democracies

ques. . . In this storm, secular power of the tsars in Great Russia has already foundered. Other governments will be swept away, in their turn, by the breath of freedom. It is therefore unnecessary to create a super-national authority. Freemasonry, worker of peace, proposes to study this new organism: the League of Nations".

The official report of the Convent of the Grand Orient, 1932, page III, publishes:

"Is it not within the lodges that the spark springs the one which caused the emergence of the League of Nations, of the Bu-International Labor Union and all organizations international organizations which constitute the draft laborious but fruitful work of the United States of Europe rope and maybe people? "

"JEWISH COMMUNAL REGISTER", 1918:

"At the Congress of 1909, the American Jewish Committee successfully opposed the bill who asked that the census enumerators ment inquire about the RACE of the inhabitants of," UNITED STATES".

TT

"Jewish Guardian," February 6, 1920;

"A triumph

For

Jewish rights

(Work of the Anglo-Jewish Delegation.)

"The Treaty of Berlin (1878) was acclaimed for more than forty years like the charter of Jewish emancipation in Eastern Europe tale.

"Even his greatness is cast into the shadows now by the splendid work of the recent Peace Conference for Minorities (Jewish) in the States of Europe, new

"The solemn meeting of nations in Paris offered a golden opportunity to resolve the old Eastern Jewish question. Our community has promptly measured the magnitude of luck who offered himself, and immediately grabbed her with both hands. — When we know that these hands were the hands of Mr. Lucien Wolff, who spent a almost a whole year of DRAWING EFFECTIVELY—LY THE STRINGS IN PARIS, we understand—will show that the work of the Anglo-Jewish delegation AT THE PEACE CONFERENCE were crowned with a resounding and complete success."

This

brochure

is sold

5?

• •
•

Address

any order

has :

P0 Box
2290

MONTREAL — Can.

p

Lake

THE DUE

M

YSTERE

Page 19

^••Kv*v*-H'-:-«K-*+*****^'*****;"K--!--i--i->

FREEMASONRY:

dangerous instrument of the Jews

If Jewry controls the price of all national currencies by controlling gold, if it controls the price of raw materials and commodities by its large international trade bodies international, if it controls world opinion by news distribution agencies and the cinema, if it controls the proletariat by the International companies, it also controls large crowds of politicians and businessmen all countries by Freemasonry.

Freemasonry has always been called by the Popes "the SYNAGOGUE of satan". This it is not for nothing that the word synagogue is thus employed. Freemasonry dechristianises Christians at the same time as it Judaizes. It imposes atheist schools everywhere its members take power. She preaches to its members the "Great Architect", [unigod person] modeled on that of the rabbis, and made forget the God in three persons of Christians.

The avowed aim of your Freemasonry is "reconstruction of the temple of Solomon", that is - that is to say of the Judaic world temple, on the born from all other religions. The franc-masonry helped the Jews retake the land Latin to Arabs; she forces the government English to use force of arms to ensure Jewish power; she undertook to force England to make it a Dominion tonome for Jews; she will soon help have the temple of Solomon rebuilt on the remains of the New Testament, if she is capable to destroy it.

BENJAMIN DISRAELI, Jew, first minister
the of England, "The Life of Sir George link-
tin ek":

"At the head of all these secret societies, which
form provisional governments, find themselves
wind of men of the Jewish race".

"The ISRAELITE TRUTH", Jewish newspaper, 186J,
volume V, page 74:

"The spirit of Freemasonry is the spirit
of Judaism in its most fundamental beliefs
mental; these are his ideas, this is his language,
IT'S ALMOST HIS ORGANIZATION. THE-
perance which enlightens and strengthens the Freemason-
Its crowning glory will be this marvelous house
sound of prayer of all people including Jerusalem
She is the one who enlightens and strengthens Israel. . .
will be the center and the triumphant symbol.

BERNARD SHILLMANN, Jew, in "Hebraic
Influences on Masonic Symbolism", 1929, cited
by "The Masonic News'', London:

"Although I have in no way dealt with the in-
Hebrew fluencies on all the symbolism of
Freemasonry, I hope I have enough
proven that Freemasonry, as
that symbolism, FULLY REST
ON TRAINING THAT IS ESSENTIAL
SO JEWISH."

BERNARD LAZARE, Jew, in "The anti-
mitism and its causes", page 340:

"The Martinézist lodges were mystical,
while the other orders of Freemason-
nerie were rather rationalists; what can
allow us to say that secret societies pre-
felt both sides of the Jewish spirit: the
practical nationalism and pantheism. It's in-

dances arrived at the same result: the collapse
"bliss of Catholicism".

RABBIN IAJDWIG BLAU, D.Ph., professor, at the col-
Talmudic Church of Budapest, Hungary:

"Jewish Gnosticism preceded Christianity-

heads of the Gnostic schools and the founders of Gnostic systems (including Freemasonry is issued) are designated as Jews by the Fathers of the Church.

RABBIN ISAAC WISE, in "The Israelite of America" August 3, 1866:

"Freemasonry is a Jewish institution whose history, degrees, charges, words order and explanations are Jewish in the beginning to end."

BERNARD LAZARE (quoted above), Jew:

"It is certain that there were Jews in the cradle Freemasonry; certain rites prove that they were Kabbalist Jews.

"TRANSACTIONS OF THE JEWISH HISTORICAL SOCIETY", Vol. 2, page 156:

"The crest of the Grand Lodge of England is entirely composed of Jewish symbols.

"THE FREEMASON'S GUIDE", New York, 1901:

"The Freemasons erect a building in whom the God of Israel shall live forever."

"AN ENCYCLOPEDIA OF FREEMASONRY", Philadelphia, 1906:

"Each lodge is and must be a symbol of Jewish temple; each master in his chair, a representative of the Jewish king; every freemason, a representative of the Jewish worker".

"LATOMIA", Masonic publication, August 7 1928, quoting the Jew Rudolph Klein:

"Our rite is Jewish from the beginning to the END; the public should conclude that we have direct links with Jewry.

"MANUAL OF FREEMASONRY", by Richard Carlile:

"Grand Lodge Freemasonry is today entirely Jewish.

"THE FREEMASON", London, April 2, 1930,
quoting Rev. S. McGowan:

"Freemasonry is based on the ancient
ne law of Israel. Israel gave birth to
moral beauty (!) which forms the basis of franco-
masonry".

"LE SYMBOLISM", Masonic journal,
Paris, July 1928:

"THE MOST IMPORTANT TASK OF
FREEMASON must be to glorify the race
Jewish. . You can count on the Jewish race
to dissolve all borders.

"THE TEXTBOOK OF FREEMASONRY",
London, page 7:

"The initiate of the master's rite is called "a hum-
ble representative of King Solomon".

"ALPINA", official organ of the Freemason-
nerie in Switzerland:

"Go to the Hall of Mirrors, in Versailles.
There you can read the immortal declaration of
human rights (Treaty of Versailles), It is

our work. Decorative Masonic symbols
enter the header of the document".

"TUAT WIIICH WAS LOST, A TREATISED
ON FREEMASONRY AND THE ENGLISH
MISTERY", by the F.-'M.' W. Sanderson, 1723,

page 55:

"It's easy now, but also unfair
to criticize the founders for having introduced
Judaic traditions in Freemasonry
laugh. They had taken a big step by removing
the New Testament for the benefit of har-
mony between Christians and Jews.

SAMUEL UNTERMEYER, chairing a
meeting reported by the "Jewis-h Chronicle", 14
December 1934, had a resolution approved
saying "The boycott of Germany by the
Jews will have to be continued until the government

FREEMASONICS their status and their property of which they were stripped." (Boy-Jewish cott for Freemasonry!)

"DIE JUDEN ALS FREIMAURER" (The Jew as a Freemason), by the Jew and Late Mason of the :

"It's less a fight for interests of humanity than a struggle for the interests and the domination of Judaism. And, in this struggle, Judaism reveals itself as the power dominant to which Freemasonry must adhere submit. There's nothing there that should surprise us-ner, because in a hidden and carefully disguised, Judaism is already in fact the power dominant position in many Grand Lodge of Europe, As far as Germany is concerned, we should not forget that Judaism is the master of mar-financial and commercial managers, master of both political and Masonic press, and that millions of Germans are financially its debtors.

"THE JEWISH TRIBUNE", New York, 28 Oct. 1927, Vol. 97, No. 18:

"Freemasonry is based on Judaism-me. Eliminate Jewish teachings from ritual Masonic, and what remains?"

"THE JEWISH ENCYCLOPEDIA", 1903, Vol. 5, page 503:

"The technical language, symbolism and rites of Freemasonry are full of ideas and Jewish terms. . In the Scottish Rite, the dates of official documents are designated as follows: before the calendar and the months of the Jewish era, and we makes use of the ancient Hebrew alphabet.

"The influence of the Jewish Sanhedrin is greater than ever, today, in Freemasonry-rie". - O.-B. Good, MA, "The Hidden Hand of Judah", 1936.

"B'NAI B'RITH MAGAZINE", Vol. 43, page 8, quoting the rabbi and mason Magnin;

"The B'naï B'rith are only a stopgap. By-everything where. Masonry can confess without danger

But ordinary lodges are sufficient for the task.
(The B'nai B'rith are Masonic lodges
closed to whites and where only Jews are admitted
put. In 1874, Albert Pike (for the. Ecos-Rite
know) signed an alliance with Armand Lévi (for
the BB); by. this secret treaty, the B„B. s'dnga-
happy to contribute 10% of their revenue to the
universal freemasonry). ■ ^ ■ -*

r>g» 20

The G

THE DUE

M

YSTERE

WHY THE JEW

A CA

The hypocritical mask of
snatched by ave

In this country, Jews use the title of
"Canadians" to obtain favors, title
of "British" to obtain rights and privileges
vileges. If we read carefully what they write
their leaders everywhere, we understand that the Jew does not
can be a national citizen in a country
who is not officially Jewish. The Jews do not
are and never will be Canadians. Us in
provide the proof themselves.

Dr CHAIM WEIZMAN", Jew, great Sio-leader
nist, in his pamphlet "Great Britain, Pales-
tine and Jews": ' ' '

"We are Jews and nothing else,
a nation among nations."

"Israel", 1926:

"The Jew remains a Jew. Assimilation is imposed
eible, because the Jew cannot change his
national character. Whatever he does, he is Jewish.
He remains Jewish.* The majority have discovered this fact,

as she was to discover sooner or later. THE
Jews and non-Jews realize that there is no
pa? of outcome. All gentle believed in a way out. He
there are none. None I".

"ISRAEL'S MESSENGER", Jewish newspaper,
Shanghai. Feb 7 1930:

"Judaism and Jewish nationalism are working
hand in hand. 'The Jews have always
been a nation, even when driven out and scattered from their
ancestral homeland. The Jewish race is a race
pure. The Jewish tradition is an in-
interrupted. The Jews have always considered themselves
dered as members of the Jewish nationality.
This is where invincibility and solidarity reside.
darity of the Jewish people in the dispersion".

JESSE E. SEMPTER, Jew:

"Judaism, name of the national religion of?
Jews, is taken from their national designation. A ,
[Irreligious Jew is still a Jew"

In the "JEWISH ENCYCLOPEDIA", Dr.
Cyrus Adler, Jew, says that the Jews, what qv
"regardless of their religious allegiance, they are all part
of the "Jewish race",

Rabbi S. Wise, quoted by the "NY Tribune",
March 1920! <
"When the Jew Pledges Allegiance to Another"

law, ' he's lying.''' ' ' ' ..

MAX NORDAU, "The Jewish People, Paris, 6
tishri, p. 2:

"The Jews are one people, one people.
Herzl understood the failure of assimilation.

Rabbi M. SCHINDLER, in the "Jewish
Chronicle", April 28, 1911;

"For fifty years, I have been resolutely supporter of the assimilation of the Jews, and I believed in it. But the American crucible will never produce the fusion of a single Jew"

"ISRAELITE ARCHIVES", Paris, March 24
1864:

"-• this unique miracle, in the life of the world,
of an entire People dispersed for eighteen
hundred years in all parts of the universe
without being confused or mixed in any way with the

populations among which he lives.

LEVY-BING, Jew:

"The entire Jewish religion is based on the idea
national".

BERNARD LAZARE, Jew, speaking in front
the Alliance of Russian Israelites, March 7, 1897:

"What is the bond that unites us, we who come
of the most diverse countries? This is our qua-
lity of Jews. So we are a nation."

"PRO-ISRAEL", Paris:

"Israel is a nationality, like France...
The true Jew does not assimilate. And how many
those who would be believed to be assimilated, who would believe so
themselves, feel a beautiful day, under the blow
of an exceptional circumstance, such as
mysterious shock that causes the race to awaken
and speak in them."

MAX NORDAU, Zionist leader:

"We are neither Germans, nor English, nor
French. We are Jews! Your mentality
Christian is not ours.

NAHUM SOKOLOW, great Zionist leader, in
"Zionism in the Bible", pp. 7-8'

"The fundamental thought of Moses is the future
of the Jewish nation and the eternal possession of the
promised land. No sophism can remove

mic to see Jews, supporters of the mono-
theism, claiming to be Germans* Hon-
grois, etc., "in the opinion of Moses." If it's not
not blasphemy, it's mockery. . Little^
it matters whether Jews call themselves a religion or
a nation; the Jewish religion cannot be
separated from Jewish nationalism."

S. ROKHOMOVSKY, Jew,
Jew, April 21, 1919:

"The People

"We have the right to be what we are-
mes: Jews. Today more than ever, we
we would like to state it loud and clear: we are 1
a nation", , -!■.

"THE ISRAELITE UNIVERSE", Paris, citing less
bulletins of the central committee- of "The League of!
human and citizen rights", self-committee
saying "specialized in Israelite issues".
May 15, 1918:

"Judaism is a national and non-religious bond.
gieux. He therefore claims the right of peoples to
dispose of themselves. . National feeling

of a Russian Jew or a Romanian Jew, is neither,
Russian nor Romanian, but Jewish!"

"ISRAELITE ARCHIVES", Paris, 1864:, .

"Israel is a nationality. The child born to:
Israelite parents³ is Israelite. The birth of him
imposes all the duties of an Israelite. This
is not by circumcision that we receive
the quality of Israelite. We are not Israeli,
lites because we are circumcised; but we;
circumcise our children because we
We are Israelites. We acquire character
of Israelites by our birth, and we are not for
We are going to lose this character, nor relinquish it. .
The Israelite who denies his religion, even the one who-
is baptized, does not cease to be an Israelite. ;
All the duties of an Israelite continue with him.
";

"JEWISH CHRONICLE", December 8, 1911, p. 38:■

'The patriotism of the Jew is only a cloak'
with which he covers himself to please the Englishman.
Jews who claim to be able to be both
patriotic English "and Jewish bols are all
simply living lies."

"JEWISH WORLD", January 1, 1909; under
signature of J. Wodislâtfski/Jew: ' ' '

."JSnJevpns the niasqie. So let's play the Lion of
Judas, for a change. ; Let's tear off not.r^^

•

The Mystery Key

Page 21

IT CANNOT BE
NADIEN

I

dual nationality is
unequivocal ux.

false patriotism. A Jew cannot recognize
only one homeland: !a Pai-srine!".

| Zionist, writing to the Sunday Chronicle,
Manchester, September 26, 1915, page 4:

"Whether they are naturalized or not
This country, we are not at all -Lies Britan-
niques. We are nationals, Jews by
race and by)a faith, and "ion of the British."

"JEWISH WORLD", July 15 1919, page 6:

'I/O Jaif nationalism is a Jewish issue
:_:iii must be governed by Jewish principles
?î must not be subordinated to convenience

wearing either:!. As a people, the Jews
do not pa.3 make war among themselves, English Jews
enter German Jews or French Jews against
Austrians; divide Jewry into
is to international differences we

■ seems to be the abandonment of the whole principle of na-
i'jitalisnif? Jewish."

THEODOK HERZL, the greatest Jewish leader
i^ilt-rne, in his book "The Jewish State":

5"

"1*1 Jewish question is no longer a question
- purely religious.. It's a na-
national, which can only be resolved by making it
'a global political issue.

LEO N. LEVL, president of B'nui B'rith in
1900, in his "memorial" published by the li'naï
K'rith:

"The Jewish question is not a question which
can be resolved through tolerance. There are
k right-thinking people who make it their point to exhibit
be a spirit of tolerance towards the Jews. He
is certain that the race and religion of the Jews
.are so melted together that we don't know
jfias where one begins and where the other ends There is no

4 h no worse mistake to pretend (pie the word
"Jew" is the name of a religion, not that

' of a race. It is not true that the Jews are
Jews only because of their religion. An es-
Huirnau or an American Indian could

.adopt the Jewish religion, but he* does not become one
Jews would not do that. The dispersion

: of » Jews did not destroy in them the national idea

.nor ia race. , Qa\ can say that the Jews do not

■ ment no longer a race? Blood is the basis and

.aub-stratum of the idea of race, and no people

-cej the surface of the globe, cannot claim a
^~ |tlua great purity and unity of blood that the

Jews Religion does not constitute race. SJn

A Jew, even if he renounces his religion, remains a Jew.
Jews are not assimilated. They infused
their blood in other races but they took
very little foreign blood in their own race."

"JEWISH WORLD"
1915:

London, September 22'

"No one would dare to claim that the en-
child of a Japanese or an Indian is an An-
glais, under the pretext that he was born in England-
The same reasoning applies to

D ;

Ju

"JEWISH WORLD"
1922:

London, December 14

"Ixi Jew remains Jewish even when he changes
religion; a Christian who would adopt the religion
Jewish ut* would not therefore become a Jew, because
that being Jewish does not depend on religion,

but to the raee, and that a free-thinking Jew, atheist,
remains as Jewish as any rabbi."

RABBIN MORRIS JOSEPH, in his book
"Israel as A Nation":

"To deny Jewish nationality, one would have to deny
the existence of the Jews.

. Association), ibidem:

"Considering the Jews as a religious sect religious, similar to that of Catholics or Protestants, is an inaccuracy. If a Jew is baptized, there are few people who will believe that he is no longer Jewish. His blood, his temperament and his intellectual characteristics are not in link modified".

LEON SIMON, Jew:

"The idea that Jewry is a religious sect, comparable to Catholics or Protestants, is nonsense."

MOSES HESS, Jew, in his book "Rome and Jerusalem":

'The Jewish religion is, above all, the pa-Jewish triotism. Every Jew, whether he likes it or no, is united in solidarity with the Jewish nation *n-. third".

"JEWISH CHRONICLE", May 11, 1923:

"The first and most imperative duty of a nation as of an individual is the duty of its own conservation. The Jewish nation must first take care of everything over herself.

"JEWISH COURIER & JEWISH WORLD", January 17, 1924:

"The Jews may well adopt clothing and the language of the countries where they live, they do not become will never become an integral part of the population Native".

GH STERN, in his book "Debatable Ground":

"The Jews are a nation. If there were not that a theological difference would have caused distinctions marked in the treatises and in temperament? To go to the synagogue instead of going to church, does that change what

mes a nation, a scattered nation but, by
race, the most united nation in the world."

S. GERALD SOMAN, in the "World Jewry"
(speaking to the 17 Jewish MPs in the Commons
English):

"You can't be English Jews.

We belong to a distinct race Our

mentality is Jewish, and it absolutely differs from
that of the English. Enough subterfuge! Affirm-
openly that we are Jews
international!"

Thus, always and everywhere, the Jews refuse
. to blend in with the peoples who host them, they
refuse to associate themselves with ex-national interests
cepted to exploit them in their favor, and they no
recognize that Jewish interest. Their religion,
is a purely national affair, an affair of
race, according to their most eminent leaders. They don't
cannot be, they will never be Cana-
say, but always exclusively and fanatically-
ment of the Jews.

They form a state within a state, a nation
in the nation, having their regular government-
bind (called kahal), their courts (beth din),
their taxes and special taxes. They are
Like everywhere else, a danger for the -paya. *

I

ni* 12

There Gle- of the Mystery

44

THE

How are they explained?
in all of the above
tion which maintains a
and unique. .

'Christians have a faulty code of practice
religious and moral conduct: the catechism.
Jews have a corresponding code called the
Talmud. formed of several volumes- separated into
two large parts: the Mishna and the Gemara.
they were codified into a simpler book called
the Schulchan Aruch, by the famous rabbi Joseph
Caro. Jewish encyclopedias, newspapers and leaders
affirm that the Talmud has the force of law for Jews
<\e.> Jews, today as in the past,

There are a few; years, Abbot Auguste Roh-
ling, doctor and Hebrew scholar translated from
a passage from the Talmud, offering a
reward of 10,000 francs to anyone who
could prove that a single word of its translation
was inaccurate. . The translation had been revised
by another learned doctor, Abbot Laniaque.
This translation has been reproduced in many
many books and newspapers from Europe, in, four
languages, without the Jews ever daring
answer to. Here are some passages from this "category"
chism" of the Jews, Rohling translation, repro-
duced from the book "Fair solution of the question
Jewish", by Mr. Abbot Charles, doctor in theology
and former professor of philosophy, priest of
Saint-Augustin, France:

"The Bible is water." But (the Talmud)
Jerusalem is wine, and Gemara is wine
aromatic." - Masech Sopharim, 13b- .

"He who despises the words of the rabbis is
worthy of death." - T. Chag, Col. 10b.

"You should know that the words (the rabbis are
sweeter than those of the prophets", Midras
Mishle, Fol. 1.

"The words of the rabbis are the words spoken
Living God", Bochai ad Peu., Fol. 201,. Cab. 4. •

"The fear of the rabbi is the fear of God",

"The rabbis* have sovereignty over God."

Treatise 5 Madkatam 10. – .

"All that the rabbis say on earth
is a law for ■God'*, Tr. Rosch-IIasha.

"(.they who study the law of the rabbis are
free from everything in the world" Sahar 1, .K12a.

"He who studies the Talmud will never fall
in need ; but he will draw from it the art of deception
per."

19. Sota 216,

"If the Jew passes sentences and doctrines
from the Talmud to the Bible, he will no longer have happiness.'
Chag trait. Fol. 10-b.

"If the Jews follow the Talmud, they will eat

while the non-Jews will work. Otherwise,
they will work themselves." – Tr. lieras hush
351-1).

■ "He who reads the Bible without the Mischa and.
the Cémara (that's the Talmud) is. similar to
one who has no God." –Sepher, Sa-
Tare Zedeq. Fol. St.

This is what Israel thinks of itself:

"God first cries every day for fault,
. which he committed by sending his people into exile."
Bera Treaty. chot. Fol. 3-a.

"The souls of the Jews are parts of God,
of the substance of God, just as a son is
'of the substance of his father.' — Treatise Sela,
262 a.

"So a Jewish soul is dearer, more
pleasing to God than all souls to*^* others
peoples of the earth. – Sela IC and Sefa Fol. 4.

"The souls of other peoples descend from
demon and resemble that of animals. THE
A non-Jew is the seed of cattle." – Treatise
Sefa and Sela id. Sepher Hanecbamma. Fol. 221,
collar. 4. Jalqût chad. Fol. 154 b. Jebam Treaty-

"All non-Jews are going to hell." – T. Sepher Zerov Ha-mor, Fol. 27 p.m. and Bâchai. :(t; Masmia Jesua, Fol. 19, Col. 4.

"The Jews will have temporal empire over the world". Perus Hea-misma, Ad Tr. Sab. le.

"All Christians will be exterminated."–Sepher Zerov Ila-mor, Fol. 125 b.

"All the treasures of the peoples will pass between their hands." –Sanhedrin, Fol- 110 b.

"For all peoples will serve them, and Lies them kingdoms will be subject to them.'" Sanhedrin, 'Fol. 88b and Kcthuboth, Fol. 111b.

"God measured the earth and delivered the non-Jews to Jews." – Baba Quanima, Fol. 37b.

"The Gentiles were created to serve the Jew day and night. God created them in the form of men in honor of the Jew; because he cannot suitable for a prince {and any compatriot of Judah, the hanged man, is a prince) to be served by an animal in the form of a quadruped". ■– Sepher Nedrash Talpoth. The Warsaw edition from 1875, p. 225.

"The goods of non-Jews are things without master. They belong to the first Jew which passes." – Pfefferkorn, Dissertation. Philos. P. IL

"We are children of Noah (a young Jew who steals from a

Jew even less than a farthing must be put at death." – Jebammoth. Fol. 47b.

""But it is very permissible for a Jew to see a^ non-Jew. – Beat. Fol. 111b. ^

"For the property of a non-Jew is equivalent to abandoned thing (since we are animals). The real owner is the Jews who takes it first". Baba Bathra, Fol. 54b.

"If a Jew has a case against a non-Jew, (says the Talmud– ad Jewish magistrate) you will give win your brother's case, and you will tell him

"If the Jewish colony was able to impose some ■ of its laws (like divorce, schools without God, the theft of the property of the congregations) gives you rez still wins the case,, to. your brother, and you you will say to the foreigner: this is how your law. But if Israel is not powerful in the country, or if the judge is not Jewish, it will be necessary to turn- - lie to the stranger with intrigues until that the Jew has won his cause." -T. Baba Gam-my, Fol. 113a.

"He who returns to the non-Jew the object he has lost will not find favor with God; because he. strengthens the power of the non-Jews." - Sanhedrin, Fol. 76b.

"God has ordained to practice usury towards a non-Jew; because we must wrong him, even when it is useful to us. If a goi (non-Jew) needs money, the Jew will know how to deceive him as master. He will add usurious interest, up to that the sum is so high, that the goi can no longer pay it without selling his goods, or that the Jew begins to make a trial, and obtain-judges have the right to take possession "the goods of the god." - Sepli. Mizv. Fol, 73. 4..

"It is necessary to kill the most honest among the non-^B Jews" - Tosaphoth a. 1.

"He who sheds the blood of the Gentiles* offer a sacrifice to God." - Nidderas Bamide-bar rabba, p. 21.

"Three Jews together are enough to loosen their compatriots of every oath." T. Rosch-Haschana.

The famous Jew Frank says that: without the Kab-bale, it is impossible to explain the numerous texts of the Mischna and the Talmud". However, the Kabbalah teaches the following: "The Jew is therefore Living God, God incarnate; he is the celestial man, Adam Kadmon. Other men are earth-very, of an inferior race. They exist only for serve the Jew... They are the offspring of animals." - Ad May;, Fol. 97-3/ -.1 -\ M

Page read

CAN NOT BE
ME THE OTHERS "

horrors exposed
of. -- Disastrous forma-
dangerous mentality

in the world.

IE OATH OF THE JEWS

In "The Jewish Encyclopedia", Vol. 7, and in
the prayer books used in the syna-
gogues, we find the following text that the Jews
recite together three times, on the evening of the feast of
Yom Kippur:

"Of all the wishes, obligations, serv-
ments or anathemas, commitments of
all kinds, which we have dedicated,
sworn, sworn or to whom we
we are committed, since that day
of forgiveness until New Year's Day
next, we repent
THE ADVANCE, of all of them, they
will be considered absolved,
given, without force, void and of no effect;
they will no longer bind us nor have
a force; wishes will no longer be re-
known as vows, obligations
will be more obligatory and the oaths
will not be considered as service
"

To justify this prayer, of which the text speaks
clearly enough by itself, the Jews re-
say that it is only a matter of (the "commitment*
personal relations that a Jew makes with God". If such
is the case, why does the prayer not specify it?
not and why have we always refused to bring
der the text? Then, if a Jew can per-
to renounce commitments made
towards God, how much more easily will one deny
| Are there no commitments made to men?

KLATZKIN, Jew, Zionist leader, in his book
"Der Jude", 1016:

"Only the Jewish code regulates our life. Cha-
that whenever other laws are imposed on us,
we consider them a harsh oppression
sion and we avoid them (we dodge them). We
let us form within ourselves a legal corporation
closed dic and economic. A thick wall
built by us separates us from the peoples among
which we live – and behind this wall is
the Jewish State.

JACOB BRAFMANN, «x-iabbin, in fU

two volumes "The Jewish Fraternities", Vilna
1868, and "Book of the Kahal". Vilna, 1869:

"Jews must obey the instructions of the
Kahal and beth-din, in contradiction with the
law of the land."

MAROUS ELI RAVAGE, Jew, in the "Cen-
tury Magazine", January 1928:

"We are intruders. We are
spoilsport. We are subversives. .
We have sowed discord and confusion in
your personal as well as public life." ; .

DAIUIESTETER, the great Jewish historian:

"The Jew is the doctor of the unbeliever, all
rebels of the spirit come to him in the shadows or
open air. He is at work in the immense workshop
blasphemy of the great emperor Frederick
and princes of Swabia and Aragon; it's him
who forges all this murderous arsenal of reason-
ment and irony that he will bequeath to the skeptics
from the Renaissance, to the libertines of the great century,
and Voltaire's sarcasm is only the last
echo of a word whispered ten centuries ago
in the shadow of the Ghetto and, even earlier, in
time of Celsus and Origen, in the very cradle
of the religion of Christ.

KTJRT MUNZER, Jew, in his book "The
Voice of Zion", 1910:

our enemies triumph over our bodily weakness
real, it will be impossible to get rid of
We. We have corroded the bodies of the people
and we have infected and dishonored the races,
broken their vigor, rotted everything, decomposed everything
by our moldy civilization. No way to ex-
strain our minds."

OTTO WEININCER, Jew, in his book
"Sex and Character":

"What distinguishes the Jew in the revolution
French, is that it is an ELEMENT OF DE-
COMPOSITION".

BERNARD LAZARE, Jew, in "L'Anti-
Semitism and its causes":

"The Jew is not content to dechristianize,
he Judaizes; he destroys the Catholic faith and protects
aunt, he provokes indifference / he imposes his

idea of the world, of morality and of life to that^
whose faith he ruins; he works on his safe work
laire: the annihilation of the religion of Christ",

RENE GROOS, Jew, in "The New Sea,
cure", May 1937:

"There is a Jewish conspiracy against all M
nations",

II.- J. OLGIN, Jew, in the newspaper of New-
York, "Freiheit". January 10, 1937 I

"In accordance with the Jewish religion, the Papa
"is an enemy of the Jewish people simply because he
is the head of the Catholic Church. RELIGION!
JEWISH, let us remember, IS OPPOSED to CHRIS-
TIANISM IN GENERAL, AT THE CHURCH CA-
THOLIC IN PARTICULAR."

"Medina Iviit" (The Jewish State), Prague, No 33,
date of September 27, 1935:

"In our hearts there is only one feeling |
revenge ! We command our hearts*
island banish all other emotions and never knot
let yourself be led only by this unique feeling S
that of revenge. Our people, to whom the)

today only one desire: to RAVE,
DESTROY, BOYCOTT 1",

The Jewish Marxist magazine "The Sur-Revolution"
realistic", published on December 15, 1929, under the)
signature of the Jew Koppen:

"Every time you meet on the street^
a servant of the . . (ignoble term designated*
the Blessed Virgin), you must insult her on this
tone which leaves no doubt about the quality of (
your disgust. But, insulting the priests did not
other goal, apart from the moral satisfaction that
this provides sua- the moment, that of you enter-
keep in this state of mind which will allow you,
the day you are free, to slaughter by day,
while playing with you, two or three tons of these dan-
great criminals."

Editor's note - This is "Christian charity" d^
those who claim them as soon as we want will put them
in their place. We see that their students from Russia,
from Mexico and Spain are well followed the cn,-
teigiies' of certain Jewish "educators"! -

Should the world be...

driven by lunatics?

The Jews,]*l<-

L-uts wiiiit-urdises and ieut'.s

hv'oiix, we make s,

.'■•ir that they control!a fi

global malice, lf >*

great commerce, politics

international, the ;

ruiah nro-instruments

paganda-, the arts ■■•*.

l.-s letters, and they dream

•OS US jmyS says MinLdr. (L
ri.ntrûli-nt, by L n

commerce and emifeetiim. THE

Iraead market f

minin; this last detail is

fscessively: i/n; o

both regarding W

H.Ulg llt.-S nVi'.'.l (j:>'

■ ■some Jews boast of

contaminate.

Connmm, !--.- .Ii

^ smil-ii.- inieliee.tu-iiemvni

■H mentally, q;.

i if you are punished' detcni'- so much d>.'

power .on 1 *o;>in

■n global? They r<ms half-

themselves

'•êp.iiiise, corroborated by

o'ÏLL statistics; 1

k of public institutions.

Let's see from Diord

a "Jevvisii Lncyelopedia". year

word "diseases nev\ t

u^es". vol IX:

nervous than other races and peoples among which they live. Hysteria and neurasthenia appear to be the most frequent your. Some doctors with a long experience experience of the Jews" go so far as to say that almost all Jews suffer from neurasthenia and hysteria. Tobler al'i'.mo that ALL Jews* 'the Palestine are hysterical; and Raymond said that he Warsaw. Today, hysteria meets frequently both in men and in women** of Jewish race, ha population of this city alone is exclusively the natural source supply of male hysterics for all clinics ques of Europe. In regarding Austria and]'AllomatfiK\ the same condition of necrosis among the Jews is. denounced by Krafft Lbiug, who says that nervous diseases, and particularly re m had neurasthenia, affects Jews with ■exceptional severity, T'iswanger, Krl", Joly, Mordus, hw-"ifeld, Oppeuheim Féré, ('har-eot, lîmiveret and most all the other specialists lists of nervous diseases*, say the same thing in 1 - h-iirs rMdvs on neurasthenia and hysteria, and emphasize the fact that hysteria, if i-urt* r\\rz males of other races, is very he-queiiii' chrz les JuiiV [/Jewish encyclopedia adds that the study of Talmudic thenology in mid age preerwp ed for something dan* - quote calamié.

Oi. Istiud da (<->ta. "l-rael ami the Sentd-the". I. (MHh.it, p. U»:

"In the Orient in- although in the OCci-tooth, but particularly in Europe, their relay story.- 1 little thing other than a contin-r.Lialion cm l*\\r nrserre, of their humiliation and of U'ur deyérescence ' '

iteinaid La/are. quoted by Maingniul ("La Jewish question*\ll.H)!):

"As the world became more

sweet for them, the Jews - at least the purple one

m withdrew into themselves; they were shrinking their prison, they tied themselves with more bonds? narrow. Their decrepitude was unheard of, their subsidence intellectual does not need to be born! that their AHMSSl 1)-MHNT MOLAL."

llr llli<;0 (L\NZ. Jew from Koumunie, in

"'Hcise^kizzcii au-* Itvtmaentens". Berlin. '(90'L

p. 138:

"It is the exclusive study of a theologi-

tfie that these !na!he: >reuK owe their chests

narrow and theirs ?nend<res >rélc* and weak:

- it was the hunt for the eternal "affair*"
- that they owe the characteristic flow which gives

IVitisétuimme a* ;>rineip»le reason of itx*.

Where we can understand
the aberration, the monstrosities
ties and the savagery of what
takes place in Russia
and in Spain.

"... i! is ate^so po-i-dbU" that he suffers from a
pm:i'< dt- "head-e".

'llIi:(H)OKE HKINACH, .lit of the water. has
the "Jewish" article of the (irande LncyeUqu'die. tom«
21. parRc 27^.:</p>
</div>
<div data-bbox=

rather this mural nihilism."

Dr. ULDOLF WASSLKMAN. .lu il' d'Alle-
magne, in his study on Jewish criminality:

"Among the Jews, it is intelligence, among the
vlu'éd'ens. it is the hand which is the instrument of
offense.

"The Christian achieves the criminal success which
is in his intention through physical activity
direct (robbery, theft, assault on people)
sounds and things). I/e Jew achieves this success
in an indirect way by inducing psychic
another person, by means of deception
perie and trickery, to grant him an advantage
illegal."

CI'JKLBKKU l>K iMKDKLSHUBL Jew, in
his book "The Kghse and the Synagogue". 18-17. page
J:t0:

" (pie the .1 s rushed! you are from France and prcnneui
»arde; they are perhaps running towards a reaction
disastrous whose effects we would like to prevent
by our advice and warnings. UI does not
notice nas «mbleti. oliez oux, U »r:>r*!«

is released, abandoned; how much ideas come out
ideas and. the desire for easy lucre equals them
ient by dazzling them. A simple connection-
statistical calculation will make it easy to understand
all the truth and the scope of our
thought."

MUMti Ali ITLLR. in "The Jews". Paris*
18;>7. Mît page:

"Usury has provided the Jews with half of their
Alsace; it is the great plague of our time.
[/usure so committed in our campaigns with
as much imiideiice as impunity; the little
property is devoured by this canker, which gnaws
everything, "it would take a volume to emrm the
shameful and perfidious means employed by the
Jews to attract to themselves every particle of
land which excites their lust; and U.S
we do not know if he will ever find himself in the mind of
our modern laws?* some provisions quite
strong:- jx.tur stop progress to this evil, when-

No longer are the Jews who cover themselves with bag of sorrows, these are the peasants of our cam-loincloths which carry the mourning of*. inequities of Israel."

OSC AH JKANKE. Jew, in* his book
'■U's Jews", Leipzig, 1005. p. 84:

"From time immemorial, this occupation of the Jews (usury) had been stigmatized by the poets
In an era as remote as the 16th century
key, the Jewish usurer was a well-known character
naked."

"In the carnival games, the Jew likes
loan shark and swindler was the special role-
ment enjoyed by the public. And, in this case, the writing
vain people had no difficulty in lending him
features taken on the spot. (page 98).

"...he is a man who, generally speaking,
deceives the Christian environment in which he finds himself
ve and everywhere is inspired by the desire to get rich.
For this reason, almost everywhere, opinion
prevails that the Jew is the exploiter of the people
Christian". - V. i>9.

LRALT/. the great historian of the Jewish people,
quoted by the philo-Semite Iton.sirven ("On the rui-
nes of the Temple", p. 'V24):

"The defects 1* of the teaching method
Talmudic, the subtlety, the way of quibbling, the
finess penetrated into the glass; practical and
generated in duplicity, in deviousness, in
loyalty. It was difficult for the Jews to make a mistake.
per between them because they had received an education
approximately identical cation and, therefore,
they could use the same weapons. But
they often used trickery and devious means
loyal to non-Jews.

Jewish Dr. KUDOLF WASSEUMANN, "Zeit-

sclüii't fuer Sozialwissenschaft". 12th grade,
190", p. 6G.1:

"We have ciphers a material co-
God which shows that the Jews, especially

statistical tations) and, in the specialist doctrine list, there is unanimity in recognizing it (quote tions!.

has * *

l>t WASSKKMANN (quoting 1< Dr Kretz-

deny):

"Olie the Jew, the nervous system is the !jcu* minores re.ii.iieatiae".

.(continued on page 10).

Lake

M^

THE OF MYSTERY

Pigeon 25

The French flag
seen by an "assimilated" Jew

JEAN ZAY, Jew, member of the Lodge "L'In-
dependence", of Orléans, minister in the cabinets
net Sarraut and lion bed united (Jew), nignait the ar-
following article in a Parisian newspaper, March i>
1924:

THE FLAG

"There are fifteen hundred thousand who died for

this shit. . .

"Fifteen hundred thousand in my country, fifteen thousand-
lions in all countries.

"Fifteen hundred thousand dead men, my God! . . .

"Fifteen hundred thousand dead men, each of whom
had a mother, a mistress, children,
|To one house, one life, one hope, one heart. . .

W "What is this rag for which
they died 7

a thousand deaths for this scum; quhize
a hundred thousand events, torn to pieces, annihilated,
in the muck of a battlefield;
fifteen hundred thousand that we will not hear
never again, that their loves will see again
Never again.

"Terrible piece of sheet nailed to your shaft, I
hate you fiercely, yes, I hate you in
blade ; I hate you for all the misery
you represent, for fresh blood, blood
human with harsh odors that squirt under your
folds; I hate you in the name of skeletons. . .

"There were fifteen hundred thousand of them...

"I hate you for all those who greet you; I
hate because of the ass-grippers, the coyons and
whores dragging themselves through the mud
hat before your shadow; I hate in you

3 all the old centuries—old oppression, the god

bestial, the challenge to men that we do not
do not know how to be; I hate your dirty colors:
the red of their blood, the blue that you stole
in heaven, the livid blane of your remorse. . .

"Let me, vile symbol, cry alone,
cry loudly, the fifteen hundred
a thousand young men who died, 't
do not forget, despite your generals, your iron
and your victories, that you are for me of the
f vile race of ass-torches."

(But, the red flag which made 50 million
of victims in the world, Jean Zay does not talk about it
. not!)

The Jewish greeting:

©

When Jews celebrate their land
ble festival island revenge, the festival of the Pu-
rini, which recalls the massacre (the 70,000
non-Jews, they all do the sa-
read with a clenched fist. This sign symbolizes
that, both religious and racist, is the
counterpart of the religious sign of the cross
and the greeting of friendship of the Latin races and

meaning: "I come as a friend, frankly-
lying, not hiding a weapon in my
hand"). At the international Socialis-
te and Communist founded by them and
whose political power they hope for
world, the Jews imposed the greeting
Jewish tion of the closed fist, the salvation of
revenge, the salvation enemy of civilization
lization and white races. And we
sees fairly equal white people
res to bring about Jewish salvation, the salvation of the
Jewish vengeance and domination!
What Jews must laugh at seeing
so many "dechristianized enJews serve
obediently their cause, e! walk, think
ser, speak, act as if they were
circumcised from tribulation

WHO PROFITS FROM THE CRIME!

(CONTINUED FROM PAGE S r w+Hv^^WWHiHH^'W'WWv'H*

During

that the Russians

burst. . .

"THE OFFICIAL ANiNUAIKK" Junene Island
(Government of Israel), published in the USA,
proudly list the following Jews
creating an iwuvair in Russia, the year 5(>78 of the era
Hebrew:

"Aaronson, to Witebsk; Go, to KanieiieU-
Podolsk; Apielbaum known as Zinovief, in Petrograil;
lieilis, magistrate; Bekerman, magistrate at Ka-
.l.iin ; Bi-rnstam, in Petrograd; Blnell, at the minis-
mother of Justice; Boff says Kamkoff, at Petro-
grad; Bothncr, Moscow police; Bramsoil
(Abrahamson), in Petrograd; Braunstein says
Trotsky, dictator, in the army; Bi'udsky, judge at
Petrograd; Cohen, judge in Lodz; Davidowitch, of
Kherson, in Petrograd; Dickstein, attorney;
Dalbrowsky, commissioner in Petrograd for
Jewish Affairs; Freeze, commissioner for the Af-
Polish doings; Fisher, municipal judge in Pé-

missionary of Justice; Friedman, in Petrograd; Ccilman, commissioner of the Bank; Ginzburg, Kolomensky; Grcenberg, Moscow police; Greenberg, Petrograd District Trustee; Grodsky, judge in Petrograd; Grusenberg, investigated tor on the naval affairs of the old regime, commissioner of the new navy; Gunzburg, Commissar of Supply; Guitnik, from Odes- sa, commissioner of Commerce; Gurevitch, deputy at the Interior police station; Guterman, com- missar an Supply from Saratov; Halperin, secretary general of the cabinet; Halpern, deputy to the mayor of Kolomensky; Hefez, deputy com- missionary of Justice; Hillsberg, judge in Lublin; Hurgin, vice-commissioner for Jewish Affairs; Kalian, judge in Petrokov; Kalmanovitch, procu- reur in Minsk; Kaminetsky, judge in Petrograd; Kantorovitll, deputy in Petrograd; Kempner, judge in Lodz; Kerensky, from Saratov, deputy; Ko- han.liernstein, coal commissioner; Laza- rowitch, mayor of Odessa; Lichtenberg, judge at Warsaw; Lublinsky, in Petrograd; Luria, com- letter to the Bank; Maldelberg, mayor of Zito- rnir; Mamlzin, prosecutor; Meyerowitch, com- missar to the Armies; Minor, president of the con- Moscow city council; Nathansoi, at the Con- state council of Poland; Per. judge in Warsaw; Prelman, judge in Saratov; Perlmutter, Consulting State of Poland; Pfeffer, State Council of Po- log; Podghayetz, mayor of Moghilev; Poznar- sky, Court of Cassation; Rabinowitz, commissioner of Labor in Tavrida; Rafes, deputy clerk sar of local affairs in Ukraine; Ratner, ad- minister of the city of Naehiehevansk; Ro- senfeld dit Kameneff, deputy; Rundstein, Court of Cassation; Phineas Ruttenberg, commander second in command of the Militia in Petrograd; Sacks, com- missar-ad joint of Education; Sehreiber, procu- reur in Irkutsk; Ilirseh Schreider, master of Pé- trograd; Silvergarb, Minister of Jewish Affairs .in Ukraine; Steohen, senator; Steinberg, com- missar to Justice; Sterling, judge in Warsaw; Trachtenberg, judge in Petrograd; Unschlicht, commissioner in Petrograd; Vinavcr, deputy; Wain- stein, administrator of Minsk; Warshavsky, Commissar of Commerce, Petrograd; Kachnin, Labor Commissioner in Kherson; Yonstein, may- Oriel Island; Wegmeister, State Council of Polo- gene; Zitzerman, prosecutor in Irkutsk; Isaacson, to the Navy.

The most beautiful
theater
to the Eluf people

"JKU1SH OHRONICLE", London, February 18
1921:

"The (. *annissariat of the Bolshevik Arta
restored the most beautiful theater in Moscow,
to assign it to Jewish dramatic art. Spending
amounts to several million rouufcleg. A hole
small Jewish actors, graduates of the .dra- School
Jewish matics, occurs in the modern repertoire

The danger

"other hands"

SCHLoM ASCII, Jew, in "Goloa Rossii":
"The slightest shake-up to the Soviet regime
It would be the death of the Jews."

The same Jew adds (quoted by "Jewish World"),
Tender, 29-6-22:

"Not only in revolutionary circles-
naries, but even in the Red Army, the anti-
Judaism is so strong that only iron discipline
imposed by the Bolsheviks and the fear of
capital punishment prevents soldiers and women
my to start programs everywhere,

"In Russia, peasants, soldiers, women, city-
dine, everyone hates the Jews. . . All the
Jews in Russia are unanimous in thinking that
fall of the Soviets and the transfer of power to
other hands would be the greatest calamity
imaginable for the Jews. The flame of anti-
jiulaism is burning in Russia today d1u3 strong
than ever."

Hebrew,
official language

cry, Paris, the Jew M. SLATOPOLSKY,
president of Tharboulh, declared:

"Kn Russia, as soon as the Revolution took place
provided the Jews with the means to develop
through their activity, they began to publish
proud by hundreds of schools and high schools
Hebrew where all subjects are covered
in Hebrew.

"him Palestine, it was decided that, if
everyone can be a voter,
Only those who speak Hebrew will be eligible.
Breu will be the only language admitted to the Par-
part of Kretz Yisrael."

J-

Keep this brochure. Read it again,
meditate on it, make it known!

.r

Page 26

Lake

THE DUE

M

YSTERB

Communism, a means of Jewish conquest

Continued from page 8 -- ^^

E(tes>===--

<^S!

A "vital interest

u

Alfred Nossig, Jew, in his book
"liilcHralcs .ludciiluiu", Berlin, Wi'i. :

"The modern socialist movement is!
for the greatest palliation a work
Jews; they were Jews (|him there im-
took precedence over the mark of their brain, this
also killed Jews who had
nu i>'art predominant in the direction-
tion of the first socialist republics
tes: however, most customers so-
Jewish cialists, were for the most part
distant from Judaism; despite this, the
role they played does not depend solely on
lies of them alone; in them operated in a way
unconscious çonon the old eugé principle-
iiiiuue of mosaicism, the blood of the old
apostolic people lived in their cer-
calf and in their social temperament.

"The current world socialism which
forms the first stage of the accomplishment-
ment of mosaicism, the beginning of the real-
tation of the future world announced by our
prophets.

"Only when there is a Li-
gue des Nations; it's only. when his
AUMKF.S AI.LIKKS will be employed
effective manner for the protection of all
weak, that we can hope that iu-
the Jews will be even able to develop
without hindrance in Palestine their Ktal na-
national, and also it will only be one
league of nations imbued with the spirit of
cialist who will make it possible for us to enjoy
sauce of our international necessities
as well as national.

"This is why all Jewish groups,
whatever (|ii they are, .Zionists or followers
of dispersal, have a vital interest in the
victory of socialism; they must exi-
ger not only out of principle, no

Inosaism, but also by tac- principle
tick."

Soii 11

1918

Control of all
the groups

AS RAL'POL'OKT. Jew, in
"Pioneer? of the Hu-sian Revolution"

"There was not a single organization po-
politics of this vast Russian empire which was not
influenced by or led by Jews. THE
social democratic party, the socialist party re-
revolutionary, the Polish socialist party, includes
were all Jews among their leaders. Full
was perhaps right when he said that the struggle
for political emancipation in Russia and
Jewish question were practically identical.
The Bund. or General Union of Workers
Jewish", was founded in 1897. It was an association
political and economic of the Jewish proletariat, according to
opposite side* to any nationalist distinction,
then gradually imbued with na-
Jewish nationalists''. – Page 25.

"More than the Poles, the Latvians, the Lin-
Landes or even any ethnic group
the vast empire of the Ttomanofs, they (the
Jews) were the aiti#gi>g (J» jf «ïglftiwt dj
J9U". – Page 28İ,

The revolution, the dream of the main lines of
"messianic times" the conspiracy

Jewish
' '– Page

"Anti-Semitism and its causes" by BER-
NARD LAZARE, Jew, Paris, 1894:

"In the midst of all the nations of Europe, the

professional, having its nationality, having retained has a special personality, special abilities and a own mind." – Page 297.

"The Jew is a confessional type; such as he is, it is the U) and the Talmud who did it; more strong than blood or climatic variations. they developed in him characters that he imitated tation and heredity are perpetuated." – Page 283.

"No religion so much as religion was also filled with soul and spirit." 283.

"Older, more immutable, narrower and more strictly respected than any other." – Page 281.

"Animated by this old Hebrew materialism who perpetually dreamed of a realized paradise on earth and always pushed back the distance and problematic hope of an Eden after the dead." -- Page 346.

"The philosophy of the Jew was simple, not having that a limited number of years are allotted to him, he wanted to enjoy it, and they were not pleasures morals that he asked for, but material pleasures riels, suitable for beautifying, making one's existence sweet tension. Like heaven didn't exist. he ... not could expect from God in return for his faithfulness. of his piety, only tangible favors; no vague promises, good for researchers beyond, but formal realizations, are re-solvent by an increase in wealth, a increase in well-being

"Having no hope of future compensation, the Jew could not resign himself to the misfortunes of the life'; it was only very late that he was able to console himself his ailments while thinking of the celestial beatitudes.

■ To the scourges which affected him, he neither responded nor by the fatalism of Muslims, nor by the tion of the Christian, he responded with ' Page 307.

"So the conception that the Jews had of the life and death provides the first element to their revolutionary spirit. Starting from this idea that the good, that is to say the just, had to come true no not beyond the grave, since beyond the grave there is the

but during life they sought justice and, never finding it, perpetually dissatisfied done, they agitated to have it." – Page 314.

"Without the law, without Israel to practice it, the world would not be, God would bring it into nothingness; and the world will only know happiness when it will be subject to the universal empire of this law, that is to say, to the empire of the Jews." – Page 8. (1894, Protocols V).

"Happiness will be achieved through freedom, equality and justice. However, if among the nations, that of Israel was the first to think of these ideas, other peoples, at various times in history, supported them and were not therefore people many rebels, like the Jewish people. For- What ? Because if they were convinced of the excellence of justice, equality and freedom blundered, they did not achieve their total realization. as possible, at least in this world, and by therefore, they did not only work*. at their advent.

"On the contrary, the Jews not only believed- ment that justice, freedom, equality could to be the sovereigns of the world, but they believed themselves rent specially commissioned to work at this diet. All desires, all hopes that these three ideas gave rise to, ended up crystallize around a central idea: that of messianic times, of the coming of the Messiah. who was to be sent by Jahweh to seat the power of the terrestrial realms." – Page 32Î,

resigna-
revolt" –

Bernard Lazare, Jew, in his book "L'antisé- mitism and its causes:

"As he was, with his dispositions, with his tendencies, it was inevitable that the Jew played a role in the revolutions: he played it.
'– Page 329. , |

"The Jews were always discontented:
I do not want to claim by this that they were simply rebellious or systemic opponents

things did not satisfy them; they were perpetuated totally worried while waiting for something better that they never found realized... The causes who gave birth to this agitation, who continued it held and perpetuated it in the soul of which that modern Jews, are not external causes such as the effective tyranny of a prince, of a people or of a fierce code; This are internal causes, that is to say which hold relates to the very essence of the Hebrew spirit. HAS the idea that the Israelites had of God, their conception of life and death, it is necessary ask the reasons for the feelings of revolt by which they were animated. – Page 305.

"During the second revolutionary period, that which starts from 1830, they showed more ar- harder than during the first. They were there / moreover directly interested, because in the i most of the States of Europe, they did not enjoy not the fullness of their rights. These same me of them who were not revolutionary by reasoning and temperament were by interest: by working for the triumph of liberation realism they worked for them. He is out of doubt that through their gold, their energy, their talent, they supported and seconded the Euro-revolution pagan... During these years, their bankers, ^ their industrialists, their priests, their writers, their tribunes, driven by very different ideas moreover, worked towards the same goal... they – found involved in the Young Germany movement magne; they were numerous in the societies secrets, which formed the fighting army re- revolutionary, in the Masonic lodges, in the coal mining groups, in the Haute Roman sale, everywhere, in France, in Germany- gne, in Switzerland, in Austria, in Italy". – – Page 311. (

"On the one hand, they were among the founders of industrial and financial capitalism and they collaborate actively tolerate this extreme centralization capital which will undoubtedly facilitate their socialization reading; on the other, they are among the most artful teeth adversaries of capital. To the draining Jew gold, product of exile, Talmudism, le- gislations and persecutions, the Jew opposes revolutionary, son of biblical tradition and prophetic, this tradition which animated the ana- German Libertarian Baptists of the 16th century and

"A ROTHSCHILD CORRESPONDENT

MARK AND LASALLE, fighting for money,
the fight against money and cosmopolitanism
of the stockbroker becomes proletarian internationalism
tarian and revolutionary." – Page 343.

"The emancipated Jews entered the
nations like strangers... They entered
in modern societies, not as guests,
but like conquerors. They were sem- 1
able to a packed herd. Suddenly the bars- 1
Their shoulders fell and they rushed into the field
which was open to them. However, they were not
warriors... They made the only conquest for the-
how armed they were, this economical conquest
mic that they had been preparing to do for
so many years." – Page 223.

"The French Revolution was above all a
economic revolution. If we can consider it
like the tarnish of a class struggle, we must
also see in it the outcome of a struggle between
two forms of capital, real estate capital and
movable capital; land capital and capital
industrial metal and stockbroker. With supremacy
of the nobility disappeared the supremacy of capital
land, and the supremacy of the American bourgeoisie
na the supremacy of industrial and agio-capital
tor. The emancipation of the Jew is linked to history
of the preponderant part of this industrial capital", -.
Page 224,

Lake

THE DUE

M

YSTERE

Page* 27

THE MESSIAH IS
THEIR TRIBE

, Rabbi KAUFMAN K01ILER, >l;ins
his book 'Systematic Theology of
Judaism", page 291):

"All |)orU'-'>ai'oli' ilu Judaism
reformed yes UNANIMOUSLY protested
against remaining in the liturgy
in the doclruii: passades relating to
belief in a personal Messiah. They
only insist more on the. belief
.in a messianic age of universal-
the knowledge of God and love em-
mixing all of humanity, an idea that
closely related to the mission
of the Jewish people. In accordance with the bel-
the words that the second Isaiah devotes
to the sorrowful servant of God, the liter
of Messiah is now conferred on the few
ple of Israel, the suffering Messiah, who
will come, at the end of time, victor
crown".'

Their materialism

Rabbi LEONARD l.EVY, sermon of
November 7, 1909. Pais, reproduced in
iMy Jewish newspapers:

"In the past, it was believed that each mol
of the ilible was absolute truth. 11
is no longer like this, the work of researchers
researchers have established that the liible is a pro-
product of the human intelligence of the
flax seeding, containing certain
errors, some inaccurate views, due to:'i
<hi the help of its authors, who were
men. This is a result of the most
precious". (We always understand
'God damn it, Jewish materialism!)

Destroyers of
Ja Loi

Rabbi SAMUEL ÎIIIÎSCII, in his
book, "Reform of Judaism", page M5:
"Judaism presents its truths

neral. Better yet, he asks each-
cun to recognize it without the help of a
special miracle, which means that each
no one can achieve this through natural faculties
natural aspects of his mind. Judaism is not
so not a confession. For the Judais-
me, the Bible is nothing other than a
history book. Judaism does not see in
the Holy Scriptures that the history of education
cation of a people. Judaism is united
oriented towards the future of the earth;
^; it is on the land that he wants to see bequeathed the
W-'onnaissanee of God; it's on earth
that he wants to see the celestial kingdom come to fruition
light of Truth and virtue. It is
why Judaism is. feels so good
harmony with the spirit of our time.
This (pie these new times seek â
based on the principles of reason (the
rationalism), the Jews experience it themselves
same as a religious need, and
their whole religion is there. . If the practice
of our ancient religious symbols,
instead of helping ourselves to hit the goal, we
prevents us from building this kingdom of truth,
then it will be necessary to appeal to the principle
that. OUR SERVE GOD AND CONSERVE
TOWARD THE LAW, IT MUST BE DESTROYED",
'(And how they destroy it!)

What Karl Marx was,
the founder of
Communism

From "Anti-Semitism and its causes",
by Bernard Lazare, Jew, about
Karl Marx;

"the descendant of a line of rab-
bins and doctors who inherited the whole island
logical force of his ancestors. 11 was a
lalmudisle lucid and clear, that does not embar-
not satisfied with the silly minutiae of the
practice, a Tahnudist who did so-
ciology, and who applied his natural qualities
exegete's criticism of economics
political mie. He was animated by this old
Hebrew materialism (he constantly dreamed
tually of a paradise realized on the

problematic hope of an Eden
after death; but he was not alone—
Although a logician, he was also a rebel,
an agitator, a bitter polemicist, and he took
his gift of sarcasm, and invective there
where Heine had taken it: from the Jewish sources
ves."

Official accusation
of assassination

In the "White Paper", presented on 3
March 1919 in the House of Commons,
General Knox's report, telegraphed
from Omsk on February 0 to the War Office, re-
shows that the massacre of his imperious family
rial tle Russia in Ekaierinburg was im-
j>asé (in local soviet, despite its rep-
gnance, by FIVE JEWS, and that the as-
Latvian sassins were commanded by
THREE JEWS, in the company of a band
said named Medoydof, convicted in 1906
for murder and fire, in 1911
for rape of a 5 year old child.

The "Jews' decision"

The "HAMMER", Jewish newspaper of Vienna,
October 191,'t, No. 274, concerning the pro-
ritual murder at. Kiev:

"The (Russian government has decided to

"wage a decisive battle at Kiew

"to be the Jewish people.

"From the outcome of this titanic struggle"
fate hangs – not of the Jewish people I
because the Jewish people are iiwincible – but
the fate of the Russian state.

"To be or not to be: this is how the
question for Russia.

"The victory of the Russian government is
the beginning of its end. There's no

"of loophole. Put the good in
your head.

"We will demonstrate in Kiew in front
the whole world that the Jews do not allow

"If the Jews, until now, by considerations
lactic rations, concealed the fact
if they lead the Revolution in Rus-
sie, now, after the attitude of the Government
Russian government at the Kiew trial, this
lactic acid must be abandoned.

"Whatever the outcome of this con-
juncture, (7 no longer has salvation for the
(Russian government. THIS IS THE
DECISION OF THE JEWS: AND IT ACHIEVES
WILL COMPLETE."

Resurrection which
costs us dearly

"THE ISRAELITE UNIVERSE", Paris, !2q
dee. liKiô, under the title of "Zionism and
Messianism", Edmond's conference
1-leg:

"Today we are witnessing the re-
.surrection of a movement which was not
not extinct since ancient times. And
this movement is still active,
because the Talmud, this great educator
The Jewish people have preserved it." (Page
1.'S7(Ik'ii-Atsmi),

The boycott already
established in 1895

SAULES, Jew, in the journal of
Mayeiiice, "Wucherpille", January lHDô -,

"If a book appears that is relevant to us
hostile, we* do not buy it and the edi-
It doesn't take long to move on from macuia-
lure with a pestle. . . The Piiblieist is no longer
nothing, we just have to organize con-
very him the war of silence."

"Y

.r

if

this brochure
enlightened you

she can
enlighten others

o

For copies

additional

write to . . . »

Post office box

2290

Montreal

- \

Page 28

The Key to the Mystery

.«

THE LAND OF THE OWNED Class hatred

]);in his book "Asiulcn", the Austrian Jew
dog LANDSISEIUIEIÎ writes:

"We tend the ilcl black all over
".Lipoi. We exert influence
"decisive on all institutions
"of love for this country. Everyone will play the
"airs that we will give them. Eepre-
"see yourself as a country as a body
"gigantic. The one who regulates the functions
"abdominal lions of ee body bind it

"(pie I want? The fight for dominance-
universal relationship between America and
"Japan must be led in this way
"let the .lapan be absorbed. America
"don't trust only love. She
"takes the pavs by his most instinct
"developed. In a country where the act of char-
"nel is a natural function of the body,
"similar to all the others, we have no
"than to take it shimmeringly to pro-
voke the necessary impulse, and Sex-
"unleashed will exhaust itself in a
"drunkenness of which we will fix the duration. In
"constantly renewing the processes
"of seductive excitement, we can make

"that permanent intoxication and make this
"land the land of the possessed".

This is a sample of Jewish ideas on
Culture ! (Juand the Jew Landsbcrger
written "we" (Americans), this is a
usurpation! His ideas are Jewish, but
not American. 11 is the same
for the psychoanalysis of Ereud, who
is only a creation of the Jewish mind, which
Only a Jew could be born as a leader.

This captures the Jewish spirit of corruption me-
nace to do in Japan, a still healthy country,
he has already started to do so in the
Western countries, with \[i\ immense suc-
these among those to whom he had previously
made them lose their faith.

When the Jew degrades and demoralizes a
people through the white slave trade, the
printed literature, obscene cinema,
subversive fashion, theater and music
that subversives, he does it by calculation, execution
cutting a deliberate plan. To defeat the
other peoples, they must be weakened
blis, morally anemic, because never
Israel has not been and will not be capable of vain
era a strong people.

Height of cynicism

"Warsaw. – Elected by a thousand young Jews converted to Christianity from– then a few months in Ologne. . THE converted are almost all professionals ers who, like Jews, were Inca– unable to obtain any position, even as manual workers (?). Their conversion assures them almost invariance clearly a good position, key that ex– causes the sudden rush of these Jews to conversion".

I La Jewish l.ncyc lopedia", to the words "conversion", "inarrano", insists more several times that a Jew does not convert only for personal advancement in Christian society, that it does not not out of conviction, that it always remains deep in his heart attached to Judaism– me; she demonstrates how, during centuries, the "convcrilis" of Elspngnc played hypocrisy and did not stop, in secret, to observe Judaism).

WHAT TO BUY
THE ROPE

Dr. HI AVER AISNElt, H nui li'rilh. deputy Jew from Ilnhonine to Clmbre Roumai– born; extract from his speech he read Chamber reproduced in the "Osljiidische 'A.eitung iorqane of the Jews of Itulcovinc, I July 1 lil'ill. No link:

for all Jews without exception, ihoia, the Talmud and its recapitulation systematic: the Sebulelian Aruch, are indisputable and recognized source of Jewish religious life. There cannot be in fact no dogmatic difference eluv, we Jews. Black strength lies in the rigid maintenance of tradition three I'm a thousand years old

'Newspaper. Competitions":

"11) October liS(i2. – In mol which says it all

ne, their power, their rapid rise
in this silver century. Mirés learned to
, Saint-Victor copy, in the Jewish school where
M was raised in Bordeaux, we don't give
no calculation price is born, ■-- because
Ions would have deserved it. This revelation
makes old Itotc hschilcl's face turn pale:
In your purse, there is a time when. For
to win, you have to know how to speak Hebrew."

Same. , '!(l March 18(i(i.

",Sainl-Viclor spoke to me softly of a
very illustrious Jew, to whom a friend asked
said, at the end of a dinner where we had
gement him, why, Unite you so rich, he
worked like a nigger to become one
even more. "Oh! we don't know
the pleasure of feeling under one's feet
tired of Christians!" replied the very illus
First Jew.

Idem, December 28, 1871).

"At the Spartan dinner tonight, the
General Tiir recalled this word c\\\
Jewish Mirés, word spoken to him in 18(10: "Yes.
In fifty years, you won't ane us:
not jicndus. we Catholics. . he ... not
we i estera not (pioi buy the rope
to do it".

xxx

Ee Jew 15ASCII (Hungarian key), prey
sister at the Sorbonne, in the journal of
Cuslave Hervé, April 2.1 lllliti:'

"Al'EEL TO THE JEWS!—Friends, all
makes you sense, the day is near, it
after the thunders of the giant cannons
the flashes of machine guns, the Messiah,
your Messiah will arise!"

LAVAIS, Jewish, an initiator of the ter-
red leader in Russia: "We will exterminate
we not only individuals, ^
but the bourgeoisie as a class. He is
no need to ask us for proof
giving conviction of criminal actions

is decided by the class to which they belong to them by the education they have received".

Why this fear?

THEODORE HIRSH, Jew, in "The State Jew:

"Anti-Semitism is long overdue, ^
1)1 they furiously it must burst". ~^f

• • •

"THE JEWISH PEOPLE". 20 Tammuz 1936:
"The infiltration of Jewish immigrants"
drawn by I apparent security, as well as /
the ascendant social movement of the Jews
indigenous, act powerfully in-
seems and pushes towards a cataclysm". _ S

They didn't do anything
for Humanity

Said. J. HIRSH, Jew, "Das Wesen des
Judentum", Berlin 1905, p. 35: I

"The anarchic situation... demonstrates
copies the Jewish religion applied with con-
sequence is essentially incompat-
ble with the maintenance of an ordered State,
that she cannot live in lasting peace
WITH REPRESENTATIVES OF A
ANOTHER CONCEPTION OF LIFE. And
this conclusion applies forcefully
equal to the religion remaining on the basis
strictly orthodox and to the religion in,
as long as she tries to adapt too
although possible in the mind these days."

Same author: "By reading the accu-
sations of the rhetoricians against whom
defends Josephus, we are surprised that a life
common of three centuries and the participation
most intense tion to the civilization of (
fellow citizens (in Egypt) could not establish
provide a basis for compromise
and a friendly understanding; that. in their

Jews remained so entirely foreign
gers who are unsympathetic to their fellow citizens
kids."

Same author: "Since that time (of your
transmission of the writings of Arislole) the
Jews have done nothing for humanity nor
tried to do something. Where is it
clearly the meaning of the Jewish mission which
fills if modern Jews ruin
each new movement by the fact
that they cooperate with their language and their
activity V"

P«f«29

Jewish rot

A new global "Plan" is
that of the World League for the Re-
has Sexual form. This League has for Pre-
wsident the Jewish doctor Imianitoff, of
Belgium.

Here are the ten points of this program
that we deliver to the 'reflections of
all those who are concerned about saving
guard of the most basic TRUE
moral.

1) Political, economic and gender equality
ual of men and women;

2) Liberation from marriage and special-
ment of divorce, "tyranni-
ques" of the Etjlise and of the Chosen;

3) Design control, such
so that procreation is consented
tie deliberately and with exact meaning
responsabilities;

♦ 4) Improvement of the breed by the application
tion of eugenics methods and
childcare;

5) Protection of unmarried mothers and children
illegitimate children;

towards sexual (inohmwx like
pure example homosexuals, men
men and women, the fetechisles, the ex-
hibitionists, etc.;

7) Prevention of prostitution and
• venereal diseases;

8) Incorporation of disorders due to im-

sexual drive in the classroom
pathological phenomena and
no longer considered as we did
until today as crimes,

• vices or sins;

!)) Only can be considered as
criminal sexual acts that trans-
infringe on freedom or infringe
to the rights of another person. THE
sexual relations between adults
responsible, mutually agreed,
must be respected as
private acts and which only involve
their persons;

■10) Systematic sex education
in the sense of the greatest freedom
and with respect for oneself and others."
We wonder how there is a way
to reconcile points Nos. 4, 7 and 10 in-
Ire them and even how there is a way
to preach preventive medicine in
at the same time as the greatest freedom.
F\ in the sexual domain.

(Ref.: the "Psychagogue" of January 15.
Life RM and 2nd trimester 103.1. It is
the official organ of the Modern Circle of
sexology, which became the Belgian Society of Studies
Psychoanalytic, of which Iniiianitol'f is
honorary member "for services rendered
due").

Another example of rot
Jewish tendency to degenerate the people
ples Christians.

Oriental leprosy

The joyous road song of the Wandering Jew

Having neither home nor country,
I don't fit in anywhere.
Away with vain nostalgia!
I don't care about the cockroach!
—My soul has hardened,

From all your thresholds, like a thief,
Chase me away! — I know people envy me
And seeks me ardently.
I drink from your sources of life
Kl I know your value!

Under the humble rag where my soul sleeps,
I hide the gold of the universe.
The virgin you want for a wife,
Greedy, turns an eye of flame
Towards the cursed son of the deserts!

'Smoking your tobacco without delight,
You brood over your heavy troubles,
But here I am, king of vices,
And I offer to your novice mouths
The fruit of unprecedented sins.

So I play with the ball,
This subtle game, this fatal game
Who amuses you and catches you
—And whose secret escapes you—
The oriental blood game!

PAUL MAYER, Jew.
—in "Aktion", Jan. 1913.

Even a minister
of France !

Here is what Léon Blum, minister of
France, wrote in his novel "Du ma-
laughing", talking about the life of young people
girls in the new society:
"They will return from their lover's house
with as much naturalness as they come back
are now taking the course or
have tea at a friend's house. . The virgini-
tee, rejected cheerfully and early,
would no longer exercise this singular con-
train made of modesty, dignity and
of a sort of fear."
Same book, page 82: "I have never

repulsive, I simply note
that it is natural and common to love
love his brother or sister.

The return to barbarism

WALTER RAHENAU, Jew, in his book
"Der Kaiser" (Paris, Kra, 1930):
Pages 141-147: "The migration of peoples

from bottom to top started. She began
in Russia. , .

"In a hundred years, the French Revolution made the
tour of the earth and was carried out without restriction.
None. State, no institution, no society,
no dynasty was spared by it. .

"The oratorical formula of the Russian revolution,
it is: Humanity. His secret desire: Dictatorship
(provisional) of the proletariat and ideal anarchism
se. His practical plan for the future: elimination of
European stratification is the political form
tick of socialized republics

"In a century, the plan of the Orient will be realized-

been as completely as is today
island the West.

"After, for centuries, our planet
built, collected, preserved, preserved, accumulated
material and intellectual treasures, to serve
to the enjoyment of a few, here comes the
century of demolitions, destruction, dis-
persion, of the return to barbarism. . .

"Ruins behind us and ruins in front
We; we are a transitional race,
tained with dung unworthy of the harvest", wrote
I at the beginning of the war.

"Yet not only must we par-
run the road we are on
committed, but we want to go through it."

"Our" Russian boys

The Krupskaya woman, widow of Lenin, Jewish, in the Soviet newspaper "Outchit Gazeta", which belongs to him, 10 October 1929:

"It is imperative that the state resumes its anti-religious work systematic among children. No only we must return our gar-non-religious boys and girls, but actively and passionately anti-religious. The influence of religious parents at home should be vigorously fought."

Is this the explanation difficulty?

Karl Marx, writing in "Deutseh-Franzosiche Jahrbucher 1844" (Annu-German-French area, 1844):

"It is in vain that we seek for the labyrinth of the Jewish soul a key in his religion; on the contrary, we must seek-dear the mystery of his religion in the mystery of its nature. What is the basis Judaism? A practical passion and lucre for profit. What can we do reduce us to his religious worship? To the ex-twist. Who is their true God? Cash."

Decency and
"private property"

The KROUPSKAYA woman, Jewish, wants ve of Lenin, in his journal "Outchit Gazeta", of October 10, 1929:

"Although the socialization of women is not yet officially sanctioned tioned in Soviet Russia, it must become a reality and penetrate the consciousness of the masses. Consequently-lies, anyone who tries to defend a woman against an indecent assault manifests a bourgeois nature and declares in favor of private property vee. To oppose rape is to oppose

Spread this brochure and help your compatriots see clearly.

»+++++!•*:-■*•:-:■*

Send all orders to Casier Postal 2290, Montréal'

i)c per copy. ▼

, "■"..'■.- i ... ,i (

::. î. + .;..H.*. 1 ..H-*****H-*M-**-HK^^

Pigeon 30

THE KEY TO THE MYSTERY

The Judeo-Communists of the Popular Front
Spanish named "Brigade Ls-
JusÂ'ph Papineau" the group of 400 volunteers
Canadians who are fighting in Spain to extend
dre the reign of Stalin, Litvinolï, Kugano-
vitcli, Karakhan, lof le, Uoseuberg and others
Jews of Moscow.

The Jews really like Louis-Joseph Pa-
Pineau, who fled abroad when his
fortunate companions, exalted by him, ascend
return to the scaffold. They like him very much
because it is Papineau who, in our history-
tory, fought most vigorously for the eman-
cipation of the Jews, that is to say to make them
put on the same footing as Canadians
thentiques, in 1882.

The "Jewish Encyclopedia", with the word "David",
tells us that they were the two sons of the Jew
David David, of rue Notre-Dame, which includes

Juistache and St-Denis, in 1887.

A book published by Canadian Jewry in 1926, "Jews in Canada", tells us that this was the Jew Benjamin ilart who, after having made

>,

spy on our heroes of 1887, signed the warrants arrest against those who were incarcerated.

The same book teaches us that at this time that, Jews (especially from the Frank family)" controlled the tfr trade posts between Montreal and New York, by way of Ilichelieu. Several researchers believe that these are Jews who allowed Papineau, by leading him going from post to post, to flee to the United States under the disguise of a woman, while the small and those without rank underwent their trial. This would have been the Jews' reward in Papineau for their emancipation in 1832.

The Judeo-Communists like to talk to us of "the revolt of 1887", but they do not say that the victims of this movement were air-made thanks to the signature of a Jew and that Jews of Montreal commanded the fire against our patriots.

The dirtiest job of 1887 was carried out completed by a Jew, Benjamin Hart, Without a doubt because no white Canadian, an-English, French, Scottish or Irish, would not have wanted to do it in this cruel circumstance.

Of the

testimonials without racial prejudice

The Jewish Chronicle comments the work of an Irish theologian

In its issue of October 23, 1930, the London Jewish weekly "THE JEWISH CHRONICLE", published the article

"The Mystical Body of Christ in the Modern Times (extracts). The Kévé-raïd Denis Falley, CSSp., BA, D.Ph., D.Tli., is a professor of philosophy and of Church History at Senior Hun.se of Studies, Blackrock University, Dublin. He is the author of several theoretical works logical and is seriously alarmed at the expansion of secularist tendencies of the modern world. Hence the publication of his new book, the main aim of which cipal is to "deal with the points of view theological and historical aspect of the modern revolt against the divine plan organization of human society.

"So far, very good. But, unfortunately-ingly, Father Fahev is convinced that all the troubles in the world today today are due to an extraordinary alliance between the Jewish revolutionaries Jewish financiers for overthrow of the existing order (things and the established creation of Jewish world domination ve on its ruins.

"In support of this curious Ihése, the P. the ahev brings the whole anlised string-ordinary inilic. H gives the proof "documentary" that the Revolution held-was silent financed by Jacob Schil'f at the cost of 12,000.0(10 dollars. 11 reprints a list of notorious names, to say that .out of twenty-five artisans of lîolchcvisnic only Lenin was not Jewish. He is convinced that the Jews, KT LLS J1'l'f'S SKlll.S, are responsible for revoking lution. Everywhere he sees the hidden hand of Jewish bankers, Jewish conspirators, Jewish free-thinkers, who not only deny knead the world as they please, but still remove all criticism except that of a few brave souls, corner jne M. (i.-P. Mudge. Father Fahey, we he assures us, does not ask us for action simply accept what he says even; "in his study of the question, he

went to the original sources and he gave-

search.

"And what are his authorities over the Jewish Question? These famous researchers—ment objectives, Nesta-tl. Webster, Iiillai-re Beiloc and Gilbert K. Chesterton; of the anti-Semitic newspapers such as "The Patriot", "The International Review of Secret Societies". In his preface, the author author takes care to say that "in his work he made no use of the fa-meux "Protocols of the Elders of Zion". However, long quotations are made without reservation in Appendix V.

"The volume bears the imprimatur of official Catholic authorities. Its im-lift is increased by a forward highly praising post of a dignitary re no less than the Bishop of Waterford. The book is written by a professor of a theological institution responsible ble, which is thus in a position of poisoning-ner the spirit of i\'u\ who are entrusted to his care."

Little poem
in English . . .

Io poem "Isliict", [Kir Israel Z;tn(-will:

Pawns, fanatical, zoalots. throttUjil liy Tal-

[mml-coi!,

Impious, lick skeptics, cynieal staikers

[of spoilers,

Wedded 'neatli Hebiew awninff, buried

fneath Hebrew south,

KeUveeu not a dream of duly, never a

[glimpse of God,

lilarneyiny, shi vering:, crawling, taking garlic

Lyinjf a fox in tlie coveiv leaping an ape in
[ttie suu.

The substance of all that is admitted
by the Jews themselves in the present
your brochure has long been ex-
posed in detail by: saints of the
Christianity, (the general and local councils
catholics of the Church, of the popes, of the
brothers, kings and princes of all countries,
famous statesmen, leaders
Protestants like Luther, leaders
mabometans, bishops and pastors of
all religious faiths,
writers of all known schools,
famous historians, scholars and
famous diplomats,
socialist, liberal and conservative leaders
vators, statistics and archives, of-
official documents of major countries, etc., etc.

But like so many brilliant minds,
thinkers and scholars do not have it
part of the chosen people, the Jews accuse them
feel like "fanatics, persecutors"
tors, obscurantists of the Middle Ages,
narrow-minded, intolerant,
haters, jealous people, etc." This is why-
what, in this brochure we have
believed to publish almost exclusively
testimonies of Jews. We believe sin-
certainly that institutions like the
"Jewish Encyclopedia", the "Jewish
World", the "Jewish Chronicle" and others
Jewish publications, characters
■like Disraeli, Crémieux, Munzer, La-
zare, Nossig, Wasserman, Eberlin, Oscar
I.evy, Ratbenau, Herzl, Sokolow, etc.,
have no "anti-Jewish prejudice", and that
it is not out of hatred of the Jews that they
accused of being the authors of the
modern miseries, revolutions,
wars, crises, demoralization
general tion and other scourges. If there is
of anti-Semitism in this bro-
chure, the Jews can only accuse
ser the leaders and journals of their race.

Always

and everywhere,

an "unsociable" being

liEKNARD LAZARE, Jew, "The Anti-emigrant

tissue and its causes":

'•It seemed to me that an OPINION ALSO HAS
UNIVERSAL AS ANTISEMITISM, W
having flourished in all places and in all
time, before the Christian era and after, in Alex-
andria, in Rome and in Antioehe, in Arabia and in
erse, in medieval Europe and in
modern Europe; in a word, in all
parts of the world where there have been and where there are
Jews, it seemed to me that such an opinion could not
was going to be the result of a* fantasy and a ca-
perpetual price, and that there must have been at its
outbreak and its permanence of the deep reasons
serious and serious.

What virtues or vices were worth to
Jewish this universal enmity? Why was he
in turn and equally mistreated and hated by
the Alexandrians and by the Romans, by the Per-
without and by the Arabs, by the Turks and by lea
Christian nations? BECAUSE EVERYWHERE,
and until our days, the Jew was an IN-BEING
SOCIABLE." ^

Lake

THE DUE

M

YSTERE

Page31

We were

nineteen centuries!

Dan3 the Holy Bible

'(translation Aug. Cram-
î'pon). we can read this tjue
'Our - Lord Jesus -

Christ said of the Jews.

t "Discussion between Jesus
'■reads the Jews; these are
fflUdu demon (80-51)".

'You (the Jews) will
4 do what you saw
,the YOUR father. . . YOU

do the works of your
;father... The father whose
'you are from, it is the devil, and
, ; V0U3 want to accomplish the
o desires of your father. He has
-was HOMICIDE from the start-
vbeginning. . . there is no
"of truth in him. . . , he is
\$ LIAR and the father of
•f -lie, . . . , you are not
vj-pafl of God. . . you don't
I don't forget God." (So
flej Jews tried to
^plder the Savior).
*,.,; Wars, revolutions, etc.

Summers, uprisings including
of Jews admitted the
onsability in the
previous ages, are
works of HOMICIDE,
Works of the devil.

Schisms, heresies, pro-
subversive propaganda, false
doctrines, representation
erroneous facts and evidence
nements, including so many Jews
admitted responsibility
in the previous pages,
are works of MEN-

wheat.

The story of all
contemporary misfortunes
boils down to these two things:
LIES that lead astray
individuals and peoples,
HOMICIDES of wars and
revolutions that spring-
feels lost

Saint Paul, the apostle of
Gentiles, also tells us
in his first epistle to
Thessalonians (14-1(i) that
the Jews "do not please
to God and his ENEMY
OF THE HUMAN KIND".

Jewish texts reproduce
products in this brochure
abundantly prove the
truth of the words of saint
Paul, who was pursued P^r
his race with so much hatred
and relentlessness.

New prices
of the "KEY

not

\0ke to the immense encouragement given to the editions
(French and English of this publication in all
•civilized countries, it was possible to reduce the price of
10c, to 5c.

p In Canada, the retail price is 5c. in the
t'mistores and newsstands.

(For delivery by mail in Canada, add 2c, as well
e for countries enjoying the same tariff. For delivery
Uf by express, add the transport cost to the regular price
there from 5c. per copy.

IKLm following discounts are granted: Life discounts. by
copy for orders of 1,000 to 5,000 copies; discount
of it. per copy for orders of more than 5,000 copies.

9 i Send correspondence, orders and payments to

ANTI-COMMUNIST COMMITTEE
FROM MONTREAL

Post Office Box 2290 (Place d'Armes)
Montreal, Canada.

There is only one defense
against Internationalism

AND THIS IS THE -

NATIONALISM!

WHAT MEANS: control of Canada and life
Canadian by Canadians; the greatest profit of
Canadian resources and activity for Canada
say.

;^9^\$??>-- ;7 ..,.. "

ADRIEN ARCAND

National art leader!

The Party of
National Unity

FROM CANADA

offers the Canadian people a comprehensive program that will save our country from anar-
political shit, national disunity and economic chaos which beset it, and
which will give us back a united Canada in which every citizen will be protected against
exploitation and abuse, will have the chance to earn a decent living and every opportunity
ability to develop their initiative and talents.

Have your copy of the National Unity program

If "The Key to the Mystery" indicates the cause of evil, the Program
of National Unity gives the remedy.

per copy

I National Headquarters j

1 Postal Box 335 |

1 Toronto, Ont. j

Headquarters of |

French language |

CP 2290, Montreal, Que. |

Canada for Canadians!

ICtl "mute*" was i*.eiv* and iwé ih the CwulW of Education, ta.il of the National Unit* of

Conclusions

Jewish leaders, books and newspapers assert that:

Jews dream of world domination and work to achieve this dream;

Jews control the financial and economic life of the world; they're there
power to cause crises and unemployment, to ruin individuals and
States, prepare the revolution; Jews are born revolutionaries and provide
the direction and execution of all great revolutions;

Jews are the creators, directors, propagators and financiers

Marxism (socialism, communism, Bolshevism);

The Jews want to make nationalities and religions disappear, in order to
lead the "universal republic" which will ensure them world domination;

The Jews, through their powerful means of propaganda (cinema, educational institutions
(fions, news distribution agencies, organizations of all kinds), work-
slow to kill national, racial, religious sentiment, in order to collapse civilization
tion constructed by white peoples;

Jews control secret societies, which form governments
provisional and turn all political upheavals to the benefit of Jewry.
ticks and social;

Jews are not nationals in whatever country they find themselves, but

The Jews are the root of all the troubles, all the disturbances, all the conflicts, all the revolts of the modern world; they Judaize other peoples slowly through the influence of their organizations, and want to lead them to believe, think, live as Jews;

The Jews want to sacrifice all people to ensure health and the survival of their Golden Calf;

Jews dirty, corrupt, rot, corrode, degrade, demean who cares what they touch.

It is Jews who assert this in turn. In no other race in the world one cannot find so many identical, cynical and unanimous confessions.

The destructive revolution is upon us. The enemy is within our walls. There poison circulates in the national body. The same threat hangs over Canada as on Russia, China, Spain, Mexico!

What should be done?

Tear off the mask of the enemy forces, remove the blindfold from the eyes of blind, spread the truth, NAME THE DANGER BY ITS NAME, like by Disraeli, Levy, Lazare, Nossig. Munzer, etc.; then PREPARE, ORGANIZE SER with as much vigilance as the enemy. and offer the couos he is preparing a re-unshakeable resistance and a triumphant, liberating counter-offensive.

j

r

u



French



English 



Full text of " The Masonic drama: the Jewish conspiracy against the Christian world "

[See other formats](#)

1

'y_,i-.iv(ir3iras'''

BICLIOTHECA

/

^J^ ■ §^ixt^-«-^t^ ^ â^. /

THE MASONIC DRAMA

THE JEWISH CONJURATION

AGAINST THE CHRISTIAN WORLD

UniVGrS/fg;^

FROM THE SAME AUTHOR

The occult power against France

Flight. iii-16 of pp, 432

Price: 3 fr. 50

THE MASONIC DRAMA

THERE

JEWISH CONJURATION

Against JYlonde Chrétien

Copin-Albancelli

PARIS

THE FRENCH RENAISSANCE

Publishing Company

52 DANODAMA PASSAGE

1909

LYON

EMMANUEL VITTE BOOKSTORE

Printer-Publisher

3, PLACE BELLECOUR; 3

HS

.CâPiC

Drumonta more cVonce manifested in the Libre-
Word Clothing and the regret that no one has
still been able to explain how it happened that a
small band of Freemasons, inferior to all
points of view, managed to dominate France and
to reduce it to a sort of lethargic impotence.

It was thus the cause that I gave myself over to the study
begun in Occult Power against
France (1) and completed in this work.

After thinking for a long time, I realized
takes into account that the explanation requested by Drumont exists
certainly was.

God built our world, in fact, on such a plan
that the chain which connects the effects to the causes has not
never had any discontinuity and will never have so many
that this world will exist. We are often Inca-
able to see it, but divine logic bursts
everywhere. We strive to seek out the manifestations
tions even in the unfolding of the anti-reli-
Godful means paying homage to the Creator.

Whatever she may think, the "Widow" is not
above God. This is why the fact of dominion
Masonic nation can only have occurred con-
trained in the data provided by natural laws
real, that is to say by divine laws. Seek
reexjilication of this domination is therefore not a

(1) Occult Power against France, in-16 from p. 432.3 fr. 50,

work of dilettantism; it is a duty all the more more compelling than the discovery of this explanation cation depend on the liberation of French Catholicism that and the salvation of France.

We must discover the means which been imagined, concealed and used with such astonishing hypocrisy to produce the ruins of which our generation is the spectator and the victim helpless. Without this, we will lament and we will we agitate in vain.

It's because I've long been penetrated by these thoughts that I gave myself no more rest until what I had discovered the Masonic mechanism, its mode of use, and what it is for serves. I say: this is for the edification of which it is used; because in The social order, when we destroy, it is in order to build.

It is now certain that statesmen most qualified French people conceive the question Masonic as I see it myself.

The day after the publication of *Le Pouvoir occulte* against France, Mr. Emile Flourens, V eminent elder Minister of Foreign Affairs, devoted to this work an article published in *Le Soleil*, where he wrote:

“Certainly, Mr. Copin-Albancelli’s revelations do not
“didn’t surprise me. It is impossible to have had
“hands the direction of our foreign policy
“without being convinced of the dissolving action of the
a Freemasonry. His work of decomposition
“social appears everywhere. »

The same note was given by another elder minister, to whose patriotism and character all the world pays homage, which also deigned, give high approval to the thesis developed in the *Hidden Power* against France.

– 7 –

Former president of the Center Left, former minister member of the Interior, Mr. de Marcère played a role important at a decisive hour of the invasion masonic. His testimony carries all the weight more considerable than in his *Memories* of which the recent volumes have produced such a gravid and useful

noble simplicity, with the most generous righteousness, that he himself was deceived by the representatives of the mysterious Power that lies behind the Freemason.

Mr. Emile Flourens continued as follows:

"If this work of decomposition is more sensitive
"in countries of old civilization, such as
"France, Italy, Spain, the company is there
"more neurasthenic is that the nations ^rro-
"testantes use it like an aries to
"defeat their Catholic rivals. But it's a
"two-edged weapon that turns against
" they. No one will escape it. V Germany today
"today so proud of its patriotism, is reached more
"deeper than she thinks. At the first shock
"its ravages will appear. The demolition work
"will only stop when, on the lines of empires
"Christians, the kingdom of Israel will arise, when
"Jewish nationalism will have triumphed over nationalism
"listism of the good guys. »

This work is only the development of
the thought expressed in these last lines. He
therefore finds support in advance on the high authority
of the experienced statesman who wrote them,
as well as on the non-moldy one informed by Mr. de Mar-
cere.

IF dedicated the occult power against France to my

collaborators of the French League
Anti-Masonic Society and the Joan of Arc League, which
co7nfight with such enlightened dedication for the
France and for the national religion.

I dedicate this one to all my French Catholic brothers-
ques ; those of today, struck for so long-
time without suspecting where the blows come from
from which they are affected; and those of yesterday, more deluded
even though those of today, deceived, betrayed,
crushed in the terrible gear and which, at hours
of mourning, deplored what they called misfortune
times, without knowing what caused this misfortune
produced, by whom it was wanted.

I never stopped thinking about each other
course of this work; and particularly to those who
I saw you die, whom I loved, who loved me, who

soul in my soul, whose last words, all
replies of religious faith, are still in my
thought. These, in the middle of the crowd of French heroes
that's it, still fighting, I have no doubt, with us,
above us. As I write these last lines,
it evokes once again their memory deep down
myself, thinking that they connect me to all those
who preceded them and who made France.

COPIN-ALB ANCELLI.

FIRST PART '^

The reasons for the Machiavellian plan on 1 what
was built Freemasonry ie.

Experience of its operators
in matters of secret society.

FIRST CHAPTER

How the occult Power was forced to succeed
to the creation of Freemasonry.

QUESTIONS TO BE RESOLVED.

In a previous work: The Occult Power
against France^ we demonstrated the existence
of an occult Power, that is to say of a human power
Maine which, thanks to the secret association known as Franc-
Masonry, intervenes in world affairs,
and particularly in those of France, while
remaining invisible. We thus presented the
Masonic question in its true aspect.

For too long we refused to admit
that Freemasonry exerted an influence whatever
conch on our politics. We must now re-
know that this influence exists and that it is

- 10 -

currently sovereign; that not only she
is sovereign, but that it has already been so for the first time

having been forced by her excesses to let go of her prey, that is to say the government of France, it has not Vipuis stopped working to pull it together.

We have shown that all the revolutions which have been telling us for a century, so incomprehensible apparently, were explained in the most natural way natural by this invisible effort. It is to achieve make us accept without revolt the domination of Freemasonry that they tried so hard to inoculate us hate our ancient and solid traditions political and religious; and it is to destroy these traditions, roots of our life, which have been fold our revolutions.

But who did this? in other words: What is Freemasonry?

In answer to this question, we proved that it was not enough to recognize that the action Masonic is constantly practiced under the action of French politics, but that we still had to get used to tumer with the idea that under Masonic action itself there was something.

Freemasonry, a world association, is diverse in appearance from many points of view; but it is no less one everywhere, we have it shown, by this mysterious organization of the which allows the transmission of certain wishes invisible and which could not aim for anything else than that.

– 11 –

These scattered sections are like the vertebrae of a skeleton. The construction unit as their review reveals is enough to denounce one and the same creator.

(On the other hand, the existence of the organ cannot be explained than by the existence of the function); and this one has its turn can only be explained by the existence of being at profit from which this function is accomplished. It is this being mysterious, remained invisible until now, thank you. pre-specifically to the organism that he created expressly in this goal, which we call occult Power.

We must either accept our demonstration or continue to understand nothing, on the one hand, to the strange and contradictory phenomena of mason existence–

so extraordinary histories by which was built France since the Revolution. Much better ! those who recoil from this demonstration will be exposed, in the ignorance where they will be, together unconsciously bore into the work of destruction of the homeland.

This is what we established in the first part of our study.

We must now go further.

The gigantic demolition undertaking of the France that we exposed and the organization that was created as a result are things so extraordinary-naries, if outside our French character, that a many of our fellow citizens do not understand do not, do not admit that the idea of such a plan has could have been born in a brain. We have to show them how-ment the founders of Masonry did not have

- 12 -

the choice, how they were unable material to begin an open struggle against what they wanted to destroy, and how because of this they resulted, in a so to speak natural way, in the conception which causes our astonishment.

Let us add that, if we dismantled piece by piece the Masonic organization, we have not exposed lesjp "océdés, the methods of action thanks to which we can have this organization produce the results the immense unfolding of which we have seen.

Finally, we have to find out what could be the occult Power and towards what goal it leads us.

Until we show all this, our study will remain incomplete, and therefore infertile.

Let us not forget that the association we are studying remained absolutely incomprehensible until our era. Despite its two centuries of existence certain, and although much has been written about it yet, she is still a stranger to almost everyone. This holds for much more than we believe in this that none of the presentations made to us have considered all sides of the issue, so that no one

questioning caused by the sight of a creation so extraordinary and so extraordinarily concealed. The result was that we became accustomed to considering Masonry as a strange phenomenon, perhaps even be worrying, but a phenomenon that does not could be explained. Therefore, it was concluded, what's the point of taking care of it?

– 13 –

It should even be noted that these are often the the most serious minds who refused and who refuse even more stubbornly to pay attention to it. Certain a priori reasonings which appear to them to be redemptions, distract them from the study to which they it would be enough if they were willing to devote a few hours to see for themselves that these reasons-ments are worthless. For example, they do not admit not just a universal association, composed men of whom they know a certain number for honest people, for patriots, be accused to tend to the subversion of all principles and to the destruction of France. They can't guess that such a contradiction is explained as soon as we studies the organism imagined by the perfidy of the founders tors of Freemasonry, and even more when we understands the methods they use. Brunetière was in this state of mind. He had shown himself-very willing to publish in the Revue des Deux-Worlds some of the chapters of this study which I had the opportunity to speak to him about. But he told me :

– I know many Freemasons who are very good people. I am therefore hardly inclined to admit that Freemasonry is so formidable as you say. When you have explained to me this clearly, I am not saying that I will resist your explanations. But you have to provide them to me.

Others know certain Freemasons who are intelligent; and they base themselves on that to re-rush to believe in the reality of grotesque ceremonies

– 14 –

which we indulge in in the dressing rooms. When we talks about it, they imagine that we are exaggerating and they are, because of this, reluctant to take the antimasons

For these reasons, and many others, men the most thoughtful have listened so far to those who have tried to call their attention to Freemasonry with the same disdain that they would have shown to those who would have come to talk to them about Croquemitaine or the Werewolf.

And yet, if the mystery of the existence of Freemasonry has hardly been better explained yet. *qué* than were, and for good reason, Croquemitaine and the Werewolf, this existence is certain, and the extraordinary Masonic works are too.

Freemasonry is a childish society in appearance ; It's true. But it is no less true that it is a society of destruction. Evil affluence of its goal, *vis-à-vis* the Catholic nations in particular, coexists with honest intentions, let's say even with the idealistic aspirations of some of his members. It also coexists with grays ridiculous maulings that "the Widow" does to her new members, on the day of their initiation. Likewise, these ridiculous grimaces by which Masonry seems want to make oneself unworthy of any attention It is not surprising that this association has in itself the great elements of strength which have made it last since two centuries in the universal state. The facts are there, well than contradictory. There is no denying them. And it's why, instead of childishly turning your back on them,

– 15 –

they must be explained, but explained completely and explain them all; so that finally, if extraordinary, so inadmissible, so phantasmagorical that published so far the Masonic fact, it is proven that all logic is indisputably on the side of those who recognize its primordial importance; and that on the contrary, all illogic, all unreason, all weakness of mind is on the side of those who refuse to look at it.

So this is the how and why of so many bizarre, seemingly incoherent peculiarities, and unexplained until now, which we will expose in the first part of this volume. After the view overview that we started by taking in the one which preceded it, after examining the characteristics general terers and invisible causes, but certain,

take care of the ways of doing things and the reasons for which ones we chose

If the reader will have the patience with us follow, he will notice that among so many strange details ages that seem superfluous in the organization Masonic tion, among so many unreasonable practices nable and grotesque in appearance, there is none who have their reason for being, either because the foundations tors of Masonry were obliged to have re-course due to the conditions in which they are found placed, either because they contribute to achieving the goal they want to achieve.

It was only after this presentation of mason methods that that we will logically be led to seek

- THE-

dear who is the author of Freemasonry and the goal to the realization of which this author shows himself so stubbornly attached.

This part of our study will be of practical use indisputable tick because by showing us our enemy as he is, she will discover to us that he needs taking care of time and silence to achieve your goals. It's because we've left him both until now that he has reached the point where we see him. He would be enough of the great light thrown upon him for him to be made it impossible to push further. Our cause is therefore far from hopeless. He we just need to know first and want Next.

We will hold each other closer than ever, is it be-careful to say, to the method that we adopted so far, because it is the only one that is rational in such a study; we said why.

One of the great advantages of this method is that it must give complete security to readers in one subject on which the public has so often been misled. Until now they were reduced to wondering what had to believe in this Freemasonry about of which so many different versions circulate. We resolutely appealed to their reasoning-ment, instead of trying to impose such narratives on them more sooner than others among all those who contradict themselves feels by the will of the occult Power. They don't have now only to wonder if the arguments

conform to what their reason requires.

– 17 –

Furthermore, our study contains a kind of verification of itself.

In fact, we said that there were several semasonic crests to penetrate, several unknowns to clear: Who created Freemasonry? For what? Did we create it? What is the true nature of the organ? Masonicism? What are the methods? What is the character of the work already accomplished? What is the place?

Now, by the very laws of reason, we must necessarily that the solutions we give to each of these questions are in perfect coordination among themselves. Otherwise, they would have to be condemned. Those who want to follow us have therefore at their disposal a means of verifying the thesis that we propose to them: this is the observation of the harmony or lack of harmony of the responses. What does this thesis provide on each of the questions to be solved.

If indeed such is the author of Freemasonry, this must be its aim. Or vice versa, if that is the purpose, such is the author. If this is the aim and such the author, one must be the organism rather than another. Yes. Now, again, if such is the organization, the creator of this organism can only be such, and such its goal. The five terms of the Masonic equation can thus find themselves verified by each other. So, to complete intellectual curiosity for our readers, that we constitute judges of the theory that we expose sounds.

– 18 –

REASONS WHY OCCULT POWER IMAGINED THE MASONIC CREATION.

We must first show how it is a fact that the founders of Masonry achieved to the extraordinary organization that we have studied. We will see that they could not do otherwise.

effort of reasoning, represent to ourselves the conditions in which they acted.

First of all, it is well understood that by creating the Freemasonry, they had a goal. Without this, they would not have made the effort required such a colossal undertaking. This is a statement indisputable.

Furthermore, it is obvious that their aim was such that they feared, by admitting it, to raise public opinion. Without that they would not have condemned themselves to hypocrisy and to the lie that we found at the base of the association they founded. It is only by born-necessity that one resolves to such means, when the confession of the truth would be dangerous or dishonorable. There that the fdous, said Camille Desmoulins, who have afraid of street lights. This second statement does not would not be able to provoke dispute either serious.

Finally, they did not have the strength at their disposal to impose their goal. Without that, they would have taken him bent. When you are strong, you don't lie; we or-given.

– 19 –

But then, these three starting points being admitted, a consequence necessarily follows from this. Since it was the existing opinion which stood in the way of the reaction lization of their goal and since they did not have the strength at their disposal, those we are talking about were in necessity or to work towards the destruction of existing opinion or abandon their goal. No environment for them.

This was therefore the first objective that they had to have in view: the destruction of the reigning opinion. Otherwise, the realization of their projects was impossible thing.

However, at the beginning of the 18th century, the characteristic of the European world is that it still had a distinctly Christian conscience. So it was with this that the occult creative Power of the Masonry had to count.

However, this Christian consciousness was no longer a. The Reformation had divided it. There was the cons-

this to the two Christian consciences that Power occult was to blame? Or, if it were not than to one of the two, to. which?

The facts are responsible for answering this question. tion.

Since, as we have already observed, it is certain that Freemasonry does not show itself revolutionary and destructive only in the Catholics, while she is traditionalist and conservative in Protestant countries, it was obviously Catholic consciousness that the Occupying Power

– 20 –

cult needed to destroy. That's at least where he felt the need to begin.

So at the beginning of the eighteenth century, the Power who created Freemasonry had to destroy, to corrupt, to alter in any way the conscience of the Catholic world. It was a condition which she considered essential to the achievement of her secret designs. We must believe it since it is what she attached herself to.

- We ask the reader to set their attention carefully. pay special attention to this observation whose importance is capital, because it is by taking it as a starting point that we can finally understand the extraordinary Masonic question.

It is because the obstacle which blocked the road to Occult power was that which we have just said: the Catholic state of consciousness, and it is because it had to overcome this obstacle at all costs and without being able to admit it, it is because of this that the Freemasonry was constituted as we let's see it.

Destroying a global state of consciousness and replacing it placed by another, is this possible?

The founders of Freemasonry had no than to open history to find proof that if this is singularly difficult, it was nevertheless possible, even in times when renovators did not are not at their service the means that are so effective for the diffusion of ideas which were to result later

The most magnificent example was provided to them by

– 21 –

Christianity at its birth. It was not only a change in public opinion and spirit that the first Christians had to operate; it was quite a complete reversal. They had to destroy everything: beliefs, morals, conception of society and the existing political organization which included the acceptance of the dogma of imperial Rome. And they had succeeded! Since this had been done long ago in the Roman world, however so solidly constructed, why could it not have been possible in the Catholic world in general and in the French world in particular?

It is true that with regard to the latter, the differences between many attempts of this kind tried so far had hardly succeeded. The last one was called the Réforme.

Like all the heresies that preceded it, the Reform was only an effort tending to modification of the state of consciousness of the Christian world.

Until now, it has been considered a spontaneous fact. In this, we probably made a serious mistake. reform.

It is very difficult to admit that in the 16th century a shock of this kind could have occurred in the European world without preparation and without organization.

As peoples advance in age, an increasingly rigorous order in fact presides over changes that modify the face and soul of humanity. At the origin of this humanity, in all first periods, it is by convulsions in some

– 22 –

chaotic way that the changes took place. No organizations then; no preparations for great upheavals; kinds of uprisings instinctive, comparable to violent agitations by which manifests itself in the life of every childhood. But at

more and more thoughtful, that is to say more in addition meditated, prepared, organized. Because of the time it occurred, Protestantism was certainly hardly more spontaneous than was the creation of Freemasonry, anarchy of 1789, the Terror of 1793 and what we see is currently passing before our eyes. It must have been meditated on, prepared and organized, too. By who? It is possible that we didn't know it. But it cannot be that the preparation did not exist and that Protestantism had thus escaped the general laws which regulate the march of this world. And besides, it is enough to study the phases of the anti-Catholic movement that was the Reformation, to see that it bears a striking resemblance to the struggle currently desired, premeditated and committed against Catholicism, by the mysterious power which we now know to be hidden behind the Freemason. We are only beginning to realize that this power has been acting since two centuries. Who tells us that she was not acting in the Christian world for much longer, and even well before Protestantism?

Whatever the case, the outcome of the attempt of the xvi^e century had proven one thing: that all change in the state of religious consciousness

– 23 –

of the Latin races, and of France in particular, was not without involving serious difficulties, even and especially when one intends to use force. So that England, Germany, Sweden and part of Switzerland had abandoned themselves to preaching news, France had resisted the invasion. She had fought. With iron and fire, she had re-fought victoriously by iron and fire. It was same happened as its political leaders, dominated by their interests, had hesitated to give directions required. The French race then acted on its own even. She had forced her princes to walk. For that, she had made the League. Much better ! While the crown fell by inheritance to a pro-prince testa^{nt}, France had not let this prince ride on the throne only after she had seen him abjure the Protestantism and thus bow his royal conscience before the national consciousness. We therefore knew, through memory of the religious wars of the sixteenth century, what could cost attacking the state of consciousness of our race to try to modify it through

But the occult Power intended to impose its views on France as with all other Christian nations yours, and perhaps even more than all the others. This is proven by everything that has happened since Freemasonry exists. The question arose from then for him to know if he was going to face the danger, either by renewing the violent attempt which had failed in the sixteenth century, either by peaceful preaching—ment, but openly, the doctrines which he heard

— 24 —

substitute for those to which the Catholic world, having France at its head, remained attached.

Can dangers stop those who, by con—pure and disinterested vision, want to create new new opinions, new states of consciousness? HAS this question the answer is provided by the establishment—ment of Christianity. Its founders proved that danger does not matter to anyone who has the soul a great ideal. Those who claimed to change the state of consciousness in the eighteenth century had not so what to do like the first Christians.

That was all they had to do, really. But is not within everyone's reach.

The founders of Christianity were able to preach their ideal in the face of heaven, since they did it. THE founders of Masonry obviously could not I'm not lying, since they didn't do it.

It is because the first ones had an ideal all of their own. crifice. They firmly believed that the doctrine they brought to humanity contained progress and hello from this one. Why wouldn't they have said it? very high? They only risked one thing: being opposed. posed for their evangelization; that they be punished and perhaps even they were put to death. But death was something they were not afraid of, precisely because that their ambition had its end, not in this world, but in another in whose existence they had faith and whose death opened the doors to them.

And that is why, despite the hatred and despite obstacles, they managed to replace the ideal Roman which was that of strength, the Christian ideal which

was that of dedication, that is to say exactly the opposite.

The mysterious Power that founded Masonry was obviously dominated by other thoughts, since she proceeded differently. If she had had for but the only ideal, she would have proposed to the face of heaven, she too, this ideal in the world. Its representatives had feels like the first Christians. In the case where they had been prevented in their preaching, they would have said to themselves: "If our ideal displeases our porains is that these are not high enough, as- you are devoted, pure enough to understand it. We- Let us sacrifice ourselves in order to teach them to love him. » If they proceeded differently, it is obviously because their kingdom was of this world; that is their goal, instead of being moral, was material; that's because they were dominated, not by an ideal, but by an ambition, by an appetite. And we know it all too well now! They wanted to live to enjoy and dominate. And like we don't generally get killed for love of life, as we do not immolate ourselves out of the desire to enjoy ance, as one does not dedicate oneself out of a thirst for dominion nation, they were obliged to find another means that the example of voluntary sacrifice for modify this Catholic opinion from the beginning of the 18th century which hindered the realization of their interested views.

It was not easy. Indeed an opinion that we propose to modify is, in itself, something capable resistance. It is a kind of being; an imma- material, but a being all the same. This being, like

everyone else is attached to life. However, how to create a new opinion without the old one dying? And how to make this one die without it collaborating in its own destruction? We can train him for this, by consenting to die oneself, as the mar- Christian tyrns; by creating through the contagion of the example ple, "the holy madness of sacrifice". But, from then on that we renounce this means and that on the other hand we do not have not the power, that is to say the force at his disposal, what is left? Search, and you will see that from it takes strength or preaching in broad daylight in a spirit of self-denial and sacrifice, there is no

conscience: fraud.

It is then necessary to coax, capture, seduce public opinion that we want to destroy, make it absorb certain principles destructive principles by presenting them to him as nurturing ideas; you have to trick and lie, like trick and lie the toreadors who slaughter the bulls reals in the arenas. When these fall hit-affected by the spada, they too collaborated in their destruction, despite their desire^dej/iyre. How the Did the toreador encourage them to do so? By deceiving them, by acting both before their eyes the shred of red fabric that the overexcited animal charges furiously, without suspecting ter that behind this piece of shiny and harmless silk defensive is a hand which, when the time comes, will extend the weapon on the point of which he will rush into a deadly impulse.

We can proceed with regard to a people of whom we wants to destroy the soul, as the toreador does

- 27 -

towards the bull. What is needed for this? Ideas arguments agitated by skillful rhetoricians, like is agitated the cappa by those who precede the toread-gold in the arena, to excite the beast little by little, to study its means of defense and attack, to exhaust it gradually, to create conditions such that when the hour of the final struggle arrives, the triumph of the treacherous spada is almost as-safe.

Cleverly chosen ideas, attractive but corrupting and disruptive, agile cappadores to agitate and dangle these ideas, here it is what this masked matador had to worry about, the Occult power, which, unable to carry out its plans as long as the opinion existing at the beginning reigns ment of the 18th century, found himself in the necessity of destroy her when he had neither the strength nor the desire to sacrifice.

Viewed in this way, the difficulty could be overcome.

On one condition however, it is that, like being moral that it was a question of attacking was organized social-ment and as the heads of the existing state of affairs had to be more or less conscious and foresighted, certain preparatory works were carefully hidden

need for secrecy at the same time as that of lie.

So here is what appears clearly to us:

The mysterious Power that created Franc-Masonry obviously had a purpose in carrying out this creation; She did not want to reveal this goal.

– 28 –

since after two centuries it still hides it from us. She didn't want to make him accept it by sacrificing herself and she could not impose it by force, since she did not neither did. She obviously had opinion against it; without this, she would not have had to sacrifice oneself, nor to use force. Furthermore she pretended to hide what she herself was, since she has since evaded all investigations. In these conditions, if she really wanted to arrive to achieve its goal, it did not have at its disposal than a means, the one to which it ends up leading: the creation of a sort of college where there were to be chosen and gathered followers only by fraud and by lie she would make it erect secretly and slowly with a view to this goal: the substitution of the reigning opinion of another opinion which would be patiently fabricated, through successive and progressive falsifications of the old one.

That or renunciation of one's goal. There was not middle.

THE MANUFACTURE OF OPIMON. STRANGENESS OF THE PLAN. RESULTING INDICATION.

"Create an opinion 1" The expression is to Mr. Maurice Talmeyr who used it in a bro-
documented chure, of a penetrating power of a-
analysis; brochure that must be read, because it shows Masonic methods in action, because that it opens views like the one that comes to be developed. By showing how we make

– 29 –

opinion, Mr. Maurice Talmeyr made us touch point out the processes that have been used several times

then a century and a half, that is to say precisely since that Freemasonry has established itself among us(1); and these processes, essentially fraudulent, are pre-precisely those now recognized as being the means employed within Masonry.

Some readers may find it strange and very difficult realization of the plan that we have just made quiss.

Strange and difficult, yes! But, once again, there had no other. That he had deliberately chosen it- if or that he had been brought there by successive gropings sives, after more or less unsuccessful attempts, the occult Power had to achieve this plan, or renounce cer to its goal.

In any case, if such an achievement were difficult, it was by no means impossible. We have it proof, since it is now a fait accompli, since creation exists, since, so extraordinary and incomprehensible as it may seem to us, the organism has been functioning for two centuries in conditions that we have just indicated and which remains for us to explain more fully.

Let us add that this plan had to offer more or less difficulties, according to whether the Power which proposed to continue its realization had skills

(1) How we make opinion, by Maurice Talmeyr, Librairie Perrin, quai des Grands-Augustins, Paris.

- 30 -

predisposing him more or less to it; depending on whether, perhaps even too, his past provided him more or less of experience acquired in this type.

If such a conception may seem strange, it is especially to French people and, one could say, to all occidentals. But it's not just French people and Westerners in the world. Now, let us not forget, the Power which imagined Freemasonry is not French since from the beginning of the eighteenth century, she proved it to us, her means of action were international, since, as well, such a creation is not one of those that is natural to French genius. that's it. We still do not know, at the point where we are-

Power was not carried quite naturally by his instincts, his needs, his situation and his background teeth, to imagine and carry out such an enterprise. Suppose, for example, that it was of oriental origin tale. In this case, let us think about it carefully, she would not have would have only had to look in its history, or in that races close to one's own, to find an example ancient religious secret societies. These companies were precisely constituted to create and maintain create a religious feeling, that is to say a state of took. Now it was about creating a feeling ahTiiireligious, that is to say another state of mind. THE couldn't the same processes be useful?

On this subject, it is not out of place to note here that, precisely, the founders of Franc-Ma-masonry have thrown into the minds of their initiates the idea that this association would be linked to the old

– 31 –

oriental religious secret societies, through diary of certain others, which would have been perpetuated in the Christian world throughout the Middle Ages.

However, it is true that we find in all countries Christians trace these societies. And yet, the as-secret association is the most contrary to the genius of Christianity. How then does this germ, to which the Christian ground was in no way suitable way, did he find himself wandered all over Europe, even in centuries of ardent faith? Should we we see there more or less aborted attempts, preceding the one which ended up being so completely successful? Are we to believe that a power which came from the countries Eastern countries where anti-secret societies had flourished ques, who had reasons to attach themselves to these concepts tions, who was not Christian but who lived in the middle place of Christian populations, strived to inoculate to them this virus of the almost unassisted secret society milable for them, and that, leading only to grafts more or less ephemeral scenes, she never tired to renew them until the day they met finally with a less lively faith, more circumstances favorable?

This would be an explanation of these strange plants historical tions which, without this, do not have any. Supposed-would also be one of the mind so extraordinarily men-remember that we find at the base of the Masonic institution-

arrived at such a concept that after they had cons-
noted the complete impossibility of implementing otherwise
the secret society in the Christian world.

– 32 –

When we think about it carefully, what should seem to us to be
strangest in Masonic creation, it is
moreover perhaps not so much this creation itself
that the fierce hatred by which it was necessary that his
authors were goaded against Catholicism.
The human mind is inventive. It almost always ends
by achieving what he strongly wants. But wanting to
sez so as not to shrink from the means by which
resorted to by the creators of Freemasonry,
this is what is truly extraordinary. And it's in-
core one of the characters which should help us to de-
cover.

Very specific skills and means of action
very special functions were obviously necessary to
those who imagined such a creation; and it is for
this despite the multiple precautions taken
by them, the research which tends to unmask them
are now concentrated in a fairly large radius
Shrunk.

This is to give us certainty about
this essential point that we must continue the study
reasoning of the very particular characteristics that present
the Masonic association. These characters obviously have
ment their correspondents among the authors of this one.
We will thus go back from one to the other, according to the
method by which in natural history, the sa-
vants establish the filiation of organisms.

CHAPTER II

First difficulties encountered by the founders
of Freemasonry.

Security with which they resolved them,

THE DEADMASK IN WHICH THEY FOUND AT THE BEGINNING
THE FOUNDERS OF FREEMASONRY.

CONTRADICTIONARY STATEMENTS.

We are now enlightened on what we can call the moral origins of Freemasonry. To achieve this, we only had to remind ourselves feel the conditions in which they were placed those who created this association. In the absence of the name of its authors, we discovered the motives which made them act and how they resulted in a good design.

We even did a little more.

We were led to express the opinion that the founders of Freemasonry were not perhaps not, when they created this association, on their first try as organizers of societies secret. What should confirm us in this opinion it is the astonishing certainty with which they resolved the contradictory difficulties and, because of this, almost insurmountable, to which they first had to face. It's worth stopping there.

– 34 –

When you create a company, it is generally not not to group individuals who, logically, must be hostile to the purpose of this society; It is, on the contrary, to bring together those who, either by either by feeling, are inclined to desire the reading of this goal. In this regard, the obstacles that founders of Freemasonry had to meet countering from their first steps were considerable.

Indeed, since it was a question for them of de-destroy a state of opinion, their goal was subversive. It is therefore discontented and subversive spirits that they needed.

Nothing could be easier than attracting them. The functions daters of Masonry only had to state their goal. But if they did, the opinion they declared that they wanted to destroy rose up against them and it did not allow them to constitute their citie. For this to be tolerated, they were therefore obliged, not only to declare an aim other than the true one, but to choose it such that it does not offend in no way this opinion that they wanted to destroy.

only being able to count on unused members
bles; or attract to themselves those of whom they had absolute-
need it, but in this case do not have permission
to exist: this, it seems, is the perspective that offers itself
first of all to the founders of Franc-Ma-
masonry.

So they found themselves there in a real im-
pass.

They got out, thanks to a set of means

- 35 -

so admirably coordinated from the point of view of
distant realization of the goal, that such security in
provisions likely to fail to produce their effect
that in the long term would be enough to reveal the tenacity
the rarest combined with very long experience in
the art of making secret societies give back what they
can give.

Their plan, the only one available to them, as well as to us
we showed in the previous chapter, denoted
already among those who undertook to realize it a
extraordinary spirit of patience. Because substituting a
opinion to another, gradually making it prevail
the news by dint of successive falsifications and pro-
gressives of the old, this cannot be accommodated
fold only thanks to very long periods of years.

It is also on the time that they counted to
draw from the difficulty we have just pointed out.

They began by facing the immediate necessity
mediate which was that their association was tolerated.

They therefore accepted the inconvenience of a bad
initial recruitment. But at the same time, they combine
born a certain number of processes which were to
allow them to gradually modify this first re-
crudely. In this regard, the declaration of principles
what they did to present their company was, without
look, a true masterpiece.

It was necessary, as we have said, for it not to clash
the reigning ideas, that is to say that it concealed
completely the goal for which the company was
founded; but also, it was necessary that, while
concealing this goal, it could serve to prepare it.

The statement they produced corresponded marvelously to this double necessity. She diss-completely muted the subversive goal, and, thereby, it ensured the tolerance of public authorities as well as the adhesions of a number of honest people and even believers who were fatally destined to let themselves be take. She even affirmed the principles that she proposed to fight back. But at the same time, it allowed for the possibility of deformation and falsification of the said principles, thanks to certain conclusions traditions that most lay people should not not notice, and over which the others had to pass all the more easily as they did not there is no reason to suspect the perfidy of the authors.

On the one hand the first article of the statutes said: The Freemasonry proclaims “the existence of God and the immortality of the soul. She respects religious faith of all its members. She forbids them from any discussion in religious matters. »

But on the other hand, this same article declared that the Freemasonry was “philosophical and progressive, that its purpose was “the search for truth” and as a principle absolute freedom of conscience. »

In fact, these statements were contradictory.

If, in fact, a Freemason were obliged to proclaim sea the existence of God and the immortality of the soul, his freedom of conscience was not absolute. Likewise, since we committed to respecting religious faith of all the members, that is to say the conception that each of them knows the truth, what did the re-

looking for this same truth? We are not looking for this that we think we have.

However, such a program was likely to mislead per many minds, because with him, Freemasonry could be everything its founders wanted, according to places, times and circumstances. Without doubt some laymen could conceive of concerns. They asked how far “the spirit” went

"absolute freedom of conscience". But wasn't he very easy to move the limits depending on the case? The li- absolute freedom of conscience, they replied, that means simply meant that Protestants and Catholics were to meet in Freemasonry, without hating each other! The philosophical and progressive spirit? The search for truth? All this was subordinate given the respect due to religious faith, which dominated everything, with the belief in the existence of God and in the immortality of the soul. From then on nothing was to fear...

We could present things like this, but we could also present them differently. Question of opportunity.

The maneuver was all the easier to execute that we had taken care not to place the articles contradictory against each other. We had them further scattered among statements relating to on the development of sciences and arts, the lance, solidarity, morality, civilization, liberty, equality, fraternity, etc., etc. When so much of things are placed next to each other, one

– 38 –

confusion is created which makes maneuvers easy vres of duplicity.

In short, the general impression which should have been clear when the new institution appears, it is that we were dealing with a Christian and tolerant society rant, constituted to work at the establishment of peace between all those who recommended each other of Christ, Protestants or Catholics, and even between all the men. This is what the promoters do not miss not wanting to bring out. Liberty, equality, fraternity, they could add, was it not specified- what Jesus Christ came to preach on the earth? If such an ideal were dangerous, Christianity the whole thing was too.

We could, we repeat, understand the things like this; but we could also understand them otherwise. We now have the proof, since we saw our Freemasons from 1789 to

1791 find in the principle of freedom what break the social, political and religious organism that

1792 put, in the name of equality, an entire people in insurrection against the laws of nature, i.e. against the laws of life; and finally those of 1793 do of the holy fraternity a pretext for denunciations, persecutions, proscriptions and namelessness terrible assassinations of the Terror.

How could such a reversal of things happen? take place? It was thanks to the contradictory principles contained in the declaration. When the chiefs invisible people feel the hour has come, they just need to give

– so–

the precedence of some of these principles over certain others, then to gradually deform them; to pretend then that one of them excluded another; that without doubt the founders of Masonry had not not realized and that there was room for improvement their work; that, for example, the principle of tolerance was in opposition to the respect of certain relations which they took care to show essentially intolerant; that the search for truth exists threatened the prior destruction of all dogmas, in because of their precision and their immutability, for which any search for truth was counter-square; that freedom could not be conceived under a government other than that of the people... etc., etc. Let us add to this that it is usually in Masonry to modify this or that paragraph of the statutes to a yes or a no, Aforce to make holes and taken up in a fabric, there inevitably comes a time where nothing remains of it. This is what had to happen done for some of the principles contained in the definition Masonic statement.

The secret leaders therefore took care of themselves conveniences for the future, as we can see realize. Thanks to his contradictions, he declared to them tion could adapt to all circumstances. She not only concealed the true goal; it contained also everything you needed to prepare it. And he was fatal that we allow ourselves to be taken in all the more easily-ly that the enemy Power evaded better who organized everything. We couldn't be in distrust against his bad intentions, since we were unaware

anyone would have suspected the qualified people who presented themselves as founders of the Franc-Masonry would have given the worst idea of its character and his intentions. This is what happened to Sovereign Pontiffs when, better enlightened than was the people and the kings, they believed they had to put be on each other's guard, by their encyclical anti-Masonic issues. They were accused of intolerance. They were considered provocateurs, while they were only responding to a masked offensive.

The difficulty that could seem insurmountable first of all was therefore resolved in a simple question tactics in teaching, address and opportunity tunity in the way of moving from the first interpresentation of the declaration: that which was necessary to ensure the existence of society, at the second: that which was essential for the achievement of the goal final.

Such a design was as clever as it was perfide. She could not, we repeat, come to the took novices. It assumed professional knowledge foundation of what is possible in a secret society and the means by which this is possible; means that we will study in the following chapters vants.

As for the production, it was carried out with the same mastery, since, as we have seen, this plan was carried out twice in France without the mass of the nation being able to even suspect expose the plot.

– 41 –

It may be objected here that these two interpretations successive operations were not foreseen by the foundations masonry workers; that the second was imagined later by politicians and disrupted them tors who invaded this association and who put at the service of their ambition, or by the defenders defenders of freedom in the face of the intransigence of the clerical solutism.

We respond by asking why we should have introduces contradictory principles into the declaration, if we had not intended to use it? Why would we have formed a secret society which was nothing other, as we have seen, than a so-

Why would we have imagined this arrangement so singular? chain of societies superimposed on each other, of so that the superiors could pass in the lower reaches of elaborate inspirations we do not know where, if we had had no ulterior motive of substituting kill one teaching to another according to what we feel pulled the possibility? Why finally so many others precautions, so many other tricks that we have left to show and which all tend towards one and the same goal: to achieve something other than what we announce? He However, it would be too ridiculous to claim that all this was produced by chance or combined by people who didn't know what they were doing.

– 42 –

A SECRET SOCIETY THAT SEEMS LIKE

not to be one.

The experience of the founders of
Freemason-

neriety in matters of secret societies is revealed above all to a particularly characteristic feature: it is that they made this association a society which was secret without appearing to be so.

Let us think about it carefully and we will understand that this was an absolute condition for their success.

We have already pointed out that the idea of secret society is antipathetic to the Christian spirit. To accept this idea, a Christian must be dominated by the most compelling of reasons: for example ple patriotic necessity or religious necessity; invasion or persecution.

This antipathy is very easily explained. She results from Christian education which is based on double idea that God sees everything, so well hidden that we either, and that our current life is for us only a means of achieving a higher life that one knows quit, not by fomenting intrigues, but by making sacrifices. No doctrine is no longer capable of generating the feeling of responsibility. No one should therefore reject further serve the design of . the secret society which tends, on the contrary, to annihilate the responsibilities bilities.

In principle, the Christian considers it a fault

apart from the exceptional cases we were talking about

– 43 –

higher, it must already be more or less deciphered
tialized. It was therefore necessary that the founders of
Freemasonry invented a secret society
which seemed not to be one, and which, at the same time
time, could operate in each of the members the de-
progressive Christianization necessary for it
later became a true follower. One more
time, let us think about it carefully and we will realize
take into account the importance of this observation. Of
more, we will see, by remembering the organization of the
grades as we have shown, that the entanglement
formation of Masonic secret societies realizes
exactly this condition.

Lay people like all of us having the idea of
to form a secret society would have started by
trying to hide the existence of their creation. THE
founders of Freemasonry had they fallen
been previously in this very natural error?
Had they tried to form secret societies
invisible? It's possible ; because, generally, we do not
becomes experienced only by experimenting. In all
the cases, at the time when they constituted the company which
concerns us, they had learned, from one or other
manner – we have proof of this by what they have
fact – that if the secret society is common and
admitted in oriental countries, it was not a matter of
even in the Christian world. They also knew that
whether it is possible to hide the existence of a company
very few in number, it becomes very difficult from
when the circle of members widens a bit
little. So that they have the knowledge of

– 44 –

these facts, they had to have been informed by a
previous practice of the secret society.

The science of the founders of Masonry was
greater still. Not only did they not lose
their time trying to achieve the unachievable, not only
They were able to immediately discern what
was practically possible of what was not;
but still they brought in the execution a luxury
precautions that only those can afford

This is how if they did not attempt to create a society whose existence was hidden, they also did not no longer presented as an ordinary society this Freemasonry which, in fact, should tend to \n other goal than the one she announced. They knew that, if they had done so, they would not have ensured the feels that it is blocking the way for the future. Pre-seeing everything, they gave Freemasonry as an association which displayed the ridiculous pre-trying to play secret society, and which had for this resorts to grotesque procedures. In this, they demonstrated truly superior skill, because they thus meet several necessities at the same time.

First of all, however childish some practices were, ticks, they nonetheless allowed the introduction in Freemasonry, processes thanks to which plots can be hatched. And in same time, precisely because they seemed childish, these practices excellently strengthened the naive confidence of those in power.

The rulers! Let's not forget that it was there

– 45 –

those who had to be blinded first, since it was they who could give or refuse to the association permission to exist. Without this authorization, no of Freemasonry functioning freely, such that we see it now. In its place, so-secret cities like those of which we find traces in previous centuries; companies that were obligated aged to hide their existence and who, as a result, live were going with difficulty, we don't know how, which lasted what they could, which were renewed, but without never be able to take solid root in the Christian world, nor exert any considerable influence there. wheat. Now, without openly constituted Masonry, although hiding its purpose, without Masonry tra-freely valiant in the dechristianization of Christians Hey, no functioning possible for Power occult; or at least an impaired functioning of a thousand ways. It was for him the condemnation to impotence.

We can see to what extent this is true by what is currently happening in Russia.

For a century, there have not been such meetings in Russia. we deny lodges which seem to us to be only grotesque ques, but which in reality are essential to the march of occult Power. The example of our Revolution was not lost on our friends in this respect. Let us not believe that the occult Power has abstained required to act in Russia, despite this ban. He has founded secret societies in this country. But these are secret societies of the kind that have

' - 46 -

existed throughout Christian Europe before Tavènement of Freemasonry. They are obliged to hide their existence; they do not work freely lying. The consequence of this absence of Franco-Russian Masonry is that the occult Power has not was able to succeed in the Empire of the Czar the Revolution that there nevertheless undertaken under such particular conditions clearly favorable. This is a fact of sinister significance. very significant, and which tends to prove to us that without a Masonry capable of multiplying its groupements in broad daylight, like with us, there is no of lasting triumph for the Revolutions. We see- We'll soon see why.

The creators of Masonry could therefore not take too many precautions to ensure that the latter tolerance of those in power. If they wanted to get to constitute a dictatorship above the Christian world invisible that they dreamed for their benefit, it was absolutely necessary- that Freemasonry existed in a visible state, while being secret as to its purpose, that it does not not be in this precarious situation where the secret societies of the Middle Ages, a situation where it comes that the evildoers always remain, for the safety of honest people.

The rulers would certainly have opposed to the constitution of this association, if they had doubted the true purpose for which it was created. But before being taught by the revolutionary cataclysms lutionaries, what umbrage could they take from gathering of these so-called initiates who, while manifesting their "philosophical and

to present themselves as attached to secret societies from the first periods of humanity; who, to do believe in this fabulous origin, submitted to practices whose ridiculousness exceeded all limits; who finally spoke of these stupid ceremonies like of a sacred heritage which came to them from so far away that they did not know from where and who had been transmitted to them they did not knew by whom... Such antics could would they appear dangerous to governments? nants?

The founders of Freemasonry put thus the heads of state in the most deceptive security by making them think that if the followers spoke of their "secrets", it was quite simply to go-dear to the public; unless they were really convinced of the sublimity of their antics philosophical and the holiness of their pre-tense Greek and Egyptian mysteries, in which case they could be used to maintain the cheerfulness of peoples.

What humbugs, or what bastards are these francsmasons! had to think of the finest politicians, without suspecting that in reality everyone was deceived, Freemasons as laymen and rulers, and that the only deceiver was the one who did not appear not, the one that therefore one could not suspect çonner: the occult Power.

48

VARIOUS FEELINGS IN THE PUBLIC
On the appearance of FREEMASONRY.
PERVERSITY OF THE FOUNDERS.

On the public, the effect was quite different, but no less useful.

The secret, whatever it may be, always captivates men. my. Many must therefore be attracted towards a Freemasonry which took on the appearance of a secular society Crete without having certain appearances rather frightening.

Some objections were to be expected; this one
For example.

– You are not a secret society, since you

exist.

"No doubt," was the reply, "we know that our association exists. It must be so. We are not yet no less a secret society, in that our meetings are strictly closed, except for a few some to which we are pleased to invite the public and where, as a result, we do not indulge in our ordinary work. These meetings include forms, practices, ceremonies, traditions which are only revealed following an initiation given born in certain conditions and which obliges those who have received it to help and rescue each other in all circumstances—tances. This is how we relate to the secret societies of the Middle Ages and those of the first early ages of humanity. This is our secret. There are our mysteries that only those who know

– 49 –

were deemed worthy because of the way they have undergone the tests which precede initiation.

Since it was a question of entering an association situation where we did not welcome everyone, where there existed were secrets and mysteries relating to the secrets and mysteries of the fabulous societies of antiquity; an association in which one cannot will penetrate only by going through trials, and which promised the initiate the support of all the others, this was quite tempting. We smile a little of these mysteries and these trials; but we de—ask all the same what it could be; we is worked by the desire to know; we are also tempted by the lure of profits of all kinds that we believe must result from the promise of solidarity and we end up by letting go, despite worries, perhaps even protests from elsewhere necessarily im—precise of consciousness.

Let us remember what the Israelite wrote in 1822 Piccolo-Tigre, this member of the High Sale, whose we spoke in our previous volume, and the suggestive reflections that he expressed in the letter that we have cited, relating to the influence that we can take from men, just by full of mystery and secrecy.

"It was deemed good and useful to get the ball rolling
"everything that aspires to stir... The main thing is to isolate

"...morals. He is disposed by the slope of his character
"to flee the cares of the household, to run after easy
"forbidden pleasures and joys. He likes big ones

– 50 –

"coffee chats, the idleness of shows. In-
<(drag it, drag it, give it importance
"any; discreetly teach him to
"to be bored with his daily work, and, through this
"nege, after separating him from his wife and his children
"children, and showed him how painful
"all duties, you will instill in him the desire for
"another existence... When you have insinuated into
"some souls are disgusted with family and religion
"–one almost always follows the other,–
"let go of certain words that will cause
"the desire to be affiliated with the nearest lodge. This
'< vanity of the city dweller or the bourgeois to be subservient to
"Freemasonry has something so universal–
"but I am always in awe of the stup-
"human pity. I am surprised not to see the
"the whole world is knocking on the door of all Vene-
"rables, and ask these gentlemen the honor of being
"one of the workers chosen for the reconstruction of the
"Temple of Solomon. The prestige of the unknown
"exerts such power over men that we
"prepares with trembling for the phantasmagori-
"what tests of initiation and the brotherly banquet
'■(nel. Finding yourself a member of a lodge, feeling in
"apart from his wife and children, called to
"keep a secret that we never confide to you,
"is for certain natures a pleasure, an ambi-
"tion. »

Yet this secret which attracts, can also enlighten
some concerns:

– You are hiding, why? Wouldn't it be

– 51 –

to do evil, to fight the existing government
so much or the religion of the country?

We had something to calm these kinds of fears.

– Have no apprehension, no scruples
in this regard, was the response. Here is the first article

which are quite clear: "Freemasonry aims principle of tolerance... It excludes no one for her beliefs... She respects the religious faith of each any of its members... It prohibits in its meetings any discussion on political or religious matters. So neither politics nor religion. It's formal.

-In that case, there's hardly any point in hiding Dear.

-- Think again. It is easier to train men, even to good, by hiding only by showing. Remember what is written: "The left hand must ignore the good that the hand does RIGHT. »

- So nothing to fear from the government, ministers, of the monarch? ...

- What are you saying there! We have princes, ministers and monarchs among us.

And, indeed, it is so. And it was so from the beginning. For what? Let's remember what Piccolo-Tigre wrote on this subject:

"La Haute- Vente wishes that, under some pretext
"or under another, we introduce into the ma- lodges
"sonic the more princes and rich people that we
"may. The princes of sovereign houses who
"do not have the legitimate hope of being kings through

- 52 -

"grace of God, all want to be so by the grace of a
"Revolution... There is no shortage of it in Italy and
theirs who aspire to the rather modest honors of
"the symbolic trowel and apron. Flatter all
"these ambitions for popularity, monopolize them to
" Freemasonry. Haute-Sale will see later
"what she can do with it that is useful to the cause of the
""sandstone... In the meantime, they will serve as glue for the imbe-
"ciles^ to intriguers^ to city dwellers and the needy.
"These poor princes will do our business by believing
"work only on theirs. It's a magnificent
"teach, and there will always be fools willing to
"compromise in the service of a conspiracy whose
"some prince seems to be the flying buttress. »
Speaking thus, Piccolo-Tiger, member of the
High-Sale, i.e. of a Masonic group

sion, but which nevertheless did not occupy the summit of the Masonic building, only indicated the mis- methods that had been transmitted to this higher group laughing by the occult Power.

This is how, by their declaration opening the bears all interpretations as needed, and by the apparent stupidity of the assignment of gaits secret, the founders of Masonry ruled out all suspicions of power, destroyed all trust in the mind of the public, solicited the curious sites and caused adhesions.

– 53 –

INITIAL RECRUITMENT. "^^

THE THREE SPECIES OF INITIATES.
THOSE WHOSE OCCULT POWER DOES NOT WANT.

They even provoked several kinds, among which there could be, from the start, some directly useful to the final goal.

By affirming the spirit of fraternal solidarity, of Christian equality, accompanied by the prohibition any discussion on political or religious matters, they ensured the assistance of a certain number of good souls. This contingent, which would have been absolutely refractory if those who composed it had been able to find out what the association ultimately aimed at, never mind had no less, especially in the early periods, great utility. His presence served to strengthen the trust and increase the blindness of governments nants. Who could conceive a feeling of any distrust against Freemasonry, then who were part of this association of men known for the amenity of their character, the gentleness of their morals, the tranquility of their habits, the honorability of their lives and also the importance of their situation? The mere fact of the presence of such members did it not constitute a sufficient guarantee?

Through philosophical and progressive aspirations sive)) moreover contained, it seemed, in the limits imposed by respect for all religious faith, they sought the attention of those of the Catholics who prided themselves on being the most intelligent and the most illuminated. In this category, the founders of the as-

society hoped to meet these vain people that it would be more or less easy to decatholicize in proceeding with caution and slow evolution required. There was therefore a chance for them to find there, from the beginning of Masonry, some elements likely to later serve the true purpose of a more positive than those whose we previously talked about.

Finally, by the appearance of mystery with which they surround would their nascent society, the creators of France-Masonry were sure to attract-besides fools-ciles intended to constitute the slap, – these intriguers and these needy people that Piccolo-Tiger spoke of: the were worried, turbulent and subversive; the souls te-nebrous than any appearance of mystery, that any shady darkness attracts; those who, ultimately, must one day be the real workers of the revolutions and destruction that had to be prepared while progressive Catholics would seek progress and that fraternal souls would compose hymns to fraternity!

It is not up to the famous and grotesques physical tests which have not been settled in knowledge cause by the founders of Masonry.

We generally imagine that they are useless and even harmful to this institution. This is a serious error. And the proof is that we have maintained them since two centuries soon, despite, as we have already said, the often renewed objurgations of certain Freemasons, even high-ranking ones, who do not understand not useful. In reality, they serve two purposes,

them too. They maintain the illusions of governments nants, because they give them one more reason to be convinced of the innocent stupidity of the Masonic association. Furthermore and above all they constitute an obstacle to entry into the lodges of certain elements which are considered by the Power occult as dangerous for him.

The old masons tell us that they represent simply a tradition. But we know how point we must be wary when a Freemason

Freemasonry. Traditions coming from where and by
Or? The old masons in question don't even know it
not. And then, what would this respect for traditions mean?
among people who declare themselves free from all prejudice
and who, as such, never cease to attack the
national traditions?

The truth is that, grotesque as they are,
the tests which precede the initiation form a
excellent barrier placed at the entrance to the lodges to
defend them against the invasion of certain spirits
skeptical or curious about extraordinary discoveries,
on whom it would be difficult to impose, because they
are both devoid of imagination and ambition.

Among these some could be extremely
dangerous in an association in which all
means of action are based on feinting. They could
in effectFentrevoir Gigantic proportions of the co-
lossal masonic lie, be interested in it,
seek to realize, oppose ruse to ruse
and end up, over time, approaching the recesses where the

– 56 –

Occult power keeps its true secret. Not only
they would be dangerous because they could see;
they would be too and especially because after having
seen, they would not fail to speak. They don't
wouldn't be the secret. They would have no qualms
to that. They would realize that the oath of si-
lence was stolen from them, that they were deceived before
to have it lent to them and that, consequently, it is
no value. Against the skeptics who do not experience
no other temptation than to make fun of everything,
or against the curious minds that are devoured by
desire to know everything and understand everything, Power
occult could not find anything more effective for
his defense than the inept juggling which accompanies
the initiation ceremony. Barely laymen
belonging to one or the other of these two categories
have they contemplated the stupid grimaces that force them to
make the Widow the day she receives them for the first
time at her house, that they feel humiliated and turn on her
the back with contempt. And we never see them frankly again
chir the threshold of a lodge. They leave, without suspecting
that they missed the deeper problem,
the most exciting to study and also the most formidable
that they could ever meet.
(1 Who are those who face the ridiculous trials

definitely needed. smooth classify into the following categories
boasts:

1° Ambitious and passionate people, ready for anything
in exchange for profit or satisfaction of their
ambition or their passions.

– 57 –

2^ The idealistic Imaginatives, quick to dedicate
ment, incapable of warning themselves against
fraud that they do not suspect, and of whom consequently
that the reason can be more or less easily
asleep.

3*^ Those whom their good-natured ignorance recommends and
their gullible imbecility.

It is among the ambitious that the occult Power
recruits its politicians. The more cynical their ambition,
the more he appreciates them. On one condition however: it is
that cynicism is mixed with the aptitude for hypocrisy which is
essential so that appearances are kept
kept.

It is among the imaginative idealists that Power
occult chooses its preachers. It is mainly for
those he proclaims the virtues and sublimities of
Freemasonry. They believe it is all the easier
ment that they themselves are more sincere, and they
sing in turn these virtues and these ma-
onics with an enthusiastic and understanding conviction
communicative. They are blowing a little from the neighbor
swimming of ambitious freemasons, for the appetites
of whom they feel only contempt. But they don't
walk no less with them, out of dedication to
common mother, to "Holy Masonry", that they
believe they are as dedicated as they can be themselves
to the principles under which it shelters itself and from which it has
take care to talk to them constantly. There must arrive
hours like the one we are in so that,
singing more than thinking, they retire to their tent,
as Mr. de Mahy did and as so many others have done.

– 58 –

These deluded preachers constitute the truth.
ble defense, the true safeguard of Masonry.
Idealists, they make people believe in their idealism; loyal, to

appears in what we call the high grades. What-even some are attracted into some of the groupements of superior and invisible Masonry. Those of these groups to which they are given access are presented to them, once they are there, as the tabernacle, the holy of holies, the place where the soul throbs true Masonry. It is important, in fact, that these preachers, these apostles, believe themselves to be at the summit of the Masonic building. They have to assume above the ambitious whom they despise. He is indispensable that they consider the latter as simple mercenaries, unworthy, but indispensable, of the sublime religion of which they themselves are the pontifes. Thanks to the illusion in which they are entertained on this point, they agree to cover these ambitious people. They don't suspect do not try that these can be introduced by the Occult power in other groups of Mason-upper nery; groups where we glimpse, otherwise this what the Widow really is, at least the organization formidable that it has and the power that is the consequence ; where consequently we give ourselves more so much more completely to it that we have more steps ions and vices, because we feel the possibility that we will have to satisfy some and nourish others, provided that the abandonment that one will have made of one's conscience is absolute.

As for the fools who are admitted in such a big way

– 59 –

number in Freemasonry, and among whom the “intellectuals” appear in the first rank, they consplash the puddle, a first-rate slap because that she too is fanaticized. In the latter category fall more than ninety percent French Freemasons.

Everyone we just talked about accepts to submit to physical tests; the ambitious, out of ambition, despite their repugnance, and fools because of their imbecility. He is coming although the idealists protest. I've seen a lot in this case. But we calm them down by telling them that Vol-The author himself consented to undergo these trials, inheriting traditional and moreover purely symbolic. This is enough for them to consent, too, trained or at least reduced to silence by the example of

Voltaire As for those who do not accept – because

there are quite a few – the occult Power
deprives itself without regret of their services.

Everything is planned, and nothing is useless. All
is done on purpose, even what appears to be in-
understandably ridiculous in the eyes of the observer-
unwary person. And that is why we say: not alone-
all this cannot be attributed to chance;
but also those who combined such a set
of measures, so childish, it seems, but so well coordinated
data in their apparent puerility to resolve
in the long term the difficulties which seemed to
no longer insoluble, these were certainly not
not their first attempt when they founded France
Masonry. They had experience, certainly

– 60 –

very long, from the secret society; experience that they
should, either from their origin or from the conditions par-
particularities of their existence, or to these two reasons to
that time.

This is a very important point that we must
remember, to study later in a rational way
the answer to this question: Who imagined the
Masonic creation?

CHAPTER III

Method of transmission of wishes
of occult Power.

We do not give orders in Freemasonry.

IMPOSSIBILITY WHERE WERE FOUND
THE FOUNDERS OF FREEMASONRY
TO PROCEED WITH THEIR FOLLOWERS BY
IMPERATIVE METHOD.

If it was necessary for the founders of France to
Masonry had the experience of secret societies
to imagine the organization that we have depicted,
even greater experience was essential to them
and for the maneuver of the body for the use of-
which they condemned themselves.

It is necessary, it is true, now that we know the means to which they found themselves reduced, namely also the goal to which they aimed.

Today we have proof that the destruction of the Catholic spirit is not the total goal of Freemasonry. This proof results from the fact that the religious tradition of France being completely eliminated from our government organization itself, the effort of destruction is turned from another side. It is about the ideas of property, family and homeland that we are attacking. So the destruction of the state

– 62 –

Catholic in spirit was not all we wanted. However, due to the persistence with which he was evidence so far against him, we are at the very least sure that it was necessary to start by tackling him before undertaking the rest of the work.

We can therefore safely accept as evidence that the occult Power founded the Freemasonry for the destruction of the state of France. He did not found it for that alone, but he founded it to first achieve this destruction which was essential to him.

This established, we will recall that the first rule of the proper functioning of a society is that, its goal being specified, all the means of action that it possesses are coordinated with a view to achieving this aim.

The means of action available to Freemasonry were, from the beginning, limited by conditions that we determined during our study of the secret organization of this association (1).

As the reader remembers, the masonic was subject to the following necessities: it had to guarantee both the invisibility of the occult, that of its goal, that of the direction it took precedence over all the groups and that of the mechanism by which the possibility of this direction. Or, at least, all this had to be-

(1) See the second part of the Occult Poissin against In

– 63 –

would die hidden from the profane public and the mason public-fuck, until the work whose creation was pursued had become a fait accompli or inevitable.

All the cogs – as we have seen – tend well
let it be so. We will now assess to what extent the processes used for the start-up are in perfect relation with the data of the problem to be solved.

Since the aim of Freemasonry is the destruction of a state of mind and the replacement of it
him by another in the conditions that we have say, it goes without saying that this Freemasonry is not
not an action agency. It is an educational organization
cation; organism that presents this particularity that he must not discover the educators. Such a
condition would become unrealizable, we understand, if
the general system of the Masonic organization includes
carried orders given by certain followers and executors
cut by others. Where would these orders come from? We
would see it well. So no occult Power possible
by such a method of transmission of wills.
So we never give orders in France.
masonry. This is a fact that is generally ignored, although
that it is of capital importance.

Of capital importance, we say, because we
Here we touch on one of the most difficult points to understand.
take into the question of occult Power.

The great objection that is usually made to those
which affirm the existence of such a Power is this:

– To have one's wishes carried out, one must
that a Power gives orders. But by giving

– 64 –

orders, he reveals himself to those to whom he gives them. SO
the existence of an occult Power is impossible.
It can only exist in a dream state.

This reasoning, which seems so accurate
goureuse, is absolutely false because its point
of departure is itself false.

It is in fact in no way true that we are obliged to give orders to carry out his wishes.

Suppose that some Power had formed the project of establishing its authority not on material force-rielle because she does not own it, but on intellectual means; that for this, she tells herself completely fakes behind certain ideas; what is ideas are chosen expressly to directly undermine ment or indirectly all the powers that may oppose his march; that at the same time they flat-tempt the people and deceive them so that these, while giving oneself to them with love, with frenzy, surrender themselves to the Power which is its proponent pagandist, like the bird, taking a feed offered, gives himself up to the fowler who set the trap for him; suppose that this Power has the constancy of work for years and periods of years born to the making of such a state of mind; that she ar-shore, by gradually accentuating its efforts, to create a sort of religion, a fanaticism which has as its aim natural sequence that the acts she wants to see occur produce are indeed accomplished, and with fervor, by those she fanaticized; it is certain that this power sance will be all the more sure of carrying out its plans by such a method that she will have been able to better conceal them

– 65 –

1st and that, no one having suspected them, no one neither will they have thought of obstructing it. In this hypothesis, the occult Power will find itself established without that we noticed it, without being careful and while those who contributed the most to it will have believed they were working for the ideal. The difficulty of operation, in this case, will not have been found where we generally imagines that it is. The Power Oc-worship will not have had to look for a way to give orders without revealing themselves, which is impossible. He will have simply had to impose the patient methods born necessary to create or cause to be created the state of mind, the ligion, the fanaticism which will have the inevitable consequence table that his secret views are fulfilled without him have to give orders for this.

But let us remember that the unknown founders of Freemasonry were located precisely in a situation such that they were obliged to resort to such a method. We saw that to arrive to carry out their secret plans, they had to locate

college where followers would be gathered who, by fraud and by lie, we would secretly draw up with a view to this goal: the substitution of the reigning opinion of another opinion which had to be fabricated through falsification successive and progressive tions of the old. »

It is obviously not by orders given that we can achieve such a result. And it's precisely why we do not give orders in the Freemason. As I have already said and repeated many times since the start of my campaign, I have not

— m —

never received orders during the six years that I spent in this Company. I never gave any. I have never seen any Freemason give one or receive, except in a certain case of which I will talk about everything on time. It is by suggestion that we act. We apply the method which is indicated in the following lines—boasts of the Masonic Reception: "A summons official coming from Masonry is doomed to abort—is lying. We must use individual influences quite differently. Individuals carefully covered. » So no gold—dres; no "official summons". Suggestions—tions; "individual influences carefully covered" which act under the hidden inspiration of Occult power, often unconsciously, but constantly and in the same direction, thanks to the mechanism nism that we have depicted; and this, during as many months, as many years, as many periods years it takes for states to be created spirit that we need.

It is necessary to emphasize this point, first because this is how the possibility of functioning of occult Power; then because that this is unknown to the public and that the knowledge of this fact is, however, of great importance to point of view of the choice of methods of combating Freemasonry.

— 67 —

FREEMASONRY WAS NOT CONSTITUTED FOR
BE AN ACTION LEAGUE, BUT A SCHOOL OF
PREPARATION FOR ACTION.

Only those, in fact, will understand well the mode of combat of the occult Power and will find oppose him with an effective method and weapons, which will realize that if, at certain very rare times like those where we are, Masonry has for instructions to act, most of the time, for two hundred years, its sole task, on the contrary, was to prepare for hours of sudden and rapid action, by long periods of propaganda, falsification of opinion, creating new states of mind, in using all means, but above all by hiding how the occult Power hides itself from of her. She has no other means of action and she can succeed only on the condition of these very long periods preparation by suggestions.

It is so true that, out of four major examples that we now have action taken at home under his inspiration for one hundred and twenty years, we see the Freemasons managed twice to seize the France, but also fail twice. The two actions who succeeded and who are the Revolution and the invader—currently, were preceded by periods of preparation very long time. The preparation periods had on the contrary been insufficient in both circumstances tances where Masonry failed: in 1848 and in 1871.

Before allowing oneself the famous phrase: "The house is mine, it's up to you to get out! » Tartuffe

— 68 —

must wait until those from whom he intends to make his victims are completely blinded or paralyzed as a result of its pitfalls. If it is discovered too early, it is lost.

However, Tartuffe is the exact personification of Pousee occult and Freemasonry. We noticed—we will see to what extent in the chapters which follow, where we will closely study the methods used in the Lodges.

We could even go further and say that the true role of Freemasonry is only to prepare periods of action and step aside when the hour of these periods has come. She trains men with a view to certain acts, like training dogs for a certain hunt. She makes their ceramics of the sorts of mechanisms obeying

When he thinks the favorable moment has come, he let go of the dogs that were kept at the Masonic kennel, sure in advance that they will rush on the game at the pursuit of which they were trained. Or, if you want, he sets in motion the spring of the brains that he has previously miserably transformed into unconscious mechanisms. No more Masonic meetings then. It's no more time. Freemasonry will thus escape the responsibilities; which gives it this advantage: that if necessary, she can start again. THE escapees from the lodges then take any name; such, however, that it conceals their Masonic quality. They will call themselves Jacobins, Septembriseurs, Montagnards, terrorists, Thermidorians, communards, op-

- 69 -

portunists, radicals, blockards..., this or the other thing, it doesn't matter, as long as it's not freemasons. They will appear to act freely; in reality, they will be pushed, like the hallucinated of an order any by their hallucination, and the hypnotized by the operator who put them to sleep. Whatever they do, some crimes they commit under the influence of this hallucination, Freemasonry will be able to say, once the crisis has passed and thanks to the precaution it will have taken to temporarily cancel the meetings Masonic: It's not me, it's them! And per- sound will only suspect it, that is to say the Pou-see occult, will have acted by them, in them, due to the travail of intellectual and moral distortion that we will study soon, which is continued previously for twenty, thirty, fifty years if necessary. In the absence of this preparatory work, no Power possible occult. And this is why the knowledge of this particularity is of immense importance.

REASONS FOR THE CURRENT TRANSFORMATION OF THE

FRENCH FREEMASONRY

IN ACTION LEAGUE, BUT

ALWAYS EXCLUDING THE IMPERATIVE METHOD.

HOW IS THIS POSSIBLE.

We generally do not have this idea of the method Masonic; and this is partly due to the fact that we let's see the sect actually act in the current period

told us that it acted at other times, for example

– 70 –

pie in 1793, without explaining to us how. It suits to specify that in 1793, in 1830, in 1848, in 1871, the things happened as we have just explained quer. Masonry released its dogs without holding them leash. She has changed her method in our time, but it's for the first time. She was brought by the observation that the Freemasons of the past, a once released on the country, had quite naturally allowed to be carried away by the ardor of their temperament previously overexcited to the extreme; they had everything ravaged, and the need for reaction had arisen followed. The occult Power thought it wiser to keep those today under the lash. He forces them to return to the Masonic kennel every evening. We let us say that it obliges the free-standing deputies and senators masons to only act at the Palais-Bourbon and in the Senate in accordance with what is decided in the boxes under his inspiration. He can thus measure the blows of which he hits France. He proceeds with calculated slowness, so as to avoid the effect of feedback shocks. It is an advantage that he created for himself there.

But this way of doing things also has its drawback—deny. She allowed us to take the Franc-Ma—in fact, to see it and to show it in action tion, to ask ourselves what pushes her to act, to put us on the trail of the occult Power itself. So that, if it is not too late, if we can open the eyes of all of France to time, he will finally find himself disarmed, by this only that he will be unmasked.

To return to the absence of orders which characterizes

– 71 –

the Masonic method, we must note that this method is observed even in present times. Although the occult Power considered it born necessary to hold its deputies and senators in their hands Freemasons, he believes that his entire system of attack that against the nations resulting from Catholicism is found—would be compromised if orders appeared. This is the impersonality, the irresponsibility that he must guarantee first of all. It is the domination of the invisible that he

no orders directly given, which would constitute traces allowing us to go back to the source. Instead of orders, "individual influences carefully covered", according to the procedure indicated by the imprudent Masonic Review. Or even the act-indirectly exercised, by means of circulation confidential information of the type that which we saw Masonry put the francs-masons, senators, deputies and ministers "at the foot of the wall" by holding them "by their own interest". f*^', We therefore never expressly enjoin these de^l) Freemasons, senators and ministers to vote and to act in this or that way. No "sum-official notices" are not addressed to them on the eve of each act of their political life. For the idiots to delay without proceeding or to proceed by direct orders correctly given, the occult Power took care to begin by elevating them to power under conditions tions such as they have become, by force of circumstances, his mercenaries. If they value their interests, they are in the obligation to do what the occult Power de-

- 12 -

sir that they do, without him needing to tell them. But they care about it, their interests. The occult power have no doubt about that. He knows them; First of all because he distorted their character by using organ nism that he created expressly for this; then because that he instilled in them principles such as satisfaction tion of their appetites has become their only law. It is through Masonry alone that they arrived, thanks that the means at its disposal have been put to use their service. They know that. They also know that without she, they would fall back "into the nothingness from which she drawn." So they must walk as she wants, that is to say as the occult Power wants. They don't can afford some independence without expose themselves to being immediately broken and replaced by more submissive neophytes.

Through the discussions that take place in the boxes and the conventions, discussions that the occult Power do-mine - we have seen how - the francs-ma-sons, senators, deputies and ministers, must understand take, without the need to weigh on each from them, what is the policy that Masonry wants see them serve. Only in certain circumstances-tances that we take the trouble to bring them together for clarification ser the line they have to follow. If they don't understand

tends to them, we reduce them to mercy, but always without that injunctions be addressed to them personally ment. This is what happened to the F.-. Morinaud, former deputy of Algeria. Or we go range to annihilate them, as we did for the

- 73 -

F.-. F.-, from Mahy, Doumer, Millerand and so many others very whose history the public does not know. If the Masonnerie doesn't give orders, she still has sanctions at its disposal, and it comes all the more easily overcome the refractories only if necessary all the means are good to him. There is none in front of the- which it retreats, when circumstances allow it attempt or require it.

This is how due to the preparation work accomplished by the occult Power for thirty years, and because of this alone, we are aware of it tually to the point that the President of the Republic blique, even if he is not a Freemason is obliged to obey Freemasonry, just as if he were, under penalty of being filed. And that, quite simply because around the first magistracy of the country like around everything else in France were created the conditions we were talking about earlier.

A president, in fact, no longer achieves the presidency than by Masonry, except in absolutely exceptions which can obviously present themselves, who could at least a few years ago- born. Without it, he would instantly fall back, like the vulgar deputies, senators and ministers, in the nothingness from which it was most often taken. It turns out that therefore in this alternative vis-à-A'is de la Franc-Masonry: submit or resign. And all- days without any order being given to him.

Let's take the case of Mr. Loubet as an example. Was the former President a Freemason or was he not? it not? The fact is controversial. In reality, he

has no importance. Since the Power occult held him, it was better that M Loubet was not not a freemason. It was less compromising. Gold he held it by the masonic parliamentary majority to hush up. He held him because of his character which fully revealed the role played by him at one o'clock

occult had seen his Loubet there at work in the affair do Arton. He had drawn up his psychological sheet. He had judged how far complacency could go of the savior of checkbooks, and that all that is necessary should sign, he would sign it. Was there a pact concluded between the Occult Power and Mr. Loubet before was he pushed to the Presidency? It would have been imprudent tooth, and it was by no means necessary. It was enough that the president was bound by his interests, that he knew that the day after the day he refused a signature, his wages would be taken away. Let's even admit, out of consideration for the hidden virtues of Mr. Loubet, that in the decisive hours he was made to understand by serving as "individual influences carefully covered" that if he did not sign, we would put on his places a much worse president than him. It's possible. We thus provided him with a pretext to give criminal signatures, signatures of treason,... out of devotion to the country. The evil-happy president signed with mixed ink of tears, we were told several times; of tears that undoubtedly contributed to quickly drying the dust golden hourglass of the presidential hourglass. It's because Mr. Loubet gave all the signatures which allowed him

- 75 -

been asked that he remained at the Elysée as long as he desired. But never direct orders. The dignity of Mr. Loubet would only have had to revolt!...

With regard to the case of Mr. Loubet, let us now nating that of Mr. Gasimir-Pérrier. This second example is all the more significant because exceptionally it was not in Freemasonry that Mr. Casimir-Pérrier owed his elevation. The impressionability of senators and deputies the day after the assassination de Carnot had prevailed over the suggestions that the occult Power could only hastily throw away, while this method of suggestions requires forced-time as an essential element. It is to this impressionability, temporarily overexcited, that the election of Mr. Casimir-Pérrier was due.

Now there were several reasons why the new president could not be the docile servant of Power occult. The first of all was that Mr. Casimir-Pérrier, enjoying a great situation of fortune and in possession of the first magistracy of the Republic, had nothing more to aspire to. In these

by chance a president placed in such conditions had managed to realize that everyone was still unaware then: the plot hatched against the France, what role was offered to him! What a temptation to accept the risks and responsibilities, if was by chance a man of character! And in this case, what danger for the occult Power, which could be brought back to the situation in which he found himself the time of the presidency of Marshal Mac-Mahon

– 76 –

and who risked, this time, not getting out of trouble as he had done! The occult Power judged that Mr. Casimir-Périer was not a man to submit; he therefore only had to maneuver to force it to move put. This is what he did. And that is why, from the first days of his arrival in power, without moreover that we can explain why, the popularity was lacking in the new president. From the first my days, be sure, all the occult forces, all "individual influences carefully covered" worked against him in the shadows, in silence and secrecy. We don't suspect it not, but it is by these occult forces that are made or that are prevented from gaining popularity. We know moreover in certain circles that, from the start, the exercise of power was made impossible for Mr. Casimir-Périer. The occult Power thus forced him to the resignation. This is undoubtedly the main reason for the sudden retirement of this president. Unable to replace play his role, feeling thwarted, prevented, stopped in everything, he took the opportunity to leave as soon as she presented, without realizing that he was deserting in somehow a position that the right one had entrusted to him Genius of France and that he abandoned his homeland to the enemy who held her by the throat.

It is the same for ministers, senators and deputies as was the case with Mr. Loubet, Mr. Casimir-Périer, and as it is with Mr. Fallières, this president drawn, like its predecessor, from the nothingness of which people speak Masonic circulars. Submit or deput, and always without orders being given,

– 11 –

this is the alternative imposed on them all. Perdoes not sound going to say to one or the other of them:

constancy", or: "you will put such and such a ballot in the ballot box during such an election." If this can happen sometime times, it is because Masonic domination is currently so well established that we arrive at ne- ignore precautions. The process generally involves folded is the one we said. By management given to the discussions of lodges, congresses and conventions, we inform the deputies, senators and Freemason ministers what is masonic policy conic. It is declared that this is the only one that can serve a good mason. Now, you have to be good ma- çon; or else, park "at the back of the wall"! And even, we don't go that far. Because we must not expose ourselves to this that there is a question of Freemasonry in the secular world. We are using a subterfuge. One says : This is what republican policy must be. only that a true republican can serve. And it is enough- caused this slogan to circulate so that then, at only call from a qualified brother, at the first sign of distress executed by him, everything happens as if a orderly had gone to carry a sealed order from the Grand Orient to each of the senators, deputies and ministers freemasons. They don't have to be told twice. Just one is enough. They know too well what their cost a simple distraction. On one occasion which is not too far from us, the F.-. Lafforre, pre- resident of the Council of the Order, exclaimed from the top of the tribune: "In their vote, the Republic will recognize

- 78 -

his ! »And all the frank deputies and senators- masons understood what F.-.Lafferre meant. They ensured that in their vote, Masonry, and not the Republic, recognized in each of them one of hers and that she continued to force-feed him.

We have, moreover, given in the third part of the Occult Power against France of the documents which leave no doubt about the subjection absolute freedom of senators, deputies and ministers in France Masonry, behind which we now know what the occult Power is hiding; and we were able note the nature of the means by which this su- jction is assured.

AN EXCEPTION TO THE RULE.

ORDERS GIVEN

THE CASE OF F.-. MORINAUD.

'We were talking earlier about the F.-. Morinaud. Allow us to recall his case. He is one of rare where there was a precise order, a repeated order of the Council of the Order. Even if this order was not given to the F.-. Morinaud to order him to act in this or that sense, it was addressed to the Venerable of the lodge of which this F.- was a part. It is worth noting that this exception occurred in a circumstance where the Jewish cause was seriously engaged. It was enough for the Council of the Order to lose its head and let himself go to act of authority, not only despite the rule of caution that we observe

– 79 –

without it needing to be written, but again, as we will see, in violation, on certain point, general regulations. So deep is the feeling, and close the bond by which the soul masonic is united with the Jewish soul! Note that there is no article in the Masonic statutes which prohibits expressly anti-Semitism. On this serious subject, silence and mystery! In Masonry, there are certain things we never talk about. These are often those which we hold most dear. I have experienced some masonic anti-Semitic lessons and I was able to see that we never ordered them not to be. We left them free. But, a revealing circumstance! Although they had all the skills required to become deputies or senators, and although they were devoured of the desire to be, we took care to always forget.

The case of F.-. Morinaud was special. GOOD that he was an anti-Semite, he had become an MP because he had benefited from the storm of anti-Semitism which stirred all of Algeria. This storm was such that France Algerian masonry, carried away by the formidable movement, escaped for a moment from the directions spiritual centers of the metropolis and became, at least in part tie, anti-Semitic like everyone else. Cam- The electoral campaign of 1898 was particularly hot, we remember it, in our colony. Morinaud was elected as an anti-Semite, with the support of his lodge, anti-Semite like him.

An anti-Semitic Freemason elected deputy with the ap-

It was the abomination of desolation in the Temple of Jerusalem, and also in that of Hiram!

An example was needed; an example that all Freemasons could meditate, in order to learn to stay on the right track, or get back there if they were out; but an example which remained so invisible as possible to the profane world, the latter not having to know whether there is or is not a link between the Judaism and Masonry.

Under the suggestion of the occult Power, the Convent and the Council of the Order agreed that Morinaud would be hit. But how? They could not invoke to query against him any article of the regulations since these are silent on anti-Semitism. They didn't have at their disposal that this famous principle of tolerance and respect for any religious faith that is enshrined in statutes alongside other lies. But the F.-. Morinaud having noted that this principle was letter dead when it came to Catholics, could legislate timely object that there was no reason for that it was not the same when it came to Jews. He was shown how things should be understood. Under the influence of suggestions re-hanged in the boxes, the Council of the Order, pushed by the Convent, began a correspondence with the Venerable of the Union and Progress lodge to bring the latter to have his workshop initiate a masonic to F.-. Morinaud. The Venerable replied that it was impossible for him to act like this, that he had no not the right, because none of the charges provided for by the regulations could not be invoked

against Morinaud. He added that this brother was a perfect anticlerical, since his marriage had been purely civil and that none of his children were baptized; that he was an excellent republican, since he always voted like the F.-. Brisson. The F.-. Morinaud shows himself only anti-Semitic trait. But where was the article? Masonic statutes which prohibited anti-semitic tism? Under these conditions, the regulations oppose know what the F.-. Morinaud was indicted.

that anti-Catholicism and republicanism do not do not cover the entire Masonic program. Obviously-pushed by very pressing influences, he leaves tit of the usual rules of caution. He forgot the tac-fundamental tic of the order, which consists of proceeding by suggestions and not by orders given suddenly ment. Retreating behind the Convent which, said-he had clearly manifested his will, he declared by letter to the Venerable of the Union et Progrès lodge that if the F.-. Morinaud was not indicted, the lodge would be put to sleep. This was the order given in violation of the regulations. But it was about the in-Jewish interest!

On the advice of Morinaud himself, the lodge gave in, thinking it was the best way to end it. She therefore indicted Morinaud. She imagined that she would be free to absolve him since it is it was her who had the right to judge him, and she believed having prevailed over the Council of the Order when, after examination of the facts, and by a judgment rendered following Masonic forms, judgment supported

- 82 -

on seven pages of recitals and pronounced unanimously nimity of its members, it would have declared Morinaud innocent hundred.

The Council of the Order did not take this for granted. He wanted anti-Semitism to be defeated and he did not necessary for this. He broke by his own authority the judgment of the Union et Progrès lodge, he appealed before a Masonic jury on which he could count, and he succeeded in convicting the F.-. Morinaud to five years of exclusion from Freemasonry, not as anti-Jewish - such frankness could have compromise Masonry and, who knows? maybe also the occult Power, - but as clerical and reactionary, which was absolutely contrary to the truth.

After which, the Council of the Order maneuvered to that the F.-. Morinaud was not re-elected deputy, - this in which he succeeded, - and so that anti-Semitism was extirpated from the Algerian lodges, - which has since long a fait accompli.

I had in my hands the official documents of this pro-these. They believe that things happened as they did

Therefore, except in absolutely exceptional cases like this one, where the Jewish cause was at stake, not of orders given in Freemasonry. It's a spring ciple which the reader must imbibe, some idea opposite that he has had until now.

After the developments that we have just seen provide to establish that in Freemasonry we do not does not proceed by orders that some give and that

– 83 –

the others execute, which would make it absolutely impossible the existence and functioning of a Power occult, we will point out a particularity which cons- provides a so to speak material proof of our demonstration.

' This proof results from the fact that among the articles of the statutes of Masonry which establish the categories of Masonic offenses as well as the penalties associated with annuities to each of these categories, none talks about punishments to be imposed for refusal or absence execution of orders received; while on the contrary the most severe penalties available are re- used for "infidelity to Masonic principles". This is a particularity whose meaning does not could escape no one. There are no penalties provided against refusal of obedience to orders, because orders are never given.

The nature of the penalties reserved for those who show thirty guilty of "infidelity to Masonic principles- "niques" itself provides corroboration of our exposed ! Call to order, reprimand, suspension and finally exclusion: this is what Freemasonry punishes delinquent or infidel Freemasons. She rejects, purely and simply. They push back the suggestion? She pushes them away in turn.

Is it so in the mysterious spheres which en- develop occult Power more or less closely? I would be careful not to assert this. I think I cons- considered contrary examples. It is, moreover, im- possible that it could be otherwise. Without that, the real ones, the deep secrets, those of the origin and purpose of there

– 84 –

Freemasonry would have been known for a long time.
But since external Freemasonry,
that which is recruited directly from the professional world
fane is an education association, it makes sense
that the sorrows there be those of which we have just spoken
ler and it would be illogical if they were other. It is
because they are such and it is because everything is
holds admirably in the Masonic organization
that the reader must convince himself of what he has without
doubt and quite naturally started by being surprised,
namely: Do not give orders in France
Masonry.

IMPORTANCE OF THE FACT WHICH WE HAVE JUST REPORTED.

Knowledge of this particularity tells us
let's just now and we insist on it in a way
very particular, is essential from a practical point of view.
tick.

If, in fact, Freemasonry is an organism
education and not action, but an organization
of education tending towards action, struggle, war
intellectual, it is through the creation of analytical organisms
logues that we have a chance to fight advantageously—
lies against her.

The associations that we organize would not be
they as action organizations, electoral or otherwise,
without their members having been trained by an education
prior cation tending to make them aware of the ad-
versary which faces them everywhere without them noticing it

— 85 —

receive? So these associations will fight in the
empty, as we have done for a century.

Are they, on the contrary, only organisms
of education, without this education tending towards action,
to the struggle, to the war against that which constantly tends
to action, struggle and war against France
and against the traditions which are the sources of his life?
So whatever agitation they give themselves, whatever
zeal that they deploy, they will let France perish and
and its traditions, because they will not strike on
those who, on the contrary, are only busy striking.

The knowledge of the fact that we have just put

She makes us understand that, not being able to give of orders, the occult Power, condemned to proceed as we will show, needs long spaces of time to achieve its ends.

We can use this time to organize the struggle.

Will we succeed in opening the eyes of the nation? whole? If we succeed, will it still be time, once this part of the task is accomplished, that France prepares its defense? Will she not not too far into the monster's mouth? Is the for us the really distressing question, especially if we think about the difficulties we experience well, difficulties of all kinds which oppose this that the necessary assistance and resources be brought together necessary for the organization of this propaganda and this anti-Masonic teaching in the absence of—that there is no salvation possible.

SECOND PART

The mode of action of the occult Power.
Selections. Suggestions.

CHAPTER IV'

Masonic selections.

Precautions taken so that information is given
in the workshops is bearing fruit.

FREEMASONRY EDUCATION SOCIETY.

The occult Power cannot transmit its wishes in an imperative manner, we have to study deny the process he uses to force the French Masons to serve his purposes.

For this he adopted a system of selections and of suggestions combined in such an ingenious way denier than perfidious and which are made possible thanks to the superposition of secret societies which characterizes the Masonic organization.

these words. They contain the secret of the power of Occult power.

Select subjects deemed suitable to receive certain suggestions, feed them with them, once this first preparation completed, operate among them new selections with a view to other suggestions, continue in the same way by impregnating more and more individuals of ideas whose reign is essential to achieving the goal in question to reach, eliminate followers recognized as unfit to the service, or at least not to overtake them—ser the degree to which they have arrived: this is the method that the occult Power invented for the Freemasonry, the only one that this association can use in due to the conditions in which it was constructed titled. So much so that if we found a way to remove the possibility of selections and suggestions in the workshops, we would eliminate the Freemasonry itself, we would cut off the arms of the Pousee occult.

Freemasonry is therefore nothing else that a secret society which tends towards pro-deformation progression of intelligences by means of selections and suggestions combined for this purpose.

These suggestions emanate from the occult Power, which passes them into higher Freemasonry, from where they descend into the lower Masonries to then be spread throughout the secular world.

It is through these suggestions that the occult Power invisibly proceeds with the slow destruction of states of mind which create obstacles to his progress and which he replaces them with those he considers essential to the future realization of his secret goal.

— 89 —

He absorbs Masonry in this preparatory work for periods of years as long as circumstances require. More than fifty years have been thus employed in the preparation of the Revolution and more than seventy to that of the current situation. During these periods, we only take care of only one thing: to drive home the suggestions of a progressively in the intelligences, and we leave quite naturally for this, principles that we

contradictions which have been deliberately left in the declaration of these principles. We pass in silence some of these. On the contrary, we insist on the contrary. Little by little we accentuate the suggestions in the intended meaning, we make them more and more demanding, violating slow, despotic, so that those who are impregnated become real fanatics. While this work is carried out inside the lodges, the members of these perform the same maneuver in the secular world. It's only after this accomplished task that the Freemasons do not smacks of propaganda into action. They then appear serve the free opinion of the majority of citizens. In reality, they only obey the state of mind they have created after him who was created in themselves, and so, without them knowing it and without them being able to know it- see the crowds hypnotized like them and by them, the whole nation acts in accordance with what the Occult power, inventor and organizer of immense maneuver.

Freemasonry, we have said, is not

- 90 -

a league of action, but its teaching tends to train men of action. It tends even more to train apostles. It is true that the apostles are the true men of action of certain eras, precisely because their preaching is the only possible action in these times. This was the case at moment when the occult Power founded the Franc-Masonry, and that is why it was formed as we have just said. What else logic ?

Not being an action league is thanks to what Freemasonry had so far been able to avoid all responsibilities.

If, at present, we can get our hands on her, while for two hundred years she was managed to always pass for something else than what it was, if we arrive at this result that have never been able to reach the anti-Masons of the times previous and which is the beginning of its ruin, it is because those who direct it, those who constitute kill the occult power were brought by the reasons that we have said, to transform it since few years in the action league, she who had not been

"Be a Freemason," said Bro. Laf iron on the banquet of the Convent of 1903 is to be an apostle. »

If we select and suggest both
Freemasonry is, in fact, to create apostle-
people who exercise their spirit of proselytism to all
the levels of the Masonic hierarchy, as well as in
the profane world. It is therefore a word to keep that

- 91 -

that of F.-. Laf ferre, because she gives us one of the secrets
of the method of occult Power.

When you are not an apostle, to be a mason is to be aspirating apostle. It's always the F.-. Lafîerre who
learns it, in one of these oratorical developments where
Masonry is magnified falsely and with
the usual presumption, but which is not
less revealing.

"There are men in Masonry," he said,
who arrive at the fullness of freedom in-
intellectual and moral; there are others that we know
likely to free themselves, and these are the elders, this
are the masters, they are the companions who free
the apprentice whispered little by little. This is how the big one
battalion of free thinkers is formed, this is how
Masonry becomes the educator of humanity, and
this is how she sees her ranks growing every day;
this is how every day, through improvement
intellectual and moral of the individual, it takes that
who, left to his own devices, would perhaps have remained
the prisoner of reaction and clericalism, and who,
thanks to your help, through moral improvement
that determines the institution, tomorrow becomes your
equal, become an apostle as powerful as you,
comes one of the masters of Masonry at the same time
as one of the educators of democracy. »

Replace certain expressions with others:
example put "destruction of all discipline
moral and intellectual" where there is "perfection-
ment", put "Corrupting Freemasonry"
where there is "Educating Freemasonry" and you

- 92 -

fulfills the occult Power within the workshops of all grade. We now have proof of this by the extraordinary production of scandals, of shames, vices and crimes which is the consequence of the establishment of Masonic Power in France. But above all, put "subjugation to Power occult" where there is "intellectual emancipation" because this is especially what the work undertaken aims at through the intermediary of the blind who imagine themselves to seduce and spread light. It is enough, in fact, to go a little deeper into things to see that the so-called intellectual emancipation, both from a religious point of view as well as from a political point of view and from a social point of view, tends purely and simply, as we have already said, to the destruction of the organizations and all the forces that constitute through their coordination existing social bodies, and which thereby establish insurmountable barriers against the secret enterprises of Power occult. These barriers, he had to destroy them or that he remained powerless. And that's why he invented the word liberate to cover the work of preparation to enslavement.

I We will study the details of the operation such that it is practiced in Freemasonry.

AUTOMATIC SELECTION BY ELIMINATION VOLUNTARY.

We explained how and why
Freemasonry in its beginnings saw people sitting on

– 93 –

the columns of its temples of peaceful men incapable of admitting the idea of preparing a any attack against the national religion or against traditional government. But she can will also attract others, as we have explained: the worried, the discontented, the ambitious, and all those who were tired of Catholic discipline or who were irritated by the constraints imposed by the organization political and social nization. All the tactics of Occult power or, more precisely, that which it suggests managed to the intermediaries through whom he was obliged to act, should consist of using the good reputation followers of the first category and to discourage as little as possible those of the second. Because if the presence for some constituted a necessary protection, it was

recruit the real workers of the "great work".

This initial composition of the boxes imposed by the necessities that Power had to face occult called for correction. Since she introduced into the workshops men who, because of their character and their temperament, should always remain resistant to any subversive teaching, it was to any necessity that the occult Power could get rid of get rid of those when he wants. He provided by the system of successive selections.

Among these there is one whose character is very particular, because it is exercised in a way constant, and so to speak automatically, in because of the ease with which they can move away of Masonry the Freemasons who have ceased to

– 94 –

enjoy it. The occult Power has indeed taken care of not put up any obstacle to their exit. Who-conch not found in Freemasonry what he imagined he would encounter there did not even to make the gesture of resignation. It can be to no longer appear in the lodge and not to pay his contributions. We crossed it out, after a reminder which remained unanswered. answer, and all is said. This is how things happen-smells very frequently.

As, on the contrary, certain precautions are taken to defend the entrance to the lodges, we can say that the exhaust port is wider than the one of introduction and thus, the rejection of rejects takes place kills in the most natural way. ' ' "^^

In fact, a first selection is made at the moment even where a layman is lured into a box. It results from the fact that this profane person is previously observed by at least one Freemason who gives him the first openings because he knows him.

This selection is necessarily imperfect since it is left to the care of each follower. This one operates with his zeal, intelligence and insight quoted. Now, it is far from that all the children of the Widow be intelligent and insightful. Moreover, they ignore are the true plans of the occult Power. They don't know than what was revealed to them, that is to say nothing or little close. And again, this nothing varies, not only with

freemason recruiter is limited in short to attracting in Freemasonry those of his friends of whom he considers the state of mind as corresponding to the

– 95 –

his own. A triple investigation is made by others members of Tatelier on the profane thus proposed. Questions are addressed to him. Finally he is made to undergo the ridiculous physical tests which have the usefulness that we have pointed out.

Recruitment carried out under similar conditions is necessarily as mediocre as that of the first highest lodges, having regard to the aim that Freemasonry must achieve. But the correction resulting from the elimination voluntary nation intervenes immediately, and it is to produce its effect at the discretion of Power occult.

At the discretion of the occult Power, we say, because this one is always free to activate more or less the game of this elimination mechanism. For this he only has to accentuate in this or that direction the teaching that it distributed. Those to whom this modification displeases, leave Freemasonry. This is how, without as one might suspect, the ease with which a franc-mason ceases to be a mason contributes, in itself, and in to a large extent, to the selection as desired Occult power, and this without the need for it to never show up.

Two interesting particularities to point out per-will make the reader realize this.

Lay people have become aware of certain defects resounding actions that have taken place for more than twenty-years within the lodges, and all of which had the cause the revolt of a feeling of honesty or patriotism tism among those who slammed the doors like this. The former police chief, Mr. Andrieux, was among the

– 96 –

first of these rebels. We understand that if the world layman knew some of them, he ignored a large number of lesser-known dissidents, who also left Freemasonry by default taste of what was happening there. By whom were they replaced?

did these renewals take place in the personnel? Precisely at a time when occult Power thought of certain destructions no longer of order religious, but of a national order, of which he did not have been a question yet. For the realization of these destructions, other workers were needed than those who had been suggested until then and which had not been only from an anti-religious point of view. The power occult only had to unmask a few of its new views, and those who were not good for serve them eliminated themselves, leaving the place for those who, on the contrary, were suited to it, and who because of this he introduced into Freemasonry— laugh. The selection was thus made automatically, by voluntary elimination, and it was done according to this what the immediate need demanded. The occult power would he feel after that, the need for a momentary step back? tanned? In this case, weighing in reverse direction on the direction would be enough. We would see the Franks—Ma— If we are too advanced, let go of Masonry in turn, because they would find it too reactionary. HAS their place would fit those who had momentarily absolutely need the occult Power: the moderationists whom he would know how to attract or bring back into the fold. There selection would still be done automatically, by Tele—

— 97 —

voluntary elimination, and it would always be done according to the immediate need for occult Power.

Another particularity of which we have already said a word when speaking of the lists of Freemasons who have been published, shows how considerable voluntary elimination in Freemasonry.

We had to point out this fact: that to certain eras the number of French Freemasons remains essentially the same for very long periods. For example, it was like this during the six years that I spent in Freemasonry. During this space of time, the federation of the Grand Orient of France had around sixteen thousand members. And however there were seven or eight times more initiations what would have been necessary to fill the gaps caused by death. A considerable number of Freemasons therefore left Freemasonry.

Who were those who remained? Those who like know in the Masonic environment as it was then, they testified by this very fact that they found themselves

momentary moments of occult Power. Those who were, on the contrary, obviously in a other state of mind. They were eliminating themselves.

FIRST EVOLUTIONS.

Things being organized in this way, it may seem that a few years should have been enough for Power occult so that its lodges, recruited at the beginning in the conditions that we have set out, were it not

– 98 –

more composed than of these subversive minds by the act-of which the goal he was trying to achieve was to be achieved. said.

But there was a lot to do at the same time. Prudence dictated going slowly. It was necessary above all take into account pro-public opinion fane, that it was a matter of not offending, that we had to will only change little by little.

When he had the suitable subjects at hand, the occult Power began to act in this direction.

He chose those who were gifted with the spirit of proselytizing. This is encountered, even among ambivalent, discontented or undisciplined. If these ambitious, these discontented and undisciplined were remained isolated from each other as they were in the secular world, what could they do? Nothing. He On the contrary, it was enough that they were united so that their strength was felt. This force became feared-ble if it was directed and if their efforts were coordinated given. It was increased a hundredfold, if a perfidious educator transformed in their eyes into a noble "philosophical spirit" losophical and progressive » the low spirit of ambition, of discontent and indiscipline which animated them.

Was it difficult? Not at all. Simple matter of suggestion management which was to be singularly facilitated by vanity interested parties. Thanks to which we got rid of their the most contemptible selfishness of the brake of shame; we even surrounded them; we covered the art with enthusiasm hidden heart of their unfulfilled desires. The more they were vicious and the more they must have enjoyed telling each other and believing oneself to be in love with progress.

It was a colossal force which was going to be found by there unleashed against this Catholicism that was easy to present, on the contrary, as an enemy of all pro-sandstone, by this alone that it remained faithful to this high virtue: discipline... Now, this was precisely the role that the occult Power intended to play at Ma-masonry, and it was in this view that he had introduced in the declaration of Masonic principles, the es-took "philosophical and progressive" alongside the "respect of all religious faith." The first one wasn't there only to serve as a mask for all human passions maines, and to allow them to rush, glorying in proud, against the second. ^

"To be a Freemason is to be an apostle! » had to then start saying the F.-s usefully. F.-. Lafferre of the time, to stimulate perverse propaganda.

By these "apostles" whose action he coordinated, and who acted outside individually and without discover Freemasonry, the occult Power could cultivate successfully and incognito in the profane world the same spirit of worry, of mis-contentment, indiscipline and ambition which agitated themselves. Thanks to this culture, all vicious beings would be convinced that they were phi-philosophers, champions of progress and therefore superior to those who practiced the old virtues routine... The effect should not take long to take effect feel.

As a change occurred in the state of mind of influential secular circles, the Pou-seeing occult could accentuate '^oportionally

- 100 -

the interpretation of the dangerous principles of the declaration ration, in the objective sense against what he had resolution to destroy. He advanced like this step by step, slowly-ment but surely, without offending public opinion annoying, always measuring the accentuations of its teaching inside the lodges, according to the results conditions he observed outside.

When this patient tactic had produced its ef-Fets, an hour came when the occult Power could disembark to rid Freemasonry of one of the masks it had put on her face, and where she was allowed to

ably of all innovators.

It can be considered that the incubation period of the state of mind which allowed this change in the figure of French Freemasonry has lasted since the apparition of this association until around 1770.

It is in this period of preliminary work that writers like F.-, of the Tierce, preoccupied to respond to the very specific accusations already contained naked in the encyclicals of the Popes, celebrated the virtues of the Freemasons. "Imagine a man fearing God, faithful to his prince, this is the mason. These are its mysteries; that's his secret... The one who deviating from the duties of religion is not a Mason. He usurps the name; he never deserved to to carry. »

There were indeed, in Masonry, Freemasons whose portrait corresponded to that that traced the F.-, of the Tierce. But there were also others that the occult Power took care to introduce

- 101 -

lead. In the name of tolerance, he forced the first the former to get along well with the latter and he reserved to gradually replace those with these, as the work of suggestion carries its fruits.

Also compare the declarations of F.-, of the Third of those made by Freemasons nowadays :

"Freemasonry is the counter-Church..."

"Between Masonry and the Church, it is a war to dead and merciless"... "We must crush the infamous, and the infamous one is God!..." You will thus have the point of departure and arrival point, and you will travel account of the prodigious perfidy which must be gifted with occult Power, especially if you consider that his Freemasonry was for the first time, in 1793, this what she is today; that he made it militaristic under the first empire; that he bent her to the most maneuvers hypocrites under the Restoration; that he presented her again then under the guise of an association of men mes "fearing God and faithful to their prince"; that he however, used it in the preparation of the Revolution. tion of 1830 first and of the Republic of 1848 in-

to create the second empire; that he led him to kill this one as she had killed the Republic; and that, to understand ble, he made him accomplish all these evolutions and these revolutions. lutions by always maintaining populations in the persuasion that the so-called Freemasonry does not didn't care about politics.

It is also in this first part of the incu-

- 102 -

bation of the new state of mind that was organized success of philosophical literature, whose entire effect strong was turned against the two national traditions: Catholicism and the monarchy.

This success was universal, and this universality as a spontaneous fact, as we have done for so many other things that we thought were spontaneous, them too, and which we now know to have been prepared reated by Masonic action. We wanted to attribute it to the sole talent of writers and the superiority of ideas that they were developing. But many other writers French had more talent than philosophical writers sophes, including Voltaire. As for the alleged superiority of their ideas, we now know what stick to that. The proof is that they are deadly for any human group that has the im-be careful to accept them.

The truth is quite different.

To find it, you have to start by telling yourself that a done like this cannot be spontaneous, that it cannot have a single cause either - even if it were true that this cause existed - the talent of writers or the superiority of the ideas they propagate, that it must be prepared and organized. It is thus with our days. Even more so during the 18th century. He It should also be noted that to organize a universal distribution of any works, you have to have the means; that these means, the Occult power possessed them, since it had been able create a universal Freemasonry and then-that, through this Freemasonry, he had singularly

- 103 -

significantly increased its power of international action

be able to act internationally; that he had a immense interest in the success of philosophical literature phique, he who aspired, even before the appearance of this philosophy, to the creation of an anticatholic; that moreover the philosophical writers were Freemasons; that they therefore benefited about the spirit of solidarity that Power hides takes care to develop within Masonry; that finally their campaign was conducted Masonically, thus that we can realize this by reading the correspondence pondance of Voltaire, initiated from his youth in Angleterre, great leader of the fight against Catholicism by written propaganda, and which corresponded technically with his accomplices. If we add to so many elements of appreciation of this capital fact that hawking businesses were founded, by the what works of philosophical writers were distributed free of charge throughout France and abroad, we will be convinced that the spontaneity of success universal ces of philosophical literature of the 18th century is a pure legend, and we will attribute to Pousee obscures the part of this "spontaneity" which comes in all property as in all justice. The time we are talking about was also the time when the occult Power recruited its Masonry from the elite social and political. He needed men to part of this elite. Since it's her he has to—will first of all distort the understanding. The corbreak in morals should also help singular—

— 104 —

lies to that. The occult Power also needed men belonging to the social class who came immediately below that of the privileged. When the time for action comes, it's these who were to lead the movement from which they collect—would take away all the profits that the occult Power would judge good to leave them. It was therefore necessary that they were for—my. This is why there were then in the lodges bourgeois and lawyers, alongside princes, nobles and abbots.

When, under the color of philosophy and progress, the suggestions became more aggressive against the Catholicism, and when, as a result, the resistance of certain adherents occurred, the occult Power had no reason to be moved. The most he risked, if he was careful not to rush his walk too much. teaching, it was to lose its most adepts

him. Did he not know that, thanks to the work already accomplished, could he separate from them without danger? Didn't he have who should replace them? And Masonic recruitment Was it not going to find itself modified, as a result of this replacement? placement, as it was useful for the walking of its affairs and the future realization of his secret designs? The retrogrades could therefore leave if they wished seemed. As for those among them who, after having started by protesting, would continue to frequent the lodges, their business was secure; they were intended to undergo the influence of the environment and, while being more or hang around less, following in the footsteps of the advanced ones. Their moderation would also continue to serve as a

– 105 –

cover to Masonry. Far from doing harm, their resistors would still be useful. They inform- occult Power over what could or could not could be attempted without danger. At the same time, they would serve as a brake to moderate the ardor in- tempestuous ones of the boldest who, not being put by him, aware of his secret views, let himself go to the impatience or covetousness that the tions excited in them.

Masonic recruitment thus changed methodical way, selections and suggestions operating with perfect coordination.

We noted earlier that the current of ideas varying in Masonry according to the impulse given by the occult Power, it resulted that he was master of hunting Masonry those whom he pleased to see emerge from it, and this, without needing to appear. We showed also that, by the same token, the occult Power was also ly master of recruitment. We will attract attention again to a striking example that we provides, on this subject, the current era.

It is on the army and on education that, since a few years, the occult Power needs to carry all his effort. On the army, because, to ensure his domination, now that he is in power, he needs this army to become Masonic by its leaders. On teaching, because, so that the generation of tomorrow does not revolt against him, he feels the need to compress his brain special way. However, we see the members of

Lower masonry, match obediently to this double need by seeking, among the institutions, professors and officers, news recruits on whom the occult Power senses the birth ceased to make its selections and establish its suggestions. What did it take for this? Simply what—what preachings made in the lodge, by which we have haunted the narrow minds of the Blue Masonry of the idea that clericalism infested the army and teaching, that this resulted in an immense danger for the “Republic” and that it was necessary at all costs to react in attracting teachers, institutions and tutors and even officers, despite everything that had been said and written by Freemasonry against these latter.

At the same time as Masonic recruitment was modified little by little, according to the views of the occult Power, a superior selection was soon made as a result of the population of high ranks. We showed in the chapter dealing with the organization of these high grades, how those who get there are pre-monitored without their knowledge (1). We therefore do not have to come back to it here, if only to note that Power occult could, from the beginning, thanks to the organism that we made known, trained composed executives of men he was sure of. Those he attracted to the higher degrees were those that he felt belonged to him hold most completely. He put it this way everyone in the place that suited them, and he created a

(1) See Part II of Occult Power against France.

staff to which he could rely in complete tranquility for the smooth running of things, without that in the future he would have to intervene for the details.

Thus, the solid Masonic army was formed, without anyone paying attention. Army of apostles who, as they became more imbued with the suggestions management, worked more and more, each in its sphere, to spread the state of mind desired by power mysterious session from which they received inspiration without knowing it.

CREATION OF A SPECIAL ATMOSPHERE IN THE LODGINGS. PRECAUTIONS TAKEN.

The occult Power also took certain measures
sitions to create a sort of atmosphere in the dressing rooms
phere favorable to the success of his. education. He
it is enough to draw attention to a few., to
show that there too the occult Power provided the
proof of his experience with the secret society
when he created Freemasonry.

I have already pointed out the care he takes not to let the
apprentices work alone, but to force them to
milk in constant contact with companions,
masters and high-ranking officers.

I will recall here a general organizational detail
which perhaps did not strike the reader, but which has its
importance from the point of view which concerns us in this
moment. It is that of the division of federations into
these groups, so few in number, that we call workshops.
Since Freemasonry is a society of

— 108 —

teaching and is only that, it is advisable not to do
work together that a number of followers relate
tively restricted. Isn't that how we do it?
still in boarding houses and high schools? That's why
that we always see the federations, so numerous
that they are shared in workshops; it's for
that too as these workshops; still matter very much
few members, even in the Grandes Ailles where
the Masonic authorities prefer to see the
freemasons founding several lodges rather than
unite into one.

I also showed how the bizarre ceremonies
which are called "opening" and "closing
works according to the customary rites and mysteries"
contribute to putting initiates in the right conditions
intended so that the lessons and suggestions
penetrate into them. These ceremonies, I said, constitute
kill like a wall between the moments of holding
and those who precede or follow it. Before or
afterwards, the Freemasons joke, smoke, talk
of their pleasures or their affairs as simple
laymen. But it is no longer the same as soon as the Ve-
nable covered with his cord and striking a blow
mallet invites them to proceed with "the opening of the

rites and these mysteries suddenly transform the laymen from earlier into initiates, imbued with sublimity of their mission and collected as it come. There is no longer a single one of them who, once the "opening" begun, is not convinced that it exercises a priesthood; not one who does not listen to Venera-

- 109 -

ble, the overseers or the speaker as he listened to the priest in church when he was little. It must have been pronounced the last words of the "closure of works according to the customary rites and mysteries", so that all these enlightened people find their ordinary. Even the most skeptical, those who first midday, want to laugh, end up taking the fold. They get used to no longer mocking. They arrived then to consider the Freemason who engages to all ritual simagreas as fulfilling a superior function. We may have some difficulty to admit this when one has not experienced the thing. It is so easy to judge and especially to judge badly from afar ! We can say to ourselves: "That would have the effect on me opposite ! » In reality, nothing is less certain. He there are indeed a certain number of francs-masons on which it produces the opposite effect. But so what happens? Thanks to this elimination mechanism which works automatically and which we we must not forget the essential role, these are going. They leave precisely because of the effect that it happens to them. And so, only those who are apt to be impressed; and they are all the more more than the presence of skeptics does not bother them. In this, the importance of the organization still appears. nism of elimination. I saw how things are pass, and I started by not understanding anything dre. But I was able to realize later that it is there, without it appearing, in these eliminations operating by the very will of those who are incapable you to take the right tricks, that is one of the principles

- 110 -

main means of selection practiced by the Pou-see occult.

The childish exercises discussed in the preceding chapters also have a great utility from the point of view of predisposition to

accustomed to calling themselves three, five and seven old years, who are forced to make gestures and comments that are those that are suitable for children in young age, how when they do not react against these absurd and daily practices, would they react against a teaching of which they are moreover, for most, absolutely incapable of seeing the falsity? However, they do not react against childcare exercises. lity since they remain, since they are not eliminated. We can therefore do anything with them to the point from an intellectual point of view. They will suffer everything. They will swallow All. They will digest everything. Through childcare exercises lity, the occult Power tested them; He is sure two.

Mystery and secrecy also have their uses from the point of view which concerns us. Due to the service the way they never reveal anything about what they will be able to see or hear in the meetings of the Masonry, the initiates are in fact cloistered morally.

When we think about it, we wonder how honest men can bend so easily to this obligation and commit to secrecy with regard to a society which should be suspicious to them for that alone let her hide. But in this as in so many others

– 111 –

things, the occult Power has taken its measures so well. When he asks the recipient for the "oath of silence", this one still has the blindfold on his eyes of which we took care to blind him before making him chir the door of the temple. He is more or less disoriented by the grotesque ordeals he has just undergone. 11 feels ridiculous and, as a result, has no desire to per- never know anything about the stupid comedy that he just got to be the hero. Most are moreover or less impressed by the speeches given to them addressed as soon as they enter this place that they do not see not and that we try to give them as august. These speeches are not left to the inspiration of the Venerable. They are composed expressly, calculated with a view to of the effect to be produced and recorded in the rituals where the workshop president must read them. Like the recital pedimentary is blindfolded, he does not see the ritual that the Venerable holds in his hand. He imagines that this- he improvises all the grandiloquence that he tells him throws to the ears and he is inclined to take into consideration

dants that they must appear to him if he is somewhat educated, speak to him a language so above the pro-vulgar pos.

There is yet another reason why it is very willing to believe in their superiority. In the night where does the blindfold he has over his eyes put him, he wonders who can these men be who take so much precautions before introducing a newcomer among them ; who make him undergo strange trials, it is true, but the explanation of which is promised to him

– 112 –

for later ; who ask him a host of questions in which the concern appears at any moment pation to know if he is worthy of the favor of their company. If this favor is presented to him as so high, it is therefore that those who give it are well superiors... If the poor layman had the use of his eyes, he would see that he is simply dealing to X, Y or Z, whom he meets every day and who have not absolutely nothing about the hero either morally or physically that. But he is blindfolded...

Finally, if despite everything susceptibilities were awakened in him by this way of seizing surprised at his will, we would affirm to him honeyedly—that he must reassure himself; we would declare to him the most formal way than the oath that is required of him order does not include anything that could be condemned by its conscience. And that would be enough for him not to resist. Because the more honest the layman is, the more inclined he is to believe what that he is told, without thinking that the mere fact of committing secrecy before knowing what this secret is precisely what all careful conscience.

– I swear not to say or write anything about what I have could see or hear in the Masonic assemblies...

And if, however, despite the words of the Venerable who is only an intermediary who can be deceived, which the layman will see in Masonic assemblies looks like a plot against France?...

He should therefore resist, not take this oath before knowing more. He should, from this moment, be awakened. Because why make him swear not to

say nothing about what he sees or hears, under penalty of deserve the execration of all his brothers, why did he say that he would rather have his throat cut and be buried under the sands of the sea rather than missing to his oath, if what he can see or hear was, if not reprehensible, at least dangerous by some side?

But he doesn't think. He doesn't have time. He is surprised. He takes the oath almost inevitably. He falls into the trap set for him, due to the moment, circumstances, human respect which prevents him from retreating, or even from the vague conviction that can arise in him that this secret must be whatever that something as ridiculous as the famous tests through which we have just passed it.

"It's one more," he said to himself, as grotesque as others. Since we're here, let's go.

Does it happen by chance that he resists, does he make a re-express triction? The occult Power is not worried not. And he doesn't have to worry about it. Do not re-does it not serve precisely to form a certain manner the conscience of the naive profane who cross-smell the door of the Masonic temples? Is not it precisely why he attracts them? Isn't it in this goal that he founded Masonry? Doesn't he know that skillful suggestions will have the effect of easing them fold and that one of the results towards which the teaching will tend ment that they will receive will be to instill in them religion of Masonic secrecy? The occult Power knows all of this. And he also knows that in the case where the layman admitted to initiation would prove incapable of

folding, it would infallibly be brought, if necessary by circumstances that one would provoke, to leave masonry before having seen what the secret hides, and even with the conviction that this secret of which spoke to him is just a joke. The power occult may therefore not take into account the restrictions made by certain recipients to the oath of silence. And even, he is justified in thinking in most part of the cases, that these are honest ones, and that in consequence, thanks to the accumulation of so many supercheries of which they will almost inevitably be victims,

tutors of the law of silence. Once hypnotized, they will be among the best Freemasons. There again, simple matter of suggestion for the operator mask. When, on the day of my initiation, we my classmate and I made the reserve of the rights of our conscience, all young members The people in the workshop let themselves go and applaud us. Their applause could only make us better deceive about the honesty of the association. They were moreover certainly sincere. On this occasion as in many others, the perfidy was the fact of the Occult power alone, of the creator of the organism in the cogs from which were caught those who showed their approval, and in which, from from that hour, we were going to be seized ourselves—same.

Finally, to isolate his initiates from the profane world, the Occult power is not satisfied with the oath. He still convinces them that the Masonic world is

– 115 –

a higher world. Nothing could be further from the truth. But in this too, the occult Power shows knowledge that he has men and his very particular aptitude to govern them by their vanities; knowledge and aptitude which is acquired nowhere better than in secret societies. Believing themselves thus placed at—above the profane, with the responsibility of directing them, initiated are, in fact, separated from these like the seminarists are separated from the outside world, that is to say say less through the walls of their seminar than through that that their accustomed conscience draws around them to always be on guard.

The Masonic world, however inferior it may be, is thus isolated in the feeling of his supposed supremacy priority, and at the same time the followers are all the more more willing to accept suggestions they make come from the very people who declare them superior. Is it not natural that we find it very strong that who finds us very strong ourselves. The judgment vorable that it bears on us should it not appear to us be a proof of clairvoyance of which our vanity is inclined to grant him the benefit?

Because of all these precautions, lay people admitted to initiation and who do not leave France Masonry from the first months, are placed

methodical and progressive approach to which they are subject put, that the influence of the latter will soon be exerted in a irresistible way on most of them.

As we can see, the spider's threads are admirably tense. It is no wonder that,

– 116 –

for two hundred years, so many honest flies profanes let themselves be taken in.

But also and as a consequence, more and more we must convince ourselves that those who imagined such an organization were not novices in the art of forming and leading secret societies.

CHAPTER V

Masonic suggestions.

Creation of the anti-Catholic mindset

within the lodges.

The spirit of intolerance aroused in the name of tolerance.

WHAT WE DO IN THE LODGES.

THE TWO MAIN SUGGESTIONS.

After having noted the precautions taken to ensure selections in the workshops and those which tend to place elected officials in the most difficult conditions favorable so that the suggestions given to them born bear fruit, we must see what are these suggestions themselves.

On this point the perverse skill of the Occult power.

I wrote in the second chapter of *Le Pouvoir occulte* against France:

“What have I done in Masonry? This is one question the reader should ask me. It is the one, in effect, which we always hear: What are we doing in the Masonic meetings?

always those who hear it for the first times.

"In Masonic meetings, we begin by listening to preaching; and, later, we make it

– 118 –

yourself. Lodges are places where one is preached, and where we preach. Nothing more. »

If this answer may have surprised the reader at first purpose of our study, it must no longer be the same NOW. Because, when it comes to Power occult to throw suggestions into the minds of the francs-masons, he has only one means at his disposal: the predication.

I added in this same chapter:

"On what subjects do these preachings take place? On two themes which are like dream leit-motives constantly, about everything and about Nothing.

"First theme: Freemasonry is a sublime, holy and sacred institution. She is the eternal initiator of all that is good and good, great in humanity.

"Second theme: This association, so high, so respectable, if venerable, has an enemy. This enemy, it is Catholicism. From which we draw this conclusion: Since Catholicism is the enemy of Masonry-ries, he is the enemy of all the great causes which she declares to dedicate herself to. Consequently, if we really love these great causes, we must understand beat Catholicism. »

These are the two main ideas which serve of pivot to Masonic education. These are the two suggestions that the occult Power wants to at any cost to introduce into the minds of his followers; those that he intends to impose on them pe?^ fas and nefas. To this point that ultimately he rejects from Masonry those

– 119 –

who refuse to accept them. That first, above all,

Around this, joint studies, in the form of conferences and discussions to which quoted by the followers and which relate to all the questions political and social. These studies aim to Wed the teams who must be ready to take the place of the rulers, when later they cede will owe to the tremors caused by the suggestions subversive actions. There is no need to say that these studies – if indeed the Masonic “works” deserve this name – are conducted in such a way as to tify the antitraditionalist suggestion. For this purpose the occult Power created, through the intermediary of certain specialists beforehand and suitable-ment suggested, an anti-Catholic philosophy, an anti-Catholic historical science, a science anti-Catholic politics, an anti-social economy Catholic. He is currently creating a anti-Catholic morality. All this is flawed in sound principle, because all this is based on lies and tends only to destruction. But by the fact that Freemasons agree to absorb this food intellectual riture, however poor it may be to the point of scientific view and so detestable from the social point of view cial, by this alone that they get used to discussing and especially since they are united for the attack while those they attack are not there for defense, they find themselves singularly advantaged to the point of view of the political struggle.

The education that Freemasons receive in

– 120 –

their workshops therefore aim to train them in the offense sive ; it in no way tends to make them men policies with real value. It matters to the con-milk that they always remain mediocre, so that they do not escape the directions of the occult Power. It is only useful if they have knowledge superficial enough so that, when it rings the time of upheavals on the dial of Power occult, they can have at least the appearance of audacity united with the knowledge of things and be capable of leading the masses to the cure. We have given that this is made easier for them due to the coordination nation that the occult Power gives to their efforts and of the spirit of solidarity that he takes care of their in-ass. This is why they manage to monopolize the public functions and to remain there, both personally and

antitraditionalist management by which they are dominated. As for the masses, of course, they are waiting tooth.

But if we do not otherwise give care to the political and social studies in the lodges, it does not matter not the same for what concerns the two suggestions-tions that we have just talked about. The occult power uses all its resources so that they become irresistibly dominant. He uses all his science of gradations, all his knowledge of men, all his tricks, all his perfidy. It is that in fact this is the essential thing for him, since it is only to manage to introduce the second of these two suggestions in the brains, that he created the

- 121 - ^

Freemason. Success, and absolute success is so here is a question of life or death for this association and for himself,

FIRST SUGGESTION.

"HOLY AND SACRED" FREEMASONRY.

THE DARK OF TIMES. THE MONSTER.

The reader has already guessed the usefulness of the first theme.

It is always favorable to the success of a brand-ly that those who receive it have a high idea of the one who gives it. But this was absolutely indispensable in the case of Freemasonry. There antitraditionalist suggestion that she was responsible for pour into the Catholic nations was found in direct contradiction with the existing order of things and with the ideas with which these nations were imbued- This is why the occult Power had no chance of capture the minds of those he attracted into the Freemasonry only on condition of starting with inspire them with a true cult for this association.

But how to do it at the beginning? What could to recommend itself in the eyes of its first followers a Freemasonry which, being nascent, had not yet acquired, that goes without saying, no merit? There was there a serious difficulty.

The occult Power got away with it, as usual, by trickery.

told neophytes that the origin of Franc-Masonry was lost in "the mists of time".

- 122 -

Why rituals in an association that calls itself philosophical and progressive and which recommends itself constantly of Reason? Because we can do say to rituals whatever we want without compromising put. Where does a ritual come from? We ignore it. Who wrote this ? When was it written? Mystery ! Is he even sure that someone wrote it? Wasn't everything written alone? Or could it not be due to some intervention of spirits inhabiting who knows what other world and who would have bothered themselves on purpose?...

To this mysterious tomb we don't know where, he It is appropriate to speak of "the dawn of time". Coming from him, that's not shocking. On the contrary, there is a certain harmony between the dawn of time and the cloudy character which more or less suits to a ritual. And then, nothing could be easier than to enjoy of this night to bring to the assets of Franc-Masonry "all discoveries useful to humanity". Which ones? Ah! do not ask that the ritual precise. A Masonic ritual does not specify. He tells legends that he limits himself to giving as venerated ones, without explaining why they are.

The French certainly would not have found that.

Occult Power uses ritual legends to put to sleep the reason of the Freemasons, like a nanny makes songs to put her to sleep infant.

Nothing easier ; because he will never be able to persuade to ask that the affirmations contained

- 123 -

in a legend are controllable. We would be surprised rather that they are. This is why this that the occult Power cannot prove, it introduces it in the form of an affirmation in the legends of his rituals. He knows that these affirmations, when they are daily purred in the ears of the little ones

imagination. Don't look elsewhere: that's why that the occult Power invented Masonic rituals. We can see this clearly from the embarrassment he experiences when Masonry is obliged to speak about its past much like in legends. He then inspires him to most prudent reservation.

Here is a particularly curious example of this among many others.

We know that Freemasonry has worked all his strength to create the cult of the Revolution. It is thanks to her that, on this subject, the best minds are dominated by a kind of fetishism. Despite their reason has every reason to be astonished and they science to revolt over unnamed crimes. In the beginning of this period of our history, almost all the French came to consider the Revolution as a holy thing, to which one must not touch. They turn their eyes away from the atrocities committed by the so-called giants of ninety-three as the sons of Noah turned away theirs from the said to be paternal.

If the Revolution is really so beautiful and so great, it seems that Freemasonry should not fear to openly admit all the part she has in it

– 124 –

took. But she is careful not to do so. She doesn't venture only with a host of precautions on this ground. She considers him dangerous for her. It's obviously by the occult Power that it is maintained in this apprehension. He who was the inspiration and organizer of the immense massacre, he is unaware of the prodigious accumulation of packages monstrously vile crimes which were committed by the famous giants. He knows that these crimes were cold-blooded, carefully premeditated and prepared. He knows by whom and for what, and he says to himself that, despite all his efforts and those of Masonry, today's worship could become the hatred of tomorrow...

And, in fact, it would be enough for our nation, instead of paying attention to words, looked at things with a rough eye; that his attention was brought back to so much of infamous acts of which too little has been spoken to him until now. The occult Power is dominated by the fear that this doesn't happen. Freemasonry too. She receives

cult of the hideous Revolution, which she declares holy and sacred, like herself. But she doesn't dare to not even shout: "This holy and sacred Revolution, it was I who made it; I alone. I claim the responsibility for everything. " No ; it limits itself to insi- realize that she had something to do with the development development of the "ideas" which brought "the great movement of 1789. Unable to extend the obscurity rity from "the dawn of time" until the end of the eighth century, it seeks at least to be there clear that of confusions. Sometimes we hear him say that he

- 125 -

there is a bloc in the Revolution that must be accepted whole. Sometimes she explains on the contrary that he It is appropriate to distinguish between principles and certain applications that were made of it; or between such and such period, for example between 1789 and 1973. It risks one or the other version depending on the circumstance, or depending on how the question is asked by the ad- versary.

However, this is still a dangerous game. Lice- See occult knows this well. That of the "dawn of time" is infinitely less so. When, for example, the rituals, in one of their legends, give as father to Freemasonry a certain Hiram, architect supposed to be from the temple of Solomon, they run no risk of telling the Widow's naive children that this Hiram was an architect of genius, and to draw from it glory for Masonry! On what could well support those who would be tempted to challenge the genius of Hiram?... When, in another legend even more daring, the occult Power re- ascend the Masonic institution to Cain by Hiram says, he affirms at the same time with the most in great seriousness, that poor Cain was odiously slandered; that he was in no way the jealous being that we told us ; that his father was Eblis, the angel of light, by which Eve had allowed herself to be seduced; that he should- owes to this celestial origin a sublime genius that Abel envied him; and that it is from him that they descend with the Freemasons of all time, the inventors, the precursors, in short all the great men which humanity owes some progress.

- 126 -

see.

The Freemasons believe it. Or at least they are impressed. The proof that they are imprinted sioned, it is that they submit in this as in everything else in view of the occult Power, and that for two hundred years they have been telling each other these idiotic legends. They influence them favorably towards their mother, the Freemason-laugh. The occult Power realizes this and it is for this reason he demands that legends be perpetuated and ritual practices. He knows man for a hypnotizable animal. He knew how to take advantage so well of this weakness of our nature, which currently exists few Freemasons, even among the most skeptical ticks, so as not to be convinced that Masonry truly be the initiator of all human progress. However, they were given no proof of this; and for good reason ! We just told them and repeat them in the legends of the rituals. Their ear has become accustomed to the noise of these assertions. She was rocked by it. Their reason has fallen asleep as they tender. They repeated them, as if in a dream at first; then they ended up being convinced of what they said know, without knowing how or why.

I'm talking about what I saw around me, about what which I experienced myself. We accepted as a certain fact, me like the others and the others like me, the role played by Masonry in the de-human development. For what? We didn't know nothing and we didn't ask for it. We had received

- 127 -

the suggestion. The Widow held us under her fluid; she had literally hypnotized us.

If the occult Power took so much care to press this first suggestion in the brain of the initiates, it was only in order to give himself more authority to introduce the second into it. This one was only to achieve this.

His success was complete. He suggested so well the Freemasons, through this saint and sublime Masonry, always busy, it's her who says it, of the happiness of humanity, he has so understood completely blinded, hallucinated, hypnotized, fanaticized, he injected them so deeply with the virus of hatred

has fallen prey to a rage that leaves them more rest. What alcohol does to the brain of a drunkard, the anti-Catholic suggestion does so in their. They no longer reason; they are unreasonable. They no longer think; they chew and re-chew the suggestion, like ruminants the hay that was given to them to eat. Under the repeated excitations of Power occult, they react in a completely automatic way. Tell them about Freemasonry, tell them that this association is the mother of civilization, of sandstone, light, they will stamp. What it is that civilization, progress, light, do not believe not that they know it, nor what is Freemasonry of which they are nevertheless part. The occult Power was careful not to inform them on all this. He cleverly limited himself to insinuating to them that civilization is progress; that progress,

– 128 –

it is light; and that the light is the Mason-laugh. They did not ask for more and each time they hear the same statements mations, they applaud with the most delirious enthusiasm.

On the contrary, pronounce the words in front of them, nothing that the words of Catholicism, clericalism, obscurantism. This will be enough to make them froth. They will be shaken as if by an electric shock at the mere sound what will these words mean when they pass your lips. A fury of destruction will arise within them. It's not not that they know what Catholicism is either, nor clericalism, nor obscurantism. Not at all. Their holy and sublime mother, Freemasonry, gave them lied about it. But they believe with deep faith everything she tells them, because they are convinced, a priori, of its sublimity. They are therefore convinced, because it affirms it, that Catholicism, clericalism and obscurantism, this too is one; and that in Consequently, Catholicism is also a monstrous thing. true and detestable that Masonry is a thing maintained and sacred. These two convictions are in their brain in the state of encrustations. They form there like calluses, like stones. No need to reason with them about it. We don't reason pebbles.

The majority of French Freemasons today today responds to this portrait. It is also easy to

cussion in the secular world where we can see
newspapers, like La Lanterne, suggest and fana-

- 129 -

every morning tize the coarse peat of their readings
tors, just by constantly passing under the
eyes of these the words: skullcap! clothes! rati-
hon! episcopes! So try to argue with
a lantern maker. He will answer you: skullcap! clothes 1
Let's ratchet! episcopes 1 And none of your arguments
will be able to do nothing against the species of gigantic monster
that these expressions create in his sick mind:
skullcap! clothes! Let's ratchet! episcopes! The Alibo-
We are in this respect at exactly the same point
than these poor wretches of Lanterniers. The more you are
try to shed light on these brains
which Masonic work has adapted from the eyes of
bats, the more they will be blinded.

Some people may be tempted to
believe that such a poor method can only last one
very short time. Error ! Unfortunately nothing
The intelligence of crowds is only so fragile. Nothing is
more easily deceived. And that's why Power
occult was able to succeed, twice, thanks to the organism
Masonic, to create in France the fanatic state of mind-
antitraditionalist which had the consequence
quence a policy of madness, fury and hatred,
in the name of a so-called doctrine of progress and fra-
ternity. The first attempt resulted in monsters
Saturnalia of 1793. The second brought us
born where we are. And we can say that this time,
the evil has spread not only in depth, but
on the surface, since it reached all Catholic countries
liques. *

- ISO-

THE SECOND SUGGESTION.

HOW DOES OCCULT POWER USE

OF the idea of tolerance

ONLY TO ATTRACT MODERATES AND BETRAY THEM.

It was given to me to assist, as a follower of the
Freemasonry, the making of the state of mind
which currently reigns. The method I saw em-
folded informs us about the one from which it was used to
prepare for the Revolution. Some landmarks that
we possess are enough to give us

days with the same process that we use.

Sure what principle have I seen the occult Power, act-
health through Freemasonry,
support its effort against Catholicism? On the to-
lerance. It is in the name of tolerance, invoked in
beginning as a sacred principle to gain acceptance
Freemasonry by the Catholics, that the Pou-
see occult then proclaimed by this same
Freemasonry that Catholicism should not
be supported.

So that we are given the opportunity to attend a spec-
Really strange tackle. There would indeed be, according to
Masonry, two churches in presence. One hates-
sand because of his intolerance; it's the catholi-
cism. The other admirable because of his tolerance;
This is Masonry. This is what the francs say
masons. But in fact this is what happens. The so-called
Church of Intolerance existed before the so-called
Church of Tolerance. She therefore tolerated the establishment-

- 131 -

ment of it. On the contrary, now that this
last is constituted, now that it is in full
triumph, it is she who does not allow the maintenance of
the other. It is therefore Intolerance which tolerates and it is
Tolerance which does not tolerate. And what is stronger
that all is that these so-called tolerant people who do not
They, in the name of their tolerance, do not notice
not at all about their inconsistency.

This seems too farcical to be true. And for-
so much so, it is the spectacle that the whole world can see
templer. So profound is the resulting blindness
suggestions thrown by the occult Power in the
Masonry !

Commented consciences can they be like this
distorted? It would be impossible for me to understand it
and to explain it, if mine had not been trained
like so many others in the whirlwind of dementia,
if I hadn't been an actor for a while and
victim at the same time.

In 1884, when I entered Franc-Ma-
masonry, the existing state of affairs still allowed
that we allow ourselves to be easily blinded by the so-called
spirit of Masonic tolerance.

The article relating to the Great Architect of the Universe no longer appeared in the statutes. Did this mean that Masonry was an atheistic society? "No," we replied; this is so as not to hurt the conscience of those of us who don't believe in existence of God, that we have suppressed its affirmation. We leave everyone free. ;;

This was the explanation given, the one to which

– 132 –

believed all Freemasons. But deep down what was the true thought of the occult Power? For what had he suggested the removal of the famous formula? Because the time seemed come to him to proceed to the demolition of certain ideas, such as that of belief in God, that we had pretended to respect until then. This is the truth that we didn't admit.

However, the declaration relating to compliance with all religious faith had been maintained. It was there an assertion contrary to the truth, but which constituted a means of defense whose necessity could still be felt from time to time.

Things were in this state when I was sole-legality to enter Freemasonry.

My introducer hadn't been frank with me. He gave me exactly the same portrait that he gave to the mid-eighteenth century the F.-, from the Tierce; but it wasn't far from it. He introduced me to France Masonry as "the school of all virtues". The Freemason, he told me, is the being devoted by Excellency. And, on the observations that I addressed to him – know because of the contrary ideas of which I had been nourished until then, he presented me with the first article of the statutes. He pointed out to me the assertion of "tolerance", that of "respect for all religious faith", "solidarity", and that of "solidarity extended to all members of the human family, without distinction of religion". Without distinction of religion, he supported thereabove.

When the day of my initiation came, I had to undergo the speeches read by the Venerable in the ritual. Gold

– 133 –

they contained nothing that could detect hatred of the Masonry against Catholicism. As for the questions—tions which were posed to me by the brothers present, if they betrayed in most of them predominant concerns regarding the religious question, they could not provide me no other information. It's that Power occult requires its followers to act cautiously in these kinds of circumstances. If the Masonic regulations allows all Freemasons present to place questions to the recipient, he strictly prohibits all discussions with or before him, as well as the marks of approval or disapproval on the subject answers he can make. In this way the francsmasons are likely to know who they are dealing with, but the neophyte hardly knows what the Freemason.

It is true that in the sessions which followed and in those of the other workshops that I attended, I could easily see the fanaticism of a certain number of brothers. But this observation was contradicted by a contrary indication; because there was other followers for whom the suggestions did not would not produce the same effects, for the reason that the seeds do not give the same yield in all terrains. They spoke readily of toleration rancid, and they spoke about it with sincerity. I don't find myself so go nowhere in front of Masonry; I was always in the presence of individualities, and individualities lities that contradicted each other. Masonry, for its part, stole. Its statutes themselves could not

– 134 –

to inform. At least they left me in the incertainty, since they contain, as we have seen, contradictory statements. So impossibility to realize. I had to rely on way of seeing those who told me that, among opinions that clashed, I had the right to de-split some, but that in the name of the famous tolerance rancid, I had to accept the neighborhood of others.

Nothing could be more accurate, we are perhaps tempted to say.

Nothing could be more just, of course, if the occult Power does not had spared itself the means, thanks to the masonic, to intervene invisibly.

Because let's make no mistake and focus on this point all the attention that deserves. It's thanks to sem-
blable contradictions between its followers that the Pou-
occult seeing has ensured the possibility, through the play of
the Masonic organization, to tip the scales
on a certain side: that of its interests. But his interests
are obviously opposed to national interests;
otherwise he would not hide them.

In fact, it is he who incites the violent, the "advanced"
ces)), to enter into struggle against the moderates, and in
this struggle, he is far from remaining an impassive spectator.
He pushes the wheel treacherously and he can print
give this wheel an irresistible impulse, thanks to the
mechanism that we have studied, also thanks to the "in-
individual fluencies carefully covered" that
this mechanism allows it to act without anyone noticing
doubt. The violent, the advanced are his soldiers, because
they preach the ideas whose dissemination is necessary
to the realization of his secret plans. On the contrary, the

- 135 -

moderate, although recruited by him, are his adversaries
saries. He considers them as such, since they have another
ideal that he who repairs the enslavement to his
wills. This is why they are eternally betrayed
by him. The tolerance to which he encourages them is only one
trap that he sets for them, a fallacious invitation to
place in the desired position so that the violent
can crush them. Respond to such an invitation
tion, it is not "tolerate"; it is to abandon oneself. If
Freemasonry is an association of treason
vis-à-vis France, it is above all because it is
an instrument of war constructed in such a way that
takes it for a symbol of peace; it's because she
created between the French and those who are no longer French
a situation such that the first find themselves delivered
to the seconds.

Yes ! Tolerate, in such conditions of struggle,
it is to surrender. We must not tolerate what is hidden;
we must make war on him,... unless we have resolved
to commit suicide.

THE FANATISM OF TOLERANCE.

THE GAME OF "INDIVIDUAL INFLUENCES

CONCEALING OCCULT ACTION.

At the time of which I speak, among a large number fanatics trained by the occult Power, the fanaticism took, for the purposes of the cause, an aspect very peculiar. He did not come forward against such or such a religion – it would have been imprudent then.

– 136 –

It was against intolerance that he pretended to rebel. Such was the path taken by the occult Power to get his way. And it was all the more difficult to see clearly.

Thanks to this subterfuge, the fanatics do not frighten. There were hardly any moderates; rather they provoked them to laugh. Were they not, in fact, somewhat comical with their love of tolerance pushed so far what about fanaticism?

The fanaticism of tolerance! I heard more once this singular assembly of words, in the which the second made the first accepted. He doesn't miss there were no preachers duly styled and suggestive used to peddle it. We can go far with "the fanaticism of tolerance. I knew something about it by myself.

Those who had this fanaticism reproached those who did not have it for not being the true apostles of the religion of Tolerance. And so it was the most sectarians who pretended to be the most tolerant rants.

According to these tolerance fanatics, the real role of Freemasonry, its sublime mission was to establish in the world, against all odds, and if necessary by violence, the religion of Tolerance. This was the suggestion given to them and they received without suspecting that this so-called religion of Tolerance excluded, in the thinking of the Power see occult, the existence of any religion in the Catholic world, and, later, in the Christian world.

For then, they affirmed their respect for the "Catholic-

– 137 –

sincere cism". They even confessed their friendship for such and such tolerant Catholics who they said were content to be born. They presented tolerance as a com-natural complement of true religious feeling. They declared that, if they felt any inihalfness in the soul, it was only against these Catholics intolerant ics who were without suspecting it, the . enemies of their religion. The true friends of this religion, it was them!

I heard these "fanatics of tolerance" the time when they began to become furiously intolerant in the name of their disordered love of tolerance. I even witnessed scenes from a comic irresistible. One of them was caused by cod that some "freemasons admitted to having eaten the Good Friday in the year 1884. Observing Catholic prescriptions were, from that time, considered a Masonic mortal sin by which-some of these so-called apostles of tolerance.

So, on Good Friday in 1884, one of these advances asked his lodge to vote a reprimand against the Freemasons who "by eating cod on Friday dredid said saint, contributed to maintaining the prejudged to be of another age." He thought that this motion would be voted on, because of the ascendancy he exercises usually caused by his violence and audacity. But he had placed himself there on bad ground. The workshop in question worked well a little in its trailer habitude; however it included a certain number of non-warlike masons who did not want to disturbing the peace of their household for a dish of peas-

- 138 -

her. Our madman did not fall into these categories of considerations. He didn't have a household; Or rather he only had an irregular one, in which he did not didn't appear every day. He could refrain from to show up there on Good Friday, which saved him from any indoor difficulty. He found that the others didn't-just want to do like him. Furious to see his mo-repelled, he took to task, after the closing of the works, some of those he had seen hos-tiles to his proposal.

- Let's see, you, F.-, so-and-so, don't deny it. Confess how thin you were this evening. You still feel Cod.

– Well ! Yes, I was skinny, replied the unhappy man who trembled before his terrible inter-speaker, but who confessed all the same, because knowing well that he was not alone in his situation, he hoped– could be supported. What's wrong with that? My wife goes to mass. It would be a hell of a deal if I asked him for meat. After all, I have so given proof of tolerance.

– He showed proof of tolerance! screamed the madman, gesticulating furiously. He calls This gives proof of tolerance! And it's believed Freemason!

And the cod's opponent had a bearing of shoulders which expressed all its contempt for those who understood the Masonic spirit so poorly.

He was speaking to someone else.

– And you, of course, ate cod
Also. Come on, at least have the courage to admit it.

, , – 139 –

“Perfectly, I ate some,” replied the newbie.
vel arrested who was just as cowardly as the preceded, but who hoped to get out of the situation by invoking as for a reason that seemed peremptory to him. I
I ate and even a lot; because I love her
cod. You can't stop me though
to love cod! That would no longer be tolerance.

– You ate some at noon.

– Yes.

– And again in the evening?

– Yes ! Since I tell you that I love him! It is one of my passions.

– And you don't eat it any other time in year, I bet, even though you loved him so much?

– My wife doesn't want to do the others to me days

There was then a deluge of sarcasm on these free-Freemason thinkers who felt a passion

only one day in the year and precisely that of Good Friday.

We understand that between the simple tolerant and the fanatics of tolerance who went so far as not to tolerate eating cod on Good Friday, for whatever reason, the occult Power had his choice made. But we didn't know that.

The F.-. Combes, recently questioned about his feelings towards Herveism, declared that he "re-energetically proved antipatriotism. But he added that, this disapproval having been expressed, he didn't see why we were so afraid of

- 140 -

unpatriotic; that, for his part, he was ready to do alliance with them and to give them a share of influence in the direction of the affairs of the country, as he had made, when he was President of the Council, vis-à-vis Jaurès.

The F.-. Combes showed us one of the tactics queries of occult Power: reproving lips when we cannot do otherwise; but act as if we did not reproach. However, to practice it, this tactics, the occult Power is in a situation much more advantageous than the former president of the Conseil. We can indeed question the F.-. Combes. It's necessary while he responds, and despite his quibbles, he discovers. We do not question the occult Power, then—that we don't know it exists. And so he plays his game with all the more certainty that he sees in that of others without being able to see into your own.

Between these followers who appeared to me so different—rents from each other and in the midst of which I had to inevitably end up taking sides, the occult Power only intervened through "influences individually carefully covered" which the Masonic receipt. He was hiding behind them. He listened to the discussions that took place between those of his followers whose different states of mind marked the stages on the road to the famous Re-Legion of Tolerance. It is slyly that he supported these rather than those, in a way invisible, but irresistible, thanks to its masonry superimposed and to the influence that the masons from above, the elected, the selected, the tested, and also the best

trained and best armed, necessarily exercised on those below. The occult Power made the efforts, he stretched all the springs of the powerful machine that we have studied, in favor of those he pleased to favor, and he crushed the others, this while everyone believed they were in conditions of absolute independence and equality. This independence and this equality were in reality so illusory that an hour was coming when some, those against whom the occult Power had taken sides, were no longer free than to leave Freemasonry, or to sanctify their presence by their presence, if they remained, which would revolted. But they only noticed it after, without suspecting it, they themselves had worked on to create the state of things which ended up revolting them. Their departure no longer hindered the occult Power in any way, since the transition for which he had needed of their competition was a fait accompli. She's my pre-story that I have just summarized here, and it is also that of so many others that I saw leave,... after having been obtained from them all the harm that they were susceptible to do.

What the occult Power wanted to achieve was to inspire in his followers a tolerance which became a duty not to tolerate Catholicism. A series of maneuvers brought him to this result.

He began by arousing the Freemasons against certain individuals: the Jesuits, for example, under the pretext that they interpreted religion Catholic with intolerance. Wasn't that the role of the Church of Tolerance to ensure this?... To gar-

der tolerant Catholics against the companies of Intolerant Jesuits, the latter were suppressed. This makes in the name of tolerance, we used the hatred that we had incited against the Jesuits by observing that their spirit had penetrated Catholicism while the role of Masonry was therefore far away to be finished. A duty was imposed on her: that of the protection of "good Catholics" against bad ones go. So at war! The soldiers of the Church of the Tolerance, could they fail in their holy mission! And here are the lodge followers convinced that they have

ticks. But little by little, it came to pass that "believers sincere" we declared that we saw almost none, crushed sated as they were by the fanaticism of others. THE champions of tolerance should therefore redouble your ardor. The truth was that the Catholicism feeling attacked, defended itself. A time came where the "Jesuit spirit" was considered to have completely replaced by the "Catholic spirit". We then wondered what was the reason for this. The state of excitement tation to which the permanent Freemasons had arrived stated that to the question thus posed we made this re-answer: "It is the absolutism of the dogma which is the cause of all. The gentlest men are inevitably condemned to become fanatics as soon as they believe to a dogma. Dogma is intolerant by nature. In indeed if he affirms that this is truth, he thereby declares even though this is an error: This is the true principle of intolerance against which Freemasonry has the duty to defend men.

– 143 –

This time it was the introduction into the minds sophistry directly offensive against the doctrine for which we had so long displayed such great respect. After attacking the individuals who, pretended, misinterpreted this doctrine, we attacked it, under the pretext of defending the people.

Always the so-called need to defend something something or someone, to hide the incense- attack health !

We understand that after so many successive deformations cessives, the idea of tolerance presents itself to the mind of a freemason under a very particular aspect, and that we arrived in the dressing rooms at this independent conviction-terribly rooted: that there is a false tolerance rancid and true tolerance; that the real one is the one who always remains armed, who compromises on nothing, and who, not being afraid to go to the end of his principle, does not allow a religion to be tolerated likely to produce intolerance.

This is how it was reserved for Freemasons to love tolerance enough not to support the idea that others besides them could be intolerant.

It seems too comical to be true. But,

me the scenes of this comedy from which we suffer now the tragic consequences. And by the way, the profane world, unfortunately too inattentive, Did he not witness the same developments? He only has to remember.

CHAPTER VI

Clericalism and Catholicism. The scapegoat.

The action of the occult Power extended in the conservative circles and even around the world Catholic.

THE LIE OF "CLERICALISM".

At the same time as he carried out the deformations of ideas which have just been exposed, the Power occult resorted to lying towards the francsmasons as towards the profane world to understand complete his work.

Who does not remember the famous formula launched by Gambetta: Clericalism is the enemy! To this propos, I have often heard certain opponents express themselves tasier on the skill with which, they say, the francs Masons know how to find the words that must make you do not. They are wrong in this, as they are wrong children when they say it's cold because it snow is falling. It is not because the formulas Masonic are well found that they make a fortune; it is because, well or badly found, it is the Masonnery which launches them, using all the organic forces nized resources available to it.

Here is proof.

Of these two aphorisms: Clericalism, there you have it the enemy! and: Freemasonry is the enemy!

– 145 –

So which one is best suited to the circumstances? constancy? Who is the most justified, the one who, reasonably, should have the greatest fortune? It is obviously the second. And yet, it is the first

What? Because it has been through thousands of mouths which open themselves to the will of the occult Power. Gambetta himself was only one of these mouths; because there is evidence that the word existed before he launched it that. The word existed, but it did not make a fortune. THE Occult power made it adopted by Freemasonry laugh. He put it in the repertoire of those of his people whose the voice carried. It was again a simple matter of suggestion by intentional, premeditated, calculation. Success therefore did not happen alone, the virtue of a well-chosen formula. It was the consequence sequence of a maneuver. And this maneuver, like so many others, was only possible as a result of the existence tenancy of the Masonic organization.

Why did the occult Power impose this force? Gambetta to his troops? Because she had the point starting point of a strategic movement similar to one which was carried out around the idea of tolerance. It was necessary that the attack on religion traditional was hidden under several masks. The march of occult Power is not only a tortuous walk; it's a tangle of winding steps.

I have heard it said and repeated a thousand times in the lodges – and the same thing was then done in the secular world – that we did not want it in any way

– 146 –

to Catholicism, but simply to clericalism, that is to say "to the intrusion of Catholicism into the policy".

All in good time ! thought the moderates. If it is known to go to war against Catholicism, we protest in the name of respect due to all religions which is included in our statutes. Against the key-ricism, on the contrary, we must not hesitate. We cannot accept political domination priests. And this, in the very interest of the Catholicism.

It should be noted that this was happening at the time when there already had two hundred and fifty to three hundred francsmasons in Parliament, while he was not there than a priest. But we could see his cassock, while we could not see the apron of the three hundred. The Freemasons themselves were unaware that

Parliament. Only the leaders knew it. Everyone was therefore trained. Everyone marched against the key-Catholic Catholicism that everyone, after Power occult, declared to constitute an imminent danger and formidable, without worrying about the other, the clerical-Invisible Hsme, but constantly acting and waging war, the clericalism of occult Power. We hired the campaign first in the boxes, then outside the boxes, in all fractions of the profane world where could exercise the proselytizing ardor of the fanatical apostles tized and sub-apostles becoming fanaticized. All the world shouted: Respect for sincere Catholicism! But no more clericalism! We must not bear

— 147 —

revival of politics by religion. THE priest in the sacristy! And we cited facts...

The priest at the church and in the sacristy; we are of this opinion. But since Freemasonry admits now that it is the counter-Church, we think that alongside the formula: the priest in the sacristy, he would have agreed to put this other: the Freemason at the lodge! Since, on the contrary, the Freemason does his anti-Catholic propaganda outside the lodges, since it practices his anti-Catholic policy in Parliament, he necessarily and legitimately brings Catholicism to this same land.

Indeed, when he sees himself threatened by perfidious and continual attacks of which he does not notice nowhere are the real authors responsible, because these walk in the shadows and are called the Pou-see the occult and Freemasonry, when he notes that these attacks occur everywhere at once: Parliament, in the press, in education, is it not it is not natural, is it not inevitable that the Catholics people are brought to face where they are

assailed, unless they tense their backs to the blows

and that they do not accept their disappearance in advance?

No doubt they would not be reduced to this if they had known Freemasonry earlier; if the knowing, they could have fought her directly and face to face on the propaganda field; if, before that it was not all powerful, they had shown it hypocrite and cowardly, as she is. This is their big

and in the way it should have been! But their excuse is-

- 148 -

she is not in the unimaginable hypocrisy of their adversary, the occult Power, in the incredible falsity of Freemasonry, in the extraordinary when-tity of lies accumulated on purpose by this association to constantly conceal its action offensive?

Without doubt, placed as they were, the Popes, they could realize. They could see. So they realized and saw. The catholics have nothing to reproach them at this point view. The Popes addressed the monarcs and subjects. The encyclicals bear witness to this. But monarchs and their subjects, because they do not did not see the adversary who evaded so skillfully-ment, were unfortunately inclined to imagine that the Popes were exaggerating, as we have been until now led to believe in the exaggeration of current anti-Masons.

On January 4, 1818, Cardinal Consalvi wrote to Prince of Metternich:

"Things are not going well anywhere, and I find, that we believe ourselves to be far too exempt from simplest precaution. Here I maintain every day Europe's ambassadors of the future dangers that secret societies prepare for the order barely re-constituted, and I realize that I am only answered by the most beautiful indifference. We imagine that the Holy See is too quick to become frightened; we are surprised at the opinions that prudence suggests to us..."

We were surprised, in fact, and it was not only because of universal carelessness, but also because that the astonishment was carefully maintained by

- 149 -

some of those even to whom the Cardinal secretary of state. Without him knowing it, they were the liege men of the occult Power. What-some even belonged to secret societies superior. Others were only part of the masonic inferior masonry. But didn't they hear the successors of the F.-, of the Tierce repeat with con-

God, here is the Mason!... He who deviates from his duties of religion is not a Mason. 11 usurps the name..." How, being thus blinded, could they have admitted—be what Cardinal Consalvi told them about societies secret.

And yet the Vatican was well informed; He saw just, as the following passage from the letter from Consalvi. The forecasts therein contained were only too justified by the facts.

"By all that I collect from various sides, and by what I see in the future, I believe (and you see later if I'm wrong) that the Revolution has changed marching and tactics. She no longer attacks by hand arming the thrones and the altars, she will be content to undermined by incessant slander: it will sow hatred and the distrust between those who govern and those who are governed, it will make some odious, while pitying others. very. Then, one day, the most secular monarchies, abandoned by their defenders, will find themselves at the thanks to some low-level intriguers to whom does not deign to give a look of warning attentive. You seem to think that, in these manifested by me (but always of a verbal order from

— 150 —

Holy Father), there is a preconceived system and ideas who can only be born in Rome. I swear to you Your Highness that by writing to him and by addressing myself to high Powers, I completely strip myself of any personal interest, and that it is from a beautiful point—higher blow as I consider the question. It's not there stop now, because she is not yet in—placed, so to speak, in the public domain, it is damn to late regrets. »

It is, alas! a law of nature that is not generally believed to be rally than what we see. Catholics do not did not see the occult Power, nor its plan, and it is why they couldn't believe it. That is why, neglecting the warnings that came to them from so high, they did not oppose anything to the pours boxes.

Whatever one may think of the fault they committed into this — because so many of them they unfortunately still commit today, — it would have been a different fault than after not having

do not fight on the political ground, therefore that they were attacked there. But under what conditions inferiors then presented themselves for the fight!

By maneuvering politically against the Church before having been universally unmasked, the Pou-seeing occult could be said:

"All the chances are now in my favor, since I attack the Church without anyone even knowing that I exist. One of two things: either the Catholics They will defend it, or they will not defend it.

– 151 –

If they defend it, first their blows will go astray since they ignore me. Instead of hitting me, they will strike nearby. In addition, I will have the advantage of to appear as provocateurs. Nothing easier, since I attacked without anyone seeing me. If they don't defend it, it's even simpler. I do not have, in this case, no need to fight. I just need to continue as I started. »

It was therefore natural and necessary, whatever could happen, that the Catholics would try to de-split the Church on the political ground. And it is so that, through its perverse maneuvers, the occult Power had ensured the possibility of presenting before the crowds the ghost of clericalism.

Catholics therefore had only one tactics to adopt. Respond to offense with offense; compare Masonism to clericalism; attack the real enemy, that is to say Power occult, in its fortress, Freemasonry.

Unfortunately they didn't know; and from then on they had to be defeated. This is how we come back always to this necessity which imposes itself on them as the primordial necessity: Knowledge! Know the Masonic question!

I heard it in the dressing room, and thousands of times, I repeats, Masonic speakers proceed with hypocrisy denounced in advance by Cardinal Consalvi. But this hypocrisy was not the fault of each that Freemason taken individually, at least in the majority of cases ; she was especially and before everything comes from the occult Power. Didn't I repeat.

with the other Freemasons, that we do not are in no way linked to the true religion, which we respect were the sincere religious feeling, that what we were attacking, it was only the intrusion of religion in politics?

At least that's how we started; And we were sincere. Only we let ourselves gradually fanaticize.

By inspiring us with this language, the occult Power made us, without us suspecting it, tra- to strive to create a sort of scapegoat, clericalism, on the back of which we accumulated all the reproaches that could be leveled at the mind of intolerance, fanaticism, obscurantism and despotism. We could all give in to this game. born happily and innocently, it seemed to us, since by limiting ourselves to attacking clericalism, we observed the Masonic statutes, we pections religious faith, worship, religion. But we did not know that the occult Power reserved itself to one day slip the skin of the scapegoat on the back of Catholicism, and that thus it would be this one which would find himself loaded with all the hatred that nofis we had collected on the other...

So I worked, in good faith, like so many others very, to the creation of the clerical scapegoat. But in same time, and under the influence of suggestion which was syringed to me every day, like the others too, I saw clerics all over the Catholic world lique ; and I didn't think, because we don't think anymore when it is suggested that this was due to the fact that

every Catholic feeling his religion threatened, he was natural that he would try to undo her. This side of the question tion escaped me. The suggestions coming from the Pou- seeing the occult carefully left him in the shadows. They explained things the way the wolf of the fable explains them to the lamb that he wants to devour. And, always like the others, I blindly accepted- ment these suggestions. I contributed in this way, without knowing it- see, to the decline of my country and, consequently, to mine.

I accepted these suggestions, thanks to what the Ma-
this nonsense flattered me by persuading me that I was a
champions of truth, light, civility
reading. I accepted them mainly thanks to the ascendancy
that she had started by taking over me by
falsely convincing him of his devotion to the ideal.
Was she not the apostle of all great causes,
the instigator of all progress, the Alma Mater of
Humanity? Could she be wrong?

"Holy Masonry!" » cried with emotion
sacred the F.-, Dequaire in his closing speech
of the Convent, a few years ago.

And I too, I whispered deep within myself:
Holy Masonry! And I moved forward, my hand in-
visible hand of the occult Power, eyes closed, com-
defeating a religion that was only defending itself, and
serving with blind fervor an indiscriminate clericalism
ultimately formidable, because it is he who without showing himself,
has not stopped attacking for two hundred years; and what he
attack, it is the very existence of the country!...

- 154 -

PROGRESSIVE WALK. ADMITTING THE LIE.
EFFECT OF AUTOMATIC ELIMINATION.

We only approached the study successively
of the many destructions that were necessary
to accomplish to allow the occult Power to edit
proud one day "the Temple of Hiram".

The congregations were the first to undergo the as-
leap. A slogan circulated: it was the congregants
tions which maintained the spirit of clericalism.

We didn't know anything about it, of course. We don't
hadn't seen it for ourselves and we didn't have any
let's say no proof. But we had faith in
Masonry. When we have faith, we believe. The Mason-
he spoke, we accepted his word as word
of gospel. It was therefore the congregations which included
began to be covered in the skin of the scapegoat
sary. We had first of all respected them, they
Also ; I mean that we had affirmed the respect
ter. Certain statements made by Brisson in 1872
are here to prove it. We stopped doing it. Home
only more loudly displayed respect for the Catholic
licism. The congregational idea was thus isolated from the idea

among the congregations. We experience good ones and bad.

Isolating an army corps to reduce it is a tactic known to men of war.

"The goods of mortmain, it was said, do not constitute
Are they not killing a growing danger every day?
And then, isn't it there, in the congregation, what is

– 155 –

the home of obscurantism and fanaticism? Of the secular priests, certainly! it is necessary so that live a religion Now, we want religion long live. It is not religion that we are attacking—we will never. So we won't attack each other no more to the priests. We only fight congregation, which is absolutely outside religion, which is useless to him, which is even harmful to him. Ah! No ! Certainly ! It's not for the poor country priests that we will never blame each other. It is on the contrary them we defend when we take sides against the congregations. »

However, a day came when they were attacked. It is when the work of suggestion was more advanced. What-masons carrying within them the true spirit of The occult power then became aware of something... which they gave to understand that we had omitted to think. "After all," they said, "priests don't wear Don't they wear a black dress too? Aren't they part from "la Calotte" like the congregants? Didn't They don't have the same spirit? If this spirit is bad here, he's bad there. However, you must have the neck rage to follow his opinions to the end! A real mason does not stay on his way. As soon as we shout: take off the cap! we must know how to complete the liberation of his mind and shout: down with all the skullcaps! »

– Down with the old skullcaps only! pro-know certain Freemasons among whom the suggestion tion had not yet operated completely. The old clergy is worthless; it's heard ; so let's create one other. Because for a religion, you need one.

; – 156 –

And discussions began on this subject, under

Either ! was answered by the more advanced initiates which included only a few magnetic passes were still necessary to produce in some subjects the deep state of hypnosis. Once again, this is not to religion, to worship, to faith that we will never attack. We have the deepest respect for consciences and we do not think, as you, only reforms in the clergy! Our women go to mass... (Many could have added: we eat cod on Good Friday) and we want this to continue.

And perhaps a good number of Freemasons, taken in isolation, do they hold to it, in fact. But the Power hides him, doesn't care.

When the hour seemed to him to have come, without letting himself lingering by those of the initiates who did not "follow the train", without worrying about the items listed in the Masonic statutes to prescribe tolerance, he made those of his mastiffs whose voice was the more resounding, those whose barks were the most feared. He created more advanced journals than those that existed. He subsidized them so that their editors mixed their howls with those Masonic mastiffs. And soon the same cries of hatred which were initially only addressed to the congresses ganists, then only to congregants and priests tres, were finally pushed against all Catholics, big or small, rich or poor, against the practices traditional ticks, against this religious faith of which

– 157 –

people suddenly demanded destruction with fury, after that we had so long affirmed the respect we had for her.

The substitution dreamed of by the occult Power was then realized: the clerical scapegoat had become the Catholic scapegoat.

And this was admitted in the lodge; but only when the occult Power felt that it could afford with impunity such an admission because finally its followers were "to the point", that is to say completely admitted frozen and fanaticized.

I heard with my ears one of those who

the F.-. Courdavaux, professor at the Faculty of Lettres de Douai, whose words have often been quoted as I will call back. This F.-, walked, in 1888 and 1889, a certain conference in the provincial lodges and in those of Paris, conference in which found this passage:

"The distinction between Catholicism and clergy calism is purely official, subtle, for be- care of the stand. But here, in the box, let's say the high- ment, for the truth, Catholicism and clericalism Only do one. »

We see appear in the light of this last last sentence the true mental state of the Freemason. The true way of expressing oneself would have been this: "My brothers, we are obliged to tell the public that it is not against Catholicism that we are waging war, that it is only clericalism. It's like that that we must proceed, if we want the na-

- 158 -

tion follows us. We have to deceive her. But here, between us, while we cannot be heard, let's say quietly that we know what to expect and that we are liars. »

Instead, admire the formula: "Here, in the lodge, let's say it loudly for the truth..."

Highly! for the truth! While the confession is done between accomplices, the temple being well "under cover" and the poor fooled public, too far away to hear! And those to whom the F.- was addressed. Courdavaux applauded! They did not notice at all that they should have found themselves flouted by the expressions tions which the speaker had used. This one had baptized their frank hypocrisy, and they beat hands. If he had called things by their name, they would have would hiss.

The word spoken by the F.-. Courdavaux and the collection which was made to him in the lodge constitute in their together a document that is really worth remembering, because it shows us not only the cynicism invisible inspirations, but at the same time the stupid Masonic ingenuity and the incredible confession ment whose occult Power manages to strike intelligences, after he has manipulated them for

It also provides us with an opportunity to observe the effect of this automatic elimination that I have so-noted as being one of the main means by which the occult Power makes its selections.

In fact, the conference of Br.-. Courdavaux was one circumstances which contributed to removing me

- 159 -

to the empire of the suggestion by which I had been so completely dominated. When I started to think on the exact meaning of the words that I have just quoted, the truth, which I had been made incapable of perceiving for so long, appeared to me for a moment. A such a blatant contradiction between the language of yesterday and that of the next day widens the tear which begins was then to take place in the sails from which we had assumed developed my intelligence. The F.-. Courdavaux shook without knowing it my reason asleep. When the effect of this first shock were joined those of a number of others, I became quite unsuitable for the service of occult Power, by this alone that I stopped being blinded. But at the same time, what happened as a consequence? That I was thinking of leave Freemasonry. I therefore eliminated myself from myself. And at what time? To the one where I became at least useless, if not harmful to good mar-responsible for the affairs of occult Power. While around from me, those remained on the contrary who kept on the eyes the symbolic blindfold of initiation and who remained, therefore, good soldiers of the Power of Lies.

This explains the power of the suggestions tions of occult Power. If these suggestions are little almost irresistible is that they are only aimed at beings constituted expressly so as not to be able to see resist, by the reason that those who are constituted otherwise do not enter into Freemasonry. Or, if they go in, they all come out, some after the others, as I did myself.

- 160 -

Those who remain have everything they need to let people lead blindly; especially since the suggestion management comes to them from everywhere in the artificial environment

are soaked, penetrated incessantly and with all manner, as a plant is by the atmosphere of the greenhouse in which she is locked.

It is necessary to add to this that an emulation is established between all these "apostles" and "aspiring apostles". It's who among them will show themselves the most "freed", as the F.- said. Lafferre in the speech that we have cited, the most worthy of being "master" after to have been a simple "apprentice". And as suggested- from above wants the most liberated to be the one who shows himself to be the most anti-Catholic, we understand takes only the Freemasons, excited by the sting of occult Power and thus training each other others, can reach a sort of furious madness which they consider to be a holy passion of justice tice, light, progress and fraternity. We assumes, on the other hand, that the moderates are always defeated by the violent, since the occult Power always works for the latter, except in the hours when, after the crises provoked by him, he feels the irresistible reactions. He then puts himself at their head to control them. And this is done, the reader can report now, without the Occupying Power cult which leads everything, never needs to manifest itself fester.

, - 161 -

THE PROGRESSIVE MARCH IN POLITICS
: CONSEQUENCE OF THE ACTION EXERCISED BY
THE OCCULT POWER.

The same is true in political spheres where the occult Power makes its action felt through the intermediary of Freemasonry. It is thanks to this action carried out everywhere and always in one way invisible as the revolutionaries of 1789, helped by certain nobles who had been blinded by suggestions, were able to destroy the barriers that had to be brought down so that the Revolution bears all its fruits. Between the most moderate and the most fanatical of these revolutionaries, it was natural that a struggle began Next. The occult Power wanted this struggle, and that was enough for it to take place. Using the proceeded that we now know, he ensured that his soldiers, that is to say the advanced ones, prevail crowd on others. This is how, under his push that no one saw, France passed hands

to then be delivered to the Terrorists, who, due to of the very furies he had kindled in them, finished escaped from him and destroyed his army by destroying.

Same repetition in our time, at least for the first part of evolution.

It started with the progressives and the center-left-handed, who inspired and aided by the occult Power, defeated their neighbors on the right, with the help of their neighbors on the left, the opportunists. It was

– 162 –

always a step forward taken by the occult Power. Then, the opportunists, helped in turn by the radicals and by the "occult power which wanted to make the fortune of the latter, beat their elders allies the progressive center-lefts. During this At that time, the occult Power trained, equipped and ar-but a new body, that of the socialists. With with the help of these, he had the opportunists beaten by the radicals. The time has now come to put in opposition the allies of yesterday: radicals and socialists, the latter doing moreover as we did for them, that is to say, preparing the way for the collectivists, to the Hervéists and the anarchists; and all this for- What? So that they are accomplished successively all the destruction which is necessary for the reading the secret plans of the occult Power.

All, let it be noted, progressive, opportune nists, radicals, socialists, collectivists and her-mountain bikers, whose groups are nothing other than the successive teams of the occult Power, all can believe themselves to be free. Let us even say, if we wish, that all are in a certain way. The victories they successively won over each other were no less those of the occult Power, which decided in advance who would be victorious, and who created the conditions thanks to which victories had to be ensured. And the proof is that, from when his hand was withdrawn from them, they no longer counted. Gambetta, so powerful at one time, Gambetta, whose ministry was to be the Great Ministry, Gambetta who shouted to the vanguard teams of the

– 163 – ' ;

Occult power riots against him: "I will come to you continue and I will know how to reach you deep down haunts! » Gambetta achieved nothing at all. HAS barely had he founded his great ministry when this one was collapsing. It was because Gambetta was no longer the man that the occult Power needed. He had made the part of work that had been reserved for him. He had to give in place for those who were designated, without him knowing it, as more apt than him to accomplish in nature tion a new stage in the fatal march.

All those who followed him were, like him, than instruments. All, progressives, opportunists, radicals, socialists, collectivists and herveists have been, are or will be pregnant with certain ideas. A once in them, these ideas, like all the germs in their matrix, want to get out. They demand to happen to the state of facts. When the time comes, these facts are born, with the help of the occult Power. Once the delivery ment operated, those who have had the work are con- stunned as being no longer good for anything, not even to fulfill the role of nurturers. Their children are theirs removed to be entrusted to others. Therefore the execution of the decree on the choice of officers, rendered by Gallifet, was entrusted to André; that the application of the law on congregations, made by Waldeck- Rousseau, was attributed to Combes. This is also only once accomplished by the latter the part of task which had been reserved for him, he had to de- to flee, as he had seen Waldeck flee in front of him.

Combes was good for the work of reli- dislocation

- 164 -

religious, because of his fanaticism. But a fanatic is in no way indicated for the work of dislocation military that must now be carried out. There nation is still ticklish on this point. This is therefore no fanaticism that there is a need now nant, it is cynicism and dexterity. So that the egg- vre of denationalization takes place without France balks, the occult Power needs a virtuoso of crime, who is at the same time an acrobat; who knows how to make the patient to whom he swallows the food laugh poison. This is Clemenceau's role. He also needs ment of a mannequin covered in military clothing silence whose role must be limited to remaining seated in the chair of the Ministry of War, so that, by

of a soldier, France feels reassured. This is the role by Picquart. While it fulfills its function model and the other performs his parade on the ministerial trestle, the occult Power proceeds der by subordinates acting everywhere at the same time and as silently as possible, working to demoralization and destruction of the army. Picquart is there only to affirm that this work of demoralization is not accomplished anywhere, for swear by the stars and the white feathers that we only gave it to him for that. Everyone who has preceded Picquart and Clemenceau, all, by destroying who under one pretext, who under another, someone barriers that defended the social, political order and religious, opened the road and prepared the place to these two destroyers, against whom they have no

– 165 –

enough cursing today. They would like go backwards. From their hands which were strong to destroy as long as Power hides their lent his strength and who have now become feeble again Now that he is no longer with them, they carry puny blades of grass to obstruct the demolition man who razes the national fortresses that they delivered to him. They shout in the House. In their diaries, they cry and lament. But neither objurgations nor tears nor lamentations can prevent them from being charged with the terrible responsibility of having been, in as far as they could, the collaborators of the work of destruction. Gallifet prepared André, as André prepared Picquart. Waldeck prepared Combes, as Combes prepared Clemenceau.

INTERVENTION
OF OCCULT POWER IN THE LEADERSHIP OF THE PARTIES
WHO OPPOSE HIM
AND UP TO THE WEST OF THE CHILD.

The occult Power also knows, without us knowing in doubt and always by the same process, intercome between the opposition factions. He favors those whose doctrines are most useful to the reaction reading of his views. To do this, he makes the "incarefully covered individual fluencies" including the chain is established in such a way as to leave no solution of continuity from him to those around him immediate of princes, monarchs and Popes.

– 166 –

of the clergy by us that we have undertaken", said one of the members of the Haute-Sale.

Another wrote:

"I am sent from Rome only two of ours, well known for their hatred of fanaticism, were obliged, by order of the supreme leader^ to kneel and communier last Passover. »

A third :

a There is a certain part of the clergy who bites the hook of our doctrines with marvelous vivacity her. »

A fourth :

"These poor princes will do our business by believing work only on theirs. »

A fifth :

u May the clergy march under your standard in always believing to walk under the banner of the leaders apostolic... Hold your hands like Simon Bar-Jonah; spread them at the bottom of the sacristies of the seminaries and convents rather than at the bottom of the sea. – You bring friends around the Apostolic Chair. let's will have preached a revolution in tiara and cope, walking with the cross and the banner..."

These few documents taken among many others, which were taken from the Vatican Library and published with papal approval by Cutineau-Joly don't they show applied occult thought to create this chain of influences from which we have just speak and by which are enclosed even those who seem best placed to defend religion and the homeland.

– 167 –

Well here is one that shows it even better. It emanates of the man who led Haute- Vente under the pseudonym name of Nubius while occupying, under its true

matic accredited to the Holy See. What was this name? Pope Pius IX knew this and had the charity to not reveal it out of consideration for Christian families. here. This Nubius was in contact with all the great Roman Catholic world. He wrote one day to the Jew Prussian Klauss: "I sometimes spend an hour of the morning with old Cardinal Délia Somaglia, the Secretary of State; I ride horses either with the Duke of Laval, or with Prince Cariati; I will, after mass, kiss the hand of Princess Coria where I quite often meet Bernetti (the Cardinal which they feared the most). From there I run to the cardinal Palotta; then I visit their cells the procurator general of the Inquisition, the Dominican Jaulot, the Theatine Ventura, or the Franciscan Orioli. The evening, I begin this life of idleness so well in others busy in the eyes of the world and the court; the len-tomorrow, I take back this eternal chain (1). »

To better inform the reader about the effort hypocrite of occult Power with a view to extending its influences even in the environments where they are suspected would be least obvious, we will cite a fact which relates to the obstacles placed in the way of publishing a work of

(1) Quoted by Henri Delassus in his beautiful work: Le problème of fheurc jii'ésenie.

– 168 –

Crétinean-Joly by whom was replaced the one whose are taken from the above documents.

Pope Gregory XVI was the first to think of this publication intended to make known to the world only if the Church took, in certain circumstances constants, a militant attitude, it was by necessity defense, since she was constantly attacked hidden in the shadows by invisible adversaries. He consequently handed over the documents to Crétineau-Joly which were in the Vatican Library and that he wanted to see published.

We barely knew the mission that had been entrusted to the French historian that "individual influences" were set in motion.

The author of the History of Secret Societies (such was the title of the projected work) recounts in his Mé-

deigned to offer him a secret interview during from which he asked her for silence. Cretineau-Joly refused to accede to the King's request. This one got-drawn up to Pius IX who had just succeeded Gregory XVI. It was therefore through a royal intermediary, unconscious or not, that the occult Power was trying to weigh on the spirit of the Sovereign Pontiff.

At the same time, Cretineau-Joly, who had to re-gathering documents near the king of Naples had business in this city to a Carbonaro who, entering orders, had become the King's confessor and had all power over it. At the instigation of this Carbonaro confessor, the king of Naples, instead of delivering his documents to Crétineau, wrote a letter to the Pope

– 169 –

such as Pius IX declared to the historian that his charity of father and his duty as prince required him not to allow a publication which was not without danger.

In 1849, the nuncio in Paris hired Cretineau-Joly to resume his work by showing him a dispatch of Cardinal Antonelli who said that the Pope had not opposed only momentarily to the publication of the History of the Secret Societies, but which he now believed It is not useful to follow up on the idea of Gregory XVI. Cretineau-Joly, who had returned to work, was arrested again. This time it was Prince Louis Bonaparte who intervened. In spite, the author burned his book which was already composed. The documents which he later introduced into the History of Sonderbund and in the Roman Church opposite the Revolution were those who had escaped destruction or copies of those that had been restrained.

These are still individual influences and carefully covered acting on behalf of the Occult power that was brought to light by accident day in this affair of "Catholic France", where we live a priest publishing this newspaper with the money provided to him by the President of the Council Clemenceau. What was the purpose of it? Deceive the Catholics liques, try to seize the direction of their political, by creating, during the Cultuelles affair, a current which was at its head, apparently, the men the most honorable, the most qualified Catholics, academicians, a vice-president of Action libérale. In reality, the statements made by Father Toi-

was engineered and ordered, not by the Head of the Eghse' as we tried to make people believe, but by the Pou-see occult who acted there as we see it do in all circumstances through in-carefully concealed individual fluencies.

"Don't lose them!" said Mr. Clemenceau in re-putting the first ten thousand francs to Abbot Toiton, Would that make a famous news story? " We do not have had the news item, but in its place we have, which better, the vision, in shorthand, of the whole action Masonic and the typical process of occult Power.

CHAPTER VII

Those hypnotized by occult Power.

TRANSPORTATION OF THE MASONIC STATE OF MIND

IN THE PROFAN WORLD. ^4

Here then is the occult Power tremendously armed, thanks to the existence of the instrument he forged: Freemasonry, an even more formidable agent that he is irresponsible and unconscious.

Irresponsible, because if this association does not does not hide her existence from the public, she hides from them, as long as it can, the names of its members and it had managed so far to steal from him almost completely their collective and disciplined action; of so that it was impossible to ask him accounts.

Unconscious, as a result of the graduated suggestions that Freemasons receive without realizing it; like those which, in a religion, would come from a superior priestly body that we would not see, whose existence would be completely unknown, even junior clergy.

At the same time, the occult Power finds itself protected in a singularly effective manner.

Indeed, not only did he manage to interpose

a personality between the public and him; but thanks to dispositions of Machiavellian skill, this personality is so uncertain and obscure, around her so many fables are spread, so many contradictions circulate that, while knowing that it exists, we hardly believe in it. And we are still much less willing to admit that a being whose existence is so problematic, may find itself directed by another whose action in such conditions appears more problematic again.

Freemasonry is therefore for Power conceals both a defense and a means of attack. Thanks to her, the occult Power has every chance so that we never talk about him, whereas now he will be able to act constantly. The evils he will spread on the world, we will not attribute them to him memo, She ; how would we attribute them to him?

Within the formidable Masonic organization, a state of anti-Catholic opinion was created, by the proceeded that we have indicated.

But the occult Power cannot stop there. It is necessary, so that the goal to which it aims can come true one day, that the reigning state of opinion in the Masonic world passes in the world profane.

These are the processes used at all levels of Freemasonry which also serve abroad. Thus the marvelous unity of the general plan.

Indeed, long before they were brought to the point where we saw them, the Freemasons exercised

a certain influence in the secular world. THE Occult power had taken care to take them in all the environments. We understand that the day after their initiation, they make everyone around them feel the counter-effect of the action which is incessantly exercised on their minds. They repeat what they heard said by the preachers of occult Power. The day-nalist in his articles, the publicist in his writings, the playwright in his plays, the singer

infamous actions, the professor in his classes, the institution
tor in his classes, all spread, under different
forms, the teaching they received, the ideas of which
they were impregnated. All play the role of these cap-
padores of which we spoke, who wave before the
public the ideas on which it must rush.
The state of mind created and stored in the boxes
like a reservoir therefore overflows on all
points, and the secular environment finds itself little by little mo-
dified by him. And, like the Freemasons who do
thus the profession of propagandists does not give themselves
as Freemasons, the action they exercise is not
not known as a Masonic action. The newspaper
moderate, patriotic, even religious, can have, without
let him know, his or his Freemasons who do not say
what they can say there, but who meet
in the lodge with the enraged Freemasons of the
Lantern and Action; with those of Time
also, which establish contact between one and the other
others. If he does not have his own Freemason(s), he has
such and such of its editors who are imbibed, thanks

- 174 -

to '(individual influences carefully covered-
green", of Masonic spirit diluted to the extent
where it is appropriate for it to be assimilated into the
environment in which he must act. These masonists trans-
in turn impart to their colleagues the spirit that they
have received. And this is how our press, even
that of opposition, is attacked on many points
by Masonic infiltrations.

It is the same for workshops, salons, groups
pes that we constitute. So much so that in such a state
of things, there is only one remedy, which is
unfortunately the one we least resolve to
easily: which consists of knowing the characteristics
ques of the Masonic spirit, to take the counter-
foot in everything, and to rally, to submit to the disciplines
intellectual and moral ples who represent the
opposing states of mind.

BOTH ADVANTAGES

FROM WHICH FREEMASONRY BENEFITS:
MONOPOLY AS AN ORGANIZED SOCIETY,
AND INVISIBILITY OF ITS ACTION.

Note that to externalize one's action, or
rather that of occult Power, Freemasonry

in recent years, singular advantages.

It wasn't that long ago that she was still here only organized political association that existed in France. If this is no longer its situation today, in all cases it still benefits from an immense

– 175 –

^organizational superiority over opposition leagues recently created. It is easy to understand which facilities resulted for her from this sort of monopoly.

The mass of French citizens are divided against herself. It forms, as Taine said, "a dust of individuals" always ready to float to all the winds of opinion. It was not like this in the past. This has only been done since the appearance of the Masonry in France. It is only since then that a perverse will, invisible, but constantly active, took care to multiply among us the causes of division if we. Religious questions, political questions, questions economic issues, social issues, modern issues, everything served to separate the French in the past united, and to make that instead of a family, instead of a nation of which all the members are linked to each other others by the same ideal and contribute to the realization of the same goal, in France there are only corpuscles that float randomly in the atmosphere social; all colliding and swirling in one sort of crazy, uninterrupted storm. More discipline; more national discipline; barely a religious discipline that we also feel is crumbling, and weaken, in many souls, under unhealthy, deaf and perfidious influences.

In the midst of this chaos, Masonry alone existed until recent years, in the state of a group organized, coordinated policy, tending towards an unknown, but precise. She created within her lodges, as we have shown, a discipline, "The

– 176 –

Freemasonry, said a speaker from the Convent of 1893, has no pretension of wanting to apply to obtain from its own bosom a certain number of documents trines of freedom and individual independence including

Freemasonry is a fighting organization and it is obliged to submit its members to the rules of discipline which are essential for struggle. »

It is natural that the agglomeration thus constituted, found herself all the more powerful as she was only hierarchical in the middle of a world of which all the parts disintegrate a little more every day under the dissolving action of the disastrous egalitarian dogma. Masonry is therefore like a real block among the floating molecules which replace the an-old French nation. How did this block, propelled thanks to the extremely powerful organism that we studied, would it not cross the dust that we are, by pushing them despite their multitude, as does the small coherent mass of a cannonball in the middle of billions of corpuscles that swing in the atmosphere? , Has this advantage of being the only organized political society nized in a nation where all social ties have been broken, Freemasonry joined until now a second even more considerable one, which was that no one suspected the existence of the first.

Had she not written in her statutes that she would not didn't care about politics? We believed her. Onne could foresee that one day one of its members

– 177 –

F.'. Gonnaud, speaking at the closing banquet of Convent of 1886, would be led to say: "He was a moment, not of rules but of formalism, of declare that Masonry was not concerned with religion, nor politics. Was it hypocrisy? I won't say it. It was under the impression of the laws and from the police that we were obliged to conceal this that we all have a mission to do or rather to do only. »

They affirm to each other that they have a mission to play politics and do nothing but that! And they proclaim in their statutes that they prohibit themselves this occupation. The F.-. Gonnaud says a lot by this admission which sufficiently corroborates the presentation made below above the mason method and processes niques.

This is how the nation was deceived without power

loyal nation among all, that an established association on French soil had the principle of lying?

A man who lies, that's common. But an association ciation! An association that lies, not once, but without stopping for two centuries! Who puts lies in its statutes, that is to say who makes lies the basis of its action! How would French minds have imagined the same perfidy?

It is precisely because no one could dream that we let Freemasonry tra- do everything at your ease. We looked at the Freemasons like originals or simpletons, or mutualists

– 178 –

of a particular species, or vanity talkers teus and empty, or even like happy accomplices who pretended to have secret meetings to escape as often as possible to the monotonies of everyday life milial. We took them for everything they were not. But no one could take them for that that they really were. And this is how, all everyone believing them to be harmless, no one thought of hinder them in their action.

' We remember the curious and suggestive testimony what did one of the two recruiters bring on this point? the invisible Freemasonry with which I had to deal at the end of my Masonic life.

"You realize," he said to me, "the power available to Freemasonry. We can say that we hold France. It's not not because we are the number, since there is no there are only twenty-five thousand Freemasons in this country (it was in 1889). Nor is it because we we are intelligence, because you are able to me- surmise the intellectual mediocrity of most of these twenty-five thousand Freemasons. We hold the France because we are organized and the only ones organized. But above all, we hold France because that we have a purpose; that we do not know what this goal is; that, as we do not know, we cannot prevent it; and that finally, as there is no obstacle, the path is wide open before us. »

It is impossible to summarize more clearly the two main reasons for the strength of the Mason-

– 179 –

Today these two causes of superiority tend more and more to disappear. Their effect weakens slowly, but gradually, as develop groups opposed to France Masonry and the knowledge of masonry spreads Masonic question; and this is what should give courage and above all endurance to the French no longer crushed by the memory of defeats which been suffered for thirty years only because we were unaware all of this.

PERVERSTY CLOTHED IN SINCERITY.

The skillful and profound perversity with which he acts the occult Power vis-à-vis Masonry is re-also finds in the method used by this with regard to the profane world.

How could it be otherwise? Since each mason is only an echo of what he heard – and a more or less faithful echo, otherwise it is expelled would be Masonry, or else it would come out of itself-even, as we have explained – his effort particular is regulated by the learned calculations which determine the prudent course of occult Power. It's trickery, deceit, lies and hypocrisy who have been so successful inside the dressing rooms because the unwarned Freemasons were defenseless against these means; it is also cunning, deceit, the lies and hypocrisy that must succeed in the profane world, because this one is no more warned against the effort of Masonic perversity

– 180 –

that Freemasons were not warned against perversity of occult Power.

And even, a new factor intervenes which increases considerably weakens the effect of masonic; it is unconsciousness that is created in the almost unanimously among the Freemasons. The representatives direct members of the occult Power who have regimented the first followers of Masonry spoke knowingly lie to them. He

the same goes for the propaganda carried out by the French masons in the midst of the secular world. These were fanaticized, blinded in such a way that it is, the most often, without knowing it, they are lying. Acting through them, the hypocrisy of the occult Power is therefore clothed in ingenuity, and it becomes more redoubtable. In reality, they are believers, since they believe in the mission of the Widow, in her holiness. Of less so for a large number of them. We managed to persuade them that science demanded the destruction of Catholicism. They don't know absolutely nothing by themselves, since they are not not scholars. Here again, they had to believe what they were told. They believed. On this point as on the first, they have faith. This is a considerable strength wheat. And you have to know, you have to have seen how much value hallucination!

As a result of the suggestions they receive, these barely roughened intelligences take themselves for scientific intelligence. It is very sincerely that The dishwashers in the Widow's kitchens

– 181 –

considered the pioneers of science and reason. Every time Christian priests pronounce a hundred the name of Jesus Christ, they bow their heads and humiliate themselves deep within themselves. On the contrary, it is enough for Freemasons to talk about their divinity, "Reason", so that they become puffed up with pride and considered infallible.

Ignorant people who think they are learned, or that, not being learned, they are at least the soldiers of science, who carry this conviction in politics, and who, cleverly recruited, arrive at govern a state by the force of occult organization to which they belong; which dominate, therefore quent, by reason of their ignorance, in the name of an invisible force to which it is impossible to asking for accounts, this is what we can consider rer as an infinitely harmful clericalism for the country that is infected with it. It is, strictly speaking, the dictatorship exercised by imbecility for the benefit of perfidy.

tized that Freemasons proceed with respect to profane world as the occult Power proceeded towards them. No more than this one, they say basically where they are going with this. How could they, since they themselves do not know where we want to lead them. Brisson, for example, speaking of Congregations, once declared "that he could never but come to the thought of any republican of restrict in any way the right of association". It is likely that Brisson meant what he said.

– 182 –

It was in 1872 that he spoke like this. The suggestion blicaine was the one that corresponded particularly- at this time to the need for occult Power. Brisson obeyed the impulse he received without realizing it. doubt. He spoke as a Republican. For some time number of years, this is the anti-Catholic suggestion who dominated. Brisson again obeyed this suggestion tion and he spoke and acted no longer as a republican but in sectarian. His conviction, however unenlightened it was, nonetheless gave a certain force to his pledge from which the occult Power benefited.

Thanks to this kind of unconsciousness, it is with sin- It is true that Freemasons affirm their tolerance rancid and their respect for all religious faith. And it's yet another advantage for the occult Power. Even today, we meet Freemasons who are convinced of their spirit of tolerance. The F.-. That- thousand Pelletan himself proclaimed in a speech, when he was a minister, his respect for religion. It is a fact. Do you think he was lying? It's not certain. He spoke like this as he left the table and it may be perfectly that that day, he had tolerant wine. Briand takes his "desire for conciliation" to the seriously by very senior political figures Catholics. The suggestion produced in him, due of its particular nature, the state of mind necessary for that, in the most natural way, he can thus impose, and perhaps, at certain times, impose oneself to himself. Meanwhile, Clemenceau sub- appoints an abbot and founded under the authority of the tane of this one a newspaper, la France Catholique, which

– 183 –

so sells at the doors of churches, to allow the

of Catholicism, to make Catholics read what they must be persuaded so that the occult Power can arrive at the supreme destructions that he meditates.

While opinion is worked on in so many ways various reasons, how could she not be deceived!

We have cited the words of a Freemason who speaking of freedom, very sincerely made this de-statement:

"Yes, whatever anyone says, it is the freedom that we want to ; only, we want the real one; the one who do not allow anyone to take liberties against her. »

This is the extent to which occult power is come to distort the intelligence of those he calls the children of "light". If they are there now- However, we can judge the sincerity of their fanaticism when they had not yet entered the period of action, when, consequently, their aberration was not likely to feel at least some little forbidden from the spectacle of the contradictions that they are forced to inflict on themselves today.

the deep state of unconsciousness.

It is sometimes with a really unconscious comedy that they operate, vis-à-vis the profane, all the hypocritical maneuvers that were carried out vis-à-vis towards them by the representatives of the occult Power.

One day, towards the end of my Masonic life, when my reason beginning to wake up made me hear

- 184 -

deep in my conscience his protests against the Masonic fanaticism by which I had let myself be dominated, a layman who was a friend of mine came to see me to ask me what Franc-Masonry, to which he was attracted by a recruiter. Barely had he entered my house when another arrived of my friends who was a Freemason. The conversation committed between the three of us, and under conditions such as I was soon content to listen to.

The Freemason said to the one who was not:

- Freemasonry is an association su-

– Then it's perfect. Yet I was told that it was a political association?

– Not at all. We are not concerned with politics.

–And religion?

– Neither. Besides, if you want to have the consciousness at rest in this regard, here is what is the first article of our statutes: "Freemasonry, essentially philosophical, philanthropic and progressive, aims to research of truth, the study of universal morality, sciences and arts, etc. ;>

As my friend spoke and I heard
fall from its curl the beautiful declarations inscribed
in the Masonic constitution, a kind of veil
was torn inside me, thanks to what I found myself in
faced with this reality, unbearable for my conscience
science: a friend who relied on me with conscience
engaged and that I saw deceived, victim of lies

– 185 –

Masonic statutes. The concrete fact imposed itself on me in all its clarity.

Don't we do, every day, I said to myself,
at all hours, exactly the opposite of what
is written in there? What is true? Our actions,
or those declarations by which we attract the
laymen in good faith?...

For the first time I really felt
disgusted with the work in which I had collaborated
Without seeing the odious and contemptible hypocrisy.

When the applicant had left, I said to my friend
freemason:

– It seems to me, my dear, that we have just made
a profession singular.

– What do you mean? he said in surprise.

– We have affirmed to the innocent layman who

Freemasonry. However, we only do policy. Admit that we took it upon ourselves comfortable with the truth...

– Should we tell lay people what
What do we do in Freemasonry? We don't have any
not allowed.

– We nevertheless said the opposite of
the truth. *

We also affirmed that we were an association
ciation of tolerance.

– Well?

– ■ Well! We are just the opposite. YOU
are not tolerant and I am no more than you.

– 186 –

since we both want the destruction of the catholicism.

– Aren't we right to want
the destruction of Catholicism?

– That's another question. Let's admit, if you
wish, that we are right, it is none the less
unfair to deceive a layman as we come
to do. If we consider it a duty to
destroy Catholicism, why don't we proclaim it
we not highly?

– Because our regulations require us to
secret. There is no need to discuss that.

– It follows that we come, you and I, from
say the exact opposite of the truth. This is
shovel lie. In addition, we adorned ourselves with
the virtue of tolerance as we in-
tolerant. It's called being hypocritical. There's no
to get out of there!

– Oh that ! my dear, what is wrong with you?

– Nothing. I only look at our actions with
eyes of reason and I give them their real name.

The one from whom I held this language so simple was

– But, Brother Copin, are you going crazy?

And to get back on the right path ma-
sonically, he engaged in a whole series of ramblings
tortuous actions tending to persuade me that the Mother
this nonsense was not hypocritical, for the reason that it
had a sublime goal, and that the Freemasons, taken
isolated, were no more so than she,... by reason-
It was their duty to hide. And not only-

– 187 –

he was sincere in saying that, but this
way of seeing resulted from a sort of crystallization
almost indestructible of his thought. A freemason
capable of seeing things differently could not
to be for him only a lunatic, only a madman, as he
had said it. 'r^

This is how a Freemason on whom
fully acts the suggestion, frankness is a
fault, lying an obligation, hypocrisy an
virtue, deceit a duty.

A little later, the same day when, still being
Freemason, I had just delivered my first ba-
size to Freemasonry, I was leaving my lodge,
after the outfit during which I was judged.
Behind me two brothers walked talking, without
having noticed that I was ahead of them and that I could
hear them. They were two of my old friends.
They were among those who had supported the most
energetically, out of a spirit of discipline, the ma-
conic against me. One was a partisan doctor
of Darwinism. He said to the other, speaking of me:

–What do you want, my dear, it's obvious, these acci-
teeth there. He was an intelligent boy. But he is
reached the end of its development. His brain
suffered a developmental arrest. If he leaves us, we
We must not regret his departure for Masonry.
He's a finished man.

This one too was a nice type of suggestion,
hypnotized. It is with the greatest sincerity that he
pronounced on me the judgment that I have just said.
To stop considering Masonic work as

legitimate, holy and sacred, in his eyes it was necessary to have undergone a "stoppage of evolution", having fallen back into childhood,... below three years of apprentice grade. He ... not saw no other possible explanation in my case particular, given that he knew I was sincere.

Since then, to use his expression, I have continued to "evolve)\ I looked for what they call "the truth", and I did it while standing under the light mother of this poor little interior star that I call my reason and which they call "Reason"; star which, they too forget, does not produce light, but receives it; which is only a reflector, on which images pass through which he reproduces as best he can, very imperfectly. I was careful not to confuse my reason, which I know is so fragile, with "Reason" total and universal, this myth in the name of which they stupidly imagine they have the right to speak. By this alone that I thus kept myself on guard against myself—even, my chances of error were reduced especially. On the contrary, the one who spoke like me just said remained exactly at the point where he was then. His intellectual horizon has not changed; it is always anti-Catholicism conceived and practiced in accordance with the suggestions and discipline conic, that is to say according to the views of a powerful human power, the occult Power, which does not even have deigned to reveal herself to him. It was formed around this anti-Catholic suggestion a kind of callus in his brain... The poor devil is not less convinced, I have no doubt in this regard, that it is he who continued to evolve and that I am at the

– 189 –

contrary always under the influence of my "stop to evolution".

Considered in itself, such blindness is simply comical. But what a formidable weapon when it was created expressly by a will which hides like everything that is bad, who knew how to to die invisible for two hundred years and of which we now know the profound perversity!

CHAPTER VIII

Exterior free masonry

THE FREEMAÇOS^'^^EXTERNAL SERIES

Certainly, such means of action are formidable-
bles, especially when they are turned against a nation
without mistrust. However, the occult Power does not have them
not yet considered sufficient. He created freema-
exterior masonry which is intended to multiply
its action in the field of ideas as well as
in that of political and social action.

In the domain of ideas first, because the
Occult Power is, above all, anti-Catholic.
We do not have to insist on this fact which is
abundantly demonstrated, not only by our
previous work The Occult Power against France^
but by a very large number of others whose
authors have made a special effort to highlight
firstly the anti-Catholic character of Freemason-
nerie.

As Catholicism is a power whose
domain is that of ideas, the occult Power must have
attack him there. We have seen that the organism and the
Masonic methods were precisely those
needed to meet this need. THE
Occult power has made Freemasonry not a

- 191 -

action league, but an education society or, more
exactly, miseducation.

We also saw in our previous
work that the occult Power had seconded of all
his effort the success of the philosophy of the eighteenth
century. The encyclopedists, moreover members of the
Ordinary Freemasonry, formed among themselves,
can we say, a sort of separate lodge, a freema-
intellectual nonsense, in which it is obvious
that the occult Power had provided itself with the means to
transmit his inspirations.

The same is true of certain associations which,
while having the characteristics of the secret society, vi-
wind outside of ordinary Freemasonry and
seem to have no connection with her or any
have very little. We want to talk about these associations
ciations with more or less bizarre names that we know

rie, having continued into the eighteenth century and up to
than today or have been replaced by others
presenting the same characteristics: the Rosicrucians, the
Martinists, the Illuminati, the Swedenborgians, the
Misraimites, Kabbalists, Occultists, Spi-
rites, the Centers which call themselves more or less esoteric-
ques, etc., etc., without counting these dark associations
breuses of the Middle Ages which abounded almost everywhere
and whose names for a large number are not even
not reached us.

These associations differ from each other. And it's
all natural. The occult Power, which wanted to detach
of morals and Christian discipline men

- 192 -

of all countries, had to present to them, for the ten-
ter and to seize a greater number of en-
be them, types of association whose variety cor-
responded to that of the types of intelligence to which
he was addressing. This is the reason for the differences which
are seen in these groupings-
But alongside these differences, they all present two
common characters which are like the mark of
factory of occult Power: they are more or less
secrets and more or less clearly and visibly
anti-Catholic.

If we told the members of these groups that they
have any connection with Freemasonry, none
doubt that many would protest. It's that they
do not know how this relationship can be established.
We realize it for them now
that we know about the secret Mason organization-
fuck.

Members of the companies we care for
can imagine never having met anyone
leaves with Freemasons, and yet collaborate
with them in the same work of destruction. Each
attack the Catholic bloc on one point, while
the others attack him on another. So that their
efforts are coordinated, what is needed? Only re-
presenters of occult Power are found among the
one and among the others. These representatives meet
trent between them. They all receive more or less di-
exactly the same inspiration. They know the why
of the division of labor that they strive to establish
in the lower groups where they fulfill the mission

sion entrusted to them; and that is enough. Without a doubt, with such a system, things don't work always as the occult Power would like. But what are the human affairs that mark—always work at the discretion of those who undertake them? Divergences, clashes, divisions can occur between these groups who ignore each other and whose only a few members know each other them. Some can even be torn from the trunk, separated temporarily or forever from the center of inspiration. But once again, where is it going? otherwise in the things of this world? The import indeed, when such accidents occur feels, the secret of the unity of inspiration must not be divulgarized. It's the only one that really matters. But on this point we can be sure that the Pou—occult see knows how to take precautions and that in ou—be he will stop at nothing, absolutely nothing, to ensure his safety. When he perishes, because, at the end of account, so many containers go into the water, even the stronger than they break or wear out, it will have killed many others before him.

In the political and social domain, the Occupying Power cult has created a large amount of under—Mason—ries whose efforts find their point of concentration in the boxes, as well as the efforts of those here and the associations that we have just taken care of per find theirs in higher spheres.

Here we will be able to go exactly account of the manner in which he operated; and, thereby, we will explain how he had to proceed

on the upper floors of the immense organization of his secret armies.

THE SUB-MASONERS SERIES.

Once in possession of the prodigious accumula—lation of forces which resulted for him from the grouping, of Masonic discipline and organization, the Occult power thought he could surrender even stronger by extending grouping, discipline

turn of this companies which would be like others so much sub-masonry and which would fill opposite towards her the role that she herself fulfills towards him. And this is how a number currently exist considerable number of associations which were created by the Masonry and who undergo its direction without realizing it doubt, just like this one, without even suspecting it-ment, was created by the occult Power and underwent its direction.

We understand the double advantage of such multiplication.

First, the area where suggestions reign created by the occult Power is enlarged in considerable proportions, since many more numerous are the enlisted propagandists which contribute to the coordinated action of Power occult is the inspiring secret.

At the same time, another benefit is assured: the secret of the existence of this occult Power which holds so much by not being known is even better pro-

- 195 -

tégé. Until now, there was only Masonry that was found between the profane world and him. A double barrier will now exist, since Masonry, by which he acts without letting himself be seen, will act, without let it be seen for itself, through the intermediary ties that it will have generated.

It is this thought that inspired the creation of the League of Education^ of that of Human Rights^ of Free Thought Leagues^ of Friendly Unions of Solidarity^ of A miccrZe^ of teachers, without counting others and without mentioning the workers' unions in which Masonry has reserved for itself the means of netre.

Freemasonry is careful not to let people know that she is the initiator of these groups. The Power Oc-cult, we said, makes it act in this way as it he himself acts towards her.

The instructions given to Freemasons by their leaders in this regard are of a precision which does not leaves nothing to be desired.

at the convent of 1892, only a staff, you are only that officers, you have not yet grouped enough clearly the troops that you must lead to combats. You cannot call these troops into your boxes, because it is absolutely impossible for you to reduce affect the financial conditions in which you live and which are the very essence of our Order; but I say it with a personal conviction profound, you need, in forms which are already found, thanks to the elements you already have,

– 196 –

succeed in uniting all these masses around you of universal suffrage which only ask to be directed by you.)>

From 1891, that is to say a year before the F.-. Blatin uttered the words that we have just reported the Congress of Lodges of the South taught us that “French Free Thought already numbered six hundred groups whose training was due for the greatest joined Freemasonry! »And it is obviously to this is what the F.- was referring to. Blatin when he spoke of “forms that are already found”.

The rapporteur of the Propagation Commission gande at the convent of 1893 cited among “the Societies created by the lodges and remained under their control moral direction, Free-Thought societies, truth-war machines against clericalism, so-educational companies. (School funds, Funds of Schools, Popular Libraries)...study circles where we can group all the goodwill, popular conference companies that allow to spread the light even to the smallest villages. »

In 1894, the Masonic Congress of Amiens recommended also calls for the creation of companies acting under Masonic inspiration, while masking the Masonry.

Here is in fact what we can read in the account report of this Congress:

“Our Commission considered that this means should be designated in a very particular way to your attention. It will indeed give you all the opportunity

– 197 –

sion to make our ideas predominate everywhere, if we have the talent to organize these societies while remaining behind the scenes.

It is therefore a very methodical campaign plan. properly designed. And here we find corroborated this what we said about the organization and processes of occult Power; because we just have to watch to see that the execution of this plan reproduces exactly at the bottom of the Masonic ladder what we have shown in all degrees.

Freemasonry, without anyone being able to take guard, created around it a multitude of societies in which she spreads her suggestions, likewise that the occult Power does towards it. And these societies are his armies at the same time as his belt protective ture, just as it is the army and the protective belt of occult Power.

Did it act fairly towards these companies? big day? No more than the occult Power acted towards her. It is always the same method which repeats from top to bottom. We have proof in the last sentence of the extract we have just to quote: "This means will give you the opportunity to make our ideas predominate everywhere if we have the talent to organize these societies while remaining in the behind the scenes." This sentence shows the usual process of occult Power, like the warhead which is found in the smallest window in a cathedral gives the drawing of the pattern on which the whole set is built wheat.

'(We must not, says the rapporteur of

– 198 –

the Commission of Vows at the convent of 1898, he we must not let see in this work the hand of the Freemason. »

So always the dissimulation, always the trick and deception.

r PENETRATION OF GROUPS NO

MASONICS,

This is not enough for Freemasonry groups that it creates. There are some that she doesn't have created. She applies herself to penetrating those to little by little turn their forces to their advantage. Do not know— not just ten men grouped around an idea are stronger than a thousand whose ideas contradict each other feels. As a result, she does not want her adversaries to have homogeneous groups at their service nes. To do this, she tries to force the doors of groups that they organized, to spread their doctrines, but always “by not letting his hand. »

The report of the Masonic Congress of Amiens provides us with proof of this, because we still read in his report :

“To contribute to our Work, wherever it is newspapers run by brothers will be possible, but never discovering the dressing rooms and never disclosing our work... Create societies of free thought, of relief, strained on the lodges, subsidize the groups existing profane pes... and bring in the ma- ço?is in companies already constituted^ but with the

— 199 —

greater caution. Make propaganda through charity by participating in good works and encouragement, ALL THESE MEANS ARE OUR. »

The orator of the convent of 1891 noted that the Freemasons had responded to the “slogan which was given to them and that many of them belonged to companies grouped under the flag of Free Thought. »

At the North-West Ij0ges Congress, Br.—. Bourget urged his brothers to enter the greatest number of possible societies “particularly in secular, school and charitable patronage, foresight, rescue, shooting and shooting associations gymnastic ; encourage all free societies thought, sense the teachers who in their role of educators of the people can make us

"The Lodges," wrote Piccolo Tigre in the letter that we have cited, are only a place of deposit, a kind of baras, a center through which one must pass before arriving at us (superior secret societies-laughing). By teaching him to carry a weapon with his glass, we seize the will, the intelligence and of human freedom. We dispose of it, we turn it, we studied it. We can guess his inclinations, his affections and its tendencies; when it is ripe for us, we say it moves towards the secret society including Freemasonry. can only be the rather poorly lit antechamber.

What are, according to the Jew Piccolo-Tiger, the higher secret societies of Freemasonry

- 200 -

invisible compared to Freemasonry that we know, this in turn is in relation to the thousands of companies that it creates across the entire surface of the territory, or those into which it penetrates "without letting his hand be seen", and which are only "his rather poorly lit antechamber.

' Through these companies, it acts on the secular world. She spreads her ideas there, always covering them with the veil of hypocrisy and not shedding of these ideas that the doses that she feels assimilable...

It is therefore an immense net, the meshes of which are represented by thousands of companies, which is thrown in France. These companies were mostly constituted by Masonry, and they do not know it not. They are led by representatives of this association and they ignore it. It is from his ideas that they are fed, it is by its hypocritical propaganda, tending to one does not know what obstinately hidden goal, that the intelligence of their members is obliterated; And They don't suspect it! Not suspecting it, they cannot even think of keeping the poison. They absorb the doctrine of lies like a teaching of truth. They spread it like such around them. It is in the name of "science", unknown to ignorant Freemasons, that they have been catechized; it is in the name of "Science", everything as unknown to them, that they catechize others.

How, in such conditions, can Power occult would it not succeed in destroying from top to bottom ble the way of thinking of a nation! How

– 201 –

to make it destroy itself! By what a miracle would she realize that the for-lying mules for which she is passionate were only invented to disorganize it, to disarm, to reduce it to the state of prey, while hiding from him the goal secretly pursued by a Occult power of which she is unaware even exists!

total invasion. – time for action.

And here is this propaganda work, already served by such means, finds himself, at a certain hour, seconded, supported in such a way, that its action will be find it even more tenfold.

Indeed, the Freemasons, "these theoreticians, these philosophers so gentle, so peaceful, so conciliatory", as said by a member of the Council of the Order responding in March 1899 to the questions of a child seen from the newspaper Le Temps, the innocent and harmless Freemasons had declared in their statutes that they didn't care about politics. Member of the Council of the Order in question repeated this affirmation, too.

"We proscribe any political discussion, he knows. We stay away from any agitation. We never get involved in militant politics. We never present a candidate to any election whatsoever..."

They have never "presented a candidate to any election whatsoever! » They never did it loyally ment, by showing himself in broad daylight, and saying:

– 202 –

We are Freemasons. This is true. But they presented candidates while masking themselves. and in hiding whenever they could. And the proof, is that from 1893, six years before the declaration of Member of the Council of the Order at the newspaper Le Temps, another member of the Council of the Order, F.-. Amiable, could say in his speech at the convent:

"Our candidates will carry almost everywhere, and

already considerable, is significantly increased. I therefore greet on behalf of the General Assembly of the Grand-East, the Freemasons who are today the elected by universal suffrage. »

They have no candidates; and their candidates take it over almost everywhere! This is how it breaks out at all times their phenomenal hypocrisy.

How, moreover, do their candidates not win? would they not laugh, while they precisely represent the opinion to the production of which the Power occult worked by all means, including more dishonest, during all the time he judged necessary? They have the support of a formidable well organized. Behind the Masonry walk for them thousands of companies that have been created and who are inspired by her. On the flanks, others societies, more intellectual, obey without suspecting it too, to the suggestions of the occult Power. It would be truly extraordinary if with such advantages, candidates for Freemasonry do not were not elected. Especially since, even when they are not elected by the living, they are elected by the

– 203 –

dead, thanks to certain electoral frauds of which an association that has the lies and trickery for basis and means.

It was therefore inevitable that Freemasonry managed quite quickly to introduce a certain number of its members in Parliament. Once this fact, she was inevitably to steal victories in victories until the entire nation was informed of his actions.

The march of Freemasonry for the conquest for political power was therefore directed by the occult Power with a spirit of continuity and a logic which should overthrow all obstacles. This result was all the more certain since, as much that she is not completely unmasked, the Freemasonry enjoys the singularly advantageous situation where is a fighter who has the use of his eyes against a blind opponent. Nothing easier than to provide, in such a case, which of the two must remain victory.

wheat.

First of all, sampling by selection of a certain number of citizens. Their isolation in lodges, where they are lured by false declarations and by the attraction of the secret, where we inflate them with the idea that they are superior beings simply because they agreed to gather in the bosom of the Widow.

Secondly, gradual establishment of a dis-moral discipline, by the elimination of recognized elements refractory to us, and at the same time by the selections

– 204 –

successive operations carried out among those who are recognized more fit.

Then, slow and calculated maneuver, to arrive to create little by little, thanks to the eliminations and selections, thanks above all to preaching, a state of mind contrary both to the principles on which we originally claimed to rely on and initially declarations by which we had attracted the first members. Incessant use of the syringe to suggest ideas that is Freemasonry in the hand of Occult power, to cast into the minds of the followers the idea that Freemasons have a dual mission to complete: light up the world by turning off the stars with which Christianity had populated the heavens and the defeat by destroying existing political powers, to replace them with other forms of governance is lying ; those said to be the most progressive and the more liberal; those which, in reality, are the most prepared to ensure the domination of occult Power by through Freemasonry.

Once the desired state of mind is established in the boxes, creation of sub-masonry, groups, associations, committees, in which Masonry, all taking precautions not to be seen, subtly conveys his mind, his inspiration, his direction. At the same time, action of the Masonry and sub-masonry carried out by newspapers, by brochures, by magazines, by conferences and by a thousand other means, on the rest of the world layman who must be trained all the easier – ment that it constitutes the most blind part, the most

indifferent to the nation, the laziest too,
since she did not even feel the desire to group herself
per, since it remained in a state of crumbling.

Finally, when the opinion is sufficiently established
manufactured in Masonry, debited in the sub-sections
masonry and then transported to the environments
profane, conquest of the political world by the elect-
tion, thanks to the opinion that was deceived in this
seen, and which we pretend to serve.

Only then will the time for action strike.

Because everything we have studied so far does not
was just the preparation.

The profound skill of occult Power consists
therefore especially in that he knows not to hurry. He me-
sure the difficulty of the gigantic destructions that he
must accomplish to realize his secret plan. In con-
frequency he divided his work into two main sections.
ties: preparation and execution.

Preparation consists of two things:

Deceive the Christian world so that it
never mind ;

And choose collaborators in this Christian world
tors who, traitors to their origins, to their past, to
their ancestors, had no scruples about collaborating in the
destruction of their homeland.

When the Freemasons replaced for
long periods of years their propaganda work
dists, apostles and sub-apostles; when the groups
pes with which they surrounded Freemasonry were
tirelessly echoes their propaganda; during-
that this Freemasonry has reached, thanks to

- 206 -

overall reaction thus organized, to seize the
political power ; when speakers, journalists,
poets, singers, playwrights, comedians
diens, authors of pornographic libels have agitated
in a thousand ways so-called progressive ideas
in front of the people, as the banderilleros wave
capa before the bull, then the political toreador who

end appear. Its hour, that is to say the hour of action, the hour of upheaval has come. That instead of the capa of the banderilleros, that is to say of the simple subversive theories, he shakes the scrap of fabric red, the rags of civil war, the program of destruction with its inseparable procession of persecutors proscriptions, pillaging, theft, assassination nats, and opinion, excited, panicked, blinded, will rush furiously to take his share of the ungodly work. It is at the point, in the state where the bullfighter adorned with Masonic emblems. That he is called Mirabeau, Danton, Robespierre, or, more near us, Waldeck-Rousseau, Combes, Clemenceau, whether he is or is not a Freemason himself—even, once he was chosen as a “delegate”, he only has to speak to lead him away, this opinion that the occult Power has manufactured in advance all excuse for him. She belongs to him, and at the same time he has the power! Deputies, senators, ministers tres, the prefects, the high magistrates and the officers, all those who have been made Freemasons or masonists walk for him as one man. Above them the President of the Republic, who we

– 207 –

;i take care to pay heavily, give the signatures by which the crime is clothed with legality... All is therefore as desired.

It is then that an energetic tension is printed by the occult Power to all the cogs of the imthis organism that he so laboriously created. Below its action a tightening occurs of all energies, of all the forces at his disposal, around of the dominant idea which served as the basis for the popular opinion bricked. And the period of Revolution begins. It is the sudden march of all the masonry and sub-masonry, of all the strips that the Pou-occult vision took care to organize when he felt the hour comes, march all the more victorious as the force of resistance of all the organisms of national defense was previously weakened. It is the furious rush of all the fanaticisms created, of all appetites unleashed, on all points of the territory, in all environments, at all degrees of the social ladder, until everything yields to effort gigantic, everything is sold or abandoned, seduced or frightened, and that finally the occult Power, in the middle place of universal disorder, turns all the forces

tion of the nation whose existence hinders its global plans.

HE WHO IS RESPONSIBLE.

If we have insisted so long on the effort to suggestion to which the occult Power indulges, it is

– 208 –

that to this effort is due the so complete, the so astonishing political fortune of Masonry. We would not know enough to say it and repeat it if we want the defenders of France against the occult Power cease to be constantly defeated.

We have never sufficiently attracted the attention of patriots and Catholics on this side of the question. And yet, is this not the first of the rules of tactics, only to oppose a victorious adversary rious an effective resistance, you need to know its mode of attack? We were all the more easily beaten by the occult Power and by the Freemason-nerie that we were unaware of the methods and organization of this association.

Among our friends, some know francs-masons who are good people. They are all natural really inclined to see Masonry beneath the figure of these ; and when they hear the accusations of which this association is the object, they consider it as slandered. We said that this was the way in which Brunetière considered the masonic. The eminent and late director of the Review of the Two Worlds would certainly not have remained in his error if, instead of knowing only his brave people of Freemasons, he would also have known the organism thanks to which the occult Power can make of these kinds of "good people", the inconsistent craftsmen cients of the most evil works.

Others are led to assessments not less false, because they learned that France Masonry of Protestant countries is far from en-

– 209 –

run the same reproaches as Masonry French, or even because they heard

sixty, a hundred years and more bore no resemblance to that of today. And with an air of understanding, they accuse them of being fanatics or at least to generalize too much. They would be more circumspect-pects if, having studied in depth the organism and the Masonic methods as we have done ourselves-even, they had realized that this organism and these methods were created by someone, they cannot be put into action except under the direction rection of another someone, and that someone successor and continuator of this someone, can have an interest in giving these figures, these attitudes, these different designs to the masonry of the different different countries and different eras!

Thanks to such a study, we also come to understand take how the brave people who impressed sionné Brunetière and so many others were able to see all eras in Freemasonry. We realize that these poor Freemasons, so proudly full of what they call their light, so lamentably devoid yet in focus from an intellectual point of view, after having received initiations who introduces them to nothing, some are naive sidekicks, others other vulgar and too often contemptible ambi-gods, are all hypnotized; but the hypnotized who, under the influence of their hallucination, can be led, under the pretext of fraternity, to the nias-the most cowardly coronations and under the color of progress,

- 210 -

until the nations are annihilated and the screwing of humanity.

As for the one to whom the full returns, the total remains responsibility for the evil committed, for widespread errors, lies piled up and destruction accompanies folds or to accomplish, we realize that it is the Occult power, since it is he who acts since two hundred years sending down his suggestions from degree to degree thanks to the organization that we we described in Le Pouvoir occulte contre In France.

This occult Power is constituted by a group we said, but by a group whose members bres, we err, are indissolubly linked the to each other by the same faith, the same patriot-tism, the same ambition which is not personal to each of them, which is collective and of a shared nature.

ral which ensures their predominance in the immense organism of which they have the direction.

When they have developed and chosen the ideas which, under an attractive appearance, contain poisons the natural effect of which will be the dissociation of nations in which they will be paid, the members of this group meets in other groups composed by men elected and trained by them. We have seen how this training has been given since that there exists the immense network of associations which are united under this name: Freemasonry^ and we will see later how it was done, in times prior to their creation and their complete organization.

– 211 –

Members of these groups immediately see sins of occult Power are unaware of the existence of it this and, as a result, they believe themselves to be the real leaders; but in reality, they are, whether they like it or not, under the ashes of those among them who, being part of the supreme group, have over the others the influence based on a prior agreement as well as an ideal common religious and patriotic. These last are alone to possess it, this ideal, since if the others have been chosen by them to climb so high, it is not that after being completely deformed, rid-seated from the ancient religious ideal, and patriotic from their race, after having been "liberated from ancient prejudices", "freedmen", according to the expression of the F.-. Lafferre. Under such conditions, such men are wonderfully adept at receiving suggestions destructive. They are also wonderfully fit to propagate them, because they were trained in the Masonry to this special apostolate of which the same F.-. Lafferre. Furthermore, they consider themselves to be to become masters of the world. In fact, they know the workings of the universal organism that they have beneath them – immense strength, thanks to the – that they can thwart the views of all governments – and they are also unaware of the existence tenancy of the religious and patriotic ideal foreign to service to which they are harnessed without them suspecting it tent. They attach themselves to the ideas that are suggested to them real and apply all the more to their propagation that they appear to them to absolutely suit the state growth of their power. And in reality, they are

eminently suited to dissolving the force of these governments national governments that they claim to subjugate and whom they indeed subjugate, but not for their own benefit as they imagine, to that of occult Power.

What happens from the first to the second degree at the top of the scale is renewed from second to third, then to all the others, with increasing ease to measure we go lower. The essential condition sand to the transmission of poisons is that the suggestions managements are skillfully paid, with all the necessary precautions on the part of the Occupying Power cult, with the method and calculation that variety requires environments, circumstances, obstacles to be met to pour, supports to be provided, in short with the immense perfidy that the accomplishment of a pa-good work.

Can all this be done smoothly? Again once, no. And we can already measure the error of those who consider occult Power as able to regulate all Masonic affairs at his discretion. time and at his discretion. A fortiori^ if it concerns business national and global.

The beginnings of this occult Power were prodigious—really difficult. They undoubtedly required new beginnings which perhaps lasted for centuries. Even now, after so many years in which he was able to develop the Freemasons—neries of different countries without the public taking notice guard, the occult Power must face inces—difficulties that hinder the achievement of its plans. Tomorrow he will encounter greater difficulties.

more. And this is our reason not to despair—rer...

But this is what remains for us to prove by searching—song what is this occult Power which is capable to act as we have shown, after having imagined gine the organism that we have described.

On the path to truth.

CHAPTER IX

Subterfuge used by occult Power
to mislead the public on the religious question
and on the origin and purpose of Freemasonry.

WHAT WE CAN RELY ON TO DISCOVER THE OCCULT POWER.

Before looking for where Freemasonry comes from
and where she goes, we searched what she does and
how she does it. It's logic.

Before deciding that we would not accept either
answers she gives to these questions, nor the documents
questionable merits on which she based them and that
we would only rely on our observations
and at our reasoning we questioned her.
It still made sense.

We thus arrived at a first observation
tation of great significance, namely: that France

– 216 –

Masonry always lies, everywhere and in everything; what
ment by function, by necessity; that it has as its point
starting point and basis for a lie such that, from the very beginning
At first, she couldn't admit it, because if she had
done, everyone would have stood in his way.
This is how she was condemned by this lie
initial to all those to whom she has been obliged since
by need for conservation.

We realized that obeying
this necessity, it lied to us when we informed it
let's wonder about what she does. She always does something else
thing than what she says.

As for the second question: what it does, how
does she do it? We only had to examine his manner
to act in the lodges to give us certainty

to say, she constantly resorted to the same method
method, to the same process: lying; in order to
that we can say of her that she is an organized lie,
erected to the state of an institution, become in it an institution
of state.

These were important findings. But we
we have done an even more important thing by proving
that all these lies tended above all to hide
that behind Freemasonry there is something
or rather someone: a Power which founded it without
let yourself be seen by her and who directs her. even towards a
goal that it ignores, using means to do so
that the strange constitution he has ensures
given.

What is this Power that we have called the Power?

– 217 –

see occult? This is the question we now have
holding to resolve.

To achieve this, we are armed by the study that
we gradually brought to the point where
we are. We indeed know by what means
of action should be available to the person who carried out a
new creation, and that these means of action, he
necessary from the beginning of the 18th century. We also know
what must have been his turn of mind; of what
hatred it had to be animated; how extraordinary
naire tenacity and of what no less extraordinary
perfidy he was gifted; what habits, what skills
studies and what very special skills he had
possess. In short, we made sure of his sign-
completely complete; we carried out his measurement
both physically and morally; we have so
say numbered in advance all the pieces of his
anatomy. There are not many of them in the world,
those in whom exist the characters that we have re-
surveyed and those that remain to be specified as before
necessarily belong to the founders of France
Masonry. It would therefore be very extraordinary if
We could not make up our minds on this subject.
attitude as rational as that which resulted in
the naturalists who reconstructed and classified the species
missing species.

But before proceeding with this work, we renew
will make the same attempt to which we are

The occult Power against France. We will interrogate Freemasonry on its origin and its

– 218 –

aim. Would we only be able to observe that in these questions like in all the others, she always lied, that would be something. It is appropriate to demolish the assertions and theses of the adversary, before him oppose contrary assertions and theses.

THE GODDESS REASON AND CATHOLICISM.

According to current French Freemasons, who are also contradicted by the Freemasons ancient or American and by the French Freemasons of yesteryear – a circumstance which already invalidates singular – the value of their words – Freemasonry would have been created by apostles of Reason, who remained more or less unknown, to establish the reign of this here on the ruins of religions.

English or American Freemasons confess well as the aim of Freemasonry establishes it – the reign of Reason; but they deny that this reign must be established on the ruins of religions. So also did the French Freemasons of formerly.

How do the thoughts of the apostles that we are told about did they meet so well to organize the Universal Freemasonry, while these apostles were separated by distances, beliefs, habits and enmities of governments? He appears that it should be very difficult, otherwise impossible, in the first half of the 18th century, period that where the first lodges were created in Europe. Faced with this question, the Freemasons stand out

– 219 –

dress. They invoke what we know: "The night the times. » In the mists of time, it seems, men of all ages and from all countries wandered darkened not only by this night, but also by obscurantism. However, they were haunted by the stubborn desire to burst out. One fine day, Reason breathed the same inspiration to some of them who, without anyone knowing how, joined their efforts to

then universal Freemasonry. Considered-
rant this assumed fact as granted, the Freemasons
draw from it an argument to try to prove to us
the invincible force of what they call Reason
secular. Do they not above all prove that "the night of the
time" is something essentially favorable to escalation
finding any difficulties?

We won't waste our time arguing about
the possibility or impossibility of this meeting
extraordinary of the apostles of Reason resulting
to the creation of a global association, in a
time when relations between different countries were
so difficult for everyone other than the Jews. It is enough, we believe
us, to make such an assertion in order to
make one feel inanity.

The Freemasons do not insist too much
on this, so much do they feel their childish datum. They
considered that they would be able to more easily
to accept the idea of a sort of deification of the
reason rising one fine day in arms to defeat
Catholicism and all religions.

This idea is the one that serves as the basis for the suggestion

- 220 -

by which the Freemasons were hypnotized. She has
even been accepted, as its inventors hoped,
in the secular world. It is therefore necessary to understand
start by showing the lie. Looking for us-
let's then see what reality this lie is intended to
hide.

We have explained how the occult Power
could not achieve the realization of his hidden plans,
if he did not begin by overturning the obstacle which
resulted from the intellectual discipline created by the Catholic
licism. The destruction of the Catholic mindset
was therefore the prerequisite he had to fulfill.
Without that, nothing is possible for him. That was the question-
religious vision that he had to raise entirely and
resolve, not in the sense of truth, but in that
of his interest. Hence the need to confuse it.

However, the occult Power knows that the best way
To confuse the questions is to ask them badly.

If the French race, so nobly idealistic, was able to

40 years on the religious question, it's unique-
because it was poorly posed by the
Freemason philosophers of the 18th century.

Just as the pagans personified strength
in Hercules, wisdom in Minerva, cunning in
Mercury, the occult Power created for the needs of
its cause a personification made of emptiness, a statue
hollow which he haloed and which he called Reason;
and it is in the name of this Reason-goddess that he gave
mission to its so-called philosophers – less philosophical –
sophes as conjurers – to condemn

– 221 –

how inept Catholicism, of which he continued
them to assert respect by his Freemason-
nerie, as long as he felt this affirmation necessary
for the realization of its ambitions.

We do not notice enough the subterfuge with which the
Occult power has been unleashed here. And yet, this sub-
terfuge does exist. Because finally, all the attacks
ques against the national religion were based uniquely-
lies about “Reason”. Now, where is Reason?
She?

There are human intelligences in which
develop more or less, with age, study and
reflection, bits of reason. But can we
add these plots together to make up their total
what we are told is “Reason”? Yes, in a pinch
when it comes to questions likely to be de-
shown mathematically. All the reasons in-
individuals being more or less in agreement on these matters-
there, we can admit that from their totalization results-
would be this sort of personification that some people like
tains to call “human Reason”. But he
cannot be so for things beyond
life, because in this matter scientific certainty
fic cannot be acquired and that consequently the
men disagree about them. On these questions-
our reason is just as powerless as it
is for example, to measure the intensity and to specify
the nature of the forces in action in each of the stars
which populate the depths of space. Without a doubt
we are free to risk talking about these last
ni^eras. But can we define them? Our reason

does she have the right to pronounce regarding them? Obviously not. And that's why she keeps quiet wisely on that. It limits itself to emitting all plus certain hypotheses, while waiting for it to be able to do better. The same reservation is obviously present of rigor for her with regard to the au- beyond human life. On this, we have no no more scientific certainty. And it is specified- ment why, as soon as it comes up, the reasons individuals divide. They contradict each other; com- how to add them up? And, if we cannot add them up- ner, why and in the name of what the judgments of would some make law rather than the judgments of others? Why and in what name would these be they considered as constituting Reason rather than these? Logically we don't see it.

I understand clearly that those who recommend this capitalized and deified Reason which does not exist leaves in this world, consider that it is constituted or represented by certain philosophers who reason- about things beyond in a certain way rather than another. Maybe they are sincere in this in relation to themselves; but how much more naive! Who are the philosophers they look at? as proceeding from Reason? Those of the opinion of- what they are, quite simply. They therefore establish their judgment on this a priori reasoning that they do not not formulate, but which nonetheless serves as a basis to their conclusion: k This one comes from Reason which appears to us to proceed from Reason." In reality, it is therefore to themselves that they attribute the role of

- 223 -

Reason-goddess; what they demonstrate, without them suspect it, of the most comical unreason. They can- wind notice that next to them there are other people people who see the truth where they themselves do not see it not. But that doesn't matter to them. The reason is only where they place it. She is not where they are do not place it. To cover themselves, they sometimes turn stand behind what they say is common sense. Their way of appreciating and that of philosophers who appreciate as they seem to them the only ones which are common sense. Everything else seems to them beyond common sense. They say it, without realizing that they only change words and set themselves up thus as sole judges of what is common sense or

let them modestly take the place of their goddess:
the reason. In short, their so-called argument
scientific, but childish, is summed up in this: The
Reason, that's what we think, because we
think according to Reason. Célestin, this is Floridor.
Consequently, Floridor is Célestin.

We say a lot of this kind of nonsense in the
lodges in the name of science.

KNOWN TACTIC.

It is, however, quite obvious that there does not exist in
this world of total Reason, but that it is found there alone
ment, as we said earlier, of the par-
those of reason, sorts of small reflectors which replace
wrinkle towards what we call Truth,

■ ' - 224 -

the role that a mirror fulfills in the physical order.
What can the largest of these polished surfaces reflect?
that human industry has managed to create? A
infinitely tiny part of the immense universe.
And again this reproduction varies depending on the place
occupied by the mirror and according to the angle at which it
is placed. It is more or less accurate and more or less
less visible, depending on whether the ice has been more or
less well polished, or depending on whether the objects reproduced
are more or less illuminated. As for the mirror which re-
would reflect on the immense universe, it does not exist. So in
is it of our poor human intelligences.

Condemn Catholicism in the name of Reason,
it is therefore to condemn him in the name of something which
does not exist ; it's making an idol, a ghost, speak;
it is using a subterfuge; it is deception.

But this deception was necessary for the
Occult power could achieve its ends. Having re-
course, he obeyed the tactics chosen by him, always
the same one, the one we saw him use when
we surprised him throwing into people's minds the suggestion
tion of the services rendered to humanity by Mason-
nerie, before penetrating into these same
spirits hatred against Catholicism; Then
sheltering his attacks against it behind the idea
of disfigured tolerance, or even behind the distinction
tion between clericalism and Catholicism. For what

May he manage to make people believe that the ma-
onic, the instrument he uses, continues the reaction
lization of an eminently useful goal; that she is guided

– 225 –

by his sole dedication to rhurnanity; that she remains
adheres to all religious beliefs; that she doesn't
in no way wants Catholicism as a religion; And
that consequently, if it finds itself attacked, it is
not by it, but, so to speak, in spite of it, by
gentle Tolerance and by sovereign Reason, approximately
born from the majestic procession formed by the Light, the
Progress, Civilization, Freedom, Science; that he
realizes this wonderful production and that he succeeds in
brush this decor and give the illusion of reality,
how will Catholicism not seem to hate
table? How, these conditions being created, the Church
Would she not appear, like the unfortunate donkey?
of the fable, like

The skinned one, the mangy one, where did all the evil come from?

Clever tactic, yes; but also superior canal-
lerie!

Anyone with a sufficient dose of reason
must recognize that the anti-Catholic suggestion
insinuated by occult Power and by Freemason-
nerie is above all perfectly unreasonable and
absurd, in that it claims to speak in the name of the
Abstract and deified reason.

In reality, all those who condemn Catholicism
in the name of this Reason which does not exist in our
world, manifest in this or the infirmity of their
logical cults or their desire to speculate on that
which they suppose to their fellow men.

The doctrines relating to the afterlife can,
certainly, to be judged like all the others; but

– 226 –

is not in the name of "Reason", it is in the name of others
be thing. The occult Power is not unaware of this. Only
ment, as we have said: so that the question
tion could be confused, it had to be badly

This is a first point.

However, the defenders of the theory object
Masonic, religions pronounce on these questions
tions of the afterlife. They affirm; and Catholicism
more imperiously than any other. It's over there
that it forces us to decide for ourselves.

We could answer them:

– If you find that religions are wrong in pro-
noncer, why are you like them? Because you
do like them by pronouncing yourself in the opposite direction
of theirs.

It is perhaps also appropriate to consider – without
get to the bottom of the question – only if the reli-
gions pronounce on things which are above
the scope of reason, at least they are not given
not the illogic of doing it in the name of this same reason
her. It is by invoking another authority that they
talk.

– What they say is contrary to the laws of nature
ture, then retaliate the so-called philosophers of
Occult power.

Let us limit ourselves for the moment to observing that it is im-
prudent to invoke the laws of nature so lightly.

We don't know them all. Science
has still only met a few on his
path. However, she saw enough to make herself

– 227 –

realizes that those she knows constitute, with
those she does not know, a set of which all
the parts are so closely linked that it suffices that
we neglect the effect of one of them, so that
our calculations about the effects of others are distorted.
For example, the law of magnetization can, in certain
case, obstruct the law of gravity. Measure
then the consequences of the second without taking into account
of the first, and your conclusions will be con-
proven by the facts. However, you do not know when or
how do forces that you don't know act?
not. You don't know when and how they change
the effect of those you know. In these conditions

purely in the name of what we call "the laws of nature", as if we knew them all?

– But finally, the adversaries of religions, given that they pronounce on a beyond which is impenetrable to our reason, what attitude must observe in front of them those who, outside of all faith, claim to behave with rational way? Must they therefore remain completely indifferent to the religious question, what happens? The bit of reason you recognize born to each of us must she remain silent in front of such a serious subject?

We might as well ask whether we should renounce cer for the use of the eyes, ears, hands or feet that nature gave us.

The occult Power has created a myth, Reason, expressly to make him pronounce the sentence

– 228 –

of Catholicism and thus impress the vulgar. Observe his maneuver, deny this deified Reason which does not exist in our world, this is not to deny the piece of reason that each of us has. This nor is it to remove from it the exercise of its faculties. It's simply asking the questions well. tions that the occult Power poses badly for the sole purpose of deceive the public.

So far, we have only established one thing: that is that if the explanations of the world which are provided to us denied by religions can be judged like all the other things are not in the name of "Reason". This is the only point acquired.

We will now go a little deeper in the question.

CHAPTER X

The lie of the Masonic version on the religious question allows us to glimpse the goal of occult Power.

HOW THE RELIGIOUS QUESTION SHOULD BE ASKED TO BE RESOLVED IN A RATIONAL WAY.

The delusions of occult Power are convinced that it is impossible for anyone who examines the question religious by placing itself from the purely rational to conclude in favor of Catholicism. It is therefore from the purely rational point of view that we will place. Since this ground is the one on which our adversaries imagine themselves to be unbeatable, it is where we have to go and get them.

It is, we said earlier, impossible to remain indifferent to the religious question, that is to say in the face of religions.

Some, however, declare that they do not care not of this question; what they imagine themselves doing do not give themselves superiority.

The opposite is true: they become inferior.

Looking at things from a positive point of view, we see that we cannot remain indifferent before the religious question because we cannot we will remain indifferent in the face of the mystery of universal life which gives birth to it, and which

– 230 –

we cannot remain indifferent to this mystery
tered by an extremely simple reason: it is
that such indifference is not our prerogative;
it is the prerogative of brutes. This is the positive fact which
can serve as a starting point in a rapid examination
tional of the religious question.

Oxen, donkeys, parrots, turkeys
are perfectly indifferent to everything relating to
religion ; but it is because they are oxen, donkeys,
parrots and turkeys. It is the law of their existence
inferior who wants it that way. Profess, indifference
on religious questions, it is therefore to start
their degree. Each individual is free to apply themselves;
but he must not misunderstand and surrender
take into account the level to which it tends to decline. It is
the sub-man and not the man who is indifferent
relate to the problem of the beyond, that is to say to the question
religious tion. No doubt some can ar-
river to become indifference on this question

but it is because they have already backslidden humanity to animality. It is believed that this retrogradation, the vast majority of men do not will never be able to accomplish it. And that's it quite simply which explains, legitimizes and necessitates the existence of religions. This existence is an absolutely known fact form to natural laws, whatever the people think pseudo-scientists of the lodges, because it corresponds to that of the needs of our nature which differentiates us beasts.

This is so true that the so-called neutrality of the

– 231 –

Cole is an impossible thing. Those suggested by the Pou-see occult cannot help but dogmatize. They formulate a new explanation of the problem of life. Instead of the idealistic solutions that they re-push, they impose the materialist solution, clearly expressed or hypocritically implied. This in which we can say that at the same time they want impose silence on the old religions, they do, in a certain sense, to speak another: the materialist. A religion is nothing else, in fact, only a way of considering the mystery of existence of the world and a codification of duties which sultent. But they explain and they codify. Outside in all common sense, it's true, but they explain and they code all the same.

Indifference in religious matters is imposed on us possible because we are men. She doesn't let us would be natural if, thanks to progress designed by hand At the end of the occult Power, we became animals.

Catholics have really let it be said too much that they were believers only because they were inferior from an intellectual point of view. Religious faith is a superiority over indifference; a superiority from the intellectual point of view as well as from the point of from a moral point of view.

When the adversaries of religions invite them if they keep silent, they commit a similar absurdity to that which they would commit if they ordered their own ears not to hear.

Religions cannot not exist; they cannot be silent, because instinct, need

to which they correspond have never been silent
since man was man and will never be silent
but as long as it remains so.

This is where we have to start if we want to reason
healthy.

Religions should at least, it is objected,
not to dogmatize, not to be codified, to be content
to throw, too, suggestions into the minds
as the occult Power does. We will see that at
From a logical point of view, this is a big mistake.

There is in fact a second reason why
indifference in the face of the religious question
is impossible. It results from the fact that we live
in the state of society.

If we were savages, isolated, without relationships
with each other, the religious problem does not
would not present in the same way to our thinking.
Its solution in one direction or another is not necessary.
would not be to us as a necessity so to speak
material. Force would then be the only law of no-
be existence, as it is that of existence
lions, tigers and wolves. Just as these
here, we would daily resort to violence
to find the satisfaction of our needs. Each
could in this case follow his dream in relation to
beyond life, or form none, according to the
scope of his intelligence. But a solution in one
one way or another would not be necessary.

It is quite different when we live
in society.

By this alone, a problem urgently arises,

inevitably to us. This problem is that of
law of the relationships that must exist between as-
companies. And it is the imperative, inevitable necessity to
solve this problem which in turn requires the solution
tion of the religious problem in one way or another.

For, unless we suppose a man enslaved-

necessarily carries conventions. It is based on a pact. This means that the existence of the human group thus constituted no longer has as its sole law that which regulates the relationships of beasts, that is to say the force, but that side of it intervenes, to a greater or lesser extent less broad, a principle which will serve as a basis for observing it vation of the pact. This principle is the one that will regulate the share of self-sacrifice that the individual owes to the community.

It is impossible for a social pact to exist and be observed without in multiple circumstances and in a thousand ways those who are bound by him have to sacrifice this or that personal convenience, such or such satisfaction, such or such satisfaction of desire sirs, passions or needs.

Therefore a question arises: In the name of what individuals who were not born at the origin of the pact will they condemn themselves to the sacrifices that are required of them? posed? We answer: in the name of the general order itself even ; in the name of the promise made or implied due.

– But if, due to circumstances, the general order neral is too heavy for me? The promise they tell me about, it was done without consulting me. If someone asked me,

– 234 –

this would obviously be by asserting the possibility satisfaction of part of my desires and my needs, as well as the security of this satisfaction. If by chance it happens that I am given neither one nor the other, what interest do I have in respecting the pact?

What the philosophers in the bedroom respond to:
– What interest? Your best interests understood.

This is not an answer. Because first, it would be necessary " to understand well " ; and this is not given to everyone the world. Secondly, what is "interest well understood? » Who will be responsible for deciding? If I am ravaged by a desire that has crept into me, I I don't know how, but it doesn't give me rest, a desire whose satisfaction is forbidden to me by the social pact and whose unfulfillment is enough to make me an unhappy being, how will I admit that my well-understood interest requires my misfortune? If my whole unsatisfied being cries out to me for breath–

I am happy and my interest is "well understood" taken ".

They will try to put me to sleep by talking to me about my future happiness. But my future happiness is something uncertain, since I don't know how long I live

TRUE. My current misfortune is, on the contrary, a certain thing-tain. Will it appear to me to be of my interest well understood that I must give up an acquired happiness What is certain for uncertain future happiness? It is on such a subject that everyone will demand, and with reason his, the right of free examination! No company possible on such a basis.

- 235 -

So, we will end up, at the end of arguments, by talking to me no longer about my future happiness, but about happiness generations that will succeed ours, happiness to which, I am told, I must sacrifice my own good-heh. Either ! But then, without anyone paying attention, we will have precisely posed the religious problem.

It is a question of knowing, in fact, to what extent I must sacrifice my happiness to that of future generations. But it is quite certain that I will be concerned more or less of the happiness of the societies present or future, depending on whether I have made this or that conception on the origin and the end of the world, that is to say depending on whether I accept this or that explanation of this origin and this end, that is to say again according to whether I will have such and such a religion, and I will deduce from it such or such duties. This is absolutely obvious; And consequently, it is also extremely obvious that the religious problem imposes itself, as we do we said earlier, by this alone that we live in society. Its solution is, so to speak, only one with the solution of the social problem, unless we did not want to resolve everything by force. But in this latter-deny case, let's not be hypocrites and let's not talk of justice, of truth, of light. Let's talk biceps, saber, war and servitude.

It is true that some dreamers think the most laughter of the world to the establishment of a society collectivist in which every man would find, as things would be well ordered there, the satisfaction of all his needs and desires.

Let us assume such an incorporated company. It will be necessary

yet although this company is administered.
So that satisfying objects are created
to the needs, it will always be necessary that this creation
before being executed, is planned and organized. So,
there will always be a need for men who design and
decide the necessary measures and others who carry them out
cutent, according to a certain settled and accepted order. In
in other words, there will always be a need for administrators
tors and administrators. No bosses, of course.
The visionaries who show us future cities
do not want to see leaders there. Instead of the leaders, he
there will only be men who will give the gold
dres necessary for the functioning of things and others which
will carry out these orders. No leaders, but functions
tionaries who will be above, and others who will be
will be below. Even under the collectivist regime
the purest, there will always be a social frying pan, a
queue at this pan and a small number of people
which will hold the said tail, while multi-
studies others will not hold it. Who can take
fish that the first do not do, as if by mistake
guard, fall the omelette on their side? There will be all-
days also of unfulfilled desires, when it would not be
that those which, existing in different individuals,
will focus on the same object. You will be able to change
manage the conditions in which man will live; but
there is one thing you will not change: it will be
the man himself who may find himself unhappy
in whatever situation you place him. You don't ex-
do not draw his passions from his heart; you don't tell him
you won't tear away the nerves that allow him to enjoy and

to suffer, and which cause only enjoyments and sufferings
are absolutely personal things for him; THE
one if desired; the others, so feared. This will
will never be able to destroy it in us, since it is
the very thing that constitutes us. ir^j

So the problem is still the same. Since then
that you will have a society, collectivist or non-collective
tivist, you will have an established order. This order must
be respected. In other words: individual passions
dualities, desires for enjoyment and fears of pain
France who are in us will always have to constrain themselves
dre and sacrifice oneself for the general good of a certain ma-

This is the eternal question. And the eternal answer will be always: in the name of the conception that we will have of human fraternity or non-fraternity, which is linked to the acceptance of this or that explanation of the existence of the world, that is to say to the acceptance of this or that religion. Everything we won't know not accept in the name of this religion, it will be necessary force imposes it on us. The use of this will always be days in inverse proportion to the power of that one. Or well there will be no kind of society, collectivist or not.

However we look at the matter, we are therefore always brought back to the same conclusion tatation, namely: that the solution of the problem religiosity is necessary, simply because we live in society, and that this solution does not, so to speak, one with the solution of the social problem.

Precisely because every man, strong or weak,

– 238 –

is a composite of desires, passions and needs of any nature, some of which are without limits, we can affirm that in the absence of a reliable solution any religious order resulting in respect of the social pact, life in society would be worse for weaker than isolation. In the latter case, in fact, their desires, their passions and their needs do not collide only to material obstacles; while, in the state of society, they are further upset by the desires, passions and needs of the strong.

Societies therefore find themselves in this strange necessity: that having no means of certainty scientific on the beyond of life, they must while pronouncing, asserting in one way or another nier, that is to say, adhere to this or that religion.

This is what explains the anomaly that we noted just now about what is happening in the schools where we imagined we could establish neutrality lity. Basically, what are we doing there? We get used to it children and adolescents to “believe” that the world was made like this rather than like that. We say that we accustom them to “believe”; and it's the real word, since there is no further demonstration possible scientific vision from the materialist side than from the other.

Whatever we do, it is impossible that we escape from this social necessity: to believe – then that we cannot know scientifically – that creation and the end of our world are such and such, and deduce that men have such and such duties towards each other.

– 239 –

Either that, or the reign of force established in the so-companies, or the absence of companies: you have to choose.

This presents the religious question considered in a positive way and thus can be understood
the role and necessity of religions from the point of view social, as well as their assertions.

If the occult Power presents us differently things, if he tries to make us believe that war undertaken by him and by Freemasonry against the Church aims to replace a belief that he falsely paints us as inept by something that he paints to us no less falsely as a scientific certainty, if it conceals from us the “re-materialist religion” of which he is in the process of creating the turgie and in whose name he canonized Zola, it is because he needs to deceive us to realize views that he hides all the more carefully that he knows how those who allow themselves to be circumvented by him would hate them if they knew them.

WHAT CAN WE BASE ON TO JUDGE

CATHOLICISM IN THE PAST? DATA PROVIDED

IN THIS REGARD BY THE OCCULT POWER

AND BY FREEMASONRY.

By this simple fact that we have asked the question beautiful as it should be, nothing could be easier than know now how will be determined with regard to one or the other religion and consequently regarding Catholicism, the men who, in outside of all faith, claim to judge them at a point

– 240 –

from a purely rational point of view. This is what the francs-

want to do. Let's take a look at what this is all about.

Since – always from the positive point of view – the religions aim to correspond to the need what does human nature feel like to wonder about things from beyond, to his emotional needs too, and at the same time, and above all, we can say, at need social discipline, we cannot, we must only judge religions by measuring their services vices that they have made and that they are susceptible to give this triple point of view. Satisfaction with questioning care, satisfaction of emotional needs tifs, satisfaction of the need for social discipline: we should not exclude either of these considerations. tions, we have to take all three into account.

The data of the problem being thus established, we we are in a position to assess whether the religions which recommend of Christ, and in particular religion Catholic, are so bad that the occult Power tried hard to make people believe it.

It seems that for this we should first of all engage in a historical investigation into the role of the catholicism. We cannot, because Power occult has been applied – always, one could say – to falsify the elements of this investigation. He has for arms the lie and naturally he did not miss qué to use it against Catholicism. All first, he systematically averted his eyes from countless acts of virtue, dedication and hospitality Roism which had the direct cause of the Catholic faith _

– 241 –

Furthermore, he took care to attribute to this faith all the reprehensible or criminal acts which had as their direct cause, not her, but the passions and vices that it applies precisely to fighting among its members. Finally, these reprehensible or criminals, the occult Power has not only attributed a cause which they did not have; he doesn't have them only isolated from their counterpart: the verifiable acts killer and heroic, by erasing these; he still has them exaggerated and distorted at will. He didn't even reculled in the face of invention. He had his authors write tellers a history of Catholicism which is or con-milking the truth on or near certain points. this same truth on other points. Above all, he always presented Catholicism as animated by

never stopped attacking him or arousing
versaires, while remaining invisible; in order to
that this one seemed to provoke, which nevertheless does not
was only defending himself. We can go
take this into account by the spectacle that gives us
today French Freemasonry confesses
finally eternal enemy of the Catholic religion,
after having falsely displayed respect for
this religion for one hundred and fifty years. Lice-
occult seeing made people believe, for example, that history
of the Church was contained in the history of an In-
quisition which he also falsified, by having, on the other hand,
share, great care not to tell us that the real
instigators of the Inquisition, they were most often
Jews supposedly converted to Catholicism...

– 242 –

Lies by suppression, lies by addition-
tion, lies by invention, lies everywhere;
always lies. Once again it is consistent
to the Masonic principle and it would be quite extraordinary
diary that the occult Power would not have lied in
this, while he lied in everything else; that he had not
not falsified the history of Catholicism, while we
let us see him falsifying our history of France, so that
dear to those who read the works due to his inspiration
tion all the noble figures whose sublimity had
as a principle the Christian faith or the patriotic faith.
Has there not been, for a number of years,
in fact, school textbooks in which there is no
no question of Bayard, of du Guesclin, of saint
Vincent de Paul, Joan of Arc, nor so many others
very?...

In this as in everything, the occult Power has placed
and he still puts the precept into practice every day
formulated by one of his own: Let's lie! Let's lie!
Always lie! Let's lie like hell. THE
lying is a virtue.

Wisdom therefore demands that we guard ourselves as if
fire books of religious history and history of
France written under the inspiration of occult Power.

Does she also want us to keep ourselves in a
certain measure of those which are written under the inspiration
Catholic ration?

To avoid any criticism of partiality and to

we will also discard this second source of information
mations. We will judge Catholicism by ourselves

– 243 –

holding to the principles proclaimed by him and the applications
cations of these principles which are well known
public; better yet: to a certain datum that
Occult Power and Freemasonry have
responsible, unwittingly, for supplying us themselves.

Curious thing! when these so-called initiators
of all human progress prepared what we have
custom of calling "the sublime movement of 1789'^,
they found nothing better to do than to start
quer the Christian spirit. They shamelessly attributed to themselves-
gnore the principles they found in the Gospel
of Christ and who had been kept standing during
for eighteen hundred years by the faithful of this one,
despite the external and internal assault of all
human passions.

What, in fact, were freedom, equality and
fraternity which were proposed to the world by the
Revolution, if not a counterfeit of Christianity?
We say: counterfeiting and even very bad
counterfeit vessel. The proof is that it was enough that
this freedom, this equality and this revolutionary fraternity
lutionaries have undergone the first contact of the facts
so that only the formula remained, and so that at
name of this formula we have seen established in a way
so to speak legal, the pillaging, the burning, the
cription, spoliation and assassination. Three years later
his proclamation, no more, the ideal of fraternity
revolutionary led to the vile massacres
in prisons! Yes ! Three years had been enough for
that this atrocious disfigurement was produced! And a year
later, it was the Terror and the thousands of dead

– 244 –

vrs with which she bloodied France! In four
years, the destruction of the true Christian spirit and its
replacement by the counterfeit we are talking about
resulted in the establishment of the most
terrible tyranny of which history has ever made
mention.

In order to explain how brotherhood revolution-

we looked for reasons. But we only found bad. It has been said that the principles were found distorted about the obstacles which were placed before them posed.

No doubt there were obstacles. They always finds, whatever we do; but it's precise- what we criticize about the revolutionary principles lutionaries: to allow oneself to be so easily distorted. They were falsified in 1789; falsified in 1871; distorted NOW ; always distorted. True principles do not give away the disappointments that we have earned for one hundred and twenty years freedom, equality and brotherhood nity of 1789. So that those who presented them to the world have so quickly transformed into executioners, it their social conception had to be only a con- false forgery, in which it is very difficult difficult not to see the hand of the eternal and universal second-hand dealer, who is at the same time the eternal and uni-enemy verse of Christianity: the Jew.

The true principles, one must believe that it is in the Gospel of Christ that we must seek them, since the men who proclaimed them began came to accept not the role of executioners, but

– 245 –

that of victims. Also see! what a difference yield ! The solidity of the material is such that it has- fter the persecutions of the first centuries, persecution tions suffered and not exercised by the preachers of Christianity, after the universal invasion hordes from Asia, after the long burial ment of all civilization in the ocean of this bar- barie, after sixteen centuries of wear, sixteen centuries of con- so terribly corrosive tact of human passions, and, let us not forget, sixteen centuries of proximity with the tenacious hatred and tireless Jewish perfidy attached on its flanks, Christianity was still capable of fan in the seventeenth century this prodigy of humble and constant heroism: Saint Vincent de Paul! Is this his last effort? Not ! Because since it appeared this great organizer of the dedications given birth by Christian liberty, equality and fraternity, that is say for three and a half centuries, Catholicism has not stopped generating hundreds of thousands of sub- Vincent de Paul; hundreds of thousands of these re- litigious whose white cornet is known to whole world, who are indeed the worthy disciples of

really does not sufficiently adorn the spirit of sacrifice with ferocity of the bloodied "apostles" of 1793, like with the hypocritical selfishness of all the Trois-Brothers Points now. So much so that, to dry up this fertility which seems to him all the more scandalous and formidable for him that he has nothing to compare, the occult Power sees only one means, the same which was used against emerging Christianity and which

– 246 –

thus brings Catholicism back to its origins: persecution execution against people, the crushing of vows, ruin and annihilation of works.

Bring freedom, equality and brotherhood closer together. Christian nity of liberty, equality and fraternity revolutionary ternity engendered by France Masonry, compare the results given by the first with those given by the seconds, and you you will convince in the most resounding way that Catholicism is not such a bad religion nor so "inept" as that, since the occult Power found nothing better than to steal his principles principles, and since having attempted to apply them without him, he could only transform them into real poisons socials.

So much for the past.

And as we have said, what do we learn from? can we base our judgment? on the comparative data unintentionally provided by Freemasonry itself. Also our argument Can mentation wait without fear for contradiction.

THE FUTURE SOCIETY.
THE PURSUED GOAL REVEALED BY THE SUPREME
COJNTRADICTION.
THE ONLY POSSIBLE EXPLANATION.

For the future, the situation can be clarified more clearly still.

We are indeed going to see the occult Power in

– 247 –

caught with a fundamental contradiction, a contradiction such that there is only one possible explanation sible to his way of acting: it is that he meditates and prepares the enslavement of the world. And that would make it clear the extraordinary need he feels to hide.

It appears to those less clairvoyant than us we are pushed by a force that seems invincible, to the overthrow of the currently existing social order so much. In hierarchical societies, the vanguard of Freemasonry, suggested, we will see how- ment, by the occult Power, displays more and more the desire to replace companies whose all members will be equalized by the application of the regime collectivist.

But nothing is more contrary to the laws of nature, since the latter did not want equality anywhere, then- that on the contrary, it has placed hierarchy everywhere. Do we think that nature will allow itself to be violated in this way? without putting up any resistance? It would be foolish to imagine it gin. It is on it that our existence depends. She is therefore not subject to our whim. She gives us- mine on the contrary to such an extent that no being has never been able to live revolting against her. The man only succeeds with great difficulty and only in a certain extent to resist him. And how? Only by relying on this special force which comes from a religious feeling, that is to say of a belief relating to the origin of the world and the beyond of life.

To achieve an egalitarian society and collectivist, that is to say, in short, an anti-

- 248 -

natural, it would therefore be necessary to substitute for the material law rielle of crushing the weak by the strong, another law which would prescribe fraternity.

j Now, this law of fraternity, we clearly see its support in Christian religions; he is in the words of Christ: Love one another! Why should we love ourselves? Because we replies Christ, you are all children of the God who created you, therefore all brothers.

The Christian system, which the occult Power declares inept, is on the contrary and very visibly in this part- essential and fundamental part of its doctrine, of a

and rich, weak minds and superior intelligences, we are the children of the one who, according to the Catholic Trinity, created the universe, which consequently is the master, who has the right to order, and who knows better than us why he orders, if we are the brothers of Christ, in this capacity, we certainly have! great and sublime reasons to love us and sacrificing ourselves for one another, like Christ sacrificed himself for us.

The Christian principle of human brotherhood rests on such a pure doctrine, it is based on ideas and conceptions so noble and so heroic, he so well satisfies the emotional needs that are at the bottom of our nature, that if Christianity was, as its adversaries assert, of origin human, if Christ had not existed, if his history was just a fable as others claim, those who would have imagined this fable would be at the

– 249 –

times beings admirably devoted to humanity and prodigious geniuses. Because this story of Christ, that they would have invented answers everything; she planned All ; it adapts to everything..., even to modifications social projects whose future realization is being announced to us. She would therefore still deserve, because of this, not the hatred and contempt, but astonishment, admiration and respect.

Indeed, if it is ordered in Christian doctrine in the name of the highest reasons, that the poor, the weak, crippled in intelligence, be considered as the equal of the rich, the strong, the intelligent, we see very clearly the point of support that would be found in a similar doctrine those who claim to want to organize the collectivist egalitarian regime. The strength of Christian principles would find themselves directly opposed to the resistance of nature that must be overcome to establish this regime. How will these manifest resistance of nature? Or? It will be among the strong, among the rich, among the intelligent, since it is those who will have to suffer from seeing their strength and their intelligence curved below the egalitarian level. It is in them that nature will be irritated at being fought in its manifestations. But it is precisely to those that Christian law says: You are the brother of the poor, of weak and unintelligent. You must love them and sacrifice for them. Once again, no doctrine

establishment of a regime of collectivist egalitarianism, if such an establishment were really possible, if it was really just and really useful that humanity

– 250 –

ends there..., if those who claim to want to impose it did not pursue the achievement of anything else let them hide from us. It would therefore seem that those who say they dream of the transformation they tell us about slow, should be ardent defenders of religious Christian regions. They should attach themselves with one special to Catholicism, since this, thanks with the strength of his discipline, would have a chance to fight successfully against selfish instincts. And, instead of this, it is to the annihilation of this discipline Catholic that they work.

Their illogic does not stop there. Not only they push for the annihilation of catholic and even of Christianity as a whole, but they want to replace it with "the religion of materialism."

Double madness! Because what moral support will they find in materialism to violate hierarchical nature chiselled? If I am convinced that I am only a re-chemical sidu, in the name of what will they convince me that I must love other chemical residues, even those who have come badly, those who disgrace the nature. The remnant that I am is capable of feeling the enjoyment and suffering 11 furiously loves the first. He has an absolute horror of the second. Her enjoyment and his suffering, it is in himself that he feels them. Why would he worry about anything other than him? It exists today. It will no longer exist tomorrow. Why would he sacrifice this short today to a tomorrow which may never come or to another very residues which are totally foreign to it and then

– 251 –

that he does not suffer in them, to which he is not attached no more links than exist between the pen of the swallow and the grain of sand rolled by the seas? Why would he impose on himself this suffering which he has horror, out of consideration for the future, for "the eternal come", that is to say for residues currently insensible, who, consequently, do not suffer, and

By "altruism" we answer. Vain word! because why, in such a system, is altruism a virtue rather than selfishness? What even is virtue, for a pure materialist? What is it based on? she? What constitutes it? Can there be virtuous acts and acts which are not, from when we are only residues formed by the action of blind and unconscious forces which do- undermine all creation? In such a system, it there would only be room for force. She's there true, the only law. It is the only virtue, since it alone conforms to this law of nature which works constantly building forts by crushing weak.

In short, the collectivist egalitarian system tends to violate in societies the law of hierarchy which is everywhere in nature. Not only his inventions tors, being anti-Christians, cannot rely, for fight against this law of nature, on no strength moral, but they cannot establish their system that by violating these other natural laws which are the love of enjoyment and the horror of suffering. And in whom will they violate them? Precisely in those

– 252 –

of the people who are most capable of re- sister, since they are the strong and intelligent ones. And they imagine themselves doing logical and scientific work! Really the chemical residues that form a similar dream, are chemical residues affected by madness!

It is visible that by destroying the Christian religions yours and seeking to replace them with religion materialist, the evangelists of the egalitarian society collectivist are doing just the opposite of what they are supposed to do would have to do to achieve an achievement even if this is only partial to their design.

Can this be explained?

Yes, there is an explanation for this, and there is none only one.

If we suppose that the occult Power dreams of the as- service of the Christian world, he acts as he suitable for achieving its goal. In any other case, he acts stupidly. But his troops are stupid,

If the occult Power is a human group, if it represents a race whose members are connected by a social and religious pact, this race possesses, by such a pact, what is needed to last. By destroying in Christian nations the social and religious pact god who connected them and made them last, too, she inferiorizes them and thus gives herself the chance to conquer. By replacing this pact with material religion rialist who suppresses all ideals, by precipitating these nations in pursuit of a social state all the more incoherent that this materialist principle of which they are gives the suggestion is precisely the one who is the

– 253 –

more likely to make such a state impossible, the Occult power succeeds in putting the Christian world stand in complete absurdity, in complete unreason, that's- i.e. out of. laws of life. He disintegrates his intelligence gence, he excites him; it dehumanizes him. That this work dechristianization is coming to an end, and a day will come when the sons of the race to which Power belongs occult will find themselves alone in possession of the pact social and religious which differentiates men from raw. They will therefore have remained men, and they will not have will face them more than bullies. Consequently- ment, they will then domesticate us as naturally- ment and without more effort we domesticate today the animals of our farmyards.

If this is the work pursued, if it is really a question to establish by surprise the domination of a race over the others, we understand the work of dechristianization- tion that we are witnessing. Otherwise, we don't understand it.

We also understand, in this case, the constitution of Freemasonry, an organization tending to ensure the domination of the invisible over the visible. Such a plan must in fact remain unsuspected to be realized. We also understand the prodigious accumulation tion of dissimulations and lies thanks to the what this Freemasonry was presented to world as a Christian association, founded by Christians, initiator of all human progress hands, devoted to political institutions on the where the nations rested, accepted, pampered at cause of this. We finally understand why she was

trained to attack in the shadows, with determination:
on the one hand, Catholicism, central fortress, shelter
of the rigorous and intangible Christian discipline,
and on the other hand the guardian monarchies of the Sicié-
your ; why she covers herself for this double attack
the mask of tolerance and respect; Why
it hides behind "Reason" the "Pro-
sandstone", "Liberty"; why finally, not daring
still, with all this, directly attacking
the adversary that she feels the need to always deceive
to succeed in defeating him, she invented this "fana-
"tism of tolerance" and this hypocritical distinction
between Catholicism and clericalism by which
have been blinded so many minds that were not evil
intentional.

The whole Masonic question then becomes com-
prehensible. It is illuminated in all its parts,
whereas it cannot be in any other way.
The occult Power appears to us combining its effects
infamous strongmen with such rigorous logic here
than everywhere else...

There can therefore be no doubt: it is in this direction
that we must seek.

[

CHAPTER XI

Causes of error relating to origin and purpose
of Freemasonry.

Their successive elimination.

The defect of Mr. Max Doumic's thesis.

FALSE APPEARANCES

TENSIONS AROUND THE MASONIC QUESTION.

THE STARTING POINT.

Before telling the reader the reasons which led us
leads to the thesis that we still have to present to him on

on the origin and purpose of Freemasonry, it is useful to let him know why we excluded all other opinions and why we have passed through each of them before arriving at the one which definitely seems to us to be the only acceptable one at the point from a positive point of view, without any prejudice to the Catholic thesis, of the supernatural thesis which can superimposed on it, I would dare to say it, in the most natural.

As we have written several times, the authors of Freemasonry have tended around this association a host of false appearances that one must puncture successively before arriving at the truth, and after one has been lost more or less long-time for each of them. This is what happened to me like it happens to everyone.

– 256 –

First there are those that I will call the most external laughing. They are also the oldest. These are those by which public opinion was initially deceived goals of Freemasonry, and it is to them that we always comes up against when considering for the first time first time the Masonic question.

When Freemasonry appeared, like it had not yet had time to do anything, the false appearances could only be created by rituals and by the declaration of principles contained in the statutes that she presented.

We read there that Freemasonry was a society philosophical and progressive, a society of tolerance, charity, solidarity, a secret society also, of a rather bizarre character who dealt with profanes those who were strangers to him, who used a special vocabulary, which only received followers after putting them through tests, and not proceeding devoted to what she called "her work" that by engaging in certain exercises of Masonic piety.

It follows from this that three assessments were the beginning formulated on it: that of friends, that of indifferent more or less surprised and that of adversaries. The first ones left saying: association of tolerance and progress; fraternal association; the second: gathering of amusing jokes at contemplate and who only hide to deprive us

that the latter, being surprised by the secret, suspected that he must be hiding something and they found themselves induced to think, according to certain articles of the declaration

– 257 –

ration, that this something was contrary to religion
gion.

These are the three ideas that originally ran on Freemasonry; it's one or the other from them that the first profane people rallied knew of the existence of this association. They have continued to be accepted since; and it is one or to the other that still rally in our time a large number of lay people.

To one or the other, we say, or to the combination sound of two of them, or even all three. For my part, I started by hesitating between the three before to know anything in a positive way. This character itself saying philosophical and progressive perhaps exists, I said to myself, but he must be hiding some meaning anti-Catholic sentiment. As for the pretenses, they probably hide some intellectual poverty.

However, I remained uncertain. I did not assert nothing, neither towards myself, nor towards others, until the time I became part of the association.

HOW SUCCESSIVE STATES OF MINDS ARE BORN
RELATING TO THE MASONIC QUESTION AND
HOW WERE DESTROYED ONE AFTER THEM
OTHER FALSE APPEARANCES.

Freemasonry having been founded with a view to
But, from the start, she had to work
one way or the other to achieve this goal.
We saw what precautions were taken to
that the illusion about him was maintained; but he

– 258 –

was inevitable that, despite this, his true spirit betrays itself, at least partially, here and there. Soon the Popes collect precise information on She. They denounce her as having tendencies anti-Catholic, anti-government, anti-social.

then definitely shine on her. It was different as a result of the precautions taken and the methods used bent, and also because the Popes because of these precautions and these methods were brought to no not seek or distinguish the powers human beings responsible for such a creation. Believing to do enough to warn the faithful, they only reported to them "the inspirations of the Spirit bad" which circulated in the new association, without telling them about the human intermediaries who were the initiators and implementers of his fear-good organization. And, in doing so, they contributed to a certain extent to maintain around the Freemasonry the atmosphere of mystery that its human founders specifically sought to create to better hide.

Naturally the said founders fight the version of the Pontiffs; and they do it properly so that the protective uncertainty of which they benefit. Freemasons say, write and print what we know: "man fearing God, faithful to his prince, here is the mason! » ((He who does not respect the laws of religion is not not a mason, he usurps the name..." Not only they say it, write it and have it printed, but

– 259 –

yet as some of them are indeed such, as they truly believe that those masons who "do not respect the laws of religion are not masons, let them usurp the name"; like the profans who know them consider them brave people, as indeed, if they are the transmitters of the lie, they are the sincere transmitters of it, we believes them, at least in certain circles. Their version is propagated. And from there will result, on the one hand, a reduction in authority for the words of the Pontifes and, on the other hand, an accentuation of the opposition of opinions, under conditions such as a greater uncertainty will exist in the overall spirits.

Freemasonry benefits from this uncertainty, thanks to which she can work safely, at progressive realization of his work.

Some boldness that she inspires in some of her followers, we will attribute responsibility to those

the name ". So much so that the moderates she attracted by necessity, as we have explained, remains— will nevertheless enter his boxes, deceived themselves. They will strive to bring back those of their brothers whom they consider it "too advanced" for what they believe to be the true Masonic spirit. It will be pointless, because that the occult Power will work invisibly con— be them. But by this alone we will know them to be honest lessons, they will contribute to maintaining the error on the account of the association. This is the second state of mind through which I passed when I had escaped the suggestions

— 260 —

fanatical management. I explained how I attract— but to certain Freemasons the responsibility of sectarianism which was in reality only that to which the founders of Freemasonry drove little almost the entire association in France.

Here is now the third error to which we was naturally driven by the course of events ments and through which we also go when we progress in the study of the question. It results from the same false appearance that serves to cover the action Masonic politics.

An hour indeed comes when the march towards the goal requires the creation of special groups. We see some born almost everywhere in the last quarter of the 18th century century. In Bavaria, it is the Illuminated sect of Weis— haupt. Elsewhere it's something else. An inter— national takes place in Wilhelmsbad with a view to the organization of an upheaval which will be the natural continuation of the long period of preparation for which so much effort were dedicated. The Count of Virieu, deceived follower until then, returns from this congress announcing to those of his friends who taunt him about his trip that a Revolution tion is prepared by secret societies, and so well say that it would be surprising if religions and States could escape it. And, in fact, the French Revolution it bursts. A few years later in 1797, Barruel wrote his Memoirs to serve the history of Jacobi— nism. It is based on testimonies like that of Virieu and, on the documents of the trial carried out in Bavaria to rillumination. The presumptions are added to the presumptions; evidence to evidence. Those are

Freemasons who made the Revolution; none doubt for those who read Barruel.

No doubt for me, when I read it, about the fact in himself ; but doubt about the cause of this fact, days thanks to the precautions taken. These are the Jacobins, I thought, that is to say the most exalted, the most violent among the Freemasons who made the Revolution, it is not Freemasonry. The proof, it is that certain Freemasons resisted, more or less early or more or less late. We have in fact evidence of this. Mounier was one of these moderates and he wrote a work tending to show that France Masonry has nothing to do with the Revolution. Gold, he, a Freemason, participated in the revolution drama- nary. He played his role there. He must know. For him, this are "the violent ones" who are responsible for everything. The association should not be confused with these violations slow. And what strengthens Mounier's opinion is that the lodges were closed during the turmoil...

After the presentation made in the previous chapters, we know how this is explained; but when I read Barruel and Mounier, I didn't know it. I con- I therefore regard Freemasonry as having been for something in the Revolution, but only- ment as a result of exaggerations in the application of principles that she had propagated; exaggerations seated by these violent people who are found in all environments and acts of which it is not appropriate to hold the groups to which they belong accountable hold.

But the years pass. Other revolutions follow

yield to the first: those of 1830, 1848, 1870- 1871; then the one, more formidable than all the others tres, which occurs in the domain of moral ideas, most solidly established family and national families, which we are currently witnessing. Writers like Eckert, Deschamps and Claudio Janet succeeded ceded to Barruel. They showed the link between all these revolutions. This link is in France Masonry. Cretineau-Joly brought his contin- gent of documents which corroborate the accounts drawn

precautions that hold. And even those by-
what we have been deceived for so long remember
turn against their authors. Because this Franc-Ma-
masonry which takes such diverse forms, works in
Still on the same path. She leads there
the moderates as well as the violent. So she plays
a role for both. She plays,
let us say: who, she?... Something which is
above Freemasons, obviously. These
pass; their generations succeed one another, each
making the grimace which is certainly suggested to him,
since each of these grimaces is only a part
of the picture given by the whole. Suggested by who?
By something that lasts while one after the other
generations set in motion. So this something
can only be one race, one people or one religion.
ligion, because that is the only thing capable of lasting
Thus. But then, these battles, which we undertake,
in which we engage. French, the
against each other, for what we believe to be

- 263 -

ideas, would only be the manifestation of a war
which would be made to us at home by a power
foreign? These ideas themselves, which we imagine
ours, which we consider to constitute
guiding principles, they would be principles
of death slipped sneakily and treacherously into
our souls by an enemy race?...It is not possible
let it not be so, since there is only this means
to explain the persistence of the Masonic society
and the unity of views which reveals itself to anyone who knows how to recognize
keep things together.

the question is finally asked as it should

being,
argument of mr. max doumic.

It is under the domination of this idea that I write
see my brochure: Le Pouvoir occulte^ in 1900, and that
Mr. Max Doumic gave us his Secret of France
Masonry^ in 1905.

This author finally poses the problem as it should
being. The Power that moves Franc-Ma-
nonsense, he said, it can only be one people.

This is also what appears to me. But I'm separating

designates one, while I designate another. One of both of us would he still be the victim of a false appearance?...

The argument on which Mr. Max Doumic relies his theory is this: Masonic policy has always been favorable to English politics; SO

– 264 –

Freemasonry is an instrument that England earth has forged to ensure its supremacy in the world, by throwing ideas into other nations disruptive and destructive, by arousing within of them intellectual, religious, political disorders and social, by dissociating them, by disaggregating them, in short by killing them, not with iron, but with poison.

The thesis has value, because it is proven that the Angle-earth has singularly benefited from the mason action-fuck. However, is this a sufficient reason to de-finish our conviction? No. Because if another can-ple had also benefited to a considerable extent derable of Masonic action, the argument which, in the book by Mr. Max Doumic, argues for the attribution from the Masonic creation to the English people alone should also advocate for the attribution to this other people.

But this is precisely what exists.

Prussia also benefited considerably from of Masonic action. While the propaganda made by Freemasonry in France and in the Catholic nations in general have been destructive there, the one made in Prussia by this same Freemason-nerie was not more dissolving than was that made in England. It is a circumstance which has its meaning and which must be taken into account, if we want to Let us form a rigorous opinion on the matter. motivated.

That's not all. There is yet another people who derived considerable benefit from the mason action-fuck. But they are a people that we hardly talk about

– 265 –

because, precisely, – and this is a particularity

she readily treats as fanatics those who allow us to look him in the face. This people who seemed to be almost nothing when Freemasonry appeared and which is almost everything now, it is the people on whom Edouard Drumont managed to attract the attention of a certain number of French people: the Jewish people.

Therefore, which of the three peoples, English, Prussian or Jew, comes honor or rather dishonor of the creation of Freemasonry?

It is up to the English people, replies Mr. Max Doumic:

1° Because the Jewish people were powerless at the time of the appearance of Freemasonry;

2° Because Chancellor Bacon was the inventor of the idea; that he developed it throughout in that of his works which is entitled: La Nouvelle Atlantide;

3° Because it was the English who founded all the front rows;

4° Because, for a long time, the Jews did not flee not even admitted to Masonic workshops.

Thus brought together, these reasons seem peremptory. But when we examine them carefully, we realize that they do not actually have any probative value.

First, if the Jews were devoid of certain power loss at the time of the appearance of the Freemasonry – as they still are now moreover, since they have, for example, neither

– 266 –

army, nor navy in 1918 – on the other hand they had demonstrated a strange, mysterious, unexampled force humanely applied, while keeping their religious ideal and national, despite sixteen centuries of dispersion across towards other peoples. This is a unique fact in history, which denotes not lack of power, but rather a power of a special kind, which is precisely in perfect relationship – and this is a circuit significant constancy – with that by virtue of the that Freemasonry persists, without anyone understanding

this at least curious report would require that we studied a little closely before deciding on this what could or could not the Jewish people during the appearance of Freemasonry. This little-ple was not capable of achieving victories over battlefields, that is certain, since he does not seduced no armies. But perhaps he had worn his faculties on the other hand and was he better off or-titled than any other to proceed with a creation like the one that concerns us. However, Mr. Max Doumic does not was not at all worried about this.

That's not all.

Given that the founders of Freemason-nerie especially needed to remain invisible – this is proven by the special organization that they gave to Freemasonry – it would be essential to examine whether the circumstances what the author of the Secret of Freemasonry points out could not have existed even in the case where other very much that the English, and in particular the Jews, had

– 267 –

feel were the true initiators of Freemasonry. If by chance this were possible, the conclusion of Mr. Max Doumic in the sense of English origin is would find deprived of support.

Now it goes without saying that if the Jews were the authors of Freemasonry, they could, in the sole aim of concealing oneself better, creating appearances which it's about.

It would have been extremely easy for them to suggest manage directly or indirectly to the chancellor Bacon – or any other to his fault – the idea exposed seated in New Atlantis. This is a common process. rant in Freemasonry. We saw him re-summarized in the lines of the Masonic Review that we we reported: “making individual influences act carefully covered duels.”

It would have been no less easy for them to operate the English just like Chancellor Bacon, without more discover in one case than in the other. He would have had them enough for this to still use “individual influences” duels carefully covered” to circulate spread in appropriate circles the idea of the advantages

political conditions that would ensure England's existence
tenancy of an association organized in such and such
terms. It was enough to train the men
of English state.

î*il As for the exclusion of which the Jews were, we are told-

- -

we, the object in the front row, it would take everything

first be assured that this exclusion extended

everywhere, in all countries, and above all that she was

- 268 -

practiced in all Masonic groups, the su-
previous ones, the unknown like the others. But such
proof is far from being made. Even if it were there he would remain
to know if the Jews, having above all need that their
action remained unnoticed, could not have suggested
themselves this momentary exclusion, while
providing other means of intervention,
role and even direction in mason affairs
niques.

Finally, it would still be necessary to find out if the Jews did not
would not have had an interest in achieving their goal
hidden, to favor constantly or almost constantly
English politics.

These questions once posed before the mind,
we realize that it is more than imprudent to con-
close before they receive their response.

Mr. Max Doumic did not think about it; and that's why
his thesis leaves room for great uncertainties. It is
why therefore, the solution he gives must
- a priori - be accepted subject to an examination
general men of the question much more careful
than the one he indulged in.

In a question where so many pitfalls have been raised
under the footsteps of researchers, it could still be
that the author of the Secret of Freemasonry^ instead
to discover the true secret, only seeing a false one,
or that he saw only part of the truth; that he was
deceived by a last cleverly tended appearance
due to safeguard a Power which we have

ble for him to always remain unknown.

– 269 –

Mr. Max Doumic could have allowed himself to be deceived all the more easily than the reasons on which he bases his conclusion are purely historical. If a such element of appreciation should not be neglected, it is not the only one that should be used. There are others which are of considerable importance. maple. We want to talk about those that assert scientists in natural history when there is discussion about the classification of certain subjects.

Here we find ourselves in a similar situation: we have a subject that is all the more difficult to classify that he absolutely does not want us to achieve this. What do we have to do if we want to judge? reasoned about him? We must study, not just one of its characters, but all those by which it is distinguished. If we don't not, we are failing in scientific principles more basic.

A skull is offered for our examination. We want us convince us that it is the skull of a sheep, and we agree For this we draw on the fact that the jaw is that of a herbivorous. But the size of said skull makes us hesitant to accept the classification that is proposed to us. How will we settle? By examining the other very parts of the skeleton.

Or again: we are shown a child of whom we are prompts to determine ancestry. We are told three human couples: the first white, the second yellow and the third black, who are fighting over the child question. To lead to our choice, we are made to remark that this child shows a lot of affection

– 270 –

tion to the white couple. Only we omit to take into account that he also testifies to the two others very. This is already enough to expose us to conclude falsely. But what is much more serious is that we do not take the trouble to examine whether the subject is white, yellow or black. However, it is through this that he should have started.

require the most urgent attention
before we decide on the origin of the association
masonic. They relate to conformation
.and the intrinsic characteristics of the very particular being
which it is about. So let's start there.

If, after the study we have made of the strange
agglomeration of secret societies which constitutes the
Freemasonry, we strive to bring together
in our thinking the conditions necessary for the
date and inspiration of such an organization, we
we arrive at the following.

First of all, it's not a man we're talking about.
It's from a company. The work would have died with man
We agree on this with Mr. Max Doumic.

Secondly, the members of said society have
necessarily common interests and a thought
common. These interests are certainly permanent
since creation is permanent; that is to say they
are ethnic or religious, or, even better,
both of them. In the absence of this condition, the or-
Masonic ganism would have quickly disintegrated.
It is therefore a people who are the creator of France.
Masonry. We are still reasoning on this point

– 271 –

like Mr. Max Doiimic and we always conclude
like him.

Thirdly, since this Freemasonry
was universal from the beginning, it was necessary for the people
which it concerns had at its disposal from the beginning of the xyiii^
century of means of communication and united action
versels and that everywhere he was a bitter enemy of
Catholicism if not of Christianity as a whole; con-
dition which would be fulfilled if this people had for
ideal an anti-Catholic, if not anti-Christian, religion.

He still had to have skills and
habits by which he was driven to act secretly-
lies rather than openly, by trickery rather than
by force, by treason rather than by arms;
because these characters, which are not frequently encountered
ment, undoubtedly mark Masonic action.
They therefore belong to the founding people
tor we are looking for.

times, we remember, this character, this very sign particularity of the people in question: that they already had the experience of the secret society when he founded the Freemason.

Finally, he had to have received a share of great tenacity, or that he had managed to give it to himself by because of the difficulties of his existence; and that, by Subsequently, he was particularly capable of undertaking works whose duration would have put off all the others. Because this is still one of the most surprising brands—yours of Masonic action: how prodigious it is—be patient.

— 272 —

England has to a certain degree some of the characters that we have just si—complain, but only a few, and only until a certain point.

She had business relations and husband—extended times which assured him the means of action tion in many countries. She supported these means by the diplomatic intrigues that she knew how to weave everywhere and, moreover, she could strengthen them with the support that she was lucky to find near the pro-colonies testantes who had spread from France after the Re—vocation of the Edict of Nantes and which rightly state Mr. Max Doumic for the support of his thesis. "

She obviously hated Catholicism. She had for this two reasons: she was Protestant and she wanted the degradation of France. So she had to wanting the weakening and even destruction of religious tradition which was one of the roots of life of our country. Mr. Max Doumic attributes an influence preponderant to this last consideration. There Freemasonry appears to him to be anti-Catholic only because she is English. He considers that as such it was bound to attack our reli—whatever it was; that we would have seen the Mason—anti-Mohammedan or even anti-patriotic nery among us, if France had been Mohammedan, or pro—testing... We could discuss this at length point, but it would be of no use in view of what we must at this moment concentrate all our attention. Whether for this or that reason, An—gleterre was logically pushed, if she was the ve—

•') - o

great creator of Freemasonry, to throw away the anti-Catholic suggestion in French lodges.

We readily acknowledge this.

But, as we have said, the initiator of the Masonic creation of other abilities, other dispositions of mind and with that certain skills which were absolutely essential for the said creation could not only be realized, but even just designed. Now these skills, these dispositions mental situations and these skills, the Jewish people certainly possessed. He couldn't not possess at the beginning of the eighteenth century; and this, as we will see presently, because that they were, so to speak, a natural consequence natural of the very special circumstances of his existence anterior; while on the contrary we are reduced to standing ask where England would have taken one and the other.

By studying the question from this point of view, we lead us to understand that premeditation and organization of Freemasonry by the Jewish people are facts absolutely consistent with natural laws, we could almost say facts wanted by these laws, while on the contrary, this premeditation and this organization by the English people would not have could only be done in contradiction to these same laws.

We will realize this by examining rapidly the conditions which are necessary for secret societies are born. It is this study, at the- which we have not thought of until now, which can only enlighten to understand the still obscure parts of the Masonic question fuck.

CHAPTER XII

Secret society theory.

Need for an earlier incubation period

at the birth of Freemasonry.

CONDITIONS AND CIRCUMSTANCES IN WHICH

CAN BE BORN

The birth and gestation of a secret society are subject phenomena, like all others, to laws. These laws have never been studied until now. We must see here one of the reasons, perhaps the main one, for which the Masonic question, despite its importance, repels minds rather than attracted. It would be less repulsive if we had the that prior knowledge of which the only defect is makes it incomprehensible.

In the absence of the complete theory which would be appropriate to establish in this matter, we submit to the readers share the observations and thoughts we have been led to do on this subject unfortunately too much disdained, although the destiny of our country is there attached.

It is also because of the general ignorance in this which concerns secret societies, which we hear then a few years so many of our compatriots commonly engage in reflections like this: "Why don't we found a

– 275 –

secret society to fight against Freemasonry laugh? We will only be able to defeat it under this condition. tion. So what are we waiting for? »

Several got to work. They invented signs of recognition, processes of correspondence dance and many other small means, imagining that the organization of a secret society was based on this, and on that only. Ask them what they have successful. I am sure in advance of their answers.

Nothing is more difficult to constitute in the mid-Western places than a secret society.

It is enough to think a little to realize that in principle, and in any which country, a political or religious secret society is not a spontaneous fact or one which depends solely of one or a few wishes. So that a such a society, it is absolutely necessary that the necessity arises imposes more or less imperiously on certain men, and for it to become established and last, it These men must be gifted with certain skills. special studies and that they have the time at their disposal

inverse of each other. The more skills there will be, the less time it will take. On the contrary, the less there will be skills, the more time it will take.

So three essential conditions: necessity, skills, time; but necessity above all.

This necessity arises when a great feeling—ment of a religious or political order is found prized or violated, or when general security is in question.

— 276 —

We will represent ourselves by the following two examples: the conditions in which secret societies have most generally occasion to be born and to develop.

A number of human beings find themselves born by any chance in a country where the population demonstrates against these newcomers hostile intentions, if only because of this which she considers as her right of first occupation. These people will naturally like to work together to take measures to defense. Quite naturally also they will keep good to invite their adversaries to attend their de-releases. On the contrary, they will apply as much that they will be able to hide the result from them. They will thus constitute with regard to these a company secret. Secret society in an embryonic state, without doubt ; but a secret society all the same, which develops will develop and modify more or less depending on whether will demand it the necessity which gave birth to it: that of common defense, of the fight for life; according to also the more or less natural tendencies, the more or less ability of the interested parties.

Instead of this example, suppose that of a people defeated and invaded who does not want to submit to his winner. What is left for this people to fight for? This is not strength, since he found someone stronger than him. He is reduced to conspiring, that is to say, to creating so-called secret cities which will aim at the liberation of country. These companies will take different forms, they will adopt various modes of action depending on what

— 277 —

circumstances will dictate and they will have the chance to last until oppression is destroyed, provided, however, that those who have initiated it have the required skills or experience necessary.

The birth, development and death of these secret societies will depend on the coexistence or the disappearance of the causes that we have pointed out: necessity, – created in the first case by the need of the defense, in the second by the contempt done to the sense-national time, – and the aptitude of the founders. And he will always be like this. In fact, we do not found a secret society for nothing; and, on the other hand, does not found it not whoever wants: these are the great principles from which he we must begin the study which occupies us.

This is the case at least in countries where it
There are no secret societies yet.

The conditions are not at all the same there where it has already established itself; and that, for a reason very simple that a vulgar comparison will immediately make quickly understand. It is extremely easy to give birth to a rabbit, a pigeon or a dog, if the olipos-already sedates rabbits, pigeons or dogs; there difficulty only begins if one does not have the breeding pairs. The same goes for so-secret cities. Nothing could be easier for those who exist only try to procreate others, provided that they recruit these subsidiaries in the environments where they are recruited try themselves. This is how secret societies literally swarm in certain Extreme countries East. It was enough for a few to have

– 278 –

could take root. The environment and skills are there finding, time did the rest. In these regions the secret society has become a fact so to speak natural.

At the beginning of the 18th century, the secret society was on the contrary an exceptional fact for us, almost unnatural, due to the circumstances. It is for this reason only the study of the conditions in which it occurs dominates that of Freemasonry.

The urgency of the condition of necessity is explained without the need for lengthy developments. She

the action which evades, is an action which seems to have fear. But such an appearance is a humiliating thing for our self-esteem not only towards others, but towards ourselves. Reasons for a higher order can still be added to this there to increase the repulsion that natural inspires—lies the secret society among us; but, by itself, that which we have just said is sufficient, because it is drawn from the very depths of our nature. So that we passions above, it's not too much that a big feeling commands us. And still it fits to add that this great feeling should not be simply negative. The secret society to which he gives—rait birth would not last, if it were not susceptible to give birth to a positive ideal that ignites in souls of the followers a common enthusiasm for the flame of which will be burned and destroyed the hostilities or the divergences that may exist between followers on points of less importance. The founders of the

(

— 279 —

Freemasonry was not mistaken. And it's why, understanding that hatred of Catholicism, completely negative feeling, could not be enough to make to last the secret society that they founded, they created for her a new and false religion, that of so-called Reason, of so-called Progress, of so-called telling the Truth.

Aspiring founders of anti-secret societies
Masons do not suspect that one of the obstacles who oppose the realization of their desires, it is the absence of the positive ideal of which we speak. They meet against many members among whom there is a negative ideal: hatred against the harmful association masonic. But those in whom this hatred lives have no no common positive ideal and it seems almost impossible to rekindle one in them. It's that the invisible work of Masonic suggestions has produced its results, for one hundred and fifty years that he has been pursued; and these results had their repercussions even in the hearts and minds of those of us we imagine themselves and who imagine themselves having been there most completely subtracted. It is because of this work than the positive ideal which once constituted the fa—thousand French and which was based on political tradition

crowd of fragments. Everyone was Catholic formerly. Everyone, even among the conservatives, is no longer so. On the other hand, among those who have preserved the traditional faith, some are modern narchists, others are republicans... And the rest the amendment. This, I repeat, is where we must find a

– 280 –

of the main reasons which oppose, in the middle of many others, to the creation of a secret society against Freemasonry. We do not have to offer members a positive ideal that they all accept. However, without a positive ideal, no soul for society secret; therefore no secret society.

But, let us not forget, would necessity speak very high and would the common positive ideal exist, this would not yet be enough for it to develop such a company, if the initiators of it do not possess had the desired skills. Not only the initiators, but still some of the members. But these abilities are not frequently encountered in natures which have not been distorted by circumstances stances of any kind; and this, for the reason that few men are born conspirators and society se-
Crete, because of the necessity which creates it, is never but that a conspiracy against something or con-be someone.

SECRET SOCIETIES STARTED BY A SOCIETY OF THE SAME PRE-EXISTING NATURE.

But if you are not born a conspirator, you can become one. come ; and this is what should make us understand for-why a secret society develops so easily when it comes from another similar company. There ease results in this case from the fact that one of the consequences of the functioning of a secret society, it is precisely to give birth and develop in the members special abilities in the absence of-

I

– 281 –

•even if they had remained unfit for such creations tions.

The secret society accustoms its followers to listening, to silently observe, to surveil, to spy, to make selections; it develops in them the spirit caught in trickery and lies; she makes them a mistake special science into which it introduces a kind fanatical religion of secrecy, not to mention a reduction of independence of character and, therefore, be, such a feeling of solidarity that a work proposed by the inspirations we are used to to follow is accepted in advance. It will be served with passion by the members that the said leaders have also taken care to choose before theirs to propose.

It constantly happens that the directors of a secret society feel the need to create one other, with a view to a partial and preparatory aim of which prior obtaining is essential so that can one day be achieved, their final and general goal. Once their plan is mature, they operate within their company a special selection to the object they have in view. They know the abilities of each of the followers. They know what to expect or fear—of one or the other. So they work suddenly sure and this is their immense superiority. Those they will ask to contribute to the training of this or that such a subsidiary whose goal also agrees with that of the already existing secret association will work as one man, precisely because they have been chosen accordingly, and they will carry in

— 282 —

the new organization the skills that have been developed in them in the ancient.

It is quite different in secular circles. A secret society which is born in these environments is there generally struck by impotence from the beginning, because of the difficulty of the first choices. That's all—days by a childhood illness that she was killed. This mortally dangerous period due to the tasks surprises and errors that it causes, is spared born into the secret society which is born within another, because she is like a hatched egg by a hen who knows her job as an incubator and who succeeds in all its broods; while the other is like an egg that squirrels should lead to hatching.

been created and organized the sub-masonry of which we spoke in our chapter viii. It was enough for heads of masonry to give or have given the necessary slogans in the boxes, using "individual influences carefully covered green)) that they had at their disposal.

It is true that these were not real companies. secret, but only from companies whose origin Masonic gin alone had to remain secret. But we have other examples.

In the part of the occult Power against France which deals with the organization of Freemasonry, we made mention of the ranks that existed formerly and which were subsequently deleted. What was it in reality that these grades? We have shown it:

– 283 –

secret societies within Freemasonry. When were they created? When the leaders invisible people needed it. What time do we have them destroyed? When the same leaders judged them inutile. Their creation and their disappearance were a thing easy, because we operate as we have explained that a moment ago. It would be just as easy to reorganize or organize others tomorrow. And Why? Because, thanks to the existence of the company Masonic, the leaders have on hand the tools and essential workers. This is also how explains the Carbonari Sales training and that of Haute- Vente which was superimposed on them. How was all this put together? By selection. And how could the selection operate so easily? Because Freemasonry was there with its se-previous elections which made it possible to find almost all the frames we needed.

By the very fact that it exists, Freemasonry performs character deformations which we We can now judge. They are indeed beings chivalrous that were the French, that she was able make these lying, cowardly, suspicious, spying beings hypocrites and fanatics that we see in the political spheres and even in our army; beings such that, by putting in the right time, she ends up finding among them what she needs to constitute all kinds of secret societies, including including the Satanist and assassin groups of which we

just now.

– 284 –

These distortions of the French character are so acute accused only in our country of loyalty, of bravery of action in broad daylight, we see a whole party, the one which calls himself a republican, accept a policy whose de-loyalty, hypocrisy and baseness would once have underpinned raised with indignation those very people who have the responsibility sanity of the infamies committed.

In contrast, and so that the lesson on this point is complete, look on the other side, on the conservative side—tor and Catholic. Masonic action is also there exercised without doubt; she operated on some of the deformations which are its consequence; but it's in a much less direct way, leaving—stroke less complete. Characters and feelings atavistic have not completely disappeared. In revanche, the aptitude for secret organization is not been acquired; and that is why, although many would like because they are convinced of its opportunity due to circumstances and necessities sities, this organization remains in a dream state. Those who, rightly or wrongly, imagine that there would be the remedy, feel at the same time in the impossibility of using it. They don't even suspect what it is, nor the conditions of its manufacture. He there is a whole science there, moreover terribly ingereuse, of which they are unaware of the a, &, c. Would not ignore it They don't think it might be the same thing, because that they probably wouldn't decide to do it use. We can clearly see most of them getting enthusiastic siasmize the day when a tragedy occurs in broad daylight dazzling celebration like that of the League of

– 285 –

Emerging French homeland. We don't see them interlocking gadant for an occult work. "We don't want not evil, say the loyal beings who remained those of us who have best kept the French type—that ; why would we hide? »

Nothing is more revealing than this opposition of character that currently exists between the two portions of the French race: the one which remained itself even on the main points, and the one which, having

masonic managements, is now so completely modified. Nothing could be better for us show the terrible destructive power of gold-gism that we studied.

ANCIENT SECRET SOCIETIES.

When one becomes familiar with the reflections that includes such a subject, when it was noted that the difficulties which oppose creation and organization of a secret society are considered ably diminished by the mere fact of the preexistence from another society of the same nature, we manage to re-tie the chain of secret societies in thought which existed at different times and we seek to represent the causes of the creation of the first of them: the religious secret societies of which he is spoken of in the annals of primitive humanity. This is not such a vain occupation as it seems. in a time when it is proven that we are devoted by one of these strange organisms. Since the

— 286 —

creation of a secret society by laymen is such a difficult thing, and since on the contrary it is a thing so simple for professionals, it is natural that we searches for the authors of European secret societies current among the direct or indirect heirs of the ancient secret societies. We are all the more inclined that the rituals of these all evoke, as well as we have had occasion to say it, the memory of these this.

Logically the laws of these kinds of training must have always been the same. If we don't are not mistaken as to the conditions that we recognized as being those in which secret societies are born, we must therefore find the origin of those we are talking about.

In fact, it is enough to imagine the environments and circumstances in these primitive times to meet the conditions we have indicated.

It was the force that then reigned everywhere. It's in virtue of its laws that the relationships were established between men, as among animals. It was her which led to the formation of the first societies, i.e.

serve, either because they found it good to gather to resist enemy enterprises. After having established its empire over individuals, the force returned to the groups thus formed.

But in the middle of these groups appeared supernatural beings prior to their environment, either because nature had produced such, either because they were illuminated inspirations from above. What could these pre-

– 287 –

sliders against strong ones? Nothing or almost nothing. They had no control over them, because the beings gifted with physical strength are also generally gifted of brutality. So it is not them who are inspired should be tempted to contact. They hid from it instead. But precisely because their strength was immaterial, they were patient. They looked, they observed and they noted that among the races domesticated humans, a few foreheads were raised above the herd. They were naturally fond born to make a choice among those of their peers that they judged most likely to understand them dre. They introduced them to the thought of a beyond, of what that something superior and immaterial to which should tender each man and all humanity. Thus was found thrown into this humanity the germ of societies no longer constituted by force, but by selection.

It goes without saying that such teaching could not be give publicly. It would not have been understood; And consequently it would have been fought. The companies of chosen, initiates were therefore forced to hide. But whoever hides is almost necessarily led to ruse... And it was the bad element introduced into the association which had as its starting point an idea high. Because ruse quickly becomes lies, and lying becomes even more quickly deceit.

That, on the other hand, secret societies could have have as initiators from the most ancient antiquity of vicious beings, instead of superior beings, it is still (natural and certain liosis, the vice being obliged to

– 288 –

hide (1). These associations were corrupt from

only became so later and under the influence of principle of secrecy which, applied with a certain manner in human societies, is also pernicious from the moral point of view as darkness is for the flower rite.

We will undoubtedly be asked what we are let's press to expose in this way rather than on the other hand, the formation of the first societies creates.

We answer that if nothing else we we rely on the observation of natural laws. These laws are constantly in effect. They therefore acted at the beginning of humanity as they act now holding. It is due to the action of natural laws that the strong have always crushed the weak and that they obliged those of these weak who fell under them the hand to follow their fortune; while due to the action of these same laws, by this reaction of things that restore balance and that seem like a manifestation of immaterial justice until in the material order, other weak ones grouped together of themselves so that the union of their weaknesses was formed into a force. It is always because of the action of natural laws only within the first societies thus constituted and among those oppressed

(1) Mr. Louis Dasté wrote on this subject a curious and learned work: Secret Societies, their crimes, in which he dug into this side of the question.

– 289 –

denied the strong everywhere, there must have been beings more intelligent than the others who recognized themselves and gathered to oppose brutal force intellectual and moral strength. It is therefore due to the action of these same natural laws that were constituted killed selected and secret societies in the middle masses dominated by force. Likewise, it is in because of natural laws that vice hides, and that in Consequently, corrupting secret societies were able to existed from the earliest ages of history. The annals ancient ones speak to us everywhere, or almost everywhere, secret societies, some pure, others corrupted.

They also tell us about the initiators, the pre-

be them. They even gave us the idea, through death of Orpheus, of the dangers that these superior beings ran laughing when they did not sufficiently hide their superiority. These orders of facts being thus related in many countries, they must have existed. If they have existed, they have their cause and their explanation, and this cause and this explanation are obviously those which result from the free action of general laws according to which the Creator wanted the worlds to evolve. We say that things must have happened this way because that for them to have happened differently, it would have had to exist other natural laws than those that exist, that which is outside of all discussion.

– 290 – ^

incapacity

FROM THE WESTERN WORLD TO THE SECRET ORGANIZATION.

CONSIDERABLE IMPORTANCE THEREFORE
FROM THE POINT OF VIEW OF THE SEARCH FOR THE ORIGIN
OF FREEMASONRY.

This explains, and in the most logical way, that two ways of governing the human societies: one having force as its principle, the other based on selection; the first act-health in broad daylight, precisely because those who practiced, feeling strong, were not afraid; the second having recourse to an organization more or less secret, more or less complicated; whose principle sometimes intelligence or virtue, sometimes vice; using in the first case skill, address, method, and, in the second, of trickery, lies, deceit.

Looking back at what happened in later times teriors to those of which we have just spoken, we note tate that the West ended up seeing predominance first type of government, that which is exercised great day, while the Orient saw the development of second. China and neighboring countries are populated by secret societies that intersect and intersect under the manifestations of apparent life like make the canals and pipes of all kinds under the streets of our large modern cities. A kind atavism results from this, by virtue of which, a priori, men and peoples of oriental origin must

– 291 –

creation and organization of secret societies that men and peoples of the West. The fortune of the Frankish race and the development of Christianity certainly exerted a decisive influence on this regard.

There were religious secret societies among the Celts and Gauls. They had a share in government is lying. The Frankish warriors whose influence was predominant undermining in a decisive moment, had on the contrary the exclusive cult of force. The leader they gave themselves he was the most vigorous, the bravest, the most daring heavens. They contributed to ensuring in the Occidental the predominance of the government by the strength, the one who exercises in broad daylight, and it was for a part all the greater than the beginning of their historical influence coincides with their conversion to Christianity.

The domination exercised over souls by religion of Christ could only increase the repugnance natural from our ancestors for secret societies.

The Christian spirit starts from the idea that God sees everything and he asks us to account for everything. Therefore, at what's the point of hiding? It develops to the highest degree the feeling of individual responsibility towards of the Sovereign Judge, while on the contrary the individual duality fades and disappears in the mystery of society secret society and in the solidarity it creates between people. The Christian spirit contemplates earthly life like preparation for another that cannot be conquered not by fomenting plots, but that we deserve through acts of dedication and sacrifice, through

– 202 –

Shifting from the lower sides of our nature to the high spirits, through dedication to great causes and to the noble ideas which constitute the basis of philosophy Christian social philosophy. What is mystery, what is deceit, what is organization? secret tion have to do in the service of such an ideal? It is against him that their employment is indicated; it's not not for him.

crete which characterizes Western races and especially the French race; incapacity that it is impossible to not find honorable, but which increases for us the difficulties of the struggle, now that our ancestors made the mistake of allowing it to take root and grow Freemasonry.

There is at least one lesson that we can draw from the observation of our incapacity in the struggle that we currently have to sustain; teaching of great importance in that it illuminates one of the darkest and also the most unexplored aspects of the Masonic question.

This inability so well observed today in those of us in whom we find ourselves best preserved ves the Catholic spirit and other atavismes, in fact gives us the idea of the difficulties that certainly experienced by those who worked to introduce Masonic society to Christian peoples like and in particular in the French nation. These difficulties were certainly immense and such that the fact of a society's acceptance of this gender in our world is incomprehensible to

– 293 –

who has given sufficient thought to these questions, unless that it is not supposed to be preceded by incubation work invisible tion which could have continued for centuries.

Indeed, it is above all the Catholic spirit and discipline lics who are opposed to the idea of a secret society. Gold until the 16th century, it was this spirit and this discipline Pliny who reigned throughout the West. And faith was ardent, and submission to discipline was complete. Individuals, nations and their governments nements were in the most complete community feelings in this regard. Considerable and almost invincible were the forces opposed by an atavism to the introduction of a secret society in England and Germany as well as in France.

We can see the work done obstinately stubborn it took to change this state of affairs, when we are called to observe ter, as we have just done, only after two hundred years of Masonic action among us, the real catholic remains refractory.

So therein lies the interesting and true mystery–

depends on the origin of Freemasonry:
who could have undertaken this preparatory work?

Christians? It's impossible. It would have been necessary for these Christians had three things that they did not have. did not say, precisely because they were Christians here: 1° an anti-Christian ideal in place of the ideal hostile to the secret society; 2° skills; and 3° the former experience in handling this instrument if complicated.

– 294 –

Let us think about this carefully. Because we touch there a crucial point, and neglect these considerations as we've done it so far, it's missing the start in the study of the origin of Freemasonry; it's this condemned to wander forever.

If such work could not be accomplished by Christians, Hey, it had to be done by non-Christians. But then, another difficulty, resulting from the antipathy that were to test Christians in the ages of faith for non-Christians entrepreneurs of a similar nature artwork.

However the work has been done, since France Masonry was founded, and it was done by non-Christians, since Christians would not have been in possession of the necessary skills. These non-Christians yours have managed to triumph over difficulties. For This, they obviously took the necessary means bles. It is therefore certain that they engaged in a travail of dechristianization prior to that of the organization nization of the Christian secret society. This work of dechristianization could not be turned against the sets, since these sets being believers were opposed. He necessarily had to aim units chosen from among Christians who – for one reason or another – were less religious than the sets were.

Change a world by attacking units in each generation, what a work of Hercules! And However, it is impossible that this would not have been do.

And that's not all yet: like a society se-

crest which would have been proposed by non-Christians would obviously not have been accepted,'even after the work of dechristianization carried out on a certain number of units, these units had to be initiated linked to secret work, to secret organization, in order to to be able one day to be presented as the initiators apparent tors. At one time or another he was necessary to come to this. But how to initiate men with a secret organization without them doing part of a secret group? It's impossible.

So we end up with this: Before the Franc-Ma-bullshit, secret societies must have existed in the Christian world; these secret societies were organized by non-Christians who possessed the necessary skills and experience, and they had aims to dechristianize certain Christians.

Once again, this is the key point. Due of the antipathy that the Christian spirit feels for secret society, Freemasonry could not be founded deated that provided that it existed previously, in the middle of the Christian world, secret societies constituted as we have just said. Without these companies, nothing possible.

If, on the contrary, they existed, we can see that certain some Christians, chosen from among those who were fewer could have been attracted to it; that they were there completely dechristianized by similar processes to those we know to be in use today in Masonry; that among them were found subjects likely to acquire the necessary skills saries; that a progressive march has been carried out

– 296 –

until the day when, after the constant extension of the propaganda, certain circumstances arose tees which finally allowed the innoculation of society secret to Christianity.

In the absence of this condition, it is impossible to admit that one fine day Freemasonry will have could appear fully armed, fully equipped, in the middle of Christian nations; as impossible as it is to understand how a human being could have the limbs bers of a thirty-year-old man on the day of his birth; or, if we want another comparison, how a

brooded.

The day when manifested itself in the Christian environment
a hypocritically constituted secret organization
in an offensive way as was from the start
Freemasonry, it took many centuries
before, the egg which contained it would have been laid and incubated.
It is even more than probable that many eggs are
found sterilized before this one could hatch.
The laying hen must have certainly recovered tirelessly.
hard at work. That's why she couldn't
to be part of the Protestant world that has been out for a century
barely from the convulsive childhood through which he had
had to pass, and who, coming from the disciplined Church and so op-
posed to the idea of a secret society, so ignorant even of
this idea, had obviously not been able in such a short time
first get a taste for the secret society, then
the aptitude and consummate experience that reveal
the organism and the methods we studied.
The Protestant world had to provide the nest, the environment

– 297 –

in which the egg of the secret society would finally come
to hatch.

It was something; However, it was not in-
core enough. It was indeed necessary that this Masonic egg
came to bloom everywhere, in Catholic countries,
as in Protestant countries. For this, we
we will see, a most active and powerful competition
health was necessary.

Study the question of origin as appropriate
of Freemasonry, it is therefore to seek what
could well have been this centuries-old egg-layer
Masonic, and thanks to what competition the said egg
could hatch everywhere.

To the question thus posed we answer: the pon-
Deuse is the Jewish race; the essential competition,
it was the English competition.

We will say why and explain how.

FOURTH PART

The Jewish origin of Fi»ane-\lasonry.

CHAPTER XIII

How the Jewish colonies spread in the world after the dispersion were brought to form secret societies and how these societies, defensive as they could be at first, became offensive.

THE STARTING POINT.

Since the tragedy of Calvary, the Jewish race has persevered in his hatred of Christ. She persisted in preferring the thief Barabbas to Jesus. This is evident since she kept her religion, which is in opposition fundamental with the Christian religion. She goes even sometimes to the point of denying, or rather to the point of doing deny the reality of the personality of Jesus Christ, this which allows him to remove betrayal from history of Judas.

Whether the Jews deny, contest, distort or not, there is, however, one thing that they are obliged to do recognize, it is the universal expansion of Christianity. This religion which, according to them, would be based on a fable, gave birth to a new civilization, it

– 300 –

created a world. This they cannot deny now—ment, since it is against this world that they fight. There domination of the religion of Christ for centuries keys is a fact. This is where we start from.

It is obviously that the more widespread the em—the worst of Christianity, and the more found themselves humiliated in their beliefs and confused in their hopes rancid those who appeared to the world as murderers of the founder of this religion. Hate that the Jews, deniers of the Messiah, manifested from the beginning of this one by putting him to death, obviously did not could only increase as the Christian power. This is consistent with logic human feelings. Especially since the race Jewish, instead of fixating like all the others on a point on the globe, was spread in small groups immersed in the Christian ocean, as if she had wanted living closely attached to what she cursed. She thus followed Christianity step by step in

and she thereby lost no opportunity to humiliate militation for his own feelings.

Let us note, from now on, that our reasoning is in no way invalidated by the negation of those who say: "Christ did not exist. His history is an invention. » Because even assuming that the Christian religion was based entirely on a fable, it would be enough if such a fable were accepted as truth so that the Jewish religion would be humiliated.

It is undeniable that such a situation, for a people who do not abandon themselves, who do not abdicate,

– 301 –

– and this is the case of the Jewish people, even after eighteen centuries of dispersion – contains the elements whose meeting is necessary for a relationship to develop hatred as implacable and as persistent as that which is revealed to us by the Masonic creation.

But the reasons we have just mentioned are not not the only ones by which the Jews were brought to hate Christians. Besides these there existed others very, from the first centuries of our era, of nature very different and which were to lead those of they who would have resisted the first. They result-
rent of the situation which found itself made to the Jewish race by its dispersion.

It has been almost nineteen centuries since the Jewish people stopped being at home. While everyone else has tooth a territorial homeland, a corner of the world where they are free to live as they please, here soon nineteen hundred years that, spread in small groups among other peoples, he is condemned to this con-
painful train where each of us would feel in a strange and inhospitable house.

Not very hospitable, we say; it is that in fact the populations, Christian or not, who were invaded by the Jews, could not, in the majority of cases, look favorably on this intrusion of foreigners. If the dispersed had separated from each other, if they had penetrated in isolation into the environments where they decided to live, if they had tried to blend in and to gradually make us forget their foreign character. gers, the fact of the dispersion would not have had the same consequences. But no, the Jews intended to achieve

this impossibility of taking their homeland away of their shoes. They wanted the Jerusalem that had destroyed the Romans remained alive in them, and for this they took care to group themselves everywhere in small towns which constituted veritable foreign body tables in the middle of other groups humans. A mutual distrust could only result from such an abnormal situation. Isn't that what would happen if people we didn't know were coming to settle in our house? Isn't it not yet what happens every day in some villages on whose territory attempts to establish themselves remains a troop of gypsies?

This instinctive distrust was necessarily mixed well-early on the hostility that the opposition of interests generates.

What did the Jewish colonies bring to the countries where were they breaking in? Nothing but their needs. And these needs, they could only satisfy them by destroying ment of the natives. Were the newcomers from less able to provide services and which ones? It's a question. It was another one that we agreed to entitled to receive these services. Without it being necessary to examine things in detail, we understand that he had to establish himself between the invaded and the invaded sisters, however peaceful they might declare themselves here, a control regime analogous, on one hand, to that which exists between certain parasitic insects and animals on whose body it settles. This one defends itself as he can. He scratches where he feels embarrassed, bitten. He feels the legitimate and natural need to expel the intruder. The parasite, on the contrary, does not want to be

hunting. He refuses to leave, because what produces the discomfort of his amphitryon gives him life. Rather than leaving, he hides, at the risk of what can follow, behind the obstacles likely to steal it from the claw or tooth by which it is continued. Such was the case, and this because of the laws of nature, the situation that the colonists have Jewish communities among other peoples since the dispersion. And by this, let us say in passing, can be com- take what is ill-founded in the complaints Jewish statements formulated in the name of justice, law,

in Jewish mouths, as it would be in the mouth of the flea which would demand from the dog the right to bite him "in the name of fraternity". Is the name of the struggle for life that the flea bites and sucks; and it is in the name of the fight for life that the dog defends. So it is with the Jewish people with regard to others. very, given that he is the parasitic people towards them. Not to mention that this idea of fraternity that he invocation is a Christian idea. Consequently, from when he finds it good, far from hating and understanding beat the ideal from which he borrows it, he should respect this one. By doing the opposite, he destroys himself all the force of his invocation.

From the beginning of its dispersion, the Jewish race became therefore placed outside common law in the middle of peoples, in conditions that are at least embarrassing and irritating for them, both from a moral point of view than from a material point of view.

This is a fact that cannot be denied and that, moreover,

– 304 –

we do not deny, but that we are quite naturally inclined to look absent-mindedly, or even not to watch at all.

In reality, we should never lose it view: because, however insignificant it may seem to us, it must necessarily generate consequences of a incalculable scope.

We can even say that removing it from history as we did it, it is to distort this story in its sources, because it is to turn a blind eye to one of the most serious causes constant and most active in the chain of political and social events. This situation if abnormality of the Jewish race is indeed sufficient, in itself, to explain the state of open or latent hostility which almost never ceased to exist everywhere between this race and all others. If we want to consider that it has continued in its irregularity since so many centuries, and that during such an immense space over time it has necessarily developed and multiplied the fatal consequences that it entailed from the start, we understand that it put the Jewish race in a state of eternal war against all others, and that, by continuation, it carried within itself an uninterrupted series of struggles, violence, revolutions which have indeed had

the distant cause where it is. It thus exists in history some facts which, by perpetuating themselves or renewing themselves, created situations and were by even these are eternal generators of consequences. And we pass without seeing them! These consequences lulent; and we do not know how to say: they come from

– 305 –

there ; which means that we also do not know how to re-mediate.

The establishment of Jewish colonies in the state of cyst-your among political and social organizations is one of them. Or these organizations had to re-discard the cyst; or else the cyst must have devoured the organisms.

But let's not anticipate.

If the existence of parasitic colonies in the middle of peoples is enough to explain the enmity with which the Jewish race has always been pursued by all the others, including much more did this enmity have reason to exist in Christian countries!

There, the hostility provoked by reasons of interest, overexcited on both sides by reasons of order religious, could not do otherwise than to transform himself sea in mutual hatred.

Violent hatred among those of the Christian populations yours which, resulting from the invasions, carried so long-time in them the passions and furies of the original barbarity. Yet fought by the leaders of the Christianity, by these Popes who have often constituted the defenders of the Jews, dominated in this by the principle of Christian brotherhood, and pity no doubt also by this thought inspired by their faith: that if the Jewish people were reduced to a wandering state, it was by virtue of the condemnation that fell from the lips of the one whose divine example nevertheless commanded all the commiserations.

Hatred infinitely more bitter in Jewish souls where she was not held in check by any golden principle-

– 306 –

by the daily difficulties of the struggle for life
company in conditions of inferiority to
which had to be supplemented by cunning; where she was
exalted by the painful memory of Jerusalem
widow of her sons, by the eternal and crucifying spectacle
of the eternal triumph of the Crucified. In such
conditions, is it not this hatred that de-
will be fed almost exclusively everything he
could remain alive, active and offensive in
ancient Jewish nationalism?

Such was the material and moral situation created
between Christian populations and Jews through
coexistence of these three facts: the dispersion, the triumph-
phe of Christianity and the constitution of the colonies
Jews. It was a natural consequence of this
coexistence. This one having happened, this one had to
happen too. It was fatal. Or is it that the
laws of nature would have ceased to act,

CONSTITUTION OF JEWISH SETTLEMENTS INTO SOCIETIES DEFENSIVE SECRETS.

Consequences, as we have said, had to arise
flow from this situation.

When we examined the conditions in
which secret societies are born, we have
given as an example that of a group of human beings
hands thrown by some chance into a con-
trée whose population demonstrates against these new
come from hostile intentions, if only because

- 307 -

her of what she considers to be her right of first
first occupant. We wrote:

"These people will naturally love
born to work together to take measures to
defense. Quite naturally too, they will keep
good to invite their adversaries to witness their deliberations
berations. On the contrary, they will apply as much
that they will be able to hide the result from them. They
will thus constitute with regard to these a company
secret. Secret society in an embryonic state, without
doubt ; but a secret society all the same, which develops
will develop and modify more or less depending on whether
will demand it the necessity which gave birth to it: that
of common defense, of the fight for life; according to

or less ability of the interested parties. »

Now, the situation that we indicated and that the good meaning indicates with us as being that where will be born most naturally in the world a secret society defensive, it is precisely that where they found themselves, from the beginning of the dispersion, the Jewish colonies in among all Christian peoples. The laws of nature acting everywhere, they had to act for the Jews as for all the others. Whether we consider or does not consider the fact of dispersion as imposed by a divine will, since this fact has existed, natural laws have not lost their empire for that. Believers and unbelievers must fall I agree on that; these because they do not admit precisely tries that natural laws, without moreover know where they come from; these because the con-

- 308 -

damnation which they consider to weigh on the destiny of the Jewish people did not in any way imply exemption from general laws. Since they do not see nothing specified in this regard, Catholics must consider that the fact of the dispersion was, as all others, governed by these general laws which are moreover in their eyes divine laws. And, moreover, let them think about it: this is precisely the circumstance wonder on which their faith is founded to rely, for this is the fact eminently worthy of reflection: that Jewish destiny completely realizes the given of the condemnation in which they believe and that this during the unfolding of this destiny, so strange whatever it is, does not deviate in any way from the general laws... Explain this to anyone who can.

As a result of the coexistence of the three facts: dispersion, triumph of Christianity and establishment of Jews in colonies among the others peoples, the members of the said colonies are located are therefore brought by the very laws of nature to consult secretly with a view to security measures they had to take, other-said: to form secret societies to defend sives.

This is an observation which cannot be denied or the merits, nor the importance from the point of view of possibility of the existence of secret societies constituting killed by non-Christians in the Christian world;

we recognized it was necessary so that, later, the Freemasonry could be founded.

– 309 –

This observation is moreover rather forward
age of the Jews.

Fight by hiding your attack, that is to say, in short, attack from behind, supposes a property which is not natural to man, from which he has shame, and to which he cannot descend, when he resolves, that because any other means of legitimate defense is impossible for him. At least that is how he is generally in those who have not deformed the action of secret societies. The cowardice of which we let's talk was obviously with the founders of Freemasonry, since they gave the men-dreams and deceit as the basis for their association. We who denounce the Jews as being these daters, we do not hesitate to consider that these could not obey such condemned perfidy nable when they formed their first companies secrets within the Christian world. It is necessary sity of the defense which they then obeyed, necessity resulting from their desire to remain themselves, while they settled among other peoples. Unfortunately, as we have said, which cache is almost necessarily led to trickery. Gold the ruse quickly becomes the lie, and the lie deceit comes even faster..., especially when the need for defense is not the only feeling which allows us to obey the excitements of hatred to which every day brings new reasons to increase.

It is therefore naturally, we would almost say invincibly, that the Jewish colonies, consequently

– 310 –

quence of the coexistence of the facts of which we have spoken, were led to form themselves into separate companies Cretes among Christian peoples. The members of These companies consulted among themselves according to the needs of defense and they prayed together, conforming to mant to traditional rites. Pure secret societies defensively, it is understood; embryos of society secret areas. But is it not the law of life that

that these embryos existed, was it not through natural walk and almost invincible even though they must have been the seeds of these other societies se- more treacherous ridges whose existence appeared to us as essential to the progressive initiation of certain some Christian individualities, before it could be question of a secret society composed of Christians?

Did the Jews bring in these kinds of training tions of very special abilities? The fact is without great importance, because in the absence of skills, they had before them the centuries which would owe them allow them to be acquired. They could therefore understand to start by wandering, to make mistakes, to go about things wrong and to go about it resume until experience had given them what they would not have received from nature.

However, it should be noted that they came of this Orient, cradle of religious secret societies which is constantly spoken to by Freemasons. They had secret societies in operation among them. cice in the time of Christ.

They therefore possessed, at least, in the absence of attitudes, trends, and in the absence of com-

- 311 -

complete, at least a beginning of experience nothing. It didn't matter, we repeat, since, as the Christian world did not suspect nothing, they had time to acquire experimental science rhyme to replace the intuitive genius which would have could have missed them.

Finally, they also possessed a positive ideal including mun, another condition which we have indicated as essential to the development of secret societies. This ideal was the maintenance of their race, that of the religion that she carried throughout the world and the reality ation of the destinies of which she maintained in them the in- destroyable hope.

No conditions were therefore lacking for could develop in the Jewish race this genius of so- secret society which would take root on Christian soil yours without being noticed by unsuspecting believers tifs.

Purely defensive and purely

part of the future Freemasonry and this point of departure was, we have just noted, a con-
natural sequence of the situation of the Jews after their dispersion.

TRANSFORMATION OF JEWISH SECRET SOCIETIES DEFENSIVES IN OFFENSIVE SECRET SOCIETIES.

Due to the passionate attachment of the popula-
Christian tions to their religion, contempt in the
what they held the unrepentant murderers of Gol-

- 312 -

gotha, and also due to the small number of
these compared to those, what could the
Jews against Christianity? Nothing, if they acted
openly. They would have been massacred at the first
act of recognized hostility. From then on he is in the lo-
of things that their secret societies, for defense
sive as they might have been originally, became
smells fatally offensive.

Indeed, the more Jewish consciousness and hatred
had to suffer, the more they realized
their helplessness, and the more they had reasons
to get stuck in and want to give oneself at all costs
tisfaction. It is therefore in the logical order of things
that after a certain period of
the transitional state that we have just exposed, the Jews
had the desire to see annihilated the religion which sup-
planted, which annihilated theirs by humiliating it, and that they
have dreamed of a revenge which would be the condemnation
and the ruin of Christianity] execrated. It is also
ly in the logic of things that, forming
this double dream, they have always worked towards it
realize and that, each time a collision, that a
tear was happening somewhere in the world
Christian, they helped with all their power to his
enlargement. We can say that if they had not worked
valiant in the development of all heresies everywhere
where they occurred, they should have logically-
ment, consider oneself as having failed in the defense
of their crushed religion and the tables of their broken law
seated.

Under penalty of abdication of their traditions and

- 313 -

their secret hopes, a moment came when the Jews were obliged not only to defend themselves, but to attack the Christians in whose midst they lived. Not to do so would have been to accept the degradation foundation of their Jewish ideal. But this acceptance, we can be sure that they never consented to it, since after eighteen centuries of dispersion, we let us see them remaining Jews, that is to say continuing to stubbornly deny the Christian ideal. There's the proof by the fact which does not involve any objection.

So, on the one hand, they were obliged to attack; and on the other hand, they could not do it openly: here is the circumstance of essential importance, by the-what explains everything that followed.

They were obliged to attack, we say, and we have just indicated the reason of a religious order which was pushing.

She wasn't the only one.

Any false situation actually generates misfortune. will have consequences. Now the situation of the Jewish race was obviously false, for the sole reason that instead of settle in a place in the world where she would have been at home she, this race spread among the others and pretended, however, to remain independent of them and for- sea thus a State in each of the States. She was thereby condemned to remain the parasitic race of all the others, as we have shown. The necessity of the struggle for life imposed itself on her, and her misfortune meant that, precisely because she was the parasitic race, it could not engage in this struggle

– 314 –

only in odious conditions: by trickery, by lies and fraud. It was fatal, because of this that she was disarmed following the isolation of her colonies among other peoples; due to this that she was condemned to seek her subsistence on these. It resulted from this that the Jews could not manage for a long time to found stable businesses, and that they endeavored to render to those in the midst of- that they lived on services of a particular nature related, those for which we were obliged to resort to them: exchange and trading services, from which they paid by reserving a commission. It was there

precarious. And thus, they developed within themselves, generation to generation, the aptitude for brokerage that we see in their descendants and who was condemned by the Christian spirit.

Naturally again, because of their aversion against Christianity, they had to observe the defaults and vices of those in the middle and at the expense of what they lived. Excellent source of earnings for them and which also suited admirably to their situation. Is it not natural that we hide our defects and vices, and as a result, we turn to find a way to satisfy them, to those who are themselves forced to hide? As a consequence, the Jews who were in a state vis-à-vis the Christians inferiority on all other grounds, were found there in a state of superiority. They could impose their conditions to those whose passions became objects operating for them. The employment of their first

– 315 –

gains was therefore perfectly indicated in the usury loan. This has remained the character of the race.

They thus created or developed in themselves the aptitude study to take advantage of the weaknesses and vices of those they were dealing with. We find this aptitude not only in most individuals belonging to the Jewish race, but also in the institution Masonic tion who is remarkably adept at play on the faults of one's opponents, in particular of their vanity.

But let us notice, the cultivation of such an aptitude and the habit gradually acquired of observing the weaknesses and the vices of others to take advantage of them, these are things of a nature to constitute by themselves a state of war increasingly characterized within the societies; they are even – the expression is not an exaggeration – acts of war, treachery maneuvers and quite basely offensive, since they tend to increase the corruption of those to whom they serve erect. Let us add that they must inevitably implace a demeaning mark on those who engage in it vrent. How, in such conditions, the race Jewish which had already deserved to be called the "race of vipers", had she not become the most hypocritical, the most perfidious, the most treacherous of all races, such as the one who

So let's not forget it anymore, because as we see—
rons, these are certainly the initial circumstances
tials which dominate the entire Masonic question:
there were for the members of the Jewish colonies necessary

– 316 –

site to feed on the inhabitants of the countries in the
which they settled; and, alongside this situation
material already so full of consequences, there was
at the same time inconsolable pain caused by the
memory of the destroyed Jerusalem, through the spectacle
of the Church Triumphant; therefore hatred without
constantly increased against those among whom they
lived, increasingly stubborn desire to keep
the ideal that they condemned, desire for degradation
and humiliation for the opposite ideal, that is to say for
the religion of Christ; and this desire was all the more
nagging that it had to be kept hidden. From then on there was
also this inevitable consequence, given the
character that we see in the Jewish race: condemned
tion to the sneaky, treacherous, invisible struggle, to the incessant
effort of dissimulation, lies and hypocrisy
sie...

Mystery of the destiny of this race! It was the ba-
ser of Judas who, after being placed on the face of
Jesus, had to be tirelessly given by all
Jewish generations to Christian nations! It was
the face and soul of this people marked with an eternal
and indelible grin of betrayal! Yes really,
strange mystery, humanly inexplicable and which
appears today as a sort of underpinning
material aspect of the entire Christian mystery!

This is how, from the defensive measures they had
started by being, the Jewish secret societies became
offensive. But in such conditions, we see,
that Christianity is constantly attacked from a
invisibly, he must always have the air, when he

– 317 –

defended himself from being the provocateur. And, if abnormal
whatever such a situation was in itself, it was
an inevitable consequence of the course of things,
following the coexistence of the three initial facts: the dis-
persion, the triumph of Christianity and the will

Christians.

CHAPTER XIV

There is a Jewish nation that is governed secretly like Freemasonry.

THE JEWISH NATION,

If the Jews had spread out one by one in the middle other peoples, instead of grouping by colonies, two or three generations would have been enough to that there no longer existed a Jewish race. It's about existence and to the maintenance of these colonies which did not allow themselves not penetrate by foreign elements that is due this astonishing phenomenon, unique in the universe, of a very numerous race having no territorial homeland torial nowhere and preserved intact after eighteen centuries of dispersion.

But is there only one Jewish race and religion?
Is there not also a Jewish nation?

Race, religion, nation, these are three terms which every different things take precedence, and over which the Jews strive to throw as much confusion as possible, when it comes to applying them to them.

When asked if there is a race, a religion or a Jewish nation, they respond with the affirmative or negative depending on the case; or they dodge the answer. This last way of to get out of difficulty is still much that which they prefer.

The truth is that there is not just one religion

– 319 –

and a Jewish race, but that in addition men ap- belonging to this race and this religion constitute a nation. Only the leaders of this nation want absolutely hide it, due to the immense interest that they have there. Do they not know that other nations will not defend themselves against theirs, if they ignore it? and because they know that we cannot defend ourselves against what we don't know.

can by trying to falsify the definitions.

The words here, however, have sufficient clarity.

We indeed see men of the same religion who are neither of the same race nor of the same nationality. This is how there are Catholics of an Anglo-Saxon and others of German race. There are some also who are part of the French nation and others of the Italian nation.

On the other hand, we see men of the same race who are not of the same religion or who do not belong to the same nation. Example: the Germans Catholics and Protestant Germans; the Prussian and Austrian Germans.

And finally we see men of the same nationality who are neither of the same religion, nor of the same breed. Example: Catholic Austrians and Protestant Austrians; German Austrians and Austrian Slavs.

Confusion is therefore not possible between the three terms.

The religious community created among men the union of consciences. The breed community has

– 320 –

as a consequence the ability to feel and react in a similar way, like the similarity of composition and chemical formation of certain bodies makes them behave in the same way in the presence of certain others. The community of nationality ends up giving human groups a certain community of interests and goals at the same time as a particular ideal which is as an extension of the family spirit and that we call patriotism or nationalism.

We only have to look at the facts to see that this community of interests and this nationalism exists throughout among all members of the Jewish race. The case Dreyfus about which the whole world has been stirred, provided a most conclusive example.

The costs of this affair were colossal. We had the confessions of certain journalists who recognized could not have been purchased. On the other hand, we could

in the street the thousands of numbers of certain days-
which were given to them free of charge to be
distributed, even with extra money. These days-
nals only existed during the affair; therefore-
However, they were created especially for her. All
those who are at all in the profession know what it is
could have cost. Add to this the costs of the
peaches manufactured and transmitted by large agents
these to impress public opinion by way of day-
nals; the subsidies that had to be paid so that
they agree to mouth the same trumpet
pette, abroad even more than in France; THE
consciences that had to be bought in the political world

- 321 -

tick; the useful appointments that had to be obtained: in
the judiciary; and we will realize the resources
these which the fund had to dispose of which faced so many
expenses. Certain testimonies have proven that
this fund was international and Jewish. The Jews
showed us all the power of their nationality
nalism. Jls- have never stopped giving
evidence throughout history.

We therefore find among them this community
of interests which is noticeable in all natural groups
nationals. We find it even greater in the
Jewish group than in any of the others. And that's all na-
turel. For while in other nations the members
bres that unite the community of interests are often
separated from the point of view of feeling and consciousness
ciency, due to diversity of race and religion,
on the contrary, the union is complete in the Jewish nation
from three points of view: consciousness, feeling, integrity
rêt. A Jew is a Jew in all of these ways, on which
that point of the globe he inhabits. We don't notice it
not enough ; this is why it is useful to repeat it
after those who have already observed it.

But, it is objected, other peoples have a
territorial sorting; Jews don't have any. It is therefore
very improperly that you speak of the nation
Jewish

We could respond that we are wrong about this-
sus. Jews have a territorial homeland; this is the pla-
terrestrial net. This one is larger than the other
another one, it's true. But is there a me-
beyond which there is no longer a possible homeland

siblc. Switzerland is a small country. There Russia is an infinitely bigger one. Can't he Are there even bigger ones than Russia? East- which nowadays an Englishman cannot find in him in India as well as in Cape Town? If necessary he would not defend this part or that part- there from his domain with the same determination as he would defend the metropolis itself. The Jew took action accustomed to this idea whose root is also religious in him: that his homeland, after having been Judea, has become the world. So he calls himself a Jew everywhere. However, he enjoys a certain number of nationalities that he has managed to be attributed for a century, because of the advantages he found there. But he is impossible that he considers these borrowed nationalities as joining - to strengthen it - to its great birth nationality, the only one that counts in his eyes, the one he has maintained despite all obstacles and through centuries: Jewish nationality.

THERE IS A JEWISH NATIONAL GOVERNMENT.

It would also be necessary to examine whether the community nality of idealism and interests that we call patriotism or nationalism indeed results from cohesion bitation on parts of the earth neighboring each other others.

It is sometimes like this; but sometimes also it is otherwise.

Take two human beings who live a few kilometers apart, one on this side of a border.

- 323 -

the other beyond. They are neighbors, and yet you do not see them attached to one another or by common nature of general interests, nor by that of idealism patriotic.

On the contrary, this double community will exist between two beings who can live very far from each other on the other, provided that it is within what we call the same homeland.

What then is the particularity to which it con-

what we have just pointed out?

The cause of these differences is that the beings whose we are talking about are, on one side, connected by a government commonly, while, on the other hand, this government does not exist.

A government that imposes itself by force on peoples of diverse origins do not always succeed to make them a nation in the true sense of the word. But we can say that there is no ideal community patriotic where there is no community of government.

Isn't that quite understandable! Nothing lasts than what is organized. The religious feeling itself does not even remain precise and persist across generations only if there is an organization tending to make it last. This is again one of those general laws, rules to which God has subjected our world and to which no one is permitted to escape. THE Catholicism lives and lasts through the organization of the Church; and this is precisely why his adversaries insist are so much against this organization.

– 324 –

Well ! precisely, are we not going to lack object to us: if there is only a nation where there is government, the Jewish race which is not governed born, cannot be considered a nation,

We answer: Are you sure that the Jewish race not be governed?

For thirty years France has been subject to a government: that of Freemasonry; And you didn't suspect it. We had to we learned it. And again did you start by re-rush to face the facts. From this evidence you didn't have the slightest suspicion, even though France is your homeland. A government was able exist at home, on the land bequeathed to you by your ancestors ; he was able to cause there for more than a century the disorders, revolutions, cataclysms that we we showed in our previous work; And You did not know it ! This government had you escaped; you were his subject, and you didn't know it! Do you believe that after this you are qualified to say: I do not see a Jewish government; so he

Governments can exist without them being
way ; this is the truth that we have demonstrated
by exposing in the Occult Power against France
the secret body of Freemasonry. Conclude
that there is no Jewish national government
because we do not see this government is therefore
an absurdity!

Jewish national government may be occult
like that of Freemasonry. Those who de-

- 325 -

keep the Masonic government hiding this
government because they have an interest in it; those who
hold the Jewish government can make
even.

Instead of declaring a priori that there is no
Jewish national government, it is therefore necessary to find out if
this government exists or not: that alone is logical.

Now, by looking at things in a positive way,
that is to say, by basing our examination on facts,
we must conclude that the government exists
Jewish nationality, by this alone that the Jewish race has con-
served his cult, his religious and national ideal as well
that the community of interests between his sons, despite
eighteen centuries of dispersion.

If we reasoned about this properly,
we would say to ourselves: There is a community of ideals
triotic and community of interests among the
men only where there is organization, that is to say gou-
government; the community of ideal and the community
nity of interests exists among the Jews; so a gold
national organization, that is to say a government
Jewish also exists.

Instead, we looked at the effect, but
like children. We admitted that this effect
could have happened on its own. We do not have
knew how to trace its cause. We left ourselves
fooled by an appearance. We were accustomed
to see government only where there was a
territorial homeland. The Jews seemed to us no longer
have had since the dispersion, and we concluded
that there should therefore no longer exist a people

Jewish; no more Jewish national family whose members were linked by the community of soul, of feeling and interests; therefore no more Jewish government neither. It seemed logical: no homeland, no people; no people, no government. But since after eighteen centuries, we see that we were wrong on the first point and that despite of the absence of a territorial homeland, as we understand it tends in general, it remained a Jewish people, we are I forced, to be positive, to return the second part of the reasoning and to say: since there exists a Jewish people with a community of ideals and a community of interests, there is also a government Jewish ment by the action of which this double commun- nauty was maintained.

The argument we used to prove the existence of a guiding will behind Freemasonry is much more applicable to the Jewish people, because their nationalism is well more active than Masonic solidarity. Freemasonry has no homeland either be that the world; she declares herself a universe saddle, and it nevertheless has a government, of a special nature, it is true, since it is occult; but it's a government all the same.

Although the Jewish race claims to be aristocracy of the world, it does not therefore escape the general laws nerals. Since there are no groups anywhere humans who can keep the ideal community and the community of interests if their elements are not maintained by an organization, by a government

is lying ; since always and everywhere it is this which en- gender that; and since the Jewish race, after eighteen centuries of dispersion, still manifests the unity of religious consciousness, unity of feelings and unity of interests at the same time; since she has a Jewish soul and not a French, German or Belgian soul, in despite the nationalities acquired by her here and there, it is evident that a Jewish nation exists, with an or- ganization, a constitution, a national government national. So that it would be different, once again, the Jews would have to have been placed outside natural laws, above them. But it is impos-

but those who wander are subject to the laws of nature like any other.

THE JEWISH NATIONAL GOVERNMENT
IS AN OCCULT GOVERNMENT LIKE THIS
OF FREEMASONRY. i

Therefore the Jewish race is constituted as a nation.
She has a government. Can't we see this one?
This simply proves to us that it is occult,
like that of Freemasonry.

There is, moreover, no reason to surprise us.
neer of this. It is the opposite that we should be
surprised if this opposite existed; and this, by reason
very simple as follows: the conditions of existence of the
Jewish people, have been, since the dispersion, absolute-
special conditions; therefore the government of this people
must have been special, too. And what could this gou-

- 328 -

government? Logically and due to the conditions
of existence, it could only be the government
secret. This is truly positive reasoning.

Eternally invading people, but in
conditions such that nowhere is he at home, because
that everywhere its colonies are drowned in the masses
within which they settle; therefore,
people eternally in the situation of the nations around
vahies who refuse to be absorbed; therefore-
what people are still eternally conspiratorial because
that he is weak; deliberating secretly; intriguing
secretly; forced to organize his whole life in one way
secret lesson; practicing this for centuries;
making secrecy second nature; and so
obliged by force of circumstances or not to administer
neither govern themselves, or to administer and govern themselves
ner secretly. It's strictly logical.

We have shown how the Jewish colonies
had been led to form separate companies
cretes. This initial fact alone would be enough to cause
create a secret government. N / A-
have we not noticed that the consequence of the function
formation of a secret society, it was a certainty
tain distortion of characters? The fish that live
wind in the dark depths, we are told, are

were not. This modification of individuals was the consequence of the conditions of their existence. So it is with those who make a habit of living grouped into a secret society. If we could note such large deformations caused in the ca-

- 329 -

French characters by the sole Masonic action whereas, however, Freemasons are not subject him regime of secrecy only with regard to their lives Masonic, what must not have been these distortions? tions for the representatives of a people who were constrained by the particular circumstances of his existence, to hide almost all manifestations tions of his life?

Besides, do we suppose orders or simple instructions addressed in a visible manner to organized organizations such as Jewish colonies in secret societies? These companies would have been revealed thereby.

We are here in the presence of facts which superimpose poses and which follow one another.

On the one hand, the secret organization of the colonies Jews is a fatal consequence of coexistence of the three facts that we have pointed out: the dispersion, the triumph of the Christian religion and the will of Jews to remain Jews.

On the other hand, the integrity and unity of the Jewish ideal as well as the community of interests could not be maintained by the sole action of mid-colonies nuggets drowned in the waves of the Christian oceans and isolated from each other. For such a result has been obtained, the action of a management center national, intellectual, religious and social, other said, a national government was necessary sary.

And finally, because the colonies which were located thus attached to each other were constituted

- 330 -

killed in secret societies, this national government must have been secret himself. This led to this.

We will add that if the Jewish colonies had constituted in secret societies, it is because they had been obliged by the fear that they would destroy their organization. The danger was much greater for their national organization. Populations Christians would not have supported the idea. As to governments they would have quite naturally been inclined to consider such an organization as dangerous for them.

Jews may object that they have not contributed to the birth of such a government. But their ignorance in this regard, assuming that it is real in the greatest number of them, does not prove absolute—lies nothing. Forty million French people were governed and still are by thirty thousand of them united in a secret society. They suffered this government lies and they obeyed him without knowing it. Much better ! Among the thirty thousand, many ignored long since the association of which they were part constituted the government of France. And for—so much so, the association in question is apparent. She is only secret as to its organization, its origin and its purpose. And yet also this goal is contributing to the ideal of our race. If, in such circumstances—tances, which singularly increased the difficulties of the cults, we were still able to govern ourselves without that we realize it, if we were able to lead to our decline and our ruin as we drive unconscious animals to the slaughterhouse, including

— 331 —

Could a Jewish secret society not govern the mass of the nation without being noticed to receive, while it does not thwart the aspirations of the governed, that on the contrary it serves them, that it provides them with the satisfaction of their needs for revenge and that it leads them to triumphant destinies?

The Jewish race imagines that it only obeys its instincts confused with her religion, and that is why she does not notice the direction given to him. This is how Freemasons, too, believe they obey only themselves, because the impulse they undergo is in the sense of the ideas that we have put into them.

Besides, one of two things: either the Jews

are not part of the secret society which serves as his base, or they are part of it. In the first case they speak of what they do not know, Jews as they are. In the second, they are obviously prohibited from divulge nothing. In such a matter, as we demonstrated it in our previous work, the affirmation or negation of the interested parties is without value. Reasoning based on observation of Facts alone should count.

Now reasoning has shown us that establishing-ment of a secret government can only be explained by necessity, but that it always corresponds exactly to this necessity, if the members of the collectives skills to organize have the desired skills or if, even though they do not present them, they have

- 332 -

the time and the will to acquire them. Since the necessity speaks, which in other circumstances is-extraordinary trait, becomes natural.

National groups other than the people Jewish having all settled on a point on the globe where they were at home, they had no need to hide.

So they governed themselves in broad daylight. And even should it be noted that they obeyed the general rule-general which wants us to resort to secrecy when we needs it: for example, with regard to the gou-ernment of their foreign policy. For what?

Because this department whose purpose is to rela-tions with foreigners, nations do not feel not completely at home. On the other hand, each time a people saw themselves invaded by a conqueror, he was obliged, if he did not want to submit or let himself-ser absorb, to have recourse to the secret organization means of defense, he who, however, administers himself comes to light in ordinary circumstances.

He sought to hide his thoughts, his hopes, his preparations. He was conspiring, whatever was his natural loyalty. This was seen almost everywhere, and particularly in chivalrous Poland.

But what is a conspiracy carried out in such conditions otherwise, as we have said.

a secret society that lasts as long as it lasts necessary for the invader to be thrown out of the native soil national, that is to say so that the defeated people can rebuild themselves found in the normal situation of a people: among him and master in this home?

Which was only accidental and abnormal for the

– 333 –

other peoples having been the constant situation for the Jewish people for eighteen centuries that this people stopped being at home, he left quite naturally followed that he was constantly obliged to see recourse to the government which everywhere and in all time has corresponded to this situation. And this is how – however strange it seems to us at first at first glance, for lack of reflection, – while the secret government was not for other peoples that accidental and temporary necessity, it was for the Jewish people permanent necessity.

Or govern yourself secretly, or see the ideal perish of race; such was the alternative to which this little ple has found himself cornered without interruption for ten-eight centuries. He did not let the ideal of the race perish. Of this we are absolutely sure. So he got governed secretly.

Napoleon I[^]'' was well aware that the little The Jew had a very particular organization. At during the meetings of the Council of State which preceded those of the great Sanhedrin to which he decided, he uttered his words: "I point out again calf that we do not complain about Protestants, nor about Catholics, as we complain about the Jews. It's that the evil that the Jews do does not come from individuals, but of the very constitution of the people. »

The constitution of the Jewish race as a nation: this is the truth that we have done everything to hide from us.

We succeeded, because this truth remained little almost unnoticed until now. And yet it contains immense historical consequences.

– 334 –

There is no doubt, in fact, that the government of a people so extraordinarily attached to their traditions and which, therefore, is quite natural-willing to fight for them; who, living everywhere, possesses means of action everywhere; who, having seized in all countries of this great element of corruption: money, is obliged by its situation to

who knows how to do it, even if it is only because that he was forced to get used to the actions sneaky lies; who, moreover, considers himself having a mission: that of serving as a guide to humanity; there is no doubt, we say, that the government of such a people must have a colossal power and that its action in the course world events, although she has almost never been reported before Drumont wrote the Jewish France, must have been considerable, especially during the last centuries. We do not fear to say that the observation of such a fact entails the revision of the entire story. This story has been distorted right down to its sources. We were made take as effect what was cause; for this reason which was effect. We were assigned responsibilities to whom they did not belong... And the rest to the amendment.

We know that, as of now, certain authors see things the same way we do. They realize that in their assessments contemporary events, Toussenel, Gougenot des Mousseaux and finally Drumont had the vision

– 335 –

exact things. They understand that it is in the path opened by these precursors who must undertake manage those who want to work not only for the salvation of France, but also for the freedom of humanity. Their works, impatiently awaited, will come to shed greater light on this if obscure, but such an important question.

CHAPTER XV

Traces of the Jewish National Government from the dispersion until the 11th century.

THE GREAT SANHEDRIN.

Many readers will wonder how the race Jewish community can be run by a government without that there has remained no trace of it since the dispersion.

We would be the first to be surprised, if

That the invisibility of the government of the Jewish people is complete now, after centuries of effort strong people contributed to producing such a result, this is understood. The study we have made of gold Masonic organization in the occult Power against France has taught us that a secret government is possible in our time. But it is thanks to a science acquired by experience.

However, the Jewish people did not have this experience not at the time of dispersion. He had found himself just- than then under ordinary conditions; He had had a visible government like all the others ples. It is only at a time when new necessities sities imposed themselves on him, at a time when his destiny was suddenly came so strange, so unique, that it was constraint, since he wanted to keep his national ideal-

- 337 -

lai, to first imagine and then realize a the government elm adapted to its extraordinary situation.

We are sure that he was able to find the organization tion and form of government which suited this situation, since the Jewish ideal is still alive after eighteen centuries of dispersion.

But before finding it, it was obviously necessary let him look for her. From visible government to government absolutely invisible change, there was necessarily transitional degrees. It is at least during this period of research, groping and experimentation adaptation that we are lucky to meet the traces of the government of the dispersed nation. And in fact these traces exist; but very few are those who cared to look at them. There is, apparently he, like an instruction, given we don't know by whom, in the name of which we make it our duty to ignore everything that concerns the Jews since eighteen hundred years.

We must first imagine the government Jewish government at the time of the fall of Jerusalem; for even this is generally unknown.

This government was exercised by what we call under the name of the Great Sanhedrin.

Abbot Joseph Lémann, converted Israelite, writes in his beautiful work: Napoleon I^^ and the Israelites:

"There was nothing greater in the ancient republic of the Hebrews as the Sanhedrin. He for- but the Supreme Council of the Nation. It appears for the first time after returning from captivity

22

– 338 –

in Babylon, around the Maccabean era; its date is between the year 170 and the year 106 BC. Verify Sovereign assembled table^ the Sanhedrin had, in the last days of Jewish nationality, replaced the monarchy: also its authority was considerable, all at the same time doctrinal, judicial, administrative.

"He interpreted the law. He judged major causes. He exercised an exact influence on business administration. monitoring. As for its composition, it was seventy-one members, including the presidents. The seventy-one represented the three classes of the nation: the priests, the scribes or doctors and interpreters of the law; the elders, taken from among the leaders of tribe and family. »

For his part, Father Chabauty writes in a curious study entitled: The Jews our masters:

"Whatever its true origin and date real from its first beginnings, the Sanhedrin or Great Council, existed among the Jews before their dispersion and sat in Jerusalem.

"This assembly, political, religious and judicial ciary at the same time, was responsible for all im- carrying the nation. She recruited herself and chose its own members. »

Note in passing that this method of recruitment is that of each of the Masonic Secret Societies superimposed ques.

"His authority was immense. The high priest, who was part of it by right, was ordinarily leader. It was in front of her that they were last brings out all the serious causes judged first

proceeding in lower courts. The Sanhedrin could impose the death penalty.

“The Sanhedrin consisted of seventy-one members, namely: of a president, in Hebrew nasi or nâci^ chief, prince, and seventy assessors. »

These were divided into three distinct classes:

“1° The Princes of Priests: “Principles Sacerdotum”. This general name included not only the high priest in office and his predecessors still living, but also the leaders of the twenty-four priestly families.

“2° The Scribes: “Scribae populi”, or doctors of the law. They formed a large corporation and powerful, whose ministry consisted above all of interpret the Mosaic law. Under the theocratic regime of the Jews, religion and politics were found closely united; also the Scribes were very both jurists and theologians. They almost all belonged to the Pharisaic sect, and enjoyed great credit with the people. This was only the most illustrious of them, such as the Nicodemus, the Gamaliel, who entered the Sanhedrin.

“3° The Elders of the People: “Seniores populi”, that is to say the notables who were taken among the heads of the main families. They constituted the purely secular part of the Grand Council of the nation.

“Jewish coins of the first two centuries BC and the first century AD testify to the great authority of the Sanhedrin and of its usual leader, the High Priest.

“Since John Hyrcanus, son and successor of Simon Maccabeus (135-106) BC, the mon-Jewish families had this legend on their faces, surrounded by crown of olive trees: John the high priest and the Council of Jews.

“It was the same under Judas Aristobulus, his son (106-105). They wear, with the crown of olives

... "The coins of the last of the Hasmonean princes, Antigone (40-37), wear on the face, in Greek: the King Antigone, and on the reverse, in Hebrew: Mathatias the high priest and the great council of the Jews... (Antigone in Greek and Mathatias in Hebrew, not doing only one character).

"Since the Christian era, we have found several coins that we bring back to the time of the first revolt of the Jews against the Romans (66-67), and which have these legends: Elèazar the high priest; Simon Nasi Israel, Simon prince of Israel. »

The last apparent assembly of the Sanhedrin had taken place before the ruin of Jerusalem, sois Titus. Since then only one word: the dispersion has covered the history of the Jewish people; and it was like an im-lie funeral sheet. We imagined that, driven from their land, this people thereby ceased to exist as a people, that is to say as a human group hand connected by the unity of ideal and the unity of interests. And this is why we did not worry about knowing what what became of the Supreme Council of the Nation. Wasn't it is not natural that it should disappear like this nation herself? We now know too well that under

– 341 –

what was taken for its shroud, the Jewish people were not was by no means dead, and that he was not even sleeping, as Lazarus had done in his shroud. The Sanhé-drin could have disappeared when the Jewish nation was scattered; but since this nation is not dead, this Sanhedrin, in one way or another, lived; or, in its place, something into which it has been transformed shape.

THE PATRIARCHS OF JUDEA.

In the book we have just discussed: The Jews our masters! published in 1882, Father Chabauty tried to find some of the traces left by the government of the Jewish people since the dispersion.

He writes :

"At the ruin of Jerusalem by Titus (70), com-began the first and great dispersion of the Jews

after the defeat of Barchochebas (135). From At this time, the Jews were definitively expelled. of Jerusalem and Palestine, and the entire nation whole dispersed.

"Those who, under Titus, escaped the sword, flames and captivity, took refuge in various countries of Europe and Asia.

"Some headed to the countries located to the south and west of Judea, in different parts of the Roman Empire, notably in Egypt, Italy and as far as Spain. These Jews were called Jews

– 342 –

of the West. Their immediate leader resided in Palestine, most often in one or the other of the two cities of Japhne and Tiberias. He had the name of Patriarch of Judea.

"Historians thus recount the establishment of these Jewish patriarchs. Despite the triumph of the Romans and the terrible vengeance they exercised, he there were a number of Levites and simple Jews who could not bring themselves to imitate the example of their brothers and to leave their homeland. Hidden during In the early days following the war, they resumed confidence and reappeared as soon as they were assured of have nothing more to fear. They tried to reassure appear in Judea as much of the remains of their nation, and to maintain the exercise of their religion there. Authority naturally concentrated in the hands of these Levites, and more especially of one of them who was chosen as leader, and to whom was conferred the name of Patriarch. His authority increased as as the number and resources of Jews established in Palestine. To this group is attached soon, spiritually and politically, all Jews emigrated to Egypt, Italy, Spain and in other parts of the Roman Empire. THE patriarchs exercised a very great authority over them tority. They decided cases of conscience and important actions of the nation; they led the synagogues, as senior leaders; they establish-know taxes; they had officers called "apostles", who carried their orders to the Jews of the most remote provinces, and which collected the

tributes. Their wealth became immense. These patriarchs acted in an ostensible or cached, according to the provisions of the Roman emperors towards the Jews. In 429, Theodosius the Younger informed them prohibited from establishing and collecting taxes. From then, there is no longer any question of them in the story. »

These last sentences which summarize the indications provided by historians on the beginnings of a part of Jewish history since the dispersion, we explain at the same time how this government of the Patriarchs, at first more or less visible "according to the provisions of the Roman emperors towards the Jews", was obliged to transform himself little by little into a completely occult government, under penalty of ceasing to exist. Alone, we know, necessity can give birth to organizations secret. We see how things must have turned out pass, as far as the Jewish people are concerned, just in considering the consequences of the ban made by Theodosius to the Patriarchs of Judea see taxes. Indeed, no money, no taste payment possible. So that was the end of the government. ment of the Patriarchs if they obeyed the interdiction to establish and collect taxes. As they were incapable of open resistance, they did not could continue to govern only on the condition of to hide.

Or become occult, or cease to exist: it's always days under the influence of a similar necessity as the governments become secret.

– 344 –

THE PRINCES OF CAPTIVITY.

Father Chabauty continues as follows:

"These Patriarchs of Judea all came down of the tribe of Levi. Their succession lasted approximately 350 years old. However, as we will see, they do not actually read in Israel, during all this time, that a secondary power, reporting to an authority higher and more sovereign.

"The other portion of the Jewish people, which came out of the Palestine after the ruin of Jerusalem, went to countries located to the north and east of their homeland, in

and Persia. According to the Rabbis, it was the elite of the nation, in large part, and most families descendant of David who took this direction and settled mainly in Babylon and in the provinces neighbors. Historians of Georgia and Armenia confirm these assertions of rabbinic writings, by re-knowing that the Israelite element dominated in the Georgia from the first centuries following the dispersion of Israel, and that the royal family of Bagratides or Paganatides, in Armenia, gloried in descended from the kings of Judah and carried in his arms David's harp.

"These Jews, as opposed to those who had emigrated to the west of Jerusalem, were called Eastern Jews. Their leaders, from the royal family of David, took the title of Princes of the Captivity or Exile. Jewish writers place great emphasis on difference between the Patriarchs of Judea and the

– 345 –

Princes of Exile. The first, they assert, were not as the lieutenants of the seconds. The Princes of Captivity had the quality and absolute authority of supreme leaders of all the dispersion of Israel. From a-Following the tradition of doctors, they would have been instilled to take the place of the ancient kings, and they have the right to exercise their empire over the Jews of all country of the world. For many centuries, their The usual custom was Babylon. They exercised their sovereign action over the Jews of the West by the intermediary of the Patriarchs of Judea, and on the Eastern Jews directly by themselves and from a public manner, from the 3rd to the 11th century, thanks to benevolence of the various dynasties to which the Babylonia was successively subjugated.

"The first among the Princes of the Captivity of whom the story speaks was Hilkiah (2nd century). It was contemporary of Judah the Holy, patriarch of Judee, who highly recognized her own inferiority and the sovereign authority of the prince over him.

"The Rabbis, who report these facts to us, must know better than anyone the history intime of their nation.

"To cite just one rabbinical writing, but who enjoys the highest authority among the Jews,

expressly the existence and sovereign power of Princes of Captivity. Interpreter in the treaty Sanhedrin, folio 5 recto, the famous text of the phetia of Jacob (Genesis 49, 10): "The scepter does not will not be necessary in Judah: they are, he says, the Echmalotar-

- 346 -

ques, Princes of the Captivity^ in Babylon, who hold- the scepter of Israel. » (See On Harmony Between the Church and the Synagogue^ by the knight Drach (an- converted rabbi), volume 1% page 174, Paris, 1844.)

"I reject," adds Father Chabauty in a note, " the scriptural interpretation of the Talmud, which is false, but his testimony on the existence and authority of Princes of the Captivity retains all its value. THE rabbinical writers who wrote the ba- Talmud Bylonian lived on the premises and under the power of the Princes of Captivity. More than all others, they were able to know who the authority was, and above all the secret authority of these princes of nature Jewish tion. (Echmalotarch is a Greek term, said Drach, which means Prince of Captivity.)"

The author of The Jews Our Masters indulges in con- following considerations on the nature of the power exercised by the Princes of Exile or Captivity.

"When the scepter went out of Judah under Herod Ridumean, he writes, the power of the Great Council was significantly reduced. From the external point of view laughing and governmental, she had only a weak action ; it became almost zero, when Judea was reduced to a Roman province, and the impediments ers had taken away from the Sanhedrin the right to condemn ner to death, about forty years before the ruin of Jerusalem.

"But there is no doubt that even then, in this externally diminished situation, the Sanhe- drin and its ordinary president, the high priest,

- 347 -

had on all the Jews, in religious terms, political and national, a moral influence and a occult authority of the most considerable, and that the di-

tine, whether outside, was absolutely between their hands. We have proof of this, among many others. very, in the general revolt of the Jews against the Romans, before their first dispersion. Entrepreneurs taken of this kind, and on such a scale, cannot wind take place without there being a self-help center rity, whether visible or secret, universally recognized known and obeyed, who combines and organizes things, and which gives rise to the movement. This center until the ruin of the Temple, was the Sanhedrin of Jerusalem.

"This great Council disappeared in the first dispersion.

"But the authors of the Talmud and the Arab writers later hinists assure us that the Grand Con- The foundation of the nation was reconstituted in Babylonia. We have told according to them how the elite of Jewish people, in large part, and most of the fa- A thousand descendants of the King-Prophet had taken refuge in this country in the year 70, following the victory of Titus. Among these exiles were found the remains of the Sanhedrin. Extraordinarily attached to their traditions and customs, the Jews take pressed to re-establish the central authority of their nation. At its head was placed one of the descendants of David, taken from among the doctors of the law, who received, with the title of Prince of Exile or Captivity, the quality and power as supreme leader of the whole dis-

- 348 -

destruction of Israel. Next to him the Great reformed Council, of which he was by right president; and now- but the princes of the nation, depositaries of the sovereignty rain power, were always chosen, between the doctors of the law, members of the new Sanhedrin.

"There is nothing improbable in the fact that, from 70 to 135, the general revolts of the Jews against the Romans, outside Judea, under Trajan, in Judea, under Hadrian were inspired and ordered by the Princes of Exile.

"Be that as it may, and although, for a certain tain time, around the patriarchs of Judea, self-secondary rity, have grouped together famous schools or academies, from which came the doctors Emoraïm who wrote the first parts of the Talmud, he is certain that, from the 4th century, according to the testimony of

or almost no more doctors of the law in Palestine, and that, in the sixth century, the supreme religious power and politics of the nation had its sole seat in Babylonia.

"To establish the authority and spiritual mission of their doctors, the Talmudist writers and rabbis trace them back to Moses by a chain traditional uninterrupted, whose rings are communicated to one another the oral law that the leader of Israel received from God, they said, along with the written law[^] on Mount Sinai...

"It is therefore, as also affirmed, according to the Rabbis, the learned Drach, among these doctors of the law, that of the dispersion in the 11th century, were successful

– 349 –

carefully chosen the sovereign leaders of the nation Jewish. And it's on this big traditional channel doctors, of whom they weld more or less well the rings, which were supported and are still supported Talmudist Jews to claim that Israel has always days possessed true teachers of the law, and that he has not ceased to have at its head a true spiritual power legitimate, truly of divine origin, and to which he is obliged to obey as to God himself.

"It is indisputable that, from the external point of view—laughing and official, the princes of captivity and their Sanhedrin had only very weak authority, under the domination of the caliphs of Babylon. Their situation hardly differed from that of the Sanhedrin of Jerusalem under the Romans. But their moral authority and their occult action on the dispersed nation equaled at least that of the former Grand Council.

"The reason is that this political power and nun of the Princes of the Captivity and their •assessors was affirmed and consecrated by the Talmud even. By translating and interpreting the prophecy tie of Jacob: the scepter shall not be taken from Judah, nor the prince of his seed, until he comes which is to be sent, the Talmud says: The scepter does not will not fail in Judah: they are the Princes of Capti- life who hold the scepter of Israel; and the legislator in his posterity: it is the descendants of Hillel who teach religion to the multitude. (Hillel, one of former doctors of the law, from the maternal side of

rode the Elder.)

– 350 –

“This text clearly proves that, for the
tors of the Talmud, or Ghemara of Babylon, the principal
those from captivity were the legitimate continuators
and holders of concentrated sovereign power
formerly in the tribe of Judah. By the expressions:
“the legislator in his posterity; these are the descents
dants of Hillel, etc.,” these doctors Emoraim
bother themselves and their other colleagues. They say to each other
comes from David and Judah, like Hillel from whom
they “are the descendants and successors in the
spiritual mission to teach » religion to the multitude
attitude”. Therefore, according to their assertion,
there was in the 6th century, in Babylon, near the Princes
of the Captivity, true doctors of the law, as
in the past in Jerusalem, with the high priest.
For them, therefore, nothing had changed in power
political and religious of the nation: that of Jerusalem
lem was perpetuated in that of Babylon.

“These affirmations of the Talmud, which were continued
newly taught and commented on by the Rab-
bins in the following centuries, in every city and
in each country, as Maimonides affirms,
formed the conscience of the Jews, who believed themselves
obliged to obey with the deepest respect and with
perfect accuracy and submission to the or-
dres and decisions of this supreme authority, and
to consult it in all circumstances
satisfying and difficult. » tv-i

As we can see, there are indeed
traces of the government to which the Jewish nation obeys
in the centuries following the dispersion. These proofs

– 351 –

ves result from the edict of Theodosius the Younger in 429,
affirmations contained in the Talmud which was
precisely composed in Babylon in the early
centuries CE, and rabbinic writings post-
laughing.

It is impossible to deny the authority of these writings
while their veracity on this point is attested
partly by the material fact that constitutes the edict of

tres, while their assertions are contrary to Jewish interest, especially since we see them so consistent with the conclusions to which he reasons—abstractly brought us to this point.

The Jewish government existed after the dispersal sion, and the traces that we find of it are well as we should have supposed them: they show us a transitional government between the government visible and the government conceals. The Patriarchs of Jerusalem were more or less hiding "according to the provisions of the Emperors with regard to Jews", and the Princes of Exile did the same, since the Talmudic writers experienced the need to establish the legitimacy of their power as well than that of the doctors who assisted them in the exercise seat of the supreme judiciary.

Our fathers and the writers of previous generations teeth, deceived by those interested, were able to neglect this question, as moreover they neglected everything which had to do with the Jews. These benefited for too long of the state of mind that they had the pre-clairvoyance to create, state of mind which consists of suspecting

— 352 —

treat a priori as a fanatic anyone who speaks of Jews other than to sing their praises or at least to pity them. Because of this if—lence so regrettable, we can be surprised at simple recounting of the facts. But let us be surprised or not, these facts speak; and they tell us that if the Jewish nation was dispersed, it was nonetheless been governed in a more or less visible manner, at least until the 11th century.

I

CHAPTER XVI

From the 11th century to the present

the event of the year 1005
the secret constitution of the Jewish government
was necessarily the consequence.

"In the 11th century," writes Father Ghabauty, "according to

strength and audacity of the Princes of the Captivity, declared the enemies of the Jews, They closed their numerous and flourishing academies, dispersed their teachers, and put to death their prince Ezechias (1005). This persecution forced the Eastern Jews to abandon almost all the countries they had lived in peace for a long time. Some took refuge in Arabia, others, on a larger scale number, withdrew towards the West, and until France and Spain. From the eleventh century, history no longer speaks of the Jewish Princes of Captivity quickly.

"The famous traveling rabbi. Benjamin of Tudela, claims to have one, still reigning in Babylon, of his time, in the twelfth century. But his witness-ship is unique; no other contemporary author doesn't talk about it; it is not even certainly de-

– 354 –

shown that this Rabbi personally made the journeys he recounts. »

Is this silence of history equivalent to a disappearance real of the Princes of Exile, and since the 11th century, did the Jews no longer have central power or sovereign leaders?

We believed it because for too long we only took into account external history. But we understood, as the author writes, that we want let's quote:

"That for more than a century, the upheavals religious, political and social, in both worlds of, depended, most often, on occult causes. yours, which alone makes them truly explainable and understandable. This can no longer be denied: beneath the apparent history, there was, and there is core an underground story.

"From then on, since the life and action of societies secrets and Jewish Masonry in particular, were possible and continued below the external and official society, for more than hundred years, we can legitimately infer that, in previous centuries, the Jewish nation had already almost entirely a secret society by the zealots, before its dispersion, may well have con-

this dispersion. »

Not only do we absolutely share the very judicious way of seeing of M.' Father Chabauty on this point; we add that he was born from it definitely as he says. And this, for the reason that

I

ODO

we have developed. The Jews were unable to towards their national ideal only on condition of having been governed varnished, in one way or another. This way has stopped to be visible from the 11th century; so she was invisible since that time. So simple as it is reasoning, it is he who contains the key to the question Masonic tion.

Moreover, do we imagine a dispersed nation, whose the members knew, despite their dispersion, to remain rer for several centuries religiously linked, intellectually, politically and socially around a government, and who would renounce themselves abruptly at this link? It is impossible. After nine centuries of dispersion in many places these conditions, it is obvious that the idea of homeland had necessarily taken on a significance in the Jewish mind. special tion. This idea is generally linked to all of us to that of the earth where we live, because that because of our intellectual weakness, it is the visible which prevails in us over the invisible. We let's not think enough that the homeland would not exist not if the organization and the government did not exist by whose action this homeland was created and developed little by little, by the action of which it can be destroyed too, we have proof of this by this which is currently happening in France. But the Jews were obliged to think of things differently- is lying. Their earthly homeland no longer existing except state of memory, all the tenderness they could having for this memory led them to keep themselves tight- ment united around the leaders who represented

- 356 -

their eyes raucienie homeland, the old cult and the

that there was his soul, because also there was what he there remained not only alive, but also visible.

It would therefore be absolutely contrary to logic to admit that the facts which happened in Babylon at the beginning of the 11th century could have destroyed the need that the wandering nation had to be governed vernée, since she wanted to survive. Failing that other deeper causes, this need would have resulted, from the 11th century, of the habit adopted to rely on the decisions of those we had until then been considered the legal leaders times.

On the other hand, it is absolutely consistent with logic to admit that after the facts of which he has just been question, modifications were made in the mode of government; and it is more consistent with it still to represent these modifications as having been such as necessities and customs now established in these Jewish colonies of the Western world whose members had become accustomed empowered to deliberate, to act, to administer themselves, to govern themselves verner secretly.

Let us not forget, in fact, these secret societies whose we were obliged to turn away for a moment our attention, born from the necessities to which the colonies Jews had to face every day. There was then centuries that they had been constituted, centuries that, defensive as they may have been in the

– 357 –

at first, they had become offensive by force things as we have shown, and all the more more ardent in the fight against Christianity than this one had definitively conquered the Western world-dental. The mere fact of the persistence of these companies tells us that those who composed them had acquired the skills and habits that one can assume; skills and habits such as thinking of a visible government must have become to them completely foreign. We pointed out that if the government of the Jewish nation was exercised ostensibly in other parts of the world, Jewish colonies widespread within Christianity were under the necessity of concealing their relationships with him. It was therefore in hiding that they solicited

center of inspiration which linked together the said colonies was already in fact, an occult government at a time when the catastrophe of the year 1005 was still coming •once disrupt the conditions of existence of the Jewish nation.

All the more reason why, when this revolution happens, the Jewish government is not destroyed. But what will become of him? And first of all, where is he going carry? Is it east of Babylon? Obviously— lie no. Too many colonies found fixed in Western countries. These colonies are engaged in the fight against the Christian who, in place of the Roman violator, became the enemy of the Jewish race for economic reasons mic that we have said and the enemy of worship by

— 358 —

the religious reasons that we know. It is therefore towards the West that the national government must carry. This is where the interests are now principals of the wandering people; this is where the Jewish ideal wants us to fight for him. But he is from the last clear evidence that the Jewish government cannot establish themselves in the West only if they adapt to the necessities external areas to which the administration corresponds secret operation of the colonies, as well as to the interior qualities that result from skills and habits of those who compose them. He will have to— come a secret government.

It is from this moment that, logically, the Jewish nation had to be led to organize itself entire and definitively in a secret society, if it was already more or less due to the conditions of its existence.

The idea of the secret government of the Jewish people is therefore anything other than a simple reverie. She is based on the most rational considerations. It responds to the very particular situation of this little ple and the necessities which, subsequently, imposed themselves to him. It is in accordance with natural laws that such a government had to be constituted little by little among the Jews; and it is only by a contradiction tion to these same laws that one day or another he will not was not established. Once again, that or death: there you go what at a certain hour necessity imposed on the Jewish nation. Death not having occurred, it is

what was possible for him, the only one that left him

. – 359 –

the circumstances, the only one to which one could think serve the members of the colonies which had become, by force things, secret societies within the Christian world here.

But once this hour has struck and transformed it definitive vision having been accomplished, we understand that we no longer have much chance of meeting the traces of such a government; no more than us we couldn't find those of the occupied government Masonic worship. We just know that could not have not existed. We are obliged or to admit it, or to prefer illogical conceptions as to logical conceptions,

TWO DOCUMENTS FROM THE 15TH CENTURY.

The author we have just followed for a moment, Father Chabauty, however, introduced in his curious study: The Jews, our masters two documents that we would reproach ourselves for passing over lence when it is a question that the interests ressed have purposely made it so obscure.

These are two letters dated from the 15th century which, after having been published in the 16th and 17th centuries, were brought to light by Armana proiivenç in 1880, and by the Review of Jewish Studies, of the same year (founded in 1880, under the patronage of Baron James of Rothschild).

■ The publication of the 17th century was made in a French language, by Abbot Bonis, priest of Arles. Her work bears this title:

– 360 –

The Royal Crown of the Kings of Arles, dedicated to MM. the consuls and governors of the City, by J. Bouis, /?'■ in Avignon (1640).

Let us first recall the facts which motivated these letters.

We know that the Jews were expelled from a great

15th century, notably from France, Germany, from Spain and Provence. This last country, where they were rich and numerous, returned to France in 1487. Charles VIII soon published an edict by which he enjoined the Provençal Jews to become Christians, well, or leave the country. The Rabbi of Arles writes lives on this subject to his brothers in Constantinople, on January 13 vier 1489, to ask them what conduct there had reason to hold at this extremity. He received re-laid on November 21 of the same year.

Here is the content of the letter from the Rabbi of Arles and of that which was addressed to him with part of the reflections which Bouis framed. We reproduce let's take it all from the work of Father Cha-bauty. This author has modified, for convenience reader, the old spelling of Bouis.

"Extract from the Royal Crown, etc.

"The consuls of Arles hearing the complaints that
"all the inhabitants fought against the perfidious
"Jews who dwelt in the city, because of usury
"that they committed... Also in Arles, the people
"was so moved that we had a lot of pain
"to prevent all Jews from being thrown into the
"Rhône, of what King Cliarles warned, and desiring

– 361 –

"to always better capture the hearts of the inhabitants
"from Arles, expelled by his edict this accursed race of
"the town and its land, the year 1493.

"Two years earlier, the Jews saw themselves as great
"denied hated in France and that King Louis
"had driven them out of his kingdom before it was
"count of Provence, and that they were threatened with
"same exile," wrote a letter to the Jews of Cons-
"tantinople asking them for advice on what they
"had to do. The copy of this letter has been faithfully
"printed on an old copy from the archives
"of one of the most famous abbeys of Provence, the-
"which I found fitting to insert in this dis-
('. course, because of curiosity. "

"Letter from the Jews of Arles sent to the Jews of
"Constantinople:

"Honorable Jews, salvation and grace. You must know-

"being from the country of Provence, obliged us to
"the cry to become Christians or to leave one's territory
this tory. And those of Arles, Aix and Marseille want to
"slow take our property, threaten our lives, ruin
"are our synagogues and talk to us a lot
"of trouble; which makes us uncertain of what
"we must do for the law of Moses. This is for-
"what we ask you to wisely wish us
"to ask what we should do. (Ghamor, Rabbi
"of the Jews of Arles, the 13th of Sabath, 1489.)

"Those of Constantinople responded early; but
"it was not in the Hebrew or Provençal language,
"but in Spanish, because this language was widely understood

- 362 -

"at this time, given that King René and his predecessors
"were counts of Barcelona, neighbors of the Espa-
"gnols; which found following the other, I
"inserted into its natural language:

"Response of the Jews of Constantinople to those
from Arles and Provence:

"Beloved brothers in Moses, we have received
"your letter in which you acquaint us
"Be the anxieties and misfortunes you endure.
"We have been imbued with such a great
"only yourselves.

"The opinion of the great satraps and rabbis is as follows:
"before:

"As you say that the King of France
"obligates you to become Christians, do it, since you
"cannot do otherwise, but that the law of Moses
"is kept in your heart.

(c From what you say that we command you to de-
"spoil your possessions: make your children merchants,
"so that, little by little, they strip Christians of
" their.

"To what you say that there are attempts on your lives:
"make your children doctors and apothecaries so that
"let them take the lives of Christians.

"As you say that they are destroying your synagogues
"Fords, make your children canons and clerics, so that

"From what you say that we are doing you a lot of other
"very vexations: make sure that your children are
"lawyers and notaries, and that they always meddle in
"areas of States, so that, by putting Christians

I

– 363 –

"under your yoke^ you dominated the world, and you
"may you take revenge on them."

"Do not deviate from this order that we
"let's give, because you will see by experience that,
"from being abased as you are, you will reach the summit
(power.

"VSSVFF, prince of the Jews of Constanti-
"nople, 21 de Casleu, 1489."

In Bonis' work, the first of these letters
tres is written in Provençal, the second in the es- language
pagnole. We have seen the reason given for the use of
the latter the author of the Royal Crown. The Re-
view of Jewish studies wrote on this subject:

"The explanation that Bonis tries to give
the use of Spanish is not very accurate. The letter from
Constantinople is written in simple Spanish –
because Spanish is the native language
of the Jews of Constantinople, like the letter of
Jews of Arles was written in Provençal because the
Provençal was the mother tongue of the Jews of Pro-
vence. The Spanish of the 15th and 16th centuries is still
today the common language of Jews on the bed-
eastern toral of the Mediterranean. »

Father Chabauty gives yet another reason.
It is, he says, that the letter from Constantinople, letter
circular from the great leaders of the nation, was intended
also born to the Jewish communities of Spain.

It should indeed be noted here that these two letters had
been already printed, in 1583, in Paris, by a gentleman
Navarrese man, named Julien de Medrano, in
a Spanish work entitled: La Silva curiosa.

This author preceded the first letter with a note of which here is the translation:

"The following letter was found by the guard from the Salamanca library in the archives of Toledo, searching for the antiquities of the kingdom from Spain. » Which would suggest that the Jews of Spain, under the influence of a similar necessity to that which weighed on the Jews of Provence, had also addressed to the Satraps and Rabbis of Constantinople.

Father Chabauty engaged in a very tight on the authenticity of these letters which, like well we think so, was contested by those concerned. They cannot deny their existence, but they attribute them drunk to some Christian forgers of the time. We saw during the Dreyfus affair, the false committed by the defense, the false Panizzardi, for example ple. Forgery is the natural weapon of the secret society since it is nothing other than a lie, and that the secret society has as its basis and its natural weapon The lie. The author of Juijs nos maîtres^ shows how does the forgery thesis with regard to both documents above, is untenable. He adds :

"In our century, this old correspondence Jewish, despite the multiple Spanish manuscripts, would have attracted little attention, except perhaps from a few rare scholars, if Europe, and one must say the whole world, was at this moment in the presence of a Jewish question of the highest order gravity. From there these pieces take on a singular relevance link and take on an unexpected importance.

– 365 –

<(It is no longer to laugh that the Christians of 19th century must endeavor to read and examine these old texts. The mind remains confused by seeing by everything that is happening today, may the warnings such clear visions of the Jewish prince of the 15th century are found reahsed to the letter, and precisely by means of advice and orders that he gave, and that by both had to be followed and executed. cut by the nation with an indomitable and frightening perseverance.

"This obvious, indisputable success brings

weight of the brutal fact. Because it is impossible to admit that chance served inventions so perfectly slight or hateful actions of a forger from three or four hundred years. »

Why did the Jews of Provence and the Jews of Es-loincloth they wrote to those of Constantinople to ask them for advice in such a serious circumstance? They could have addressed other Rabbis who were more within their reach.

On the other hand, why those of Constantinople they answer them: "The opinion of the great satraps and Rabbis is next? "Why do they end with this formula: "Do not deviate from this order that we give you. »

It is only those who have authority who give orders. In this case those who appear to have self-ry, since they give orders, call themselves same great satraps. This expression is not suitable would she not look well on princes who lived in the Ba-

– 366 –

Bylonia for centuries, as did the Prin- these from Captivity? From then on, is thought born not quite naturally that the Princes of Capti- life which disappeared after the murder of Hezekiah in 1005 not having therefore ceased to exist, by the reasons that we have exposed, could be transported ter directly to Constantinople, or settle there after having passed elsewhere, exercising here and there their power, but also and above all by hiding.

It is this conviction that Father Cha-Bauty after the very in-depth study he made of the question.

"Since their dispersion," he writes, "the Jews have perpetually formed, among other peoples of the earth, a true and distinct nation, having its supreme leader and its secondary magistrates.

((This power was organized in such a way as to function- openly or secretly, depending on the circumstances. tances. After the ruin of Jerusalem and up to our days, Jews most often lived and were run like a huge secret society.

this kind of occult government. Because the sect of zealous or zealous^ which was so numerous in Judea, and which penetrated all the ranks of the nation, was not that a vast political association^ carefully dissimulated under a religious appearance. Pretending a ardent zeal for the law of Moses, its aim was true to unite all Jews in a general effort against the Romans. And in fact, from the year 60 to the year 70, she organized and supported resistance and revolt against them. »

– 367

SOME TESTIMONIALS.

POSITION OF THE QUESTION FROM A RATIONAL POINT OF VIEW.

THE REAL EVIDENCE.

The author of *The Jews, Our Masters* cites some testimonies which confirm his thesis of the existence of a secret Jewish government.

One is by Kubler, a German writer, "one of the coryphées of the school of philosophical publicists" who wrote in 1815:

"The Jews form a political-religious sect, placed under the rigorous theocratic despotism Rabbis. Not only are they closely united and conspired among themselves, from the point of view of certain some religious dogmas, but they constitute a so-completely closed hereditary society... The Jews form throughout the earth, according to their own words, a special nation, having institutions, ideas and political and religious practices which penetrate so deeply and in so many ways in life social that the Israelite subjects of a Christian state constitute, in many essential respects, a State within the State. »

"In 1868," writes Father Chabauty, "thirty members of the Legislative Chamber of the Romanian States having at their head the very president of this assembly wheat, presented to their government a draft law denying civil and political equality to very many established in Romania. These Jews are all pure Talmudists, true Jews of the Middle Ages.

"We take in the explanatory memorandum of this bill the following assertions:

"The Romanian populations are seeing themselves flooded of a race apart, hostile, which formed, alongside the Romanian nation, a foreign and opposed nationality to the interests of the latter... The Jews, forced by necessity, submit themselves externally to the authority of Non-Jewish states, but they can never consent shooting to become an integral part of it. They can not erase from their minds the idea of the Jewish state, an idea that we see, on every occasion, coming out strong and alive in all their actions... They are not only a religious sect, they are mostly the expression of certain indelible particularities of race and certain invincible beliefs of nationality. This is why the Jew of Spain, of England-land, of France and Poland, is neither Polish, neither French, nor English, nor Spanish, he always remains Jewish, like his ancestors from biblical times... At Jews religious law is also civil law, and vice versa versa... It is at the same time a constitution political and social which follows the individual in all his actions and in all periods of his life... and who is concentrated in the word Judaism... Judaism, wherever it is, is forced to form a State within the State. »

"In support of these two testimonies, another publicist, Mr. Hermann Kuhn, comes to see, sixty-five years after Kubler, in the year 1881, that the political and social position of the Jews in Al-Germany is entirely the same.

- 369 -

"The position of the Jews," he tells us, "is very advanced. tagger. Alongside the civil rights common to all citizens, they retained their old franchises, their rights of corporation and autonomy... Each Jewish community administers itself, raises its taxes, appoints its officials and rabbis, directs its schools without intervention from the civil authority. THE numerous and rich Jewish associations enjoy of immunity, of absolute inviolability... The Jews truly form a state within a state. »

Father Chabauty also cites certain facts which prove the international action of an occult force which we see the Jews obeying in certain circumstances

of the converted Rabbi Drach and the assassination of Father Thomas and his servant by the Jews of Damascus.

We can now add to the list of these the most conclusive facts of all: the Dreyfus affair, where the power of a Jewish organization that it is impossible to perceive as an organization, yet manifested so widely in France that we have been able to see the highest judiciary of our country, the Court of Cassation, rule in favor of the Jew who had been twice condemned as a traitor, a sentence of rehabilitation in which a text of law if not falsified, at least fraudulently interpreted.

So, in fact, that the text of article 445 of the Code of criminal investigation is this:

"If the annulment of the judgment with regard to a <DEMED ALIVE there is nothing left that could

– 370 –

be classified as a crime or misdemeanor no referral will be made stated y> ; the magistrates based their rehabilitation on a text which would be conceived as follows:

"If the annulment of the judgment leaves nothing to remain WHO CAN BE CHARGED BY THE CONDEMNED crime or misdemeanors no referral will be made. »

We are discussing the scope of this alteration. We we don't have to enter into the discussion. But we have to observe from the point of view of our thesis:

1° That the highest French magistrates have introduced a non-existent text into a judgment, which has perhaps never seen each other at any time, nor in no country.

2<^ That this falsification, very little important in point of view of the words deleted on the one hand and added on the other, had this immense consequence that it allowed Dreyfus to be removed from his natural judges. rels and not to send him back to a third threshold of war, the feeling of which we obviously feared tence, since the judges of the Court of Cassation, who must know about it, have not backed away from a similar process to avoid it.

that an organized power foresees, regulates, understands
binge and act. But this power has always operated
invisibly during the Dreyfus affair. She is
therefore well accustomed to secret action. It's the head
of the secret Jewish organization; which one is she
even, we will soon see, that the summit
the secret Masonic organization.

– 371 –

What interest, we will be asked, could have
these Jewish secret leaders have what a rehabilitation, even
made up, was obtained? This one: that history
could record the treason of a Jewish officer. That
would have made it too difficult to achieve the last
part of the Jewish plan which we will present later.
With the end of rehabilitation, even as it is (which
so in twenty years will have the idea that a falsification
could have been carried out by a Court of Cassation?) those
who in the future will venture to speak of an officer
Jewish traitor to France, will be opposed purely
and simply the authority of res judicata; likewise
that those who today are tempted to reason
on the two documents exhumed by Father Cha-
bauty are opposed to the opinion that the said documents
could have been the work of a fanatical enemy
poor Jews of the 15th century.

For us, we will not retain the said documents
only to see that there are traces to\ government-
secret development of the Jewish nation.

When it is declared extraordinary that such a government
existing government, it is not found anywhere
no vestige, we are wrong twice: first,
because the absence of these vestiges would be all that
there is something more natural; and then because in fact the
remains exist. There are even more than vestiges
regarding the periods of transition between
the ancient visible government of the Jewish people and its
current occult government. The government of
Patriarchs of Judea and that of the Princes of
Captivity is certain. After that, we

– 372 –

encounters more than traces, it's true; but still
do they exist.

We saw Father Chabauty shoot very correctly—
ment argument regarding the authenticity of the
two Jewish letters from the 15th century, from the realization
forecasts contained therein. If these let-
very had not been published since the xii*^ century, we can-
would allege that the prophecy has not been so well
only trusted because it was made after the fact. But he
is not so. Both letters were published
in the 16th and then in the 17th century. This the Jews cannot
deny it, and they recognize it. The alleged forger
which they suppose, would have, according to them, committed his
fake in the 15th century. From then on, as the abbot writes
Chabauty, "the mind remains confused by seeing,
everything that happens today, that the forecast
so clear of the Jewish prince of the 15th century, find themselves reac-
read to the letter, and precisely by means of
advice and orders he gave... This success,
obvious, incontestable, provides certainty of
the authenticity of these letters all the weight of the brutal fact
tal. Because it is impossible to admit that chance has
so perfectly served light or hated inventions
of a forger from three or four hundred years ago
years. »

The concordance is perfect, in fact, and it
not only finds between the predictions made and
the achievements currently accomplished, but also
between certain terms of the letters and the circumstances
previous years of the unknown history of the Jews since the

— 373 —

dispersion, for example between the term Satrap and
the stay of the Princes of Exile in Babylonia. These mul-
Could these concordances be the effect of ha-
sard? Which is the most logical, in such a subject,
and while there is so much interest in hiding everything from us, the-
what makes the most sense to give them this explanation?
of chance that is suggested to us, but which does not explain
nothing, or to attribute to them the value they derive
of their relationship with the general data of the pro-
pale?

These are not, moreover, these documents nor the facts
that we have collected above, all more or
less cleverly obscured by those concerned, than
we consider as the true proofs of the existence
tenancy of a secret government, that is to say of a
Jewish occult power.

^We see these real proofs in the witnesses
Talmudic tations, and even more in the fact of
maintenance of Jewish nationality, while the
constancies were so contrary to this maintenance, then
that at the same time, these circumstances put the
Jewish colonies in a state of permanent conspiracy
against the peoples among whom they had
established and therefore imposed on these colonies
the necessity and habit of secret government.
The question can be summed up in a few words:
So that the current descendants of the ancient na-
Jewish tion have preserved the ideal of this nation it
all the generations that preceded them must
have been linked together, through time and
spaces, by an organization and by a government

- 374 - ~

nationally, as happened for the au-
very human groups in which one meets
an ideal of this kind. And this quite simply because
that the Jewish race is governed by natural laws as
all other races. This government does not belong
has not existed, it is true, since the 11th century. But the conditions
tions by which the destiny of the people was dominated
ple Jewish were such since the dispersion, that he could not
could have existed if we had known it. Since it is necessary
whether it existed, it was secret. We also have
proof of the possibility of such a government by
the study that we have made of the organization
cult of Freemasonry.

CHAPTER XVII

The incubation period.

THE TRUE SITUATION OF THE CHRISTIAN WORLD SINCE THE 11TH CENTURY.

If we want to have an overview of the world
Western in the centuries following the 11th, here is
what to imagine.

In the chaos following the flood of invasions,
collective and political interests have little by little
arose. Some have only appeared. The others
are maintained; but they inevitably found each other
in opposition. So that in the world that has
gradually reconstituted, there are only two forces

multitude of divergent efforts: one generated by the Christian spirit; the other by the Jewish spirit.

The first, if it conforms to the principles posed by Christ, must be exercised in the moral order. But what obstacles does she encounter! From its first steps, in fact, the Church is dealing with barbarians, that is to say to men who belong almost animalistic. It is among them that she is forced to recruit. We do not think that this necessity alone represents for her formidable difficulties: to educate barbarians, they are barbarians bars that the Church is obliged to use! It's from them

– 376 –

that it itself is composed, since it is they who make up European circles! And we blame him the slowness of his progress! This is how we judge things, without realizing their conditions!

These barbarians that she is forced to assimilate, including it must make its own substance, the Church must lead them through the renunciation of moral progress and social. By renunciation, we say: there was no no other way, in fact. Who is barbaric, who is beastly must, in order to progress, “renounce” the barbarie, to bestiality. This is the immense task of the Church. Faced with such a task, who would have made, with their lycopod pipe, our freethinkers Freemasons? It is the silence of “the dawn of time” which answers this question.

At the time we are concerned with, in the 11th century, the Church succeeded in introducing a modern discipline rale in the souls of the fierce beings who remained so long the descendants of the invaders of the world Roman.

Without doubt there were found, and in considerable numbers rable, passionate beings and selfish nature among followers of the doctrine of Christ. What's surprising- nant, above all, if we are willing not to forget the remark that we made earlier on the necessity site where the Church was to recruit itself among the barbarians that she had to perfect! Those of whom we let's talk, weak or powerful, gave their effort in a completely different sense than that of renunciation. The Christian ideal, however, remained no less

intact. If the worst deviate, the best
They always come back. Always they strive
to bring back those over whom they have authority or influence
fluency. And it is still like this today, after
so many centuries during which the action was carried out
corrupter of time. It is that here, against
what is happening in the Masonic world where the Pou-
occult seeing works invisibly and constantly
ensures that the worst benefit, the organization
is entirely focused on the development of good. And
it is not too much to keep human passions in check.
Maines! So that in short and for those who know how to re-
keep things in their entirety, Christian action
yours remains, in essence, an action which tends to
to pull humanity from the bottom to the top, to lead it from
animality to superhumanity, from evil to good – for
use the expression which, in the thinking of
believers, sums it all up – from Satan to God.

In the organization established to carry out a
ideal situation, foreign bodies have been introduced,
hooked and fixed everywhere: these are the Jewish colonies.
They too have their ideal; and just as Christianity
held has given itself an organization to preserve
its own, the Jewish colonies managed to constitute
kill theirs and blend into a whole as im-
same as that of the Church. Without it we have it
seen, they would not have remained united in soul, in conscience
science and interests.

But, while the Christian ideal tends that we
have just said, it is the point of focus and the object of at-
incessant attack on the Jewish ideal. This one, in fact, by

following the reasons that we have specified, cannot
not not tending to the destruction of the Christian ideal
which has as its principle the belief in the divinity of Christ,
while the Jews declare Christ an imposter.

It follows from this that among the two organizations
overall which were constituted within the ag-
Western glomerations whose interests are so
various, the second has as constant objective the des-
construction of the first who does not suspect it; and she
continues to use, to achieve this destruction,

ambition, all the violence and all the hypocrisies of passions which can prevent Christians want to be truly Christians.

The Jewish organization tends towards this. It was designed with a view to this, because the triumph of the Jewish ideal is at this price. Since he is defeated, and under the conditions that we know, if he wants to live, if he does not want not be erased forever, it must attack, it he must destroy the victorious ideal which is the negation of his. But as its organization is secret, Christians are unaware that being thus constantly attacked, they should guard themselves. They want to create a world, and they do not know that an army of invisible workers are constantly busy destroying what they build so painfully every day in and around them two.

From then on what a singular struggle between two adversaries sairs whose effort is exerted secularly in conditions so different! One having – that we allows this expression – a vertical direction,

– 379 –

while the other has a horizontal direction and does not tends towards nothing other than breaking up or at least to deviate the action of the first! What should result (there? The laws of mechanical science answer us tooth: the direction of the first force will be fatal – if it is diverted, it will deviate; in other words: she does not will be able to deliver everything his principle promised. For it to be otherwise, it would be necessary that a part of herself was constantly employed in directing obstacle to the second to neutralize its effect fet. But the Christian world could not have this the idea, since the eternal Jewish offensive was eternally covered by secrecy. What a war! Or l) rather what a distressing spectacle than that of this Christianity which advances through the centuries drawing if painfully humanity above, and which brings attack ched on his flank the hidden enemy who plows him, whose he feels bites everywhere, but which he cannot see. head nowhere.

And he is accused of having sometimes defended himself 'unter this enemy; for having defended himself poorly, because that he was only defending himself instinctively, because of his ignorance of the organization of his adversary! What spirit of injustice we show in

In reality, the vision that has just been mentioned is
1 she we should constantly have in front of
the eyes if we want to realize the
true scope of actions and true meaning
'the religious dramas to which history makes us associate
sister for fifteen centuries; it is the one, in all

– 380 –

case, which we no longer have to forget if we feel-
your virile desire to one day put things back in
their normal course. It is also she who should inspire
finally bring to the Christian world the creation of an army
of defense, composed of soldiers in the superior sense of
word, imbued with necessity – were they not able to
rement believers – to do their job as soldiers,
that is to say, to stand guard around the ideal of which
they feel they come from, to ensure their freedom, and for that
to put the secret government of the Jewish people in
the impossibility of distorting everything, tearing everything up and
to destroy everything to build his domination.

THE COMBAT PROCESSES OF SECRET SOCIETIES JEWS.

The Jewish secret societies of the Middle Ages had no
no need for excitement from an information center
piracy to act against Christianity. It is enough-
knows how to push them there from the hatred nourished by the
sounds we said. The central action directs
The Jewish woman had to simply tend, and more and more
more as the centuries passed, to coordinate
ner and discipline the efforts of this hatred.

What could these secret societies do against Christianity?
held?

To answer this question, we have to examine
on the one hand what was for them the mode of action
useful action, and on the other hand what are the means by which
in principle has a secret society.

If the Christian religion provoked hatred

– 381 –

Jewish, it was above all through the state of mind that she created
and which was based on the belief in the divinity of Christ,

Consequently, what secret societies are against Jews had first to turn their effort, it was this state of mind that they encountered by everything, whatever the governments. Logic-political maneuvers should not come than later. Above all the destruction of the state of Christian spirit. Especially since there was the truth table support from governments. And that's why heresy attempts constantly followed one another from the first centuries of Christianity.

Do we believe that these attempts emanated only Christians? that the Jews remained simple spectators? that they did not help the rebels? that at need they did not inspire and provoke the revolts?

If they had shown such indifference, they would have failed in the ideal of their race and, in this case, this one it would no longer exist. Since he is not dead it is because the Jews did not miss the opportunities to serve him.

How did they act? Obviously depending on what was possible for them.

Open action remained forbidden to them; and it's for this, we have seen, that they had been brought to the organization of their colonies into secret societies. It is to intrigue, to ruse, to corruption that these secret societies had to resort to it. And even they could not act by themselves. They were obliged to hide "under individual influences"

– 382 –

carefully covered duels", taking advantage of all the seeds of division, using the circumstances incessantly offered by the revolts of the passions that the Christian ideal fought against and irritated here.

However, their members did not have at their disposal only some of the means which can be used currently Freemasons due to work already accomplished.

The main of these means was the creation of secret societies where they would attract some Christians here: those who would like to let themselves be taken. They were there in their element, while their adversaries

them on this ground.

When the inspirations of Freemasonry want to act on certain individuals, they inspire them the desire to enter the boxes; or, if they have reasons for not proceeding in this way, they create in their own attention, through some of their followers, these special groups, "antechambers of the Freemasonry" which we called sub-masonry, in which they have a hand, thanks to the said followers, without those who are suspecting it enlisted.

The Jewish secret societies had this process their disposal.

They could attract into their bosom those of Christians whose unrestrained vices predisposed to revolt against Christian authority and hatred do all discipline. But that must have been repugnant to them

– 383 –

more or less and it could be dangerous. It was much more natural than some of their members, chosen for this, authorized if necessary to simulate the conversion to Christianity, constituted subsidiaries having an apparent aim likely to seduce those who are had in mind.

Certainly, these Christians outlawed by their vices Christian were in the desired conditions to be easily transformed into fanatics of a religion which they hated so much plus the discipline they found too heavy. It was only natural that they would attack her instead only to themselves for their moral weakness. Nothing more human. In a certain way, they were therefore ideal for playing under secret societies Jews the role that the profane that it attracts in the companies it founds "without letting his hand be seen". The misfortune was that beings thus misguided could not exercise a visible influence on the Christian mass, of which they were more or less despised because of their indignity. Bad intermediaries therefore, at this point of view, for the propaganda of dechristianization. But the Jewish secret societies did not have the choice. They had to either do nothing or use these mediocre workers and train them little by little to

today Masonry in sub-masonry.

This is what the members of the societies could do
.^t'Jewish Cretes and they could only do that, all
means other than those of individual corruption

– 384 –

and sneaky being forbidden to them, because of the feelings-
ments that animated the Christian crowds.

But it has existed, we know, in all eras
and in all Christian countries, since the first
centuries of our era, societies of which we do not know
much, except that they were open to
some perverted Christians; that were furiously excited there
sow the passions of these, that they were demonized
or that they were persuaded that they were demonized,
never separated from the Church and cursed by it;
that they were panicked like this; that they were dechristianized to-
tally.

These societies seem to have had the aim of witchcraft
lerie, occultism, magic, Satanism; later
spiritism... Now we know the great part that spirit plays
Talmud to witchcraft. We also know the innom-
good stories of demons that are told in
this sacred book of the Jews. Basically it was Kabbalah
which was at the basis of the demoralizing practices of which
were fed the bad Christians who frequented
these associations. So many reasons why they should not
could only have Jews as founders.

The Jewish secret societies could not not
to fight Christianity since they had not been
created only for that, and they had no other
ways to combat it. On the other hand, such crea-
tions were nothing to them, whereas they would have been
impossible for Christians: we have said why;
we meet them everywhere, as everywhere we met
Jewish colonies, and everywhere they present the same
my kabbalist and anti-Christian characters which are

– 385 –

the characteristic Jewish signs... It's really more
enough to conclude that these associations
had no founders other than the Jews.

law of their nature by not creating these subsidiaries, even if they had not obeyed it either by not not perusing in their own bosom selections by which must have been made up of superpositions of secret societies analogous to our superpositions of Masonic secret societies to achieve a summit: the occult government of the Dispersion of Israel. It is in this way in fact that the occult breeds the occult; and it cannot be trement. The facts are there to prove it to us time and in our Masonic world.

But let us note it carefully: this government occupies cult of the Jewish nation, by the mere fact of the existence branches in which some Christians were introduced, began to have action not only ly on Jewish subjects, but also on the Christian world. This was the starting point of his future domination. Also the occult Power of- will he constantly apply himself to developing this germ, to strengthen these roots of the future masonic.

We have seen that it is recommended for franc-masons to enter all existing associations aunts, even in those that were created by their opponents. We must convince ourselves that the same method was used at the time we are dealing with let's cup. Members of Jewish secret societies

- 386 -

obviously sought to exert a dissolute action boasts in military Christian groups, corruptable and other, through these deserts Christians of whom they had made Judaizers unconscious. This is obviously how, for example ple, the Jewish element managed to corrupt the order of Knights of the Temple.

But there as elsewhere, he found an obstacle key to the intangible faith of the Christian mass. His successes sites of this kind, of which we encounter more than one trace, were never more than partial and temporary. The F-very Jewish therefore remained relatively unproductive. Despite all his attempts, he only altered the surface of the Christian bloc.

After these kabbalist societies in which we could only ever introduce the worst of Christians,

which uncorrupted Christians would enter would be corrupted there, who would be transformed into Christians lukewarm at first, then into fanatical anti-Christians. That was really the difficult part; but that was the goal Jewish secret societies logically had to en- face after having gone through the stage of societies where Only a few deviant Christians were admitted.

This should also make this easier. Indeed, for to achieve such a creation, it was essential that the Jews should not appear. They would have made them flee the good Christians who had to be attracted. And for- so much so, it was no less essential that they had the government, the intellectual direction of these so- cities. Without that, what use would they have had?

– 387 –

This is precisely what was meant to be made possible half-Jewish, half-Christian societies.

Thanks to them the Jews had in fact the interme- diaries they needed: it was the Christians who were affiliated with it. All you had to do was prepare to this role those of them who presented the most skills, to suggest them slowly in this view by persuading them that it was for themselves that they would work. They were, it is true, we we noticed it, without much credit with their coreligionists. But couldn't we draw up some of them to hypocrisy as one does now for those Freemasons who are gifted from this point of view?

Ultimately, the real difficulty was not there. It was in the choice of the apparent goal that we will give to the secret society thus dreamed of, and more still in the impossibility that we encountered to have the idea of a secret society accepted, whatever whatever it was, by the Christian world.

The choice of goal, we say; and indeed what an ideal propose to men attached to a doctrine which is all about dedication and sacrifice? The difficulty was complicated by the fact that the ideal in question will later replace, by annihilating it, the ideal Christian. Without this the aim of the occult Power was lack ! Was he going, for this last reason, to propose to serve as an ideal directly opposed to the one he wanted destroy? There was no need to think about it. If any suggestions

accepted by vicious Christians that we had everything

– 388 –

first recruited into kabbalist societies, he should no longer be the same as soon as we move posed the creation of a society which had to be done accepted by the entire Christian world. The faith was too lively, it was defended by an organization too powerful and by a political power which corresponded too well to the wishes of the multitudes.

So we had to find something else.

But what?

The occult Power had no answer to this question that the day when Protestantism managed to establish itself blir.

That day, there was certainly delirious joy in Israel. The situation of the Jewish nation was in fact completely modified in relation to the world Christian.

THE BREACH OPENED BY PROTESTANTISM.

Through the Reformation, the discipline which constituted the truth table obstacle to Jewish plans, was in fact sup-award-winning. Free examination replaced it. Everyone can will examine the law, interpret it and decide on the discipline that he had to impose on himself. So at-both disciplines and individuals. Therefore, more than discipline of the whole, at least where a power policy would not organize one, by creating a re-national form, of its own authority and through the right of his strength. Once opened this immense breach in the doctrine and in the organization of the

– 389 –

Christian world, nothing could prevent the Pou-see occult to successfully throw his seed of so-secret city.

We do not have to search here for the exact part what could the occult Jewish Power have taken in the great

quite pointed out that the Jewish race has always had to consider it its duty to foment divisions in the Christian world, to provoke and widen the tears, because by doing so, at all times, it served its national ideal and gave satisfaction to his hatred. Because of this, she is certainly intervened as we said, in all heresies. Its action in the movement reformist cannot therefore be in doubt. We have it too—their observation.

Whatever the extent of this action, it is certain that thanks to the success of the Reformation in the half of Europe, the situation, considered at point in view of the facilities it was going to give to Power Jewish occult, now found himself absolutely transformed.

Until then, either heretical eruptions had been defeated or reabsorbed, or, when large separations had taken place, like that of the Church orthodox, the separated and those from whom they strayed were not geographically placed in immediate contact with each other. After the success from the Reformation, Catholics and Protestants went on the contrary live side by side, mixed together, so to speak *fonfondus*. Political interests would complicate

– 390 –

of their oppositions the conflicts of feelings and beliefs. The Jewish genius, so astonishingly adept at take advantage of the divisions of his adversaries, saw open before him a new field of action, sentimentally favorable to the success of his maneuvers. Since two consciousnesses were now in presence and in perpetual and violent opposition in the Christian world, it was entirely appropriate that the Power Jewish occult allied with one to fight the other. He was also indicated that he first attacked to the bloc that remained disciplined under the authority of the Popes. It was therefore against Catholicism that he had to start by engaging in the fight. By doing so, he takes arises from what was more directly an obstacle to it; he favored that towards which he should naturally lean. expensive: Protestantism which represented the element of dissociation; he ensured the collaboration of the parties young, therefore the most disposed to the offensive fiery. Let us add that, if he started there, he would was easy to realize the condition that we have if—

secret society, that is to say to propose a sus-
likely to excite, to enthuse his allies –
which was impossible for him on the Catholic side. He has not-
just has to choose this ideal in conformity with the ideal
Protestant himself, that is to say in opposition to
the ideal of Catholic discipline. However like the
secret society to be founded was intended to penetrate
later in the Catholic world itself, the latter
denying character had to be concealed under expressions
more or less vague and even under formulas

– 391 –

contradictory, so that we could, according to need, here
tempt the Protestants, there deceive the Catholics.
If we succeeded, it was the great way to destroy
assured, since it was the accepted secret society
by those it was intended to destroy; it was the
poison injected into the veins and into the heart of the
cursed Christianity; it was the crowning vic-
torious by so many fruitless efforts for so long;
it was the old, always unrealizable dream finally realized.

It was even better.

By studying the Masonic organization, we have
acquired the certainty that this organism tends to achieve
sation of two goals, one of which is only one
means to reach the other. The latter, the goal defi-
nitive, it is the replacement of the Catholic world by
something we don't know yet but
which we will realize in the chapters
following. The other goal, the one that was essential
to achieve first and then arrive at the defined goal
nitive, it is the possibility of operation for a
authority which must not be seen and which we have
called the Occult Power.

Making the existence of an invisible Power possible
who would act by suggestion and by which the world ca-
tholic would allow himself to be led to his downfall: that is what
was to realize the dreamed Christian secret society. Gold
to achieve this result it was necessary that
but, at no moment, before or after the creation
tion of Freemasonry, the so-called Occult Power
did not allow himself to be suspected. Let us think about it and we
will realize that, even before the birth of the

– 392 –

Freemasonry, the occult Power of which this association was intended to ensure the functioning, been obliged to act through intermediaries, and not through himself. The day he broke this rule, he would have made forever impossible the invisibility that he wanted to make sure.

Forever, we say, because how can a Pou-see who has ceased to be occult for a single day can he become again? And on the other hand, assuming, for example-ple, that the occult Power that it was a question of consti-killing was English, how did the suspicions of the governments would they not have been awakened if the plan had been barely glimpsed or even only-guessed? If instead of being English, the Occupied Power cult was Jewish, how the Christian world while-would he not have smelled some trap set by the weary enemies of Christ, the day when an influence Jewish, of whatever nature it was, would have been noted in the first lodges which were founded, and included ment, in this case, would he have accepted the establishment of this? So it makes sense: those who hear-should constitute an occult Power for their benefit were obliged not only to conceal their aim, but to shroud oneself in darkness; and, as conse-inevitable, direct action was interfering with them said. From the start they found themselves in need to proceed according to the method indicated in these lines of the Masonic Review to which we supported wind alludes: "An official summons coming of Masonry is doomed in advance to abortion. The process is bad, although pretentious. It's necessary,

- 393 -

quite differently, use individual influences yourself generously covered. »

This is understandable without it being necessary to insist-ter.

The occult Power therefore needed intermediaries res who, believing to work only for them all by working for him, agree to put themselves in before to become the propagators of the future so-secret city in the Christian world.

Nothing could be easier since it existed within the Christianity a Protestant soul enemy of the soul Catholic, and rival and adversary Protestant states

as the ideal of the secret society a program such that Protestant leaders, religious or political, were naturally inclined to consider it as ex-good for undermining Catholic principles. and consequently to shake the nations that remained faithful to these principles. By doing so, Power Jewish occult took Protestants by their spirit of proselytism and their rulers through self-interest litical. It was therefore certain to see each other spend in favor of the society to be created.

Did he have anything to fear from this inter-religious and political intervention in the direction of the future society? Not at all; by the reason that this direction would only be apparent. Had he not by-while in fact its Christian affiliates, members of the so-Jewish secret cities whose consciousness he had distorted and perverted intelligence as we know how to do in secret societies? These were his slaves, like

– 394 –

Freemasons are the unconscious slaves of those who push them. He would suggest that they enter in the groups of the new association. They carried would draw his inspirations and they would assure him of it direction.

The apparent founders would believe they were sure of their members. In reality, the first of these, destined to lead everything, would be those whom Power occult would put at their fingertips. And so the Franc-Masonry would obey its inspirations, and not those of its apparent initiators, such as the groups sub-Masonic, obey the inspirations of Freemasonry, even when, as a measure of prudence, this suggests the creation and organization tion of these groups to non-Masons. She has always take care in this case, that from the founders ap-parents, there are some of his creatures, and that is enough.

Even admitting that a pro-political power testing succeeds in turning the power to its exclusive benefit disaggregating influence that ma-society would demonstrate sonic in other countries, the Jewish occult Power didn't have to worry, at least for a long time-time. On the contrary he should rejoice, expected that he wanted above all the ruin of the Catholic States ques, and that consequently he must have wished to strengthen

possible tactic. He even had an interest in choosing the most powerful of these to encourage him to start head of the Masonic enterprise, due to the strength Catholic states whose ruin he wanted.

– 395 –

This is why the Jewish occult Power had to be led to preferably circumvent men English politicians, even if it means maneuvering later against them, the day the need arises.

CHAPTER XVIII

Critical examination of the English origin thesis

presented by Mr. Max Doumic

in ((the Secret of Freemasonry)).

THE CONDITIONS OF THE PROBLEM OF THE ORIGIN
OF FREEMASONRY
WHO FIND THEMSELVES FILLED BY THE THESIS
OF JEWISH origin.

We see what we arrive at by examining Télé-
Jewish historical ment in a positive way, that is to say assuming that this element was, like all the other elements of our world, producing effects.

This is the normal way of looking at things.
And yet, by an astonishing aberration, the writings vain people have almost all neglected this global agent; they considered it not to exist. Much better, when a man struck by the evidence denounced it with a truly brilliant sureness of judgment, we we want to talk about Drumont, this man was considered deated by a large number as an enlightened one, as a fanatic. The prejudice with which the Jew blinded us in this respect as in so many others is so profound that Today we see scholars writing volumes on the psychological laws of the evolution of peoples^ on the psychology of crowds^ on the psychology of society cialism, where there is no question of the element

– 307 –

completely neutral element, incapable of producing
m any order of things whatsoever.

And yet for centuries this element has played
its destructive role in our Western world!
No wonder it became the devouring cyst.
erator within this world, may it be anemic, may it be
draw, let him kill him! What is also surprising is that the
public judges historical events so falsely,
while he lets himself be guided by afflicted men to
this point of what we can call Jewish blindness!

We just had to react against the astonishing prejudice
of which we are speaking and to consider the Jewish race as
it must be, that is to say subject to general laws
and producing, in accordance with these laws, manifestos
tations in relation to his situation, his character,
his passions and skills, to see that the
such an extraordinary phenomenon which is called Franc-
Masonry is explained in the most natural way, if
we recognize him for this reason as this race itself ex-
extraordinary: the Jewish race.

The extraordinary begetting the extraordinary, what
more normal?

f| By bringing together the historical Freemason element
considered effect of Jewish historical element
considered as cause, we find ourselves in pre-
sence of a sequence of manifestations which
produced under the most rational conditions.

We noticed :

1 » That a secret society always had the cause
a necessity ; – and we see the need for defense

– 398 –

which obliges, from their beginning, the Jewish colonies to
form secret societies.

2*3 That a secret society must have a positive ideal
tif ; – and the Jewish colonies had this ideal.

3° That the constitution of a secret society like
Masonry within a world imbued with spirit
Christian presented almost insurmountable difficulties
tables; that consequently it must have been preceded
a very long incubation period; – and U.S

4° That during the said period it was necessary to begin
cer by carrying out a dechristianization of minds, not
by direct action on the masses, but on indications
isolated vidualities; – and we see how this
dechristianization could be carried out under the conditions
tions desired by the Jewish secret societies.

5° That at the same time as dechristianization
of which we speak took place, the habit of action se-
Crete was to be given to dechristianized Christians
as well as the resulting skills; and that, for
this required that secret associations exist
on Christian territories, while however
such creations could not have Christians for
authors; – and we see the said associations functioning
created in the most natural way by the swarming of
Jewish secret societies; and we explain ourselves by
there even the existence of these kabbalist centers whose
it is mentioned in the annals of all countries and of which
training can only be understood in this way
niere.

6° That a passionate initiator against Ghristia-

– 3y"j –

nism was necessary; not only passionate
against Christianity, but tenacious, cunning, deceitful,
accustomed to secret organization, having means
of international action from the beginning of the 18th century
and even much earlier, depending on what the period required
universal incubation; – and we find in the
secretly organized Jewish nation the initiator in
question, passionate as was necessary, in possession
of all the habits, all the aptitudes and
all necessary means of action.

If we look at things the way we do
have just summarized, all the conditions required
for the birth of the Masonic organization are
present; all, except two: the environment and the agent who
must serve as an intermediary. The cause and the means
are there ; the middle and the intermediate alone are there
not. But Protestantism is born; and here is the middle
created. Protestant nations arise; and these are
the intermediaries including the occult Power
Jew will have a choice.

If things happened the way we have them

Masonic creation. This creation is absolute-
ment normal. The incomprehensible only exists if
we refuse our explanation.

The intermediary was intended, as we have said, to
maintain the invisibility of the occult founding Power
of Freemasonry. This intermediary cannot
will do otherwise than appear; and it's thanks
that the occult Power could not show itself
trer. But then he was pretty sure that, Tinter-

- 400 -

mediate being visible while the true Power
occult was not, the researchers attached to the
discovery of the secret of Freemasonry is left
would be taken by appearances. This is what is ar-
shore. They did not ask themselves whether the initiator appeared
rent was in possession of everything without which the creation
tion of Freemasonry would have been impossible. They
have studied neither his character, nor his skills, nor
his skills. They said to themselves: Since it is he who
works, it is he who creates, and that is why they have
denounced the English as the inventors of France
Masonry. He was the actor they considered
as director; the puppet they
born for the machinist.

I am not talking about those who attributed the constitution
tution of Freemasonry to the companions of
James II of Scotland, emigrated to France under Louis XI V.

The reason they rely on is that it
There were lodges among the Jacobites. Poor reason,
in truth ! To believe that Catholics can be
the fathers of such an institution because we see
some of them adorned with masonry ornaments
is to commit an error which can be compared
rer to that of a man who, finding a child under
a cabbage, would conclude that the said child is the son of
cabbage. In fact, there was not much more missing
things to Catholics of the 17th century to give
birth of Freemasonry that there is no shortage of
to the cabbages to give birth to our children.

The truth is that someone had brought the
Jewish fan under Jacobite rule.

- 401 -

It is also easy to explain how.

The incubation period having come to an end following the establishment of Protestantism in Europe, lodges were first formed in Protestant England and from then on we can explain that the supporters of the defeated Stuarts could have resorted to a natural process for the vanquished: conspiracy. Knowing the existence of lodges established among the protestants so much, they believed they could make the secret society serve to their cause, without realizing that this instrument was of useless use, if not dangerous, for those who know neither its true nature nor its handling is lying. Could they have by chance been helped in this by certain Jews, that there would be no reason to be surprised. They would have shown themselves to be truly wise in taking advantage so much of the circumstance to attempt the introduction of the secret society in the Catholic world.

It is therefore not surprising that he there existed lodges in the Jacobite party, of the same matter that there were later groups among us counter-revolutionary Masonic lodges, which were also intended to be beaten, given that The occult Power was not on their side.

SUMMARY OF THE THESIS OF MR. MAX DOUMIC.

The theory of English origin is more serious. It is easy to understand that the most judicious minds heavens could have attached themselves to it.

We said that Mr. Max Doumic had placed himself at the forefront of these. We also did

– 402 –

point out that the thesis that this author has so remarkably sustained, presented this serious defect to be based only on considerations of gold historical dre. Now that we know what difficulties presented the introduction into the world Christian of a secret society corresponding to data of the Masonic question, we will realize with the greatest ease what he there is something unacceptable in the thesis of Mr. Max Doumic and what on the contrary should be kept.

The author of The Secret of Freemasonry posed the question as follows:

The aim and secret of Freemasonry, he says, it is the establishment of English domination over the world.

It was Chancellor Bacon who, in his work The New Atlantis gave to English politicians the idea of creating a secret society, all the secrecy of which would consist of corrupting intellectually and morally men, to weaken and disintegrate all nations who would be quite naively hospitable to the action. So that, without needing to understand the plan, England would become superior to them all. She would end up dominating them politically, thanks to the fact that it would keep the upper hand over the federal Masonic nations.

Mr. Max Doumic does not tell us how the Angle-earth can keep that upper hand. And yet it is that's the essential thing. That's the secret.

The Catholic nations being the natural adversaries of the English Protestant nation, it is among

— 403 —

those that Freemasonry is set up against: France, unwilling to be evil; and France being, of all the Catholic nations, the one which has held the most English power in check, it is at home with us that the English leaders have distilled in France Masonry its most dangerous venoms. If this association is so fierce against Catholicism in France and other Catholic nations, it is because, with us as with them, the Catholic region happens to be the great vital spring.

In this hypothesis, we see, the Masonic soul would be Protestant, but Masonry would tend in reality for a political purpose. The occult Power would be essentially English, and the lodges, in their effort against our national religion and against our organization and traditional political system, would only be unconscious agents of England.

This is the theory.

first impossibility:

it is ambition, not necessity,

WHO would be the cause

of the birth of the Masonic secret society

In the design of Mr. Max Doumic, instead of a necessity, it is a simple ambition which would have gave birth to Freemasonry.

This hypothesis is very difficult to accept for anyone who has thought about the conditions under which secret societies can be born.

If England had still felt like co-

- 404 -

Jewish lonies, completely unskilled to fight by weapons, one could assume that an ambition condemned to remain unsatisfied would have led her there. But that was not the case. The nation that had engraved in its history the names of Crécy, Poitiers, Azinshort, and many others, could not consider themselves as obliged to resort, to serve its ambitions, to the arms of peoples reduced to complete powerlessness session. England must have felt some repugnance gnance to adopt the methods of cowardice which are those of Freemasonry. Before resolving to do so, she had other cards to play. That some of his politicians were in the case of succumbing to a tendency tation of this kind that would have been offered to them, so be it! But that these policies have dreamed, combined and achieved themeven plans of universal treason, while he was not about liberating their invaded homeland or to avenge their trampled traditions, that's the thing very difficult to admit.

This is a preliminary objection which presents itself first in mind, outside the conditions of possibility bility or impossibility that we have to examine.

THE TIME CONDITION.

The inventors in question would have encountered insurmountable difficulties.

Indeed, an ambition does not speak to all minds at the same time, as is necessary; and it's one of the main reasons why a cause no such nature is unfit to create the atmosphere

in favor of the creation of a secret society. A ambition of the kind that Mr. Max Doumic would begin by being born in a spirit. This one would then have to pass it through a certain number others. Under these conditions, given the absence special atmosphere that we are talking about and which results from a general feeling violently upset, a very long and very laborious incubation of the idea would at least be necessary, assuming that it was possible.

I Precisely, Mr. Max Doumic tells us, the idea of Masonic creation began by being born in the brain of Chancellor Bacon, who formulated it in his work *La Nouvelle Atlantide*.

It is from there that she would then have passed into other very spirits.

Bacon was a politician, he was a pioneer sister of the philosophers of the 18th century and he was pro- so much. For these three reasons spoke less loudly within him this atavism which makes Christians so little able to use secret societies. Furthermore, he was speaking to a na- protestant tion. These circumstances are enough to make the thesis of Mr. Max Doumic much more rational than that of Stuarist origin. But is it complete? is lying? Obviously not, because the bedrock necessary for the constitution of a secret society is still lacking, although to a lesser degree.

Bacon explains well in the *New Atlantis* the idea of an island republic whose government seeks tries to remain unknown to all other peoples.

"He imagines," writes Mr. Max Doumic, "that navigators

"gavers sailing on adventures were carried in
"an unknown island, the island of Bensalem. This island is a
"land of asylum, in the sense that we receive all the
"foreigners, we just keep them away. They are
"housed and fed in a house which is suitable for them
"served and they are not allowed to mingle with the
"people whose guests they are, nor to penetrate anything
"of its life or its institutions. Likewise, the government
"the government of this island takes jealous care,

u nations, to hide its very existence from them.

"One of the institutions of this island is a society
"secret called "Solomon's Temple".

"This Society has a humanitarian goal. She proposes
"to bring happiness to men by revealing to them
"the secrets of nature that science has revealed to it
"netre. Also the affiliates, who take the name of
"brothers", they devote themselves to the study of sciences, but in
" secret. They are divided into a number of
"classes, each of which has its own specific tasks. There
"continuity of the "Temple of Solomon" is assured
"because this society has novices and apprentices
"tis who are initiated when they are judged worthy. These
"initiates have pledged themselves by oath "to do nothing
"reveal what we have decided to keep secret. " In
"meetings, we decide what knowledge he con-
"has just spread in the public and those that he
"You have to hide it from him. In some cases, we communicate
"to the prince and the Parliament apparent something
((of what was deliberated. "Other times, nothing
(it leaves the circle of affiliates."

- 407 -

"The Temple of Solomon sends abroad
"brothers" responsible for reporting information
"on the affairs of other peoples, and to report
"of their situation. These "brèrog" carry strong
"sums of money, to obtain this information-
"ment in the countries where they are staying, and pay the
the characters that need to be paid to this
^ effect.

It should be noted that this part of New Atlantic
tide's sole purpose is the advancement of science.
Mr. Max Doumic concludes that "if Bacon adopted
a similar organization as an instrument of
study and dissemination for the sciences, we are authorized
to think that all the more reason he would also have
adopted for politics where it would have been much better
appropriate to its role. » The constitution of the island of
Bensalem therefore appears to "SI. Max Doumic clearly
established: the main idea, very special, is the direction
political tion, the government entrusted to a society
secret.

"Hey what! writes the author of Le Secret de la Franc-
hi Masonry^ these wise men that we see there, do not re-
'< seek only light and truth? What is it for?

They affect "righteousness and sincerity"; by-
above all they have a horror of lying, and they are
smuggled clandestinely among other peoples,
live there in a perpetual lie, hiding
their true character and their origin under
names, under a borrowed nationality, and practicing there
What about espionage and corruption! They claim-

- 408 -

"will work for humanity and strive to re-
"spread knowledge, and they assemble in secret
"to deliberate on ideas that should be spread
"dred and knowledge that is important to hide.
"But it all smacks of machination and hypocrisy.
"It is clearly visible that this vague goal of science and
"philanthropy is only a mask; it's not
"only a facade; we must look behind.

"Behind, what we will see is an oligarch-
"shit who governs the island of Bensalem, to which the
"Prince and Parliament are subject, which is cons-
"established as a secret society, which conceals its government
"occult existence under the guise of an academy
"scientific and has taken as a means of action
"foreign espionage and corruption. »

Mr. Max Doumic notes that moreover the con-
Bacon's views when writing about cor-
support this view.

If we take things as we pre-
feels the author of the Secret of Freemasonry,
we see the idea of world government through
through a secret society emerging ex
abruptly in the mind of Chancellor Bacon. It's in
the absence of any necessity for it to form such
dream. This data of the origin of a secret society
is contrary to the general rule, as we have said.
This is a second reason, if we admit that a
exception to this rule may have taken place, so that
the realization of the idea requires infinitely more time
than would be necessary under ordinary conditions.
How did this realization come about?

- 409 -

This is again what Mr. Max Doumic does not tell us.

poses to have been written around 1621, was not published until after Bacon's death. And we already see by this simple peculiarity the slowness of the progress of the idea.

The interval which separates the moment of the said publication and that of the appearance of the first lodges is really too short for the realization of this idea could have taken place, unless they contributed to it secret societies already functioning. But in this case, the difficulty would simply be misplaced; because all the questions raised by that of the origin of the Freemasonry would ask about the origin origin of these companies.

Time, we say, is one of the essential elements thinkable which is lacking in the design of M.Max Doumic.

I- It was indeed necessary:

1 1° That the idea made adherents and that it made them by itself, since the one who had issued it, was not was no longer there to become its apostle;

2° That the number of these members reaches to be sufficient, as well as their quality;

3° That these, necessarily scattered throughout the kingdom, come together; and this by a strange phenomenon leads to selection operated by chance;

4° That all the members of this elite had sunk into them, and from themselves, the ardent conviction necessary for the founders of such a company socket ; conviction which, surprisingly! would have been

– 410 –

imposed on different minds outside of all need ;

5° That they were in a situation and that they had the talent to convince the government since its at least tacit cooperation was essential for that the enterprise could be continued;

6*^ That they had first imagined, then recruited and organized some of the overlapping groups including the constitution required, in itself and for each

7° That they had prepared the ground in all country where the first lodges were established with a ease which implies a slogan peddled by a pre-existing organization as were hawked by Freemasonry at the time of the Revolution of so many ideas which, without it, would never have sprouted everywhere at once.

All these conditions and others, which do not could only be achieved through successive periods cessive years, would therefore have been although these periods were lacking; and nevertheless, haste is dangerous reuse, the impossible haste of such an achievement would not have compromised the secrecy of English politicians! None of the European governments would have been informed of their views, no more than those of the government English government their accomplice! Really, he is unacceptable that so many impossibilities could have been carried out.

If such an explanation of the origin of Freemasonry may appear acceptable, it is only because because of the invincible and so natural need

– 411 –

qiiL- ii(»u> cpruLiNones to understand a fact like this one in the situation in which France finds itself, we let's not take the time to think about all the con- said that such an astonishing creation supposes. I have considered, I too, for a certain time, that England could be the initiator and creator (Freemasonry. Certain appearances are lend themselves so well to this hypothesis! But these are not only appearances. We notice this when we sup- coldly ignores the conditions in the absence of which there would have been no Freemasonry possible. For Mr. Max Doumic's hypothesis to have come true read, centuries would have been necessary. Gold Bacon died in 1626. James II was dethroned in 1688. He is certain that there were lodges among his supporters. The founding of these lodges could only have been consecutive ;i those of the Protestant party... So the centuries do not are not,

THE CONDITION of aptitude.

Abilities, this other essential condition, are not there either.

It is already quite extraordinary that Bacon, deprived of experience in such matters (assuming* Mr. Max Doumic, Bacon did not practice society secret; he was content to dream it), he is well extraordinary, we say, that the author of the New Atlantis planned with such astonishing certainty the conditions under which would be forced to act those who, later, would carry out the practice that. He spoke on this subject which he had not experienced

– 412 –

lies (and which we only know by experience or by suggestions received) as if he had known it. GOOD better, he saw in advance the conditions in the- who would have to operate the so-called secret society. He sorts out the scenario from the back of his office. But the so-secret cities, as we have shown, are formed and develop in this or that way according to the ambient necessities, precisely because they must wind adapt to these necessities by which they are dominated. The certainty of predicting the inexperienced rhymed Bacon is very improbable.

This is even more so.

Behind Bacon, a simple theoretician, there were others whose abilities were absolutely indispensable: it was the English politicians who, in the hypothesis of Mr. Max Doumic, were the real met-actors on stage, those who encountered difficulties practice. These skills, where would they have them? taken? Mr. Max Doumic doesn't always tell us not.

Perhaps, after the presentation we made, will anyone be tempted to answer us: but you took it upon yourself to show where the policies English could have acquired the necessary skills. It is by frequenting kabbalist societies.

This response is perfectly admissible. But it calls for two observations.

First the heads of the said companies would have been informed trained. The characteristic of the secret society being in fact to develop the spirit of espionage and to facilitate it lite the means, there is no doubt that these leaders would have

known the projects of their followers, even if the latter
niers had tried to hide them from them.

Let us assume, however, that the students are able to
naked to deceive their masters. Having succeeded in this, they
had remained powerless for everything else. We
understands a company like that of the Révo-
French lution, for example, arriving at execution
thanks to the effort of the entire Masonic organization put
in movement by the impulse of the inspirators se-
crets which occupy the central point where
all steering wires; we do not see this same
an enterprise carried out by the sole effort of certain
members walking outside the ensemble and, by
consequently, having to find everywhere against them this
together, if it pleases the occult leaders.

But what is especially important to observe is
that, in any secret society proceeding from other
societies of the same kind – as were the societies
half-Jewish, half-Christian kabbalists from the so-
purely Jewish cities – each of the initiates does not know
what it pleased the initiators to teach them.
This is, in fact, the essence of the initiation given:
it is individual and personal; and she remains
always such as a result of the training which inspires
each adherent to the fanatical religion of secrecy. In
made of skills in manipulating secret societies
yours, Christian adherents therefore only acquired
those that pleased the Jewish occult Power to develop
lop at each of them. But it is quite obvious that he
communicated to them that only those who
were useful to the realization of his designs. He

– 414 –

was careful to make them capable of walking without
him.

We see that in the hypothesis of English origin
of Freemasonry, everything should have been done in
despite the impossibilities. We do not find on this side
none of the conditions that must be met for
that a secret society is born: nor the necessity which creates
the essential atmosphere, nor the weather, nor the appropriate
studies.

OTHER ESSENTIAL PREREQUISITION.

We still have to attract the reader's attention on a consideration of major significance at the point view that concerns us.

The Masonic organization tends, as we have been told, let's see, to establish an invisible government. It is therefore that this concern was dominant among its founders. But we have shown that the reaction lization of such data required the preexistence of another secret society in which were to be trained the unconscious intermediaries responsible to act for the occult Power which itself was condemned never to appear, to always use "influences carefully covered ". In these conditions, a question arises: The secret society an essential prerequisite, England had it. her arrangement?

No ; she didn't have it.

She didn't have it for the reasons we have developed to show that secret societies

– 415 –

existing in the Christian world prior to the Freemasonry were not of Christian origin.

The spirit of religious discipline was found in the English nation as in all Christian nations yours before she gave herself to the Protestant tism. English Christians were therefore, as much as all others, enemies of the secret society itself. This is why if such societies existed in An-England before Protestantism, they could not be, like those of which we find traces among the other Christian peoples than societies of origin non-Christian, and therefore Jewish; they cannot will therefore aim at the future constitution of an English occult Power.

When the constitution of the Anglican Church took place, the situation becomes quite different, it is true. So the ground Christian received in England the necessary amendment know so that the seed of a secret society can germinate, if spread properly. But who spreads this seed? It's always the sower Jewish. He alone has his mind turned towards this way of a-gir, which he made his own. He is there, as he is elsewhere, always kept awake by his need to serve his

The eyes of his sons are open everywhere. Through them he is informed about everything, ready to seize every opportunity. We are also convinced that companies secret groups composed of Christians existed in Angleterre before it existed in France, not because let the documents establish it – because we have no confidence in the documents relating to this

– 416 –

question, all coming from liars interested in deceive us – but because it falls under the sense. We do not even doubt that companies ties of this kind, inspired by Jewish societies, have contributed to the English Revolution. What is happening now makes us understand what happened for our Revolution; and what happened to our Revolution must reveal to us what happened for the English Revolution.

We are also convinced that these same societies, always inspired by secret societies Jews, then played a role during the substitution of the Protestant monarchy of William of Orange to the Catholic monarchy of James Stuart. That we know of the advent of the Hohenzollerns as emperors of Germany to the detriment of the Habsburgs must also inform us about what may have happened two centuries earlier.

The Jewish occult power could not fail to act then, just as he cannot fail to act now. His role is in fact to serve the ideal of his people, as it is the role of every monarch to serve the ideal of the nation over which he commands.

In short, the genesis of secret societies was in England what it was in other Christian countries like: firstly purely Jewish societies; then so-half-Jewish, half-Christian cities; thirdly, so-Christian secret cities. Only these, well that constituted by English, did not obey or obeyed only to a limited extent the English influence, as well as our Franc-Ma-

– 417 –

connerie, although it is composed of French people, does not does not benefit from French influence. They proceeded from

without them suspecting it, like the workshops of high-ranking officers are assigned to low-level workshops. dice, and consequently, they could not have for objective the constitution of a future occult Power English.

England therefore did not have the secret society pre-existing essential.

She had it all the less since this first so-secret society should have been established at one time far enough back so that at the time of the birth of Freemasonry, its members would have had time to acquire the experience and skill denoted by construction of the Masonic organization. What extraordinary complication of question 1 A so-secret society which is born, not as a result of necessity, but quite expressly to give birth to another so-secret city, two or three centuries later 1 So a English politics, like Bacon, but much earlier ment to him, that is to say consequently when there is no did not yet have Protestantism, would have had the idea of such a creation; this politician would have dreamed of the state distant bliss of a global occult Power in profit of his country; he would have had action on the government to which he would have made his concept understood tion and share his conviction... But who then could have imagined both the idea of Masonry des-intended to ensure in the indefinite future the domination vision of the world in England and the idea of society

– 418 –

secret intended to create this Masonry? Who, having dug deep enough into the problem to realize advances the necessity of these two successive creations sive, would still have had sufficient persuasive power to make followers with a view to a goal whose realization involved such a detour? Who, gathering in his person this force of reflection and this power of persuasion would have thus disposed of the number of years which were necessary for him to return such a creation capable of lasting after him? Who finally, the first accomplished creation would have been capable to recruit the necessary competitions in all countries saries so that everywhere the front rows are one day found founded with the ease that we know?

All this is obviously impossible. And even

that of the transmission and execution of such plan despite the upheavals resulting from the religious evolution carried out by Henri Mil, from that of 1648 and that of 1688.

In short, the author of The Secret of the Freemasonry simply assumed to have solved the problem of the introduction of a secret society into the world Christian, while the solution to such a problem is everything that is most complicated in the world, then that there lies the real secret that must be penetrated.

When we grasp the question body to body, we have perceives that the gathering of all conditions essential prerequisites was impossible on the anclay, while on the contrary, we have shown, these

– 419 –

conditions were met naturally and by the fact of the circumstances which characterize if particularly the destiny of the Jewish people.

There, the secret societies whose existence was to precede the birth of Freemasonry as that we see it, were the consequence of the si- such an extraordinary killing in which the nation found itself for so many centuries. By this very fact, all the work of gestation was made due to the very course of things.

And we would seek out the inventors of France Masonry where so many difficulties, so many impossibilities lities meet, instead of taking them where the creation of this association appears as the con- natural sequence of existing facts!

Instead of recognizing that a mole must have mother a mole, we would try to convince ourselves that she was born from a pike!

No ! The logic is not there. The truth cannot so be there either.

CHAPTER XIX

The real role of England.

THE ESSENTIAL INTERMEDIARY.

Would England therefore have nothing to do with the birth of Freemasonry?

Let's not believe it.

Endowed with remarkable power of reflection, Mr. Max Doumic may have allowed himself to be deceived by certain appearances because, too new comer in the Masonic question when he wrote his work, he decided before having examined the problem under all its faces. However, if a mind like his remained fixated on the English actions, it is because he There was definitely something there.

There was even a lot. Because the role played by Angleterre was so important that, in the absence of it, it would absolutely have been necessary for someone else to fill it. Without this there would have been neither Freemasonry nor Pousee occult.

What was this role? The reader has already understood this. The yeargleterre was the intermediary through whom the government cret of the Jewish nation could not do without.

This, we have made sufficiently clear, was obliged never to appear under any circumstances—although it was. He therefore had to find an agent; and as the work to be accomplished was immense, the agent

— 421 —

in question must have been a real power in the Christian world. At the same time it was necessary that this agent ardently desired the lowering of Catholic nations.

England was in the desired situation.

But how to make it work?

Since the Jewish secret government could not to let himself be seen, he only had one means at his disposal—tion, always the same: it was to set in motion ment the “individual influences carefully covered”.

Now, it was easy for him, as we have already had the opportunity to indicate this, thanks to the kabbalists.

composed of superimposed groups can make some
calf of its members; how can she change it?
proud at her convenience because she has the leisure to relax
go without danger to tests, even if they are unsuccessful,
on certain subjects and starting again on others
until she meets those she needs.
That being said, and once his plan has been designed, the government
Jewish secret only had to launch its emissaries,
conscious or unconscious, initiated or simple suggestions
tioned, with the mission of attracting kab-
ballistas of English politicians or men available
little influence on some of them. That's all-
days as the occult Power proceeds. Didn't we
we have not explained how, for several years,
he had brought into Masonry those he wanted.
what to see: the officers and the professors?

- 422 -

By acting in this way, the occult Power should not
having difficulty finding it, provided he took the time
wanted, certain men in a position to launch the idea
of the secret society composed of Protestants. This
idea, that we hardly explain everything to ourselves
the hour born ex abrupto in Bacon's mind,
on the contrary, it could have been brought there with the greatest
great ease, or that Bacon was initiated into a society
kabbalist, whether he had trans-initiates around him
originators of the suggestion.

Let us think about it! This society that the author paints for us
creator of New Atlantis and on which M. Max
Doumic indulges in the very judicious reflections that
we have reported, does it not represent us?
do not fully understand the very particular conditions of existence
tenancy of the Jewish nation? Foreigners are required to
away... They are not allowed to mingle with the people
ple..., nor to penetrate anything of his life or his institutions
tions... "The government takes jealous care,
by finding out very precisely about the other na-
tions, to hide its very existence from them..."

"The Temple of Solomon sends abroad
"brothers responsible for reporting information
on the affairs of other peoples, and report
their situation. These "brothers" carry strong
sums of money, to obtain this information
ments in the countries where they stay and pay the
the characters that need to be paid to this
effect... "

Are these not the means to in-
vention and for the employment of which the Jews were

– 423 –

specially gifted because of their background, their
character, their situation and their aptitudes?

And the knowledge of it is revealed and the suggestion
is given to English politicians in such a way that
that they cannot suppose that there is another gou-
government that puts these means into practice.

What does it take for the idea to be thus deposited in
their brains? Just a few suggestions I-
ted in kabbalist groups open to pro-
English testers.

Isn't this way of doing things specified-
the one we see reproduced daily
in our time by Freemasonry?

We can be certain of this: if it had not been for Ba-
idiot who agreed to expose the idea, it would have been another
English politics. It should be noted that we find it
in the chancellor's papers, this idea. Have we
proof that it is indeed his? Wasn't she
slipped surreptitiously among other writings? It is
again a process that we have seen used more
once... It doesn't matter anyway; because we re-
let's fart, if it hadn't been Bacon, it would have been someone else.
This is how the suggestion was to be insinuated to the
English political world so that Power hides
Jew was not discovered. It was essential that she
was first poured into the mind of a remarkable man
to pass from there into others, as well as for the
formulates clericalism, there is the enemy! he was indiscriminate
thinkable that it passed through Gambetta's lips
to be repeated by thousands of mouths.

Maybe it took time to find the man.

– 424 –

That was the only difficulty. But we had time.
Once the choice is made, all the work that would have been imposed
sible in the case of the purely English origin of the
Freemasonry had to be accomplished, so to speak
all alone, thanks to the suggestions that were thrown

on this subject in the said companies. Those of English politicians who frequented there were working later as appropriate, according to the methods that we used, and it was they who made the fortune of the idea exposed by Bacon, like our franc-masons made their fortune from the war cry uttered by Gambetta. When the time came, statutes which were ready, as the anti-religion laws are all ready, were currently recorded after a semblance of deliberation by our parliament, were supposedly developed by some of the policies, to concert with one or two representatives of the Occupied Power worship. The "individual influences carefully covered" and even more carefully chosen proposed the said statutes to those who were necessary so that they arrived in government regions. They there were presented accompanied by comments necessary for us to realize in high places of the usefulness of the future society from the protesting and particularly from the ancients. Needless to say, these comments were what was necessary for it to be concealed as much as it agreed the cowardice of the procedure proposed against the Catholic nations. As for those who develop them later, they were all the more eloquent

– 425 –

that, thanks to the work of suggestion accomplished by the Occult power, they were convinced, like are our anticlericals today... These are the suggestions managements widespread in kabbalist groups which made everything easy, while without these suggestions nothing was possible.

The mode of action that we indicate here is that which we now know to have been employed by—then one hundred and fifty years in Freemasonry. Is it not logical to admit that, if it is there, it's because the founders put it there, and if they put it there, is it because they were used to it?

A precaution had to be taken: it was not necessary that the first transmitters of the idea in the world layman were known as affiliated with the societies Kabbalist secrets. But here again, what happens? Are our days not a sufficient indication for us? what could have happened then? Don't we know the very particular turn of mind acquired by members of secret societies and the perpetual worry

The high-ranking officers are silent towards the masons of the low grades. These, for their part, create sub-masonry "without letting the hand of the Ma-masonry"... Why then do the Protestants kabbalists, subject to the same education, would they have had less discretion?

To better cover yourself, to extinguish all suspicion in the minds of these unconscious collaborators and in that of the politicians with whose assistance these were to found the first lodges, the Power

– 426 –

Jewish occult had an interest in suggesting to them that these should only be open to Christians and that it was necessary to rigorously exclude the Jews. He had an interest in this, we say, and he was not running. There is no risk in doing so, since the real inspirations of future lodges would continue to be shaped by those born, hypnotized in Jewish secret societies including those they were part, and since, on the other hand, the effect of inevitable doctrines that they would be made to preach would be the future admission of Jews, not only in this Masonry that they did not close momentarily – only to open it better later, but also in this Christian world that they could not destroy only on condition of penetrating it?

Thanks to this last precaution, the political authority of the English tick must have been fatally carried away. Convinced that the emerging Society could not promote but serve only one interest: that of England, if it put itself at the head of the movement, the political Power of the English tick was quite naturally tempted to adopt rather the idea that the occult Power made him suggest through its intermediaries. Would he have hesitated? He was afraid – and we had to make him understand – that this idea was not exploited by others. How would it not have worked?

The success of the scheme had to be facilitated by the following circumstance.

Before Protestant England had to use the Masonic association against the Catholic nations, she had to go through a period of struggles between English Protestants and Catholics. The Power Oc-

Jewish worship therefore did not at first have to deceive the insight of the leaders of the nation. He was able to take advantage of disorder caused by religious divisions for slip-
ser the secret organization in the Protestant party an-
clay. It was a ready-made weapon for him
against the Catholic party. And what an innocent weapon!
A simple instrument of religious propaganda...

Thanks to this, we could explain the successes of Crom-
well and, later, the accession of William of Orange,
in the same way that the triumph of the
utopians and phrase-mongers who made our Revolution
tion.

Once the success of the Protestant party was assured, the
English politicians strove to spread France
Masonry worldwide. They were the
propagators. They founded lodges everywhere with
all the more easy as everywhere they were,
not only Protestants who felt their
religious ideal favored by that which was proposed
in the declaration of principles, but also
and especially of these dechristianized Christians, who protect
whether or not, initiated into Kabbalist societies. Those-
here, suggested in this view and prepared to play this
role, entered the boxes to transmit the
suggestions with which they had previously been impressed
pregnant and they thus placed the Masonic groups-
ques founded by the English under the inspiration of the
pes Jews. In this way a situation was established
tion comparable to that which exists in the lodges between
the administrative authority and the inspiring authority.
The officers of the lodges represent the first, while

- 428 -

that the high-ranking officers represent the latter; but in
reason for the purpose of Freemasonry is authority
the only inspiration who counts.

The English founded lodges; they administer them
traits; but in fact they simply constituted
as well as Christian circles whose elements they delivered
ments to Jewish action. Through the intermediaries he
introduced into these lodges, the occult Power com-
therefore began the pyramid of secret societies that
we have shown in the occult Power against
France^ thanks to which the last of the workshops ma-
onics and, through them, the Christian world, are placed

in doing so, English politicians attempted to the existence of all of Christianity, since they propagated a society which, in a certain country, had to tend, in their thoughts, to the destruction of Christian ral. This was a real betrayal.

No doubt the occult Power was playing with them; And it was easy for him because of the experience he had secret societies. Not having retreated from the devastation they expected from anti-Christian action of Masonry is no less a crime against charge of those we are talking about.

To what extent were they aware, at the beginning, of the possible seriousness of these devastations? Else hand, at what time did they realize that the weapon poisoned which they treacherously struck the Catholic nations was provided to them by the people who have remained for nineteen hundred years implacable enemy of this Christ before whom they kneel

– 429 –

noodle? Since when did they accept, know about case, such collaboration against a part of Christianity?

These are questions whose answer, if it can be was to be made, would increase or attenuate their responsibilities sands.

THE ONLY LOGICAL CONCLUSION.

As we see, the theory of the Jewish origin of Freemasonry is in no way undermined by the objections that are raised against it and that are believed to be irrefutable tables those alone who have not been able to discern all the complexity of the Masonic question.

She explains without any difficulty that the founders front row players in almost every country are English. She would also explain that almost everywhere, and even everywhere, if it were proven – but it is not – the Jews were excluded of these first lodges. They nonetheless had the direction of masonry matters through diary of bad Christians affiliated with their groups– Jewish secret ments, just as today the Power see occult by hand everywhere in the boxes, likewise

laughs.

She also explains that Masonic policy-
nique has shown itself almost constantly favorable
ble to English politics. Jewish Occult Power
was indeed obliged to favor the nation which served him
acts as a broker. Moreover, there was almost always

- 430 -

interest, since the Catholic power, the enemy
which it had to first destroy, found itself weakened
especially.

It also allows us to understand certain facts
which the hypothesis of English origin does not explain:
for example the dualism which is seen in certain
hours in the Masonic organization and on which
we will have to come back; for example again, the suc-
cession of the fourteen parliamentary battles which
been delivered from the start of the Revolution within
the Constituent Assembly so that the Jews were endowed with the
same civil and political rights as all French people
but they did not acquire
in exchange the status of Jews. So that the
famous charter of Human Rights appears in
those who look at it a little closely as having been
invented for the sole purpose of concealing another that we
wanted to impose on the world without formulating it: the charter
of the Rights of the Jew.

The theory of Jewish origin, as we know it
let us expose it, still recommends itself in a way
particular lesson in that it sheds light on two facts which
cannot be explained without it: the maintenance of the national
Jewish life through the centuries and the existence of Jewish societies
secret places of the Middle Ages. It would be truly extraordinary
dinary that a false theory thus adapts to
historical facts so important and so incomprehensible-
bles so far. On the other hand, as we have
points out, it is by studying the structure and
characters of individuals that we classify them and that we
assigns an origin in natural history. This process

- 431 -

scientific applied to the question with which we are concerned
cupons, condemns the English origin and leads to
contrary to the Jewish origin of Masonry, because the

Jewish methods, and the Masonic character resembles with a Jewish character like the nose of a Lévy resembles to that of a Dreyfus.

The thesis of Jewish origin even makes it clear the reasons why there may be partial without English origin. She shows us the machiavellianism of the means used to conduct these here to the opinion adopted by them, – Machiavellianism which we also find everywhere in France. Masonry and which is so well linked to the character and with the situation of the Jewish nation in the world for eighteen centuries.

The thesis of the Jewish origin therefore contains say in it the thesis of English origin. She explains it – that. She enlightened him. She completes it, by showing us through the Jewish element dreaming, conceiving, preparing the Masonry, but causing it to propagate by the element English. Under these conditions we will recognize that it presents itself singularly armed.

The fact of the establishment among the nations of co-Jewish families who refused to blend into these nations, which have preserved their constitution and their personality, which thus played the role of active parasites attached to the skin of peoples, this fact alone contains him the germ of all phases of gestation and the birth of the astonishing and immense creation masonic.

– 432 –

Since such a starting point exists, it is impossible that the Jewish colonies were not formed in secret societies and that they have not been linked by a secret government.

It is also impossible that these secret societies Jews who were only able to maintain themselves through the love of their religious and national ideal, have not been ten-ready to act against the Christian ideal whose triumph implied the erasure of theirs.

Impossible that, reduced to the impotence of attack – openly question since they were the weakest, they did not give in to the desire to attack secretly – is lying.

Impossible that, of defensives that we can sup–

defensive.

Impossible that they have not swarmed to pro-
generate the means of action they needed,
that is to say, secret societies tending special-
ment to the deterioration of the Christian bloc in the meantime
that they were able to tend to its complete
disintegration.

Impossible that these secret fighting societies
have not sought and succeeded in attracting the trans-
Christian refugees.

Impossible that they would not have thought of taking advantage of
the great dislocation produced by the reform.

Impossible that they have not changed or
that they have not swarmed again according to this
what this new circumstance demanded.

Impossible that, girls of pure secret societies-

- 433 -

ly Jewish, they did not try to give birth to
their turn of purely Christian secret societies
which would only open up later to the Jews, at the same time
time as the Christian world itself.

For things to have happened differently
that we have shown them, the Jews should
were outside the laws of nature, consequently
above them. What is that of their par-
who will dare to support such an opinion?

After considering as a starting point the
initial fact that we have just said and which could not
not not to generate its consequences, if we consider
let us now deny the current Masonic fact which does not
can't not have its cause, we find ourselves
also in the presence of a certain number of taxes
sibilities that can only be resolved in hy-
hypothesis of Jewish origin.

It is indeed impossible that Freemasonry
does not have a creator, and it is impossible for this creator
is not both secular and universal like its
creation itself.

The Jewish people are both, and there is only one

It is impossible that this creator would not have had the
ment of the creation of Freemasonry of
means of communication extending everywhere and
means of action embracing all regions.

The Jewish people possessed both, they
was the only one to possess them.

It is impossible for an organism which has no reason to exist
be that if it tends to establish the possibility of a Power

– 434 –

occult, was created in the absence of an organization
pre-existing secret having the means to act everywhere
without being seen anywhere.

The Jewish people owned the organization in question
and he was the only one to possess it.

Impossible that the creator of Freemasonry–
nothing was not dominated by fierce hatred and
particularly tenacious against Catholicism.

The Jewish people were incited to this hatred by reasons
sounds of situation, interest and feeling.

Impossible that the creator of Freemasonry
was not surprisingly adept at lying, at ob-
sequiosity, hypocrisy; impossible especially since it
was not gifted with patience, subtlety and
of prodigious tenacity.

Lying, obsequiousness, hypocrisy, patience, sub-
tility, tenacity, the Jewish people have been incited centuries-
lies to all this by the circumstances of his life.

Finally, it is impossible for the creator of Franc-Ma-
sonry was not dominated like all the conspiracies
missed by a national or religious feeling.

The Jewish race has been dominated for eighteen hundred
years by the religioso-national feeling to which she
owes its persistence as a people, and this feeling has
was all the more excited the more he was contradicted,
more humiliated, more crushed by the triumph of the prince
Christian cipher. This race had to take revenge against the
Christian races of the indelible stain printed
to his forehead by the betrayal of Judas and by the torture

the eternally conspiratorial race. So she had to

– 435 –

throw into their midst the instrument of eternal conspiracy.

So, a historical cause is there: the Jewish race, which cannot fail to have produced an effect. And, moreover Besides, a historical effect is also there: France Masonry, which cannot fail to have its cause. Cause and effect stretch their arms through history, the effect requiring its cause, the cause requiring its effect. The effect resembles the cause like a son seems to his mother. Both close together, adapt, juxtapose, coincide exactly. And we refuse— would be to recognize that they belong to each other? Instead than bring them together like logic and reason want them to be, we would prefer to leave them eternally, one needs a cause, the other be its need for effect...?

Either ! But then it must be declared that logic must be systematically excluded from the subject that busy.

We say that if God gave us a reason is so that we can use it; and U.S let us proclaim as the only possible conclusion:

The occult Power which dreamed, prepared, generated Freemasonry, which spread it throughout the Christian world thanks to English politicians, who today it dominates this Christian world and entirely due to its loss, starting with the Catholic nations but reserving to end up the Protestant nations who collaborate with him, this is the SECRET GOVERNMENT OF NA-JEWISH TION.

– 436 –

But we add, in agreement with those who have believed until now in English origin, that this government secret existence of the Jewish nation is far from being alone to dispose of Masonic forces. He has competition rents and the power of these grows every day as their experience of the company grows secret.

We will soon have to consider this side of the question. tion and to note the resulting situation for We.

PART FIF

The Jewish plan. The obstacles he encounters, rsios means of combat.

CHAPTER XX

How to dream of world domination presents itself to the mind of the Jew and in what form.

WORLD DOMINATION.

So far, as the reader will recognize, all the par- parts of the thesis that we present to him are coordinated data. The work produced is related to the me- methods used These are for their part such that the organism constructed as we have it requires watch. As for the author we are denouncing, he is well, by his character, by the circumstances of his life, by his habits and his aptitudes, the one who wants slow such a work, similar methods, a such an extraordinary organism.

We nevertheless recognize that our demons- tration would remain lame if the reason why all this was done was not in agreement, it

– 438 –

also, with the invented organism, with the character and the situation of the author of this organization, with the methods used by him and finally with the part of the work accomplished today. Our construction tion, being built on logic, must be logical to the base at the top. Without it, it collapses. We must now explain the purpose of the immense machination and this goal must be in harmony with everything else, and even that he explains it. Now, we hear an objection. "

So be it, we can be told. It is the Jewish race, organized internationally and secretly, who dreamed and

in which moreover the rites, the formulas and the legends are Jewish, as is the way of understanding ter months and years. She proceeded to this creation by hatred of Christianity, we admit it, and with the intention of destroying it. For this she took initially attacked Catholicism by relying on Protestantism which she helped to strengthen the positions. It's logic. But with all this, where does she want to succeed? She is currently a teacher from France. His interest and his hatred are found then in conflict. His hatred must make him wish for sub-total version of the great Catholic nation. But its interest, on the contrary, is the conservation and maintenance of this nation, since it has managed to make it his property. How does she continue to have-lower, at the risk of being tempted by the bait of prey that she made so easy, the English appetite or laverocity German? Does she want the absorption of France by one

1

1

– 439 –

or by the other of the two competitors? It would be up to him own detriment, since by taking France, it is his property that we would take. Does she want to keep her possession as is natural to any owner? So she should no longer weaken France, but England and r.Germany which become rivals for them.

These are the questions that must be asked before all minds.

We have no right to dismiss them without their give them the scrutiny they deserve. We ask-gifts only to answer it methodically, in order to respond with clarity. This is why we expose-let's first consider the Jewish plan, and then the very difficulties serious that begins to raise – fortunately for us – the realization of this plan.

Let's start by clarifying that the goal of the machine Masonic nation, it is not destruction, but the subjugation of the Christian world. That the Jewish occult power wants to destroy, it's only the Christian spirit. And if he wants this destruction, it is precisely because the Christian spirit constitutes the

if he destroyed the French monarchy, it is because this monarchy was the best safeguard of the France. We are starting to see it today. It was to take the soldiers prisoners who were killed their boss ; to seize the herd that was being murdered said the shepherd. Nothing is more logical than what has been done, in this as in so many other things, by the Jewish occult power. It must be said, since this is right.

– 440 –

The destruction of the Christian spirit as a means of subjugation, this is therefore the aim which is dissipated mulated under the great words of truth, light, progress. democracy. If we are more or less reluctant to accept this idea is because it is natural for us to resist to what we have not gotten into the habit of considering. The ace-subjection of a world, we say to ourselves, how can we ad-hope that such a dream could be nourished by a race, and especially by a race that has no home?

We forget that this dream was kept in the heart of the Jewish people by their religion. The Jews are waiting always their ^Messiah. While Christianity has interpreted the promises of the Bible in the ideal sense, while he considers the dominion predicted to the Mes-seated as purely moral, the Jews, on the contrary, have always understood that this domination must have a material character. They started with believe that it would one day be attributed to their race by a conquering Messiah. The idea has now re-common among them that the word Messiah must be understood taken as applying not to a son of the race of Jacob, but to this race itself, and that the conquest for the world can be done otherwise than through iron. They are now convinced that the future will triumph phator, it is the entire Jewish people, and that the messianic times are those in which this people will be gone come to set foot in any way, on the world given birth to by the Christian Messiah, the Messiah of renunciation, which held so long there reserved place veed, according to them, to the true Messiah, that is to say to them.

Does this surprise you, sovereign French people? It is

– 441 –

yet for this, and for this only, that we

The idea of world domination is not, moreover, not so outside and above human conceptions as it seems to us. More than one conqueror of the year tiquity dared to give him asylum in his mind. The people Roman realized it almost completely. It is true that the world having been fragmented by invasions barbarians, wars have been fought since then and during for centuries for the gain of some barony or of some county. However, it is still appropriate to do not forget that Charlemagne revived the dream of universal domination. After crumbling of the empire that he had constituted, it was the beginning cement of the struggle for possession of a piece of land earth. But little by little the battlefields widen girent. After the county-to-county wars, it was wars from provinces to provinces, then those of nations to nations. These are now the wars of races to races. However, once the races are present, what can they argue, if not first the preponderance, and then the sovereignty exercised over the world ? Since this is where we are right now-ment, what is extraordinary about the fact that the race Jewish intervention in conflicts? She has no homeland, we answer. What a great reason! Isn't he at contrary logic to admit that she must have thought about domination of the world before all others, precisely because she has her foot everywhere, without compoter that everywhere she holds the cords of all scholarships? We most often only think of conquering

– 442 –

what we see. It is so true that, if we except what happened in the history of marine peoples, the wars have almost always taken place for a territory tory which was within reach of the belligerents. The Jewish race is, from this point of view, in a situation very special tion. Through the eyes of his scattered sons everywhere, his gaze embraces the whole world. It is therefore she who logically, and independently of the suggestion that she received from her religion, had to, the first of all races, to make the world objet of his ambition.

It may be that this idea of world domination has not always been present in the thoughts of the conductors of Israel with the precision that it has maintained nant. In this as in everything, we believe that the things had to happen in accordance with the laws of

a point of arrival and, between the two, an evolution. The starting point is the belief in a Messiah who must dominate the world for the benefit of the Jewish race, then that the Messiah whom Christians adore has, on the contrary, conquered this world to the detriment of this same race, who considers herself stolen. This belief was maintained in the soul of this tenacious people by the non-violent tradition that she encountered without ceases in the Christian world. She was strengthened by the irritation resulting from this contradiction, in the silence and the mystery of the Jewish secret societies that we have seen widespread around the world. It was not while an obscure dream, if you will; a hope comforting as is that of the celestial homeland for

– 443 –

the Christian crowds gathered at the foot of the altars that the Jewish Messiah, the Messiah of betrayal is destroy. When, defensively, they were peacefully, the secret societies became offensive by the natural course of things, the hope of the future conquests grew exasperated. The soul of the wandering race was due to an increasingly bitter desire. A time came finally where this race surreptitiously forced the doors Christian societies which had been so long to him closed times. Then she accumulated in herself all the nationalities. Here it is now which has taken hold of the gold of the world; gold, that by means of which we does almost everything we want!... So she can to make peace or war reign between nations his will, and, in the latter case, ensure the profits of the struggle to this one or to that one, according to whether it grants or that it refuses in due time the loan of this gold. She has at the same time the leisure to corrupt, to poison-destroy the souls of peoples with impunity, thanks to press and the permanent conspiracy hidden by the so-Masonic secret society against the Christian nations here. She sees her power growing on all points of the globe, as it decreases, with the fidelity to traditions, the force of cohesion and, consequently, the resistance force of the Christian races. She's gone-All. It works everywhere. His government sees everything and is not seen. It strikes without fail, while we don't even think about defending yourself because we don't know that exists. Things being like this, it would really be necessary-that the government of the race of Judas was completely destitute from an intellectual point of view

so as not to dream of the empire of a world that, thanks to the perversity that he has deployed secularly against nothing or almost nothing keeps him anymore. He's not be- care that the triumphant Messiah comes, he has come. It is the Jewish people, at whose feet they prostrate of themselves the dechristianized races and the nations dissociated. This is obviously the evolution which has taken place produced in Jewish thought.

Since the Jewish people knew how to preserve in their within racial selfishness to the point of making it, in the absence of any territorial homeland, a nationalism so partisan particular that no other similar example has been provided by history, not only is it explainable that its secret government dreams of subjugating itself world, but it would be unacceptable if he didn't think about it not. Having accomplished this miracle of having maintained the wandering race in loyalty to the ancient national ideal, and seeing other races, ours in the lead, consider stupidly abandoning theirs as progress, this government must logically believe itself capable, in such a state of affairs, to assure his people the rovaty of the universe.

CHARACTER OF THIS DOMINATION.

But what kind of royalty? Isn't the Jew already king and the power he enjoys is not enough for him not ?

No, because this power is not organized materially. But nothing lasts except what is organized. The Jewish occult Power knows this better than anyone.

– 445 –

that. He will therefore be worried until he has fixed his royalty by a new organization of the world.

When a tyrant gets his hands on a country, he gou- always varnishes it according to a conception which is particular and, quite naturally, this concept tion, it is the one which corresponds to his character, to his skills and means of action. The occult power Jew, who aspires to the royalty of the world, has it all natural- its particular conception of the organization of this world and he intends to replace it with those which have been carried out so far. This is still an idea that

accustomed to what exists, to that in the midst of which the uni-
towards has lived for so long, we are carried
to believe it to be indestructible. We are wrong. During-
that Rome triumphed over the peoples of which it was made
her empire, she organized them in her own way. When,
later, barbarians made Roman conquests
their own conquest, they overturned the order of things
established by the Italian genius and put the mark everywhere
of their barbarity. When Christianity finally triumphs
pha in turn, he too tended to transform the
societies which had already been established by the Romans and
by the barbarians. It always has been and it will be
always like this, because it is still, one can say,
a law of nature that the master puts his mark on
on the things that depend on him. No doubt, by
Therefore, let the future kings of the world throw away this
here in a new mold. And there is no doubt either that
their conception is that which their genius imposes on them
particular ; the one that is most related to their

- 446 -

character, their aptitudes and their means of action;
the one above all which will best annihilate the possibilities
of revolt of the vanquished. Their predecessors in the
conquest did so; they will do the same.

The tool of the ancient conquerors was ordained force.
militarily organized. Their skills for conquest
resulted from those they could have for
use of this force. Their moral means of action for
to make it return to its maximum, that was the feeling
patriotic spirit which attaches man to the earth where
he was born, as well as to the ideal of the ancestors from whom he descends.
Pro aris et focus! It was the cry of the ancient Romans.
It is quite different for the Jews who have no army.
nor territorial homeland. They do not have the means
of action, nor the aptitudes, nor the character of the ancients
conquerors. Consequently, it is natural that they
have designed a plan of conquest other than these,
and it is no less true that they dream of another organization
sation of the world and that this organization is in
outside of our conceptions.

^If they left the world as it is, that is
divided into nations each having their armies, their
navy, their patriotism, their border, they are constituted
would thereby kill in a state of inferiority vis-à-vis
of these nations, they who have neither armies nor navies,
they who don't even understand patriotism

kings of the world as if to preserve their sovereignty
neatness, they must start by destroying all the
principles and all internal organizations on
on which the large national organizations are based

– 447 –

current naies. No domination for them if they do not
base it on this fundamental idea: demolition
(the nations, which, as they now stand
constituted, would not allow themselves to be absorbed.

It is from this evidence that we must understand
sweat.

Demolition of nations! This is the main idea in
without which there would be no Jewish kingship
possible. And this is why, visibly, we are being led
to this, always under the guise of progress.

But these nations will have to be replaced by
something?... – ■" •■" •^'"' – '^.^^[^>î3

Without a doubt. Also there is a project of organization
of the world that we have been talking about a lot for several
several years, in favor of which propaganda
fierce is made in the masses and towards which our
current leaders are making us slide down a step
which they strive to make insensible. We want
talk about the socialist-collectivist organization. It is
the one which is most related to the character,
the abilities and means of action of the Jewish people;
this is the one that bears the label, the trademark
of this new People-King; it's her he wants to im-
pose to the Christian world, because it is only thanks
to her that he can dominate this one.

Socialist-collectivist propaganda (we use
one word or the other according to what is necessary for
confuse things better) is valuable for
the Jewish Occult Power: that she masks it admirably-
lies and at the same time is completely clean
to eliminate all possibilities of resistance, because

– 448 –

that it has the effect of reducing humanity to the state of
dust by dissolving the coherent blocks of which this
humanity is today constituted.

Socialist-collectivist propaganda masks the Jewish occult power like the words freedom, equality, fraternity, have hidden Freemasonry from the eyes of the profane world who, in believing that they are giving themselves to a super-ideal, gave himself in reality to this hypocrite and loose association.

[1 A formula in fact summarizes the propaganda collectivist: Everything to the State.

Everything to the State! The people imagine that this means Everything to everyone! and he walks, his soul drunk with hope, the conquest of this fallacious ideal, without suspecting that the State being from now on in the hands of the Jews, everything to the State, it is already, but it will be much more in the future: all to the Jews 1

When the times come, if desired by the blinded workers, where the State having gradually taken over particular properties, all non-Jews will be de-came workers like them and dechristian workers seated, demoralized, the situation of the Jews in relation to the world thus transformed will be the following:

There will be no more nations in ancient Christianity held, that is to say more men associated by the ideal patriotic. No more groups united by religious ideals neither ; because everywhere religions will have been destroyed and in their place will reign materialism, that is to say the law of individual selfishness which is that of animals. This is where "progress" will have put us. Needs, laziness and vices will face each other

– 449 –

very much in this state of permanent hostility which is born naturally generated, as we have shown, by the absence of religious faith, unless they are coerced by government force. But all Christian government forces will have been destroyed. Instead of what we call maintaining the nations, there will be nothing left but dust of beings dehumanized because deidealized, and by consequently bestialized. Bipedes instead of men. Primates trained to make objects of consumption and unfit for anything other than lela, if not perhaps to compose or read what will be necessary to maintain, with the universal corruption, universal impotence.

Gathering their needs and desires, one family will have kept, as she has done since the eighteen centuries of its dispersion, the moral bonds which have maintained in the state of a nation, of an organized body: the Jewish race. From then on, nothing could be easier for this nation than to become the owner of the mass human become herd and made again for the slavery that Christ had destroyed. The Jews are entitled to consider that, under these conditions, the superposition of their race on humanity will take place so to speak of itself, as that which took place which currently puts France under domination masonic. This having been able to take place, why couldn't the other? By this alone that we violated the laws of nature by founding a egalitarian political regime, these laws took their

– 450 –

revenge through the establishment of domination policy of Freemasonry above the nation thus stupidly equalized. Likewise, when we will have founded an egalitarian social regime in opposition with the same laws of nature, these will take their revenge again by allowing the establishment of the Jewish dictatorship. It's simple, logical and understandable, as is simple, logical and understandable the sovereignty of a pro-owner of the cattle from which he keeps his herd. How is this owner the master, although each one of the animals that make up the herd has physical means much more powerful than his own? Quite simply because none has means, morals; because he is a man in front of cattle. So will it be with the Jewish race in the face dechristianized and denationalized Christian races seated.

Instead of taking on a military or political character that, the dictatorship imposed by the Jewish race will be a industrial and commercial financial dictatorship. At less for a time, it will appear the least possible. The Jews endowed the commercial world, industrial and financial of the. Limited company, thanks to the how they can hide their immense wealth. They will endow the entire Christian world with what they endowed France: with the Société Anonyme of exploitation of peoples called the Republic, thanks to which they will be able to hide their royalty.

because only in this way can it be established

– 451 –

financial, industrial and commercial royalty Jewish. But under its republican mask, this royalty—there will be infinitely more despotic than any other. It will be exactly that which man establishes on animals. The Jewish race will hold us by our belt. It will rely on a selected policy, strong—organized and so handsomely paid that it will be ready for anything as they are ready for all signatures the presidents of the Republic to whom we attribute twelve hundred thousand francs and that we choose on purpose for that. Apart from this front, nothing but workers on one side, and on the other engineers, directors, administrators. The workers will be all non-Jewish humans. Engineers, management men, the administrators will on the contrary be the Jews. We do not say: the Jews and their friends; we say the Jews; because the Jews will then no longer have of friends. And they will be right a hundred times over, in such a situation, to trust only those who will be from "the breed ". This seems impossible to us; and yet it will be done in the most natural way in the world because everything will have been prepared in the shadows, like was the Revolution. In the most natural way of the world, we say, in the sense that it will be necessary necessarily engineers, directors and administrators so that the human herd tranquil and long live, and that, on the other hand, the reorganization of the world that we will have disorganized can only be operated by those who have previously collected riches everywhere. Due to sound of this privileged situation that we leave

– 452 –

are established for their benefit, the Jews alone will be in situation of driving everything. The people will push to the wheel to bring about this state of affairs, they collaborate—will lead to the destruction of any force other than force of the State, as long as we let them believe that the State, this state possessing everything will be them. They never stop will work towards their own enslavement that the day when the Jews will say to them: "Sorry! You do not have Not understood. The State, this State possessor of everything, this It's not you, it's us! "The people will then want to rebel. But it will be too late to prevent anything,

ter, all the material springs will thereby have been broken. Herds cannot resist dogs trained to lead them and armed with strong jaws. All the working world can do is to refuse the work. Jews are not stupid enough so as not to foresee this. They will have provisions for them and their guard dogs. They will leave starvation reduce resistance. If necessary, they will not have no qualms about launching at the mutinous plebs, but disarmed, their police officers become invincible because that they will be equipped with the most advanced equipment against the helpless crowds. Don't we already have a vision of this invincibility of organized forces fighting against the multitudes?...

France knew it – and it forgot it! – the regime of Masonic Terror. She will know and world will experience with it the regime of Terror Jewish.

– 453 –

FACING THINGS.

PICTURE OF THE MARCH OF THE JEWISH NATION.

This is the plan dreamed of by the occult Power: establish sowing of Jewish domination over the world thanks to the organization of collectivism and under the guise of a universal Republic. It is at its realization that Freemasonry leads us.

We wouldn't have wanted to admit it ten years ago. But today, you have to tie a blindfold around your eyes which we apply symbolically to those of the profane entering Freemasonry, one must put oneself head behind a tree like the stupid other one does che not to see the march towards this state of things; steps that are regulated with habile to hide but who still lets himself see, the false French who are in government delegates of the occult Power and who accomplish towards France an infamous work of treason.

May unforeseen obstacles arise one day or the other on the road to Jewish occult Power? Null doubt. It is still a law of nature which wants it this way. Human foresight, so attentive that it shows itself tre, is always short. It creates facts whose consequences unexpectedly turn against her. Also, after reviewing the plan, we will see

find, those that they themselves created. But we must not forget that we would only have no chance of saving us if we didn't have the lock level of intelligence necessary to look at things

– 454 –

face to face, and the courage to make resolutions in result. Heaven only helps those who know how to help themselves der.

Until now we believed we could dispense with the manly resolutions because we have lost ourselves convinced that the collectivist regime was impossible. Let us not misunderstand: what is impossible is a collectivism such as the one we are told about usually, as explained by theorists who, deceived themselves, are responsible for deceiving the multitudes; a collectivism which would claim to put all humans without exception on a par made equal. Gela, yes, it is impossible, because the nature which has hierarchy as its law, would intervene in our disrupted societies to reestablish this law. But there is one thing that is not impossible: it is the establishment of a false organized collectivism by a family, by a caste, by a race which would put above the community for governance ner.

We cannot repeat enough that we can realize this by what is happening in our Republic. Someone who had an interest in it, – the Jew acting through the Franc-Masonry – persuaded the French people to conspire held in an egalitarian Republic. It was contrary to laws of nature. And, precisely because of this, he happened that Jews and Freemasons who had carried out their plot in the shadows, had this law of nature for accomplice, that they were able to constitute themselves in aristocracy, moreover unworthy, and establish their dominion

– 455 –

nation, however abject it may be, on democracy life.

Let us not forget this terrible lesson! Being admitted that an egalitarian collectivist regime is impossible, However, given that we are pushed to do so, it happens

people of the nation finally do not know how to resist through true means, it will happen, we say, that those who we give this push will manage to establish a false collectivism, a state collectivism, that is—that is to say an anonymous collectivist Republic which will put under their feet the nations that will not have been able to defend themselves against illusions.

We believed for a long time that humanity was launched in the socialist ways by a blind force, that crowds. Others have asserted that this strength gle agreed with what we call the force of things, that is to say with the laws of nature. We let us recall that the laws of nature are at the contrary to such a metamorphosis of the societies. Even with the blind force of crowds, it does not don't give in like those who lead the movement do which we are witnessing. She moves forward in leaps and bounds now given, by revolutions. Currently, on the contrary, we see the march towards collectivism settled, calculated, organized by the very people who are in power see ; we look with astonishment at the masses who, always impatient, are always restrained; We let's see the socialist newspapers maintained by gold Jewish capitalists; the leaders swapping the baggeron against the frock coat, leading an existence

– 456 –

luxurious, with such inexplicable resources that these were the ones we saw in the eighteenth century key, in the hands of certain adventurers who were the precursors of the Revolution. It is necessary to explain query these anomalies.

Our thesis explains them all. She shows us the conquest and transformation of the world taking place as it is natural that they take place due to character, skills and means of action new conquerors.

We can now follow the inflexible march logically of the Jewish nation throughout the world Christian for eighteen centuries.

The dissolution of this nation should, it seems, it, be the consequence of its dispersion.

If it happened otherwise, it was as a result of the force formation of Jewish colonies into groups resistant to

to hold on, these groups were forced to close, to form secret defense societies. These companies defensive secrets have become offensive, under the suggestion of a hatred which was encountered everywhere and in everything, even in its very impotence, reasons sounds of growing up; not to mention that they could not accept the Christian triumph without accepting at the same time the erasure of their ideal. Fighting all-days in the shadows, they attacked the Christian world without him seeing where the shots were coming from. HAS barely fomented, a heresy was defeated. But as the exciting secret continued its excitations, she was replaced by another. At the same time as

– 457 – .

maneuvers were carried out by masses, others, more invisible, but more formidable because of that in their effects, tended towards individual distortions duels by the introduction of certain Christians into anti-Christian Jewish secret societies, or through penetration of certain Jews into Christian societies yours like that of the Templars. After several keys to this slow work, the great tear protects aunt performs; and, this time, thanks to the preparations underground and secular, the rebels can maintain in front of those who remained faithful, everything by continuing to commend himself to Christ. There are during two Christianities present, one of which can be used in the continual attack against the other. The two Christian belligerents will take charge of reciprocally diminish their moral strength and material, and consequently to reduce the forces moral and material aspects of Christianity before the Jewish world which watches them, which excites them and whose the secret organization is perfected and concentrated more and more, while on the contrary is beginning created Christian dissociation.

But all the major Western states are Catholic. liques. Thanks to this, it could be that Christian unity yours will recover one day...

So that the struggle continues surely, so that it always becomes more and more bitter, it is necessary that large Protestant states also exist. In this way-çon, if Christian consciences one day tended to get closer, political interests intervene would argue to oppose it. The large States protect

so many are founded, and divisions occur thus in all directions within the Christian world.

But the Christian spirit nonetheless remains, rampant everywhere the road to the Jew. This Christian spirit is a spirit of affirmation, and its affirmation is opposed to Jewish affirmation. This is why the Jew is always kept away, which prevents him from reaching where He tends...

It is therefore this spirit that must be destroyed. Already there breach is open. Protestantism affirms the liberty of examination. It is only necessary to insinuate that freedom must be for everyone, or it does not exist. Theory—how we can get this accepted. However, if freedom must be for all, the Jew, with his ideal, has the right to it. It seems logical. In reality, it's not, because the Jewish ideal is the destruction of the world where he wants to penetrate.

Moreover, this Jew, as a result of the difficulties of his existence, has acquired defects so hateful that the world, Catholic or Protestant, Christian or non-Christian, feels his touch dangerous. And he is, in fact, by this alone the Jewish nation is organized secretly, that the secret organization generates the lie, that lies breed deceit, hypocrisy, perfidy... It is therefore always impossible to pass!

He must therefore use these weapons that he has data, which, honed over centuries, require their use: lies, deceit, hypocrisy, perfidy. Since, for the Jew to go to this that he believes to be his destiny, it is necessary that the

Christian world is enslaved, it will be; and since, for the Christian world to be enslaved, it must make a face of betrayal, we will do it to him.

We will start by ensuring the Protestant world English, that we will deceive, that we will politically corrupt—lies, who will be strung, so that he in turn deceives, he corrupts, he undermines the Catholic world.

A force, however, exists which, in itself, can

nementally...

We must seize this strength. How? Coward-
ter? It's impossible. Everywhere, in fact, governments
ments are headed by monarchs. A monarch
does not give in. Because what would he be fighting against? By
what lie could make him abandon
something of his power, of his sovereignty?
Monarchs are therefore, because of the interest they
there are, the defenders of the Christian peoples against the
Jewish businesses. Monarchies must be destroyed,
first of all in the Catholic States, and replacing them
cer by forms of government such as
can ensure that those who govern
never have enough to be unpurchasable.
In this respect, the republican form is perfection,
because each of those who will be called
participate in sovereignty may be chosen by the
Occult power so as to be nothing in itself.
It will therefore be an eminently purchasable material.
It will be even better if religious principles
are destroyed in him. So it is necessary, if only to
this point of view, destroy religious principles. To the

- 460 -

place of governments whose natural and
necessary was to defend Christian peoples against
be the enterprises of the Jew, we will thus have governments
which will be completely in the hands of
Jews.

That done, one last force still stands in the way of
the wandering race: the patriotic feeling, in fact,
remains a defense for the nations; he maintains
still as best as they can, these are standing; he arms them,
moreover, while the Jewish nation is not armed.
We cannot therefore avoid destroying the feeling
patriotic and with it the bodies called nations.

This time, is it over?....

No ! Ori only really destroys what we replace.
place. As national organizations no longer exist, there are
others are needed; because nothing lives except what is organized.
However, it is essential that humanity lives, to
to work. Jewish royalty would only be a word if,
below her, there was no tra-
valiant. A new organization of the world is
therefore necessary, but an organization such as

the capital, that is to say in the hands of the Jews, and that it tends entirely to what he needs: the production and regulation by him of this production. It is collectivism in the form of Republic than universal.

So finally, that's done, everything is done. Consumption East ! The Jew is King! And his kingship is indestructible, because it alone is organized in the world, and because everything that was before it has been destroyed!

– 461 –

Everything is logical in this thesis. Since the first first word to the last, everything comes together in the same way most natural way. We said at the beginning that the Masonic question hid five secrets, and that the real solution to this question was that which would answer these five questions:

Who invented Freemasonry?

Why was it invented?

What is the Masonic mechanism?

What are the methods by which is implemented movement this mechanism?

What is the character of the work accomplished by the Freemasonry in our history?

However, the answers that we propose to these five questions are in complete harmony with each other.

We find ourselves in the presence of a door: that of the Masonic question, closed by a lock with five secrets. We have introduced in this series a key that we can operate in all the senses, the movement of which is not stopped by one of the secrets, and who opens the door. No other key does not fully operate the lock...

And this is why we say: The key to the question-masonic version, this is the one we use: this is the Jewish key.

the occult power

and the reasons we have not to despair.

THE WEB OF LIES AND THE RETURN OF THINGS.

Yesterday again a considerable number of French people re-disdainfully pushed the idea of a power human being capable of invisibly making one's action felt on world affairs and to have a part more or less preponderant in the direction of these.

After the demonstration made in the Occupied Power cult against France and in this work, we
We can formulate the following evidence:

The Jewish element has been maintained in the world the state of nation, as it remained in the state of race and religion. This nation has always been gou-painted like all the others; but she was loving born to govern himself secretly. A government body Jewish heritage exists in an occult state. Not alone-ment we do not see the individualities which re-present the Jewish occult Power, but we do not perceive let's not even understand the essentially Jewish part of their governing body. We did not distinguish any let us see that the part by the action of which the world

– 463 –

Christian is delivered to the Jewish world. This part is the Freemason.

So, under the Christian world, another is moving world which is enemy to him. It is as a result of the effort secular and invisible of the second that the first is di-aimed at himself and he sees his sons struggling imbecilely, under the pretext of progress, to its destruction tion.

In these conditions, should the Christian world and can he defend himself?

That he must, no doubt. He must do so all the more that he is more aware of the nobility and the necessity cited of his mission in the world.

ask about this.

All those who had to thwart machinations established on lies were able to make the observation next.

At the beginning, things always go as planned. hate liars. As new ones arise difficulties, they triumph over them by a new machine nation which consolidates the one which served them as a point of departure, and it succeeds more or less for a long time. But like each of the lies superimposed on men—primitive dream was invented to cope with the difficulty ficulty of the moment, as with this difficulty in succession others give way, as all these difficulties are forced cementally diverse and sometimes contrary, like in the long run they result from the lies themselves, the former end up finding themselves contradicted by someone new; and an hour always comes—

._ 464 —

days, for those who know how to prepare patiently and methodically only the revenges of truth, where the inventors of the web of perfidy find themselves caught in their traps.

This explains the remark made so often and with such accuracy by Drumont: that it is always days when the Jews seem most powerful that their power suddenly collapses.

This is because, due to their pre—first in the middle of the Christian world, of their weakness the origin of the dispersion, also due to their character and that of their cause, they have always been obliged to establish their offensive enterprises on the lie. This initial lie served them for a while. Then we had to add others to that one to consolidate. The complications of lies have brought contradictions and, by force of circumstances, a moment has always come when the whole plot appears rising, the heads of Christian towns have took the defensive measures required by security of these.

Alongside their ability to lie, the Jews have the ability to make them forget their former perfidies, as also to erase all historical traces. They are coming to provide remarkable proof of the latter aptitude in the Dreyfus affair where, as we

roped to rest until they had obtained a judgment of the Court of Cassation established on a text of our code, falsified in the interpretation that was given to it given, but which, as it is, will become, they hope rent, historically justified all the same, well

– 465 –

qiio falsely. Historically: everything is there for them in this matter.

They are also prodigiously stubborn in recommending begin building their fortune. As they have no other way than the one we want nay, it follows that they always proceed in the same way. And this is how their story was justified so many times the observation made by Drumont.

We can believe that she is on the verge of justifying it Again.

Formidable are indeed the obstacles that lie wind currently standing on the road to Power occult and which result from his previous maneuvers. This is the reason we have to hope, despite the immensity of the dark plot hatched against us, and it is this reason that we still have to expose ser.

As we have said, the realization of a plan involving the subjugation of the Christian world, if strongly organized four centuries ago, required successive stages. We noted these.

The Jews had to start by shaking up different there are many ways in which Christianity attempts to dislocate it. quer. After the establishment of Protestantism, they had to join forces with him against Catholicism and restart the dislocation work by aiming, this time, national Catholic organizations. When they saw the English nation escape from revolutionary ideas thanks to his practical spirit who keeps ideology in politics, they had to wait tender or prepare the substitution of a rudder

30

– 466 –

They could then rely on him to attack to France, to destroy the political organization of this one, to give him one according to his views, and to assign management of affairs to men the spirit of which they had seized, thanks to the education they had given them through mediator of secret societies.

Such a sequence of ideas seems to us to be prodigious, to us who no longer have any.

Not so prodigious as that! Our external policy has it not been a policy followed, too, in times when, the Jews being held in check by our leaders, were we really a nation? The Bour- Didn't the good ones have a secular objective? It's necessary see the adversary as he is; but we must not see smaller than we were...

Attacking France once the government Protestant established in England, it was ideal! We were for this last nation the rival whose one day she had almost become his prey. -We were also the nation that it must have been particularly easy to deceive with lies, precisely because of its natural frankness and generosity, susceptible get carried away with empty formulas, because of their need to dedicate oneself, to the point of becoming the worker unconscious of his own destruction. Our qualities same, the nobility of our nature - because we planes 1 - could be used for our ruin, provided that they were handled with hypocrisy and cynicism that was appropriate. It had to be enough, for

- 467 -

drag ourselves to this point, to seize what-some of the ideas imprinted on our souls by centuries of Christian culture, to distort them whatever only a little, to give them to us as news, thanks to these makeups in which the Jew excels to make new with old or old with new depending on its interest of the moment, and to inscribe them on our flags in some of these formulas including the resounding moral sound should produce on our souls the effect what does the sound of the drum produce on our nerves... Thanks to this, the nation which justified this word: Gesta Dei per Francos! had to justify this other: Gesta judaeorum per Francos!

see Jewish national occult succeeded so completely that he could wish for it. All that could do obstacle among us to Jewish domination is currently slightly overturned. Our political traditions are being destroyed killed and our religious traditions violently torn cherished by the soul of the race without the latter, deprived of its guides and its natural defenders, know how to resist ter to the operator. Political discipline being broken, it happens that Catholics no longer get along and that most of them surrender themselves to their enemy. Some preach acceptance of facts; others partial acceptance of opposing ideas. Some many are enthusiastic about an ideal made up of illusions democratic res that is suggested to them, without them know it, by the enemy, and who is destined to me— where the false ideal of 1789 led the Catholics what then. Everywhere, therefore, in some form

– 468 –

or under another, it is the inability to fight, or the renunciation, when it is not with open arms to the enemy. Here and there, it happens that the patient cries, gestures, like this or like that; but he is re— led to complete impotence. In place of the religion of the ancestors, they managed to make us accept ter a devastating materialism, which would be enough for him alone in rendering us incapable of resistance. Instead of the head of the nation who had an interest in saving guardian of the community, since without it he would not have been nothing, a government was given to us, originally revolutionary ine, that is to say proceeding from the Pou— see Jewish occult, being able to expect nothing but from him, and who, dominated by the reigning abjection, abjection which he also helped to spread, can no longer think only of pleasing the master. And it was fatal that things reached this point, as soon as we had deprived France of its leaders. Nation capable of everything, provided it is conducted; unable to on the contrary, be careful when she is without a guide. From this point of view, the Jew has made his calculation well. He knows— It was enough to cut off the heads of our royalty so that in place of this fallen head, he would no longer have than to ask his own. Because we need one, whatever let it be, by the will of nature.

Everything therefore seems irremediably accomplished.

Wait though! Because inside like outside circumstances arise from which we can

these circumstances were created by the occult Power himself. They are the consequences of maneuvers

– 469 –

to which he was obliged to surrender for us fell. This is how the justice of God !

THE SITUATION OF JEWISH OCCULT POWER Inside.

First inside, here's what luck is results for us from the situation; luck which produced for the first time in two hundred years.

As we have said, Freemasonry is a specially constructed and organized company to maneuver, not in the domain of facts, but in that of preparation for the facts. In others terms, it is an education company, and not a society action city. Its mission is to distort the intelligences, to throw individuals out of common sense, then let them act at their own risk and risks. This is how in 1789, when she had put the Revolution in progress, she closed her lodges. She tries way to leave the Freemasons free from ransacking, pillage, steal, destroy everything and corrupt at will. It is no longer the same today of today. Freemason politicians have not been left free as in 1793. We have seen that they are held in bondage by the occult Power which obliges you to attend lodge meetings and apply the policy dictated to them. It's in history of Freemasonry a new fact of which we explained the reason and from which we can draw a huge advantage. Here's why.

– 470 –

We understand that if Freemasonry faded at the time of the Revolution, it was that Power The occult wanted it to be this way.

Why did he want it?

He had two reasons for this.

not to say it, were constituted to teach, to prepare, not to act. Their organization allowed them one of the two roles, and not the other. But in their womb men had been formed that their temperament and their situation made specific to the action. They had been attracted on purpose in Freemasonry; they had replaced the philosophers, the dreamers of progress, who had themselves succeeded the Freemasons "fearing God and faithful to their prince "from the first era—that.

These men of action, once suggested by "the apostles and sub-apostles" of the Occupied Power cult, had drawn from the suggested principles the conclusions dictated to them by their ambition and temperament. is lying. They were, as we have said, like dogs trained for the hunting of a certain game, which, once once on the trail of this one, they rush furiously—is lying.

If we had kept them in a lodge, they would have been embarrassed by the Freemasons of the second layer again numerous, "the philosophers, the dreamers of pro-sandstone)), theorists of destruction, but not destructive by taste. It was a reason, then that the action was decided, so that the meetings could

— 471 —

onics ceased to take place and for them to be feels replaced by club meetings. He is \Tai that everyone feeling free created their own: the moderates, the theorists on one side; the violent and destructive tors of the other. But these, helped underhand from the beginning with the occult Power, must inevitably prevail over those.

The occult Power still had to do this another reason of great importance: it was the be-care where it was that Freemasonry was not compromised. 11 foresaw possible failures, instructed by the accident that happened to Illuminism. He will-milk that in the event of failure the Masonic association could start to engage in propaganda work again for which he had created and specially organized it. The best way to achieve this result was that she does not act.

The consequences of this approach were

promised in fact, although it had nevertheless been denounced by some writers. But on the other hand, the dogs, once outside the Masonic kennel, do not obey more than their temperament and the fury with which we had animated them. When they started to bite, they only knew how to do that. They moreover said to each other, and so furiously that they destroyed the cadres of the army of Power occult. At the same time, they inspired France the horror of the regime which gave such results, after that it had been announced as being that of the freedom, equality and fraternity. They returned

– 472 –

thus the inevitable reaction. Now this reaction, this will be a setback of almost eighty years for the Occult power. This one, in fact, should no longer re-become master of France only after the fall of the Mac-Mahon's rechal.

During this long space of time, he had not yet stopped working to regain the lost situation. We showed that he had almost succeeded in 1848 and in 1870-1871. But barely in power, he saw himself forced to let go of its prey; and it had been, in both circumstances, because France had been seized with fear, just by seeing again Masonic kennels these terrible rabid dogs whose it had remained in terror since 1793.

The occult Power was thus led to consider that the method he had used until then was bad and that as a result, instead of letting go pack, he had to keep her on a leash at all times. "Lent, but surely! » such is the watchword of-then 1871. And this is why, while, in the previous revolutionary periods, the Freemasons were more or less abandoned to themselves, we see them today, although occupying power, at the same time frequent the lodges and obey the orders dres that they receive there in the form of suggestions to which they are forced to obey because "we keep them by their own interest. So that in reality, this it is not they who govern as they governed the Freemasons of 1793 are Freemasonry. The occult Power thus manages to control even its most ferocious mastiffs. This is what we see it

been doing for twenty-five years. He gives instructions to pickers who hold them and to the huntsmen who con-
duent. He subsidizes everyone, always ready to take the bread out of their mouths if they do not know how to rig their animals. He thus suspends on our heads a revolution of which he promises every day the "big evening" to those who dream of it; but he puts all his efforts to prevent expensive to burst out, for fear of the reactions of which he kept the memory. It is in detail that he carries out the destruction of everything by which life is maintained within our nation, in an almost invisible and senseless way-
sible, as the transitions are skillfully managed, the occasions and pretexts are so well chosen.

So no violent revolution, and therefore no reaction to fear: this is the benefit of me-
current method for occult Power.

But, like all things in this world, me-
method whose advantage we have just pointed out also has its disadvantages. Here's how.

The occult Power has not managed to make itself master of France only because we were unaware of its existence
tence and its action. The secret of this existence and this action kept at least until there
have no more possible resistance for us, that's the stupidity declaration of his victory. The day this condition does not
would be more fulfilled, all the advantages he has conquered would find themselves compromised. Now, by this alone
the occult Power caused political and direct action
ment Freemasonry, it allowed us to sur-
catch her in flagrante delicto, to bring her into
tradition with herself, to make her seen as she is

- 474 -

is, a liar and a hypocrite. She who said she was so beautiful, so pure, she is forced to show her grimace-
ghastly and hideous. The anti-masons managed to enlighten a certain part of the public, to worry another one. Much better ! Thanks to common sense and logic which are the master qualities of the mind
French, here is the nation which begins to doubt
ter that behind the Masonry, there must be something
something that is hidden. It's the last thing to-
what the occult Power should have expected.

On the other hand, Freemasonry was organized

is currently being pulled out of this shadow, we must that she maneuvers in another environment for which it was not constituted: that of full light. The consequence is a considerable reduction strength for her. We don't notice it again, because she is mistress of everything. Speed acquired pushes and supports it. But the laws of nature are there. An hour will come which may not be not very far away, where it will suffice that finally instructed by our previous defeats we know how to fight, to that the immense machination collapses.

We must therefore consider it a victory extremely important from the point of view of the results future states, the fact of standing there unmasked before us, not only Freemasonry, with its corrosive of which we did not want to believe, but still this Jewish national occult Power which, to remain invisible, has continued to accumulate the most cynical lies and the most shameful hypocrisies.

– 475 –

This initial victory and which will lead to others, lost to the anti-Masons, and to them alone, that France must. To obtain it, we can say that they had to combat not only the enemy, but everyone, often including their friends; and they nevertheless N aincu. We say it, because it matters, for the following the campaign, that the yield value of [i]ocedes employed until this day is known. That we dismiss the men who used them, so be it! It's suwind how things happen and you have to know admit it. But at least we keep the methods which have proven themselves.

ANOTHER CONSEQUENCE OF POWER MANEUVERS

OCCULT. CREATION OF OTHER POWERS

OCCULTS WHICH COUNTERACT THE FIRST.

When the Jewish occult power founded France Masonry, he found himself in necessity, as well as we explained it, to have recourse to the English as intermediaries. He was obliged to deliver to them part the secret of the organism of destruction which would be introduced, thanks to them, into the Catholic world lique. English statesmen understood the usefulness

through which it was possible for them to re-spread in the Catholic nations the ideas which were going to be for these at least seeds weakening. This is why, seeing only the interest of their country, and forgetting that of Christianity, they applied themselves to spreading this Freemasonry

– 476 –

universal, fraternal in appearance, but English in fact, which they were told about. We explained how, without them being able to suspect it, societies Jewish secrets possessed the means to put si-carefully hand over the boxes, through the intermediary diary of the Christians they had affiliated, and included the occult Jewish Power, unknown then to the politicians English tics, was thus able to convey his inspirations tions in the lodges founded by them. We have also showed why these inspirations were forced-ly favorable to English policy, for this reason alone that they tended to decrease the French force that's it. However, it happened that at certain times, the in-Jewish interest was not absolutely confused with Jewish interest. English rêt. For example, English politicians had to note the disappearance of French lodges during during the Revolution, which deprived them of the means that they believed they had to lead this Revolution. Later, they saw part of the mason forces-French niques escape them under the first Em-worse.

They were prompted by these circumstances and by a a certain number of others, to be taken up secretly, at within Freemasonry, a certain organization tion that they had necessarily neglected due to their inexperience at the time of the constitution of lodges: that which tends to the transmission of suggestions. By giving themselves to this work of constitution, they had in short provided the Jewish occult Power with the means of action within Christianity similar to those that the creators of certain materials provide to masonry

i

– 477 –

some secular groups. The circumstances of which we we just spoke did not perhaps reveal to them in-lore the existence of this occult Jewish Power, but they

Lianism did not work in a way that made everything
rc that they had expected, and that was enough to
(if they had the desire to remedy what they believed
(Ire an imperfection of the organism.

How? In the hidden world the processes in
such cases are necessarily little varied. An-
Irish could only create Masonic groups
new ones responsible for spreading into those that exist
were already advantageous suggestions to the Angle-
earth. It is also that at different times, and according to this
as circumstances required, currents were
created or fortified within Freemasonry, after
certain disappointments resulting for the English from
Jewish maneuvers.

A new situation, fraught with consequences, has
was the consequence of these repeated attempts. For
fully realize this situation,
we must consider the way in which such
operations.

Suppose that an English politician, initiated
to high masonry, therefore knowing
the way the body functions and making itself
taking into account what we should draw from it, notes that
certain ideas disadvantageous to English influence
are widespread in Masonic groups or
in some of them. He shares his observation
tion to some of his English co-initiates including

– 478 –

he thinks he is sure. Secret meetings are established
feels. Those who are called to take part in it for-
will start by simply deciding that they are
will individually plead to circulate other
ideas within the lodges. But if they notice that their
effort remains powerless, they are led to organize
counter-propaganda, and for that to create a Franc-
Special masonry (foundation of lodges, workshops
priors, federations, even rites) which
will play within universal Freemasonry,
depending on the needs, the role that the lodges play within
of the secular world. Thus can be established a
new center of inspirations that is to say another
Occult power which, without directly defeating the
first, of which he perhaps has neither the knowledge
nor intuition, at least serves another interest.

everyone, of course! But they are not imposed
sible to those who represent a national idea or an idea
religious, or both at the same time, as is the case
for English politicians. They will be considerable
ment facilitated if the initiators of these kinds of
movements have a great situation,
diplomatic relations and influences, and also
powerful financial resources.

It is impossible for English politicians to disci-
ples and successors of those through whom the Jews made
carry out niaconic plantations in the different
rents Christian countries by persuading them that this
operation could only be favorable to England,
it is impossible, we say, that these policies an-

- 479 -

clay have not been led to constitute a Pou-
see occult English politics maneuvering for its
account, under the conditions that we have just stated,
am within the immense Masonic agglomeration.
The Jewish occult Power had no trouble, as
we think, to notice it. He had it all easy
for this, he who held all the threads and who had a
much greater experience in handling companies
superimposed secret tees. But he couldn't object
to English maneuvers only in a certain way
sure, dominated as he was by the need not to
discover. This is how the secret, the cause of its strength,
can become, in accidental cases, the cause of its failure
hurt. It is often impossible for him to act as he
would like, precisely because it must remain occult.
^As long as his immediate objective was the ruin of the ca-
tholicism and Catholic nations, this objective is
found moreover served in a certain way by
the English occult power. The main concern
The first must therefore always have been to penetrate
place its creatures within groups constituted by
the second, to be informed about them, to counter-
swing their power, to have in their direction
tion a certain part, to neutralize in the me-
sure as possible those of their tendencies which he judged
dangerous for him. Sometimes it happened that he believed
having to oppose these kinds of creations of others
creations of the same kind; and we can meet
to take into account what these Freemasons are
regular or irregular payments, including free ma-
We hear talk without understanding anything, so

what Taveu the F.- naively made of it. Limousin in this speech to the Statistical Society of which we have discussed in our previous work. Who pronounces regularity? Why do we pronounce it? It's that that are ignored by the poor sheep of Panurge who are Freemasons, even high-ranking ones, like the one whose name we have just mentioned. (It's thirty-third!) We can consider that the irregularity, pronounced as it is most often by we don't know who, in the name of we don't know what, is a kind of excommunication launched by the representatives of that of the two occult Powers who worries when that he sees being created within Freemasonry a new organization against which he defends himself as he can. An example of this kind of struggle is it offered at the moment by the so-called reorganization of spiritualist Freemasonry, reorganization which has as its basis the excommunication launched being the Grand Orient of France, the main agent in the work of disorganization of which France is the victim time? It's possible. But it is also possible that this is only a maneuver tending to deceive the public by removing one of the parties ties of the Masonic organization on which the profanes have managed to throw too much light, and whose maintaining it would be compromising for the whole.

In any case, after almost two centuries of operation development of Freemasonry throughout the world Christian, we must take for certain that this so-secret society has been seeing for a long time now, at least two influences moving within her, – without counting

others which could unite or which could arise, – and that if governments are not careful, they will soon be our European world as it is of the Chinese world, where public life is only the main celebration of the struggles of different secret societies who cross, mingle, collide and argue by trickery all influences. Such a state of affairs must happen. It is fatal. If it does not yet exist Therefore, it will necessarily be created one day or another; or rather we walk there every day. The occult in fact cannot fail to engender the occult.

The only resource we have left to prevent

Force of circumstances, the European governments which have benefited the most from Masonic action will start and even already begin to feel that this action becomes dangerous for them.

CONSEQUENCE OF THIS STATE OF THINGS IN THE CURRENT INTERNATIONAL POLICY.

The Jewish Occult Power could only feel strong little bothered by the English attempts, as long as he had for the sole immediate objective of destroying the Catholicism and the weakening of Catholic nations. However, the collaboration of Protestantism and of Judaism resulted in a complication unexpected.

The Catholic nations were indeed inferiorized as desired by the Jewish occult Power. But due to its from the experience that some of its political men

– 482 –

ticks have managed to acquire in the handling secret societies, England saw its power policy to increase in such proportions that it came to form the dream of establishing its imperialate on the world. As of now, she's on the right track. to achieve this goal, and magnificently armed for it succeed. It has colonies and support points. then over the entire surface of the globe. We speak his language everywhere. She constituted the most formidable marines. Where are the obstacles that his ambition? It is no longer in Catholic countries reduced to impotence by the collaboration of efforts Jews and Protestants. It is, in part, in Germany-gne, where the force of things has created an invincible need expansion. But it is even more in the Jewish race because this one also aspires, and for more for a long time, under the scepter of the world. The two ambitions, English and Jewish, tend to the same goal; it is therefore inevitable that they become enemies. Those of French people who are used to linking effects to causes can already emerge on many points, in France, the manifestations of enmity from now on existing bond between the Jewish force and the An-clay. '=]

The play of circumstances has made our country is one of the theaters of the struggle which begins in-being the two former allies who have become adversaries. These

cessation of their policy did not oblige the Power Jewish national power and the English national power to conceal address the antagonism that divides them. They could not in fact know

– 483 –

let him see without risking discovering too soon to the world the object of their ambition and the perverse way of which they both used the Masonic organization—fuck against the Catholic nations. But, from now on Now, hostility exists between them. Let us add that this hostility can only get worse, because the system of domination of one excludes that of the other be.

We have shown which is the one to which must logi—how tender the Jewish genius. This is the collective diet tivist, by which humanity would be divided into two classes: that of workers who would understand everything what is not Jewish, and that of the administrators who would be recruited exclusively from among those who considered to be the chosen people, the people Messiah. This is how currently in France, thanks to the effort of the Jewish occult Power, there already exist two classes from a political point of view: that of the French non-Judaizing and that of the French Judaizing; those—here possessing all the privileges; those having the right to all persecutions.

The suppression of nations, as we have said, is the necessary condition of this organization of the world.

English politicians have a completely different concept. tion: that of the imperialate. As their scepter expands, they do not destroy the nations they con—who ask. They simply attach them by some links establishing subordination. They leave sub-support the political organizations they meet in the countries of which they become masters. Or if they destroy them, they hasten to replace them with

– 484 –

others. But above all, they want administrators autonomous actions to which they are content to do recognize the supremacy of the metropolis and that they apply themselves to discipline by creating in each that people are proud to be counted among the members of the empire.

Such a system is incompatible with the system Jewish. And this is why, from now on, the Occupying Power Jewish worship must oppose English power.

This antagonism which, without us realizing it we were disappointed, dominates the current political situation, is complicated by that which exists between England and Germany.

In the past, the Jewish occult government could bring together all the Protestant forces against the Catholic nations. It is no longer so now, and it's his fault. He decided at a certain point that it was not enough against Catholic France of a great Protestant power, and he set up another in front of us, continental like us. He created, for this reason, the German Empire, of which he gave the scepter to Prussia. He even made us work on this creation, by suggesting to us the theories of the "principle of nationalities" and by encouraging us so much to put our armies at the service of this principle. We know what it cost us. But the Jewish occult Power had not foreseen that a day would come when this principle of nationalities which gave birth to a second great power European Protestant society, would place it at the taken with the first. This day has come, and the conse-

- 485 -

quence is that the combined effort of our former ad-Protestant versaries find themselves divided.

As England aspires to the establishment of its supremacy over the world, Germany is obliged to nourish an ambition no less lofty, under penalty of let yourself be overtaken by your rival.

There are therefore three of them, at present, to continue the achievement of the same goal: the eldest, the Jew; the youngest, English; the latest born, the German. Three who had once the same dominant thought: our abasement sement, and who were united because of this against We ; three who, today, no longer think about that first, because each of them is obliged, before everything, not to let his two ri-worth.

The Jew - that is to say the true occult Power, then - that we do not even know that it exists in the state of nation,

Jew exercises by the irresistible power of money and by its ubiquity an immense influence in the world entire. Furthermore, he gained a foothold on one point of this world: the one that until now was called France; where he became almost the master; where it is hardly understood beaten, alas! by French influences; where he is currently held in check only by the influence of an clay. The Jew has an interest in sitting down more completely still his domination among us, and for this, to complete the destruction of the last organic forces nization that remains to us in the religious domain, in the moral domain, in the domain of ideas patriotic and also in that of political institutions

– 486 –

ticks and social. He would like to achieve the organization collectivist, but he is obliged to want this organization takes place smoothly, without revolution, because after 1793, 1848 and 1871 he knows what inconsistencies fearsome men can emerge from a revolution, sur- everything now that it is guessed. 11 therefore no longer has only one weapon against us: corruption in all genres, so that our irremediable inability to follow attitude to resistance. And we can see from what- what years if he knows how to use it!

But at the same time he must also ensure that that France, its possession, is not attacked by its overly powerful neighbors. He has three reasons to re- doubt a war in which fatal intervention would occur England. First because of the unknown that it can open and which is also formidable for him as that of revolutions. Secondly, everything pecuniary nature of France would now be at its detriment lies, since it belongs to him. Finally, that the An- Whether the German is victorious, it is always one of his rivals who becomes even more powerful. But he now finds that both are already too much... It is therefore necessary that while disarming ourselves, mutilating us and devirilizing us, he prevents Germany attacks us or England does not leads us. He hopes to get there, thanks to what a war requires enormous sums and these sums mes, we can no longer obtain them except by contacting to him.

For its part, England, which had everything to gain formerly to our material and moral weakening

is interested today in preventing both.
If it has no need for our navy in the state where
is reduced, it cannot do without our ar-
against Germany. Didn't she need it?
that she cannot at least desire that, in the
case where it attacks the German navy, impedes it
ur Guillaume took compensation for our destruction
is lying. Assuming that she was insensitive to the dis-
being from which we would suffer, it would not be
growth in the territorial power of its rival.
As for our moral weakening, it smacks too much
now that it is the condition and the mark of action
growth in power of its other rival: the Pou-
see Jewish occult.

Finally, as far as Prussian Germany is concerned-
sure, it is with her as with England. Her thought
dominant is no longer the lowering of France or
the absorption of some of the provinces thereof.
"Germany's future is at sea," according to the
words of Guillaume. His dominant thought today
today is the fight against England. She is obligated
able, as we said above, to follow his
economic rival on all grounds, and to dream,
it too, a world supremacy. Germany is
therefore now an enemy of English power. But
she also has to reckon with Jewish power. This last
cannot desire too great an increase
of the German force, for the same reasons which
raise fears of the development of the English force. There
German supremacy would involve the maintenance of a
political organization which would obstruct the realization

tion of Jewish plans. On the other hand, Germany does not
cannot desire the increase of Jewish power
whose collectivist system would be the ruin of his own.
Consequently, it no longer has the same interest
to the moral degradation of France because this
moral degradation, it is, as we said all
at the time, the mark and condition of domination
Jewish in our country.

Thus, while formerly the Jewish power, the power
English power and German power had always
your three for dominant thought the lowering of the
France, currently the national occult power

German ; England fears the increase in German or Jewish power; and Germany fears the increase in Jewish or English power. And as the Jewish occult Power is installed among us, as he made France his prey, it's on us that the thoughts of the three adversaries necessarily converge. We feel the advantages of a government truly national could benefit from such a situation.

In the state of helplessness to which we have been reduced thirty years of Masonic government, our chance of salvation results, as we see, from the opposition of the three rival ambitions. And, like two of these ambitions grew thanks to the maneuvers to which the Jewish occult Power engaged against us, it turns out that it is this occult Power which, in his determination to annihilate the French forces,

– 489 –

has contrived the circumstances by which he is prevented to definitively place his scepter on us.

It is always like this in human affairs. However strong, however skilled we may be, there is one thing that we will always remain powerless to prevent: it is the emergence of the distant consequences of our actions. It is not only true that every effect has its cause, it is also true that every effect becomes a cause, and that this cause, in turn, wants to produce its effects...

CHAPTER XXII

Conditions of Salvation.

WHO SHOULD WE RELY ON?

As the reader may have noticed, this are always deductions or inductions based on positive facts presented to him in this work and in the one that preceded it.

In all circumstances, after having noted that such and such a fact existed, we said to ourselves that this necessarily entered into the immense sequence of causes and effects according to which the Creator has determined rolled his creation. Therefore, we did not found the right to consider him in isolation

its cause and its consequences.

We will be careful not to forget this method at the time we have arrived from our study. SO that it is a question of releasing the duties to be accomplished—to which the salvation of France is attached, it would fit, it seems to us, that the role of the author found himself reduced to that of the piece of chalk which trace on the board the formulas imposed by the givens born from the problem. It is not a question here, in fact, of see what this or that person thinks, but what says the logic of the facts. It is from her that we owe

— 491 —

inspire us if we want to take up the fight under conditions favorable to France.

We find ourselves in the presence of a situation: that which we have endeavored to bring out obscurities heaped upon it centuries ago. This Can the situation be resolved? How? Such is the problem which we have the duty to seek and to present the solution in the most impersonal way. as possible, without taking into account any our interests, neither our ideas, nor our feelings, if necessary by bumping into them.

It is certain that the salvation of France is not something beyond human possibilities.

But to be able you have to want. The wishes French women will they want? That's another question.

Whatever happens, we will fulfill our duty by posing the data of the problem.

The Judeo-Masonic question is not only a French question; this is a global issue

Therefore, it is necessary to examine what we have to wait from outside.

An observer who, to judge the affairs of this world, could place itself outside and above the human atmosphere, sheltered from the passions which shrink, would be led to conclude that England and Germany have serious responsibilities towards vis-à-vis France and that they owe it more than relief: repairs.

The degradation in which these two nations have put in fact nothing comparable to those that

– 492 –

we once inflicted on them in certain circumstances—tances, and that in others, they have given us back.

It was then loyally, under the open sky, that between they and we engaged in combat; for ambitions that are often illegitimate, it is true, rather than for needs whose satisfaction was a necessity imperious; but at least outside of any collaborating with those who have shown themselves so far the bitter enemies of Christianity.

It is no longer the same today. What characterizes erizes the current fortune of England and that of Germany, it is in fact that both were acquired, in part, thanks to certain means that re-violently prove morality and Christian brotherhood here.

Before attacking France on the battlefield, nation daughter of Christ like them, their eldest, they began by weakening him by slipping treacherously in the veins the virus whose corrupting action trice had to give them the advantage. That is to say that before fighting with iron, they resorted to poison. Before the face of Eternal Justice, may can they say to themselves that in doing this, they acted loyally? courageously and courageously?

Let us add that the Masonic virus, by this alone that he was a corrupter, was essentially anti-Christian here. It is in fact by destroying Christian teaching I think he weakened France. This therefore does not have been hit alone; Christianity was with her. This is sufficiently demonstrated today. And such a work was accomplished by the pro—

– 493 –

hypocritical and cowardly cedes of an association resulting Jewish secret societies!

Just like Judas entering the Garden of (Jh—viers went as a friend towards the One he delivered, France Masonry also became a friend among the na—

Protestants, that is to say by Christians!

The basis of England's current fortune and of Germany, there is therefore a felony not only against France, but against Christianity, and a felony undertaken by the English rulers and others we demand to half reckon with the enemies of Christ.

These reflections, if I were an English or German Christian mand, would lower my pride somewhat.

France has no such crime to reproach itself with towards England or Germany. It's for- which we are justified in saying that, victim of re maneuvers, she would be entitled on their part to relief and repairs.

But it is easier to conceive what would like justice than seeing it realized.

We must therefore not deceive ourselves. It's not of the English or German repentance that we have to hope for salvation. Happy should we be esteemed if the rulers of England and Germany managed to willing to break the bonds by which the occult Power has endeavored to envelop them, if they realize of the dangers faced by their people and if they understand the need for a general Christian alliance to prevent the leaders of the anti-Christian nation to carry out their plan for world domination.

– 494 –

Perhaps Edward VII and William II who means of information that we do not have, are they much more concerned about this issue than we imagine. But due to the actions of their predecessors and theirs, they are obliged, if they harbor such concerns, to hide them. In the current state of the world, they could not take measures against France-Masonry and against the Jews if their people were not on this in complete agreement with them. But the Euro nations have been maintained until now in the most complete ignorance of the Judeo-Masonic question. They are still where the unfortunate queen was Marie-Antoinette, in 1787, when, in a letter which she addressed to her sister, she praised this Freemasonry which was preparing to martyr her morally and physically in the most in-

tion...

So we only have to rely on ourselves.
However, we must not forget the situation that we indicated in the previous chapter, if-killing which puts the English and German rulers and Jews in such a posture towards each other that the latter are now unable to maneuver freely against us.

This is enough for us to organize our defense.

– 495 –

THE TACTICS COMMANDED TO US

BY THE SITUATION OF OCCULT POWER.

DISTINCTION BETWEEN

THE, POLITICS AND THE CREATION OF A STATE OF MIND.

the state of mind that prefers for us the occult power.

How should we understand this defense?

We must ask the facts.

There is one that first presents itself to the mind, and which carries within it the indication of the process of struggle truly appropriate to the circumstances. It's This one : the occult Judeo-Masonic Power based its domination on a state of mind that he began with establish.

From which results this consequence:

As long as the state of mind in question reigns, the Power occult seeing will retain its power; or if he loses it said accidentally as it happened to him afterwards the first Empire, he would reconquer it as he do.

On the contrary, if we could remove this state of spirit, the occult Power no longer having support would collapse like a statue whose base falls apart. would lie beneath her.

tie if it were not complicated by the fact that the state of mind created by the occult Power had for consequence the establishment of certain states of affairs political and religious. Therefore the question arises delicate question among all which it stands

– 496 –

childish act of passing by with averted eyes: salvation of France demands the destruction or does he allow acceptance of these states of affairs?

As the latter are the consequence of the state previously created mind, it is logical that we we took care of this one first.

Can you destroy a state of mind? Secondly, which is exactly the one to whose destruction it would it be about working?

The first of these two questions arose before the disciples of Christ when it comes to them to found the Church. They had to destroy a mindset. They wanted ; and they could.

She also posed herself in front of the occult Power when he formed the plan to enslave the Christian world. He too wanted to, and he could.

The destruction of a state of mind is therefore a thing possible. But you have to want; and to want you have to know. We thus find ourselves brought back to the second question: what exactly is the state of es-taken for the destruction of which there is reason to work?

It is still up to the facts to inform us.

They show us that the state of mind created by Occult power is that which has been prepared by the philosophers of the 18th century, propagated by libels spread in profusion, and which resulted in the revolution. This is the anti-traditional mindset-list.

Religious antitraditionalism and antitraditionalism politicalism, this is the great characteristic of

– four hundred ninety seven –

to kill France. It is a fact.

From this, a consequence emerges:

This is because if we work to spread the anti-political traditionalism, or antitraditionalism religious, that is to say anti-monarchism or anti-Catholicism, we work in the direction desired by the enemies of France. If, on the contrary, we tra-let's spread one of the two traditionalisms, we oppose the views of these enemies; and U.S we oppose it even more directly if we sounds propaganda that is both monarchist and Catholic lique.

Please note: we are speaking in this moment of propaganda and not politics. It is extremely important to distinguish between both.

Indeed, politics is not a simple matter of principles ; it is, like medicine, a science at the same time as an art of adaptation. It requires site of fixed principles and variable tactics se-according to the cases.

Doesn't it happen every day that due to the general condition of a patient, his doctor cannot to absorb the remedy that the disease calls for?

This is why it is so important to distinguish between politics and state of mind. This is what makes the occult Power.

If there can be discussion between traditionalists fighting, some for Catholicism only, the others for Catholicism and monarchism,

– 498 –

there is no doubt that in principle all propaganda anti-Catholic or anti-monarchical is consistent with the general views of the Jewish occult Power, since this this can only achieve its goal after deletion complete of all traditionalism in us, including the idea of Homeland.

This is the observation that we should always days to be present to the thought, because it is the flame beautiful likely to light our way in the

on the determination of their true duties.

Whatever politics we believed in better to rally together, we should never forget that politics and state of mind are different things related and that the state of mind loved by the Occupying Power cult enemy of France and Christianity, it is anti-Catholicism and anti-monarchism; while at contrary to the Catholic and monarchical state of mind at the same time is particularly abhorrent to him, because that it constitutes – provided that it is illuminated by the study of the Judeo-Masonic question – an obstacle impassable key to his secret ambition.

THE RELIGIOUS QUESTION.

This is, moreover, so obvious that the agreement would be relatively easy on this subject between French truly devoted to the public safety, if they do not find themselves were grappling with the difficulties of political action litical.

These difficulties result not only from the state

– 499 –

of spirit created by the occult Power, but also and sur-all of the states of affairs established consecutively to this state of mind.

Here are the indications provided to this respect by the study that we are completing.

From a religious point of view, the state of things created by the occult Power, it is a war to the death on the Catholicism and its replacement by religion the most bestial terialism.

We have shown for what purpose materialism was preached. The Jewish Occult Power regards it with reason as if destined to finish us off.

As for the war declared against Catholicism, what what legitimizes it? Nothing. On the contrary, everything should forbid it to us if the occult Power had not reached to make us a sick people, a mad people.

Indeed, it is not only in the name of the berte, as some say, that Catholicism

To deny him simple tolerance is to humiliate unfairly.
its cause. This must be argued by
higher and infinitely honorable reasons. The ca-
Catholicism has titles which assure it the right
not only to life, but also to respect for all
men and French people in particular. Here in
three words the sublime role he played: he resurrected
humanity after it had been submerged
by barbarism; he gave him a soul; and he built
France. And it's not in "the dawn of time"
that these glorious and unforgettable services were rendered
owed by him; it's out in the open. These are his titles.

— 500 —

The Jewish Occult Power wants the death of the Catholic
cism. We cannot not oppose
this attack, this monstrous crime against the ideal,
against reason, against the country, against humanity.

Does this mean that we all had to go back to being
believers and practitioners? This is not done at the com-
mandate; not even at the command that we
would give to oneself. Wounds leave scars
trices. But we are wounded.

But there is one thing that is possible, provided that we
there remains some feeling of justice and a little
intellectual lucidity: it is that we become again
defenders of Catholicism, that is to say of the state
of Christian spirit, including the essential and noble
idea of discipline. Or we will be these defenders
or else we will be the serfs of the Jews. These latter
have done so well that the religious question arises
us in these simple terms: or Christ, or Ju-
das! Would we want to escape?... Impossible!
The logic of facts surrounds us every day in-
advantage: if we do not have the courage to choose,
she will choose for us. Or Christ, or Judas!

THE POLITICAL QUESTION.

THE FORM OF GOVERNMENT WE DO NOT WANT

THE OCCULT POWER.

HOW ARE YOUR PREFERENCES REGULATED IN THIS
MATTER.

We must finally arrive at the examination of the state of
political things. This is where our national organization

nal presents the most painfully sensitive points
sible. The Jewish Occult Power wanted it to be
Thus. His interest demands it.

Currently, he gave us the Republic. We
let's say: currently, because at other times
Freemasonry facilitated the advent of both
Empires and that of Louis-Philippe. But it was not
where momentary maneuvers aimed at as-
ensure certain necessary transitions. We have some
the proof in the fact that the two Empires and the mo-
narchy of Louis-Philippe had to suffer the assaults
secret societies. They were destroyed by them,
that is to say by the occult Power, since this
by hand in all, like Masonry by hand
in all sub-masonry. These governments
ments had therefore been considered by him as
stopgap. To avoid a return of France to tra-
integral ditionalism which includes the idea of homeland,
religious tradition and monarchical tradition, the
Occult power conceded, according to what the
circumstances, a partial traditionalism.

All things considered, it must be recognized that the forms
of government that are best suited to
we at the Jewish Occult Power are those who suppress-
a greater share of internal traditionalism
gral and which, thereby, bring it closer
of its definitive goal: Jewish royalty by annihilating it
soment of all traditionalism and by the establishment
of the atheist collectivist Republic.

What he wants at no cost – the facts are there
to shout it – it is a monarchy which, at the same time

time she would be Christian, would represent the
traditional law in the person of its leader. Sup-
pose such a restored regime, suppose the leader having
awareness of all current necessities, thanks
to the light provided by the study of the Jewish question
Masonic, and bravely taking the necessary measures
necessary to safeguard religious traditionalism
pious and patriotic... But no! Do not mention a
such a vision before the occult Power nor before
the Jews and the defrancised Freemasons who serve him
wind!... It would be the old secular French tree re-

ment of Jewish royalty. Anything rather than that!

Through the effect of its suggestions, the occult Power managed to inoculate a large number of us his hatred of the traditional monarchy. It is an undeniable fact. However, in politics as in medicine, as we have said, it is necessary to take into account facts. The one we are talking about is enough to make the salvation of France singularly difficult. But it's another fact no less undeniable, that such a state of spirit wonderfully does the enemy's business relentless of France and the Christian world. We can remain what we are; but we de- let's have the courage to see what is, all that who is.

To the monarchy we are talking about, the Occupying Power cult would certainly prefer one which, even if it Christian, could not rely on traditional law functional. It would always be traditionalism under attack on one point.

– 503 –

He would rather accept a Christian republic yours, even if it were dictatorial. This would leave him hope of seeing the Christian dictator succeed a less Christian dictator who, not having the concern of a traditional policy, would govern according to its principles. In any case, it would be a root of sterilized traditionalism: heredity.

It would be more surely if, instead of a dictation Christian culture, it was a liberated republic Christian ral. The occult Power would know how to play liberalism infinitely better than its adversaries and it would be to destroy the regime early.

An anticlerical dictatorship, even in the form of worse would do even better. He would see there two roots of traditionalism strongly affected or threatened. He would in fact have the possibility of anti-Catholic campaigns tolerated, if not favored by the government. At the same time, the head of the State not having on its side the force of the traditional, his dictatorial authority would soon be destroyed. undermined by the liberal propaganda that would be opposed to it.

We also had all this in France in during the 19th century and we know that it is in progress

Dictatorship, anticlerical or not, or republic, Christian or not, the occult Power is assured, a once he put us there, once he managed to to break one of the props of traditionalism, to break the other. It's a matter of a few steps: republishing as progressive, opportunist republic, and finally radical republic, that is to say atheist. This is happening

– 504 –

almost without us noticing it; and, in all case, this is done despite resistance, due to of the action of certain principles or certain illusory organisms which, once introduced into organisms policies, have the effect of distorting them. Our operational managers Republican position did not realize this; those of today, who should nevertheless be in-proven by experience, seem not to see it any better than those of yesterday. That's why they gave up France where she is. When pushed on this subject, we manage to get a response like this from them: "I am not telling you that I am so radically Republican today than fifteen years ago. But the nation wants the maintenance of the Republic. " And they continue to do not only beyond politics, but republican propaganda, without worrying about results, like the doctor who would pay himself poison to his patient, under the pretext that he wants some...

It can be said of them that their dedication and skill have been defeated by their illogic – if so much is that he is really skillful who begins by siding with logic.

Radical atheist republic: this is the one we have now. Its objective is to prepare tion to the collectivist republic. We named it democratic. By this we capture for her the support of the blind multitudes, some crimes she commits against the homeland. We train at the same time the vain bourgeois who are made to believe that they are "advanced", "evolved" because they

– 505 –

evaded all religious discipline, then that in reality their intelligence deprived of su-

the anarchy. Even Catholics are seduced by their presenting the "democratic spirit" as a natural and necessary adaptation of the spirit of rity to politics. False conception, sheltered from the- that we suggest to them that the democratic spirit must be the guiding principle of any policy really Christian. They are thus led to the most lamentable, to the most disastrous confusion between social duties social, political duties and religious duties; the confusion that Christ removed by this simple step role: Render to Caesar what is Caesar's and to God what is is God's. They are hypnotized by the idea of the rights of multitudes, generous in appearance, but ration- truly false and fatal to these multitudes themselves even when it is presented to them otherwise than as a corollary of the idea of duty. We gray them of the suggestion that they have a mission to fulfill: that of proceeding to the advent of goodness and universal love as the foundations of politics; absolutely childish conception given that the function The foundation of all politics must be order. Isn't it not indeed the need for security which is the point from the start, the reason for human societies to exist? And can security be ensured other than by order, resulting from the accomplishment of certain certain duties which, in turn, become general rights holders?

By thus distorting the principles, by transporting them

- 506 -

both indiscriminately and through the religious domain in the political domain, or conversely, the Occupying Power cult disrupts the conditions of existence of the nations. It lays at the basis of social constructions what should be at the top; at the top what should be at the base. It finally arrives at the point that religion, initiatrix of devotions, provocateur of the saints enthusiasts and, thereby, support of societies, finds employment for their ruin.

When such confusions are produced in the spirit of the best Catholics, the occult Power can afford the supreme attacks, since those who should ensure common defense are busy with something else, since they compete even to hasten the hour when pieces will be destroyed in pieces, the last links which held national aggregation. It is after these last efforts

ree the collectivist republic, the one by which
will definitely find Jewish royalty organized.

This is where we go slowly, gradually-
is lying ; all precautions being taken so that the
thing only appears when it is too late to
resist, as was done for the Revolution. We
let's go there, led by the rulers themselves,
some cynical like Clemenceau, others hypo-
crites like Briand, all hypnotized, even if they
have not received initiation in a lodge, all
very close to the Masonic spirit, thanks to the thousands of con-
duces by which this spirit is now re-
pandu in the secular world. Soon, if the plan

- 507 -

finally led to its definitive realization, France
would no longer be France. To its national organization
in ruins would have been succeeded by a purely
financial, industrial and commercial, in which
everyone, rich or poor today, equalized, neither
if we were naked, we would be nothing more than workers of the railway
its social: Israel.

That friends, that current collaborators of
Jews make no mistake: the company name will be Israel
in short, and not Israel and G", because once
king, Israel will admit no other company than that
of his sons. And, from his point of view, he will be right, his
security can then only exist at this price.
We will be "the chosen race" or we will not be.

Once again we march towards this goal and by
paths much safer than those that would open
the revolution in the streets; we walk there by the way
order placed in consciences and in particular in
a growing number of consciences every day
Catholics; and it is in realization of the plan which was
indicated by one of the members of Haute-Vente
when he wrote: We need a revolution in
tiara and cope.

WHAT WE HAVE TO DO IN THE POLITICAL ORDER.
the effort that each OF US MUST TRY
ON HIMSELF.

If the slope that leads to this. term is so slippery
once governments are accepted where
lacks the principle of united monarchical inheritance

Christian principle, should we proscribe the repugnant form? blicaine that we currently have?

When asked with this clarity, the facts re-
still laying eggs; and this is to tell us that we
can destroy at our whim a state of things
existing, especially when this state of affairs is based
on a previously created and firmly established state of mind
sat. Too many of us remain
attached, despite everything, to the Republic. We are there-
my perhaps attached ourselves Our va-
nity takes so much pleasure in persuading itself that we
let us govern freely! Gold the republican label
gives us this illusion; and, in this as
other things, the illusion is enough for us.

We said earlier that we could not
ask us to become believers and practitioners again
in command; but we added that we
could and should become defenders again
sisters of Catholicism. We cannot be asked
der either to become monarchists again at the com-
mandate; but we can at least not
not engage in anti-monarchist propaganda.
We can, whatever religious conviction or whatever-
whatever political opinion we have, we abstain
to engage in anti-Catholicism against Catholics
of antimonarchism against monarchists, of
even though we do not do antipatriotism
against the patriots. Yes ! this we can; And
even, we must.

We must, because the idea of homeland, the principle
Catholic principle and the monarchical principle are the

three sources from which the life of the
France. It is quite certain that those of us
Who. these sacred springs continue to flow all
three were less affected than the others by the pro-
paganda of Tinfame Occult power. Therefore, we do not
don't see why they deserve our hatred or
our hostility. In the terrible battle whose life
France is the issue, they were the least seriously
wounded. Is this a reason for us to stand up
against them?

There is another reason, of considerable importance reasonable, for which we must refrain from engage in anti-monarchism against monarchists, as well as anti-Catholicism against Catholics liques.

It is because the division between the French is the certainty of the final triumph for Power occult. If this division currently exists, it is because he wanted it; and if he wanted it, it is because that he couldn't do without it. Anything that contributes to increasing it or even just maintaining it is therefore favorable to occult Power. Everything that contribute to weakening it is disastrous to it.

It is above all here that it is necessary to distinguish between politics and state of mind^ because what is impossible on one side becomes possible on the other.

There are political parties, and these parties are represented in Parliament. Let them do their thing work, this work of which we were able to measure inanity since, for thirty years, the opposition has not stopped being beaten. Is it because she didn't know

– 510 –

maneuver? Not at all. It is because the adversary, before acting politically, had started by establish a state of mind, while she neglected to do the same.

We can act outside of these political parties, even if we belong to one or the other of them ; and it must be to repair the fault they have committed, that is to say to work on the creation of the state of mind they did not care about. This doing so, we will act, we say, outside of the partis ; However, we will not do any less work policy.

We said earlier what the state of mind is took that we must fight. It's obvious that that which we have to create must be directly to him opposite. The occult Power wants to see the anti-traditionalism; we must try to make bring out traditionalism in us; everyone working on his behalf, in himself and on himself.

We cannot doubt that by remaining attached

other we more or less correspond to the views of the occult Power enemy of France and Christianity held. Such a thought should, it seems, suggest a desire to take a closer look at what our preferences have been based on so far. We leaves us indifferent and resolved to remain where we are because we are there or because the majority is there? This is a matter between our conscience and our intelligence.

But still we could, even in this case, not

– 511 –

not collaborate in antitraditionalist propaganda undertaken for more than a century by the Occupied Power anti-French cult.

If, remaining patriots, but becoming anti-Catholic equals and anti-monarchists, we were doing pro-anti-Catholic and anti-monarchical propaganda, it would find that we would thereby work against our patriotic conviction since, through our effort against the Catholic principle or against the principle monarchical, we would obey the views of the enemy from France. From this at least we can keep.

A similar reasoning would be necessary if, being patriots and monarchists, we promoted anti-Catholic gang or yes, patriots and Catholics, we were carrying out anti-monarchical propaganda. We would still work in both cases depending on the views of occult Power. From this again we can we keep.

It is therefore established by historical facts and by the attitude taken by the occult Power against the traditionalism that, even if we cannot bring traditionalism into us, to the point from a political point of view, or from a religious point of view, we will still render service to France against its enemy by prohibiting us from any anti-traditional demonstrations nationalist.

Who has not heard some of the proponents of Power? Judeo-Masonic session – the most hypocritical – preach neutrality towards Freemasons and Jews. To be an anti-Mason, to be anti-Jewish, that pre-

they tend, is a mark of savagery, a proof of fanaticism. When it comes to applying it to Masons and Jews, the prefix anti is declared by them absolutely condemnable. These good souls pre- would, it is understandable, see us turn our backs to their blows. The job would thus be done well for them easier.

There is in this interested advice that they give us something that we must remember, in order to make it the useful application for France, namely: What if we cannot be complete traditionalists, we must we guard against a^i^itraditionalism. Then- that it is so recommended to us not to be anti ^ let's start by not being anti towards others one of the doctrines which, in whatever capacity, part of French traditionalism.

In this regard, it unfortunately seems that we have gone backwards rather than forwards for some time years ; and, it must be recognized, the constitution of opposition leagues, advantageous at other points of view, had a lot to do with this negative result.

Precisely because the need for union becomes im- perilously felt by all minds, it is such di- rectors or inspirations of great leagues which seem blent have taken as their objective the annihilation of all the others, under the pretext that they are the most strong and we must create unity. This is an error serious, a wild conception to which must resist all members of similar groups. The realization of such data is also im- possible. This is not how unity is achieved; It is

thus, on the contrary, enmities are created and ruins are made. So there is a real crime here against France and, consequently, against the Catholic licism, since it currently has both causes merge.

Division exists. This is the fact from which we must leave to discern what is possible or impossible. Can you, once you have your flag particular, train those who fight under a another standard and for another ideal than yours?

no action on them. Some people like you; it's a reason why you don't please others. So what will become of them if you prevent them from per or if at least you give them back the group-difficult? Why want to stifle those who aren't we? What small-mindedness that which leads us to rarefy the air for all organisms other than those we lead! And what pride crazy to believe that our minds are broad enough to see everything, understand everything, undertake everything, everything succeed !

It does not seem that unity is now possible. ble in France. It is not the same with union. This can still be achieved, but it is not by absorption. Any league that aims for absorption is not useful; it is harmful. By making the efforts of its members to destroy the leagues competitors instead of using them only for destruction of the adversary, it does not fertilize these efforts, it sterilizes them.

– 514 –

Instead of mutually destroying our forces, we need to make them converge. For this, it is enough that apart from the conceptions which are particular to us lines, we have one which is both directly opposed to the views of the adversary and likely to solicit everyone's activity. This design can be provided by the study of the Judeo-Mason question-fuck, which enlightens us on the true nature of our evils, which teaches us the processes that have taken bent the enemies of France to defeat it and who reveals to us those by which we can have reason for them.

But isn't study still an effort that each Do any of us have to do about ourselves? We are therefore always brought back there: it is in us that, even in the political order, is currently our A real field of action; this is where we can do something for France. What's surprising-nant, since it is there that the occult Power was hidden tried to attack him?...

But, as a result, each of us, in these conditions, can, if he wants, something; and, by as a result, he incurs responsibilities which, in in the face of Eternal Justice, it is impossible for him to

THE WORK OF PROPAGANDA.

It is not enough that those who think and want
slowly really help France strive to escape
by the study of the Judeo-Masonic question at the em-

- 515 -

intellectual and moral grasp of occult Power. There is
forty million French people and it is necessary that
union of this enormous mass is undertaken. Without
doubt there are among them that we will never reach
but. This is by no means necessary. But
we will persuade an even greater number
that our teaching effort will be more broadened and
better organized. For this, a center of pro-
paganda.

This center exists in the French Antima-
connique and in the Joan of Arc Women's League which
both have their headquarters in Paris, 33, quai Voltaire.
The Joan of Arc League brings together in its Community Committee
a group of names like those of M^{me} the Countess
de Saint-Laurent, president of the Women's League
French women, the Marquise de Mac-Mahon, president
of a great royalist league, and Baroness Reille, pre-
member of the Patriotic League of French Women. THE
bringing these names together tells us to what extent
the study of the Judeo-Masonic question can be useful
common field of action between all the fractions
tions of the opposition and thereby tend towards this
union which would relate at least to one point and
which would be so essential to the salvation of France.

This is not the only advantage that this study presents.
feel. It alone constitutes a weapon of first
order, because of those used by the adversary
what we have to face.

In fact, this adversary was unable to reach the point where
we only see it because we weren't looking at it
and because the maneuver was thus made easy for him.

- 516 -

On the other hand, Freemasonry was built
by it to operate in the dark. put it

operation. It is based on lies. If we don't do not know. she can lie at ease and with profit. It's quite different if you know it.

Finally, the mode of transmission of invisible wills and the system of selections and suggestions that we have exposed requires time as an element essential cooperator. But the occult Power, fearing being unmasked in the eyes of France before having completed his work, is now obliged to hurry, because of the suspicions already aroused in the nation. In rushing he inevitably maneuvers badly, since the organism it uses does not allow haste. As a result, it compromises its cause.

For all these reasons the study of the Jewish question Masonic and even more propaganda tending to the dissemination of this study certainly constitute the best means of struggle we currently have—at our disposal against the traitor can-Jewish ance and against the hypocrite and liar Franc-Masonry. Not to mention that he is preparing others...

Treason ! Hypocrisy! Lie ! This is what we have to prove constantly and everywhere, in order to awaken French pride and to suggest—ture our race.

This is how we will establish a state of mind scientifically and rationally anti-Jewish and anti-Masonic, as required by the conditions of the

— 517 —

war declared to us by the government
secret of the Jewish nation.

So French people of all opinions who want to put your country before your party in your affections, and you, male and female associations who seek—in the useful work to be accomplished to fuel zeal of your members, to the chain for the propaganda of the study of the Jewish-Mason question—fuck it! Yes ! The chain ! because the house is burning and France, like its patron saint Joan of Arc, is on the stake! The work to which you are invited is not in no way a work of hatred, since it boils down in these two words: study! teach! These are not therefore not homicidal weapons other than those in question

DEFENSE MEASURES ESSENTIAL FOR SALVATION FROM FRANCE.

The study and propaganda to which we all have the duty to deliver to us must however lead to defense measures essential to the salvation of the France. But these measures, however effective they may be must be, there is nothing terrible, so we are going to judge.

It is quite certain that the anti-Masonic state of mind—that once created, a change of government will take place, in one way or another.

Will this change only concern men, or will it focus on the form itself? This is a difficult eventuality to predict. But what

— 518 —

whatever this change is, we must hold for certain—that on its own it cannot be enough for the France be saved.

We have made it clear why the form republican is the one preferred by the occult Power Jewish. He considers it the most fatal for us, and as the most favorable to the realization of its own views. It is, in fact, more opposed than another to traditionalism as well as to the genius of our race, and at the same time it provides it with a much easier to place your creatures in government. But a traditional monarchy would it succeed the current republic that the France would not be out of danger for that. We must consider ourselves fixed in this respect by the experience already done.

Indeed, after having been the prey for the first time of occult Power, France returned to its tradition. She had the government of Louis XVIII and Charles X, after having passed through the first Empire. She then had the government of Louis-Philippe. She had the Republic of 48, imbued with the Christian spirit here, blessing the trees of Liberty. She had the second Empire. In short, she was able to taste all the diets, and she was not saved for that. For—What? Because the political powers have had just that here with our eyes closed on the Masonic question

dice on that side, and that's the side that they were hit.

Whatever government we dream of in

– 519 –

because of the side of opposition on which we stand, we can be assured that this government will not could last if he did not take it upon himself to prohibit the Freemasonry in France and to withdraw the rights of citizens to Jews.

These measures, let us admit, cannot be propose if he did not feel supported by an opinion illuminated. And that's why the real battle plan for the French against the Jewish nation and against the Freemasonry consists of first of all creating a state of mind based on complete knowledge of the Judeo-Masonic question.

The ban on Freemasonry is not only a right for France; it is a necessity site.

A country cannot allow plotting against him. Governments, even the most liberated rals, do not tolerate conspiracy. A fortiori the Do nations have the right to be intransigent? on this point ; Or maybe they don't even have the strength to want to live. But Freemasonry, political secret society – it is now de- shown by the facts – is nothing else with us than a permanent conspiracy. She must therefore not not be tolerated by the French nation. 'The name of general safety, Freemasonry does not have right to existence. We said when speaking of the Catholic- licism that he had the right to life because he did France. We can say of Freemason- nery that she has the right to death because she murdered sinned, betrayed and delivered France.

– 520 –

It is therefore not, in principle, against the French masons that there is reason to take measures, it is against Freemasonry, that is to say against gold organization created for the preparation and execution tion of all plots.

This organization must disappear from the ground French. At the very least, she cannot operate freely. It's all there indeed. That the Freemasonry cannot function freely, and it finds itself almost annihilated.

When we speak of its prohibition, we do not we do not hide the fact that he would still have the resource of hide, as the upper masonry hides laughing. But the necessity where it would be to do it would render him powerless. It is, in fact, a company progressive distortion of consciousness, as well that we have shown. The total deformation does not can only be carried out in the higher groups. laughing. But these can only be recruited because that there are lower groups in which was carried out a preparatory deformation. The great service that Freemasonry renders to the Occupied Power cult consists in the fact that, thanks to its free functioning-ment, it takes within the secular world of excellence slow citizens whom it gradually makes hypocrites, mentors, fanatics, sectarians, destroyers and atheists. Do not allow its free functioning; she will hide, it is understood. But the good citizens whose we are talking about will no longer want to enter it. She does not will therefore be able to deform them more. She will no longer be able deprive France of those who, without this distortion,

– 521 –

would perhaps have remained its firmest, its most devoted and its most intelligent defenders. It is therefore by this we can muzzle it, given its mode of action: just by preventing its free functioning-is lying. The method is not complicated and it is not fierce.

The government that wants to tear France away from Occult power should not hesitate to use it. Permanently organized conspiracy, Franc-Masonry is outside common law. It has to be there bring in by removing the possibility of conspiring.

The means to be used against the Jews is neither complicated, nor more fierce. It is the same necessity to general security that can be invoked to take away from them the rights of French citizens.

When we read the endless discussions that took place from 1789 to 1791 within the Constituent Assembly

of French nationality, we see that the de-
Those who opposed this measure saw
just by announcing that despite naturalization in
mass, Jews would always remain Jews. Fourteen
times in two years, the assembly was of this opinion. But the
Jews know how to stand their ground and they also know how to inspire pa-
respect their friends. A fifteenth assault took place.
The majority of the Constituent finally allowed itself to be taken
to the suggestions which tended to represent the oppo-
naturalization as pessimists and
retrogrades. Tired of war, she ends up giving
victory for the Judaizing deputies. The rights of
citizens were granted to the Jews. But the facts have

- 522 -

vindicated those who opposed this measure.
The proof is now acquired that their fears
were not exaggerated. Consequently it is appropriate
to recognize that the naturalization measure is
fell wrong and it is in the opinion of these opponents that it
must come back.

The Jews, although having been made French, are
remained Jews. As a result, they have two nationalities,
while we only have one. They are thus in
outside and above common law. They need to be there
bring them in, too. They have no more right to be
French and Jews than others to be English and French
cais or Germans and French at the same time. They brag
for having endowed us with the principle of equality. This principle
is now turning against them. There is none
reason why they are not subject to it just as
We.

Let them be treated like everyone else is treated
foreigners, it is already too many, because their situation is very
special. They have, in fact, a secret organization
that others don't have. It would therefore be suitable for
general tranquility that they are subjected to a diet
particular. Instead, we proceeded in such a ma-
attitude towards them that we have today
before our eyes this truly extraordinary spectacle
of a race which, by an incredible privilege, has reached
to combine all nationalities in it!

The Catholic liberal republicans who border themselves
timidly demand the right to life for the
Catholicism in the name of freedom only - this in
which they diminish its cause, as we have

shown – are they capable, if they arrived at the power see, to suppress the freedom of Freemason-
laugh in the name of the freedom and security of France?
In the name of the freedom and security of France and
by application of the principle of equality, are they ready
to remove citizenship rights from Jews? If yes, it is
may be able to govern according to what is required
the salvation of the country. If not, it wouldn't be worth it
entrust them with power; they would be done quickly
devour like those of 1848.

The same must be said of their competitors.

No useful role to play for an Empire which,
by the Jews and by Freemasonry, is-
would be obliged to take under his protection that by which
he would have arrived, but that by which he would also be con-
damned to perish.

A traditional monarchy that would be remembered
by the wish of the country would perhaps run, because of
the strength of its principle, fewer immediate dangers
not to be intransigent on both points
which we take care of. She would, however,
also, condemned to perish if she abstained, as
the Restoration perished.

The measures we are talking about are legitimate
as long as necessary.

There are, it is said, one hundred thousand Jews in France and there
has thirty thousand Freemasons.

To the hundred thousand Jews we owe the three Judases
known under the names of Deutz, Dreyfus, Ullmo,
without counting the strangers; we must also
ruin of the General Union, Cornelius Herz, the Rei-

nach and panamist corruption, speculation and
hoarding of all products, without
put away the rotten meats with which we poison our
soldiers.

To these same hundred thousand Jews and thirty thousand
freemasons operating in concert we must all

act, persecution, proscription, denunciation,
theft, Wilson, the Humberts, the Baïhaut, the Mer-
Lou. the Pelletans, the André, the Clemenceau, the aug-
increase in crime in proportions
frightening, morals flouted, prostitution honest
ree, pantheonized pornography, depopulation
recommended, the family destroyed, the army betrayed, the
navy delivered, arsenals burned...

Is it through such titles that this tiny minority
of one hundred and thirty thousand individuals is entitled to the privileges
that we let him take? Is this why
that it must be placed above the law
mune?

France really has the right to ask the
opposition parties which one of them is
declares ready to take responsibility for the measures
defense on which national existence depends. That
he speaks who does not shy away from the ban
of Freemasonry in France nor before the
withdrawal of citizenship rights from Jews! If none
does not show up, it means that no one is worthy of arriving
in power, and poor France has nothing left to do but to
to sleep in the tomb where the heroes sleep
other times she knew how to give birth.

– 525 –

If, on the contrary, there is one who has the audacity, the
clear vision, energy and frankness necessary, again
once he speaks, because France needs to know
the one who can save her. The instinct of self-preservation
country calls that one. Whatever it is, it's in his
arm that France will throw itself.

FILN

CONTENTS

FIRST PART

The reasons for the Machiavellian plan on which was
built Freemasonry.

Experience that its founders had in matters

secret society.

FIRST CHAPTER

HOW THE OCCULT POWER WAS FORCED TO ACHIEVE CREATION
OF FREEMASONRY

Questions to solve 9

Reasons for which the occult Power imagined creation

masonic 18

The making of opinion. – Strangeness of the plan. –Indica
resulting 28

CHAPTER II

FIRST DIFFICULTIES ENCOUNTERED BY THE FOUNDERS
OF FREEMASONRY.

SAFETY WITH WHICH THEY RESOLVE THEM.

Impasse in which the founders found themselves at the beginning
of Freemasonry. –How they got out. –
Conflicting statements 33

A secret society that seems not to be one 42

Various feelings among the public at the appearance of the Franc-
Masonry. – Perversity of the founders 48

Initial recruitment – The three species of initiates, – Those
which the occult Power does not want 53

– 528 –

CHAPTER III

MODE OF TRANSMISSION OF THE WILLS OF OCCULT POWER.
ORDERS DO NOT GIVE IN FREEMASONRY.

Pages

Impossibility where the Founders of Francma were located
crassness to proceed towards their followers by method

Freemasonry was not constituted to be a
an action league, but a school of preparation for action
• 67

Reasons for the current transformation of Freemasonry
French in action league, but always excluding the me-
imperative method. How is this possible 69

An exception to the rule. – Orders given in a circum-
important stance. – The case of F.-. Morinaud 78

importance of the fact that we have just pointed out 84

SECOND PART

The mode of action of the occult Power,
Selections. Suggestions.

CHAPTER IV

MASONIC SELECTIONS. – PRECAUTIONS TAKEN
SO THAT THE TEACHING GIVEN IN THE WORKSHOPS BEARS ITS FRUITS

Freemasonry education society 87

Automatic selection by voluntary elimination 92

First developments 97

Creation of a special atmosphere in the Lodges. – Caution-
taken 107

CHAPTER V

MASONIC SUGGESTIONS. CREATION OF THE ANTI-MINDSTATE
CATHOLIC WITHIN THE LODGES. the SPIRIT of INTOLERANCE
ABOVE AND NAME OF TOLERANCE.

What we do in the Lodges. – Both suggestions may
braids 117

– 529 –

Pages

First suggestion. – “Holy and Holy” Freemasonry
creates.” – The dawn of time. – The Monster 121

The second suggestion. – How the Occult Power

betray them • • 130

The Fanaticism of Tolerance. – The Game of “Intiuenes in-
individually carefully covered » concealing the action
occult 135

CHAPTER VI

CLERICALISM AND CATHOLICISM. THE SCAPEGOAT. THE ACTIOX OF THE POW-
SEE EXTENSIVE OCCULT IN CONSERVATIVE ENVIRONMENTS AND JUST
THAT IN THE CATHOLIC WORLD,

The lie of “Clericalism” 144

Gradual walk. – The confession of the lie. – Eliet of the eli-
automatic mination ,•••:•■ ^^

The progressive march in politics as a consequence of action
exercised by the occult Power 161

Intervention of occult power in party leadership
who oppose him and even within the Church.. 165

CHAPTER VII

THE HYPNOTIZED OF OCCULT POWER

Transport of the Masonic state of mind into the professional world
tane 171

The two advantages that Freemasonry has benefited from:
monopoly as an organized Society, and invisibility of its
action 174

Perverseness cloaked in sincerity 179

The deep state of unconsciousness 1^3

CHAPTER VIII

exterior freemasonry and sub-masonry.
the outcome.

External Freemasonry 190

Sub-masonry 194

Penetration of non-Masonic groups 198

Total invasion. – Time for action 201

The one who is responsible 207

34

– 530 –

THIRD PART

On the path to truth

CHAPTER IX

SUBTERFUGE USED BY OCCULT POWER TO DECEIVE
THE PUBLIC ON THE RELIGIOUS QUESTION AND ON THE ORIGIN AND THE
PURPOSE OF FREEMASONRY.

Pages

What can we rely on to discover the Power?
see occult • 215

The Goddess Reason and Catholicism 218

Known tactic 223

CHAPTER X

THE LIE OF THE MASONIC VERSION ON THE RELIEF QUESTION
GIEUSE ALLOWS US TO GLIMPSE THE PURPOSE OF OCCULT POWER.

How the religious question must be posed to be resolved
solved in a rational way 229

What can we rely on to judge Catholicism in the
pass. – Data provided in this regard by the occult Power
and by Freemasonry 239

The Future Society. – The aim pursued revealed by the supreme
contradiction. – The only possible explanation 246

CHAPTER XI

CAUSES OF ERROR RELATING TO THE ORIGIN AND PURPOSE OF THE FRANCE
MASONRY. THEIR SUCCESSIVE ELIMINATION. THE FAILURE OF THE
THESIS BY MR. MAX DOUMIC.

The false appearances surrounding the mason question-
fuck. – The starting point 255

How are successive states of mind born relatively

one after the other false appearances 257

The question is finally asked as it should be. –Argumentation of Mr. Max Doumic 263

– 531 –

CHAPTER XII

SECRET SOCIETY THEORY. NEED FOR INK PERIOD
of incubation PRIOR TO THE BIRTH OF KRANCMASONRY.

Pages

Conditions and circumstances in which can arise and

develop secret societies 274

Secret societies born from a society of the same nature

pre-existing 280

Ancient secret societies 285

The Western world's inaptitude for secret organization.

– Considerable importance of this fact from the point of view of
search for the origin of Freemasonry 290

FOURTH PART

The Jewish origin of Freemasonry.

CHAPTER XIII

HOW THE JEWISH SETTLEMENTS SPREAD AROUND THE WORLD
AFTER THE DISPERSION WERE LEAD TO INCORPORATE THEMSELVES INTO A COMPANY
SECRET TIES AND HOW THESE DEFENSIVE COMPANIES
MIGHT BE AT THE START, BECAME OFFENSIVE.

The starting point 299

Constitution of Jewish colonies into secret societies defending
sive 306

Transformation of defensive Jewish secret societies into so-
offensive secret cities 311

CHAPTER XIV

THERE IS A JEWISH NATION THAT IS SECRETLY GOVERNED AS

The Jewish nation 318

There is a Jewish national government 322

The Jewish national government is a secret government

like that of Freemasonry 327

– 532 –

CHAPTER XV

TRACES OF THE JEWISH NATIONAL GOVERNMENT SINCE THE DISPERSION
until the 11th CENTURY.

Pages

The Great Sanhedrin 336

The Patriarchs of Judea 341

The Princes of Captivity 344

CHAPTER XVI

FROM THE 11TH CENTURY TO THE PRESENT DAYS.

The event of Tan 1005. – The secret constitution of the government
Jewish government was necessarily the consequence 353

Two documents from the 15th century 359

Some testimonies. – Position of the question in point
from a rational point of view. – The real evidence 367

CHAPTER XVII

THE INCUBATION PERIOD

The true situation of the Christian world since the 11th century. .. 375

The combat methods of Jewish secret societies 380

The breach opened by Protestantism • 388

CHAPTER XVIII

CRITICAL EXAMINATION OF THE THESIS OF ENGLISH ORIGIN PRESENTED BY
Mr. MAX DOUMIC, IN "THE SECRET OF FREEMASONRY".

The conditions of the problem of the origin of Freemason-
nerie which are fulfilled by the thesis of origin

Jewish 396

Summary of the thesis of Mr. Mas Doumic 401

First impossibility: it is ambition, not necessity,
which would be the cause of the birth of the secret mason society
fuck 403

The time condition 404

The aptitude condition 411

Other essential prerequisite 414

– 533 –

CHAPTER XIX

THE REAL ROLE OF ANOLETEF.RRK

ages

The essential intermediary 420

The only logical conclusion 42

PART FIF

The Jewish plan. The obstacles he encounters.
Our means of combat.

CHAPTER XX

HOW THE DREAM OF WORLD DOMINATION PRESENTS TO THE MIND
OF THE JEW AND IN WHAT FORM.

World domination 417

Character of this domination 444

Things faced. – Table of the march of the

Jewish nation 453

CHAPTER XXL

OBSTACLES (JUI STANDS IN FRONT OF OCCULT POWER
AND THE REASONS WE HAVE NOT TO DESPAIR.

The web of lies and the return of things 462

The situation of Jewish occult power inside 469

Another consequence of the maneuvers of the occult Power. –
Creation of other occult powers that counteract the

first 475

Consequence of this state of affairs in international politics
current national 481

CHAPTER XXII

THE CONDITIONS OF SALVATION

Who should we count on? 490

The tactics that are required of us by the situation of
Occult power. – Distinction between politics and creativity
tion of a state of mind. – The state of mind preferred for
we the occult Power. 495

53

Pages

The religious question 498

The political question. – The form of government of which
does not want occult Power. – How are these

preferences in this matter 500

What we have to do in the political order. – The effort

that each of us must try on ourselves 507

The work of propaganda 514

Defense measures essential to the salvation of France 517

Lyon. – Imprimerie Emmauel VITTE, 18, rue de la Quarantaine.

I BibliotliÀqu«
rtrsifé of Oftawe

The Library
University of Ottawa

d39003 0005297^426

CE KS 0604
.C6C7C 1909
C00 CCPIN-AL8ANC
ACC# 1143069

DRAKE MACCNN



French



English



Full text of " Pere N. Deschamps Les Societes Secretes Et La Societe Tome 1 "

[See other formats](#)

IHE

SECRET SOCIETIES

THE COMPANY

OR

PHILOSOPHY OF CONTEMPORARY HISTORY
BY N. DESCHAMPS

SIXTH EDITION

Completely redesigned and continued up to the present day

WITH AN INTRODUCTION

ON THE ACTIVITIES OF SECRET SOCIETIES IN THE 19TH CENTURY

By Mr. Claudio JANNET
– VOLUME ONE –

AVIGNON

SEGUIN BROTHERS

PRINTERS–PUBLISHERS
13 – rue Bouquerie – 13

PARIS

OUDIN BROTHERS

PUBLISHERS

51 – rue Bonaparte – 51

1882

All rights reserved.

© Saint Libère Library 2008.

Any reproduction for non-profit purposes is permitted.

AVIGNON.

– SEGUIN BROTHERS PRINTING

WARNING

FROM THE SECOND EDITION

The success of Father Deschamps' work has exceeded all our expectations. In less than a The first edition sold out in the previous year. This result testifies all the more to the high value of this work, which had been published under circumstances these are particularly unfavorable.

Father Deschamps had been struck by death at the moment when the printing of the first copy began lume. We were deprived of this final review that he would have contributed to his work, and even during For a time, its publication was halted. was not completed until the end of 1876, by the publication

n PUBLISHER'S WARNING

cation of a third and final volume, of which we We must extract the materials from the manuscripts left by the author.

But the subject he was dealing with is of such importance, he had contributed twenty years of study such precious treasures of erudition and insight effective investigation, which the work, despite its flaws material perfections, has struck the attention of all competent judges (i).

subject matter, the one in which all writers are posted
Laughters came to pick up documents as if to
the *most abundant and safest source.

Such a favorable reception from the public...
made it his duty to improve the
new editions of the book and to hold them around the neck
relating to events that have occurred since
no subject is, in fact, as important
in the very serious crisis that modern society is going through
last; and that is why the Holy See has not ceased,

(1) We reproduce below some extracts from the main
reports published by the most authoritative press outlets
in France and abroad.

FOR THE SECOND EDITION

in

in recent years, to encourage writing
independent vains to study and unveil the
shadowy activities of secret societies.

In concert with a devoted disciple of Father Des
fields, Mr. Claudio Jannet, we have
applied to collecting all documents on the
Freemasonry, which has appeared since his death
in France, England, Germany and in
Italy.

We were thus able to enjoy several
recent publications to clarify the story, if
the formation of the Masonic sect remains obscure.
nique, from the abolition of the Templars, until its
universal and almost lightning-fast propagation to
18th century. These new studies have only done more than
confirm the inferences made by Father Deschamps
had retrieved documents from his possession with
such remarkable sagacity. Completed, as
It is in this second edition, this part
his work now acquires a critical value
undeniable tick.

IV. PUBLISHER'S WARNING

contemporary confessions, indiscretions of writing Masonic vains, which establish the preponderant share The lodges' influence has greatly increased. tiplied since the establishment of the republic of September 4th and the persecution raised by Mr. de Bismarck against the Catholic Church. We were able to thus highlighting numerous documents, which put tent better and better in light, so that to convince even the most skeptical, the decisive action of sects in events since the middle of the last century.

At the same time, the work was supplemented by a series of new chapters relating to kultur-German kampf, to the war continued in France and in Belgium against Christian education, to events that brought about the triumph in our country the path of radicalism, and finally to Russian nihilism.

We have thus increased by almost double the documents and factual information contained in this second edition, and yet we we were able to reduce the number of volumes to two.

We achieved this result by distinguishing, by a special and smaller character, the names numerous quotes from Masonic and revolutionary writers

FOR THE SECOND EDITION

V

revolutionaries, on which all the claims from the book.

Father Deschamps' own merit, what gives him gives a very particular authority, it is not never to make a claim except based on indisputable evidence undeniable, placed before the reader's eyes. The physio-a very special nature of his work has therefore been preserved and even developed, as we can see, at the cost of this very expensive provision for

We were also able to condense the argument
tion and the presentation of the facts by a modification
in the plan of the work.

While scrupulously respecting the thought
of the author, which consisted of showing successively
Freemasonry and secret societies as...
destroyers of all religion, of morality, of the
family, of all civil and property matters, the ou-
The work has been divided into this new edition.
two separate parts.

The first one sets out the doctrine of the sects according to
their rituals and the most authoritative writers < rtis
from their breast, acknowledged or sponsored by her.

VI

PUBLISHER'S WARNING

In the second, they were grouped together in a narrative
followed, the facts being so numerous that the author had re-
gathered and distributed among the different chapters,
as a confirmation of his argument.

Thus brought together, the most curious research of
P. Deschamps, the documents so important that he
had gathered, found themselves forming a set
strikingly obvious. It justifies ad-
miraculously in this new form the subtitle
that he gave to his work: Philosophy of Vhis-
contemporary history.

A general introduction, by Mr. Claudio Jannet,
summarizes and clarifies the delicate problem of Vaction
secret societies in the 11th-6th century, with all the
The rigor of the scientific method. The forms if
various forms that the hidden actions of sects take
are carefully distinguished and placed at their
true point of view. Thus enlightened in advance, the reader
The developer will be able to follow the developments more profitably.
elements of the work.

Monsignor de Ketteler, that highly political mind, that prelate
so devoted to the Church, he said a few years ago:

FOR THE SECOND EDITION

VII

A specific study on Freemasonry would satisfy a
of the highest necessities of our time. A
book which, by fulfilling all the conditions of
science and criticism would make known the origin
Gine, history, nature, practices, symbols
boles, the situation of Freemasonry and its
influence on modern states, would have a merit
invaluable. It would finally dispel the shadows that
envelop this mysterious society, and allow
to judge her with full knowledge of the facts.

These words of the great Bishop of Mainz have
have always been present in our thoughts, in the
arduous revision work to which we have plunged
my books and we dare to believe that, willing and
completed as it is today in this
second edition, the work of Father Deschamps rem-
fully complies with this program.

In this redesign work, we have meticulously
carefully respected the thoughts of the venerable author,
and we have always sought to draw inspiration from it
in the assessment of the events that have
products since his death. The loyalty that we keep
gifts in his memory, the care with which we have
having gathered the teachings of this master with such a mind

PUBLISHER'S WARNING

seen

firm and with such a penetrating gaze; the love that
we ourselves bring to the Church and to our country
gives us hope that our judgments will not have
not excluded from those who would have been his own. But,
as it was impossible to distinguish by a
External signs include new sections and passages
the wording of which had to be rewritten from the original text
mitif of perpetrator, we declare to claim for
we assume sole and unconditional responsibility

assessments contained in this second edition
tion.

May 15, 1880. F. SEGUIN.

Since the publication of the second edition, the work of Father Deschamps gathered support from the Church and the political world. the most valuable endorsements. Let us be permitted to cite particularly the praise that the Bishop of Grenoble deigned to bestow upon it, Monsignor Fava, who, in his life as a missionary and bishop, has made it possible to study Secret Societies in all their aspects. The eminent prelate declared that Father Deschamps' work... now completely fulfilled the program outlined by Monsei-

Kettcler's son; and, on the occasion of our publication, he addressed the Catholic Review of Institutions and Law, two letters, which contain the most lucid exposition of this vast subject with the profound views of a Christian philosopher (1).

Mr. Lucien Brun, for his part, kindly agreed to bring this work to our attention. as "the most useful book of the moment, and which contains the lu-
"Première on men, on things and events."

By publishing a new edition after six months, we have believed that such authoritative assessments imposed upon us the duty to to complete and further improve the masterful work of our master revered, by some additions relating to the most important events, recent in France and Belgium and by new documents attached, which can be found at the end of each of the two volumes

November 15, 1880. FS

(1) Grenoble, Baratier publisher, and in Paris, at the Société bookstore bibliographic (in-12, price 0.00 and 20 centimes).

EXCERPTS FROM PRESS REVIEWS

ON THE FIRST EDITION

{Union of March 3, 1874}.

A priest whom we knew as learned and steadfast, devoted to good, devoted to the Church and to the conditions of order in this world, witness attentive and insightful about the affairs of his time, reader, dear-
A tireless annotator, deeply in love with the truth, always indomitable in his faith and thought, he recently died

Nothing more instructive, more curious, or better demonstrated.
That's where the masks fall and the veils are torn away.

Freemasonry is there in its origin, in its branches
ches, in his doctrines and works. The author was never
affiliated, but he read everything that affiliates wrote in France, in
Italy, Germany, England; he calls everything by
He names his own name and names those who need to be named. He proceeds chronologically.
And he provides quotes and proves everything he claims. He always walks.
In good standing, always equipped, always armed. It's a vast erudition.
contemporary applied to men and things that we
It is important to know who holds the secret of the events of
our century. This work, entitled: Secret Societies and Society
or philosophy of contemporary history, is the brightest light
that has been cast upon the dark world where things have been forged since
for a long time the most cruel armies against the Church, royalty and
the most beautiful traditions of humankind.

Mr. Poujoulat,

X

EXCERPTS FROM PRESS REVIEWS

(Le Monde, April 3, 1874).

"Those around the university monopoly wanted to die
to draw the attention of the civilized world to this other scourge
At this time: occult associations. The dignified and respectable
The writer will not have seen this book, for which he had been gathering material since
for so long such curious and conclusive materials; but of
Pious and devoted friends took care to edit it. The first volume
has just been published and we draw the attention of historians to it.
and thinkers.

"The author studies in turn Illuminism, Martinism, the
Freemasonry, Carbonarism, and proves that a common idea
One brings all these systems closer together, namely the hatred of the spirit
Christianism and the worship of nature or matter. It is in
from the writings of the principal initiates he draws his evidence: these are
the Weishaupts, the Voltaires, the Saint-Martins, the Cagliostros, the
Clavel, the Ragons, the Louis Blancs who provided the documents
through which he discovers the true purpose of secret societies, to
through the calculated phantasmagoria designed to deceive the weak, the

Behind the apparent action, this book opens the backstage of the drama
We strongly encourage all those who wish to follow his
"Various adventures follow the author in this part of the play."

Mr. Bernardi.

ON THE FIRST EDITION

XI

(Correspondence between Saint-Chehon, dated March 12, 1874).

In his latest encyclical, the Pope stated emphatically that the
Freemasonry, with its network of lodges around the world
third, was the cause and agent of the persecution that raged in this
moment against the Church. We understand the full truth of this
speech while studying an important work entitled: Societies
Crete and society or philosophy of contemporary history.

The role played by secret societies in our time gives
great interest in the author's revelations, who devoted twenty
years of research into this work, which has the method and all the value
of a judicial inquiry. He wanted, in fact, to rely exclusively on
information on Masonic publications printed with the authorization
official statement of the Grand Orient, and on the confessions that after each
revolution, the actors in these events are not lacking in
TO DO.

We cannot overemphasize the importance of serious men studying
this order of events in the book of our learned and insightful publisher
cist. They will see Freemasonry there, allying itself with all the
sects of philosophers and enlightened individuals, preparing for a long time the ex-
revolutionary upheaval of 1789, then uniting his fortune and his schemes
to Napoleon I, fomenting the revolutions in Spain and Italy, ap-
to prove and facilitate the coup d'état of December 2, 1851, and finally,
as the Masonic sheets have recently stated, to establish on
the ruins of France and the Church, the new German empire.
Therein, we are sure, lies the true key to contemporary history.
poraine 1

EXCERPTS FROM PRESS REVIEWS

(The Polybiblion, walls 1874).

Through the abundance and choice of sources, through the method and the Thanks to the author's penetrating power, this important work has... character and value of a broad legal investigation. It must form three substantial volumes. The first shows us successively the Freemasonry and secret societies, which all recruit from within it, as destroyers of religion and morality, of any political authority. We cannot enter into the analysis here. lyse. We will only mention the curious history of the Freemasonry and the addition of God's name to the statutes, in 1854, as a measure of imperial police, but with comments silences which perfectly allow the pantheistic Freemason and an atheist to accommodate himself to it; then the exposition of the capital grade of Rose-Cross, whose rites contain the most odious apostasy of Christian character and faith in the divinity of Jesus Christ. numerous comparisons, where the immense erudition of The author shows that a host of renowned writers, since Michelet and Quinet, up to Cousin and M. Renan, drew their sensational systems within the old and indigestible repertoire of rituals and allegories of Freemasonry. To be one of the accessory aspects of the book, it is not one of the least curious for people who like to follow the lineage of ideas and doctrines.

This is the first edition, XIII.

(Le Contemporain, December 1874 issue).

Readers of Le Contemporain have not forgotten the curious work on Women's Freemasonry, which appeared in the first issues Sound of the year. These pages were taken from a large book on secret societies, the first two volumes of which come to appear... •...

Struck prematurely by death, Father Deschamps did not had time to give his work the final finishing touches. But serious readers will nonetheless appreciate its importance documents implemented, as well as the sagacity of the criticism from the author. He never wanted to rely on revelations. confidential details, which add spice to a book, but to which Those found guilty can always deny the charges.

with the official approval of the Grand Orient and by the testimonies
the very actions of the authors of our contemporary revolutions. • . .

There is no shortage of frivolous people who don't like being told what to do.
speaks of the perils of society and who would prefer not to see in the
Freemasonry is nothing but harmless charades. The facts that we
as we have just indicated, according to Father Deschamps, are unfortunate
too real to deny. Also, the publication
of his work is an eminent service rendered to religion and to
country.

HT

DBS EXCERPTS PRESS REVIEWS

{The Decentralization of March 23, 1874}.

Where did the author manage to gather such a large quantity of documents?
and evidence forming the basis of three substantial volumes? Him-
He even says so himself: they cost him thirty years of research, of
long vigils and in-depth study, not only of all the
Masonic manuals, but also and especially all the works
ges of the illustrious masons. Thus, following step by step the work
a dark and mysterious woman, neglecting none of the slightest clues,
surprising the slipped-out confession, the diverted word, he was able to gather in
a body of thousands of undeniable witnesses, reporting all the
stages of evil, its predominant role in the misfortunes of
the current era and raise the alarm about the greatness of
penl. • • .

Father Deschamps neither invents nor deduces. He copies and all
days, let us repeat, citing the volume, the page, the edition where all
can verify what he says. . t.

Sim THE FIRST EDITION

XV

(Le Nouveau Monde de Montréal (Canada), April 23, 1875).

The two volumes before us are already pre-heavens in more ways than one, and they are destined to cast a great shedding light on all the obscure points of contemporary history. Society will also find the remedy for its ills there, if it still has them. the will to save oneself. It would be too long to analyze this magnificent fiqué work. 11 It will suffice for us to say in two words what it is and to recommend it to readers who enjoy curious readings his, instructive and true.

This is one of the most comprehensive studies on secret societies, their their origin, their purpose, their tendencies, their mysteries, their rites, their doctrines and their actions and words.

When we measure the power that eleven thousand can have lodges having at their disposal all kinds of propaganda and all Given the available means of action, it is perfectly legitimate to tremble for the future. of the company.

From this point of view, Father Deschamps' work is frightening. but the fear it should inspire in the leaders of nations would be very beneficial.

We could make extracts from it that would be of great interest. ly. But we would have plenty of choice and we prefer to refer readers back to the work itself.

INTRODUCTION

ON THE ACTIONS OF SECRET SOCIETIES

19th Century

Freemasonry is not child's play, a a gathering of bon vivants, a factory of short stories scales, or even a charitable society. It is first and foremost a kind of laboratory, where the great ideas of the time combine and assert themselves to then spread into the secular world under a tangible and practical form. We are the phi- The philosophy of liberalism.

F.*. Aviella's Goblet,
Senator, member of the Grand Orient of Belgium

In the 18th century, Freemasonry was so widespread

since that time without his consent.

F.*. Malapert,

Speaker of the Supreme Council of the Scottish Rite
old accepted.

INTRODUCTION

ON THE ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

I. – The problem of the Revolution.

For the past one hundred and fifty years, the modern world has been plagued by an instability, which sometimes manifests as convulsions in the
What are the governments and security institutions that have been swept away?
lares, sometimes through slow but continuous work, which dissolves the principal principles of religion, law, morality, hierarchy, on which
Society has always rested.

The Revolution, that is the name our contemporaries give to this formidable phenomenon. For most, this name is like the enigma of the ancient sphinx. Few of them could define the Revolution, but no one remains indifferent to it: some
Some cheer her, others regard her with terror, all sense that she is an absolutely new fact in history, which has nothing to do with common with the accidental revolutions of the past, and that under its most diverse forms, in its religious manifestations, political and social, the modern Revolution is always one.

20 ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Moral evil, that is to say, man's revolt against order, has probably always existed since the day of the original fall. But until the last century, heresy could disturb the peace religious Christianity, without the governments were shaken and the hierarchy of the working world overturned. Only a few more penetrating minds embraced the chain of events. the disastrous moral and social consequences that result necessarily an attack on dogma; but the masses popular and national systems remained stable, as if fixed by the

and the day when the great voice of the papacy, the extraordinary remedy
Born of an ecumenical council, the impassioned words of the saints
came to shed light on the world, the society strengthened on
Its base was peacefully resuming the course of its destiny.

The great schism of Protestantism in the 16th century
seems, in some of its aspects, to resemble the terrible phenomenon of
our century; but a large part of Europe was preserved from it
raised, and after fifty years of political and social unrest,
The evil remained confined to certain areas; the poison of the new
heresies even seemed to have lost some of their activity within a
a company whose parts were all linked like the foundations of a
gigantic building.

In the past, the ambition of princes, the oppression of the powerful, the indoctrination
The number of subjects sometimes caused bloody disturbances, but
They did not extend from one country to another. France did not feel
not the after-effects of the shocks caused by Wyclif, the Angle-
The earth witnessed, from afar, the painful scenes of the Jacquerie.
Germany suppressed the Hussite War and, later, the revolt.
peasants, without the neighboring peoples even having to worry about it
alarm.

The modern revolution is quite different. It attacks first

THE PROBLEM OF THE 21ST REVOLUTION

to religion. The Catholic Church is especially the object of his hatred;
sometimes his worship is outlawed and his ministers are put to death;
She is always stripped of the possessions that are in her hands,
heritage of the poor and it is deprived of its legitimate influence on
social order. The separated Christian denominations are under attack.
to the same hostility, precisely to the extent of Christianity
positive that they retain; because the notion of the subordination of the
Civil society's adherence to a positive divine law is the principle that the Re-
This revolution seeks to destroy the very soul of the people.
Negation is its very essence.

The legitimate sovereigns, who make themselves its instruments in this
anti-religious war, are initially surrounded by flattery; their
power is momentarily increased; but after a certain
A time of words still full of prestige, words of freedom
and equality, resound like a funeral knell. It is necessary that the
Traditional powers are transforming, let them bow before
the dogma of popular sovereignty, and then, after a new
At this stage, the Republic is proclaimed the only political form
worthy of the people raised under these new influences.

vail with the hierarchy that results from it and subordinates the worker to boss, to the big owner, will also be devastated destroyed. The Revolution dissolved the family as a social unit, She removes his religious consecration by pretending to do Marriage, a purely civil act, is destroyed by this policy. economic by proclaiming the exclusively personal right of the individual to enjoy ownership, instead of transferring it correlative sion of the land or workshop and the duties attached to their possession the solid foundation of the different classes.

She tells the worker that he is Végat of his boss, the boss that he is free, that is to say, has no duty towards his employer Friday, and that is how, by proclaiming brotherhood, she ignites the social warfare even in the humblest workshop.

XXII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Property rights are under attack from the most logical thinkers. 4th, the Revolution as an oppressive institution; new combinations are designed to make the animals work and graze. human herds. The fires of the Paris Commune, the Wild scenes from the American railroad wars the ferocious attacks of Russian Nihilism appear as the preludes to the gigantic clearing work, necessary, according to scs prophets, so that a new social order could result from the action of unleashed forces of nature.

The Revolution is universal. Despite racial differences, of climate, of economic state, it spreads among the peoples ideas and formulas that have the power to elicit them; she attacks all institutions founded on historical tradition; it introduced, if necessary by force, into societies, principles new things completely unknown to previous ages, such as the separation of Church and State, the monopoly on education by the State, freedom of the press. The peoples of the north are at complexions like those of the south, the young republics of America like the monarchies of the old world. Russia with its ins its unique communal institutions, its immense territory with The scattered populations are shaken by the revolutionary fervor. similar to the densely populated urban areas of manufacturing regions Western killers.

This fact, so new in history, struck Mr. de Tocqueville and inspired these remarkable words in him

and shut themselves in. The French revolution had no end
clean ritual; moreover, its effect has gone so far as to erase in a way
from the map all the old borders. We saw it bring them closer together.
or divide men in spite of laws, traditions, and customs.
characteristics of the language, sometimes making enemies of the competitors

THE PROBLEM OF REVOLUTION tfxill

Triots, and brothers of foreigners, or rather she formed, above
of all particular nationalities, an intellectual homeland
common, which men of all nations were able to become
citizens (I).

Since the middle of the last century, the Revolution has not ceased
to walk and progress. So far all efforts di-
Those who stood against her seemed powerless. She has not yet backed down on
Not a single point, nor did he abandon a single one of his conquests. Barely
Is she forced to take a break, which she resumes with more
its destructive power.

A wide variety of explanations are given for this problem.
as vast as it is new.

Pantheists and materialists see this as a brutal fact,
which finds its justification in its very manifestation. For them,
It is a phenomenon of evolution similar to this transformation
continues, which false scholars claim to recognize in the world
Plant and animal life. Socialism, Communism, Nihilism,
are for them all fatal steps, just like the Li-
They glorify both rationalism and rationalism in turn.
like forms of the perpetual becoming that carries humanity along.

But reason, the intimate sense of personality and responsibility
Individuals strongly protest against this theory.
The practical conduct of each man taken in particular as
that of the people constantly refutes these hypotheses, instinctively
protest which is the best refutation of the sophism!

. The Old Regime and the Revolution, p. 15 (Lévy, 1866J.

influence through infiltration, so to speak, than the the same theory, stripped of its most shocking forms, is proposed produced by the pens of conservative writers, even religious ones feeling.

Mr. de Tocqueville, who, as we have just quoted, described with so much penetration, the phenomenon of the universality of the Revolution tion, unknowingly underwent the influence of this error, when in the following his book, he represents the movement that erupted in 1789, and which still endures, like the fatal result of a long and slow transformation of social relations, like the fruit natural of the old regime having reached its final development ly. For him and a few of his straggling disciples, "the "The war on religions is merely an incident of the Revolution," "a striking yet fleeting feature of his face, a pro- "passing flow of ideas, passions, particular events" "which preceded and prepared it, and not its own genius (1)."

Others, going further, claim that the Revolution is providential, that it is the necessary consequence of the prodigious changes brought about in the modern world by the major physical discoveries of our time and by the progress of the industry.

Nothing is as false and dangerous as such theories.

Contrary to the most obvious facts, they are unaware of the the essentially anti-religious character of the Revolution, and one can be sure that, if the illustrious writer who propagated it had ass

ti) Tocqueville, The Old Regime and the Revolution, p. 7,

THE PROBLEM OF REVOLUTION

XXV

his appreciation of the events of the last thirty years tions would have been greatly modified.

The Revolution, first and foremost an enemy of the Church by its very nature, tion cannot be willed by God. It cannot advance to be the necessary consequence of discoveries, of progress material things that are gifts of His goodness bestowed upon mankind. These

and it depends solely on their free will to counterbalance the softening effects of material prosperity through a search for the greatest of moral virtue.

The profound alteration of relations between the different classes has had for the occasion the disruption brought about in the work schedule through the use of coal, through railways and through the advent of large-scale industry; but a roughly similar revolution had taken place three centuries earlier following the implementation of hydraulic engines and the discovery of the new world.

The old economic relations had been deeply changed. As things changed, new forms of wealth had been created. New bosses had risen, but the essence of the relationships

t

The relationship between the owner and the worker had remained the same.

Moreover, note that the concentration of power produces a reversal of the philosophical and political ideas of the Revolution: it tends to constitute an increasingly economic hierarchy accentuated, at the same time as in the political order one proclaims the absolute equality of citizens and universal suffrage!

The real cause of modern social antagonism is destruction of the role of religion in all classes and the lack of understanding of the completeness of their duties which impiety brings about among the nations who engage in it.

XXVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

The spectacle of triumphant political revolutions and the overthrow of traditional sovereignties further aggravates this antagonism of legitimacy, because it shakes the ideas of private law through legitimacy given to acts of violence committed in public order. Every political catastrophe is inevitably followed by progress towards new socialism: we saw it in France in 1789 and 1830, in Italy after 1860, in Spain after 1868. Germany unified, it is experiencing at the expense of its social peace what has been done to it. It was worth the revolutionary annexations of 1866 and 1870.

The social revolution is therefore merely a consequence of the Political and religious revolution.

in decline, it is to place at the forefront of secondary causes
res and deny the main causes, those that were truly at work
health. Undoubtedly the abuses of the ruling classes in the 17th and
The 18th century had greatly weakened the institutions which
are the natural defense of societies, and they have thus made it possible
This could jeopardize the success of their enemies. But abuses have always existed.
They existed, they are the consequence of human infirmity, and history
shows us that nations are healable, that they can
always reforming as long as they haven't lost the notion of
Good. The restorative reigns of St. Louis, of Louis XII,
Henry IV and his contemporaries are shining examples of this in our own country.
Indeed, these abuses were merely a pretext for the Revolution:
Wherever she triumphed she preserved them, aggravated them even.
through oppressions that it conceals by systematizing them and by
giving them the appearance of legal order.

Moreover, the violence of his attack is inversely proportional to these
abuse, one might say. The old regime was much more burdensome in
Germany as in France at the end of the 18th century. Never the abuses

THE PROBLEM OF REVOLUTION

xxvn

the feudal system in our country was not comparable to that which has
enslaved the working-class populations of England following the e-
establishment of large-scale industry and the triumph of the regime
elementary (1); but these countries are those that the Revolution has most
long spared. Could these be abuses of the old regime that
today they encounter on the virgin soil of America the radishes
Caux and the Socialist Workers' Party? Is this 'the lack of freedom'
public, as some confident liberals claim, which
secret societies are multiplying in this country, where freedom exists.
of the most unlimited association? These companies must, for-

(1) In Germany, the drafting of a large number of free peasants
The condition of serfdom was a consequence of the repression of the war
peasants and Lutheran doctrines on the unlimited power of
princes. Throughout the 18th century, the dues imposed on
inhabitants of the countryside, were significantly worsened. These facts are
now definitively acquired by science; one can in particular...
see the exposition in Janssen's masterful work: *Geschichte des deuls -
chen Votkes seit dem Ausgange des MillelaUers* (Freiburg in Brisgas,
Herder, 1878-1879, 2 vols.).

As for England, it will suffice to recall here the famous pro-

The noble orator pointed out with courageous frankness the state of abrupt weaving into which the classes had fallen for half a century female workers. In a very moving painting, he showed the deceiving father his thirst by drinking gin, the child calming his hunger with opium, the prostitution feeding both mother and daughter, finally, as a result of oppression the union of bosses and the hard labor in factories, average life reduced to seventeen years 1!

France under the old regime never experienced such horrors.

It is even noted that, during the years preceding the Revolution, the material condition of the lower classes and particularly the peasants' situation improved significantly, as noted by very-ju-Tocqueville, wittily, in *The Old Regime and the Revolution*. As for to the suffering of all kinds that the Revolution inflicted on the people French relations, from the sole point of view of material progress, and regression The enormous consequence of this is that we find the authentic painting in the reports of the State Councillors sent on mission in the year VI. They were published by Mr. Félix Uocquain, in his informative work; *The State of France at the 18th Brumaire* (Paris, 1 vol. in-18, 1877).

XXVIII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

follow a hidden and universal goal, completely independent of the the social state of Europe, so that we can meet them there too.

Let religious men take heed! Religion is also compromised by the thesis of the fatal Revolution as the traditional political principle.

What! The contingent changes brought about by the course natural forces at the time would have been disastrous for the cause of eternal truth. What? Revealed religion would have lost its dominion over such a large part of humanity, by the mere fact that the interests of temp the pores of men would have changed, that they would have seen grow their wealth and intellectual culture, because such and such The government would have fallen short of its mission? How so? Has Christianity lost its practical value in the face of... Are these phenomena also secondary?

These, however, are the contradictions to which the thesis leads. which presents the advent as a necessary and inevitable fact of a revolution essentially hostile to Christianity and to the Christian social order.

But the terms of the problem are completely changed if... fun acknowledges that, for a century and a half, a powerful association tion, whose principles are identical to the ideas realized by the

acting in all parts of the social body, sometimes through the press, the platform, youth education, sometimes through plots, but always marching towards the same goal.

This association exists; it is Freemasonry, which is the source and like the mother of all secret societies. She has begun to take effect in the early years of the 18th century, and the progress of the Revolution was in proportion to its spread. Today it has more than twelve thousand worldwide lodges and countless members, who occupy positions, from which they direct the thought and action of their fellow citizens

THE PROBLEM OF REVOLUTION

XXIX

toys. It forms everywhere a compact body, connecting in its within secret ties the most private societies. They may appear different, but their doctrines are the same everywhere: Its unity, its universality, thus explain the unity and the universe the saliality of the Revolution.

As soon as Freemasonry emerged from the shadow of its com From the beginning, the Holy See has consistently pointed it out as the great religious, political and social danger. Since Clement XII, In 1738, up to Leo XIII, all the popes warned the sovereigns verains. But the sect, thanks to the secrecy with which it shrouds itself, at The lie, which she has turned into a system, has had the supreme skill to deceive those it was driving to the brink of disaster about its true scope. It initially presented itself as a fun gathering and a charity, while she was breastfeeding at her breast a conspiracy against religion and monarchies *

The Revolution, when we separate it from secondary causes and from local circumstances, therefore, appear as a huge conspiracy which has succeeded so far, not through historical inevitability, nor by a cause superior to human responsibilities, but through the audacity of the conspiracies and, above all, through the failure, by the willful blindness of those who, instead of fighting it, systematically turned a deaf ear to the pilot's warnings infallible, given by God to humanity.

XXX ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

II – SECRET SOCIETIES AND THE MEANS OF STUDYING THEM

THEIR ACTION

Things have reached the point where it is difficult to focus the attention of the men of our time on societies Cretans and their role in contemporary historical events raine.

The majority of writers for the past century, the greatest name one of the masters of youth for almost fifty years all the voices of the major European press at present, belong to Freemasonry. However, even for the most An honest man of the world, involved in the lodges, for the most part innocent apprentice, it is a strictly sworn rule, not to never speak or write in the profane world on ma- order conic nor on secret societies.

Hence this singular phenomenon, which strongly signals Well, Bishop de Ketteler, that penetrating mind so well versed in the contemporary politics:

Freemasonry claims and obtains in the universe the entire remarkable privilege of a completely exceptional position nelle. It's not a question of her being the only one in the world, except in exceptional c tions near, in the public press, and she does not want it to be so question. While the priest speaks and pronounces on all the other relationships that interest men; while Christ Tianism, with all its teachings and prescriptions, that the State, with its laws and constitutions, is the object of the dispute percussion, while even the most intimate personal relationships

METHODS OF STUDYING SECRET SOCIETIES XXXI

are brought to light, Freemasonry alone, according to a General European consent is a sacred thing to which It must not be touched; everyone is afraid to speak of it as if it were a a kind of specter. This very strange position is already proof of The immense power that Freemasonry wields in the world of (1).

That is why, without even mentioning the present time, in so many stories of the 18th century and the Revolution, a systematic silence The theme is maintained regarding the very existence of Masonic lodges. The actual degree of their influence can be debated among men my equal good faith, but the fact of their multiplication and of Their activity is essential for anyone who doesn't have a pen tied to their head, and we

Cretans, several did not interpret their ser- so strictly
ments, and did not hesitate to proclaim loudly the power
of Masonic action.

Other writers, and more advanced ones, seem to have taken to
task of confusing the public.

Here, for example, is Mr. Bluntschli who, in works re-
notable precisely for their vast erudition, described all
the elements of the modern state and politics. It does not limit itself
not to legal forms; exactly like a catalogue, it deals with
successively of all manifestations of political life:
Parties, press, associations, public opinion. Only companies
secret, so numerous in modern states, are not indicative
found in this encyclopedic journal, and yet Mr. Blunts
Chile cannot ignore this. He is the grand master of one of the powers.
Masonic lodges in Germany, and he filled entire volumes

(1) Freiheit, Auktoritcet und Kirche, p. 218.

XXXII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

special publications of the order through its speeches on the in-
influence of Freemasonry. But these books intended for the world
laypeople do not let anyone suspect the slightest word.
I don't know, thanks to long habit, how to recognize the ways of
specific considerations for affiliates. One of the most significant factors
of modern history is thus systematically removed from the
knowledge for uninitiated readers.

Nevertheless, as the Revolution made progress
Sandstone, the veil was lifted, confessions multiplied, men
My most progressive members were not afraid to raise their voices and to
to blame those who are backward for their lack of courage and logic.
Louis Blanc, among others, brought to light the pre-
the significant role of secret societies in the events of the 18th century
century. Henri Martin devoted many pages to them in the
last volumes of his History of France (1). After having de
He described the variety of their rites, concluding that they were,
until 1789, the general instrument of philosophy and the
laboratory of the Revolution. It is by alluding to those times
that Madame Georges Sand said for her part "that there are moments
where the history of empires exists only nominally and where
The only truly alive things are the sects hidden in their
breast (2).

Prominent statesmen, however, did not allow themselves blinded by common error, and saw from what source The poison that agitated the entire modern world was flowing. The popes

(1) History of France (fourth edition), vol. XX, pp. 399, 400; vol. XVI, pp. 526, 532, 535.

(2) The Companions of the Tour de France, preface.

METHODS OF STUDYING SECRET SOCIETIES XXXIII

and their ministers were at the forefront, as we have already said. From a purely human point of view, Rome is the place of the world where one is best informed. The incomparable diplomacy of the saint* The seat provides all the more reliable information because it is more unobstructed. secondary interests. The representatives of an institution that knows it must last as long as the world is certainly well placed used to judge the course of time.

When minds like Consalvi and Joseph de Maistre signed they were making known to all European courts the danger of these societies Cretans, they did not obey vain terrors nor hal- morbid visions.

The warnings, moreover, followed one another without interruption. rupture and the most opposite sides.

Protestants like Mr. de Haugwitz, in his Memorandum to the sovereigns assembled at Verona, – Mr. de Haller, the eminent publicist, – the statesmen of the Anti-Masonic party,

r

in the United States, – Eckert, the courageous and learned Saxon lawyer, have shown that secret societies jeopardize the political order litigious and civil matters, no less than religion. More recently, Bishop de Ketteler, the illustrious bishop of Mainz (1), – Mgr Dupan- wolf(2), – Cardinal Deschamps, Archbishop of Mechelen(3), have, with their high authority, demonstrated that Freemasonry was the greatest peril of modern times, according to writings where the lessons of logic and the teachings of history are presented in a striking way.

Cardinal Mathieu, summarizing the long experience of his life as a bishop and public figure, he in turn wrote:

(1) Éreiheit, Åuckoritæt Uhd Kirche, 1865, and Kami Ein Christ Frei-Maurer sein, 1869.

(2) Study on Freemasonry, Paris, Douniol, 1875.

(3) Freemasonry, its character, its extent, its organization, its sources, its tributaries, its purpose and its secrets. Tournai, Casierman, 1863.

3

XXXIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

"Jo is struggling to understand how he..."

"the fact that the powerful of this century do not even look at—"

"around them, and so close to them, that which undermines and gnaws at them"

"awaiting their complete overthrow. I am very convinced that

"Most of the major and sinister events of our time have

"were prepared and consumed by Freemasonry." {Letter from April 7, 1875 at 31. Robinet de Cléry.)

In England, it was Cardinal Manning who, on October 1st

In 1877, he spoke thus before an important political meeting.

tick:

"We have all seen an empire that was created by a revolution; on the throne, an emperor whom devolution had placed there, and who, throughout his life, drew inspiration for his politics from bombs exploding beneath his feet and revolutionary principles naires.

"Even today, we see a monarchy which, under the pressure from revolutionary secret societies sidelined the laws and those who governed, and violently and openly stripped men of their most obvious rights; a king legitimate was seen, waiting and watching to appropriate what the Revolution was bound to catch him in its net. We saw all of that. we, with our eyes.

"And even today, this war which has so miserably Covered in ruins and blood, the soil of Serbia, this war has no action has been taken, it is not being pursued by the authority of Those who are in charge of governing this country. Those, at the time present, no longer have authority in their hands.

occupied by an army that is a foreign army, much more than a Serbian army, and then they tell you that behind it there is a certain imperial throne, a war party that makes these things inevitable.

"If I insist on all these things, it is so that you understand-

METHODS OF STUDYING SECRET SOCIETIES XXXV

deny that these are neither the emperors, nor the kings, nor the princes, who direct the course of events in the East. There are something above them and behind them, and this something, more powerful than all of them, will make itself felt when the time comes. arrival. Yes, the day when all the armies of Europe are engaged embroiled in a massive conflict, then, on that day, the Revolution, who until now has been working secretly underground, will have found The opportune moment to reveal oneself in broad daylight. This has been observed. for Paris will be seen again for the whole of Europe

"And if the leader of Christendom on earth has remained silent" in a moment of such grave peril, it is because he and his predecessors sisters, with voices whose firmness never wavered, have never ceased to warn the governments and princes of Europe Christian rope to be very wary of these secret societies and revolutionaries, who work to undermine and destroy their thrones, and social order in all countries; it is because he knows very well that the first spark that will ignite the war in Europe will produce a European conflagration, and that we will We will then be left to contemplate, no longer a great pool of blood, like the one that polluted Bulgaria, but rivers, a de a sledge of blood running throughout the East, wherever the populations Catholics and Muslims are intertwined.

"We are told that authority is no longer in the hands of the Serbian government, and that it is no longer he who governs the nation; that the aims and power of Slavic secret societies and the war party are such that the government cannot no longer directing anything, and that these same companies, this same party, go govern in his place.

"God grant that authority does not escape from another nation" This point is also in the hands of those who govern it! And when I I'm talking about those who govern it; I'm not referring to this or that man. me, this or that party; in such matters, parties and men My [things] are of little importance to me! But I hear the government government of our major centers, of which we are the sons; the government of our monarchy, the government of our: sovereign; I mean the government, not the parties,

in the supreme authority of a sovereignty that numbers a thousand years of existence.

XXXVI DSS ACTION SECRET SOCIETIES IN THE 19TH CENTURY

Cardinal Manning was merely repeating, in an express manner
sive what Mr. d'Israéli had affirmed on many occasions not
not only in his political and literary works, but also as
public figure.

As prime minister, he did not hesitate to exclaim in a
speech delivered in Aylesbury on September 20, 1876:

"The governments of this century are not only dealing with..."
to governments, emperors, kings and ministers, but in
core to secret societies, elements which must be taken into account,
which, at the last moment, can nullify all the arrangements
gements, which have agents everywhere, unscrupulous agents who
incite them to assassination, and can, if necessary, bring about a mass
sacred. "

However numerous the lodges may be in England,
No protest was raised against these words, and the opposition
The stance has prudently refrained from attacking the prime minister on
this land.

The truth, difficult to penetrate at the beginning of this century
The key, therefore, bursts forth more and more, and, for every uninformed mind
accused, the actions of secret societies in modern history
This is a fact that can no longer be ignored. We would be there
all the less well-founded since, in the pride of their triumph, beautiful
A Freemason coup reveals the role that Freemasonry has
taken from the past at work of the Revolution. This is F.*. Ma-
Lapert, for example, orator of the supreme council of the Scottish Rite,
who, betting, in 1874, on a master's degree in Alsace -

METHODS OF STUDYING SECRET SOCIETIES XXXVII

Lorraine, said in her own words: "In the 18th century, France
Freemasonry was so widespread throughout the world that one can say

THAT NOTHING HAS BEEN DONE SINCE THAT TIME WITHOUT HIS CONSTITUTION
FEELING.

Confessions of this kind are currently abundant (1); they are supported by undeniable historical evidence and are based, moreover, on a tradition preserved in the lodges, which is itself – even a first-order proof.

The study of secret societies is therefore an absolute necessity to have the intelligence of modern times. It is possible for a writer gifted with insight and taking the trouble to push its investigations into the field, which is very vast today, documents that have fallen into the public domain.

Father Deschamps, in the preface to the first edition of this work, indicated in excellent terms the method to follow :

"Catholic by birth, priest by vocation, devoted to the Church" and to all the duties it imposes on its ministers, we have not We have never been part of any secret societies, we have never having taken any of the oaths attached to their ranks, we we have never received an intimate confidence from him, or one shared in secret, or by a vengeful betrayal, of none of their members, and yet which we are convinced of – and many masons themselves

(1) In 1854 the famous Verhøgen, Grand Master of the Grand Orient of Belgium, said to an assembly of lodges: "Let us note that in many Under the circumstances, Freemasonry unanimously disregarded the restriction of its statutes. She actively participated in political struggles, and when the The triumph of his cause, hailed by the entire nation, demonstrated how much She is well-liked in the country, so who would dare blame her? That would be ca- To omit history, to deny the immense service rendered to the nation! Also are we justified in saying that she was fulfilling an imperative duty and that, if necessary, she would do well to persist in this course.

XXXVI/f ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

will be – that we have a more complete knowledge of the Freemasonry and its main sects, which most of its members, memo the most advanced in appearance.

We owe this knowledge to observation and study in-depth analysis of the French and European revolutions, the phases various things they have experienced, events, constitutions tions and the laws that resulted from them, assemblies or men my eminent colleagues who served as their agents. This is the study of all these elements, especially their totality and their relationships, which we

to ascend to its mysterious sources, to draw from them, not only the certainty of its existence, but to shatter it in all minds of good faith the undeniable evidence.

These sources are numerous. The first ones are those that capture the spirit with an undeniable certainty, are the constitutions and Masonic statutes, prepared by the commissions of the most illustrious very masons, approved and voted on by the general assemblies or legislative assemblies of the Grand Orients, and which cannot be printed and distributed to the lodges only by order of the high masters and their advice.

A Summary of reports made to the French authorities, on behalf of the

review commission, on November 30, 1838 and March 13, 1839, in pre-sensing in its sanction the result of the discussion of the general statutes of the Order by the Central Committee (1), renders a faithful historical account the tendency and centralizing spirit with which they were successively created and established these codes, constitutions, statutes and regulations.

The second, even more abundant, is no less certain. It consists of Masonic Manuals or Tilers of all degrees and rites of Freemasonry, official notebooks of these degrees, of modes or rituals of their reception, instructions, catechisms, oaths or obligations of the recipients, signs and words of pass, hymns (that's the name they're given) which follow these receptions, or are sung in the boxes at the tables that accompany For the ordinary, the receptions for the principal ranks. That's where,

(1) This commission was composed of the Brothers of the Chapter, President, Morand, Pillol, Dctournay, Drawing, Arlliaud, Janiu, Sicarü, oflieiersdu G.v0.-., and had as its rapporteur F.*. Vassal.

MEANS OF STUDYING SOCIAL SOCIETIES XXXIX

in the details of these degrees, in the oratorical developments or dialogues between the venerable, the female candidates, and the supervisors. in general, especially of all the constituent elements of the Freemasonry, its degrees and its rites, which are caught in the act the spirit, the tendencies, the principles and the consequences, the goal and the means of this Briareus with a hundred arms and his actions infinitely diversified.

This source, so rich at first glance, offers no less in-questionable guarantees; it is the security given by oaths or obligations imposed, in the very reception of degrees, on each that recipient, and under the most serious penalties, to keep a

of, object, mode, discourse, various circumstances, on all this what happens in the lodges, and to reveal nothing of it by any means any.

The formula of these oaths, which are repeated upon receiving each that grade, sometimes shorter, sometimes more developed, according to the The difference in rituals is, at its core, the same everywhere. The impression manuals or collections of Masonic degrees and everything else Therefore, this could not have been done without the authorization of the Orient. various and without their explicit or tacit approval, which gives the very authority of these Grand Orients and of all the Masonic Nonsense.

To the guarantee of such formidable oaths is added that which is supported by the constitutions and statutes of the or Dr. in all countries.

Among the masons found to be irregular, according to the ar Article 203 of the constitution promulgated following the report that We quoted above: "Those who, through printing or in any other way, make the grade registers public and the mysteries of Freemasonry, or rather those who publish the work of the correspondence workshops or that of the Grand-Orient without special permission..."

Article 215 also states: "Those who, by means of printing or by lithography or by any other means, have made public the notebooks of degrees and the mysteries of Freemasonry, are permanently excluded from the correspondence workshops of Grand Orient and cannot, under any circumstances, be rehabilitated as masons.

XL ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Twenty years later, under the great mastery of Prince Lu Cien Murat, the statutes contain the same provisions, the The same penalties apply and are extended to all periodical publications. Grand Master, seeing their numbers increase every day, even issued the following decree in his council and according to all the Constitutional rules of Freemasonry:

"Whereas," it says, "for some time now we we have noticed that the number of Masonic publications, Periodicals or otherwise, are increasing every day...

"Considering that one can be justified in arguing that the productions of isolated members of twist are more or less those of twist whole, since, if he is not jointly liable, he should at least have prevented them expensive to occur or to disavow them;

"Considering, moreover, that the constitution and the general statutes of the Masonic Order, in all eras, has judged this question thus... Seen in the light of Article 14 of the Constitution; having regard to Articles 294 and 298 of the general statutes of the Order, we have decreed and do decree:

Article I. From March 1, 1859, no Masonic writing, periodic or otherwise, may not be printed anywhere other than at the printer's death of the Grand Orient of France, unless authorized special from us, etc... The Grand Master of the Masonic Order in France: L. Mubat.

Eckert, the Saxon lawyer, in his memorandum addressed to parliament in Dresden's opposition to Freemasonry attests to the existence of the same statutes in Germany (1).

(1) The annual author of the Masonic Almanac, GLB Clavel, master at all levels, will give us an idea of the importance of Masonic rituals in the preface to his Picturesque History of the Freemasonry, a work reprinted twice after the elevation of its author with the rank of officer of the Grand Orient of France, and published by the Fr.*. Pagnerre, also illustrated by the dignified memo:

"It seemed essential to us," we read in the third edition, "to precede the first part of our story with an introduction or introduction. The symbols, ceremonies, and various customs of are described. the Masonic association and where the mysteries of that association are explained and compared with the mysteries of antiquity. And on that subject, We are pleased to note that we have said nothing that has not already has been printed a hundred times by many of the most zealous and most

METHODS OF STUDYING SECRET SOCIETIES XLI

All these manuals and tile-laying tools of such great authority) we we have all or almost all interviewed and studied (1).

However, if the only external exploration of constitutions and Masonic manuals already demonstrate so undeniably the

recommended by the Masonic society, with the implicit approval or formally expressed by the Grand Lodges and Grand Orients.

"As early as 1723, the Grand Lodge of London itself was giving to several its members' mission is to gather and publish the statutes, the documents* trines, instructions and various internal ceremonies of the Franc* Freemasonry. This collection appeared shortly afterwards under the name of Brother Anderson, with the Grand Lodge's visa. All the other administrations Masonic lodges have translated or reprinted Anderson's book or in

far away. In 1777, he published a newspaper entitled: State of the Great * Orient, in which his works were reported and described more secret. This journal has been replaced, since 1813, by the publication of Minutes of the two annual Solsilia festivals. One can read there the speeches by the speakers, reports on the work carried out in the semester and even our most mysterious forms. Nowadays, There is not a lodge of this regime that does not use it for the holding of its Assemblies, for the reception of the uninitiated, of the printed rituals of the French Freemasonry. These rituals are even sold publicly. They were inserted in their entirety into Volume X of Ceremonies and Customs nuns, by Bernard Picard, 1809 edition... A few years ago Born from the Grand Orient, Brother Bazot was appointed head of its secretariat, who had previously unearthed a Manual, where the ri- Masonic texts, and a Tiler where the words, the signs are recorded and the physical contact of all ranks, consequently resulting in Such a choice is an implicit sanction against the publication of these works... In 1841, by a special resolution, he authorized the printing of the Interpretive course of Brother Ragon, which contains the explanation of the symbols boles and the most hidden mysteries of Freemasonry.

"The other Masonic lodges have generally shown themselves to be quite also eager to see this knowledge spread among the brothers of their jurisdictions. In 1812, the mother lodge of the philosophical Scottish Rite authorized Brother Alexandre Lenoir to publish his book entitled: La Franc - masonry restored to its true origin, where, as in the work Brother Ragon's Masonic mysteries are described and interpreted. On the other hand, the Supreme Council of France, which numbered among among its members was Brother Willaume, author of a Tiler of all kinds des, hastened, upon the resumption of his work in 1821, to address this Tiler to all the workshops of his regime that requested it. We could easily multiply quotations of this kind.

(1) We will cite, among other things: The most secret mysteries of the high

XLII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

wealth and the silence of this source, what proof will not provide- won't she help our search when we go down to the bottom of the... scs abfmes and that, using logic alone, we will probe them, dé- covered and laid bare by the masons themselves, masters of all the degrees, the most skillful and the most obviously authorized: llazot, Picard, B. Glavel, Ilôdarès, Willaumo, Tcissier? What safety and what wealth will it not offer us, under the con especially duite do maître Ragon, who, he himself says, was raised from his youth nesse, in the conservative rigor of the departmental lodges; fond dater, after twelve years of service, of one of the most illustrious lodges of Paris, the Trinosophists; contributor to the very notebooks of the degrees of the Grand Orient; solemnly approved in 11th century by a commission

supreme council of the Grand Orient (1), in its Course of Initiations -

degrees of Freemasonry, or the true Rosicrucian Order, translated from English, followed by the Noachite, translated from the German, 1766; Valuable collection of the Adonhiramite Freemasonry, by Louis Guilmmin of Saint-Victor, Knight of all Masonic orders, 1787; True Adoption Freemasonry and the origin of Freemasonry, by the same author, 1810; Instruction of ap-Freemasonry and catechism, 1828; The Historical Tableau, philosophy The morality and principles of Freemasonry, by Brother Bazot, 1836; The Mason The Freemason's Practical Manual, 1845; The General Manual of Freemasonry nerie, containing the seven grades of the French rite, the thirty-six degrees of the Scottish Rite and the three degrees of Adoption Freemasonry, followed by a form for banquet work, installations, baptisms, and from a dictionary of words used in Freemasonry, with an explanation of The cubic stone and the philosophical cross, by Tcissier, inspector general, 33 degrees, former officer of the Grand Orient of France, and manufacturer Masonic decorations, 1856; Historical and philosophical studies phiques on the three degrees of symbolic Freemasonry, followed by the moral influence of Freemasonry on the spirit of nations, by the Brother Redares, studies approved and recommended to all the brothers res by thirty-four venerable masters from the principal lodges of France, including 12 members of the Grand Master's Council, 1859; an Instruction for the symbolic rank of master, followed by a dictionary or vocabulary Area of the principal words used in Freemasonry, 1863, of, etc.

(1) Approval, says the trial-vdrbal reported at the beginning of the book, given after a careful examination of the work from a moral standpoint, examination by which the Grand Orient had to ascertain whether this work contained no precepts, no maxims contradicting Us principles which guide the Masonic association, and whose consequence.

METHODS OF STUDYING SECRET SOCIETIES XLXU

lions, followed, he added, by all the illustrations of the bar Parisian?

What more could one desire? And yet our research and our proofs These theories did not stop there: they were corroborated by written sources. by Weishaupt and Knight, books by St-Martin, by St-Simon, Enfantin, Fourier and their principal disciples, manifestos of the founders of the International, Karl Marx, Odger, Fribourg, Tolain, Langlois, etc.; testimonies and the manifesto of the Duke of Brunswick, established Grand Master of Freemasonry by the deputies of Masonic lodges from all over the world at the convent of Willhemsbad; from the memorandum to the Congress of Verona by Baron de Haugwitz, director of Masonic lodges in Prussia, in Germany gne, in Poland and Kussie; speeches delivered in the principal

After careful deliberation, it was decided to recognize that the ou-
Brother Ragon's work was written for a laudable and eminent purpose.
philosophically, that it was the work of a deeply insane brother
trout, worthy in every respect of the unanimous praise it had just received
receive.

The Grand Orient of France does even more: having received a copy of the
Printed course, he himself addressed a letter to the author in which one could read:
"T.*. G.'. F.\, the G.*.-O.', of France received, in his chamber of cor-
response, the sending you made of a copy of your
An interpretive course on ancient and modern initiations, and, convinced
of the usefulness and merit of this work, accepted the tribute and ordered
given that it would be deposited in his library.

And after recalling his initial approval, he added: "Today
Today, T.*. C.\ F.*., he (the G.'. O.\) instructed us to reiterate to you com-
He had happily witnessed the learned pen of a mason such as yourself,
to undertake such an honorable task, and to ask you to receive, with
his congratulations, the expression of his gratitude for the new service that
You have just returned to Freemasonry. Indeed, initiating our brothers into
lights that we possess, that is, T.-. G.-. F.-., to accomplish the most beautiful
part of the mission entrusted to us, and as such, as well
Others, you have acquired certain rights to recognition.
"All the masons."

The chapter lodge of Nancy went even further and, "addressing the
reverend lodges of both hemispheres, noting the goodness and morality
and the usefulness of this work, she announced and recommended to the brothers
a completely Masonic reprint, called the sacred edition for the use of
lodges of masons only, whose goal, which was to be achieved, was

to RECONSTRUCT THE UNITY OF VIEWS AND SENSES, WHERE WOULD BE BORN LATER
the unity of POWER and action.

XLIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Pale lodges of Germany collected in books by the Freemasons
more famous or printed in Masonic journals and newspapers
questions; stories from the famous Swede Wit, known as Doéring, protected
of the ministry Decazos, fellow student of Sand, the assassin of Kotze-
bue, summopatriarcha principle of the Carbonara, and responsible for making,
as supreme inspector, the correspondence of the high Freemason
rieny between Germany, France, Switzerland and Italy. We
We have examined Voltaire's memoirs and correspondence,
as well as the moral and political doctrines of the Helvetius, of A-

Freemasons, as the secretary of the Grand Orient, Bazot, assures us to be identically the same as those of Freemasonry.

To all these testimonies, to all these sovereign authorities for The Freemasons, joined by judgments and confessions, the deeds and actions of the most famous Freemasons in history, we mean the Mirabeaus, Tailleyrand-Périgords, Duports, Lafayette, Grégoire, Sieyès, Condorcet, Robespierre, Babeuf, Buonarrotti, Cambacérès, Napoleon Bonaparte, Dupont de l'Eure, Crémieux, Michel de Bourges, Palmerston, Mazzini, Cavour, Childish...

These are, as outlined by the author himself of the great work which We are currently offering the public a new edition, the means information acquired from history on the actions of secret societies.

No doubt such a study, besides the inherent difficulties in all historical studies, in encountering particular ones in the mystery and lies that shroud these societies. One a very small number of initiates can, at any given time, to embrace all their movements and relationships. This difficulty The cult is even greater for the one who only sees them from the exterior. A few minor errors are inevitable in a work of this kind, but they cannot take away their certainty study to the whole of the results of these investigations, because it is based on the concordance of so many testimonies and on the report due to the sheer number of incidents, no judicial investigation,

METHODS OF STUDYING SECRET SOCIETIES

XLV

no parliamentary inquiry ever presented more guarantees ties of accuracy.

This is also true when we point out the predominant role played by the secret societies during the Revolution, we do not intend to deny them. the other causes that join their action to theirs.

Being fluid and diverse, man rarely obeys a motive unique; often he wants contradictory things, but he ends up always by falling in the direction it leans, except by getting up again sometimes by a secret instinct, contrary to the laws of logic and balance.

During the Revolution, they were influenced by anti-Christian sects. They were born, but they also paid the price for their mistakes and errors. old.

It cannot be acknowledged enough that the power of princes as a result of the unrest caused by Protestantism, and the elimination of regular representation of the various interests social security in the states of the continent, had introduced in France, Spain, Italy, during the last century, causes of suffering and sources of irritation, which caused ac to be enthusiastically embraced by a tired and unstable society the perfidious program of Freemasonry, of the philosophers and fanatics. Secret societies multiplied. all the more so as public life had become even more restricted. Thus Do parasites develop on diseased organisms?

We must also take into account an order of events, this time an absolute one. specific to our time.

Bringing nations closer together through rapid communication channels communication, the proliferation of books and newspapers, facilitate the dissemination of ideas and tend to standardize the thinking of different rents peoples; in this respect, but in this respect only, the

XLVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

material transformations of the world conspire with the action of lodges spread out and communicating throughout the entire universe.

Then, over time, the effects became causes in turn. The sectarians, who made the Revolution, have spread throughout Europe violently shattered the old class relations, dissolved these great families who, like ancient oaks, defended vast spaces against storms, plundered and abolished by force corporations, these tutelary institutions in which the genius of Christian ages had raised so much morally and economically The families of the people, destroyed the customs that fixed at agricultural workers, and above all, by the greatest of cries My, they have, by tearing religion from the hearts of the people, removed the hope of heaven to those whom they could not satisfy with goods of the earth!

Once these destructions were accomplished, the popular masses left women without religion and without protection, wounded in their interests moral and material resources are embracing socialism. The trade unions, resistance societies and communist groups were founded as if of their own accord outside of Freemasonry and contrary to the will of its leaders. Their supreme skill lies in to seize control of their direction without their knowledge, to...

hungry for pleasure so as not to be crushed themselves.
It is sometimes socialist masses that one can truthfully speak of.
that anti-religious hatred is accidental among them. We have
the striking proof in the ease with which Christians
dedicated, who address both the heart and the interests of
The worker, they bring him back into line. The people are the first to be duped.
and the greatest victim of the Revolution!

To embrace at a single glance the great complexity of the events
to consider the role of each of the contributing factors in their
realization, putting them in their order and highlighting them, is a

METHODS OF STUDYING SECRET SOCIETIES

XLVII

a most arduous task; perhaps it exceeds the scope of a
human eye.

But it is still providing a first-rate service to the so-
companies, rather than shedding light on the main cause of their
suffering, on that which the conspiracy of silence and the men-r
dream systematically hidden in the shadows.

Among the people before whose eyes these passages will fall
many of them will belong to Freemasonry, or counts
Freemasons will be present in their circle of acquaintances. Now, perhaps-
will they be surprised when comparing it with their impressions
personal what we have just said about the role of the Freemason
laughter and secret societies in contemporary events.
There was never any conspiracy in the lodges to which they belonged.
Freemasonry appeared to them as an association
charitable and sociable association, which provides relationships
useful to its members. It lets each of them follow in peace
his worship and never harassed them in the exercise of their religion
gion. Freemasonry, they will say again, repels in all
its public acts, and through the agency of its regular grand masters,
any solidarity with these secret societies, whose hand we find
in contemporary revolutions, such as the Carbon-
rie, Young Europe, the Universal Democratic Alliance, the In-
international.

We will address these objections by briefly describing...
the organization of Freemasonry, by studying its documentation

tions with other secret societies, finally by searching for its secret and its ultimate goal.

XLVIII ACTIONS OF SECKETES COMPANIES IN THE 19TH CENTURY

III. – DISORGANIZATION OF FREEMASONRY

Freemasonry is essentially an association and universal, despite the variety of rites practiced by the lodges.

This unity is based on the three grades, known as symbolic, according to apprentice, journeyman, master. Five masters can train a lodge and proceed with the reception of new members. All An individual received into a lodge thereby becomes part of the order. whole, he can gain entry to all the lodges and claim the as-support from members of the order throughout the universe.

These three grades form the basis upon which all others are built. rites.

These rites consist of a series of grades, called chapter grades, in which the doctrines of Freemasonry are developed under the form of various allegories. All Masonic authors recognize it is born that the doctrine of order is entirely contained in The ritual of the three symbolic degrees. The chapter degrees do not only make it clearer, only instill it more strongly in the insiders (1).

(i) The higher or chapter degrees, also called philosophical, do not They are only regularly constituted insofar as they have the first ones as their foundation *These ranks, added more or less recently, were inspired by the They are one of each other and often even copied. Therefore, it suffices to know them well to understand the spirit of Freemasonry, to study the principal degrees of the rites more widespread or which served as a model for all the others.

The French or modern rite adds four chapter degrees to the three the first symbolic degrees, and thus there are seven in total. The rite of The number of former Free and Accepted Masons of England is also reduced to seven; the

the organization of Freemasonry tt.tt

The origin and value of chapter degrees are a major subject of

to trace them back to the very continuation of the Order of the Temple; one will find precise indications of the degree of truth that This tradition is contained in chapters I and II of the book. condition of this work. What is certain is that new chapter degrees were created in great numbers during the 18th century, at the time when the conspiracy against the Christian order The knot was being tied. As Louis Blanc said, these were all art inner sanctuaries, where the initiates successively gathered more active.

Three have even recently been added to the Scottish Rite so-called administrative grades, which are only conferred on those in positions members of the Grand Orient and the Supreme Council, and which complement the symbolic series of thirty-three degrees.

Today, the highest degrees are conferred in France. quite indistinctly, and one can traverse its entire scale without

The Ancient and Accepted Scottish Rite is that reformed by Frederick II, King of Prussia; he added eight degrees to the twenty-five that constituted the rite Ancient Scottish Rite, also called the Rite of Perfection or of Heredom: it is the one that the Grand Orient of France also annexed. Saint-Martin les reduced to ten. The rectified rite or regime, known as the strict observance Since the reform of the Wilhelmsbad Convention, there are now only five grades, but the fifth is divided into three sections. The rite or order of the Temple is also reduced to eight, making the seventh the preparation for the eighth. thirtieth or final degree. The Zinnendorf rite or system, which is that of the Grand National Lodge of Germany in Berlin, is also reduced to seven degrees. Weishaupt's Illuminism proper amounted to nine. The Swedish rite went up to twelve, and that of the Swe* system Demborg descended to six. The rite alone of Misraïm, dividing and subdividing endlessly adding to the other degrees, often leaving them with their names, always retaining its spirit, it amounts to ninety, divided into four series (Clavel, Picturesque History, Universal Statistics of France-masonry, p. 63. – William, Tiler's Manual, introduction. – Ragon, Course of Ancient and Modern Initiations.)

THE ACTIVITIES OF SECRET SOCIETIES IN THE 19TH CENTURY

to know the true secret of the order. These receptions are multiplying bend, because vanity plays a large role in the lodges and because they are one of the most abundant sources for the Grand Orient budget (1). But what is happening now does not no prejudice against the political significance that these ranks had formerly. The essentially hierarchical organization of the Ma-

to choose and consult with one another.

Here is how Father Malapert expresses himself on this sensitive subject: one of the most distinguished contemporary Masonic writers, in lodge attire which he presided over as orator of the Supreme Council of the Ancient and Accepted Scottish Rite:

"Beyond mastery, there is nothing more to learn."

High degrees are titles given to Freemasons, who choose themselves felt for a certain purpose. The great work resides entirely in apprenticeship, journeymanhood, and mastery. The Rosicrucians and the Knights Kadosh know no more than their masters. I understand However, I acknowledge that at certain times the need to form special meetings, because they are the means to better spread the practice of our ideas. Thus, at- Beyond the mastery, there are masons who handle the execution. more direct of our general theories. As such, the higher degrees have their reason for being, although one can work usefully without them seder (2).

Depending on the diversity of the higher ranks, the rites have multiplied.

(!) Le Monde maçonnique of March 1880, p. 469, deplores this ease: "The lodges," he said, "see too much of nothing but the cash register. Certainly a lodge. To live, one needs funds; but this love of the commerceasse de la Maçonnerie a shop or a masonry factory. What's most important is the quality of the masons, and with quality Then comes the quantity.

(2) Reproduced by the Chain of Union, year 1874, p. 85.

the organization of Freemasonry lx

and with them the governing centers, the grand lodges, the mothers-lodges, Grand Orients, supreme councils. They are called of a generic term: Masonic powers.

As we will see in the historical section, the leaders of the Freemasonry endeavored, shortly before the French Revolution, to concentrate these powers and merge these rites. They are there only partially achieved.

In France, there are currently four Masonic powers ques:

The Grand Orient of France.

The Supreme Council of the Ancient and Accepted Scottish Rite.

The Scottish Symbolic Grand Lodge.

The Supreme Council of the Rite of Misraïm.

These Masonic powers are sovereign over one another.
vis de l'autres, but treaties exist between them; they recognize
The ranks conferred by the lodges of their obedience are born. The u-
The integrity of the order is therefore not altered.

Here is the internal organization of the Grand Orient, which is currently
the most important element of by far of these four powers:

"The Grand Orient," said Clavel, one of its officers, "is forming..."
venerable members of the lodges themselves and presidents of the various
workshops that practice the high degrees of the French and Scottish rites
old and accepted; in the absence of their presidents, these various bodies
are represented by special deputies, elected by them annually
by a majority vote. The Grand Orient attributes to itself the power
supreme, dogmatic, legislative, judicial and administrative session of
all workshops, of all rites and of all existing grades
throughout France. The general assembly of the Grand-
The Orient takes place once a year and acts as a parliament.
on the questions submitted to it. The effective management
belongs to the council of the order, composed of thirty-three delegates
of the general assembly, which resides in Paris and decides on all
all the questions that arise. The Grand Orient is divided into
five main branches: the correspondence room and the

THE ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

finances constituting Y administration; the symbolic chamber which
handles everything related to the workshops of the first three
grades; the supreme council of rites which decides on everything that has
report to the workshops of the higher grades; the council chamber
appeals court, which gives its opinion on all matters concerning existence
tenacity of the workshops and which makes the final decision in the cases
tests that arise between workshops or between brothers
Finally, the central or election committee, which deals with the same matters
tières à /iuw-c/os. Independently of these five rooms, the Grand-
The East contains within itself the great college of rites, which confers
the higher degrees, a finance committee and an inspection committee of the
secretariat... (1) »

No lodge can be formed or make a decision to
of some importance without the acknowledgment of the Grand Orient, which has the power

to solder.

The Grand Orient is usually headed by a Grand Master, usually chosen from among members of the ruling families or among the official figures. 11 serves as protector of the order, but cannot impose a real direction on it (2), because the power The entire workforce resides in the committees. In France, since

(1) Picturesque History of Freemasonry, pp. 26, 27.

(2) Some indications will be found a little further on (Introduction, § VI) cations on the deceptive role played by the protective princes to the Grand Masters of the Order. Here, moreover, is how they expressed themselves master on the subject, in 1863, when Prince Lucien Murat was grand Master of the Grand Orient of France, Le Monde maçonnique, November issue bre (vol. VI, p. 411):

Freemasonry must draw its strength from within itself, and when it has the "It's a misfortune to have crowned protectors; she shouldn't..." "to give more importance than they already have in creating their pro- b fane; these, in fact, are very often the main cause of abuses "and intolerance, which still reigns within our very heartland" "Order."

the organization of Freemasonry

0

HIM

In 1869, the Grand Orient no longer had a Grand Master, but only a president (i).

The Grand Orient of France leaves the lodges of its obedience free to practice one of the two rites, the French or Mori rite derne, the accepted Ancient and Accepted Scottish Rite. But a certain name lodges practicing this latter rite form an obedience particular, and are attached to the supreme council of the Scottish Rite Old accepted.

The Grand Orient was established in 1772. As for the Supreme – Advice, it is older; but after various adventures in Its operation, it took this name in 1803 and consolidated

(1) Here are the members of the Grand–

Andrieux, lawyer, member of parliament and prefect of police. – Barré, doctor of law
decine, in Paris. – Blanchon, division head at the central counter of
Credit, in Paris. – Brémond, lawyer, member of the municipal council of
Marseille, former sub-prefect. – Bruand, merchant, member of the council
municipal council of Besançon. – Cammas, man of letters, in Maisons-sur-
Seine. – Gaubet, man of letters, head of the municipal police. –
Cousin, chief inspector for the Northern Railway, in Paris.
Dalsace, merchant, in Paris. – Didiot, merchant, in Paris. – De Saint-
Jean, Doctor of Medicine, in Paris. – Desmons, member of the council
general of Gard, president of the consistory of Saint-Chaples, pastor of
The Reformed Church, in Saint-Geniès-du-Magloire (Gard). – Doué, Doctor
In medicine, chief physician of the navy, "at Toulon-sur-Mer. ■–
Duhamel, lawyer at the Paris Court, chief of staff to the president of
the Republic, member of the Pas-de-Calais General Council. –From Hé-
Rédia, president of the Paris municipal council. – Foussier, merchant,
In Paris. – Herpin, doctor of medicine, in Livry (Seine-et-Oise). –
Jean, a member of the Albi municipal council, is a judge at the commercial court.
Merchant, former sub-prefect, manufacturer in Albi (Tarn). – Joly (Albert),
Lawyer, member of parliament, member of the Versailles municipal council. – Lagache-
Sainl-Gest, lawyer, former sub-prefect of Boulogne-sur-Mer (Pas-de-
Calais). – Le Plé, doctor of medicine, in Rouen. – Masse, member
of the Paris municipal council, solicitor at the civil court of first instance
Seine River district, Paris. – Martin (Antide), member of the council
Paris municipal councilor, former notary, in Paris. – Neumarck, member of the
Reims city council, president of the labor court, to
Reims. – Poulie, solicitor, member of the Amiens municipal council, pre-
President of the Chamber of Solicitors, in Amiens. – Roche, pharmacist,

LIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

in 1817, through the union of two rival powers of the rite
Scottish, which was due particularly to the zeal of Duke Decazes.

The Supreme Council of the Ancient and Accepted Scottish Rite has a
Its constitution was far more authoritarian than that of the Grand Orient.
Members are elected for life and recruit themselves; the power
that he exercises over the workshops under his authority is also beautiful
A more forceful blow.

The Supreme Council, under the Restoration and the monarchy of
July, grouped the most advanced part of Freemasonry, because
that he had been better able to evade the control of political powers
tics, which the Grand Orient had accepted when receiving its grand
masters and deputy grand masters under the control of the government.

But today, due to its more closed constitution, the
The Supreme Council is rapidly losing its influence. Many of

to pass into the obedience of the Grand Orient (1).

For several years a silent struggle for influence has existed between the Grand Orient and the Supreme Council of the Scottish Rite

member of the borough council and the municipal council, in Rochc-Fort-sur-Mer. – Rousselle (André), member of the General Council of the Oise, lawyer in Paris. – Sarrazat, merchant, in Bordeaux. – Thiaull, lawyer, in Belfort (Illaul-Rhin). – Thulié, doctor of medicine, member and former President of the Paris City Council. –Valentin, Senator, former Prefect of the Lower Rhine and the Rhône. – Vienol, lawyer, admitted to the tribunal Rouen Chamber of Commerce. – Wyruboff, man of letters, in Paris.

In September 1880, the outgoing members were re-elected by a large majority. jorité, except RI. Andrieux, who spontaneously refused all candidacies.

(1) The Supreme Council currently has as its very powerful prince verain, grand commander, grand master, F.*. Grémieux, old member of the provisional government in 1848, member of the delegation of Tours in 1870. Alongside him, in the Supreme Council, are the FF.*. Jules Simon, Malapert, Emmanuel Arago, Allegri, Count Roger du Nord, Zegelaar, Lcballcuv, G. GuiflYoy, Delohgray, Sehwalb, Ra-Gary, Proal, Mcigc, Sapin and Granvignc [Masonic World, March] 1880).

the organization of Freemasonry

know (1), and when we compare the names of the members of these With two bodies, the division that occurred is easily explained. within the ranks of the Republican party and resulted in a rivalry or green between two equally prominent men of this party and also involved in Freemasonry.

Under the influence of these internal dissensions, eleven of the principals pale Parisian lodges of the obedience of the Supreme Council have recently separated, and were formed in February 1880, a new Masonic power under the title of Grand Lodge Scottish Symbolic Lodge. By a strange coincidence, the pre-police force, which granted this authorization to the rebellious lodges against the Supreme Council, he happened to be one of the members most important of the Grand Orient (2)!

(1) See in the Masonic World of 1875 an exchange of correspondence very sour relations between the Grand Orient and the supreme council.

(2) In the last days of February 1880, the Century, which is in the The secular press, the unofficial organ of the Grand Orient, announced this fact by

"For the past eighteen months, a large number of lodges of the Scottish Rite have been fighting against the Supreme Council, in order to obtain in their constitution reforms whose legitimacy cannot be questioned.

"The aim was to obtain for the assembly of deputies elected annually" through workshops:

"1* The election of its president;

"2* The free choice of its agenda;

"3° The right to set the times of its meetings.

"The Supreme Council responded to these requests with numerous resolutions" radiation shields dislodged and masons from the rite's controls.

"It is under these conditions that eleven of the oldest lodges of the rite, taking a fortunate initiative, had the idea of constituting in France, an independent symbolic Grand Lodge.

"A request was sent to this effect last month to Mr. the Minister of the Interior, was favorably received, and the Prefect of Police, Mr. Andrieux, has just informed those concerned that the Grande- The Scottish Symbolic Lodge was authorized to operate in France in the same conditions as the Supreme Council and the Grand Orient of France.

"The eleven confederated lodges are as follows:

"The Friends of Truth, the Scottish Jerusalem, Justice, the Hos-

LVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

As for the Misraïm rite or Egyptian rite, which owes its originating in Cagliostro, then it spread again to France In 1816, it mainly housed Jews. It no longer currently has of great importance.

The same organization with the same variety of rites and of Masonic powers exist in other countries.

Since governments have come to recognize the Freemasonry, whether unofficially or officially, as in England, and in France itself since 1861, the various Great-Orients or Grand Lodges make the limits of their obedience coincide difference with those of the states where they are established. There is thus a

Grand Orient of England, etc. In the United States, there are thirty-eight Grand Lodges, as many as there are states.

But this division of obediences, we repeat, does not...

This is by no means the unity of Freemasonry. Treaties and unions special conditions ensure that every Freemason affiliated in a lodge of any rite the exercise of his Masonic rights in the lodges from all over the world and entitles him to their support. We will, moreover, soon examine whether above all the Great-
In the East, there is no secret directory that unites them in beam.

According to the statutes of the Grand Orient of France, established in Founded in 1772 and revised in 1799, the order of Freemasons has as its

Pillars of Saint-Ouen, the True Faithful Friends, the Straight Line, the Ecosais© n° 133, Union and Charity, the Frank Union, Sincerity.

the organization of Freemasonry lvii

object "the practice of charity, the study of universal morality-
"versal, of the sciences and arts, and the practice of all the
"Virtues."

It was only in 1854 that this additional paragraph was added.
tional: "It is based on the existence of God, the immortality of
the soul and love of humanity"; it is this paragraph that has been
removed after a long discussion in 1877, as a de-
violation from the true spirit of order.

Freemasonry therefore presents itself, in its statutes, as
having as its dual purpose Y the exercise of charity and Y study
of universal morality.

Within their available budget, the lodges make a certain
a number of philanthropic works. They have, in the 18th century
cle, invented this expression, as well as charity festivals.
Its essential characteristic is resounding publicity and
This radically distinguishes this benevolence from Christian charity.
yours.

The lodges also provide assistance to their members, but
without recognizing any right to this financial assistance;
They even posit the exclusion of the poor as a principle:

"Let us remember," said Brother Ragon, "that Freemasonry has not constituted a body of individuals living at the expense of others. The men Would those who conspire to cause misery dare to confess? What is their purpose in allowing themselves to be received? They come boldly to impose their distress and the weight of their vices on you, without having been useful to the order by no talent, by no virtue. This leprosy, hy- The deuse of Freemasonry in France shows the culpable negligence of lodges, especially those in Paris. Never present in order,

LVIII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

said F.*. Beurnonville, that men who can protect you to feel the hand and not to extend it to you (1).

In 1861, the Minister of the Interior, Mr. de Persigny, believed To know in Freemasonry a charitable institution and the counted among "the charities that deserve all the government's sympathy for the benefits they spread in the country." Freemasonry rejected this qualification, which, However well-intentioned she may have been towards her, she could have given a A false idea of the true spirit of order. Its representatives They wrote to the minister in these terms to correct his ideas:

"Our fathers, many centuries ago, gathered under ancient..." rites, not to practice charity, but to seek true light first... Your Excellency, I am sure, will not give us a re-close to pursuing such a plan; but finally, there is a long way to go. to a charitable society. Charity is the consequence of our doctrines, not the purpose of our meetings.

The charitable nature of the society is therefore only very- An accessory in Freemasonry, and its generosity is absolute. insignificant details, when compared to their resources and among its members (2). Where they have some im-bearing, they are a party weapon (3).

(1) Philosophical course on ancient and modern initiations, p. 368.

(2) For the evidence of what we are saying about the insignificance of assistance provided by Freemasonry, see the remarkable work of the RP Gautrelcl, Freemasonry and the Revolution (in-8°, Lyon, 1872), pp. 166-174.

(3) The following extract from the deliberations of the lodge Les Philadelphes, of

the organization of Freemasonry in

The contradiction between the facts and the stated declarations in the general statutes of the Grand Orient has become so blatant, that the Masonic World, in its December issue In 1879, he felt compelled to raise the following protest:

"According to Article 1 of the Constitution of the Grand-Orient of France, Freemasonry is an essential institution. so philanthropic. Let's examine, then, if we are philanthropists in the sense of our motto: liberty, equality, fraternity. During admissions into our order, the position so Isn't commercial often put in the front line, and consequently, Under the pretext that a worker is not free, is it not refused to initiate him? But then equality is nothing but an empty word; one The same could be said of brotherhood.

But Freemasonry is, in another respect, a truth mutual support society table. In exchange for the obligation of secrecy for everything that happens in the lodges and of obedience each Freemason has an absolute oath sworn to the superiors of the order. right to the support of all his brothers in all countries of the world. He calls for it by making the distress signal.

This type of assistance, which is very widely practiced, is one of the causes those who contribute most to the development of Freemasonry. The brothers help each other in all aspects of civilian life.

The Grand Orient of Belgium shows what fraternity truly is and Masonic charity:

"Aid to be given to the Spanish belligerents. The lodge has decided to not to subscribe to the Red Cross charity for relief to the Spanish belligerents, because this aid was intended to go indifferently unlike the constitutionalists and the Carlists. She did not want to encourage indirectly enraged the Carlists, who waged war like brigands and who were armed by despotism and theocracy. * (Reproduced by the Brussels letter of September 1, 1879.

60 ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

and pride themselves on a good faith towards each other which they They probably consider themselves exempt from certain duties in relation to laypeople (1).

the most distant ones, and we were recently informed of a shipowner who, for the placement of its cargoes, had recognized the advance the task of employing Freemason captains.

In cities, particularly in Paris, many shopkeepers inscribe a Masonic emblem on their signs, to... attracting clients from the brothers. At the bar, in medicine, the aff Connection is an undeniable path to success. Finally, the lodges are working to provide their members with access to positions public and to bring them into the political elections.

One will find in one of the chapters of this book (Book II, (cliap. XIII, § 2) the complete text of a decree of the Grand Orient from Belgium, adopted in 1850, to determine the method of control that the lodges will have to exercise "over those of their members which ones bring into political functions," and on the choice of candidates for elected office. This is not a practice specific to Belgium. The same thing is done in all the countries where the lodges have gained a foothold.

Freemasonry is thus a society within general society.
a state within a state.

This character of mutual support association is the cause of the great number of Freemasons found in England and on all in the United States. In these countries, where Protestantism predominates Freemasonry was born exclusively until recent years

(1) In the apprentice's oath as it was taken in France in In some lodges at the end of the 18th century, the recipient swore "not to "Never touch a woman, a sister, or a brother's child," under penalty of law. terrible things to which he had just committed himself. This commitment characterizes the era. We are assured that in England this special obligation is always rigorously observed among Freemasons.

the organization of Freemasonry lxi

did not find itself in conflict with a positive religion capable to defend herself (1). She thus gradually lost, in the most

(1) The following considerations from an American newspaper, written in The subject of the large number of unbelievers in Catholic countries, explained They describe very well the moral phenomenon that we point out in the text:

"The Catholic Church has this in common with its divine founder and master, whether she attracts the love or the hatred of those over whom she exerts her infl her power. She cannot abandon her supernatural mission, which

evil in all its forms, and, through the practice of virtue, to lead the greatest possible number of men to reward and happiness from the sky.

"A Catholic raised in a Catholic environment cannot understand to practice religion outside of Catholicism. When his passions, his love His pride or his pride led him astray from the practice of his duties; usually abandons all forms of religion; then, in order to distract himself Speaking for himself, he speaks against the religious idea, and, because all the con- the lady around him, the customs, the habits, the particular devotions, He eventually attacked the Catholic Church itself*, knowing full well that She alone represents the true religious idea.

"In Protestant countries, the same struggle cannot exist"* then- instead of two clearly defined categories of submissive children and children among the rebels, it is easy to count a hundred different classes of opinion under the religious relationship.

"Protestantism is not a religion, it is not a special form" of religion, and could be defined as a mixture of irreligion and religiosity.

"A man who calls himself a Protestant does not, by this pro-faith of faith, what is his belief, nor what are the truths he admits, nor to what obligations he submits.

"One can be Protestant in many different ways: the ears- Copalists, Methodists, Lutherans, Baptists, Presbyterians They are around us to tell us. The only principle common to all is private inspiration and free interpretation of the Bible, allowing It is up to each individual to believe or reject what they see fit.

"Protestantism logically leads to indifference regarding matters of religion. Therefore, the skeptic and the unbeliever do not take the It is difficult to attack Protestantism, which does not bother them at all, since it They are left with the freedom not to believe.

"The struggle between infidelity and religion presupposes a solid faith pro deeply rooted in the soul, or a fanaticism imbued with prejudice, rooted cinema in the customs of a country. The current system of Protestantism does not

LXII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

a large part of its lodges, the violently impious character and revolutionary that she had there at the beginning and that she kept on the continent (1).

Eastern groups claim "that Freemasonry is not concerned with..."
"various religions prevalent throughout the world, nor constitutions"
"tions of the States; that in the elevated sphere where it places itself, it
"respects the religious faith and political sympathies of each individual"
"of its members," they put a trompe-l'œil on its sign
intended to attract the simple-minded and deceive governments
bonnaires.

His true spirit, his real doctrine, are expressed in the
rituals or tiles specific to each grade and whose knowledge
This knowledge was kept hidden from outsiders for as long as possible.

includes neither of these conditions. This tends above all to do
mining in a Protestant country is, along with the pursuit of well-being
material and the decorum of respectability, a general apathy and in-
religious concern.

[Catholic Propagator of New Orleans, August 23, 1879.]

(1) What is said in the text should only be understood as referring to symbolic lodges
questions and of this Freemasonry that we could call quasi-public.
In these countries there are violently hostile Masonic associations
elements to Christianity and the social order. See, for example, plu-
several indications that we have recorded in the work of the States-
Contemporary United States, chap. XXI, chap. XXIII, § 7, and chap. XXVI,
§ 2. Moreover, as all Masonic lodges are in communication
intimate communion and fraternize with these associations and that they promote
by the very essence of their institution, they embody the reli- indifferentism
Gieux, clicks are also condemned by the Church. See, in what
affecting the United States, the acts of the first and second national councils
from Baltimore, in 1851 and 1866, and an important article in the Catholic
Quarterly review, of July 1875, Secret societies in the United States.
In England, the bishops have repeatedly declared that the cons
institutions of the Apostolic See entailing excommunication against all
Freemasons apply themselves to the lodges of this country.

the organization of Freemasonry lxiii

However, this doctrine is essentially hostile to the Christian religion.
tienne and the maintenance of order in civil societies. This is the pan-
Theism in its various forms, varying since Spinozism
up to the brutalities of modern positivism. The six chapters
which form the first book of this work will provide the
conclusive demonstration.

The influence of Freemasonry in different countries is without
doubt affected by the circumstances specific to each people;
has just had proof of this with regard to England. In the

Multiple causes contribute to the moral state of a soul. their influence on the action of dominant causes, and it is necessary to know to recognize each other. We do not hesitate to repeat it. ter, it would be a serious exaggeration to see only in The history and actions of secret societies. The truth is that this action is one of the important factors in events and that at certain At certain times this factor was predominant.

Thus, currently, in France and in parts of Europe, irreligious education given to young people for the past century and the godless press have done their work: a considerable fraction of the nation is imbued with prejudices and false ideas, which correspond they respond too well to the secret desires of passions, not to spread as if by themselves. Many people have all the ideas of Freemasonry before being affiliated with its lodges. This is obvious. This situation is clearly one that must be taken into account for the... a practical solution to certain government issues. But it It is nonetheless true that this situation is the result of the propaganda of secret societies in the 18th century and in the pre- the first half of it. Even now, not to mention its action in the spheres of international relations, Freemasonry gives all these bad elements a different direction precise for the harm they would not have suffered if they were left to their own devices- same; it prevents the medicinal action exerted constantly on society through the Church.

LXIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Moreover, even in countries where Freemasonry seems to be amorous tie, even in times when circumstances prevent him from while conspiring against the social order, she nonetheless exercises a considerable doctrinal action that cannot be ignored.

IV. – The doctrinal action of Freemasonry

The fundamental idea of Christianity is that morality and The entire social order rests on revealed truth, on God and his Christ, Omnia instaurare in Christo. Now this foundation is from the outset overturned by the article of the statutes which considers morality and the virtues independent of all religions. The Church has Therefore, the Freemasons were rightly struck with excommunication from the outset. their entry into the order. She cannot, under penalty of betraying the deposit of her divine Master, to renounce being the only and infallible blue director of men on the road that must lead them to the future life.

will find themselves separated from the Church, those who renounce its sanctities
crements and which will gradually satisfy the natural religious need
to man through grotesque parodies and ridiculous ceremonies
lodges. Bishop Dupanloup said it very expressly
sive: "Many Freemasons are men who have taken
"The lamp of a dining room for the lamp of the sanctuary."
Isn't this already a great intellectual and moral decline?
rale?

Add to that the rituals and speeches held in the
lodges are constantly filled with calumnies against Catholicism
cism, fanciful explanations of its dogmas, and one commits
will take on the mass of prejudices, which ultimately obscure the intellect
intelligence of the crowd of Freemasons, who cease to frequent
the Church to listen to the teachings of the lodges.

the doctrinal action of Freemasonry lxy

Professors, journalists, writers belonging to
the order repeats these errors ad nauseam through the thousand voices of the power
the licitness they possess (1). Thus are formed in a country these
thick clouds of errors, which obscure this natural boa constrictor, if
remarkably developed in our former society until
in the agricultural and working classes.

We can observe this doctrinal action of the Freemason
nonsense, both for the destruction of social truths and for
The annihilation of religious beliefs. A renowned publicist,
which has renewed social science in our time by going back the
current of revolutionary errors, signaled with a high
insight the disastrous influence exerted nowadays by what
calls the false dogmas of 1789, namely the innate goodness of
man and the denial of original sin, as well as the words
poorly defined concepts of freedom, equality, progress, and democracy
of perfectibility, of civilization. But the lodges are the offices
where these hollow and sonorous words resound ceaselessly, and where
incessantly bore the false ideas to which they serve
vehicle.

"It is not difficult to understand," said a Masonic author
that, that the society of Freemasons speaking openly is

(1) Many renowned writers, from Malter and Cousin jus*
that Renan drew their historical and philosophical theories from
the teachings of the lodges and the false tradition preserved there, and
of which Ragon is the most complete interpreter. Father Desehamps, in the
The first edition of his work made the following connections on this subject.

to be included in these two volumes. The same thing happened in Germany
gne, and one will find in the masterful work of Father Pacliller, *Der Gøiz*
der Humanitæt o.ler das Positive der Freimaurei nach documents
(in-8\ 1878, Hcrder, Freiburg in Breisgau), indications no less
curious about the sources from which the most famous writers drew their inspiration.
Germans of the century, Herder, Strauss, Fichlcel, and many others.

LXVI ACTIONS OF SOCRITE SOCIETIES IN THE 19TH CENTURY

precisely a permanent conspiracy against despotism
politics and religious fanaticism.

Ragon adds more precisely:

In ordinary Masonic meetings, one does not speak, he is
true, neither of religion nor of politics; but such is the admirable
organization of this institution that protects the higher sciences,
that his religious degrees speak to the intelligence of the initiate, in
at the same time as the forms and administration of this order by
slow to grasp the political spirit of all the brothers.

"The reflections they suggest to them are reported in the
world as a safe and sacred type, by means of which they seek
they want to improve or destroy what, in the religious or
political, loses in comparison with what the order presents
masonic.

"Freemasonry is a sure refuge for philosophy."

who saved the peoples from the degrading yoke of fanaticism and es-
Clave. It is to knowledge that the initiation of the Freemason
The response from the upper classes of English society was that one
attributes much of the emancipation of England and the
Political reform in 1968. One hundred and twenty-one years later, the philosophy
Modern philosophy, illuminated by the lights of initiation, has done more in
France; for, after having carried out useful reforms there, it lent itself
its administrative forms to the government of that time (1). »

These historical assessments may surprise some
readers. They will find authentic proof of this in the book
from Father Deschamps, and they will see there how Freemasonry has for
followed his work ever more closely and shaped it more and more
Modern society according to its own type:

"Our fathers," the Masonic World recently stated, "had

the doctrinal action of Freemasonry lxvii

"I studied and practiced universal suffrage for a long time before..."

"to act as propagators, before the outside world had even thought of

"To make it the basis of the social order... Freemasonry is a school"

"

"Practical and experimental, a model institution, a true

"Type of organized society (1)."

One of the leaders of Belgian Freemasonry and the Liberal Party in this country, F.*. Goblet d'Aviella, speaking, on August 5, 1877, at the lodge The Philanthropic Friends of Brussels expressed this thought with developments that clearly indicate the role to which the Masonry aspires:

"Much has been said against the form in general and of the forms ma*

conics in particular. However, what is called the form

will always have its part in the economy of societies, because this

This element responds to two essential tendencies of the human mind:

the aesthetic se7is and the need for method.

"More than any other institution of our time, the Franc-

maconncric offers satisfaction to this natural need for form.

*

which can be both rational and complete.

"Both traditional and progressive, local and cosmopolitan,"

while setting as its essential goal I triumph over freedom and

of reason, it possesses rites whose unity is superior to

time and space, it is based on traditions whose origin

lost in the mists of time, it professes symbols of which

Mystical beauty does not exclude real beauty; finally, it organizes

The use of imposing ceremonies to punish all offenses

solemn moments of life.

to read with its great enemy: the Church of Rome. It is still by that's where it becomes the natural, and I would even say necessary, complement.

of the LIBERAL PARTY.

"Why has this party lost so much ground over the past half-century?"

(!) April 1876 issue*

LXVIII ACTION OF SECRET SOCIETIES IN THE 19TH CENTURY

•among our populations, or of the month, how is it that the individual achievements made through free thought did not once again definitively tore our enlightened classes from the yoke of the Superstition?

"The problem is that, until now, our liberals have lacked ideals, or rather that they pursued a negative ideal, as if nothing could be done to found and therefore destroy nothing with negation.

"Political freedom is a purely negative fact; it is the negation of legal constraint in the field of individual rights duels. However, experience has proven to us that this program does not... not enough to compete with enthusiasm and dedication with a school, or rather with a church doubly powerful by the importance of its role in the past and the height of its pretensions for the future, skillful, numerous, disciplined, addressing to all ages, all genders, all ranks, attaching themselves to man through multiple and seductive links in all the spheres of human activity.

"To fight such an adversary on equal terms, the liberators Shouldn't the raux supplement their political program by a system of positive and harmonious doctrines, which helps them to solve all the major problems of modern society, which considers man from all aspects of his nature and who, alongside electoral associations, their use as a rallying point on the moral, philosophical, religious, social terrain? Now, this body of doctrines and this rallying point, where would they go to find them? otherwise within our workshops, the only place where they can currently- Immnt to study and formulate with breadth and independence any scientific general synthesis of our rights, our what about our relationships and our destinies?

"Tell the neophytes that Freemasonry is not what a vain people think, a child's game, a gathering of bon vivants, a

or even a stand-in for our electoral associations. Tell them that, if its aim is benevolence, it is benevolence in stretched in its broadest sense, and that, if it deals with politics!, it is to consider these questions of principle of which politics The common tick is only the partial and secondary application. Tell them that it is first and foremost a school for professional development and of scientific popularization. a kind of laboratory" WHERE the

the doctrinal action of Freemasonry lxix

The great ideas of the time came together and asserted themselves. to then spread into the secular world in a form tangible and practical. Tell them, in a word, that we are

THE PHILOSOPHY OF LIBERALISM.

"Tell them all this with the reservations that secrecy entails" conic (1). »

Modern Freemasonry tends to simplify its rituals, to reduce to reduce the number of tests for receiving one's ranks, to soften the shocking formulas that scs Tui- still retain theirs, which will be found recounted in this work. The skilled people, who are currently at its head, are acting energetically in this sense and quickly transform its external forms (V. Book II, Chapter XII, S b). But the spirit of the institution remains essential essentially the same; she wants to become more and more the great humanitarian institution, the Church of the Revolution, as one of the followers called her. For this, she skillfully follows trends from various eras: mystical and full of phantasmagoria with Saint-Martin and Cagliostro, amidst the jaded society of the At the end of the last century, it became allegorical and mythical. when Cousin, Malter and Renan occupied the philosophical scene that. Today it is simplifying and seeking to become both more open, more precise and more radically destructive, like jositivism, whose elements it is increasingly adopting gaits. (V. lib. II, chap. XII, \$5.)

However, she has too much experience with humanity. to completely reject all symbolism. Because of this very fact His dual nature, spiritual and physical, requires man to fix one's thoughts in signs, express one's feelings by rites. Freemasonry, true to its role as a counterfeit of The Church does not intend to relinquish this means of action, and in

LXX ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

the convent of the Great East of 4879, the principle of the rites has a key maintained against the positivists, who demanded its suppression. Brother André Rousselle expressed the reasons very well. sounds:

"Freemasonry is eminently philosophical, or it is the the very ideas of the encyclopedists which form its essence; but for To address the masses, you need something other than abstractions; It requires a kind of outward cult. This was so well understood that, During the Revolution, Freemasonry became the theophilanthropic... Underdeveloped intelligences need what something external that strikes them. Through symbolism, a profane easily understands that he was mistaken, in the darkness "He was immersed in superstition, and he saw the path to truth (1)."

A very recent authentic document will show us how Freemasonry, in its most modern form, exercises its doctrinal action as a Church of the Revolution and philosophy of liberalism.

This is a deeply Catholic country, Chile. It has nothing to do with the movement of ideas stemming from the French revolution He lives peacefully according to his own tradition and religion; but men who have traveled and collected the contagion of the disease have founded lodges. Now these lodges apply themselves tirelessly to to spread ideas around them that would not spontaneously have never produced. That is what the entire work plan aims to achieve. of the Grand Lodge of Chile, as reported in Le Monde Masonic journal, January 1876 issue:

"Art. 1. In addition to the current commissions, there will be, in the Grand Lodge, working committees.

(1) Quoted by Le Monde maçonnique, 1870, p. 22L

the doctrinal action of Freemasonry lxxi

"Art. 2. The committees shall be entitled: instruction section, sec." charity section, propaganda section and fraternity section

"Art. 3. The instruction section will be responsible for: 1° establishing ko laypeople; 2° to lend their support to all societies that have the purpose of providing free education to the poor; 3° of aid to the progress of all scientific and literary institutions and artistic, which exist in the country; 4° to give lectures popular for the dissemination of knowledge tending to facilitate the progress of humanity.

"Art. 4. The charity section will be responsible for: 1° assisting with the foundation of hospitals, etc.; 2° to give its direct or individual support rect to all institutions of this nature, in which one does not pursues not a selfish or sectarian (i.e., Catholic) goal.

"Art. 5. The propaganda section shall: 1* defend and do to know through the press the true ideas of Freemasonry; 2° work to introduce the principles into public institutions of liberty, equality and fraternity, and especially to bring about separation the Church's relationship with the State, to establish civil marriage, to compare to fight privileges, to secularize charity, to support the victims my religious intolerance...; 3° in general, take care of everything which can make humanity one single family.

Thanks to propaganda of this kind, we will inevitably see a deep-seated unease arises among this people, followed by aspirations towards another order of things, and everything will soon be ready for a revolution !

What is about to happen in Chile happened fifty years ago. One hundred years ago, among the peoples of Europe, and still today today, right before our eyes.

In the aftermath of the 1876 elections, F.*. Viettc, deputy of the Doubs, said to L.\ Sincerity, Perfect Union and Constant United Friendship, from Besançon;

"Our propaganda is constant, it is un'vcrscüc, it is

LXXII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

infinite, like progress; and I, already an elder among you, one newcomers among the representatives of France, I then to tell you, in the name of the nation: You have prepared our wish vre., you work there every day, we will make every effort to to finish it (1).

contemporary events and the course of political events, we see
How much truth this statement contains. It is through such processes
dice, used systematically and initially in the shadows, are being developed.
Little by little, the modern spirit. Then there comes a time when the
society is so steeped in false ideas that all the errors
They spread like wildfire by the sole logic of
badly, without the lodges needing any current action.

We ourselves have been able to, over the last thirty years
years, capturing in the act the development within the lodges of a certain
a number of ideas that have since fallen by the wayside.

Such was the theory of independent morality, upon which
Freemasonry concentrated all its efforts for a long time
time.

Currently, the prevailing view is that education should be secular and compulsory.
toire.

Here is how the Barred F.* signaled its spread,
as having been the great work of Freemasonry since the
final years of the empire:

"At the beginning of the Second Empire, Freemasonry was powerless,"
it was a small, docile Freemasonry, subservient to the master's orders (2);

(t) Quoted by Le Monde maçonnique of 1876, p. 8.

(2) The speaker here only speaks of symbolic and ostensible Freemasonry
Impossible. Never have the higher secret societies been more powerful.

the doctrinal action of Freemasonry LXX1II

but some remnants of the bourgeoisie, old wrestlers, intra-
wounds remained like benevolent hearths destined to rekindle
Everywhere, the love of liberty. Little by little, the lodges returned to
work. The people having no other means of struggle than universal suffrage,
It was understood that it would be a dead letter if it were not clarified; that, without
education, he would be influenced by capital or by other means.
passionate courses, which are the bane of every society; also, we live
Freemasonry at the forefront of the movement for education, it
understood that salvation lay there. Everywhere she sets the example: she
founds or supports free secular schools, it opens the discussion
sion on compulsory education and shows that it is not
an infringement on the freedom of the father of the family, who owes it to his children,
with nourishment for the body, cultivation for their mind (1). »

Since 1867, French Freemasonry has made a considerable effort able to implement this program everywhere, either by means of the League of Education of F.*. Macé, either through the action of the communal halls filled with her followers. She is preparing to do to enact through the Chambers the threefold principle of secular education, free and compulsory, to be given to women by the State public education similar to that given to boys. She wants by to radically destroy these principles in the new generations These Catholic customs, which have, by a an astonishing act of Providence, he survived for a century and a half of impious propaganda.

"Clericalism, that is the enemy!" such is the statement made by Gambetta, the watchword of this entire campaign, which continues at through the press, conferences in lodges, public meetings churches, detainees of White Masonry, charity parties.

than under the Second Empire and no longer exerted any influence on the march general affairs. The reader will find evidence of this in the Book II, Chapter X of this work.

(1) Speech at the lodge Les Admirateurs de l'univers, in Paris, on the 3rd May 1879, reproduced by Le Monde maçonnique of June 1879—

LXXIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

The Masonic World, in its August 1879 issue, may to give an idea of it through this account of a celebrated festival, on June 28th, by the lodge Le Globe, of Vincennes, and at the which a great number of laypeople and ladies had been guests;

"In a warm address, the venerable thanked everyone firstly, the assistants of the mark of sympathy shown their presence, then he explains the ideas and purpose of Freemasonry, and This demonstrates its essentially progressive nature. Explaining Regarding Masonic doctrines, he expresses himself thus: "You may have—" "to be heard being told that we were dangerous people, re—" "Volunteers, pagans, atheists! Yes, we are one "All of that is a little bit; but we are also men of peace," "of conciliation, because the main basis of our association is—" "It undermines tolerance. We are dangerous for everyone." "those who seek power and domination, while retaining "knowledge for them alone, leaving others in ignorance and a—" "brutalizing the men around them and whom they would like"

"Natives, because not only are we moving with progress, but
"We are pushing the people towards this, because we are asking everyone and for
"All education; through it we are sure to overcome the
"Superstition, and when the last of our peasants learns to read, all
"They will laugh at miracles, at the water of La Salette and Lourdes..."

"We demand that the old world disappear in order to make
"Make way for the world of science, the arts, industry and..."
"Freedom!"

"He cites the names of the immortal men who prepared the
revolution of 1780, by working tirelessly towards emancipation
of man; many of them came to our temples
to teach and learn. He also speaks of those who today
Even today, they honor and strengthen Freemasonry: "The lodge is
"A school where we all have something to learn. With ideas matured,

The projects developed in the workshops, once discussed, are then...
"public domain, and more easily become part of customs and
"In practice."

the doctrinal action of Freemasonry lxxv

Freemasonry, as we shall see in a moment, has pre-
prepared most modern revolutions by providing elements
selected elements within active secret societies: it operates at their
It benefits from an initial selection process and groups together anxious minds.
or misused in frameworks already prepared for their recruitment.
But she contributed no less to the work of the Revolution in
shaping public opinion in its direction.

Mr. Bluntschli, in his work On Politics, celebrates the
role that this factor plays in contemporary events
all-powerful, which escapes all legal forms, and is ungraspable
sand. "It is called," he said, "the spirit of the times; no government
He cannot resist him successfully for long, and it is he who
has the last word in all modern conflicts (1). » Now, this spirit
Over time, Freemasonry develops it as it sees fit, either in the lodges
by having certain subjects addressed in the way desired by its
followers, either by using the numerous subordinate organizations
that it created below it to act more directly on the
masses.

U) This very remarkable chapter by Bluntschli is nothing other than
the paraphrase of this passage from one of the most critical Masonic writers
renowned, from F.*. Findel, in his brochure Die b're.imaurererci im Lichte
der Zcil (Leipzig, 1873): "We call the spirit of the times, the knowledge-

"Concertant scs c/forts in a given sense at a certain time, is
"has become so much the common good of that society, that all its
"Life in this era is based on all the results of this"
" work. "

"This work of im* pailie of human society consulting its e.Corts
"In a given sense" – that is the work of the lodges.

LXXVI ACTION DBS SECRET SOCIETIES IN THE 19TH CENTURY

V. – Freemasonry and the army db
the Revolution.

It is difficult to present precise figures here, because, even
For masonry itself, the evaluation criteria vary
notably, and, outside of its official frameworks, there is a lot
other, more or less public, associations, which are
instruments in the hands of the supreme leaders of societies
secrets.

Findel, the most authoritative and recent Masonic writer,
in 1876, the number of grand lodges was known worldwide.
or Masonic powers at 120, and that of the lodges at 9,000,
comprising 400,000 to 600,000 active members (1). This
The evaluation is far too lenient; because documents
conic studies indicate to us, for the United States only, the existence
tenence of 54 grand lodges, 10,000 lodges and 700,000 members
active players (2), Obviously Findel, in his capacity as goalkeeper of
Masonic orthodoxy has systematically rejected from its stat
many large lodges and lodges, which are not
formed regularly or which follow special rites.

We place much more trust in the records provided.
with great care by Pachllcr and which carry the number of

(1) Geschichte der Freimaurerei (4th edition. 1878, Lcipsig).

(2) The Freemason's Chronicle of 1879, cited by Le Monde maçonnique
January 1880, p. 411.

Freemasonry and "the army of the Revolution" lxxvii

lodges throughout the world, in 1874, at 11,000, having more
of one million active members. We can judge the activity and

53 special Masonic journals or newspapers. This list again is it necessarily incomplete (1). Since 1874, the number of lodges have increased significantly in many of countries, under the influence of the successes of the Revolution (2).

In France and in the colonies, the Grand Orient grouped together
In 1881, there were nearly 26,000 active members, distributed among approximately 320 workshops. The three other French Masonic powers
The three lodges together have about a hundred lodges: which according to
The same proportion would still make 5 to 6 thousand active members*.

The lodges of the German Empire numbered in 1879
of 354, with 42,211 active members. The Grand Orient of Italy
in 1882 it had 185 workshops, with more than 9,000 active members.

These figures may seem out of proportion with the influence exerted by Freemasonry; but to understand the
In scope, two considerations must be taken into account:

1° Active members are only the Freemasons who attend regularly attend the lodges and pay the annual membership fee. Many
The number of so-called passive members is even more considerable, because that they do not fulfill this last condition, but who do not are no less often very active. This is the case for all those which are scattered throughout small towns and the countryside, those who, for whatever reason, do not attend the lodge. It is worth noting that important politicians, whose Masonic dependence is the most certain, cease to a certain amount of time spent frequenting the lodges, and consequently fall into this category. The character of a Freemason is moreover indelible according to the constitutions of the order and the autos*

(1) Der Gætte der Humanitæt oder a as Positive der Freimaurerei, pp. 555-632. The author provides the detailed elements of this statistic.

(2) In the single year 1881-1882 the number of admissions of members active members in the lodges dependent on the Grand Orient have risen at 2.623. (Le Monde maçonnique of September 1881.

LXXV in ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Masonic rites strongly assert their right to exercise their jurisdiction over all its members.

Masonic writers generally carry the number of passive members at three times that of active members. This calculation would give a total of three to four million francs lessons (1).

"He had a profound influence on everything related to Masonic activity," he said in his Issue of October 7, 1880: "Freemasonry counts at Paris has 15,000 active members, and the number is estimated at 120,000. Freemasons who have left the association, but who remain united with their former colleagues by a shared vision and of principles. » This last figure relates exclusively to Paris.

2. The lodges, it cannot be repeated too often, are only the regular cadre of the Revolutionary army and the anti-establishment base social. Below them are countless popular societies res, circles, associations of any name, which are similar forms simplified by Freemasonry. Less expensive, they reach classes of the population that Freemasonry would not want to admit to put in their boxes. And here, we're talking millions. the dupes placed more or less under his influence. The Bishop de Verdun indicates this situation with great precision regarding the League of Education, which is the type of this second Masonic layer:

"The most ardent propagators of the League, through their union close ties with Freemasonry and the works it sponsors, through their participation in publications and events anti-Christian, proved that religious neutrality, of which the The League had promised not to back down, it was just a stratagem-

(1) The Chain of Union of 1878, p. 147, estimates the number at 3,500,000 Freemasons, both active and inactive members, "who are, 'she said, united in a common inspiration.'

Brother Optât Scalquiu, a member of the Grand Orient of Belgium, in a letter addressed to the Courrier de Bruxelles (issue of March 1, 1880), eva- read, according to the most recent records, the number of masons in the worldwide at 2,806,773. The difference between his assessment and ours focuses on lodges in the United States; it only counts 6,000 of them.

Freemasonry and the Army of the Revolution 79

A gem to surprise sincerely believing souls... Let's say every effort to shield our younger generations from the in- influences that seek to seduce them by flattering their pride, their independence, their presumption, and their inexperience. It is in this goal that the League openly sponsors meetings, courses public events, conferences. It is with this same goal in mind that she seeks to take over meetings of all kinds, drawing classes, courses adults, choral societies, gymnastics clubs, in order to enlist in its "frames the entire youth." (Circular of January 2, 1862).

Long ago, these processes were captured in the moment by

The establishment of the Radical Party in Switzerland by the lodges:

"During this long period of conspiracies on the one hand and blinded by the other's blindness, the whole of Switzerland organized itself into societies whose purpose and demonstrations varied infinitely. Not all of them had not originally taken on the revolutionary character; but as the lodges and the sales had taken care to bring in their principal dignitaries and their boldest orators, all fell, a little earlier, a little later, under their leadership occult, that is to say, under the yoke of Masonic vassalage. Such were the Swiss, geological, archaeological, and historical societies nature, music, agriculture, and even this association commonplace, claiming to be of common use, a veritable intellectual hospice technical and scientific, intended to receive anyone with the ambition, to belong to some patriotic association, without having cultivated no art nor any branch of knowledge whatsoever. For the few ple, we imagined the singing associations, where he received inter pocula lessons in liberalism, that is to say, impatience with all self-rite in which he himself would not take an active part and pre-weighting. All these companies were awarded prizes by that of the Francs-tireurs (Schutzen-Gesellschaft), which soon embraced the whole Switzerland (1).

This tactic is not new. As early as 1754, the organizers of English Freemasonry founded, under the name of the Order of the Gormons, a kind of popular Freemasonry with bizarre shapes, intended to group categories of individuals vidus that were not considered advanced enough for the lodges. Many organizations of this kind have been created successively. ment. Thus, the Odd-Fellows branch, which was transported filed in Germany under the name Sonderbaren Brader, and which

(1) The Correspondent of March 25, 1845, Secret Societies in Switzerland.

LXXX ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

which had 1,143 lodges in 1874, is a veritable dependent society within Freemasonry, closely affiliated with it, and as it proclaims itself "an institution intended to deliver the "A people of priests, superstitions, and fanaticism (1)!"

Currently in France, Freemasonry employs children processes. Fourteen years ago, she founded the League alongside her. intelligence and its circles, then came the work of the so-called schools and other similar organizations.

In Bordeaux, the lodges created a Masonic work of nativity scenes, onto which are grafted two works composed of

With these organizations, she can act at certain times powerfully on public opinion, and now that it has become a quasi-official institution, it multiplies external demonstrations and jokes made to appeal to the masses.

Such, for example, was a grand festival given by the lodges of Bordeaux in the public garden, on June 2, 1879. All the Musical societies perform the Marseillaise there; collections are made by the young members of the United Brothers and the United Friends. Then a fireworks display is set off, "the main piece of which, bearing on its frontispiece Masonic Works, it serves to remind us to the seventeen thousand people crowded in the garden aisles—"In line with the goal pursued by Freemasonry."

The Masonic World, from which we borrow this account, but points out that the party took place "at the time when the last banners of the processions were returning to their respective sacristies."

Here we see the secret thinking of the lodges, which is to replace the cult religious through public festivals, as under the Convention. It is

(1) See the facts and documents cited by Paclillcr, op. cit., p. 618 and so forth. They relate exclusively to the Soudcrbarcn-Ifruder of Al-Lemagne. We do not believe that the same criticisms can be leveled against us against the Odd-Fdlows of England.

\$) Le Monde maçonnique, August 1879. ». 168.

Freemasonry and the Revolutionary Army lxxxi

It was she who inspired such a celebration in Marseille, given April 30th, in support of the School Fund (1). The Mason The company thus seeks to offer the people a diversion, because in this city, as in many others, the lodges were quite powerful to ban Catholic processions by the administrative authority, unlike the Concordat and the veritable spirit of the law.

In other countries, Freemasonry employs other forms, but Its mode of action is always the same at heart. Thus in the A-South America, it had, by similar means, seized religious brotherhoods. A venerable bishop was forced, at the Martinique, to dissolve all penitentiary associations and The women's confraternities. A few Freemasons, he told us. said, they were infiltrating the brotherhood. They were not affiliated with it directly to the members of Freemasonry, but they made them They swore to secrecy, held the meetings in the evening, and...

to be at the service of the occult power of sects (2).

This is the great danger posed by the many societies secret societies, which are forming in the United States and Canada, to defending professional or national interests, such as YAncient order of Hibernians, one of the most widespread today, the Fê-nians and many others. They easily become the instruments hidden leaders.

(1) See Le Monde maçonnique of June and August 1879. We read in the Petit Marseillais, October 12, 1880, the following summons:

"The Secular Schools Fund (2nd section, La Charité): Members of Representatives of the secular schools are summoned to the meeting which will take place at Midnight, the 16th of this month, in Mr. Chrétien's premises, on Bishop's Street, at the bowls game. – Agenda: Talk, by Mr. Nicolas, on the "Organizational activities; election of two delegates."

It was entirely the attire of a lodge, minus the symbolic trappings and the affiliation which confers, indelibly, access to the lodges of the worldwide.

(2) Mgr Fava, 2nd letter on Freemasonry.

LXXXII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

The members of the lodges belonging almost exclusively to the bourgeoisie and the upper classes, the action of the Freemason The erudition is multiplied a hundredfold. It increases with all the power that gives to their members their position in liberal careers, in the industry, in the public sector. Add to that the fact that she says The Jews, closely allied with Freemasons, are owners of presses that the entire German press and part of the English press clay (including the Times). It was recently pointed out that the predominant role they played in American journalism Cain. This strange power called public opinion is therefore, in most circumstances, to the power of the Ma Nonsense.

Public education is also one of the means by which... secret societies were used from the 18th century onwards to shape the spirit of the people. Wouldn't one say these manuscripts were written in our time? Irucliuns de Wcisliaupt, the founder of German Illuminism, who seized control of all a few years before 178\$ All the French and German lodges? (Book II, Chapter V, SS b and 7).

"We must win over the common people everywhere to our Order, and
The main way to achieve this is through influence over schools... When one,
The writer announces principles "which are true, but which do not enter
not yet in our global education plan, or else
principles whose publication is premature, it is necessary to seek à ga-
win this author. If we cannot win him and make him
An adopted one must be denounced... If a regent (title of one of the
(higher ranks of illuminismc) believed they could overcome
to have religious houses abolished and their assets applied to
our object, for example, at Y, the interview of suitable schoolteachers
Suitable for rural areas, these kinds of projects would be especially
welcome from our superiors; the testing of our principles and our
Schools are often more successful in smaller states...;
never lose sight of military schools, academies, the
printing houses, bookstores, cathedral chapters, the establishments

Freemasonry and the Army of the Revolution lxxxiti

any institutions that influence education and government
government of schools. May our teachers be constantly busy
to formulate plans, and to imagine how to proceed
to take control of all these establishments.

"Our strength lies, to a large extent, in our numbers; but it
It also depends a lot on the care we take in training
Students. Young people adapt, lend themselves more readily to this purpose...
The enlightened prefect will therefore spare no effort to put himself in a position
session of the schools in his district and their teachers. He will ensure
that they be entrusted to members of our order; for it is
as well as we manage to inspire our principles, to form the
young people; that's how you prepare the best minds to work
work for us, accustom them to discipline, and let us...
sure of their esteem; that the attachment conceived for us by these games
nes élèves becomes as lasting as all other impressions
childhood issues. *

That is the whole secret of passion and perseverance with
which the lodges seek everywhere to destroy the teaching
Christian and to replace it with secular and compulsory education
erected by their followers.

LXXXIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

THE REVOLUTIONS

Freemasonry also operates by preparing a personnel of choice to all active secret societies, and by providing discreet support for those of its members who engage in a more active career.

From the moment of his induction into the first degree, the venerable one made himself heard. To the apprentice, these words are significant for those who have the spirit open :

"The masons are obliged to assist each other in all ways." means, when the opportunity arises. Freemasons must not not to get involved in conspiracies; but if you learn that a mason has undertaken some such project and fell victim to his own recklessness; you must have compassion. sion of his misfortune, and the Masonic bond makes it a duty for you to use all your influence and the influence of your friends to to reduce the severity of the punishment in his favor.

In the second book of the work, we will see how all the active secret societies, from the Illuminati and the Carbonari up to the International, they were recruited from the lodges conical. This can only be, of course, from their own admission. supreme directors.

Moreover, all the founders of secret societies have clearly explains the role that Freemasonry played.

REVOLUTIONARY SOCIETIES

LXXXV

Weishaupt expresses himself thus in the instruction of the Knight enlightened or Scottish:

"In every sizable city, the secret chapters They will establish Masonic lodges of the three ordinary degrees. will receive men of good morals in these lodges, enjoying public esteem and a comfortable fortune* These Those men must be sought out and received as Freemasons, when even they should not be useful to the Enlightenment for our

"Leave the brutes, the rude ones, and the fools alone," he wrote. in the chapter on exclusions from high ranks. However, it is a kind of idiot who shouldn't be told, because one can to take some advantage of their foolishness. Lacking wit, they They at least have some money. They are the fourth kind of good people, these people. And we need them. These good people are numerous and fill the cash register; get to work then; these gentlemen must they take the bait; but let us be careful not to tell them our secrets. These kinds of people must always be convinced that the The rank they have is the last.

"The deputy, master of the lodges, ordinarily the reviser of accounts, must also be a member of our secret chapter: he will to believe the lodges that they alone control their money; but he must to use this money, according to the purpose of our order. Is it to help One of our colleagues, we make the proposal to the lodge. If this A fellow craftsman may not be a mason, but that doesn't matter; one must nonetheless come at the end by some expedient.

"We will not take anything from the capital, so that we can one day find the means or funds for larger entries taken. The tenth must be sent annually to the secret chapter from the proceeds of these lodges. The treasurer, to whom these funds are re- put them away, gather them up and seek by all sorts of enterprises to increase them to lie.

"Before touching our own funds to help our colleagues, we must, as far as possible, seek their support providing assistance or maintaining it using funds from lodges that do not are not in our system. In general, it is necessary to serve our

LXXXVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

The main goal is money, which these kinds of lodges spend so unnecessarily.
ment »

In 1822, a Jew, a member of the Roman High Vendice, wrote one of his accomplices was tasked with multiplying the associations everywhere, pious ones which are seemingly harmless, and especially the Freemasonry:

"In the impossibility where our brothers and friends find themselves to have the last word, it was deemed good and useful to spread light everywhere and to set in motion all that aspires to stir.

"This vanity of the city dweller or the bourgeois to become subservient to the Freemasonry has something so commonplace and so universal about it, that I am always in awe of human stupidity.

"Jo surprises me that I don't see the whole world knocking at the door." of all the venerable ones, and to ask these gentlemen for the honor to be one of the workers chosen for the reconstruction of the temple of Solomon. The prestige of the unknown exerts a powerful influence on men. such power, that one prepares oneself with trembling for the phantasms Goric trials of initiation and fraternal banquet.

"To find oneself a member of a lodge, to feel, apart from one's wife and of his children, called upon to keep a secret, one that is never confided in you, For some people, it is a source of pleasure and ambition.

"The lodges can certainly produce gourmands today; They will never give birth to citizens. We dine too often at the T.*. G.', and T.\ R.-. F.*, from all the Easts; but it is a place of depot, a kind of stud farm, a center that one must go through before to reach us. The lodges only do relative harm, temporary harm perished by a false philanthropy and by songs still more false, as in France. This is too pastoral and too gastronomic, but it has a purpose that must be encouraged without ceases.

"By teaching him to carry a weapon with his glass, we seize control" thus of man's will, intelligence, and freedom. We arrange it, we turn it, we study it. We guess its inclinations,

THE REVOLUTIONARY SOCIETIES L XXX V11

his affections and tendencies; when he is ready for us, we He is directed towards the secret society, of which Freemasonry is not Perhaps the anteroom was rather poorly lit.

"Haute-Vente desires that, under some pretext or other three, we introduce into Masonic lodges the most princely

and as rich as one can be. Once a man, a prince

Even a prince, in particular, will have begun to be corrupted, be convinced that he would hardly stop on the slope. There is little do morals, even among the most moral, and things move very quickly in this Progress. Don't be alarmed to see the lodges flourishing, when Carbonarism struggles to recruit. It's about the lodges that we count on to double our ranks; they form at their unaware of our preparatory novitiate; they discourse endlessly on the dangers of fanaticism, on the happiness of social equality and on the fundamental principles of religious freedom. FUEs are between two

Security. That's more than enough to make us followers.
A man imbued with these beautiful things is not far removed from us;
"All that remains is to enlist it (1)."

Mazzini, the great agitator, also understood the futility of
lodges and all liberal associations, even those composed
honest bourgeois:

"The competition among the elite is an absolute necessity"
to bring about reformism in a feudal country. If
You only have the people, distrust will arise from the first blow, we
will crush it. If it is led by a few powerful men, the powerful will serve
passport rights for the people. Italy is still what it used to be.
France before the Revolution; it therefore needs its Mirabeaus, its
Lafayette and so many others. A great healer can be chosen.
by material interests; but one can take it by the va-

(1) Quoted by Crélineau-Joly, Y Roman Church facing the Revolution.
(edit, in- 12) t. II, p. 120-121.

LXXXVIII ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

nity; let him have the leading role as long as he wants to walk with
You. Few are willing to go all the way. The essential point
is that the end of the great Revolution is unknown to them.

Let's never let anyone see that the first step is to take it.

"To associate, associate, associate, it's all in that word. The
Secret societies give irresistible strength to the party which can
Invoke them. Do not fear seeing them divide; the more they
The more they divide, the better; all go to the same goal by a path
different. The secret will often be revealed: all the better. We need some
secrecy is needed to provide security for members, but it requires a
a certain degree of transparency to inspire fear in those stationed there.
When a large number of associates, receiving the password for
spreading an idea and shaping public opinion can be
After consulting for a moment, they will find the old building pierced with
everywhere and falling as if by miracle at the slightest breath
of progress. They themselves will be astonished to see people fleeing before the
The only power of public opinion lies with kings, lords, and the rich.
the priests, who formed the skeleton of the old social order.
"Rage, therefore, and perseverance (1)."

secondary to Freemasonry, which is like their mother to all, it is that in § 3 of the statutes of Young Germany > published by the judicial authority in the investigation relating to the murder Lessing's order expressly forbids everyone to of its members, to join any secret society, except that Freemasons!

This is still the case today.

In the major inquiry to which the National Assembly has delivered on the actions of the government of national defense, Mr. do Sugny was able to observe that Freemasonry had always-

(!) Instructions of November 1, 1846, published by Lubienski, Guerres et iièvolulions d'Italie (Paris, Lccoffre 1852), p. 44.

REVOLUTIONARY SOCIETIES

LXXXIX

days provided their cadres to the most advanced secret societies and their general staff to the popular societies, which are in its de pendance.

Here is what is happening now in France, in particular in the East and Southeast. Every city of any size has a Masonic lodge composed of bourgeois and which is in contact with the center. This lodge does not only have members rents in the city where its headquarters are located. It has in all the towns and villages of affiliates recruited mainly from the professions that involve interaction with the public, doctors, etc. silencers, veterinarians, merchants. She also admits, but in small doses number, some workers, that their intelligence and their fanaticism elevate themselves above their peers.

In turn, these affiliated members are, in each village, in each that commune, at the head of an association composed of farmers or of workers in the form of circles, dormitories, societies choirs, which they direct and place at the service of the lodge without their members being directly part of Freemasonry nerie. Depending on the temperament of the populations, their habits and the degree of political excitement, veritable secret societies popular movements were forming: such were the Republican Alliance of

F

Saint-Etienne, the Charbonnerie de Die, which were the subject of lawsuits in 1872 and 1873, and which fell under the scope of the law because of formal affiliation and required oaths. Groups of This type still exists, recruited and affiliated with a central directorate. according to the same secret system. Elsewhere, circles and associations Public studies yield almost the same results. Through a system As with the other approach, we arrive at this: that in each village In certain parts of France, a single individual is the leader Undisputed winner of all elections. Often nothing in his situation External social factors do not explain this influence; the truth is that His power rests on one of these organizations.

XC ACTION OF SECRET SOCIETIES IN THE 19TH CENTURY

Father Deschamps' work demonstrates with abundance of irresistible evidence and dialectic, the absolute identity of doctrines of Freemasonry with the principles of Carbonarism, Mazzinism, and all other revolutionary societies militant ideologies. These sects have simply drawn the consequences premises laid in the lodges.

This class of Freemasons that Weishaupt and Mazzini ran were so rightly placed in the category of fools, made to perpetuity calls for revolutions and it intertwines the exaltation of the most bloodthirsty violence to dreams of perpetual peace.

Among a thousand speeches from this kind of kid, we will quote these words from a good bourgeois of Brussels, F.-. Merzbach, at the festival of the light of November 3, 1866, in the lodge the Friends of Union and Progress united;

"The Revolution of 1780 was a litany-like struggle that buried
"all the prejudices of the Middle Ages, a struggle that has planted in the
"the corpse of the past, the flag of the future – that of the rights of
"Man; – a fight that made the weak tremble and that saw
"To be born of Hercules – a horrible battle that bloodied the ground"
"of the world and deified the pages of History – a struggle that has elevated
"the disinherited people at the level of the heads severed by the guillotine –"
• a fight that was the first day and not the last of humanity.

"This baptism of blood was necessary then. Tomorrow, there will be no
"will have more guillotines."

"Churches will be transformed into schools, – convents into bi-

"will work for all and all for each..."

* If blood must be shed, it will be shed – but it will be shed
"will be the field of the future. – War will disappear for all-
"days. – The battlefields will be transformed into altars, on
"in which humanity will burn its incense to the glory of freedom."

THE REVOLUTIONARY SOCIETIES XC1

"Only then will she celebrate the true festival of the region."
"Generation of light (1)."

This speech received exceptional publicity.
so much did he excite the admiration of the lodge, and this is the usual tone of
those we hear in Freemasonry. What preparation for
The municipalities of the future, what an audience ready to applaud!
to the greatest crimes, does not incessantly train the Freemason
nothing but playing at brotherhood

We must now ask ourselves if there is anything else
that an identity of doctrines and personal communications
between members of the various sects, if there really is a
a unified leadership that connects all secret societies
including Freemasonry.

Here we touch upon the most mysterious point of the action of the
secret societies, to the one they hide most carefully
behind the veil of these national Grand Orients, which declares itself
rent independent of each other, sometimes even excommunicating
They deny it.

The history of sects, as it will be found presented in the
The second book reveals the existence, from the 16th century onwards, of the era
than the Cologne convent (Book II, Chapter II, § 2), of an organ
secret nization, resulting in a single patriarch known only to
the order of a small number of masters. In the 18th century, the order of
Temple fulfilled the role in relation to Masonic lodges
of internal order, and directed the work of the ordinary masons
without their suspecting it: it is through him that the Illu-
Minimism managed to dominate all the lodges and all the rites by the end

(1) Two Masonic speeches, by Henry Merzbach, Brussels 1867.
Marc-Michel Rey, printing company of Bouillon.

of the century. The high Scottish degrees served at that time as sanctuaries to this inner order, and that is why they have all days were recognized by the Masonic powers, despite the protests from many Freemasons of the symbolic degrees, badly even in spite of temporary schisms.

But high ranks have lost this significance nowadays. and it is not in their chapters that we should look for the center where the supreme leadership of United Freemasonry is hidden Verselle. This direction, however, continued to exist. We have can see the proof in the sudden evolution accomplished by the Freemasonry when it abandoned Napoleon I in 1808, On the other hand, we have precise testimonies about its existence tence during the Restoration period. A Masonic writer, whose actual words can be found in Book II, Chapter VIII, § 5, attributes this role to the continuation of the Order of the Temple. Towards the At the same time, the Roman High Vendée, whose government of Grégoire NVI seized the correspondence and exercised supremacy. undisputed regarding both the Carbonari and Masonic lodges from France and Germany. She was a successful kid for a while. time to impose his dominance on Mazzini, until the day when he- it disposed of its members through summary methods which he was used to. A little later, the management center moves, and, as F.*. Malapert tells us, "the word orders given to lodges throughout the world originate from St. Petersburg and from Berlin, no longer from Paris. Around 1840, they became he adds, delivered into the currents of Pan-Germanism and Pan-Slavism (1).

A Saxon lawyer of rare intellectual vigor and immense

(1) Speech by Brother Malapert at the Alsace-Lorraine lodge, in the Chain Union, year 1874, pp. 88-89. This speech is a very complete summary of the role of Freemasonry in contemporary historical events raine. It confirms in its broad outlines the entire work of Father Des-fields.

REVOLUTIONARY SOCIETIES

xcm

erudition, Mr. Eckert, who devoted his life to unveiling the mysteries res of secret societies and uncovered the most important documents valuable on their action, came to the conclusion that Y Order

Nonsense or Y External Order.

Here is how Mr. Gyr, his translator, summarizes the results from his investigations:

Freemasonry, being a universal association, is governed born from a single leader called Patriarch. The title of great Master of the Order is not the exclusive privilege of one family or of a nation. Scotland, England, France and Germany have in turn had the honor of giving the Order its supreme head me. It would appear that Lord Palmerston is today vested with the dignity of the patriarchy.

* Next to the patriarch are two committees, one legislative tif, the other executive. These committees, composed of delegates from the Grand-The Orient alone know the Patriarch and are the only ones in contact with him.

"All modern revolutions prove that Order is divided into two distinct parts: one peaceful, the other warlike.

"The first one employs only intellectual means, that is to say-to speak and to write.

* She leads the authorities and the people whose plans she has envisioned loss leading to suicide or mutual destruction.

"She conquered all the positions in the E- for the benefit of the Order" tat, in the Church (1) and in the universities, in short all the influential positions.

"She seduces the masses, dominates public opinion by means of from the press or associations.

"Its directory is called the Grand Orient, and its lodges..." ferment, I will explain later why, as soon as the warlike division brings down into the streets the masses it has acquired and the Order.

0) Eckert is referring here to Protestant denominations.

XCIV ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

"As soon as the peaceful division had pushed its work far enough" for a violent attack to have a chance of success in a not long ago; when passions are inflamed, when

are occupied by traitors, the war division receives orders to deploy its entire activity.

"The directorate of the belligerent division is called firmament.

"As soon as it comes to armed attacks and the division a belligerent vision has taken the reins, the logs of the pacifist division The doors close. This tactic still reveals all the tricks of the Order.

"In effect, in this way he prevents us from accusing to serve the Order to cooperate in the revolt.

"Furthermore, like the members of the belligerent division, as high-ranking officials, they are part of the pacifist division fic, but not reciprocally; as the existence of this division is unknown to the vast majority of "members of the other" division, the former will be able to rally to the latter in case of insuccess. The peaceful lodges hasten to protect by all means the means the brothers of the belligerent division, by representing them like overly ardent patriots who allowed themselves to be swept away by the current beyond the prescriptions of order and prudence dence (1). »

The result to which Eckert's long studies have led him is confirmed in its essential features by these words which Mr. d'Is-Faëli deliberately included them in one of her political novels.

(1) Eckert, Magazin der Beweisführung für Verurtheilung des Fret* inaurcrordens, als Ausgangspunkt aller Zerstörungshæligk'èit gegen jedes Kirchenthum, Statenthum und Eigenthum (Leipzig 1857), t. I, pp. 29-38, trans. by Gyr, Freemasonry in Itself and in its relations with other secret societies in Europe (Liège 1859), p. 234 et seq. Cf. Freemasonry in its true meaning. by Eckert, lawyer in Dresden, translated by Gyr (Liège 1854), vol. I, p. 287, appendix.

REVOLUTIONARY SOCIETIES

XCV

and to which his latest official speeches give greater significance
Again :

That's what those whose eyes don't peer behind the scenes imagine. This mysterious diplomacy of Russia, which is the terror of Western Europe is organized by the Jews, and they are part of it. main agents... This powerful revolution which, currently she is even preparing and preparing in Germany, where she will in fact be a second reform, more considerable than the first, and which England still knows so little, is developing entirely under the auspices of the Jew, to whom the almost complete monopoly has fallen complete of all professorial chairs (1). »

(1) Connigsby (London 1844), p. 183-184.

Mr. Gougenot-Demonsseaux, in his fine studies on the Jew and the Judaism and the Judaization of Christian Peoples (in-8°, Paris 1869), a gathered a large amount of information on the relationships of the high-ranking chiefs of Freemasonry and Judaism. He summarizes them thus: "The Freemason-
"rie, this immense association whose few initiates, that is to say whose there are the real leaders, whom one must be careful not to confuse with the nominal leaders, live in a close and intimate alliance with the members
"militants of Judaism, princes and imitators of the high cabal! For
"that elite of the order, those real leaders whom so few initiates know,
"and whom most of them only know by their nom de guerre,"
"operate in the profitable and secret dependence of cabals"
"Israelis. And this phenomenon is accomplished thanks to the habits of rig-
"groomed discretion to which they are subjected by oaths and
"terrible threats; thanks again to the majority of Jewish members"
"that the mysterious constitution of Freemasonry establishes in its
"Sovereign Council" p. 340. 11 reproduced in the following pages, a
article from the Ristorsch politische Blätter, Munich, 1862, where one
points out the existence in Germany, Italy and London of lodges directed
unknown to most Freemasons and where Jews are in the majority:
"In London, where the heart of the May Revolution was located*
"Tre Palmerslon there are two Jewish lodges, which never saw any
"Christians cross their threshold. It is there that all the sons of
"all the revolutionary elements, which are brewing in the Jewish lodges-
"Yours." The article from Ristorsch politische Blätter was reprinted.
in Le Monde, November 5, 1862. Mr. Gougenot Demoussceux quotes

xcvr

ACTIVITIES OF SECRET SOCIETIES IN THE 19TH CENTURY

A man who had played a very active role in the revolutions
tions of Italy, around 1830, and that a confluence of circumstances
very particular relationships had been established with Father Deschamps
Henri Mislcy wrote to him in 1855;

"I know the world a little, and I know that, in all this great
In the future that is being prepared, there are only four or five who hold the
cards. A greater number believe they hold them, but they are mistaken.
pent (l)! »

again, p. 368, the opinion of a Protestant statesman, in the service of a
The great Germanic power, which wrote to him in December 1865: "De-
"Then came the revolutionary resurgence of 1845, and I found myself in
"relationship with a Jew who, out of vanity, betrayed the secret of the societies"
"secrets with which he had become involved, and which warned me eight to ten
"days ahead of all the revolutions that were about to break out on a
"any point in Europe. I owe him my unwavering conviction"
"that all these great movements of oppressed peoples, etc., etc.,
"are combined by half a dozen individuals, who give their
"Orders to the secret societies of all of Europe!"

(1) Father Deschamps recounted it thus in the preface to his work
book (1st edition) his relationship with Henri Misley:

"A chance circumstance had brought me into contact with him, and three years
At least we corresponded by letters, not to mention several
visits he paid me while passing through the country where I lived. His letters
were dated sometimes from Geneva, sometimes from London, sometimes from Strasbourg,
sometimes from other countries. Italian by birth, he had lived for a long time in Spain.
loincloth and had had great relations with the court, which he knew
He perfectly grasped all the plots and characters. He was in rap
port with Esparléro, Kossuth, Fazy, Gavour, King Victor Emmanuel and
especially Palmerston. He was very intelligent; he struck me as
or of a brother recruiter, such as Weishaupt describes, or of a man of
character, perfectly self-possessed and devoted, despite everyone's efforts
his family, to the Catholic religion and to the papacy. His separation from
impious revolutionaries in the Italian War and his death in Spain, what
Years later, they prove that it is at the final judgment that one must...
"To play." On Henry Misley and his role in the Italian revolutions, see V. Louis
Blanc, A Ten-Year History; Thomas Prost, The Secret Societies of the
European Revolution (London 1876), vol. II, p. 32 et seq., p. 41. Rivista
Europea, from April 1880, Circo Ménotti and the revolution of the year 1831 in
Modem.

REVOLUTIONARY SOCIETIES

XCVII

Some fragments can be found in Book II, Chapter X, Sections 1 and 2.
from Misley's correspondence, from 1850 to 1855. Despite the

steering committee influencing European cabinets and leadership all secret societies; but they also reveal the dissension relationships that existed then as they do today between the elements various from which these companies are formed.

While acknowledging the continued existence of this center of direction unique tion, who succeeded the former sovereign patriarch of In order, we are inclined to believe that the authority of this division rection is not always universally recognized, that among The army of secret societies, new forces are rising, which sometimes come into conflict with the older ones, seeking to seize they are under the control of the supreme leadership, and only partially submit to its orders while they waited until they themselves could enter this sovereign center. Nowadays, Mazzini and the Haute-Vente Roman, Louis Napoleon and Mazzini, Karl Marx and Mr. de Bis-Marck, have not always been able to agree, despite the ties that bind them connected them to each other.

According to a very curious account, events have so far confirmed in its broad outlines and which can be found reproduced at Book II of this work (Chapter XII, § 3), General Etzel, one of the the most advanced leaders of Freemasonry, he is said to have remarked, speaking of Mr. Bismarck, after the Locarno convent, in October 1872:

"He is completely ours, and the day we see him titular-

"If we were to withdraw our trust from him, he would know that very well."

This word seems to us to summarize well the state of dependence in which they are, the different factions of the sects and in relation to each other at the same time the antagonism, the distrust that the pursuit differing interests arise between them, not to mention the rivalries personal lives of their leaders.

These internal discords are often the means by which the Pro-

7

XCVITT ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Evidence is used to halt the rise of the Revolution and to protect to the people the means to stay on the slope they are on carried away.

But we must not deceive ourselves into thinking that more and more so Secret societies have tended towards unity, ever since bourgeois Freemasonry and naive, even to the point of cult members hiding in European offices and to the leaders of the International. The day when this unity is complete Once this has been accomplished, the time will be ripe for the Antichrist.

the secret of Freemasonry

xcix

VII. – THE SECRET OF FREEMASONRY AND ITS PURPOSE

LAST OF THE CULTS

The secret, say the Masonic constitutions, is the first a characteristic sign of the Order, and at each grade one takes a swearing-in ceremony to the initiates a new oath, by which they dedicate themselves to the most atrocious punishments, should they happen to reveal the secrets of the Order.

However, the vast majority of Freemasons, even those who manage Although he holds the highest ranks today, he never receives any confidence.

What then is the meaning of these oaths and the secret itself?
Does it even really exist?

The strict obligation imposed on masons, never reveal nothing of what they might see, do, and hear Speaking in the lodges is a guarantee against indiscretions or the surprises. It protects the covert actions of the supreme directors My, the existence of the internal order we just mentioned, it It finally covers the attempts made at certain times in the dressing rooms. to recruit elite followers for an active purpose (1).

As for the secret itself, here is what was said about it in 1794:
Manifesto of the Duke of Brunswick addressed to all lodges:

"Your teachers should have told you, as our fathers told us—
"It is worth learning that the secrets of the association cannot be
"known only to a few masters, for what would become of se—
"Crets that would be known to too many people?"

(1) The Masonic authorities are trying, but in vain, to fight against the increasing publicity given to the actions of lodges as that the followers become the masters of political power. Thus, in In June 1877, the general assembly of the lodges of the Grand Orient of Italy decided that Masonic advertising was more discreet and that no brother's name was no longer to be printed in the lodge's publications. In Belgium, some Special precautions have been taken to ensure that no copy of the The Grand Orient bulletin did not circulate in the secular world.

ACTIVITIES OF SECRET SOCIETIES IN THE 19TH CENTURY

Possession of this secret is independent of the collation of all ranks and, a fortiori, official dignities of the Order. Dr. "Sects," said one of their most learned historians, "have almost always two kinds of rules and doctrines: one vulgar and general, the other particular, known only to some initiates, who are rarely in the highest ranks," "but through whose hands everything passes and everything is done in reality (1)."

The Grand Master of a Grand Orient may know nothing of all the secrets of the Order, no more than he often has power effective session on his work (2).

LkDrdre knows how to protect herself against any misunderstanding, as evidenced by this oath of the Knight of St. Andrew or Scottish High Master, which is practiced in German lodges:

"I freely swear to God, creator of the universe, into the hands of the legitimate master of this lodge and in the presence of the Scottish brothers I know here present, to hide in the most secret way in the world

(1) Sects and Secret Societies, An Essay on their History up to the French Revolution, by Count Le Coulleux de Canteleu, or work composed from the manuscripts of the Prince of Hesse (Paris 1862, Dentu).

(2) One must read in the work of Mr. Amant Neut, La Franc-maçonnerie soumise au public par l'usage de documents authentiques, vol. I, p. 263, the mystification of which the baron was a victim in 1841 de Stassart, Grand Master of Belgian Freemasonry. He wasn't even summoned to a meeting of the main lodges of Brussels, assembly to decide on the candidates for the Chamber of Deputies elections. He could not prevent a declaration of war against a ministry where were among his friends. The honorable grand master having wished to claim in a Masonic assembly, was called a fool and a retrograde, whereupon he resigned. V. book I, chapter III, § 4. Let us also remember the more serious adventure that befell the grand master of Grand Orient of Turin Frappoli, for having displeased the superior leaders of secret societies.

the secrets I have now attained and all the secrets I have previously discovered assumptions that I might make from them, and to reveal them to no one, Even so, he would be the master of the entire order, if I didn't re- I know him in a high regular Scottish lodge, or if he is not designated as such by my superiors in this lodge (1). *

This great secret of the Order, it is currently even possible allowing laypeople to understand it through the writings of the founders sects, and especially in light of the events to which they have taken part.

To put human rights in place of divine law, to establish the reign of humanity in place of that of the Creator, that is it, As we shall see (Book I, Chapter I), the supreme goal of societies secret, the one they pursue in all situations and in all political forms. To achieve this, they need to overturn the principle of legitimacy in all governments governments and with them all the good national customs, of to pervert the very foundations of the social order, and even language of peoples. Now, like the truths of the religious order and of the or-* Social reforms are not just ideas, but must be embodied. on this earth in positive institutions, sects, to rea- Their ultimate goal is to relentlessly attack the Catholic Church, which is not only the essential instrument of God's reign over the earth, but also the guardian of order itself purely natural. What they really want to strike is the Roman siege which means that the Catholic Church will never be able to descend to abasements of a Russian Church or an Anglican Church. With the Papacy, the sects conflate in their hatred the glory laughing lineage of the descendants of Saint Louis, who, despite the despite the faults of a few, they never betrayed the cause of God nor denied their title as eldest sons of the Church.

(I) Quoted by Eckert, Die frage der staallichen Anerkenmng der Freimaurer ordens in Oesterreich (Vienna 1862), 2nd edition, p. 5.

Actions of Secret Societies in the 19th Century

Lilia pedibus destrue has been a motto since the 18th century repeated in the degrees of several Masonic rites. It ex It captures the spirit of all and is the key to all revolutions. temporary.

This secret of the sects is certainly communicated to the members of internal order, to those who take part in the management, but it is permissible to penetrate it* by all those who know how to read in the symbols of Freemasonry and its rituals. This is what it indicates clearly the high-ranking German Freemason, Dröseke, in a speech

"First and foremost, we consider Freemasonry as an institution emanating from the divinity. He who has it will receive until that that he may be satisfied. But to him who has nothing, Freemasonry cannot giving nothing; it even impoverishes him, within an apparent wealth rent. In our temples there is constant talk of a secret; kid, to be more precise, we only talk about this secret. This secret cannot be hidden from anyone who has eyes; that person will see it. He enters without the lodge; he is initiated without having entered our sanctuaries. Another will never manage to know him, not even through the lodge. and by means of all these degrees; he is a profane man, even if he is even

He sat in the east of the temple, and made the jewels of the great shine.

Master. The very means we employ to solve this problem, our symbols, our images, our signs, we re- Let's keep them secret. For what reason and by what right? Is this how we act?

"Our symbols are not toy cups used to kill" time and to amuse the children; they are the sacred vessels, where the holy The relics of the saints are preserved and displayed for the eyes of initiates. Such are the words that Your name would profane, if they were thrown before the animals Filthy. Our symbols are not the object represented; they are not are merely allusions, reminiscences; through them, the mind is stimulated to make efforts to conclude the invisible of what is visible possible. (1). »

(1) Quoted by Eckhart, Freemasonry in its true meaning cation, trans. French., L. I, p. 274.

THE SECRET OF FRENCH MASONRY

MISTLETOE

All sects agree on this goal of their efforts; only their satanic hatred of God is intertwined with their hatred of God. Your kinds of passions and desires, they are often divided between them on the means to be employed and on the point at which they wish would stop their work of destruction.

The revolutionaries of high lineage, the skillful ones, those who have Those who were the first to achieve fortune and honors seek to They would like to focus their attacks against the Church and religion. to maintain a purely material order in society, as much

sensed the inevitable reaction of interests offended by the madness of revolutionaries, who go all the way. Willingly, even, they would preserve the Church as a human institution, and would be content to corrupt her in order to make her an instrument of reign, such as Anglicanism, the Russian schism, Evangelicalism Prussian.

A famous Freemason and at the same time a statesman Important in his time, Blumenhagen said in 1825: "The "The whole world must be the temple of the Masonic order, the azure "from the sky its roof, the poles its walls, the throne and Vautel its "pillars..." (V. book II, chap. XIV, § 1). That is indeed the thought of this Freemasonry, which, if necessary, becomes constitutional and conservative.

Bossuet had a profound intuition of the struggles of the modern era. last when, seeing in the light of the Scriptures all the phases of the existence of human societies, he wrote these words :

"There are two kinds of persecution: One is open and declared The first type is real, when religion is openly attacked; the second is hidden and artificial, like that of this Pharaoh who, jealous of abundance of God's people, inspired hatred in his subjects and sought

CIV ACTION OF SECRET SOCIETIES BEFORE THE 19TH CENTURY

secret means of destroying him: "Come," he said, "let's oppress him." gement (Exodus 1:10-11 ff.), that is to say, secretly and subtly ment (1). *

To corrupt the Church, to transform Catholicism, as the Enfantin wrote at the end of his career, "It was the dream of madness." impious Frederick of Prussia, the two Napoleons, Louis-Philippe Lippe and the Count of CaVour; it is also that of Mr. de Bis-Mark. Having stifled the faith in their hearts, they no longer hold on taking into account the supernatural assistance to which the Church is subject and, at the sight of all the doors that gold and intrigue have opened for them, They imagine that with renewed effort and skill they will overcome this immaterial force, which resists them all days.

Weishaupt, the founder of Humanism in the 18th century, This is how he outlined the plan for this conspiracy:

"While it is beneficial for us to have regular schools, it

their superiors. With this world we have the main part of the country; we are putting the greatest enemies of every innovation, and, what is above all, with the ecclesiastical courts ticks the people and the common folk are found in our hands. Note, however, that one must deal well with the clergy. precautions. These gentlemen rarely maintain a just mi- place; they are either too free or too meticulous, and those who are Those who are too free rarely have morals.

Forty years later, the aristocratic revolutionaries who com the Roman Haute-Vente were laying the groundwork for the same purpose with

<\) Elevations on the Mysteries, 9th week, 1st r "elevation.

THE SECRET OF THE. FREEMASONRY CV

a depth that surpasses ordinary calculations of perversity human beings. Here is how one of their leaders expressed himself in 1818 in a confidential memo, which outlined the sect's program action following the triumph of the Restoration:

"Since we have been established as a body of action and that Order begins to reign at the back of the most remote sale. as within the one closest to the center, there is a A thought that has always deeply preoccupied men who aspire to universal regeneration: this is the thought of the liber- the fall of Italy, from which must emerge, on a determined day, the crossing the entire world, the fraternal republic and the harmony of humanity. This idea has not yet been grasped by our brothers from beyond the Alps. They believe that Italy has revolted The tionary can only conspire in the shadows, distributing a few stabbings of henchmen or traitors and suffering punishment the yoke of events, which unfold beyond Mountains for Italy, but without Italy. This error was made to us already fatal on several occasions.

"The papacy has always exerted a decisive influence sive on Italian affairs by force, by voice, by perfume, by the hearts of its countless bishops, priests, monks, religious devout and faithful from all latitudes; the papacy finds de devotions constantly ready for martyrdom and enthusiasm. By Wherever she chooses to talk about it, she has friends who die. Others who sacrifice everything for her. It's an immense lever. whose full power only a few popes appreciated. Today Today it is not a question of reconstituting for us this power, of which prestige is temporarily weakened: our ultimate goal is that

never of Catholicism and even of the Christian idea, which, remaining standing on the ruins of Rome, would be its perpetuation more late....

"What we need, therefore, is a pope according to our needs..."

Ganganelli surrendered himself bound hand and foot to the ministers of the Bourbons good people who frightened him, to the unbelievers who celebrated his tolerance, and Ganganelli became a very great pope. It was at

CVI ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

{-eu near under these conditions qfc.ll we would need one, if it is still possible. With that we will move more surely to the assault on the Church, along with the pamphlets of our brothers in France and even England's gold. We have no doubt that we will achieve this. the ultimate goal of our efforts. But when? But how? known does not yet emerge.

"Crush the enemy, whoever he may be, crush the powerful by force" of slander and calumny, but above all, crush it in the egg. It is to the youth that we must go, it is they that we must win over. she whom we must train, without her suspecting it, under the flag of secret societies... To ensure us a pope in the required proportions, it is first a matter of shaping it, to this Pope, a generation worthy of the reign we dream of. May he clergy march under your banner, still believing they are marching under the banner of the apostolic leaders.

"The alchemists of the Middle Ages have wasted their time and the gold of Their dupes, in search of their dream: that of secret societies. will be accomplished for the simplest of reasons: it is based on the passions of man. Let us therefore not be discouraged nor for failure, nor for defeat; let us prepare our weapons in The sales silence, let's raise all our batteries, let's flatter all passions, both the worst and the most generous, and Everything leads us to believe that this plan will one day succeed beyond even our most improbable calculations (1). »

(1) Quoted by Crélineau-Joly, The Roman Church in the Face of the Revolution tion, t. II, p, 85-88.

These highly detailed documents on the activities of secret societies, and in particular the correspondence of the members of the Italian Haute-Vente, had been seized by the government upon the death of one of them in 1846 papal. They were communicated to Crélineau-Joly by Pope Gré Goire XVI himself, in the first days of March 4846, and published later with the express approval of Pius IX. They are

characters and allowed to remain, in the work The Roman Church in
in the face of the Revolution, the pseudonyms under which he hid,
This is out of respect for distinguished families, to which several members
of Haute-Vente belonged. No historical document offers
No more guarantees of authenticity. See Crétincau-Joly, his political life,
religious and literary, by Abbot Maynard, Paris, Didot 4875, p. 340
to Mr.

Æ SECRET J)E FREEMASONRY

cm

If such plans could be realized, the Revolution would...
would truly rule the world and Satan's reign would replace
would be that of Jesus Christ.

But they are constantly thwarted by the assistance that God
gives to his wife. * Corruption can find a foothold in
isolated clergymen, like Talleyrand, Dalberg, and d'An
Drea, she cannot enter the Church. The latter, faithful to its mission
divine, and defended in her faith and in her head against all
human assaults, unravels the most skillfully hatched plots;
and, either in the Catacombs, or under the protection of a power
temporally acquired legitimately, she never ceases to claim
to seek justice against the corrupt and the hypocritical persecutors or de-
Clarified, this government of souls, which is the object of covetousness
eternal of sects.

Moreover, these revolutionaries with lofty vision and profound...
breasts are incessantly pushed by the pressing waves of the revolutions
revolutionaries, who are not yet satisfied and want to attack
to focus on objects more tangible than the Church, to make ruins more
profitable for them than the destruction of beliefs and
morals. Once de-Christianized, the masses demand equality
absolute and the right to all pleasures. One of the insurgents of the
the days of June 1848, he said it with brutal cynicism: "Qua-
"Forty-eight hours of looting and silk dresses, that's our
" program. "

This is how the Republic follows in the footsteps of the monarchies.
liberal or democratic Caesarisms, and the Commune of
behind the conservative republics.

Socialism is entirely contained in embryo in the doctrines of
Freemasonry, in the symbolism of its degrees. But the free-
aristocratic or bourgeois masons who were regimented in the
lodges and who zealously propagated these doctrines, as long as they were

CVf/r ACTIONS OF SECRET SOCIETIES IN THE 19TH CENTURY

Church morals, stubbornly refuse to implement them once that they are facing the demands of the street. That's how it is. that we could see, in 1848, many lodges transformed into clubs Conservatives... of the Freemasons' fortune. Today still in certain lodges in Paris, political economy is highly regarded, and naive republicans defend it with conviction the rights of capital and preach resignation to it salaried employment (1).

For its part, the International does not spare the sarcasm of the Freemasonry. In 1870, she solemnly excommunicated him. in Lyon (2), and this year in the same city, a committee The radical party demanded that its candidate declare that he was not Freemason (3).

But, however violent this antagonism between the Soldiers from both armies, the commanders do not agree. The International and the various socialist organizations, have just that here it was in the hands of men who were more or less in the dependence on the supreme leaders of the sects, and these have so far succeeded in diverting the fervor against the Church revolutionaries of the proletariat. The Jacobin element, either in the Parisian commune, or even currently, obviously the advantage over the purely socialist element, we have seen it today eminently the proof.

However, this policy of balance and intrigue cannot not always able to control the passions it unleashes and the opposition of interests between Freemasonry and the International, between the

(1) The summary can be seen in the Masonic World of January 1880 of several economic conferences held in lodges by various speakers, and to grasp the expression of their profound astonishment in the face of the ingratitude of the socialists and the impotence of their reasoning on popular desires.

(2) See the brochure entitled *. Six months of red flag in Lyon (1871).

(3) Fact cited by Le Monde maçonnique of January 1880.

Jacobinism and Socialism, if we want to represent the diversity of the cite of sects under these names, this opposition, we say, is real, because it stems from the nature of things and the position social of their members.

United as long as the Christian social edifice stands, the different your layers of secret societies enter into conflict, when they believe they have triumphed definitively, and they often undo their work, thus anticipating its own confusion the hour of the juices divine tices.

These rivalries and movements, sometimes parallel, sometimes opposed sesame seeds are one of the most important elements, and sometimes the more difficult to appreciate, the actions of secret societies in contemporary history.

We will find the picture as accurate as possible in a history Torian to give it in the two books that divide the work of the Father Deschamps: one is devoted to the principles of societies Cretans and their doctrinal influence on contemporary society; the other to their history and the part they played in the revolutions modern-day solutions*

BOOK ONE

THE DOCTRINES OF FREEMASONRY

AND Lute. REVOLUTION

"Whatever one of you, venerable tVirea, may be able to it is perhaps surprising that the war waged in our century to the Catholic Church has taken on such large proportions. But he who has Lien understood the character, the ten dances, the goal of sects, whether they call themselves Freemasons* niques or that they take another name, and if he compare with character, nature and development The nature of this declared struggle against the Church is almost evident. the entire surface of the globe, cannot revoke in doubt that the present calamity should not be attributed mainly as to his cause, to the tricks and to machinations of these same sects. It is from them that

It comprises the synagogue of Satan. Above all, reveal

and attack the error of those who, whether trotters or deceivers Pes, do not hesitate to assert that social utility,

are the sole purpose that these conventicles set for themselves dark>.

(Encyclical of SS PIUS IX,
(of November 21, 1873.)

CHAPTER ONE

THE BASIC IDEA OF FREEMASONRY AND SECRET SOCIETIES

I. – DIVINE TRUTH AND THE HUMAN IDEA

The entire order of human societies rests on a fundamental truth.
mental and a fundamental fact.

The fundamental truth is that man was created by God.
that his ultimate end is God and that, consequently, all his actions
tions, all manifestations of its activity, must tend,
each in its own order, for this purpose.

Religion is the first of the means given to man to
to achieve this end: it connects him to God through gratitude
that he makes of his subordination and through the use of spiritual graces
those that the Creator's goodness has prepared for him. The morality of the actions
The essential criterion for human activities is conformity to this purpose.
and to that order. The general society that exists among all men
my by virtue of their common origin and end and which
materially translated through the exchange of economic services, the
family which ensures the preservation of humankind, the different
your nationalities that divide the world, the legitimate political authority
time which maintains peace within each nation, the
public freedoms that allow every man to fulfill his duties
duties towards God, towards himself, towards his family, towards
his fellow citizens, and finally property, which is the condition of order
natural economic activity, and which ensures the perpetuation of work from which
Humanity awaits its sustenance, all these various orders of things,

in which man moves and acts, are in reality so many coordinated means by which it must strive towards its ultimate end, and it is within this hierarchical coordination that all rights of family, of citizen, of property owner, all public freedoms private and economic issues find their raison d'être and their a guarantee against abuses of force, whether it comes from a despot, of a man superior in intelligence, or of a multitude having For her, the power of numbers.

This natural order of things, which is essentially in accordance Right reason, common sense, is indeed constantly threatened by human passions, which lead man to rebel against to be God, to take himself as his end, and to oppress his similar.

This disorder is caused by the fundamental fact of the original fall Nelle. Man is tempted at all hours by an evil spirit who hates God and his creature. The tempter encounters a complicity secret city in the human heart, despite the protests of the reason. But God, in his infinite mercy, has repaired this fall through the infinite wonder of redemption due to merits the abundant merits of his Son, the eternal Word incarnate. These merits are applied to man through a visible Church, essentially unique, and whose organ is a hierarchy about weaving at the infallible and indestructible seat of Peter.

Not only does the Church have a mission to guide men in spiritual paths, but also she guards the deposit of truths of the natural order, which passions fail to recognize. is, in this dual capacity, the cement of society and the conservative of civil order.

The Revolution essentially consists in the negation of this coordination of things, this subordination of all the Human actions are brought to their ultimate end. It puts human rights first. in place of God's law and, through a radical reversal of Order posits man as his own end.

A profound thinker, who also thoroughly studied action and Father Pachtler summarized the doctrines of Freemasonry in a single word, the fundamental idea of Freemasonry and of all all the secret societies that derive from it: it is the deification of humanity, or man placed in the place of God.

"This expression of humanity, with the ambiguous meaning that has been given to it

DIVINE TRUTH AND HUMAN IDEA 3

given for a century and a half, is, like a dozen other neo*

This word is used by thousands of men in a confused sense, no doubt, but still, however, like the *nom de guerre* of a certain party for a certain purpose, which is opposition to Christianity positive. It does not only mean the human being as opposed to the being bestial, not just a collection of thoughts, aspirations and reports worthy of man, but also the human being alone, in opposition to Christianity. It thus has a political meaning that already stands apart from the passages quoted above from Kant and Herder, and which will appear again more clearly in the following documents. The specious colors with which it appears, far from contradicting it, prove, on the contrary, either a misunderstanding in the very conception of things, or a conni-tacit agreement with the enemy.

"Therefore, humanity, in its real and objective sense, is this notion which posits as a thesis the absolute independence of natural man, in the domain intellectual, religious and political, and who denies any supernatural end for himself. In a subjective sense, as a duty, humanity is recognition of this universal independence, and the corresponding disposition of our own actions, so that the independence of others is not compromised by us, but that the purely natural perfection of the human race should be guided towards the paths of progress. With this we have the fundamental dogma of Liberalism today (1).

(t) Here, for example, is how a contemporary German author, Mr. Bluntschli, professor at Heidelberg, Grand Master of the Grand Lodge of Bayreuth, presents the Theory of the modern state, or the essence of liberalism:

The modern state is founded on human nature. The state is a
"a human community of life, created and administered by man for a purpose"
" human.

c Modern conception, while not religious, is not irreligious.

Modern science admits that it cannot penetrate the thoughts of God, but it

< strives to understand the State in a human way.

"Modern consciousness hates all theocracy. The modern state is an organization-

< human constitutional tion; its power is regulated by public law; its po-
Clitique seeks the public good according to the conceptions of human reason with
c human resources.

c The modern state considers itself as a person composed of a spirit (Ves-
€ national title) and of a body (the constitution). He feels independent and free, mē-

< me in the eyes of the Church, a collective entity which also has its own spirit and its

< body; and he affirms his elevated right on bllb. » (General Theory of

And in Italy, one of the founders of revolutionary unity, Mr. Scialoja, said to Parliament in January 1867:

c There are no more mixed questions; the human principle, which knows everything, wants to (the right to decide everything alone. That's why you—"I heard them, yes, they were based

4

the core idea of secret societies

a. To the three initial errors found in this notion of the human
manity, namely: the original perfection of man, the negation of
any supernatural end for him and his absolute independence, correspond
tooth, adds Father Pachtler, a series of steps on the path to evil which
Humanity is God, – Humanity making itself God, – Humanity
To God: such is the edifice that Freemasonry seeks to erect to the
the place of the divine order, which is Humanity with God (1). »

II. – THE MASONIC LEGEND

This idea of humanity placed in the position of God, the Franc-
Freemasonry does not express it bluntly at first glance; but
She incorporates it into all her rites, and expresses it through all her symbols.

A vast temple to build; apprentices, journeymen
and the masters who work there; Iliram or Adonhiram, one of these
masters, murdered by three of his companions to wrest the
password or master's word; the body of this master
buried in the earth to be found and replaced; his death to be sold
ger; the construction of the temple resumed to be completed: such
is the fundamental and universal allegory, basis and essence of the
Freemasonry and all secret societies. Thus the teaching
all their rituals and manuals, their orators and their inter-
the most authoritative priests. This allegory is indicated in the gra-
apprentice and journeyman; it is long developed
He progressed through the rank of master and gradually completed and clarified himself.
cissant in the grades of Ilosc-Croix, Kadosh and the der-

"on the existence of a spiritual power, the only one competent on certain questions, say*'
"appear successively before the omnipotence of civil power. The concordat"
"with France was misunderstood from the day after its conclusion by the publica-
"tion of organic articles. Spain, Italy, Austria do the same, without
"Concern for the rules of bilateral contracts and justice, because the State often –

"these words: The Church must enjoy the freedom due to it as to any association"
"A transaction permitted by the state."

Freemasonry maintains the same memo language everywhere.

(1) Dkr Gotze deu Huma.nität ODER das positive der Freimaüurvrei (The challenge
(the cation of humanity or the positive side of Freemasonry), by GM Pacliller
'ht-s*. Fntxmrg-eu-flrisgmi. Ilonler, 1'75,

THE MASONIC LEGEND 5

higher grades of the Misraïm rite, where she reached her final destiny
loppement.

What is this temple? Who are these companions, assassins of the
Master? Who is this master? The entire philosophy of history...
temporary is contained in the solution to these questions; there
they also find all the secrets of Freemasonry and the so-
secret societies; in this solution lies the foundation of all ranks,
the key to all mysteries.

However, we claim to offer this solution here and to bear the consequences
evidence up to the point of demonstration.

This temple is the temple of nature or the Masonic golden age.
fuck.

The God who is worshipped there is nature itself, the God-
everything, God-pan, the fire which is its essence and which has for
representing the sun and the Indian lingam, everything that is
more backward, more materialistic, and more muddy in the
the depths of old paganism.

The assassin companions to be pursued and exterminated are:
lies or superstition, ambition or tyranny, ignorance
France or prejudices; that is to say, under names such as the en-
secret societies, religion, and especially the

CATHOLIC RELIGION, MORALITY AND ALL RULES OF MORALITY,
THE MONARCHY AND ALL AUTHORITY, THE FAMILY, PROPERTY

and nationality, Christian education, equality, freedom,
the fraternity itself, this triple and brilliant Masonic veil
screw, the papacy finally, both for itself and as being
the summary, the center and the guarantee of all these great and divi
things which constitute and upon which rests, as upon its foundation,
the society that must be destroyed in order to return to nature.

The master to be avenged, the resurrected Hiram, victorious over

The gilded one of the temple, he is the true mason, the philosopher, the sage, primitive man, man returned or brought back to the golden age, to the state of nature or wilderness, which is the quintessential state of freedom masonic.

the core idea of secret societies

III. THE ALLEGED SIMPLIFICATION OF MORAL LAW OR PRIMITIVE FREEDOM AND EQUALITY

Of all Christian dogmas, there is none that is more than France-Freemasonry does not attack more radically than that of origin sin. Ginel, despite the painful testimony of conscience and the uni The universal belief of humankind. In this, it is not only the foundation of Christianity, but also all civil constitutions which it overturns, for it is on this fundamental fact that the other rests social authority at all levels.

"Moral and religious errors, and above all this fatal one" belief in the natural perversity of man, he said, Forty years, the Globe, the Masonic journal, is the cause of almost all human wickedness. Man is born good, the ins "only institutions are bad" (vol. II, p. 210).

A short time ago, F.*. Peulevey, deputy for Le Havre, repeated was in a lodge in Paris, as a conclusion to the entire work of Freemasonry: "Therefore, let there be no more talk of rehabilitation-"Quote: Man has never fallen; he only grows in-"cease." (1)

This was already the thesis of Rousseau, an illustrious Freemason, in the Social Contract; it was that of the constituents of 1789 and of the Convention members of 1793; it is still that of all the systems my contemporary socialists: now, both groups have drawn this fundamental error in the teaching of the lodges.

Since man is good by nature, these are the prescriptions morality is the source of evil, and these are the institutions. starting with religion and ending with property, which make them bad.

However, that is precisely what a high-ranking official clearly states. German Freemason, the Jew Bechstein, in his Masonic Manual fuck:

"Freemasonry possesses, in its symbols, other treasures than it division between those who practice the moral law in its entirety.

(1) Chain of Union, Masonic journal, year 1877, p. 84.

THE SIMPLIFICATION OF MORALITY

7

Here, we have a more pressing need to keep the Freemason secret. NERIE. Its secret lies in the simplicity of the moral law, in its Unlimited tolerance, and in the chaining of his ranks. Everything floods him wants to be happy; the enjoyment of life is a right for every man me, but this right is eroding under the pressure of current events (1). »

As we shall see in the following book (chapter V), the mind Freemasonry, at the end of the 18th century, was entirely summarized in the sect of the German Illuminati, founded by Weishaupt. This sect seized control of the lodges at that time. from across continental Europe, and its aims continue to inspire Even today, those behind the scenes still control the entire order. However, Weishaupt in his writings, which were intended for initiates only, and that a providential chance alone caused it to fall into the public eye. cited (2), thus outlined the fundamental thought of his system Theme:

“Equality and liberty are the essential rights that man, in Its original and primitive perfection was received from nature. The first at The tinge to this equality was brought by property; the first infringement Freedom was championed by political societies or governments; The only supports for property and governments are religious laws. its and civil rights. Therefore, to restore man to his primitive rights of For equality and freedom, we must begin by destroying all religions. all civil society and ultimately the abolition of property (3). »

These few lines indicate the core idea of Freemasonry and of all secret societies: it is present in embryo within the ranks. symbolic, in those given to all comers; it develops scientifically in the higher grades, and is realized brutally in the communism of the International and anar- the schism between Bakunin and socialist democracy.

(1) Quoted by Eckert, Masonic France in Itself, French translation by Gyr, 1.1, p. 246.

(2) The writings of Weishaupt and his principal followers, seized and publicly available [The documents] were deposited in the secret archives of [the Bavarian government] Munich, with orders from the Elector of Eu to communicate the originals to anyone would have some doubt about their authenticity. Barruel and Robiano reproduced them in

the other in his History of the Church, which no one has ever contested truth and accuracy.

(3) Illuminated Code. General System. (V. Robiano, Continuation of the History of (The Church, vol. II, supporting documents, p. 395 and all the rest, pp. 391-457.)

8

the core idea of secret societies

But to make this demonstration, it is necessary to analyze the negatives. destructive actions that make up this synthesis of evil, and we In the following chapters, we will demonstrate Freemasonry and destructive secret societies – against all religion, – against all morality, – of the family, – of the entire order of civil societies, – and finally, property.

We will demonstrate this by analyzing the ri- the texts of the different grades and the writings that reveal to us the spirit general of secret societies.

Indeed, there are books whose authority and testimonies are of such great value, that they alone suffice to convey the conviction in the most prejudiced minds. These are the minds of the founders. Masonic sects, their supreme directors, their propagators and their main followers, those of the historians of their most authoritative works, as chosen by public opinion among their principal initiates; these are those whom the highest Masonic authority, the Grand Orient itself, approved and whose printing he has authorized in authentic judgments; These are the ones, finally, which were published by secretaries or officers. the highest ranks of this same Grand Orient could only have been achieved with his permission and under his guarantee. (See Introduction, II.)

Undoubtedly, it is there, in these writings, in these books, that reveal themselves in a more brilliant light, despite the precautions and the veils with which we still seek to envelop them, the spirit of gene- The nature of secret societies, their tendencies and their purpose.

CHAPTER TWO

DESTRUCTIVE SECRET SOCIETIES OF ALL RELIGIONS

I. – Weissaupt and the German Enlightenment

The earliest writings that appear are those of Weishaupt.
the founder of the Enlightenment.

Now, here is how Wc Shaupt speaks of the goal of Illuminism:

“He who wants to work for the happiness of humankind,” he added
to the contentment and peace of men, to reduce their discontent
In fact, he must scrutinize and weaken all the principles that trouble
Their rest, their contentment, and their honor. Of this kind are
all systems that oppose the ennoblement and perfection of the
human nature – (original sin among other things) – which, without necessity,
multiply evil in the world, or represent it as greater than it is
is not; all systems that degrade merit and human dignity,
which diminish confidence in one's natural abilities – (humility, sa-
credence, grace, prayer) – ; which denounce human reason – (faith, reverence
lation, mystery) – and which thus open a free path to imposture
– (to all revealed religions) –. All theosophical systems and
mystics – (any religion, any philosophy that has God as its basis and
(for the purpose) –, all those who have any close or
distanced from these systems, all the principles that derive from the theo-
Sopbie, often very much in our hearts, ends up leading the
men at this term and belong to this class (1).

(!) Corrected system of Illuminism with its ranks and constitutions. Instructions
instructions for followers prone to the mania of believing in and worshipping a God, by Ac
'Weishaupt. Bmue), Memoirs, t. III, p. 185.

10

SECRET SOCIETIES AND RELIGION

He also wrote to Zwach, an aulic councilor, one of his pre-
First followers admitted into the sect, under the name of Cato:

“You know that the unity of God was one of the secrets revealed in
the mysteries of Eleusis. Oh! for that, don't be afraid to find nothing of
similar to mine.” And again: “Send me Brother Nu-
Menius – (he was a follower who still believed in God) – and try to
to connect with me: I want to try to cure him.
theosophy and to return it to our object (1). »

Thus, the destruction of the Christian religion and of all religions,
The very annihilation of the idea of God, that is the goal of the Enlightenment.
nism clearly proclaimed by its founder.

However, to achieve it more successfully and to pervert
To attract a greater number of souls, it required hypocrisy, and
slander and shameful frauds, and they did not shrink from them
none of these means.

"To gather and put into action," wrote Cato the same place
A follower of Weishaupt, Baron Knigge, so famous in the Enlightenment
me under the name of Philo, to contribute to our purpose and
those who reject all divine revelation, and those among the corn-
threatening individuals who believe they need it, to solidify their ideas, it was necessary
to find an explanation of Christianity that would remind the superstitious
to reason, and which taught our wise men, more free, not to reject
the thing for abuse.

"This secret was meant to be that of Freemasonry and to lead us
to our purpose. However, despotism grows daily and es-
Taking liberty also means gaining ground everywhere at once. It therefore had to
Here, we bring together the extremes. We therefore say again here that Jesus did not have
He did not establish a new religion, but he simply wanted to
to restore natural religion to its rightful place; by giving to the world
a general link, by spreading the light and wisdom of its morality,
By dispelling prejudices, his intention was to teach us to ourselves
to govern ourselves and to restore, without the violent means of revolutions
tions, liberty, equality among men. It was not, therefore, a question of
than to quote various texts from Scripture and to give explanations
True or false, it doesn't matter, as long as everyone finds a meaning they agree upon.
with reason in the doctrine of Jesus. We add that this reli
The simple gion was subsequently distorted, but it maintained itself by
the discipline of secrecy and that it was transmitted to us by Freemasonry*

(1) Original writings, 1.1, lolircs 4 and 3 to Cato, *ibid.*, p. 181-182.

Weishaupt and the Illuminism H

Spartacus – (that's Weishaupt's nom de guerre) – had gathered
Plenty of data for that. I added my own to the instruction.
tion for both grades (Scottish of St Andrew and Eopote or priest);
Our people thus see that we alone possess true Christianity.
All that remains for us is to "add a few words against the clergy and the
princes. However, I did it in such a way that I would like to give these
degrees to popes and kings provided they had passed through our
tests.

"In the final mysteries, we must first reveal to
followers of this pious fraud, then to demonstrate through writings the origin
the source of all religious lies, their connection or their relationships
mutuals. We end up telling the story of our order (1). »

In the second part of the instruction for the insinuating brother

where we find ourselves today on the nature of the soul, its immortality, its destiny... and that in the meeting of the Minervalists (second grade) we read and sometimes comment on passages from the Bible, sometimes passages from Confucius, Epictetus, Seneca that, by giving both groups the same authority.

"With our beginners," he wrote again to Cato, "let us be prudent." teeth on books of religion and politics. In my plan, I They are reserved for the great mysteries. As for now, let's not give... to the students than historical or reasoning books. Morality First and foremost, this must be our focus. Faucet, Mirabeaud, System of the nature, published by Diderot under the name Mirabaud, the System social issues, natural politics, the philosophy of nature, and the like – (materialistic and atheist books, as everyone knows) – are intended for more advanced grades.

"We must now carefully hide them from our students and special especially Helvétius, On Man. If, however, one found at some of these books or others like them, without praising them or "If we blame them, we'll leave them to it."

And in his Instruction for followers prone to mania to believe and worship a God, he teaches them to put aside the creation like a chimera unknown to all of antiquity, to be reduced All religions have two systems: one, that of matter co-eternal with God, part of God, emanating from God, launched outside of God and separated from God, to become the world; and the other–

(1) Original Writings, vol. II. – Letter from Philo-Kniggo to Cato. Barruel, Memoirs res, t. III, p. 150.

12 SECRET SOCIETIES AND RELIGION

being, that of matter co-eternal with God, without being God, but crafted by God for the formation of the universe. Thus, God is not more than an architect. On these assumptions, he builds a story of all religions, which makes them all equally absurd. in the same speech makes a compilation in his own way of all the schools of philosophy and its systems and, trampling on them. He gathers all the historical data and extracts it from these systems. Christianity and all religions. The result is that All religions are founded on imposture and illusion; All of them ultimately make man cowardly, lazy, and spineless. and superstitious; that all of them belittle him and disturb his honor. Such is the spirit of all ranks: everywhere the attentive man sees atheism is emerging; nature does everything; it is on nature that one account; it is its original state that we want to restore, and in the last last rank, that of mage or philosopher, which he was determined split for the recipients to keep in writing, Weishaupt, summarizing

allegories, openly lays out the fundamental principles of the Spi-
Nosism. Everything there is material: God and the world are but one
same thing; all religions are inconsistent, chimerical.
ques and Y invention of ambitious men.

II. – Saint-Martin or French Illuminism

0

After Weishaupt, it was Saint-Martin, the theorist of the Illuminati.
me French, whose followers have had the greatest influence on the
lodges throughout Europe, in the period immediately preceding
The Revolution. Louis Blanc speaks of his work in this way. [The following appears to be a
and of truth: "In the name of a pious spiritualism," he said, the
"An unknown philosopher spoke out against the madness of human cults."

"Through the paths of allegory, he led into the heart of the kingdom"
"mysterious than in their primitive state—(state of pure essences)
"Prils) – the man had inhabited it." – "He was not only
"revered," says Findel in his history of Freemasonry,

"like a gospel by isolated Freemasons; but in Germany"
"It was considered a mine of true Masonic science."
"and it was particularly recommended to the FF.*, initiatescheva-
"Asiatic liars. Brother Claudius translated it into German."

Saint-Martin or the Illuminism 13

Here is how Saint-Martin himself explains his system, re-
Renewal of the Manicheans and Neoplatonists:

Man is now composed of two beings, one sentient, the other
intelligent. We have suggested that, from its very beginning, it was not
not subject to this assembly and that, enjoying the prerogatives of being
Simply put, he had everything within himself and needed nothing to sustain himself, since
everything was contained within the precious gifts he received from his principle.
From its very beginning, man was therefore bound by the law to rule over the region
sensitive, as it still must be today; but, as it was then
endowed with incomparable strength and that he had no hindrance, all the
obstacles disappeared before him. Today he no longer has, despite
The same forces were at play. When the lightning stop had been pronounced
Having been accused of wrongdoing, all that remained of all the gifts he had received was
shadow of freedom, that is to say, a will almost always without strength and without
empire. All other power was taken from him – (even that of intelligence,
(as he supposes below) –, and his reunion with a sentient being
reduced to being nothing more than an assemblage of two inferior causes in
similarity to those that govern all bodies.

What fruits could man produce today, if, in

that his own will and if he undertook to walk without being guided by this active and intelligent cause on which he depends despite himself, and of the that he must expect everything from, as well as from corporeal beings among whom Is he so sadly confused?...

"However, this is the path that men have followed, that is to-
To say that they almost never looked beyond the senses. However,
this sensitive faculty being limited and lacking the necessary power to
directing itself will only ever present repeated evidence of
variety, dependence, and uncertainty. Indeed, all branches of
Do the civil and political order that unites different peoples have any other
But what about matter? The very moral aspect of all their establishments
Does it rise above this human and visible order? There is no
even their most virtuous institutions that they have not reduced from themselves
even to sensitive rules and external laws, because, in
all these things, the teachers having walked alone and without a guide,
This was the only place where they had been able to set foot. The intellectual faculty
Therefore, the human condition is absolutely not responsible for such events.

"Let's begin by observing the most respected and most
universally widespread among all peoples, the one they look at
with good reason, as it should not be the work of their hands. It is
This is quite clear, given the zeal with which the whole world is occupied with this matter
sacred, which all men carry within them both the image and the idea. We
we observe in all nations a complete uniformity on the prw-

14 SECRET SOCIETIES AND RELIGION

fundamental principle of religion. All recognize a higher being.
that they must pray, they all pray to him.

"However, the care that all peoples take to honor
The first being presents itself to us, like all other institutions,
differences and successive and arbitrary changes in the pr
tick as in theory; so that, among all religions, one
I don't know two who honor him in the same way. However, I...
The question is, could this difference occur if men had
taken the same guide and that they had not lost sight of the only light
a first step that could enlighten and reconcile them. It is therefore by distancing themselves
from this light that man remains at the mercy of his own faculties... and
However, although he no longer knows if the tribute he is offering her is genuine
Rather than the one this being demands, he prefers to render one such as he conceives.
to the secret anxiety and regret of not returning any at all.

"This is partly the principle that gave rise to false religions and
who disfigured the one whom the whole world should have followed; then we will be able to-
we were surprised to see so little uniformity in the pious practices of
man and his cult, to see him produce all these contradictions,
all these opposing practices, all these conflicting rites,

With man no longer having any restraint, everything is the work of his own inhibitions. price and his blind will? Isn't that, therefore, where everything must appear indifferent to reason, since it no longer sees any connections between this cult and the being to whom the teachers and partisans want Apply it?

"We have seen that, despite all the reasoning about nature, Men were obliged to submit to his laws; we have enough made it known that laws of this nature were fixed and invariable, what that, through a sequence of two actions which are in the universe – (of the good and of the bad principle, one of the fundamental dogmas of Martinism and of most Masonic lodges (as we shall see) –, their ac- Compliment was often disturbed.

We therefore already know with certainty that it is in the nature of the body a real power superior to man, which subjects him to its laws... If man is subject to this nature, how much more will he be subject to higher principles that guide and sustain it. What will it produce? Therefore, anything he can do, imagine, say, or institute that goes against the laws of these higher principles? Far from being the slightest bit like them? altered, they only further demonstrate their strength and power. leaving the man who distances himself from it to his own doubts and to uncertainties of his imagination and by forcing him to crawl as long as he will want to ignore them.

"We can therefore no longer doubt that the reason for all these differences*

Saint-Martin or the Enlightenment

15

the teachings that nations offer us in their dogmas and in their worship This stems from the fact that they are not supported within their institutions. of this active and intelligent cause.

"Nor should I be asked currently which one is the one of all established cults, which is the true cult; the principle that I The question I just asked should serve as an answer to all questions about this object. jet (1). »

Thus, dogmas and cults, everything is false in all religions. that exist or have existed in the world, since we We have lost our primitive state of pure spirits. Hardly the world Has he retained its fundamental principle, or the idea of being there? superior. For the word of God is never found under the pen of the unknown philosopher; again, applying the same reasoning to him, error criterion, lack of uniformity, this fundamental principle Is the mind also obliged to faint? All religions,

differences and varieties in the practice of worship to be rendered to the being superior, but also in theory or in the very idea that it
They give us information about this being. Everything they teach us about his existence, and its nature, are therefore, for the same reason, the work of man's whim or his blind will. And as he
Nor are there, in the world, two men who resemble each other.
perfectly, and in nature and in the same species two
individuals, on the same tree two leaves that do not present well
Given the differences and varieties, it would follow that man, his
The body, the entire external and sensible nature, is but one
illusion, the work of caprice and blind will.

What will remain standing? Nothing, zero. And this consequence,
the unknown philosopher not only admits it, but undertakes
to demonstrate it through a cabalistic process:

"We can also look at the whole circle," he added,
like a corporeal being whose circumference is its shape or body,
and whose center is the immaterial principle. Separating this principle from its
Body shape, isn't that the same as separating the center
of its circumference, and, consequently, the same as removing the unit
one of the ten-zero decimals, which represents the whole world. But if we remove one
unit of the tenth denier, it is quite certain that only nine will remain in
number. However, we are left with the figure zero, 0, or the circular line.

(1) Errors and Truth, pp. 199, 200, 201, 205, 206, 207, 208, 210, 211,
220, 221.

16 SECATES AND BELGIUM

ary, or finally the circumference. Let us also see, according to the ratio
existing between zero, which is like zero by itself, and the number
nine or that of extent, if we should have so lightly blamed those who
claimed that the matter was only apparent (1).

"Man has therefore gone astray," the founder of the Mar- lodges always said.
tinists, starting from four (the only norm that is four times its
root or of one) to nine (which is equivalent to zero); it will not be able to find itself
that by going from nine to four, a sacred, quaternary number, that we
Let us call the generating principle the number that produces all beings and that
serves as their measure (2).

"But how to execute this incomprehensible return from zero to
generating principle, having only a shadow of freedom left, a will
almost always without strength and without empire, all other power having
was removed, a blind will and without the necessary power to direct itself
Even? How can I go back from nine to four with a body that forms around
A dark veil hangs over us, hiding from our sight the true light that
is both a continuous source of our illusions and the instrument of

How, in such a state, can one regain the blessed quarter?
naire, when, endowed with incomparable strength, having no hindrance, all
obstacles disappearing before him, when he has everything within him and has
needing men to sustain himself, man could not preserve this divine quad-
tenary (3). »

To recognize the superior being, to submit to its laws? But that is
The question is the return from nine to four. What
What are the laws of this superior being? What is this superior being?
The laughter himself? Where is he? What are the paths that lead
Is it his? Who will lead me there? Who will make me walk there, since everything
power has been taken from me, and surrounded by darkness, chained to everything
Your share in the illusions of the senses, I barely have one left
Hour of freedom? Let's listen:

"Such, as we know, is the unfortunate state of modern man that he
cannot, not only reach the end, but even make a single
not in this way, without any other hand than his own opening it for him
the entry, and support him throughout his entire career! We also know
that this powerful hand is this same physical cause at the same time
intelligent and active, whose eye sees everything and whose power supports
everything in time. But if his rights are exclusive, how can man,

(1) Errors and Truth, p. 460.

(2) Ibidem, p. 38, 414, 416.

0'-'l Ibidem, p. 200.

Saint-Martin or the Illuminism 17

in his weakness and in the most absolute deprivation, could he in
Can nature do without such support on its own?

"He must therefore acknowledge here once again the existence of
this cause and the indispensable need he has for his help
to reinstate his rights. He will also be forced to admit that,
if she can fully satisfy her desires on her own, despite the difficulties
which worry him, his first and most useful duty is to abjure
his fragile will, as well as the false glimmers with which he seeks to
to color the abuses, and to rely only on this powerful cause
which, today, is the only guide he needs.

"Why can I not lay down here the veil with which I cover myself and pro-
to name this benevolent cause, strength and excellence
even on which I would like to be able to fix the eyes of the entire universe
Towards! But although this ineffable being, the key to nature, love
and the joy of the simple, the torch of the wise, and even the secret support
des^blins, never ceases to support man in all his steps, as

whoever would make him best known would suffice, if I were to utter it, for that the majority disdained to believe in its virtues and distrusted of my entire doctrine. To designate it more clearly would be to avert the goal I would have of having him honored. (1)."

He would become known later and throughout the entire Masonic movement. But, in the meantime, here is the man, well ahead. Religion... She reduces it to zero; she leaves him only a shadow of freedom; We shroud it in inextricable darkness, and we want, for the sake of saving it to or to return from nine to four, that he recognize a cause which is the key to nature without which nothing can be done to know, nor take a single step in the comeback career! And this Because, we don't even want to tell him the name, and it would be enough to Tell him so he won't believe it!

Is that enough contradiction and absurdity? No, let's listen Again :

"Whatever man's discoveries may have been, after having recognized naked a superior cause in nature, after having recognized that it was superior to his thinking; he couldn't help but admit that he There must have been laws by which she acted upon the one who... was submissive, and that, if the beings who were to expect everything from her did not If they did not fulfill these laws, they could not hope for any enlightenment. No life, no support.

(i), "Error" and beyond Truth, p. 635.

18 SECRET SOCIETIES AND RELIGION

Thus man would know the superior being, would know its name that we cannot and do not want to tell him, even if he fully understands the necessity necessity or the impossibility without him of knowing the path that leads there To do so and to take a step there, he would still need to know its laws and that he submit to it in order to be able to hope even for something from him mother and some support.

"But, you will tell me," continues the founder of Illuminism, "when men would eventually come to agree on the necessity from this cause to direct all the conduct of men (when (they would know and follow the laws), what means would they have to know when she presides over it or not? because their dogmas and their establishments of this kind lacking any uniformity, it They absolutely need a law other than that of opinion to ensure their safety. to make sure they are on the right path*

"If, however, this intelligent cause could never be conc if he were not physically naked by man, he could never be sure of having

this cause which must operate and manifest everything: therefore, man must
I can have the certainty we are talking about and that it is not
the man who gives it to him; this cause itself must clearly offer
the testimonies (sensitivity) are to the intelligence and eyes of man.
(therefore) of his approval; finally, if man can
to be deceived by men, that he has means of not being deceived
himself and that he has readily available resources from which he can reach
to provide obvious assistance (1). »

Thus, fallen man, in his earthly state, is powerless.
radical attempt to rehabilitate oneself, to even know whatever this
either with certainty, religion, worship, morality, government, laws,
that through support, insights, and absolute direction of the cause
Intelligent superiority that governs all in nature; and it does not
can obtain nothing from her, neither light nor support, except by submitting
to the laws by which it acts itself on what is subject to it
put. And this support, these lights, this absolute direction, these laws
and submission to these laws, that is he, he alone, subject to all the
errors and illusions of the senses, zero at the bottom, which must be undone
to cover within it, and, through sensory evidence, to discern what this
A superior cause reveals itself as the truth! But this evidence
density, it is to each man in particular that it must be given

(H0?* Krm.ur\$ and do 1o tVrif^p, 222 and

Saint-Martin or the Enlightenment

19

born, since man can be deceived by men, and in
In this case, it would only be a new variety and difference added.
attached to all the others, and which proves it, according to the principle ab-
The solution of the unknown philosopher, error and falsehood by that very fact.
Zero again and always zero; and, until everyone
receive the same evidence at the same time, and which, as sensible, does not
would still be zero, the lodges of German and French Illuminism
caes, although differing essentially and in their starting point
and in their aim, will however unanimously agree to de-
To declare all religions false, all priests imposters
without exception, and to work effectively towards the destruction of
both sides. And to that end, the Martinist lodges* come
They were about to throw their heavy burdens into the street under the name of spiritualis
baggage of contradictions and absurdities, reviewed again and augmented
commented on by superior minds, to open eyes and bring
to lead from nine to four the foolish masses who seek truth
rarity in necromancy, somnambulism and table turning

sound and its continuous progress!

III. – HOW THE SPIRIT OF THE ILLUMINISM STILL ANIMATES

Freemasonry

Brother Malapert, orator of the supreme council of the Scottish Rite, recently pointed out in these terms the influence that the Enlightenment had exerted influence on Freemasonry:

"For the practice of life we have sought a formula capable to meet all the desired conditions. The one that best meets to the operations of the masons can be read today on the frontispiece of our plates; it is relatively new, as it dates from around the middle of the century lastly, it was specified by one of our brothers named Saint-Martin. The power of truth is so great that the motto revealed by Saint-Martin dazzles everyone. The three words liberty, equality, fraternity, arranged in this order, they indicate what a well-reformed society should be. glea. All the workshops accepted them and the great men of the Revolutions made it the motto of the French Republic (1).

(1) Quoted by the Chain of Union, Masonic journal, 1874, p. 85.

20

SECRET SOCIETIES AND RELIGION

From a dogmatic point of view, the sacrilegious thought that makes everything the core of Saint-Martin's system, namely that man can To identify with the divine was, until recently, thus expressed by a high-ranking Dutch Freemason, in this apostrophe which is like an echo of the ancient serpent's words to our ancestors First parents: You will be like gods:

"The spirit that animates us is an eternal spirit. It knows neither divine neither of time nor of individual existence. A sacred unity reigns and governs in the vast firmament. There is only one mission, only one Morally, that there is only one God, yes, only one God, and that is why we are God. Man is of the race of God. The spirit of man is the spirit of God, and The spirit is indivisible. We, men, form a whole with the Great-To be. Everything leads to this revelation: We are God!... He who is feeling God lived in a life that did not touch death. (1)

No doubt, so as not to frighten timid minds and men
My honest men who go astray in the lodges, we do not employ

to the prejudices of the majority; but on every occasion the others
Masonic authorities have never failed to make the prevailing
principle of the absolute elimination of all positive religion.

F.-. Conrad wrote it clearly in the Bauhütte, journal
Leipzig Masonic lodge:

"Our adversary is the Roman Catholic, papal, infallible Church,
with its compact and universal organization. That is our enemy.
Hereditary and relentless. If we want to be true and honest
Freemasons, if we wish to advance our society, we must
to say out loud with Strauss: We are Freemasons and nothing else.
Freemason amateurs offer no advantage to humanity.
These are not values for our society. Christians or Freemasons:
Make your choice!

This is how Freemasonry understands the article in its statutes
in which "she does not concern herself with the various widespread religions"
"in the world, nor in the constitutions of states; in the sphere
"Elevated to where she stands, she respects religious faith and the
"The political sympathies of each of its members."

Here, among other things, is the official testimony of Count Fernig,

(1) Published in the official collection of Dutch Freemasonry entitled:
Janrbackje voor Nederlandsche Vrijmetselaren 5872 (1872).

the spirit of the Enlightenment

21

Lieutenant Grand Commander of the Supreme Council of VECOS –
earthquake under the Grand Commander Duke Decazes. He was writing to a
Prussian brother, who still clung to coats and did not want
of Jews in the lodges i

"As a member of the High Council, Vice-President and
As a former bricklayer, I believe it is my duty to inform you that
Throughout France, the aspirant is asked not what his faith is, but
What is his life like? The French mason of the old rite believes that leaving
To maintain the difference between castes is to ignore the causes that have
Masonry produces. Our stake has no particular name; it is the
grand architect of the universe, the eternal craftsman of precise work,
who loves and patronizes all free and good men.

"To maintain the religious prejudices of the Middle Ages is to deny the law of the
To make progress is to assert that Freemasonry dates only from the Christian era.

aunt of Solomon's temple, the very name of our heavenly master in
Don't the lodges, and many other practices, prove that we
Did they exist before the establishment of Christianity?

"Freemasonry is a religion in the sense that it unites men
between them, that she dedicates herself to universal fraternity and that she
strives to restore the primitive union of humanity.

"These, T.-G.*. F.*., are the principles we have in common,
principles that the High Council of France has always defended, and
of which I must give you testimony in the interest of justice and do
the truth.

"Count of Fernio,

"Deputy Grand Commander of the Ancient Rite."

Also, in Cairo, at the opening of the Nile lodge by the members
members of the Pyramids lodge, delegates from the Grand Orient of
France, Brother Julien, Venerable, reported this in these terms
same union, says the Official Bulletin: "The goal that we for
Let us continue to follow this eternal goal: to reunite all that has
was divided by ignorance, fanaticism and prejudice into one
single bundle... » – « without distinction of origin, race or of
"colour," added the speaker Louis-Martin (1).

A few days ago, on January 26, 1879, one of the leaders of the
Belgian Freemasonry, F.-. Goblet d'Aviella, said to the
Lodge of the Philanthropic Friends of Brussels:

(t) Bulletin of the Grand Orient of France, 24th year, 3rd series, 5868, p. 430.

22

SECRET SOCIETIES AND RELIGION

"Freemasonry shows that it is not merely a philosophy,
the philosophy of progress, but also a religion, the religion of the ideal.
Can we dispute the usefulness of a vast association like Freemasonry?

0

rie, which, in the face of theocracies collapsing on all sides, is
it seems to be about dedicating temples, as we do today,
to the cult that will outlive all cults, because it rests on a concept
progressive tion of nature? » (1).

The same language echoed through the boxes from one end to the other. of the world:

"Freemasonry," says one of its organs in Brazil, "is a great temple, like the one in Rome of old, which gives hospitality to all the gods, since they all together make up only one God (2).

We are therefore already permitted to conclude, with Mr. Le Cou-teulx de Canteleu, that generally the true purpose of all the Secret societies have always been, are, and always will be a struggle against the Christian Church and religion (3). The principle com- This is common to all lodges; it is the denial of Jesus Christ, the negation of all revealed religion, the very negation of all A personal god, and the destruction of all worship. But these are not there, so to speak, is the frontispiece of the Masonic temple and the main inscriptions; we must go inside, by walking through the vestibules and the various floors, and making sure that, from the foundations to the summit, everything corresponds to it, with a horrible fidelity to promises from the outside.

(1) Quoted by the Courrier de Bruxelles, (read on March 7, 1879.

(2) The Pelican, organ of Freemasonry, in Para, cited by Bishop Antoine de Mace-do Costa, Bishop of Grand Para, Instruction on Freemasonry, considered at point from a moral, religious and social point of view, 187 i.

(3) Sects or Secret Societies, P.-J.-II. Count Le Coulloux do Canteleu, pre-face, p. 10.

FUNDAMENTAL GRADES OF ALL RJTES

23

IV. *- FUNDAMENTAL GRADES COMMON TO ALL RITES APPRENTICE, JOURNEYMAN AND MASTER

These three grades, apprentice, journeyman and master, which are called Also symbolic or blue masonry, form, according to all the most authoritative Masonic writers, the very foundation of the Freemasonry and all its branches, whatever the names given to them. All rites, in all countries, are built on this basis: the high or capital grades, called equal Red or philosophical Freemasonry, added more or less recently to better develop the spirit of Freemasonry, or to give it its own direction in each country, they drew inspiration from from each other and often even copied. It is therefore sufficient to study

of a type unlike all the others.

In our research through the Masonic temple, for to better guide us in the interpretation of its rites and in the ex-
To understand their mysterious symbolism, we will have recourse to the authorized work of Fr... Bazot, Secretary General of the Grand-
The Orient: A historical, philosophical, and moral overview of the Freemasonry. As the author himself says in the title of
He had been a bricklayer for 31 years when he wrote his book;
had also, before being appointed secretary of the Grand Orient, put a manual, where Masonic rituals are reproduced,
and a Tiler, where the words, signs and attributes are reported changes of all ranks.

We will also consult the Picturesque History of France-
Freemasonry of Brother Clavel, officer of the Grand Orient, and editor from the Order's Almanac.

Finally, we will follow the Interpretive Course step by step, or the ex-
plication of the symbols and the most hidden mysteries of the Freemasonry of Brother Ragon, former head of office at the mi-
Minister of the Interior, founder of the famous Trinosophists lodge in 1823. The latter acquired in the Masonic order an in-
questionable authority; he had seen the brothers gather around him

24 SECRET SOCIETIES AND RELIGION

Berville, the Dupin elder, Dupin younger, Barthe, Mérilhou, Dupont from Eure, Odilon Barrot, and other notable figures of the time; the im-
pressure from his interpretive course solemnly authorized the June 24, 1840, by virtue of a previous resolution of the Grand-
Orient. We are therefore sure to find nothing there that is not fully in accordance with the principles governing the entire association, nothing that tends towards the philosophical goal it sets for itself.

"Our religion," said Brother Bazot, "is the natural religion, pri-
The mythical, the one, universal, and immutable religion: that is the Freemasonry." And the secretary of the Grand Orient gives it the historical summary immediately.

He first tells us about primitive worship, the God-cause, and the immortality of the soul, discovered by men after they had satisfied their basic needs through their industry, Brahmins and priests of Egypt, sons of the first inventors of a natural religion, rediscovered by Solomon, founded dater of the temple and restorer of the Masonic order.

"Freemasonry," he said, "is nothing other than primitive worship" the thing that men discovered when they had satisfied their first

mysteries to Solomon.

"Jerusalem, a victim of the revolutions, having been destroyed, the Jewish people Having dispersed, this same Freemasonry spread with him throughout the earth. These were the mysteries of Solomonic Freemasonry, which more Properly, it is called Freemasonry or Freemasonry.

As pure as at its dawn, primitive religion reveals itself among us in Freemasonry, unique, universal and immutable.

"Despite passions, vices, and crimes, one cannot dispel to prove that men are not wicked, and that far from doing evil For the pleasure of doing wrong, they seek to do good when their... Mières will indicate.

"What strengthens the goodness of man is religion, and as No religion commands evil; every religion is respectable.

"But religions, equal in their principles, differ so much in their dogmas, that instead of bringing men closer together, they drive them apart they are harming each other by proscribing themselves.

"God is provident; he sensed that religions, daughters of men, of passions would arise that would destroy their creators. He therefore put in the heart of every reasonable man a natural religion, this

FUNDAMENTAL GRADES OF ALL RITES 25
religion which we all recognize as Freemasonry." (1)

This first excerpt is already enough to convince us that the goal The obvious characteristic of Freemasonry is indeed the negation and destruction tion, in the souls, of every revealed religion. All religions for her they are merely human inventions and works men, daughters of men. God himself, as The cause of what exists is merely a discovery of early humans. my, when, after having provided for their basic needs, they had allowing time to observe and reflect. As for the immortality of the soul, to its punishment, to its reward in another life, this are merely additions or inventions of the Egyptian priests or Brahmins from India.

Let's now open Brother Ragon's Course:

"Freemasonry," he said first in his introduction, "is not a religion.

"He who makes it a religious belief falsely and distorts it."
The Brahmin, the Jew, the Muslim, the Christian, the Protestant, who have their religion, sanctioned by laws, times, and climates, must to preserve it, and they cannot have two religions, because these social laws

Such and such countries are the work of men.

"Freemasonry, whose inspirations have a profound reach, is the summary of divine and human wisdom, that is to say of all the per-conditions that can bring man closest to divinity. It is the universal morality that is suitable for the inhabitant of all climates, to The man of all faiths. Like them, she does not accept the law. She gives it, because her morality, one and immutable, is more extensive and more universal than that of native religions, which are always exclusive, because they categorize individuals as pagans or idolaters, schismatics ques, sectarian infidels, while Freemasonry sees in all these religious men, their brothers, to whom she opens her temple to free them from the prejudices of their country or the errors of the religion of their fathers, leading them to love and help one another both sides; for the mason pities and flees from error, but he does not hate it. nor persecute her. (2)

(1) Freemason's Manual, by E. F. Bazot, member of the Academic Society than the sciences of Paris, the Grammatical Society and several other societies scholarly and literary works, second edition, revised, corrected, considerably enlarged tée. Paris, Jourdan fils, 1812. Reflections on the origin, lineage and importance of Freemasonry, p. 23 et seq.

(2) Philosophical and interpretative courses Introduction, pp. 37, 38.

26

SECRET SOCIETIES AND RELIGION

Thus, while outwardly allowing each person to practice their religion, the The first operation and the goal of Freemasonry is to destroy the faith in the minds of the followers, by showing them all religions like the work of men, like errors and prejudices these things only serve to divide them, to incite them to persecute each other between them. It is to free them from this that Freemasonry is instituted; this is what the Grand Orient means by emirate goal morally and philosophically.

To come to an agreement with Bazot, who practices Freemasonry the primitive and universal religion, Ragon takes care to do more far from this distinction: "The first man who, at the sight of the gold The founder of this universe concluded that there was a God, who was the benefactor. of the world; but the one who made him speak was an imposter." (1) This is why Freemasonry is not a religion; It is not based on any revelation whatsoever; it is the only nature.

said in the same vein:

"There is nothing more undeniably true than nature, than the existence. The Masonic order derives from the ancient mysteries which, at their in turn, only originated and had as their sacramental basis this of the same nature. It is therefore undeniable that this royal art, this A symbolic and mysterious temple, the Masonic order, finally, is the emblem of nature, of pre-existing truth. This order is therefore the natural law "Turelary, the one and only true religion." (2)

The preceding quotations were necessary for us to give
Let us gain an overall understanding of the Masonic temple. Let us enter
now in its interior as Ragon and
Clavel:

"The Freemasons' temple symbolizes the universe. Its vault is azure,"
starry like the heavens; a Masonic temple must be oriented;
One enters it from the West; the light is found in the East; in the South are
The masters were placed; the apprentice occupied the North, that is to say, the part
less enlightened. The word Orient, used to designate the place of the venerated
rable and dignitary brothers of the order, announces the place from which the lu-

(t) Philosophical and interpretative course, Rose-Croix degree, p. 313.

(2) The Freemason Orator, or a selection of speeches delivered on the occasion of the so-
Lennities of Freemasonry, relating to dogma, the history of the order, and morality
taught in his workshops, collected by the author of the Masonic Manual, Orient of
Paris, Caillot brothers, 1823, p. 331.

FUNDAMENTAL GRADES OF ALL RITES «7

physical inferiority that enlightens us, towards which man turns
always the eyes as if towards the source of its existence. This proves
also that the first cults were solar and aimed at rendering
homage to the divinity in its visible organ. As for us, the name of O*
The laughter given to this part of our lodges reminds us that the mysteries
Wisdom came from the eastern peoples, from whom flow through the
made all our acquaintances.

"Upon leaving India and Egypt, the mysteries took on the hue
the customs of the nations into which they had been introduced. In Greece
These were the mysteries of the goddess Delahonne; in Gaul, they were
the school of Mars; in Sicily, they formed the academy of sciences; at
The Hebrews, they became the reformers of a religion that was...
an arrival burdened with rites, ceremonies and beliefs that disfigure it
would. The pagodas of India, the pyramids of Egypt, the retreats of
the Magi of Chaldea were no longer the sources from which one would draw the
wisdom; every somewhat educated people had its own mysteries.

contributed to spreading the light and whose disciples deserve all the
The confidence of the Freemasons stems from the sublimity of their principles and morality
of their feelings, have lost their high reputation; France
Nonsense replaces them. All the Pythagorean philosophers believed in
the eternity of nature and the transmutability of the elements within each other
others, and, according to Indian doctrines, the soul, in separating itself from the body,
returns to the universal soul that animates everything. And that is why the emblems
my ministers of the first order in the ancient mysteries were
the same as those of the leaders of Freemasonry.

"Thus the hierophant donned the ornaments of the supreme divinity,"
as later we will see the high priest of Jehovah represented in
our lodges by the venerable master whose emblem is the blazing star. The
The flamboyant canvas was once the image of the son of the sun, author of the seasons
and symbol of movement, of this Orus, son of Isis, this raw material,
inexhaustible source of life, this spark of uncreated fire, universal seed of
all beings.

"The sun and the moon, symbols of Dadouque and Epibôme, have
were devoted to the first and second wardens; that is why these
Leaders are called lights. Such is the Masonic temple and its principles.
pale decorations. The word "loge" given to it comes from "loga," which, in
The sacred language of the Ganges means world. The cave of Mithras, where the
The mages had their mysteries, and the cave of Athis also signified the
world. Persia, which is regarded as the cradle of initiation
scientific, gives to what we call a lodge the name of Jehan who has
the same meaning. Hence, no doubt, the name of the Lodge of St. John, a kind of
a pleonasm accepted by the Templars who are Johannists, that is to say

28 SECRET SOCIETIES AND RELIGION

disciples of Saint John, in opposition to the Roman papists who are disci-
Saint-Pierre Island:

"The lodge is also called a workshop, school, temple, or sanctuary; in
Indeed, a lodge is a workshop of initiation, a school of teaching, a
temple or sanctuary where one must develop, explain and make tangible
bles to the followers* through reasoning, symbols, allegories or
hieroglyphs, which serve as a veil for philosophy and religions
old.

"The sun and the moon, whose image decorates our temples, signify
morally, our institutions must be based on the laws of the
nature. It is the knowledge of these immutable laws that elevates the mason.
at the highest level of the social ladder; any religion, any association
A policy that deviates from these laws is formless, unnatural, and has no
of duration.

Two columns appear to support the entire structure; Brother Cla-

depicted are the two generative phalluses, one of light, of the life and goodness; the other of darkness, death, and evil which en
"They maintain the balance of the world."

"The dogma of the two principles," Master Ragon continued, "taught under the allegory of light and darkness, indeed forms the basis of Freemasonry, like all ancient mysteries. The stories of Atlas, of Mithras, the struggle of Hormuzd and Ahriman, of Osiris and Typhon, those of Christ and Satan are likewise only the personal struggle petual of light and darkness, of the annual revolution of the sun. Typhon means serpent, it also means a tree that produces Apples, the Jewish origin of the fall of man. Typhon means still which supplants, and signifies the human passions which drive out our hearts the lessons of wisdom. In moral terms, it signifies pride, ambition tion, superstition, hypocrisy, lies, ignorance, prejudices, darkness of Vdme. » (1)

This is the first courtyard of the temple, the lodge of the apprentices. This is the place where novices are brought before their initiation. It is a room wallpapered in black where emblems are drawn my funeral. On the mirrors are inscriptions capable of To make you think: If you are capable of dissimulation, it seems, we will penetrate you; – If you value human distinctions, get out, We know nothing here; – We can demand the most from you Are you resigned to making great sacrifices?

(I) Ragon, Cours philosoph., p. 88, 101, 121, 131, 174. – Clavel, Hist. pitto-
rm and the Introduction, pp. 75, 143, 146, 149. – Course, etc.

fundamental grades of all rites \$0

"This room," the picturesque historian of France tells us, Freemasonry is what is called the chamber of reflection; the can Didat must write his will and answer three questions in writing. tions, the first of which is: What are the duties of man towards God?" (1).

"It's a way of testing the candidates," said Master Ragon. present; but this first question does not seem logically possible. the term; the terms seem clear, but when one wants to understand When counting precisely, the difficulty becomes apparent. Do we want to define the Three words? If one tries to find this definition on one's own, it is likely that one It doesn't meet anyone's expectations. Man's duty towards God will vary from individual to individual, and according to one's idea of the great The being to whom this worship is offered. Let us admire here the high wisdom and the pr0 the knowledge of those who conceived the plan of Freemasonry. They know- They know all the varieties of opinions and doctrines that it is useless to list. number here; they called themselves masons and said they were building a temple to truth and virtue; they named that by which all things exist:

"GREAT ARCHITECT OF THE UNIVERSE" (2).

It's a well-coordinated effort, as you can see; all the assignments towards God, reduced to the idea one forms of Him, become arbitrary, like the idea itself; every revelation, every Religion is nothing but a lie, and God himself but a word, im old little word, as F.*. Renan said, which everyone interprets at his own discretion. That's to wipe the slate clean of human conscience.

The time has come to receive the layman, the historian continues. picturesque, the terrible brother goes to him in the study of reflections, takes the will and the answers at the point of his sword prepared and brings them to the venerable man who informs the lodge. If it contains no proposition contrary to the principles of Freemasonry, the terrible brother returns to the candidate, him blindfold him, remove any metal objects he may have on him; He then uncovers her breast, left arm, and right knee, and makes her put on a slipper with his left foot, and put a rope around his neck. holding the end of it, he then, in this state, brings it to the temple door. where he makes it strike him three times violently, and, upon the request made From within, who is the audacious one who attempts to force the entrance to the temple? The terrible brother replies: "The man who just struck is a

(1) Glavel, Picturesque History, p. 3.

(2) Ragon, Cours philos p. 98 et seq.

30 SECRET SOCIETIES AND RELIGION

"A layman who desires to see the light and who comes to humbly seek it."
"ment of our respectable lodge" (1).

"He is then brought into the lodge, takes a first oath of not revealing nothing of what happens there, and, after three trials reminiscent of those of the ancient mysteries, which are called those of earth, fire, and air The blindfold is torn off him, the light is given to him, and he contemplates the logo, everything in it, and the brothers armed with swords turned against him; then he is given the password and order of rank" (2).

Such is the Masonic temple, such are its symbols and meaning to which the venerable man and the speaker will initiate in a few moments the apprentice.

"The apprentice, neither naked nor clothed, as our rituals speak—our customs" no longer able to bear complete nakedness, — her eyes covered with with a thick headband, a rope around his neck, and thus brought to the temple to receive to see the light, figure in this state Y man of nature; the té-
The dark areas of his body represent those of his soul; the rope that binds him, the

freedom. Once initiated, he immediately receives a garment we call a decoration. the garment indicated by innate modesty, an apron of animal skin which It also represents the laborious life; he is given a trowel to hide the faults of his brothers; the rough stone that is himself and on which he must work to free himself from his prejudices, vices, and errors; the compass whose fixed arm indicates the central point from which everything originates, and the other, by its spacing, the countless circles of Freemasonry; he sees, hanging from the cord of the venerable or the overseer, the square which This means that everything must be done in the spirit and purpose of Freemasonry: the level, symbol of equality, basis of natural law; the perpendicularity clear, which means that the mason must go to the goal of the order without letting himself He is not distracted by any affection of self-interest or family. He is given The watchword for the French rite is Jakin, which means initiation, science of things or nature, and for the password, Tubalcatn which means mixed, possession of the land; and, when he receives the light, he sees a a people of brothers armed for its defense should it ever be attacked, and also to punish him if he transgressed the laws he had just accepted.

"The swords that gleam in the recipient's eyes, the fasces" weapons, war trophies that unite with the emblems of the arts liberals, this entire quasi-military apparatus allegorically expresses the moral war that Freemasonry continually wages against vice and ignorance rancid, to superstition" (3).

(1) Clavel, Picturesque History, p. 12.

(2) Course, olc., p. 95 et seq.

(3) Bazol, Manuel, p. 162. – Guillemin de St-Vlctor, Recueil précieuse de la

FUNDAMENTAL ORADES DISCOVER ALL THE RITES 31

It's a perfectly clear sequence of events. All the Native religions are nothing but errors, prejudices, superstitions, ignorance, inventions of pride, ambition, and hypocrisy crisis, to chain men and make them masters. This is what must first be eliminated from the mind and from the The hearts of the candidates, and, through them, of their families and the society. No sooner had this excavation begun than, immediately and through a twofold action, we begin to lay the first foundation of the new temple, nature, and a dual principle, light and darkness, life and death, which maintains the balance of the world and which is the true science of things, wisdom, or true philosophy philosophy, at the heart of which the sacred fire is already beginning to dawn, the Uncreated fire, of which the sun is the most radiant manifestation, like the inexhaustible source of life, the universal seed of all beings, the great architect of the universe.

This dual task of clearing and building does not leave

So many prejudices still exist despite all the progress brought about by the gold dre; but the work continues to advance in depth, breadth and at a height; that which the apprenticeship began, the companion Swimming soon confirms and develops this.

The apprentice, by becoming a journeyman, passes from the perpendicular laire at the level, that is to say of the Jakin column which means initiation, the science of nature, to the Boaz column which signifies strength, work, wisdom, philosophy (1); or again, says Clavel, of the colonne of darkness, of the evil principle, of passive nature, to the column of light, of good principle, of active nature (2).

Stripped during his apprenticeship of prejudices and false maxims Drawn from among the uninitiated, the initiate, having become a companion, will work actively building within himself, under the master's orders, the temple calf of nature, and to see the name succeed the number three of the apprentice five or progress. Also, among the questions asked of the companion, all the manuals, including that of the secretary of the Grand Orient,

Adonhiramite Freemasonry, p. 24, Philadelphia. – Practical Manual of the Freemason, Paris, Berliandier, 1845, p. 18. – Ragon, Cours, etc., p. 89, 90, 94, 107, 108, 116.

(1) Ragon, Cours philos • (grade of apprentice, grade of journeyman^ p. 113 and passim.

Uist. picturesque, p, 74 and 75,

32

SECRET SOCIETIES AND RELIGION

do they give, as one of the first and most important, the questions and the following answers:

"Q. Why did you become a journeyman?"

"R. To find the letter G."

"D. What does this letter mean? What have you been told about it?"

"R. 1° That it meant geometry, a science whose basis is the application of the property of numbers to the dimensions of bodies, and participation particularly to the triangle to which all generally refer figures; 2° that it was the initial of one of the names of the great architect of the universe and the symbol of divine fire that allows us to distinguish, to know,

"Q. Where were you received as a journeyman?"

"R. In a just and perfect lodge."

"D. What shape did it have?"

"R. A long square."

"D. What was its length?"

"R. From East to West."

a D. And the width?

"R. From the South to the North."

"D. And the height?"

"R. Incalculable; countless feet, fathoms, and cubits."

"D. What was she covered in?"

a R. Of a canopy of azure strewn with stars.

"D. Who supported her?"

"R. Three large triangular pillars: wisdom, strength, beauty; wisdom, to invent; strength, to execute; beauty, to adorn.

"D. What was its depth?"

"R. From the surface of the earth to the center." (1)

The emblem is still easy to understand here. The lodge in the
What entered the companion is nature, the material world
of incalculable dimensions, of nameless fathoms and cubits
br, infinite therefore. And he entered there to know the
letter G, that is to say geometry and God himself, the God of
Freemasonry, because he had to first renounce the God of
Christianity, to the God of spirit, eternal, infinite in all perfection
tions, creator, preserver, remunerator, avenger, whom adores
the universe.

But what is the connection between geometry, a purely material science, and...

(1) Fîazot, Manual of Freemasonry, pp. 184 and 188. – Practical Manual
of the Freemason, 1845, pp. 102 and 104. –Precious Collection of Freemasonry Adon-
hirumile, Louis Guillemaiu de St-Vietor, p. 61, 66, 67.

deals only with lines, surfaces and solids, angles, and triangles and squares, does she have and can she have with wisdom and the power, still materialized in the two columns?

"That's Plato's thought," replies the founder of Trinosophy:

He constantly geometrizes God as we do, we

lessons, to edify and build under the name of the great architect, and the Gnostics,

Our clairvoyant ancestors claimed that the entire edifice of their science

rested on a square whose corners had: sighé, silence; bathos,

depth; we, intelligence; and aletheia, truth.

"Also, you see, in the midst of the blazing star, the image of the son of

sun, author of the seasons, and symbol of movement, of this Orus, son

of Isis, universal seed of all beings, appear the letter G, fifth

consonant of the alphabet and initial of the fifth science, geometry.

It is from her, or from mathematics, that we borrow the brilliance of this

luminous truth that must permeate all operations of the es

taken.

"This scholar, who by his form seems, it is said, to be the emblem of u

union of matter with spirit, this letter was, by the masons

dernes, substituted for the Hebrew Yod, the initial of Jehovah, which will be used

The Hebrews were known by abbreviation. This monogram expresses the

The uncreated being, the principle of all things, is the natural hieroglyph of the other

The unity of God. Kabbalists use it to signify the principle

from which everything else comes. The trigram Iod is still recognizable among the

northern peoples, in the names they gave to God; the Syrian

said Gad, Swedish Gud, German Got, English God. He comes from

Persian word Goda, derived from the absolute pronoun meaning itself.

"The Gnostics, connoisseurs or clairvoyants, possessors of the

gnosis, true science, or gnosis also have the same letter for ini-

tiale. It has been noted that the G is also the initial of Guiannés or Gan-

born, god of numbers and patron of schools and learned societies

among the Brahmins. Gannés carried keys because of knowledge

Numbers are the key to many mysteries.

"Thus the number five is specifically used in the grade of

companion and in all rites; knowledge of the letter G, which

is the goal of the grade, is the fifth consonant; geometry, which is part of it

especially the middle ground, is the fifth science; the companion, as com

Pagnon, is five years old; the battery of rank and touch is equal

five strokes, so that this number five is considered as

mysterious, because it is composed of binary, the symbol of what is false

and double, and of the ternary, so interesting in its results. It therefore expresses

energetically the state of perfection and imperfection, of order and disorder

of happiness and misfortune, of life and death, which can be seen on the

SECRET SOCIETIES AND RELIGION

earth. He offered the mysterious societies the frightening image of bad principle, sowing discord in the lower order, and in short the binary acting within the ternary. This number five designated the universal quintessence and symbolized by its form the vital essence, the spirit Animator who meanders through all of nature. This ingenious figure is the the joining of two Greek accents placed on the vowels that must be or not aspirated. The first sign is called the strong spirit; it meant The superior spirit, the spirit of God, aspirated, spiratus, breathed in by man me. The second sign is called gentle spirit; it represented the spirit Second, the purely human mind.

"The ancients represented the world by the number five. Diodorus This is explained by the fact that this number represents the earth, water, air, the fire and ether or spiritus. Hence the origin of pente, which in Greek means five and pan which means all (1). »

Amidst this pomp of false erudition, the intention and the goal cannot appear doubtful to anyone. The God of the Freemason nerie, it's the All God, the God Pan, the two good principles and unified evils, and thus becoming the universal quintessence, the two spirits, superior and inferior, breathed in or inhaled one another by the other and identifying itself with the earth, water, air, fire and the stirrup, which they incessantly geometrize in their perpetual and continuous activity.

That's what Ragon clearly states:

"The letter G is not only the initial of one of the names of the great architect of the universe, but the symbol of the divine fire that makes us dis- To distinguish, to know, to love, to practice truth, wisdom, and justice. nature, symbolized by the sacred fire, indicates to the companion, to the neo-phyte, the kind of study to which he must now apply his mind; Fire animates all that breathes, in the air, on the earth, and under the waters... The sun, whose image is enshrined in our temples, is the innate fire of bodies. The fire of nature, the source of light, heat, and ignition. It is the effective cause of all generation; without it there is no movement, no of existence; it gives form to matter, it is immense, indivisible, im-perishable and present everywhere (2).

Elsewhere, regarding the Rose-Croix degree, he returns to the cult fire as a principle of Freemasonry, and thus paraphrases two famous verses:

(2) Ragon, Course, etc. (grade of journeyman), p. 127,

Fundamental grades of all rites

"It is this hidden, but ever-active fire that produces everything, that maintains everything, *cuncta parti, cunctague alit*. It is the fire, the soul of the nature, whose forms it perpetually renews, which divides the elements of bodies, or which reunites their scattered molecules: *cuncta renovât, contaque dividit*. It is this element, finally, which, after having been the principle of the life of all beings, becomes, as a result of its activity, the cause of all active days of their destruction and their aggregation into other mixtures *tes, cuncta, unit* (1).

These mysteries, the interpreter from the Grand Orient continues, are not than apparent; the need to link our dogmas to those of antiquity and to veil them under the names and figures that she herself employed there—Indeed, they are the sole cause; they all represent only one and the same thing, nature, and the master's degree, which is the last and the supreme initiation of Trinosophy or Symbolic Freemasonry, will dispel all this darkness.

"Those who, with a stupid gaze, saw without understanding these These images, these symbols, these sublime allegories, were indeed languishing, in ignorance, like many masons nowadays, but their ignorance France was voluntary; from the moment they wanted to leave, all the sanctuaries were opened to them, and, if they possessed constancy and virtue, they were by necessities, nothing prevented them from progressing from acquaintance to acquaintance, From revelation to revelation, culminating in the most sublime discoveries. They could would, living and human, and according to the strength of their will, descend to ascend to the realm of the dead and penetrate all of nature elementary; for the third initiation to the master's degree was the consequence the deepening birth of religions, and the religions then embraced all these things.

"The veil that until then had hidden the magnificent statue of Isis was set aside, and the goddess appeared to the initiate's sight, not as she appeared to the eye vulgar, surrounded by inexplicable emblems and hieroglyphs, but naked, that is to say that by receiving initiation, the adept participated in the in-

(1) Coure, etc., p. 302. Here is the text of these two verses thus dissected by master Ragon, and their origin, which he carefully avoided mentioning:

Ignis ubique latet, naluram amplectitur omnem,

Cuncta parti, renovait, dividit, unite, alit.

In a letter to d'Alembert, dated July 1, 1766, Voltaire, after having thus quoted them

I believe I am right, and that the fire is precisely as I describe it. Your Academy "They won't approve of my idea, but I don't really care." If the Academy of Science condemns them, yet they are all the more worthy of Freemasonry and of the author of the tragedy of the Guebres or fire worshippers, authentic ancestors of Freemasons and their luminous Orients.

36

SECRET SOCIETIES AND RELIGION

secret interpretation of the mysteries, an interpretation received only by initiates. For them, Isis is no longer a goddess, sister and wife of Osiris, that the common people adore in so many forms and with so many different attributes. It is nature in all its epochs that is characterized by its symbols – the, the nature that one of our most learned Masonic interpreters, Re-Ghellini, thus, makes himself speak after Apuleius under the name of Isis: "I am nature, mother of all things, mistress of the elements, the beginning of the centuries, the sovereign of the gods, the first of the celestial nature, the uniform face of the gods and goddesses. It is I who governs the countless multitude of the two, the salutary winds of seas, the lugubrious silence of hell; my unique divinity, but to more in various forms, is honored with different ceremonies and under different their names: Pessinontienne or Cybele, Minerva, Yenus, Diana, Pro-Serpent, Ceres, Juno, Bellona, Hecate, Rhamnusia. The Egyptians, the Orientals, the Arians, and those who are instructed in the ancient doctrine trine, honor me with ceremonies that are unique to me and call me slow of my real name, Queen Isis (1).

"And in an inscription," Mr. Ragon adds finally, "found in Capua" and as reported by Montfaucon, it read: "Goddess Isis who art one and all "Your things, Arrius Babinus makes this vow to you." That was the last word of Freemasonry is the ancient Mithraic, Egyptian, Greek initiation. that, Roman and Druidic, adapted to modern times. It is this continuation of the mysteries of the ancients which makes Freemasonry the a chain that makes the past and present inseparable and thereby becomes a sure guide for the future. That is why it enjoys an immutable a kind that no human settlement shares with it, as spoken "Y State of the Grand Orient of France, in its second volume (2)."

This interpretation of Masonic mysteries did not leave culière at Ragon, and we will see later how the great mason German Strauss became significantly involved in the cult of Isis and Osiris. We have before us a published work in 1877 in New York under the title: Isis unveiled a master key to the mysteries of ancient and modern science and theology, by Blavatsky, correspondent secretary of the theosophical society, whose conclusion is that the cult of the Vedic Pi tris (flame of the

humanity, and that it is by uniting with this fire, with the universal soul of the world, which is God, that man attains omnipotence. This is the core belief of Freemasonry. It is more or

(1) Ragou, Goura philos, (grade of master), p. 141, 145, 153, 154, 177.

m ia.

Fundamental grades of all rites 37

less developed, according to the spirit that prevails in each lodge by particular; but the books of Bazot, Ragon, Clavel, Guil-
The St-Victor line, are specifically intended to provide the ora
the themes of their speeches during the receptions
tions. These interpretations of the grades also vary in the
details, and Freemasonry prides itself no more on unity than on erudition
true edition. Thus Ragon and Clavel provide another series
interpretations where the first three grades are related to the
The revolution of the sun, the death of Hiram, to his disappearance during
winter. But at its core, it's always the adoration of nature.
and the two masons' festivals, the summer solstice and the winter solstice
ver, have as their object the worship of the dying sun in winter and resurrected-
so much in the spring (1).

In another series of interpretations—and many are offered—
so that we can vary them according to the candidates' abilities and the
degree of advancement of the lodges, — Ragon indicates the force hindered-
ratrice, the phenomena of generation as the object of worship
of Freemasonry, as its God.

"The master's degree thus allegorically retraces the death of the God-
light, whether one considers this God only as the physical sun
that, dying in winter only to reappear and be resurrected in spring, to
Easter, or, like the philosopher, one sees only a commemoration
figurative tion, an emblematic painting of chaos, from the heart of which springs
reads the eternal light, or, which amounts to the same thing, of putrefaction
tion expressed by the substantive word of the rank, Macbenac, apparent death
bodies, but an inexhaustible source of life, through which the seed to
Spring receives its development. Beautiful mysteries of nature, including
the operations are merely a series of battles and reactions between the
The generating principle and the destructive principle! Now, the result of the
Fertilization, isn't that fermentation, fermentation by fire?
as the word itself indicates, the putrefaction of semi-principles
these states of darkness, disorder, and confusion, which the ancients
designated by the word chaos, which precedes development and the ap-
emergence of the regenerative germ? Chaos, which we regard as
the dawn of the ages, precursor of creation, was not for the wise men of
antiquity, which was a hypothesis or rather an induction they drew from the
generation of beings. Putrefaction and death, that's the first point

This is the important phenomenon, the ineffable mystery, the true key to the naïf) Clavel, *Histoire pittoresque*, p. 56 et seq. – Ragon, *Cours interprète des initiations*, y. 147, 158, 163, 185, 188.

38

SECRET SOCIETIES AND RELIGION

ture, which the ancient sages had been able to penetrate and of which they made one of the foundations of their doctrine, and the subject of their sacred legends. Indeed, is not everything in the universe subject to the laws that have just been Are they exposed? Doesn't everything retrace the eternal struggle of the two great Agents of nature and their alternative victories? We cannot overstate the To repeat: life and death share the world. Both are its essence. Ultimately, one cannot exist without the other, and both emanate from a one and the same power.

"As the number one signified harmony, order, and goodness..." cipe, the number two offered the opposite idea. It also expresses the state of mixture and contradiction in which nature finds itself, where everything is gentle blue. Thus night and day, light and darkness, cold and the heat, humidity and dryness, health and illness, error and the truth is that both sexes beget each other, like the A grain of wheat, both cause and result. (1)

"According to Master Clavel, these are the two columns of the temple, the two generative phalluses, one of light, life, and goodness; the other, darkness, death, and evil, which maintain the balance of world (2).

"And yet," adds Ragon, "the ternary or number three is the The number par excellence and of choice, it is the one that best represents nature. Hence, the consecration in our lodges of the triangle whose cd- The three kingdoms are represented, nature or God. In the middle is the Iod hebraic, animating spirit, or fire, generative principle, represented by the letter G, the initial letter of the word God in the Nordic languages, and whose si- Philosophical significance is generation.

"The first side of the triangle offered for the apprentice's study is the mineral kingdom, symbolized by Tubal-cain, inventor of the art of working the metals, and the password for the grade in the French rite. – The second The aspect that the companion must meditate on is the plant kingdom, symbolized by S. hibboleth, which means ear of corn, password. In this reign begins the generation of bodies, and that is why the letter G is presented radiantly in the eyes of the companion. The third side, the study of which concerns the the animal kingdom and complements the master's instruction, is symbolized by Macbenac, the flesh leaves the bones, or better, son of putrefaction.

"But the whole triangle has always signified God or nature, and the allegories of the three truths, foundation of the first mysteries, reminder slow, says Reghellini, the successive and eternal effects of nature:

"1. That everything is formed by generation; 2. That destruction follows

(1) Ragon, Philosophical Course, p. 158, 218.

(2) Clavel, Picturesque History, p. 75.

HIGH DEGREES OF THE FRENCH RITE 39

generation in all its works; 3® and that regeneration will restore

"It manifests itself in other forms as the effects of destruction." (1)

This crude and hideous atheism, this triply ab- pantheism surde serves not only as the basis for the first three degrees of the Masonry, the foundations themselves or the trunk of all its branches and of all its diverse sects; but it rises and develops with they, right up to their highest peaks, giving birth to the dark conspiracies, savage hatreds, destroying minds and the hearts, all that may remain there of religion and social connection.

V. – HIGH DEGREES OF THE FRENCH, ELECTED, AND SCOTTISH RITES

KNIGHT OF THE ORIENT

To bring man and the world back to the sole worship of nature and to complete the construction of his temple, it is necessary, while continuing to extend and strengthen pantheistic naturalism, to overthrow and defeat their three enemies: revealed religion, the society formed by it or of which it is the foundation and the link, royalty finally or the magistracies that are its defenders and guardians. Such is the goal, as we have just seen, of Blue Freemasonry or symbolism lique; such is the goal, more expressly admitted by Mali Red and philosophical nonsense, or high-ranking stuff. We're going to examine its main points, to demonstrate its impious and anti-spirit religious.

"Like the three degrees of ordinary Freemasonry," said Louis White, included a large number of men opposed by state and by principles to any project of social subversion, the multi-innovators folded the steps of the mystical ladder to be climbed; they created ar-back rooms reserved for ardent souls; they instituted the higher degrees of the chosen, of knights of the sun, of Rosicrucians, of the strict observance, of Kadosh, or regenerated man, a dark sanctuary whose gates do not access to the initiate was only granted after a long series of trials, calculated to observe the progress of his revolutionary education, to experience

(-1) Ragon, Cours, pp. 172, 173, 226.

40

SECRET SOCIETIES AND RELIGION

a place of a multitude of practices, sometimes childish, sometimes sinister, nothing that did not relate to ideas of liberation and equality.

"It was to these underground schools that Condorcet was referring, when, announcing this history of the progress of the human mind that in interrupted his death, he promised himself to reveal what blows idolatry would inflict. Narcissism and superstition had received secret societies, daughters of the Templars (1). »

The first grade that presents itself to us, in this Freemasonry Red, is the rank of the chosen one, or the school of vengeance. In the Scottish Rite, this degree is divided into three: The Elect of the Nine, the Elect of Perijnan and Y elected from the fifteen. The French rite, taken from the notebooks of the Grand Orient, in fact only one of the three: Y elected.

"There are three chambers: the second, called the council chamber, will be draped in black, strewn with red tears; the altar will be red, bordered of black; in the middle a dagger throwing nine black flames in a manner of rays; around them will be black tears.

"In one corner, to the left of the altar, there will be a painting depicting three heads, each placed on a stake, with the tools or weapons of the three companions represented by the three heads. The apron will be white, bordered of black and lined with the same. In the middle, a throwing dagger will be depicted red flames in the shape of rays; the bib will be black, edged of red and lined with the same; in the middle will be three red flames. All members will carry a dagger; they will be decorated with a black cord, passing from the left shoulder to the right hip; one will hang at the bottom of the cord a small dagger with a gold handle and a silver blade, out "as much as a white rosette held with a red ribbon (2)."

In the Adonhiramite rite, all the brothers appear dressed in black, wearing on his left side a breastplate on which was embroidered a skull, a bone and a dagger, all surrounded by the de-aims: To conquer or die, with a cord worn across the neck bearing even motto. Everything about the costume reeks of death and vengeance. the maintenance. Of course, we understand all the absurdity in to support Mr. Ragon that all these daggers, these skulls, all this apparatus of vengeance in this maintenance, these currencies and

(1) History of the Revolution, vol. II, pp. 80, 82.

(2) Practical Manual for Freemasons, 1845. – Instructions for the Higher Degrees, such as they are conferred in the chapters of the correspondence of the Grand Orient of France in the modern rite, Paris, Caillot, bookseller, 1835. – Precious collection, etc. (. II, p. 5 et seq.

HIGH DEGREES OF THE FRENCH RITE 41

the exercise that accompanies them, are intended to avenge death of the Sun in Libra, Scorpio and Sagittarius!

Instead of the three heads of the companions, in the Scottish rite, these are I know, three skeletons, each armed with the instrument that was used to murder of the master and placed in the East, the West and the South.

"The aspirant is led into the darkened room, a blindfold on his eyes, his hands covered in bloodied gloves. There, he lends, the right knee on the ground, right hand bare on the book of wisdom, and the left holding the compass which embraces a mallet, while the very wise He places his dagger on his forehead, and his close brother puts a naked sword on his back, a vow by which he devotes himself to all revenge in the event that he reveals the secrets that lead to sublime title of chosen master. (See book I, chapter III, 4.)

"After a few moments of reflection in the cave, at a sign Given the gift, he uncovers his eyes and a voice shouts at him: Take the lamp, Arm yourself with this dagger, enter the depths of this cavern, and strike anything you find that resists you; defend yourself, take revenge Your master and appointment, worthy of being elected. Dagger in hand right, lamp in left hand, he advances; a phantom (or manna (who has prepared in advance) is right behind him and he hears the voice that He cries out: Strike, avenge Adonhiram, there is his murderer! He strikes, the head falls, and the voice adds: Leave the lamp, take this head by the hair, raise your dagger (1). He enters the lodge; the very- The wise or venerable man draws his dagger and says to the recipient: Woe! Feux! What have you done? I didn't tell you to kill him; the brothers They cry out: Mercy! Mercy! It is zeal that has prevailed; and the most wise who The president replies: Let it be granted to her as you wish, my Brothers! Rise up and join me in rewarding zeal and this brother's firmness, and you, my brother, rise up; come and learn that everything you have just done is a reflection of the obligations that you contract today.^ e nose now receive the duke's reward at

(1) In the collection of rituals for the various degrees, by Bernard Picard, volume IX In the section on Ceremonies and Customs of All the Peoples of the World, on page 450, we The sublime trials of this grade (Kadosch) are to stab in a cave the as- Hiram's assassin, to bring his head to the altar and drink from a human skull. The

of a sheep whose stomach has been shaved. Laying that the recipient, after having He slit his victim's throat, washed his hands, and a sheet of bloody wax was substituted. that of a corpse, which a Freemason sees when his eyes are free and one remove it immediately." Clavel asserts that these rituals are the very ones that were approved by the Grand Orient. (Picturesque History, p. 11, introduction.) Since then, As we have said (Introduction IV), the rituals have been greatly softened in form; but the spirit recalled by interpretations such as those which one can read in fiction is remained the same.

42

SECRET SOCIETIES AND RELIGION

your consistency. Then he gives her the apron, saying: This apron marks the mourning that all the chosen ones are experiencing for the death of Adonhiram, and He makes you aware of the sorrow that every good mason must feel. Then in giving him the lined gloves trimmed in black: These gloves will teach you "Only innocence experiences grief without remorse."

Thus everything that is done against the murderers of Hiram, assassins Sins, plunder, lies, slander, etc., is innocent and does not It should give no cause for remorse!

Finally, by passing the cord over it:

"My respectable brother, I hereby appoint you master by the consent of the most august lodge, and I hand you the dagger. But remember that it is only made to punish crime, to help your brothers and to chastise the murder. It is with this in mind that we present it to you and that you... You will keep it.

"The words for the rank and password are Nekar, Nekam, which mean vengeance, or in the perfect chosen one, Sterkin, to whom the same meaning is given, and Moabon: Praise be to God that crime and the criminal are punished. They are grouped under three letters: N.*. N.*. M.\ The second elected official has for the object of the treason, carried out on the order of the very wise or grand master, by the unknown Perignan, as the first of Hiram's murderers, betrayal that leads to his death, as recounted in The Chosen One nine, and in the third elected one or the elected one of the fifteen: these are the two other companions who are arrested, who are imprisoned, by order of the very-wise, in a tower until the next day. Tied up then, at 10 o'clock in the morning. morning, tied to two posts, with feet, neck, and arms bound behind, They opened their bodies from the chest to the private parts and left them in this way to the heat of the sun for eight hours; the moths and other insects drink their blood; they made plains Your plight was so lamentable that it moved their executioners to compassion, which... forced them to behead them; their bodies were thrown outside the city to be

displayed on stakes in the same order they had taken at the gates of temple to assassinate Adonhiram (1).

And it is to these lessons of the darkest and most cruel fanaticism that Freemasonry trains its followers in tolerance and humanity.

The chosen one of the ancient, reformed and modern rite, notebooks of the Grand Orient of

(t) Precious collection of Adonhiramite Freemasonry, Avignon, Joly, 1810; pre-first elected official, pp. 3, 5, 13, 17, 19, 20; second group, p. 26 et seq.; elected official, p. 3b, 39, 40. Idom, Volume II, dedicated to the learned masons in Philadelphia, at Philadelphia, both by the same author, Louis Guillemain de St-Victor. R.*, of the order of the eagle, par un chevalier de tous les ordres maçonniques.

HIGH DEGREES OF THE FRENCH RITE 43

France, says the French translator of Eckert's memoir, is the summary of the former ranks of the elected representative of the nine, of Pérignan, and of the first we have just given the substance, according to the most self-evident rituals ridiculed (i). It is the fusion, says Master Ragon as well; but fusion, he adds, which has not always been a happy experience, because in this summary or This merger, the three companions, assassins pursued relentlessly, they themselves kill: the first by stabbing himself, the two others rushing into a quagmire; the cry Nckam becomes n'di-"since vengeance is accomplished through their death (2)."

This reflection and everything he piles up against the letter of these grades, to describe or explain them, casts a brilliant and frightening light shines on this grade and on all the others; for finally, or these stories are pure allegories, and then Scottish Freemasonry seizure and other such things are just a collection of ridiculous hypotheses, too contrary to common sense as well as to history; or these allegories are not that a transparent veil that hides rules of conduct and teaching more or less clearly, by what is accomplished in the allegorie, what must actually happen in the object it represents. Now, in this respect, between the elected one of the Scottish Rite and the Hairy One of the In French, the only difference is in the way it is presented. and to achieve the same goal: the destruction of the three companions (religion, authority, royalty), and by all means: riots, violence, assassinations, trickery, slander, ambushes, diplomatic or constitutional obstacles, etc., etc.!

After the rank of elected, comes that of Scottish or 'grand elected'. Revenge and its means are determined; the most horrible will be They sealed it. Before using the dagger and all the other packages of which it is the emblem, we must prepare for them spirits. The dagger with which the chosen ones have just been armed, like that the mysteries of Mithras, says the interpreter of the Grand Orient, must to have a black blade and a white handle to designate the two

The first companion, assassin of Master Hiram or of the pan nature-theism, designated for vengeance under the name of superstition, prejudices, fanaticism, that Freemasonry has for but to annihilate, according to Master Clavel, as well as all the dis-

(1) Ibid., Volume 1, p. 308.

(2) Ragon, Cours, etc. (grade of the elect), p. 203, 204.

(3) General manual, pp. 130, 131, 134. The same signs are found in the Manue | or Willaume Tiler.

44

SECRET SOCIETIES AND RELIGION

distinctions contrary to primordial equality, that is, as we have seen, true Christianity or Catholicism; its principal foundations The elements are the priesthood, papacy, episcopate, priesthood, the symbol of the apostles or profession of faith that the Catholic priesthood is charged with teaching all nations, as he himself had learned—even from its founder and supreme teacher Jesus Christ, the divinity, finally, of Jesus Christ, the sovereign and final revealer consumer of everything that constitutes true religion since the from the beginning of the world until its end, when he will come to judge the living and the dead, and to render to each according to their deeds.

It is therefore to annihilate the divine foundations in the hearts of followers first, and through them in the rest of the world, what should to carry out Masonic revenge. We have seen how this demolition work under the very name of construction of the temple in the preceding grades. It even seemed complete by the rank of master and by the proclamation of the All-God, nature, fire, etc. For, given that pantheism is established, what can remain there? What about Christian beliefs and virtues? What is a priest? What is Jesus Christ himself, if not childhood prejudices? and of countries, superstitions, fanaticism?

Although tarnished under these very names by the efforts of the Ma- Nonsense, but Christianity nonetheless stands against it. like a luminous protest, fertile in remorse; and It was this protest that needed to be eliminated under a new guise. the images and new hypotheses. These names of God and of Jesus Christ, his Son, these names of pope, bishops, priests, hold too large a place in minds and in hearts; they are written in too many historical monuments since

this civilization that they shaped like a bee builds its hive to disappear so easily and so quickly. So, let's get to work, let's get to work. again, in new ranks.

"The rank of Scottish or Masonic priest. This requires..." grade, says the Practical Manual of the Freemason (1845), three rooms: the first called the preparation room; the second The third, a secret vault; the third, a temple in its perfection.

"The brother preparing the candidate will dress him appropriately; the habit It will be a white dress, trimmed in red with a belt Greek red; the recipient will be stripped of his weapons; his

fiAÜTS ÔRADES OF THE FRENCH RITE 45

His hair will hang down behind his head; his head and feet will be bare; He will be provided with a suitable shoe.

"The second chamber, called the secret vault, is supposed to represent an underground vault; the surrounding area will be red. To the East, in the At the midpoint, a triangular pedestal of red marble will be placed. enriched with sculptures and gold moldings, representing on both On the right side, a radiant sun, and on the other, the blazing star with the letter O; behind it, an open compass on a quarter circle; between the two points, the numbers 3, 5, 7, 9; on the pedestal will be placed a stone called a pointed cubic stone, and It will be depicted with the development of all its faces, in color d'agate.

"At the south end, towards the middle of the column, a square table will be placed." of the Doric order, on which will be twelve round loaves in two divisions sections of six each; on top of the loaves, there will be two casseroles in which incense will be burned. In the middle of the table, a golden trough filled with a prepared mixture of milk and oil will be placed there. of wine and flour, and a trowel likewise of gold; they will also place there a golden cup full of wine, and beside it a cake or a loaf of bread.

"In the North, opposite the table above, there will be an altar called the altar of sacrifices; an axe and a knife shall be placed on it.

"The third chamber will represent the completed temple. At the back of In this room, a closed enclosure made of a fabric veil will be constructed. Four colors: linen, purple, hyacinth, scarlet. A red curtain will be able to replace it. This enclosure will be the richest and most brilliant It's possible. The name of the great architect, in Hebrew, will be in the center. raised to a suitable height and in all its splendor; two cherubs golden ones will cover the altar at the back with their wings. At the top of the line From the south, a well will be drawn into which a ray of light will fall vertically; Conversely, at the top of the line, a burning bush cast a large

of a circle; between the points will be drawn the numbers 3, 5, 7, 9.

The apron will be white, bordered and lined in red; on the bib will be the blazing star; below it and towards the middle, will be the compass crowned on a quarter circle, with a medal in the middle, right? presenting the sun. The gold jewel will be a crowned compass on a quarter circle, in the middle of which will be a medal representing a sun. On one side the sun, and on the other, the blazing star; it will be suspended from a wide scarlet moiré ribbon, which will be worn around the neck and form a triangle (1).

It is easy, from all the foregoing, to understand the basis

(1) Scottish Rite or Second Order, pp. 29, 36. Modern Rite, 1846 manual.

46 SECRET SOCIETIES AND RELIGION

and the accessories of that grade. Let us not, however, fail to follow the official interpretations, in the order given to them by the course. philosophical and interpretative authorized by the Grand Orient.

a The masons, having used, he said, the first three numbers in the formation of a lodge, since three govern it, five the They compose it and seven make it just and perfect, they felt they had to apply the same numbers in their first grades; three has become the characteristic five, that of the apprentice; five, that of the journeyman; seven, that of the master three; nine, that of the elected, and the battery of the Scottish grade presents the recap of these odd numbers, that is to say twenty-four.

a. The attributes of God or of nature are: eternity, infinity, the omnipotence. Nature is divided into three kingdoms: minerals, the plants, animals; each of them is threefold; the whole forms but one Trinity. The great architect of the universe is represented by the triangle. single or triple.

"The number five energetically expresses the state of imperfection, or of order and disorder, of happiness and misfortune, of life and death which is seen on earth; for mysterious societies, it is the image of spawning the bad principle, sowing discord in the lower order.

"The Pythagoreans viewed the septenary as formed from numbers three and four, the first of which offered them the image of the three material elements, and the second described to them the principle of everything that is neither corporeal nor sensory. Pan, which originally meant the Great All, eventually degenerated into a rustic god. Despite the etymology, one would have difficulty discovering its original meaning, if he had not kept the flute to the seven pipes, and the beard, a sign of fatherhood and generative strength, and Moreover, horns were once regarded as a sign of nobility and strength.

"The notary, or triple ternary, is the representative sign of all material extent and of any circular line. It offers the mind an em-
A striking problem with matter, which is constantly being composed before our eyes, after having undergone a thousand and one decompositions. If the figure of the number six was the symbol of the terrestrial globe animated by a divine spirit, the figure The number nine symbolized the earth under the influence of the evil prince.
cipe.

"The number twelve, like the number seven, is famous in worship of nature; it is the image of the zodiac and consequently that of the sun the eye that is its leader (1). »

The same pantheism is present in the explanation of the cubic stone:

"It's a metaphysical combination by which we tried to establish the origin of all things; it presents, under the numbers 3, 5, 7, 9

(1) Course of Philosophy, Scottish Grade, pp. 224, 227, 231, 233, 235, 237, 239*

HIGH ORDERS OF THE FRENCH RITE 4?

and 12, consecrated in all religions and under geometric figures squares, triangles, circles, and squares, which are favored by the initiates of Memphis, attributes of supreme intelligence, the great divisions and the operations principles of nature, the principles of science, art, and religion natural,

This cornerstone, already weakly sketched in the grade of companion, is one of the foundations of the royal art or of Freemasonry.

This stone, whose allegorical meaning is to indicate the influence of Christ (sun) on the seasons and on all of nature, recalls the black stone of the Cadbba, named Barktan, object of very special veneration among Muslims, it is true that the same ideas have served as The Egyptians sometimes depicted these based on the same allegories. the Divinity by a black stone, because, says Porphyry, its nature is to be dark and obscure. It is also for the same reason that the Freemasons represent the great architect of the universe in various forms. "My mysterious and invisible powers, unseen by the uninitiated."

Another officer of the Grand Orient, Inspector General of the Freemasonry, 33rd degree, gives, to the same Scottish degree, a a much more extensive explanation of the cubic stone, which he ap- It is also one of the essential foundations of the royal art (Freemasonry), It is all the more curious because he presents it as the leader* work of the Grand Orient.

"The Magi carefully considered all of nature; the study led them to want to know its essence in its composition; they

being his work; they decomposed the air and matter; the salt, the sou*
They found that fire and mercury were its constituent principles;
These three parts formed a triangle which became, with more reason
its still, a principle of worship, as being the emblem of the great
the driving force of living beings, which was named God. The Hebrews called him
They worshipped Jehovah, or the true soul of nature. They placed this triangle
at the center of different circles or squares, to indicate the living principle
trusting, which extended its reach to everything. In the last
We will call this part of the stone the Great-All.

"Above the square (still on the same side of the stone) are two
These two semicircles, in which two principles are indicated: the
Divinity and nature; for the true mason, the one and the other are synonymous.
nymes. The blazing star is a symbol of the great engine; it is
indicated in the first three grades (1). »

(1) General manual of masonry, adorned with plates, with an explanation of the
Pierre Cubique and the Philosophical Cross, 1856. Paris, at the author Teissier's, fa-
bricant de décorations maçonniques, p. 55, 56, 57, 58, 59, 65.

\$4 SECRET SOCIETIES AND RELIGION

As for the costumes and priestly attributes given to the recital
Here is Ragon's interpretation of the pedenary:

"First, they put the axe to his neck and the points of the swords to the
heart, in memory of Abraham's sacrifice, which means exalted father, pater
altissimis, and of Jesus, obedient to the will of his Father; and for him demon
to believe that he can no longer retreat, but that he must perish, if necessary, to
to support the cause of truth. He is then purified by water in the sea
of bronze; then the consecration performed on the heart, on the lips, and on the eyes,
It is communed with a mixture of milk, oil, wine and flour.
end of the golden trowel, in imitation of the offering made to Gerases in his
mysteries, and he is admitted to the banquet of bread and wine, where he drinks in the
the same haircut as his brothers; it is the emblem of the equality that must reign in
between them, and to recall the community of goods established in the original institute
tion (1). »

As if this ridiculous parody of
Christian mysteries, which you compare to those of paganism for
Ragon adds this interpretation, criticizing each other.
moral :

"His teachers aim to prove that the man or the mason, at
Like the patriarchs and ancient kings, he was to be master in his own house, and
that is why he had to be, in his family, both the head and the LEGISLATURE
THE STORY and the PRIEST (2). »

propaganda in France, the venerable lodge master, Pelletan, the problem champion of solidarism in Paris, the deputy of this large capital tale, currently a member of the Senate of the Republic, was finishing a speech to the Legislative Body in favor of public libraries laires and free reading, through these words worthy of a high mason: "That's how we'll manage to achieve the last one." To deny the word of progress: man, priest and king of himself.

WHICH IS ONLY SUBJECT TO HIS WILL AND CONSCIENCE (2).))

In the epic, or the priest of Weishaupt's inuminousism, These are the same doctrines proclaimed by the lyrephan or the initiate author. Nature and God are equally confused there; it is also the reign of equality that is being prepared; true Christianity itself—to whom we return, Jesus Christ, its head, had no other

(1) Ragon, Course, etc., pp. 253, 254, 259, 260, 261 and 262; and Practical Manual, pp. 41, 42, 43.

(2) Ragon, Cours, etc., p. 263.

(3) Pelletan, Moniteur universel, July 10, 1867, p. 972.

HIGH DEGREES OF THE FRENCH RITE 49

tre but (i), according to him, and in his enthusiasm he exclaims: "11 come to that day when every father will again be what he was Abraham and the patriarchs, the priest and the absolute ruler of his family. The reason then will be the only book of laws, the only The code of men. That is one of our great mysteries (2).

The costume was also the same: a wide white tunic scarlet silk band for a belt, selvedge of the same color their; and it is under this guise, says Barruel, that the Revolution French showed one of its actors taking, from the height of a desecrated church pulpit, God to his side and shouting at him: "No, you does not exist; if the lightning is yours, then take it, hurl it to the one who defies you before your altars. But no, I blasé you "I breathe and I breathe; no, you do not exist (3)."

God is patient because he is eternal, and blasphemy the author cannot escape him: paliens quia aeternus.

But there are strong-willed individuals who, after proclaiming themselves gods, judge the true God for themselves and imagine that he must respond to their demands, and go to the field where they They provoke him into a sort of duel! Truly, the mind recoils in terror. praised in the face of this stupid fanaticism!

in three categories: minor architect or Scottish apprentice, major architect or Scottish journeyman, and Scottish master or superintendent of tabernacles, an example of even more savage fanaticism and all the more horrific because it is the work of the entire order or of the supreme council which governs it with supreme power.

At the height of the degree, the Most Powerful or Venerable says to the recipient:

"My brother, although you have passed through all the previous ranks, However, you haven't achieved perfection. You still need to work on it.

(1) a You wouldn't believe it, wrote Weishaupt to Zwach, one of his close friends Areopagiles, what admiration my priestly rank produces in our world; this What is most remarkable is that great Protestant and Reformed theologians, who are members of black Illuminism, truly believe that the part relating to Religion, in this discourse, contains the true spirit, the true meaning of Christ. Tianism. O men, what could I not make you believe!" And these great Intelligences dismiss all revelation with contempt as imposture. – Writings originals, II. Letter 18 from Weishaupt to Zwach.

(2) The Hierophant's Discourse for the Priestly Degree or the Illuminated Epopt. Barruel, Memoirs, t. III, p. t37. – Robiano, History of the Church, t. II, p. 435.

(3) Barruel, Mémoires, etc., p 160, 161.

50

SECRET SOCIETIES AND RELIGION

glimpse that brilliant light that Freemasonry promises you in all the ranks, and which are only finally granted after many trials. He There are still many difficult things to bear. It's up to you to decide; we are my readiness to release you from your promises, even those you have Do it with us. The fear of seeing them desecrated cannot stop us. ter (1). We need a different commitment than all those you have taken. They happened in the dark; this one must happen in broad daylight freedom. You can even read it; it is written on this paper. which is presented to you, read it quietly; if you agree, you repeat it. terez haut.

Obligation.

"Regarding all the freedom I profess in all five natural senses, on the existence of my reason and my mind, which I declare to be nothing cunement subjugated, on the intelligence that sustains me, serves as my guide

all the secrets, signs and mysteries that have been revealed to me so far revealed, and which will be revealed to me in the future, in the first five grades of the perfect masons and of perfect Freemasonry, to which I belong initiated, approving loudly and clearly and without fear, now that my sight is clear and my mind untroubled, that I have no regret for having committed myself, albeit in the obscurity of our lodges, the de- declaring from the heart, and holding them inviolable; allowing, if I them reveals that my body suffers all the pains and rigors that it entails. wayer; that they open the veins in my temples and throat, and that ex- Lying naked atop the highest pyramid, I am exposed to suffering, on this hemisphere, the harshness of the winds, the heat of the sun, and the coolness nights; that my blood flows slowly from my veins, until the ex- the tincture of the spirit that animates the substance, the corporeal matter; and, to increase the suffering of body and mind, that I be forced to eat a proportionate and sufficient amount of food each day prolonging and maintaining a ravenous and cruel hunger, with nothing in it Too rigorous for a perjurer. Let the laws of Freemasonry be my guides to guarantee it, and that the great architect of the universe "Have mercy on me. Amen (2)."

(1) Weishaupt makes his provincial in the rank of regent speak the same language on illumined prince, *ibid.*, p. 177, and Robiano, *ibid.*, p. 440.

(2) A precious collection of Freemasonry, by a knight of all Masonic orders* niques. Louis Guillemain de St-Victor, Avignon edition, 1820, vol. II, pp. 80-87; Philadelphia edition, 1787, vol. II, pp. 51-95

In the quarto notebooks of the Grand Orient of France, the obligations or oaths for each grade they removed and revised; their form was greatly softened, but they remained the same for the fender.

HIGH DEGREES OF THE FRENCH RITE 51

Note that this oath is sworn not on the Bible, or the Masonic statutes, but one swears on oneself, on one's senses, on his mind, through his intelligence, through himself in a word, like the God himself is made in the holy books, recognizing nothing above whom it can be bound; it is done under the most severe penalties horrible; they are permitted to be inflicted upon oneself in the event of trans- aggression, outside of all divine and human laws, against all these laws themselves, as if we belonged to ourselves, and that God and society were merely worthless words; and by the the most stupid materialism and the most palpable contradiction, all by invoking the supposed great architect for help, we re- knows that the spirit on which one swears is only a flame or fire extinct, and that there is nothing real, nothing substantial, except matter bodily.

"Well, my brother," the Almighty asked the recipient,

Are you resolved to make this heartfelt commitment?
as if spoken aloud, before this august assembly,
with all the freedom of sight, heart and mind that is yours
granted?

"If the brother refuses, the two guards will put the point of
with the sword on his back and they quickly make him complete the twenty-seven turns of
great architect, the eighteen of small, the nine of master, the five of
companion and the three apprentices, and after having him wipe the
Pompous ceremonies, they chase him away like a weak heart. If he
accepts, he pronounces this obligation aloud and intelligibly, of which
The second supervisor burns the paper as soon as it is spoken.
And the master said: We will recognize you as superintendent of
tabernacles that we are building. You will put the finishing touches on the work.
and you will succeed our venerable master Adonhiram; but before
that your proclamation be made in the East of the temple, we must, by
a sincere feeling of sorrow, paying a secret tribute to the spirits of the deceased
of our master, whose murder we have, until now, mourned.
Let our hearts give themselves over to meditation and let our minds engage in
his memory in profound silence. Civi! which means: flé-
bend your knee, and all the brothers kneel on the ground, and the
Heads bowed, resting on hands, they remain silent.

"At another signal given by the all-powerful one, the overseers do
place the recipient on their knees before a table, with their head bent over the
book, which must be on it, covering his face with his hands, and the
The guards crossed their swords over his neck. Meanwhile, one

52

SECRET SOCIETIES AND RELIGION

opens the curtains of the perfect temple, and the all-powerful master, after
having shouted; Caki! or: Stand up! The brothers stand up and say:
Adonhiram is dead and Moabon takes his place.

And by a further double contradiction, there you have it: the mason is done
Priest! The priesthood is a distinction contrary to the equality of priests.
moral, and this equality is one of the first principles of Mary
Nonsense. All men are priests by nature and of the
nature, that's another of its principles; and yet it is the Ma
stupidity which establishes, among these distinctive grades, that of master
Scottish, head of the sacred tabernacles, or priest, who gives
the supreme command over all other masons of the degrees
lower (1)

"This rank," said Ragon, concluding his speech to the new con

The secular world and many Freemasons themselves are far from suspecting it. These symbols, which belong to the most ancient times and whose Religions have taken hold, have been revealed to you, and you have without Doubt, my brother, conceived and appreciated the interpretation. Meditate on it, preserve Keep it in your mind as a precious deposit, which should never to sully the rust of any prejudice. Do not lose sight either, in at one time, the luminous triangle, the object of your research and that the su- Persecution and fanaticism have often obscured it by watering it with blood Human. Speech was lost, you have found it again; it is to you given to enlighten men; let it be in your mouth the or Gain from the truth, and you will find it powerful; and, with it, you will work towards the progress of enlightenment and reason, upon which happiness depends. human city. My brother, although the veil of mysteries has been for you Set apart, the sanctuary still holds riches that meditation and The study, supported by our explanations, will teach you to know tre (2). »

The Catholic priest, thus disguised and slandered, the revenge Freemasonry focuses on the second foundation of true religion, the symbol or profession of faith of Catholicism. That is the goal given to the following rank: the Knight of the East or of the Sword, the fifteenth, sixteenth and seventeenth of the ancient Scottish Rite and accepted, the seventeenth and eighteenth do. primitive Scottish rite, and the sixth or penultimate of the French or modern rite.

But since this rank has primarily political significance, we

(1) Valuable collection. 2 vols., p. 87

(2) Ragon, Cours, pp. 263, 264.

Rosicrucianism, French or modern rite 53

We will return to this in more detail in the next chapter, and here we We will limit ourselves to quoting the following passage where Ragon explains his an allegory representing Cyrus delivering the Jews from captivity:

"Cyrus is the emblem of truth; Zerubbabel, the man nourished in prejudices. It is sad, because man is enslaved by fanaticism and by Superstition cannot enjoy any freedom of thought; it has its hands in chained as if by habit and credulity to an infinity of gods and of passions represented by the links; he is disarmed, a sign of weakness; He has his hands over his face, afraid to see the light; he is searched by guards, because he was an enthusiastic and fanatical man is always something to fear.

"As for Cyrus's dream, in which he was shown a roaring lion ready to devour him, this lion is the demon of fanaticism to which man cannot escape only by cultivating one's reason.

"By the predecessors of Cyrus, who serve as a stepping stone to a glory, it must be understood that truth tramples religious errors underfoot people of all ages. With these words: "Give freedom to the captives," he We must understand that the truth speaks constantly to our hearts and cries out to us. to extend his dominion over blind and credulous ignorance. The sword that Cyrus gives to Zorobabel the weapon of truth that fights errors; The bridge represents the passage from error to truth; fanaticism, ignorance France and superstition forbid its entry. Zorobabel, armed with sword of truth, triumph over all enemies of humankind; the three letters L.\ D.\ P.'., written on the figurative bridge and on the drop-offs The scarf, insignia of the order, signifies: freedom of thought (1).

VI. – the Rose-Croix, the last degree of the French rite

* HAS

OR MODERN

Master Masons disagree on the origin of the Rose-Croix grade, but he nonetheless accuses, in the modern French and Scottish rituals, and in their interpretations official, the spirit of Freemasonry, the core of its hatred against all religions in general, against the Catholic religion in In particular. Let's begin by outlining the main points. (the grade, as they are found in the consecrated rituals.

(1) Ragon, Cours, 282, 283. – Recueil précieux, tome II, p. 100.

54

SECRET SOCIETIES AND RELIGION

"The lodge must be draped in red, and, in the East, instead of a throne, It is a triangular altar, one side of which is turned towards the West. On this altar, there must be a large transparent painting, depicting a Calvary. The two side crosses are bare; but on the middle one, There is a rose and intertwined drapery, and above it the inscription which was at the cross "read Savior. At the bottom, on the front of the painting, there is broken columns, upon whose debris lay sleeping guards, and In the middle of them, there is a kind of tomb whose top stone is disturbed, and from which he takes out a shroud. It is the decoration of the lodge every time a chapter meeting is held there. But when there is a reception, The entire drapery, the transparent altar cloth, and the altar must be covered with

Written on it transparently are those of the three theological virtues, of in the way that faith belongs to the West, hope to the South, and charity to The Orient.

"To confer the rank of Rosicrucian, two more are required."

apartments: one, which is called the room of lost steps, where there is there is only a table for writing and seats for the candidate and those who are there find; and the other, called the darkroom, dark enough that one cannot see anything; in the latter, there are only chains for to intimidate the recipient during their trip.

"At the opening of the lodge, the very wise man is seated on the third step the altar chair, which has seven of them, with her head resting on one of her hands. After the initial orders, he said; My brother, you see me overwhelmed with sadness; everything has changed; the veil of the temple is torn, the co- The bonds of Freemasonry are broken, the cubic stone has sweated blood and water, speech is lost, and consummatum est. Very respectable pre- First and second knights, each check your column to see if, with the help of our worthy knights, you could not recover it; so you Come and return it to me.

"They obey; each brother whispers the word in their ear; and the The very wise one said: Most respectable first knight, now that the Speech has been restored, what remains for us to do?

"The first knight: Most wise, respect the decrees of the Most High," to pay homage to the supreme architect, and to humiliate ourselves constantly in front of everything that can trace his image (1).

"The very wise one: Yes, most respectable knights, that is the purpose of our works; my brothers, let us bow the knee before him who gave us the being.

"Having said these words, he stood up, as did the entire assembly; each one

(1) The blazing star, the Delta and the letter G or J, are placed at the Orioul and it is "raising these signs, without superstition, they kneel and worship the fire-god or Vau.

Rosicrucian, French or Modern Rite 55

turns towards the East, makes the sign, bows and puts a knee in Earth. The sovereign chapter is open.

a After the usual preliminaries, the recipient, prepared in the first chamber by the speaker and the master of ceremonies who have They took his name and gave him the age of 33, and he was introduced into the lodge. Then veiled in black, her skin sprinkled with white tears. All the brothers likewise. that the very wise have taken or should take on a sad air.

"Most wise," said the head warden, "here is a worthy knight of the East, which presents itself to the sovereign chapter to obtain favor to be admitted to the sublime rank of Rose-Croix.

"The very wise one: Worthy knight, who are you?"

a The recipient: I was born to noble parents of the tribe of Judah.

"The very wise one: What is your country?"

"The recipient: Judea."

"The very wise one: What art do you profess?"

"The recipient: Freemasonry."

"The very wise one: Worthy knight, you inspire in me the most perfect esteem; but you see us overwhelmed with sadness; everything has changed, the primary support of Freemasonry is no more, the veil of the temple is unveiled. The columns are torn down, broken, and the most precious ornaments are... abducted and speech is lost. We have no hope for the recovery that in your courage. Do you promise to use it? For us?

"The recipient: Yes, very wise."

"The very wise one: Come here and give us your assurance by swearing The fact is that, if you come to know our mysteries, you will retain the deepest silence.

"The oath taken, one knee on the ground beside the triangular altar, The very wise man raises him up; the master of ceremonies leads him around the chapter by showing him successively the three columns: faith, hope rancidity and charity; then leads him to the darkroom, makes him do seven times around and brought it back into the sovereign's chamber chapter, from which the black hangings were removed and left exposed green, the red room in all its splendor and ornamentation,

"The very wise man then made the following requests to him, to which the brother The person leading him dictates the answers to him.

"D. Where are you from?"

"R. of Judea."

"D. Which way did you go?"

"R. By Nazareth."

"Q. Who drove you?"

"Q. Which tribe are you from?"

56

SECRET SOCIETIES AND RELIGION

"R. From the tribe of Judah."

"D. Gather the initial letters of these four names, which make*
they ?

c R. Inri.

"The very wise one: Yes, my brother, that is the inscription you see in
high on this cross and the word we have lost, and that your zeal
has helped us find each other again. Come to the foot of this altar to receive the prize t
is owed to you.

"The recipient obeys, and when he is kneeling at the foot of the altar,
The very wise man placed his clouded sword over his head and said aloud: In
by virtue of the power I received from the metropolitan lodge of Heredon, and of
Before this august assembly of knights, my brothers and my equals, I
I admit, receive, and constitute you now and forever as a knight.
Prince of the Eagle and the Pelican, perfect Freemason of Heredon, under the title
sovereign of the Rosicrucians.

"The very wise man then raises him up, gives him the cord, the power to speak, the
sign and touch; speech is Inri (1). »

This is the Rose-Croix grade in the Scottish Rite.

The same grade of the ancient reformed rite, or French rite, does not
differs only in the drafting of the formulas and the accessories
element.

The odious parody of the death of Our Lord Jesus Christ and of the
The mysteries of the Eucharist are even more emphasized in
this response addressed to the very wise man requesting the opening of
The lodge: What time is it?

The first warden replies: "The moment the veil
the temple was torn apart, where darkness spread over the
earth, where the light was obscured, where the columns and the tools
of Freemasonry were shattered, where the blazing star disappeared,
where the cubic stone sweated blood and water, where speech was lost.

in the middle there must be a cross of scarlet ribbon; on the
There will be a big J on the apron, and a little further on, Jehovah, who wants
to say the expiring word; in the middle of the apron will be a globe representing
The world, this globe entwined by a serpent. The master must bear
a blazing star over the heart, in the middle of which is the letter G.*,
and around the points, the letters F.*, (faith), E.\ (hope), G.*, (cha-
(ritual). All are supposed to be seated on the ground on six-inch benches.
height as a sign of mourning.

(1) Precious collection, etc. Avignon edition, 1810, and Philadelphia edition, 1787, vol.
p. U5,13i.—Teiaaiaior, General Manual of Masonry, 1854, p. 162, 173.

Rosicrucian, French or Modern Rite 57

The recipient answers when asked what has been done
of him after his oath: "I have been clothed with marks of pain
and repentance; I was taught what each thing meant and in me
I wondered what I was doing. Then all the knights went on a journey
commemorative, which took us from sadness to joy, after
having traveled through obscure paths (1). »

And the rest as in the Scottish Rite.

At the banquet following the reception, the table in the shape of
The cross is called an altar; the glasses, chalices; the bread and the wine
are distributed there as at the Last Supper of the Savior, and the
Members go there in pairs, each carrying a wand to
the hand.

However, no matter how hard one tries to mislead the
For dupes and the uninitiated, it is obvious that this is not the case in this grade.
than the God of Christians and the foundations of religion ca
Catholic, namely: the redemption of the world through death on the
cross of Jesus Christ, the Son of God made man. The recipient
The purpose of the dary is to represent it, as in the preceding grades
teeth he successively portrayed Zerubbabel, Master Hiram,
the man of nature, etc; that is his age that is given to him, 33 years;
These are the initials of his name inscribed at the top of the cross: he is
from his country, from the tribe of Judah, from a noble family.

It is still evident that this is about his death: it is a cha-
sublime with the cross from top to bottom and across the curve of which the reci-
The peddler is clothed: This is his cross, these are the signs that accompany
accompanied his death; it is a Calvary with its three crosses, that
in the middle with an interlaced drapery, and at the top the inscription
Inri; this is the image of the holy mountain, upon which the son says great
architect expires, who are represented there, say the rituals and the
old and new manuals, Adonhiramite, Scottish, French and
others. It is below the cross, the open tomb, a symbol

The crosses hold their chapter and their receptions.

It is still evident, and both rituals express it in explicit terms. near, that by this death and by the resurrection that followed, the the veil of the temple, of which Freemasonry claims to be the successor, has was torn apart; that the supports of the Masonry, its columns, its The tools were broken, as was the cubic stone, emblem of the god Pan.

(1) Practical manual of the Freemason (Rosicrucian), p. 97, 127.

58

SECRET SOCIETIES AND RELIGION

the essence of pantheism, sweated blood and water; that the sacred word which it conceived held, as well as the blazing star with the letter G or the God, nature, the all-encompassing God, have disappeared; may the word be rediscovered in the Scottish ranks has once again been lost; that all the Freemasonry is in mourning, overwhelmed with sadness.

The recipient had barely returned from his trip in the chamber dark room with the brothers who made him see and hear all things, he made known what he is, and formed with the initiales of the words by which his description was made known, At the mention of Inri's name, all the brothers immediately returned in joy. The lodge lit up, the blazing star reappeared brighter than ever. than ever, the sun and the moon have regained all their brilliance, the darkness The clouds dissipated, the temple columns were raised again, The letter G or J appeared under the canopy at the top of the Orient, Surrounded by glory, the lost word was found and the stone cubic and the pink cross placed back on top of the calvary or the sacred mountain, represented by the three triangles and the three circumferential these.

What does all this mysterious, cleverly constructed imbroglio mean? Fus? The explanation is easy for any layperson who wants to think about it. as well as for any recipient. There is only one It's possible, given how transparent the secret is.

The divinity of Jesus Christ being an irrevocably dogma Having acquired it, his religion having been proven divine, that's the end of it for every the mysteries of Athis, Mithras, Isis, Hormuz and Ahriman; That's the end of Freemasonry itself, of its mysterious initiations. laughing and of its initiates; its most powerful or most wise princes are now nothing more than madmen or imposters; the blazing star boyante, emblem of the one and multiple divinity of the masons, is extinguished forever; the pantheistic and atheistic word is lost to

Thus, mourning and sadness have invaded the most high and silent
veraine lodge. A cry then resounded from the depths of the underground caverns
fields and their darkrooms: this is the cry uttered by the
The most illustrious of the philosopher-freemasons: Down with the infamous one!

INRI, the secret, the sacred word of the Rosicrucians, no longer signifies
trusted by secret societies, a man who came from Judea, a
sant by Nazareth, led by Raphael and belonging to the tribe
Tinta, a man like any other, a Jew who died on the cross in-

Rosicrucianism, French or modern rite 59

Fame! The denial of Christ, total blasphemy, such is it,
in its highest ranks, as in its lowest, all
Masonic science. When its followers believed themselves to be quite
Numerous and quite strong, it's in public meals for a long time
announced in advance, and on Good Friday, they celebrated their
impious triumph.

Before getting to that point, the authorized interpreter, while struggling
to escape this consequence of the rites of this grade, renounces a
A moment to make Our Lord Jesus Christ the Sun God, and
the twelve signs of the Zodiac, as he insinuates by
anywhere else. He agrees to recognize in him a real being, the founder
of the Christian religion, the humanitarian Christ, all that we
will want, provided that it is not, as he said previously
of Moses, whom an initiate of the Egyptian mysteries, the first of the brothers
res masons, and provided that we remove from its teachings the
mystery of the Holy Trinity and especially its own divinity
even.

"Three great principles," he said, "emanating from the ancient mysteries,
They establish the doctrine of Christ: the unity of God, the freedom of man and of
conscience, and equality among all members of the human family.

"She says nothing about the Christian Trinity, the priestly institution,
subsequent to Christ, imitated from the Indian trinity, which, never having
But it was only an allegory, it cannot be a reality. Jesus did not institute
that there was only one degree of initiation, baptism; that there was only one ordeal, war
and had only one hieroglyph, the cross. Later, the priests added
to the preachings that established the extrinsic doctrine of Christ, the doctrine
an esoteric trine reserved for initiates, which they divided into three degrees,
namely: the subdiaconate, the diaconate, and the priesthood; and in 1139, a pope,
in the eleventh general council, established the theocracy and transgressed the
doctrine of the divine legislator who had established equality (1) !!! »

"It was only in the 15th century that political and religious ideas..."
Nations can, after a long period of rest, aspire to know the world in

peoples, as well as between continents, were soon to establish communications and later regular relationships. From this period of fermentation gave rise to cosmopolitanism which, seconded by a motive re-religious, led Europe to the city of Christ (2).

"Then, two Italians, the Venetian Marc Polo and the Genoese Christophe

(1) Ragon, Cours etc., p. 329, note.

(2) Ragon, Course of... No. p. 230.

i

60

SECRET SOCIETIES AND RELIGION

Columbus was the first to discover the mainland of Asia, and the other the Americas. risks; but all these discoveries were merely those of the world, insufficient to satisfy the restless spirit of the people, who needed to understand humanity and its psychological life. A benevolent man and modest, the knight (sic) Gerson, others say Thomas à Kempis, What does the name matter? Published *The Imitation of Jesus Christ*. This production of genius completed the work begun; the constant figure of Christ, which, under the name of Chrisma, had illuminated learned India for centuries, served since the Christian era as a personification and symbol for all the needs or instincts of the new society.

We had sung and prayed in turn to Christ the worker, Christ the chariot – The Franciscans worshipped a Christ of intelligence and pure love. but it was reserved for wisdom, for the experience of a long past of re-to know finally in this ancient type, consecrated in the mysteries, the Christ of humanity, brother of all men, consecrated by all the professions, and this public reason which is expressed and was attained summarizes in admirable terms The Imitation of Christ, a masterpiece by a high initiate, which undoubtedly gave rise to the mystical veil of which are covered, under the titles of Rose-Croix, Knight of the Eagle and Pelican, The final mysteries of Freemasonry.

We do not reproduce this mess, where the historical errors cruder ones abound, because they clearly show in what meaning do Masonic interpreters sometimes seem to exalt? to Jesus Christ. They make him a humanitarian Christ, the representative so much the highest of being, as Renan said in his work eminently Masonic in the Life of Jesus. This is a point of view on which one must be firmly fixed in order to judge the works of the literature and eclectic philosophy, where the formulas of the

Our Lord Jesus Christ is the real and living God,
Incarnate Word, second person of the Holy Trinity. Now, they
avoid taking a position on this point, and so they are works
Masonic practices. That is what, in the current language of the lodges,
We call this transformation, the refinement of feeling
religious (1).

This influence of Masonic doctrine on literature
contemporary is larger than one might think. A multitude of
Renowned authors, starting with Renan, went looking in
Ragon and Clavel of the systems of religious interpretation that they

(1) V. works of the logo the perfect union of Mous, cited by the Courier of
Brussels, August 30, 1879

61

Rosicrucianism, French or modern rite

then throw, with a vain display of erudition, to the
An uneducated public. The grotesque metamorphosis of Y Imitation of
Jesus Christ, a Catholic book par excellence, to which Ragon devotes himself,
This is proof of that; indeed, here is what we read in the work
by a university scholar, which is given as a textbook to
youth educated in state high schools and colleges.

The enthusiasm that greeted this book was not a favorable sign.
blue for clerical society; it heralded the fatal moment when piety would
Trying to ascend to God without going through the priest. The Christian soul
He no longer wanted to hear the discordant voice of the doctors, but that of
God alone: <t Speak, Lord, repeated the holy book; your servant
He is listening to you. Let Moses not speak to me, nor he, nor the prophets. They
They give the letter; you give the spirit. Speak for yourself, O ve
"Eternal rite, that I may not die." The language of the Imitation of Christ,
especially in its French form, must have seemed quite new to those
who had heard the bitter discussions of the theologians... (1) »

This is hardly believable coming from someone with a degree in literature, and
However, many other parallels could be found with this
genre. Ragon concludes his interpretation of this grade with these words
roles, which demonstrate its full scope:

"The Rose-Croix degree dedicated to the resounding triumph of truth"
on lies, on freedom over slavery, on light over darkness
bres, or of life over death, under the veil of evangelical worship, deve-
It crowns and sanctifies all. Masonic work is complete and
stops here (2).

three things: the worship of nature, universal regeneration. The rose is the emblem of woman, just as the cross is that of the virility or the sun, and their combination, the Indian lingam, all the most shameful thing in the mire of idolatrous worship of India (3).

Also, all those who blaspheme against the divinity of Our Lord Jesus Christ is particularly dear to Freemasonry. After the publication of Renan's Life of Jesus, a subscription was made in all Belgian lodges to offer a golden pen to

(1) History of the French Lut. by J. Demogeot, abridged, etc., p. 182. Paris, Hachette, 1857. – Collection V, Duruy, Universal History.

(2) Ragon, Cours, p. 322, 323, 325, 332.

(3) Ragon, Course p. 307, 314, 323 and almost every page of this grade.

62 SECRET SOCIETIES AND RELIGION

the author! Just recently, when his predecessor, the German Strauss, is dead, the Bauhütte, a Masonic journal from Leipzig, ce- thus opened his memory:

"He has accomplished his great work! Hail to him! A Freemason must to feel consciously obliged to draw meditations from this heroic Instructor of fruitful resolutions for the activity of the lodges. Millions of brothers and sisters sympathized wholeheartedly with this powerful destructive, which helped to clear the ground on which the temple of humanity of the future (1) 1 »

VII. – High degrees of the Ancient and Accepted Scottish Rite te. – 28th GRADE, PRINCE ADEPTE OR OF THE LIBAN. – 29 6 grade, Grand Scotsman of St. Andrew or Knight of the

SUN.

After having gone through the ranks of the elected, Scottish, and rose-cross of the French rite, we believe useful, to make more evident the goal of all Masonic sects, to make known also the anti-Christian and more openly pantheistic spirit of high degrees of the Scottish Rite and the Egyptian or Misraïm Rite either outside of, or under the authority of, the Grand Orient.

Between the eighteenth and twenty-eighth degrees of the Scottish Rite, between the Rosicrucian and the prince adept, the various manuals comp

diaries, administration, police or enforcement of the former.

These are :

19th grade. – High Pontiff or Sublime Scotsman, consecrated to the pontificate of the universal and regenerated religion. He is the

(I) No. of March 28, 1874. Characteristic detail: Strauss, by his will, ordered that performed at his funeral, in the form of a religious ceremony, the choir of priests The tales of Isis and Osiris (of the Enchanted Finia). This opera by Mozart was made on a vret which was a constant allusion to the renewal of humanity through revolution French and Freemasonry. Its performances in Vienna in 1791 served to initiate Medium dose recognition. (See Kckcr t Ui Freemasonry in its true (Meaning, vol. II, p. 150.) This detail indicates how much, in his life devoted to the the propagation of impiety, Strauss was driven by Masonic fear.

SCOTTISH RITE, \$8* AND 29th DEGREES 63

palpable contradiction of the Scottish Y of the modern rite, where all the Men, by virtue of their inherent equality, are priests.

20th degree. – Venerable Master for life, or sovereign prince of Freemasonry.

21st grade. – Nonchite or Prussian knight, created by the king of Prussia, Frederick II. This is the mason placed by genuflection and prostration, like a liege man, into the hands of his leaders. Still a symbol of equality I

22nd grade. – Royal-Arche or Prince of Lebanon, invented, said-on, by Pierre Riel, Marquis de Beurnonville, and depicting the devotion to the Masonic order. The master is called Grand Master. trieurche and each brother is armed with an axe.

23rd grade. – Head of the tabernacle, dedicated to oversight entrusted to the guardians of the order. The venerable is called souverain, high priest; he wears a long red robe, a mitre of gold cloth, on the front of which is a red delta ge; a black scarf with silver fringe, from which hangs, by a black rosette, a censer.

24th grade. – Prince of the tabernacle, is only the continuation of the previous, said Ragon; it is dedicated to freedom of thought and of conscience; the lodge is called hierarchy, according to the manual general; the master, all-powerful; the password, common with The 23rd degree is Uriel, fire of God, ignis Domini, to whom one The tabernacle of revealed truths responds, and the sacred word Jehovah.

"These last two grades therefore do not teach," said Vassal, quoted by Ragon, that Sabatism or the cult of fire, the sun, and light
"Mother of the stars, sacred images of all the lodges."

25th grade. – Knight of the Brazen Serpent, returns to the Rosicrucian by the password, Inri. The lodge is set in a circle; to the East is an altar surmounted by a rich canopy; on the altar is a transparent image depicting the ai'dent bush, in the middle of which is Jehovah. The sacred word is Moses; the decoration, a red cord a sautoir necklace, bearing at the bottom the jewel which is a coiled serpent around an Egyptian, that is to say the evil principle, Moses and Jesus Christ, striving to disfigure the good principle, Osiris and Isis, nature, the fire god. We know that the Egyptian thau, or the The four-pronged key is the figurative attribute of the goddess Isis.

26th grade. –Trinitarian Scotsman or Prince of the McCrim, con-

64 SECRET SOCIETIES AND RELIGION

consecration to alchemy, or rather to 17 closed ones, a kind of the God Pan of Egyptians. It is this degree that gave rise to the name Hermetic.
to all the ranks that precede and follow it. In this high class of Scottish Freemasonry "everything is part of God; If everything originates from God, then everything is God, said the Knight of St-André, a zealous Freemason, in the preface to these Masonic degrees Scottish. Thus everything that is made has made itself and these – will never act; for this agent can never rest, and Just as God has no end, so too his work has no end. "No beginning, no end." Such is the abbreviated, but deliberate, symbol. Sir, of hermetic science.

27th grade. – Grand Commander or Sovereign Grand commander of the Temple in Jerusalem, symbolizes the affiliation of the Masonic order with the Templars; the color is red and black; the words are Solomon and Inri; the jewel, a triangle.

Finally come the 28th and 29th grades, which should hold our attention. a little longer.

The 28th grade or prince adept, also called knight of the sun, although this name is more appropriate for the following grade, has for The object, said the authorized interpreter, is the religion of nature. It is He adds that it brings us much closer to the sublime chosen ones of truth. whose word of recognition is nature, and which date their acts of the year of the world 0000000 or unknown, in a philosophical manner than to date, when one wants to start from creation, the only reasonable.

"The fourth apartment, which is truly the lodge of the rank, is

sanctuary lit by a single light, strong enough to illuminate all the box; it is placed behind a transparent screen, which represents the sun. This light is the symbol of the great whole, from which all things flow. maxims and philosophical principles. The master's name is Adam; he is dressed in a red robe and an aurora-colored cloak, he carries in his hand a scepter surmounted by a golden globe. The Grand Overseer is called the truth, and wears a golden eye suspended from a blue cord as a necklace. Members, called cherubs, are only adorned with the jewel of gold. dre: a golden triangle, with an eye engraved in the middle; there are seven of them, and s Named: Zapkiel, Camaël, Anaël, Michaël, Gabriel, Raphaël, Zaphriel; the other knights are decorated with a golden sun suspended from their collar by a gold chain: they call themselves patriarchs. All members of the

SCOTTISH RITE, 8th AND 2nd DEGREES 65

Lodgers must wear the tunic, the hat on their heads, and the sword in hand.

"The president, the head warden, and the cherubs must be seated" in armchairs, an altar before them, a mallet in one hand, and the the other's sword. The other brothers are on the columns, behind the cherubim; the sacred word is Adonai, Gods or OF, in the plural, according to the General manual.

"The Venerable Master, then addressing the recipient: "My son, he told him, since, through your work in the royal art of Freemasonry Nonsense, you have reached the point of desiring to know the truth and destroy within you the prejudices, children of error and falsehood, it I have to show her to you completely naked. Consult yourself in this moment; see if you feel you have enough willpower to obey her in everything she will order you. Beware of increasing the number of pro-fans who mistreated her so badly that they forced her to hide and no longer to appear on earth only under a thick veil. But the trials by the What you have experienced guarantees me what I should expect from your zeal. Thus, so that nothing may be hidden from you, I order the brother The truth is that he instructs you in what you need to know to succeed. "To reach true happiness."

"Truth then resumes in turn: 'My dear brother, the divine Truth speaks to you through my mouth; first learn that the three pre-The first pieces of furniture you have ever known were the Bible, the compass, and the set have a hidden meaning that you don't know. Through the Bible, you must to understand that you have no other law than that of Adam or of nature; The compass warns you that God is the central point of all things. which are equally close to and equally far from everything that is God. By the set square, it is revealed to us that this same God made All things being equal. Through this level, you will learn to be upright and firm. me and not to let yourself be led astray by the crowd of the ignorant and the blind, but to unwaveringly uphold the rights of the

Lonnes remind you that you must be firm and unwavering when the Truth has spoken to us, and we strive to become the ornament of the Masonic order. fuck.

"You have attained the rank of perfect master," the man continued. who dares to call himself the truth; you saw there a pit, a corpse, a rope to remove it and place it in a sepulcher, made in the shape of a pyramid, at the top of which is a triangle, in which is enclosed the the name of the Lord. By the pit and the corpse, we must understand man in the state you were in before you had the pleasure of knowing our order. The rope, with which the corpse is girded to remove it, is the bond of Our order, which brought you out of the depths of ignorance to reach the heavenly

5

66

SECRET SOCIETIES AND RELIGION

The abode where truth resides. The pyramid represents the true Freemason who rises, by degrees?, to the highest heavens, to worship the name sacred and unalterable of the Eternal. I/ark, at whose foot you are Upon arrival, you learn that having reached the inner sanctum, you will not You must no longer retreat, and rather perish to uphold glory and truth, thus as did our reverend father Hiram, who deserved to be buried there. Solomon, through his zeal for the royal art, urges you to follow the sublime career in the order where he is a schoolteacher.

But here is the culmination of the mason Truth:

"If you ask me what qualities a bricklayer should have for To reach the heart of true good, I will tell you that, in order to get there... We must have crushed the head of the serpent of worldly ignorance, shaken the yoke of childhood prejudices concerning the dominant religion of country where one was born. All religious worship was invented only through the hope of to command and to occupy the first rank among men; that by a laziness which, through false piety, breeds the greed to acquire other people's property; finally, that through gluttony, daughter of hypocrisy, which she uses everything to satisfy the carnal senses of those she possesses of, and who constantly offer him, on an altar erected in their hearts, holocausts that voluptuousness, lust, and perjury procured for them.

"There, my dear brother, is everything you need to know how to fight and destroy." within you before aspiring to know true good; that is the monster. under the guise of the serpent, which you must exterminate. That is the painting faithful to what the vulgar fool worships under the name of religion.

We have already seen this snake, twisting a globe on the tail of the Rosicrucian Order, Unthau, in the 25th degree. We will find him again still at the rank of Kadosh, and always with the same significance: bad principle, religion or superstition, authority, especially monarchical, or ambition, ignorance, or army, loyalty, pro-Priesthood, original sin.

"Hiram was the truth on earth, Abiram was a monster produced by the serpent of ignorance, which has now been able to erect altars in the heart of this timid layman. It is this same fearful layman who, through fanatical zeal, it became the instrument of monastic and religious rites. struck the first blows to the heart of our father Hiram, that is to say who undermined the foundations of the heavenly temple that the Lord himself had raised on earth to sublime virtue.

"The earliest age of the world witnessed what I am saying; the most The holy law of nature made our first fathers the happiest; the monster A prideful creature appears on earth, it cries out, it makes itself heard by men and To the fortunate of this time, he promises them bliss and makes them feel, by honeyed words, which were necessary to render the eternal creator of all

67

SCOTTISH RITE) 28th AND 29th* DEGREES

things a more marked and widespread cult than that which had been seen before* than was then practiced on earth. This hundred-headed hydra deceived and deceived. still continually the men who are subject to his rule, and the will deceive until the moment the true chosen ones appear to fight him and destroy it entirely (1).

This rank, Ragon adds, is of the utmost antiquity. It offers to the recipient the principles of natural law or of nature, essential part of the ancient mysteries (2), whatever he may have said, plus several times elsewhere, that the word and the ranks of knights dated of the crusades, were unknown in antiquity and indicated a recent era.

We also don't quite understand how, the unknown or eight zeros being the only reasonable date of creation which is eternal, in the principles of Freemasonry, the authorized interpreter and all his colleagues from the Grand Orient were able to learn with such precision to determine what happened immediately afterwards, and to know the age thoroughly of gold and the wild or natural state, then the origin and the ravages of the hydra with a hundred heads. And if they did not know, if it is important to them It is possible to go back to the origin or eternity of the world, that Does it become the very basis of Freemasonry? Is it, can it be Anything else, according to his own principles, than a blatant lie?

Nothing else is clearer than this rank, nothing characterizes better the hypocritical impiety of Masonic teachings and the goal what the sect wants to achieve, namely the destruction of all religion in all its ranks, but especially in its true chosen ones, its sublime chosen ones, and his knights or masons of the high degrees. Clavel also said, without mincing words, that the Knight of the Sun has with the aim of establishing natural religion on the ruins of all revealed religions (3).

He even adds further on, speaking of this rank as ren-closing off sections full of meaning and value:

"The goal of initiation is to free the subject from ties and confession" correcting the error, and leading him to the knowledge of the truth. The Venerable One addressed him with an explanatory speech on the emblems of the Freemasonry, which he represents to him as covering precepts of a bold philosophy, and he encourages him to break free from the yoke of belief

(t) The veil lifted for the curious, or the secret of the Revolution revealed with the help of Freemasonry, (Lefranc), 1791, pp. 115-116.

(2) Ibidem, p. 390. – Ragon, Cours etc., p. 161.

(3) Clavel, Picturesque History, p, 166, 212.

68

SECRET SOCIETIES AND RELIGION

that he may have been taught in his youth, and to take in the spectacle of nature and his own intelligence were the only rules of his faith.

But that's not all:

"The great Scottish Rite of Saint Andrew (29th degree) is getting very close, said Ragon, the authorized interpreter, of the sublime chosen one of truth, whose word The nature of recognition is: nature. The aspirant, in his reception, recalls a portion of his previous ranks; his age is 81 years, the sum of his years born assigned to each lower grade; the lights that illuminate the Lodges at receptions must also be the same number. This rank has also the name Knight of the Sun, Grand Master of Light, because The knights of this order claim to measure up to the sun. The cry for vengeance is repeated here for the second time, giving the touch, as if to indicate the nature of the rank, and prepare the one who aspires to receive and understand the Kadosh (1).

"The lodge of the great Scotsman of Saint Andrew of Scotland, knight of the

to be draped in red, dotted with white columns; the throne of the great
The master's robes and those of the overseers are adorned with draperies and fringes.
of gold. A chopping block and an axe are placed in the west. The grand master and the
The guards have beside them a drum covered with a red carpet, on
which they strike with their gavel. The lodge is called the grand lodge. The
The grand master is called patriarch; the officers, respectable masters;
The grand master and the wardens are dressed in red robes, by
above which they are decorated with a scarlet ribbon in a scarf, at
From the end of which hangs the jewel, which is a compass in three right angles
closed in one. At the bottom of the jewel, an inverted square, and a
dagger in the angle of the square. Brother Terrible holds in his hand a
flaming sword, and wears on his chest a breastplate in the shape of a leather
arasse, in the middle of which is a triple triangle bearing a sun, above
underneath which is a skull.

"All the officers are seated on blue thrones without curtains,
on both sides of the lodge. The other members have their swords in their hands;
The order is to place the right hand on the lower abdomen, with the thumb at a right angle
and to pull his hand horizontally, as if he were cutting his wrist
tre (2). »

Patel exitus / suicide when necessary!

But these are only the external details of the rank, the
roughly the same as those of the Tiler of Willaume. The lawyer
Saxon Eckcrt, in his Memorandum to the Dresden Parliament and ÎU-

(1) Ragon, Cours etc . p. 34.

(2) General Masonry Manual, p. 215, 216, 21V*

69

SCOTTISH BITS) 28th and 29th GRADES

Masonic beille, will make us aware of its spirit, according to
the ritual of receiving the degree in Germany, France, and Belgium
gic, and everywhere the Scottish Rite is practiced. After preliminaries
quite similar to those of the other grades, but where he nevertheless says
that the Scottish High Lodge is only accessible to Freemasons who are
intended to later lead to the highest levels of knowledge,
A new oath is coming. The punishments to which one devotes oneself,
If one is unfaithful, one's lips are to be burned with an iron.
red, with a severed hand, a torn-out tongue, and a slit throat
the corpse hanging in a box during the admission of a new
brother calf, finally to be burned and have his ashes scattered to the wind
The obligations one undertakes under such penalties
are: "1° the strictest secrecy about everything that happens

did not see him recognized in a high Scottish lodge, or that the lodge leaders will not have had him recognized as such; 2° never to enter any order without permission superiors of the latter; 3° to obey superiors, » obey absolute and unreserved freedom, even of the rights of conscience and divine and human laws.

All the lights in the lodge are off then, except for one a dying lamp watching over the altar, and the master asks:

"Four times venerable brother, senior warden, what hour Is it?

"– Four times venerable master, the most tranquil hour of the night.

"– Four times venerable brother, second warden, what do you see– YOU ?

"It is dark, our brothers are scattered, only a single small light illuminates the temple,

"–By whom were our brothers scattered?"

"– By a storm that gathered from all sides of the sky."

Then, the master, addressing the recipient, said that the supervisors brought in by the right hand, and from whom the veil is removed. had covered his head, he said:

"The wishes you have expressed and the painful obligations that You have voluntarily assumed these responsibilities, which commit me to admitting you to number of the Scottish high brothers. I could not push the temerity so far ritual, if we were not in complete darkness, and if In any case, we were not entirely safe; for, by this yrad"

70 SECRET SOCIETIES AND RELIGION

A thick wall rises between us and the uninitiated, and even between several of them between us.

a I'm taking back this apron that you've been wearing until now and you belts of the apron of the high Scottish Freemasons. By this you must to firmly believe that what you have learned up to this day is nothing compared to the secrets that will certainly be revealed to you in The rest, if you are elected, and if you do not prove yourself unworthy.

The first supervisor follows the instructions.

What opinion did you form of the order and its secrets?

Brother Guardian examined you with the same care as if you had not

He has not yet taken the slightest step in Freemasonry. Conclude from this that,

Although all Freemasons are our brothers, they are nevertheless also distant

We are more aware of them than the uninitiated.

"Your face has been covered to signify that the light from which you

The light you get too close to is too dazzling to be contemplated safely. You

You approached the master; everything was in deep darkness;

The sight of his pale face and the two brothers of the order made you very

to leap out in fear. We have reason to think only with terror

and sorrow on that sad night when the sanctuary was devastated,

the blood of many of our own shed, and our brothers scattered to the four

Three winds... As for the mysteries hidden beneath, I cannot yet

to reveal them to you; but the time will come when you will penetrate them and the

You will develop yourself, where you will see with different eyes and bless

this salutary darkness... If you fulfill your duties con-

trained according to the recommendations of the most venerable master, one day

will come when the language of images has an end, when the curtain is drawn back,

where Von will speak to you more clearly, where finally you will be given to con-

to temple and to admire the unveiled truth.

"The color of this carpet is red, as you can see; that this cover

Remember the blood of your brothers. Remember that the

The color of fire is that of the Scottish high brothers; without it we would not

We are nothing, because everything is founded on love and blood.

"Here you see the destroyed temple, the broken columns and the steps"

torn away. This is to teach you the unfortunate fate that our or

Dr. had to suffer. He was prey to strangers, and our brothers are still

scattered. Note the loss we have suffered and the cruelty

with which we had to atone for the sins of some. He did not

I am not allowed to tell you the time when we were prey to greed.

pride and the victims of pride.

Beside you are four lights. I cannot give you the

proper meaning; it suffices for me to tell you that the quaternary is

SCOTTISH RITE, 28th AND 29th* DEGREES 71

founded on the ternary, and this one on unity. You are free to interpret by

this number, or the four elements, or the four cardinal points, or the

square stone. By this you will not stray too far from the truth; when

even if a much greater darkness reigned around you

based on the darkest night, you follow a road, like

You see, and however different the points from which you start may be,

You always return there, though. Thus all rivers have their em-

blockage in the sea.

However, they form a single community. They are all initiated into same secrets, follow the same path, are formed according to the same They are governed by the same rules and measures, and are ultimately animated by the same

"These are the notions you must have of our secrets. Uh-reux when all the veils are lifted from before your eyes and you You will see in reality what is only shown to you now with images and figures. You're already getting close, there's nothing left to do. just one step to take.

"From now on you will no longer be able to go astray, if you have conceived of our mysteries of exact ideas. However, do not give in to your own thoughts. The masters are given to you in the lodges, not-not only to maintain order, but also to guide your steps in the right path. They are the ones who protect us from any fall. neste, and which prevent us by their lights from straying into obscure paths and making detours that would plunge us into the abyss Into the abyss. Here especially, it's easy to stumble.

"This is all the more to be feared given that our intelligence is an admission... gel, and which we could later only collect with great difficulty. notions free from all prejudice. That is why you must not understand communicate your thoughts only to your master; use the means he will show you; that nothing surpasses your veneration for the Divinity.

After the speech by the speaker from the high lodge, come the questions from the catechism of the grade, of which the following is an extract specific t Further explain the instructions and replace some passages omitted:

"Q. By whom is the temple ravaged?"

"R. By the hand of sacrilegious men and by the crimes of slaves of kings.

"D. What did you notice about it?"

"R. The stones thrown here and there, the debris of the columns placed at the cross, the tomb of our murdered master, the mound with the acc-cia, but also the blazing star surrounded by seven others and all the treasure of heaven.

"A. A square-shaped gold chest, with the name of Jehovah, which is in it was inscribed in the shape of a triangle.

"D. What did it mean?"

"R. Perfection in the numbers three and four, just like the word of the Scottish High Master, word which was lost in the temple and which was found in the Scottish islands (1).

The number three, or the ternary, which has just been mentioned in Education, according to Ragon, is "the number par excellence re-aimed at in antiquity, consecrated in the mysteries," and it demonstrates its application in all sciences:

"The attributes of God or of nature" are threefold: "eternity, Infinity, omnipotence.

"Nature, and therefore God himself, is divided into three Kingdoms: minerals, plants, and animals.

"Every thing, corporeal or spiritual, has a principle, a medium, a "end," without excepting its nature, no doubt, which nevertheless has for attributes, as we have just been told, Eternity and Infinity.

"The allegorical temple of the Freemasons rests on three columns: Sa-
"Gesse, Strength, Beauty..."

All religions have had their trinity... in India, it is Brahma, Wischnou, Iswara; in Egypt, it's Isis, Osiris and Orus, or rather Osiris, Typhon and Orus; finally, among the hermetic Masonic philosophers: the salt, sulfur and mercury (2).

"There are only three elements," says Saint-Martin in his book Better Errors and Truths: Earth, Water, and Fire, as there are no that there are only three dimensions in bodies, three figures in geometry, three innate faculties in any being whatsoever, three degrees of expiation "a degree for man, and three degrees in true Freemasonry."

"I declare," he adds, "that no one respects the [unclear] more than I do." sacred tern; I know that without him nothing would exist of what man sees and of what he knows; I protest that he has existed eternally and that he will exist forever; and I dare say to my fellow men that, despite all the the veneration they have for the ternary, the idea they have of it is still at- below what they should have; I urge them to be very reserved in judgments on this subject. Finally, it is very true that there are three in one, but that there cannot be one in three, without the one that would be such was not subject to death (3).

(1) Freemasonry in its true meaning, vol. I, p. 101, 112.

(3) Errors and Truths, by an unknown philosopher, p. 66.

73

SCOTTISH RITE, 28th AND 29th DEGREES

- This is the tangible negation of the Christian mystery of the holy Trinity. And to better erase faith from the hearts of the followers, the Freemasonry instructors oppose him with "the natural trinity, cause and preserver of the universe, as the sages of antiquity represented by the Delta or sacred triangle, emblem of the goddess Isis or nature (1); » and they represent her under the emblem of the simple or triple triangle.

As for the quaternary, which is based on the ternary, which is based himself on F unit, he was employed, says Ragon, by the initiates, "as F, emblem of the movement and of Vinfini, and represented" "Everything that is neither corporeal nor sensory."

Infinity, in this philosophy, apparently excludes the living world. The God of Nature, the God of Fire, the God of All, the God Pan, So he doesn't understand what is "neither corporeal nor sensory?" Therefore, he does not understand the very things that constitute him, the Minerals, plants, and animals? An inexplicable contradiction. tion!

Let us listen again to the learned interpreter:

"It is as a symbol of the eternal and creative principle that Pythagoras communicated to his disciples the ineffable name of God, Jehovah, who ■ means the source of all that has received being, and which, in Hebrew, is of four letters. Indeed, the four divisions of the sky, those of the year, the four elements, the four ages, the four branches of the key that They carried the Egyptian deities, recalling the idea of power in finite in the arrangement of the universe. It has been said that the figure of the number 4 expressed a living being: 1, bearer of the triangle, A, bearer of God, that is to say, Y, a man possessing within himself a divine principle (2).

But the divine principle, that is to say God himself, that is to say

(1) Ragon, Cours, etc., p. 317.

(2) Ragon, Cours, etc., p. 232. – Mr. Cousin, a mason of the highest ranks, taught, like Ragon and the good Scottish brothers, and had teaching done in all the colleges of France, that God was substance and cause, always substance and always days, cause, absolute cause, one and many, eternity and time, space and number, es-

its highest degree, infinite and finite all at once, triple infinity, that is to say, God, nature, humanity (Philosophical Fragments, preface to the 3rd edition).

He had even created a catechism in that style for small Catholic schools. and where his God, nature and humanity, was called, as in Ragon, Father, Son and St-Esprit; and all this impious form, under the auspices of the Superior Council of public education, has done nothing but expand and dominate, under the name of nature and naturalism, all of Ktut's teaching, from the nursery schools to the highest courses, as we will mold it.

74

SECRET SOCIETIES AND RELIGION

Nature or fire, is it not equally well behaved by all? Minerals and all plants that are produced by humans? Don't they all do it? Not as well part of the God of Nature and the sacred triangle? It is necessary Therefore, to be logical, to put everything on the same footing exists in nature, to whatever order it belongs, to raise to reduce the beast to the level of man, or to degrade man to abasement of the beast.

Such, moreover, is the teaching in its ultimate consequences. like academic philosophers, such as Cousin and Michelet, agreed with the entire Freemasonry.

We have the explanation of unity, the ternary, and the quaternary. Masonic order.

But what name do we give to this unit, the base of the triangle in the ternary, and foundation of the three other sides in the quaternaire? Isn't it FIRE, the primordial, unique, universal agent? which has manifested itself in all sensory productions, which fire dominates in man or in animal? (The name of Ragon, in the name of Ragon, is not given of the Grand Orient, proclaims at each degree; the fool celebrated by Voltaire in Latin verse, which Ragon commented on and extolled in his Rosicrucianism; the fire, the God Pan, the old Jehovah beyond Freemasonry, the great architect of the entire universe.

Also, it is in the fire that the 29th Scottish grade is specially consecrated: its color is red, the color of fire, according to the the hierophant's word, and his signs, says the General Manual, are the signs of the three kingdoms that it produces in nature. It also has the sign of the Sun, the quintessential image of fire, a sign that becomes saying: I compassed up to the sun. The only light that exists in the lodge of the Knight of the Sun or the Prince Adept, According to the great tile maker Willaume, it consists of a transparent sun

S: soli soli soit

But the great Scotsman of St-André, knight of the sun, did not does not only tend towards the destruction of all religion by its ab- on the teachings of pantheism, and his more explicit belief to the Fire or Sun God; he also repeats, says the authorized interpreter of the Grand Orient, the cry of vengeance; its sacred word is the famous Nekamah, which is its superlative:

"His march," says the General Manual, "is made by placing oneself at the foot of a the cross of Jerusalem, which must be depicted on the ground; one goes around this cross

75

(SCOTTISH RITE) 28th AND 29th DEGREES

by three steps of an apprentice, three steps of a journeyman, and three steps of a master, so that the last step brings you back to the top of the cross, where one gathers the heels at a right angle; and in the square that the grand master and The guards wear jewelry at the bottom of their headscarf, suspended from their scarf. Scarlet red, it also depicts a dagger. There is also another symbol, said sign of horror, which consists of turning the head to the left, re-keeping to the ground, and raising both hands, carrying them slightly on the right (1).

This sign is probably made after looking at the cross which is engraved on the ground.

That look of horror, those heels forming, on the top of that Jerusalem cross or Calvary cross, the leveling square and equality with the earth, are obviously not intended to honor it. Is such an act not common among infidel and persecuting peoples? Is the sign of apostasy from the Far East? Is it surprising that... after having renounced, in the rank of Rose-Croix, the divinity of the God-Man, who was nailed to this cross for the redemption of the world, we trample it underfoot with a look of horror and contempt, as the symbol of Christian superstition, as The victorious enemy of the Sun God? This rank, moreover, is all To be a Templar: to deny Jesus Christ, to trample his cross underfoot was a practice of this kind when it was destroyed. (See book III, Chapter I.)

L'Abeille, a Masonic journal, in the moral interpretation of This 29th degree, in effect, says: "The three wicked companions, Hiram's murderers, the architect of the temple, who was to gather all men at the foot of the same altar, Freemasonry, these murders Triers are lies, ambition, and ignorance (2). » The The names of the Knights of the Sun, given to the Avengers, explain

master interpreter, to the companion who helps the masters, they accompanies accompany the great chosen ones Kadosh, and the cry of vengeance pre-prepares the aspirant to receive and understand this final rank.

(1) General manual, pp. 217, 220.

(2) N° 44, cited by Ragoa, Coure, p. 161 note, and p. 361.

SECRET SOCIETIES AND RELIGION

»»

10

VIII. – The hatred of the papacy taught by the

MASONIC INITIATIONS. – The KNIGHT Kadosch.

The numerous ranks we have made known inspire contempt for the papacy, the keystone of religion, by exciting in the souls of initiates, hatred of all revelation and all other religious authority.

It becomes even more apparent in the final philosophical degree. that of Knight Kadosch or Knight of the White Eagle or black, which rituals endlessly represent as that where The initiation becomes complete. Here is how the Tiler of Scottish Rite (Paris, Delaunay, 1821, pages 215 and following):

"30th degree, Grand Inquisitor, Grand Elect, Knight Kadosh, also known as of the black and white eagle. Although the Scots never confer, they say– they, this rank only by communication, and which he does not occupy, in the rite an– even though the 30th degree should not be considered less than the last to deny the term, as the real goal of Scottish Rite Freemasonry, as much as it is the nec ultra of Templar Freemasonry. The abolition of the order is commemorated there. of the Templars by Philip the Fair and Pope Clement V, and the torture of the first Grand Master Jacques Molay, who perished in the flames on March 1314. >»

In this reduplication of the chosen one, the scene changes; he is no longer the question of Iliram and his tragic end. This allegorical character which is replaced by J.-M.-B. Jacobus Burgundus Molæus, whose the recipient must avenge death, either figuratively on the The very authors of his torture, that is, implicitly on whom

legend, authentically recognized as historical. In vain we re-
We complacently declare that the Kadosh of France is pure
philosophically speaking. Men incapable of reflection, perhaps.
only the wind can be mistaken. We said above that the wind
indeterminate age (death of the sun) was very susceptible to a
physical interpretation. But as long as revenge is
motivated and historically specified, I do not want: sj more drus the re-

RAINÉ OF THE PAPAUTIA – KNIGHT ÎCADOSCH 77

a victim of arson, an apprentice assassin. Clement VI and Philip
The beautiful ones no longer exist, no doubt; but we have kings and
pontiffs. War on the throne and the altar is the great cry of
Order. The fierce Nekam Adonai produced the enlightened ones,
the cerbonari; in the hands of frenzied men, aided by cir-
favorable conditions will consistently produce similar results.
tats. This is not the place to examine whether the Templars were
innocent or guilty; but that the honest recipient
reflect on what he sees, on what is being offered to him, on this
that is demanded of him, under the seal of a detestable oath; he fre-
Mira, no doubt, at the mere thought of entering such a place
association. Me, nothing but me, all mine, all for me, by
By any means necessary, such is the odious morality of the one who dares
to take the title of sage, of the true Kadosh, of the enlightened one; and
The question of whether secret societies
are dangerous!

The Kadosh rank is frequently conferred outside of the Ecos-
earthquake; there are approximately eight different types, depending on
that the goal that Von proposes is more or less clear
expressed. The one adopted by most lodges in France
is extremely mixed.

Let us now look at it as Ragon describes it in his
Introductory courses, fully authorized by the Grand-
Eastern France:

"The true Knight Kadosh is the epitome of the most sublime philosophy:"
It is the essential complement to true Freemasonry; it carries with it
The reason for the title of nec plus ultra is that the three degrees above are not
administrative, – and should only be composed of the elite of masons.
A sanctuary, a center of learning for the wise who find themselves admitted, it
is intended to signify the purpose of Freemasonry in all its aspects
sandstone." And again: "This grade is the only one in which the high mason
philosophical nonsense, whether truly worthy of its object, and the only one that
may aspire to be an enlightened Freemason. That is the very purpose of the Freemason.
Laughter in all its degrees. R

Let us carefully note and weigh all these words;

They are drawn, and the authority of its author, one of the editors themselves notebooks of grades and classification of rites in the Grand Orient from France, and we will be convinced that nothing is impossible to find something more decisive regarding the ultimate goal of Freemasonry.

/ > SECRET SOCIETIES AND RELIGION

"The Knight Kadosh," said the great official interpreter from the beginning of the explanation of this grade, puts aside the pencil and the burin (symbol of the first grades and chapters) to erect balusters, that he dates near the burning bush, B.\ A.*., image of the few, symbol of the truth, which sufficiently indicates the brothers' occupation in this matter grace, or rather, that which reveals the philosophical spirit of the degree. Existence of a high rank, where lower-ranking masons only arrive after having given to the order of long proofs of ability and dedication, is to any necessity—Knight Kadosh must be ready to take charge of everything that will be ordered of him for the happiness of humanity and the triumph of good (1). He knows the moral, intellectual, civilized man, and all the external nature; he also knows his general rights and duties. The Kadosh is therefore not only the mason of the lodges, the mason of chapters, but admitted to the third sanctuary, it is to him that he addresses These two precepts of the ancient initiations would be: Devote yourself to the natural science, study politics for the happiness of your people blables. Penetrate the secrets of religion and the higher sciences, and commune Proceed with caution in your ideas. Thus, among the ancients, politics based morality was the art of governing men by making them happy religious mysteries and mysteries were part of the higher sciences.

"The initiate therefore studied both politics and religion; but in the later times, when barbarity and fanaticism wreaked havoc, The citizen lost his rights and his status as a man; the priest forgot his duties. sees and lost its religious secrets; the despotism of power, united with des the potism of the priesthood became increasingly sullen and cruel; and for to exercise their power and maintain their empire, they retained the most For as long as it was possible for them, the people remained in ignorance and servitude study.

"How degenerate the Masonic mysteries would be if, like the thinks and proclaims it the common people of Freemasonry, the high-ranking modern initiate belongs to the elite of society, was not supposed to concern himself with religion, nor with policy.

"When a Knight Kadosh is asked about his age, he replies:"
A century or more, or rather: I've lost count. He doesn't wear an apron. because for him the work is finished. (2)

We can already see from this beginning all the philosophical sublimity resumed up in the true knight of the white and black eagle, and com —

(2) Course, etc., pp. 374, 375. – Or again, according to the explanation given by the profound interpreter on the necessity of the apron to the grade of apprentice, because Prejudices against the knight Kadosh have disappeared, and he was not ashamed of the nature of.

HATRED OF THE PAPATY – KNIGHT Kadosh *79

how it is the necessary complement to true Freemasonry
Let us now enter the interior of the grade, and penetrate
to its deepest sanctuary:

"There are four apartments in this grade: the initiation is accomplished"
in the fourth.

The Hebrew word kadosh means holy, consecrated, purified. It is not necessary to believe that the knights of Vaille, white and black, had some pre-attention to holiness. They want to express by this word that they alone are the chosen ones, the men par excellence, purified of all the defilement of the meadows" judged. This word heralds a preparation for great mysteries. We
In this grade we find the allegory of the two principles that share each other,
The world: good and evil... Hence the title of Knight of the White Eagle
and black.

"First apartment. It is draped in black, lit by a single..."
a triangular lamp suspended from the vault: it communicates with a
vault, a kind of chamber of reflection, where the
symbols of destruction and death. We see there, adds the manual
of Willaume, a coffin covered with a black veil. This sepulchral place and
silent, this funereal apparatus and the questions that arise from a circle
inspire the candidate to serious reflections. This somber allegory
This reminds him of the dangers to which the propagators of
philosophy: Socrates, Jesus, Galileo and many others (1), and him
suggests that he might one day also be there ex-
posed; it is in this anticipation that a voice cries out to him: If you do not feel
If you don't have the courage to face the greatest dangers, turn back!

"The candidate perseveres; two voices are heard and say (between
(other maxims): Render to the Supreme Being a worship free from all superstition
Perstition, be true to your commitments, and remember that one of the first
Discretion is a virtue of philosophers. Such is the desire of philosophers.

"Second apartment: it is draped in white. Two altars occupy
The center: on one side is an urn filled with ignited wine spirit, which illuminates
the soiled one; on the other altar is a brazier with fire and incense at
On one side; an eagle with outstretched wings is suspended from the delta... This piece,
The temple of virtue is occupied only by the priest brother.
The reception, the Teissier manual also says, should only include the grand
sacrificer, as well as the candidate with his introducer.

"Mortal," the priest said to the candidate, "bow down."

"The candidate obeyed, and throwing incense on the fire, he heard this..."

Invocation: "O all-powerful wisdom, object of our worship, it is

You whom we invoke at this moment, the 1st Cause and sovereign of the universe,

(1) Thus, Our Lord Jesus Christ is nothing more than a propagator of philosophy, pinched between Socrates and Galileo. This is confirmation of the Rosicrucian apostasy.

80

SECRET SOCIETIES AND RELIGION

Eternal reason, light of the spirit, law of the heart, inspire us with eloquence. necessary to make this aspirant feel how august and sacred he is
Ion, a sublime cult figure; support his faltering steps in this career! For
You, the immense assembly of beings, form a regular whole! You are the
torch whose light alone can dispel the darkness that hides from our
Nature's eyes... Purify this candidate with your divine breath, and make him
be worthy of paying you homage (1). »

"Third apartment. Its drapery is blue, its vault is starry, it
is lit only by three yellow candles; it is 1/ Areopagus, that is to say
meeting of wise men. Basically, adds the Teissier manual, it's a table covered
green with a carpet like the tapestry; behind this table take their places
The two overseers and the orator, who form the Areopagus; the first
The overseer is in the middle and presides; he holds a scepter in his hand.
"Of gold, he wears on his chest," adds Willaume, "an image of truth."
embroidered in gold; the second overseer is to his right, and holds a hand
of justice also in gold, and the speaker placed to the left of the president holds
a sword; on both sides of the apartment are benches, on
which are the knights placed.

"The president reminds the introducer that one cannot admit to
final mysteries are those of their integrity, an untarnished reputation and
The purest probity places them above the common herd; those whom fi-
In times of decline, zeal and firmness overcome all fear; those who
free from all prejudices, they are likely to adopt philosophical principles.
questions; finally, those whose genius, guided by reason, can attain the
discovery of the truth, by piercing the dark veil that hides from the dead
such as the mysteries of nature.

"The introducer having vouched for the aspirant as well as for himself, he
He introduced it, with the required formalities, into the fourth apartment.
where the sovereign council of the great elected knights Kadosh is held.

of a double crowned eagle, wings outstretched, holding a sword in its talons (Willaume and Teissier say a dagger). In this room, Illuminated by twelve yellow candles, the chapter takes the title of Senate. That is to say, the assembly of elders. The brothers call themselves knights. Everyone uses the informal "tu" form; even the grandmaster is addressed informally.

(I) We know from all the preceding quotations from the learned interpreter that this The sovereign cause, the great architect of the universe, is nature, it is fire that has for emblem in the LC3 lodges the sun or the blazing star with the letter G, or the initial of Jehovah in the middle. And so he whom the high priest makes here to worship the adept, before whom he prostrates himself, and to whom he offers incense, is still on an altar, in a brazier full of fire, now before an idol which is called Wisdom, just as in 93 the name Reason was given to a prosex who held the position.

HATRED OF THE PAPAUT – KNIGHT KADOSCH 81

"A black and white drapery, dotted with red crosses," they add Willaume and Teissier, descend into the wings of the eagle and form a pavillon; on each side of the throne are two flags, one white with one green cross, the other black with a red cross, and a double eagle with these words: Conquer or die, embroidered in silver. The eagle has beaks and gold nails. The head of the council or senate is called the grand master, or grand commander, or grand sovereign; he is styled three times powerful, and represents Frederick II, King of Prussia.

"All officers take the title of Grand and Perfect. The brothers are called great knights.

"Having arrived in this divine sanctuary, the candidate learns the commitments" the injuries he contracts. In this sanctuary there is a cross, a serpent "to three heads, the first wearing a crown, the second a tiara, and the third a sword; and he himself is given a dagger in the hand white with a black blade.

"The cross," said the high interpreter, "is the phallic Thau (the infamous birth day of Indian degradation).

"The serpent represents the evil principle; its three heads will be the problem of abuses or evil that infiltrates the three upper classes of the company.

a The head of the serpent wearing a crown indicates the sovereigns.

"The one wearing a tiara or key indicates the popes."

"The one who carries a sword, the army."

"The high initiate who holds civil office must ensure, in

"The dagger, which frightens the ignorant crowd of masons, is not this vile weapon that we abandon to Jesuit hands, but it is nothing other than the Mithraic dagger, the scythe of Saturn; thus This attribute of the chosen ones reminds the perfect initiates once again of the empire of mining good and evil, symbolized by the handle which is white and by The blade is black. This weapon, in terms of morale, reminds the chosen few that they must continually work to fight and destroy the prejudice, ignorance, and superstition, or what is above the three heads of the snake.

Thus the grade of Kadosh, in the gentlest sense, and such as one does not hesitate to publish it with the approval of the Grand Orient, consists of learning that the papacy, the monarchy, and all those who Those who support them, and especially the loyal armies, are born abuses. of the evil principle, the cause of all evils, represented by the snake, and to undertake the commitment and to enter into the obligation of to repress and destroy these three major abuses by all means possible, signified by a dagger with a white handle, symbol

h

82 SECRET SOCIETIES AND RELIGION

still of the good principle, and to the black blade, symbol of evil; that is to say, morally, by constantly fighting and destroying the prejudices, ignorance and superstition, by all kinds of slander and impious and corrupting propaganda, and to the physio- that, through all kinds of sedition, plunder and assassinations sinats.

Also, according to Willaume and Teissier in their manuals, published also with the authorization of the Grand Orient, the sign of the Ka- grade Does the dosch consist of placing the right hand on the heart, the fingers spread apart, then let the hand fall back onto the right knee, that one grasps it by bending, then to seize the dagger which is at the scarf, and raise it to shoulder height, as if to to strike, saying Nekam, Adonai, Vengeance, Lord! and the sacred passwords, or to enter the council, they begin All three by Nekam, revenge!

"There are areopagi," adds Willaume, "where the knights they wear the old costume of the Knights Templar; they are both armored, cuirassed, and helmeted; these are the men of the ancient and strict observance "A trend, prevalent especially in Germany."

The learned interpreter of the Grand Orient, Ragon, adds further:

"The amount or amount of development, expansion, or application"

titute of variants, or rather in fact as so many degrees of difference rents. We know of one of those ranks whose maxims are horrifying weak and therefore anti-Masonic – (although everywhere dependent of the Grand Orients within Freemasonry, and subject to the supreme authority who commands there). – He is undoubtedly the one who inspired Barruel to to be Freemasonry.

"However, we find in very old Masonic manuscripts The English are saying that the Kadosh is called a Killer, an assassin. The Germans They also have a Kadosh whom they call Wise, and whose boldness makes him "rather relate to Illuminism than to Freemasonry" – (as if the two had not merged to become one).

But let us listen, not to Ragon, not to Barruel, but to a re-Belgian view from 1820, cited by the Saxon lawyer Eckert:

"When the knight Kadosh took his oath, he was put with the dagger in hand, and a crucifix is placed at his feet, then the very-The big man told him: Trample this image of superstition underfoot, break it. If he doesn't do it, so as not to give anything away, we applaud and the very-The elder addresses him on his piety. He is received without revealing

hatred of the papacy – knight Üadosch 8â

Our great secrets. But if he crushes the crucifix, then we'll bring him closer. from the altar, where there are three representations, three corpses if one can see them procure. Bladders full of blood are at the spot where they shout at him to strike. He carries out the order and blood splatters on him, and taking by With his hair and heads cut off, he cries out: "Nekarn, vengeance is done!"

"Then the Most High spoke to him thus: 'By your steadfastness and your Loyalty, you have earned the right to learn the secrets of true Freemasons. These The three men you just hit are superstition, belching, and... Pope. These three idols of the people are nothing but tyrants in the eyes of the wise men. It is in the name of superstition that the rotten apple and the pope commit all imaginable crimes (1).

"After these commitments were made and undertaken," continued Master Ragon, The candidate is made to go up and down the mysterious ladder, which by Its shape is reminiscent of the Delta. It consists of two uprights; one re-One presents morality, the primary basis of Freemasonry, and the other science which must enlighten men, the institution's primary goal.

Then comes the speech to the newly elected Grand Elect Kadosh:

"Newly admitted knight,

You know the functions entrusted to you, the duties you have to to fill; there are no virtues if one does not make oneself useful... You con-

happiness which a man who returns to his primitive rights cannot foresee tender. Do not forget that you hold within you the precious thread to help from which you can escape the labyrinth of material things... Reintegrated Today, in your natural rights, you are forever freed from yoke of prejudice; strive constantly to free your fellow human beings from it...

"Live in society without letting yourself be corrupted by it. Finally, so— Come, let each of the captives you have freed place on your forehead an immortal flower, and that of the sum of all the happy ones that you will have made this diadem which will crown every man who will not be dead without having lived, but who, having reached development of all its powers, will have opened by conquering the gates of the Temple ple, that of this eternal edifice whose faithful you have seen in these places representation (2).

Thus God, his love and his worship disappeared under the names of some natural virtues. Only the inscriptions are missing. of the rite of the sophists who carry to the top of their ladder: Empty—

(1) Belgian Conservative, vol. XIX, pp. 258, 259. — Eckert, Freemasonry, 1.1, p. 333.

(2) Ragon, Cours etc., p. 385, 898* — Willaume, Masonic Manual or Tui-lewr, p. 195, 208. — Teissier, General Manual of Masonry, p. 222, 227.

If SECRET SOCIETIES AND RELIGION

bunt and not videbunt, they will see and not see, and at the end lower level: Fodias and invent, dig deeper and you will find rez (1); and Y liberation from all prejudices, the reintegration tion in all primitive rights, it is the destruction by the moral dagger or by moral means, that is to say by all the kinds of lies and slander, and by the dagger to white handle and black blade, one pushing the other, or by all kinds of assassinations and plundering, of royalty, of the papacy and all that, under the name of army, defends them and supports them.

Not so long ago, the Courrier français wrote with impunity, in Paris itself, to justify the use of all these means:

"We admit that not only do we consider the advers—

"saires of the Papacy and those who support it as being

"in the case of defense where all means become

"legitimate, but we still think it would be a verita—

"What a great service to render to humanity it is to purge it of this

"a malevolent sect, and that all means are justified"

"to achieve such a desirable result." (No. of November 15)

(bre 1867.)

He has all the rites. He is found in the fourth grade of the rite modern French, under the name of elected. 11 is identically the even as we have just described it in the thirtieth Scottish Rite degree, in the Egyptian or Misraïm rite, sixty-fifth, in the rite of Hiercdon or of the twenty-fifth perfection, in the rite or order of the temple, from which it is believed to have originated, in the rites of broad and strict observance, in the Adonhiramite rite, fifth, sixth and seventh: elected representative of the nine, elected representative of Perignan, fifteen grades, which are also still found under these same names- in the Scottish and Misraïm rites, and in the rite or order of the temple, in the rite of St. Martin, Yélu, fifth degree, and the Kadosh, tenth, as well as in his Reformed Scottish Rite, fifth The fifth and seventh. It would even be in the Lyon lodge, which later served as the cradle of French Illuminism, under the name of benevolent knights of the holy city, which was invented, in 1743, the rank of junior elected official, as an expression, already at that time that, said Robison, of the universal system of Masonic lodges

(t) Ragon, Masonic Orthodontics, p. 184.

HATE FOR THE PAPATY – KNIGHT KADOSH 85

where proselytizers were made to the most extreme maxims and the most criminal. It was there, according to Brother Baron de Tschondy, in his Scotsman of Scotland, cited by Ragon, the first tier of the Kadosh, who breathes only vengeance, and who developed a formed Y, elected of the nine, Hairy of the fifteen, the illustrious master, the Knight of the Anchor or of Hope, and finally the great inspector – teur, grand élu, or knight Kadosch (1), upon entering with the Illuminism in all Masonic lodges, as we have demonstrated in our first chapter.

How could one not recognize him again in YEpopte, the regent king-mage of Bavarian Illuminism, and in the great chosen one of his darling girl, Carbonara, or better yet in the P... S... P.... principi summo patriarcha, his seventh and final grade, where The initiate swears, says Witt, the ruin of all religion and all government. positive government, and by all means, murder, poison, perjury, assassination in all its forms, but above all by the dagger, as safer and making less noise (2).

It is therefore certain, as we have just demonstrated, and as attested by the Grand Orient of France through its interpreter authorized, Master Ragon, that the destruction of the papacy is the summary, the essential complement of the true Freemason nothingness, its very purpose in all its degrees. It is not even up to adoption lodges, in Women's Freemasonry, which does not have, in her fifth grade, the chosen one or sublime Scottish woman, the jewel of the

Vagao, the name of Holofernes' eunuch, for an outdated word.

Ragon, in his Masonic Orthodoxy, published même in part of the ritual of an order of unknown philosopher-judges, of which he had not said a word in his Introductory Course, and which he presents as belonging to the Templar rite, preserved and continued, according to this rite. The same word, in Portugal, is known as the Order of Christ. This word, which explains why the regent Philippe d'Orléans requested them the statutes, when he re-established the Templar lodges, as we know We will see (Book II, Chapter III), which explains many other events. with regard to the revolutions in this country and its relations with the papacy (3).

(1) Robison, Proofs of Conspiracies Plotted in the Secret Assemblies of the Illuminati mined and Freemasons, pp. 49, 50. – Ragon, Masonic Orthodoxy, p. 116,

(2) Ji'an de Witt, Secret Memoirs to Serve as a History of My Life, p. 21, 173.

(■\ |l <*.j ô m'unir iipr <iiih s iii|i-\»ai lin pré«enf il «oit Mve <l 'erreurs et vérité

8G SECRET SOCIETIES AND RELIGION

This is obviously also the source of the Knight Kadosh and its necessary complement. We cannot do without it. to analyze here, because it cannot, says one of the points of the oath that one there In fact, it can only be conferred upon a mason of the thirtieth degree or Kadosh.

The introduction, Master Ragon himself admits, would not be displaced in a speech by a lodge orator on the day of initiation. There is truth, he still agrees, in the judgment focused on the higher degrees and on the ancient and active Scottish Rite accepted (which Ch. Beurry père affirms to be the rite of all the supreme my advice established in various countries (1) and annexed by the Grand- (East of France); he even goes so far as to confess that the Templars modern ones have adopted, in order to spread more easily, the veil of Ma-nonsense, that the unknown philosopher-judge has for a jewel a fish-shaped gnard, that his work is revenge, finally that he is a high grade identifying itself, we will add, with the Kadosh of all the rites.

So the president said to the initiate of the first degree of this rite new, which now only has two, but dominates the whole Masonry:

“Are you quite convinced, my brother, that the Masonic order pro-performing the Scottish Rite (ending with the Kadosh) or in possession of the sovereign principle of the royal art, and that he alone knows the greatest The secret of Freemasonry? The degree you are about to receive is the ultimate. the highest level of Freemasonry, and it is here that order is absolutely at

fully revealed. You must learn here how to link the Feet and hands to the usurpers of human rights... In us you see a portion of the unknown legions united by indissoluble bonds wounded, to fight in favor of oppressed virtue. We must not the sublime knowledge that we teach only to benevolent "Our leaders, the illustrious unknowns who govern us."

In the next and final grade comes a seven-point oath. the fifth of which is expressed as follows:

"You swear and promise to do, to say, and to write at all times, any place and at any time, as prescribed to you by the orders of a powerful legitimate authority, to which you swear obedience, even though it may be until "This is currently unknown and may remain so for a long time to come."

like the work of an unknown philosopher; it was also the name of a grade in the system theme of the Philadelphus created by him.

(t) Freemason of the Grand Orient, etc., p. 35

HATE FOR THE PAPATY –KNIGHT KADOSCH 87

The president then explains the scale of Kadosh as follows:

"You have surely not forgotten, my brother, the first point" the moral of the hieroglyph of the ladder, an explanation of which has been given to you born on the day of your initiation. I will add to what you already know that the The common understanding of masons is still in the greatest error in this regard. This scale belongs to us in particular; it is the mystical type. of our order; it consists of two amounts which remind us the union that took place between Philip the Fair and Pope Clement V and the strength which this union gives them against our unfortunate predecessors (1). These seven degrees represent the seven points of the obligation that you have contracted between our hands, in the same way as the King of France he acted with the archbishop to force him to participate in the annihilation Templar Christians. As you yourself have just committed yourself and You are bound to swear implacable hatred to the enemies of this order. to unite all your efforts for their total ruin, in order to return to the possession "The relinquishment of our rights, which have been usurped."

And, after having explained the ranks of elected officials in the same way As a knight of the East, he concludes thus:

"When you received the degree of master mason, you paid tears at the grave of Master Hiram-Abi; you were outraged by the most vehement way against Abiram, his murderer. Isn't that the A picture of the conduct of Philip the Fair and that of the two villains Who joined him to bring about the destruction of the Templars? No Were they not the murderers of our respectable master? These three infamous

as we learn that it was exercised on Hiram's three murderers?
Do the ranks you have passed through not lead you to do
a fitting application of Hiram's death to the tragic and disastrous end of
Jacques Molay, philosopher-judge, Grand Commander of the Order? Your
Has not your heart prepared itself for revenge, and do you not feel
the implacable hatred you swore to the three traitors upon whom
We must avenge the death of Jacques Molay? That's it, my brother, the
True Freemasonry as it has been transmitted. This doctrine is the
This is the rule you must impose on yourself. It's the one imposed on us by our council.
institution. You are now placed on the same level as the zealous Freemasons who
devoted themselves to us for the common vengeance... You are many
"taking their place among the chosen ones called to accomplish the great work (2)."

(1) We will show in chapter I of book II the falsity of this calumny.

(2) Masonic Orthodoxy, p. 175 et seq. – The seventh point of the oath is thus
designed: "Finally, you swear and promise never to forgive traitors."
to subject them to the fate that the order has in store for them, s

88 SECRET SOCIETIES AND RELIGION

IX. – High degrees in their ultimate expression,
– Egyptian or Misraim Rite.

At the beginning of this century, it reappeared, combined with the
the so-called French and Scottish degrees, the Freemasonry of Cagliostro, under
the name of the rite of Misraïm or Egypt. She did not understand.
less than 90 degrees.

"This system, to which a great antiquity was attributed," said Clavel,
is divided into four series, called: symbolic, philosophical, mystical
The degrees of instruction were borrowed from it, both tic and cabalistic.
Scottish Rite Freemasonry, Martinism, Hermetic Freemasonry and various
rent reforms formerly in force in Germany and France, and
whose notebooks were now only found in the archives of a few
curious. In those early days, applicants could not arrive
up to the 87th degree. The other three, which completed the system,
were reserved for unknown superiors, and the very names of these
degrees were hidden from the brothers of lower ranks. It is with this
organization that the Misraïm rite spread, at the second invasion
French sion of the First Empire, in the kingdoms of Italy and
Naples... It was brought back to France in 1814 and subsequently propagated.
ment in Belgium, Ireland and Switzerland.

The leaders of this rite claimed the privilege of ruling indiscriminately
According to them, all branches of Freemasonry, including Misraïm,
was the common strain (1).

However, around 1816, a portion of them broke away along with the others, they requested admission to the great con- history of the rites or Grand Orient; and Master Ragon, who was of the number, and which assures in its course that this rite was accepted, renders thus, with the approval of the Grand Orient, the four last niers degrees:

"Passwords, sacred words and signs of the 87th, 88th, 89th and 90th centuries" The degrees of the rite, above all, indicate its purpose, its sublimity, its dogmas and its morality. We were almost completely discrediting Masonic science when we... deepened the development of emblems and allegories which are linked to these four degrees, of which the following is an abridged version under the

(1) Clavel, HUI. pittoresque de la Maçonnerie, p. 213, 214, 258, 260.

HIGH RANKS — EGYPTIAN OR MISRAIM RITE 89

arcanorum. This summary was given to each of the five members of the commission. an examination mission appointed by the Grand Orient, which hosted it (1). »

That's why we're reproducing it here.

"The supreme council of the 87th degree of the Misraïm rite has three apartments: the first one is draped in black, it represents chaos; It is lit by only one light. — The second apartment The ment is illuminated by three lights and draped in green, a symbol of hope. — The third is lit by 72 candles, with a Jehovah in a transparent over the throne and over the front door, a sign of eternal creation and the vital fire of nature.

So here it is already in the spotlight, the famous unit, the adorable ternary, and in six times 12, or 72, the striking emblem of the nature; six, said the authorized master, like the sacred number 12, famous in nature worship, image of the Zodiac and by a consequence of the sun, which is its leader; it is the vital fire, as He just said it, always creating eternally and without ever to stop; it is indeed Pan or the All-God, god of the Pantheists and Mr. Cousin in particular, constantly and endlessly creating — ment (2). •

"The sign is to raise both hands towards the sky, eyes in admiration and ecstasy to give thanks to the creator for this find towards a thoughtful work of creation.

So here we are, created from all eternity, eternal by consequence like the God who eternally creates us, the Sunday Fire of which we are the essence. That which forms the basis of our rain-Sound, our soul, our spirit, also forms the basis of eternal reason.

silence (3).

"Touching: holding each other's hands in a cross shape as a sign of eternal union." This is a necessary consequence; eternal because we are all one, and this unity, which is God, is also the only real thing or unique substance, say Mr. Cousin and Martinism.

"Sacred words: there are two; the one who asks for it says:

(1) Ragon, Cours etc., p. 344.

(*) Ragon, Cours olc., pp. 234, 239, 345. – Cousin, Cours de l'histoire de la Philosophie, 5th lesson, pp. 27 and 28.

{3) Method to follow for the history of Philosophy. Philosophical fragments and introduction to the history of Philosophy, 5th lesson, p. 10, IC, 17, 19, 20,

90 SECRET SOCIETIES AND RELIGION

I am. – The brother who answers says: We are. – That is the satanic usurpation of the incommunicable name of God, and the The ultimate, appalling consequence of all Freemasonry.

"Age: it is the first in the world." Eternity still by Consequently.

"Word of the pass: the one to whom it is asked says: Nature." The questioner replies: "Truth." Always the same old story. impious.

"Work begins at the first light of day and ends at the first hour of the night. In the other ranks, one was still more or less in the dark, and we only worked the night; here we've gone back from 9 to 4 and we're swimming in the light itself of the sun or God of Fire. Also the battery is a hit, the signature or characteristic is a square stone house, on which rest the bases of four triangles, and in the middle a point which signifies the world, and in a note: "See this figure in the center of the stamp" of order. That's the whole Martinist system, and in the seal of the order, of which the official interpreter gives the specimen a little more far away, this characteristic, where we also find the circumference The zero valence of the unknown philosopher is surrounded by another circumstance. a symbol formed by a snake biting its tail, emblem no doubt from the eternity of the evil principle Satan, and of the fire in fernal which must last forever (i). 0 Providence, 0 justice, 0 wretched Mercy of the true God, your light descends to the very heart of these incomprehensible darknesses, so that they may still shine and illuminate. The most blind!

"88th degree. The room of the supreme council is oval, the decoration is sea green, a symbol of spontaneous generation at the origin things.

"A sun illuminated by day is placed above the throne of the great meadow resident. There is no supervisor. There is no longer any shadow here, no more mystery.

a A senior referendary, acting as orator, is placed on the right of the great president, but below the throne.

"The Grand President opens the council by striking three equal blows." in the hand and then saying: Glory to the Almighty! All the Council members repeat the drumbeat and say three times: Amen.

(t) Ragon, Cours, etc., pp. 344, 315, 318. He teaches often, and in particular p. 149, 388, that the serpent designates the bad principle, Sulao, Typhon, etc.

HIGH RANKS – EGYPTIAN OR MISRAIIM RITE 91

Who is this Almighty?

"The sacred word is Zao, the name of nature, which all peoples The ancients worshipped it as a symbol of divinity. – Symbolo, manifestation, profession of belief 1

"The password is Balbck, the name of the most famous temple con*" "Sacred in honor of the Eternal."

– The Almighty, the Eternal, is therefore always the sun, or the God eternally giving birth to nature and doing with her only the same God, All.

"The sign is called a reflection; it is made by placing the hand Left eye open above the eyebrow.

"The touching is done by holding each other's arms as in the chain of union", to always signify unity, the only substance This is the only reality.

"God, both true and real," Mr. Cousin and all the others continued. academic philosophy, both substance and cause, always substance and always cause, one and many, eternity and time, space and number, essence and life, indivisibility and totality, principle peak, end and middle, infinite and finite all at once, triple infinity, that is to say, at once God, nature, and humanity (1).

in the hand; » three in ten, 10, because of the ten fingers of the two hands, and which represent, the authorized interpreter added, everything that which is worthy of fixing thought: the center, the radius, and the circle conference, representing God, man and the universe (2).

"89th degree. In this grade, which can be called the last..."
a member of the Freemasonry of the Rite of Misraïm, an explanation will become a sloped view of man's relationship with the Divine, through mediation celestial spirits.

This rank, the most astonishing and sublime of all, demands the most great strength of mind, the greatest purity of morals, and the most absolute. The slightest indiscretion on the part of insiders is a crime. The consequences could be utterly terrible.

But why, if everything there is virtue and truth? True religion,
The Catholic religion has never taught anything of the sort; it acts openly and she speaks with her divine founder, and the cons-

(1) Cousin, Philosophical Fragments, pref., 3rd edition, p. 76.

(2) Course etc., p. C38.

92 SECRET SOCIETIES AND RELIGION

Human civilization echoes this sentiment throughout the world: "Anyone who He does evil, hates the light, and does not come to the light; he hides so that his works will not be condemned; but he who He who acts according to the truth comes to light, so that his works may be seen by all, because they are made in God (1).

"The sacred word is Jehovah. The word of passage is IJriel, fire of Place, name of one of the leaders of the celestial legions who communicate more easily to men. The sign, which is called intrepidity, is made in touching each other's hearts. The command is: My heart does not Don't tremble. There's no battery in this rank. The applause Seven and five make twelve, and the name The number twelve, like the number seven, is famous in the cult of the nature (2).

It's always the same song with a few variations in the air. The air here is that of Kabbalistic Freemasonry. The Jeho The vah of the cabal is all at once, says the Telesphorus of Zoroaster which contains the lessons, the god Sizamoro and the god Senamira; To the first is added the genius Sallak, the Uriel of the rank; and Second, the genius Sokak. These names are famous in the Kabbalah. In the opposite direction, they give you the gods: Oromazis, or the good god of the Persians and Manicheans, and Arimatheans, their god

thos and cacos, meaning one good and the other bad. These are the leaders of good and evil spirits, who preside over the stars, etc., and serve as ministers to the two principles. If it is necessary to According to the masters of the rite, the mason initiated into the Kabbalah will receive favors of these geniuses, good or bad, in proportion to the confidence that he will be in their power; they will make themselves visible; they will explain to him everything that human intelligence would not suffice to be conceived in the magic painting. It is not even necessary that The follower is afraid of the society of malevolent spirits; it is necessary that... firmly believes that the worst of them, the worst of these beings that The vulgar call demons, but they are never bad company. for man; he must even know how to prefer, in many ways circumstances, the visit of evil spirits to that of good ones; for Often the best ones cost rest, fortune, and something-

(1) Evang. Joan., ch. Ifl, t 20, 21. Omniscim which male acts odil lucem, etc. U Cours etc., n. 340, 88th degree and p. 347, 8th degree and p. 230.

HIGH RANKS – EGYPTIAN OR MISRALM RITE 03

times in life, and often we find ourselves dealing with malevolent angels. of significant obligations (1).

We understand from these few words, which don't smell bad about the gr... Moire, what strength of spirit, what robust faith, what intrepidity! Disclosure is necessary, and how much the slightest indiscretion becomes Criminal and dangerous. The demon, if he loves fire for the au- very, especially fearful for himself and for the light.

In a Masonic ritual dating from the time when flourished Illuminism, the communication of which we owe to Mr. the Mar- In Virieu's case, we find a rank, that of Knight of the East. * intended to group the most advanced men (V. book II, cliap. V). The password was lux ex tenebris, by an abomination a terrible parody of the Gospel of Saint John, and here it is precisely the satanic explanation given by the ritual;

"D. What does the word lux ex tenebris mean?

"R. That it is from the depths of darkness that we derive all perfection" tion and the true light.

In this grade, however, as in all others, his mas- that black is always the God Pan, the Pan with the flute with seven pipes, the Pan with the seven stars on his chest, said the interpreter authorized, wearing a beard, a sign of fatherhood and general strength ratrice, and moreover the horns, formerly regarded as a sign of nobility and strength. Thus, in the form of a goat,

not entirely disappeared; the 89th degree of Misraïm would be at less of a memory. In any case,

"The sevenfold," the learned interpreter continued, "formed of the numbers three and four, nevertheless offered the Pythagoreans, the first, the image of the three material elements; the second, the principle of what is not Neither material nor perceptible; the whole, the emblem of that which is perfect. This number, subsequently considered as composed of the senary and the unit, ser- It was meant to designate the center or the spirit of all things; because there is no no body whose form is not defined by six lines, which does not exist without a seventh internal point, as the center and reality of this body which External dimensions only give the appearance (2).

(1) Telesphorus of Zoroaster, pp. 13, 118, 136. This Kabbalistic Freemasonry exists This was before the merger of Bavarian Illuminism into the Prussian Rosicrucians, especial and in the Rosicrucians of Bordeaux, book II, chapters II and III.- Barruel, Jacobinism, etc., Volume II, p. 242. It is in this town that yet another newspaper has just been published Spiritism, one of the offspring of Martinism and Kabbalah.

(2) llagon, Cours, etc., p. 235.

94

SECRET SOCIETIES AND RELIGION

And here we are back again, through the ragonic-pythagorean interpretation - Ricienne (read Télcsphoro of Zoroastre or of the Kabbalah, to the errors) and Truths of at-Marlin, to the God Point, to the God Fire and to all the circumferences or zero dimensions. What a luminous con Cordance!

"90th degree. We are indeed approaching the 90th degree. The consistory" assembles in a round room where they are collectively depicted The universe, the earth, and the worlds that surround it.

"The proceedings open with these words: Peace to men." demonstrates the ardent desire to make all men into as many proselytizers of reason and true light, which is found to be symbolic read in all grades by Y blazing star.

"The password is Sophia, which means wisdom; the sacred word" is /sis, to which the other brother responds Osiris, who is the great emblem of the universe (lj. »

Isis, as we have been told many times, is nature, the All-God, and Osiris is the sun, the Jehovah of Freemasonry, great archer architect of the universe. How is he here only the emblem of

zeros; and Isis herself, with the earth and the worlds, does not
would it be anything but a circumference, zero still outside the universe,
which would be nothing more than fire, the sole essence, unique
substance, simple and indivisible unity, universal point, reality
Unique, God? What becomes of men? What becomes
Spirits? What is the cabal? What is the Martini?
Me? What is Illuminism? What is Freemasonry?
entirely with its rites and grades? What is the good
Principle? What is bad? You see, there's nothing left.
nothing but fire!

a. To fight and enlighten the enemies of the followers of virtue is
the purpose of this degree.

"The work ends with the words of the children who started it:"
Peace to mankind! And instead of drums or applause, all
The brothers say: Fiat! Fiat! Fiat! (2)

But what are these works? What are these words? What is

(t) Masonic or tiler's manual of all the rules of Freemasonry practiced in
France, by a veteran of Freemasonry, 'Willaume, Paris, 1310, p. 4! i.

(2) Ilagon, Cours etc., p. 347.

OVERVIEW OF MASONIC DEGREES 95

that the brothers and their fiat, where one cannot see, where one cannot
To see another reality besides fire? Wouldn't that be the beginning
cement of this appalling reality that Holy Scripture calls
the land of darkness, misery, and death, and where there is no
no peace, but eternal horror (1)? what the Apocalypse
calls the lake of fire, stagnum ignis ardentis, and the Gospel, the
eternal fire, destined for the angel of fire, his worshippers, and all
Men of lies (2)?

X. – Overall table of Masonic degrees.

Since we have reached the very pinnacle of the
Freemasonry, destructive of all religion and all order, consider
Let us examine all of its ranks, and see how they are linked.
nent.

At the apprentice level, the Freemason represents the man of
nature; he is stripped of his clothes and his metals, ar-
gentlemen, money, to teach him that a true mason should not
owning nothing of one's own, and only luxury, that of clothing

What civilization does not allow is complete nudity, and for him
Indicate the obligation to work. How and by whom is it carried out?
Is it thus made? By nature; Freemasonry does not concern itself with the
How. He is free to choose his creator from among the gases, and
its ancestors in spontaneous generations or among monkeys.
He is only told that the temple to be erected, under the con
The master's authority, to whom he must blindly obey, is that of the
nature, and that the goal of Freemasonry is to erase among
men, distinctions of color, rank, beliefs,

(1) Job, ch. X, f. 20. Terram miserie et lenebrarum ubi umbra mortis et nullus
ordo, sed sempiternus horror inhabitat.

(2) Gospel Saint Matthew, chap. XX, f. 41. Discedite a me maledidi in ignem
celer num qui paratus est diabolo et angelie ejus. – Revelation, ch. XIX, f. 20 }
ch. XX, f. 9, 14, 15; ch. XXI, f. 8. Timidis autem (the cowards, the apostates), and
incredulis, et execratis, et homicidis, et fornicatoribus, et veneficis, et idolatris, cl
omnibus mendacibus. Pars illorum erit in tlagno ardenti, igneous and sulfide, quocf es
mors scunda.

96 SECRET SOCIETIES AND RELIGION

of opinions, of homeland, and to annihilate fanaticism, superstition
tion and national hatreds. This is an initial clearing job,
already indicated by the stripping of clothes and metals.

The apprentice, instructed in the nature and purpose of the work to which
He has just taken a horrible oath, and is promoted to the rank of
companion. There, they introduce him to the tools and give him the tools.
necessary for the work he will undertake, always on the con
Master's line.

First, the mallet and chisel are used to help to overturn
the obstacles and overcoming difficulties and to make man in
dependent; then comes the set square and the ruler, which represent
faithfully the equality that the author of all things has established between
Men. He is finally taught what the emblems mean.

of the lodge and the lodge itself. The lodge is the image of the world;
the blazing star, emblem of the venerable, personification
He himself, the high priest of Jehovah, is the image of this Orus,
son of Isis, this raw material, an inexhaustible source of life,
spark of uncreated fire, universal seed of all beings,
innate fire of bodies, fire of nature, author of light, cause
Effective for all generations. Without it, there would be no movement.
point of existence; it is immense, indivisible, imperishable and
present everywhere. That is the first deity of all men.

whose brilliant radiance, springing from the heart of chaos, brought forth
Man and the entire universe; that is the God Bel of the Chaldeans,
The Oromaze of the Persians. The rough stone, that is himself, that he

In the middle of the star appears the letter G, that letter which, by its form, it seems, is said to be the emblem of the union of matter with the spirit, and forms the first letter of God's name in Syriac, In Swedish, German, and English, a name that comes from a word per san which means himself.

While apprentices and journeymen clear the land obstacles, prejudices, and raise the temple of nature to God Fire, who is Isis or nature itself, under the guidance of failed the masters, and by obedience to all their orders, three companions murder the master conductor, Hiram, to to wrest the secret password from him, of which they only had... the first elements. These assassins of the master, represented in this rank by the recipient or the faithful companion elected for the to replace, are named, in the teranlier grades, Philippe the

OVERVIEW OF MASONIC GRADE Q7

Bel, Clement V and Noffodei, emblems, for others, of the royalty, the papacy, and the loyalty that serves them all, of the am-belief, superstition, and ignorance that believes and devotes itself to both of them.

The mason's walk in this degree indicates its spirit. One finds there knows that of the philosopher, who is not deterred by the prejudices of his era; his leaps show that he knows how to overcome anything and that for him, death is not an obstacle. He thus arrives at the complete knowledge of the Masonic God, which is completed and becomes aware in man, as the grandmaster speaks Cousin and his entire school, or university philosophy and the State teachings. This God presents himself to the master mason under the shape of the Greek delta, or of the sacred triangle, whose sides depicted are the three kingdoms of nature, or God. In the middle is The Hebrew yod, the animating spirit, or fire, the generative principle represented to the companion by the letter G in the blazing star te, and which also means geometry and generation. The 1st side of the The triangle offered for the apprentice's study is the mineral kingdom, symbolized by Tubulcain, password; the 2nd entrusted to the companion is the plant kingdom, also signified by the password Schibboleth, which means ear of corn. The third side, reserved for the master's studies, is the animal kingdom, which is still taught by the password: Mac - Benac, the flesh leaves the bones, or better, son of putrefaction.

This is the God of Freemasonry in its entirety, and, thus completed, he His name is Pan, Isis, Nature; he is his own temple, and its three mysteries are: 1° Everything is formed by genei'ation; 2° Destruction follows generation in all its works; 3. Regeneration restores the effects in other forms.

principles, supports of the Masonic world and all lodges, good and evil, Osiris and Typhon, Ormus and Ahriman: pan Theism and atheism, solidarity and fatalism. The clever ones have therefore reason to say that in the first three degrees is found the Ma- complete stupidity, with the core of its latest and most impious mysteries (Introduction § 3). But there are only minds sufficiently insightful individuals who can grasp the objective in the early ranks to deny Freemasonry; for the vast majority, the work of The excavation has barely begun. The philosophical degrees do not are therefore not a superfluity; the 3rd grade or mastery It necessarily calls for others within its very structure. The

7

98 SECRET SOCIETIES AND RELIGION

The offspring springs forth from it as from its source. It must be punished by death. the three faithless companions, and make them disappear in order to return to nature and to continue and strengthen the work. Also the grade Was he the first to invent the chosen one, and Nekam, vengeance, vanquish? "Create or die," were they his passwords, or sacred words, and the epi- gnarcl, his tool; – then comes Vécossais, or the king-priest man and legislator in his family; and the head under the axe, his demon – "It is necessary," said the authorized interpreter, "that in order to become all of this, can no longer retreat, but perish, if necessary, to sustain the cause of truth.

Confirmed in this provision, freed for himself and the his prejudices which place kings and priests above him He is made a knight of the East to free others. L.\ D.\ P.*, is the key word of the rank; freedom of thought and (Lilia destrue pedibus) to destroy the Bourbons by trampling on Feet of the lilies. That is the purpose of the rank. Parliamentarism which wrests legislative and judicial power from kings only to make that delegates or agents of the people is the great means of the necessary means to achieve the goal, even if it means putting it into practice. work, to make twenty revolutions.

Having reached this point, freedom of thought and parliamentarianism... In the song of peers, the Freemason becomes a Rosicrucian: the divinity of Jesus Christ is denied; his cross, a memorial of the great sacrifice which saved the world, is transformed into a phallus and dragged into the most horrible mire, and with it perished, dried up, the source of true sa- Catholicism and Christian royalty, the spirit of sacrifice religion, society.

But their column, their living image, the foundation stone on which they are seated, is still standing in the pontiff-king and The Roman papacy: it is therefore through them that we must put an end to it. The

The black man rose; he uttered the last war cry: vengeance, Nekam, Maka; from one end of the world to the other, the societies Secret societies have repeated it, and all of them, ministers and diplomats, Freemasons and Carbonari, set off, burning with the power to add the last word, the word of victory, phal-liol, operatum est om •
Yes, it is all over. No more poor men, no more kings, no more families. miles, more property, more nations, more morality, more
r|.i Higion: they have passed away. There is only Pan, Isis, or the na-

Carbonarism 99

tare, the forests, the caverns, and the woods. Bow down with Misraïm, arcana arcanorum, before Uriel, the angel of fire!

This is the ultimate mystery, the deepest chamber; it is fire. Eternal fire, from which there is no return!

XI. – Carbonarism.

Following the Egyptian Kabbalah, or that of Misraïm, we return Let's counter the Italian Carbonaro. They share the same doctrines. but in different forms.

Carbonarism was to operate, especially in Italy, a land entirely im steeped in Catholicism; it was necessary, up to a certain point, that it adopted its language, which he borrowed from his beliefs and his mysteries. hide words and customs designed to deceive your people, for to more surely destroy all faith in the followers, and lead them speaks of a darker fanaticism in the lowest depths of the pantheistic me and moral anarchy.

For the common people, its ranks are only three in number: ap- Priest, master, great chosen one. The common name for all members is a good cousin; and like Weishaupt, like Ragon, like the Jacobins, who in their impiety had made of Our Lord Jesus Christ, the first of the sans-culottes, they also make him their supreme chief, the first of the good cousins, and they also call him the son of God, and, with all Freemasonry, the great architect of the universe.

We also find there, especially in the first two grades, the names of the three persons of the Holy Trinity, those of the Holy Virgin, of Saint Joseph and of the Apostles, the terms of baptism, of original sin,* of capital sins. It often speaks of the cross, crown of thorns, blows of flagellation; the The watchwords are, as in the Rosicrucian gracie, faith,

or other Christian symbols. They even recite the Lord's Prayer and...
ave; we drink toasts and we do favors there, that's the word
dedicated to the creator of the universe, to Christ, his messenger on the
earth, to its apostles and preachers, especially to Saint Thibaldo,

Secret Societies and Religion

patron saint of the Carbonara, saint whose canonization and wonders
They are only known in the vendita or in the annals of the
Templars, who, from a Theobald, after Larmening of Alexander
drie, the restorer of the order and the first grand master since
Jacques Molay (1). But under these different names, always pro
Announced without the slightest respect and without true faith, we see emerging,
from the earliest ranks, through the grossest impieties, the
The Fire God and pantheism burst into the open, in the
third grade, and will flourish with the practice of all
crimes in the most advanced ranks.

"D. What did you observe in the perfect Vendita where you were
received, asks the apprentice, after his reception, for the catechism which bears
What is the name of this rank?

"A. A tree trunk," he replied, "on which were arranged five
bases well placed and in good order.

"D. What does the tree trunk signify?"

"R. The sky and the roundness of the world."

Thus the first symbol of the Vendita, as of the lodge,
It's the universe.

"D. What are the five bases?"

"R. The small sheet, the water, the fire, the salt, and Christ."

"The number five," said Ragon, "is a mysterious number, because it
consists of binary, the symbol for what is false and double, or of
a bad principle, and of the ternary, so interesting in its results; it is
the symbol of material hardships.

The binary here would therefore be the small sheet, slavery or property.
and the Christ-Sun, or rather religion and superstition, prejudices which,
like the little sheet, they envelop us when we come into the world, they
According to the Carbonaro catechism, the ternary would be the three kingdoms.
or the Masonic god: salt, which also means, says the catechism
companions, the earth, at once the driving force and the organ of reaction
tion, an element of the mineral; water, an element of the vegetable; and fire,

(t) Ciavol, Picturesque History, p. 215. All that we are going to say about the Carbonara and its first grades is taken from the book entitled: Constitutions and Carbonari organization or exact documents on everything concerning existence, The origin and purpose of this secret society, by M. Saiut-Edmo, Paris, 1821. We read in The introduction: "As a Freemason and Carbonaro, I was able to study the relationships between these two societies, and I found in them the same statutes, the same customs, especially in the last grade of Carbonara", the third grade.

Carbonarism

101

which dominates in the animal, as has already been said according to Ragon and St. Martin. The fire holds the middle or center in this number five, by which he designates, the authorized interpreter further says, the quintessential universal essence, and symbolizes, by its form, the vital essence, the animating spirit that meanders throughout all of nature.

"D. What does fire mean?"

"R. It serves to dry me and to enlighten me in my initial duties."

And further on:

"D. What does red mean?"

"A. The furnace fire;" and the same question repeated at the grade of The master's answer is: Faith.

"D. But why is the word faith one of the three mottos of the good cousin ?

"A. That is," replies the master's catechism, "because we must to believe all the mysteries of our holy religion," – (that is to say, all the mysteries of Carbonara, whose sanctuary is the furnace and the fire, which is its soul and God).

The apprentice's catechism and the preceding questions, at through many other unintelligible or ridiculous questions, they also present this one:

"D. Who is this person you are driving?"

"R. A man I found lost in the forest."

"D. What is he asking for?"

and become part of our order.

He is brought in. The grand master asks him a few questions.
on morality and religion. He therefore has a religion, the religion of...
Catholic, no doubt, and yet he has just been presented as
Lost in the forest of prejudices, society, no doubt still,
and the Church. He is then made to kneel, with his hands in the form of a cross,
near the throne. As in Freemasonry, there is, above
even from the stove, a throne before which the candid kneels
that; it is, as everywhere, the first lesson in equality. Thus at
On his knees before this Carbonara throne, he pledges his obligation.
That's always where we start in all the rites of these
Sects: the oath or commitment to the unknown.

"Q. What should you work on during your novitiate?"

"R. To the study of the rules of good cousins, in order to become more worthy"
to be presented to them.

102 SECRET SOCIETIES AND RELIGION

"D. What does this presentation mean?"

"R. The child who is to be baptized."

This is therefore a different kind of baptism than that of Christians.
And further on, at the end of this first catechism:

D. What is the mother of the five bases?

"A. The baptismal font (1). »

Thus, the baptismal font of Carbonarism is the trunk
of a tree, Symbol, emblem of the sky and the roundness of the world;
and the baptism, the presentation to the good cousins or the initiation into
the holy religion of Carbonara.

"D. Where are you from?"

"R. Between heaven and earth."

"Q. Who is your father?"

t R. The sky, object of the desires of good cousins, or of their hopes
This, as stated in the master's degree.

"Q. Who is your mother?"

"C. R. The land that nourishes me and to which I must return."

In the teacher's catechism it says:

"D. Who were the first good cousins?"

"R. The twelve apostles, who, upon separating, gave themselves certain Signs to recognize the true believers.

"D. What does the first symbol, called the ladder symbol, mean?"

"R. "The stole." – (Thus every good cousin is a priest and successor of the apostles.)

"D. What does the stole mean?"

"R. the faith of our holy religion (the Carbonara), and the adopted sign by the apostles to gain recognition.

"D. What does the second sign, called the belt sign, mean?"

"R. That we must curb our passions and submit our wishes – (to the grand master, the great chosen one, as will be said later.)

"D. What does the third sign mean, said the manipulator?"

"R. Martyrdom, that is to say, we must suffer from having the hand cut rather than violate our oaths.

"D. What do the sun, moon and stars mean?"

"R. The first father, the Blessed Virgin and the children of light,
"Good cousins."

It was the sky a moment ago that was the father, now

(t) Constitution of Carbonarism, p. 51, 52, 61 al passim.

Carbonarism 103

It's the sun, and here we are already at the most advanced levels of French and Scottish Freemasonry!

"D. What do chandelier, candle and Vêteignoir mean?"

"R. The Father, the Son, and the Holy Spirit (1)."

Where can one find more foolish blasphemy, and more contempt for naivety?
Veté of the dupes who enlist under similar banners?

After catechism comes the ceremony for the reception at

The Rose-Croix grade; the recipient also appears therein. Christ in his Passion; like him, he answers that he is the Son of God and king; but instead of being crucified, after having carried his cross up to the so-called Calvary, he is instead pardoned and admitted to oath and to the rank of master. That is the last word of the Enlightenment. nism or of the Magi, the last word of Martinism and of pan-Theism; we are all gods and kings, and Jesus Christ was not neither one nor the other, except as each of men is.

Finally, the third and last degree, dedicated to vengeance, completes* See everything clear; there everything leads back to ordinary Masonic lodges:

"Three lights, in the shape of the sun, the moon, and stars, are above hung at the three corners for the clarity of the Vendita, whose form is triangular; the president and the grand master, the grand elected, is placed on a throne in the eastern corner; his assistants also have the following names: the first, The sun, and the second, the moon or scout, and the speaker, the star. The guardians They call themselves flames and carry swords made like flames. fire.

"The head of the venerable grand master-elect must be, like that of the good cousins of all ranks, wrapped in a very large handkerchief red, arranged in the shape of a turban, an imitation of the ancient hairstyle triarchal.

"A red woolen belt further encircled the dress."
black of the venerable grand master grand elected, as well as all the others Members of this grade assisting the Vendita. At both ends of From this belt hangs the hatchet on the left, the dagger on the right.

"The venerable grand master, the grand elected one, still wears a sash around his neck...' wide tricolor moiré ribbon, from which hang three jewels, marks of its dignity, namely: a triangle with azure, image of the sky and of divinity, » a golden sun and a globe the color of pale green grass.

Here is the important explanation that St-Edme adds:

(I) Constitution of the Carbonnri, p. 67, 70. 71, 72.

104 SECRET SOCIETIES AND RELIGION

"This rank, the highest degree of light and virtue for the The vulgar Carbonara, the expression of charity in its fullness, will never be conferred except with the utmost care, in secret. and to the Carbonari, well known for their wisdom, an unwavering zeal, a boundless courage, unwavering love and devotion to the Vordre's success. Finally, the candidates who will be presented in A reception cave will never be admitted if they are not genuine.

tyrannical nations who are the abhorred masters of the ancient, beautiful Ausonie (1). »

But let us enter the secret of the den and listen to what is said there.

"The venerable grand elect: Good cousin, first scout, what
What time is it?

"The first scout: Respectable grand elected official, the tocsin sounds of
It echoed everywhere and even into the depths of our cave; I
thinks that this is the signal for the awakening of free men, and that it is mi-
night.

"The venerable grand elect: Good cousin, second scout, to what
What time should our secret work begin?

"The second scout: At midnight, respectable grand elect, when the
popular masses, led by our cronies, the good cousins in positions of power, are
Gathered, organized, they march against tyranny and are ready to
to make big moves.

"The venerable grand chosen one: Good cousins, flames and guardians of the
Regarding the safety of our sanctuary, are you sure he hasn't slipped in among us?
cun profane, and that all the carbonari united in this Vendita, are
Are they truly great masters, great chosen ones?

"One of the flames: Yes, venerable grand chosen one, the stewards have done
their duty, and here there is neither profane nor subordinate carbonaro.

"The venerable grand elect: Since everything is so well arranged, my good
Cousins, I invite you to help me in opening our work.
Turnes, celebrating, along with all our good cousins, the elected officials, the
Sevenfold advantage that I begin right now. To me, my good cousins!

"1. To the Creator of the universe. – 2. To Christ, his messenger on the
land to establish philosophy, liberty, and equality. – 3° To his apô-
tres and preachers. – 4° To St. Tibaldo, founder of the Carbonari. –
5. To the eternal fall of all tyrannies. – 6. To the establishment
of a wise and endless freedom upon the eternal ruin of the enemies of the people.

"The venerable Grand Elect: You have the floor, good cousin, our
Speaker, star of our nighttime gatherings.

"The star: In the beginning of the centuries, which we call the golden age, our

(t) Constitution of the Carbonari, p. 93.95, 161.162.

The meetings were pointless, my good cousins. All the men obeyed adhering to the simple laws of nature, they were good, virtuous and helpful; all their virtues were aimed solely at prevailing in the exercise of charity. First they covered themselves with foliage; but when they They had, by becoming corrupt, decided to wage war on the innocent creatures, over whom they have since arrogated to themselves the right of life and death, The skins of animals were used to clothe them. This first oversight by humanity soon destroyed the general brotherhood and the original peace. We have All swore, upon this shining sign of the redemption of the savior of the world, the sacred oath to restore his holy philosophy... »

This whole speech seems copied from Weishaupt and Ragon, doesn't it? not only for thoughts, but for words themselves.

The star speaker then reads the Carbonara's social pact, where Article 33, thus drafted, includes among its institutions:

The Christian religion, which a general council of all bishops re-elected or confirmed by the people, it will be restored to its original purity.

Following the constitution come the holidays and calendars. Carbonari. The spring months are called verdure, crois- sance, flowers. It includes celebrations of births, of Vadoles- ence, youth, fatherhood and motherhood, of the freedom, from agriculture. Sunday turns into solidi, day of the sun, lord and God; and every four years one must [do something] there to celebrate a festival in honor of the universe (1).

But what is this restored Christianity, through the supreme sale? of Carbonara, in its primitive purity, where all the good cou- The bishops and parish priests are priests and successors of the apostles. chosen and instituted by the people? What is Jesus Christ? first good cousin, who came to earth to restore philosophy Phile, equality and fraternity with the bats, otherwise negation of the divinity of Jesus Christ, and the destruction of the Church and of The Catholic religion? What is this brotherhood with the beasts? yourselves and the innocent creatures, part of humanity, otherwise Pantheism, and the most hideous pantheism? What is it? These festivals, linked to the seasons and the universe? What is this day of Sunday? sleeve, or of the Lord, changed into soldi or day of the sun, otherwise still of pantheism and the religion of nature, Sabianism, or the cult of the sun, or Fire God, hypocritically substituted, under all sorts of impostor veils, to the Catholic religion?

(1) St-Edmo, Constitution cl organization du Carbonarisme, p. 96, 99, 177, 180,

SECRET SOCIETIES AND RELIGION

Also, as one of the main leaders of the Charbonne-
Jean de Witt, above these grades there existed an analogous one
the homo rex of the enlightened, where we discovered that the goal
The supreme order was the destruction of all religion (1).

What is astonishing in this mystery of unspeakable materialism is
less the mystery itself than the faith of these mobs of wretches
who, under the whip of Satan, led by the Mazzini, the Garibal-
The Cavours, etc., prostrate themselves before him and worship him, while
proclaiming the strength of their spirit. Never more infernal irony!

Poor humanity! Poor masons! By whatever name one
distinguishes you, with what contempt the prince of the central fire and his
The first supporters mock you. 1. By what degradations?
He makes you pass off, in the name of reason itself, as
to share with you eternally this devouring fire that consumes him
forever 1

XII. – Sects that broke away from Freemasonry

A few words will suffice to characterize sects, consequently
these or varieties of Freemasonry, and to show their destructive purpose
of Christianity and all religions. It is the analysis of doctrines
of their principal leaders or founders, as explained
themselves, their first disciples, or their most respected historians
kind.

“Fourier’s genius,” said Mr. Victor Considérant, “dominates the
time and space, has conquered and delivered to man the analogical constitution
that things, the cosmic law of the unity of the world, the idea of Unity
universal and adequate to reason, and the higher manifestations of
This idea has constituted these super manifestations throughout history.
the realms of human intelligence. The solidarity of all individual lives
dual, successive and hierarchically associated, constitutes universal life
saddle, the absolute living Being. The study of universal unity for man

(I) Witt, Fragments extracted from the history of my life and times, pp. 21, 22,
or Secret Memoirs Relating to the State of the Piedmontese Revolution, of the spirit which
gave in Italy and of secret societies, translated from the German by Jean Witt, Paris,
Pouliand and Canot, publishers, 1831, first part, p. 20

is divided into three branches: unity of man with himself; unity of man with God; unity of man with the universe (1).

From this it follows that, in man, the body and the soul are one sole substance; – that man and God are but one to be, but a single substance – that man, God and the universe they are all one and the same, a living and absolute being.

It's always, with a few variations in position, the same Mr. Cousin's formula: God, nature, humanity, infinity and finitude all together, triple infinity, indivisibility and totality etc. Incline– You, masons and academic philosophers, prostrate yourselves before before the God whom sovereign reason reveals to you,

“God is all that is,” said the high priest of St– Simon, the Enfantin father, in his defense of the S–Simonianism before the courts, which is reported with great praise by Louis Blanc; Therefore, no more war between the two principles, the spirit and the body, mind, and flesh. None of us is outside of God, But none of us is God. Each of us lives the life of God, and we all commune with him; harmony, equality, brotherhood unity, these are the three broad social ideas encompassed by the definition tion, given by Enfantin, of the divinity; and the accused Saint–Simonians, adds their apologist, for not being a society religious, to have no other notions about God than that of a Confused pantheism (2)!

And in what way was the accusation false? And what quin The essence of the absurd does not contain this doctrine as you Do you call it yourself? If the three broad social ideas: harmo– Denial, equality, fraternity, were contained within the holy definition Simonian of divinity, which is that of Fourier, of St–Martin, And of all Masonic rites, divinity itself is everything that, or the definition given to it, is false; if the divinity is all of this, therefore all of this is God himself; therefore all of this is eternal, immutable, necessary; therefore, society, as it Man, the earth, and the universe, as they are, have always They have been and will always be the same, eternally, immutably. necessarily, masters and slaves, kings and subjects, poor and rich.

(!) Abridged exposition of Fourier's phalansterc system, p. 6 f, 62,64,

(2) Louis Blanc, History of Ten Years, vol. III, p. 351.

08 SOCIETIES SEC II ETES AND RELIGION

In England, the disciples of Owen, the founder of New Har– Mony had adopted this motto: The true Satan,

Karl Marx and Buchner, the leaders of the German naturalist school, the founders of Y International, no less brutally assert the absolute materialism that a century and a half of work Masonic culture prepared men of modern culture to acc to proclaim:

"For Hegel," said Karl Marx, in the work which is the Koran of. Y Internationale, the movement of thought which he personifies under the name The idea is the demiurge of reality, which is only the phenominal form nomenclature of the idea. For me, on the contrary, the movement of thought is only the reflection of the real movement transported and transposed into the human brain.

And from these premises he reads, with indisputable logic, the a dark dogma that incites nihilists to fanaticism:

"Under its mystical aspect, dialectics became a fashion in Germany" Magne, because it seemed to glorify existing things. Under soq From a rational standpoint, it is a scandal and an abomination to the classes ruling parties and their doctrinaire ideologues, because, in the con- positive view of existing things, it simultaneously excludes intelligence of their fatal negation, of their necessary destruction, because, seizing the very movement whose current form is merely a trans configuration nothing could hide from her that she is essentially critical and revolutionary (1).

The consequences are clear, and the facts speak for themselves and scream from all around; but what is not equally known is the filiation practical application, the continuation of these abominable doctrines, of these Freemasonry subverts all principles of society. Ragon, in his Course approved by the Grand Orient, formally states it is understood that, thanks to Freemasonry, beautiful social concepts The Jaunez, St-Simon, Owen, and Fourier families will become One day, realities will emerge. It's only a matter of time and effort. Gumentation (2).

We should therefore not be surprised by the impious character that they have taken on

(1) Capital, postface to the 2nd German edition, French translation, Paris, Lachatre, 1870, in-4°.

(2) Philosophical and interpretative course on ancient and modern initiations,

I- ' - 7 -

up to Nihilism.

We will show (Book II, Chapter XIV, Section 4) that they are all sorts of ties of Freemasonry which provided them with their founders and their doctrines.

It is in vain that honest people are led astray into the lodges want to escape this solidarity. The form, the expression are different; the essence of the doctrines is the same. We have clearly seen this. In recent years, where Masonic lodges, judging without doubt that the time for mystery was over, they openly took action. part of atheist propaganda and ended, after a so-called deliberation Lennelle, by excluding the mention of God's name in the statutes generals.

The blasphemies of the students at the Liège congress, who in the events of 1865 caused so much emotion, but were ultimately only an echo of noisy doctrines taught under the reign of Napoleon III, at the Paris medical school, and in a large number of other schools, even of girls (1).

They were applauded in the Senate by a disciple of the father Enfantin, formerly a professor at the École Normale Supérieure, whose All members echoed him (2). They were propagated highly by a Minister of Public Instruction who teaches in the manual he had the audacity to call Sacred History, that Man is but dust and returns to dust, and who Elsewhere he added that man returned to the bosom of the nature after having traversed, under the guidance of nature, all the degrees of the animal kingdom, starting with the monkey (3). This is while from the depths of Freemasonry emerged, as the had conceived the atheist Quinet, the sect of the solidaires who commit themselves to break with all the clergy, and with life and death. All faiths, or any religion. A lodge in Paris, Y Avenir, having as Venerable the son of a Protestant minister, a member Eugène Pelletan of the Legislative Body had thus laid out the principles, after six weeks of discussion in the Masonic lodge*

(1) Letter from Bishop d'Orléans, October 9, 1866, on the signs of the times. – Woman Christian, a response to Mr. Duruy and his defenders.

(2) M. Sainte-Beuve. He wrote to Father Enfantin, "My Father II!" (Works of St-Simon and Enfantin, published by Arles, Guérault, etc.)

(3) Sacred History, p. 3, second edition. ← Introduction to the History of France, p. 35, etc.

that formed ad hoc, and after an appeal was made to all the lodges of France:

"Article 1. A system is established in the lodge of the Future, for all Brothers who will accept these statutes, a permanent committee which is called; Committee of Freethinkers.

"Art. 2. Freethinkers admit no other truths than that which are demonstrated by reason, by any other moral law than that which is sanctioned by conscience.

Article 3. They believe that truth and justice, thus manifested, are the rules of life.

"Art. 4. They declare, respecting the freedom of each individual on all matters..." questions of divinity, rejecting only revealed dogmatic religions as being today the negation of conscience and reason (1).

"Art. 5. They therefore declare that they undertake to die outside of any religious faith.

"Art. 6. Freethinkers propose to practice publicly these principles and to propagate them by all moral and material means specific to enabling them to achieve this goal.

These are indeed the facts, according to all the evidence we have just presented. to give, the principles and rigorous consequences of the documents trines of Freemasonry.

However, the Grand Orient of Paris, frightened by this demasculinity – equation, suspended for six months the lodge of the Future, which was there submitted by writing to all the lodges: "Faithful in this to the most old Freemasonry traditions, having nothing to burn, Let us continue to adore in our hearts the sacred object of our worship, and one day those who find us too bold today will say will reward us for what we have truly deserved from our brothers (2).

But in Belgium, the Grand Orient of Brussels did not put any effort into it. obstacle, and in this city, on the still open tomb of one of the brothers, this savage funeral oration was heard resounding:

"Brothers, each time we perform the sad duty to pay a final tribute to the heroic death of one of our own, and that we return to the earth, our common mother, the remains of a republican, freethinker, true man, each time then, from this pit where the memories of so many great things are buried and From so much misery, a cry of supreme insurrection arises, a cry of

(1) Not negation, but the rules of reason and conscience, as ve- the sole authority of superior to man, or of God.

October 9, 1866 on misfortunes and signs of the times.

SECTS THAT EMERGED FROM FREEMASONRY 10

victory and intellectual revolt against God, against heaven and earth, against iniquity, injustice, and the reign of force. The Church trembles at this. right down to its very foundations, and souls feel stirred. The revolution does not she does not allow herself to be buried; immortal, she escapes from the tomb where one would believe they were engulfing him with death, and the idea of martyrdom would be emboldened. He revives us, and his last breath sets us ablaze with sacred fire. of the truth.

"There he is then, the wrestler, stretched out and triumphant. His task is accomplished. To the call of our hearts, he will respond only with the soul. to come from his final sufferings and his fortitude; for van Peenne was strong-willed, with unwavering principles, passionate about propaganda great, and rebellious against all religious ideas. This courage, we have seen to maintain it in the face of the most distressing priestly manifestations, the to guarantee the most subtle seductions and the most skillful traps. At Around him, death reaping with pleasure, he saw the most succumb one by one part of the sick, his roommates, and always as perfect Catholics; But he, while sharing their sorrows, was able to dominate, by his strength morally, the deplorable spectacle of weakness and corruption, repudiate the to be a priest and die a free man, and finally prove that peace of mind draws its strength from the denial of God. » ■

The voice of a poet added:

In solidarity, the one whose voice reminds you
The principles that must be propagated everywhere,

He remained faithful to it until his last breath.
And bravo prejudices, and cult, and priest, and God!

In 1871, Mazzini, towards the end of his career, seeing that the direction*
The workings of the revolutionary movement escaped him, he was super
planted by Karl Marx and the men of the International, addressed
an appeal to Italian workers, in which he criticized the
new socialists deny "God, that is to say the sole basis,
"Eternal and unwavering in your rights and duties."

But modern socialists are merely logical. The motto
Mazzini's Dio e popolo is merely a mask, like the apparatus
Christian of the Carbonara. Here is indeed how he explains his
formula in his book on the Duties of Man:

"God," he said, "exists because we exist. He is in our consciousness."
science, in the consciousness of humanity, in the universe that surrounds us
tower...You adore it even without naming it, and every time you

"Atheism is the more or less declared separation from God, da

i { 2 SECRET SOCIETIES AND RELIGION

His work, from the earth... Humanity is the living Word of God...
God becomes incarnate successively in humanity (1).

And Garibaldi, his lieutenant, and Grand Master of the East of
Sicily, at the Peace Congress in Geneva in 1867, or meeting
High-ranking Freemasons of Europe:

"God's religion is adopted by Congress, and each of its
Members are obligated to spread it throughout the world." – "Of
"Which god are you talking about?" a voice asked him. – "By that I mean the
religion of truth, the religion of reason..."

"The papacy, like the most harmful of sects, is declared deposed."
of human institutions. – The congress is dedicated to the priesthood
the elite men of science and intelligence (2).

Mazzini's deism is equivalent to Robespierre's, establishing the
festival of Your Supreme Being, to consecrate his triumph over the Gi-
logs, which were openly materialistic (V. Liv. II, Ciiap.
IV, S 14).

XIII. – The Anti-Council of Naples

The more time passes, the more Freemasonry reveals itself.
eager to lift the veils of which the faith of the peoples or the
the necessities of its alliance with certain governments compelled it
to cover herself. She couldn't let the biggest event pass her by.
religious ment of the century without mixing in his impious blasphemy.

"When, on December 8, 1869, under the presidency of Pius IX,
the Church, represented by bishops from all over the world, who came from
all parts of the universe at the voice of the Prince of Shepherds,
opened these major sessions at the Vatican, the largest that the
The Christian world has never seen anything like it since its painful birth.
close on Calvary, to judge the monstrous errors of the times
modern, and mylrcr to weak or misguided souls, also unshaken
labeled as in the early days, when the hand of Christ laid it,
and higher than ever above the shifting waves of the op
human unions, the stone upon which rests infallibility

(1) Quoted by Édouard Lubionski: War and Revolution in Italy in 1988, p. 38.

Geneva, pp. 138, 139.

ANTI-COUNCIL OF NAPLES

113

of the Christian faith and the integrity of evangelical morality; the same day, at the same time, in Naples, under the name of anti-con The sect, too, solemnly opened its first major conferences, chaired by Ricciardi, to renew after more than eighteen centuries the condemnations of the praetorian court and of the Sanhedrin against the Son of God, to revile him, to strike him face, crown it with thorns, expose it clothed in derision to the blas prophecies of sinners, and to repeat the cry of the deicide Jews: "We "We don't want him to rule over us." At this truly orgyous scene diabolical demons had been summoned and seven hundred delegates took part fords of the grand lodges of the United States, Mexico, Brazil, from Asia, Africa, and all the kingdoms and principalities of Europe rope. An incident caused by the impudence of one of the delegates forced the police to dissolve the assembly, after a few days of session, and a popular riot, provoked by the horrible blas- the prophecies of these impious people against Jesus Christ and his Immaculate Mother, forced the members to disperse. However, the plans for since the tions had been stopped in advance, the president had had time to communicate them to the delegates, as we see them in today unfolds before our eyes, and to proclaim the de- Declarations of principles of the sect adopted by the anti-council.

"The first declaration of Masonic principles, signed by all the commissions of the anti-council, is thus conceived according to the official text that was published in the official journal of the Masonry in Florence:

"The undersigned, delegates from the various nations of the civilized world read, gathered in Naples to take part in the anti-council, affirm the following principles: they proclaim the freedom of reason against religious authority, the independence of man against despotism of the Church and the State, the free school against the teaching of the clergy; recognizing no other basis for human beliefs than science, They proclaim man free, and the necessity of abolishing all official churches. cie. Woman must be freed from the ties imposed by the Church and the legislature lation opposes its full development. Morality must be comp- "Completely independent of any religious intervention."

"Another statement, presented by a delegate from the large lodge of the capital of one of the greatest empires in Europe, adopted adopted by acclamation and countersigned by the President, is more It is still explicit. It contains the following:

SECRET SOCIETIES AND RELIGION

"Free thinkers recognize and proclaim the freedom of trust" science and freedom of inquiry. They consider science to be the only the basis of all belief, and consequently reject any dogma founded on any revelation whatsoever. They demand an investigation for all the degrees, free, compulsory, exclusively secular and materialistic. In this which concerns the philosophical and religious question, considering that The idea of God is the source and support of all despotism and all iniquity, considering that the Catholic religion is the most complete and the most terrible personification of this idea, that the whole of its dogmas is the very negation of society; free thinkers assume the obligation the mission to work towards the prompt and radical abolition of Catholicism, to its annihilation, by all means, including revolutionary force naire (1). »

The freethinkers of Lyon had delegated to the anti-council F.*. Andrieux, now Prefect of Police, and on this occasion In the Excommunicated of November 27, 1869, we read:

"Y's candidate, Louis Andrieux, a lawyer, was acclaimed unanimously appointed me as a delegate to the Council of Naples. The program- The free thinker that citizen Andrieux has developed assures us to be represented in the full extent and energy of our convictions tions. »

The seven hundred delegates of Freemasonry at the anti- The Council of Naples was only a vanguard. Shortly after the Regular Grand Orients of most countries have realized its program.

(1) We borrow the account of this episode from Masonic history & a remark Quable mandate of Bishop Martin, Bishop of Nalchitoches in the United States, published in 1875. The venerable bishop had attended the council and collected these documents from first source. In his mandate, he points out the danger that it presents to all the countries Freemasonry, and he reveals the evils it already produces in the States~ United, despite the causes that neutralize its action to a certain extent. (Y. In- Introduction, III.)

ANTI-COUDI OF NAPLES

XIV. – The new evolution of Freemasonry.
– The abolition of the name of God and of immortality
the soul in the statutes.

This audacious challenge, thrown in 1877 to the belief of humankind by the Grand Orient of France, was essentially just a lifting of curtain, which revealed to the eyes of the dupes what has always been formed the basis of Masonic doctrine.

What is this religion that proclaims indifference?
systematic between the most contradictory dogmas, if not
a hypocritical denial of the creator God who, sovereign master of
his creatures, must necessarily be recognized and adored by them
in its truth?

Brother Golphin stated very clearly to the Memphis lodge that
London:

"When Freemasonry grants entry to its temples to a Jew,"
to a Muslim, to a Catholic, to a Protestant, it is on the condition
that he will become a new man, that he will renounce his errors
past, that he will lay aside the superstitions and prejudices with which we have been raised
his youth. Otherwise, what is he doing in our Masonic assemblies?
"Niques?"

"When the religious aspect is attacked," said the Masonic Review
from January 1848, with the exception of a few private lodges, the
the vast majority of the order not only does not admit Christianity
me, but also the fight to the bitter end; the proof of this can be found in
the admission of Jews to English, French, American, and Belgian lodges
"ges, and more recently in all the lodges of Germany."

The Bulletin of the Grand Orient, July 1856, p. 172 said
also :

"Just as there is a natural right which is the source of all the
positive laws, of course there is a universal religion which contains
all the particular religions of the globe: it is this religion that we
we profess, and consequently we welcome all those who profess
a particular religion attached to it; it is this religion which we use."

116 SECRET SOCIETIES AND RELIGION

SADDLE THAT THE GOVERNMENT PROFESSES WHEN IT PROCLAIMS FREEDOM DBS
CULTS.

in fundamental points and in their essential dogmas;
and it cannot be otherwise outside of positively re- religion
calving.

So, it's one of two things: either the universal religion of the
Freemasonry or the State encompasses all religions as
true, and so it contains the contradictory and the absurd in all
meaning; or she dismisses them all as false and superstitious
to merge them, transform them, destroy them, reducing them to
nothing, and uniting them, thus reduced, by the link of science and
philosophy, and so it denies them all as revealed and
divine, and tends directly, essentially, to annihilate faith in them
and the practice among its followers.

The first hypothesis is not admissible, due to the ab-
deafness even to its consequences; the second is therefore certain:
Freemasonry, with its universal religion, and the State are approaching
praying to this religion through the equal protection it grants to all
cults, openly profess atheism; both tend
tooth, under common direction and with a common goal, to the destruction
the destruction of all religion, all faith, all morality, to the destruction
tion particularly of the only true religion, of the religion
Catholic.

He had therefore correctly judged Pope Pius VII when, in his
In his encyclical of May 22, 1808, he said: "Under this equal protection
The persecution of all cults hides and disguises itself.
more dangerous, more ingenious than one could possibly imagine
to fight against the Church of Jesus Christ, and unfortunately the
better coordinated to sow confusion and even destroy it,
if it were possible that the force and cunning of hell could
to prevail against her.

But what Pius VII did not say, and what has not been sufficiently reported
What is striking is that this consequence, in turn posed as
the principle at the head of all modern constitutions, is the source
the most fertile of all the most ignoble tyrannies and of
lower levels of degradation.

The state, whether monarchy or republic, king, dictator or president,
minister or consul, one or more, under the name of majority or

ABOLITION OF THE NAME OF DIEU IN THE STATUTES 117

of the people, with Mirabeau or Danton, Marat or Robespierre, Bo
Napoleon, Bismarck or Thiers as leaders, obviously becomes
supreme judge and regulator of conscience, faith, and morals
role, of souls, the sovereign organizer of all religions and
of all religions, and the master of goods, of property, of

The basis of Freemasonry being such, the innocuous measure taken by the Grand Orient in 1866 against the lodge V'Avenir (See below) (sus, S 12) had no other meaning than that of a measure of the police. As long as Freemasonry was an institution official tuition of the Empire, some consideration was due to beliefs of the vast majority of the French people.

But, although among the initiates no one could be mistaken about the real impact of this measure, it would have resulted in overexcitement the more advanced party of Freemasonry which wanted to raise the last niens voiles.

The question arose at the congress of the Eastern lodges, which included the deputies from the lodges of Strasbourg, Nancy, Vesoul, of Metz, Châlons-sur-Marne, Reims, Mulhouse, Sarreguemines. This congress will meet in Metz, from July 29th to January 1st. August 1869 – just a year before the war and the invasion that were about to devastate these cities, – and demanded the suppression of the article of the Statuts of the Grand Orient of France, which since the Convention of the 26 October 1854 was thus conceived:

"The purpose of the Freemasons' order is benevolence, the study of morality and the practice of all virtues.

"It is based on: The existence of God, the immortality of the soul, and love." of humanity.

Congress requested that it be replaced by a declaration bearing in mind that Freemasonry had as its sole principle solidarity human dignity (1). The initiator of this movement was Brother Macé, senior university official, who, at the instigation of the minister Duruy, Minister of Public Instruction, had just founded the Vendée League teaching intended to eliminate all religion from schools and by there, as he said, to really put into practice the Principles proclaimed in the lodges. (See Book II, Chapter 13, § 6.)

(I) Congress of Eastern Lodges. Report of the proceedings of the first session held in Metz on July 29, 2000, July 31 and August 1869. Metz, Mayer printing house, 1870.

SECRET SOCIETIES AND RELIGION

The new party had on its side both the true tradition of Freemasonry, logic, the most widespread feeling among the

by the most authoritative authors.

The preamble to the 1854 constitution was indeed a innovation, a brand name put in place after the fact, at the time when the Pantheistic and atheist doctrines tended to become public, so as not to alienate honest people and not to finish off to drive away everything that still serves to whitewash the sepulchre Masonic. Before the convention of October 28, 1854, there was only... tion neither of God, nor of the immortality of the soul in the constitutions of the order.

Here is the first article of the 1806 constitution: "Order Freemasonry in France is composed only of recognized Freemasons. for such, gathered in regularly constituted workshops, at some "whatever the rite may be." In the 1826 constitution, article one The inscription read: "The purpose of the Freemasons' order is the exercise of charity, the study of universal morality, the sciences and the arts, and the practice of all virtues.

The 1839 constitution maintained the first in these terms article, and it was only in 1854, when solidarism threatened to erupting from all sides, that the words by which one reassures- The simple things were added, while the arts and sciences were removed. which had only existed as a program within Freemasonry.

It was just a label for the dupes, to better stifle... to do what has always and everywhere been understood by the word God. We have seen it through countless proofs: it is Pan, it is Isis is nature, the god of Béranger or of good people. Isn't she? It was not in 1856, two years after the addition, that Teissier wrote in the latest approved Manual that, for the true mason, Were divinity and nature synonymous? Wasn't that the case in 1841? that the authorized interpreter of the Grand Orient had said that the ma They called that by which everything exists (gas or fire) great ar- architect of the universe; and that in order not to be an atheist it was enough to not to admit an effect without a cause, or to recognize a cause which is both cause and effect, as Cousin said?

As for the immortality of the soul proclaimed by the statutes, According to the rituals, it can be understood, according to the will of the ma lessons, of the perpetuity of being, if not individual, at least

ABOLITION OF THE NAME OF DLEU IN THE STATUTES 119

collective, that is to say, the future life of our descendants (1), The Masonic World was already saying in 1862:

"Our predecessors adopted two formulas with which all the Men of goodwill can agree: God, the great architect

to accept for the God he reveres, even those who do not believe in God (Vol. IV, p. 697).

And amidst the discussions raised by the proposal of Congress of the lodges of Metz, the same newspaper published a work where we read the following statements:

"Freemasonry is progress in all its forms..."
in all branches of human activity. It teaches us that there is only one religion, a true one, and therefore only one natural, the cult of humanity. For, my brothers, this mystery, this abstraction which, erected into a system, has served to form all religions, God, is nothing other than the sum of all our highest instincts to which, detaching from ourselves what was noblest within us, We have given a body, a distinct existence; this God is not in – so that the product of a generous, but erroneous, conception of humanity, which has stripped itself bare for the sake of a chimera. Let us give back to man that which belongs to him, and the veneration we have attributed to the work, Let's refer it back to its author.

"From what I understand, for the FF.\ who took the words on this subject [secular and independent education from the narrowness of the en-religious education), as for me, more of this basic instruction delayed, distorted, based on outdated dogmas, the work of the disastrous the pretension of castes who want to enslave intelligence instead of to raise; more of this instruction which nourishes the mind with pernicious foods heavenly, ridiculous or dangerous beliefs, unhealthy superstitions Stupid, mind-numbing... This method of raising our children has gone on for too long; it It's time, high time, for it to end and make way for this luminous one. a school of common sense and truth, where one proceeds through the study of nature, of its laws and the immense profits that man can derive from them for his well-being, health. Dissatisfaction with his legitimate material needs (2).

French Freemasonry was therefore perfectly logical.
when his delegates, gathered at the grand convention in Paris on September 14th
In September 1877, by a considerable majority and after having taken
the opinion of all lodges subject to the obedience of the Grand Orient,

- (1) Italian Masonic documents published by the Catholic World in 1876,
- (i) Le Monde maçonnique, issues from January to May 1870,

120 SECRET SOCIETIES AND RELIGION

decided to abolish the article of the statutes which stated, as ba-
its order, the existence of God and the immortality of the soul, and
They replaced it with this statement:

science and human solidarity. It excludes no one for their beliefs. these. "

This decision has sparked numerous protests. Some saw this measure as imprudent; that's what was being said to convention of 1876, when the discussion first took place there Mr. Massicault, the speaker of Masonic opportunism.

"The abolition of this article would result in a serious disruption" in the lodges; nothing excites minds like these discussions sterile discussions on the root causes, which have been going on for some time now. Two thousand years, without achieving any results... we should have let things take their time and wait for the next day when Freemasonry could, without fear of disorganization, remove the contrary dogmatic declaration to the logic of the friends of freedom of conscience (1). »

Others felt a sincere emotion upon seeing disappear thus the temple's frontispiece, the last mention of this God that the Freemasonry was a disguise, but they never stopped believing in it. The logical consequences of the false principles on which they what they had lived in for many years horrified them.

This feeling was very strong in the Masonic lodges of An-England and the United States, which have since broken off relations tions with the Grand Orient of France and the lodges of its obedience.

In both countries, thanks to the superiority of the organization Social and political traditions have given Freemasonry a strong foundation. underwent a kind of transformation. She merged with the Protestant denominations, and even gave a large place to the Bible ble in its ritual. If religion didn't gain anything from it, the lodges had to this rapprochement risks losing much of its impious character. They originally had them. But the attitude of the English and American lodges The American market is completely isolated.

Italian Freemasonry is also advanced in atheism. than the Grand Orient of France.

This is how the ritual currently in use is expressed in the obedience of the Grand Orient of Rome:

(1) Quoted by Le Français on March 30, 1878.

ABOLITION OF THE NAME OF DLEU IN THE STATUTES 121

Do you believe in a Supreme Being? asks the Venerable or pre-the lodge president, to the recipient. The candidate's response is usually affirmative, and then the Venerable will be able to reply: "This

This belief stems from our failure to examine consciences. We we believe that the incense of virtue is pleasing to the divinity in what whatever form it may take." But if the candidate, in his response, He says he does not believe in God, the Venerable will say: "Atheism is incomprehensible graspable. The only possible disagreement between men of good faith is on the question of whether the first cause is mind or matter. But A materialist is not an atheist.

A little further on:

"What is deism?" the president asked. Having heard In response, he will add: a. Deism is the belief in God without revelation neither worship nor cult; it is the religion of the future, destined to supplant all other systems in the world.

The Rivista della Massoneria of August 1, 1874 may well say :

"Everyone knows that this formula of common consent has no exclusive meaning, much less a related meaning gieuse. It's a formula that suits all tastes, even that of an atheist.

And she added in 1879:

"In fact, Italian Freemasonry, which has always preserved and preserves again, at the forefront of his own actions, the old universal formula ALGDGADLU, solemnly declared in all the occasions that "this formula does not represent the synthesis of any system "It is philosophical or religious, but on the contrary, it happily adapts" "open to all opinions." And events have proven those who they thought so, since this formula did not prevent entry into our "No candidate will be accepted for the workshops, be they a deist, a materialist, or an at

And, consequently with this theory, the Italian Grand Master of the Lodges nes stated that this question would no longer be addressed to candidates tion: "What do you owe to God?" but only: "What do you owe- "You to humanity, to the fatherland, to yourself (1)?"

In Spain, here is the declaration of principles that is published, at subject of the disputes between the Grand Orient of France and that of An-England, the Humanity lodge of Madrid.

(1) Le Monde maçonnique, 1878, p. 204.

Free from all compromise with a positive church, Freemasonry is in religion a supremely free institute that seeks what are the relationship between human consciousness and the supreme principle of reality of life to find in it, as far as possible, the basis for authentic of all holy worship and all pious gratitude; because it is only in this way that one should be either a holy atheist or virtuously deistic, without prejudice, without dogma, without idolatry, without superstition of any kind (1).

In Germany, atheism has long reigned in the most of the lodges, while retaining, as a police measure, some formulas that are more or less Christian. Bishop de Ketteler states that, In many lodges, the Bible is replaced by a book com made of white sheets with this inscription: god (2). It is This is indeed the authentic and natural symbol of the Freemason. laughter: God and nothing under that word; a god of white paper, who does not commands nothing, defends nothing, a god without creed and without Decalogue, or zero!

The following was read in the December 15, 1866 issue of Freimaurer-Zeitung, the secret journal of the lodges, written by Pastor Zille, director of the Protestant gymnasium in Leipzig:

"In a reading on the religious element of Freemasonry, Done on June 28, 1866, at the meeting of the association of the Francs - German-American Freemasons, Brother Charles de Gagera made the declarations the following rations, promising to have his speech printed: I am firmly convinced that the time will come and must come when atheism will be the general opinion of all humanity, and where the latter considers - will dismiss deism as a past phase, just like the Freemasons Deists are above religious divisions. We must not only to place above the different religions, but well above all

BELIEF IN SOME RIGHT.

Mr. Zille adds:

"This is how the last foundation of intellectual man changed that one. The whole edifice seems to collapse, and a universal upheaval would threaten us. The strongholds of spiritual despotism are falling in ruins and ashes. The tendency to reform everything and to despise the The past is general nowadays.

"The rule of any authority whatsoever is such an unheard-of crime for the es-

(1) Quoted by Le Monde maçonnique of July 1878.

(2) From Germany after the war by iSCG, p. 208. Translation by P, Belet.

It took on a modern feel, to the point where he lost all composure, all reserve, and that, in his blind rage, he destroys everything that reminds him of the idea of authority. Atheists are Titans who destroy and demolish the smooth the sky; they nod their giant heads and shout to the world with a deafening voice: "Only ignorant and weak-willed fools of earth!" They took, they speak, and they still dream of a God and immortality. The brother Charles de Gagern strives to keep Freemasonry free of all dogma and all ecclesiastical law. It is certainly necessary to be [free from] him. grateful for his efforts.

Have we ever seen anything more abominable, more anti-social fanaticism?

And the Freimaurer-Zeitung of March 21, 1874, said very clearly It was wickedly childish to oppose one to the other rationalists and atheists (1), and that if the vast majority of Freemasons are rationalists, but atheists can also be rationalists. the most respectable of men and the most worthy of masons (2).

While the former do not want to admit as a basis for their belief in no dogma established by authority, the others think feels that it is superfluous to seek in nature any work in outside of herself.

Mr. Bluntschli, Grand Master, and one of the most assets of Mr. Bismarck at the founding of the German Empire, which wants to give a religious basis to social institutions, In his Politics, he tells us what he means by God: "The essence of the Divine taken in the visible body of universal nature (3)!"

The Grand Orient of Hungary, ostensibly founded in 1870 with the support of the German lodges, was only free-standing. openly supporting the declaration of the Grand Orient of France smoothing the name of the great architect of the universe onto the boards of lodges. — The principal Masonic newspapers of Germany, The Bau Hutte and the Freimaurer Zeitung applauded highly the decision of the G.*. O.*, of France as expressing the true spirit of Freemasonry.

The General Union of German Freemasons in 1878... declared that the "decision of the G.*. O.*, of France, being only the result of a First-time and thirty-year-old mass rituals, learner lists and lessons cavalière kadoth, per la prima volta pubblicata e commentata. Rome, 1874.

(2) Cited by Pachtler. Dcr Goelze der Humanitcet, p. 245.

(3) Politics, trans. by Riedmalea (Guillaumin 1878), p. 154.

SECRET SOCIETIES AND RELIGION

"the result of a reaction of liberalism against clericalism, and
 "that whatever it may look at general religion in the sense of
 "ancient duties as an essential assumption of the Ma -
 "Nonsense, and the culture within the lodges of a well-established religiosity"
 "Understood and independent of all dogmatism, like a con
 All the necessary weights for the extreme trends of the time, there is no
 "there was no reason to exclude the lodges of from the Masonic alliance"
 "France (1)."

With Freemasonry having thus removed its mask, there is nothing
 How natural it is for Protestants who want to remain Christians to
 separate from them. That's what the Altlutherischer conferenz do did
 1872, by prohibiting all pastors from being part of lodges.

For too long the Protestant clergy have been the pro-
 pageants of Freemasonry; it is a happy symptom
 than to see its most sincere members begin to remonstrate
 to follow the slope where, since Luther, the logic of error has constrained them
 (2).

(1) Le Monde maçonnique, 1870, p. 246.

(2) Here is how the Masonic Review Latomia expresses itself on the reports
 of Freemasonry and Protestantism: "From a religious point of view, Protestantism
 Tantrism is only half of Freemasonry. It considers the essence of religion
 coinme a divine revelation, and allows reason only a vain effort for
 To give form to an object that is not within its domain. In Freemasonry,
 On the contrary, reason must provide not only the form, but also the substance
 of religion. It will now be necessary, either for Protestantism to return to Catholicism.
 cism, or that it stops halfway, or that, continuing to progress, it reaches the
 Masonic religion. Indeed, reason can only be satisfied momentarily
 the right to give reasonable form to what is allegedly above
 no intelligence... But soon, having arrived at a knowledge distinct from herself-
 Indeed, she clearly sees the impossibility of the alliance.

So she claims the other part of the natural right that belongs to her; she rejects
 Far from her the odious object they want to impose on her, she freely chooses or adopts it
 new, which is related to its own nature.

These considerations explain current events in Protestantism. The significance
 mystical and allegorical fiction of the history of Christianity, the myg-
 the Tico-idolatry of Christian dogmas, and finally the supreme efforts deployed recently
 to maintain this Christianity within the Protestant church, they have completed
 expelled all revelation from the realm of reason. From these negotiations between

could observe the radical antipathy that exists between his doctrine and the teachings of the (Protestant) church; or that there is no middle ground between believing or not believing to believe, to be catholic or not catholic (Latomia, t. II, p. 164).

ABOLITION OF THE NAME OF GOD IN THE STATUTES 125

XV. – Freemasonry and positivism.

Since then, the movement has only intensified.

In 1876, the lodge "La Clémence Amitié" in Paris, at the instigation of F.*. Cousin, vice-president of the council of the Grand Orient, has Messrs. Littré and Wyruboff were solemnly received into its fold, the current representatives of positivism. This reception has not been an ordinary fact: they wanted to emphasize that the Freemasons had not adopted the entire positivist doctrine, that is to say the elimination of the radical rejection of any idea of morality, of any fact that cannot be expressed or experienced through the senses, that is to say, the most brutal materialism.

Each year the lodge "La Clémence Amitié" celebrates the anniversary of this event with a special party, and here are some examples. In terms of its importance, it was celebrated in 1877 by a speaker authorized above all others, F.*. Jules Ferry, currently Minister of Public Education.

"If positivism has made its way into Freemasonry, it is because Freemasonry had long been positivist without knowing it.

For Fraternity is something superior to all dogmas, to all metaphysical conceptions, not only to all the religions, but to all philosophies. This means that sociability, which is nothing other than the scientific name for sociability, is capable of being self-sufficient; this means that social morality has its guarantees, its roots in human consciousness, that it can live alone, that she can finally throw away her theological crutches and march freely, to the conquest of the world.

"You are one of the most valuable instruments for this culture of social sentiment, for this development of social and secular morality"

"that to which you belong."

"I believe it is essential to our institution to free the man of the fear of death, because of this age-old terror, to this servitude most difficult to reject, you oppose the feeling of fortitude and comforting of the continuity and perfectibility of the species"

"When one is driven by this conviction, when humanity is bound
It no longer appears as a fallen race, afflicted by decadence*
"giggles and drags itself painfully through a valley of tears, but

126

SECRET SOCIETIES AND RELIGION

"like an endless procession, marching forward towards the light,
"Then we feel an integral part of this great Being that cannot perish,"
"of this ever-growing, ever-improving humanity, then we
"has conquered all freedom, because one is freed from the fear of the
"Dead (1)." (Redoubled applause.)

Many Belgian lodges, for their part, have on several occasions,
proclaimed in recent years their adherence to positivism.

In Italy, F.-. Mauro Macchi, a member of the Italian Parliament,
member of the supreme council, wrote in the Masonic Review
February 16, 1874:

"The keystone of the entire system opposed to Freemasonry was
"and is the ascetic and transcendental feeling that carries men away"
"My beyond this life and makes them look at themselves"
"like travelers, on earth, leading them to sacrifice each
"Something for a happiness that will begin in the cemetery. As long as
"This system will not have been destroyed by the gavel of Freemasonry,"
"we will have a society made up of poor, deceived creatures who
"sacrifice everything to obtain happiness in a future existence" (2).

This, then, is the final word of Freemasonry: nothing beyond.
of matter and of what is self-evident.

The man completely free of God and all fear of
to survive in another life and having only the feeling of his
needs for the determination of its rights; the freedom consisting
in the denial of individuality and all responsibility
after death!

In short, this is the dogma and morality of Freemasonry.
nothing, as we are told, has always been taught, even
even though she wouldn't admit it.

(7) Brother Maur Macchio has since been appointed senator of the Kingdom of Italy*
His joint burial at the beginning of January 1881 was for the aecte
the occasion for desecrations, which preceded the attack of July 13.

CHAPTER THREE

Destructive Freemasonry

OF ALL MORALITY

I. – Moral principles established in Masonic degrees

Can there be any morality or any rule of conduct?
without dogma, without a personal God, without religion and without religion
true, that is to say, revealed by God?

Secret societies, by rejecting and working to destroy in
minds and hearts, God, the afterlife, all positive religions
tive and revealed, therefore essentially overturn all obligatory law
gatoire, all morality, all social bond. This principle would therefore suffice.
to show what Masonic morality can be. But so much so
Clouds have been piled up; so many hypocritical precautions have
were taken to conceal this truth from view; all the societies
secret societies affect so much by repeating words of morality, virtue,
that we are indeed forced, in order to unmask them, to remind them of their
principles, their teachings, and their most undeniable actions
tables.

We have done on Masonic works, said Mr. Ragon, the inter-
authorized priest of the Grand Orient, this recapitulation of which the laco-
"Nism does not harm accuracy," he said.

Morality, taught in the first grade,

Strengthened in the second by the study of science.

Proven and made necessary by the third,

Practiced in the fourth.

Supported in the fifth on fixed bases.

Awarded in the sixth,

And sanctified in the seventh and last (1).

The laconic nature of this recapitulation, by never formulating, in not even indicating what this moral is, leaves the follower or the uninitiated in complete darkness; but on this level, and After the interpretations authorized by the Grand Orient, nothing is easier than reaching the light.

What is the first moral lesson taught by the first grade?

"Marching towards the emancipation of human intelligence," he always said. the learned interpreter, and wanting to escape the suspicious suspicions of civil power and priestly intolerance throughout history, the Ma- Stupidity had to be surrounded by mystery, precautions, and ceremonies.

often futile. The words liberty, equality, spoken in these lodges are

purely moral. The regeneration of the original equality is one of the principles fundamentals of its institution and its indestructible principle (2).

"To erase all traces of distinction among men," he also said the master in all degrees, the officer of the Grand Orient Glavel, that is the the great work undertaken by Freemasonry (3).

"Equality," said Bazot, secretary of the Grand Orient, in turn, "is to give him sustained activity, which the Freemason was pleased to to recognize as one of its principal virtues (4).

"Equality and liberty," the Freemason speaker also said, "are Two inseparable sisters, daughters of nature and mothers of virtue. Equality Outlawed, liberty follows her into exile; reason and truth form their procession, and all that remains for sad humanity is oppression and the error from which all evils proceed... Equality! Liberty! May these Sacred words, let them be our rallying cry * Let us remember that there is no more of Freemasons where there is no longer either liberty or equality (5). »

And in another speech:

"Let us take a look," said the speaker, "at the virtues that Freemasonry," of which we are the newly regenerated children, gathers in

her breast. Let us fix them, her level in hand, on the equality that founded

His temples and made his altars smoke.

Freemasonry; to prove that, without legality, the moral purpose of Freemasonry–

(1) Ragoo, Philosophical and interpretative course on initiations, etc., p. 332.

(2) Ibid, p. 18. 19.

(3) Glavel, Picturesque History of Freemasonry, p. 23.

(4) Bazot, Manual of the Freemason, Discourse on Equality, p. 241.

(5) The Freemason Orator, Willaume, officer of the Grand-Orieal, pp. 437, 449.

MORAL PRINCIPLES OF MASONIC GRADUATES 120

Nothing is missed; these two summary proposals will be the only ones here.
task to which we will devote ourselves... (1). »

“True morality,” Weishaupt also said in his speech
hierophant on the lesser mysteries, is nothing other than the art of learning
to teach men to come of age, to shake off the yoke of guardianship, to
to bring into the age of virility. Morality, which must operate this pro–

Dige is not a morality of vain subtleties; it will not be
this morality which, by degrading man, makes him indifferent to the
worldly goods forbid him the enjoyment of innocent pleasures.
life inspires in him the hatred of his brothers. It will not be the one that favors
the interests of his doctors, who prescribe persecution and intolerance,
which contradicts reason, which forbids the prudent use of passions, which
it attributes to virtues inaction, idleness, and an abundance of possessions towards
the lazy ones. It will certainly not be the one that comes to torment man.
I am already unhappy enough, and to throw him into pusillanimity, into the

Despair, born of fear of hell and its demons. That's the moral.

of our great and forever famous master, Jesus of Nazareth, whose
secret doctrine, the secret goal, maintained by the discipline of the mysteries,
was to restore to men their original equality and freedom... (2). »

"To bring people together and put them into action, to make them contribute to our goal,
Knigge also wrote to the adept Zwach, and those who still hold to the
religion and those who reject it, we say that Jesus Christ has no
established a new religion, but one that he simply wanted to restore
in its rights natural religion; that by spreading light and the
His moral wisdom, by dispelling prejudices, was his intention to
to teach us to govern ourselves, and to restore, without the
violent means of revolutions, liberty and equality among men
my... (3). »

Saint-Martin's Illuminism offered no other principles:

"The unknown philosopher, with his bleak picture of modern societies, opposed the image of the former lost happiness, said L. Blanc. By the senses a third of the allegory, he led his reader into the heart of the mysterious kingdom strange that, in their primitive state, men had inhabited. There nothing distinction,... all were equal,... and the key to the great enigma that he posed before the French nation, it was: Liberty, Equality, Fraternity, formula which, in his symbolic style, he called the sacred ternary and. of which he spoke only in a tone of solemn enthusiasm (4).

(1) Ibid., p. 33.

(2) Original writings, vol. II, p. 44, 93. – Barruel, Memoirs, etc., vol. III, p. 146, 148, 151, 153. – Glavel, Picturesque History, p. 191.

(3) lb., ibid.p. 150.

(4) L. Blanc, History of the Revolution, vol. II, ch. 3.

130

SECRET SOCIETIES AND MORALITY

Primitive Liberty and Equality, therefore, are right there on the frontispiece. of the Masonic temple, the moral goal, true morality, all the morality that is taught, and that all degrees of initiation, from the lowest to the highest, aim to to know, to strengthen, to prove, to make necessary, to to perfect and to sanctify.

From the very first grade, in fact, the apprentice is taught that the level symbolizes equality, the basis of natural law; that is what level which founded its temples; that the compass and the level mys- These symbols, emblems of Freemasonry, are symbols of legality. ity; that finally the sacred ternary characterizes the first degree; and, To leave no room for doubt, the authorized interpreter concludes his a long list of the ternary by these words: "The ancient Ma- The art of foolishness has three ranks: apprentice, journeyman, and... master, who learn three things: morality, exact science and sacred doctrine (1).

The primitive inequality, that is indeed the principle, the basis, the middle and end of Masonic morality. The first degree He teaches and only teaches her, and it is she who will also be strengthened by

The interpreter from the Grand Orient, addressing the apprentice who will become a companion, he speaks to him in these terms:

"The symbols of each journey can provide a speaker with skillfully addresses the subject of a varied and moral education, which will suffice to convince you, newly initiated brother, that a double the work to achieve education and wisdom ordered in this rank.

"First voyage. – You were armed with a mallet and a cudgel; the mallet, emblem of labor and physical strength, helps to overturn the obstacles and overcoming difficulties; the chisel, emblem of fine arts would be almost nonexistent without the aid of the mallet. Under the rap- Intellectual port, they contribute to the same goal; for the mallet, emblem of logic, without which one cannot reason correctly, and of which none science cannot do without, needs a chisel, which is the image of the piece using arguments based on speech, with which one always manages to destroy the sophisms of error; from which it follows that these symbols represent the elements that make man independent.

"Second voyage. – You have been provided with a compass and a ruler. This Symbols express the improvement achieved.

U) l»:igon, Cours, etc., p. 108, 134, 264* – The Freemason Orator, p. 33, 449.

Moral principles of Masonic degrees i 31

"On this journey. – You are carrying the pliers and the ruler; the pliers, a symbol of strength, used to lift the heaviest masses, and to overcome all obstacles. In the mobile, it represents fortitude, innate courage the unstable nature of independent man, and that invincible power which develops the love of liberty in intelligent nations. Under the report Intellectual port, the pincer expresses the strength of reasoning, the solidity of logic; it is the image of positive philosophy whose principles Invariable things give no access to fanaticism or superstition.... The rule is included, to clearly show the extent to which and with What just assessment should the weak man or the strong man make, in all "Things, using this powerful lever (the pliers)."

"iv® voyage. – It took place with Y set square... In terms of morale, the angle The right of the square indicates the selflessness that man in society must to assume any superiority over one's fellow human beings, because of the pose of The set square, leaving no inequality, faithfully represents the equality that the author of all things established between all men.

"Fifth journey. – The significance of this last journey is very important aunt; you did it without carrying any tools, because, touching

supposed to possess the knowledge that can make you free and independent dependent. This journey is therefore a tangible and vivid image of freedom social.

"The cubic stone on which the journeymen sharpen their tools" is, in its moral interpretation, the cornerstone of the temple im material elevated to philosophy.... The serrated crest of our temples is the image of fraternal union which binds, by an indissoluble chain, all Freemasons of the globe, without distinction of sect or condition; its en Trelacement also symbolizes the secrecy that must surround our mysteries. res (1). »

Then comes the rank of elected, the 4th, where Masonic morality, proven raised and made necessary by the 3rd, is practiced. "It is in this grade, said the distinguished interpreter, that the first cry of vengeance, Nekam or Moabon in the Martinist sense; the jewel is a dagger to exterminate Hiram's assassins; and, whatever Master Ragon says here, for the good people of Freemasonry, that these assassins are the stars, Libra, Scorpio, and the Sagittarius, who kill and bury the Sun God every year, to have it resurrected by others at the end of December, and it appeared It is very radiant in the spring, yet it is necessary that the dagger

(1) Ragon, Cours, etc., p. 132, 133, 134, 135, 137, 172, 218.

135 SECRET SOCIETIES AND MORALITY

reminds morale that elected officials must continually work to combat and destroy prejudices, ignorance and superstition tion understood as above, and that the rank of Kadosh, complement to all Freemasonry, particularly Scottish Rite Freemasonry* The Frenchman, personifies, in the Pope, the kings and the armies.

But what are these fixed bases given in the fifth Scottish grade to this Masonic morality? These foundations are the the word of Jehovah, numbers, and especially the sacred ternary, the triangle, or nature dividing into three kingdoms: minerals, Plants, animals, all forming a single trinity, Pan or the great architect of the universe, and finally, as a last inter presentation of this rank to morale, or fixed bases, equality, the ma- this king, legislator and priest, and master in his own house under all these reports (1).

Thus established, Masonic morality enters, through the sixth degree (Knight of the Orient), in the era of rewards: the freedman of all religious and civil superiority, L.\ D.*. P.-., the freedom of thought, or, according to the password of the Scottish Rite: li- ber tas... It's the Temple of Solomon, or nature rebuilt. or man, once again free as in the beginning, and Y equals

exists, for the same reason that nature did not make the lion neither the lion's counterpart, nor the dove's counterpart (2).

Finally, the sanctification of all this morality, in the seventh And the final degree of Freemasonry is the negation of divinity. of Our Lord Jesus Christ, the abolition of Christianity, the the cult of fire, the sole god of the universe, and the worship of the lingam Indian, represented by the cross and the rose, symbol of the generation universal, or the brilliant triumph, through pantheistic equality e^ materialist, of truth over lies, of freedom over Ves- clavage, light over darkness or life over death (3).

Primitive equality and liberty, or the so-called state of nature to be restored by the destruction of all spiritual and temporal authority These are the foundations of Masonic morality. This morality This practice is common to all ranks and all rites. Thus the en tends the Grand Orient; thus proclaims the French rite, the E- Cossism, Misraïm and their interpreters; thus they propagated it and

(t) Id. *ibid.*, p. 198, 227, 235, 263.

(î) Id. *ibid.*, p. 283, 284, 286.

(3) Id. *ibid.*, p. 207 and *pastim*, p. 332.

MORAL PRINCIPLES OF MASONIC DEGREES 133

They still propagate Enlightenment, Carbonara, the Templar rite, Martinism, Fourier, Saint-Simon, and their latest offshoot, the International national. This is how the Albigensians taught and practiced it, the Cathars, Mani, and Gnosticism. And like Freemasonry in 1789 'triumphant made it the basis of the rights and duties of man and from the citizen, let us pause for a few moments to extract, to the help of the stonemason's jewel, logic, the obvious and irrefutable consequences.

"Men are born and remain free and equal in rights. The first of these essential, imprescriptible, natural rights, are equality and liberty (1).

Therefore, man, taken individually or collectively, has no right to impose a law, or an obligation, on one or more gentlemen. Therefore, no man, Freemason or layman, Grand Orient, supreme council, or supreme power, does not have the the right to interpret nature in general and the nature of man in particular, and to derive laws or doctrines from it for the purposes of to pose to other men; and whoever else, even if he were hiero- Phante, makes the god of the Freemasons speak, Isis, Pan, Fire or any other principle, good or bad, is an imposter (2),

natural to man and citizen. This is a principle proclaimed in choir by Freemasonry and, at its head or following it, by the philosophers.

Therefore, since it is of the nature and essence of man to be free and equal to other men, and that this right is inalienable and imprescriptible, no man can relinquish his right to one or more men, without going against nature, without such a pact or contract being entirely null and void. This consequence is not only acknowledged, but proclaimed as a principle by St-Martin (3).

Therefore, it is of nature, of the very essence of man and of the citizen, to receive no law, to admit no treaty, no commitment, nothing that binds or obliges him, that makes him do-

(1) See Ragon, Philosophical and Interpretive Course on Initiations; Clavel, Picturesque History of Freemasonry; Bazot, Manual of the Freemason. Discourse on equality; Willaume, The Freemason Orator; Barruel, Memoirs, etc.

(1) Ragon, Cours, etc., p. 313.

(3) Errors and Truths, pp. 263, 269,

134 SECRET SOCIETIES AND MORALITY

during or less than any degree of another or of several other men.

But morality, any kind of morality, is a set of laws or duties imposed on man to regulate his actions and direct his morals.

Therefore, there is not, there cannot be, for the Freemason and the supporter of the principles of 1789, which were also those of 1793, neither laws, nor customs, nor any morality whatsoever. The principles of the Freemasonry represents its radical negation, its absolute reversal. and what she calls universal morality can only be annihilation the weaving of all morality, or the most execrable deception.

Animals and humans are therefore logically equal, under this relationship, as they are in the side of the divine triangle; and There is no, there can no longer be, any morality, any rule of Customs differ for some and for others: prejudices, superstitions All of that!

So, the inclinations, the instincts of the brute as interpreted by the free thought of each individual and followed according to the degree of their strength and his position, that is the final word of Masonic morality, of his

his masks and allegories, which inevitably bring a little more sooner or later the logic of its principles: eighty-thirteen. This is, in a word, independent morality, whose celebratory Proudhon, the mason, became the promoter, and who makes the program and the core of philosophical teaching in universities State (1).

After the principle of equality, which is itself just a word for Freemasonry, and which forms the basis of its teachings, and which can be found at the heart of all its lodges and all its ranks, The doctrine of the two principles: the good principle or principle of light, and the evil principle or of darkness, Osiris and Typhon, Ormuz and Ahrimanc, Iliram and Abi-Baletli, or the sun and Sagittarius, day and night; absolutely necessary principles Ci Véquili-

(1) A manual of philosophy, by Amédée Jacques, Jules Simon, and Émile Saisset. A Concise Philosophy, by Cli. Bernard, third edition. Both authorized by The Council of Public Instruction, 1857. – Philosophy program of the minister Duruy, Minister of Public Instruction. We will see later (Book I, Chapter IV, page 6) that the father of morality independent of God and all religion is the famous Condorcet (Report b to the Legislative Assembly).

MORAL PRINCIPLES OF MASONIC DEGREES 135

First of the world, as the picturesque historian of the Ma- Nonsense. These two principles form Pan, or the great everything, "the great architect of the universe, and which effect the effects successive and eternal cycles of nature: generation, destruction, regeneration.

However, both of these two principles are immutable by their nature itself; "the good principle, the superior principle," says the An unknown philosopher, founder of Martinism and reformer of all other rites, carrying within themselves their own law, are in the necessity of remaining within the good that constitutes it, without to never be able to strive for another end. On the contrary, we see all the days, through his works, that Vulture of Evil is as if in chained to his criminal will, so that he does not produce a the only act that does not aim to perpetuate confusion and disorder Lost in his own darkness, he is incapable of... a light... His will and all his faculties are completely impure and corrupt (1).

Their composite, God, or nature which is divided into three kingdoms, minerals, plants, animals, all of it together that one or the trinity, itself has as attributes: Eternity, Vinfio unity, omnipotence. But what is necessary, eternal, infinite Finished, all-powerful, and also immutable. Nothing can be done about it.

than in the parts. So more freedom, more morality, whatever
conch, and there is, there can no longer be any crime or
virtues, for one principle than for the other, for a part that
for the whole, for one side of the triangle than for the other, for
the animal than the vegetable or the mineral, for man than
for the beast, the plant or the stone.

But let us listen to the leading figures of Freemasonry, its chiefs...
more authorized, to proclaim themselves, as their doctrines, these
monstrous contradictions and making this annihilation a child
progressive light and all morality and intelligence
universal morality;

"The Freemasons were the first to prepare minds for a great
moral revolution, says the Historical, Philosophical and Moral Tableau of
Freemasonry in France, by Bazot, who later became secretary of the
Grand Orient, when the works of the philosophers Helvétius, Voltaire,

(1) Saint-Martin, Errors and Truths, pp. 17, 28, 30, 31,

136 SECRET SOCIETIES AND MORALITY

J.-J. Rousseau, Diderot, d'Alembert, Condorcet, Cabanis, etc., contributed
their bright and powerful light, like the sun coming to mingle with
during the day, to increase its brilliance... Masonic light and the lights
The tenets of philosophy have spread to all corners of the globe.
A regenerated France has not yet reached the point of perfection that...
command the doctrines of Freemasonry and the genius of the philosophers; but the
The movement is given, compelling, irresistible; the books of the philosophers
Lodges, both public and private, exist everywhere. The grand

The work will be accomplished. Yes, the lodges are the permanent schools of the
universal morality free from the influence of climates, customs, and
cults, political doctrines (1). »

The morality of the Helvétius, Voltaire, J.-J. Rousseau, Diderot,
d'Alembert, Condorcet, Cabanis, etc., all Freemasons
Theirs, therefore, is that of the Masonic lodges; they are indistinguishable.
both of them, as well as their principles.

The passages we are about to quote from the writings of some and others
others will therefore be double proof, an irrefutable testimony
from what we have just concluded, namely that the principles and
Masonic morality has no other aim than annihilation.
of all morality under the name of universal morality:

"The intelligent man," said Helvétius, "knows that men are what they

bitter, that to insult it is like reproaching the oak for bearing acorns, rather than olives... The wickedness of men is the necessary fruit of universal chaining (2). »

"The wise man," said J.-J. Rousseau in turn, "is for me the one who sees in all the misfortunes that befall him only the blows of Blind fate... That's what I felt perfectly as soon as I understood I was threatening to come to my senses. My reason was only showing me absurdities in all the explanations I was trying to give for what is happening to me, I understood that I had to look at all the details of my destiny as all acts of pure fate (3).

"The objects we call body and matter," said Diderot, "we They instruct and affect us through certain and constant laws. The same objects, whatever they may be, are in the natural order the causes physical, the necessary causes of all our different ideas, of our senses items, of our knowledge, of our will (4). »

(t) Pages 9, 11, 12 and following.

(i) Of the Spirit, p. 114, 599.

(3) Drinking grove (eighth walk).

i4) Diderot, Encyclopedia. Art. Evidence

MORAL PRINCIPLES OF MASONIC DEGREES 137

"Society," he says elsewhere, "is nothing but a marvelous automaton, in which everything is weighed, everything is planned, its gears, its counterweights, its mechanisms, its effects (1). »

"It cannot be repeated too often," he added, relatively to the whole, all the movements of beings, all their ways Actions can only be in order and are always in nature. Moreover, each individual always acts in an orderly fashion... He is in The order that fire burns is in the order that the wicked do harm, because he is inherently harmful... Also the distinction between physical man and of a moral man, a concept adopted today by most philosophers, is it based solely on gratuitous assumptions? Man's aptitude coordinating everything makes him believe that everything is fine, while he is neither good nor bad, in a positive sense.

"A man who has a vice is assumed," said d'Alcmbert, "to have a freedom" which makes him guilty in our eyes. The fault commonly falls on the taking nature into account. When philosophy discusses these distinctions With meticulous precision, she often finds them meaningless. Is a man more capable of being pusillanimous, voluptuous, angry,

The more one is circumspect about the faults and vices of others, the more one is open to
In the use of virtuous and vicious words, the more one has a tendency towards their
to substitute those of happily or unhappily born, that a feeling
Compassion always accompanies it; you pity a blind man, and
What is a villain, if not a short-sighted man who
"Does not see beyond the point where it acts (2)?"

"If man were a philosopher, he would know," said Lamétrie, "that the vo
The condition is necessarily determined; that the evil and vicious are virtuous.
In the evening, it's my blood that does everything, that Cartouche is made to be
Cartouche, like Pyrrhus, to be Pyrrhus: one to steal and kill
"One with concealed force, and the other with overt force."

And again:

"When I do good or evil, and when, virtuous in the morning, I am
vicious in the evening, it's my blood that's the cause, it's what thickens it,
Stop it, dissolve it, or precipitate it... There is nothing absolutely right.
Absolutely unjust, no real fairness, no grandeur, harmful crimes
absolutes. Politicians, religious figures, grant this truth to the philosophers
phes, and do not let yourselves be forced into your entrenchments, where you
"shamefully defeated (3)."

(t) Diderot, Code of Nature, p. 25.

(2) D'Alembert, Encyclopedia. Art. Vice. Editor's Supplement.

(3) Lametry; Man-Machine and Discourse on the Happy Life or Happiness

J 38

SECRET SOCIETIES AND MORALITY

Let us quote some identical passages from the philosopher-freemason by
excellence, he whom the lodges acclaim in chorus as
honoring both philosophy and Freemasonry,
Voltaire:

We are machines produced throughout history, one after the other.
the others, by the eternal geometer, he proclaims loudly, machines
do the same as all other animals, having the same organs, the
Children's needs, children's pleasures, children's pains, far superior
to them in many things, inferior in some others, having received from
Great Being is a principle of action that we cannot know, receive
above all, giving nothing, and a thousand million times more submissive to him

a god, or he is exactly everything I just said (1). »

"Examine," he also says in his Philosophical Dictionary, "the customs of all the peoples of the universe; they are established on a series of events that seem to have no connection, yet have everything. Everything is a cog, a pulley, a rope, a spring in this immense machine. It is the same with child in the physical order (2)."

And again:

"Everything is done according to immutable laws, everything is arranged, everything is necessary... Or the world subsists by its own nature, by its laws physical, or supreme being, formed it, let us know its supreme laws: in both cases these laws are immutable; in both cases everything is necessary; heavy bodies tend towards the center of the earth, without being able to tend to rest in the air. Pear trees can never port pineapple tree. The instinct of a spaniel cannot be the instinct of another truche; everything is arranged, interlocked and limited.

"Man can only have a certain number of teeth, hairs and ideas; there comes a time when he inevitably loses his teeth, his hair and his ideas. It is contradictory that what was yesterday has not been, that what is today is not; it is also contradictory that what must be may not have to be.

"When you look closely, you see that the doctrine contrary to the idea of destiny is absurd; but there are many people destined to reason poorly, others not at all, and still others persecute. Those who reason.

"Fear nothing, gentlemen, we will always have passions and prejudices, since it is our destiny to be subject to prejudices and passions. I necessarily have the passion to write this, and you, you have the not-

(1) Voltaire, Principle of Action, no. 11.

(2) Voltaire, Philosophical Dictionary. Art. Chain of events.

MORAL PRINCIPLES OF MASONIC DEGREES 139

sionde condemn me; we are both equally foolish, equally the toys of destiny. Your nature is to do evil, mine is to love. the truth and to publish it despite you (1). »

Everywhere he denies that the will is a faculty that one can call free; he asserts that a free will is an empty word, and freedom indifference is a chimera, not worth fighting; that the Free will in indifferent matters is absurd, that one is no more free in these acts as in others; that our freedom does not differ from

to see to do what the will demands of an absolute necessity; that while The end is a machine in the universe and subject to eternal laws; that everything is a consequence of the nature of things or the effect of the eternal order of absolute master, and that in both cases we are merely wheels of the world machine (2).

Therefore, in the constant doctrines of Freemasonry and its Even the most eminent geniuses, rational beings, act just as much necessarily that the causes are physical; men are automata, machines, cogs that the God of Nature makes to move necessarily as it makes the wind blow or fall the rain; therefore an assassin who kills an honest man is not more punishable than the stone which, upon detaching itself from a mountain gne, crushed a passerby; and the traitor who sells out his country, who His friend's book is as virtuous as the one who saves him at his peril. of his life.

Therefore, all legislatures, all social institutions, and the courts themselves are powers as blind as steam engines, and the sentences they deliver, the laws that they do, the death penalty and the other punishments they inflict, are absurdities.

But not only the avowed public doctrines of the Ma stupidity and its highest philosophers radically destroy every virtue in general, every rule of morals and every moral code in In general, they are still used at home, and in her own teachings. gnements, to the ruin of all virtue and all morality in part culier.

(1) Voltaire, Philosophical Dictionary. Art. Destiny.

(2) Voltaire, Philosophical Dictionary, Art. Free will and Liberty.

140

SECRET SOCIETIES AND MORALITY

II. – Duties according to Freemasonry.

ti

Morality in particular is divided into duties towards God, of Obligations towards oneself, duties towards others.

to annihilate all duties towards God by annihilating, under the names of superstition and fanaticism, any religion, expression of these duties; we demonstrated this in the previous chapter.

In the interpretations authorized by the Grand Orient and from The first grade, we read these hypocritical but very significant instructions :

"The Chamber of Reflection must have, newly initiated brother, paid you A sadly furnished room.

"A piece of paper is given to you, containing three questions to answer, comes to pull you out of this preparatory meditation to throw you into another, more serious one.

"The first question: What does man owe to God? has you- Did it seem logically posed? Doesn't it imply another question? earlier, for example the one found at the beginning of catechisms Christians, and on which a famous 17th-century moralist remained short cle, who owed the first whispers of his renown to his silent embarrassment m.

"Man's duty towards God will vary according to the individual; he will be gentle or harsh, out of fear or love, as a son or a slave; the worship will be joyful or sorrowful, cruel or humane, of gratitude or of experience inspiration; it will be entirely external and overloaded with ceremonies, or with sentiment, according to the idea one has formed of the great Being to whom one renders this worship. Let us admire here the high wisdom and prudence of those who have They designed the masonry plan. They knew all the varieties of opinions and doctrines that it is useless to list here; they are called They called the masons, and said that they were building a temple to truth and to the virtue; they named that by which all things exist the great architect of the universe towards.

"In this way, presenting a general formula that has no position that the point accepted everywhere and which will always be so, Freemasonry leaves to each individual, as an inviolable and sacred domain, all the articles which he can add to complete his belief. If such a conception-

THE DUTIES AFTER FREEMASONRY 141

tion is powerless to bring about peace among men, who will be able to never establish it (1)! »

It is therefore clear that, in Masonic principles, there is no and there can be no duties to fulfill towards God; that the de In this respect, views or morality depend on the imagination. individual, varying according to climate, education, and beliefs,

Harmony among men means admitting nothing fixed.
Nothing is settled or defined.

Truth and virtue also depend on the idea one has
formed from God, it is still evident that the temple which they entered
Taking on the task of building masons of all rites is not and cannot be
than a temple erected to intellectual and moral anarchy.

Therefore, the mason has no morals or duties towards God.
that those which he will arbitrarily, fanatically impose upon himself, to
according to his passions or whims; and if it has happened, according to the
Masonic doctrines, to recognize no other god than the Nation
ture or the All God, of which he is a part, no more worship, no more
of duties rather than unbridled selfishness and self-worship.

The most famous of the Freemason philosophers himself comes to confirm
sea and generalize these principles, and by them radically eradicate
of minds and hearts, every kind of morality towards God:

"Moral evil, about which so many volumes have been written," said Voltaire,
This is essentially only physical evil; this moral evil is only a feeling
painful that one organized being causes to another organized being. The ra-
Pines, insults, etc., are only an evil insofar as they cause evil;
Since we cannot harm God, it is clear, by the
lights of reason, – independently of good faith, which is everything
something else – that there is no moral evil in relation to the Being.
first (2).

The Decalogue itself and all the social bonds that derive from it
They flow, are therefore nothing but chimeras and superstitions, and man,
from both a moral and a physical standpoint, is not
than a beast.

But can a Freemason impose duties upon himself, can he...
to have towards himself? Let's listen first to this second point of
The moral information from the authorized interpreter:

(1) Ragon, Cours, etc., p. 98, 99, 100.

(?) Philosophical Dictionary. Art. Good and physical and moral*

m SECRET SOCIETIES AND MORALITY

"I'll move on to the second question: What does man owe to himself?"
Himself? Do these words accurately express what was meant?
We don't think so. We're only talking about the man here, so it's a
a man alone; but what will a man, who is alone, owe himself?
Nothing. This is the only correct answer, since an individual cannot
to find at the same time, under the memo report, his debtor and sod

a But, it will be said, man has a duty to provide for his own preservation. In this case, animals and plants also owe each other something to themselves, since they also provide for their own preservation. Man should not do that, but he should not dishonor to find one's true self and to be guided by honor, truth, education, and... Lude; let us add that, for himself, he must never say anything, nor "Do nothing imprudent or dictated by passion (1)."

Therefore, man owes nothing to himself either, nothing else that which animals and plants owe to each other; it is not even bound like them by the instinct for self-preservation. The patet exitusy this axiom of Bavarian Illuminism, or the freedom of the Suicide has become one of the axioms of all philosophies. Masonic principles, or the obvious consequence of their principles, con a sequence they loudly proclaim.

"We offend neither God nor men by taking our own lives." as soon as it is an evil for us, says J.-J. Rousseau.... One can to offer God the sacrifice of his life through suicide... He who gives himself His death proves that he is a philosopher, that he is virtuous and great (2).

And a great many have combined example with lesson. J.-J. Rous bucket did it, they say; Mirabeau asked for a glass of opium to to come to an end; Condorcet and several other Girondins followed decreed; Robespierre attempted it, and Lebas, his lieutenant, executed it. cut.

Since man can neither bind himself nor obligate himself, he no one can deny that, with such principles, the words added tés (V honor y (¥ instruction, of truth yd 'study, of virtue, etc. , are just empty words, more difficult to define, without Without a doubt, the very soul of God, being unable to have any binding force.

(1) Ragon, 6'ours, etc., p. 100.

(2) J.-J. Rousseau, Nouvelle Iléloïse, third part, Letters 21 and 22. – Vol. Silence, Questions on the Encyclopedia, Art. Suicide. – Diderot, System of Nature, Volume I, Chapter 14; and Philosophy of Nature, Chapter 10. – Helvétius, On the Mind, p. 400.

Ij&S DIFFERENTIATED HOMEWORK FREEMASONRY i43

"By this word virtue, one can only understand the desire for good." "General happiness," said Helvétius; "I have said it, I have repeated it up to three times at least in the same chapter... Thus, probity, which I consider Since virtue put into action is not found among all peoples and in all The various governments that are accustomed to actions useful to their nation.

"We must consult and believe, not the men around us."

"Can I call virtue," Voltaire also said, "anything other than what makes me..."
of good (1)?

"In the court of sound philosophy, what necessarily determines
virtue is simply that which serves the common good. Thus, our
Actions are more or less virtuous depending on which ones are more or less virtuous.
less for the common benefit of society... To be virtuous is to be useful;
To be vicious is to be harmful. That's the moral, says the philosophical mason.
Phe Raynal (2). »

"One can," said d'Alembert, "define moral evil very precisely, this
which tends to harm society by disturbing the well-being of its members, and
shouting again with Helvétius: What man will not realize that this is
only in the way self-interest changes, believed one must
its vices and its virtues... If the physical universe is subject to the laws of motion
The moral universe is no less subject to those of self-interest... This
The principle is so consistent with experience that, without going into further detail
In long detail, I believe I am entitled to conclude that personal interest is
the sole and universal judge of the merit of men's actions, and
that thus probity, in relation to an individual, is not, in accordance with
my definition, that the habit of actions personally useful to this part
individual (3).

"Order is respect for justice," said the Freemason Orator of the office
member of the Grand Orient, Willaume; justice, respect for commercial law
common law; the common law is freedom. It is on this principle that rests
the encyclopedia of all rights. That is the starting point of society;
That is the foundation of the social contract; virtues are its complements;
For without virtues, what would become of laws? What is virtue?
Until clear ideas have been attached to this word, says Helvétius,
We will say of virtue what the Pyrrhonists said of truth: It
is like the Orient, different depending on the point of view from which it is considered (4)

Virtue and morality are therefore arbitrary things for the Franks.

(1) Helvétius, *De l'Esprit*, disse. II, chap. 6 and 13; and Voltaire, *Dictionnaire philo-
Sophic*, Art. Virtue.

(2) Raynal, *Philosophical and Political History*, Art. Morality, Volume VII, in-8.

(3) D'Alembert, *Political Elements*, no. 7. – Helvétius, *On the Mind*, says. He,
Chapter 2.

(4) Freemason orator, pp. 411 and 412*

{\4 SECRET SOCIETIES AND MORALITY

Freemasons; but nothing is contrary to liberty, the starting point of

neither virtue nor morality exists for the Freemason, other than freedom or the (freedom from all moral and other laws.)

But here is Weishaupt's grand hierophant:

"He does not know the power of reason and the allure of virtue,"
He who has ideas is quite backward in the ways of enlightenment.
narrow-mindedness about its own essence and the nature of humankind... No,
No, man is not as wicked as arbitrary morality would have us believe;
He is wicked because of religion, the State, and bad examples.
They are green... Let us think more nobly of human nature; let us work
with courage...; that difficulties do not frighten us; that our princes
When these ideas become the opinion and the rule of morals, let us finally make sense of
the religion of men, and the problem is solved...

a And further on; "Now the doctrine of original sin is explained,
of the fall of man and his recovery. Now we understand this
that it is the state of pure nature, of nature in its lapse or corruption, and the
reign of grace. Men, leaving the state of their original freedom
They emerged from nature's display and lost their dignity. In their
societies, under their governments, therefore they no longer live in the state of
pure nature, but in that of fallen, corrupt nature. If the mo-
The decline of their passions and the reduction of their needs make them
to their former dignity, this is what must constitute their redemption and
the state of grace. That is where morality, and especially the most
perfect morality... It is when this doctrine becomes widespread that
"The reign of the good and the chosen will be established on earth (1)."

Thus, all enlightened and Masonic morality consists of returning
to what Freemasonry calls primitive equality and liberty,
that is to say, in a brute state, outside of all divine and human law
Maine; there alone, and by all means that lead there,
Whatever they may be, dignity and virtue are found within them. But this
Is freedom truly that of the brute? Let us listen to the masters once more:

"Man is sensitive to pleasure and physical pain; he flees
one seeks the other; that's what we call self-love, he always says
the philosopher Helvétius, celebrated Venerable Master of the lodge where triumphantly
Voltaire was received, happy to inherit his apron. This self-love
makes us entirely what we are. Any other feeling, virtue
she herself, is confused with that one, or is merely a contrived passion (2). »

(1) Woishaupt, Discourse of the Hierophant for the rank of Eopt, – Barruel. Mé-
moires. etc., t. III, p. (47, 154, 155.

(2) Helvétius, De l'Homme, t. I, chap. 4 et seq.

lessons, the very first Venerable Master and founder of the lodge who bore his name, thus express themselves in their System of the nature:

"If man, according to his nature, is forced to love his being-bond, he is forced to love the means. It would be useless and perhaps unfair to demand to command a man to be virtuous, if he cannot be so without surrendering unhappily. As soon as vice makes him happy, he must love vice (1). a

"Let us broaden," concludes the Code of Nature, attributed to Diderot, but which belongs to another Venerable Master of the lodge, let us expand the narrow enclosure of our being, which moralists seem intent on shrinking... It is on the physical senses that the divinity constructs and governs the world moral. It is to these laws that you must abandon the disciple you wish to train. Pass to virtue. Now, we must, in order to put ourselves promptly and effectively to be in a state to obey these laws, let this sensitivity first make us, without deliberation, without examination, to refer everything back to ourselves, and to feel that everything is done for us, and that without us everything would be useless (2).

"Morality can be nothing other than the art of living happily" in this world... The science of morals must be drawn from the earth and not in the heavens, say Diderot, Raynal and Helvétius together; tomorrow every time we want to take the trouble to break down the feeling. However vague the love of happiness may be, one will always find physical pleasure. It is at the bottom of the crucible. It is always to the pleasure of the senses that he returns (3).

Let's listen to Voltaire again:

Pleasure is the object, the duty, and the goal.
Of all rational beings;

Love is made for your fellow human beings;

The prudens salute.

That all your hope is founded on pleasure,

Come, if there is a God, his tranquil power

He will not stoop to disturbing our love.

The law of nature is his first law;

She alone once led our ancestors;

She speaks louder than the voices of your priests.

For you, for your pleasure, for love, and for me.

(1) System of nature, composed by the lodge or club of Holbach and Diderot, p. 152.

(2) Code of Nature, p. U and 145, also attributed to Diderot, but belonging, see
on the Dictionary of Anonymous Writers, to d'Orfeuill, another Venerable Master of the Mas

(3) Diderot and Raynal, Social System, chap. b. – Helvétius, Poem of Happiness t
Ready, and Treatise on Morality and Happiness, chap. 16. – On the Spirit, Discourse III, c

10

14G

SECRET SOCIETIES AND MORALITY

And again: "Pleasure is a universal goal; whoever grasps it has
"He saluted."

Everywhere the principles are the same, the morals the same; their God,
It is pleasure itself:

Nature is attentive to fulfilling your duties.
"You are called to this god through the path of pleasures..."

Everywhere, the saving goodness of a merciful God
Attach to your needs a necessary pleasure;

In short, mortals have no other driving force...

And by sending him the poem on pleasure, from which these verses are derived...
Having drawn his papers, he wrote to Frederick of Prussia, then Crown Prince:

"I take the liberty of sending Your Royal Highness my system"
pleasure; I am not skeptical on this subject, because, since
I am in Girey – (at the home of the Marquise du Châtelet with whom he lived)
in adulterous concubinage) –, I am astonished that among so many demons
convoluted speculations about the existence of God, which no one has considered
to provide pleasure as proof. Because, physically speaking, pleasure
is divine, and I maintain that any man who drinks good Tokai wine, who
He kisses a pretty woman, who, in short, has pleasant sensations,
must recognize a supreme and benevolent being; that is why the an
The ancients made gods of all the passions. Madame du Châtelet
share my feelings.... (1)»

And it is to this mire that, under the leadership of its most illustrious
doctors, Masonic morality descended; it is in this
monstrous immorality, which places its god and its rule of
morals!

These are the principles that inspired the founders.
of the last two Masonic sects, Fourier and St-Simon.

Everyone knows or has heard of the Free Woman of Saint-Simonianism; it is one of the branches of communism. As for Fourier, he speaks of morality like Voltaire:

"True happiness for both of them consists only in satisfying their passions... All these philosophical whims, he adds, called duties, have no relation to nature; duty comes from men; attraction comes from God. We must study Vattraction, nature alone without any one meaning of duty (2).

The disciples of this master, far from being ashamed of these infamies,

(1) Voltaire, Epistle to Madame de O... – Letter to Berger, October 10, 1736. – Poem on the nature of pleasure, – and Correspondence with the King of Prussia, no. 59.

(2) Theory of the Four Movements, 1840, pp. 18, 107, 123, 187, 146.

DUTIES ACCORDING TO FREEMASONRY 147

content to pass on the general practice to the generations future, and to prepare them for it by popularizing its maxims:

"The doctrines of the moralists," the new editors of the founder's doctrines are merely methods for to achieve social good. Fourier criticized those of the past; why To make him a crime for it? As for the master's amorous customs, that's "Again, it's a question of method." – "And in this system," said Victor Considering that men are constantly bombarded by a crowd of attractive pleasures and work; they are spoiled for choice; Because they love variety, they frequently switch from one from one object to another, and successively enjoy all the physical pleasures moral and intellectual capacities reserved for human nature (1).

So, everything we call morals, good morals, morality In reality, in Masonic morality, it is left to the arbitrary decision of each one, and even the most monstrous immoralities are themselves it's simply a matter of method.

"To the fire, to the fire with all of it!" the Martinists also said. speaking of sensual pleasures; give fire to all that you "This request does not affect the soul;" and the philosopher Saint-Martin, the well-known reformer of Freemasonry, is a leading figure in the field. rites, didn't he himself write in L'Homme de désir, no. 255:

"In vain the enemy pursues me with his illusions; it is not necessary May matter here below remember me. The delights of matter, Is it man who tastes them? When his senses have difficulty or of pleasure, isn't it easy for him to see that it wasn't he who experienced this pain and this pleasure (2)?

It is the body, it is matter; now, as we have demonstrated as discussed in the previous chapter, the body or matter in the doctrines clearly professed by Saint-Martin, that's zero, that is nothing! What wider door could be opened to all the infamies and all crimes?

"The Holy Spirit, represented by the dove," said the hierophant explanatory Masonic symbols in the degree of Knight of the Sun, represented feel the image of our soul, which, being a breath of the Supreme Being, cannot be defiled by bodily works, and is always ready to to revolve in its entirety, of which it is only a part... The temple represents Our body, which we must take care to preserve. The figure, which is

(t) Exposition of Fourier's phalansterian system, p. 43.

(2) Memoirs to serve the history of Jacobinism, vol. III, p. 103.

148 SECRET SOCIETIES AND MORALITY

At the entrance to the temple, we are told that we must take care of our needs. like a shepherd over his flock. The flame, which crosses the globe, represents the usefulness of the passions necessary for man in the short space of life, just as water is useful to the earth to make it to bear fruit (1).

"When we want to have an idea of the Divine, let us say that the Nature is God, proclaims the brother from the Liège lodge in turn, that we have already mentioned; let us say that this nature contains everything that we can know... It is by a law of nature that the sun illuminates the earth, while fire disrupts plants and animals, that the smoke, producing vapors, which condense above our heads, rises and finally falls back down as rain and frost. All these facts being constant and regular as emanations of nature itself, Therefore, man must conform to these* invariable rules. From this From this exposition naturally follows the excellence of natural law, which has He posed to man all his duties in these three words: Preserve the law; ins- "Fight yourself; moderate yourself (2)."

Therefore, for even greater simplicity, at the scientific congress... tifique de Gand, in 18C3, a Freemason, Venerable without doubting some lodge of adoption, Ms. Royer came to proclaim Sea; No more morals!

Therefore, nothing remains in Freemasonry of all rites and at all levels, no trace remains of man's duties towards himself. nor of his duties towards God. His morality, under these two initial reports, therefore, are not simply a radical negation of all rules; but on the one hand it is the most licentious immoral reality; on the other hand, the most monstrous impiety. Let's see if the

me with his peers.

III. – Morality in the PRIVATE RELATIONSHIPS OF MEN BETWEEN THEM.

What does man owe to his fellow men? That is the third sixth question given to the adept admitted to present himself to solve to the initiation into the grade of apprentice.

(1) Ritual of the 18th century, cited by author of The Veil Lifted, p. 121.

(9) Uckert, La Fi une-maçonnerie, translation by Gyr, 1.1, p. 277 et seq.

MORALITY AMONG MEN 149

"This question," said Ragon, "is fair, accurate, and of great interest."

social. Man owes to his fellow men everything he believes is due to himself

by his peers; the rights of one are the duties of the other; cha<*

"

cun will say: What I expect from my brother, he expects from me; I expect When he speaks to me, I am frank and sincere with him; I would treat him with frankness and sincerity.

"This reciprocity of rights and duties or services rendered is the link of any society: break it, I still see men placed there They're side by side, but I no longer see any connection, I no longer see any connection. of society (1). »

Thus, all morality, according to Masonic teaching, con- lies in the duties of man towards his fellow men, and these Duties themselves are all that man believes is owed to him. even by his peers, so that, if he believes nothing is owed to him whether he receives anything from others or not, he owes them nothing. Moreover, these supposed duties lengthen or shorten as according to individual taste or preference, in the broadest, most vague, most arbitrary universal. What is such a social bond and what can it bind ?

But if I owe myself nothing and can give myself nothing to see to myself, nothing, absolutely nothing, as the sa- decided before the logician of the Grand Orient on the previous page, how Will he be able to believe, or make me believe, that others owe me Even more so? And this belief, even if completely opposed, how

To change, for them and for me, into mandatory duties?

What becomes of equality and native freedom if it depends on the imagination or individual belief of each person to multiply or to weaken, widen or tighten its chains and those of others; and if what I believe is owed to me by others is unjust, immoral, subversive of family and property, of religion and laws, such as adultery and prostitution, how can he to have morality, even tolerance, to impose on me and to impose similar iniquities, or equal infamies, on others?

The only exposition of Masonic principles, admitted by the Grand Orient, therefore, demonstrates that there is not and cannot be more there to be reciprocal duties of men towards each other, or of man towards his fellow men, that there are none and that there cannot be any to have towards himself and towards God.

(1) Rayon, Cours etc., p, 101.

150 SECRET SOCIETIES AND MORALITY

But let's go into some details of Freemasonry, let's see What are the principles of his grand homies and his ranks? honesty and sincerity, probity, friendship, benevolence

and FRATERNITY.

1.0 Man's first duty towards his fellow man should to be, according to the authorized interpreter of Masonic morality, the franchise and sincerity.

"Lying is only a vice when it does harm; it is a very-Great virtue when it does good; therefore, be more virtuous than ever. You have to lie like the devil, not timidly, not for a

time, but boldly and always. Lie, lie, my friends, I

I will return it to you on the occasion (1).

Diderot, one of those other philosopher-freemasons whose Enlightenment res added so much brilliance to the great Masonic day, of which we Mr. Bazot, the Secretary of the Grand Orient, spoke first. he also said:

"Lying is so little essentially reprehensible in itself" and by its very nature, that it would become a virtue if it could be useful (2).

"It is natural to treat truth like virtue," he also said. Lamétrie, another philosopher-mason. These are beings who are only worth...

Weishaupt wrote to the first superiors of the Illuminism:

"To remain in control of our discourse, let's point out to the students that Superiors enjoy considerable freedom on this matter; that we speak sometimes in one way, sometimes in another; that we do often a question asked confidently to gauge the students' opinions and provide them with the opportunity to express it through their responses. Cesubter- This refuge, or escape route, makes amends for many wrongs. Let us always say that the The end will show which of our speeches is the one that should be taken for the truth. We speak in one way or another, so as not to be... not embarrassed, and to leave our true thoughts impenetrable to inferiors. That this opinion also be inserted in the instruction, etiam hoc inseratur instruclioni (it became the third law of the Areopagites). It would be even better, and the expedient would be more successful, if you had weavers, if you charged our major enlightened ones with varying their discourse with their inferiors, and this for the aforementioned reasons, ex ratio - nibus supra dictis (3). »

(1) General Correspondence, Volume II, Letter 36.

(2) Social system, part 1, chap. 2.

(3) Letter to Cato, March 15, 1781 and February 16, 1782.- Statutes of the Order, no. 20. - the reform of the Statutes, n° 23. - The General Statutes, n° 31, 32.

MORALITY AMONG MEN 151

"Silence and secrecy," say the Statutes of the order, "are the soul" of order; and you will observe it, the novices are told, in the presence of those even those whom you might suspect today to be your brothers, and to the near those you will meet later. You will look as a constant principle among us, that frankness is not a virtue than with superiors; mistrust and reserve are the cornerstone • mental (1). »

In the higher grade, called academic or tuition,

"I especially want to gain followers here," said Weisliaupt. spies of some, of others, and of everyone. From this class will be chosen those who will have shown more aptitude for mysteries. I want to finally say here that we work towards knowledge and the eradication of prejudices (2).

But it's in the instructions for the insinuating or the in role players, that the founder and supreme leader of Illuminism insists especially regarding these duties of espionage, dissimulation and hysteria Pocrisy. "Apply yourselves," he told them, "towards inner perfection." and external, to the art of imitating you, of hiding you, of

inside.

And in the summary of the illuminated code, these three major precepts
your: Shut up, be perfect, mask yourself, one explaining to the other
The other two follow each other almost immediately on the same page.
We also read in the original writings:

"To learn about the subjects he can enlist, everything illustrated
Mine must begin by equipping itself with newspaper-shaped tablets.
diarium. A diligent spy on everything around him, he will continually observe
the people he is with; friends, relatives, etc.
all, indifferent, without exception, will be the object of his research;
He will try to discover their strengths, their weaknesses, their passions.
their prejudices, their relationships, their actions above all, their interests, their
fortune, in short, anything that can provide knowledge about them
the most detailed; each day he will record on his tablets what he has
observed in this genre.

"This espionage, a constant and assiduous duty of every enlightened person, will have
two advantages: one general for the order and its superiors, and the other
for the follower. Each month he will record his observations twice.
tions, he will transmit them all to his superiors; and the order will be established.

(1) Statutes of the Order, no. 20. – The reform of the Statutes, no. 27, – The general sta
neraux, n** 31 « 32.

(2) Letter 4* to Cato,

152 SECRET SOCIETIES AND MORALITY

traced by this what are the men in each city or in each town
From whose protection they should they hope or whose opinion they should fear. He will know
all means necessary to win over some or exclude others
very (1). »

So, as you can see, it was espionage, hypocrisy, and...
lies chosen as essential means.

Saint-Martin, the founder of the Masonic sect, had
deposited the spirit and the purpose in a book entitled: Of
Errors and Truth, by an unknown philosopher.

"the small number of men who are custodians of the truths I proclaim,
he said at the outset, is bound to prudence and discretion by
formal commitments. Therefore, I promised myself to exercise great restraint.
in this writing and to envelop myself in a veil that even the least ordinary eyes
They will be able to break through, especially since I sometimes talk about something comp
"This is what I seem to be discussing."

It's the same spirit that we find in the revelations of a high mason of Modena which Bishop Gcrbet published in 1834 in the Catholic memorial. After explaining that one understands in Ma- stupidity through liberty and equality, the overthrow of all authority and of all revealed religions, he adds:

"Let's be careful not to explain ourselves so clearly, before having duly recognized the applicant's abilities and strength of character; if we do not find it solid enough, if we believe that the position If things become complicated, we must immediately set up a new baton. terie, through cunning and skill, to give a more favorable turn, affair to soften or attenuate the force of each term, even to the point of making it disappear to clarify our intention. This freedom, this equality, concerns us only the society, without considering expanding further; it is no longer a question of revolt, of independence, of withdrawal from all authority: everything must be meta- to transform in an instant with skill; these are now nothing more than duties to to fulfill, to recognize a God, to practice virtues, to submit unwavering loyalty and fidelity to be observed towards all authority. One must know how to appear appropriate, to praise and adore the colossus that crushes us. to work more surely towards its ruin (2). »

(1) For elections, for example, to the Chambers or the Municipal Council, and In revolutions, there are those who can be used and those who must be eliminated.

Original documents, reform of the Statutes, Articles 9, 13 and following. – Instruction For the insinuating brothers, section XI, no. 1; for the insinuated, nos. 1, 3, 5, and Let in Ajax, 4*. – Barruel, Memoirs, t. III, p. 26.

(2) Revelations of a Freemason. – Catholic Memorial, vol. IV, p. 296 et seq.

MORALITY AMONG MEN 153

c Crush the enemy, whoever he may be, crush the powerful by force of will statements or slander, also wrote the Italian Supreme Sale to his agents, but above all, crush it in the bud. It is to the youth that he to fall; it is she whom we must seduce, she whom we must lead astray, without that she, no doubt, was operating under the banner of secret societies. To move forward With measured but sure steps, on this perilous path, two things are necessary of any kind. You must appear to be simple like doves, but you will be as shrewd as a snake. Your Fathers, your children, your wives themselves, must always ignore the The secret you carry within you, and if you please, to better to deceive the inquisitorial eye, to go often to confession, you are like the right to maintain absolute silence on these matters...

"Leave aside old age and middle age; go to youth and, if it is

of impurity: maxima debelurpuero reverentia; never forget these words of the poet, for they will serve as a safeguard against licenses which It is essential to abstain in the interest of the cause. For the to make it flourish at the threshold of each family, to grant you the right of asylum In the home, you must present yourself in all appearances. of a serious and moral man. Once your reputation is established in the colleges, gymnasiums, universities, and seminaries, once you have gained the trust of the professors and students deacons, nourish their minds with the ancient splendor of patrician Rome pale. There is always, deep in the heart of the Italian, a regret for the Republican Rome. Skillfully blend these sweet memories into one in the other; excite, inflame these natures so full of incandescence and patriotic pride. Offer them first, but always in secret, harmless books, resplendent poems of national emphasis; Then, little by little, you bring your dupes to the desired degree of cooking. Quanti, on all aspects of the ecclesiastical state, this work of all days will have spread our ideas like light, then you will be able to to value the wisdom of the council whose initiative we are taking (1). »

Thus, from one end of the Masonic lodge to the other, the tenelwes, shadow, dissimulation and lies, hypocrisy and carnage lomnie, are on the agenda.

Hence the contradictions in the rites and their various degrees, the ambiguities, the allegories, and their conflicting explanations with every step.

One of the most learned Freemasons, F. Delaunay, agrees with this in these terms, and this is the conclusion of his Tiler of the 33rd degree of

i) Crétineau-Joly, The Roman Catholic Church in the Face of the Revolution, vol. II, p. 87

154 SECRET SOCIETIES AND MORALITY

VÉcossismc, a book accepted by the Grand Orient, and which sells at the hotel concierge's office:

"From all these rites, pp. 254 and 255, it follows that the conceptions..." more monstrous, the most absurd legends, the most opposed to the truth of history, the most extravagant systems have generally have been advanced, trained and employed most often to dazzle the novice, and make him suspect great mysteries; to put him contributing to the weak man, by making him hope for marvelous results them, or for some other equally ignoble motive; and rarely, one can to never say, in order to germinate a useful truth, to spread a de-extensive coverage... Except for the first three grades, everything else is nothing but a chimera, extravagance, futility, a lie, etc... (1). »

words on every page, and the ceaseless work of doctrines and facts which constantly tend to annihilate them all; hence these toasts, these cheers, these songs and these slogans in honor the father of kings and magistrates, and the flagrant conspiracy doctrines, ranks and their allegories which puts everything into work to overthrow them; hence the affected repetition everywhere of words of virtue and morality, and of facts and teachings which they will amount to nothing less than the destruction of all morality and all virtue.

Hence the apotheosis of the fatherland and nationalities, and of the principalities, the necessary consequence of which is to wipe the slate clean of all nationality and of any homeland.

From this practical necessity of lying, hypocrisy, and slander, as Masonic virtues, when they can be useful to the sect or its members, follows in the treatises, in the contracts, in associations, in the whole commerce of life, the absence, the radical destruction of all good faith and all probity.

"What does the public care about the probity of an individual?" said one of the most Brilliant lights of Freemasonry, Helvetius? This probity is of little or no use to him. Therefore, he judges the living, as posterity judges the dead: it does not inquire whether Juvenal was wicked, Ovid debauched, Lucretius impious, Horace a libertine, Augustus in disguise, Caesar, the wife of all husbands... What does it matter? Probity again?... A man of genius, even if he had vices, is

(t) Freemasonry of the Grand Orient of France, LbrmrJ Acary, p. 30,3t.

MORALITY AMONG MEN 155

even more esteemed than you. It doesn't matter if men are vicious; That's enough, if they are enlightened (1).

"Also," said the journal of the Saint-Simonian society, Le Précurseur, A new classification of virtues is needed. For a long time, people wanted to establish to make a positive distinction between good and evil, right and wrong. That's a mistake: the good is nothing other than the development of humanity; everything that can contribute to it is just; thus they are all one utility and justice, too long separated; thus evil also disappears. In the realm of the earth, crime and vice are nothing more than a lack of perfection. tion, the effect of a development that is still in its early stages and weak.

This same idea of the identity of vice and virtue in a materialistic synthesis, this use of all the tricks and all Lies told in the interest of a higher purpose still come

Renan, in jargon full of scientific pretensions. Listen these significant words that he puts in the mouth of the Thilalèthe, one of the interlocutors in his philosophical dialogues:

"Man is bound by certain tricks of nature, such as... religion, love, the taste for goodness and truth, all instincts which, if one were clings to the consideration of selfish interest, deceives him and leads him to He was beside himself...

"The great man must collaborate in the fraud, which is the basis of the Universal; the finest use of genius is to be an accomplice of God, of to agree with the policy of the Eternal, to continue to stretch the mystical lakes precious of nature, to help it deceive individuals for the good of the whole thing, to be the instrument of this great illusion, by preaching the virtue to men, knowing full well that they will gain nothing from it personal gain, like the military leader, who leads the killing of poor people people for a cause they cannot understand or appreciate. We let us work for a God, just as the bee unknowingly makes its Honey for man (f2).

From there, from all these principles, from all these examples, annihilate it. the sowing of friendship, charity, all kinds of ingratitude and of treason, all attacks against life, suicides, infanticide assassinations, massacres, authorized, justified, applauded, characterized by virtues, when the Masonic needs of the states call for it. The success of revolutions demands it, organized by the leaders of Freemasonry.

(1) Helvétius, De l'Esprit, disc. II, chap. 6, disc. IV, chap. 8. – De l'Homme, f. 9, chap. 6.

(2) Dialogues and Philosophical Miscellany (1876), pp. 43–45,

SECRET SOCIETIES AND MORALITY

"All affections are self-interested," they frequently say, in their lessons, the masons professors Cousin and Damiron; Self-love is necessary for every kind of affection; it is the principle...; it engenders and produces it; it determines it in all its trends, pushing it to all degrees, in fact all the characters, constitutes all the phenomena... For an existence foreign to self, for a non-self, a being full of solicitude, of interest and love, is an absurd hypothesis (1).

are merely empty words, and there is no other reality, no other three virtues, that selfishness. Also, another teacher of the kid Mr. Charma, school, is he not afraid to proclaim, in a work which he titles: Essay on the Foundations of Morality, "that at the place of selfishness that confesses itself, we have nothing to guide us Today, it's either sympathy or selfishness in disguise.

The ideologue Dcstutt de Tracy, another Freemason philosopher, in his profound ignorance of Christianity, whose first law is the sacrifice, dare to say, going even further than the others:

"As no authority can impose itself on me when it is Contrary to what one might think, I would naively say that forgetting the first The conditions of our being are found in the much-vaunted precept: Love treat your neighbor as yourself. This maxim clearly demonstrates the most important principle based on ignorance of human nature (2).

Also, "the motives that the morality of natural law employs," says also the great orator of the Liège lodge already mentioned, are the in- the interest of every man, of every society, of all humanity, in all times, places and circumstances (3)," but it is at judgment of the leaders of secret societies to which he rightly belongs It's tense to decide.

Among the obligations of neophytes and initiates, Master Ra- Gon returns twice, and in absolute terms, to the topic of obedience: "Let us obey the leader... Let man, in his summer, know how to..." To work, to obey, and to respond. This maxim, he adds in a footnote, reminds us called that of the Freemasonry of adoption (or of women): tra- "To be vigilant, to obey, and to remain silent, recommended to the sisters (•'*)."

(1) Damiron, Course of Philosophy, vol. I, p. 11 et seq.; vol. II, p. 21 et seq.

(2) Elements of ideology.

(3) Gyr, Freemasonry in Itself, p. 77

(4) Ragoa, Course etc., p. 373,

Morality among men, between them, 15?

Everywhere, devotion to the Order or Freemasonry is recalled. and prescribed. At the Scottish rank, an axe is placed on the neck of the recipient; one of the signs is that of the cut abdomen; the Abraham's sacrifice serves as an allegory; all to show how far must go the devotion and obedience of a mason (1).

"If we wanted to train assassins," said the author of The Veil Lifted,

death, and to make them stifle the remorse of a conscience that would be likely to be alarmed? If this isn't the school where they were instructed the murderers of the Foulon and Berthier families, of the Belsunce and so many other unfortunate victims of fanatical fury, We must at least agree that before Freemasonry, there was no "Never seen anything like it (2)."

After these trials and doctrines, we understand the pale exitus of Weishaupt, or this freedom of suicide which is like an axiom of all Masonic philosophies, including Illuminism and High Freemasonry makes it a duty and a secret pleasure to... followers rather than betray their secrets, or a refuge when the Nature imposes too heavy a burden; which Voltaire passes on to Rome for barbaric ferocity, Paris for madness, but in London, land of true philosophy, for greatness of soul; that Ragon presented as an all-powerful means of freedom, and the most proper, by banishing the fear of death, to make the master a mason, master of his own life and the lives of others; that Mr. Cousin, The high-ranking Freemason, Grand Master of the Orleanist University, declares never be a crime, nor an insult, and contain nothing it is bad when, without reason and on a whim, he makes us destroy a body that is part of the world; that his friend the grand master and pontiff of the Carbonara, Jean Witt, constantly extols in his memoirs as the work of courage and freedom, to which he is always ready (3).

We understand Diderot's wishes to see the trench of the der to deny that a priest would strangle the last of the kings; and that of Voltaire, of see all the Jesuits plunge to the bottom of the sea with a Jansus •

(1) Ragon, Cours etc., pp. 259 and 260, and in all the manuals for this grade of E-Scottish already mentioned.

(2) Voile levé, 72, 1791 edition.

(3) Barruel, Memoirs etc., t. III, p. 75; t. IV, p. 170, 182. – Juri* depositions diques. – Original writings, sect. 15. – Voltaire, Philosophical Dictionary, art. Suicide. – Ragon, Cours etc., p. 166. – Cousin, Essai sur l'Histoire de la philo* eophie au XIX * siècle, t, II, p. 257. – Jean Wift, Mémoires secrets , passim.

158 SECRET SOCIETIES AND MORALITY

nists around the neck, or to see them shot at while they were dying tooth.

But this is more than just provocative wishes: it's the sanction given, in the name of fate, to all massacres and to all the ruins, past, present and future, wrought by the doctri of Fjanc-rnaçonnerie and its agents:

If the authorities persist in maintaining something that is out of step with the spirit of
 "It grows back and is worn by time," proclaimed the orator in 1845.
 Heimbürger in the lodge of Sonderhausen (Prussian Saxony), it is necessary,
 According to the laws of dynamics, when a stronger power rises, it breaks
 its constraints and enforces the law of fate. This law, we see it
 confirmed both by the French Revolution and by the religious reform.
 scaffolding, which had become unusable, was to be removed, according to the
 The master's plan; but those who held power in the Church and
 within the state didn't want to hear about reform. Then arose
 rent, from the midst of the people, energetic men who struck blows
 vigorously at the scaffolding, and it collapsed. On its side, religion,
 The religious building rejected forms that are subjugated, like all
 things, subject to the law of variation, and must correspond to the degree of civilization
 a process that characterizes each era. If humanity is to progress,
 According to the Grand Master's wishes, the old scaffolding must
 collapse even when all the world's powers strive
 would save them from ruin.

"It is through violence that they are then overthrown. If this destruction..."
 tion is guilty in the eyes of human law, it is no less
 in accordance with the eternal law which alone has force for humanity. According to
 From these considerations, we understand that revolutions are merely cries
 its place in the history of each nation's development. What time
 what is worn must fall, and if mortals attempt to preserve it, let no one accept it.
 "They themselves will be buried under the ruins (1)."

"Liberty, equality," cries a high-ranking enlightened figure from Modena, "prerogative
 precious gifts that were given to man by the great angel
 architect of the universe. We must constantly persuade our brothers that,
 Without them, man can only exist in a state of constraint and
 of perpetual humiliation; that after having lost them by force, it is
 with regret that we must endure the deprivation; that the opposite should
 to destroy itself by the opposite; that it is necessary, finally free by its nature, to do
 to restore man to possession of his privileges, which are his property
 sacred: this freedom, this equality, without which there can be no happiness
 hollow, and whose complete recovery must be achieved by all sorts of means,

- v. l. Astrée, manual for Freemasons, 1845, p. 83, 84, cited by Eckerl.

Morality among men

150

the object of our work, of our plans, with firmness, perseverance
 imperturbable, rancid, firmly convinced that every crime committed for the good
 In general, it becomes by this very act of virtue and courage which must soon
 or later we will guarantee its full success. (1) »

Anything goes against those who oppose the execution of our projects, Fichte said even more forcefully, force and cunning, Iron and fire, the dagger and poison... Human rights are older than all customs, than all contracts. The end sanctifies the means (2).

Silvestre de Sacy, in an article in *Les Débats*, asserts that he In 1848, a General Central Committee of Italy was formed, which had as its fundamental principle that political homicide is not a crime, especially if it involves freeing oneself from an enemy who has powerful resources, and who can render in some in an impossible way the emancipation of a generous and great few ple; and that he had promised one hundred thousand ducats to the one who murders King Ferdinand, whom the Carbonari had agreed to call to overthrow King Bomba, the Nero of Italy, because his energy stopped. They kept silent about their dark plots against the people and their society. entire.

Weishaupt provides yet another example of integrity in the means of forming the mineral libraries of the sect:

"Since it is very useful to the order," he said, "to procure these books" rare or precious manuscripts that princes, lords, or the religious orders keep them carefully locked away in their archives or in their libraries, the enlightened ones who fill up beside the souls verains or great lords held the positions of archivist or librarian. Librarians are warned and seriously pressed and urged not to have scruples about the secret theft that would put the sect in possession of these books or manuscripts... Let them not make a big deal out of it either. science to do the same and send the list of what they can take in the library of the Carmelite friars (to which they had access): All of this, he adds, would be very useful here. What are these strange people doing? "All these books (3)?"

That is why, from the very beginning of the Revolution, the The lodge leaders spread lies and slander everywhere.

(t) Catholic Memorial, vol. IV. – Revelations of a Freemason, p. 296 et seq.

(2) *Beiträge zur Berichtigung der françosuchen Révolution*, etc., p. 45,

(3) Weishaupt, *Original Writings*, 1.1, letter 45.

against the men who remained faithful to religion and institutions national, stirred up the populations with false rumors and n'hô- They do not hesitate to provoke assassinations and even massacres. of September to make their plots succeed.

Leopold II and Gustav III fell victim to their odious principles.

Is it necessary to recall the assassination of Louis XVI by the majority of an assembly composed of Freemasons, under the pressure the Paris Commune sion, formed by the Masonic voices of leaders of lodges that have become clubs? Should we then recall the following; assassinations of the Duke of Berry by Louvel, under a minister of the police, supreme head of the United Rites Freemasonry; the attempt the assassination of the King of Naples, Ferdinand II, by Milan, and the honors paid at the assassin's tomb, and the pensions granted gifts to his mother and sister by Garibaldi, the military leader of Italian Carbonari, who later became, succeeding Cavour and Nigra, Grand Master of all Freemasons, rites united, of the peninsula? Should we talk about the kid's attempts against the emperor? of Austria, Franz Joseph, and against the King of Prussia, William me III; of the assassination of Leu, this patriot from Lucerne, also of devoted to the liberties of his country as well as to the Catholic faith and virtues; of General de Pimodan, struck from behind by a bullet from a sec hidden among his soldiers; de Garcia Morcno, the illustrious president tooth of the Republic of Ecuador; of the Archbishop of Quito, poisoned at the altar on Good Friday itself, and others murdered nats attempted or executed by the masons against each other as if they were unfaithful to their oaths?

It is by virtue of Masonic principles that, in the name of the law The Republic has destroyed the ideals of liberty, equality, and fraternity. on the scaffold or in the Vendée, 200,000 men, women and children, mostly from working-class backgrounds, and that she hurled insults at all the victims she slaughtered, at peasants of the Vendée as well as faithful priests and emigrants (1).

Alas! Alas! The masons also wrote this story, and without to lose sight of their fundamental principle: Lie, lie all the time days and in all. They even tried to tarnish that name of brigands, given to the Vendéans, all generous hearts, all

(1) V. Laliarpc, *On Fanaticism in Revolutionary Language or Persecution* tion stirred up by the barbarians of the 18th century against the Christian religion and Ministers, second edition.— Associated Booksellers, 1797, pp. 34, 43,

the faithful populations, in Spain, Italy and elsewhere, who have undertaken to resist their propaganda and their liber- revolutions ticides and anti-national.

Moreover, it is through the same means: lies and slander. violence and massacres, which the International foreshadowed in its newspapers and its congresses, and now still a prelude to the des- construction of all the foundations of the social order:

"Whatever the people want," say the Brussels International and The Geneva equality, he will execute it. What they will not grant him, He will grant it to himself. If the small number, who today we The regent wants to attempt an armed uprising; he will bear the responsibility for his Crushing... The entire people will act. The people will follow their path. disdainfully sending those who would dare to flop down the stream to lay down its steps.

Enough hesitation, says Equality again, enough backpedaling, enough of. In transactions and compromises, it is necessary to terrify the reaction, whatever it may the mask she wears, clericalism or bourgeois monarchism- Islamism or liberalism.

"It is true, citizens," he said at the congresses of Liège and Brussels shoemaker Pellerin, that the work must belong exclusively to the producer, but let's not forget that a part must belong to the community.

"Men are brothers, work must support the disabled" like able-bodied people. There was talk of a guillotine, we only want to return Overcoming obstacles. If a hundred thousand heads are obstacles, LET THEM FALL, YES!.... But we only have love for the human community 11 We are in the majority, let us insist on this- On that front, we are the strongest.

And the typographer Brismée:

"We need to finish, time is getting on, and we have to work tomorrow." I mentioned the guillotine, there should be no ambiguity: so I say that we must be wary of tomorrow's republicans, and force them to return in their homes, with their ears down; if they come out reactionary, they They must be shot, as the illustrious emperor did on December 2nd. French... If the bourgeoisie resists, the bourgeoisie must be killed. I'm I want to go to the capitalist bourgeoisie, the aristocrats who make the laws and our "misery; that must perish." (2)

(1) L'Égalité, January 23 and February 13, 1869.

_ (2) International Congress of Liège. Report by the Gazette de Liège, thirty Sixth edition. Liège. 1865, pp. 74, 75, 78. Pellerins was also a delegate to the congress of the Brussels International through the Affranchissement, a rationalist society, and

spoke the Brussels section. (Testut, Internat., p. 158, 152. 161.)

11

162 SECRET SOCIETIES AND MORALITY

This is not just the savage cry of a few individual hatreds
visual. Bakunin in his Revolutionary Catechism, that
Karl Marx had printed, outlining in these terms the qualities that
must have the follower;

"The Revolutionary must have nothing personal, no fortune, nor
Neither sentiment nor interests; everything in him belongs to the Revolution. Impi-
A fearsome enemy of the civilized world, it must exist only to destroy it.
Everything that promotes the Revolution is moral and honest; everything that hinders it...
iTravel is immoral and criminal.

IV. Masonic Oaths

Melegari, one of the members of the Roman high court, wrote
to his accomplice Dr. Breidenstein:

"We form an association of brothers in all parts of the globe;
We have common wishes and interests... We all tend to
the liberation of humanity; we want to break down all kinds of
yoke, and there is one that we cannot see, that we barely feel, and that weighs
about us. Where does it come from? Where is it? Nobody knows, or at least
Nobody says so. The association is secret, even from veterans.
secret societies. Sometimes things are demanded of us that...
Sometimes they're enough to make your hair stand on end... I'm not reasoning
my obedience." (1)

The entire edifice of Masonic despotism rests on* the ser-
ments that are attributed to each new grade and several
times per rank; oaths without reservation, oaths to the unknown.

Their spirit can all be summed up in that which Weishaupt makes
knows how to guide a novice from the very first step in the right order.

"Our society demands that its members sacrifice their freedom, not
not on everything, but absolutely on everything that can be a
means of achieving its objective; however, the presumption regarding the goodness of the n
prescribed is always in favor of orders given by superiors;
•They are more insightful about this subject; they know it better, and it is

(1) Quoted by Crélineau Joly, "The Roman Church and the Revolution"

THE MASONIC OATHS

163

for this reason alone, they are constituted as superior; they are made for to lead you into the labyrinth of errors and darkness; and there, Obedience is not only a duty, it is an object and a motive
"Dg recognition."

He then asked these questions, among others:

"2. Have you carefully considered before taking this step" important by making unknown commitments?... 6° If you were to come to to discover, in order, something bad or unjust to do, Which side would you take?... 7. Do you want to and can you watch the 11° Do you give more to our order? Order or society, right of life and death?... 12° Are you willing to give on every occasion to the members of our order the preference rences over all other men?.... 20° Do you commit to obedience – Absolute, unreserved honesty? And do you know the strength of that commitment?... 22° Would you be willing, should the need arise, to work on the propagation the order's mission, assisting it with your advice, your money, and all What are your resources?

Articles 6 and 20 of the oath contain a clause worded as follows:
at least in terms of meaning:

"Things commanded by Vordre cease to be unjust as soon as they become a means of achieving happiness and general well-being; the The end justifies the means.

The novice is admitted to the oath and takes it in these terms:

"In the presence of Almighty God and before you, plenipotentiary" of the most high and most excellent order, into which I ask to be admitted However, I acknowledge all my natural weakness and all the inadequacy of my strengths. I confess that, despite all the privileges of rank, of honors, titles, wealth that I could have in society Civilly, I am just a man like any other; that I can lose all this from other mortals, as I acquired it from them; which I have an absolute need for their approval, their esteem, and that I must do I will do my best to deserve them. I will never use anything to my disadvantage. of the common good – (of order) – or power, or consideration which I can enjoy. On the contrary, I will resist with all my might the enemies of humankind and civil society.

"I promise to eagerly seize every opportunity to serve the

my knowledge is useful to the common good, as much as the property and the statutes.
My company will require it.

"I vow eternal silence, inviolable fidelity and obedience"

1G4 SECRET SOCIETIES AND MORALITY®

all the superiors and ranks of the order. This is the subject of this
In the same vein, I fully renounce my own views and my own
judgement.

"I pledge to consider the interests of the order as my own,"
as long as I am a member. I promise to serve it with my honor and
of my property.

"If ever, through imprudence, passion, or malice, I act against
the laws or against the good of the most serene order, I submit to all this
that he may choose to order as my punishment.

"I promise once again to help the order, to the best of my ability and in good conscience,
of my advice and actions, without regard for my personal interest,
as well as seeing my friends and enemies in those of order and
to follow in their regard the conduct that the order will have prescribed for me. I am
also willing to work with all my strength and all my
means for the propagation and increase of order.

"In these promises, I renounce all secret restrictions, and I..."
pledge to fill them all, according to the true meaning that the words present
tent, and according to the one that society attaches to it by prescribing this service to
ment (1). »

Here now is the oath of the Scottish Freemason to the degree
of apprentice and journeyman:

"I swear, in the name of the supreme architect of all worlds, that I will not
never reveal the secrets, the signs, the touches, the words,
the doctrines and customs of Freemasons and to maintain a
Eternal silence.

"I promise and swear to God that I will never betray anything of it, neither by the
pen, neither by sign, nor by words, nor by gestures; never to do anything of the sort
to have it written, nor lithographed, nor engraved, nor printed; never to be able to
to forget what has been entrusted to me up to this moment and what will be entrusted to me
in the future. I pledge and submit to the following penalty, if I
breaks my word:

"Burnt my lips with a red-hot iron, cut off my hand,
that my tongue be torn out, that my throat be slit, that my corpse

brother, to be the stain of my unfaithfulness and the terror of others; that one
Then burn it and scatter the ashes to the winds, so that nothing remains
"No trace remains of the memory of my betrayal (2)."

This formula of sermeut, adds Eckert's translator, is

(1) Weishaupt, The True Illuminati. General Statutes, no. 11 and 12. Initiat.,
p. 51 et seq. Original writings, third II, soct. 15.

(2) Eckert, Freemasonry, etc., t. I, p, 35, and in the other mauuola,

Masonic Oaths 165

used in England, Scotland, Germany, France, in
lodges that follow the Scottish Rite. In others, it is sometimes
shorter, sometimes more developed depending on the various rites, always
The same applies to the content. In the rituals that have been modified in
1856, the oath of the initiates, says Bernard Àcarry Sr., ends
Thus: "I consent, if I become perjured, to having my throat cut,
His entrails and heart torn out, his body burned and reduced to ashes,
my ashes scattered to the wind, and may my memory be execrated
tion to all masons (1). » Only, in recent times,
The name of God and everything that implied a
Positive Christianity, and instead of swearing on the Gospels, one swears
on the general statutes of the order, and on the sword, symbol of
honor.

Here is the formula of the Rosicrucian obligation, as it
is reported in the quarto notebooks of the Grand Orient of France:

"I promise, on my word of honor, regarding the little obligations I have
sworn to in previous ranks, never to reveal the secrets of
Knights of the Eagle, under the name of R. -j*, to no brother of rank
inferior, nor to any profane person, under penalty of being forever deprived of the
word, and to be perpetually in darkness; that a stream of
Blood flows ceaselessly from my body; I suffer the harshest pains
soul's torments; may the sharpest thorns serve as my pillow;
that gall and vinegar serve as my drink; that the torment of the
The cross finally ends my fate, if I ever break the laws that
will be prescribed to me. I also promise never to reveal the place nor
by whom I was received. May the great architect of the universe be with me.
help! "

These latter features are borrowed from the Carbonari oath (2).

Sometimes these curses are even more atrocious, such as
in the oath of the Scottish master, of which we have reported the
formula in the previous chapter.

they turn the neophyte around and point their naked swords at him, of ma to deny that it is like a center from which rays would emanate, and, when, at a given signal, the blindfold covering his eyes :

"Fear nothing, my brother," the venerable one told him, "from the swords that

(1) Freemasonry of the Grand Orient of France, p. 15,

(?) The regulator of the Knights Masonic Rose-Croix, p. 67,

166 SECRET SOCIETIES BT MORALITY

are turned towards you. They are only threatening to perjurers. If You are not faithful to Freemasonry, as we have subjected to the es- To perish, these swords will always be ready to defend you; but if at On the contrary, if you ever betrayed her, no place on earth would you would offer refuge from these vengeful weapons.

In the 18th century and at the beginning of it, the lodges The French made the oath ceremony even more atrocious. A clever staging during the night made the story seem repetitive. predicative that he swore an oath on a real human head cut (I). In the Carbonari lodges, they simulated during the receptions the crucifixion of a traitor (2). Saint-Martin, the philosopher Sophie, so gentle in appearance, resorted to phantasmagoria. reilles and prolonged trials, sometimes lasting twenty-four o'clock. The reception ended with this atrocious oath:

"I break the carnal ties that may still bind me to my father, mother, brothers, sisters, husband, parents, friends, mistresses, kings, chiefs, well-beir to every man to whom I have promised faith, obedience, gratitude or service.

"I swear to reveal to the new leader that I acknowledge everything that I will have seen, done, read, heard, learned or guessed, and even searched and to spy on what would not be visible to my eyes.

"I swear to honor Vaqua toffana as a safe, prompt and necessary to purge the earth through the death or stupefaction of those who seek to debase the truth or to wrest it from our grasp.

No sooner is this oath pronounced than the same voice announces to the initiate that, from that moment, he is freed from all those that he has done so far to the nation and to the laws

"Flee," she adds, "the temptation to reveal what you have in tense; for thunder is no swifter than the knife that awaits you will be affected, wherever you are (3).

And let no one believe that this liberation, through servitude
Masonic principles, including all oaths and duties
towards family, benefactors, friends, homeland and the
kings, when the interests of Freemasonry demand it, do not

(1) Bernard Picard, Religious Ceremonies and Customs of All Peoples, Paris,

1 1809, reports in volume IX the rituals used at that time in Freemasonry
French.

(2) Constitution and organization of the Carbonari, by Sl-Edme, p. 110, 141.

(3) The Red Lodge Unveiled. Life of Caglios, Foreword, p. 9. – The Veil
''raised, p. 75 et seq. – Barruel, Mémoires, etc., t. IV.– Chevalier du phénix, p. 265,

THE MASONIC OATHS 17

it is taught only in the lodges of Martinist Freemasons; all
the oaths of the other lodges obviously implicate him, for whom
wants to reflect. And isn't that the spirit of these oaths and of the
Masonic morality itself, which, at the sight of the victims' heads
carried on pikes, elicited Barnave's sardonic laughter
And this secret of ferocity: Was this blood so pure, then, that
Can't you spill a drop? And who, at the sight of
brigands rushed in to flood the Palace of Versailles with blood
and to drink especially of the queen's blood, had Cha- published
Pelier, Mirabeau and Grégoire, which was needed by the people of the victims
My? Isn't it the spirit of these oaths which, extinguishing even the
the feeling of a brother for his brother, of a child for his father, etc.
He knew how to tell Chénier coldly, at the sight of his brother André, who had been betray
to the executioners: If my brother is not in favor of the Revolution
The solution, that he be sacrificed? Who was driving the follower Philip to wear
in triumph at the Jacobins the heads of his father and mother, and
Marat initially demanded two hundred and seventy thousand heads
and then finally millions (1)?

But an unanswered question will tell us more, in its gene-
In reality, more so than any other example. The Freemason of Paris,
after having recounted, in its November 1857 issue, that this
This question had been posed in these terms the previous month by the
Council of the Knights Kadosh of Saint-Germain-en-Laye: until
to what extent does the Masonic oath bind one, with regard to
their brothers, the magistrates, the public officials or the officers
Ministerial officials who are Freemasons? – adds:

This question was posed by the grand master of the council of good
faith could not be resolved and is being reviewed again for the
"First Wednesday of January 4858."

Indeed, nothing is clearer than this non-solution. Obviously what if the solution had been that the Masonic oath did not release not public officials from their professional duties, the The Grand Orient would have published it prominently, because it reassured the governors governments.

But the Masonic solution, on the contrary, is to pass on the sect's oath above all public duties and private individuals, it could not be published without raising awareness among all the powers. To leave the question unresolved, when it could have been

(1) Barruel, Memoirs, (iv, p. 334.

168 SECRET SOCIETIES AND MORALITY

so simple to solve for good faith and common sense, it was in- to inform intelligent followers that Masonic obligations took precedence over all others.

This is, moreover, what is openly said where the lodges have not no reason to conceal. In 1875 the members of one of the lodges in Brussels, studying the means to be employed to stifle the ultramontane reaction (sic), decided to hold trials to Catholic newspapers and to sue them as much as possible before the courts in which the venerable brothers are assured of the majority.

Would the Masonic oath also dominate military duties? silence?

Marshal Soult, who under Napoleon I* had been one of the high-ranking Freemasons judged regarding to distrust him once he had become Minister of War and pre-council member under Louis-Philippe. In 1845, by a circular In a letter addressed to all corps commanders, he forbade the military of all ranks to join and attend lodges. His His opinion was so fixed on this point that he resisted the approaches... more pressing matters were brought by Duke Decazes and the principal pers July government sonnages (1).

The following account, given by a Freemason, which recounts the inter Parisian Freemasonry's intervention in support of the Commune, This also seems very significant to us :

"The main group of delegates, numbering around forty, crosses the construction work at Porte Maillot and advances, banners at the head, via the main avenue of Neuilly, on the Versailles barricade of the bridge from Courbevoie. We follow them anxiously with our eyes. But decidedly the

receives the delegates and leads them to the senior commanding general of the operations on this point. Only three delegates, the Thirifocq brothers, Fabrequette and Levacque were given permission to pass, their eyes The Versailles lines were taut. General M, himself a Freemason, ac He greeted his brothers with deference, courtesy, and Masonic greetings. But he tells them that he is only the soldier, the arm that carries out the orders. He was to take it upon himself to stop the fire, at the sight of the Masonic banners; but he does not have the power to grant a very long truce. He therefore commits the

(1) See this circular and all the incidents to which it gave rise in Y0-r?pn(, universal review of Freemasonry, Paris, 1845, p. 225, 292.

THE MASONIC OATHS 169

brothers to send deputies to Versailles. He puts a car at their disposal* position, and two of the dignitaries immediately set out to go find the head of the executive branch. Around 5:30 a.m. In the evening, the fire finally ceased near Versailles. Negotiations began. and the two Freemason delegates went to Versailles. It is agreed on both sides that the fire cannot be restarted until after the return of the delegates (1). »

We have no doubt that in this circumstance General M, had not reconciled military regulations with Masonic fraternity that. What we are noting is the confidence that the freemasons lessons were put into the display of their insignia and the effect that they expected it from the military personnel affiliated with the order.

For these were not mere threats; and, to show with what cold cruelty these oaths were executed, either in the punishment of their violators, either in the execution of the crimes Ordered, let us cite some facts of undeniable authenticity. These are de Nast and Stromayer, two of the original founders of the Young Europe, both assassinated on the orders of society, lo firstly, due to infidelity in financial management, the se Cond for indiscretion; it's Kotzebue stabbed by Ch.-L. Sand; It was Napoleon III struck down as unfaithful to the oaths of the Carboncvra; it's Rossi, etc., etc. Let's just report the assassination carried out in France on May 31, 1833, in Rodez, of which The legal documents are in the Official Gazette and all the newspapers The echoes of time have resonated. We borrow the account from History Secret societies of Lucien de la Ilodde:

"Four refugees, MM. Emiliani, Scuriatti, Lazzoneschi and Andriani, They were willing to fight the tyrants of Italy, but did not accept the bloodthirsty doctrines of Mazinian society and had explained themselves openly; it was a crime of high treason, the knowledge of which was brought before a secret court. Mr. Mazzini came expressly from Geneva to preside

statutes. A man named Cecilia was secretary, several chiefs sat as members of the shadowy tribunal. The free judges met the spending the night in the house of one of them seriously constituted their sovereign court of justice and proceeded on the basis of documents, without defendants and defense attorneys, at the examination of the case on the order of Mr. Mazzini. The secreta

(t) The Freemasons and the Paris Commune. From the groan that the Frano-Ma - Masonry in the Civil War. (Paris, Dentu, 1871, iu-12.

170

SECRET SOCIETIES AND MORALITY

The prosecutor read aloud the facts of the case; this resulted in the indictment. against the defendants: 1° of having propagated writings against the holy society; '2° to be a supporter of the infamous papal government, which tends to para- to analyze the association's projects in support of the sacred cause of the island berté.

"The evidence resulting from several written testimonies was pro They were discussed, and, in the absence of opponents, a swift conclusion was reached. agreed on their enormity. Consequently, the court, making application of the statutes, art. 22, unanimously condemns Messrs. Emiliani and Scuriatli to the death penalty. As for Lazzoneschi and Andriani, the charges Since the forces against them are weaker, they are only condemned to be struck by They would face beatings, unless they were to suffer, upon their return to their homeland, (a judgment that sends them to the galleys for life, as traitors and brigands) *Insignia. Signed: Mazzini, president, and La Gecilia, secretary. A copy of this judgment was seized (by the French judicial authorities). and exists. The condemned men being residents of Rodez, the document bore as an additional article: "The president of Rodez will choose four executors of this sentence, who shall remain in charge of it within the time a strict twenty-day period • anyone who refused would face immediate death facto (1)...

"A few days after his sentencing, Emiliani, passing through the streets from Rodez, is attacked by six of his compatriots, who bring him stabbed and flee; the victim manages to escape the dead, and the assassins are arrested. The case is investigated* which did not take long to be resolved before the Assize Court. The executors of the sentence of Mazzini are sentenced to five years imprisonment.

"Mr. Emiliani, still quite ill, had attended the trial, acc accompanied by his wife, who provided him with the care his condition required. Leaving, he was tired, he went into a café with his partner; his My friend Lazzoneschi was with them. No sooner had they sat down than a man named Gavioli. He went to Mr. Emiliani, and, without uttering a word, plunged his

chi; then, as Madame Emiliani rushes to the aid of her husband, he in turn knocks her over by striking her twice with his knife; So he fled, and was only captured with difficulty by some young men. to whom he offers desperate resistance.

"The terror of the terrible tribunal was so great that, two days later, At the victims' funerals, not a single Italian dared to show up. The assassin, tried and convicted, bore the punishment for his crime. As for Mr. Mazzini, back in Switzerland, like a tiger in its cave after a scene

(1) These are the terms of the sentence communicated to the King's Attorney and reported carried, among other newspapers, by Le Rénovateur, Courrier de l'Europe, June 8, 1533.

MASONIC OATHS 171

After the carnage, he coldly resumed his work of socialist destruction.

Mazzini's assassinations are nothing other than the execution tion of Masonic oaths. They have always been in the lodge practice.

In 1827, in the United States, a journalist named Morgan, having Having entered a lodge, he had published its secrets; he was thrown into Lake Erie, after being horribly mutilated. The judges of the dispute trict members who belonged to the lodge refused to pursue the guilty, and the scandal was such that an anti-Masonic party so formed in the State of New York, its members having the aim to exclude from public functions any individual affiliated with lodges (1).

In 1867, on the day of the Battle of Montana, one could find on the the corpse of a young Garibaldian, a bloodstained letter, in which he im- he lamented his mother's forgiveness, saying that the certainty of being killed by the sectarians to whom he had given himself over, making him walk against his conscience.

A striking example of what Freemasonry can do, even on its highest dignitaries, was given a few years ago in Italy. Here it is as reported by the Florence Journal November 1874:

"The Grand Orient of Rome circulated it with lightning speed" the formal order to all revolutionary press outlets not to elaborate too much in detail by relating the case of madness that has just afflicted Mr. Frapolli, one of its most prominent members.

"Knowing that the interests of Catholics are the exact opposite of" Regarding the sect's interests, I hasten to inform your readers of everything. what I know about Mr. Frapolli and the sad fate that has just befallen him per.

t Before the disastrous Franco-Prussian War, Mr. Ludovico Frapolli enjoyed the highest regard in the lodges. In 1865 all The Grand Or.*. of Italy had entrusted him with the supreme direction of the mou-political electoral movement that took place at that time on the occasion of the transfer of the capital from Turin to Florence.

"Five years later, in 1870, Mr. Frapolli was entrusted with important secret functions with General Garibaldi in France, with the man imperative to comply with any instructions that might be given to him to come later from the Grand Orient of Berlin.

"What did these instructions consist of? That remains to this day."

(1) The New York-Herald published new revelations about the event, numbers back 9el it August 1875.

172

SECRET SOCIETIES AND MORALITY

a mystery; but I can assure you of this: Mr. Frapolli did not succeeded in his mission, and the Gr.\ Or.*, of Berlin, made one blow after another the most vehement remonstrances to the Gr.\ Or.*, of Rome, who found himself obliged, to appease Mr. do Bismarck's anger, to ask Mr. Frapolli his resignation from the rank with which he was invested.

Seeing his degradation, he conceived a strong hatred against his former colleagues. high-ranking bequests, but he concealed it so as not to dry up the source where he drew his means of subsistence; but the coffers of the Gr.\ Or.*, of Rome being almost in debt, because the followers pay their dues very poorly contributions, his requests for money gave rise to lively and frequent your arguments.

"One of these past few days, as I was leaving house number 49 on the street Délia Valle, seat of the Gr. *. Or.*, from Borne, he went to beg at the quaestorship from the Chamber of Deputies a free travel pass on the che- mins of iron. After some difficulties, and seeing that it was raising too high He was eventually granted his voice, and he left for Turin. He came to He had barely arrived in this city when they locked him up in a house of bound.

"When this news spread here, several of his friends, who had Given the previous days, he was calm and in full possession of his mental faculties, They couldn't believe their ears, and soon a thousand different noises rumors were circulating. Some were whispering to each other that Frapolli was not crazy, but he would become so if he were kept locked up in a house of health; others maintained that he had genuinely suffered from

"All those noises disappeared as if by magic the very next day." hand, and the formal injunction of the lodges is that the person of the ex-Grand Master, be forgotten. Perhaps there is in this a new chapter on Bismarckian-Masonic intrigues to be added to the famous book From Mr. La Marmora: A little more light (1).

V. – Has the morality of peoples gained in the

DIFFUSION OF FLANC-MACONELLIE

What man, capable of understanding, can fail to see in these oaths, based on principles that destroy all morality, propagated throughout the peoples by the twelve thousand lodges and the thousand –

(t) Rroproduil in io Monde of December 15, 1874.

Freemasonry and the Peoples 173

Masonic lions, who are part of it or have passed through it, one of the principal pale causes of the intellectual and moral disorders whose history Contemporary art presents us with a lamentable picture everywhere?

What do we see, firstly at the highest level, in the councils of nations, Since Freemasonry took control of it? All the People's rights trampled underfoot; all international conventions national borders torn apart; the boundaries or limits between states felled and destroyed by force and cunning; the weak deceived, outrageously insulted, annexed, oppressed by all genders of tyranny; the fundamental laws of the people violated, abolished; their religion, their conscience, their priests, their schools, their the most legitimate freedoms, hindered, persecuted, annihilated; more authority than force; more motive than self-interest or passion; more rule than lies; on all sides, discord civilians, massacres, revolutions mixed with blood and mud, crimes of all kinds, vices and immoralities of every type, anarchy shits of minds and hearts, universal bazaar where everything is sold and Everything can be bought. Consider all peoples since a century, a Masonic century par excellence, we see it dominating something else, in Germany, in England, in Belgium, in Spain pagne, in France, in Italy, in Ireland, in Portugal, in Poland, in Switzerland, the United States, Mexico, Brazil, and Europe, in America, throughout the world, despite active resistance are they passive or reactive to the popular masses and majorities?

What revolution has been accomplished in the name of progress and... freedom that has not been tainted by theft and financial speculation

Lord Normanby, on March 1, 1861, highly condemned, at the House of Lords, those shameful deals, and he was not afraid to say that it was common knowledge that it was more about gold than by any other metal than the King of Sardinia and the Count of Cavour had won all their victories; that more than 12,000 lions had been spent in Sicily for this purpose; that, what A few days before Garibaldi's arrival in Naples, twenty-five millions of francs were handed over to people in charge of cor to break up in Naples the civilian employees and the land and officers sea. It has been said, he continues, and the fact has not been denied, that twenty million were supplied at 8 percent and 2 percent of price me, by a certain Neapolitan banker, and paid by persons—

174 SECRET SOCIETIES AND MORALITY

born acting on behalf of the government. The captains of the ships were bought; what proves this is that the crews refused they follow them. — And all these men, thus sold and returned They all, or almost all, belonged to secret societies.

An agent of Mr. de Cavour, in revelations that have not The theft of the silverware and other items could never be denied, he recounted. the wardrobe of the princes, which was confiscated by the dictators popular and the Piedmontese commissioners themselves! Always the Loue next to the blood.

France itself has not escaped these shames. The m«r— The government's decisions of September 4th have remained shameful during culpable abuses and odious usurpations of a Gambetta marching the armies like pawns on a chessboard. He's one of their friends, an editor at Le Progrès de Lyon. who was raising, at that very moment (January 1871), these accusations that the The commission of inquiry has amply confirmed:

"Here, it's a coal merchant who supplies the oils, and to a A price that exceeds the average by a third. A toilet salesman for The woman is in charge of supplying the horses. It was calculated that the quantity of wicks purchased to be delivered to supplement the gas, in The possibility that Lyon might be involved constitutes a sufficient supply. at 20 years of consumption. We steal from shoes that have soles cardboard boxes; we steal from the cans which, instead of wrought iron, are made of zinc, and can poison the soldier; and it is the same everywhere.

General customs and private customs are equally affected. the spread of principles of immorality by the Ma Nonsense. Let Proudhon write his own textbook on it. Speculator on the Stock Exchange: this sketch of contemporary morals.

punished; that the Stock Exchange itself, delighted to find itself so well chaperoned, He denounces it, dishonesty reigns in morals; piracy, in the business. Under the guise of regular and free transactions, of real Optional clauses, concerning the legitimate exercise of property rights, are rampant, with no impediment, charlatanism, corruption, infidelity, chance Fraud, extortion, bribery, theft.

"Ask anyone you meet, they'll tell you that no gain obtained by State concessions, limited partnership arrangements, negotiations Stock exchange transactions, trading companies, livestock leases or rented, is not free from corruption, violence, or fraud; that it does not * Not done today: today of irreproachable fortunes; and that out of a hundred individuals

Freemasonry and the people

of the wealthy, chosen at random, there are not four that are fundamentally honest*.

"It is to this universal, mutual disdain that seems to owe to replace in our country the ancient faith, which must be attributed to brigandage who strike the companies unexpectedly every day and leave no longer any security whatsoever for their shareholders...

"Well!" he adds, "that is now the question that the country The question arises: Is there anyone in France who still believes in justice and in Honor? Are we all corrupted, or are there still some souls left? Healthy? Let the oracle answer 1...

"The 80 million brokerage fees of stockbrokers; the 50 or 60 million required by the deferrals at each liquidation; the cent millions committed as hedges and payments of differences reference to fictitious transactions; all this influx of capital turned towards agriculture, commerce and industry; the disgust of serious matters; the fever of illicit, random gain, having as its co The ruin of families is the least of the crimes of speculation: theft, extortion, embezzlement, fraud, breach of trust, are an integral part of its resources, its customs... For six years, He built fortunes of ten, fifteen, twenty and forty million; such a father of a family gives his daughter ten millions of dowries; the former Saint-Simonian church, by itself, has Envy raided the estate, said Envy, for half a billion. Vast estates in France, in Algeria, belong to him; parks, castles, latifundia, with livestock provided by the State. Did we owe less to these people? Proponents of democratized credit?...

What comes from the flute goes to the drum, says the proverb. eccentricities of luxury, sumptuous debauchery, gilded vice, orgy at ring, a hundred thousand francs of income, prostitution under gold and silk, are The consequence of fortunes made without work, amidst plunder.

dishonest speculation; it is a class of society having, like the old nobility, its suburbs, its fashion, its receptions. The A woman of the world rivals her in madness and extravagance. What is it? Marriage, after all, in the bourgeois aristocracy? A contract of affair faïces, a two-person limited partnership, where the shares are settled as in a trading company. The dowry-bearing daughter does not intend to abide by the rules. income from her assets; her husband is merely an agent to her tasked with extracting the highest possible return from his capital, a kind of en- a legal tenant condemned to satisfy the ruinous whims of his other half, Literature and theatre, despite their ridiculous sermons, reek of depravity. and obscenity; virtue prizes no longer find winners. Do you want- Do you think writers should seek out pastorals from another age?

176 SECRET SOCIETIES AND MORALITY

they observe, they describe, they photograph their surroundings; the collo- Dion draws monsters, rascals, and harlots. Then we shout at The Immorality of Art 1 Beauty, says Hegel, is the identity of the idea and the shape. "

And the pontiff of Saint-Simonianism, Enfantin, the father of this The Church, which was then doing such good financial business, to say of his side;

"Shouldn't we be the ones saving them, these scoundrels of Millionaires? They do dirty things, that's true; but they are not The only ones: you don't need to have a million for that; you just need some To want, and who doesn't want a little? Who doesn't steal their wife's neighbor, his clerk's daughter, his friend's idea or position, the inheritance from his brother or cousin, the reputation of a competitor and his clientele The wood and the candle in his study? Which doesn't make the handle pop off? From the basket? Alas!.... there are up to three that I could name!... What does this rottenness prove to us? That there is no more re- Religion among men? Why not then worship Plutus or Venus? Mammon or the golden calf (1)?

Catholic countries are perhaps those where these disorders occur. produce in the most shocking way, because of the harm caused the apostasy from the Christian faith was more sudden, and that the The fall was deeper; but the Protestant countries were affected even more so at the vital sources.

"Has the morality of the people won with Freemasonry?" asks Eckert, himself a Protestant, replied: History must deny it. It is true that in 1770 – (the time of its introduction into Germany by England), – the people had less scientific knowledge; but on the other hand he was distinguished by his probity and good morals; He loved his home, had compassion for the poor, was faithful, loyal, and content. of what Providence had allotted him; in short, he lived

holy.

"And today... today he is full of an outrageous presumption; he thirsts for forbidden pleasures; he has no faith in God. to his holy commandments, to the rewards of good and to punishments of the wicked; he considers everything that seems lawful to him as permissible. advantageous, anything that arouses his desire. He is consequently cupid, ambitious, sensual. What he still possesses today is

(1; Works of St-Simon and Enfantin, published by the members of the institute council killed in execution of his last wishes. Arles, Guérault, etc., 2nd ed. t. XVI, p. 117.

Freemasonry and the Peoples 177

the rather dubious merit of an external sociability that tends all the days to decline, and that emptiness of heart and an immoderate desire for pleasures is replaced by a rudeness, a crudeness, which is no longer taken same care was taken to mask.

"The primary source of these evils is Freemasonry, whose doctrines, by denying all divine revelation, have replaced faith with a abominable naturalism, summed up in the crudest deism and even atheism. Protestant worship is conducted by ministers. largely initiates, who, no longer even believing in the divinity of their mission, they only see their duties as a means of subsistence. Is it any wonder that, for a generation now, we no longer see them appear? to be at the bedside of the sick and dying, and that they may have no more worries of their flock... Would the faithful entrusted to them be Are they laypeople?

"When the most prominent figures in a society learn in the lodges to consider the faith of the people only as a vain superstition, which is seen as a clever way to blind and contain the people;... when the models to imitate, the state officials and the If the upper classes teach to deny and mock the faith, we must expect To see the people degenerate and regress to barbarism... They say: Do good without expecting reward and evil without fearing punishment. Lies, that is to say: Don't believe in another life! Who could ever to believe in the morality of a people who no longer believe in a God who rewards Does he think good and punish evil?... Also, nowhere do we encounter- We no longer have the slightest vestige of family prayer, this ancient custom of our fathers; and in a Masonic manifesto from Berlin, 1794, li-, Let us consider this strangely crude admission: The religious faith of the people has was destroyed according to the plan of the (Masonic) order; it was deliberately incited the most demanding passions and presumption. It comes from within the order that this political and moral corruption has emerged, where the people will vegetate for lasting for generations; it is to the order that all your past and future revolutions." We heard these admissions at

tales of Europe (1). »

Human crimes and vices are timeless; it is True; but the rise of evil passions is more or less compressed according to the times, and there is an impossible difference to deny between the Christian ages and the Masonic century.

Lamennais admirably pointed out this characteristic of the generals* modern lions:

12

(1) Freemasonry, etc., vol. II, pp. 123, 124.

178

SECRET SOCIETIES AND MORALITY

"The depravity of the heart rarely extended to the intellect in the past." agency; the words vice and virtue had meaning, and the same for all. There existed a common pool of recognized truths, of acknowledged rights, a general order that no one imagined could be overturned; even then that it was partially violated, it was respected as a whole... Many with all ties broken, man is alone, social faith has disappeared; minds, left to their own devices, don't know where to turn, We see them floating randomly in a thousand opposite directions. From there a universal disorder, a frightening instability of opinions and institutions; weary of error and truth, we reject both equally three; deep down in hearts, there is a dreadful unease, like a An immense disgust for life and an insatiable need for destruction. One does not dream of nothing less than total revolutions in every state and in the world, that the complete abolition of everything that exists, without even considering to substitute nothing for it (1).

He wrote this page in 1826; twenty-three years later, when he had himself become one of the destroyers of the social order, and he had joined forces with Eugène Sue and Georges Sand, he exclaimed as if frightened by his own work:

"By virtue of the sovereignty of human reason, we rise up against God, and we declare ourselves free and equal to him; in the name of freedom all political and religious institutions are overthrown; in the name of Equality means abolishing all hierarchy, all religious and political distinctions. that... Then, on the bones of the priest and the sovereign, begins the Reign of force, reign of hatred and terror. Horrifying acc

Three men, neighbor against neighbor, and with a big smile, the child...
"They will see against the old man, the populace against the powerful (2)."

(t) Essay on Indifference, vol. II, preface,

(2) The Fraternity, 1849.

CHAPTER FOUR

DESTRUCTIVE FREEMASONRY OF THE FAMILY

I. – General principles and teachings.

Man did not make himself; he belongs to the One who
who created it and who maintains it at all times. He therefore cannot
legitimately dispose of one's body and limbs, as well as
his soul and his faculties, only according to the orders and will of
God, who made him what he is.

"Now God, from the beginning," says the first of the books
and all the ancient traditions, created him male and female: he made
one woman for one man; and he said that the man
would leave his father and mother, if necessary, to become attached
to the woman he would have taken as his wife; that he would be one
with her, and that man would not separate what God had
thus united. He then forbade free men and women to
to commit fornication; to the married man and woman of
commit adultery, as well as, in their intimate relationships,
any act contrary to the purpose of their union. He forbade some and
to others to desire the wife or daughter, the husband or son of
their kind, and, under penalty of eternal death, every species
of immodesty.

If one is willing to reflect on the essential conditions
of the family, on the roughly constant equality, with regard to number,
of man and woman, on the long necessities of the en
France, based on physical or moral needs, constantly recurring

180 SECRET SOCIETIES AND THE FAMILY

and almost always reciprocal between spouses, children, and fathers
and mothers, one is soon convinced of the necessity of marriage.
Iod the revelation, and of all that is profoundly true and

and the new law.

However, when, on the other hand, one travels, after the decline, the annals of humankind, let us question the customs of peoples, let us plumb the vast abysses of their lusts and sensitive appetites, all the furies so impetuous and yet so changeable are the passions of the flesh, and which we recall. Closely related to this shameful picture are the duties imposed by the family, as revelation has made it, as nature and true civilization. When the demand for it is met, we recoil in horror and with hearts full of anxiety. goisses; one is tempted to say with the disciples of Christ, or with Their Master: Is it beneficial to get married, and how is it. Is it possible not to do it?

Then appears the benevolence of the savior Jesus and the omnipotence the power of his mercy, raising up humanity through baptism his downfall; uniting, by an ineffable sacrament of love, his virginal flesh to our corrupted flesh, to cleanse and subdue it to the soul; attaching grace and help, a grace and a help as gentle as they are effective, to the first law of the world, to the foundation from the family, to the marriage itself, elevating it to the dignity of another sacrament, whose specific virtue is to sanctify the union of man and woman, and the family which should be their consequence sequence; finally giving him as a model his own union with the Church, a mysterious, sublime, eternal, and constantly imbued union. Molante, constantly holy in inexhaustible fertility.

The man, having thus become a Christian, was gently brought back to primitive laws of its creation; it is a new being with limits of the old world, and in which the soul and reason rule, and the body and senses obey. The spouses are worthy of one another. woman is restored to the primitive status of equality and love for which she had been created; man to that of dignity and tenderness. The respect that his title of head of the family gives him, in principle and as God's representative; the children, purified by the same means. These children are worthy of their father and mother; they grow up around them. are often, right up to the very end of youth, a source of joy, the crown of their parents through their obedience and filial devotion. Draw 5 and families, by multiplying, form, renew,

GENERAL PRINCIPLES AND TEACHINGS 181

enrich, develop and strengthen, in admirable unity of customs, beliefs and free virtues, the great societies that we call peoples or nations.

All the elements of the family, as we have just seen from lcsi to expose everything that constitutes it: marriage, monogamy, indissoluble. Lust by anything other than death, subordination of spouses

as well as those of parents and children, therefore have their root and their principle in revealed religion.

But Freemasonry not only destroys the religion revealed not only the natural order itself, but also the natural order itself, by positing as a principle that man has no other end than himself, and that morality... insists on the satisfaction given with full license to all instincts.

Listen instead to a famous mason, Mr. Thiers, posing, in his The Book of Property, the purported foundation of human rights:

"Man has in his personal faculties a primary property undeniable, origin of all the others. The first of my properties, that's me, myself. My feet, my hands, my arms, my body, My mind is mine, undeniably mine.

Hence, logic effortlessly concludes: therefore all men and each man in particular has the indisputable property, subjective, inalienable from their bodies and limbs, from their mind and their faculties; therefore they have the right to dispose of them as their undeniable property, and one cannot dispose of it despite themselves, without violence and without injustice.

So suicide, prostitution, promiscuity, polygamy! even polyandry, as Mr. Laroque, another celebrity, says state education. in his Course of Philosophy for the use of youth; therefore, association contracts with whomever seems good, for the number and quality, and the conditions of revocability' and the right to divorce that each party may choose to impose, are a natural right. real, inalienable, and that no one, government or state, can to limit without tyranny; therefore each, having ownership of his own person, and of all his faculties, has the right to employ them in teaching to deny this hideous communism through words and the press God, to attack his worship, to tear out hearts, under the name of superstition, all beliefs and all morals; the first of rights, It is atheism, it is the right to deny all rights; and the most

182 SECRET SOCIETIES AND THE FAMILY

An important consequence of this is the abolition of marriage. the sovereignty of inclinations, the emancipation and freedom of the pleasure.

It is the reign of equality, liberty, and nature, of delivered at the last family meeting.

But what is equality? What is freedom in the way we live? a thousand and outside of any divine and sovereign law which determines it

than oppression itself? What becomes of the title of leader bestowed to the husband, to the wife? What becomes of the subordination imposed on the Woman, by this title, child? What becomes of the bond of marriage for her? even in the face of this native, inalienable, imprescriptible freedom? Free by virtue of this right to unite, man and woman do not Are they not, by that very fact, separating and following one another? and each on their own, the inclinations of their nature as good What does it seem to them? What then becomes of marriage itself? A source of oppression, a slavery against which insurrection, resistance tance, are the most sacred of duties. And what becomes of the children? Children? But aren't they part of humanity? necessarily included under the name of men? They are therefore, Like everyone else, free and equal in rights? Yes, when they They are even born. But one must be born, and if it matters to rights of men and women, to their equality, to the freedom of their inclinations and their pleasures, to their hatred of slavery, to the love of their comforts and conveniences that these children do not They are not born, who will have the right to force them to be born, to let them live, not smother or murder them in the womb even from the mother, or not to throw them in the trash? But, line times born, protected by the pleasure or calculation of their parents, how many then come the duties of these children, their equals from birth, free also like them? What becomes of the right to command and The duty to obey in the face of common equality and freedom?

And like absolute anarchy, primitive freedom and equality that Weishaupt, Saint-Martin, Proudhon and Bakunin dream of, are absolutely impossible, which men need to make a rule all the more harsh because they have shaken off the yoke of the law of God, the State alone will become the absolute master of the family. It regulates will amend the union of the spouses, dissolve it at will, authorize its violation at his own whim. Sometimes he will give the parents the direct right of death over their children; sometimes he will subtract the eii-

GENERAL PRINCIPLES AND TEACHINGS 183

children under paternal authority. He will take control of the education of the youth Nesse will throw it, like her own possession, into an inflexible mold; or again, as Stuart Mill, Herbert Spencer, and Ba- request Kunin and most modern communists, he will regulate the number of children each couple can have; if necessary, it will prescribe compulsory abortion (V. Book II, Chapter XV, §. 1).

The philosopher-Masons of the 18th century begin by to shake up domestic beliefs and customs by their sar-cases:

"Lycurgus," said Voltaire, "put an end to adultery by making the women were common when their husbands were willing to lend them out, and when the

In this case, there was no need to fear raising a child in his house. foreign. All the children belonged to the Republic, and not to a private house: that way no one was harmed. The Lacedaemonians They were therefore right to say that adultery was impossible among them. It is not so among our nations, whose laws are all founded on yours and mine... I cast my eyes upon all the peoples of the earth, there is not a single one, except for the Roman Catholic people, among whom the divorce and remarriage are not natural law (1).

"When two spouses cease to love each other," said Helvétius, "do they begin to Hating each other, why condemn them to live together?... The law of one Indissoluble union in marriage is a barbaric and cruel law. In France, the scarcity of good marriages proves, in this respect, the need for a reform (2).

"Divorce would simply be the freedom to repair an irreparable wrong." without this means. The more you think about it, the more you see that it is indispensable "necessary in France," also said Pouillé d'Orfeuil, a mason very advanced.

"Adultery is not a crime according to natural law. There is even every reason to believe that women, in the state of nature, should be commons... If adultery were forbidden by natural law, all the peoples would have condemned and punished him, which is not the case, since there are countries where it is customary for husbands to offer their wives themselves to foreigners, – and that in France adultery is a joke (3). »

(1) Philosophical dictionary, art. Adultery, cf. art. Divorce.

(2) Of Man, g 3, note 3.

(3) The Moral Alembic, art. Divorce. Very long-time master of logos, this is the one of G The investigation that allowed Darruel to declare that he only saw two very small differences entre les grades de Rose-Croix, lois qu'il écrivait les décrets, et ceux qu'il a given and seen given. {Memoirs on Jacobinism, vol. IV, p. 1.}

184 THE SECRET SOCIETIES AND THE FAMILY

The foundation of the family thus torn away, thrown to the winds of all lustful passions, like a prejudice, that can be to come the bonds of fathers and mothers towards their children, and of ■children in relation to fathers and mothers?

"This paternal love, which so many people flaunt," said Helvétius, and by which they believe themselves to be deeply affected, is most often only an effect of the feeling of post-heromania, or the pride of commanding, or a fear of boredom or idleness, the misunderstandings of meaning "These kinds of incidents are quite common."

"The bond between children and fathers is less strong than one might imagine" gine... The commandment to love one's fathers and mothers proves that Children's love is more a product of habit and education. cation than of nature (1). »

"We have looked at paternal tenderness," says the Universal Morality of Diderot, etc., as an innate feeling that was inherent to blood. The slightest reflection would have been enough to dispel this misconception. "Deemed so flattering."

"Children's love for their father is not such a huge obligation" general, says the encyclopedist Toussaint: if one must take into account his father From the supposed benefit of birth, we will therefore owe him actions of thanks for the delicious food he was served, for the champagne that he drank, for the minuets he was kind enough to dance (2).

"The father's authority over children," Diderot said in turn, "is not "This idea is based on the advantages it is supposed to provide them." – "This Authority, Raynald adds, vanishes the moment children can to provide for themselves (3). »>

"It is a constant," d'Alembert also said, "that the submission of the children should only take place for the time when they are in the state of ignorance and drunkenness (4). »

But these maxims, which were common in the pagan world, –are horrifying to modern peoples, to whom fourteen centuries of the reign The social aspects of the Church have created a truly new temperament.

It is only by degrees that the sect can corrupt the fa- thousand.

Civil marriage leads to divorce; divorce and practices

(1) Of the Spirit, dist. 4, cbap. 10. – Of Man, chap. 8.

(2) Customs, part IV, art. 4.

(3) System of Nature. – Political and philosophical history, book 18, no. 42.

(4) Encyclopedia, art. Children.

GENERAL PRINCIPLES AND TEACHINGS 185

Malthusian to free love; state education to the common complete nism. (See attached document B.)

However, Freemasonry's tactic has consisted of posing a

let us reflect and understand in their true meaning certain equivocal words that, all the destructive consequences for society, to the Repeat them often; it is recommended to meditate on them and reflect upon them. and to wait for time, conversations, and above all, examples. their latest developments.

Having thus prepared the ground with light weapons of the Paradoxically, from the crude joke, the lodges could dog to standardize and elevate immorality to a thesis. Listen to Weishaupt pre-sensing, according to Jean-Jacques Rousseau, the degradation of something Wild peoples, like the state of nature:

"The first age of humankind was that of wild nature and crude. The nomadic family is the only society. Hunger, the thirst easily quenched, shelter from the ravages of the seasons, a woman (any shelter, under any shelter)—and, after fatigue, rest are the only needs of this period. In this state, the man enjoyed both The most valuable things: legality and liberty – (therefore no marriage, ■ (free man, free woman)—. He enjoyed them in all their fullness, he would have always enjoyed it, if he had wanted to follow the path that he was shown nature.

"With needs previously unknown, man felt that his 1 His own strength was no longer enough; to compensate for this, the weak man relied on imprudently puts oneself in the hands of the strongest or the wisest, not to be harmed by treated, but to be protected, guided, enlightened... Any submission of The human element, even the crudest, therefore only exists in the case where I need the one to whom I submit, and on the condition that he can help me. Its power ceases with my weakness or my need, or with the superiority of another. Kings are fathers; paternal power "It ceases as soon as the child acquires his strength." The father would be offending his children if he claimed to extend his rights beyond that term. (1).

Saint-Martin attacked even more radically, if possible ble, all the obligations that arise from the family:

"Since freedom is of the essence of man, voluntary association, which would tend to chain him, is not really more just, nor more sensible—

(1) Weishaupt, Original Writings, vol. II, part 2, grade of Epop. – Compare Jean-Jacques Rousseau, Discourse on the Origin of the Incalibricious Among Men, pre-Part one and part two on common women.

Beware of the one who would not be. By this act, it would indeed be necessary that man attached to another man a right of which he himself did not have the property, that of self-determination; since therefore it transfers a right that it He did not make a void agreement that cannot bind either him or the others. very (1). »

A Manual for the Brothers, in use in German lodges des, recommends that they continually meditate on the principles following points:

"We must make him understand that we all have, by nature
ture, children have the right to develop our intellectual faculties
and our physical strength; that all, in proportion to our abilities
In particular, we have our place to occupy in society, and what

We must act for the common good of Inhumanity. È'jUtè des

rights, shared enjoyments, universal philanthropic action: that is the
the basis of our association (2).

Saint-Simonianism was therefore perfectly logical when, de
developing the teaching of the lodges, he asked "that the ma
marriage, legislation on adultery, gave way to the sovereignty of
inclinations and the emancipation of pleasure. 11 was the same
of Fourierism, of the Perfectionism of Noyés, who erected
Free love and pantagamy in principle.

II. – Systematic corruption and lodges

ANDROGYNES.

To bring about the destruction of the family, it was not enough to
to establish principles in lodges, in books, in the theatre
In the press, direct and positive action was needed.

But secret societies have made systematic corruption their own.
that morals are a means of advancing their designs.

Around 1830, one of the members of the Roman High Venetian Society, ca
written under the name Piccolo Tigre to one of his colleagues,
known as Vindicc:

(1) Errors and truths, doimômo part, sect. 5, p. 9. – The Man of Desire, n* 255.

(2) Masonic Review, Manual for the Brothers, Allcmburg, 1823, first vol.,
prom. livrais., p. 92, 95,

The main thing is to isolate the man from his family, to make him to lose one's morals. He is quite inclined, by the inclination of his character, to fleeing household chores, chasing after easy pleasures and joys forbidden. He enjoys long conversations in cafes, the idleness of the spectacles keys. Train him, extract from him, give him some importance; discreetly teach him to be bored with his daily tasks, and, by this scheme, after having separated him from his wife and children and him Having shown how tedious all homework is, you instill in him the desire for another existence. Man is born a rebel; fan this desire. rebellion until the fire breaks out; but let the fire not start. It is a preparation for the great work you must begin. When you have insinuated in some souls a disgust for family and religion – one almost always follows the other – drop some words that will provoke the desire to be affiliated with the nearest lodge. This vanity of the city dweller or bourgeois to become subservient to Freemasonry Nothing is so banal and so universal that I am always in awe of human stupidity.

"I recently heard one of our friends laughing in a philic way the philosophical nature of our projects, and to tell ourselves: "To destroy Catholicism "We must begin by eliminating women." The statement is true in a sense; But since we cannot eliminate woman, let us corrupt her... The goal is noble enough to tempt men like us. Let us not Let's not dismiss it for a few miserable satisfactions of revenge. personal. The best dagger to strike the Church at its heart is corruption. At work, therefore, until the end (1) 1 »

Freemasonry has long put this into practice. tactic. She first experimented with it in France through the creation adoption lodges, or women's lodges, meeting under the direction of Freemasons to celebrate holidays, hear of conferences where sensual pleasures mingle with corruption intelligence. We will discuss this in the following book, chapter III, the influence that these lodges exerted for the propagation of the sect to middle of 18th century society.

The idea of Adoption Freemasonry and its results are very-clearly outlined in a plan for the creation of an order of women due to one of the leaders of the Illuminati.

"Women exert too much influence over men to that we can reform the world, if we do not reform women* My. But how to undertake it? That's the whole difficulty. The ladies Will adults, especially mothers, who are full of prejudices, suffer?

(1) Gilé by Grétineau Joly, The Roman Church and the Revolution, t, II, p, 150.

SECRET SOCIETIES AND THE FAMILY

that others are taking care of their daughters' education? We must therefore understand to begin with young ladies and women of a certain age. Hercules proposes to employ the wife of Ptolemy-Lagus (war name of a, (another crackpot), and I have no objection to that. I propose my four daughters-in-law. They are good young ladies. The eldest especially has. She has everything she needs: she's 24, has read a lot, and is well above average. all prejudices. As for religion, she thinks like me. My qua- Three daughters-in-law have many acquaintances among the young ladies of their age, and a small society, under the direction of Plolémée's wife, would be formed very quickly. But they need something to guide them and which stimulates them: order, reception, mysteries, etc. This of It should be suitable for the purpose and attractive; it would require five or six grades. Ptolemy's wife corresponded with her husband alone, but without his knowledge of the others; my eldest daughter would be regent and would correspond with Me.

"This order will have two classes, each forming a society, having Each girl has her own secret. The first will be made up of women virtuous, that is to say, philosophers and far above their sex in matters of religion, according to the idea of the provincial and regent, Brother Minas. The second w composed of fickle, frivolous, voluptuous women... Some and Others must be unaware that they are run by men. We will do believing the two superiors that he is above them, a mother lodge of same sex, transmitting orders to them which, in essence, will be given born of men.

"The brothers, charged with guiding them, will send them their lessons" without revealing themselves. They will lead the first group by reading the... good books (Helvétius, J.-J. Rousseau, Diderot, Voltaire, Mirabeau, etc.), and the others by training them in the art of secretly satisfying their passions.

"This establishment would also serve to satisfy those brothers who have a penchant for pleasure (lj »

Adoption Freemasonry still operates in France and it is. It's interesting to read about the ritual; we'll see what risks modesty faces. and marital fidelity in the ceremonies of androgynous lodges.

"This Freemasonry," said Teissier, "consists of five principal degrees," the first three of which are apprentice, journeyman, and mistress, are compulsory, and the other two, called high grades, the mistress perfect and sublime Scottish queen or illustrious Scottish sovereign, are not What satisfaction!

(1) Notebooks, 2nd collection, p. 169, – Quotation from the Freemasonry of Amand-Ncut, t. I, p. 336, 337.

Systematic corruption and androgynous lodges 189

"A venerable master of men's lodges," says Guillemin, "called here the Grand Master." master, and a great mistress, an orator in a Capuchin habit – (this habit has disappeared from modern rites) –, a brother inspector, who is the first supervisor of the men's lodges, a nun inspector, a nun The custodian, a brother, who is the second overseer, are the principal Officials of the adoption lodges. The other officers have the kids. names that the dignitaries of the ordinary lodges, of which they are the double. According to this plan, the ladies never meet alone.

The memo is usually used for androgynous meetings
The meeting place of Freemasons. The decoration remains the same; only the lodge, instead of being divided into East, West, and South and in the North, it is divided into climates: Asia, America, Africa and Europe. In the East, in the part called Asia, there is an ornate canopy a golden fringe, beneath which a throne, where the great master and the great mistress. Before them is an altar, and above of them, a transparent one representing a five-rayed star.

On both sides, North and South, or to the two climates of America and From Africa, there are two rows of stools, where the members of the lodge, the women masons in front and the men masons behind; at their heads, of the On the American side, the sister, a senior inspector, and the brother, the first overseer; and, on the opposite side, the sister in charge with the brother of two the tenth overseer, also having an altar before them. The sister introduced The teacher and the brother who introduced them are at the other end, by the door. European climate, which has changed its name, in new rituals, with i the climate of Asia.

Between the two rows is the lodge's tableau, represented by a drawing about eight feet long by four feet wide; to Europe, which took Asia's place, a sun; opposite it, a moon, Noah's Ark on Mount Ararat, the Tower of Babel; between the arch and the tower, a ladder of five levels.

The lodge is lit by five small censels or five terrines, says the Manuel Guillemin, full of smells; a little salt is also added. symbol of a mystery; two of them are placed on the ground next to the painting, two others also on the ground in front of the inspecting and custodian sisters, and the fifth one on the altar of the grand mistress.

Before the lodge, or in an adjacent room, is the reflection room!
It is draped in black with skulls, bones and tears; at

skull and crossbones; this room should only be lit by a single lamp.
pulcrale.

With the lodge thus arranged, here is how it is opened;

"The grand master strikes five times and says: My dear sisters
Pectress and custodian, engage our dear brothers and sisters, both on the side

m

SECRET SOCIETIES AND THE FAMILY

(from Africa as well as America, to be willing to help us open the
lodge for apprentice masons, performing our duties in groups of five; and when the
Two sisters repeated the same words on each of their lines, the
Grand Master said: To me, my dear brothers and sisters! Then he knocked.
He pressed it five times in his hands, and the whole assembly imitated him and shouted
Five times: "Eva," instead of "Vivat," which was the cry of old. Then the
Grand Master or Grand Mistress addresses one of the officers, to the
"Grand Inspector," Teissier said, "the questions of the catechism of learning"
tie, of which here are the first ones, one from the middle and the last ones, according to
Teissier.

– Sister Grand Inspector, are you an apprentice mason?

– R. I believe it, Grand Mistress.

•– D. Why do you say: I believe it?

– R. It is because it is human prudence to doubt everything, and that a
The apprentice is unsure of anything.

– D. How were you introduced into Lodge 7?

– R. With five blows, and blindfolded...

– D. What do you call those who are not Freemasons? 7

– R. Profanes.

– D. What is the duty of masons, both male and female?

– R. To listen, obey, work, and remain silent about all the mysteries of
Vordre.

Meanwhile, the sister who is to be received resumes reading the Manual
Guillemin, is brought into the darkroom. The oratorical brother who

she went in, then gave him a pathetic speech about virtue and charity
te (1), and leaves her to her thoughts. After a few minutes, he knocks five
knocks on the door of the lodge; the sister who introduced him answers from outside
by five others; a small investigation is carried out on the recipient; and, on
The answer, given by a show of hands, was that no one objected to its acceptance.
The speaker ties her hands with a tin chain, and she is in
introduced. The grand master questions him, he orders that he be made to do
twice around the five terrines, and strikes five times during which
They unblind him so that he could only see the masons who had
Having moved to the front rank, the sword was drawn and crossed in an arched shape; then,
about her surprise at encountering only men, where she imagined
He was about to find women, he pointed out to her the extreme imprudence of it.
that she committed by exposing herself in this way, alone and without support, in a
a society whose composition and customs she is unaware of, and where her modesty
could be in danger; then, after some platitudes about virtue, following

(!) Kntendues, no doubt, as Master Glavel says, of those of the knights and
nymphs of the rose (V. Liv. II, Chap. IV), that is to say in a very strict sense
restricted and circumscribed within the narrowest limits.

SYSTEMATIC CORRUPTION AND ANDROGYNE LODGES

The friendship between brothers and sisters, on the necessity of rising above the
prejudices and to flee artifice and lies, he asks her if she per
insists on the desire to be initiated and to be a strong and courageous woman
geuse.

She must answer: Yes, continues Manuel Guillemin, and then the
Grand Master said: My dear brothers and sisters, let us open the door to him
virtue – (she had been outside until then) – and untie his chains; he
"One must be free to enter our temples." Then, addressing the
Recipient: Come to me, Madam, as you pass through this arch of
iron and steel." And led by the F.*. inspector, she comes, begins to
kneeling before the altar of the Grand Master and Grand Mistress, and pro
The nuncio, together with the grand master, has the following obligation:

"In the presence of the great architect of the universe, who is God, and of
Before this august assembly, I solemnly promise and swear to
to keep and faithfully retain in my heart the secrets of the masons and
of Freemasonry which will be entrusted to me, under penalty of being dishonored
hated and despised, and moreover, struck by the sword of the exterminating angel;
To guarantee this for me, may a portion of the divine spirit descend into
my heart, to enlighten it, to purify it, and to guide me along the paths of
virtue. So be it (i) I »

"The obligation thus assumed, the grand master takes up the new prose
Lyte and led her to his right, saying to her: Madam, come and receive
the sure signs of our esteem. We have signs, a pa
role and a touch which we have agreed upon between us

"Sign of order: Both hands placed one on top of the other, the right hand covering to the left and falling onto the apron.

"c. Character sign: Placing the first two fingers on one's mouth" with the left hand, thumb under the chin, as if to express the silence.

"In response, take hold of your left ear with your thumb and the little finger of the right hand, the rest of the hand extended on the cheek.

"Touching: reciprocally advancing the open right hand, the Bring your fingers together and place your hands one on top of the other from the inside.

Password: Eva, – in Hebrew Ilavah, life. – This is, according to the Bible, the name of the common mother of humankind.

"Sacred word: feix, feax, which is interpreted as: Academy or school" of virtue.

"I am currently going to," the grandmaster continued, according to Guillemín, You change the name from lady to sister, giving yourself the A kiss of peace. – The venerable man kisses the sister five times, most respectfully.

(1) Lo Manuel Guillemín puts soul & the place of heart, and ends with God mi either in aid, which Ragon makes disappear, as well as the exterminating angel.

192 SECRET SOCIETIES AND THE FAMILY

killerly. – Heaven grant that you never forget any of your duties 1 that such a sweet name imposes on you; go, my dear sister, and make yourself re- to know the sisters, inspector and custodian, by returning to them the si gnes, the word, and the touch that I have given you; then you will come back to me.

"The new initiate obeyed, and, when she returned, the Venerable presents him with an apron, a pair of white leather gloves, and which the sister in charge adds a pair of men's gloves, according to the Manuel Rngon, for our part, given only to a proven man, she said, worthy "By your name and by yours, a Freemason therefore."

Once received, it is placed at the top of the America, near the altar. to hear the instruction that the grand master is making in his favor (1).

The lodge ceremonies for adoption, the receptions for each grade, are always followed by a banquet and a ball. There, in freedom At these gatherings, songs are sung that reveal themselves better and what Masonic brotherhood does with morality women.

Here is one of those hymns:

1. Dear sisters, must we commit a crime against you?
The first cult offered to beauty?

A pure breath produces and animates man.

He believes he sees divinity in you.

Dear sisters, could the man have done it without crime?
To be insensitive to the feet of beauty?

2. Dear sisters, in this pious homage
All of Adam's sons were fervent;

Through them this cult has been passed down from age to age.

They gave him their most charming moments.

Dear sisters, in this pious homage
We pride ourselves, like them, on being ardent.

3. Dear sisters, throughout all nature
They wanted to erect altars for you;

Among humans, deprived of art and culture.

You receive natural tributes.

Dear sisters, throughout all nature

Who better than us can praise your altars?

(1) Manual for Freemasons or True Freemasonry of Adoption, by a chèn-

Valier of all Masonic orders, Guilletnaiu do St-Viclor, 1787, p. 21, 33.

Tciftsior, General Manual, pp. 243, 254. – Clavcl, Picturesque History, pp. 33, 115,
**- Uagon, Complete Manual of Adoption Masonry, p. 16 et seq.

SYSTEMATIC CORRUPTION AND ANDROGYNOUS LOCATIONS 195

4. Dear sisters, indeed! Olympus murmurs about it.

Why, dear Eve, were you so attractive?

Ah! Our father in heaven would have been an insult

Dear sisters, if Olympus whispers of it.

To appease him, let's show him your charms.

5. Dear sisters, since the deed is done,

To drink it better, let us surrender ourselves to Bacchus.

And if it is interpreted as evil again.

We might say that any mistake is pleasing to you.

Dear sisters, our excuse is perfect.

By your side, how sweet it is to love and drink!

Thus the original fall, the cause of all calamities of world, ridiculed by the grossest impiety, travels tied by the license in the work of the flesh, although this work was commanded by God himself to the spouses from their creation for the multiplication and preservation of the human species, but praised and encouraged as promiscuity, and drowned in the ivresse by the most shameless libertinage: that is one of the hymns of Masonic temples and one of the signs of the respect shown there to religion. And so that no one might imagine, by the date of the Manual from which it is derived, that this supposed hymn was only suitable for lodges of that time, here is the one that F.*. Ragon inserted in his Complete Manual of Adoption Lodges, the last of all that has been published. It serves as an explanation and to the holy word feix feax y as he calls it, and the password is Eva.

We are told about England

All his vocabulary

He shut himself away in Goddam;

But in Freemasonry

■#

One word has more magic,

Who wouldn't love this word? 1

Eva, Eva, Eva, Eva! (Mr).

A true mason will not be

Never deaf to that word.

Happy is the faithful mason

Who can dedicate their zeal

But even happier

194

SECRET SOCIETIES AND THE FAMILY

When from a sister he adores
The tender look told him:

Eva, etc.

Unaware of our language,

Mondor, in his declining years,
Marry a younger sister.

The poor little woman,

Whoever believes him to be a mason at heart,
No matter how fervently you say it:

Eva, Eva, Eva, Eva, (6w).
An old profane is and will be
Still deaf to that word.

Masonic impiety becomes even more pronounced in the reception
to the following ranks:

At the reception area for the women there is a room for reflection, like
for the first one; only on the table, instead of a skull, there is
will have a skeleton or its representation. The recipient is alone in it.
core with the speaker who urges him to submit to all the trials that one
will demand of her. He makes her remove all the diamonds or jewelry she can
to have, and asks her for her left garter; and, after receiving it, he
blindfolds him and ushers him into the lodge with the usual formalities.

The lodge itself is decorated as in the apprentice degree;
only placed on the altar of the grand master a small trough and a
trowel in; a little flour diluted in
water.

In addition, there is a copper stove at the bottom of the lodge, on the
where a terrine full of lit spirits-of-wine is placed, and, while waiting
The sister who is to be received, the grand master asks several questions
on the catechism to one of the first officers.

- Give me an apple and you can judge for yourself.
- How did you become a companion?
- By a fruit and a ligament.
- What does the fruit mean?
- The knowledge of good and evil.
- How, through a fruit?
- By letting myself be bitten without touching the seed.

Why are the companions forbidden to eat the apple?

- Because they contain the seed of the forbidden fruit.

SYSTEMATIC CORRUPTION AND ANDROGYNOUS LODGES 195

- What does this fruit represent?
- The gentleness of character of the true mason.
- What does the ligament represent?
- The union of brotherhood.
- What is the condition of a female mason?
- To be happy, the destiny for which we were created •
- How does one achieve this happiness?
- With the help of the middle tree.
- What does this tree mean?
- Freemasonry, which makes us aware of the evil we have done, and the good that remains for us to do, by practicing the virtues that we are taught sign in our lodges; that is why we call them the temple of the virtue.
- Where was that tree planted?
- In the Garden of Eden.

The temple, or the state of innocence of which the temple is the symbol?

– By Noah's Ark.

– How did Noah build this ark?

– By order and according to the plans that the great architect gave me and whose morality must serve as a rule for Freemasons, in order to protect themselves from widespread corruption.

– What shape was this arch?

– It had three floors (or three levels).

– What kind of wood was she made of?

– Of cedar, an incorruptible wood, which symbolizes the true mason, who must be virtuous for the sole pleasure of being so, and place oneself above prejudice and slander.

– What shape were the planks?

They were all equal and perfectly flat, which demonstrates to us Perfect equality that must reign among us.

– How was the ark lit?

– Through a single window located at the top of the 3rd floor....

As soon as the applicant entered, the introducer had her seated. between the two officers and had the venerable informed that the sister who desires Ascending to the second degree of Freemasonry is present, and that, as proof In her submission to whatever would be demanded of her, she handed over her jewelry. and her garter. The orator carries them to the altar. Immediately the great The master stands up and says to the recipient; "My dear sister, it is with a It is with extreme pleasure that I see your zeal in wanting to achieve knowledge. knowledge of our mysteries; however, although you confirm to us increasingly convinced of the high opinion we had of you, I

190

SECRET SOCIETIES AND THE FAMILY

I believe Eneoro is obliged to promise you not to rush into anything. Know that, if If you were to commit a single weakness, we would no longer be allowed to "To receive you among us. See if you want to be received at this price."

go around the board twice, which represents the four parts of the world, like the previous one, and moreover Noah's Ark on the moon tagne, and to put it through the trial by fire. The two rounds finished, The inspector brings the aspirant close to the flame produced by the spirit of... wine; but no sooner had she felt its warmth than the venerable man said: "That's enough, my brother, we must be content with his submission." sion." Then, addressing her:

"Come, my dear sister, fear nothing; remember that the Good faith is sacred among Freemasons; the blindfold you have on the eyes assure us of yours and represent the state of innocence in which our first fathers lived, blindly trusting in the promises of the Creator. Continue, my dear sister, to submit to everything; You only have one more test to pass to enter our sanctuary, and, although it is terrible, it is not above the courageous virtue. We will lead you to a place of delights, where you will finally convince us of the esteem we owe to make of your friendship. Go, my dear sister; may wisdom and Prudence will guide you in all that remains for you to do, and will guide you. "Come towards me with unmistakable signs of your innocence."

In a small room, the entrance to which must open into the lodge, or into a corner deliberately chosen, but kept hidden, forms a kind of garden with tree branches, cut and green, or other greenery. At In the center, a small altar surrounded by a tapestry of greenery is used. adorned all around with paintings of various kinds, and, among other things, the middle one representing Adam and Eve in the Garden of Eden; of In front of them, on the ground, a tree made of artificial or natural branches is placed. real, if one can, with an imitated snake, climbing around this tree, with a head fitted with its stinger, which must have an elastic movement tick. Several api apples are attached to this tree; and it must be at hand height and placed so as not to hide the objects which are on the altar.

The venerable brother's speech finished, the inspector brother led the requisition he settles into this earthly paradise, and leaves her to her reflections. As soon as he left, someone, appointed for this purpose, gave him a pom-pom He persuades her that she must eat it to be accepted, that it is Therein lies the mark of obedience demanded of her... But she has barely started biting into the apple, when thunder was heard and the hail; then, the curtain separating this place from the box is drawn, the instigator The man slips away skillfully, and the speaker, who is standing nearby, advances to

SYSTEMATIC CORRUPTION AND ANDROGYNOUS RESORTS 197

without rushing, he stops the recipient's arm, unties her headband and shouts at her: "Wretched woman, what have you done? Is this how you Do you practice the lessons of wisdom that have been given to you?... What! disregarding the promises made to you by the grand master to reward you

(He shows him the snake whose head is being moved), which has no other
But that of corrupting your innocence! What reward for...
"What can you expect from such weakness?... " And, having led her to
In the middle of the box, he hands it to the inspector, and goes to
ter to the great master the bitten apple.

The venerable man receives it and says to the recipient: "I see too much,
Madam, the little account you have taken of my advice; but,
Not to mention the neglect of your duties, know the excess of misfortunes.
that your carelessness has caused." The sister is turned back to the side
from the transparency above which she must read these words: The crime has
innocence was defeated. The grandmaster then said: What should I do, my brothers?
"Res?" And the inspector replies: "Consult your wisdom and follow our laws."
Venerable: I hear you; then, addressing the aspirant: Madam,
It is with extreme pain that we have seen your mistake. But,
However great it may be, indulgence, which forms the basis of our society,
does not permit me to reproach you further; and, to make you
to fully know the character of true Freemasons, convinced, as
They are, weaknesses of humanity, know that all brothers
and sisters present here forgive you, and I first and foremost, on condition
tion that you were about to take, before us and on this altar, an oath
authentic to never employ any other revenge against those that
You know who is guilty; do you want to, Madam?

The recipient answered yes, to the applause of everyone
the brothers and sisters, is led to the altar by five steps, beginning
with her right foot, where, kneeling, she pronounces with the venerable, the obli-
the following gation:

I swear and pledge, in the presence of this respectable assembly and
under the penalties imposed on me by my previous obligation, never
I will not reveal the journeyman's secret to any apprentice. I promise not to
It's best not to eat apple seeds, since they contain the fruit's germ.
forbidden; in addition to keeping on me tonight the garter of the order,
and not to reveal its mysteries to the uninitiated. I promise all
"These things, at the risk of incurring the indignation of my brothers and sisters."

The venerable, after this oath, raises the recipient, and taking
his trowel, the end of which he had dipped in the sacred trough, he gave it to him
He passed it five times over his lips, and said to him: "This is the seal of discretion
tion that I apply to you; you will soon learn the moral that it
contains. Take this fruit again; it is the symbol of a great mystery and of

198 SECRET SOCIETIES AND THE FAMILY

our order and our religion. Also receive this garter as
being the emblem of perfect friendship (1).

That would be a very stupid joke, full of contradictions and

fundamental tenets of our faith, and disgusting ambiguities of immorality for any honest woman who has the Manichean definition of Freemasonry.

What could be more unhealthy, indeed, than all these symbols with a double meaning? What a meaning! What is this perfect friendship which has as its symbol a garter, requested by a venerable man on behalf of all the men whom he presides over, a woman's garter, which receives in exchange, on behalf of all these men, another garter with which she must sleep with the first night. The communism of Saint-Simon was more forthright about it.

The oath is no longer merely impious, but of the utmost imperiousness. Morality, destroyer of marriage and family. It is so same as the explanation given for the password: Lamma Sabactani> which means: "Lord, I have only sinned because you have..." "Vez abandoned."

To blame God for his faults and his greatest crimes himself, fatalism, radical destruction of all morality and all virtue! and the sacred word is Balba, "an anagram of Babel, which signifies confusion, anarchy, nothing is certain anymore.

Here are the verses sung after receiving this grade :

sung to the tune: O Muhammad! Your paradise of women

2

No work in this solitary place (earthly paradise)

Their idleness was not permitted.

They were alone, they were two: what to do?

What angel could have withstood so many obstacles?

Oh my friends, let us move on to our mother

A movement of curiosity.

3

Eve, upon seeing the light, received

All the treasures that make up beauty;

(1) Manual of the Freemason, Compagnoaago, p. 39 et seq. – Manual général, 22nd grade, company, p. 255 et seq.

When you're beautiful and have everything going for you."

It is but one step to divinity.

Oh my friends, let us move on to our mother
A movement of curiosity.

4

This sweet sin, this hereditary crime,

Which cost his posterity dearly,

Ever since a devil taught the earth about it,

It is among us, so often repeated!

Oh my friends, let us move on to our mother
A movement of curiosity.

The rank of mistress, entirely filled with symbols drawn from the an
Old Testament, truncated in such a way as to mislead regarding their
scope, will be promptly analyzed taking into account only this
which is the core of it:

The recipient is brought up first, without her noticing.
ve, by a slightly inclined plank, on a small tower one
foot; when she arrived there, they abruptly unbandaged her eyes,
by having her placed opposite the grand master; then, she was told that she
is a reckless girl, and the brothers, taking her under their arms, lower her down
of this tower and have him read the inscription: Tower of Babel, monument
the pride; and, on the order of the venerable, they made him remove his *
They tied him up to humiliate him, and made him take five steps barefoot on the carpet,
from right to left alternately, so that on the fifth she
may find herself at the foot of the altar, before which, on her knees, she does
her oath as mistress, which differs little from that of an apprentice; after
which is why she is taken to the mistress's workshop, to complete, through the work
that she will perfect, to show that she deserves the august rank
that she requests.

Upon her arrival, the speaker who was waiting for her and who had prepared her, as in
the other ranks, alone with her in the chamber of reflection, who
He blindfolded him, etc., is to his left, and the inspector brother is to his
right. The latter takes a pair of scissors and makes his sister hold them in her hand
left; then, giving him a hammer in his right hand, made him strike
four knocks on the corners of a painted tin box that had been placed there
one-fifth on a workbench, then one-fifth on a spring which is at

keep it inside and showing the recipient the flaming heart that is at
"Well," he said to her, "my dear sister, this is the heart that your work has produced."
Then, taking the box, he carries it to the venerable, who congratulates the sister

200 SECRET SOCIETIES AND THE FAMILY

of her work. So we move her up a five-level scale,
lying on the ground on the painting, still representing the four parts
of the world, with six lights on the America side and seven on the side of
Africa, and the inspector, leading the sister by the hand, makes her put
successively place both feet on each rung, and when she is
On the fifth, the inspecting brother announces to the venerable that the reci-
Piendaire has reached the pinnacle of bliss.

The grand master, then taking the sister by the hand, decorated her with
jewel of the grade or of the trowel, which is the symbol, says the manual, of a
courageous soul and master of herself; he embraces her five or three
times respectfully, according to the various manuals, as with the others
ranks. He then gives him the mark of distinction, which consists of representing
In front of you, with your hand, is the five-rung ladder, called a ladder
of Jacob, and, in response, to place his hand on his face, the little
finger on the mouth, ring finger or second finger under the nose, middle finger or third
the eye, the 4th on the temple and the thumb on the ear, which gives the signs
of the other grades, by demonstrating the five senses. Then comes the touch
ment, which is done by presenting the index finger and the other finger to each other
with the right hand, place them one on top of the other; then press
alternately place the right thumb on the joints, near the nail, which gives
the sacred number five.

The password is Babel again, or Eva, according to Teis- manuals.
sier or Ragon. The sacred word is Havoth-Jair, which is interpreted as: Vécla-
Aunt, the light of truth has opened my eyes.

The explanation of the number five gives rise to further developments
licentious things, as can be judged from the following hymn
published by Brother Guillemain:

1

The number five is in these places
The number we prefer;

Yes, my sisters, he offers to our eyes
A very expensive lesson:

He said in this divine temple
Where candor unites us:
Like the five fingers of the hand

2

We have tried to consult with each other
In this situation;

SYSTEMATIC CORRUPTION AND ANDROGYNOUS LOCATIONS 201

We try in vain to charm you,

The five senses of nature.

The sense of sight has so many charms
For whomever sets yours,

That we could, in these climates.

Forget the other four.

3

They exchange a kiss five times;

This point troubles me:

I don't know how to place them;

Please instruct me.

One on each cheek, that's two.

If I am to believe my Baroness;

Two others will search for the eyes.

Where to place the fifth one?

But let us now come to the fourth degree of Adoption Freemasonry,
that of the perfect mistress.

The lodge of this grade presents first, on each side of the altar
From the great master, two columns, one illuminated, the other obscure: this is
the proclamation of the great Manichean dogma, of the two principles, the good
and the bad, and which forms like the entrance to all Masonic lodges
niqués. There must also be an altar, of fire which is the quintessence unic
Verselle, the god of the masons also called Pan, and whose true representation
sensation, or the main manifestation, was among the Manicheans the
The sun and the moon, both always depicted in the lodges.
of men, or of women. On this altar there is also a box, at the bottom

roughly which, according to Ragon, serve as the foundation for Gnosis, another a kind of Manichaeism, which means wisdom, whose name keeps recurring often in the lodges. Here again, the brothers and sisters each wear in hand a stick or reed, in memory of the reeds that served rent to give death to Matins, and while standing they hold them Having risen, the orator, now a eulogist, swings a censer and offers the incense on this altar to the God Pan, while the recipient lends a new oath, still the same in essence. He was given it She then removes the chain with which she had initially been bound, as a sign of her freedom whole. They make her read the sacred words on the box, which mean: truth, liberty, zeal and prudence, and, after having decorated her with a double garter blue, on which one reads: Virtue unites us, heaven rewards us, we he had a small bird set free as a symbol of his own freedom. captive under an overturned vase, which she did not discover during her ordeal

202

SECRET SOCIETIES AND THE FAMILY

and which she is now discovering on the orders of the president, who is addressing her these words: "Lift this vessel, my dear sister, and enjoy pure pleasure that every virtuous soul should feel when making others happy. You You see that freedom is a good that the Creator of the universe has made common to all beings; that no one can be deprived of it without to commit an extreme injustice, and for the strong to enslave the weak is unworthy of human society.

The catechism of the degree adds, among other things, that one must By lodge, we mean an assembly of virtuous people who, above pride and prejudice, they know no distinction between them (mother, father, son and daughter), and practice In silence, the natural law, the law of nature or of inclinations, as they explain; and finally, the moral of the password Âbara, or the house of passage, is that "the earth is for us a a place of passage, where the spirit that animates us must earn, by the victory he will win over the matter, to return to the "From the bosom of God, from whom he emanated."

As for the final degree of Adoption Freemasonry, that of Sublime Scottish sovereign, it's a political rank; one does not It is found only in the Manual or tiler of all the rites of Mr. Willaume, the most complete, says the interpreter of the Grand-Orient. The sister receiving the award represents Judith. The sign of This rank consists of placing the left hand on the head, and grasping it by the hair and, with the right hand, make the simulacrum of To cut the throat. The jewel is a small sword or dagger, suspended with a green rosette at the bottom of a mottled scarlet Scottish cord,

are embroidered in silver five five-pointed stars. The word of Recognition is: The valley of Bethany is known to me; the Master words are Sigé and Alêlhé, silence and truth, and the Working time is from the onset of night until the appearance of day (1).

A Florence newspaper, La Vera buona novella, gave the

(i) Freemasonry of adoption, b* grand elect, sublime Scottish or illustrious sovereign Scottish, p. 429 et seq.— In the Tiler of Scottishness, where the passages of the The initiation course is attributed to Master Ragon, or reads page 218: "In the chosen one The recipient, Judith, must, armed with a dagger, bring to the autopartisan "A head, seemingly recently separated from its body." We observe at this subject quo the ritual entitled the Freemasonry of adoption not limited to five gr Some, but he has ten, the last of whom is Princess of Constancy. Others manuals carry them up to fifteen degrees.

SYSTEMATIC CORRUPTION AND ANDROGYNOUS LODGES \$03

speech that the grand master gives to the perfect mistress before to receive her at this higher rank and after having made her swear to to faithfully hold in his heart the secrets of the Freemasons and of Freemasonry, under penalty of being cut to pieces by the sword of the exterminating angel. Here is this speech, reproduced Correspondence from Rome, no. 181:

"My dear, the errors, superstitions, and prejudices that you perhaps you still kept it in some corner of your brain, are dispelled now that we have initiated you into the secrets of the symposium the principles of Freemasonry, and that the light of truth has shone upon your pupils. A difficult, but sublime task now lies before you. your first duty will be to turn the people against the Kings and against priests: at the café, at the theatre, at parties, work* I am committed to this sacred intention. I have only one secret left to share. to reveal it to you and we will speak of it in hushed tones, for the time is not yet right still needed to manifest it to the secular world. The monarchical authority that, which we pretend to be so fond of, must one day fall under our blows, and that day is not far off. In the meantime, we pet her for to arrive, without hindrance, at the final completion of our sacred mission, which "This is the annihilation of all monarchy. Rise up!"

Adoption Freemasonry is flourishing more than ever, and for him to gradually pave the way, the Parisian lodges imagined, in In recent years, what they call Masonic attire * white nerie, that is to say, meetings where laypeople are admitted and where the brothers can bring the women of their family without subjecting them to initiation.

These meetings are naturally quite decent; they will serve

to plant a few ideas in the minds of their most listened-to audience weak, to gradually remove them from clerical influences.

Let us judge by the hypocritical speeches delivered by the brothers Barré and Teissier to the ladies invited to Masonic evenings niques:

"Let me hope," said one of them, "that from now on you will become You will command our most powerful auxiliaries, you who are called upon to lead the consciousnesses at the beginning of life. You will not allow it now. that you know us and that you can appreciate the sublimity of principles which we defend and promote, you do not You will not allow these young beings, whose education is entrusted to you, be exposed to the dangers of an education that would corrupt their hearts and

204 SECRET SOCIETIES AND THE FAMILY

their intelligence. Nor will you allow any of these dear ones little children are kept in ignorance by those who exploit them. their profit.

"Women's education is improving day by day," he told them. the other, after a thousand calumnies against the Catholic clergy, and, as that light will dawn in her mind, she will seek to penetrate further before, in what is still only a mystery to her, and will detach herself thus beliefs instilled in one's early years (1).

This is a plan that has been followed everywhere, together.

At the general assembly of the Italian symbolic lodges, held In Milan in February 1877, it was decided: 1° the founding of a newspaper weekly, Famiglia and Scuola, intended to dispel the prejudices of families and to make them adopt the principles of the Freemasonry; 2° the establishment of Sunday circles in substituted form. tuition of those supported by the priests. But the lodges do not have for this renounced the corruption of morals, which Weishaupt and Ca-Gliostro erected as means of propaganda, and their members are the propagators of the Malthusian league (see attached document C). 1

There are still girls' associations in our major cities lost, who make debauchery a political and anti-religious: a golden serpent worn around the neck serves as their symbol of recognition. The shameful prestige of spiritualism also plays a role. their role in these depths of impiety, which reproduce our scenes from the medieval witches' sabbath are reminiscent of the days.

It is not only to the chastity of women that Ma-Stupidity attacks. It is still a feeling that survives in many men to the ruin of beliefs, and who, like a

The torch of faith. This feeling is the memory of parents dead and buried in the blessed cemetery of the Christians, that is the worship paid to their remains on these solemn anniversaries where the Church's great prayer comes to move even the most hearts cold.

Well! Freemasonry wants to eradicate this cult of the dead. by destroying the Christian cemetery, by reviving pagan practices of the cremation of bodies. Everywhere, in Germany, in England, in the United States, in France, in Italy (2), the most

(1) Le Monde maçonnique, March 1876.

(2) See La Chaine d'union, year 1878, p. 20. See also in the same journal, 1878. p. Ui, analysis of a conference held at the L.*. V Etoile-Polaire, in Paris, speaks

Masonic legislation, etc. 205

advanced ones are propagating a movement in this direction: the most im-Magpies set the example, and where they are the masters, like in some German cities, they have already established cremation ovens.

III. – Masonic legislation. – Civil marriage.
– Divorce. – State education.

In all countries, has Freemasonry barely become established? government or legislative body, that its first operation is the abolition of religious marriage and the creation of civil marriage, as a transition to the state of nature, in all Protestant countries first in the United States, then in France, Italy, Austria, etc.

We have seen that the establishment of civil marriage was a goals that the Chilean Grand Lodge had set for itself, barely established blie (Introduction).

Divorce is the second step.

Its first proponents in France were Voltaire and d'Alembert. Helvétius and Rouillé d'Orfeuil advocated it, and one of the pre-The first works of the Constituent Assembly, in 1790, were of the to establish, and the Convention merely continued its work when She proclaimed the equality of natural children and bastards.

This is how Cambacérès expressed himself on this occasion, the future archchancellor of Napoleon, and the imperial grand master of Freemasonry.

"There is one law superior to all others, the law of nature; It is she who provides for the individuals in our care (the children). natural) all the rights that people seek to take from them. These rights have were made the day the nation declared it wanted to be free, the day where its first representatives drafted this memorable charter, mo- eternal law of the rights of men and citizens.

"As for the authority of customs, which some have tried to present as the result of the general will, would it be necessary to say that they were the work of those whom a multitude of abuses had separated from society society and that they would only serve to consecrate feudal usurpations?

Fr. Morin, municipal councilor, in favor of cremation; in the Masonic World nique, 1879, p. 292, conference in the same vein, the Mutual School lodge.

206 SECRET SOCIETIES AND THE FAMILY

"But will illegitimate children be treated the same as children born to lawful parents?" Free sounds? If I only had to present my personal opinion to you... In my opinion, I would say: All children, without distinction, have the right to to succeed those who gave them existence; the established differences between them are the effect of pride and superstition; they are ignominious. deceitful and contrary to justice.

"However, it was thought that social conventions did not allow it" not to include in the provision the children born to those who were already bound by commitments. With regard to others, we We would have been contradicting ourselves if we had not recognized that their rights should be the same as those granted to legitimate children; but by enshrining this indisputable principle, we we felt it should undergo some specific modifications by the current state of society and by the sudden transition of legislation vicious to better legislation (1). »

Let us not forget those last words. They reveal everything. the core of Masonic thought. The complete abolition of the fa- a thousand that the Russian nihilists pursue (Book II, Chapter XV, § I), is merely its realization. It is this thought that inspires Messrs. Naquet and Accolas, when they advocate free union; it is she wanted to apply, during the reign of the Commune, Paris, Citizen Gratien, when he said at a council meeting central to the City Hall regarding education:

"Family is the obstacle; it must be destroyed if Von wants to succeed." to give everyone an equal and revolutionary education; since we ab Let's smooth out heredity; the child is no longer the inheritance of the father and mother part of the State (2).

Divorce, marriage without God, the assimilation of bastards to

Often, their deceived propagators are unaware of the problem.

France's Catholic sentiment led to the abolition of divorce in 1816, and it is on this single point that the Revolution retreated, as Mr. de Bonald said so. But every time an Assembly where the majority of togas come to power, they make an attempt to restore it. That's what we saw in 1831, when the Chamber of deputies adopted a bill to that effect, which failed only before the House of Peers; that's what the House is also preparing for us current in 1880.

(1) Choice of reports etc., t. XIII, p. 363, S5i.

(2) Quoted by Maxime du Camp, The Convulsions of the Party,

Masonic legislation, etc. \$07

Not only are the authors of these proposals frank-Freemasons, but the lodges themselves, as a body, dear they are trying to prepare public opinion in this direction.

Thus, in Masonic marriage, introduced from a certain point several years in the lodges to replace, after the civil marriage, religious marriage, or rather the sacrament of the Church, the following dialogue, reported by Master Ragon, is pledge between the Worshipful Master and the Senior Warden, opposite the new spouses:

"-What do you think," the venerable man asked, "of the indissolubility of the marriage ?

"- That it is contrary to the laws of nature and reason: to the laws of nature, because social conventions have often united beings that nature had separated by antipathies that only reveal themselves through marriage; according to the laws of reason, because indissolubility makes a law of love and claims to enslave the most capricious and the most in voluntary expression of feelings.

"- And what should the corrective be?"

"- Divorce; it is part of our customs until it is in our laws and become legal.

It was therefore to flatter the lodges that, in his Napoleonic ideas Leoneese, Louis-Napoleon Bonaparte counted among his grievances against the governments that preceded it, that of not having reinstated the divorce.

As for paternal authority, we have seen how philosophers

fatherhood.

The Freemason Orator, in his speeches at the Trino Lodge* sophists, were merely drawing the logical consequences from their premises misses, when he said:

"The family, which is undoubtedly the primary type of society" and of the government, is in itself democratic in essence.

"Indeed, the supporters of absolute power think in vain," they say. relying on paternal power, to infer that the authority of the The father of a family is the image of the Monarchy, and that, consequently, The Monarchy is by natural right, and, by extension, by divine right. Locke and other philosophers have sufficiently refuted this system, which is merely specious.

"By the law of nature, the father is more to his children than the children are to him." they do not belong to him.

208 SECRET SOCIETIES AND THE FAMILY

"A father is only master of his children as long as they are unable to govern themselves (a Christian father is never the absolute master of his children; he has duties to fulfill towards them that God's law imposes on him, as they themselves must fulfill the their); after this time, father and children return to the common law and become equal and independent again. They still have a obligation of recognition, but it is still true that recognition Sance is a movement of the heart, which suffers no constraint and cannot be demanded.

"Recognition is much less a strict duty than a desire" optional. The son, having reached manhood, still owes respect to the au the author of his days, but he is released from the duty of obedience towards him. session (1).

Thus, the children owe nothing more to their fathers and their mothers, the elderly, the infirm; they owe them nothing, not even the recognition; they are fully independent of them, their equals even, as soon as they can do without them. And who among them will be the judge, if not cux-mcmcs?

It's an idea very often mentioned in the lodges, that all By this title alone, a Freemason undertakes the obligation to raise his children in Masonic principles.

Or instill it by making a kind of i- for the sons of masons initiation which replaces baptism and by which the son of the free-mason, called a wolf cub or louveteau, becomes the adopted child

breast (2).

The children of Freemasons belong to the lodge more than to
Their parents belong to the State in the same way, on the day when,
in accordance with its spirit, power being in the hands of the initiated,
The state itself is a vast lodge. An eminent Freemason,
Doesn't Bluntschli propose to subordinate the exercise of
political rights to a civic sacrament, modeled on the confirmation
religious instruction, which would be given only to those who...

(1) The Freemason Orator or Selection of speeches delivered on the occasion of the solemn
the Freemasonry unit*, relating to dogma, the history of the order and morality
signed in his workshops, by the author of the Masonic Manual, Willaume, p. 456,461.

(2) < Lo louveteau, says Clavel, is a mason's son; this name which is distorted, because
The word "qn'on eu" has lost its etymology, but is of very ancient origin. Those initiated
Isis wore, even in public, a mask in the shape of a jackal's or wolf's head
golden; also, people used to say of an Isiado: He's a jackal or he's a wolf. The son of a
The initiate was called a young wolf, a wolf cub. » Picturesque History, p. 40.

MASONIC LEGISLATION, ETC. 209

would have received the desired culture from the State, that is to say, initiation
Masonic (1)?

The principle of state education and the university monopoly
Silence is therefore an essentially Masonic principle. Unknown
to all peoples, [except for a few small Greek cities, which grouped
pay within a narrow community the ruling class, this idea
it has only spread since Freemasonry began exercising its
influence on contemporary thought. We will say, in the li-
In the following chapter, V, how, from the end of the 18th century, it
implemented this plan and has continued to pursue it ever since.
where she was able to seize power.

As created by Napoleon in 1808, the Imperial University of
France, with its absolute monopoly, is the type that Freemasonry
seeks to achieve wherever it dominates, whatever the form
of the government. We will see (Book II, Chapter XIII, § 1) the work
that it operates in this way in the United States, despite the traditions of
true freedom of this country. In Spain, it had barely been established
the government of the young King Alfonso XII, amidst appearances
reactionary views made to deceive the simple, which she has
consisting entirely of a state-run higher education system
all religions, contrary to the constitution of this unified country
Catholic message (2).

But revolutionary and Masonic thought, which is fundamentally
of state education, has never been expressed more clearly

1844, in front of a desk in the Chamber of Deputies, a draft of law, which once again enshrined the university monopoly:

"The importance of the question raised is so great, the cause of the Revolution • The French nation, which is the only cause truly dear to my heart, is so clearly committed here, I am putting myself forward this time with the most great zeal, whatever the cost to me.

"As for me," he said a little further on, "I belong to the party of the Revolution." French... We, gentlemen, are here the true guardians of the French Revolution. However, although I would like to be your clerk-

(1) Bluntschli, Politics, trans. by Bædmatten Guillaumein, 1879. See in this order of ideas from numerous quotations from contemporary German authors, in Pachller's work, Der Qcetze der Bumanitæt, chap., Der Slaat dér Huma - nitoet.

(2) See in Le Monde of August 15, 1877, a collective letter from the Spanish bishops gnol?; nrotestant contre le bill establishing ce éducation d'État.

14

210

SECRET SOCIETIES AND THE FAMILY

Honestly, I'll say everything I think, even if it means losing some votes, because that, above all, I want to have the pleasure of saying my entire thought.

"How could the government not have seen that by handing over the University He was betraying the Revolution, from which he emerged, and was betraying himself by betraying its principle? When Napoleon founded the new system In teaching, it is believed that he was preoccupied with only one idea. of despotism and absolute power. I certainly don't want to be part of that. an apostle of freedom: he had another task to fulfill when he is His aim was to create a homogeneous society; he demanded an enormous mass me of scholarships, in order to seize control of French youth.

"Napoleon's opinion, true and just for his time, is, under more Several reports, still true today. I believe that's all that's needed. that forty years ago, it was necessary to give the education of youth to a party.

"Teachers are, in a way, the mold into which one is thrown youth. Well! The mold must be in every way similar to the a society for which youth is made.

"When you want to give youth to Catholic priests questions, you will apparently not require that Protestants, Jews, in see their children at home; therefore, teaching will necessarily be required. education for each religion. There will be Catholic instruction, a Protestant education, a Jewish education; you will make me So, the pre-1989 society, where, instead of the French, there were Bours misfortunes, Provençals, Bretons, Flemings, nobles, bourgeois. The French Revolution came to break down this difference, to form a single nation, having the same spirit, the same rights, the same my duties. His masterpiece is unity in all things. You have unity in matters of administration, justice, and finance; you need it In the field of education. The University, do you know what it really is? "This is unity in education (1)."

With great skill in form, this is the program communists, who are demanding compulsory education for young people schooling in public schools, with communal meals, of the fa- lesson to arrive at 1 1 equalization of nature (2), this insane dream of Envy, that ultimate expression of the Masonic ideal.

(1) Universe of June 17, 1844.

(?) V. Malon, Exposition des écoles socialistes françaises, Paris, 1872, p. II and 17.

CHAPTER FIVE

DESTRUCTIVE SECRET SOCIETIES OF CIVIL AND POLITICAL SOCIETY

I. – Masonic doctrine and social order.

Secret societies, by denying God or by distorting his name essential tion of being personal, infinite, creative, by destroying any revealed religion to replace it with a supposed equality of nature and the sovereign independence of man overturn all law binding in conscience and thus make existence impossible of civil society.

The doctrines propagated by their authors, insinuated into their rituals, destroy authority from the ground up, which, in all forms my government, is the link of society and that by which it exists. By an inevitable backlash, they destroy the truths. public freedoms, and finally they eliminate the idea of peace sorting, which is an obstacle to the overthrow of established nationalities providentially and to the establishment of the universal Republic saddle, of Vanarchie.

"To erase among men the distinction of rank, of beliefs, of opinions, of homeland,... to make, in short, of all humankind a one and the same family,... that, said Glavel, is the great work that he has undertaken Freemasonry, to which the apprentice, the journeyman, and the master are called upon to combine their efforts"

Here we will analyze the rituals of the main degrees of Freemasonry, the doctrine of its founders; the following book, in

212

SECRET SOCIETIES AND SOCIETY

showing us the secret societies at work and being everywhere the active cause of the Revolution, will complete this demonstration.

Primitive equality, native, primordial freedom, proclaimed by all Masonic writers, we have already proven it to The preceding chapters illustrate the goal of all Masonic degrees. and in all systems. But how can we erase all distinctions? of rank, to restore equality, without eliminating all superiority, all authority, all government, all right to command others, to place themselves above them and impose laws upon them and tributes? How to erase all distinctions of homeland and to make all humankind one single family, without annihilating First, all the governments that keep them separated from each other from others by borders, by the rights of people and laws Are the diverse peoples that make up humankind distinct?

II. – Illuminism and the Saint-Martin system

DESTROYERS OF ALL PRINCIPLES OF AUTHORITY.

The Illuminism and the Saint-Martin system were, we the we shall see (iv. II, chap. 5), the centers where the secret doctrine of the This anti-Christian sect concentrated in the 18th century and... from there it spread to all Masonic lodges.

It is therefore in these systems that we must first look for the the mother of thought of secret societies; it is found there in all its essence. Then we will find it again in the degrees of the Masonic order. ordinary nonsense, shrouded in veils which will be... It's easier to free it if you already have the key.

An antechamber draped in black cloth as its sole decoration, the

A letter, a crown, and a sword: such is the first station of the adept. who will be initiated into the rank of regent or enlightened prince.

There, his hands laden with chains like those of a slave, he is lost in his thoughts, while the one who had just introduced him entered in this place, and provincial, seated alone on a throne in the salon Sin, then, played the following dialogue in his ears:

a – The provincial: – Who brought us this slave?

Illuminism and the Saint-Martin system 213

“– The introducer: – He came of his own accord and knocked on the door. – What does he want? – He seeks freedom and asks to be freed freed from his chains. – Why doesn't he address those who held him? Chained? – Those people refuse to break his chains: they are pulling too hard advantage of his slavery. – Who then reduced him to this state? – Society, government, science, false religion. – And this He wants to shake off the yoke to become a seditious rebel? – No, he wants to unite closely with us, to share our struggles against the constitution government action against moral decay and prostitution fanaticism of religion. He wants, through us, to become powerful, in order to obtain to achieve this great goal. – And who will answer us that after having acquired this He will not abuse his power, nor will he become a tyrant or author. New misfortunes? – We have his heart and his as guarantors reason. Order enlightened him, he learned to know himself, to overcome his past sions. Our superiors have tested it. – That says a lot. }st he Is he truly above prejudice? Will he prioritize the interests of corporations? narrower the general happiness of the universe? – That is what he told us promised. – How many others have promised it and not kept it? (Is it Master of himself? Is he a man capable of resisting temptations? The con Are his personal shocks irrelevant? Ask him to What kind of man is this skeleton before him? Is it a king, a Noble or beggar? – He doesn't know; nature has destroyed everything which foreshadowed the depravity of inequality. All he sees is that this skeleton was that of a man like us. This human character Me is all he cares about. – If that's what he thinks, let him be free at his own risk. Go ahead, ask him why he's resorting to our protection.

All doubts having long since been dispelled by the ranks In previous instances, the introducer and the initiate approach a new room; And no sooner had they opened the doors than a portion of the followers rushed in to stop them.

"Who goes there? Who are you? – He is a slave who has run away from his masters." – No slaves enter here. – He fled to escape slavery; he He asks you for asylum and protection. – But what if his master pursues him? He's safe, the doors are closed. –But what if he were just a traitor?

"They engraved the divine seal on his forehead."

The door then opens; those who were defending it escort the candidate to a third room, where the provincial came to sit on another throne: – "Let him in," he said to new opponents of the interior. Laughing, let's see if he truly bears the seal of liberty... Unhappy man! You are Slave, and you dare to enter the assembly of free men! Do you know What awaits you? You've passed through two doors to get here; you don't

214 THE SECRET SOCRERAS AND THE SOCELE

You will not go unpunished if you desecrate this sanctuary. – That is what he will not "He won't, I guarantee it," replies the introducer; "you taught him to yearn for freedom. So now keep your promise.

"The provincial: –Well, brother, we have put you through many trials. The nobility of your thoughts has made you worthy of us. You have freed yourself true without reservation; it is time to give you this freedom that we have. You looked so lovely; we were your guide the whole time. That you needed to be driven. You see yourself as strong enough to drive yourself. Therefore, be your own guide from now on; be so at your own risk and perils. Be free, that is to say, be a man, and a man who knows how to govern himself. Verner himself, a man who knows his duties and privileges imprescriptible, a man who serves only the universe, who does only that which is useful to the world in general and to humanity. Everything else is Injustice... Be free, independent, and from now on, be free from ourselves... Just remember that free, independent men do not offend. They don't feel for each other, but rather they help and protect each other. mutually... Do you want to make new use of the power that we give you? Let us give? Rely on our word, you will find zeal and protection. If you feel your heart burning with a selfless ardor for your Brothers, oh! get to work, work with us for this information. Fortunate humankind, and your final hour will be blessed... You are a man that the ordeal has shown to be firm and steadfast, always be so, and from now on Govern the oppressed with us; help us to make them virtuous and free.

"O brother, what hope, what a sight, when one day happiness, Love and peace will come to earth! When, with the needs of When perfluxes disappear misery, error, oppression! when each in his place and doing what he can for the happiness of all, each father of family in his quiet cabin will reign supreme I when he who will want to invade these sacred rights will not find asylum in the universe t When idleness is no longer tolerated! When the rabble of the useless With the sciences banned, only what makes man better will be taught. that which brings him closer to his natural state, to his future destiny!... »

Thus fashioned, the newly enlightened prince receives the word of the rank which is redemption, and, in receiving the hat, he hears this force resound.

CROWN (1).

Everyone understands that the redemption in question is the overthrow of all kings and all governments and Proudhon's anarchy, where everyone, sovereign in their own ca-

(1) Ritual of the recent degree. Barruel, vol. III, p. 167. – Bobiano, History of Church, (II, p. 438.

Illuminism and the Saint-Martin system 215

bane and governing himself, lives in complete independence of God, who is denied, and of men who are all but equals.

All the grades of Weishaupt's Illuminism tended towards that; Louis Blanc calls him one of the most profound conspirators who have ever existed:

"By the sheer allure of mystery," he said, "by the sheer power of the association submit to a single will and animate with a single breath thousands of men, taken from every corner of the world, but first in Germany and France; to make these men, by means through a slow and gradual education, entirely new beings emerge; to render obedient, even to the point of delirium, even to death, to invisible leaders and ignored; with such a legion secretly weighing on hearts, enveloping by the sovereigns, to direct, without their knowledge, the governments and lead the Europe to such an extent that all superstition was annihilated, all monarchy overthrown, any privilege of birth declared unjust, the very right of ownership abolished: such was the gigantic plan of the founder of Illuminism (1). »

Saint-Martin, in his famous book of Errors and Truth, develops more coldly and for reasons which, in the system, The theme of atheism in secret societies possesses an invincible force. the need for the radical destruction of all governments:

"The greatest embarrassment," he said, "that politicians have ever experienced" The best way to try to follow the course of nature has been to reconcile all social institutions with the principles of justice and equality that they perceive in themselves. As soon as they were shown that man was free, they believed it was free, made for independence; and therefore they judged that All subjugation was contrary to its true essence. Thus, in the In their view, all government is a vice, and man should not to have no other leader than himself.

"However, this alleged vice of man's dependence and of the authority that subjects them generally remaining under their gaze, they could not resist the curiosity to seek its origin and cause;... They claimed that skill and force had placed authority in the hands of those who commanded men, and that the power under

to subjugate. Hence this invalid right, having no substance, is, com
As we can see, I am prone to wavering and falling successively into all
the hands that will have the strength and talent necessary to seize it.

Others took pleasure in detailing the violent or skillful moves which,
According to them, they presided over the birth of states, here, in that, they did not
The fact is that it presents the same system on a larger scale.

(1) History of the Revolution, vol. II, p. 85.

216 DRYING COMPANIES ST THE COMPANY

"Some believed they could remedy this injustice by establishing all
society based on the common agreement and unanimous will of the individuals who
It comprises them, and each of them, individually unable to bear the
dangerous consequences of the natural freedom and independence of their
similar, were forced to hand over to a single or
of a small number the rights of their state of nature, and to commit themselves to
contribute themselves, by combining their forces, to maintaining the
the authority of those they had chosen as leaders.

"So, since this transfer is voluntary, there are no more injustices," said
do they know, in the authority that emanates from it. Then fixing, by the same
act of association, the powers of the sovereign as well as the privileges of
subjects, these are the fully formed political bodies. This is the opinion that
would seem the most sensible, and the one that would best fulfill the natural idea
that governments want to give us justice.

"In forced association, on the contrary, one only sees the image
of a revolting atrocity, where the subjects are all victims and where the
The tyrant brings to himself all the benefits of society, from which he has
mastered. I will therefore not linger any longer on this
a type of government, although not without precedent; but, not there
Seeing no trace of justice or reason, she cannot reconcile herself
with none of the true principles of man, otherwise one would have to say
that a band of thieves also forms a political body.

"However, it is not enough that we have been presented with the idea of an assa
voluntary association; it is not even enough that one can find, in
the form of governments that would be warned of it, more regulation
ritual that in all those whom violence has brought into being; it is still necessary
carefully examine whether this voluntary association is possible and whether this
the structure is not quite as imaginary as that of the forced association.
It is necessary to examine further whether, in the event that this convention were possible
Therefore, man could legitimately take it upon himself to form it.

"It is based on this review that politicians will be able to judge the
validity of the rights that founded the company; and, if we find them evident
demonstrably defective, we will soon see where they fall short, what are

"It doesn't take long to realize how much

The voluntary association of an entire people is difficult to conceive; for that the wishes were unanimous, the way of considering it would have to be The reasons and conditions of the new commitment were also the same; that is what which has never happened and will never happen.

"Besides the fact that ambition would have to be eliminated from each of the members" To be the leader or to belong to the leadership, one would still need the competition of an infinite number of opinions, which has never been encountered among men My... Further observations would therefore be unnecessary for us

Illuminism and the Saint-Martin system 217

to recognize that a social state, freely formed on the part of its members individuals, is absolutely implausible, and for to admit that there had ever been anything like it.

"c But let us admit the possibility; let us suppose this unanimous agreement of all voices, and that the form as well as the laws, which appear will adhere to the government in question, and have been established by common agreement agreement; it remains to be asked whether man has the right to take a such a commitment, and whether it would be reasonable to rely on those he would have formed.

cc After the knowledge that one had to acquire of man through everything what we have seen about him (his innate freedom stemming from his essence), he is It was easy to foresee that such a right could never be granted to him, and that this act would be null and void...

"Reflecting more carefully on his conduct, he did not recognize- Would it not be possible that he not only exposed himself to being mistaken, but he even directly attacked all the principles of justice, in transferring to other men rights which U cannot legitimately claim how to dispose of it and that it knows to reside essentially in the hand which must do everything for him.

"Voluntary association is therefore not really any fairer nor more sensible than it is practical, since, by this act, it would be necessary that one man should attach to another a right of which he himself has no not ownership, but the right to dispose of oneself, and since, if he transfers a a right he does not have, he makes an absolutely null and void agreement and that neither Neither the chiefs nor the subjects can assert their rights, given that she could not bind Neither one nor the other.

"So, to reiterate everything we have just said, if the association forced association is obviously an atrocity, if voluntary association is impossible and at the same time opposed to justice and reason, where hole*

"If, by his very origin, man was destined to be a leader and to order, as we have clearly established, what an idea of shall we build upon his empire in this first state, and on what Will we apply his authority? Will he be his equals? But, in everything that exists and in everything we can conceive, nothing does not give us an example of such a law. Everything tells us the opposite. that there could be no authority except over inferior beings, and that this The word "authority" necessarily carries with it the idea of supremacy. priority.

"If man had remained in his original state, it is therefore certain that He would never have reigned over men, and political society would not have would never have existed for him.

a When man found himself fallen from this splendor and was

218

SECRET SOCIETIES AND SOCIETY

condemned to the unfortunate condition to which he is now reduced, his The first rights were not abolished; they were only suspended, and it He always retained the power to work and succeed through his efforts. strong enough to restore them to their original value.

a II could therefore, even today, govern as in his origin, and this without having his peers as subjects... But what proof What will be the outcome of this rehabilitation? I refer you to this article for further that I said earlier about the testimonies of a true religion. The The same answer can be used to address the previous objection, because the institution The sacred tradition and the political institution should have only the same goal, the child guides and the same law; therefore, they should always be in the same hand, and, when they separated, they lost sight of each other, Both of them, their true spirit.

The Martinist leader then wonders if, admitting the pos* the possibility of a government such as the one he just represented, Examples can be found on Earth:

"I probably wouldn't be believed," he replied, "if I tried to persuade..." that all established governments conform to the model that one has just seen, because indeed the majority are very far from it Yeah. But I pray my fellow men to be quite convinced that the true Sovereigns, as well as legitimate governments, are not beings imaginary, that there have always been some, that there are some today, that there will always be some, because it is linked to the great work which is not

"But if every man succeeds in his rehabilitation, what
Who will be the leaders? Will not all men be equal; will not be-
Aren't they all kings?

"And just as the kings of the earth do not recognize the others
three kings for their masters; likewise, in the case in question, if all
The men were fully restored to their rights, the masters
and the subjects of men could not be found among men
my, and they would all be sovereign in their empire.

"There is more: their bodies were given to them as punishment for their
First mistake, this body would disappear along with all temporal society; and
their original state, the right of their essence, which could not be abolished, being
complete freedom, absolute independence, would ultimately leave nothing but...
Consequently, the illegitimacy and injustice of any government.

"But, I repeat, it is not in the current state of affairs that the
all men will attain this degree of greatness and perfection which
would make them independent of each other; thus, since this state
disapproval remains if they have always had leaders chosen from among themselves.
We must expect that they will always have some, and that is even indispensable.

Illuminism and the Saint-Martin system 219

sand, until this punishment period is fully completed, b

"Thus kings and governments are a necessary punishment, and
However, they are still illegitimate and unjust, and, for the most part, the effect
of an execrable atrocity.

"It is therefore with confidence that I place my trust in the rehabilitation of a
man in his principle the origin of his authority over his fellow men, that
of its power and all the trappings of political sovereignty.

And above, he expressly removed from this authority the
similar or other men, and this by virtue of the rights of their
nature, of their essence, which could not be abolished.

But what if rehabilitation doesn't exist?

"If the vice was both in the leader, in the administration, and in
the subject – (which necessarily occurs if man has not regained his
first law) –, so you shouldn't ask me what there would be
to be done; for it would no longer be a government, it would be banditry: now
"There are no laws against banditry (1)."

These quotations make it clear that Mr. de Haugwitz could have
to say that reading Saint-Martin's book had given him

The French Revolution, with all its horrors, not only had been resolved from then on, but were still the result of the associations citations and oaths.

The author of the book Errors and Truth adds further:

"This should lead us to assume that most governments were not based on the principle I established above, namely The rehabilitation of sovereigns in their original light is that Almost all political bodies that have existed on earth have passed away. This simple observation hardly allows us to be convinced that they had a real foundation and that the law which had constituted them was the true; for this law of which I speak, by its nature, has a force "Vivacious and invincible, everything she had bound together should be indissoluble."

He gives further examples in the following pages of the illegitimacy of governments, and he summarizes them as follows:

"We will therefore observe here three essential vices, namely: instability, the disparity and hatred, which are clearly evident among governments received, considered in themselves and in their respective relationships (2). »

"So then," Saint-Martin continued, "when men have become accustomed to to view governments as passengers and subject to vicissitudes,

(t) Errors and Truth, by an incoaling philosopher. Edinburgh, 1775. d. 9 e *, ;'js.

(2) Errors and Truth, pp. 301, 313.

220 SECRET SOCIETIES AND SOCIETY

that is because they have placed them on the same level as all human institutions which, having only their whims and their unruly imagination for support, can to waver in their hands and be annihilated by another whim. Nothingness less, and in an intolerable contradiction, they demanded our respect for these kinds of establishments whose obsolescence they themselves acknowledge.

The doctrine is clear; it stands out distinctly in the midst of the contradictions that pepper this philosophical jumble: all the governments that exist or have existed have been or are of great injustices, real banditry, and consequently, what that palliative measure which is then used to conceal this consequence, outside all laws; everyone can and should run against them. However Governments are necessary, even during a revolution, to establish themselves. to spread and reign, and Saint-Martin, whose lodges prepare them, will outline its characteristics and powers. Let's go back a little to back.

"In the state of expiation that man is undergoing today, not only

men would have enjoyed themselves, without their subjects being taken from among their species, but he can acquire yet another right, which he did not have
Knowledge in its first state is that of exercising truth
"This is the authority that came from other men."

Let us not forget that earlier he formally excluded this
right and explicitly affirmed that human independence
He was attached to the essence of man, and that the right could not have been
abolished, even by the Fall:

a In this state of reprobation, where man is condemned to crawl
and where he sees only the veil and shadow of the true light, he preserves
more or less the memory of his glory; it nourishes more or less the desire
to go back up there; all because of the free use of his faculties, in rai
his work prepared for him by the justice system and the employment he
must have in the work.

"Some are captivated and succumb to the pitfalls laid out for them."
countless in this elemental cesspool; the others have the courage and
the joy of avoiding them.

"We must therefore say that whoever best protects themselves from it will have the
less allowed the idea of its principle to be distorted and will have been the least distar
of its original state. Now, if other men did not do the same
Despite their efforts, they may not have the same successes or the same talents; it is
It is clear that whoever has all these advantages over them must be superior to them.
laugh and govern them.

Illuminism and the Saint-Martin system £21

On the contrary, it is clear from the principles laid down above by
the author, that all these advantages cannot give such a right and
to strip other men of the rights inherent in their essence,
of this absolute independence from other men, whose de
Even chance could not deprive them.

"1° It will be superior to them by that very fact, because there will be between
They and he have a real difference, based on faculties and powers
whose value will be evident; it will be even more so out of necessity, because
the other men, having practiced less and not having collected the
the same fruits, will truly need him, as being in the ind
agency and in the obscuration of their own faculties.

If there is a man in whom this obscuration goes so far as to...
prava, he who has preserved himself from both becomes his
master, not only by fact and necessity, but also by des
See. He must seize him and leave him no freedom in his actions.
both to satisfy the laws of its principle, and for safety and
the example of society; he must finally exercise over him all the rights of

"In this case, they are inexplicable and harmful in any other circumstance."

Thus what, above, was unjust, atrocious, a true bri-
once Masonically processed, the gaudage becomes the most just.
the most necessary and legitimate of duties.

"So this is the true origin of the temporal empire of
man on his fellow men, like the bonds of his bodily nature
were the origin of the first company.

But by what signs will we recognize the rehabilitated man, to whom
This rehabilitation grants the empire, and even the right to
to enslave those whom he judges to be furthest from this
rehabilitation?

"Man," replies the Masonic Talmud, "the man of whom we offer
Let us consider here the idea that it cannot be such without having within itself all the
to conduct with certainty and without his research yielding obvious results
teeth.

"Indeed, the light that illuminated man in his first state
being an inexhaustible source of faculties and virtues, the more he can draw upon them
The closer he gets, the more he must extend his empire over the men who distance themselves
and also, the more he needs to know what can maintain order among them,
and ensure the stability of the State.

"With the help of this light, he should be able to embrace and be
to successfully manage all parts of the government, to know etridem-

\$22 SECRET SOCIETIES AND SOCIETY

the true principles of laws and injustice, the rules of discipline
military, the rights of individuals and their families, as well as this multitude
of the springs which are the motives of the administration.

"He must even be able to express his views and extend his authority to..."
on those parts of the administration which are not currently subject to it
principal in most governments, but which, in the one whose
we speak of, in order to be the firmest link, namely religion and the
healing of diseases. Finally, it extends even to the arts, whether for pleasure,
either of utility, whose course he cannot direct and indicate the true
taste. For the torch, which he is fortunate enough to hold in his hand, spreads
in a universal light, it must shine upon all these objects and upon it
"To reveal the connection."

Thus, men, in whom only Martinism or societies
secret societies recognize legitimate sovereignty, a sovereignty which
gives the right to govern and decree religion itself,
are the sole judges of the qualities that entitle them to this benefit

and thus elevate them above their peers, by replacing them restoring them to their original state or bringing them as close as possible to it? Alone, They are absolute masters, with no other rule than their own light. of consciences and property, of arts and sciences, of souls and bodies of other men and of humankind all entire; and historical consciousness pronounces the contemporary names rains in whom secret societies recognized these traits and around to which they bowed of their own accord.

Apart from the government of such a man or such men
My, all other governments are without rights, illegitimate, unjust, atrocious, and, as they move further away from it, truly banditry outside of all laws.

Can one ever live under Christianity, can one even conceive apart from such absolute centralization, a dictatorial despotism historical, which goes beyond, a fanaticism comparable to it?

This book, seemingly unintelligible, had, thanks to the lodges, conic experts who found there the exposure of their secret, an influence on the events of the French Revolution, by Louis Blanc proclaims to have been as profound as Luther's in the 16th century century.

We will not be surprised to find the same thought among the most advanced men of contemporary secret societies raines.

MASONIC RITUALS

\$23

III. – MASONIC RITUALS

The Freemason, in the apprentice grade, represented the man of the nature at its first appearance, in the year 0,000,000, the only ra- date sound, said Ragon, whether it came out of the ground in the manner of mushrooms, whether it transformed from infusoria, from monkey into man, as a result of a series of evolutions.

The companion introduced the man in a second-degree manner, invented geometry and the arts, and especially language, a mystery... traditional and absurd, rejected by science, and that the small world The mason embraces without flinching, in hatred of the revelation.

At the rank of master, at the moment when the man is about to complete the

His equality and his native freedom, he is assassinated by three others companions, that is to say: religion, royalty and magistracy civility and credulity, or superstition, ambition and ignorance rancid. Everything then changes; the work of nature or of Its grand architect is arrested; all the horrors of a double Tyranny and a double servitude cover the entire earth. For To resume the unfinished work, one must first overcome the obstacles and avenge nature against its enemies.

The different ranks of chosen ones are present in all rites. dagger in hand, the word of vengeance or nekam in the mouth, to finish off the three traitors to nature, the assassins sins that kill humanity's freedoms. All three receive the most fatal death. cruel at the hands of the chosen ones, or they give it to themselves as they watch them me upon them; and their three heads, brought by the recipients, are displayed inside the works along with the instrument which had served their purpose in their attack: the rule, emblem of religion under the first head; the lever, emblem of royalty under the second; and the mallet, emblem of executive power or of agents and defenders of the other two.

"I asked various masons," said Barruel, who recounts with more further details of this bloody scene, if this lesson in ferocity did not at least make them suspect that this head to be cut off was

224

BT SECRET SOCIETIES THE SOCIETY

that of kings; they confessed to me that they only recognized it when the Revolution The solution had come to teach them not to doubt it (1).

We have seen in the previous chapters the place considered blue that they held in the rituals for the grades of the chosen, for that Kadosh's ideas of revenge, of murdering princes and enemies of order. How can one be surprised that such teachings movements, repeated in this way in the forms most capable of acting certain imaginations form revolutionaries, cons Hackers and assassins?

These are not mere inductions. The penetrating leaders who run the lodges and observe the diverse impression they make on the affiliates these symbols and the doctrines indicated to them discreetly they choose from among themselves those whose passions become enraptured; the lodges thus become schools of conspiracy and assassination: this can be judged by the following account from Jean Witt, summo patriarcha principle of Carbonarism and 33rd degree

"During the summer of 1820, I worked with Professor Charles Follenius – (a high-ranking Berlin Freemason, Sand's teacher and friend of Mr. Cousin) – the journey from Paris to Switzerland. The conversation happened to turn to Sand and on murder in general. I declared that I would be quite willing to to kill a tyrant, and I added that immediately afterwards I would stab myself to satisfy the law of retaliation: whoever kills must be killed, Follenius made a step back, and said to me angrily: Ferdinand, I thought you more willpower; why don't you cut yourself a piece of bread with the knife you would have used to kill the best of princes, and not

WOULDN'T YOU EAT IT IN PEACE? ALL MEANS ARE INDIFFERENT.
IN THEMSELVES, AND A PRINCE SHOULD NOT DIE ONLY BECAUSE HE IS

bad, but only because he is a prince. Those who knew Follenius –
"They will not be surprised by this outburst." And he said earlier, in his preface, that he had devoted himself to this Follenius, by giving his place to the author of a book that had led to his arrest: "I took on the task because I considered Follenius to be a man

"ESSENTIAL FOR THE REGENERATION OF GERMANY."

Schools of assassination still exist today, just as...
Fifty years ago: without going as far as Russia, they are at our doors, they are in our midst.

"Before the Assize Court of Bologna (Italy), October 1868, were..."
Mémorial on Jacobinism, vol. II* p. 216.

MASONIC RITUALS 225

Duits, after three years of pre-trial detention, thirty defendants, workers, bourgeois, young people. We had piled instruction upon instruction to determine if this gang was responsible for twenty of the most serious crimes, of three or four murders, etc. An indictment is read in court. formidable tion; but out of 200 witnesses, no one effectively helps to to discover the truth. Everyone gets lost in distinctions, conceals, has Fear leads one to shirk social duty. Yet, one testimony represented The accused were seen practicing together with a dagger. The public prosecutor, in his indictment, abandons the entire charge; one one even hears these truly Masonic words coming from his mouth: "The maneuver of the sword and the dagger! But I too have done it, and I don't consider myself a criminal. (Applause.) In my youth time, in the company of men who now sit on the steps At the highest levels of public administration, I amused myself with the exercises "Of swords and also daggers." And the jurors answered in the negative. to the 143 questions that had been put to them, and (then the accused have He was released at that very moment, amidst applause. of triumph (1).

To the ranks of the elected and with regicidal vengeance should to finish, according to the egalitarian Freemasons, the degrees of the royal art of the Masonry. The work, according to them, is sufficiently complete; it All that remains is to insist on making the theory and the practical.

The clever ones didn't think that way. The first plan of the ranks According to them, symbolic representation is only a rough draft that needs to be developed to perfection in the following grades, by returning to the features The main ones, to make them more salient, more significant. difficulties to overcome in order to reach the goal seemed to them to be great many and numerous; for they were nothing less than religion. destroy monarchies and civil authority in all forms my overthrows, the family, property and nationalities themselves even to make disappear; they persuaded themselves that, in order to eradicate the very idea of these immense and ancient things the very spirit of the followers, and through them the opinion and the heart of the peoples, long and difficult preliminary work was needed, a powerful organization, then undermine, conceal the attacks, dismantle the building and remove it piece by piece. Many attempts Their unsuccessful attempts had strengthened them in this conviction. From there the multitude of degrees which, under the name of philosophical and administrative –

(1) Erdan, Italian correspondence of the newspaper Le Temps, cited by the Gazette du Noon, October 31, 1838.

15

226 secret societies and society

administrative, multiplied in all rites, and with them the res-financial sources, and instruments of blind obedience prepared by the most horrible oaths. Hence the ranks of d-Scottish and Rosicrucian to destroy faith in the priesthood and the divinity of Jesus Christ under the very appearances of Christ nism; from that of the Knight of the East, to overthrow the auto-monarchical ritual by the magistrates, before taking up the dagger to put an end to the popes, the kings and their supporters in the last the rank of Grand Elect Kadosh or Knight of the White Eagle and black.

The rank of Knight of the East, or of the Sword, or of the Eagle, is the fifteenth of the Ancient and Accepted Scottish Rite, the sixth of the modern French rite, the forty-first of Misraïm, the seventeenth The thirtieth of the primitive Scottish Rite. In the most secret mysteries Higher degrees, ritual of 1766, translated from English and cited more At the top, he is the sixth and is also called a Rosicrucian or knight Freemason. He is therefore of all rites.

The lodge of this rank requires two apartments, in addition to that of the preparation.

The first is draped in green and features a tower to the west; The east is a throne, in the west two armchairs for the generals. the office of overseers, and to the south, seats for the brothers. Behind Behind the throne there must be a transparent screen representing Cyrus's dream. to know a roaring lion, ready to pounce on him; higher up a glory radiant with a Jehovah, amidst luminous clouds. Of these From the clouds emerges an eagle bearing this motto in its beak: Give freedom to the captives. Below the glory, one sees Nebuchadnezzar and Belshazzar, Cyrus' predecessors, both in chains, and the first one still bearing the mark of the beast.

In the anteroom, between this apartment and the second, one would will manage a solid wooden bridge, guarded by armed men, under which We will depict, as far as possible, a river filled with corpses and debris, the Staburzanaï river, completely unknown in geography and in history, as Ragon himself points out (1).

The second apartment represents the enclosure in which the temple. The drapery must be red. The painting, covered with a red cloth, is the same as in the Scottish grade. But the middle of the room re-

(1) Course etc., p. 277. 11 adds, p. 281, that this fiction <the bridge, of which it is The question in this grade was considered by some masons as a Templar allegory. The Staburzanaï river would be the Seine, and the bridge, the bridge Notre-Dame, which the Grand Master is said to have crossed on his way to his execution.

THE MASONIC RITUALS \$7

will present the demolished temple, the scattered instruments of Freemasonry and out of their natural positions, and the two columns, Y.* and B.\, overturned, shattered. We can see, says Ragon, that this temple is nothing else than nature (1).

In the first apartment, the master represents Gyrus and is called sovereign. The first overseer represents Nebuchadnezzar, his The first general; the second is General Mithridates. The secretary is the chancellor; the master of ceremonies is called grand master, and the Brothers, knights. In the practical manual, the officers are also a large number, with different names, and there is a speaker, a great Master of the palace, who represents Daniel.

The sovereign has a sceptre and, like the officers, wears a large A green moiré cord, worn long, without jewelry. The guards and all the The brothers also wear the green cord and carry a sword. Their apron is white. lined with green taffeta and embroidered with a small ribbon of the same color, without another mark of Freemasonry. – (The sovereign, as there are so many

hiding their Masonic insignia beneath a veneer of loyalty and (in the livery of courtiers). – In the other apartment, the master is called most excellent; the overseer, most powerful; the brothers, most-venerable; the recipient is Zorobabel. Passing from the first to Second apartment, we leave the green behind and take the red.

The recipient must be dressed in red, with a grand sash and an apron. Scottish, his hands chained with triangular chains, but long enough for him to stretch his arms out. He is taught that he must appear with a sad and plaintive air, that he must consider himself as a captive, without any weapon, without any ornament, nor jewelry. will make him put his hands on his face until he reaches the tower door, where The guards search him thoroughly just before he is presented.

The lodge then opens, and after the usual preliminaries, the memory Rain asks: "What time period is it?" – The first general Ral replies: "The day of the 70th anniversary of captivity has come to an end."

– The sovereign: "Generals, princes, knights, there is a long It is time that I have resolved to set free the Jews who are captives. I I am weary of seeing them groan in chains, but I cannot free them without I would like to consult you about a dream I had last night that requires explanation. tion. I thought I saw a roaring lion ready to pounce on me and devour me Its appearance terrified me and made me flee to seek refuge from his fury; but, at that moment, I saw my predecessors who were serving as stepping stone to a glory that the masons refer to as the great ar architect of the universe. Two words were heard; they came from the center of the luminous star. I discerned that they meant to render the

(t) Rayon, Cours etc., p. 285.

\$22 SECRET SOCIETIES AND SOCIETY

free the captives, otherwise my crown would pass into foreign hands. I remained speechless and confused. The dream vanished. From that moment on My peace of mind is lost. It is up to you, princes, to help me with your advice. deliberate on what I should do.

During this speech, the brothers all had their heads bowed, but at the end They watch the first general, who makes the movement with his sword which signifies liberty, which all having imitated, the sovereign pronounces that captivity end. In the practical manual of 1845, it is the great Master of the palace, Daniel, who, when questioned privately, as having Having received the gift of interpreting dreams, he replies that the voice heard is that of the great architect of the universe or of the God of Nature, and that the lion ready to devour the sovereigns, foreshadowing the end that awaits them, if they make them deaf to the voice of the great architect.

The lodge is open. The candidate is then introduced after a few

Verain questions him through the door, which must be closed.

– What brings you here? – I have come to implore justice and the sovereign's kindness.

– About what? – To beg mercy for my brothers who are serving study for 70 years.

– What is your name? – Zorobabel, the first among my equals, Maroon by rank, captive by disgrace.

– What favor do you have to ask of me? – That, under the favor From the great architect of the universe, the king's justice grants us freedom and that he may allow us to go and rebuild the temple of our God.

– Since such just motives lead him here, that of freedom of to appear before us, with his face uncovered, may it be granted to him.

The guards open the door, bring the recipient to the west tooth and make him prostrate.

– The sovereign: Zorobabel, I felt, as you did, the weight of your captivity; I am ready to deliver you from it, by granting you the freedom at this moment, if you wish to share with me the secrets of the Ma-stupidity for which I have always had the deepest veneration.

– The recipient: Sovereign master, when Solomon told us He laid down the first principles, he taught us that equality should be the first motive. She does not reign here. Your rank, your titles, your su Perimeter and your courtyard are not compatible with the stay where one learns about the mysteries of our order. Moreover, our external marks Our secrets are unknown to you, and I cannot reveal them to you. My freedom comes at this price; I prefer captivity.

– The sovereign: I admire Zerubbabel's discretion and virtue; he He deserves freedom for his steadfastness in his commitments.

MASONIC RITUALS 259

The brothers nodded, lowering the tips of their swords and the relevant. The sovereign strikes seven times, which serve as a signal to the gen negotiators to remove the captive's chains; then the sovereign told him, "Go away your country; I allow you to rebuild the temple destroyed by my ancestors – very; may your treasures be returned to you before sunset; be recognized as leader over your equals; I will order that you be obeyed in all things at the place of your passage, may you be given all aid and assistance as to myself.

Having thus become free, the supposed Zorobabel receives from the venerable representative

equals, and is created a knight of the sword. Cyrus then gives him a tablier and a green cord, which are the decorations he instituted for the princes of his court, like Freemasonry.

Zorobabel withdraws, arrives at the bridge; armed guards arrest him there; aided by the people Cyrus had given him to accompany him, he puts on the sword by hand and opens a passage amidst the corpses we have seen to be rolled with debris of all kinds. He loses only there lying about its decorations.

It is an allegory of glorious days, past and present and future, undertaken and conducted by the leaders of Freemasonry laughter, and the Staburzanaï river is no longer fiction, it is the river of the Revolution which has left and continues to leave so many corpses, sad remnants of everything that attempts to oppose progress masonic.

The mason Zorobabel thus arrives, with those who helped him to to conquer, among his brothers the completely free masons, or in the second apartment. The brothers and friends from the first apartment had become, By changing costumes, the extras in the second film; they represent "They feel," says the Practical Manual, "the masons who remained among the ruins" born of Jerusalem and the First Temple. In this apartment There is no longer a throne, but simply a seat.

The recipient undergoes a second interrogation, where he recounts all of the above. The president, who now goes by the very-illustrious master, replies to him: "My brothers, the pearl that you have Made of princely decorations, it announces to you that justice our brotherhood cannot tolerate the triumph of pomp and greatness. Cyrus, in bestowing these honors upon you, was not guided by the spirit of equality that invariably accompanies us ly. You can see through this door that only the marks of this Princes have disappeared, and you have kept those of the real ones. Masonry.

230 SECRET SOCIETIES AND SOCIETY

And after an oath similar to those we have mentioned, the The very excellent master placed a sash around the recipient's head. saying:

"This scarf must accompany you in all the boxes, and you will be a mark of true chivalry, which you acquired at the river Staburzanaï, through the victory won over those who opposed you three passages.

This scarf is made of silk, the color of water, and edged with a gold fringe. strewn with skulls, crossed bones, and triangular chains

which are written with three letters ;L.\ D.\ P.*. (1).

Alexandre Dumas, in his Memoirs of Garibaldi and in his Joseph Balsamo, where he says he wrote the story of Rilliumi-Islam and Freemasonry, asserts that these two great enemies the motto of royalty had these three initials: L.*. P.'. D.\, that is to say: Lilia pedibus destrue; but we read in Bernard Picard, ritual of 1809, which, in the trial of Cagliostro, one found under the seals a cross on which were written the three letters; L.*. P.\ D.\, and it is agreed that they signi- said Lilium pedibus destroye, trample the lilies underfoot (2).

The murder of Louis XVI, the assassination of the Duke of Enghien and the Duke of Berry, the permanent conspiracy of secret societies yours against the Bourbons of France, Spain, Naples and from Parma, everywhere ending with their expulsion through floods of blood and the most ignoble betrayals, can no longer leave no doubt about the allegorical meaning of the bridge and the letters which determines its use; and this will be the eternal honor of the most ancient, of the most glorious, of the most paternal of races royal, to have been chosen as the first goal, in the ren- payment of religion, monarchy and society, by the fanatical villains who, under the names of Freemasons, of federates, The Carbonari swore to destroy them.

The sacred words of the Eastern knight or the sword are: Judas and Benjamin, and the password is libertas, from which the name derives

(1) The most secret Mysteries of the high degrees unveiled, sixth degree, p. 88, 122. – Valuable collection of Freemasonry, adonhiramile etc., p. 96, 116, edition by Philadelphie and Avignon. – Practical Manual for Freemasons, pp. 37, 72, etc. – "Willaume, Manuel or Tiileur, p. 250, 254, 321, 372.

(2) Ceremonies and customs etc., vol. IX, p. 302. – Memoirs of Garibaldi, first series, p. 2, 3. – Joseph Balsamo, t, I, p. 18, 81,

MASONIC RITUALS 231

of a freemason, says the old ritual of 1766. In the manual of 1856, by Teissier, this last word was changed to two or three barbaric words which, it is said, have the same meaning.

It was around 1762, says Clavel (1), that it was invented, or that it was opened The chapter of this degree of free mason or knight was held in Paris. Link of the Orient. This was the time when the works of J.-J. Rousseau and Montesquieu, the close friend of the lodge president, Helvétius, had distorted in most people's minds the true notion of the

to destroy it more easily, they had agreed to divide it first.

"When in the same person or in the same body of Legislature, proclaimed Montesquieu, legislative power is Combined with executive power, there is no freedom, because that one might fear that the same monarch or the senate might do tyrannical laws to be executed tyrannically." He espoused the same doctrine on the union of judicial power and legislative or executive, thus branding, as tyrants, all the most great kings of antiquity, and in our country, in particular, Charlemagne, Saint Louis and Louis XII. He added further in The Spirit of the Laws:

"Erase in every free state every man who is supposed to have a soul" A free people must be governed by themselves; the people as a body had legislative power; but as this is impossible in the large states and is subject to many disadvantages in small ones, it The people must do through their representatives everything that they cannot do themselves to do it himself.

"If the legislative power decrees, not from year to year, but forever, on the raising of public funds, she runs the risk of losing her freedom, because the executive power will no longer depend on her. He is the same if it rules, not on a yearly basis, but for all days, on the land and sea forces that it must entrust to the power executor (2).

J.-J. Rousseau drew logical consequences from these principles:

"We no longer ask who has the right to make laws, since they are the expression of the general will... The power The legislative process belongs to the people and can only belong to them... This that a man, whoever he may be, orders on his own authority is not law; for the people subject to the laws must be its author.

"Sovereignty," he repeated, among other consequences, "is not at the*

(1) Picturesque History of Freemasonry, p. 167,

The Spirit of the Laws, Book XI, Chapter 6,

232

SECRET SOCIETIES AND SOCIETY

three things that the exercise of the general will can never be alienated. If the people merely promise to obey, they dissolve themselves by that act; they lose its quality as a people. The moment there is a master, there is no longer any

Free, yet everywhere he is in chains. To be legitimate, one must not... the government is one with the sovereign (the people), but that it Either the minister; then the monarchy itself is a republic. In any case Therefore, a people is always free to change its laws, even the better. If he likes to hurt himself, who else would? would have the right to prevent it (1)?

Such were the empty dreams, the destructive maxims of all principle of justice and of all society, which was called and which we still calls for public opinion, although it does not lead to or does not which can only lead to the bloodiest anarchy or despotism the most brutal. A king, an honest man and true to his word, does not could, with such principles, end in exile, the dagger or the scaffold, bequeathing to his people revolutionary anarchy and terror; and the conscienceless king dragged himself along, without dignity and on a daily basis, by buying, at exorbitant prices and through public funds, the so-called representatives of the people, or by imposing, by all the kinds of oppression and baseness, to the voters or to the pretense sovereign, to represent them, men ready, by sharing them, to vote for the most monstrous budgets, and to make the sovereign people, especially the poor people, pay until that on his basic food supplies, his hospital bed and a school place for his children, through a list of begging.

That was what the small fry of the Ma- meant by freedom Stupidity; temporary freedom for the clever, permanent for the Dupes. It was and still is the constitutional monarchy, the a so-called representative government, where the king reigns but does not govern No; that's where the Revolution has always begun, everywhere where Masonic propaganda has become dominant. This is the first apartment of our rank of knight of the sword or of The East, the first step for the free mason; and it is under penalty to be devoured by the lion-people that the masons, advisors of the kings, brought there those among them who were proclaimed, after in to have duped, the Cyrus of their time, the Magnani kings-

(1) Social contract, lib. I, cbap, 6 and note; book. He, cbap, 12; liv, III, cbap. i.

MASONIC RITUALS

233

my top choices, while waiting for the bridge crossing or the lilia pedibus destrue, which led, through dissolution or the massacre of loyal armies or guards, in the apartment where there is no

of the Freemason, p. 64.

The events of 1789, 1793, 1830, and 1848 in France, and for more than half a century throughout Europe and America risk itself, have given this grade a transparency that all The Ragons of the world can no longer obscure.

We still have irrefutable evidence on this point, which we can all the less neglect as they start from points more opposed. First, there's the Freemasons' Handbook, The Ace - entry of 1848, in a speech by Frederick Sydow:

"It would have been unwise to openly attack this monument." gigantic (of monarchical authority), raised by ambition. Under the covered by the authority itself, and by propagating freedom to spend and the sense In the wake of independence, Freemasonry worked more effectively at great work, and the senseless cries of slander, enemy of the light, could neither weaken its power, nor make us lose our ways sees. It even leans on the throne itself by means of men My honorable members who are joining our projects... Yes, let's say it without hesitation. Detour, it is to the influence of Freemasonry that we must attribute the major political events, the happy transformations that have given to the greater part of the peoples of monarchical Europe constitutional and restored to independence (the Republic) almost the entire American continent (1).

More recently, Mr. Olozaga, one of the leaders of the secret societies tes in Spain and one of the authors of the 1868 revolution, in responding, in Guadalajara, to the brothers and friends who had come Haranguer, uttered the following words:

"England has settled on a transitional system that must lead to from absolute monarchy to republic; but Spain is not ready Again, this last solution is not sufficiently clear, not enough progress towards achieving this beautiful ideal (the Republic), which must be the goal The end of modern societies.

"To achieve this goal, it is necessary to educate the people, to draw them out of the state of ignorance into which despotism and the clerical spirit have plunged him (2). »

(!) Quoted by Eckert, Freemasonry, 1.1, p. 209, 210.

(2) Bavas Correspondence. Univers, October 22, 1868.

234 SECRET SOCIETIES AND SOCIETY

But let's look at the theory in more detail and with even greater emphasis. and the implementation of everything together in Carbonarism.

IV, – SECRET SOCIETIES AND DAUGHTER SECTS OF

Freemasonry. – Carbonari.

In the following book, we will show how from 1815 to 1830^{1a} The Italian and French Carbonari recruited in the Masonic lodges and used them as a base of operations. In this chapter, it suffices for us to cite the ritual used in sales; we will see how, in a different form, to approach prayer to the religious beliefs and patriotic sentiments of Italians of that era, this sect reproduced doctrines policies identical to those of Wcishaupt and Saint-Martin. These doctrines go far beyond the liberation of Italy and the establishment of the constitutional monarchy.

Let us only discuss the sale of the third grade or the grand elected, as stipulated by the Carbonara's own constitution:

"The vendilla takes place in a dark, hidden cave, unknown to men other than the grand masters of the Carbonari, already received grand elected officials. The room is triangular*, truncated at all points. The large The grand elected master, who presides over the meeting, is placed on his throne at the 0-lough, represented by the upper truncated angle. Opposite him, in the middle of The straight line that marks the end of the room and is called the West, is the door or interior hole of the cave, which is never opened except to true chosen ones. Two guardians, called flames, are placed at two sides of the door with two swords made like flames of fire. The interior layout of the vendita is the same as in the apprentice vendites, for the benches of the good cousins, the place of the assistants, who, in this rank, are called, the first, sun, the second, moon, or the first and second, scouts... Each of the others High dignitaries occupy their usual places. All members, without without exception, they face the center of the vendita and keep a close eye on the The chosen one will conform to all movements, when he becomes benefits or other ceremonies and solemnities.

"Three lights, in the shape of the sun, moon and star, are above hung at the three corners for clarity of the vendita.

SECTS PLUNDED BY FREEMASONRY. 235

"The paintings are the same as in the apprentice vendite; But the throne and the benches are covered in red cloth with flames. numerous and yellow.

"The Grand Elect, in the robe and full costume of the order (1), as well as All the other senior assistant masters are standing in front of their tables. these respective and to the order of the great chosen one....

– The chosen one: Good cousin, first scout, what time
Is he? – Respectable grand elected official, the toscin is ringing from all sides and re-
tentit even reached deep into our cave; I think it's the
signal of the general awakening of free men, and that it is midnight.

– The chosen one: Good cousin, second scout, what time
should our work begin? – At midnight, esteemed elected official, when
that the popular masses, led by our cronies, the good cousins di-
rectors, are gathered, organized, marching against tyranny and
are ready to make a big splash.

"– The chosen one: Good cousins, flames and guardians of safety"
From our asylum, are you sure that no one has slipped in among us?
profane, and that all the Carbonari gathered in this vendilla are indeed
Grand Masters, Grand Elect? – Yes, Venerable Grand Elect. The introductions
The men have done their duty; there are neither profane nor Carbonaro subordinates here.
dull.

"– The chosen one: All the directors of the various carbon grades,
Intended for the general movement that is about to take place, are they at their posts?
Well lit, well armed, my good cousins moon and sun?

"–Yes, most venerable Grand Elect, they all left after having
reiterated the sacred oath to perish or conquer.

"– The great chosen one: Since everything is so well arranged, my good vois
Sins, I invite you to help me in opening our night work,
celebrating, along with all our good cousins, the great chosen ones, the sevenfold
An advantage that I'm starting right now. To me, my good cousins 1

"...6. To the eternal fall of all tyrannies; 7. To the establishment
of a wise and endless freedom, upon the eternal ruin of the enemies of the people.

"The seven benefits being celebrated with the customary acclamations, the
The great chosen one strikes the throne with his gavel the customary blows and does so
instructs the assistants to sit down. They obey and place their hands on
The order, seated, that is to say, in a cross shape on their knees, except for the great c
and the scouts, who cannot abandon their hatchets, and lean on
on the thrones.

(t) The V.*. G.*. M.*. G.*. El.*, wears a wide moiré ribbon, placed across the neck
around his neck, and whose tricolor color is sky blue at the top, yellow
in the center, and grass green at the bottom. Three jewels are suspended from this mark of
the dignity of the V. *, namely: an azure triangle (sky), a golden sun and a globe
rest of a grass color or green p,Ue.

SECRET SOCIETIES AND SOCIETY

“— The Grand Elect: The work is open, my good cousins, and the brilliant star that serves as our speaker is invited to give us a brief explanation of what we need to do tonight, after the lesson. The minutes of the last meeting were taken by the secretary...

“— The Grand Elect: You have the floor, good cousin, our orator, star of our nighttime gatherings.

“— The star: In the origin of the centuries, which we call the golden age, Our meetings were pointless, my good cousins. All the men, obeying the simple laws of nature, they were good, virtuous and servants. All their virtues had no other aim than to excel in the exercise of charity. The land, without particular owners, provided abundantly what was needed by all those who cultivated it. The needs were moderate: fruits, roots, pure water, were sufficient for the subsistence of the men and their companions. First they covered themselves with the rent of foliage, then, when they had realized, by corrupting themselves, of the need to wage war on the innocent creatures over whom they arrogated power. Then came the right of life and death; the skins of animals were used to clothe them. This first lapse in humanity soon destroyed the general brotherhood and primitive peace (1).

“Hatred, jealousy, ambition, seized the hearts of men. My. The most skillful seized power, initially granted by the mediocrity without enlightenment, in the hope of being more suitably distinguished and organized. The majority having chosen leaders, it granted them concessions and ceded authority, gave them appanages, guards* the right to enforce laws made by and for the people; but freely elected soon, those who held temporary power tried to preserve it and increase it. To this end, they used men, my armies and placed under their command to load the people with chains, their benefactor. They dared to proclaim that their authority came from heaven, and would now be hereditary and all-powerful. The force, which was not supposed to serve only the general defense of the territory of the various peoples, was employed against unarmed citizens. Their ungrateful leaders forced them they were forced to pay enormous contributions to support their splendor, their unjust wars and settling scores with persecutors. They concentrated the right to make laws in the hands of a few devoted and mercenary men; and when the people wanted to unite and destroy tyranny, a handful of audacious bandits, claiming to be sacred, impeccable, covered in an in usurped inviolability, they treated the true sovereigns of rebels the State, which can only be the multitude or the totality of individuals composing the nation. The poor man was despised, called a brigand, Considered worthless... The most dreadful despotism replaced, on almost

(t) The bats, these men are brothers in the Carboara, and all belong to humanity.

The slain sects of Freemasonry. 537

all points of the globe, the primitive freedom and equality that the Heaven had wanted to establish for all men, and which no longer exists. holding that upon the death of individuals.

"In many circumstances, good citizens of all countries They attempted to bring back the golden age by annihilating tyranny. lives in Greece, in Rome, freedom triumphs for a time, because there It was permitted to spread principles and enlightenment among the people. Too much Often, the allure of glory surrounded them with blind confidence. shameless and dangerous, illustrious warriors, who first saved their homeland and ended up oppressing it. Then the satellites that had them The high priests plunged the multitude into ignorance, causing them to divide themselves t Power and all wealth. The great and the small Republics disappeared; an iron scepter weighed upon the nations, and brigands covered The ronnés triumphed alone and toyed with the destiny of the peoples.

"Such, my good cousins, is the dreadful destiny of the rich and beautiful Ausonia, mother of the fine arts, homeland of the most illustrious heroes, free formerly mistress of three-quarters of the world, she now obeys thirty so-called sovereigns who, retired to what they call their do Maines, only tyrannize the unfortunate peoples with even greater impudence born subject to their harsh, but faltering authority.

"It was to rid Italian soil of it that our ancestors, the first good cousins, established the respectable Carbonara. Exiles from the world, n'o- sant sc to show in broad daylight, liberty, equality, took refuge in the forests, hid in the woods, in the most secluded caves culled, and there, resuming the virile robe with which we are clothed, sharpened They gripped their hatchets and daggers and swore to overthrow in one One day, all the oppressors of these beautiful lands. We all have in fact, upon the shining sign of the redemption of the Savior of the world, the servant sacred ment to restore his holy philosophy; the moment has arrived, my good cousins; the tocsin of general insurrection has sounded; the people The armed forces are on the march; at sunrise, the tyrants will have Once experienced, freedom will triumph. Let us use the few hours that remain. to pass, until the moment of a short and terrible revenge, to to reread and proclaim the new laws that will govern beautiful Ausonia, to unite it into a single people within its natural boundaries, and to make it free, happy, flourishing, and an example to the rest of the universe (IJ... »

One of the most advanced men in the Celtic secret societies Jean de Witt, of the time, tells us that very few, even among the The followers knew the true purpose of the order.

How easily deluded is he who believes he knows the spirit of the carbon-

nari, or its true tendency through the first three grades! In these The discussion still revolves around the morality of Christianity and even the Church... Those in the know imagine, based on this formula, that the goal of the association is something high, noble, that it is the order of those who want a purer morality and stronger piety, independence and the unity of the homeland... But everything changes when you have the first three degrees. Already in the 4th, in that of the Apostoli, there is a commitment to overturn all monarchies, and especially the kings of the Bourbon dynasty, (lilia pedibus destrue). However, it is only in the 7th and last grade that few acquire, that revelation spreads. Finally the veil is lifted. It is entirely appropriate for P.-. S.\ P.*, the supreme patriarch. One ap- then takes into account that the goal of the Carbonari is exactly the same as that Enlightened ones. This rank, according to which a man is a prince and a bishop at the same time, coincides with the homo-rex of the latter. The initiate swears the

RUIN OF ALL RELIGION AND ALL POSITIVE GOVERNMENT, WHATEVER IT MAY BE
POLITICAL OR DEMOCRATIC.

"ALL MEANS ARE PERMITTED TO CARRY OUT THEIR PLANS; THE
MURDER, POISON, PERSONAL OATH, EVERYTHING IS AT THEIR DISPOSAL... The

summo maestro laughs at the zeal of the mass of Carbonari who sacrificed themselves committed to the freedom and independence of Italy: neither one nor the other

"ARE AN GOAL, BUT MEANS FOR HIM (1)."

It should be clearly noted that the Carbonari does not, in this last to discover the essence of all Masonic degrees questions. This is the same idea that one of the Freemasons expressed. the most advanced and at the same time one of the most powerful writers popular figures from Switzerland, Henri Zchokke, in a manifesto that he addressed to all masons in 1815, in a special collection, YHelvetia:

He reduced all of Freemasonry to three fundamental points
rate, according to Mr. d'Horrer's analysis of this important document :

1. Through it, man (that is, the Freemason) is raised above of all that human imagination and powers have invented; it is far above all rank and social standing, above these prestiges of vocation and birth, above all difficulty church affiliation and any divergence of political interests.

2° By means of its symbols, Freemasonry unites into one and great family all men scattered across the face of the earth.

pawns is: Paris, A. Roulland, bookseller, rue Saint-Honoré. Urb. Canel, bookseller, rue du
11-, 1831.

REVELATIONS OF A HIGH-RANKING ITALIAN MASON. 239

3* The third and most sacred mystery of Freemasonry does not
can neither be expressed nor communicated; every Freemason must...
carries within itself. However, the testimonies of Freemasonry
and their ingenious emblems give him sufficient evidence in this regard.
instructions.

This last and indelible mystery, adds Mr. d'Horrer, in
Continuing the analysis of this document, it is that "this grammar of
and universal union constitutes the highest spiritual authority
on earth;" and that, in order to maintain it in complete freedom, "it is necessary
that it also acquires the highest political power;
that she sit on all thrones, or rather that, by her su-
superiors and the union of her brothers, she reigns over all kings (1). »

V. – THE LAST WORD OF SECRET SOCIETIES ACCORDING TO THE REVELATIONS OF A HIGH-RANKING ITALIAN MASON. OR AN-ARCHY

These revelations are undeniably authentic. They
were published in the Catholic Memorial in 1832 by Bishop
Gerbet, later Bishop of Perpignan. He received them from a person
high-ranking official, who had seized them from the papers of a chief of
secret societies after his death.

They reveal in their author a vigor of thought put
in the service of evil, which was common among men of high rank
ranks engaged in sects at that time; they give us
the key and the lineage of this outburst of savage individualism
which characterizes contemporary socialism:

"Equality and liberty, precious prerogatives! It is through them that he
We must dry up the poisoned sources from which all the evils of
humans; it is through them that we must eliminate all ideas im-
humiliating and condescending to superiors, and to force the man back into his
First rights, to know no more rank or dignity, the sight of which offends
His gaze shocks his pride. Subordination is merely a cfti-
mother whose origin is not in the wise decrees of Providence;
It exists only in the whims of fate and the extravagances of the order.
pride, which demands that everything bend beneath it and which does not consider creatures

(1) Secret Societies in Switzerland, in the Correspondent of March 25, 1815.

things that make up the world, like vile and despicable beings condemned to serve them.

"This equality must produce this delightful peace and this trust" so sweet, so enviable, but incompatible with the advancement of which she ruins all plans by returning these goods and riches to man commons, the possession of which costs so much care, and the loss of which so much remorse.

"Such is the strength of our doctrine; but let us be well persuaded that we must never suddenly expose it to the light of day, nor in terms so formal to any aspirant. A discerning mind could draw conclusions from it. consequences too disastrous for the intentions it conceals; therefore we have scarcely* makes us hear these two sacred words: liberty, equality, which immediately we must know how to prevent or at least stop the course of its re-inflections, against which our emblems and hieroglyphs defend us They provide a sure remedy, by using them immediately, to to appropriately distract the aspirant's mind with the variety of subjects that are present: an admirable resource and the fruit of our refined policy famous author (founder), too well versed in the knowledge of the heart human for not having prepared us, with all imaginable skill, the enchanting and mysterious cup that we must present and make constantly passing through the soul of each brother, always enveloped and in an innocent form that disguises its true meaning.

"This is therefore how we must proportion, in our order" truly sublime, the dogma has the capacity, and that, to facilitate the most It is possible to make great strides and to publicize more or less all of them We distribute this capacity, its importance, into three different classes. rents and distinct properties, the first of which is penetrating minds , the second of restless minds, and third of credulous and supers titious. We must make each of these classes aware of the same doctrine, but not to communicate it to everyone at the same time and in the same way. The true meaning soon becomes apparent. to be born and to make oneself felt in the first class, whose members illuminated bres, instantly dispelling the surrounding cloud, have not needing only a glance to see it; then to these we de- we will more promptly, by all means, excite and strengthen their enthusiasm with all possible skill, making them see this radiant star of light like a first column and the principal support from our company.

"As for the second class, restless and anxious minds, we do not we must bring it to this higher knowledge only by degrees, and that beneath the emblems and similarities that they are asked to guess, and which, by their entanglements, must captivate these fickle imaginations whose discrepancies could cause some disorder.

REVELATIONS FROM A HIGH-RANKING ITALIAN MASON

"For the last class, credulous and superstitious minds, to the which we can add these fools made expressly to house the ignorant rancid, we should demand nothing more from it than to follow blindly and without reservation the simple spirit of doctrine that we must never hinting to them that, in proportion to their intelligence, they should embrace it. with zeal, they support it carefully, and remain inviolably attached to it. driven by fear of violating the sacred oath, first point by where we must always begin to bind every aspirant.

"This independence and this withdrawal from all authority, from all power sance should not be presented, first and foremost among us, as the restored-Sementde campagne d'or, de ce empire alors lauded by poets, où un divinité propitious, descended to earth, gathered under a scepter of flowers her First inhabitants. Golden age, those were the fortunate centuries, when hearts, devoid of passions, they were ignorant of even the simplest movement of jealousy; where pride, avarice, and all vices were unknown to all men, equal and free, and driven solely by the laws of nature and admitting no other distinctions than those that this wise mother had placed between them.

"But since such a sudden change would require no less that a miracle, and that a hasty execution would be dangerous, We must therefore use cunning and the utmost circumspection until... that men be freed from these old and common principles, which weaken and alarm simple minds and plunge them into this a long accumulation of errors and subject them to the passions of these tyrannical imperio greedy, consumed by ambition and avarice.

"It is of the utmost importance for the success of our sublime project and to facilitate and better ensure its execution, to not create anything gliger to train prominent members in our order in the clergy, in civil and military authorities, schoolteachers of the game - ness, without excluding kings and princes and especially their children, their advisors and their ministers, and finally all those whose interests would in opposition to our doctrine. It is necessary to skillfully, in their education... tion and in the most seductive forms, to slip the seed of our dogmas and accustom them thereby, imperceptibly and without their knowledge They doubt, in the face of the shock that is meant to annihilate them. It is through famou whose morals would align with our designs, whom we will paralyze and will shake their authority and power, which they have usurped on their peers. A point must be planted in the hearts of the inferiors. ambition and jealousy towards their superiors, inspiring them with mis- (even with hatred) for those whom chance has placed above them, and gradually lead them to insubordination, by demonstrating to them with

pride and force over human rights; finally, to employ all our

16

242

SECRET SOCIETIES AND SOCIETY

means, here with skill, to seduce them, arrange them and put them in the need for them to support us and to serve us despite themselves.

•® It is through such wise measures, implemented with prudence and especially applied appropriately to young hearts too weak to speak to define the true goal. that we will get them to assist us in the execution discovery of this great work which must restore to men this noble independence pendance which the Creator grants them "as a special favor, which, alone, distinguishes them from other creatures.

• It is armed with all categories of history that we
Let us present ourselves skillfully to our proselytes according to their ability.

"Solomon's temple had been built by the order that God signified trust in this prince. It was the sanctuary of religion, the place specifically consecrated especially to its august ceremonies. It was for the splendor of this temple that this wise monarch had established, full of ministers, charged with to ensure its purity, its beautification. Finally, after several years of glory and magnificence, comes a formidable army that overthrows This magnificent monument. The people who paid homage there. to the Divinity, they are loaded with irons and taken to Babylon, from where, after the most rigorous captivity, they find themselves pulled by the hand of their God; an idolatrous prince, chosen to be the instrument of the elementee divine, allows these unfortunate and religious peoples only to to restore this temple to its former splendor, but also to provide them all means to succeed.

"So, let us say, this temple, from its very first bloom, is the figure of your primitive man emerging from nothingness; this religion, the cere- the laws that were practiced there are nothing other than this common law and natural, engraved in all hearts, and which finds its principle in the ideas of fairness and charity to which men are obliged between them. The destruction of the temple, the enslavement of its worshippers, these are Gold greed, avarice, and ambition, which introduced dependence and es* slavery among men; these Assyrians, this merciless army, they are kings, princes, magistrates, whose power has made so many bend unfortunate peoples whom they oppressed. Finally, this chosen people and Charged with restoring this magnificent temple are our enlightened brothers and Freemasons, who must restore to the universe its original dignity by

Creator as his own, as his inalienable property, on to which no one had any right. This God, creator of all things who, by drawing nature from nothingness, made man, the principal ornamental, without subjecting it to any powers other than his own, it was he who gave it given the land to inhabit in order to enjoy it and be independent of its inhabitants blables, to which he can never pay homage without becoming his own

REVELATIONS OF AN ITALIAN MASON'S JUMP 243

erilège and without formally contravening the laws of nature and the intentions of our divine Creator.

"It is in vain that the superiority of talents and the sublimity of genius In some cases, it seemed to demand from others this tribute of respect and veneration. All these advantages, combined in its peers in one of His superior grace, even in his own home, has nothing to justify his impiety. It is To degrade nature is to debase its dignity, to lose all its value than to recognize in every man something more than an equal.

"If man has seen his privileges destroyed, if he has fallen from this state glorious in its independence, if today it is subordinate and tarnished with ignominy, or the ambition and avarice of his fellow men, or oblivion His own self-interest plunged him into this abyss dug by pride. It is therefore up to him to get out of this; it is up to him to finally raise the banner dangling and equality, stolen by its tyrants, and to display it on the ruins of those merciless monsters who have dug his ruin; or, if he himself—even the architect of his misfortune, if his downfall is the work of his hands, let him finally open his eyes to the chains to which he has bound himself damned himself, let him accept the help of this hand that we give him tendons to break his chains and charge his cruel tyrants. It is to our brothers alone, whom it is reserved to accomplish this miracle, to gather into one universal body all these different families, which, as they have distant from their common origin, although they only make up one everything, have come to misunderstand each other to the point of wanting to compose by they were the whole of which they were only parts.

Finally, it is up to us, my brothers, to extinguish these torches of discord. which consume the universe, and to revive that whose fertility must To reproduce our species in a more perfect and purer form. New Moseses, Soon we will deliver these groaning peoples; soon all the tyrants and their powers will fail in the face of the new wonders that will to be achieved through the strength and justice of our perseverance.

"Liberty, equality, precious prerogatives that were given in proper to man by the great architect of the universe! We must without We must constantly persuade our brothers that, without them, man can only be in a state of perpetual constraint and humiliation; that after the Having lost by force, it is with regret that we must bear the deprivation; that not only was violence the main driving force that

tions were still used to fascinate the eyes and preserve the goods that were usurped from him; that these kings, these fortunate tyrants, in being Building their thrones upon its ruins, they knew how to strengthen them better by... to deftly maneuver that religion, that the most pleasing worship of God, blind submission and deference to all princes. earth...

244

SECRET SOCIETIES AND SOCIETY

"Now, this doctrine, once properly directed and skillfully presented, And with prudence, all that remains is for us to take advantage of it and make things clear that nothing is difficult for anyone who dares to undertake, that the con milking must be destroyed by its opposite, that revolt must follow obedience, resentment towards weakness, that one must oppose strength to strength, to overthrow the empire of superstition,... and finally free through his nature, to restore man to possession of these privileges which are his sacred property: this freedom, this equality without which he cannot to be happy, and whose complete recovery must be by all kinds of means the object of our work, of our plans, with a firmness, a unwavering perseverance, firmly convinced that every crime committed for the common good becomes, by that very fact, an act of virtue and courage, which must sooner or later guarantee our full success.

"But let's be careful not to explain ourselves so clearly before..." to have properly recognized the dispositions and strength of character of the aspiring rant; if we do not find it solid enough, if we believe that the If the situation becomes delicate, we must immediately draw up a new a powerful battery; through cunning and skill, to give it a more favorable turn, weaken or attenuate the force of each term, to the point of making it disappear to be even our intention.

"So this Temple of Solomon, this liberty, this equality, no longer look at the (Masonic) society without considering expanding further; it It is no longer a question of revolt, independence, or withdrawal from all self-control. ritual: everything must be skillfully transformed in an instant; these are not more than duties to fulfill, than a God to acknowledge, than virtues to practice to twitch, that inviolable submission and loyalty must be observed towards all authority... One must know how to appear appropriate, to praise and adore the a colossus that crushes us to work more surely towards its ruin.

We were therefore justified in saying at the beginning of this book (chapter I, SB) that the essence of all mysteries, of all grades and ri- Your secret societies can be summed up in these words: Weishaupt:

Its original and primitive perfection was received from nature. The first
The infringement upon this equality was brought about by property; the first infringement
Freedom was championed by political societies or governments;
The only real support for property and governments is the laws
religious and civil laws, which derive their force from them; therefore,
to restore man to his original rights of equality and liberty, he
We must begin by destroying all religions, all religious and civil laws.
"To end with the abolition of all property,"

Freemasonry and Popular Liberties 245

These are Proudhon's two key words: "An-archy, the
Property is theft! Let's destroy property first and...
rights of religion and of sovereigns or nations; the rights
and private property will soon disappear like a
consequence.

This is the rallying cry of all modern socialists who, with
Py y Margall, Accolas, Bakunin, proclaim the autonomy of the
human person; this is the plan of Y International, of Vai-
launch of socialist democracy, which, in its statutes, states:

"Art. 4. Enemy of all despotism, recognizing no other form"
politically, in the republican form, it absolutely rejects any alliance
reactionary....-Art. 5. It recognizes that all political states and
currently existing authoritarian regimes, increasingly reduced to
simple administrative functions of public services in their countries
respective, will have to disappear in the universal union of free associations
ciations, both agricultural and industrial, »

It is the savage hallucination that fascinates Russian nihilists
and plunges them into fires and conspiracies, where they find
wind death first (See book II, chap. XV).

VI. – Freemasonry, destroyer of liberties

popular.

In the preceding paragraphs we have mainly
committed to showing how Freemasonry destroys social order
by overturning the principle of authority.

While constantly proclaiming a freedom and equality that
are absolutely unrealistic; it practically destroys freedoms.
real, equality before God and the Church, which Christianity has the
first in the world to be effectively backed up.

a truth of the natural order, all the rights of men, as individuals, heads of families, members of civil society, etc. Citizens of a commune and a country, have as their basis the duties that they have to fulfill towards God, the duty and the right that they have to achieve their ultimate goal, by employing the means that their

246 SECRET SOCIETIES AND SOCIETY

offers the order of created things, material goods and institutions in the midst of which they live.

God's law is therefore the primary basis for all human rights. hands, of all the authorities that derive from it at the various levels the rules of the social organization. But at the same time, it is the rule which harmonizes all these rights, subordinates them in case of conflict; She is the limit of all these authorities, which are merely a reflection of the sovereign power of the only true master and father that Christians worship in heaven: Non est potestas nisi a Deo.

Secret societies overthrow all of this order.

Every man is absolutely free, absolutely equal, he is King, he is a priest.

This idea would be understandable, at a stretch, if he could live absolutely isolated; but as the necessities of its physical nature that morality and connection bring him into contact with his peers, he will enter inevitably in conflict with them, and what rule then will reconcile them? These absolute equalities, these sovereign freedoms?

Force alone, whether brute force or hypocritical force.

A writer, who represented at the Convention, among the Girondins, the most advanced group of secret societies, Brissot de Warville did not back down from the extreme consequences of this conception of law as taught by the lodges:

"The measure of our needs should be that of our wealth; and if Forty crowns are enough to preserve our existence, to possess Two hundred thousand crowns is blatant theft, an injustice. The property Exclusivity is a true crime in nature. The need is the only title to our property. It follows from these principles that when it is satisfied, man is no longer the owner... Our social institutions They abolish theft, a virtuous action commanded by nature itself. Depraved people, you bought, paid for, you say, your properties? You poor thing!... Who had the right to sell them to you? They are neither to you, and to your vendors.

This is Masonic equality: it goes as far as absolute leveling.

privacy. Here now is freedom, which will lead to anthropophagy:

a If the sheep has the right to swallow thousands of insects that populate the grasses of the meadows, if the wolf can devour the sheep, if man has the ability to feed on other animals, why the sheep, the wolf And wouldn't men also have the right to have their

Freemasonry and Popular Liberties 247

Similar to their appetite? Cannibals, who are not guided through social institutions, merely follow the impulse of the nature (1). »

Brissot de Warville was simply logical, and despite the contradictions sayings to which, fortunately, in practice, the strength of things, that is to say the natural order of creation, leads men my most perverse, the same mother thought continues to animate the secret societies.

We saw above how Saint-Martin and Illuminism of Weishaupt posits the absolute right of the initiate, of the man of science, to govern his fellow men, and to govern them in a absolutely.

This was already the fundamental tenet of Gnosticism, and the Ma-Stupidity has remained faithful to it:

"It is the knowledge of the immutable laws of nature," said Ragon, which elevates the mason to the highest level of the social ladder. All religion, any political association that deviates from these laws is formless. against nature, and has no duration. The man initiated into this science He knows good and evil, he knows the year, and if, through profound studies From then on, he could appreciate and know all that nature prepares and ac* If he fulfills this obligation within a year, he will know God.

These last words touch upon the hallucinations of the Kabbalah. They have continued to haunt the minds of the most progressive Freemasons. writers of our time, those who, not writing for the common people, They don't care to cloak their thoughts in hypocrisy. banalities commonly used in ordinary lodges.

F.*. Renan, in the unhealthy work where he condensed all the dreams that haunt secret societies, thus sketches a state of monstrous cial based on the reign of force:

"Humanity now has in its hands an instrument it did not have before." In the past, science... Sometimes I see the earth in the future in the form from a planet of idiots, basking in the sun, in the sordid idleness of

Science will be able to combat these two harmful facts: the first by finding firstly, a means of storing the power of the sun or the tides; secondly through the progress of military art which will constitute an organized force

(1) Philosophical Researches on the Right of Property (Chartres 1786). In 1877, a Professor Rie, the anthropology school, would not have hesitated to assert from the height of his chair the right for superior races to subjugate themselves and, if necessary, to exterminate inferior races. Quoted by Accolas, Philosophy of Political Science, p. 309.

248

SECRET SOCIETIES AND SOCIETY

in the hands of an intellectual and moral aristocracy. Our armies
Modern ones are already something like that. They give to the one
who is master of it, assured domination over the unarmed and indignant crowd
disciplined, but they have a completely irreversible internal cause of weakness
mediatable, because they are taken from the ranks of the people. If one wants

To imagine something solid, you need to design a small number of
wise men holding humanity together by means that would be their secret and which
the mass could not be used, because they would assume too strong a
A dose of abstract science...

"We can hardly conceive of a great culture reigning over a portion
of humanity without another portion serving and participating in it in a subordinate capacity
order. The goal pursued by the world, far from being leveling

the luminaries, on the contrary, must be to create gods, superior beings
laughing, whom the rest of conscious beings will adore and serve, happy to
to serve them. A learned body recruiting itself is an impossibility.

Possibility. It needs a terrain from which it emerges...

"In short, the end of humanity is to produce great men;
The great work will be accomplished through science, not through democracy... If
The ignorance of the masses is the necessary condition for this, too bad.
Nature does not stop in the face of such concerns; it sacrifices species
whole so that others may find the essential conditions of their
life.

"Through the increasingly widespread application of science to weaponry,
universal domination will become possible, and this domination will be
assured in the hands of those who will possess this weaponry. The perfect
The use of weapons, in fact, leads to the opposite of democracy; it
tends to strengthen not the crowd but the power.... In this way, one imagines

the rest of humanity. Then the power would be reconstituted as a reality. to see that popular imagination once attributed to witches.

The Church in the Middle Ages claimed to wield spiritual power; but, not lacking sufficient strength, she always remained weak. A little seeing the spiritual will only be strong when it is armed, when it will have in his possession a material force that belongs only to him (1). »

And then he points out, with a lubricity mixed with a strange jumble of false science, how the progress of physiology for would lead to processes of generation from which a race would emerge of superior beings "before whom present-day man would be judged "as insignificant as an animal is in relation to man (2)."

(t) Dialogues and philosophical miscellany, 1875, in-8*, p. 80, 82, 97, 101, 103, 106.

(2) This desire to change the conditions of generation is found in all delusional about secret societies. It can be found notably in the works of Saint-Simon and

Freemasonry and Popular Liberties 249

His master in systematic impiety, the German Freemason Strauss says the same thing in his work *Y Ancienne et la* new faith, by abruptly adding personal application which will earn him his salary. He affirms "that the story will continue to be a good aristocrat, although animated by popular sentiments areas, and that the largest must decide to lead their glances towards these elevated forms named Bismarck and Mollke, Would they only see them up to their knees?

Freemasonry, when it can, readily appeals in the arms of a despot to achieve his goals. There are already For a long time, the Templar king, Frederick of Prussia, had been writing to Voltaire:

"It is to Bayle, your predecessor, and to you no doubt, that the Glory is due to this revolution taking place in minds. But Let's be honest, it's not complete; the devout have their party, and It will never be completed except by force majeure. That's government. What must be the sentence that will crush the infamous? Ministers

Enlightened people can contribute a great deal, but the will of

SOVEREIGN JOINS (September 8, 1775).

This is the core idea of Saint-Simonianism, which dreamed of the restoration ratio of ancient despotisms, by wanting to bring together in the hands of the same men the spiritual power, and the civil power, that distinguished Catholicism. And Félix Pyat, in 1849, still said that the Republic has both powers, both swords, because that it derives from the sovereignty of the people!

Therefore, we should not be surprised to see secret societies, by wherever they manage to seize power, destroy all the practical and concrete freedoms, breaking down communal entities and provincial foundations based on history and traditions, abolish the foundations public utility donations and autonomous corporations, destroy laws protecting property, even at the expense of the classes of peasants, and subject the soil of the homeland to a pulverization laughable, to a continuous work of fragmentation, of reconstruction painful and leading to judicial liquidation.

"Establish the Civil Code in Naples," Napoleon wrote to his brother Joseph, everything that is not attached to you will then be destroyed in the future.

Count, among the Russian nihilists. The filthy rôvo3 memos had already been ex-prized by Diderot, in the Dream of d'Alembert and the Supplement to the Voyage of Bou Gainville. This is truly a sign of the beast, a manifestation of the clearer aspects of Satanism, which is at the heart of Freemasonry.

\$50 SECRET SOCIETIES AND SOCIETY

'over years, and what you want to keep will become more solid. That's the a major advantage of the Civil Code (1).

Eq 1871, at the National Assembly, three deputies, men of science and practice, Messrs. Lucien Brun, Mortimer Ternaux, Baragnon proposed an amendment to articles 826 and 832 'of the Code long demanded in all investigations •Agricultural: "Your proposal is excellent," said one of them "a Freemason sitting on the left side, now a senator and The minister; but we will vote against it. The Civil Code is a "a mold to which French society has not yet definitively settled" "folded, and until that is done, it is not necessary to..." "Dear to the mold."

Freemasonry is pushing everywhere for the establishment of the re-constitutional regime, because this government, where it does not It doesn't lay itself on a traditional basis like in England, which is annoying. monarchical power eliminates true judicial responsibility. ministers and civil servants are involved and this opens up a wide arena to party struggles, in which the lodges, with their organization compact units always have a marked advantage over honest ones people scattered and confident in the loyalty of their fellow citizens.

She may, at times, want universal suffrage.
as a weapon of destruction, but in other eras and in
other countries, in France in 1815 and 1830, and still today
In Austria and Italy, his preferences are for res suffrage.
restricted to classes from which its followers are recruited more heavily
bitually (book II, chap. X, § 8).

What she is particularly hostile to is a representation
Gale of interests and professions. Places in the presence of their
professional interests, family men and workshop managers
in general would make sound judgments on the issues on which they
are especially competent. But Freemasonry wants the
suffrage groups men into a disorganized herd, the
subject to the influences of home and work, and excites their passions
through an issue involving the political order and social organization
entire. Under these conditions, contrary to the nature of things,
his groups, disciplined, his motto punctually obeyed, him
generally ensure predominance and electoral successes.
which are very far from representing the true spirit of the nation.

(I) Letter of June 5, 1806, cited in the Memoirs of Miot de Mérito.

FREEMASONRY AND POPULAR LIBERTIES 251

*

Universal suffrage, we say, is merely a weapon of
war which sects use momentarily, but which they
are ready to break like an instrument the day after the
triumph.

The organization of Freemasonry is only superficially based on
The election: one only moves from one rank to another according to the proper procedure.
pleasure of superiors. The functions of the lodges cannot appear
to be limited to members of the higher ranks, where they may be found. In
so that, through a series of processes, the truly leading groups
giants can retain power in perpetuity by entertaining the
large numbers of Freemasons through sham elections. If necessary, the
The Grand Orient, or the supreme council, according to the rites, can suspend
to establish or prohibit any lodge whose direction escapes its control, and its
Orders are almost always obeyed.

Only the naive are surprised that once the Republic was proclaimed,
The lodges do not open their ranks and do not renounce secrecy.

In an official article on the role of Freemasonry in
Vavenir, the Masonic World of April 1876 refutes the thought of
those who regard the work of Freemasonry as touching upon its
They believe that, in the end, it no longer needs mystery:

"No," this sheet replies, "Freemasonry is not only a society whose main purpose is the theoretical study of questions which are of interest to humanity; it is a practical and experimental school, one

A model institution, a true type of organized society. The main

the concern of its members must be to constantly remain at the forefront safeguarding civilization; striving to illuminate the upward march of humanity by studying together, in their peaceful workshops, the problems that arise in the world, by carefully elucidating them, in popularizing them if their solution is to contribute to the happiness of mankind.

This is how our fathers had long studied and practiced suffrage. universal before becoming its propagators, before the outside world would have considered making it the basis of the social order... Such an association would

it could not perish, because a progressive evolution has been accomplished.

Humanity will constantly progress. That's its law. When what has a long key Time seen as an ideal is realized, the broader horizons of an ideal new opportunities are offered to human activity, which is always moving towards a better future, new fields of exploration, new conquests to be made, new hopes to pursue. Freemasonry will therefore have always its useful role in the world. It will fulfill it worthily in the future as in the past, carefully preserving the essential part a collection of its mysteries, which are the particular bond of the initiates,

252 SECRET SOCIETIES AND SOCIETY

The old proverb: Il mundo va da se, is a saying from Tan-
The regime. Modern republics do not function on their own.
We must lead them, and that is the role the lodges understand.
keep.

Let no one say that these are the thoughts of backward Freemasons.
dice. On the contrary, these are those of the most advanced.

The positivists, who, as we have seen, are the scientific expression of
Freemasonry and its members are all hostile to universal suffrage.
suffrage, according to them, should belong only to those who are in
possession of positive science, and they acclaimed the Commune
Parisian as the first realization of the supremacy of
urban populations, raised in integral science, on the
Rural populations. Internationalists and all socialists
Contemporaries do not think otherwise.

Their official organ in Paris in 1878, Égalité, engaged in a
a full-blown campaign against the idea of popular sovereignty and

to resume logically. But his conclusion is to substitute for him to kill the absolute domination of the so-called scholars:

"Where science has been able to be generalized, it will be rather that the will of the majority will make the law.

"This majority rule can be absurd and unfair, and for We reject our part with all our energy in the name of science, and we will not allow it any place in our society. egalitarian (1). »

VII. – FREEMASONRY: THE DESTRUCTIVE OF LOVE OF THE FATHERLAND AND OF ALL NATIONALITIES.

Never, at any time, have the names of nation and homeland, of Nationality and patriotism have not been more often acclaimed, more emphatically celebrated than for nearly a century, under Masonic influence; and yet never the men of the so-secret societies and the revolution did not work more effectively to destroy, in all that constitutes them, the great things

(1) Issue numbers back March 10, April 14, May 5, 1878.

Freemasonry and Patriotism 253

that these names represent. Never mockery towards the few The violence had not been more bloody, nor more brazen.

It is evident, first of all, that the first constituent element of of any nationality, from any homeland, it is the family constituted by God himself, from the beginning, who, by multiplying, still united in its members and under the sway of the same bonds, of the same rights and duties, became the tribe, the nation; nation which, through its heads of families or fathers, has formed other nations, also linked together by the same obligations and dependent on the child God, supreme father, sole author and first sovereign of nations as well as families.

Religion and the worship of God, customs, laws stemming from of this religion, order and respect for the authorities established by them, the forms of transmission of their powers, the rights of property, borders, treaties and laws, which are the consequences, the ancestors and everything that comes from them, from and in dependence on the supreme father who is God, that is the homeland and the law of nations. The words that express them, by their etymology mology, in their primary sense, proclaims its nature and

Is not religion, religio, from religare, to bind, by
equally the fundamental and supreme link, the universal link
given by God to men to unite them to Him and to unite them with each other
them, and from which derive the rule, the root of all rights and of
all duties, laws, rights, and duties themselves,
everything that truly constitutes and unites nations and families
thousand?

"The homeland," said Mr. Portalis the Elder, as he presented the
The Concordat to the Legislative Body is not an abstract entity.
A homeland is only something real insofar as it is composed
of all the institutions that can make it dear to us.

And in another hemisphere, the president of the patriotic society
the Montreal, Canada, tic, exclaimed in a so- speech
Lennel: "What is the homeland? It is not this river, these
Mountains, these forests, this greenery. A homeland is a nation.
identity, a religion, a language, a history and the preservation of
All these things. How can we be patriots? It is by
splitting all of that open.

But this is precisely what the secret societies and Ira- have been working on.

254 SECRET SOCIETIES AND SOCIETY

worth destroying and making disappear; already, we have just
demonstrate, in relation to the constituent elements of nationalities:
religion, morality or laws, family and property.

The reader would only need to refer to the revelations if necessary.
of this high-ranking Freemason, which we reproduced a little earlier.
and who give us the final word on secret societies and us
reveal their ultimate goal: "To gather into a universal body all
these different families, which, as they have moved further apart
signs of their common origin, although they do not compose
that a whole, have come to misunderstand each other to the point of wanting
to compose through her the whole of which they were only parts.

This is the goal that Freemasonry pursues when, from the
As an apprentice, she has the recipient say to the venerable master:

"May you, forever faithful to the commitments you have just..."
contract, help us & complete the sublime work to which they are working
the masons for so many centuries, especially that of the gathering of men of
all countries, of all characters, of all civil or religious opinions
religious women, in one and the same family of friends and brothers! May the
the secular world, still so divided, will one day offer us this rich ta
Bleau (1).

We can see the development of this thought in the discourse
Weishaupt's hierophant course, for the grade of epopte:

"The moment men gathered into nations, they ceased to
to be recognized under a common name. Nationalism or national love
took the place of general love; with the division of the globe and its con-
Over time, benevolence became confined within limits it should no longer have.
to cross over. So it was a virtue to expand at the expense of those who did not
were not under our empire. So it was permitted, in order to obtain
The aim is to despise foreigners, to deceive them and to offend them.
This virtue was called patriotism.

"And therefore, why not give this love further limits?"
narrower? those of citizens living in the same city, or
those of members of the same family? Why doesn't everyone have the same thing?
Wouldn't he have concentrated it within himself? So then, one lives off patriotism.
This gives rise to localism, a sense of family, and ultimately, selfishness. Thus,
In the origin of states or governments, civil society was the
seed of discord, and patriotism found its punishment in him*
even. Diminish, subtract this love of country, the men of no-

(('lïa^on, Cours etc., p. 110.

There Freemasonry and Patriotism 255

The calves learn to know and love each other as men; it is not
No more partiality, the union of hearts unfolds and expands...

"Such, then, are the consequences of this institution of states or of so-
civil societies. Oh, the folly of nations not to have foreseen what should
their arrival, having helped their very despots to degrade man to the level of
than to servitude, to the condition of the brute 1...

The means of escaping this state of oppression and returning to the origin
The genesis of our rights are the secret schools of philosophy. These schools have
It has always been the archive of nature and human rights. By
These schools will one day repair the fall of humankind; the princes and

Nations will disappear from the earth without violence. The lesson
then will be the only book of laws, the only code for men (1).

A vast empire uniting the entire world under the leadership
Lodges, that is the goal pursued by Freemasonry, as
International:

"It is not through a vain whim that we give ourselves the title"
"of masons," said Clavel. "We are building the largest edifice that ever was,"

Enlightened and virtuous are the living stones that we bind together.
Me with the cement of friendship. We build, following the rules
of our moral architecture, impregnable fortresses around
the building, in order to defend it from the attacks of vice and error. Our
their works are modeled on the constructions of the supreme architect.
We contemplate its perfections and in the great edifice of the world and
in the admirable structure of all sublunar bodies. We will give him
Let us weave, with the hands of virtue, a sanctuary deep within our hearts,
And that is how the mason is transformed into the cornerstone of all
created beings (2).

And Bazot, the secretary of the Grand Orient:

"Regenerated France has not yet reached the degree of perfection"
that are dictated by the doctrines of Freemasonry and the genius of
philosophers; but the movement is given, compelling, irresistible.
Everywhere there are Freemasons and philosophers, disciples of the masters
18th century... The great work will be accomplished... Peoples, be brothers
Res! The universe is your homeland. The ground you occupy is only
the one where you were born, the one you have enjoyed since childhood,

(1) Historical, philosophical and moral overview of Freemasonry, by lo
9. Bazot, pp. 10, 11, 18.

(i) Picturesque History of Freemasonry and Secret Societies, Third
edition, pp. 20, 23, 24, 28.

256

SECRET SOCIETIES AND SOCIETY

the one where you want to die; but the ground is only a point; the homeland of

ALL MEN, THAT'S THE UNIVERSE (1). »

The same principles are constantly echoed in the lodges.
German. Sell Dr. Richard Fischer, in Lcipsick, in 1819:

In such a profoundly altered state of affairs, he said, our brothers,
The members of the Apollo lodge in Leipzig inspired the world...
such confidence that we see their names appearing in the parliament of
Frankfurt, at the head of the government and the Chamber of Saxony, of
the University and the Municipality of Leipzig. In the field of literature
erasure, and in everything that is useful for the common good, our brothers are in
surrounded by public esteem and consideration. We must not
However, we are concealing from ourselves the fact that our association still has a problem
A problem of utmost importance... What is democracy, if not

Will art push even further? Yes, democracy is our child, our
A child worthy of us, our child full of hope.

"Now that the child has been born, we are wondering whether we can do without
of the mother?... The child is truly to be pitied when he lacks his mother. If he
It is necessary that such a long period of time separates conception from childbirth.
In fact, Freemasonry still has many centuries to go before we
that he can do without his help, and that his task is completely completed.
Gela is as clear as day.

"First, my brothers, our fundamental principle, the fusion of all
the peoples in the same brotherhood, is scarcely understood in its most
simple acceptance. You have all witnessed the difficulties that have arisen.
are opposed to the fraternal union of all German citizens. You
st vez que, constrained by necessity, we will ultimately have to be content with a
Little Germany (f); even if this were not done without violent opposition,
perhaps even without a bloody war... But, my brothers, time
has come to strengthen the bonds that unite all the lodges of the earth, of
to make our temples more accessible to the poor, and to expand them on all sides
circle in which we close ourselves off. There will undoubtedly be difficulties in
to conquer; but, without the perplexities of the struggle, one cannot count
on the joy of triumph; moreover, our goal is of obvious clarity.
So let's get to work! (3)

(1) Original writings of the Illuminati, vol. II, pari. 2. – Pliion and Sparlacus, since
page 10 to 48. – Iîarruel, Mémoires, elc, t. III, pp. 126, 136, 144. "This discourse
"An entire course of Yêpople," said Üarruel, "would require at least two hours of reading.
We could see that Carbonara and the other bases came out of it fully armed.

(2) In opposition to the large and united Germany proposed by the demo
German crates.

(3) Masonic Journal, manuscript for the brothers, p. 113 et seq., – La Franc-
masonry, by Eckert, translated by Gyr, t. I, p, 247 et seq.

Freemasonry and Patriotism 257

Let's listen again to Giezeler, a member of the schools committee
and a doctor of Protestant theology, in a speech delivered
in the lodge of Gættingue at the golden compass, on the occasion of the
Feast of St. John, 1848:

"Three great words resonate throughout the world today: Freedom,
Equality, fraternity. It is with these words that the people (of Paris), from where is
Part of the impetus, summed up all the wishes... But, my brothers, isn't it
Isn't this the very spirit of our association, which is manifested by these words?
Since this is the case, since the sacred spirit of our association has fran
Chi, the threshold of our lodges, and animated all peoples, the great era
predicted so often, has it finally arrived, where our association must trans

In this case, it is our duty to open the doors of our temples and to allow all that is human to penetrate. From then on, our order reached its ultimate goal.

"The freedom that the current generation demands is civil liberty," the removal of all barriers (or borders), which have become superfluous when all men are united in a single state. For a long time, Peoples have yearned for this precious commodity; our era seems to be intended to obtain and consolidate it. When she has solved this great problem However flawed, she will shine in the history of peoples, surrounded by a glorious halo; and, after many centuries, it will be remembered as the time happy where the people entered in the majority. It is still ac temporarily in the pains of giving birth to freedom; she resembles a generous wine which first ferments, foams, and then expels this which is impure and breaks the bonds in which it was intended to be contained. But, of Given these premises, we conclude that we have no reason to modify our order in the form it has had until now, to break the entre- and to admit into our lodges all that is human. We must rather contribute to fostering an understanding of ideas that resonate currently in the world (1). »

As we can see, there is no ambiguity. Overturn all the fronts third parties^ abolish all nationalities, starting with the smaller > to create a single state, erase all ideas of homeland, to make the whole earth common to all, which appears everyone is determined to break, by cunning and by force, all treaties, all prepare for a vast democracy whose diverse races, abru- tied by all kinds of immorality, will only be departures ments administered by the high ranks and by the Antichrist, sum it) Eckert, La Fra*c-masonry, etc., t. I, p. 243 et seq.,

17

258 SECRET SOCIETIES AND SOCIETY

The first dictator became their only god: such is the goal of societies secrets.

But while the French practice platonic cosmopolitanism and spread ideas of which they are the first victims, Germans use these ideas as a tool for reign.

From this point of view, it is worthwhile to dwell on the works by Mr. Bluntschli, a Freemason of the highest ranks, The General Theory of the State, Politics, the Law of Nations which are translated into almost every language and give a good idea of the impetus that Freemasonry gives to the es- taken from schools where it dominates.

A long-time professor at the University of Heidelberg, Mr. Bluntschli is one of the men who, through their teachings and their writings contributed most to throwing the educated class into the paths of the Kulturkampf. As a member of the Chambers Prussian, he worked powerfully to prepare the reconciliation of the national-liberals with Mr. de Bismarck which were sealed by the events of 1866, as he himself has as told in his autobiography.

His Masonic activity was equal to his scientific activity. Great Master of the Grand Lodge (Grand Orient) of Bayreuth, he did not not happy to push South Germany into the arms of great Prussian Masonic empire; it still shines, in the care, in Switzerland, his native country, and he excites the Swiss lodges, like an avmt-garde, in the fight against Catholicism, while waiting to use them for the reunification of their homeland with Al-Magne (1).

Although Freemasonry is not mentioned in his works intended for the general public, knowledge of life the author's political stance is not useless for understanding certain aspects certain parts of his books that he left, not without purpose, in a sort of twilight.

Despite his seemingly very conservative appearance, Mr. Bluntschli poses very clearly, in his General Theory of the State, the conception of the modern state as being essentially human, that is to say, absolutely independent of divine law. Now, this

(1) Mr. Bluntschli's Masonic file can be seen in the work of Püchtler, Der Götze der Humanität (Fribourg, 1877). Nothing is more instructive than A comparison of his esoteric speeches with his exoteric books.

THERE Freemasonry and Patriotism 259

The exaltation of humanity independent of God is the very essence of the Masonic idea. It is to its realization that Mr. is working. Bluntschli, when he teaches in this book that the modern state The future must embrace all of humanity. He does not say here how This result will be obtained. More explicitly in a speech than he spoke in 1873, in Zurich, in front of the Modestia lodge, he sat recognized this great result as the goal to be achieved through efforts gatherings of Masonic lodges from all over the world.

Meanwhile, Mr. Bluntschli is paving the way for propaganda Masonic, by teaching that progress consists of eliminating all the small states, which are above the great powers, like Austria and France, there are the world powers, "who have awareness of their rights and duties towards humanity

sances—là adopt the imperial form, which means something of greater scope than the royal form.

As for how these concentrations will be carried out and by virtue
By what right? Here is the rule he gives:

"A people who are self-aware and who feel a vocation
political action has a natural need to find in a State the manifestation
active expression of his being. If he is strong enough to satisfy this tendency,
He has the natural right to form a state.

"The rights of the prince or of isolated members of the nation have not
that a subordinate importance before the supreme right of the people in
a third party to exist and develop. For humanity to fulfill its
destinies, it is necessary that the peoples who compose it be able to fulfill them
their own; for peoples to live, it is necessary, according to the expression of
Prince of Bismarck, that they may breathe and move their limbs.
Hence the sacred right of peoples to give themselves organs of their life and
of their actions.

He must refrain from violence in these operations, but
only in Vèga/rd of fractions of peoples or territory
which he can do without.

The condition for a nation called upon to fulfill a mission
Of that kind, it's about having manly qualities. As for those who
succumb, we recognize – after the experience, of course –
that they possessed only feminine qualities (pp. 86–87). Pending
However, they become "unsympathetic, ridiculous, that's the fact
of all the tiny states (Kleinstaterei) (p. 209). »

Are there any rules of international law, or even a

260

SECRET SOCIETIES AND SOCIETY

principle of public justice, which can subsist in the face of such
The theses? The law, if we still ironically retain the name,
is now nothing more than the sum of forces and numbers, and humanity,
reduced to the sole notion of utility thus understood as
the extension of the strongest is found to be inferior to that of these animal species
males between which a higher law maintains a certain equilibrium
free, which at least preserves from complete destruction the types
the weakest.

The author deserves credit for never letting the ultimate goal be ignored.

of. After having spoken (page 86) "of their sacred right among all the "others," he adds: "Only one excepted, which embraces and grounds them." all of them, that of humanity. Further on, on page 283, he specifies his thought in these terms: "Progressive inhumanity does not find its full satisfaction in particular states and it consumes them. If the universal state is one day founded on the broad basis of humanity As a whole unit, we can hope that it will last as long as humanity itself (1).

But this state of humanity will be the universal Republic and
The empires of the world powers will have, for a long time,
Ravant, they too were consumed.

It is the International that will achieve this, and its organization is presented as the epitome of the Republic of the world!

The grouping of workers' corporate unions must form the municipality; federations of municipalities and corporations will replace the nations and will themselves be subordinate to a general council, elected by the federations, which will be the sovereign world power, and which, armed with a power unknown to the world ancient anarchies, will go into all the details of economic life mic and will sovereignly regulate throughout the entire universe the industrial production and private consumption.

Wherever socialism penetrates, love of country disappears.
A book, already eighteen years old, The Secret of the People of Paris, by Mr. Corbon, himself a worker and Freemason, gives

(1) All the pride of the pagan Caesars lives again in the brains of the professors who ins Pira has been the Masonic movement. Their magnificent dreams will be overturned like those dominators of the old world, who multiplied on their monuments inscriptions to the eternity of the Empire and Augustus, at the very moment when the former master in the North the providential storm that would sweep them away and their work of impiety.

Freemasonry and patriotism. 261

characteristic details reflecting a vague cosmopolitan spirit, which reigns in the working classes subjected to the influence of secret societies. Since then, the International, with its leadership coming from Prussia, further weakened the love among its followers of the country. We saw that clearly during the Franco-Prussian War of 1870!

But in this crime against the nation, the unfortunate workers did not
They are not the most guilty. The example set for them was...
high. It was not in vain that Weishaupt destroyed in the soul of its followers, with all love of the homeland, be it a republic

"Everything we said against despots and tyrants was that to bring you to what we have to tell you about the people themselves—even, its laws and its tyranny. These democratic governments are no more in the wild than other governments.

If you ask us how men will live from now on without laws and without magistrates, without constituted authorities, gathered in Their cities, the answer is simple. Leave them, your cities and your villages, and burn your houses. Under patriarchal life, men built—They had towns, houses, villages? They were equal and free; the The earth belonged to them; it also belonged to everyone, and they lived equally everywhere. Their homeland was the world, not England or Spain. gne, Germany or France. It was the whole world, not just one kingdom or republic in some corner of the earth. Be equal and free, and you will be cosmopolitans or citizens of the world. Learn to appreciate Embrace equality and liberty, and you will not fear seeing Rome burn. Vienna, Paris, London, Constantinople, and any such cities, these towns and villages, which you call your homeland. — Brother and friend, This is the great secret we have kept for you regarding these mysteries (1).

And this is not a doctrine particular to Weishaupt. resounds daily in all the lodges from the symbolic degrees onwards bolics:

"Freemasonry," said Ragon, "belongs to no country: it is neither French, Neither Scottish nor American; she cannot be Swedish in Stockholm. Prussian in Berlin, Turkish in Constantinople, if it exists there: it is one and universal. It has several centers of action; but it has only one center of unity, which is the greatest benefit of ancient society. If it

(1) Ninth part of the Illuminated Code, class of great mysteries: The Mage and the man king.

262 SECRET SOCIETIES AND SOCIETY

If it lost this character of universality and unity, it would cease to be the Ma—"Nonsense,"

Patriotism was killed far more by the spectacle of the systematic destruction of all small nations, by the war waged against all the customs of Catholic peoples. We We will recount this nefarious work of the Freemason in the following book. A sham accomplished for the benefit of the Cosmopolitan Revolution. Only one This will conclude this chapter and give an idea of what becomes of it. They are the nations over which the lodges extend their hand:

In the aftermath of the revolution carried out in Spain by the lodges and who had just overthrown Queen Isabella in 1869, a

to introduce colonies into unoccupied lands in Spain privileged English colonies, similar to German colonies, established in Prussia by Catherine II, and to the Saxon communities of Hungary. "Immigrants must be exclusively English." "and Protestants," he said in his instructions. "Spain has not "No need for Catholic Irish (1)." Faithful to the kid tactics, in 1880 F.*. Sagasta, prime minister of the king Alphonse XII and at the same time Grand Master of the Grand-Spanish East, made an offer to the Jews of Russia whose Usurious abuses are stirring up the unfortunate populations Slavs, to establish them at the government's expense up to the number 80,000 in the heart of Catholic Spain! So many sects would like to destroy the nationality of this noble people!

(1) Fact reported in the British inquiry into the condition of workers. Report Mr. French's port (analyzed in the Times),

CHAPTER SIX

Destructive Freemasonry

6

OF THE PROPERTY

I. – The Masonic principle of independent humanity
THE LAW of God is incompatible with the right of property,

The divine constitution of the family calls for, as a consequent quence, the property.

God, as creator and preserver, sovereign and universal Master of the universe and all who inhabit it, – Domini is terra et plenitudo ejus, orbis terramm et omnes qui inhabitant in eo, – without ever being able to lose anything of this all-powerful and inalienable sovereignty, however, gave to man and to the family, after having created and constituted them, the right to inhabit ei- to fill the earth, the right to enjoy it and the duty to cultivate it, as well as dominion over the animals that inhabit it with him (1).

However, Freemasonry, by denying God or destroying the idea of the creation and sovereignty of the Creator, destroyed by this even the only solid basis for property rights.

human sound, of the absolute ownership that man has of his body and its faculties, as Mr. Thiers says in his book of Property. (Book I, Chapter IV, § 1.)

This work, so highly praised by all unprincipled conservatives, ultimately undermines the very principle of property rights.

(t) Genesis. p. 27, ?!).

264

SECRET SOCIETIES AND PROPERTY

firstly, by representing, contrary to the facts, the property rights ceremonies as the exact equivalent of labor incorporated into the soil, then by systematically disregarding the eminent domain God's, deprives human property of its sole title fully satisfactory according to reason and the law of moral use and in accordance with the general good which is binding on owners (1).

However, this idea of man being his end in himself with his two inalienable attributes, liberty and equality, necessarily exclude hereditary property as a right. Property cannot more than a fact of physical possession based on force current holder and must disappear with it.

We have already seen Weishaupt and the Freemason members the top Italian sales figures, in their attacks against gold to create companies, to fight against property using the same arguments private and civil authority.

But it is good to show how all the principles of the so-called Socialism necessarily stems from these premises; we will be less surprised to see communism celebrated in many rituals conical from the earliest grades and in all the authors appearing to the sect.

We will borrow this demonstration from Pachtler:

"Freedom, from the human point of view of the lodges, means the in complete and all-encompassing dependence of man on all legislators and all laws except man himself even, not only in the dogmatic order, but also in the moral order and consequently in the political and social order. The Decalogue is worth at best, even as a private satisfaction, granted to the individual who wants to observe it, but never as general law of humanity, because that would be a barrier to the

(I) Father Deschamps, in a very remarkable work, Communism and its causes, published in 1849 (Seguin, Avignon), demonstrated with the authority of a true philosopher, the fundamental flaw in Mr. Thiers' book. Since then, economic discussions The legal issues that have arisen regarding land ownership rights have left nothing behind to subsist on this much-vaunted book. It is now justly and completely It's quite outdated. Here's one of the strange philosophical maxims it contains: < Physical and moral faculties, the source of property rights, man it comes from God, from that God whom I shall name as you please: God, fate, chance, author, whoever he may be, author of things, letting them be or doing, suffering them or wanting them" (Book I, Chapter 6). One cannot be too astonished of the blindness with which too many Catholics became infatuated with This man, after 1848, earned him a reputation throughout the Empire as a conservator vateur, although he had never renounced any of his blasphemies, and finally delivered him France in 1871.

MASONIC PRINCIPLE. NEGATION OF PROPERTY 265

I, human. Man and humanity make of themselves laws with complete independence from everything, and do not address They feel no obligation to do so. On the contrary, they abhor it. like an usurpation. Thus falls the seventh commandment of God, and with him property. Like everything else, the property becomes an institution which, according to the free and independent The will of man is either established or overturned by law. And The pure reason of the atheist man will find it much more suitable capable of placing the common heritage of the State under the direction of the people and to assign to each individual, according to his work, his share in the jointly acquired property, thereby equalizing the pre-a tense accumulation of gold in the hands of the few, and the poverty of the enormous number, in other words, one will introduce the socialist people's state (der volkstaat).

Ten years ago, Bishop de Kettleler had already drawn this conclusion from premises of liberalism, when he wrote: "If the principles of the modern state, which disregards all religion and considers the denial of God as a right of intellectual culture, are true, so what the majority of Chambers decides is the right, and there can no longer be any question of an illegitimate enterprise of this will of the people against the right to property (1). »

"The consequence of the entire system (liberal, that is to say, human manufactory) is: A Chamber, and what this single Chamber ordains The law is given, and whoever, to resist it, relies on its conscience, on his faith, on the law transmitted, on Christ and God is guilty of high treason; he sins against majesty. of the popular will. Why then, in the name of heaven, this Should His Majesty stop in front of the stock exchange of wealthy liberals? If she has the right to trample on our conscience,... it would be It is quite extraordinarily laughable to claim that once in front

The world's creator had to remain motionless as if by magic.
ment (2). »

"How then does property arise according to the principles of humanity?"
Manity? It is not a gift from God, to existence and to the high
Sovereignty of whom one does not believe. It is not fixed and brought about
by his high will in the hands of the rightful owner. At

(1) Die Arbeiterfrage und das Christenthum, March 1864, p. 69, 76.

(2) V. Jørg, Geschic.'itc der social-politischen parteien in Deutschland Fri-
Bourg, 1807, p. 226 et seq.

266

SECRET SOCIETIES AND PROPERTY

Instead, it is born through the free act of a man's will.
alone. According to Brother J.-G. Fichte, "the formation of things by
Man's own strength is the true foundation in national law.
turel (1). »

"From this follow, with logical necessity, two propositions
fundamental tenets of socialism:

"1° A decision of the community could universalize or
to declare the excess of property, which is con-
centered in the hands of a single individual by a free act of
will, and this by virtue of a free act of will of the com
community, which is also free and much more powerful.

"2° If work, man's own strength, is the only title
Regarding property rights under natural law, the socialist democrat is right.
when he said: "We people of the fourth state have worked;
Others possess the golden fruits of our labor. Wealth
Is it anything other than a price for work that has not been paid?
According to this, property is theft. The land is common to all.
and the fruits of labor belong solely to the worker.

"Equality according to the Masonic concept of humanity, com
carries the same and unique measure of rights for all, and by a
The natural consequence is the sharing of benefits following work.
folded and finally the negation of any distinction of ranks between
men. As a consequence of this equality of rights, the manou-
vrer must carry as much weight in the political balance as the million
the prime minister or the prime minister. We can see firsthand the influence that
This will affect property legislation. The effective majority

sharing according to one's own will. The day, therefore, when democracy
The social will have a majority in the Chambers, it will be able to carry out
Legislatively, this sharing is without rationalism and liberalism.
Masonic lodges have nothing to object to.

"Equality between work and enjoyment responds to this belief"
an atheist conception of humanity, and Fichte was already writing as early as 1793:

"He who does not work should not eat, even if I would like to"
give him something to eat, because he has no legal right to the
food (2).

Fichte develops this doctrine of- with cold logic

(I) Beitrag zur Berichtigung der Urtheile über die Französische Révolution, d. 132.

(i) l'acUllor, Der Gætte der Humanitcet, p. 432 et seq.

MASONIC PRINCIPLE. NEGATION OF PROPERTY 267

constructor of Christian charity and the right to property which is
his doe. For him, humanity is a herd that must live in
the community of goods and works.

"The whole earth," he writes, "is a common good; the right to [provide]
The established order is constituted by cunning and arbitrary power.
is the source of all tyranny and all public evils; these

will only disappear through the equal distribution of all goods.

princes, bigots and nobility, those implacable enemies of the human type
hand, must be destroyed, and their property assigned to those who, by their
talents, their science and their virtue, alone have the right and the power to
to govern others. Those who do not admit these things are perverse.
extremes or those who oppose the execution of these projects. Against these enemies
As human beings, we all have rights and responsibilities. Yes, everything.
violence and cunning, fire and iron, are permitted to destroy them.
Poison and the dagger: the end sanctifies the means. Human rights
me, older and more sacred than all crowns, all the
contracts and all pragmatic sanctions must be violently
restored (1). »

It is not only the Germans who draw this logic
how socialism derives from the Masonic principle of humanity
being its own reason for being and its own end. The French socialists
The Spanish, Italians, and Belgians were perfectly able to draw the same conclusions.
Consequences of the principles of 1789:

In 1865, a speaker at the Liège congress said with a logic

of labor on capital, of the worker on the parasite, of man
Me on God. That's what we want. That's the revolution.
social principles of 1889, human rights
brought me to their ultimate expression.

A few years later, the Italian federation of Y Internatio-
Thus, nale laid out the formula for modern law:

"After proclaiming, in 1789, political sovereignty
of the people, it is now necessary to realize their economic sovereignty
mic. »

The communist demands initially seemed...
that monstrous thing, but the dissemination by the lodges of
false principles have precisely the effect of gradually fueling them

(1) Contribution to BericMigung, etc., or Arguments which serve to give a just
the idea of the French Revolution and to demonstrate the legitimacy of this revolution,
p* 45. Quote from Abbot Oyr: Freemasonry in itself, p. 141.

268 SECRET SOCIETIES AND PROPERTY

the spirits (Book II, Chapter XIV, § 3). Thus, a deputy from Paris,
Mr. Langlois, a high-ranking Freemason, was able to say approximately the
The same as the Internationale, but in a milder form.
at the National Assembly, session of March 9, 1872: "The revolution
democratic social action must be carried out by an assembly elected
of universal suffrage. As for the measures, that is up to the delegates of
the nation to adopt them after deliberation, and this must be done in
"Good reconciliation."

We will see how Freemasonry has gradually prepared
it paves the way for socialism through its rituals and its writers.

II – Communism propagated through rites and through

WRITERS OF FREEMASONRY.

U

Upon reaching the rank of apprentice, the recipient is placed in a
a state of almost complete nudity and they make him lay down all the
metals that he may have on him.

The venerable man then asks him;

– Why were you made to appear in this state?

– To make me understand that luxury blinds the people, and that
A virtuous man must rise above all prejudices.

– Why did he make you lay down all the metal?

Because money is the symbol of vice, and a true Freemason does not

must OWN NOTHING OF THEIR OWN.

– What is the watchword?

– Tvbalcatn.

This extract from the apprentice catechism, as reported by Eckert, according to
The manuals or rituals of Germany and Belgium are identical.
to those of France, (Philadelphia, 1787). Guillemain de St-Viclor,
who is the publisher, even adds in a footnote to the words that a good
A mason should own nothing outright, that's the answer.
changed in several lodges into ridiculous explanations, is the
the only true one; it is given by Bernard Picard, in 1809, Avi-
gnon, 1810, etc. It is even still found in the instruction
as an apprentice mason of the lodge "Les Arts et l'Amitié" in the Orient of Aix,
in 1828. If it was later altered due to its excessive size

COMMUNISM PROPAGATED BY FREEMASONRY 269

clarity, when the communist wind was blowing from all sides, the
The thought remained the same.

"Neither naked nor clothed," said the 1845 manual, to represent the state of in
harmlessness, and to remind us that virtue needs no ornament;
devoid of all metals, because they are the emblem and often the occasion
"A list of the flaws that a mason must avoid."

The meaning is therefore the same, and it is perfectly obvious:
The apprentice represents the state of nature, the state of innocence; in
In this state, the man was without clothes, and if the recipient is not
The point put into this state of complete nudity is that our morals
"They can no longer tolerate nudity," said Master Ragon, prejudiced.
that will have to be overcome, and that the enlightened lodges have long held
Time defeated. But the good, the true mason must reject all luxury.
any currency or wealth, emblem and occasion of the vices that he owes
to avoid them; and, to avoid them, he must own nothing of his own, and
to work, in order to deliver the world from it, to abolish all property.
But let us listen to the masters, authorized interpreters of the Grand Orient:

"I have just outlined in a short sketch," said Rédarès, "the two principals
cipes, drawn from human nature, which gave a body and a
soul to Freemasonry and served as the basis for its doctrine... For as long

The complicity of customs ensured common peace and happiness, and codes of morality and religion, civil and political laws, everything that tends to chain man's freedom and will, becoming useless. but from the moment yours and mine came to impose their barbarity tyranny, where everyone wanted their share in the vast domain of nature, and to separate it from its neighbor, self-interest, the father of all crimes, Ambition, which provokes them, seized minds and became the sovereign arbiters of social destinies... »

And we can go a little further:

"These are the principles of true light, the sacred science that will serve had the intelligence of Solomon's and Hiram's workers; the demon of 3 Darkness destroyed their holy work, but the plan remained, the architect The supreme one has preserved it for the generation of the chosen; let us work on these Eternal foundations, let us restore to the symbolic temple its original beauty. Freemasonry is the regenerative myth of humanity, Yœuf where found contained within it the seed of social perfectibility....

"In our modern times," said Ragon, "the rank of apprentice acquired a greater degree of interest by presenting the iconic image of the principle of human societies.

270

SECRET SOCIETIES AND PROPERTY

"The candidate is stripped of his metals and, in part, of his clothes Our morals can no longer tolerate nudity. It appears in this the state of man in nature.

"The first institution was the gathering of men into society." The state of nature, the social state, these are the two general relationships, under the Which ones should we consider the human species... The trials of the first grades retrace all these vicissitudes. The man of nature is no more happy since other men, instead of cultivating the land, have been dispute possession, another interpretation of the word Tubalcain (1).

The ritual tells the aspirant that the apprentice password (Tu-Tubal) means: possession of the world. We know that Tubal can strongly to signify, in Hebrew, the habitable land, as Cain signifies possession.

"It is good that men possess the earth; but justice must to share the portions and ensure the owners' enjoyment of them.

The aspirant expects to gather lessons of wisdom and the principles

to be heard? possessio orbis, it is the motto of the conqueror, of plunderer... The possession of land in unequal portions is Therefore, in the true sense of Freemasonry, contrary to sound Morally, it's plunder, it's theft.

Therefore, Ragon does not hesitate to assert a little further on, in his interpretation on the table lodge which follows the first three degrees, which, "in ancient times, each Masonic session was followed by a banquet, and that this custom of the primitive institution proves that the established community of property entailed that from the home, and this one, the use of a single table for everyone."

Thus, Freemasonry is synonymous with the phalanstery!
In the higher ranks, a multitude of symbols instill
These principles are new.

Thus, in the rank of the Knight of the Sun, Rite of Misraïm,
It is explained that the four triangles show us the four principal duties of a quiet life, the first of which is the a fraternal death and the community of goods. And, in all The grades and all the rites, don't we also teach that the level is the symbol of equality, and what is the regeneration of equality The primitive moral aim of Freemasonry is that Freemasonry, in seeking the cause of the ancient loss of original equality,

(1) Historical and philosophical studies on the three grades, pp. 63, 78, 79, 88.

COMMUNISM PROPAGATED BY FREEMASONRY 271

soon realized, to the shame of humanity, that this loss was due only to the idea of property, that yours and mine, these fatal authors of self-interest and avarice, had given false lies to man an overly presumptuous consideration of his existence...; that, initially wandering in the countryside, the first men fed themselves on the fruits that the earth provided them; only easy pleasures, a profound peace, the reproduction of their species, were sufficient to satisfy among themselves only the appetites of nature; but that, as soon as the false sweetness of property had flattered their hearts and each had enclosed a field, by saying to one another: This belongs to me... the face of the earth soon changed to the aspect of such cruel devastation...; that the men all are born equal; that it is for their common use that the G.*. A.*, of the universe created the world...; that unquestionably there must have been a time, the date of which is also difficult to assign beginning to fix the duration, where the fruits of the earth were in common possession...; that the land then was to no one, by the very fact that it belonged to everyone...; that this The state of nature was so fleeting, that it was the golden age...; that, from the moment the idea of property was born, equality was declared

daughters of nature and mothers of virtues; that, equality proscribed, Freedom follows her into exile, and there is no longer anything left for the sad humanity, which is oppression and error, from which all proceed ills... (1).

The Freemason philosophers of the 18th century had attacked which even more directly relates to the principle of property:

"The first," said Jean-Jacques Rousseau, "who, having enclosed a plot of land Rain, then thought to say: This is mine, and found some rather simple people To believe him, he was the true founder of civil society. So many crimes, so many wars, murders, misery, and horrors would not have been spared to humankind he who, uprooting the stakes or filling in the ditch, would have cried out to his fellow men: Beware of listening to this imposter; you Lost opportunities if you forget that the fruits belong to everyone and that the earth 1. belongs to no one

"The new insights that resulted from this development, aug*

(t) The Freemason orator or selection of speeches delivered on the occasion of the solemn Masonic norms relating to dogma, the history of the order, and morality taught in his workshops by the author of the Masonic Manual. Paris, FF. Caillot, 1823, p. 33, 36, 38, 39, 437, 439, 440 and pasaim.

272

SECRET SOCIETIES AND PROPERTY

deserved man's superiority over other animals by giving him making known:

"As soon as men began to appreciate one another and that the idea of consideration was formed in their minds, each cun claimed to have a right to it, and it was no longer possible to be without it. punished for no one. For, according to the axiom of the wise Locke, he could not to have an insult where there is no property, -(where everything is common, by Consequently, and the lands and the women). - From the moment a man needed the help of another, as soon as it was realized that he was useful to With only one person having enough provisions for two, equality disappeared, property It was introduced, work became necessary, and the vast forests were transformed they lived in idyllic countryside that had to be watered with the sweat of men my, and in which slavery and misery soon began to germinate and grow with the harvests...

"Deprived of valid reasons to justify himself and of sufficient strength"

"To defend himself," the rich man, pressed by necessity, finally conceived the plan the most thoughtful idea that ever entered the human mind: it was to em

to inspire his defenders and his adversaries with other maxims, and to give them other institutions that would be as favorable to him as Natural law was contrary to him.

"In this view, after having exposed to his neighbors the horror of a situation that armed them against each other, that made them their possessions as onerous as their needs, and where no one found his safety, neither in poverty nor in wealth, he easily invented specious reasons to lead them to his goal. Let us unite, he told them, to protect the weak from oppression, to restrain the ambitious... Instead of let us turn our forces against ourselves, let us gather them into a supreme power. First, who governs us according to wise laws, who protects and defends all members of the association, repel common enemies and us maintains eternal harmony...

"Such was, or should have been, the origin of society and laws, which gave create new obstacles for the weak and new strength for the rich, destroyed natural liberty beyond repair, and fixed the law of property and inequality, through skillful usurpation, made an irrevocable right. revocable, and, for the benefit of a few ambitious people, henceforth subjected but all humankind in labor, servitude, and misery (1).

Diderot sets forth the same principles:

"Nature has distributed the forces of all humanity, with different proportions, between all individuals of the species; but

(1) Discourse on the Origin of Inequality Among Men, pp. 274, 278, 281, 288, 290, 299, 301. Works of J.-J. Rousseau, vol. IV, Taris, 1819.

COMMUNISM PROPAGATED BY FREEMASONRY 273

She indivisibly left ownership of the field, producer of His gifts to all, and to each, the use of his generosity. The world is a table sufficiently laden for all the guests, including all the. Sometimes food belongs to everyone, because everyone is hungry, sometimes to whom only some because the others are satiated, so no one is not absolutely in control of it, nor does he have the right to claim to be.

The only vice I know in the universe is avarice.

"Now, this universal plague, self-interest, this slow fever, Could this ethereal quality of all society have taken root where it never had? found, not only food, but the slightest dangerous ferment "Fresh?... I believe," he continued, "that the obviousness of this will not be disputed." proposition: that where no property exists, there can be no none of these pernicious consequences exist. I dare to conclude here that it is almost mathematically proven that all equal sharing or unequal distribution of property, any particular ownership of these portions is,

the reason for all the monstrous productions of the errors of the es-
It took hold and the heart can be drawn out of the general obstinacy of the legislators.
to break or allow the breaking of the first bond of all sociability by

USURPED POSSESSIONS ON LAND THAT SHOULD HAVE INDIVIDUALLY BELONGED TO
To ALL of humanity.

a Do you wish to be worthy of humankind, by establishing the most
Happy and the most perfect of governments?... Reform the flaws
of politics and morality concerning the laws of nature; to succeed in this,
start by giving full freedom to the truly wise to attack the er-
the enemies and prejudices that support the spirit of ownership, this monster
Overwhelmed, let education strengthen this happy reform, it will not...
It will be more difficult to get your people to adopt laws that are more or less
reilles to those I collected, according to what it seemed to me that the r
His sound may suggest better ways for men to protect themselves from becoming
villains.

"Fundamental and sacred laws that would cut the roots of vices and all
the ills of a society.

"1° Nothing in society shall belong, individually or in part, to any individual or private
prie, to no one, that the things which he will make present use, be for
his needs, his pleasures, or his daily work.

"2. Every citizen shall be a public man, sustained, maintained and employed
at the expense of the public.

< 3° Every citizen shall contribute, for their part, to the public good, according to
his strengths, his talents, and his age; these will be the criteria upon which his
duties, in accordance with the distributive laws (1).

(1) Code of Nature, in-18, 1760, throughout, and in particular, pp. 21, 27, 72, 170,
172. La Harpe, Feller and most contemporaries attribute this book to Diderot.

18

274

SECRET SOCIETIES AND PROPERTY

"The distribution of wealth in society," wrote the ma
The scepter of Aembert to the crowned mason Frederick II is of an unequal
monstrous kind; it is as atrocious as it is absurd, like some
swim in abundance while others lack necessities
saire;" and he adds, resuming the language of a courtier: "But
In large states, the damage is irreparable, and one can be

dear that the poor members of society do not arm themselves against the
"Rich, as they might be tempted to do, perhaps even within their rights."

He was still writing to the same person:

"This people is undoubtedly a very foolish animal; but offer them
the truth; if that truth is simple, and especially if it goes straight to his heart
like the religion I propose to preach to him, that of the leveling of
Fortunes, it seems infallible to me that he will seize it and that he will no longer want
on the other hand. Unfortunately, we are still a long way from this happy situation.
revolution (1) 1 »

Mably, one of the leading and most brilliant authorities
lights of the Masonic and philosophical constituents, as spoken
Condorcet also wrote at the same time:

"Establish the community of goods, and nothing is easier after that than
to establish equality of conditions and to strengthen, on this dual foundation, the
The happiness of men... We owe the first idea of landed property to the
laziness of a few hornets, who wanted to live at the expense of others, without
"They had difficulty, and they hadn't had the skill to instill in them a love of work."

Beccaria, commented on by Diderot and Voltaire, and to whom the philosophers
The philosophers and the Freemasons have achieved such great renown, he exclaimed
He also does not mention it in his Treatise on Crimes and Punishments, in the chapter
of theft: "The right of ownership, this terrible right which is perhaps not-
"Wasn't that necessary?" And, armed with this passage, the famous mason
Conventionalist Brissot, of the Lodge of the Nine Sisters, with Voltaire,
Condorcet, Helvétius, Bailly, etc., dared to say in their Recherches
philosophical questions on property rights:

"If man, even within society, always retains the

Where he can be found in his complete works published in Amsterdam; and if others
They attribute it to Morelly, another Freemason writer of the time; we find the kids again
trines in several of Diderot's works recognized by all and, among others,
in the Treatise on the Rights and Duties of the Citizen, in the Treatise on Legislation
or principles of laws, in the Supplement to Bougainville's voyage.

(1) Letters from Prussia, April 30 and November 30, 1770.

Communism propagated by Freemasonry 275

the indelible privilege of property, which nature has bestowed upon it
Once born, nothing can take it away from him, nothing can prevent him from exercising it..
The rich man is the only thief... » And again: « An animal is
Your equal, perhaps he is your superior; he is, if he is
"It's true that the wise are the fortunate."

it is assumed, by concession, to exist in principle and to be based on means that he himself describes as imaginary. But he attacks it that in fact, within civil justice itself, as impossible to be established in law.

"I assume," he said, "all property rights established, I assume the division of the land legitimately made among men, as it has been taken place from the beginning, by means that ignorance would lead us to regard today of today as imaginary. So, when avarice, bad faith, in- Even certainty will give rise to disputes, who will be able to to finish? Who will be able to ensure rights threatened by injustice, and rehabilitate to save those who would have perished? Who will be able to trace the lineage of the heirs? ages and mutations, from the first division until the moment of the Dispute? And yet how to remedy so many difficulties, without to have clear knowledge of the legitimacy of these rights, and without power How can we definitively identify the true owner? How can we judge? Without that certainty, how can one dare to speak without being sure? that one does not crown an usurpation? Yet, no one will dare deny that that uncertainty is not universal; from which we will boldly conclude The fact that civil justice is often imprudent in its decisions.

But here is where it is even more reprehensible, and where it openly displays his recklessness: it is when, in extreme embarrassment, where it is frequently found, to recognize the origin of the differences Regarding rights and various properties, she sets a limit to her research. by assigning a time during which all peaceful possession becomes legitimate, what she calls prescription; for I ask, in the case where possession would be ill-gotten, if there is a time that can erase a injustice. It is therefore evident that civil law acts of its own accord in this moment; it is evident that it is she who creates justice, while she she only has to execute it, and in doing so, she repeats this universal error. by which man always confuses things with their principle.

"I therefore cannot avoid admitting how much the march of

Civil law is flawed, both in what concerns the person of members of society, that in all matters concerning their rights of pro-privacy; which absolutely prevents me from regarding this law as conforming me to the principle that should have guided the association, and forces me to re*

Therefore, property is like governments of man's hand: "It's robbery; now, for robbers (There are no laws).

But let us listen to Mirabeau and Robespierre, these two representatives of Illuminism and Scottish Rite Christianity.

"It's high time," said the first, "that we renounced the prejudices of a proud ignorance that leads people to disdain the words wages and employees. I only know three ways to exist in society: you have to be there beggar, thief, or wage earner. The owner himself is only the first employees. What we commonly call property is nothing other than something that the price the company pays him for the distributions he is charged with doing things for other individuals, through his consumption and his... Think about it; the owners are the agents, the stewards of the social body (3).

Here is the principle established: owners, shopkeepers, etc., do not are merely state officials, farmers, and foremen. to whom they deliver, through all kinds of taxes, the lion's share of their income, and from which they receive the remainder as wages their work.

Robespierre will be even more explicit; he summarizes the question of property in four propositions, which he calls the truths on the subject matter:

"1° Property is the right that every citizen has to enjoy and dispose of to claim the portion of property guaranteed to him by law.

What law? The one that Freemasonry will make, when they are dissidents Let's dispel the prejudices on this subject!

"2° The right of ownership is limited, like all others, by the obligation to respect the rights of others.

Which ones? The rights of all to common property 1

"3° It cannot prejudice security, liberty, or existence"
"Tence, nor to the property of our fellow human beings."

Therefore, all men must be property owners, and equally-

(1) Errors and Truth, pp. 317, 318, 319.

(2) Already cited, *ibid.*, p* 298.

(3) Selection of reports, speeches, etc., vol. I, pp. 86, 87#

Lies! And the State can always, under the pretext of security, freedom, existence and property of fellow human beings, to distribute it, to restrict it, to govern it, to seize it at one's discretion.

c 4° Any possession or trafficking that violates this principle is unlawful and immoral. Hence, he adds, the necessity of progressive taxation, for

"To take away from some what they have in excess and give it to others."

Finally, to extend these truths to the whole world and make all "All nations stand in solidarity with Masonic principles," he adds, as a summary of all the doctrines of secret societies:

"Kings, aristocrats, tyrants, whoever they may be, are es revolting slaves against the sovereign of the earth, which is humankind, and against the lawgiver of the universe, which is nature (1).

Between these doctrines and those of Saint-Simonianism, of Fourier-Irism, of the International, what is the difference?

There really are none, and one understands with what bitterness International players criticize their contradictions and hypocrisy. seated in bourgeois Freemasonry.

They are all the more justified in doing so because the Freemason Bourgeoisie was not limited to theories and speeches, She moved from words to action, and in 1789-1791-1793 she appropriated half of France's land through confiscation property of the clergy, workers' corporations, establishments hospital workers, French emigrants to escape the guillotine.

One of their representatives, a senior member of the teaching staff of the State, it claimed some time ago in the *Revue des Deux Mondes*, that These spoliations had been the triumph of the true doctrine of law natural law on property, a doctrine to which Catholicism and the According to him, medieval society understood nothing! (2)

Louis Blanc is certainly being logical when he addresses this address to the ancestors of 1789:

"Who, as early as 1792, proclaimed atheism, and especially pantheism, of which Is logical deduction the community of goods? Who, from that time onward, proposed the equal sharing of land, and exclaimed: Everything belongs to everyone? For me there is only one city, one people, one single law. :iale, one public spirit and one God in three persons:

(t) Ibidem, t. II, p. 292, 293.

(2) Issue number i, September 13, 1877, *Property during the French Revolution*, by Mr. Paul Janet.

SECRET SOCIETIES AND PROPERTY

Me, you, and him! Who, from that time onward, transformed into a club, under the name of the Social Circle, the Masonic lodge of the Palais-Royal? Who proclaimed these principles? Who founded a newspaper under the name Souche de Iron, to spread them everywhere? The leaders of Freemasonry, the masons enlightened, the Fauchets, the Bonnevilles, the G-oubils of Préfel'n, the Con-Dorcet (1). »

(t) L. Blanc, History of the Revolution, vol. III, pp. 32, 33.

BOOK TWO

1/ACTION! SECRET SOCIETIES
AND MODERN HISTORY

The publication of a truly scientific work on Freemasonry would satisfy & one of the most high needs of our time. A book which, in fulfilling all the conditions of science and Criticism would reveal the origin, the history, the nature, practices, symbols, the situation of Freemasonry and its influence on states modern, would have an invaluable merit. It dissipates would finally dispel the shadows that envelop this society mysterious, and would allow her to be judged in full knowing the facts.

Mgr de KETTELER, Freiheit, Autoritæt
and church.

CHAPTER ONE

THE ORIGINS OF FREEMASONRY

!• – Freemasonry is not linked to today

MYSTERIES OF ANTIQUITY.

The birth and development, within Christian society yours, of secret societies, such as Freemasonry, of which The core idea is the negation of Christianity and the entire order A socially conscious society, based on its principles, is one of the most worthy of attracting the attention of the philosopher and the historian.

Until recent years, most French writers—
masons, to give Freemasonry, through its antiquity, an auto-
a truth that she can derive neither from history nor from reason, dear
They would attribute its origin to the pagodas of India, the temples
from Memphis or Heliopolis, the mysteries of Eleusis in Greece or
the cult of the good goddess among the Romans, the construction
finally from the Temple of Solomon, without reflecting that all these institutions
tutions, by placing at their foundation the priesthood and theocracy or
The aristocracy was the very contradiction of goal and purpose.
of Freemasonry, namely equality and the negation of all supremacy
priority, that of God himself. But pantheism was also present.
and the foul lingam, Osiris and Typhon, or the two principles,
Isis, Ceres, or Nature: the explanation of the names of the masks and
animal hides which the masons use to better their

\$82 THE ORIGINS OF FREEMASONRY

to resemble (1), a pretext finally for the fable of Master Hiram, and
to the adoption lodges, without regard for history or the
truth. This claim of a most shameful lineage
mysteries of antiquity by all Masonic writers proves
only that Freemasonry tends through its doctrines and its
practices for the restoration of ancient paganism in its most
great perversion. We have had to invoke this more than once.
order of proof. But from a historical point of view, it is certain
that no organization, no sect forming a body has
perpetuated from ancient times to modern times. It
It must therefore be admitted, and the clever ones have admitted it themselves, that
All this jumble of pseudo-erudition was merely a prelude to the
Libertines and fools. We will therefore leave these crude farces aside.
to get straight to the real and proven origins.

The earliest dates back to the sixteenth century, to the year 1535.
an old authentic document from Masonic lodges, known as
the name of the Cologne Charter. It reveals to us the existence, ancient
already, perhaps dating back two centuries, from one or more so
secret societies existing clandestinely in the various states of

civils, the basis of their constitution.

Through this antagonism, through its universal character, this sect affects the counterfeit character of the Church and divine works and this characteristic is the essence of works inspired by the devil.

As we progress through modern times, Masonic documents are multiplying; the legends that will serve winds of patterns related to lodge rituals and which seem to relate to different layers, indicate the successive filiation by which the doctrines that serve as the basis for Franc-masonry techniques were used to reach the 18th century.

The external organization is that of the great guilds of masons, who, like that of the mercers, that of the Lombards for Merchants and bankers grouped together the craftsmen of building in different parts of Europe, thanks to the wide and

(i) Ragon, Couru etc., pp. 105, 158. – Clavel, Picturesque Freemasonry, p. 40 etc. "Thus," says Ragon, "adoption is an imitation of the mysteries of good" goddess, who had under her three feet a serpent whose deceit and seduction were recalled in a symbolic way, as in the modern apprentice grade... The use of masks originated in the temple of Mithras where the gods were worshipped. presented in symbolic animal forms, which the priests carried masks in processions.

THE MYSTERIES OF ANTIQUITY 2\$3

fruitful community that Catholicism had created among all the members of the Christian republic.

The legend of Hiram and Solomon's temple is perhaps contemporary with these corporations. But alongside it, we have we find others no less considerable, which are related to the destruction of the famous Order of the Knights Templar and are like a prolonged cry of vengeance against the ecclesiastical powers Sistics and civilians who had to destroy them. Mixed with these memories And to these rites, other signs, other ceremonies bring us back up to the great heresy of the Middle Ages, that of the Albigensians, of the Catarrhs, Patarins, and to their ancestors the Manicheans and the Gnostics.

Gnosticism, Manichaeism, the Albigensians, the Templars, such are the sources from which Freemasonry emerged (1).

Before showing how the Freemasons of the 16th century emerged from the ruins of the Order of the Temple, we will point out the identity of the doctrines of modern Freemasonry with all these heresies. One will thus be able to realize the for-

of Jesus Christ, the church of Satan, to call it by its name, From the very beginning of the Christian era. Defeated on several occasions revived by the faith of Catholic peoples, the same enemy will be defeated. seems to have strengthened its forces amidst the turmoil of the Great Schism of the West,' and the separation of the Christian world in two by the Protestantism; and he wages a new struggle against the Church universal in principle, supporting the whole world as a theatre tre, in the form of a secret association which serves as his master that. He gradually lifts this mask of his own accord, little by little and as his successes in modern times embolden his audacity.

(!) We regret not having been able to obtain the book entitled: The Lessons From history, Gnosticism and Freemasonry, by Édouard Hans, Brussels, Gaemarre, 1876.

284

THE ORIGINS OF FREEMASONRY

II. – Gnosticism, the primary source of Freemasonry

"Only the enlightened ones," said Weishaupt in his inaugural address holding the rank of Scottish knight, are in possession of secrets of the true Freemason. 11. Even the enlightened ones still have a Many of its secrets are yet to be discovered. The new knight must devote his research to it. He is especially warned that it is through the study of the ancient Gnostics and the Manicheans that he will be able to make great discoveries about this truth Masonry table (1).

Ragon, in his Course of Initiation to Masonic Degrees, often also refers to the Gnostics and Gnosis to complement to clarify or better highlight the meaning of the rites or symbols. "At "In the middle of the blazing star," he said, referring to the rank of Fellow Craft, The letter G appears, emblem of the union of matter and spirit. Gnostics, knowers or clairvoyants, possessors of Gnosis or true science, also share the same initial letter. Then, at the Master's level: "The allegory of light and of darkness, which forms part of the foundation of mastery, has caused to describe the masons sometimes as Manicheans, sometimes as desp'is-Cillians, etc., or Gnostics (2). »

Clavel, in his Picturesque History of Freemasonry, in turn points out the identity of the doctrines of Gnosticism

The children of light were already peeling away.

F.*. Rédarès, in his Historical and Philosophical Studies on the three degrees of symbolic Freemasonry, he expresses Thus, regarding the Gnostics: »

"The Gnostics, all associated with the ancient mysteries, all Freemasons" elite individuals, remarkable for both their scientific knowledge and their talent, divided

(1) VI* Part of the Illuminated Code. Scottish Knight. Philo's Last Word. History de VÉglise, by Ilobiano, vol. II, p. 430. – Barruel, Mémoires, vol. III, p. 107. – Masonic hieroglyphs.

(?) Rngnn, Initiation Course, p. 130, 149. – Clavel, History, p. 342 et seq.

Gnosticism, primary source 285

Masonic works in two categories: One, under the name tion of the ancient rite, adopted the blazing star as its banner, indicating under its mysterious veil, the one and only true light that illuminates the world The other, known as the Christian rite, involves the cross. on his banner, indicating the life of immortality and the regeneration of the humankind.

And further on:

Gnosticism is a Renaissance thought, the scientific chain which links the old world of the elect with the new; and we must consider describing its philosophical and religious movement as the historical phase the most important toric of symbolic Freemasonry. I do not claim not to delve into the substance of the doctrines, to analyze the divisions and the subdivisions of Gnostic theology; I want to pass lightly over all These things, to show the perfect analogy that exists between belief, the rites and customs of Gnosticism and those of Freemasonry.

"The Gnostics believed in a general principle of love, in a life pervasive throughout all creation. From this fundamental principle it follows that the Gnostics had no other morality than that which nature has engraved in our consciousness, and which, born with the world, cannot perish than with him.

"Although they admitted everyone to initiation, they did not grant ranks awarded only to a small number of chosen neophytes, of character and provisions which they had ensured. The trials of the Gnosti The initiations took place through a five-year novitiate; the neophyte was required absolute silence, the harshest and most sensitive deprivations nature; finally, it was only after having tested his courage and his per severity meant that he was made to go through the trials of the ranks, the most His high status was that of the chosen one. Therefore, he possessed knowledge. He was a ma

defended theirs with all the strength of their convictions (1).

Thus, in Gnosticism as in Freemasonry, same organization, same secrecy, same pantheism, with two contradictory principles, one good, the other bad, all Two eternal beings, however, the supreme being, author of all good, and matter, the source of all evils. It is found there in detail. Swedenborg and Cagliostro, Saint-Martin and the spiritualists, the ecclesiastical Ticks and the Kabbalah. We see in their earliest outlines the trials and degrees, Blue or symbolic Freemasonry and the Red or philosophical Freemasonry, the dogma and morality of the

(1) Ilédarès Historical Studies etc., p. 72, 73, 254 et seq.

286 THE ORIGINS DJ! FREEMASONRY

nature. But to show the full resemblance, one must go through from the trunk to the main branches. To inspire more eon-Trust the followers, we will follow a professor and inspector of the Imperial University, also Protestant, Mr. Maller.

After the most varied praise of Gnosticism in general, which he calls it "the genius of the Orient with its contemplations, its irra dedications and his intuitions, including the soul, or the core idea, which pierces In more or less all schools of Gnosticism, there is the pantheism me (1)," he undertakes the apology of each of his leaders: it is Simon the magician, that's Menander, that's Cerinth, that's Nico - Laüs, that's Saturninus, that's Bardesanes, that's Basilides, that's Mar-Cion, that's Valentin, that's Carpocrates. Unable to to follow the apologist in the painting and the praise he gives of the document Of all these men, we will limit ourselves to a few excerpts. traits on the last two, which are a summary of all the others:

"Valentinian's school, which Tertullian calls the most fanatical and the the most numerous of the Gnostics, was at least the one that professed the most great wealth of doctrines. Rival of Marcion, Saturninus, and Basi he carried into his beliefs the ancient Theogoni traditions- questions of Egypt and the endless speculations of Zoroastrianism and the Jewish Kabbalah. Eloquent and learned, he occupied a distinguished position. among the thinkers of the second century AD. In Egypt, in Rome, In Cyprus, everywhere he went to teach his doctrines, he gained disciples enthusiastic people. His disciples, under the name of Cainilians or Judaites, In their hatred of the demiurge, they went so far as to proclaim men the the most eminent of the ancient world, the patriarchs, the lawgivers and the prophets, enemies of the Supreme Being, instigators of the creation of the dd-Miurge and oppressors of the holy race of Gain, Abiran, and Judah. They were at once the boldest of all the Gnostics, the adversaries more substantial of all the institutions of Mosaic and the defenders

body.

"Here and there are men who dare to undertake..."

to lift from their condemnation the characters charged with the curse of all centuries; the Edinities have surpassed in this respect all others* very kinds of courage. For them, Cain, Gham, Esaii, the inhabitants of Sodom and Gomorrah, the children of Korah, Ulaan, and Abiram are from noble victims forming Sophia's true family, and as such opponents of pride and the bad institutions of the demiurge Jesus hova. They applied this point of view with unprecedented boldness.

(1) History of Gnosticism, 1.1, p. 17, 22.

Gnosticism, primary source 287

vello and with an unalterable consequence to the entire history of the Mo-Seism. They took it further: they considered the gospels and the many Orthodox Christians view these works as tainted by Judaism, as well as the majority of the apostles. Judas, the only apostle who was a prophetic, knew perfectly well the state of affairs, the relationships of the upper world with the lower world, in short, the whole celestial gnosis; it was through this that he knew that the empire of Jehovah would be destroyed through the death of the Savior, and it is to bring about this result that he betrays him. They added that the Savior had only descended into limbo to free Cain, Judas, the sodomites etc.

"This shows that the Edinities were far from being enemies of Christianity; on the contrary, they claimed to be the true Christians and the best in every respect like all the others (1).

"Carpocrates follows Valentinus. His school consists of more doctrines" sharper than any other, even though they were cosmopolitan. She is not only anti-Jewish in the sense that it fights against the laws imperfect Mosaic law; it still proscribes all laws, it does not recognize that one, the law of nature. It has sometimes been referred to as the epithet of eclectic; she deserves it in some respects; she combines certain ideas from Platonism with some opinions from Christianity. Carpocrates, born in learned Alexandria, raised in Christianity, contemporary with Basilides, Valentinus, and all the leaders one of the most famous of the various Gnostic schools, could not fail to be a not very eclectic. He joined Christianity, to which he wanted to give the greater simplicity (?), the opinions of the East, such as the West had made them, and those of the West itself. No Gnostic sect no longer knows of any sources other than that of Carpocrates; none indicates better than she could access the sources she consulted. The Carpoctratians, in veneration featuring images of Zoroaster, Plato, Aristotle and Jesus Christ like those of their own leaders, thereby declaring their broad a way of considering the great cause of truth. They were looking at the former teachers of all peoples, considered superior men,

"The Carpocratians saw in the codes of the Jews – (the deca-
(logue therefore) – that the work of inferior minds, they do not admit
were part of the historical part of those Christians whom the only gospel
of St. Matthew, and they interpreted the rest as they pleased. This judgment on
The sacred codes significantly simplified the dogmatic aspect. In general
They had little love for dogma. At the head of all beings and all the

(1) History of the Christian Church, 1.1, p. 166 et seq. – History of Gnoslicanism,
t. III, p. 251, 252 et seq.

(2) We have seen the university Freemasonry of our time marching perfectly – 1 2
following in these footsteps, under the leadership of one of its leaders, Mr. Cousin.

\$28 THE ORIGINS OF FREEMASONRY

*»

In their works, they placed the monad, the unknown father whom we encounter.
in all Gnostic systems. Everything emanates from this being, everything must
to one day return to its fold. The Carpocratians were still disciplinarians
They followed Plato's path in their anthropology; they believed in pre-existence
souls and considered ideas as a reminiscence of a prince
mitive and celestial condition. The purer the rationalism, the more it is
brought back to the very heart of Christianity, which is an emanation
of God manifested at a given time, like human reason in
is a primitive and permanent.

"The Carpocratians were drawing closer to the Simonians and the Menan-
drins by their Greek tendencies, as they drew closer to the
Nicolaitans and Cainites because of their anti-Jewish and anti-Christian morality.
Their morality was contempt for all moral legislation; they practiced it.
they reached such perfection that they attained, that they surpassed the Nicolaes
They were the brothers and the Cainites, if not their descendants.
what the orthodox doctors called good works, they treated
were external, indifferent things. Prayer itself was composed
caught up in external things, in indifferent practices. Those
those who value these things are still slaves to the inferior gods
laughers who founded the religious and moral institutions of all the
peoples. Slaves to these gods during their lives, they will remain so again.
after their death. All souls were in the same condition... The
Nature reveals two great principles: those of community and unity.
of all things. Human laws contrary to these natural laws are
culpable violations of the legitimate and divine order. To restore this order,

WE MUST ESTABLISH THE COMMUNITY OF THE LAND, PROPERTY, AND WOMEN. In general
Generally, the more one despises the laws of the demiurge, that is to say all the
existing legislation, the more we free ourselves from everything that is vulgar
In religion, the more one honors the Supreme Being, the more one becomes like Him.

Here we recognize all the dogmatic principles of the lodges of France and Germany, including Cousin, grand master of the Universe, s'acte l'interpreteur et propagateur dans l'enseignement of the State. It is still there, as we have demonstrated (Book I, Chapter III), the morality of the lodges and of all master masons, d'Helvétius, Voltaire, J.-J. Rousseau, Diderot, Condorcet.

After such testimonies, it is therefore permissible to put in The words of one of the doctors of Gnosticism, spoken by the masons. reported by Clement of Alexandria:

(1) History of Gnosticism, vol. II, p. 261 et seq. – History of the Christian Church tienne, t. I, p. 169, 170.

Manichaeism, second source 289

"A gnostic, a scholar, a child of light, an enlightened one" must know everything; for what merit is there in abstaining from something that that one does not know? Merit does not consist in abstaining from pleasures, but to use it as masters, to captivate pleasure under our dominion, even as she holds us in her arms; for me, that's how I use it, and I only kiss it to smother it (1).

How, on this fundamental point, upon which all the moral depends, not recognizing in Gnosticism the origin of the doctrine Martinists, speaking of sensual pleasures, said:

"Fire, fire all of that! Give the fire all it asks for! All of it!"
"This does not affect the soul."

And with Saint-Martin himself:

"In vain the enemy pursues me with his illusions; it is not necessary
May matter here below remember me. The delights of matter,
Is it man who tastes them? When his senses have difficulty or of
pleasure, isn't it easy for him to see that it is not he who experiences this
pain and this pleasure f (2). »

III. – Manichaeism, the second source of
Freemasonry

Carpocrates and his rivals taught in the 2nd century AD.
At the beginning of the 3rd century, Manes or Manichaeus was born in Persia.
While still a child, he was bought as a slave by a wealthy widow
from Ctesiphon in Babylonia. Raised and freed by his mistress,
heir, when she died, to her vast estate* and the books of a

translated, made some changes to it, and gave them as his in this work he began to dogmatize, changing its original name from Curbicus in that of Mani, and announcing himself as the Paraclete promised by Jesus Christ. His system is based, like that of the Gnostics, on pantheism and on the two opposing principles, the The principle of good and that of evil, the Hormuz and the Ariman of the Pers his, but which he emphasizes further by naming them: the first, the light; the second, darkness, and by animating all this

(1) Strom. Book II, chap. 20.

(2) The man of detir, p. 225. See above page 147 and following.

19

290 THE ORIGINS OF FREEMASONRY

who lived by the light diffused into the dark matter. Some Gospel texts interpreted as he saw fit, some reasoning ments borrowed from the Gnostics and philosophers on the tra- editions of Guebres or magistes, mixed and blended together, composed a body of doctrines.

"Like the Gnostics," said Mr. Matter, "he focused on sacred codes." Jews and Christians received a judgment of superior theosophy, and it was made codes according to his doctrine.... He understood revelation in the sense of broader and he attributed to the sages and prophets of paganism revelations so sublime that he preferred them to those of the Jews. He pros He condemned marriage while still allowing pleasures... The soul or the mother idea what animated his entire system was pantheism... The cause of all this that which exists, according to him, is in God; but God is in everything; all the souls are equal; God is in all; and this animation is not limited not in men and animals, it is the same in plants (1).

Thus the Manicheans, believing that the benevolent principle was that the light, and that this part of God abandoned to the Darkness was spread throughout all the bodies of heaven and earth, they said that she was a slave there and defiled; that some of these fragments of light would never be freed from this slavery and would remain bound for eternity with the es- I took darkness to a globe of darkness. Thus, believing that these portions of light or of God spread throughout nature formed the animals, the plants, the trees and gave them life, they said, all these beings followed by those sensitive to the pain and pleasure, that one could not pick a fruit, cut a vegetables, pruning a tree, without causing them suffering, and they defended that every last blade of grass, and even the thorns, be uprooted, condemning thus agriculture, which could not be practiced without committing a

generation as perpetuating the captivity of souls or the best portions of God; thus they condemned those who made the bread, and before eating it, withdrawing to a secluded spot, they addressed him knew to himself this singular protest: "It is not I who harvested you, who ground you, I have not kneaded the dough, but I did not bake it for you; thus I am innocent of all the suffering you have endured, and I fervently wish that Those who made them for you are themselves experiencing them." Others,

(1) History of the Church, 1.1, p. 173 et seq.

Manichaeism, the second source of e<M

It is true, and the most subtle among them believed, on the contrary, that what to do All these things were about liberating the parts of the divinity attached attached to matter and that from their stomachs, when they ate, They flew up to the sky to reunite with their source; in a way the more they ate, the more they believed themselves to be saviors of God even, and of the God of Light (1), drawing him out of the darkness. The homicide and murder, by delivering God's portion from slavery wave or prison of the body and matter, child of darkness, could therefore become a pious and entirely meritorious work.

Jesus Christ was therefore not, could not be a savior*. His soul, like that of other beings, was only a portion of divine light, though more perfect. They maintained that his incarnation, his birth, his sufferings, his death, his resurrection His rise to power, his ascent, had been merely superficial. Consequently They rejected the Eucharist and the other sacraments and did not They paid no worship to either the Cross or the Virgin Mary. They... tended that the soul of Jesus Christ had reunited with the sun, and that those of the elect, after having purified themselves of their darkness by successive transfigurations into other bodies, passed into the stars, then in the moon, which in turn, when it is filled with them folds, and its entire surface is illuminated, the discharges between the arms of the sun. They also honored the sun and the stars, not only as the symbol of eternal light, but come to me the very substance of God.

To attract the remnants of Gnosticism, they repeated that all Religions and all sects were essentially the same. that they differed only in expressions and ceremonies, and that we all needed to unite in a common brotherhood.

They made an exception only for the Catholic religion, which they affected outwardly to believe and practice in all sorts of dissimulation, ambiguity, and hypocrisy, but of which in secretly, and amongst themselves they vehemently denounced dogmas and morality.

herself only in words. Very eager indeed, says Saint Augustin, who had initially been one of them, came to the aid of their adepts. They were extremely harsh towards any other poor person: Quin in homine mendico, nisi manichæus sit, panem et aquam non porrigunt (2).

(1) Pluquet, Dictionary of Heresies, art. Manichaeans, Miçrc edition,

(2) S. Augustine, De moribus manichæorum et contra Fauslum,

292 THE ORIGINS OF FREEMASONRY

has

They also condemned all laws and all judiciaries. as a work of bad principle. They even attacked the law of property, and taught, according to the testimony of Saint Epipbanus and of Saint Augustine, which one could not own outright or own sounds, nor fields, nor any riches whatsoever; not even magic was not foreign to them, for it is the natural consequence of the double principle (1).

They were also divided into three ranks: the believers, the elect, and perfect. These were impeccable and absolutely l bres, because there were no longer any binding laws for them and whose violation could make them guilty, as Saint attests Jerome. Each of them, moreover, was bound by the secrecy of his rank. by the most inviolable oath; swear, per swear, secretum prodere noli was one of their principles. They recognized themselves among they, as children of light and delivered from darkness, assured Saint Augustine and Saint Epiphanius also bear particular signs links: words and passwords; touching of hands and the breast; the latter, preserved by the Templars, was of such indecency that it was removed: Signa oris, manuum et sinus. Manichæorum alter alteri obviam factus, dexteram sibi ipsi signi causa, velut a tenebris servati (2). And like their calumnies against the Catholic religion, their aversion to the marriage and agriculture, the secret libertinism by which they women were led by corrupt morals, to which their principles obliged all sovereigns to defend power and society, and to crack down on them, they believed themselves permitted dissent manipulation, lying, perjury, false professions of faith, all kinds of deceit and profound hypocrisy.

Saint Leo summarized them as follows:

"Their only law is lies, their only religion is the devil,"
"As a sacrifice, nothing but depravity."

Reflecting on our previous chapters, recognized in these principles the doctrines and identical practices of Freemasonry: pantheism at the heart of all systems; the dual principle of light and darkness, represented by the two columns Boaz and Jakin; the same praise for all sects and false religions; even

(1) Mosheim, Inst. Hut. Christi, 2» leaves, chap. 5, p. 351.

(2) St. Augustine, De Manichaeus,

Manichaeism, second source 293

hatred and even calumnies against the Catholic religion, its believers these, his practices and his ministers; same honors and even worship rendered, in all the lodges, to the stars, to the moon and to the sun, representative or essence of the God of Light or Fire, spread everywhere and in all things; therefore, the same equality, the same triangle and even sides: vegetable, mineral and animal; even aversion to all power; even condemnation of pro-private; same fundamental grades, Y elected only having become the fourth; same signs, same secrets, same oaths to each same rank; same morals, same means of seduction and perverting to expose women in adoption lodges, even perjurers, Same deceit, same hypocrisy.

There are even ceremonies, decorations, and days dedicated to... words, symbols so particular to Manichaeism and to its author, whose tangible traces it is impossible to find wounded in Masonic lodges, without feeling seized by this resemblance. A physician, Manes had taken it upon himself to heal the son of King of Persia, provided that all other doctors were excluded; pursued by this prince for having let his son die, he fled; Arrested a little later, he was condemned to be skinned alive with reed tips. Now, every year, says St. Augustine, To celebrate this death, the Manicheans gathered around of a catafalque erected on five tiers and richly decorated; and there, lined up all around, reeds in hand, in the attitude of In silence and sadness, they paid homage to their dead. individuals, what they called Berna. It was also common lying on Good Thursday and Good Friday, which they celebrated as a way of Easter is this anniversary.

What happens at the Master's degree, at the Rose-Croix degree, Doesn't it bear some resemblance to the ceremonies of This funeral service? Why, first of all, the story of this master? assassinated, by Adonhiram or Hiram, as all learned masons agree that they never existed, and that it was later replaced By Molay? Why this acacia branch? Why this word? Sacred: Mac-Benac, or the flesh leaving the bones? Why this au

What do these meetings of chapters and lodges also signify?
Rosicrucians, Good Fridays, and the reeds that are carried there
Members? And this expression of profound grief that is changing
suddenly filled with splendid joy? Manes alone, and his death unexplained—

294 THE ORIGINS OF FREEMASONRY

Why don't they do all these things, history first and foremost, and death first and foremost?
A historical fact, and the affiliation of Freemasonry? The acacia
Isn't it there to represent the reeds with their tips or their
thorns? Isn't his kind of death rendered exactly by the
Mac-Bcnac word? Didn't Manès owe everything to Cté-'s widow?
siphon? And the Manicheans and their sons, the masons, by becoming
Didn't his brothers consider the famous widow their mother? No
Doesn't it become perfectly natural to call upon this memory of origin?
how could one fail to recognize the common need for help from one's brothers?
This is the origin of the Freemasons' cry of distress: "To me the en-"
Children of the widow?

It should therefore come as no surprise that Weishaupt dismissed his
followers of the Gnostics and Manicheans, in order to...
to know the true mysteries of Freemasonry, and that all the
official Freemason writers point out with complacent
the striking similarities with the doctrines and the gra-
the fundamentals of Freemasonry, and proudly claim
the Manicheans for their ancestors; that Redares claims "de*
to show that the doctrines and principles contained in this
theories served as an element in forming the social core of all
"the peoples of the earth," that is to say, secret societies.

It is very interesting to note certain peculiarities of the lodges.
of the Cabal, which have disappeared today, but which played a
a very important role in the 18th century, and even before, according to all
probability (Book II, Chapter II, § 4) for the spread of Franc-
masonry. Here they are, as one of them tells us about them.
their members in the Zoroastre Telescope. Their Jehovah
is no longer just the God Pan or the great all, but it is the
God in dual and opposing parts: he is at once the god Siza-
Moro and the god Sena Mira. The genius joins the former.
Sollalc and, secondly, the genius Sokak. Read it in reverse.
these words, famous in the Kabbalah, and one will find the two principals
Zoroaster's or magician's cipicus, with their proper names of O-
Romasis and Arimanes, and reading backwards again the names of
Two geniuses, we find Kallos and Kakos, two borrowed words.
from the Greek, the first of which means good, and the second bad, this
which perfectly characterizes the dual principle, God!

Then let us give Oromasius a multitude of genies or spirits

all bear witness to his wickedness, and we will reconstitute the Jehovah of

THE ALBIGEOIS, THIRD SOURCE 295

Freemasons beyond the Kabbalah, the great mystery of the word rediscovered raised in their lodges and those of the Rosicrucians, religion, worship which they substitute for true Christianity. If we are to believe the Masters of the rite, the Freemason initiated into the Kabbalah will receive favors of these geniuses, good or bad, in proportion to the trust he will put it in their power; they will even make themselves visible, they will par They will read, they will write and explain everything that intelligence screams Maine would not be enough to conceive within the magic painting. It does not The follower must not even be frightened by the society of evil geniuses. doing things. He must firmly believe that the worst of them, the worst of these beings that the uninitiated call demons, is never but bad company for man. It's even necessary that he knows how to prefer, in many circumstances, a visit from the bad I will go to the one for geniuses; for often the best cost rest, fortune, and sometimes life itself, and often one finds oneself to have insignificant obligations to malevolent angels [1]. Of what Wherever these genies or demons come from, it is they alone who will give the adept the knowledge of occult things that make him Prophet, soothsayer, sleepwalker, medium, and miracle worker. Arrived to this degree of madness, extravagance, superstition, and impiety, The follower, Barruel adds, will only become more valuable to the sect. will have demonstrated that he prefers to be mad than Christian, and it will be the last of the mysteries of the Kabbalistic Freemason.

IV. – The Albigensians, third source of Freemasonry

has

"It is through the initiates of the East," said William, following Condor.
"This is why we have received the current mysteries (2)."

This time, the internal tradition of the lodges conforms to the truth, and the most authoritative historians agree in showing how Gnosticism and Manichaeism, after being crushed by the Christian emperors and the Muslim princes, so there are few to a small extent infiltrated into Western Europe; initially in the form of small groups, then, when they became stronger, formed these

(1) Zoroaster's Telescope, pp. 13, 118, 136 and passim.

(2) Masonic manual, p. 7.

Heresies of the Cathars, Patarins, Albigensians, what about them?
Freethinking writers of our time like to glorify (1).

The most recent historian of the Albigensians, Mr. Douais, establishes peremptorily the oriental origin of the fatal doctrine which corrupted so many minds in the south of France. Manès had gave its name to the system which admitted two substantive principles thiels, to explain the existence of good and evil in the world, The good principle and the bad principle. We can't imagine anything. more dangerous to public morality than Manichaeism. there, on the one hand, the rapid progress he made each time the circles Favorable circumstances allowed him to raise his head again; from there, too, On the other hand, the war that the civil government, no less than The Church was forced to do this to save society. The Ma Nicheism, initially crushed by the Roman emperors, took refuge in the still wild countries north of the Danube. By through slow infiltration and successive stages, it reaches gnit, from its starting point in the northern regions of Da- nube, the south of France, passing through Bulgaria, the Bos- ney, Dalmatia and Lombardy (2).

It was from this stay in Bulgaria, from where they sent emissaries what came to them from the saires in Italy and the south of France? Bulgarian name, transformed by popular language into a a crude term, which formerly meant unnatural vice, which they were accustomed to.

The learned medieval historian, the Protestant Hurter, ex- thus, a premium was placed on the Italian heretics:

"By comparing the internal organization of a certain society, the Freemasons, and their attempts against the Church for the past sixty years For years, with the known principles of Cathar doctrine, one is forced to acknowledge some similarities, and not only because the general principles, but only down to the smallest details. The two so companies have as their principle the independence of man from all others superior authority. Both share the same hatred for institutions social and particularly to the Church and its ministers; both

(f) M. de ChatnpagDy, in the Caesars of the 3rd century, vol. 1, pp. 226, 227, 2nd ed., established the persistence of Manichaeism as a secret doctrine until the 13th and 14th century of the Christian era. He describes its gradual expansion throughout the unive whole, and shows that it is the source of the whole group of sects known as of Albigensian heresy.

(2) The Albigensians, their origins, the actions of the Church in the 12th century, by Dou Taris, Didier, 1879.

the Albigensians, third source 297

only communicate the secret to the one whose confidence has been secured by a long ordeal, and impose the obligation to keep it, even towards the closest relatives. In both cases, the true leaders are unknown to the crowd; the division is made by provinces, placed under masters particulars; children's signs of recognition in the way they speak and to come to an agreement, so that we can say, with some justification, that all the upheaval that has been undermining the for more than half a century the foundations of European society, is nothing other than the work of

Albigensians, passed on by them to their successors, the Freemasons.

If they feared some danger, they were immediately seen practicing all the external duties of religion: they devoutly set about
They approached the holy Table with all the signs of a pro-
"They founded piety and protested that they were good Christians (1)."

Scattered throughout the heart of France, these heretics received the name of Albigensians, from the city of Albi, where the first council was held who condemned them. Long before the civil authorities were forced to intervene to defend the threatened social order, They professed the doctrines of Manichaeism on the two principal cipes, attributing marriage and procreation to the evil principle children, and they taught, as the council of Tarragona, indicating this as a way to recognize them, that no obedience was owed to the authorities, whether ecclesiastical or otherwise questions, whether secular, and that no one had the right to punish by corporal punishment for any crime; finally, they hated the ministers of the Church and never ceased to denounce them; they vowed milks that they be pursued and exterminated like wolves; and wherever they were masters, they acted in this way, breaking and burning crosses, images, relics, pillaging and devastating churches and monasteries, sparing neither age nor sex, and bringing devastation, fire, and death everywhere.

"I saw," wrote Peter the Venerable, Abbot of Cluny, "who sixty years before the crusade, he had been sent by the Sovereign Pontiff to "Albigensians armed only with persuasion, I saw," he wrote.
to the bishops of Embrun, Die and Gap, by an unheard-of crime at Christians, desecrating churches, overturning altars, burning the crosses, whipping priests, imprisoning monks, forcing them to "To take women by threats and torment." Speaking in
Addressing these heretical children, he said to them: "After having made a a great pyre of piled-up crosses, you set it on fire, you have

II) History of Pope Innocent III and his century. Translation by Abbot Juger, Paris, 1811), p. 284* 280.

cooked meat and ate it on Good Friday, after having publicly invited the people to eat it (i).

This shows that the Good Friday meals date back a long way. among the Freemasons, as well as the meetings of the Rosicrucians, in the lodge this that day; it is an Albigensian tradition that cannot be ignored.

It wasn't easy to wrest their secret from them, said another writer; they had a language full of ambiguities and artifice. These people practiced the adage of their ancestors, the Manicheans: Jura, per jura, secretum prodere noli: swear, perjure yourselves, but Keep it a secret. They didn't preach, said an ancient author who had been one of them, but they spoke in hushed tones; they were pleased in secluded places, and they murmured rather than explained. their doctrine. And Saint Bernard, after having said of these sectarians that they were not seeking to conquer, but to harm, and that they were covering themselves milks under the grass to bite and communicate more securely the venom, was not afraid to assert that the apparent austerities of their lives were nothing but hypocrisy, their piety, which concealed tion, and that their errors, mixed with the profound depravity of Their customs gave their sects all the characteristics of the mystic a realm of iniquity foretold by Saint Paul.

Moreover, it is not only Catholic authors who thus pointed out the Albigensian doctrines and customs, according to all the monuments of the time, the interrogations, the sentences and the minutes. Several writers of illustrious name in the Masonic annals have had the courage not to back down before such a striking truth, and here is how Mr. Michelet himself He speaks of the Albigensians in his History of France:

"The nobility of the south, which differed little from the bourgeoisie, was entirely composed of children of Jewish or Saracen women, people of good intellect different from the ignorant and pious chivalry of the north; it had for the to support and with great affection the mountain people. These road warriors mistreated The priests, like the peasants, dressed their wives in consecrated garments, they beat the clerics and made them sing mass out of derision. It was yet another of their pleasures to get dirty, to break the Images of Christ, to break their arms and legs. They were expensive. to the princes precisely because of their impiety, which made them insane impervious to ecclesiastical censure. Impious like our modern and Fierce like barbarians, they weighed cruelly on the flying country, ransoming, (throwing blood at random, waging a terrible war. The women-

(t) Floury, Ecclesiastical History, book LXIX, II, 24.

My highest-ranking female colleagues were just as corrupt as their husbands. or their fathers, and the poems of the troubadours were nothing but impiety lovers.

"Finally, this Judea of France, as Languedoc was called, it was not only reminiscent of the other by its asphalt and olive trees; it Sodom and Gomorrah also had them, and it was to be feared that the vengeance of The Church did not give him his Dead Sea. That Eastern beliefs, the dual Persianism, Manichaeism, and Gnosticism have penetrated this country, This will surprise no one. Every doctrine had taken root there; but Manichaeism, the most odious of all in the Christian world, makes us "Forget the others (1)."

Mr. Michelet speaks in roughly similar terms of Brabançons, and after saying: "Their doctors taught Aristotle aloud, the Arabs and the Jews quietly, with the pan-Theism of Averrhoes and the subtleties of the Kabbalah," he adds:

"Such is the intoxication and pride of the self upon its first awakening. By the Philosophy, through republicanism, attacks the non-word (that is to say God (in academic terms) in three forms; he breaks authority, he "tames nature." (Ibid. pp. 303-306.)

And here they are, the wise men, the men of reason, the forerunners. of modern Freemasonry, its acknowledged, praised, blessed, and imitated ancestors by their sons in their doctrines, their morals and their hypocrisy!

They were, moreover, and by yet another similarity, divided in three grades: catechumens or apprentices, believers and The perfect ones. These men led an outwardly austere life. lived in continence, professed to have in horror They swore and lied, and as their leader, the count from Toulouse, swore, perjured themselves, recanted, appealed to all means to keep their secrets and habits. The latter lived like the laypeople, with all the luxury of their customs. infamous, a consequence of their mistakes and the practices that led to them stem from this. They believed they were saved by faith and by the laying on of hands. from the hands of the perfect, according to the ancient discipline of the Mani oaks.

((t) Michelet, Histoire de France, 1.1!, p. 104 et seq., 400, 47?. Compare in the work already cited by Mr. Douais, the chapter on Jewish Schools in the Middle Ages. We cannot overemphasize the persistence of these hotspots of spread of the anti-Christianity for centuries, during which society seems to us to be far away to have been completely Christian. Father Pachtler points out the rabbinical origin of certain Masonic legends, which odiously attack the divinity of Our Lord, (V. Mille Krieg gegen Thron und Altar, 2* ed. p. 309-320.)

We now ask this of all men of good faith: where did the barbarians take away, where did the executioners take away? and it was he, after having employed all the means of persuasion to bring these hordes of brigands back into line gands, always ready to disguise themselves when they weren't the stronger, let them loot, kill, burn, corrupt the majority the rule of Christian and non-native populations, without allowing to the victims to defend themselves, without coming to their aid to protect them to manage their faith, their customs, their churches, their properties and their priests against the secular lords by whom and for whom it was exercised What execrable tyranny? Was it necessary, in the name of liberty, to... Nowadays, proclaiming the principle of non-intervention by the great opponents to their victims, of all tyrants and all oppressors oppressors against the people and the weak oppressed? For, let us As we rightly point out, the crusade against the Albigensians was not, as the crusades against the Muslim hordes, which was a war of defense against invaders, under the command of the Pope and Christian sovereigns to whom natural law imposed it as their first duty (1).

V. – The Templars, fourth source of Freemasonry.

Similarly, the writers of Freemasonry, in praising and striving forcing the Gnostics to justify themselves against religion and the Catholic Church The Manicheans and the Albigensians, who have shown themselves to be its sons, the heirs and the continuators, so it is with the Templars. There are few among the condemned of the Church who have had so much and such ardent apologists, few in whose favor one has so generously ralement et si recklessly accused the Pope and the bishops.

"We will investigate," said Condorcet, "whether we should not put

(!) As for the Brabantians, Aragonese, Navarrese, Basques, Coteriaux and Triavmlios, who respect neither churches nor monasteries, and spare neither orphans linens, neither widows, nor old men, nor children, nor age, nor sex, but they exert so much cruelty and barbarity against Christians, and they pillage and devastate everything, coming "Pagans, we command," said the ecumenical council of Latruu in the year 1179, canon 27 (the provisions of which are reproduced by that of 1215), to all the faithful They, for the remission of their sins, must courageously oppose these ravages, and to defend the Christians against these unfortunate people.

The Templars, fourth source SELF

among the secret societies this famous order against which the Popes and kings conspired with such barbarity (1).

for the Freemasons and all the revolutionary philosophers or Jacobins. This is not, for anyone who wants to think about it, one of the least important evidence of their lineage and the conformity of their doctrines. But let's look for even more positive things in the authorities Masonic, and in these doctrines and practices themselves.

"The Knights Hospitaller of Saint John of Jerusalem, known under the name of Templars, or their Freemason successors, says Wil-Laume in his manual or Masonic Tiler, appear to be the authors of most of the degrees of initiation. We would think that they had been imagined by the Templars, in the times of their splendor, to isolate oneself from the crowd of initiates, if we did not notice not that these new degrees of initiation are almost all motivated by the state of order after its fall. We have no doubt, com We can see that the Templars were initiates, even from their very inception. tion; WE STILL THINK THAT EUROPE OWES FREEMASONRY TO THEM NERIE, and that these are the secret practices that served as a pretext for the accusation of irreligion and atheism that led them to such an end Tragic. Everything confirms this opinion.

"The misfortunes of these knights, the persecutions to which they succumbed combed, forcing them to seek a last refuge in those same mysteries to the establishment of which they had contributed so much; they found consolation and relief. Their situation not being common to other initiates, they considered tightening their bonds among themselves, without However, they separated themselves from the larger family of Freemasons; they formed these are the grades or degrees that we see added to the first three, and probably only communicated them to those initiated into the matter. which they thought they could rely on.

"The Templars disappeared into civil society, but they left behind successors in Freemasonry, and their institutions have survived. Such, it seems to us, is the history and the course of Freemasonry. stupidity (2).

Ragon also traces Freemasonry back to the Templars. He portrays them as having gathered in the East the doctrine of the ancient one of the Gnostics and the Manicheans. Then he adds this More precise argument:

(1) Condorcet, Sketch for a Historical Picture of the Progress of the Human Mind—) 7th period, Paria edition, 1822, p. 134.

(2) Manual or Tiler, pp. 10 and 11.

believed, at the Church of the Holy Sepulchre; as a result of their mystical ideas. Therefore, the leaders of the order had envisioned another, more worthy temple. no doubt from the Divinity: the whole world populated by free and green men killers. It was on the construction of this temple that they were working; and that that Jerusalem had once seen rise, during the reign of Solomon, in was the symbol, less because of its magnificence than because of its unity. Also, although the name Templars prevailed, they did not have lost between them that of masons. Nikolai, who refuses to admit it, provides, by the following fact, one of the strongest arguments. In Italy, there are ancient churches that belonged to the order before its abolition traditionally retains the name of churches, such as Delia Massone or Maccione. Doesn't this mean that the people, before calling them that, had they realized that Freemason and Templar were the same thing? (1)

"Masons of all ranks are armed with swords," he wrote in 1806, F.*. Chereau, officer in the G.*. O.*, of France. The military apparatus the most imposing one always accompanies and protects the ceremonies religious, scientific research and in general all the work of disciples and initiates. But it is only at the Rosicrucian rank that The warlike origin is evident to the eyes of the uninitiated.

"They only learn then: 1° that the designated Masonic order under the name of Blue Freemasonry, formerly the sanctuary of philosophy, knew how to honor the misfortunes of an august, religious and military order, vic- a time of ignorance, fanaticism, and shameful greed, but dignified by his virtues of attaining the highest destinies; 2° that he deserved by services reported to become an integral part of this illustrious order whose knights were all originally masons; 3° that the priests of the temple The people of Memphis now marched under the banners of the temple. the city of Jerusalem, after having sworn love, obedience and fidelity to his laws and to its ministers; 4° that the two orders, united by an indissoluble bond soluble, they became one and the same association... Freemasonry is therefore a civil, religious and military society; but not all Freemasons are not knights of the order, and consequently initiated into the mysteries which They belong to him. There are higher degrees unknown to the disciples. and to the postulants. These degrees alone lead to the sanctuary, – and the The difficulties surrounding them are known to be for the order or rite of the East, sole custodian of high Freemasonry, a sure guarantor of virtues and of the loyalty of the neophytes who have the courage to cross them (2). »

Finally, the Masonic newspaper Le Globe reports the very long dis-

(t) Bagou, Cours, etc., p. 31, 32, 33.

(2) Explanation of the philosophical cross of the knights\souv.\ princ.\ R.*. C.'.par the F>". Chereau, dedicated to the G O.*, of Portugal etc.

course of F.*, de Banville, former officer also of the Grand Orient of France, pronounced on April 8, 1839 in the lodge of the knights of the Cross, where he perfectly traced the origin of the association Masonic, says the editor:

"In my system, which I hope to demonstrate in a few words, the or Masonic order would be an offshoot of the Order of the Temple, of which you know the history and the misfortunes, and it cannot be reasonable – something else entirely. Freemasonry must have originated in Scotland; it was certainly, originally, a cautious and skillfully combined form born that knights of this country devised in order to steal the continuation of their illustrious order in the clear-sighted eyes of their all-powerful proscribers.

"The heroic William de Moure, Grand Prior of England and Scotland" from his prison he could direct the knights of his language in the creation, organization and development of the rite Masonic, intended to conceal, from the eyes of the uninitiated, the order of the Templars proscribed and anathema. It is understandable that this transformation local, in the language of Scotland, of the Order of the Temple in the masonic order, had to remain constantly shrouded in the deepest secrecy; It is understandable that the unfortunate Templars, unjustly slandered by vile renegades, cowardly betrayed by ignoble apostates who were like wild beasts in almost all Christian countries held, forced to hide their names and qualities under penalty of the most Given the dreadful persecutions and the most horrible torture, one can understand that these innocent victims of a king's avarice and a pope's jealousy were able to invent, to recognize each other and help each other in everything, everywhere for everything, in the countries of France, Germany and Sweden, where the Freemasonry soon penetrated, sacred words and superseded words, signs and the touches that have come down to us intact from generation to generation. Besides, how would we explain, on the part of a vast association of philanthropists united for the honorable purpose of re- to lavish with both hands the consolations and the alms of Christian charity, these strict prohibitions against saying anything, to write, draw, or engrave nothing on the laudable goal of this society secret, without incurring the certain consequences of atrocious revenge, without to finally expose oneself to having one's throat cut, heart and entrails torn out, the body burned and reduced to ashes, the ashes scattered to the winds, and left Furthermore, a memory held in contempt by all Freemasons? All of this would take the character of a revolting absurdity, if one were to remove the explanation, simple and satisfactory for the reason, of the powerful interest that the Knights Templar hiding from all eyes, under the cloak of the Masonry, specially organized for this purpose by themselves.

century by members of the Order of the Temple, of the obedience of the great-priory of Scotland, and that this beautiful institution radiated from this point and spread easily throughout European lands, which were then covered with our outlawed predecessors. It would be easy for me to accumulate names abundant evidence, drawn from the comparison of rituals in use in the two orders, and one would be surprised at first to notice a system there identical reception, proceeding by way of physical and moral tests and trials. One would be no less struck by this singular analogy in the two orders of the same mode of initiation, of a certain series of grades, among which one sometimes finds such a resemblance to the Templar chivalry which she can rightly pass for a perfect similarity (1).

Now, turning against F.*, de Banville, against the Ma- stupidity and the Templars, these arguments so strong and so tightly focused on the secrets of Freemasonry and the Temple from which it emerged, I will ask him in turn: Why these secrets, these oaths, whose violation is punished with such atrocious tortures, if happiness their goal is the consolation and the Are alms from Christian charity their only means? For What, especially now that Freemasonry is protected everywhere? triumphant everywhere, she continues her secret lodges, her initiations and terrible oaths? So she has, like the Templars and necessarily many things to hide, many secrets that Public opinion rejects these things, and they cannot be revealed. These things, these secrets inherited from the Templars with their lodge-temples and the most What are some of their rituals? Could these be the accusations themselves? My actions against the Templars? These accusations, these crimes were they actually removing something?

Mr. Michelet, a name dear to Freemasonry and to more than one reason his highest degrees, Mr. Michelet, member of the Institute, who counting so many high-ranking Freemason philosophers, published the trial of Templars on the very minutes of the proceedings, in the collection tion of unpublished documents belonging to the history of France. What do they say? What is the publisher's own opinion? Let's listen, and with your hand on your conscience, let us judge in turn and let us pronounce.

"We publish in this volume and in the first pages of the

(t) Le Globe, journal of Masonic initiations, Paris, year 1839.

The Templars, fourth source 305

following the most important act of the Templar trial. This is the interrogatory that the grand master and 231 knights serving underwent in Paris before the papal commissioners. This interrogation was conducted slowly and with great care and gentleness through high di-

Positions obtained in this way deserve more confidence than confessions from others. their very brief, uniform and uninformative reports that the inquisitors and the The king's men had been tortured immediately after the arrest
Two authentic manuscripts of the great interrogation remain:
One, copied on vellum, was sent to the Pope, and it is enclosed under the triple The key to the Vatican; the other, on simple paper, was deposited in the treasury of No. Third Lady of Paris. Judging by the overwriting and erasures, this one could well have been an early draft made day by day on the Court notes (signed by 3 or 4 notaries). He brings to the last page the following words: As an added precaution, we have filed the said procedure drawn up by one of the notaries as an authentic instrument in the treasury of Notre-Dame de Paris, to be exhibited to no one except by special letter those of Your Holiness.

"This great affair, perhaps the most serious of the Middle Ages, was bound to..." to be treated seriously, to present oneself to criticism in its entirety of its details, in its naive and terrible truth. From now on, the reader will be able to judge for himself. We are placing the most important thing in his hands. "An old preliminary trial of which a detailed investigation remains (1)."

Here is a summary of this authentic act and the series of accusations on which the interrogation revolved, a series drawn up by the Pope's order, based on the confessions of 72 of the most notable Templars, done before the popes and cardinals, or before the bishops or the particular councils, freely, without torture and under the sole faith in the oath to tell the truth and the whole truth:

In these confessions it was declared: 4° that each Templar, at his reception, after the three vows of religion, obedience, poverty, and chastisement breast milk, or shortly thereafter, at the convenience of the person or persons receiving 'who were always among the highest dignitaries of the order, denied Christ sometimes as crucified, sometimes as Jesus or Savior, sometimes as God, and the Blessed Virgin and the Saints, according to what was there

(1) Collection of unpublished documents on the history of France, published by the of the Minister of Public Instruction, first series. – Political history, trials of the Templars, published by M. Michelet, vol. 11-4, pp. 3, 4. The copy deposited at Notre-Dame's treasure, after passing through the hands of President Brisson and Attorney General Servin, and escaped in 1793 from the fire at the library of Bénédictine de St-Germain-des-Prées, to whom M. deHarlay had bequeathed it, was deposited at the Royal Library, Harlay collection, no. 49

pushed or invited by those who were hosting them and who told them that the Christ was a false prophet, or he had not suffered or been crucified

this practice was common to that of the majority.

2° That he was forced to spit on the cross, or on the figure and the sculpture pedure of the cross, or on the holy image of Jesus Christ, although by In the interval, it was done beside it, sometimes even trampling it underfoot, or trage that was practiced by those who had already been accepted.

3. That it was the custom of some to meet on Fridays saint or another day of Holy Week to thus trample underfoot the cross, to commit even more heinous outrages against her and to have them committed by the others.

4° That at the congregation or general meeting, they worshipped a cat or a dog, which sometimes appeared there.

5. That they believed, and were told, that the grand master as well that the visitor and the tutors (other first dignitaries) could, Although they were laypeople, to absolve them of their sins, without even confessing them, that in fact these superiors acted accordingly.

6° That upon the reception of the brothers of the said order, the receiver and the recipient they kissed each other sometimes on the mouth, on the navel or the bare stomach, sometimes on the anus or the spine, sometimes even more indecently.

7° That these receptions were secret or only attended by brothers of the order, and that they were made to swear not to leave it

8° That the recipients told the recipients that they could among themselves to deliver to the infamous crime, that the thing was permitted, that they had to temporarily lending themselves to it, that they themselves practiced it, as well as a great many others.

9. That they had in each province idols or heads of which Some had three faces, others only one, others a human skull hand and that they adored them, especially in their great chapters or congregations; that these heads were crowned or that all were done to them dear cords, which they then girded themselves over their flesh.

10° That those who, upon receiving them or afterwards, refused to do what Those asked were put to death or imprisoned forever.

11° That they were ordered under penalty of death or imprisonment and by service the need to reveal nothing about these things, nor about how they were received, and that if anyone was caught doing it, they were put to death or prison.

12° That all these things were generally and commonly done in all order, beyond as well as this side of the seas; that the great master He observed them and ordered them to do the same, as well as the visitors. the preceptors and other major leaders; that these were observances

general and lengthy, ancient customs of ordinations of status?
of the entire order on this side and beyond the seas.

i 3° That which was considered permissible in the order of seizing
in his own interest and for the good of others by all means, per fas aut nefas,
and that they swore to procure its increase by all means
the advantages, that one could even swear oaths to this
END.

14° That the chapters which gathered during the first summit
The best or the first eve of the night were so secret that one
closed all the doors of the house and the church in which they
were standing, that access was forbidden to all foreigners, and that
Sentries were placed on the rooftops themselves, so that no one
could neither approach, nor see, nor hear them.

We will not dwell on the secondary points of resemblance
white between these Templars and the Freemasons, on their words
commons of grand master, knight, temple, on the law of
secret and the oath to keep it under penalty of death, the same as the
on both sides, on the same precautions to ensure this secrecy
among all the profane: night assemblies, sentries posted, from where,
Among Freemasons, the temple is covered or it is raining, depending on which lodge
is guarded or it is not. But we cannot pass without
sister on the denial of Christ and on the outrages which are against him
lavished in the chapter meetings of Good Friday, or of
on some other day of Holy Week, such a profound denial
essential to Freemasonry, that we begin to glimpse the light
and that one is only truly a mason after having done it, as comes
The high-ranking masons Chereau in 1806 and Teissier attested to this.
in 1856.

But what do these official reports say, and what does the truth say?
History of the responses to these accusations? They all say united
formerly, firstly, that Pope Clement V, far from favoring the
proceedings initiated against the Templars by King Philip
the Fair declares them null and void and suspends the bishops, archbishops,
French prelates and inquisitors who had taken part, to the point
to be accused himself by the king of favoring the crimes of the tempest
folds; they say that it is only after he himself has questioned
and had 72 of the most notable knights questioned in Poitiers, in his
presence and that of the bishops, cardinals and legates, not as a
A judge looking for culprits, but like a self-serving father
to find them innocent, and after hearing from their own mouths

Just the same confessions on all the most serious accusations, confessions repeated several times and at several days' intervals, freely and without constraint, that, by the duty of his office, the Pope, not believing he could no longer resist, he gives free rein to truth and justice; that consequently he decrees a commission fact-finding mission in Paris, composed of archbishops, bishops, high-ranking ecclesiastical dignitaries, several gentlemen or other notables and four public notaries to provide information on These accusations, giving the Templars complete freedom to come... to defend and uphold order, if they so wish, and to have it signified consequently in all the dioceses of France to the Templars free or detained (1).

And all the minutes published by Mr. Michelet attest that .out of 231 knights or serving brothers, understood under the sole term to tell the truth without fear or apprehension, a vow repeated again after each deposition, and declaring that they had done so, all (with the exception of a very small number, thirty or so) at most (thirty of whom were in the Foix region alone) confessed expressly and in detail all or most of the listed crimes in the indictment, with all the circumstances of the location, of time, and the names of those who had received them and of the less assistants; and that these admissions are made by the principal of the order, grand master, treasurers, dispensers, visitors, provincial heads and superiors of houses in Paris, Reims, from Normandy, from Auvergne, from Champagne, squires, chape laysmen of the grand master or senior employees of his household.

Mr. Michelet himself expresses himself in this way in the preface to second volume (1851):

"Moreover, whatever opinion one adopts on the rule of the Templars and the original innocence of the order, it is not difficult to arrest a judge. lies about the disorders of his later years. It suffices to notice in the The interrogations we are publishing reveal that the denials are almost all identical, as if they were dictated from an agreed-upon form; On the contrary, confessions are all different, varied by circumstances special, often very naive, traits that give them a particular character of veracity. The opposite should be true, if the confessions had been...

(t) Documents, Michelet, vol. I, pp. 3 and 4* – See also other authenticated documents questions collected by Dupuy, Treatise on the condemnation of the Templars.

The Templars, fourth source 309

"They would be roughly similar," and the diversity is would rather be found in the denials (1), »

without constraint are found everywhere in England, at the synod of London, where two months were devoted to the same information. They make the same confessions, the same infamies, and that it is in As a consequence of these confessions, the Order of the Templars was abolished. in this kingdom, and that parliament then has their goods. Same information again and same results in the councils held in Italy, at Ravenna, Bologna, Pisa and Florence rence, although in these councils everything points to very-eager to absolve those Templars who manage to justify.

The recent publication of Florence's survey, by Mr. Jules Loiseleur, has definitively demonstrated the guilt of the great ma community of members of the Order of the Temple, from a certain period which dates back to the mid-13th century. Even before the Council of Vienna had often been subjected to accusations of heresy. They were opposed to the papacy and the popular voice designated them as guilty of the greatest crimes, of the denial of Christ, sodomy, alliance with the Muslims and party-particular with the order of assassins, which by a singular analogy The Gulière sect was also a pantheistic and rationalist sect; s-Sweden within Islamism. As in Freemasonry, alongside public statutes they had secret articles, which con held a doctrine similar to that of the Pathares, the Bogomiles and Luciferians, and which, as it was, was a branch of ancient Manichaeism. Such is the final word of scholarly discourse. temporary on this issue, that the violence of hostile prejudices The Church alone was able to obscure (2). This required a

(1) Michelet, Documents, t II, p. 7 and 8.

(2) The secret doctrine of the Templars, followed by the unpublished text of the inquiry against the Templars of Tuscany, by Jules Loiseleur, Paris, 1872, one volume. iu-8°. Mr. Loiseleur also includes in this volume the text of the papal bull given In Vienna, on the 11th of the Kalends of April, 1212. Voxin excelso, who had not yet been published in full. 11 explains very well the scope of the clause by which the The Pope declares that he can pronounce a final sentence on the order, sententiam super hoc non possumus ferre de jure, but that it suspends it indefinitely, per vium provisionis seu apostolicre ordinatinis, who has deceived more than one writer laiüolic. These words in no way imply that the slightest doubt arose about the guilt of the Templars; the question of the condemnation of the order having been

310 THE ORIGINS OF FREEMASONRY

a veritable conspiracy against history in which the Freemason writers of the 18th century, as pro-According to the most authoritative historian of the sect currently available, Brother Findel, director of the Leipzig Bauhütte (i).

Philip the Fair and his alleged greed, which, as early as 1307, he had, in a letter dated December 24, declared to the Pope that he had seized the Templars' property and had it kept for wax employees totally at the aid of the Holy Land, according to their first destination; that he renews this declaration in one another letter from May 1311; that finally, as the king requested in By this very letter, these goods were given to the knights of Rho. of, today from Malta, without anything entering into the do-king's manor (2).

Finally, it must be said that, if the great master and the brother of the dauphin from Auvergne, after having been sentenced only to prison perpetual, were then condemned to be burned, according to the law. for having recanted when they were supposed to be on the scaffold, erected in the forecourt of Notre-Dame, to confess their crimes and in to ask for forgiveness before the assembly of the faithful, 30 to 40 thousand other knights, condemned for these petty crimes they had confessed to canonical penances, fasting and prayers and some time in prison, outlived King Philip the Fair and the Pope Clement V, and that, free in different parts of the world, after the death of the alleged persecutors, no one else anywhere did not retract, and did not attempt to justify his order, supported that he would have been by the nobility of all the countries from which they were released, if there had been any doubt in public opinion contemporary questions about the truth and justice of the conviction?

Having previously been brought before the council, the Pope deemed it appropriate to insert study of his authority to dissolve the order, without waiting for the outcome of a new The investigation, which could no longer shed new light on the matter after the inquiries, made by the papal legates and provincial councils in different countries, particularly the one held in London in 1311. See also a series of published articles on this subject, by Civililà cattolica, in 1866.

(1) Geschichte der Freimurerei, Lepsig, 1877, 4th edition, p. 811.

(2) The guilt of the Templars has been demonstrated by Wilko in his vrage Geschichte des Tempel /terre» Ordens (2nd edition. 2 vols.in-8 0 Halle 1860). He pro that the anti-clerical doctrine became the norm for the entire order between 1250 and 1279 The D, Pruiz(Ge/tetm/e/tre und Geheimstatuten TempelHerren Orden Rorlin 1879) recedes this period up to the beginning of the 13th century, based on denx accu- The heresy had begun in Torre Sainte, the Church of Innocent III and Frederick III.

THE TEMPLARS) FOURTH SOURCE 311

What! So many witnesses would have falsely testified against him? their conscience and against their entire order; they would have been the cause of his ruin and an immense and dreadful scandal, and they would have lived a long time, and they would have died without any retraction, and That in the 14th century? What a moral impossibility, to which one

We can therefore conclude not approximately, but certainly formation with the great historian Friedrich Schlegel:

"As for the origin or source from which the esoteric influence—The Freemasonry movement spread throughout Europe, for whatever reason or Whatever interest one may have in denying or acknowledging it, it results in roughly obviously from the sole examination of the facts, that the Order of the Templars was the bridge over which this whole set of mysteries has passed in the West, of the less quanta the form, which continues today to be the same as a—then. It is only through the traditions of Solomon and on his temple, to the to which the very institution of order is linked, which can be explained the symbols of Freemasonry.

"The very idea of such a society, of such a pure doctrine..." esoteric knowledge and its secret propagation are hardly compatible with Christianity; for Christianity is already in itself a mystery divine, but a mystery which, according to the views of its founder, is exposed visible to all and celebrated daily on every altar. Now, at Because of this very reason, the secret that persisted in the pagan mysteries on the side of national and popular mythology and religion, and was not that the sharing of scholars and initiates, this secret, I say, cannot be to link with a revelation intended for all men, since by its nature She condemns and rejects him.

"A society within which, like the laboratory where genius The destroyer was forging his weapons, the Illuminati, the Jacobins, and the Carbonari, could not have a truly Christian tendency nor be politically just, nor exert a beneficial influence on humanity by general (!)• "

at the headquarters of the order, under the influence of Provençal knights of Albigensian From there it spread mainly in France and was just beginning to penetrate in In England and Italy, by certain groups of high-ranking officials, when the proceedings Harsh acts began against the order. According to Dr. Prutz, the Knights Templar in Spain had remained uninformed about the secret doctrine. As for those in Germany, The violent attitude they adopted at the Council of Mainz is hardly in their favor, although that we do not have precise proof of their affinity with heresy.

(1) Schlegel. Philosophy of History, translated. franc., 18* lesson, p. 362, 363, 365. Most modern writers unanimously acknowledge that France—Freemasonry has its origins, at least indirectly, in the Order of the Temple. See Thomas F The secret societies of the European revolution. London 1876. Introduction.

CHAPTER TWO

THE ANTI-CHRISTIAN SECT SINCE THE 14th CENTURY UNTIL 18th CENTURY

I. – The Persistence of Gnosis

The comparisons made in the previous chapter indicate quite a bit how Freemasonry derives doctrinally from the heresies of the Middle Ages and collected their unholy traditions in a vast Syncretism, illogical perhaps, but faithfully reproducing their hatred of the mystery of Jesus Christ. The generic name of gnosis to him still applies today, as in the times when this false science, daughter of the enemy man, fought against the establishment of the Church. It is much more difficult to establish through documents. followed the material transmission of this radical heresy, since the abolition of the Templars, who had given him in the middle of the Christian Ages, a powerful organization.

Was the Order of the Temple completely destroyed in 1312?

We have seen how a constant tradition in the lodges affirms master its perpetuation. According to some writers, he would never have ceased to exist in France as a clandestine association. Jacques Molay would have established a grand master, Larmény, whose powers would have been successively passed on to a series of characters, Among them are Duguesclin and several princes of Bourbon [The modern Order of the Temple, which we will have to to speak and which in the middle of the 18th century had as its grand master the Count of Clermont would thus be linked by a transformation Regular to the old order. In support of this opinion, it is shown There is currently still a charter of transmission dated 1326. Conventionalist Gregory published it and became a fervent follower of the order (1). But one finds in this piece more than one proof of its apocryphal nature. It bears the signature of Duguesclin who didn't know how to write, etc., etc. Also, all the writers who...

•(1) History of religious sects, 2nd ed., 1828, vol. II, p. 399 et seq.

THE PERSISTENCE OF GNOSTIC 313

Interested parties consider it to have been made in the 18th century at the time of the constitution of the Templar Masonic rites (1).

But if the modern Templars cannot prove their direct lineage, it nonetheless seems certain that the doctrine the Temple was preserved by hidden groups, who Font modified over time in a way that conforms to the minds of spirits and in such a way as to make them coincide with deism These groups have primarily preserved the tradition of a great vengeance to be exacted against the Church and the monarchy Christian. Without that, how could the founders of Masonic rites-

Would the Nicomachean Templars of the 18th century have reproduced so exactly in certain details the practices of the main culprits of 14th century, to the point that Tilaugwitz declares that it is not without with the intention that on August 10th the unfortunate Louis XVI was imprisoned at Temple (book n, cliap. vi, § I)?

It is not in the conditions of humanity that the Truth reigns there without contradiction. In fact, the opposition to Christ and the Revolt against the Church never ceased to exist in a doctrinal form. secret trine, even in the most devout periods of the Middle Ages age. If in the middle of the 10th century, an order as extensive as the Temple He was able to hide his apostasy and his crimes, how much more easily Could the secret doctrine have been transmitted during that period? troubled period extending from 1312 to 1535?

Moreover, evil was not confined to the Order of the Temple. Around the time of its destruction in 1315, the ecclesiastical authorities siastics found a large number in Austria and Bohemia of Luciferians, whose heresy of Manichean origin was sem- blable to theirs. In 1338, they were still discovering large ones. number in the same country, as well as in the province rhe nane (3).

Kabbalah, this science of demonic arts, of which the Jews

(1) History of the Knights Templar and their alleged successors, by Elisée de Montaguac (Paris 18<H) and AVilke Yescinc/ile des Tcmpele-Ordens.Vn 1877, Merzdorflf and Dr. G. Schwotzko published in Hallo do alleged secret statutes of the Tem- folds, where the Freemasons, the Druze, the Bonshommes do Lyon, the Hogri do Tuscany is presented as being closely linked to the order. But the original manuscript One cannot be represented, and these statutes are likely a decoration. numerous apocryphal documents which make it so difficult to understand the origins of the Masonry. See the work of Doctor Hans Prutz cited on p. 310.

(2) F. Favre, Masonic Documents (Paris I8UG) p xxxui, notes that in the Bacon's Nova Atlanlis and the writings of the Rosicrucians contain very clear allusions. to the Templars (see below {j 3).

(3) V. Schmidt, History of the Cathars, vol. I, p. I, p. t39, cited by M. Loiseleur, the Secret doctrine of the Templars, Hanz Prulz, op. cit. p. 71.

314 THE MASONIC SECT FROM THE 14TH TO THE 17TH CENTURY

were the initiators, had a very real existence throughout the during the Middle Ages (1). What would be surprising is if all these elements evil would not have been sought out and grouped together in the shadows.

a large number of guilty parties who suffered no other punishment than
 Despite some ecclesiastical penances, no one was found to have...
 deeply corrupt individuals who sought to remember
 to get closer and maintain a link between them as a hope of
 Revenge against the authorities who had struck them? From the
 beginning of the 18th century, when Freemasonry was not
 no longer forced to hide in thick darkness, and begins to
 searching for her story, everywhere she claims that debris of
 The Templars preserved themselves and continued the order in several
 countries in Europe, particularly Sweden, Scotland, and Germany
 gne and in Portugal. Now it is quite remarkable that the three pre
 The first of these countries are those that welcomed with the most em-
 urgently Luther's cry of revolt. As for Portugal, surrounded
 from all sides by deeply Catholic nations, he did not
 did not break the bond of Christendom, but rather schisms.
 matics have occurred there for a long time and up to our
 days with a tenacity whose origin remains one of the problems of
 the story (2).

The constitution of society in the Middle Ages, with its multitude
 of corporations and brotherhoods, almost completely autonomous

(1) On Kabbalah in the Middle Ages, see V. Gougenot Desmousseaux, *The Jew, Judaism and the Judaization of Christian Peoples* (Paris 1800), pp. 525-530. – An Adept contemporary, Elephas Levi, (*History of Magic*, pp. 899-400), says in his own words my: "The great cabalistic association known today in Europe under the
 The name of Freemasonry, before bearing this entirely modern name, suddenly appears in the world at the time of the great 16th-century protest against the Church
 "Comes to dismember the Christian rumlô."

At the convention of the Philiheleths held in Paris in 1785 and 1787 (book II, chapter V,
 It was almost unanimously recognized that Freemasonry was a ka- association
 ballistics and had the Kabbalah of the Roman rite (sic) as its origin. The deputies who
 Those who expressed themselves in this way were serious men, well-versed in the origins of
 Freemasonry. See the minutes of the convention published in *Le Monde Maçonnique*.
 of December 1872. The response from F.*. do Corberon is particularly caraelérissii-
 that: "Freemasonry procures for man the advantage of becoming again what he once was, this
 that it was always meant to be, that it will one day be.

(2) The King of Portugal, Denis I, obtained in 1318 from the Pope the authorization for the
 Knights Templar belonging to his kingdom. To constitute themselves as a single parish
 particular, which was called the Order of Christ. The great mastership was later united with
 crowned the secularized order. It always retained a great influence in
 this country.

THE PERSISTENCE OF GNOSE 315'

In fact, this greatly facilitated the preservation of a sect.
 particular, provided that it was covered with a veil of secrecy. According to

the Freemasons' guilds offered shelter to the Templars fugitives. Findel himself, driven by his antipathy towards the high-ranking system absolutely wants to deny any lineage in The relationship between the Order of the Temple and Freemasonry is obliged to... to know the truth of this tradition, which is crucial for the point that we want to establish (1).

"Already we see," said Glavel, "in 1155, the lodges of the ancient Freemasons English administered by the Order of the Temple, which retained control of them until that in the year 1290, that is to say until approximately the beginning of the proceedings against him; and despite the precautions taken, from the following century on before (2). we saw the two powers, ecclesiastical and civil, unite to to crack down on the masons thus transformed, and to forbid them their meetings We will prohibit chapters and other matters, under penalty of imprisonment and fines. So that the independent spirit manifested by this society cast a shadow on the government, or that the clergy were worried about the indifference which ajj'ec • silenced in matters of heresy, being itself composed of members of all Christian communions, either reflectively, as a result of someone from one of its assemblies, it would have made itself guilty, as one He was accused of acts of insubordination and rebellion, and an edict was issued against her in 1425 by parliament, at the instigation of the Bishop of Win- Chester, guardian of Henry VI, who was then a minor (3). »

Masonic corporations had in England and in Al- Lemagne has a very ancient history. Derived from the old guilds Germanic, they were not only professional associations sional, but also mutual defense unions linked by an oath and an initiation, conjuratio. They differed in other ways trades in that they were not confined to a single city, but extended to an entire country (i). A Masonic corporation that of this kind, established in Yorck, under the name of Lodge (1), pro-

(1) Geschichle der Frcimaurerei, p. 817.

(2) It is rather curious to note that in 1313, after the abolition of the tompliers, the ecclesiastical authority suppressed in Lyon, "for just and reasonable reasons", said the sentence, a lay brotherhood of pontifical brothers, which had adopted for em- problem a cross flanked <the sun and the moon, notoriously Templar emblem, V. in the Catholic Review of Institutions and Law, 1877, Study on the Regime municipal council in Lyon, by Mr. Vaoson.

(3) Picturesque History of Freemasonry, pp. 90-92.

(4) History of the working classes in France up to devolution, by Levasseur, Volume I, p. 101 et seq.

316 THE ANTI-CHRISTIAN SECT FROM THE 14TH TO THE 17TH CENTURY

dait goes back to the year 926 (1). Since then the corporations

England and Scotland. Although they received only masters very and workers belonging to the art of building and that, up to the in the last years of the 16th century (§ 3), they remained closed to the bourgeoisie who did not practice the building arts, however Like other guilds, they admitted into their ranks as protectors of lords and ecclesiastical dignitaries. The assertion of Masonic authors Tliory, Mossdorf, Kloss and others, to to know that as early as 1155 the lodges of masons were placed in England and Scotland under the patronage of the Knights Templar, Therefore, there is nothing but the most plausible explanation. This data is consistent. confirmed by the general history of these countries, whatever the case may be the opinion one adopts on the authenticity of the charters cited by some authors. The fact of tradition (and this is the important point) so much) is undeniable (2). It is very easy to understand that the successors of the Order of the Temple gradually introduced into these corporations, their secret doctrine, linked them to their projects of revenge against the Church and civil authorities and their consequences served as an external order. The kings of Scotland, according to these The authors would have covered this alliance with their protection. Freemasons and the continuation of the Order of the Temple under the The name of the Order of St. Andrew with the thistle. On the other hand, from the 14th century In the 19th century, Masonic guilds were very powerful in this country. and as in England they have legends similar to those of companionship (3).

In Germany, the Freemasons' guilds had a development an even more considerable development. They formed, it is said, a a single corporation from the 13th century onwards, where they would have been organized by Erwin von Steinback. But this organization did not it received its final constitution only in 1459, during the construction of Strasbourg Cathedral. On that date, documents were written statutes, which were adopted by all the confraternities or lodges, because That was the name they were given. These statutes (4) are imbued

(1) The authenticity of this charter is doubtful; it is nonetheless very ancient.

(2) Tliory, *Acta Latomorum*, tome V. – History of Freemasonry in England, in Ireland and in Scotland, by Kloss, p. 200.

(3) Findel, *Geschichte der Freimaurerei* published some of these legends.

(4) Jaussen, *Geschichte des Deutschen Volkes*, t. I, p. 133–134, Freiburg in, Breisgau, 1873.

THE PERSISTENCE OF GNOSE 31 1

of the most orthodox Christian spirit. They have above all a scope professional and aim to safeguard the interests of

Hence the particular symbols and legends. Franc-ma- stupidity embraced the entire empire and northern Italy; if it did not It did not penetrate France, but it nevertheless exerted a notable influence on the development of the guilds (which date from this period) that. The legends of the companions have uncanny similarities testable with those of current Freemasonry, which proves that they all date back to Freemasonry of the Middle Ages (1).

The Freemasons of Germany and Italy were overjoyed with favors from the sovereign pontiffs, and nothing in the statutes of Strasbourg of 1462, nor even in the revised statutes of 1563, bears no trace of heresy or hostility towards the Church. However, in 1535 we find a document which shows us, under the name of Freemasons, an order whose anti-Christian principles are ab- solely those of modern Freemasonry. This document has been found in 1816 along with others relating to the founding of a lodge in Amsterdam, 1519, in Botzelaar's papers. Doubts Serious questions are being raised about its authenticity. However, like no other, absolutely decisive argument has not removed any product against her and that of new discoveries could confirm it, we believe we should provide the translation:

(1) Levasseur, History of the Working Classes, Volume I, p. 509. < The workers of the 'buildings had frequent contact with Freemasons themselves, and their They borrowed some of their traditions and mysterious practices. traced their origins back to the construction of Solomon's Temple. Master Jacques ques, chief carpenter of the temple, became the founder of their societies; the en- Solomon's children, those of Master Jacques, and those of Father Soubise, demanded it also for boss and each blamed the other for the murder of Iram, driver author of the works. The societies claimed to date back to times prior to Jesus Christ; the stonemasons of the year 500, the carpenters of the year 560, the joiners of Pan 571. Building workers, these traditions gradually spread among the companions of other trades. There were, in almost all associations, Gavais, wolves, werewolves and devourers, and these mysterious traditions obviously borrowed, with certain uses and forms, from initiation into the Freemasonry became the general rule of the journeyman system. The oldest members Documents from English Masonic lodges contain an abridged history of building arts , where all these legends are in embryo. (V. Findel op.cit.)

318 THE MASONIC SECT FROM THE 14TH TO THE 17TH CENTURY

II. -> THE COLOGNE CHARTER OF 1535

A L.\ G.*. D.\G.*. HAS.*. D.\The Ü».

We, the chosen masters, members of the venerable society consecrated to Jean, or de Tord.*, of the Freemasons.*, directors of the Lodges.*, constituted

in the cities of London, Edinburgh, Vienna, Amsterdam, Paris, Lyon, Frankfurt, Hamburg, Antwerp, Rotterdam, Madrid, Venice Ghent, Königsberg, Brussels, Danzig, Middelburg, Bremen (Fabiraë) and Cologne, assembled in chapter in the said city of Cologne, on the day, month and year stated below, and under the presidency of the Master. *. delaL.*. founded in this same city, our F.*. T.\ V.*., very learned, very wise and very prudent, unanimously chosen by us for this purpose, namely we make to the members of the order, both present and future, by means of of these presents, which will be sent to all the aforementioned LLLs.

Considering that, in these unfortunate times, where discord and Dissensions among citizens bring trouble and calamities everywhere (1), our society and all of us FF.*, admitted into the order*, are imputed to Jean or the Freemasons*, principles, opinions and machinery both secret and public actions, as contrary to our feelings that of the character, purpose, and doctrine of our society; that one accuses, Furthermore, the members of the order (in order to draw upon us the contempt of prof.*, and to devote ourselves more surely to public execration that, and because we are all bound by a pact and mysteries inviolable (religiously guarded and observed by all of us) to be covered capable of wanting to re-establish the order of the Templars; let them designate us publicly as such, and consequently, as if we were aff linked to this order, we would be united and conspiring to recover the assets and the estates that belonged to him, and to avenge the death of the last gr.\ maît.*. on the descendants of the princes and kings who were cou- pables of this fact and which caused the extinction of the said order; that to this end, we would seek to introduce schism into the Church, unrest and seditions in empires and temporal dominions; that Hatred and envy would drive us against the supreme pontiff. Tempe-

(t) This was at the beginning of Lutheranism.

THE COLOGNE CHARTER OF 1535 3lÿ

and all sovereigns; that, obeying no power in the world, and subject only to the elected superiors in our widespread association throughout the world, we would carry out their secret commissions and orders. clandestine through a trade in secret letters and their agents charged with express missions; that finally we would not give access to our mys less than those who, examined and tested by bodily torments, would be bound and consecrated to our assemblies by a horrible and detestable oath table.

Based on this, and having given it careful consideration, it seemed useful and

order and what is the purpose of its charitable institution, as well as these difficulties. Several points were fixed and approved by the principal masters. skilled in the highest art and enlightened in the natural sciences; and this Having planned and written the exhibition, we decided to send it to original, subscribed and signed by us, to all the LL.*., of our society ted, so that, perpetuating the memory of this solemn renewal of our pact and the integrity of principles, may it in the future bear our institutions in any other part of the earth, if in our con fueled the hatred, envy, and intolerance of citizens and nations, multiplying Utilizing the ravages of war, they overwhelmed our society and prevented it were trying to maintain its state and consistency; or that, having become less pure, less intact and less incorruptible in the course of time, she may adopt as its rule the principles outlined in this charter, if some of its copies escape oblivion and nothingness, and to profess them again in more prosperous circumstances, when The storms will be calmed, to restore order, if it was corrupted or deviated from its original purpose and the purity of its doctrine.

For these reasons, and by means of this universal letter, drawn up according to the oldest charters and existing monuments relating to the princes cipes, to the rites and customs of our most ancient and most secret order, We, the elected masters, guided by the study of the Fifth Enlightenment, in the name of the sacred promise that binds us, we implore all collaborators to whom the present will arrive or could arrive later, never to deviate from this document of truth; let us further announce and publish, as much to the enlightened world, as to that plunged in darkness, whose salvation we is also expensive:

A. That the society or order of admitted brothers F.\M.\, dedicated to Saint John, does not derive from the Knights Templar, nor from any order of ecclesiastical or secular knights; that there is not a secular part of them adorned; that it is joined neither to one nor to several of them, and that finally it has no connection whatsoever with them, directly or indirectly, none and not the slightest relation (1), but that it is older than at-

(i) The declaration made against the full oricinc of the HKicnnotiup order. >r

330 THE MASONIC SECT OR XIV 6 TO VII 6 CENTURY

such a chivalric order already existed, both in Pa- destined only in Greece, and in both parts of the Roman Empire, before the holy wars and the times when the aforementioned knights departed for Judea; which is demonstrated to us by various monuments of well-established antiquity, the origin of our association dates back until the early days when, fleeing the disputes of the different sects of the Christianity, a few imbued followers, through a wise interpretation, of the true principles, secrets of moral philosophy, separated themselves from the multitude of; it was during this period that learned and enlightened men, true Christians, who were not tainted by any of the errors of paganism, believing

war instead of peace, tolerance and charity, united and bound themselves by a sacred oath, in order to preserve, and more securely and purer, the principles of morality of this religion, principles engraved in the hearts of men; they devoted themselves to it until the light, shining so much more, from the heart of darkness, could succeed in banishing the superstitions and to establish, through the worship of all human virtues, the Peace and happiness among mortals. Under these auspicious circumstances, the The authors of our association were named FF.*., dedicated to John following the example of John the Baptist, a precursor of enlightenment. which was to appear and of which he was the first apostle and the first martyr; These doctors and writers were later called masters*, according to the custom of those times; they then chose collaborators from among the most skilled and best disciples gathered together: it was from there that the birth the name of companion, while the rest of the FF. *. gathered, but not chosen, was designated, according to the custom of the Hebrew philosophers, Greeks and Romans, by the name of apprentices (disciples).

MB. That our association is still composed today, as in* three times, of these three symbolic grades: apprentice, journeyman and masters*, and, beyond mastery, elected masters* and supreme master. *. elected; that any association or fraternity thus called which admits either a greater number, or other denominations or subdivisions visions, or those claiming a different origin, those who tend to meddle in political or ecclesiastical affairs, which devotes itself to hatred or to envy against anyone, whoever they may be, and those who support such gatherings of men with their power, or the ap- draw on their credit, although they arrogate to themselves the title of freemasons*, of

This in no way diminishes the scope of the arguments given in this sense in the preceding tooth. We only need to refer to a few lines later, in the charter itself, to see the major obstacle that society had to overcome in order to disregard this origin : to defend against the legitimate suspicions of the public authorities. The Hebrew origin a The almost antediluvian image she projects is only 14 to confuse people hostile to society.

THE COLOGNE CHARTER OF 1535

321

FF.*, admitted to the Order of John, or any similar order, does not belong do not submit to our order, but are rejected and expelled as schismatics.

C. That among the doctors and masters* of this order practicing the mathematics, astronomy or other sciences, it is established, after that they were scattered throughout the earth, a reciprocal trade of

master*. elected, one of them as more perfect than the others, who, revered as a grand master, chosen or patriarch, and only masters. The chosen one, visible and invisible at the same time, must be considered as the prince and the head of our entire association; that this is how the g.\ mail. *. or The patriarch, although known to very few Freemasons, still truly exists. Today.

And these principles were drawn from the oldest manuscripts and charters. of the order, carefully compared, by the authority of the patriarch, with sacred documents entrusted to the president and his successors, being fixed, We, armed with the authority of our aforementioned illustrious patriarch, have The following articles were decreed and established as precepts:

D. The system of our society, the manner and the means by which it operates which rays of light* reach the illuminated FF.* extend dant dans le monde prof.*, sont en la pouvoir des suprêmes maît.*. elected officials; it is up to them to watch and ensure that nothing is being plotted against the true principles of our society or the state of any of its members; it is also these supreme masters of the order who are charged with defending it, to preserve and protect the rights and freedoms of its state and of to maintain them, if the need arises, at the risk of their fortune and at the peril of their lives, wherever and whenever it may be, against all those who would want to harm it.

E. Bien does not indicate that our association was known before the year 1440 after the birth of Christ under a different name than that of FF. *. of Jean; it was then, according to what appeared to us, that she began to take the name of the brotherhood of Freemasons.*, especially in Valenciennes, in Flanders, because at that time one could threatened, through the care and assistance of the Freemasons of this order, to build hospices in some parts of Hainaut for healing the poor who were then afflicted with the so-called dartsous inflammation Saint Anthony's disease.

E. Although in bestowing our blessings we should in no way without being concerned about religion or country, it nevertheless seemed necessary to us It is prudent to admit into our order, until now, only those who, in the secular or unenlightened world professes the Christian religion.

It is not necessary to employ, to test and probe those who present themselves

322 THE MASONIC SECT FROM THE 14TH TO THE 17TH CENTURY

everything at the initiation of the first degree, which is that of apprentice*, no turn physical aspect, but only the trials that can help to discover to open the minds, wills and character of novices.

a solemn oath, are: fidelity and obedience to the secular and to all those who are legitimately vested with power.

The principles that guide all our actions, and the goal toward which they tend. Our efforts are outlined in these two precepts: love, cherish all men like your brothers and relatives; render unto God what belongs To God, and to the emperor what belongs to the emperor.

I. The secrecy and mystery that conceal our work serve only to this sole purpose of allowing us to spread our good deeds without ostentation, and to carry without disturbance to its perfection the work that we have sum proposed.

H. Every year we celebrate the memory of Saint John, precursor of Christ is the patron saint of our community.

fij. This custom and all other ceremonies of the same kind, when they take place, whether in reality, in speech, or in any other way In this way, the meetings of FF.'. nevertheless have no relation with the rites of the Church.

Al. NJ is considered F.*, of the society of John or Freemason*. that he only those who, legitimately initiated into our mysteries by an elected master*, aided by at least the seven FF.*, is capable of giving proof of his reception by the signs and words used by the other FF.*.; among These signs and words, however, are also accepted by those who are in use in the Edinburgh lodge^ as well as in those of Hamburg and of Rotterdam, Middelburg and Venice, which are affiliated with it, and of which occupations and labors, although regulated according to the manner of Scotland, however, does not deviate from ours, with regard to the origin gine, the goal and the institution.

AI. Our society being governed by a single, universal leader, and the various magistrae that compose it, by several g.*, maît.'., depending on the position and needs of the various kingdoms, nothing more was born necessary that there be complete uniformity among all those who, spread over the surface of the earth, form like the separate limbs of a single body; Nothing is more useful than correspondence between deputies and letters very much in accordance everywhere with itself and its own doctrine; to this end, these letters, attesting to the nature and character of our society, will be sent to each and every one of the colleges in our currently existing order.

And to these causes, we have subscribed and confirmed by our signatures. nineteen original copies, all completely uniform and of the same

The Cologne Charter of 1535 323

the content of these presents, thus drawn up and given at Cologne-on-

The nineteen signatures in full follow: Hermanus -J-. -
Garlton. - Ja. Bruce. - FJ Upna. -Gornelis Banning. - From Col -
legni. - Yirieux. -Johan Schroder. -Hofman. 1535.-Jacobus
Prepositus. - To Nobel. - Ignatius De La Torre. - Doria. -Jacob
Uttenhow. -Falck. Niclaes F» Noot. -Philippus Mclanhton. -Iluis-
sen. - - Wormer Abel.*. (1).

Everything about this document is remarkable: the facts, the ideas, the
signatories. Its importance is paramount, if it is authentic. It
would indeed reveal the existence and activity for over a century in
less, and probably much earlier, of a society
extending throughout the entire universe, shrouded in the deepest secrecy,
having undergone mysterious initiations, obeying a supreme leader
known only to a few masters. These are already the three great
the fundamentals of modern Freemasonry, with two
higher grades in which the whole system is seen in embryo
higher ranks of modern sects. Already the association is
book to certain ostensible works of charity; but the real purpose of
The association's aim is to maintain a secret, superior doctrine
to all the decisions of the Church, forming a Christianity
simpler and independent even of any adherence to divinity
of Jesus Christ, since society would be open to men of
any belief, were it not for the precautions to be taken with regard to the

(1) The original of this charter is in the archives of the Mother Lodge of Amster-
terdam, which also preserves the document of its constitution, dated 1519. Its
authenticity has been contested because of the very strangeness of the facts it reveals.
But serious critics outside the order have acknowledged it. See the dissertation by
CJ Breitschnoider, the last editor of Meladchlhon, Corpus Reformatorum,
vol. II, pp. 11-14 (Hallis Saxonum, 1 S3c). See also Pachtler, Slille
Krieg gegen Thron und Altar, p. 6 et seq. The German scholar who knows best
At that time, Mr. Janssen, the eminent author of the Geschichte des deutschen Volkes, has
kindly shared his opinion with us, which is also favorable to
the authenticity of this charter. Fiudel, obeying the concern that ncus avous
pointed out, namely to exclude any Templar lineage from the origins of Freemasonry, has
wanted to further contest the original character of this document (see Geschichte der Frei-
maurerei, p. 82 1). All his arguments boil down to saying that the ideas and the style do
are not from the 16th century, which is to solve the question with the question. It we
He also gives a sense of the extent of his criticism by saying, page 815, that "if some
remnants of the Order of the Temple had survived into the 14th and 15th centuries, the Jes
Yourself would not have failed to discover and betray him! That's an anachronism!
worthy of M* Ragon t

324 THE MASONIC SECT FROM THE 14TH TO THE 17TH CENTURY

Civil power; the Christian era was followed only to conform
to accepted practices. As for the Catholic Church, it is placed in the rank

all the dissensions that occur in the world. The documentary
ment does not tell us what the mysterious doctrine is thus con-
served: this is the object of the secret possessed by the very few.
elected masters. But two statements indicate to us what it
perhaps: 1° the enlightened or illuminated world is opposed to the world
profane, which is the foundation of Gnosticism, of Manichaeism
1. The ancient and modern Enlightenment; 2. Society is accused
to spread principles of revolt against all authorities
legitimate, and she defends herself against them with bold and in
seeking to mislead about his true origin.

Freemasonry is entirely contained within its degrees, its
organization and its doctrine destructive of all religion and all
civil order.

All those signatories of the charter whose history has preserved
the name were bitter enemies of the Church.

Herman de Wic, Archbishop-Elector of Cologne, had to be
He was ostracized by the empire for his collusion with the Protestants.

Nicolas Van Noot, Jacobus of Antwerp, provost of the Augustinians of
In this town, the children incurred reproaches. Coligny is the leader
French Protestants who, not content with attacking religion
national, wanted to establish an aristocratic republic. Melancho-
Tuna, finally, is Luther's tireless companion.

The Freemasons' order had to use all its influence to
to spread Protestantism, and it can be noted that the cities
where lodges were established, according to the charter, are those where the
New doctrines found their first adherents. The scholar
Melanchthon's publisher, Bretschneider, tells us what this was.
underground work:

"Although one finds in Melanchthon's letters no ex-
pressure which necessarily relates to the Order of Freemasons,
However, we can see from the letters he frequently received in his
intimacy with strangers he had never seen before and whom he
warmly recommended everywhere they went and provided for
their needs of all kinds. I don't know if such familiarity had
solely because of the virtues of these men, or their renown
of Melanchthon and the doctrine which was now common with them (1). »

(1) Corpus reformatorum, vol. II, p. 13. The author notes that the grand lodge

THE COLOGNE CHARTER OF 1535 3^5

Socinianism, which spread during this period, was viewed
by Lefranc in 1791 and recently by Mgr Fava as the truth

and its propagation methods are identically the same.

A particular memory is attached to the apostate Ochin, former general of the Capuchins, whom we see in 1646 at the head of a real convent.

"He attended," says Feller in the universal biography, "the famous conference of deists or atheists, in Vicenza, in 1546, where they agreed on 'means of' destroying the religion of Jesus Christ, by forming a society, a company which, through progressive successes, led, at the end of the 18th century, an almost general apostasy. When the Republic of Venice, informed from this conspiracy, had Jules Trévisan and François de seized Hugo, who were suffocated, Ochin escaped with the others. The society thus dispersed, it only became more dangerous; that is the one we known today. Ochin was one of those who distinguished themselves the most in the execution of the halted project. He poured torrents of oil on all

those who attacked him. He then went to England, where he

inspired young people with a taste for new mistakes, and of contempt for the oldest practices of the Church. Religion Catholic having returned to this kingdom with Queen Mary, he was forced to retire to Strasbourg, and from there, in 1555, to Zurich, where he was a minister in the Italian Church. His dialogues in favor of the Lygamy caused him to lose his position, from which he was expelled in 1564. he sought asylum in Llaucow, in Moravia, and found there only the misery and disgrace. He died there the same year of the plague, at the age of 77. He was also hated by Protestants and Catholics.

Similar meetings appear to have taken place in Modena and in Treviso. (1)

The fact that the holding of this convent in Vicenza should be compared with the fact that ten years earlier the Cologne charter mentioned the existence The presence of a lodge of the sect in the Venetian state. The maneuvers The sectarians in Vicenza gained enough publicity to

York, which was undeniably functioning at that time, is not named in the Cologne Charter. He sees in it, quite rightly, proof of its authenticity because if it dated from the 18th century, the era of the spread of Freemasonry in Germany -English, they would not have failed to include the York lodge there. It must be concluded 1535 the English lodges retained, at least for the vast majority of their members bres, their character as a professional association and were not yet absolutely absorbed by the Templar sect. Similarly, the reformed statutes of the Strasbourg lodge The town, in 1563, bears no trace whatsoever of the Austrian thought, however pronounced. in the Cologne Charter.

(1) These very important facts were revealed by Lubioniczki, *Historiées reformationis Poloniæ* (1685 Freiestadt, p. 38.) V. For more details, see Cantu. *The Heretics of Italy*, t. iv. p. 89 (French translation)

0

that in that same year, 1546, Pope Paul III addressed letters to the Republic of Venice to alert them to this dangerous situation of corruption (1). The Venetian senate ordered measures immediate. Jules Trévisan and François de Lugo were arrested, who were executed. The others, including Ochino and Leilius Socin, Peruta, Gentilis, Jacques Chiari, Darius Socin, Alcias, the abbot Leonardo, dispersed (2). But when one knows the career of these figures, we see that they were the propagators in Europe they are far less concerned with Protestantism than with this radical negation of Christianity, which was already the essence of Freemasonry. Some external demonstrations took place outside at the turmoil of the religious wars, as for example the sect of the libertines, who preached that Jesus Christ was Satan, that the Gospel was a fable, that it was nonsense to die for religion, that there is only one in the universe spirit which is God, that all evil and good are indistinguishable God's role as the sole agent (3). Such preaching, very different from the point of view specific to Protestantism, indicates they appreciate the persistence of the old practices in hidden homes. Manichean and Gnostic doctrines.

Kabbalah, of Jewish origin, was also at that time like another branch, or derivative or tributary, of the sect, and very-active for evil. Read, for example, this sketch of the life of a 16th-century Kabbalists, such as Agrippa von Nettesheim, that it is found in the *YAllycmeincs Encyclopedia of Wissens - Chaften und Kunste* by Ersch and Grttber:

"His life is a tapestry of adventures like those one encounters in life." humanists of the time. Born in Cologne in 1486, in 1509 he obtained a chair of theology in Dôle; takes as text for lessons the Reuchlin's work, *De opéra mirifico*, intended to exalt the Kahale; obliged leaving Dôle because of his hatred for the monks (sic), he went to London, then to Italy, in Cologne, in Pavia, where he gives lectures on Hermes Trismegistus. In 1520, he was still in Cologne where he incurred the wrath of the inquisitors. and monks because of his freedom of thought. He goes to Freiburg in Switzerland, then Lyon; chosen by Francis I as his physician, he was in at the same time his astrologer; he follows the party of the Constable of Bourbon and returned to Germany. Imprisoned by order of Charles V because

(1) Baronius, *Annales ecclesiastici*, ann. 1540, no. 157.

(2) ' /> vni» raised, naked the secret of the llévo'utinn. p 30. (Lefranc, 1791)*

(3) The General History of the Church (Baron Ueuriou), Paris 1850, i. VII, p. 208.

of his cabalistic principles, he goes to Lyon; imprisoned again, then Released, he died in 1535 in a hospital in Grenoble, at the age of 49.

"We have two works by him: one, *De vanüale scientiarum*, where he..."
The infirmity of all sciences, including Kabbalah; the other. Of philosophicâ occulta, in complete opposition to the first, and where it He exposed the cabalistic system that Reuchlin had already expounded. He was Through his talents and adventures, he was one of the most influential men of his time. time. He was one of the forerunners of the reform as a result of his opposition position to the monks, although this struggle was purely on his part subjective.

"The cause of all his adventurous undertakings, of his contradictions tions and its instability, was its passionate character and its search of brilliance, fame, and wealth. For this, alongside the sciences Strictly speaking, he studied mainly magic and science related, through which it was hoped to know the nature of things, to produce phenomena outside the course of nature and to manufacture gold at will. In order to achieve this, he formed a group with various young men, with who He was part of a community of opinions, secret societies.

a The company he founded in Paris and which he disseminated in Germany gne, in England, France, and Italy, for the practice of the secret arts, and which became the model for many others, earned him a place in the Freimaurocr Lexikon de Gædike. »

Secret propaganda throughout Europe and constitution of Secret anti-Christian groups, that's what needs to be noted in this a life shared by many agitators of the 16th century. After Having read it, one better understands Condorcet's words about centuries that stretch from the suppression of the Templars to the times modern;

"This spirit of freedom and inquiry can be found in all eras." until the moment when, aided by the invention of printing, it was powerful enough to liberate part of Europe from the yoke of the court of Rome. Even then, there existed a class of men who, superior to all superstitions, were content to despise them in secret or at most they allowed themselves to sprinkle a few drops on them as they passed by traits of a ridiculousness, made more striking by a veil of respect with which they

had taken care to cover it. We will examine whether, in a time

where philosophical proselytism would have been dangerous, it did not form point of secret societies intended to perpetuate, to spread silently and safe among a few followers a small number of simple truths like sure condoms against dominating prejudices (I). »

(1) Sketch of a picture of the progress of the human mind, 7th epoch.

III. – PLACES OF MASONIC ACTION IN THE 17TH CENTURY.

A writer of questionable repute, Findel, does not hesitate to suggest that the Nova Ailantis of Chancellor Bacon (born in 1560, died in 1626) undoubtedly contains Masonic data:

"Bacon," he said, "imagines in this book an island of Bensalcm and a society secret. The island of Bensalem will, it is true, be presented and described as a land of asylum in the world, but the House of Solomon and the college. The position of the college on the six days of creation must remain hidden to the rest of the world and to be revealed only to initiates. The members of the college find a cedar wood chest in the sea, from which emerges a green palm frond and in which the books are found biblical. The ancient one, king and lawgiver at the same time, does not want that the secrets of this island are revealed to foreigners. The members of the college is called Brothers (1).

If we find in the Nova Atlanlis the data which later would lay the foundations of English Freemasonry, all the more so should we see this as a manifestation of the sect that was asserting itself at the Cologne convention, and whose organization obviously serves as a type similar to that outlined in this book. For the general public, this was noted that it was a bold fantasy, but for those in the know it had a practical meaning.

A German writer Amos is also linked to this origin. Comenius, born in 1592, was strongly hostile to the Church. He came from Fulneck, principal establishment of the brothers in Bohemia, where he was preaching. As a teacher and professor, he first went to Lissa; in 1641, he is found he spent time in England; then in Amsterdam, where he died in 1671.

"His opera dulacticia," Findel continued, "contain several passages whose analogy with the Masonic Constitutions, published in 1723 by Anderson, is striking.... After having worked in vain at the union of all religions, he rose to a human point of view general.

"His Panergesia, as he himself says, is a book of advice"

(i, Geschichte der Freimaurerei p. 120.

dedicated to humanity for the betterment of all human affairs. Furthermore, passages like these can be found in his writings: "We must return from multiplicity to unity, from the many errors to simplicity, social conditions, fruits of violence, to freedom"

"native. The new, royal path of light and peace,

"that which must be taken will not bring about the destruction of ac-
"securitys, religions and state constitutions, because it does not have for
"not to destroy, but to perfect." In his Pansophy, he speaks of a Temple of Wisdom to be built according to the plans, the designs and the laws of the great architect, of God himself, and he adds; a But
"because this work should not be used by Christians alone,
"but to all those who are born men, she could be named
"Even more accurately, Pansophy, or human wisdom."

The influence of his writings on the grand lodge established in 1717 cannot be ignored, says Findel; these are also, he adds will we, the fundamental ideas of Saint-Martin and of Weisliaupt, as the doctrine indicated in a very clear way related to the Cologne charter of 1535.

Around the same time (1623–1677), a man appeared whose activity as a writer and his philosophical fortune are also remarkable Quables, Barucli or Bencdict Spinoza, this son of a Portuguese Jew, who converted to Protestantism, but infiltrated throughout the 17th century® century a pantheism drawn from certain rabbinical schools. His Its influence was completely out of proportion to its origin, its situation tion and its literary value. We note that its philosophical doctrines Sophistic and political are both those that the lodges have propagated in the following century and those indicated in the charter of Cologne. Was Spinoza a member of this secret society? We have not been able to find direct proof of this so far; but the support he encountered in all circumstances of his life, the protection that Elector Palatine Charles Louis assured him in him entrusting him with a chair of philosophy in Heidelberg, despite his atheism me notorious, the zeal with which his friends circulated his Trac- ta tus theolof/ ico-p ol il te us, despite the prohibition of the Estates-General Dutch politicians, and spread it under false titles in England land, in France, in Germany, in Switzerland, all of this is a fact. quite extraordinary and thought-provoking, as Pachtler says that other forces were at play and working with him (1).

(1) Pachtler, Stiile Krieg der Freimaurcrei, p. 187 to 189.

We must also take into account another sect which probably had come from the same source, and which, on the particular ground wherever she positioned herself, she always allied herself with the deists or the pantheists and joined forces with them to fight the Church and the ghouls civil government. We want to talk about the Ilose-Croix brothers, who combined the practices of alchemy with the superstitions of the Kabbalah rabbinic and promised their followers a mysterious life of pledge of the senses. At the beginning of the 17th century, they appeared both in Italy and Germany and are deploying extraordinary activity dinner. The first document that serves as their rallying cry is published, in 1612, in Venice, under the title of *La lié formation générale*; then the publications of the *Fama fraternitatis*, of the *Thémis Aurea* de Maier, multiplied in the following years in Germany, in Holland and England. These so-called scholars form a secret brotherhood extending throughout Europe and constituting par- all of small groups communicating with each other (1).

These societies, Eckert adds, imitating the ancient mysteries, proposed to bring all the sciences into their order, and to mo to nopolish within their ranks; and indeed they won over all the scholars, few many at that time, and preserved the results of their work scientists like secrets of the order. They were divided into seven grades, according to the seven days of creation; and at the same time, for to mean more precisely that the main goal they had in mind was that of mysteries, the investigation of the being and activity of the nature, ritual, symbols and names were borrowed from the temp folds, either in order to encourage them to accept the fundamental principle of equality between nobility and science, and to maintain as possible the order thus transformed, either because one was looking at the Templars like the temporary custodians of the mysteries that one could well modify, but not abolish. Facing these, and under the leadership of Following the famous Bacon, another society of scholars was formed in the order, which resolved to publish his scientific productions, and to attack publicly "This forms the basis of the Catholic Church (2)."

According to Moréri, the Rosicrucian order claimed dating back to the 14th century. They could not prove it by

(t) V. Rnsicrucianism, by TB Wliylolicad, in-8 #, York 1880, and the new an- clay) the Freemason of August 14, 18^0.

Eckert, *La Fmnc-mnçonneric*, vol. II, pp. 48 and 49. This author is mistaken when he The existence of the Ilose-Croix dates back to before 1646 and attributes to it the foundation h the English antiquarian Askmol. C.-'he was only its propagator had England.

demonstrated, from the beginning of the 17th century, a great activity. "From 1604 onwards," he said, "these new brothers begin to distribute small books throughout Germany; The Illuminati of Spain emerged from it, and both groups have been condemned as fanatics." As early as 1619, an anonymous pamphlet *The nym, Roseæ crucis frater*, denounced all that was dangerous to this association, and the famous Campaella, in his book *De Monarchia hispanica discursus*, published in Amsterdam in 1640, reports the Rosicrucian Brotherhood as systematically pursuing systematically the upheaval in society (p. 537 et seq.).

The Rosicrucian sect, says Findel, was continued by Valentin Andréa, born in 1586, died in 1654 (1).

In England, it was propagated by Dr. Robert Fludd, better known as Aflactibus, a doctor in London, who, from 1616, he published an English edition of the *Fama fraternitatis*, and later, by the antiquarian Elias Askmo, whom we see, on the other hand, to be received into Freemasonry in 1646 and who drafted the rituals later adopted by the Grand Lodge of London in 1717 (2). From then on, and even admitting that until that time the Masonic lodges were mostly simple institutions. In these social structures, an anti-Christian spirit developed rapidly. "Demented," as Nikolai will tell us.

The Netherlands was the main center of this sect. According to the contemporary testimony from L. Orvius, it existed in 1622 in The Hague, a Rosicrucian lodge, belonging to the first classes of society. They claimed to have corresponding groups based in Amsterdam, Nuremberg, Danzig, Erfurt, Mantua and Venice (2).

In England and Scotland, Freemasonry proper had developed more and more thanks to Protestantism, and it had deviated from its character as a professional association from the end of the 16th century, perhaps even from the middle of this century, by receiving in its lodges people who were not part of the art of building. Thus, one sees in the archives of the lodge of the Mary's Chapel in Edinburgh, where a John Bosswell esquire was received

(1) V. Moréri, *Historical Dictionary*, v° Rose-Croix, or Illuminati, or Immortals, or invisible. Findel, *Geschichte* (1st Freimaurerei, p. 123 and 124.

(2) Preface to the first edition of the *Principles of Hermetic Philosophy*, by Montanari cited by the F. V. Favre, *Masonic Documents*, p. XXXI,

332 THE ANTI-CHRISTIAN SECT FROM THE 14TH TO THE 17TH CENTURY

in the lodge, and that Robert Murray, Quartermaster General of

extract from the registers of the presbytery of Jcdburgh, parish of Minto, would push back by half a century the authentic proof of the invasion the infiltration of lodges by foreign elements. In 1952, this involved to appoint a certain James Aislic as minister of the Church. Master of Arts, and there was opposition because he was a Freemason. mason. "But the elders of Kelso declared, on the 24th "February 1652, that, according to their judgment, there is neither scandal nor "sin in this word, for in the purest times of this "Church of Freemasons qualified as such were ministers; they "have been and are found every day in our sessions, and beautiful- "A number of professors bearing this name are admitted daily" "to the sacraments" (1). The purest times of the Church they date back to the middle of the 16th century, and this indication leaves room for to think that the anti-Christian sect contributed significantly to the ex- The collapse of Protestantism.

In the 17th century, the professional corporation of the arts of The building is gradually disappearing from Masonic lodges. are increasingly being filled by foreigners, and Their statutes give great importance to humanitarian ideas. •But they carefully preserve secret signs and specific passwords, which is not evidence in The taste of their innocence (2).

Nikolai indicates, in these terms, how at that time the mystical and Kabbalistic groups that were affiliated either with the Bacon's Nova Atlantis, or to the Rosicrucian brotherhood, 'gradually melted into the Masonic lodges (3).

"The society annexed, in a way, to the society of masons, continued Nua, however, assembled its members, but in its tendencies, in its purpose, In its symbols, it undergoes, under the influence of Christophe Wren, the ar- •Architect of St. Paul's in London, an almost complete transformation.

"Its main objective, from that time onward, was to moderate the hatreds re-

(1) This important document was published in the Freemason in 1879.

(2) Findol, Gcsrhichle der Frcimaurerei, p. 114 et seq., p. 129 and yes. He reproduces produced a large number of English Masonic artifacts dating from the 17th century and coul recently forgotten. This is due to the addition to the list of foreign people 4 the art of building which at that time their members added to the old name of free matons the qualification of accepted.

(3) Essay on the crimes imputed to the Templars (1782).

TRACES OF MASONIC ACTION IN THE 17TH CENTURY 333

religious, so terrible in England during the reign of James II, and

mitigating as much as possible the antagonisms arising from the difference in cults, ranks and interests.

This dual origin, this paternity of English antiquarians, still imbued at that time with the ideas of alchemists and astrologers, and This annexation to a trade guild explains quite well the a curious mix of emblems that seem borrowed from antiquity more remote, and professional tools that are found in the symbolism and in the outward signs of Freemasonry.

According to Mr. Lecoulteux Lecanteleu, supported by numerous his Masonic authorities, Cromwell, confused in the ranks of the army and long unknown, a high-ranking initiate of the mysteries Masonic lodges, resolved to use them to organize his vast conspiracy... He divided society into three classes, imagined... new signs and emblems, and completed its organization by oath and secrecy; so that the core of his thoughts might become Impenetrable, he demanded a republic in order to become king. Charles With the execution of the First and Hamilton, all of England was covered in secret committees composed of his supporters who, imperceptibly, formed corporations, of which everyone strove to become a member, Some out of cruelty, others out of flattery or vanity; but, As always, the secret remained among a small number of initiates. Having come to power, Cromwell initially relied on his old friends the levelers, whose first symbols had been the set square and the compass; for a moment, one could believe that he had dreamed of freedom, equality and natural law, because, for its propaganda, to which it allocated considerable funds, he divided the land into four major divisions. Freemasonry had served this revolution tion and powerfully contributed to its success; she emerged from it entirely-powerful and restored (1).

Such, at least, is the very old tradition in the lodges. English, including Freemason writers, such as Kloss, Mosdorff, Lindner, and Nikolai echoed this sentiment. Despite its exaggerated a probable ratio, it may contain a grain of truth, and it would be It is astonishing that the prominent politicians that the Freemason English nerie then counted in its lodges would not have been expensive che to use it. So judges Mr. Henri Martin. From Haugwitz. who, in the 18th century, was at the head of the order, also affirms)

(1) Sects and secret societies, p. 105. See especially the crushed Freemasons, pp. 20-22, work published in Amsterdam, in 1747.

33 i THE ANTI-CHRISTIAN SECT FROM THE 14TH TO THE 17TH CENTURY

that Cromwell exploited for his purposes the power of lodges (1).

nique recognized the Stuarts as great masters. Indeed, we
 let us see in 1685 (J Jacques II, upon his arrival in exile, establish at St-
 Germain-en-Laye a lodge which practiced the ritual of Askmo.

Two or three others were founded by his supporters in France at
 the end of the 17th century (2). But this attempt to make it serve the
 Because of the law, the organization of the lodges is not successful. It is cu-
 It is surprising to note that the alleged transmission charter of
 the Order of the Temple by Larmôny, which was made in the middle of the
 18th century, declares that the Scottish Templars are excommunicated
 denied. The sect, after having used the Stuarts, no longer wanted
 to have nothing in common with them.

In England, after the failure of the 1715 uprising, the
 The London lodges broke definitively with the Stuarts.
 In 1717, they formed the Grand Lodge of England in opposition
 tion with the Grand Lodge of York and elected as Grand Master
 Anthony Sager. Georges Payne, Desaguliers, Lord Monlague, the
 Toland's friends (§ 4) were successively grand masters.
 It was only in 1739 that the Grand Lodge of York joined it.

For France, it would be risky to link it to the Templars
 the association of libertines which, according to Saint-Simon, under the reign
 of Louis XIV, met at the Temple and of which the Duke of Vendôme
 was the center. Their sodomite practices had other antecedents
 cedents. All that can legitimately be assumed is that the
 survivors of this association of corrupt men formed a
 a ready-made core for Masonic lodges and the new
 Templars that were propagated from the regency of the Duke of Orléans.

In our France, so deeply Catholic, and where because of this
 even the popular meaning was so straightforward, the impious sect, whose albi
 Geois and the Templars had been the manifestation appears to have been
 completely uprooted, like a foreign plant to which
 the soil was disgusting.

It is important to note here, before entering into the narrative of

(LHienri Martin, *littl. de France*, t. xv, p. 309 (4^e ed. 1860), Ilangwitz in
 tkuksdirilfien und Jlriefe zûr Characlilcristik der Well by Üarow, Berlin, 1840,
 t. iv, p. 211. V. ics oltiorvalions ou sous coutraïro de Fiudcl, Uesch. der Freim
 p. 110.

(2) Historical note on the lioness Faith, Orient of St-Germain-en-Laye,
 by the K.', from Loucollos, bj1-üeriuaïD, 1874, in-8°.

The Masonic sect had its origin and took its first developments in Protestant countries. The skilled men who lead the [Secret societies have had the art of directing the destructive torrent on Catholic nations, beginning with France, and the the pace at which these countries are currently being affected as a result of the •Revolution becomes, for superficial minds, an objection to the practical value of the social principles entrusted to the Church. Let us therefore at least note that the original focus of the Revolution modernity is found outside of Catholic countries, and let's not lose sight of it. From what the Masonic Review Latomia said, "the Protestantism was half of Freemasonry." (Book I, Chapter 1) XII. § 14.)

However, history has not preserved the record of a multitude of events. information, secret teachings, and active groups, and Strange surprises may be in store for us from new research.

One of the most notable is that of the rites practiced by the French workers for the reception of the journeymen in certain duties. "The ceremonial of their assemblies removed a parody infernal of Christian ceremonies, and there was sometimes a a kind of Sabbath mass, of which Mr. Michelet did not fear anything else times to analyze the ignoble mysteries. The ecclesiastical authority is involved. She was moved and condemned these sacrileges. Nevertheless, in the first By the first half of the 17th century, these practices had conquered a their terrible popularity, and they persisted throughout the 18th century century (1).

(1) Léon Gautier, History of Workers' Corporations, p. 67* Mr. Levasseur was able to* Blié, in his History of the Working Classes in France, vol. II, p. 493, a summary sacrilegious and superstitious practices carried out by the saddler journeymen shoemakers, tailors, cutlers and hatters, when they receive journeymen which they call duty, a subject on which doctors of the Sorbonne were consulted in 1655. The practices vary in their details according to their trades. but they consist (hearings, in the whole, or a parody of the baptemo, of rinslitut; or of the Eucharist and of the Passion of Our Lord Jesus Christ, almost similar to that of the Rn«c-Onix grade. "They all have this in common," the document states, "to make the one who is to receive the Holy Gospels swear that he will not reveal "to father nor to mother > wife nor in fans, presiro nor clerk, not memo in coufossi'", 1 what he will do and see done... », and we add * this fact cur.iciorisli juo eu é^arti at the time: "The Huguenots are received as companions by the Catholics and the Fa- "The Catholics are received by the Huguenots."

336 THE MASONIC SECT OF XtV 6 TO \Vir B SlèCLB

IV. – Freemasonry and the Pantiiéisticon

of Toland.

But it was through England and Northern Germany that, at the com-
The 18th century saw the active organization of the
propagation of Freemasonry. It was at this time that it com-
begins to play a decisive role in the course of major events
elements of modern history.

Bolingbrooke, Coolins, Tindall, Wolston, David Hume were
the principal members of a society of which Toland was the soul. This
The latter, specifically, was left under the title of Pantheisticon, dedicated
leelori philomalho and philalcfhi – (note this name of -phi -
lalHcs, which will be that of one of the most advanced lodges in Paris at
(at the time of the revolution), – a book in which the conduct of the
meetings of what he calls sorrutic sodalities. They
gather particularly at the solstices and equinoxes to
to celebrate banquets, from which the profane, even the servants,
were i igourelly excluded. The ritual of these meetings is almost
that word for mol similar to that of current table settings.
The speeches that the author puts in the mouth of the king of the feast and
the assistance provided is imbued with the most avowed pantheism and
celebrate death as the reunion of the personality in the
grand tout (1).

Freemasonry in England, thanks to the strong constitution
social development in the country had, from that time onward, taken on a relational charac-
moderately oriented, which she has maintained ever since, and she already fulfilled
perhaps the role of a mutual aid society, which hien des cir-
economic realities therefore made it necessary.

However, the antagonism of his doctrines to all revelation and
every positive religion reveals itself very naturally in its statutes
arrested in 1717, in a lodge of which the doctor was a member
Desaguliers, the theologian James Anderson and George Payne.

(I) Lo Panlhéisticon having become very rare, we refer the reader to lu subs-
the extensive analysis given by Mr. Nourrisson in the Revue de France of November 30th
November 187fi. See also, on Toland's relations with Freemasonry,
Allgemeine»Uandbuch der Freimaurei, Leipsig (1867, Brockhaus).

lk Freemason. bt lb Panteheisticon of Toland 337

In 1723 they were published in London, like the constitutions
general principles of Freemasonry, and they have remained the basis of the statutes
of Freemasonry in all countries.

As Father Pachtler very rightly points out, the fifths

"The mason, as a true Noachite, is obliged to conform to the rule of morals. He who knows and practices the art well will be neither a senseless atheist, nor a libertarian without religion. Contrary to what had In ancient times, it was deemed suitable in pre-existing times. feels like forcing only the Freemasons to this religion of which all the men are suitable, that is to say, for this ancient Catholic religion, to compel them to be men of honor and integrity and to observe the universally recognized moral precepts. After that, it is per... Each member in particular is required to remain in their faith and religious persuasion; all political controversies and disputes and religious figures must be excluded, and the masons must remain peaceful. likely submitted to the civil authorities. However, a brother, who has engaged in a revolt against the State and has not, moreover, committed Any other fault requires remaining attached to the lodge. The most fundamental law of all. The members of the order represent brotherly love, assistance, and loyalty. They must all consider themselves equals and brothers. Society in Third World must be a fraternization of humanity and provide love for men, tolerance, and sociability.

So no more revealed morality; Noah, or the lone man substituted to Jesus Christ and his Church, as the source of all rules of customs; all religions equally indifferent and no longer that a local police matter; humanity absorbing all nations; and the members of the order assured of the protection of their brothers in all the enterprises they could undertake between governments: Freemasonry is entirely present there.

If the Masonic constitutions of 1717 adhere to a Vague deism, which makes God a constitutional monarch, reigning without governing and without interfering in human affairs, Let's not forget that this is a public document intended for the profane world. Hidden sanctuaries already recognized, in Indeed, the high ranks (1), and when it comes to these periods, one does not may fail to recognize their practical importance.

(t) Masonic Magazine published, in its October 1876 issue, the dedication of a very curious book entitled: The Long Levers. It is the first printed book, gîte we know, where there is an allusion to the Grand Lodge of England. It de*.

338 THE MASONIC SECT FROM THE 14TH TO THE 17TH CENTURY

Moreover, it was by no means forbidden to more members penetrating enough to draw the extreme consequences from the premises thus posed and to organize a propaganda of impiety and debauchery.

clearly what was being done in England at that time in certain lodges (1).

The existence of *sodalités* and the meetings described in the *Pantheisticon* is perfectly real; Toland always affirmed it. *mée*, and we will see, in the following chapter, that Voltaire was received as a Freemason precisely at one of these meetings, *lore* of his first trip to England.

"Esteemed, translated and commented on in Germany, says Robinson (5), this work, which Mirabeau had adopted by the *Philalètes* lodge, or of the United Friends, must be considered as the treasure of the op-
"Cosmopolitical unions of all perfected lodges."

shows that in 1721 there existed in England a Hermetic Freemasonry, although does not reveal its precise nature to us, a few phrases here and there being considered deemed sufficient for the followers. The author of this book seems well-versed in what has been called the jargon of alchemy or Rosicrucianism, and it seems that His words apply more particularly to this special form of hermeticism. *ism*. The high-ranking brothers will be able to discover other clues there. Which What remains well proven is that in 1721 Freemasons were members of these high grades, and such a fact opens the door to many conjectures, (*The Chain of u-
nion*, year 1877, p. 50.)

(1) The titles alone of some of Toland's writings are singularly ins-
instructives: – *The Christian Religion without mysteries*, or a treatise in which one shows that there is nothing in the Gospel contrary to reason, nor even that surpasses its lights, and that the dogmas of Christianity cannot properly be called mysteries (1696). – *Reason for naturalizing Jews in Great Britain and in Ireland on the same footing as all other nations* (1715). – *Destiny of Rome, or the probability of the Pope's prompt and final destruction* (1718). *Nazareus or the Christianity of the Jews, Gentiles and Muslims* (1718).

(2) Evidence of conspiracies against all religions and all governments of Europe, plotted in the assemblies of Freemasons, *Illuminati*, and others. Reading societies. (Translated from the English, based on the 3rd edition, London, 1799.)

APPENDICES

document A.

Spanish Freemasonry and the Existence of God

Freemasonry is no more harmless in Spain than anywhere else. There too she is actively working to uproot Christianity from the soul of the nation, especially in the upper classes. The document following, which we borrow from the Masonic World of August 1880, shows that she follows, with regard to the recognition of God, the movement given in France, Belgium, and Italy. It has only adopted the hypocritical formulas used in the latter country, but clearly specifying the atheist scope of its statutes. This What adds to the gravity of this document is that it emanates from the part of Spanish Freemasonry which is relatively moderate and who brought the young Alfonso XII to the throne (1).

"The Grand Orient of Spain, presided over by Brother Sagasta, met on May 13, to begin drafting a new constitution. In its first session, the Grand Orient made the following declarations Claims: 1. Freemasons defend the unity of the nation; 2. Freemasonry does not intervene in political struggles; 3° can enter into our order all those who are not enemies of liberty...

"These statements were greeted with enthusiasm by all the members present.

"In its second session, the Grand Orient decided that only for those "who recognize the great arch-
"Tect of the universe as generating principle and supreme judge." According to The committee rapporteur said this decision means that all beliefs are accepted within the institution, including Catholic beliefs. up to the pantheistic. Only the atheist is excluded. And yet, we are not there yet-

(I) On the divisions of Spanish Freemasonry and their political significance, v. tome II, page 435, note (Liv. II, cbap. XII, g 3) and the attached Document G.

342

DOCUMENT A

Not sure, because the rapporteur added: "But who is the atheist?"
Who, even in denying God, does not admit the generative cause of creation?

"One member of the assembly argued that the Masonic institution no should neither admit nor welcome into its fold the apostolic Catholics and Romans. Brother Utor, the rapporteur, replied to the previous speaker that the Freemasonry is not the enemy of any religion, which it sees no dangers in. serious in none of them, because its principles encompass them all. And as for "Doesn't Catholicism, added Brother Utor, begin with the..."
Belief in the Supreme Being? Why reject it? Is there a fear of an in Compromise? But here we must distinguish between dogma and discipline.

Church discipline; Catholics who reject intransigence, because intransigence is precisely the negation of the doctrine of Jesus. On what grounds would these Catholics not be admitted? Of excellent Slow-moving Freemasons were also good Catholics. Exclude them To do so systematically would, in my opinion, be to completely misunderstand... the faith, the mission, and the spirit of the order, as well as the proprieties social conditions of the present era and of the country in which we live.

"The Grand Orient declared itself convinced by this reasoning and has accepted the item that was offered to him.

We believe it: Catholics who accept excommunication major communication and apostasy are even better for the sect than noisy atheists; their hypocrisy makes them more useful the, given the social conventions of the time and country.

II

Another symptom reveals the seriousness of the masonry work that in Spain, there has been a proliferation of androgynous lodges since 1877. La Chaîne d'Union, year 1880, p. 203 and p. 233, informs us that several lodges of this kind were formed at that time and that they received from ladies belonging to the highest society. On page 208, one can read the account of the reception at the Fraternilad lodge Iberica, no. 690, June 14, 1880, "of an illustrious lady belonging by "his birth and his properties to the Austro-Hungarian nobility and by

"Links to Spain, Countess Julia A." This reception had

taking place amidst a very distinguished audience of politicians and official figures belonging to Freemasonry.

The Chain of Union (p. 233) adds that "while the different Freemasonry does not yet admit women to initiation into pure mysteries of Freemasonry, the Grand Orient of Spain has made an exception to this rule and received for the first time This woman in all her forms, as if she were a man.

Spanish Freemasonry and the Existence of God 343

Were the acceptable rites then used for the noble countess?
Immoral aspects of the apprentice's reception?

It is impossible not to recall the systematic plan of corruption of women that the Italian Haute-Vente was beginning to foster in 1819. The situation in Spain, under Alfonso XII, is reminiscent of the situation in Europe at the same time, and the methods of the sects are the same.

THE ORIGINS OF CIVIL MARRIAGE AND FREEDOM UNION

Civil marriage is one of the institutions that Freemasonry propagates with the greatest zeal, and this very year F.-Salhanda Marino, grand master of the Orient in Brazil, expressed himself thus 4 this subject :

"To request the institution of civil marriage, in order to remove our fellow citizens subjected to the tyranny exercised in the name of an exclusive church and intolerable; to obtain, through the secularization of cemeteries, respect mortal remains against the insults of a religious sect that*

claims to extend its power into the realm of infinity.

Such was the work we undertook, not in the name of the Freemasonry, but for her, since the defense of these principles takes that of his own existence and integrity (lj. »

By establishing civil marriage in many countries Catholics, as she succeeded too well there, the goal of the Freemason- The mistake was to strip the family of its religious foundation. who would prove it, apart from all historical evidence? regarding its first establishment in France in 1791 and in 1804, it is the care with which the lodges created a sort of marriage Masonic, whose ceremonies are intended to replace the rites of religion and 4 facilitating the transition to free union which is the true aim of sects since Rousseau, Weishaupt, Saint-Simon, Robert Owen and Fanuy Wright. The divorce, which is also their corollary of marriage in Masonic doctrine (page 207), allows us to arrive at the same result.

But while weddings are being ostentatiously celebrated in Paris Masonic (2), logical minds demand the suppression of the

(1) The Journal of Belgian Freemasonry of February 8, 1880.

(2) We are considering the following account in French from October 20, 1880:

"A Masonic wedding was celebrated a few days ago in Paris. In which..." The mayor, the couple, followed by their guests, went to the ceremony. at the Grand-Orient on Cadet Street. They were all decorated with the insignia of France.

civil marriage; recently two members of the anarchist party addressed the following letter to the Citizen of Paris:

"The undersigned feel it their duty to inform you that, on May 1st In 1880, they entered into a common-law marriage, in the presence of a few friends. socialists invited and gathered simply to receive communal nization,

"The reasons that led them to forgo legal marriage, as well as religious marriage, which they consider to be bourgeois institutions created for the sole purpose of settling issues of property and inheritance, offering no serious guarantees to the owners legitimacy of both sexes, enshrining the subjugation of women, engaging wills and consciences for the future, without holding taking into account the characters, and opposing dissolubility, which is the basis of any contract.

"The issue of the children will be settled later in the manner..." more in line with justice and according to the situation that will be presented to them by bourgeois society.

"Fraternal greetings."

"Giovanni Defendi, Emilia Thonzi-Zanardelm. »

Masonic or civil marriage, even with unlimited divorce, is an oppressive formalism, which advanced men reject. just as they want to free Freemasonry from the symbolism that The wise ones still deem it prudent to keep for a certain time (Introduction, IV). This is the only difference that separates these two layers of secret societies; but the principles are identical ticks and the source from which they drew their sustenance is common. This letter Even this is proof of it, because it is based on a page of life by Jean-Jacques Rousseau, which was very opportunely handed over to day by Mr. André Gairai, in a very interesting study on te Civil Marriage and Religious Marriage (Grenoble, in-8°, 1880, Raralier, editor). Mr. Garial, after citing the main attacks of Rousseau, against the institution of the family, asks what he made use of his philosophy and his conception for himself Wedding news:

There's no need to discuss the somewhat cursory way in which Rousseau has practiced, on his own behalf, with regard to his children, this independence

maçonnorio. The men, the children, all wearing aprons or scarves, we should all toir, and in the vast reception gallery, the banners had been displayed. The two The couple, deeply moved, stepped towards the stage, while a pianist played a joyful march. At a signal from the president, the music ceased, and! Oh, Brother Galopin, memo, we believe, who was for a moment a member of the Commune, delivered a speech during which he congratulated the couple for having gone to the Masonic temple at instead of going to the clerical temple.

DOCUMENT B

which he had adopted as the absolute rule of relations between all the members of the domestic society. Gomme M m# of Chenonceaux him r-
 When confronted with his barbarity, it seems, he would reply: "Why didn't I Married? you might ask... Ask your unjust laws, Madam...
 It was not right for me to enter into a lifelong commitment.

"Let's get straight to the famous wedding which, incidentally, never took place," twenty-five years after the couple began living together.

"The details that follow are taken from Rous's correspondence" bucket, and especially fragments of memoirs inserted in a monograph phyte entitled: Historical research on the area around Bourgoin, by Mr. Louis Fochier (1). The memoirs are the work of Mr. Champagneux, who was one of the two witnesses called by Rousseau to the ceremony.

"At the time when Rousseau celebrated his marriage, Mr. Champagneux was mayor of Bourgoin and in all the ardor of his twenty-five years, from his philosophical readings and his enthusiasm for a reputation the wall of the small Dauphiné town seemed to have barely able to contain.

"It was at the Fontaine-d'Or inn that, fifteen days after his Upon arrival, Rousseau suddenly wanted to celebrate his marriage and give the the title of wife to the girl with whom he had lived for so long in relationships that only the audacity of Jean-Jacques' style can declare pure.

"Thérèse Levasseur, a simple innkeeper's daughter, seemed to have nothing, which could inspire passion in a philosopher of Rousseau's stature. Different, but generally unflattering, portraits have been drawn of she who was both his servant and his concubine.

"Before resuming the account of the memoirs that retrace the scene of the marriage, let us listen to J.-J. Rousseau, personally, in the explanations statements that he felt it appropriate to give regarding this event, by different rents letters written shortly afterwards.

"Bourgoin, August 31st {768.

"...I have had the pleasure of having her (my partner) here for the past few days" of my misfortunes; seeing that she wanted to follow my destiny at all costs, I at least made sure that she could follow it with honor. I believed to risk making a twenty-five-year bond indissoluble

has only increased incessantly. The tender and pure brotherhood in which we have lived in for thirteen years has not changed in nature by the marital bond; she is, and will be until death, my wife by force of our bonds, and my sister by their purity. This honest and holy commitment

ai) Lyon, Bouilleux, 1865.

THE ORIGINS OF CIVIL MARRIAGE AND COHABITATION 347

ment was contracted in all its simplicity, but also in all its truth of nature, in the presence of two men of merit and honor, artillery officers, one of them the son of one of my old friends from the good time, that is to say, before I had any name in the world, and The other, the mayor of that city, and a close relative of the first. During this Such a short and simple act, I saw these two worthy men burst into tears. my, and I cannot tell you how much this mark of their kindness My heart has bound me to both of them.

"...Greetings from my wife, etc."

"A little later, Rousseau wrote to M. du Peyrou, on the same subject :

"...I don't know why you imagine that it took, for me to marry, to give up the name I bear (that of Renou); these are not The names that are married are the people, and when in this "impious and holy ceremony, the names would enter as part of the constitution" The one I'm wearing would have been enough, since I no longer recognize it. on the other hand. If it concerned wealth and assets that needed to be insured, this would be something else; but you know very well that we are neither Neither she nor I in that case; each of us belongs to the other with all our... To be and to have, that's all.

"Mr. de Champagneux's notes are fortunately more explicit." that Rousseau's correspondence on the forms he gave to the ceremony, so that it may be accomplished, according to the expressions of Jean-Jac- questions, "in all simplicity, but also in all truth of the nature." We resume the narrative of the Memoirs, asking for mercy from the reader for a lyrical expression and an overflowing enthusiasm which are a century old, and which we now have some difficulty in suppressing to carry :

"On the 29th of the same month, he invited me to dinner the following day; he extended the same invitation to M. de Rosière, an artillery captain, my cousin sin. He asks us to come to his house an hour before the meal. We We anticipated the appointed time; Rousseau was more prepared than ever before, even at th naire; M's adjustment, a Renou, was also more careful. He leads us We both went into a secluded room, and there, Rousseau begged us

In the presence of Ms. Renou, he spoke of the friendship that united them. then twenty-five years and the resolution he had to restore these ties indissoluble by the marital bond.

"He asked Miss Renou if she shared his feelings, and, on a "Yes," pronounced with the transport of tenderness, Rousseau, always holding holding Mademoiselle Renou's hand in his own, he delivered a speech in which he made up

348

DOCUMENT B

a picture touching on the duties of marriage, he paused on a few circumstances tacts of his life, and took such a delightful interest in everything he said, that Ms. Benou, my cousin and I, versions of the torrents of tears com prompted by a thousand different feelings, where his warm eloquence moved us dragged on; then, rising to the heavens, he adopted such sublime language that he It was impossible for us to follow him; noticing the height to which he had Having risen high, he gradually descended to earth, taking us as witnesses of the ser- comments he made about being the husband of Mr. Benou, asking us not to never forget them. He received those from his mistress; they huddled together. tenderly in their arms. A profound silence followed this scene. touching, and I confess that never in my life has my soul been so deeply and also exquisitely moved as by Rousseau's speech.

"We went from that ceremony to the wedding banquet. Not a No cloud covered the new husband's brow; he was cheerful throughout the at the meal, he sang two verses at dessert that he had composed for his marriage, resolved from that moment to settle in Bourgoin for the rest of his days, and told my cousin and me more than once that we "We had something to do with the side he took."

"Now here's the other side of the coin."

One year, almost to the day, after this religious ceremony civil shearing, Rousseau, who was then living in Monquin, in the vicinity of Bourgoin took up his pen to beg his wife, and to urge her* to do everything together, not to break the bond so solemnly forged hardly, but which lacked, alas! a consecration that the most sublime speeches from a philosopher cannot give.

"It had happened that Thérèse Levasseur, applying no doubt too much exactly the principles of his lord and master, and finding the vio the completely unbearable situation, had considered quietly breaking off the contract, paying little heed to the ceremony performed at the inn from Foulainc-d'Or.

damental and to demand, sometimes with prayer, sometimes with impeding authority
Let's at least agree on the conditions of the breakup.
As we can see, it was a divorce by mutual consent and for
cause of incompatibility of temperament.

"Rousseau's marriage was, in France, the first apparent example
remnant of what was later called civil marriage, just like the
Monquin's marital dispute was, in a way, the inauguration or
"The outline of the divorce proceedings."

Document 0

THE MALTHUSIAN LEAGUE

It was with profound insight that Father Deschamps
wrote (page 184): "Civil marriage leads to divorce; the
"Divorce and Malthusian practices, to free love." We have seen
in document B how civil marriage, inaugurated by
Rousseau was, in reality, the glorification of free love.
Malthusian practices, the spread of which has ruined the foundation
France's power by halting the growth of its population
tion and by prohibiting any colonization, have for half a century
century were systematically propagated by the most
advanced sects, from Robert Owen to the Freemasons
French Talandier and Yves Guyot and even Bradlaugh, the head of the
English radicalism. The program and history of the League
Malthusian ideas do indeed have the character of a work of action and
not that of a scientific school. The names of the members
directors of the League, all of whom belong to the revolution
Social and political aspects clearly indicate its scope. That of Malthus,
that we compare to these abominable practices to res-
Respecting our reader is, in a way, just a label.
This is by no means his theory on the movements of
the population, which from a scientific point of view can be the object
of diverse judgments, but essentially of practices
immoral, to the propagation of which the men of the sects have
obviously attached great interest. We reproduce this
document as published in the Journal des Économistes
from August 1880;

"We are acting quickly, at the request of one of the economic leaders"
European policy, from the editor-in-chief of the "Journal des Économis"
"Your," Mr. Garnier, a life senator, to give a quick overview
the reasons that led to the founding of the Malthusian League,
the latest product of 19th-century ideas on the path to progress
cial. We will not try to hide how much we are
happy to serve as intermediaries, to make the position known

recently taken up in England by this major question of the population, to the one of all French writers who has the most profound. We have studied the doctrines of our most modern economists. We do not let us not exaggerate, in asserting that the most advanced of our thinkers are now fully aware of the existence of the remedy that the Neo-Malthusians contribute to the ills of society. We will explain how things got to this point,

"Shortly after the publication of Malthus's work, some Thinkers noted that, in modern France, caution after Marriage, to a certain extent, replaced late marriages. customary in most European states. Mr. Francis Place was a among the first who, in a book on population, recommended the adoption tion in England of physical impediments so frequently encountered raised by French parents. Apparently, he had a discussion with Malthus on the subject of the expression "vice" as applied by the latter, in the first edition of his Essay, on the use of such impediments; Tradition holds that, in the subsequent edition, Malthus renounced his to use this word. Moreover, since Malthus only had two children, Mr. Porter (of Nottingham) supposes that, like John Stuart's father Mill himself was one of the faithful adherents of the practiced marital prudence. by the wealthiest peasants and townspeople. It is also said that Mr. Place converted the socialist Robert Owen to his views, and Mr. Owen had to the success of his New Lanark colony to his knowledge in this material, which he communicated to his workers. Mr. Robert Dale Owen, son Robert Owen emigrated to the United States of America in his youth. became one of the most distinguished citizens of the Western Republic, and died in 1377. He had, without a doubt, heard this being discussed questioned by his father, by Mr. Place, and by others. In 1830, he felt compelled to publish a treatise, well-known today, on the question of population: under the title "Moral Physiology", this work contains the most philanthropic ideas, written in a language clear, very neat, and perfectly fulfilling the author's purpose; there This work describes the physical impediments mentioned above. had, however, been preceded by Richard Garlile's treatise, entitled: "The "Every Woman's Book," a treatise that calls things by their name; the author was one of those bold minds who did everything possible to complete the reform in England and ensure that this country freedom of the press and of speech. Without him and his collaborators in terms of development, England might be as backward as Spain. Last. Then Dr. Charles Knowlton, a highly distinguished physician from Boston, Massachusetts, in the United States, wrote a small pamphlet on this subject, uuï'so famous, "The fruits of philosophy" (Fruits of philosopha),

which contains, in a popular form, good physiological notions questions and a very complete exposition of the impediments recommended by Messrs. Dale Owen and Carlile. This work was followed, at a fairly long interval, from a small booklet by Mr. Austin Holyoake, entitled Large and small families, which was sold for many years, alongside the treatises of Carlile, Owen's and other works, by the booksellers of the ultra-liberal party English; this party has, in the last instance, taken the name of secularist party.

"In 1876, the pamphlet was published as *The Fruits of Philosophy*," after having circulated freely for forty years, was suddenly prosecuted as an obscene publication, by virtue of an Act of Parliament called "Lord Campbell's Act"; a bookseller from Bristol, named Cook, was sentenced to two years in prison for selling this book. The publisher of In London, MC Watts was also prosecuted, but submitted and in was left to pay the costs, namely a fine of approximately five thousand francs. Knowlton's book was about to be suppressed when MC Bradlaugh, leader of the secularist party and editor-in-chief of the most progressive of English newspapers, from the "National Reformer", and a very young woman-distinguished, Mrs. Besant, bravely stepped forward to sell to publish this. To bring the case before the courts, Mr. Bradlaugh and Ms. Besant joined forces, renting in "Stonecutter Street," in London, an advertising establishment, sold publicly They reviewed "The Fruits of Philosophy" and sent copies of it. to the City authorities. Mr. Bradlaugh had been for many years an avowed Malthusian; Mrs. Besant was also convinced of the importance tact of the question. Both were determined not to suffer that a society bigot was able, without encountering any resistance, to ban this work the law. The trial took place in the first instance in the court of Guildhall, then from there to the Court of Queen's Bench, before the Lord Chief Justice Cockburn, where the debates, which began on June 18, 1877, lasted three days. Among the jurors were, among other people enjoying a position of exceptional wealth and fortune, Mr. Arthur Walter, Esq., son of owner of the "Times". After a brilliant defense, where the speeches Mrs. Besant and Mr. Bradlaugh made a powerful impression on the president and of all persons present, the jury rendered the verdict The following is a very enigmatic statement: "We unanimously believe that the The book in question (The Fruits of Philosophy) aims to corrupt public morality; but at the same time, we completely exonerate the defendants of any corrupt motive in the publication of this book. The judge, whose summary was entirely in favor of the accused, would not have imposed only a formal fine; but upon learning that they had Intending to continue the sale, he sentenced them to a severe punishment of prison, along with a fine. Fortunately, the Supreme Court of Appeal-

352 DOCUMENT 0

The lower court decided that there had been an error in the indictment. The defense They were released. The prosecution has not been renewed since.

"The emotion caused by this trial resulted in the founding of a society called the "Malthusian League," created with the aim of opposing a active and passive resistance to any attempt to stifle the discussion of the population issue. Mr. Bradlaugh had already tried, There are a few armies, to form a league of this kind; but the opinion The idea was not yet sufficiently developed. The League's first meeting took place at the Minor Hall of the Hall of Science, Old Street, on 17 July 1877. The agenda included the election of officers. In this At the meeting, Dr. G. R. Drysdale was appointed chairman; Ms. Annie Besant, Messrs. Ilmeyer and R. Shearer were appointed honorary secretaries; the League council was composed of Messrs. Bell, Brown, Dray, Page, Mr. and Mrs. Parris, Mr. and Mrs. Rensick, Mr. Rivers, Seyler, G. Standring, Truelove and Young; Mr. Swagman was appointed treasurer of the League.

"Very shortly after the League was formed, Mr. Edward Truelove, bookseller in Holborn, was prosecuted in the Queen's Bench, February 1, 1878. The works in question, of the same nature as The Fruits of Philosophy were entitled: "Physiology of Man," a very philanthropic pamphlet by Mr. Robert Dale Owen, Senator of the United States; and the Poverty of the Individual, the Family and the Nation." Mr. Truelove was admirably defended by Mr. William Ilmeyer. The trial was inconclusive, one of the jurors having declared that he viewed the book in question as inspired by very-moral and very philanthropic. Mr. Ilmeyer, Secretary of the Society for the suppression of the vice, resumed the prosecution. Mr. Truelove passed the 9 May 1878 before the "Central Criminal Court" and was sentenced to four Three months in prison and a fine of two thousand five hundred francs. A huge meeting, held on June 6, 1878, in Saint-James' Hall to protest against this way of treating an honest man like Mr. Truelove, presided over The president of the League's speeches were met with applause. eloquent speeches by Ms. Annie Besant and Mr. Bradlaugh. At the same time, The husband of Messrs. Besant was bringing an action against this noblewoman on his behalf to remove, in violation of a formal agreement reached between the two husband, custody of his children. The case was judged and brought before the Court of Appeal. On April 9, 1870, the Court of Appeal upheld the judgment of the first First court. Ms. Besant thus had her little girl taken from her. The alleged the husband's (who is a pastor in the established Church of England) statement was based on what Mr. Besant did not believe in English theology and had published a work considered immoral by a jury (1).

(1) One of the most noble of the most violent orators of the Congress of free thinkers who were in London in September 1880. She demonstrated there

THE MALTHUSIAN LEAGUE 353

•We will add very little to this very brief account of the story of the Malthusian League. The vice-presidents are Mr. G. Gerritsen (Holland); Yves Guyot (Paris); Talandier (Member of Parliament, Paris); J. Birch,

Dr. Stille (Hanover); G. Anderson, and M. Bryson (Newcastle). The pre-
The first issue of Le Malthusien, the League's monthly publication, appeared on the 1st.
February 1879. The League gives numerous lectures and distributes
to read small treatises and leaflets. (Translated from the Malthusian of April 1948.)

"Let's finish with some information. The brochure by Ms. Knowl-
ton, The Fruits of Philosophy, Cause of the Trial Brought Against M^r 1st Bcsant
and to Mr. Bradlaugh, deals with the physical means to be employed to pre-
to bring into marriage the excessive number of births, without harming
to women's health. It is primarily a technical study.

"Mr. Charles Bradlaugh, the well-known Republican agitator, comes
to be appointed a member of the House of Commons by the voters
of Northampton; he had failed in that constituency in the elections
previous tions.

"Ms. Aunie Besant combines rare distinction with a talent for public speaking."
truly remarkable.

"Mr. Georges Standring, member of the council of the Malthusian League,
is editor-in-chief of the English newspaper The Republican, organ of the
advanced party.

"In England, it was the Republican party that undertook the propagation
the theons of which Malthus is the first modern instigator.

Statutes of the Malthusian League.

AIM.

* 1. To campaign for the abolition of all penalties applied
cables to the public discussion of the population issue; obtain
a statutory definition that will no longer allow, in the future, for the implementation of
these kinds of discussions fall under the purview of common law.

"2. To spread, by all possible means, among the people, the con-
birth of the population law, its consequences, its effects on
human conduct and morality.

that his party in England aimed at the propagation of atheism, of republicanism
* patriotism, civil burial, the abolition of the House of Peers and the
< property system still in force". She was the one who had the honor of pro-
she delivered the closing speech and declared that it was necessary "* above all to fight
Rome and its priests, fighting everywhere against Christianity and driving God out of
"The heavens." (See 1st French edition of September 14, 1880.)

DOCUMENT G

PRINCIPLES.

"1. The population has a constant tendency to increase beyond the means of subsistence.

"2. The means that react against this trend are either positive and destroyers of life, or provident and restrictive of births.

"3. The positive and destructive aspects of life include death" premature death of children and adults due to disease, famine, war and infanticide.

"4. The means of providing for and restricting births consist of birth control through abstention from marriage or through prudence after marriage.

"5. Prolonged abstinence from marriage, advised by Malthus, produced many diseases and sexual vices; marriage in the Youth, on the contrary, ensures sexual purity and domestic comfort. social happiness and individual health; but it is a great crime social, for both men and women, than to bring more into the world of children whom we cannot house, feed, clothe and raise properly ment.

"6. Overpopulation is the main source of pauperism, ignorance, crime, and disease.

"7. Free and open discussion of the population question is of vital importance to society; such a discussion should be completely free from any fear of legal penalties.

"To become a member of the Society, it is sufficient to pay an entry fee" Entry of 6 pence (0.62 francs). The annual subscription is 1 shilling (1 fr. 25). One becomes a lifetime member with a single payment of one guinea. (26 fr, 50j. »

Document D

Masonic Rituals and the Radical Press

The following article from a radical newspaper published in Paris, on November 15th

the transcription of the rituals of the Kadosh knight grade, where one cuts down the three crowned heads and the speeches that are their com-
expressive commentary. The reader only needs to reread pages 80 and following.
sales and comparisons:

"The enemy is the master," says the wisdom of the people. The master, in
This Latin, the father of our language, is called magister. Hence, magistrate.

"So, the magistrate is the enemy. Our masters, unfortunately,"
They resemble the ancient Cerberus. They have a triple mouth before them! The people who
wants to force open the door to the forbidden abyss – for the priest, in agreement
This, along with the tyrant, has always hidden science, the
genius and liberty. – The people, therefore, have constantly opened under their
not, blocking his path and tearing him apart on occasion, these three ma
Devouring choirs: the priest, the soldier, the judge.

"Three enemies in one. They are three and they are one. This mystery-"
that is, alas! easier to explain than that of the Catholic Trinity
lique.

"The enemy, therefore, is the master in his triple form of the holy water sprinkler,
of the sword and the scales.

"A democracy can only live and progress on the condition that..."
having rid themselves of these three instruments of death. Also the struggle
is she currently engaged on all three sides?

"Down with the triple master: priest, soldier, magistrate! Make way for unity!"
The people, the sole ruler, the sole sovereign.

TABLE OF CONTENTS

Pages.

Warning from the second edition. i

Excerpts from press reviews of the first edition. 9

INTRODUCTION

On the actions of secret societies in the 19th century,
by Mr. Claudio Jannet.

1. The problem of the Revolution. 19th

action. xxx

3. The organization of Freemasonry. xlvir

4. The Doctrinal Action of Freemasonry. lxiv

5. Freemasonry and the Army of the Revolution... lxxvi

6. How Secret Societies Prepare Revolutions

tions. LXXXIV

7. The secret of Freemasonry and its ultimate goal

sects.*.. xcix

BOOK ONE

The doctrines of Freemasonry and the Revolution

Chapter One. – The Core Idea of Freemasonry and of

Secret societies.

1. Divine truth and the human idea.. •. 1

2. The Masonic legend. 4

3. The alleged simplification of the moral law or the li-
primitive freedom and equality. 6

Pages*

Chapter Two. – Secret Societies Destructive of All religion.

1. Weishaupt and German Illuminism. 9

2. Saint-Martin or French Illuminism. 12

3. How the spirit of the Enlightenment still animates the Masonry. 19

4. Fundamental degrees common to all rites: apprentice, companion and master... 23

5. High degrees of the French rite: Elected, Scottish, Knight
lier d'Orient.«. 39

6. The Rose-Croix, the last degree of the French or Mori-Croix rite
derne.*. 53

7. Higher degrees of the Ancient and Accepted Scottish Rite.

28th grade, Prince Adept or of Lebanon. – 29th grade,
Grand Scotsman of St. Andrew or Knight of the Sun. 62

8. Hatred of the Papacy taught through initiations
Masonic. – The Knight Kadosh. 76

9. High degrees in their ultimate expression: rite
Egyptian or Misraïm... 88

10. Overall table of Masonic degrees. 95

11. Carbonarism. *. 99

12. Sects that broke away from Freemasonry: Madness, Merism,
St-Kimonism, Nev-Harmony; the Solidarity movement; Mazzi-
n Lmo.106

13. The Anü-Conciic of Naples.112

li. the normal evolution of Freemasonry. –

*

The abolition of the name of God and of immortality

blade in the statutes of the Grand Orient.115

15. Freemasonry and Positivism.125

Chapter * Title Three. – Freemasonry, the Destroyer of all morality .127

1. Moral principles established in Masonic degrees. 127

2. The duties according to Freemasonry: duties in
towards God and towards oneself *.140

3. Morality in the particular relationships between men
three them .*.148

4. Masonic oaths.162

5. Has the morality of peoples benefited from the spread of
Freemasonry? 172

Chapter Four. – Freemasonry, the Destroyer of the
family.

L. General Principles and Teachings. 179

2. Systematic corruption and androgynous lodges* 186

TABLE OF CONTENTS

359

Pagas.

3. Masonic legislation: civil marriage, divorce,
State education. ... *.205

Chapter Five. – Freemasonry and the Societies
destructive secrets of civil and political society.

1. Masonic doctrine and social order.211

2. Illuminism and the system of Saint-Martin, destroying
author of any principle of authority.212

3. Masonic rituals.223

4. Secret Societies and Sects of Freemasonry
rie – La Charbonnerie.234

5. The last word of the Secret Societies, according to the revelers

The teachings of a high-ranking Italian Freemason, or anarchy.... 239

6. Freemasonry, destroyer of popular freedoms
areas.245

7. Freemasonry, the destroyer of love
homeland and all nationalities.252

Chapter Six. – Freemasonry, the destroyer of the pro-
privacy .• 263

1. The Masonic principle of independent humanity
of God's law is incompatible with the right of
property. • 263

2. Communism propagated through rites and writings

Vains of Freemasonry .268

BOOK TWO

The actions of secret societies and modern history

Chapter One. – The Origins of Freemasonry.

1. Freemasonry is not linked to mysteries.

from antiquity.281

2. Gnosticism, the primary source of Freemasonry . . 284

3. Manichaeism, the second source of Freemasonry . . 289

4. The Albigensians, the third source of Freemasonry... 295

5. The Templars, the fourth source of Freemasonry .. 300

Chapter Two. – The Anti-Christian Sect Since the 14th Century
century up to the 18th century.

1. The Persistence of Gnosis.313

2. The Cologne Charter of 1535. 318

3* Traces of Masonic activity in the 17th century.225

4. Freemasonry in England and the Pantheisticon

de Toland /.329

WINE OF THE TABLE DD VOLUME ONE



French



English



Full text of " Pere N. Deschamps Les Societes Secretes Et La Societe Tome 2 "

[See other formats](#)

LE15

SECRET SOCIETIES

AND

THE COMPANY

OR

PHILOSOPHY OF CONTEMPORARY HISTORY

BY N. DESCHAMPS

SIXTH EDITION

Completely redesigned and continued up to the present day

AYXC AN INTRODUCTION

SUE THE ACTIVITY OF SECRET SOCIETIES IN THE 19TH CENTURY

By Mr. Claudio Jannet

– VOLUME SECOND –

AVIGNON

SEGUIN BROTHERS

PRINTERS–PUBLISHERS

13 – rue Bouquerie – 13

PARIS

LOUDIN BROTHERS

PUBLISHERS

51 – rue Bonaparte – 51

LYON

General Catholic and Classical Bookstore

3 and 5 – Place Bellecour

1882

All rights reserved.

<http://www.liberius.net>

© Saint Libère Library 2008.

Any reproduction for non-profit purposes is permitted.

THE

SECRET SOCIETIES

AND

THE COMPANY

AVIGNON.

SEGUIN PRINTING FRIEND

BOOK TWO

THE ACTIONS OF SECRET SOCIETIES
AND MODERN HISTORY

(Following)

The publication of a truly scientific work on Freemasonry would satisfy one of the most high needs of our time. This book, in fulfilling all the conditions of science and Criticism would reveal the origin, the history, the nature, practices, symbols, the situation of

modern, would have an invaluable merit. 11 dissi-
would finally shed light on the shadows that envelop this society
mysterious, and would allow her to be judged in full
knowing the facts.

Msn de KETTELER, Freiheit, Autoritmt
und Kirehe.

CHAPTER THREE

THE SPREAD OF FREEMASONRY

0

IN THE 16TH 6TH CENTURY AND THE PHILOSOPHERS

I. – The particular character of the 18th century.

We have now arrived at the decisive point in the story. From the
During the regency of the Duke of Orléans, the Church no longer encountered only
the opposition that his morality will always provoke in devoted hearts
She no longer sees only one or another of her dogmas in her passions.
Attacked by a determined heresy, monarchies are no longer
exposed only to plots or revolts, the fruits of
ambitions of the powerful or the suffering of the people; a vast
a collective movement, contrary to all religious dogmas and
to all the principles of civil society occurs in the intellectuals
agencies, is reflected in literature as well as in political life
that, and prepares the revolutionary explosion of the end of the century.

This great movement, this advent of a power without pre-
elusive and irresponsible, which is called by a new name
calf, public opinion, and which attacks all religion
principles of civil order, the relentless assault on institutions
in which religion and society are practically realized,
Catholic Church, papacy, religious orders, legitimate monarchies
My, all this is not a spontaneous movement, it is the result
state of the underground work carried out by the sects of which we have
indicated the origin in the previous chapters.

We have already demonstrated this in the first book of this work
n 1

the uselessness of the doctrines of the philosophers and encyclopedists of 18th century with those of the lodges; we will now 1° to establish through facts how Freemasonry spread due from 1721 onwards in continental Europe and how its progress coincides precisely with the impious propaganda of Voltaire to remain silent and of his entire school; 2° to indicate the evidence of affiliation Masonic practices of these writers and to identify in their writings the traces of these insufficiently concealed elements of the conspiracy that bound them; 3° my to understand how, from the middle of the century, a conspiracy was brewing up to a certain degree of advancement was already formed in the but to destroy the papacy, Catholic civilization and the monarchy Christian dog, and how the most advanced were already glimpsing it the day they would destroy the family and the property.

II. – Spread of Freemasonry in Europe

CONTINENTAL.

He is a Freemason authorized above all others, Mr. Bazot, secretary from the Grand Orient, which will reveal the secret of history to us <'u 16th century.

"Already through their words in the various classes of society and through particularly in the intermediate class, that between the nobility and the people, the Freemasons had prepared minds for a great revolution moral solution, when the works of the philosophers Helvétius, Voltaire, J.-J. Rousseau, Diderot, d'Alembert, Condorcet, Cabanis, etc., contributed their powerful and vivid light, as the sun comes to merge to enhance the brightness of the day. There was none, there could not There was a struggle between the Freemasons and the illustrious men of philosophy. philosophy; the goal of both was the same (1).

The doctrines and the means to achieve them were the same on both sides. Only Freemasonry, chained in the te- the darkness of a deep night, due to the various interests of its members. numerous affiliates and by the very needs of its propaganda, not he was silently climbing the ladder of his mysteries and never emerged scarcely yet of its subterranean ways; while Philosophy,

(1) Historical, philosophical and moral overview of Freemasonry, pp. 9, 10.

The front row seats in France at

like the volcano's crater, it spewed lava more openly.

To fully understand the general cause of the destruction that

To begin, we need to go into some details here.

Freemasonry and Philosophy originated in England. both of them, and that together, so to speak, they had in Vahi, both continents, according to all Freemason authors, with their shared hatred for all Catholic institutions ques.

"It is certain," said Robison, "that before 1743 there existed an association whose sole purpose is to destroy them to their very foundations religious institutions, and to overthrow all existing governments both in Europe, and the system of this association had become universal, and that the Freemasons' lodges served as his school (1).

The first lodges that were established in France and Belgium that they were all by Englishmen and in cities where the relations with them were frequent. Such were those of Dun Kerque and Mons in 1721, Paris in 1725, Bordeaux in 1732, from Valenciennes in 1733, from Le Havre in 1739. When the lodges were numerous enough to have a regular center of ad- The first central lodge, under the administration, took the name of Grand Lodge. English from France, and it was only in 1743, although the demand This would have been done in 1735 by a delegation from the lodges of Paris. that the authorization diploma was issued by the Grand Lodge of England. The first two Grand Masters were two An- Glais, Lord Derwent-Waters and Lord d'Harnouester. They had for successors the Duke of Antin in 1738, and in 1743, the Count of Clermont, prince of the blood, whose rivals were the prince de Conti and Marshal de Saxe.

Alongside the Freemasonry of the ancient rite, emanating from the great London lodge, we see the emergence at this time of a new the Order of the Temple, closely related to Freemasonry and... destined to unite with her. Clavel recounts that the regent Philippe d'Or Léans was the author of this reconstruction and he took steps with the Order of Christ of Portugal to obtain the old constitutions of the Temple. In any case, the order had as its great successively master the Duke of Maine, the Count of Clermont, the Prince of Conti, then the Duke of Cossé-Brissac who, at the time of

(1) Robison, Evidence of Conspiracies, pp. 63, 64.

4. THE SPREAD OF FREEMASONRY

the revolution, had the title (1). All historians are one Nîmes to signal the close link between the lodges and the Order of the Temple ple and the predominant role of the latter.

"Since the introduction of the Templar regime in France and Germany

"Report their allegories to J. Molay."

"It was then," said Lecoulteux de Ganteleu, "that Freemasonry..."
restored to prominence by its great English masters and its last successors
cessators, received into its fold all the adversaries of royal authority, all
the impious companions of the regent, all the nascent philosophers, all these ad-
then numerous admirers of the English system, who were already beginning to
to discuss the rights of the sovereignty of peoples, and the three branches of government,
and who no longer obeyed anything without discussing all the government's actions.
"lying."

A writer belonging to Freemasonry, d'Asveld, is
more explicitly:

"The Masonic Order of the Temple is divided into three classes, the high
initiates forming the Johannite church, the knights or Levites who form
the order of chivalry or militia, and finally the political faction,
known in China where it has many affiliates, under the name of the company
of the three united or of the Trinity, which has ramifications in all the
parts of the world under different names.

"The Freemasons of the Temple are the counterpart of the Jesuits. The latter
they only work to dominate nations and kings for the sake of their own stupefaction
of the human species, whose yoke they are preparing to then bind it
to the papal chariot and to use it as a stepping stone for their tyranny (!!!).
The Templars, on the other hand, were convinced that true glory consisted of
in the liberation of peoples, which men have always more
of morality and consequently more happiness when they are more enlightened
The Templars aspired only to restore to intelligence all its independence.
pendance, by submitting to the right of free examination what matters to us
to practice and to know. Also, far from contesting reason's exercise
Thanks to its attributes, they aid it in its growth and excite it in every way.
possible means to overcome the age-old barriers that fanaticism and
Superstition tries in vain to impose itself on thought.

"With regard to the political faction of the Temple, known as
to be admitted to the Society of the Three United or Brothers of the Trinity, one must

(!) It is worth recalling here that in the Order of the Temple, as in the 9th miscellaneous
Masonic streets, the grand masters are most often completely foreign
keeper of the order's secrets. Chosen because of their social standing, they serve
a screen for the clever ones who maneuver behind them.

The first fractions, which were formed and which the brothers came together in? of the three united, but with a purely political aim. Before The revolution of 1789, their only avowed goal was its annihilation. the nature of Catholicism, as disfigured by the Roman pontiffs, which they consider them the most useful auxiliaries of despotism (1).

We shall see (Book II, Chapter VIII, § 5) the same writer reveal the role played by the Order of the Temple during the Restoration; But let's not get ahead of ourselves and let's point out here some strange propagators of Freemasonry.

Frederick of Prussia actively engaged, during his reign, in the organization of Freemasonry. To establish more connections the Masonic Order of St. John, which only had four ranks, with the Templar systems, which were then reappearing, he or Scottish Freemasonry was organized with twenty-five degrees, super posing at the Freemasonry of St. John. The rite he created was called the rite of the princes of the royal secret, named after its highest grade: with various alterations dating from the late 18th century, it is the Ancient and Accepted Scottish Rite, which governs the supreme law today I advise in France and this is practiced in most of the Grand Orients (2).

Among the most zealous propagators of Freemasonry, At that time was the Knight of Ramsay, the author of the rite Scottish. He was unable to get it accepted by the Grand Lodge of London dres, who had henceforth broken with the Stuarts (book I, chapter II,

§ 3); but he quickly spread it in France under the name of strict observance, thanks to the numerous ranks it offered to the frivolity of the followers. He presented it as a continuation of the Order of the Temple, or whether he had actually found some whatever traditions in his homeland, or whether it was a pure subterfuge for his political aims.

Ramsay was, in fact, acting in the interest of the legitimate heir of the Stuarts and he hoped to use this organization to do so to return to the throne of England. This is not the only time that Honest parties have tried to use occult associations. to achieve a legitimate purpose. This weapon has always been used turned against them, and the genius of evil, hidden in – the Freemason–

(1) Quoted by Aid and Neut, Freemasonry Unveiled, 1.1, p. 51 et seq.

(2) V. Le Monde maçonnique, 1378, series of articles on the history of rites.

Charles-Edouard, delivered into the hands of fanatics and Kabbalists, sometimes even to vulgar knights of industry, passed the last years of his life were spent building Masonic systems. new, to issue charters to mother lodges, including the venerable ones were perpetual, owners in a way of these workshops, and like the colonels of their regiments, and pierce held the rights to confer the degrees.

Thus, in 1747, it was erected in favor of the masons. from Artois, as a testament to his gratitude, a chapter Primordial of the Rosicrucian Heredom of Kcnilving, under the title distinctive of Jacobite Scotland, whose government he entrusted to knights Lagneau and Robespierre, both lawyers, at Hazard and his two sons, all three doctors, to J.-B. Lucet, his carpet Sier, and Cellier, his watchmaker, with "the power not only of to make knights, but even to create a chapter in all the cities where they would believe they should do it (1). »

This is how Masonic rites of all kinds spread were geeking out, with a strange confusion of goals, people, and means. Such patronage explains how so many men honorable men were involved; but the influence of the Stuarts in the lodges they had founded was ephemeral, and we will say later how, on the eve of the Revolution, the leaders of the movement They went about eliminating the honest elements who were there found. The name of Robespierre, father of the famous convention * nel, clearly indicates what dangerous elements were also creeping in. therefore (2).

"It was also the English who established the first lodges" from Germany, according to Clavel, in Cologne in 1716, according to Robison, in Hamburg, in 1734. In 1740, the Grand Lodge of England founded She herself is the Absalon lodge, which unites all the others.

"As early as 1757," continues the authoritative historian of Freemasonry, The Grand Lodge of England had appointed Prince Henry William,

(1) The original of this charter is located in the archives of the Cons- lodge tance, in Arras. V. Élizô de Montagnac, History of the Templar Knights and their alleged successors, pp. 145, 148

(2) Robespierre was a second cousin of Damiens the regicide. Louvet, the author of Faublas, said of him: "He is always dressed to the nines and his cousin Da- My family was drawn from four horses. Cola comes from a family that has always "days had advanced opinions." (The Last of the Napoleons, p. 174.)

THE FRONT BOXES IN SPAIN, IN ITALY 7

hereditary marshal of Thuringia, to the dignity of provincial grand master

The auspices were based in Altenburg and Nuremberg. The following year boasts, German Freemasonry made an acquisition of the highest Importance: Still a royal prince, Frederick the Great was received at Brunswick, on the night of August 14–15, 1758, without the knowledge of his father, the king reigning, who had always opposed the establishment of society in his states, and had declared that he would deal with the utmost rigor any attempt that might be made for this purpose; therefore, the utmost secrecy was kept absolute on the initiation of the young prince. Once he became king, the propaganda machine The Templar conic encountered no further obstacles. Such was the organization "Primitive Freemasonry in Germany."

If Freemasonry, in its form as a philanthropic society that and in the ordinary rite, was imported into Germany from the Antient England at that time, we must not lose sight of the many secret orders that had existed there long before; most of them seem to come from Northern Germany, Sweden and the ancient possessions of the Teutonic Knights. Not only the mystery enveloped them for a long time, but so many deceptions and Apocryphal documents appeared at the time they began to try to lift the mask, which is almost impossible to illuminate. To recount this story completely (1). It suffices, for the demonstration that we are pursuing, to note the existence of all these associations and beliefs, also stemming from a hostile attitude towards Christianity and destined soon to merge under the auspices of the Enlightenment.

Freemasonry spread at the same time in the countries of southern Europe by the English.

"It is from 1726," said Glavel, "that the introduction of Freemasonry dates." In Spain. In that year, constitutions were granted by the Grand Lodge of England to a lodge that had formed in Gibraltar; in 1727 another lodge was founded in Madrid. Until 1779, this one... was aware of the jurisdiction of the Grand Lodge of England, from which she held her powers; but at that time she shook off the yoke and constituted her own workshops in Cadiz, Barcelona, Valladolid and in other cities.

"The front row seats," the young historian immediately adds, "who

(1) On the various Masonic and Templar orders of Germany in the 18th century, see the works cited by Élizé de Montagnac and Lecoulteux de Cantelau.

8 THE SPREAD OF FREEMASONRY

settled in Portugal, and were erected there in 1727 by delegates from societies of Paris; the Grand Lodge of England also founded, from 1735, several workshops in Lisbon and the provinces. Since then,

this kingdom, but, except for the exceptions we will point out elsewhere, they
They were constantly surrounded by the deepest mystery.

In Rome, in 1742, there were several lodges of Freemasons.
This is evidenced by a medal they awarded to Brother Martin.
Folkes, President of the Royal Society of London. Freemasonry
It remained secret in Rome until 1789. A lodge in particular
The Sincere Friends, then removed it from force, and its foundation
It dated back more than 20 years. Initially independent, she had become
since regularized by the Grand Orient of France, whose com
The emissaries had installed it in December 1787. She had
successively contracted affiliations with the Perfect Lodges
Equality of Liège, Patriotism of Lyon, Secrecy and harmony of
Malta, Concord of Milan, Perfect Union of Naples, and with
several other Masonic bodies from Warsaw and Paris. His
diploma was a she-wolf suckling two children in the middle of a triangle
gle placed in a circle.

In the first half of the 18th century, society appeared
to have had a number of workshops in the Kingdom of Naples.
In 1756 they had formed a grand national lodge there in correspondence
correspondence with the Grand Lodge of The Hague, which still existed
in 1789, despite a temporary ban in 1777.

Around 1760, the first lodges were introduced into Switzerland, and
we will soon find them affiliated with French Illuminism, which
had its headquarters in Lyon (1).

In the Austrian Netherlands, numerous lodges were founded
ideas during the course of the century (see attached document A). The
Freemasonry began, as everywhere, with great lords.
light. "In Liège," said Ilobison, "I had been admitted to a lodge"
magnificent, including the prince-bishop, the landowners and the principal
the nobility of the country were members" (2). The greatest ladies
of the country were included in the adoption lodges, while waiting for
The active members of the sect established the lodges of 1791.
the Revolution and the center of treason (book II, chapter VI, § 8).

(1) Secret Societies in Switzerland, by M. d'Horrer, in the Correspondant du
March 25, 18'i5.

(2) Evidence of conspiracies, p. 3.

Adoption Freemasonry

The speed with which Freemasonry spread in France, from Paris to the smallest provincial towns, the enthusiasm that led members of the high nobility to take part at meetings where they met not only with scholars and authors, but even with men of the most The lower classes, is one of the most curious features of history.

The frivolity of the time was such that, soon, in 1730, lodges women were created and destroyed, in the homes of many large families, Christian virtues and traditions domestic activities.

It was a French invention and not one of the least useful for the spread of Freemasonry.

The most prominent ladies were received there, swept away by the taste for pleasure, so keen at that time in the upper classes, and it is with sadness that we notice a little later, among the great mistresses of adoption, the Duchess of Bourbon, the Duchess of Chartres and the unfortunate Princess of Lamballe.

"It was around 1730," said Clavel, "that the Franc-ma- was instituted Women's stupidity. We don't know who invented it, but it made its first appearance in France... The forms of this Freemasonry However, these were not definitively fixed until after 1760, and it was not recognized and sanctioned by the administrative body (or Grand Orient) of Freemasonry only in 1774.

"Adoption Freemasonry initially adopted various names and various rituals, which have not survived to this day. In 1743, she had nautical emblems and vocabulary; and the sisters made the journey fictional island of bliss, under the sail of the brothers, and piloted by them. This was then the order of the facilitators, which included the ranks of cabin boy, his boss, squadron commander and vice-admiral, all had as their admiral, that is- that is to say, for grand master, the f. \ of Chambonnet, who was the author.

"The recipient was made to swear to uphold the secrets of the ceremony." which accompanied the initiation. If it was a man, he took an oath of never attempt to anchor in any port where there is already at anchor one of the order's ships. If it were a woman, she promises-

10 THE SPREAD OF FREEMASONRY

it was a matter of not receiving foreign vessels in its port, as long as a The order's ship would be anchored there.

"She took the oath, seated in the place of the squadron commander or president"

"A split of this kind, resulting from inappropriate receptions," he said Bazot, in 1745, the Freemason historian continues, gave birth to the order knights and knightesses of the anchor, which was merely a purge of the first one, and which had retained its formulas.

"Two years later, in 1747, the Chevalier Beauchaine, the most best and the most zealous of the venerable, immovable figures of Paris, the same one who had established its logo in a cabaret on rue Saint-Victor, under the sign of the Golden Sun, which slept there and gave for six francs, in a single session, all degrees of Freemasonry, instituted the order of the fen- of the charioteers, whose ceremonies were modeled on those of the charioteer coterie Bonniers, one of the many branches of the Compagnons du Devoir.

The lodge was called the construction site; it was supposed to represent a forest. The president was called father-master, the brothers and sisters pre- They were given the title of cousins, and the recipient was qualified .of lighter.

"These meetings were extraordinarily popular. They took place in a large garden located in the New France district, outside from Paris. Courtiers, men and women, flocked there in droves, Arm in arm, dressed in blouses or coarse woolen petticoats, the their feet shod in heavy clogs, and there they indulged in all manner of revelry and all the unpretentiousness of popular gaiety.

"Other amirogyne (both sexes) societies succeeded that one: Such were the orders of the Axe, the Hundred, and Fidelity, whose forms became closer to those of Freemasonry or dinner... All the notables of Paris, in literary circles, in the arts and among the nobility, flocked to the lodge in 1760 adoption agency founded by the Count of Beurnonville in New France and to those that several other lords held at the same time

in their hotels. The Lodge of the Nine Sisters, under the presidency of

Ms. Helvétius, that of the Social Contract, presided over by the Princess of Lam- ball, thus celebrated brilliant festivities, in which the joys of the The feast and the ball did not make them forget the misfortune.

Ragon, who recounts, in his Complete Manual of Freemasonry adoption, the actions and deeds of an order of this kind founded in 1774 in the small house of the Duke of Orléans, which he calls gra • two and a place of delights, he immediately adds to his story:

"Androgynous societies, especially that of the felicitaries and that of the back knights and rose nymphs, despite their frivolous appearance,

were a very powerful agent in spreading Adoption Freemasonry and sow in people's minds the seeds of Masonic principles of equality.

"Among the great mistresses who have distinguished themselves in the art of adoption" We will mention, said Ragon, the illustrious sisters: Duchess of Bourbon (the protector of Saint-Martin, the founder of Martinism, the sister of Philippe-Égalité). She was installed, in 1775, as Grand Mistress of all the lodges of France, at the lodge of St-Antoine, climate of Paris.

"Hévétius, Lodge of the Nine Sisters, Auteuil climate, in honor of Franklin, 1778... »

"Sisters bearing the biggest names in France," adds the intermediary. The authorized loan officers assisted these high-ranking officials. In this large gathering The list includes the names of the sisters of Genlis and Duchesnois (the co-dienne). »

"Madame de Genlis," adds Ragon, "was even nicknamed more "Late the mother of the church." We ourselves have heard attestations by an attaché of the Palais-Royal, which was being played there at that time, comedy in the state of pure nature, as before the original sin Genet, a state to which Freemasonry, for whom original sin is Property, royalty, and family have as their supreme purpose... to bring back.

"Why," adds Mr. de St-Albin, "the worthy lover of the worthy Sister Mother of Véglise, was he not also hailed with the title of father from that church? Why separate this brother and sister who did they make the journey to the City of Bliss together (1)?

IV. – Lodges and parliaments.

In vain were the meetings in the lodges defended in 1737 by Cardinal de Fleury, and Freemasonry condemned, the year next, by Pope Clement XII; the training was all the more strong.

A distinguished scholar, Mr. Ch. Gérin, collected information from the papers from the Attorney General of the Parliament of Paris, Joly de Fleury, some very curious features on the spread of Franc-ma- Stupidity in France, from 1737 to 1764:

(I) Clavel, Picturesque History of Freemasonry, p. 3 et seq. – St-Albin, L<\

\$1 THE SPREAD OF FREEMASONRY

U

"I noticed there," he said, "the register of a lodge that was held at the fau St-Germain town, rue des Boucheries, at the sign of the City of Ton land, register begun today, December 18, 1736, the first Regular lodge day, which will be held every 15 days. The Most Venerable The headmaster is a man named Jean Coustot; the two supervisors are Errembault, Dudzeele, and Baur. Most of the affiliates bear names They are foreigners and belong to the Nordic countries. They also have among them Italians, including a Jean-François Beccaria, and among the French names We can distinguish the Duke of Villoroy, the Knight of Hastrel, Pasquior of the Haye, from Rogaucourt.

"Another sheet informs us that the Parliament of Paris, already Overrun by Jansenism, it was already supplying recruits to the Freemasonry. "May 7, 1737, Ilastrel's brother proposed Mr. de Beauclas, deputy to the Attorney General, who was admitted." And a list from the same period, where we read the names of Abbots Pernette and des Rousseaux, a Count of Pons, colonel, and the Duke of Pecquigny, to The Hôtel de Chaulnes also bears the name of M. de La Fautière, councillor to Parliament.

We are no longer surprised that Cardinal de Fleury was in such poor health. condemned by the secular courts in their legitimate rigor against the The nascent Freemasonry. He had been dead for a little over a year. year, and Ton was reporting on all sides the progress of this association.

A tradition of laxity, collusion, and impunity is established. Little by little. The provincial magistrates, more faithful to the teachings of the Church and of old customs, often bothered by their reverence lations the heads of the judicial order and the government; but the the replies they received from Paris were hardly conducive to maintaining their zeal, and they were even sometimes blamed for the most legitimate measures. that they took to preserve evidence of the crimes. If one of them, you trying to imitate the example set so high, was too overtly affiliated In the lodges, he was also reprimanded, but gently. They were looking for still to save in appearance the honor of the principles that, in the pr tick, we sacrificed completely, and the latest dispatches from the prosecutor The general information I've read on this subject prescribes provincial courts to only deal with Freemasons if they disturb the material order.

"It will not escape anyone's notice," adds Mr. Gérin, after having quoted several several pieces of this correspondence, that these letters are precisely at the same time as Malesherbes, first president of the court of aids and the bookstore manager, did not simply turn a blind eye to the books most hostile to religion, but protected and facilitated people

At that time, Freemasons made other progress and other conquests.
Yours: they boasted quite a bit about the part they played in the revolution

THE LODGETS AND THE PARLIAMENTS iB

of 1789, and it is only fair to agree that they did not slander each other. denied. They would never have acquired this destructive power if they hadn't had been favored by the weakness or even the complicity of the powerful public views (1). »

From the ministry of Choiseul and under his protection, the
The movement intensified even further. 282 cities, said a serious
historians erected these so-called temples. Paris had 81 of them.
recognizing a grand master, and an equal number approximately
independents (2). Philosophers, advisors, men of letters,
lawyers, bourgeois, abbots of name and benefice flocked there in
a large number; some courtly prelates were even reported.
without fanaticism or faith, to whom they made to write, as to that
From Strasbourg, letters of flattery from Voltaire (3). "These lodges,
Robison said, were now nothing more than schools of skepticism and
unbridled license, where religion, Church, priesthood, kings and authorities
civilians were the perpetual object of sarcasm and derision.
all genders, and universal equality hailed as the future era of
freedom and unclouded happiness." The Jansenists by the parents
Elements came to unite with the philosophers there. They were strongly refused
to register the bulls of Clement XII and Benedict XIV against
Freemasonry; they openly resisted the king's edicts
in favor of religion; bishops were boldly persecuted
They were trampled underfoot, both the faithful priests and the faithful of the Church;
the most sacred and indisputable rights of the clergy in
spiritual matter; and, like the English parliament, they tended
manifestly and violently, to make himself the supreme and infallible judge
of both spiritual and temporal authorities, or rather to reject them
both of them, only recognizing their own. It was as if...
the Bourg-Fontaine conspiracy flourishing in full sunlight; and
Volluire could write to the brothers, and to the first among them:
"The Church of Wisdom is beginning to spread in our neighborhoods."
where, twelve years ago, the most somber Janism reigned. The provinces
These things become clear, the young magistrates think highly; there is
Attorneys general who are anti-Omer; there are many
confessors, and I hope there will be no martyrs (4).

(1) Freemasons and the French magistracy in the 18th century, review of!
historical questions, vol. XVIII.

(?) Proyard, Louis XVI dethroned, p. 104, 105

(3j D'Alembert, January 15, 1764.

(4) Voltaire, June 26, 1766

14 The spread of Freemasonry

*

Certainly, even more so than today, the greater part men and women who joined obeyed the influence of fashion, and did not realize the despicable and antisocial breast that was hidden in the lodges.

11, however, did not escape the notice of all clear-sighted men and to the authorities, into whose hands information arrived were there in large numbers.

Several of the magistrates with whom Joly de Fleury and Daguesseau corresponds, regarding Freemasonry, to point out the profound irreligion, the spirit of revolt against royal authority which it is propagated there, and as early as 1729 the Chevalier de Folard, yielding to the voice of remorse, of zealous disciple of Freemasonry became its courageous whistleblower; he denounced it as a sect of others all the more worthy of attracting the attention of sovereigns than, in the omni-shrouded in mystery, she was nurturing a revolution that was destined to strike. At once all legitimate powers were targeted. They did not initially He paid no heed to his revelations, so obvious did the conspiracy seem. likely (1). However, the symptoms multiplied, and Cardinal de Fleury, the wise minister of Louis XV, banned formally Freemasonry. The following year, by the bull In eminenti, on April 28, 1738, Pope Clement XII launched a the end of the excommunication against Freemasons, after having having taken the long and conscientious information that precedes the acts of this kind. Successively all governments of Europe, even Protestants, defended their meetings (2), at

(1) Proyarl, Louis XVI dethroned before becoming king, Paris, 1819, p. 96.

(2) As early as 1735, the General States of Holland issued an edict which prohibited for Freemasonry still exists in the United Provinces. Similar edicts were issued in 1737. of the Elector Palatine of Bavaria and of the Grand Duke of Tuscany; in 1738, of the Magistrate of Hamburg. The same year, Frederick I, King of Sweden, banned all Masonic meetings were held under penalty of death, and Emperor Charles VI forbade them in the Austrian Netherlands. In the following years, the kings of Naples, of Portugal, from Poland, from Spain, the government of the canton of Berne, the Ottoman Porte, pioneered measures against lodges. In 1763, the magistrate of Danzig prohibited the Masonic lodges by an edict in which we read the following passage: "Given that we we learned that these so-called Freemasons, having recommended certain verses they seek to undermine the foundations of Christianity, to introduce the spirit of indifference against that doctrine, of course, to replace it with natural religion;

they fuck under an oath that they make their candidates swear, an oath more terrible than no other required by a sovereign with regard to his subjects; that they have a cash register expressly intended for the pernicious purpose of their dangerous intention which they continually increase through the contributions they demand from their

LUS PHILOSOPHERS ST LSS ENGYCLOPEDISTS 15

with the exception of England, where the ruling classes were generally affiliated with the order, and thought of making it an instrument for national policy on the continent (1).

Y. – The philosophers and the encyclopedists.

Apart from the more thoughtful men who could a systematic design followed in the lodges, their multiplication in France and throughout Europe, among the educated classes, made possible the campaign waged so vigorously against the Church and the Christian monarchy, by the impious scholars of time.

Their widespread presence explains the prodigious success what did even the most mediocre works of these sects of scholars have to offer? who called themselves economists and philosophers, and who were undermining all institutions with weapons the most diverse. There were also eloquent bishops then and skillful writers who dedicated themselves to the defense of religion and national traditions. But no response came to them, and Their voices were stifled by the conspiracy of silence. Only the Critics of the Church and the monarchy found everywhere Commanded applause and unofficial accomplices. Thus... made this tyranny of King Voltaire, which weighed so heavily on everything the century.

All philosophers were affiliated with lodges from the very beginning. cement.

Condorcet, one of Voltaire's closest confidants, assures in the Tableau des progrès de l'esprit humain, to which Voltaire was introduced

members; that they maintain an intimate and suspicious correspondence with the so+ foreign entities of the same kind... »jThe numerous prohibitions of the civic authorities vile acts clearly demonstrate that the subversive practices of Freemasonry were already perfectly observed.

(1) Tliory, who in his Acta Latomorum or Chronology of the F.'. M. m. (Paris, 181 S) gave the best history of Freemasonry, notes, in the course of the

in favor of the Masonic lodges of the continent, whose subjects were so engaged, particularly in Portugal in 1744 and in Constantinople in 1748. Propaganda Masonic activities were already intended to serve England's commercial interests.

16 THE SPREAD OF THERE FREEMASONS

to secret societies during his exile in England in 1726, to At 32, he became friends with the Tolands, the Tindals, and the Collinses. the Bolingbrookes, the leaders of the conspiracy in England against Christianity (V. liv, II, chap. III, §4). In a conference a visit made on the occasion of Voltaire's centenary to the lodge of the Perfect union, F.-. Dunan, history teacher at the high school of Marseille showed how crucial it had been for the formation of his ideas, this stay in England "where for three armies he "Menala vied'un Rosicrucian toujours ambulant et toujours caché."

Thus, in 1766 he wrote to d'Alembert: "Grimm taught me that you had initiated the emperor into our holy mysteries;" and previously, in 1763, in instructions to the same person, he said: "The mysteries of Mithras must not be revealed;" which did not prevent it, after the fusion of Illuminism and the Frano-French Freemasonry, to be admitted to the Lodge of the Nine Sisters. Immediately after the reception, he was installed in the East, where The venerable Lalande, who was the atheist, greeted him, and where La Dixmerie, Garnier and Grouvelle addressed him with speeches of congratulations. Helvétius' widow had sent the insignia of his husband deceased; the deceased's apron was offered to Voltaire. Before He embraced him and kissed him to show all the esteem he had for him. of one of the most famous philosophers and one of the Freemasons most distinguished of France (1).

Upon his return to Paris, he convened a similar lodge, where, under the Under the auspices of d'Holbach, Diderot, Naigeon, Grimm, Helvétius, Morclet, Fréret, Lagrange; and it is from this workshop, atheist who published the most impious works under the names different from dead or anonymous men: Christianity veiled, portable Theology, Essay on Prejudice, the System theme of nature, the Common Sense of Father Meslier, the United Morality - Verselle, the translation of books by almost all members of the English Pantheisticon, by Hobbes, Toland, Collins, and others Gordon, etc. This is where the En- articles were brought Cyclopedia, the little packets of libels from the lord of Femey, by Damilaville, to whom they were addressed as clerks of twentieths, so as not to have to pay postage, or by through the intervention, in Lyon, of Brother Bourgele, who held a position there

(i) Hagou, Court, ed., sacred, p. 74. – Kloss, History of Freemasonry in France, Kobold, p. 238. – Abbot Gyr, Freemasonry, p* 255, 256*

this kind, and which d'Alembert called one of the best marksmen of the philosophical car, and certainly one of the best trained, sou- wind even under the cover of Minister Choiseul or the director from the bookstore, Malcsherbes. But it was necessary to broaden the circle, or in to make a second, less clear-cut one that would unite all the philosophers.

"That the true philosophers," wrote de Ferney, April 20, 1761, Voltaire to d'Alembert, let them form a brotherhood like the Freemasons, that they unite, that they support one another, that they remain faithful to the brotherhood. And so I get myself burned for them.

And that is why the followers are called brothers, and why he is gives him the title of master, and also gives Timothée Thiriot that of deacon, as in English lodges; that is why he then greets you as brothers in communion with Lucretius, Collins, Hume, Shaftesbury, Middleton, Bolingbroke, and that he loves them all as his brothers in Socrates or in Beelzebub{ 1).

Who, after that, would not subscribe to Sle-'s unquestionable judgment? Beuve:

"All of Voltaire's and d'Alembert's correspondence is ugly," It reeks of sect and conspiracy, brotherhood and secret society; of what kind From whatever point of view one considers it, it does no honor to men those who elevate lying to a principle, and who start from contempt for their fellow human beings as the first condition for enlightening them. Enlighten and despise humankind! A sad motto, and it's theirs... Always walk with a sneer, my brothers, in the path of truth; It's the perpetual refrain (2).

All the writings, especially the correspondence of these men, pre- feel the authentic testimony of the impiety of Freemasonry and his hatred of all revealed religions. A few passages The most famous ones will be able to open the eyes of those who would like to blind ourselves again:

"The Christian religion is an infamous religion, an abominable hydra." nable, a monster that a hundred invisible hands must pierce...; it must that philosophers run the streets to destroy it, like the mis- Zionists roam the earth and seas to spread it. They must Dare everything, risk everything, even get burned alive to destroy it. Let's crush it. Crush the infamous thing!

(2) Journal des Débats, November 8, 1852.

u 2

18 THE SPREAD OF FREEMASONRY

"Christians of all professions are very harmful beings,"
fanatics, scoundrels, dupes, imposters who lied about it
with their gospels, enemies of humankind.

"The Christian religion is obviously bad. The Christian religion
Yours is a sect that every good man should abhor...;
It can only be approved by those to whom it gives power and...
wealth.

"We are very free to give the name of God to matter as
than intelligent. The atheist is more virtuous than the one who believes in God.
– The intelligence that governs nature is not concerned by our crimes,
Nor should they be punished in another life... Virtue is not a good thing.
The soul is not separate from the body... After death is nothingness, post
Mortem nihil. The system that there is no soul, the boldest and the
The most surprising of all is, in fact, the simplest. – Every animal has
ideas which he combines up to a certain point, and man does not differ from
This aspect of the beast is more than just a matter of degree. – We are, as far as we are
claims, from the small wheels of the large machine, from small animals in pairs
feet and two hands, like monkeys, less agile than them, too
comical and possessing a broader range of ideas. We are from
poor machines; you and Mr. Diderot, you are fine watches to
repetitions, and I'm nothing more than an old spit-roast.

a. We must make the infamous (the Catholic religion) and its perpetrators ridiculous.
Also. We must attack the monster from all sides and drive it out forever.
of good company. It is made only for my tailor and for
my lackey. It must be destroyed among honest people and left to the
"rogue, great or small, for which she is made (1)."

And the characters in red heels, who have made themselves and are making themselves
The equals of monkeys, dogs, and pigs dare to speak of
dignity, freedom, equality, tolerance 1

(i) Voltaire, Letter to Damiaville, December 14, 1764; – to d'Alembert, August 10
1767, June 76, 1766; – to the King of Prussia, January 5, 1766; – to Thiriol and to d'A –
Tembert, January 26 and February 4, 1762; – to Memmius, A. BC; – to d'Alembert,
August 29, 1757; – to Diderot, December 6, 1757, January 25, 1762; – to M. d'Épinay,
September 20, 1760, and Works of d'Alcmber, vol. XVIII, p. 206. Important examination
so much, ch. 7. – Philosophical Dictionary, art. Sovereign Good. – Helvétius, De
VMan, p. 61. – J.-J. Rousseau, The Social Contract, p. 488. – Thoughts, vol. II –

Derot and d'Holbach, System of Nature, vol. 1, ch. 12 and 77. – The King of Prussia to Voltaire, October 3, 1770 – December 28, 1774. – D'Alembert to Frederick, August 7, 1769. to Voltaire, Works of d'Alcmbert, vol. XV, p. 325. – Diderot and d'Holbach, System On Nature, vol. II, p. 582. – Voltaire to d'Alembert, October 8, 1760. – D'Alembert to Voltaire, October 18, 1700, and in all their works, passim, and especially in their correspondence.

The philosophers and the encyclopedists 10

"The two true deities of this world are digestion and sleep"
Meil, or Priapus and the phallus. Atheism is the only system that can
to lead man to freedom, happiness, virtue... – A being im*
The material, infinite, immense, is a chimera. – We are looking for the seat of
"The soul resides in the stomach."

And it is to the leader of this hideous and fanatical impiety, to the one
which gave birth to the Dantons, the Marats and the Robespierres, that the
Freemasons of the Nine Sisters of the Constituent Assembly and the Convention
performed the honors of the apotheosis, and to which the Freemason
In 1870, a statue was erected in Paris, with the express approval of...
of the government of Napoleon III, and of which she solemnly celebrated
the centenary in 1878, as if to establish in the face of the
world the identity of their doctrines and their customs!

It is important to note that a large number of letters
where Voltaire thus reveals the designs of the Masonic sect are
addressed to Frederick II of Prussia. We have already explained this above.
the affiliation of this prince. Once he ascended the throne, he was during
Throughout the century, the great architect of the Masonic ideal, and the lodges
contributed, for their part, to his successes in the Seven War
Years (1). Also one of the most acknowledged writers of the sect, the F.*.
Bluntschli claimed for Frederick II the glory of dating the Hegira
revolutionary. The concept of a modern, independent state
any theocracy, that is to say, any submission to divine law,
must date back to 1740, the year of his accession to the throne; this is incorrect
that the French, in their van Hé, want to fix Colin's date at 1789! (2^

It is from him that Voltaire expects the destruction of the papacy.
religious orders, the destruction of Austria, Poland,
of France itself, his own homeland, because they are powerful
Catholic sessions.

History must still hold this correspondence before its tribunal.
dance that explains so many events, some of which were realized
from then on, and of which the others have been in our time as the accomplished...
the political testament of the two great sectarians.

Voltaire felt that, in order to crush the infamous thing, the Christian religion
Yours and Jesus Christ, it was necessary to overthrow his vicar on earth,

This is not the least of the reasons that drive the Freemason-

(I) V. Hislor.polilische II! to bind. L. XVI, p. 47 <, ci XXIX, p. 577. A few double month
Mirabeau's agreement, within the Prussian Monarchy, seems to confirm this fact.

General Theory of the State, French translation, Guillaumin, 1870, p. 45.

20. The Spread of Freemasonry

he and his chiefs erected a statue to him - He was the first
had the idea of stripping the pope of his temporal power, to
to attain and destroy the supremacy of his spiritual jurisdiction.
It was he who, falsely applying to him the name of souvenir
Rain Stranger did everything in his power to make him odious to
peoples and kings and that mob of freethinkers and
libertines eager to break free, following Luther, from Calvin
and of Henry VIII, of Peter's crook, of faith and of the
evangelical morality that had civilized the world.

Voltaire therefore wrote, on June 8, 1770, to his colleague in Ma-
Templar nonsense, Frederick of Prussia:

"The Holy Father is a poor saint,

He is a foolish monk who forgets himself;

He excommunicates at random.

He who grasps at too much holds nothing fast.

The misfortune, Sire, is that there is nothing to be gained by punishing Brother Gan-
Ganelli (Pope Clement XIV). Would to God he had some good do-
maine in your neighborhood, and that you were not so far from Notre-Dame.
of Lorette.

"It's good to know how to mock"
These bubble-making harlequins,

I like to make them look ridiculous;

I'd rather strip them.

Why don't you take charge of Simon Barjone's vicar, while
The Empress of Russia dusts off Muhammad's vicar? You would have
Together you two have purged the earth of two great follies. I had once
I had high hopes for you; but you were content with yourself
to mock Rome and me, to go straight to the heart of the matter and to be a hero
Very wise.

We can see that for a century, feelings and desires have
The conical aspects haven't changed much. Only the Italian masons...
links, and the galantuomo they use, are less wise
that the great Prussian mason, who was thus responding to Voltaire, of
Sans-Souci, July 7th:

"That the Holy Father had burned
A large pile of my rhapsodies,

I will know how to console myself,
to heat their fires...

THE PHILOSOPHERS AND THE ENCYCLOPEDITES 21

But this Swiss man from Paradise
Was drunk or at least Grey Place
When he dared to call me a kid
The works of my good saint (Voltaire),

I call out this anathema
To the body of the next council...

"This good friar from the Vatican is not, after all, so cantankerous"
that's what one might imagine. If he burns a few books, it's only to
that the practice not be lost. But don't you admire with what pa*
With a demeanor worthy of the spotless lamb, he allowed himself to be taken from the Comte
of Avignon? How little he thinks about it, and in what harmony he lives with
the most Christian?

"That's why all I need to do is wage a very philosophical stock market war
philosophical, and to take advantage of this time of tranquility to heal completely
reopens the wounds that the last war inflicted on us and that still bleed
Again.

"And as for the vicar."

I say vicar of God,

I leave him in peace in his place
Having fun with one's breviary.

Alas, he is punished far too much.
By living that way.

"Lorette could be next to my vineyard, and I certainly wouldn't touch it."
I wouldn't. Its treasures could seduce Mandrins, Conflans, and others.
Turpins, the Riches... and their ilk. It's not that I respect the
gifts that stupidity has consecrated, but we must save what the power

wiser than the others, one must, out of complacency, out of commiseration to avoid offending their prejudices, given their weaknesses. It would be necessary to "I hate that the so-called philosophers of our day think like children."

Thus, it is indeed to destroy the spiritual power of the papacy that Freemasonry was the first to conceive of the idea of stripping first of its temporal domain; it was precisely because it defended faith, morality, the immortality of the soul, the dignity of man against the most miresome materialism, which, in order to remove from the papauté, with its independence, this entirely spiritual and emi- power social development, the leaders of Freemasonry conceived the project of to wrest from him his temporal principality. Again, the mason-king, by a he thought, it was a remnant of Christian morality or public decency, and Was he not afraid to say that Mandrins, brigands, did

22 THE SPREAD OF FREEMASONRY

great road, or only their peers could carry it out. It is it is true that this prejudice did not have deep roots in him; because of the new information provided by his creeping accomplice that he It is quite possible that Avignon would indeed be returned to Ganganolli. although it is very ridiculous that this pretty little country is being dismembered From Provence, Frédéric replied on June 29, 1771:

I congratulate you on the new minister, whose most Christian faith has made choice (d'Aiguillon, successor of Choiseul). He is said to be a man of wit; In that case, you will find in him a declared protector. If he is such, he will have neither the weakness nor the stupidity to return Avignon to the Pope. He may be a good Catholic, and yet strip the Vicar of God of These temporal possessions, which distract too much from duties and which create risks greetings.

We see that the Bonapartes, the Palmerstons, the Cavours, the Rattazzi and Jules Favre invented nothing to justify the banditry against the Pope and against the Church.

Also, when the lord of Potsdam had, in the manner of the gallant-Tuomo of Savoy annexed a kingdom that was no longer the duchy Voltaire, his pensioner from Brandenburg, congratulated him, as in More or less nowadays, retired bricklayers and journalists with regard of the king of the Italian annexations.

"Sire, allow me to tell Your Majesty that you remove as a a certain character from La Fontaine:

Bartholomew went straight to the solid stuff.

"This solid foundation wonderfully complements true glory; you create a flourishing and powerful kingdom from what was not, under the king

everything; also remove yourself as unique in every way. What you are currently doing
Your poem about the Confederates is well worth it: it is pleasant to...
Kill people and sing to them. The old sick man falls at your feet.
with attachment, admiration, respect and synderesis (1). »

F

But these Church domains were still venerated by the public.
and it was necessary, before getting to those of the Pope, to dispel the prejudices and

(1) Synderesis: remorse. Could it be for having deserved the scililaguo that you made admi-
to be sent by one of his majors, the crowned brother and friend, to remind him of more tha
Discretion and respect? Equality, oh fraternity, you only have one word, kid.
among the most illustrious!

THE PHILOSOPHERS AND THE ENCYCLOPEDITITS 23

to prepare minds, starting with the monks' possessions and
of the clergy.

As early as 1743, Voltaire, entrusted to the King of Prussia with a
secret negotiations, wrote the minister from Berlin on October 8.
Amelot:

"In the last interview I had with His Prussian Majesty, I
I told him about a print publication that circulated six weeks ago in Holland,
in which methods are proposed to pacify the empire by secularizing
ecclesiastical principalities in favor of the emperor and the queen
from Hungary. I told him that I would wholeheartedly wish him success.
a similar project; that it was rendering unto Caesar what belongs to Caesar;
that the Church should only pray to God and princes; that the benedictions
Tins had not been instituted to be sovereign; he confessed to me that
He was the one who had the draft printed. He made me understand that he
priests would not be displeased to be included in these restitutions
they owe, he said, in good conscience to kings, and which he would gladly embellish
Berlin is for the good of the Church. He certainly wants to achieve this goal.

He remembered the history of his country and his race, which had become a source of memori
rained down by apostasy and the secularization of the goods of the order
Teutonic, for the benefit of its Grand Master Albert of Hohenzollern,
Lutheran apostate. The motive for these temporal annexations, from the outset
the beginning, therefore, was already, as it has been ever since, destruction
of the spiritual and the freedoms of peoples, for the benefit of Caesarism
more brutal. Before going any further, let's give some proof of au-
a truth that all subsequent events will amply confirm:

"All of history," said the Protestant Grossing in 1786, "proves that..."
It was through the establishment of ecclesiastical principalities that Germany
must have everything that is bad in its constitution as well as the re-

powers, its own strength, and even its preservation. Interest too although justice must prevent Germans from rising up against the ecclesiastical principalities, and yet they will soon be destroyed, They will be done by foreigners whose interest is to weaken Germany (1).

Less than twenty years later, Napoleon was to achieve this prediction.

Therefore, there was agreement from the outset between the two leaders. Masonic impiety for the destruction of the temporal possessions of churches;

(1) Statistik aller, katholisch geistlichen Reichsfürsten in Deutschland von Grossing. Halle, 1786, end of the 33rd chapter of the first book.

\$4 THE SPREAD 1)E THE FRENCH ANTI-MASONRY

However, the purpose of this annihilation was not yet clear. expressed.

A few years later, Voltaire wrote more explicitly to Templar king (March 3, 1767, twenty years of Masonic intimacy and correspondence had been used to get to know each other thoroughly):

"If superstition has waged war for so long, why not..."
Were we not giving in to superstition? Hercules was going to fight the brigands, And Bellerophon and the chimeras, I wouldn't mind seeing some Hercules. and Bellerophons to deliver the earth from brigands and Catholic chimeras "liques."

Fédériq, as he always signs his name, responded a few days ago After, March 24:

"It is not reserved for weapons to destroy the enemy; it will perish

by the arm of truth and by the seduction of self-interest. If you want As I develop this idea, here's what I hear. I've noticed, and Others, like me, believe that the places with the most convents are... Monasteries are those where the people are most blindly surrendered to superstition. There is no doubt that, if these asylums are destroyed Without fanaticism, the people become somewhat indifferent and lukewarm about these issues objects that are currently the focus of his veneration. These would therefore be... destroy the cloisters, or at least start to reduce their number. The time has come, because the French government and that of Austria Those who cheat are in debt, having exhausted the industry's resources for to pay off their debts without succeeding. The lure of wealthy abbeys and The idea of well-funded convents is tempting. By representing to them the evil that the The cenobites do to the population of their states, as well as the abuse of the great number of cucullati who fill their provinces, at the same time the ease of partially clearing their debts, by applying the treasures of

would determine to begin this reform; and it is to be presumed that after having enjoyed the benefits of secularization, their greed engulfed pulled the rest.

Any government that decides to undertake this operation will be friendly philosophers and supporters of all books that attack superstitions popular movements and the false zeal of hypocrites who would oppose them. Here is a small project that I submit to the examination of the patriarch of Ferney. It is up to him, as to the father of the faithful, to rectify and implement it. The patriarch may object to what will be done with the bishops: I will tell him I replied that it wasn't time to touch it yet, that we needed to start by destroying those who fan the flames of fanaticism at the heart of people. As soon as the people become disillusioned, the bishops will become small

THE PHILOSOPHERS AND THE ENCYCLOPEDITES

25

boys, whose sovereigns will subsequently have time to spare as they will want. The power of the clergy is only a matter of opinion; it is It is based on the credulity of the people. Enlighten them, the enchantment Stop.

A few days later, on April 5th, the summo patriarcha responded to King Kadosh:

"Your Majesty is quite right to say that the inf... will never be de Trout by force of arms... Weapons can dethrone a pope, dispossess an ecclesiastical elector, but not to dethrone the imposture. I do not I can't understand how you didn't get some good bishopric for the war expenses, by the last treaty; but I sense that you do not You will destroy Christian superstition only by the weapons of reason. Your The idea of attacking him with the monks was that of a great captain. The monks Once abolished, the error is exposed to universal contempt. We write There's a lot of discussion about this in France; everyone's talking about it, but we did not see this great matter ripe enough; one is not bold enough in In France, the devout still have some credibility. #

Everything was therefore perfectly agreed upon between the top leaders of Freemasonry. It was to destroy, not only the power spiritual of the papacy, but the Christian religion, to crush the infamous, Christian superstition, which had to be worked to dismantle to strip the papacy of its principality and temporal domain; It was through the monks, the religious, and the convents that it was necessary to begin the work of stripping and destruction, in order to then came the bishops and the clergy; it was through the Jesuits

Were they not the guardians of the papacy, the guards of the pope's body, according to the expressions of the Solomon of the North, and, Their institute destroyed, shouldn't all the other bodies... to fall themselves, in the judgment of Choiseul?

Therefore, after the first blow was struck, the mason-king wrote to his imitator, February 10, 1767:

"What an unfortunate century for the court of Rome! It is attacked or harshly in Poland; his bodyguards were expelled from France and the Portugal; it seems they will do the same in Spain. The philosophers, sa openly undermine the foundations of the apostolic throne; they mock the the magician's grimoire; the author of his sect is vilified; the preaching Tolerance. All is lost; a miracle is needed to revive the Church. She is the one struck by a terrible stroke; and you will have There is still the consolation of burying him and writing his epitaph, just like you

20 THE SPREAD OF FREEMASONRY

Fitted for the Sorbonne. The Englishman Wolston extends the duration of the inf..., According to his calculation, two hundred years; he could not calculate what has happened. recently. It is about destroying the prejudice that serves as the foundation 'a This building. It collapses of its own accord, and its fall only becomes more dramatic. quick. That's what Bayle started to do; he was followed by number of English people, and you have been chosen to accomplish it.

And Voltaire wrote to the Marquis de Villevielle, one of his loyal followers:

"I rejoice with my brave knight at the expulsion of the Jesuits..."
May all monks who are no better than be exterminated.
Those Loyola scoundrels! If we let the Sorbonne have its way, it would be even worse. than the Jesuits. We are surrounded by monsters. We embrace our worthy
"Knight; he is urged to conceal his movements from the enemy." (April 27, 1767.)

Then came d'Àlembert, May 4, 1762:

"Crush the infamous thing," you keep repeating to me; eh! my God! let—
Watch her rush off on her own! She runs there faster than you think.
Do you know what Astruc says? It's not the Jansenists who kill
The Jesuits, that's the Encyclopedia. That's the Encyclopedia... For me, who sees
Everything is pink right now, I can see the dying Jansenists from here
of their beautiful death next year, and after having caused this year's death
Born here, the Jesuits of violent death, tolerance was established, the Protestants
The married priests were recalled, confession was abolished, and fanaticism was crushed.
without us even noticing.

"Victory is declared for us on all sides," he wrote.
Voltaire to Damilaville. I assure you that soon there will be no more

donors and servants), and we don't want this rabble nor for neither supporters nor adversaries. We are a body of brave men knights – Rosicrucians, Kadosh, – defenders of truth, who do not admit you find among us only well-bred people.

"Come on, brave Diderot, intrepid d'Alembert, join my Dear Damilaville; run after the fanatics and the scoundrels; pity Blaise Pascal, despise Ilautevillo and Abadie – (polemicists and defenders) of religion, the latter even Protestant), – as much as if they were Church Fathers.

Didn't he write to the same person again on April 1, 1766?

"I believe we disagree on the people's article," that you believe is worthy of being educated. By people I mean the common people who have only their arms to live on. I doubt that this order of citizens has He never had the time or the ability to educate himself. It seems essential to me that he

THE PHILOSOPHERS AND THE ENCYCLOPEDITES 27

There may be ignorant wretches..., When the populace presumes to reason,
"All is lost."

Let us compare this language to that of the Gospel, of the papacy and priests, and that one pronounces, with hand on conscience, where is Y, the infamous enemy of the poor and workers?
The vast majority of humankind!

The impious aristocrat would therefore have wanted to get directly to the point to the bishops and the pope, their leader, but the great captain Prus his own, while acknowledging that everything he was told about the bishops Teutons, whom he himself denigrated with the name of fattened pigs of the tithes of Zion, was only too true, wanted us to wait a little longer and that the use of moral means, of the dagger, should continue Moral: "This is the only way forward; to undermine it silently." And without a sound, the edifice of unreason is forced to collapse. himself" (August 13, 1775). And torrents of pamphlets, of slander and sarcasm of all kinds against the clergy flooded France, the world, and the papacy.

Not content with inspiring the plan, Voltaire executed it himself. with feverish enthusiasm. It suffices to mention the phi* Dictionary losophique, this work which he publicly disavowed, but which He boasted shamelessly to his brothers and friends. Almost each page contains an insult or a gross slander against the papacy. Let us note only the more measured attacks in the form, but no less treacherous in substance, contained in His work: The Century of Louis XIV.

as a subject of study in high school and middle school classes university students, but as a compulsory subject for the exam of the baccalaureate, so that the entire authority of the State is employed in to penetrate our youth with attacks on religion by the immense majority of the French, to which Voltaire surrendered by order of a king of Prussia.

"The Pope's spiritual authority, always somewhat intertwined with temporal authority, he said, is destroyed and abhorred in half of Christendom, and if in The other one is seen as a father figure; he has children who resist him. sometimes with reason and success. France's maxim is to look at it der as a sacred, yet enterprising person, to whom one must Kiss the feet and sometimes tie the hands. The Pope gives the bulls of all the bishoprics and expresses himself in his bulls as if he were conferring these

28 THE SPREAD OF FREEMASONRY

U

dignities of his sole power. All the Italian, Spanish, and other bishops Mands, are named bishops by divine permission and by that of the Holy See; many French prelates, around the year 1682, rejected this formula (a lie here as everywhere). The Pope has kept in all Catholic states of the prerogatives which assuredly he would not obtain not if time hadn't given them to him...

"The religious orders whose leaders reside in Rome are still just as numerous" of the Pope's immediate subjects spread throughout all states. The custom who does everything, and who is the cause that the world is governed by abuses as by laws, has not always allowed princes to remedy entirely due to a danger stemming from things regarded as sacred.

a. To swear allegiance to someone other than one's sovereign is a crime of treason. majesty in a secular setting; it is in the cloister an act of religion, fa the difficulty of knowing to what extent one should obey this foreign sovereign, the ease of being seduced, the pleasure of shaking off a natural yoke for to take one that one gives oneself, the spirit of trouble, misfortune All too often, times have brought entire orders of religious to to serve Rome against their own country... Jurisdiction, that essential mark The principle of sovereignty, still remained with the Roman pontiff. Franco himself, despite all his freedoms from the Gallican Church, suffers that one appeals to the Pope as a last resort in certain ecclesiastical cases siastics.

"It is art and flexibility that preserve in Rome all that it has could humanly preserve what no other nation could have preserved server. The Pope uses the worn-out weapons of excommunication, of which one does not even care more in Rome than elsewhere, but that one does not leave not to be used as an old formula, as well as the soldiers of the

And these insults, these cries of proscription and hatred, he rejected them. He farts in every tone and to everyone; they can be found in all his writings. in his letters themselves to adept magistrates, under a mask more or less transparent:

"France is arriving late, but it is arriving," he wrote to the Attorney General. Servan in April 1766. We are not usually deep enough, nor bold enough. Our magistracy has indeed dared to fight against some pre-the popes' demands, but she never had the courage to attack them in their source; it opposes some irregularities, but it suffers from that one pays 80 thousand francs to an Italian priest to marry his niece; She tolerates the annotations; she sees without complaint only subjects of the king they are styled bishops by permission of the Holy See; finally, she accepted

(I) Century of Louis" XIV, chap 2 and t4.

The philosophers and the encyclopedists 29

a bubble that is nothing but a monument to insolence and absurdity; it has was brave enough and lucky enough to seize the opportunity to hunt the Jesuits; it is not enough to prevent the monks from receiving to see novices before the age of 30; she suffers that the Capuchins and The Recollects are depopulating the countryside and enlisting our young farmers.

"We are far inferior to the English on land as well as at sea: But we must admit that we are learning; philosophy illuminates a A new day; it seems, sir, that it has filled you with its light... The entire story of Moses is taken, word for word, from that of Bacchus; we were nothing but secondhand dealers who turned the clothes of the old I am sending you, sir, a short note from the King of Prussia, who does not will not please the ecclesiastical jurisdiction.

Elsewhere, in a sermon put in the mouth of a Lithuanian pope Nian, pastor of Saint Toleranski, against the Polish confederates to defend their independence and their homeland against trickery And regarding Catherine's violence, he makes her say:

"What is the purpose, my dear brothers, of this alliance?" – "It is to ex to finish the Christians their brothers, who differ from them on some dogmas, on certain customs, and which are not like them the slaves followers of an Italian bishop. They call the religion of this Italian Catholic that and apostolic, forgetting that we have had the name of Catholic long before them – (the Catholic Russians before St. Peter and St. Paul 111), – that all their gospels are Greek (1), all the fathers of The church of the first four centuries was Greek, as were the apostles who... written only in Greek (sic), and finally Roman religion, if d shouted throughout half of Europe, is not, if our spirit of gentleness...

mother.

"They call us dissidents; fine, let us be dissidents –" will differ from them as long as it involves sucking the blood of the weak. ples, to dare to believe themselves superior to kings, to want to subjugate couples rons with a triple mitre, to excommunicate sovereigns, to put the States prohibited and to claim to possess all the kingdoms of the earth... These appalling extravagances have never been criticized, Thanks be to heaven, to the true Church, to the Greek Church!

"Consider, my dear listeners, that the powerful hand of Catherine is the same hand that supports our Catholic Church. It is she who signed that the first of his laws is tolerance.

(1) A. with the exception of the first, St. Matthew, written in Hebrew and Syriac, translated very good hour in Latin and Greek, from the second, of St. Mark, composed in Latin, according to serious authors,' of St. John and St. Luke translated into Latin, and of St. Syriac, almost immediately after their appearance.

30 THE SPREAD OF FREEMASONRY

"*

"Conspirators of Poland, go and kiss Catherine's hand. Nations, no Tremble more, but admire. God is my witness that I do not hate the Turks, but I hate pride, ignorance, and cruelty. Our Empress chased away those three monsters.

But enough of these furious declamations, where the imposture and bad taste vie with ignorance and hatred. And it is on the ignorant blasphemies of this man that he erected the Lying is a law, a fact of ignorance, and beyond slander, science historical, that they take up arms in war against the Pope, against the bishops ques, the religious and the priests, the Masonic masses and all their servants! Is that surprising? This man, of whom they have He made an infallible oracle, wasn't he Kadosh and a master who had passed into All ranks? Pensioned by the foreign kings he adored. worship of latria, exempt from all taxes by the favor of the ministers and of his king's mistresses, whom he openly adored, he did not use He didn't have the leisure time that their pensions and the stolen money provided. his booksellers, under their protection, to brand them with names of madmen, tyrants, and to spread and call for equality against them Republican and all revolutionary violence? Don't treat Weren't those who were getting themselves killed for being terrible fools? them? Didn't he want only the... to be recognized as their homeland? republics or countries where one felt comfortable? Wasn't he insulting not incessantly France, his homeland, preferring Prussia, the Russia, Holland, and England? For him, Rosicrucianism and par-

accomplices, Jesus Christ, the Gospel and the Catholic religion, polish
In short, weren't they the infamous Y who needed to be crushed?
and the Christian people, the rabble who had to be trampled underfoot
and hitch it to his plows?

The calumnies, the cynical insults of the lord of Ferney, on
We find them in all the writers and publicists of the sects.
conic, from Helvétius to Garibaldi, from Diderot
and Volney up to Mattcr, Quinct and Michelet; this is one of their
Common weapons against this bulwark of all rights. To denounce.
and to debase this great institution, to make them look like foreigners,
as enemies and as tyrants, to make odious by the most
gross mockery, through the most infamous lies, the pontiffs
supreme which the Son of God has invested with his authority
ruling over all the peoples of the earth, whom he has appointed as shepherds

your philosophers and the encyclopedists

universals of the great Christian family, it is for all of them
the work of works.

It is therefore unnecessary to recount here the countless echoes of the
Masonic and Templar duo of the King of Berlin and the Lord of
Perney. This is the venerable, muddy lodge of the Nine Sisters.
including, on the day of his Masonic apotheosis, Voltaire so kissed
voting on the apron, it's the materialist Helvétius, giving to
a few chapters from his book On Man and Education,
The titles: False religions; Papism is of human institution
Maine; in the eyes of a sensible man, Papism is nothing but a
pure idolatry:

"O papists," he cried, "examine what, in all centuries, was the
the conduct of your Church. Did it have any interest in maintaining a Roman garrison?
in all empires and to attach a large number of men to herself, she
established a large number of religious orders, had buildings constructed and restored
a large number of monasteries. The same motive that made him desire the
multiplication of the secular clergy, it multiplied the sacraments, and the
peoples, in order to have them administered, were forced to increase the number
of their priests; it soon equaled that of the locusts of Egypt; as
They devoured the harvests, and these secular and regular priests
were maintained at the expense of Catholic nations.

The Jesuits, understandably, in response to his second point
tre: Education was not spared.

In its second volume we also read: On the Papist religion:
having more impact on people's minds would make religion...
an even more harmful lead; and the reason he gives is
that every tender mother should kill her newborn children

eternal happiness; that is to say, to save their children, they should trample underfoot all divine laws and humans and damn themselves. Some other of the rain-
The sound of this learned character is that, celibacy being at In the eyes of religion, more perfect than marriage, no one... should get married; that unforeseen death being the greatest evil to fear, one had to die on the scaffold and consequently come to put crimes that lead to it!! And all of this was called Philosophy and tolerance! "Disastrous philosophy," wrote the Marquis d'Argens, one of the brothers, who, the ha with a knife in his hand, blindfolded, he knocks down, overturns, destroys

52 THE SPREAD OF FREEMASONRY

everything and nothing; who in his impious delirium makes his God of Matter, distinguishes man from beast only by the fingers, and, to perfect it, sends it back to compete with those animals "The acorn of the forests is a curse."

And yet this Helvétius, this great logician, son and grandson of Dutch doctors and alchemists, who enriched themselves with pensions The most Christian kings had left him a great fortune, ob still held in the hands of brothers and friends, from the age of 23, a tax farmer's position, which was worth one hundred thousand pounds in annual income, indulged in all kinds of pleasures with them, and composed his book On the Mind, to show that man did not differ from the bctc than by the structure and the habit, and the book, condemned by the parliament and burned by the executioner's hand, was not retracted by He, so that he might leave at his death one exactly like the one we have just seen to quote.

This is d'Fiolbach's club, where Diderot, d'A-Lembert and Yolncy. Here is what his secretary, Mr. Leroy, the king's lieutenant of the hunt, a few days before the days of October 5 and 6, 1879:

– "Well! That is the work of philosophy," he said to Leroy M. d'Angevillicrs, superintendent of the king's buildings, at whose home he had dined, while talking about the Revolution which was already brewing on all sides through all kinds of disorder.

– "Appalled by these words: Alas!" replied the lieutenant of the hunt, You're telling me! I know it all too well, but I'll die of it. their remorse and remorse!

– But what then! Would you have contributed to it yourself?

■– "Much more than I would like. I was the secretary of the committee to whom you owe it; but I swear by heaven that I never have

This committee, or rather this society, was a kind of club that we had formed among us philosophers, and in which we admitted only those of which we were quite sure; our assemblies were held regularly at the Baron d'Holbach's hotel. For fear that its purpose might be suspected, We called ourselves economists; we created Voltaire, Although absent, honorary and perpetual president; our principal members The brothers were d'Alembert, Turgot, Helvétius, Condorcet, Diderot, Grimm, La Harpe, Thiriot, Damilaville, the Count of Argental, Naigeon and this Lamoignon, Keeper of the Seals, who, during his fall from grace, killed himself in his park. Here are our activities: most of the li

verses, which you have seen appear for a long time, against religion, the

THE PHILOSOPHERS AND THE ENCYCLOPEDISTS 33

Customs and government were our work or that of some affiliated authors. All were composed by members or by the or company documents. Before being sent to print, all were in sent back to our office; there, we revised them, we added, we re- We made decisions, we corrected, as circumstances required.

The book was then published under a title and name that concealed the hand from which it departed. Those which you believed to be posthumous works, such as Christianity Unveiled, Portable Theology, under the name of Abbé Bergier, The System of Nature, under the name of Mirabeau, true code of atheism and materialism, the Common Sense of Father Meslicr, and di- towards others, attributed to Fréret, to Boulanger, after their death, were not not from anywhere other than our society.

"Once we had approved all these books, we had them printed." first, on thin or ordinary paper, a sufficient number to reimburse to cover the printing costs, and then a huge number of copies on the cheapest paper, to be distributed, for next to nothing Nothing to the people, through booksellers or trusted peddlers. That's what changed this people and led them to where you see them – I will die of grief. their remorse and remorse (1). »

"Crush the infamous one" meant the horrible blasphemy: "Crush Jesus—" Christ, the religion of Jesus Christ! That was like the motto. of this abominable lodge, which thus preluded that of the Rosicrucians; and all of Voltaire's letters that ended with this execution The cries of impiety were directed at a member of this society, or one of them initiates into its mysteries.

*

From there, soon after, came the speeches of Masonic luminaries,

Gregory and others for the spoliation of ecclesiastical property, for the abolition of religious vows, for the schism with the Pope and the annihilation of its spiritual jurisdiction and of all religion public by the civil constitution of the clergy and by the declaration of human and civil rights. Hence the fundamental principles Masonic principles dominate all these discourses: "Everything is for the nation" or the people; everything comes from the nation and the people or from their representatives; therefore, everything belongs to the nation or the people. It is for him and through him that the clergy, priests and monks, received endowments, not in ownership, but in usufruct; therefore, what he has lent, the people, – (not the workers or the majority, but we, bourgeois and aristocrats) –, can take it back and administer it himself

(1) Barruel, *Mémoires*, etc., volume I, p. 262. Compare Voltaire, *Lettres à Helvétius*, March and August 1763.

II

3

34 THE SPREAD OF FREEMASONRY

even; his law prevails and dominates everything, as Voltaire had said. in his tragedy of the Guebres:

"But the law of the state always comes first."

"religion is not, it cannot be a social relationship; It is a relationship of private man with the infinite, according to the conscience of each, and the priestly ministry is subordinate, in the distribution of the functions of worship, to the same authority which prescribes the limits of all other public functions and which determines all the districts of the empire.

These are the theories that form the core of the discourse in which Talleyrand, de Chapelier, and Mirabeau have ordered the confiscation of church property to the National Assembly. Siastics and the Civil Constitution of the Clergy. We have seen where They had drawn them. As for the final result, it was destruction. practical application of all religions, because religion, thus subjected to the nation, salaried, civil servant, constitutionalized by the nation was not, could not be a religion or a national cult, at- tense that the nation, as a nation, and its representatives by that even, had and could have neither religious principles, nor conscience, nor morality.

VI. – Attacks from the philosophers and encyclopedists

AGAINST the SOCIAL ORDER

Civil society was no less threatened than religion, from the outset
In the mid-18th century, through the propaganda of Masonic lodges
niques.

Voltaire challenged the principle of civil authority in
all his writings, from the Philosophical Dictionary (v° Roi) to*
than in his epistles and his tales.

All the encyclopedists relentlessly pursued the
same work of destroying the principles on which it was based
the constitution of Christian peoples, by odiously falsifying the

ATTACKS OF PHILOSOPHERS AGAINST l'ORDRE Établi

admirable role as moderator of power and propagator of
popular freedoms that had been fulfilled for so many centuries by the doctrine
the trine of the Church. It was Diderot who wrote in the System of the
Nature :

<t It is due to a lack of knowledge of one's own nature, one's own tendency, one's
needs and his rights, that man, in society, has fallen from freedom
in slavery. He failed to recognize, or felt compelled to suppress, the desires of
his heart and to sacrifice his well-being to the whims of his superiors.

Any government, to be legitimate, can only be founded on the
free consent from society, without which it is nothing but violence,
an usurpation, a banditry. Those in charge of governing
ment, depending on the form that society has chosen to give it, are called
sovereigns, chiefs, legislators, monarchs, magistrates, representatives.
The government derives its power solely from society and is not
established that for her own good, it is evident that she can revoke this power
when its interest requires it, to change the form of government, to extend or
limit the power she entrusts to her leaders, over whom she always retains
a supreme authority, by the immutable law of nature which dictates that the
tie is subordinate to the whole. As a result of the imprudence of nations, or of
the cunning and violence of those to whom they had entrusted power
By making laws and enforcing them, the sovereigns surrendered
the absolute masters of societies. These, unaware of the true source
of their power, they claimed to hold it from heaven, to be accountable only to him
from their actions, owing nothing to society, in short, being gods
on earth and to rule it arbitrarily like the gods of the Emphy*
REA. From then on, politics became corrupt and was nothing but brigandage.

"It is therefore obvious that it is up to theological notions and cowards"
flattery from the ministers of the Divinity, to which despotism is due, the

people, who are forbidden, in the name of heaven, to love freedom, to work to their happiness, to oppose violence, to exercise their natural rights. The tyrants and the priests successfully combined their efforts to prevent nations from enlightening themselves, from seeking the truth, from rendering Their lot was gentler and their morals more honest... They took advantage of man's error is used to enslave him, corrupt him, make him vicious, and wretched (1).

The Monarchy and authority in general were thus shaken and demolished. In people's minds, no effort was spared to incite hatred. in their hearts. The Freemason philosophers carried this expression. to the point of rage, to the point of delirium. One of them said:

(1) System of Nature > Part Two, p. 241 et seq., 226 et seq., London,

36 THE SPREAD OF FREEMASONRY

And my hands would weave the entrails of the priests,

"Failing a cord, to strangle kings 1

"However authoritative the leaders of nations may be," Di said elsewhere Derot, they are still only agents of the people; however mad they may be Whether it's the people or not, they are always the master. It is their voice that elevates heads and who cuts them down, or who cuts them off (4) he! »

"If the authority of kings comes from God, it is—like diseases and "the scourges of humankind," said J.-J. Rousseau (2).

"The true monarchy," wrote Helvétius, "is nothing but an imaginary constitution." Ginée to corrupt morals and enslave them, just as the Romans, Spartans, and Britons by giving them a king or a despot... If we absolutely need kings, at least we need... remember that a king should be nothing more than the chief clerk of his nation (3).

"Royalty is a disastrous institution for humankind," said Th. Pay- no; heredity is a further violation of the sacred rights of peoples. the constitution of England is fundamentally null, because the monarch "Chie y imprisonne la république (4),"

"Kings," said Raynal, "are ferocious beasts that devour nations." We deliver ourselves from the oppression of a tyrant, either by expulsion or by dead. The consent of the ancestors cannot bind the descendants f And freedom cannot be exchanged for anything. As soon as the slave of despotism would have broken his chain and entrusted his fate to the sword's judgment, he would be forced to massacre his tyrant, and to exterminate his race and posterity

only halfway... Under a despot, there is nothing but terror, baseness, and flattery. Superstition. This intolerable situation will end either through the assassination of the or by the dissolution of the empire, and democracy rises upon this foundation. vre. Then, for the first time, the sacred name of homeland was heard. dre (5). »

"The priests," say the leaders of the lodge or club of Holbach, " distorted moral ideas to the point of making them appear as the most great of crimes, what the Greeks and Romans regarded as a virtue, like a duty, the murder of tyrants (6).

Hypocrites 1 What haven't they declaimed against the theologians

(t) Reflections on a work entitled: Representation of the citizens of Geneva,

- (2) Emile, vol. IV; o(Social Contract, chap. VI.

(3) On Man, Vol. II, note on section 9.

(4) Common sense.

(5) Raynal, Philosophical and Political History, books 28 and 29.

(6) From IJo'lwcli «l Nuicoon. Essay on Us vrffwtéi o. H.

PHILOSOPHERS' ATTACKS ON SOCIAL ORDER 37

who had taught tyrannicide in certain cases! We would be in-
It would be over if we wanted to report all the cries of fury and hatred, which, emerging from the Masonic lairs, they burst forth from all sides ej
were going to inoculate all the peoples of Christian Europe
the spirit of hatred, sedition, impiety, and revolt. Prostitution
vocation and insult were directed alternately at kings and at
peoples:

"Tigers deified by other tigers, you think you're moving to the next level?"
Truth? Yes, in execration.

"Scourges of humankind, illustrious tyrants of your fellow men, kings,
princes, monarchs, chiefs, sovereigns, all of you who, in raising yourselves
on the throne and above your fellow men, you have lost all sense of equality
kindness, fairness, sociability, truth, in which sociability, goodness,
The seeds of even the most ordinary virtues are not yet developed.
I summon you before the tribunal of reason... If this globe has been your prey
and that you are still devouring its sad legacy today, it is to the
stupidity, fear, barbarity, perfidy, superstition
You owe them. These are your titles... Step down from your throne.
And, laying down your scepter and crown, go and question the last of your subjects.
throws; ask him what he truly likes, what he hates the most.

and that he hates his masters (1).

"What is this idiotic herd called a nation? Can
You cowardly, idiotic herds, you just whine when
You should roar! Cowardly, stupid people, since the continuity of
Oppression gives you no energy, since you are by a thousand
lions, and that you allow a dozen children called kings, ar-
My little sticks, called scepters, lead you as they please, obey them.
Please, but walk without bothering us with your complaints, and know that
You can be less unhappy if you don't know how to be free!

Wise men of the earth, philosophers of all nations, make them blush
these thousands of bribed slaves who are ready to exterminate their comrades
citizens at the beck and call of their masters. Raise up in their souls the na-
ture and humanity against this reversal of social laws. Learn
that freedom comes from God, the authority of men. Reveal the mysteries
who hold the universe in chains and in darkness, and that, one realizes
Seeing how easily their credulity is exploited, enlightened peoples take revenge
the glory of the human race (2).

"Surround yourselves, tyrants, with your many satellites; the truth will

(t) Reasonable system, pp. 7 and 8.

(?) Philosophical History, vol. I, III, IV, passim.

38 THE SPREAD OF FREEMASONRY

It will dawn in their midst; they will reach you on your thrones for you
to hasten... no kings, no priests, this cry of reason and of the
Freedom will be heard from one pole to the other; it will be repeated from Mexico
in Japan. Freed from these two scourges, the world will offer only one
"A people of brothers (1)."

"O scoundrels, monarchs or ministers who play with life and
many peoples! What! He will not rise on the earth of men
My people who avenge the people and punish tyrants! O debased peoples,
Know your rights, all authority comes from you, all power is
Yours! In vain do kings command you by God and by
their lackeys; soldiers, stand still (2) »

All the correspondence of Voltaire and the Encyclopedists
reveals the political goal they were pursuing through this propaganda
purely doctrinal in appearance.

"Everything I see," Voltaire wrote to the Marquis de Chauvelin, "casts
the seeds of a revolution that will inevitably come and of which I
I won't have the pleasure of witnessing it. The French are late to everything.
But they are coming. The light has spread so much from one place to another.

Young people are blessed; they will see beautiful things.

La Harpe, Marmontel and Chamfort, all three confidants and accomplices then in Masonic work against kings and priests. They were therefore right, in light of the French Revolution, to write in the *Mercure*, of which they were the editors, this testimony famous page:

Voltaire did not see everything he did, but he did everything that we see... The first author of this great revolution, which astonishes Europe, which spreads hope and anxiety among the people on all sides. In the courts, it is undoubtedly Voltaire. He is the one who brought down the first and most formidable barrier to despotism, religious power and priestly. If he had not broken the yoke of the priests, there would never have been broken that of the tyrants. The one and the attraction weighed together on our heads, and were held so tightly that, once the first was shaken, the other had to be shaken as well. soon (3).

"I am almost angry," wrote d'Alembert to Voltaire, "when I appear to take, from the public, what you have given, without telling me anything about it. that new blow to fanaticism and tyranny, without prejudice to

(1) *Essay on Prejudice*, p. 23.

(2) *Volney, Ruins*.

(3) *Mercury*, August 7, 1790.

THE FIRST CONSPIRACIES AGAINST THE MONARCHY "§9

Delicious treats with a closed fist, which you apply so well, by the way. H It is up to you alone to make these two scourges of humankind odious. and ridiculous.

We know that, in the language of the followers, reason and freedom, Fanaticism and superstition mean, firstly: incredulity and republic,* the others: religion and royalty.

"You love reason and freedom," he wrote to her again on January 19th. 1769, my dear and illustrious colleague, and one can hardly love Tune without the other. Well! Here is a worthy republican philosopher that I present to you—" sent and who will speak to you about philosophy and freedom. It is Mr. Jennings, chamberlain of the King of Sweden. He is worthy to know you, and by himself and by the regard he shows for your works, which have contributed so much to spreading to express these two sentiments among those who are worthy of experiencing them.

And again, January 19, 1769: "Continue to fight as you Do pro aris et focis; for me, whose hands are tied by despotism ministerial and priestly, I can only, like Moses, raise them up

"I have almost as much hatred for despots as you do."

VII. – The First Conspiracies Against the Monarchy.

Masonic propaganda was beginning to attack the people campaigns, and contemporary testimonies show us the role played by this sect of economists, in which Mr. de Tocqueville recognized the ancestors of the Revolution.

"Above Madame de Pompadour's drawing room was a mezzanine, that was the home of the physician, economist, and encyclopedist Quesnay. It was there, said Marmontel, that we should meet, Diderot, d'Âlembert, Duclos, Helvétius, Turgot, etc., and that Madame de Pompadour came to chat familiarly relatively with us, when she couldn't persuade us to go down into his salon (1). It was from these meetings that Louis XV and circulating among the public of memoirs, where people affected to repeat that The rural people and the urban artisans lacked schools.

(1) Memoirs, vol. H, p. 24.

40 THE SPREAD OF FREEMASONRY

%»

of agriculture and education specific to their station; that it was necessary to establish and increase the number of free schools, especially in rural areas, where the children would be trained in different trades; that the bishops and priests very, who until then had been responsible for inspecting the masters, could not to go into details ill-suited to clergymen. Louis XV, who truly loved the people and called Quesnay his thinker, sem Blait has already tasted this project, and is ready to make the most of it on his own inco a large portion of the costs that these free schools would require. He opened up about it to Mr. Bertin, honored by his trust and entrusted with the administration of his cassette. Here is how Mr. Bertin himself reports it:

"For a long time," he said, "I had been observing the various sects of our philosophers. Although I had many reproaches to make to myself regarding the In terms of practicing religious duties, I had at least retained the principles of religion, and I had no doubt about the efforts that the philosophers were making. phes to destroy it. I sensed that their objective was to have themselves the management of these schools, and thereby seizing control of the education of the few ple. I understood that it was much less about giving to the children of the la- the farmer and the craftsman of agricultural lessons than to prevent them from to receive the usual lessons of their catechism and religion.

"I did not hesitate to declare to the king that the intentions of the philosophers

I told him; beware, sire, of supporting them. Your kingdom will not lack that there are no free schools; there are some in the smallest towns, and almost that in every village. It's not books that make craftsmen. And for the farmers, that's the practice. The books and the teachers sent out. These philosophers will make the peasant less laborious than systematic. that. I'm afraid they'll make him lazy, vain, jealous, and soon Reasoner, seditious, and ultimately rebellious. I fear that all the fruit of the the expense that they are trying to make you bear yourself should not be to gradually erase from the hearts of the people the love of their religion and of its kings.

"I added to these reasons everything that came to mind to say to persuade His Majesty... Louis XV seemed to appreciate my arguments, but the philosophers returned to the charge, and he could not persuade himself that his Though the thinker Quesnay and other philosophers held such detestable views bles... Finally resolved to give the king certain proof that he was being deceived Pait, I sought to gain the trust of these traveling merchants who They roam the countryside and display their wares in the towns lages and at the gates of the castles. I especially suspected those who ven tooth of books to be only the agents of philosophism in relation to this good people, and I soon acquired irrefutable proof of this truth All these books came from the Holbach club, of which Voltaire was the president. honorary and perpetual president, and the peddlers received some of it free of charge

THE FIRST CONSPIRACIES AGAINST THE MONARCHY 41

entire bales, without knowing where they came from, only warned to sell them in their shopping at the lowest possible price (1). »

Louis XV, informed by the account that the minister gave him of his discovery, finally recognized that the establishment of schools, if ar diligently solicited by the sect, it would only be a means for her moreover, to corrupt the people; but, while abandoning the In his project, he did not go back to the source of the problem and did nothing to to stop its execution,

Were all these hatreds, all these maneuvers coming together? already in a full-fledged plot to overthrow the. The French monarchy? Therein lies a mystery that history does not speak of. will never become completely clear. At least one man A highly experienced politician, Horace Walpole, considered in 1755 the the situation of the monarchy as very critical, as one can see see his letter of October 28 to Field Marshal Conway:

"The Dauphin (father of Louis XV) has infallibly little left." of days to live.

"The prospect of his death fills philosophers with the greatest joy, because they dreaded his efforts for the restoration of the je-

A strange piece of news indeed, politically speaking; but do you know what it is? What do philosophers mean, or what does this word mean? First, it designates here almost everyone; secondly, it means men who, Under the pretext of the war they are waging against Catholicism, some tend to the destruction of all religion, the others, in greater numbers, to the destruction of monarchical power... You're going to ask me: How do you know— You, who have only been in France for six weeks and who... Did you spend three days confined to your room? — Yes, but during the For the first three weeks I visited everywhere, all I heard was... That. Confined to my home, I became obsessed with visits, and I had conversations long and detailed interviews with many people who think like I tell you this, along with some who hold the opposite view, and who do not are no less convinced that this project exists. Recently, between au— Very, I had two officers at home, both of mature age. I had It was very difficult to prevent them from coming to a serious quarrel, and In the heat of the argument, they told me more than I could have otherwise. "Learn through extensive research."

To prove to you that my ideas are not mere visions, I sends you a very curious memorandum. I believe that never has a magistrate

0) Quote from Barruel, Memoirs on Jacobanism, 1. 1. chap. 17.

42 THE SPREAD OF FREEMASONRY

English could not have delivered such a speech in the time of Charles I (1). But I wouldn't want anyone to know it came from me, any more than I would want anyone to know the news that I am sending you. Also, if you think it useful to communicate I wish to share these memoirs with certain people; I would like to give my name be deleted. I am writing this to inform you; but I do not I wouldn't want anyone to think I'm doing anything other than... to have fun (2).

Shortly after, in 1771, one of the leading figures of philosophism who Later, Mercier, a member of the Convention, published under this title. Van 2240, or a dream if ever there was one, a strange book, where all the events that would take place in eighteen years were clearly indicated.

He announced the abolition of absolute sovereignty by the assembled states. wheat: —the Monarchy is no more, — the rake, the shuttle, the marble The waters are brighter than the scepter. Why is the government Wouldn't he be a republican? It will be a terrible and bloody time. the fallout of a civil war; but the signal of liberty, the remedy Awful but necessary, the Bastille is overthrown... —The monks priesthoods are abolished, monks are allowed to marry, divorce is permitted, the pope dispossessed of his states. "O Rome," he said, "how I hate you! How all hearts ablaze with righteous hatred feel the same horror "I have a curse for your name!"

And this strange chapter was titled: Not so far removed from what one might think h thinks! (3)

(1) That is to say, at the time of the regicide.

(2) The Lettlers of Horace Walpole edited by Beter Cunningham (London 1857) to-me iv. The editor adds in a note: This memoir cannot be found. – Nothing would be more desirable than the discovery of such an important document.

(3) At that time, fireplace hearths were manufactured which, instead of porteries three fleurs-de-lis from the royal coat of arms replaced the fleur-de-lis at the top with cut off. Several of these sinister testimonies to the criminal designs of sects "gubsistentencore"

CHAPTER FOUR

THE DESTRUCTION OF CHRISTIAN EDUCATION
HERE, THE FIRST OBJECT OF THE CONSPIRACY
MASONIC, AND THE ABOLITION OF COMMUNITY
JESUS' PAGE

I. – General plan finalized in the boxes for
the abolition of the Jesuits.

Even after half a century of impious propaganda, after Voltaire and Jean-Jacques Rousseau, the former society still presented a resistance force against which the sects feared to break. This solidity was due to the Christian teaching that the Church had created and which spread throughout all classes of society, even in the most remote rural areas, the fundamental knowledge from which the science of life derives present, the elevation of thoughts and the love of the institutions of the country.

Since the 16th century, the Jesuits had occupied the first rank in Christian teaching, through the marvelous appropriation of their methods adapted to the needs of the new times, and by the way which they knew how to inspire in their disciples, in different countries an enlightened patriotism. The France of Henry IV had established them poorly. despite the jealousies of their rivals and the opposition of their enemies of orthodoxy, and their numerous educational institutions were so many seminars of loyalty to the Church and the monarchy.

That is precisely why people gathered against the

44 THE DESTRUCTION OF CHRISTIAN EDUCATION

Jesuits, in all countries of the world, all the hatreds of the Ma- stupidity and its philosophers, aided by all the sects and all the heresies. The attack plan had been finalized long ago, perhaps... it could even be traced back to Bourg-Fontaine (1).

Is not the Jansenists' eager support one of them? evidence ?

"In 1752, a member of their society, Father Raffay, professor of philosophy professor in Ancona, informed his superiors of the following singularity boasts. An English lord, a Freemason of the highest ranks, who was travelling through Italy, having met this religious man under the report of a man of letters, and appearing to have taken it in particular af- affection, confided in him that, still young and free, he would do well to to consider obtaining a state, because little, and surely before In twenty years, his society would be destroyed. The Jesuit, astonished by this tone of as- sure, asked the advisor as punishment for what cry "My order would have to suffer a similar fate. That's not," the Freemason, whom we do not esteem well among the individuals of your body; but the spirit that animates it contradicts our philanthropic views on gender human. By subjecting, in the name of God, all Christians to a pope and All men have kings, you hold the universe in chains. You will pass The first ones; after you, the despots will have their turn (2).

One of the high-ranking followers of philosophical Freemasonry, d'Alem- Bert, he indicated, a few years before the abolition of the Jesuits, the the goal pursued by the sect:

Another reason makes me very eager to see, as they say, their heels: that is, the last Jesuit who will leave the kingdom will lead with him the last Jansenist in the coach basket; The hardest part will be done when philosophy is freed from the great grenadiers of fanaticism and intolerance; the others are merely

(t) In the Bourg-Pontnine conspiracy, denounced on May 9, 1644 to the queen, Louis XIV's mother, by the king's lawyer Filleau, the plan and the means of the actors are absolutely the same as those of the Masonic period and of his philosophy: Destruction of revealed religion, and particularly of Catholicism; war on my to the Jesuits; impenetrable mystery of the cabo and inviolable secret of his conspirators. - "All the spirits of the earth," wrote Saint-Cyran to Arnaud d'Andilly, "to However learned they may be, let us not listen to our cabal if they are not initiated into "These insiders, like those of Weistiaupt and modern high sales, are de- They, and the subjects they deal with, sign themselves with agreed-upon war names. Thus Jansenius is called Sulpicius or Boethius, his book, Pii mot or the trial-, St-Cyran, Solime or Célias; St Auguslin, Seraphi or Aetius * the Jesuits, the ends or the par- tie; Clement XI, Olibrio; the superior general of the Oratorians, Semir; and the conju- They described themselves as: scholars and fully enlightened.

(2) Proyard, Louis XVI dethroned before becoming king, p. 160.

*LAN OF THE LOES J>OUR ^ABOLITION OF THE JESUITS 45

Cossacks and Pandurians, who will not stand against our troops ri*
flées (1).

And again:

"But let the thugs destroy the regular troops; when
Reason will only have the pandures to fight, and it will be good for that.
market. Speaking of pandures, did you know they don't leave any
To make a few more incursions here and there into our lands? A priest
from Saint-Herbland, from Rouen, named Leroi, who preaches at Saint-Eus-
[Name], honored you, about 15 days ago, with an apostolic missionary visit,
in which he took the liberty of putting you in a hug with Bayle.
Don't forget this honest man at the first good digestion that
you will have... »

Thus the pandures, which the Masonic philosophers were supposed to
To be right after the Jesuits was not only about the others
religious figures, but the priests, all the clergy, all the good Catholics,
and their schools especially. That is what their successors did, in fact.
Masonic censures of the Constituent, Legislative and
Convention, with a tolerance that everyone knows, and this
what is Freemasonry demanding loudly, and especially through the ballot box?
which has taken the name of international, and which seems to have in its power
braid of universal suffrage. Voltaire, in turn, replied:

"It's not enough to abolish the Jesuits when we have so many other
monks.

And again in 1757:

"Some (of the Geneva ministers) accuse me of a confederation
impious ration with you. You know my innocence... These people will
to cover with ridicule; every step they take from the tomb of the
deacon Paris, the place where they murdered Servetus and as far as the one where they
They assassinated Jean Huss, making them all equally disgraced by the genre
human. Papist fanatics, Calvinist fanatics, all are steeped in
the same mud soaked with corrupted blood. You don't need to
my holy exhortations to support the scabies that you gave to
flock of Geneva, You will be firm... with regard to Luke (the king of
Prussia); sometimes biting, sometimes bitten, it's a very unfortunate mor-
Such, and those who get themselves killed for such gentlemen are terrible fools.
"Keep this secret from me, both with the kings and the priests."

And again d'Alembert in 1759:

"A few days ago, I had a visit from a very honest Jesuit, to whom

16 THE DESTRUCTION OF CHRISTIAN TEACHING

I gave good advice: I told him that his company had made a big mistake in to fall out with you, that she would feel bad about it, that she would have the obligation to their fine Journal de Trévoux and to their fanatical Berthier. My Jesuit, who apparently doesn't like Berthier and who isn't from the newspaper, applauded my remonstrances. This is very unfortunate, me he said. – Yes, very unfortunate, my PR, I replied, because you You didn't need new enemies... Farewell, my dearest and illustrious Dear master, I commend you to your good intentions and to the rabble I follow tic, and the Jansenist rabble, and the Sorbonne rabble, and the in- rabble tolerant. » ®

"Ah! poor brothers!" Voltaire wrote again in 1760, "patience! We are not discouraged!... Hérault said one day to one of the brothers: You will not destroy the Christian religion. – We shall see about that. said the other one.

Then in 1761, August 4: "We are overwhelming the Jesuits, and we are doing well; But we let the Jansenists sleep, and we do wrong; it would be necessary, for to find the middle ground and to take a moderate and honest stance, strangle the author of the Nouvelles ecclésiastiques (Jansenist journal), with Brother Berthier's entrails. – It is reported that three Jesuits were finally burned. in Lisbon; this is very comforting news, but it's a Jansea the ist who commands them. – I'm not sorry that Malagrida was burned, But I feel very sorry for the half-dozen Jews who were burned alive.

Finally, in one of those jokes he titled: Excerpt from the London Gazette, and that it dates from February 20, 1762, after having accumulated in the millions and millions by the foundations Benedictines, Bernardines, Carthusians, Premonstratensians and the Carmelites, ridiculing them at length, and pointing them out as the enemies of the fatherland, if they did not voluntarily submit the use of these riches to build warships for the nation, and if they did not send their novices and professed members to serve as cabin boys and sailors in the French fleet, he adds in conclusion: "For the Jesuit brothers, it is not considered that they should seize to take this opportunity, given that France will be incessant- "The purging of the said brothers (1)."

Comparing these insults, these ferocious joys worthy of Robes Pierre and Marat, with the laudatory testimonies given in other occasions by these young men, with the value of information Jesuit order, it is clearly demonstrated that one does not worked to destroy them only to arrive everywhere at destruction

(1) Voltaire's correspondence with d'Alembert and Voltaire's works, Facéties,

PLAN THE LODGES FOR THE ABOLITION OF THE JESUITS 47

of the Catholic religion, of any religion, and of any nation nationality, according to the supreme goal of secret societies. Also the pre-President of Éguilles, of the parliament of Aix, who had attended all the debates that preceded the ruling of his court, and which had opposed it poised, with all the magistrates who were there, truly Catholics, he said to the king at Versailles:

"If the Church is constantly outraged by the judgments rendered" against the Jesuit institute, the throne is even more directly attacked that by the two main motives that led their enemies to their destruction. The first of these motives was clearly to remove education the movement of children and especially people of quality to a society entirely royal list. The second motive, as dangerous as the first, was to astonish all the other bodies of the kingdom by the terrifying fall of him who seemed the most unshakeable, and to make them feel by this that hatred The protection of parliaments is more to be feared than the protection of the king. search (1).

Now Voltaire, at that time, and his brothers in impiety and in tolerance, under the veil of all kinds of lies of hypo- Crisis and persecution governed France and Europe.

"From Ferney," said Louis Blanc, "he presided over Helvétius' banquets," animates the encyclopedists in battle, sets the tone for the French spirit and forces all of Europe to live by its breath.

"Let's go back in history from the revolution to Louis XIV, we will only be going through the life of Voltaire, a prodigious life and in the 18th century indispensable... Thanks to the perseverance of this easy-going gentleman, the encyclopedists had as auxiliaries in their war to the Church of princes and kings.

Les Délices, Lausanne, Ferney, were the royal residences of the philosophy. From there, each day, this correspondence that Voltaire maintained with the sovereigns, his vain colleagues, immense labor which his sparkling pen played with; incomparable diplomacy who dominated almost all the Courts of Europe, turned almost all crowned heads, and reduced haughty monarchs to becoming the courtiers of a new majesty called Reason. Minister of In his external relations with philosophy, Voltaire knew how to win over some alliances within the various religious communities. For the German princes who recognized in him a continuator of the work begun by the prophet of Wittenberg, an elegant flattery signed Voltaire It was like a new investiture. In the past, people wanted to be armed. knight; now there is no great personage who did not have ambition

(1) Louis XVI dethroned before becoming king, p. 184.

48 THE DESTRUCTION OF CHRISTIAN EDUCATION

to be a philosophical weapon by receiving the patriarch's embrace in Ferney... Frederick summoned Voltaire to his court in 1750, naming him his chamberlain. Bellan gave him one of his orders and a pension of twenty thousand francs. In Moscow, the Empress was concerned about the speeches or the silence of Voltaire; at Fontainebleau, Christian VII, King of Denmark, honored himself would have been in front of Louis XV for having learned to think from Voltaire; Gustav III, hoping to be admired by philosophers, he solemnly renounced to arbitrary power; Joseph II, like a true 18th-century prince, said against the priests, these fiery edicts, and put at the service of ideas the arm of a Germanic Caesar... Voltaire was able to write to Daraila-town: I have three kings, fourth. He was supposed to win this big game. tie (1). »

It was a little after the century had reached its midpoint that the a long-standing plot hatched in the depths of the lodges became a open conspiracy. Thirty years of philosophical teaching and the perversion of morals had prepared public opinion to witness, by tagged or powerless, to the explosion of slander that preceded the actions of parliaments and courts already filled for a long time time by the followers. (See book II, chapter III, paragraph 4.)

In Portugal, Spain, France, Italy, and throughout Europe whole, everywhere spread in large quantities the libels, the pamphlets, the reports, the stories, the essays on sheets of paper, in brochures, in books. The facts, the assertions, the texts, the translations, testimonies, teachings, wishes and the virtues, constitutions and rules, laws and edicts, everything was truncated, altered, disguised, invented, or deleted. We printed master and they reprinted, edited or reissued, in the rejuvenating them or not, the old calumnies and the old forgeries; Alphonse de Vargas, of the Protestant Scioppius and his numerous imitations; History of the religious of the Society of Jesus, Jesuit gifts; General History account of the birth and progress of the Society of Jesus; Who, the Jesuits or Luther and Calvin, did the most harm to the E-Christian church; The triple necessity: the necessity of destroying the Jesuits, the need to remove the heir apparent from the throne, the need to... to nullify the authority of the bishops; Arnauld's practical morality; The plea against the Jesuits of Dôle; the Catechism of Stephen Pasquier; Pascal's Provincial Letters, with or without notes Wendrock; The new moral theology of the Jesuits and the new *

(t) History of the French Revolution, vol. I, p. 406 et seq.

casuistic calves; The assertions and extracts of the assertions, all of them extracted or copied from the Catalogue or enumeration of traditions Romans of the Protestant Pierre Dumoulin; Abridged account of the Jesuit Republic in the overseas possessions; Let-Voltaire's jokes and witticisms under all sorts of titles.

Every effort was made to increase the noise and darkness. Diderot, in a letter to Father Castel, and J.-J. Rousseau, in his letter to the Archbishop of Paris, asserts that one They hired them, they were even offered memoranda and money to write against the Jesuits, and they refused. The president Rolland, of the Parliament of Paris, in a letter dated October 8 1778, and in a memorandum for the inheritance of his uncle, deposed the sitaire of Perrette's box, which the Jansenists had taken from him vée, did not hesitate to publish that the matter was solely the responsibility of the Jesu demolishing and rebuilding the colleges had cost him money. sixty thousand pounds, and he added in truth that the Jesuits would not have been achieved, if he had not devoted his life to this work time, his health, and his money.

Finally, to conclude with a general observation, the Calvinist Sis-Mondi cannot help but make this admission: "The chorus of accusations tions and most often calumnies that we find against the "The Jesuits in the writings of that time have something frightening about them (1)." This was the watchword given by Calvin: Jesuitæ vero qui se maxime nobis opponunt aut necandi, autsihoc convenient fieri non potest ejiciendi, aut certe mendaciis et calumnjis oppui-Mendi sunt. Perfected by Freemasonry, this motto has extended to everything that is truly social and has embraced most of the intelligences in a vast network of lies of all kinds.

Freemasonry then had the skill to assume the guise of public good and devotion to religion and the king.

The executors of his plan were, in Portugal, Carvalho Marquis of Pombal; in France, the Duke of Choiseul, the concubine royal Pompadour, and the slim majority of the principal parliaments; in Spain, the Count of Aranda and the Duke of Alba; in Naples, Marquis Bernardo Tanucci.

All these names were, for their vices and crimes, marred branded by the red-hot iron of history. They were all one, of es-

(1) History of France, t, XXIX, p. 231.

50 THE DESTRUCTION OF CHRISTIAN TEACHING

taken from the heart, in communion with Masonic principles;
They all belonged to secret societies.

II. – POMBAL AND THE DESTRUCTION OF THE JESUITS IN PORTUGUESE

Carvalho, known as Pombal, a man without morals or scruples, skeptic in action (1), as Mr. de Saint-Priest speaks, had showed a strong inclination towards libertinism and had gone through all the excesses of impetuous youth. "Still young, after having en raised a young girl of blue blood (or of the first nobility), he had married her before the eyes of the indignant nobility; supple and Bold at the same time, he had tried in vain to calm the hidalgos and to be adopted by them: all his efforts had failed, and It was from that day that, deep in the earth, he swore the ruin of those he "He had been unable to assimilate." Deeply deceitful, hypocritical He had done everything in his power, even resorting to depravity, to achieve the favor, believing the influence of the Jesuits to be beneficial to his fortune, he had made every effort to gain their esteem through a pious appearance and was went so far as to dress the second of his Lils, still a child.

Jealous, avaricious, cruel, and refined in his revenge, he pushed to the very end the arbitrary nature of it and asked him for everything he could to give. Despised by the Duke of Aveiro, an ally of the royal family, From that moment on, he erected in his mind the scaffold of the great. and in all the measures he ordered, he had not or did not appear to have to have in mind that his interest, his revenge and the increase of its power.

To de-Christianize Portugal, he resolved to Protestantize it. and with one hand placing professors in universities At times, he had Voltaire's works translated and disseminated, without with the exception of La Pucelle, by J.-J. Rousseau, Diderot and others Freemason philosophers; on the other hand, he surrendered his country to England, where he had started out as a business manager, and probably also by wax received Freemason, or, like Voltaire, member of the sodalities of the Pantheisticon (V. book II, chapter II, § 4).

(I) History of the fall of the Jesuits, by Alexis de St-Priest, Paris, in-12, 1846. (Ouvrugi U>ul favorable to the dealruclours of Cumpaguie.)

POMBAL AND THE DESTRUCTION OF THE JESUITS

"Although he had pretended through one or two diplomatic documents to be an enemy of the English, he was not, said M. de Saint-Priest, opposed to Great Britain only in words, and was always submissive to it. Indeed. While he loudly proclaimed the freedom of Portugal, he the city of Porto was stirred by the establishment of the company that delivered The English have a monopoly on wines. It is even a tradition in the political world in Lisbon, that these boasts were sometimes confirmed with the London cabinet to serve as a veil for complaints (1).

This devotion, this subservience, was such that when the France, at the time of the family pact, proposed to the king Portugal, due to the common origin of the houses of Bourbon and of Braganza, to renounce its ties with England To enter into the Bourbon alliance, Pombal replied: That the king, his master, would sell even the roof tiles of his palace. rather than endure such humiliating conditions. Is it astonishing, absurd, after that, according to M. de Saint-Priest, that Chevriér, who had written the life of Marshal de Bellisle, negotiator and French minister at that time, had him say in his political testament: "We know that the Duke of Cumberland had flattered to become King of Portugal. I have no doubt that there was It would have succeeded, if the Jesuits, confessors to the royal family, hadn't interfered were opposed. That is the crime that could never be explained to them. give (2) .

"And that is how," adds Crétineau-Joly, "the idea of protest-to tantalize Portugal, by marrying the Duke of Cumberland to the The princess of Beira, had long been germinating in the mind of Pombal (3).

Such a conjecture, far from being absurd, can alone explain Pombal's conduct, and M. de Saint-Priest seems to confirm it adding: "It is no less true that the Portuguese minister Gays was linked with the Whig party and especially with Lord Chatham.

The speech that the State authorities addressed, in 1777, to the queen, daughter and successor of Joseph I, who had finally been able, despite

(1) Voyage en Portugal, 1.1. – Michaud's Universal Bibliography, art. Pombal,

Vol. XXXV, p. 275. – Alex, de St-Priest, pp. 9, 14, 28. – Crétineau-Joly, History of I t Company of Jesus, vol. V, p. 151, 1815. – St-Priest, p. 9, 16. – Scliøll

(Protestant). History course, vol. XXXIX, p. 68.

(2) Universal Biography, Micliaud, vol. XXXV, p. 270. – Political Testament of Bellisle wall fell, p. 108.

52 THE DESTRUCTION OF CHRISTIAN TEACHING

Pombal, to marry, according to the wishes of his grandfather, John V, his Uncle Dom Pedro, leaves no doubt about such an important fact both in Pombal's conspiracy against the Catholic religion and the fundamental laws of the kingdom, which excluded from succession to the crown any foreign prince, especially non-Catholic.

"This is the Providence memo," reads the speech sent to Pope Pius VII by the queen herself, who miraculously preserved VM against the repeated shocks that reduced Portugal to consternation the most deplorable nation. Its all-powerful arm annihilated powerful stratagems, so that VM would have as her husband the august monarch who... currently governs... Finally, Providence preserved VM from several attacks and infamous machinations formed against the legitimacy of his right. "

Pombal's panegyrist, M. de St-Priest, is obliged to say himself:

"An enemy of the clergy and monks, whom he called the most vermin dangerous, capable of destroying a state, says the Universal Biography, it wanted the Jesuits even more than the aristocracy, and these grievances, the exchange A false plan, already hatched in his mind against the Fidalgues, their ignoble death - minieuse, n had been for him only a means (I), »

A means! What a word coming from the mouth of the apologist for the bour! Reau and the enemy of the victims!

Moreover, under this man's despotism, everything was more se
"I believe that in Venice," wrote an eyewitness:

"Count d'Oeyras (Pombal) does everything. He has two secretaries who dare not see anyone. The terrified nobility do not show themselves, the Merchants go about their business. The actual work is kept secret. which take place at Fort St-Julien and Cascacs, at the entrance to the port, although Two thousand men work there daily. He is the count's brother. d'Oeyras, who directs these works, although a priest and principal of the pa triarchal. Lecomte trusts only his inner circle (2).

"It was this dreadful despotism," the states continued in the speech quoted above, which was systematically the enemy of humanity, beyond liberty, merit, and virtue. He populated the prisons; he filled them He fell from the flower of the kingdom; he drove the people to despair with his vexations. reducing him to misery. It was he who caused people to lose sight of the respect due to the authority of the Sovereign Pontiff and that of the bishops. He oppressed the nobility, he corrupted morals, he overturned legislation and governed

(2) Biography, p. 269.

POMBA.L AND THE DESTROYMENT OF THE JESUITS 53

the State with an iron scepter; never did the world see such a way of gon*
"To be so heavy and so cruel."

This is enough to demonstrate that the first executor of the
The Jesuits were worthy of the sect of the great Freemason philosophers.
who proclaimed themselves followers. The methods he used were
equally worthy of the lodges.

The legal assassination of the Duke of Aveiro and his entire family
was the first act of the drama.

No sooner had the Vinconfidence commission's sentence been handed down, than...
a kind of committee of public safety presided over by Pombal and composed
of her creatures, accusers, witnesses and judges, was she rendered
that its execution was hastened. During the night of January 12-13, 1759,
an 18-foot-high scaffold had been erected in the square of
Belém, opposite the Tagus, recounts Mr. de Saint-Priest. Dtsb
of the day, this place was crowded with troops, of little [the], and the
The river itself was filled with spectators. The servants of the duke
The Aveiro men were the first to appear on the scaffold and were tied up
at one of the corners to be burned alive. The Marchioness of Tavora
Then came the rope around his neck, the crucifix in his hand; a few
Torn clothes barely covered her, but everything about her
was imbued with strength and dignity. The courageous woman
She was placed on the block and received the death blow. Her husband, her sons,
the youngest of whom was only twenty years old, his son-in-law and several
Her servants perished after her in terrible torments. The Duke
d'Aveiro was brought last, he was tied to the wheel, the body
covered in rags, bare arms, exposed thighs; broken
He lived, but only died after long tortures, making the
place and the river of its cries. Then they set fire to the machine;
In an instant, the wheel, the scaffold, the corpses, everything was burned and thrown away
in the Tagus. The palaces of the condemned were razed, and sowing was done
salt on the place where they stood.

"On the very day of the Tavoras' arrest, the Jesuit houses
were surrounded by troops; the fathers were confined there, their
leaders in the prisons, and three of them, including Father Malagrida, remained
they were formally accused of having plotted the conspiracy, while
that all the others were declared accomplices, given their obedience
blindness and their uniformity of doctrine and conduct, the ruling said. Go
it was only after three years of imprisonment in the dungeons of the Tagus,
that Malagrida was handed over to the Inquisition, presided over by Pombal's brother

54 THE DESTRUCTION OF CHRISTIAN EDUCATION

and composed of her creatures, and delivered by her to Inconfidence or to Pom-Liai himself, who had him strangled and burned in a solemn auto-da-fé, no longer as an accomplice to the previous crimes, but for the crime of witchcraft, combining, as Voltaire himself said, the excess of the ridiculous and the absurd with the excess of horror (1).

However, the Jesuits were divided into three parts. The novices These scholastic and first vows were submitted by Pom-bal, without any semblance of procedure, to all kinds of promasses, threats and vexations designed to bring them to renunciation of their vocation. The professed were cast out onto the land of the Pope, in Italy, with the first ones, who largely refused majority to apostatize. Packed by the hundreds into ships of trade, exposed to all kinds of weather, without provisions, where Bread and water were deliberately lacking; they were thrown out one after another. Driven by the winds, in the ports of Spain, they were abundantly rescued, and finally to Civitavecchia, where they were greeted with admiration. Three times these transports were renewed velent; the last consisted of missionaries brought from the Kaffraria, Brazil, Malabar, from all the places where they spread linked civilization with the Catholic faith. Only, more two hundred, including several French, Italians, Germans, were held captive to satisfy Pombal's rage in the dungeons of the Tagus, where 81 perished from misery and suffering (2).

(1) Fall, etc., pp. 17, 18, 25. – Ecclesiastical History, Henrion, vol. X, p. 392.

(2) "These are underground dungeons, dark and foul," wrote one of them, "where he only enters by day through an opening three palms high on three fingers dê largo. We were given a little oil for the lamp, a modest and maubad food, poor water often corrupted and full of worms, and a Half a pound of bread a day. We are only granted the sacraments at death, and the danger must be confirmed by the surgeon; and as he remains outside the strong and that no one is allowed to speak to us, there is no spiritual help neither physical nor bodily & hoping during the night.

"These dungeons are filled with a quantity of worms and other insects and small animals" ailments unknown to me. Water seeps ceaselessly along the walls, which makes that clothes and other things rot there in a short time; also lo go- The governor of the fort said recently: "An admirable thing, everything rots quickly- It's here; only the fathers are preserved here. "In truth, we appear to have been miraculously preserved in order to suffer for Jesus- Christ. We are in affliction, and yet almost always in joy, although not having a moment without some suffering and almost naked; there "Few of us still have any scraps of cassock left." Hardly enough Shall we obtain enough to cover ourselves as modestly as requires? A piece of fabric I don't know what sharp-pointed hair we use as a cover; a little straw is our whole bed; it rotted in a short time, as did the blanket, and it's not

POMBAL AND THE DESTRUCTION OF THE JESUITS 55

More than a hundred languished for eighteen years in these tombs until the death of the king, a slave to his libertinism and his minister. A tribunal, composed of the Council of State and the men The most recommendable speakers, lights, and their integrity, were charged by the new king and queen to review the sentence of alleged assassination attempt against the king, and after hearing testimony from 80 witnesses It was overturned, declared unjust and without foundation, and it was declared almost unanimously, both living and dead people who were tried, exiled, or imprisoned under the law sentence, were all innocent of the crime of which they had accused. The fatal prisons opened, and out came... underground and reappear among the living, eight hundred people believed long dead; they were the remains of nine thousand abductees to the State by the minister's hatred, ferocity, or suspicions, without Interrogation without trial. The surviving Jesuits appeared with the others half-naked, with no other clothing than the straw which their bed served as their bed, their complexion livid, their body swollen, so weak for the most of them could neither walk nor even stand on their own two feet. many deprived of the use of sight by the profound darkness where they had been immersed, some finally with rotten feet and eaten away by rats and insects.

Carvalho was ordered to repay immense sums of money extorted from him. quarreled under various pretexts, and relegated, out of consideration of his advanced age and the signatures of the late king, which he had obtained as guarantees, to his land of Pombal, where in 1829 the Jesuits were recalled by donation Miguel paid his last respects to his corpse, deprived until- there of burial. Meanwhile, nineteen arrived from India crates addressed to the Marquis of Pombal, full of silverware and of precious stones removed from the tomb of Saint Francis Xavier, to Goa, where the indignant queen had them sent away immediately. Confiscations, or rather looting of this kind, had taken place. place in all Jesuit houses and churches in Portugal and to the colonies. In Porto, a relative of the minister, in charge of the seizure, He was distinguished by his barbarity and impiety. He left behind three fathers. To die miserably, for lack of a doctor and remedies. Adding The sacrilege of inhumanity, he had the tabernacle opened and emptied beneath

It's often only after we've missed it for a long time that we can get it.
on the other hand. >

(Letter from Laurent Kinder, reported, along with a few others, in the Journal)
(final edition of Literature and Arts by the Protestant Christophe de Murr, vol. IV, p. 30)

his eyes the holy ciborium which he seized and which he placed in the
a goldsmith's scales to have him weigh it on the altar itself.

"Who would believe," said the funeral oration for King Joseph, delivered at Lis
good in 1777, that a single man, by abusing the trust and
the king's authority, was able, for the space of twenty years, to chain all the
tongues, close all mouths, tighten all hearts, hold the
Captive truth, leading falsehood to triumph, erasing all traces of
justice, enforcing injustice and barbarity, dominating public opinion
public access from one end of Europe to the other?

Freemasonry alone can explain it.

III. – The abolition of the Jesuits in France.

As for the French executioners, Choiseul and Madame de Pompadour,
their affiliation with the Masonic sect requires less time
The philosophers had evidence on Choiseul, said his panegyric.
Mr. de St-Priest, an influence he tried to dissipate
He tried to mule, but he always fell back under their tutelage (1). » His
apologies to Voltaire, when he happened to do something
which displeased the sect, abundantly demonstrate that, far
to conceal his influence or his authority over him, he accepts it
was a docile disciple or follower.

"Choiseul's already considerable favor increased after the death of M ffile de
Pompadour of all that she had possessed, so as not to
even to escape the suspicion, whether well-founded or not, of having contributed to hasten
the death of this mistress whose power was so absolute, and that
Louis XV forgot so easily. Without having the title, he obtained all the
the powers of prime minister, the honors he desired, the riches
which he chose to accumulate, and only became more vehement against the
Jesuits, whom he had particular reasons to hate, reasons which were believed
very different from those he publicly asserted.

"Linked with the leaders of the philosophical party, of which he was a disciple,
Driven by them and by a perversity equal to theirs, this man, who had become
The master of France had conceived the insane project – and letters
His hand testifies to this – to destroy throughout the world the authority

(1) P. 67.

the abolition of the Jesuits in France

of the Pope and the Catholic religion. However, the complete destruction of an order religious, so strongly constituted, and which, widespread in both hemispheres spheres, supported and propagated on all sides the purity of the faith and the the fullness of this apostolic authority became the primary condition of a similar project: he therefore devoted himself to it with all the activity of his mind fueled by intrigue and fraud (1).

The historian of sects and secret societies, Mr. Lecoulteux de Canteleu expressed himself thus:

"The Duke of Choiseul's need to become popular, the a childish tendency of his caustic and incredulous mind drove him towards the protection of doctrines then called philosophical. He let himself go to the sweet and proud conviction that he was a strong spirit, a friend of Enlightenment and progress. For their part, the philosophers had descended to the lowest degree of baseness towards him. No praise was too much for them, provided that the power withdrew its hand from religious faith and left the society was becoming corrupted by the progress of the Encyclopedia. This was during the last two years of the Choiseul ministry that were published the most abominable books, not only against religion, but still against public morality and against all principles of governance of formation and civilization. D'Argens, d'Holbach, Helvétius, lived in Choiseul's company, and this was with the help of the Foreign Affairs department that even the worst books found a way to circulate (2).

Voltaire, their great master, was not ashamed of him to write :

"Your decrepit marmot will worship you with the cult of hyperdulia," as long as the little that remains of the body is guided by the little that remains of the me... For 60 years, Your Grace, I have been searching for what a soul, and I know nothing about it yet (3). »

Moreover, contemporary accounts have revealed the morality of the minister and the courtesan. They were the principal authors Seditious resistance from parliament to the monarchy. Choiseul, although a minister, he even had the insolent audacity to respond to large dolphin that he might have the misfortune of becoming his subject, but that he would never be his servant, and Mr. de St-Priest admits that the responsibility would have been his downfall in wngou-

(1) De St-Victor, Tableau île Paris, t. IV, twelfth part, p, 342 et seq.

(2) Sects and Secret Societies, p. 125.

(3) 1766, without further date.

constitutional government, and that a republic would not have seen in him, a presumptuous and prodigal fop (1).

As for parliaments, their certificate of affiliation can also be found. Masonic-philosophical correspondence between Voltaire and d'Alembert, in the pilgrimages to Ferney of the councilors and masters very many requests, and in the numerous letters to the principals members of these courts, we might have added, if he had been born necessary to join them to the first ones. The story of the rest and the Historical records also leave no doubt about this point :

"The most dangerous enemies of the Jesuits," said M. de St-Victor, "are those which could most effectively serve the revenge of the favorite (at subject of the absolution they had refused her unless she left the court), were in parliament. We saw that there was the heart of it of Jansenism, and that the philosophical sect also had its parties there without. It was Berryer, son of an attorney general, one of the creatures

and one of the senior spies of Madame de Pompadour, and of Lieutenant police officer who, through his protection, became Minister of the Navy, who prepared the initial springs of this plot, indicating to him, as his own to help him with his project, three parliamentarians, who enjoyed in their body of a great ancestor: the Abbot of Chauvelin, the Abbot Terray, the A-verdy (2). »

A few words about each of them will suffice to introduce them. and their character and the authority of their reports.

From Averdg: a councillor of Parliament, where he served the court herbal tea, as he wished, he became financial controller These, and did everything wrong, even good, says the Universal Biography by Michaud.

Abbot Terrag: a vile and sullen figure, with a despicable gaze cynical in action and words, with a satyr-like turn of phrase, it is not, The same biography states that by abandoning the interests of his company that he acquired the protection of Madame de Pompadour. Having become the court's rapporteur, and in charge of all the major In matters, he played a very important role in that of the expulsion Jesuits. Admitted, as well as the Minister of the Navy, Berryer, in the favorite's private consultations, he combined with this mini-

(1) Responsibility has always been a myth under dominated governments by secret societies. It only has reality under the government of a king Christian and* of honest people*

(?) TabU'iiUi etc., i. IV, second purlio, p. 323*

and the Abbot of Chauvelin, the attack plan which was so cleverly conducted against this famous company. Appointed rapporteur with his colleague L'Averdy, to examine the statutes of the Company, he was again appointed commissioner to receive the scrum of abjuration of the Jesuits, whom Parliament had just condemned, on his report, to choose between this apostasy necessary to reach a meager pension, and death by starvation with banishment. From favors were then lavished on the compliant reporter; he accumulated profits and jobs, significantly increasing a fortune whose origin came from the regent. He added another five thousand crowns of rent from the monopoly on grain sold by Averdy, who had become financial controller, to a company, with a share of the profits for Terray, who thus became second in command. Averdy, whom he soon betrayed to take his place. The Baroness de Lagarde, the second concubine with whom Averdy lived publicly, he quite openly sold the favors of the control their general, who found it convenient to pay her in this way, and besides shared with her when it was worthwhile. This honor The traffic had brought in eighteen hundred thousand pounds in eighteen months, when a scandalous revelation came to dry up the competition well the source of these enormous profiles. We can read in the a long account from the Universal Biography of his concussions, thefts and misdeeds of all kinds. He died, taking to the grave the hatred of the families whom his operations had ruined, and the The shock that everyone felt at the scandal of his morals... could indeed place him among the men of the court or the church, who, under the reign of Louis XV, contributed most to the degradation tion of the monarchy by displaying triumphant vice alongside the throne (1).

Abbot Chauvelin, short, extremely deformed and of a... dreadful horror: he had, on every occasion, taken a very large part-active in the war against the clergy and bishops in matters of Jansenism, as well as resistance to the king's wishes (2).

Brother of Piron in the adoption lodge, or the Parish, of Madame Doublet, ordinary consul of Mademoiselle Clairon for the plays, and chosen by the famous Frétilon for this edifying role, in the company of one of the most infamous temp-

(I) Universal Biofjraphre, t. III, p. 112, t. LV, p. 176, 177, 189.
(2 ; L'orrsvsi/oiulunve générale , 176V.

lodge and the intimacy of Frederick, finally a regular courtier of Voltaire: that is the clerical advisor chosen by the upright parliament of Paris to strike down the lax morals of the Jesuits and anathematise as an attack on the Church and its general councils their institute, declared pious by the ecumenical council of Trent.

La Chalotais: Attorney General of the Parliament of Rennes, "was famous," says Michd's International Biography, "for a criminal trial that divided the court and the parliaments of the kingdom, brought about the overthrow of the high magistracies, and was the era of the most serious attack on royal authority before the Revolution resolution of 1789. He was linked with the philosopher Duclos, his companion Triote, a friend of d'Alembert, Abbé Mably and other people of Letters "very much of the same species."

Of all the reports against the Jesuits, that of La Chalotais caused the greatest sensation; and this sensation, said M. de St-Victor, was prodigious; people snatched it up, they devoured it. On these pages, people believed all these infamies, only to be met with silence from the Insitut (1). Now here, according to a well-informed witness, was the origin of the famous report.

Abbot Gorgel recounts that he was at Prince Louis's house de Rohan (whom the sect regarded as a follower) at a dinner to which M. de La Chalotais had been invited, and where were Among the guests gathered were Buffon, Duclos, d'Alembert and Marmontel.

"Someone, wanting to curry favor with the presumed author of the Account - Having become fashionable, he steered the conversation towards the Jesuits. Mr. de La Chalotais, who knew his diatribe by heart, did a very good job of delivering it.

I had done a small job for the prince some time before. which demonstrated to what extent the work of the Breton magistrate had been which, altered and falsified the institute. Questioned by him and provoked by Mr. de La Chalotais himself, I suddenly found myself in the running with This formidable athlete. The fight, which began with composure and without The bitterness continued, warmly and urgently. The outcome was not happy about it for the Report. The Insitut, Pra- edition The report and the transcript were brought in and compared; the alterations were palpable. The Attorney General's extreme embarrassment was noticeable He left, no doubt so as not to hear from all those present.

(1) Tableau de Paris, t. IV, second part, p. 334.

Everything was complete; it seemed everyone was convinced that M. de La Ghalotais was not the author of his report (1). »

Public opinion attributed the writing to Tarai of the Attorney General, d'Alembert, and that was not the least because of its success. In any case, here is what d'Alembert said about it. he himself wrote to the great master Voltaire, March 31, 1762:

"You haven't told me anything about Mr. de La Ghalotais's memorandum. It is, at In my opinion, a terrible book against the Jesuits, especially since it is Done with moderation. It is the only philosophical work that has been done "So far against this rabble."

Voltaire's responses to the Attorney General are too A faithful analysis of the report, which reveals its spirit all too well, as well as the origin and common plan of the entire plot against the Jesuits and the colleges, so that we do not mention them main passages.

"I was on my deathbed, sir, when I received the letter of which you You have honored me; I wish to live to see the effects of your excellence. Slow report. I didn't know you had done me the honor. for sending it to me, and that I had two thanks to give you, the first for having enlightened France, and for having remembered me.

"Your indictment was printed in Geneva and distributed throughout Europe, with the success that the only philosophical work that is never left the bar. It is to be hoped that after having served France From the Jesuits, one will feel how shameful it is to be subject to the power ridiculousness that established them. You have very subtly highlighted the absence deafness at being subjected to this power, and the danger, or at least the futility of all the other imines that are lost to the State and that devour it substance.

"I confess, sir, that it is a great consolation for It's important for me to see my feelings validated by a magistrate like yourself. It's nee that I boast of having been the first to attack the Jesuits in France.

This letter to Mr. de La Chalotais, Attorney General of Parliament The ment of Brittany, is dated from Les Délices, May 17, 1762. It shows that the report by d'Alembert's friend was the manifestation tion of Voltaire's feelings, and that his goal, in destroying the Jesuits, was to destroy all other religious bodies and on the entire papacy itself, and with it the Christian religion.

(1) Memoirs, 1.1, p. 80*

In the letter of July 11, the great reformer of all the
The stories praise the Attorney General for having exposed the Jesuits.
and instructs historians. "The memorandum that you have deigned to give us"
"Sending me," he told him, "is very plausible." This refers to the parishes
ments substituted for the Estates General and placed by himself at-
above kings, and he still has some scruples about that.
dispel. But he eventually resolved them himself, saying that
Everything in the universe, and religion especially, is made of pieces and
fragments, that human society is a shipwreck from which the poor
Devils like him save themselves however they can:

"For you, sir, who have a fine place on the ship,
that's something else entirely; you threw Loyola into the sea, and your ship
The bucket is doing all the better. However, there are still a dozen

of Jesuits at Court; they triumph in Strasbourg, in Nancy; the Pope
gives in Brittany, at your place, yes, at your place, profits for four months of
Vannée; your bishops, proh pudor!, call themselves bishops by the grace of the holy-
seat, etc., etc. Sir, you fill me with respect and hope
rancid.

And on July 21st:

"I believe, sir, that it is to you that I owe the reception of your..."
Three new masterpieces (the 2nd review)... These two works are
the voice of the fatherland, which is expressed through the organ of eloquence and erudit
edition. You have sown seeds that will one day produce more than we ever imagined.
think, and when France no longer has an Italian master to pay,
She will say: "We owe this to Mr. de La Ghalotais."

But let's move on to the Attorney General of the Parliament of Aix, Ripert.
by J. Iontclar. Praised by all Masonic philosophers, propagated by them
throughout Europe, his report offered the same philosophical spirit.
that of La Chulotais, and the numerous falsifications
The texts that were found there clearly show the spirit in which it
had done it. A few years earlier, Marmontel had pointed it out.
as one of the men most committed to the philanthropic movement
losophic (1).

Not content with slandering, he also filed a memorandum for the seizure
from Avignon, and accompanied the general who operated on him, on the orders of
Choiscul, to force the Pope to canonically destroy the Jesuits
sequels, as Flasscns shows in his History of Diplomacy
according to the instructions given to the French ambassador,

(1) Memoirs, vol. II, p. 22.

in Naples, while Tanucci, with the same aim, was occupying by the principality of Benevento (1).

We will say nothing in particular about the Reports of Messrs. Riquet, Cantelauze, and Chalvet in Toulouse, Charles in Rouen, Dudon in Bordeaux, Castillon in Aix, Joly de Fleury in Paris, Sallèles to the council of Roussillon, Tolozan to Lyon, Servan to Grenoble. All are written in the same spirit: same truncated texts. Whether proven or falsified, the same contradictions, the same calumnies, even opposition to the Pope and the clergy, announcing a common source and the same conspiracy.

No sooner had the denunciation of Abbé Chauvelin been pronounced, said M. de St-Victor, that all the party's printing presses had seized upon it; it had been spread abundantly throughout the provinces, and to this. With the agreed signal, everything had begun to ferment in the other rooms. comments. Three lawyers and public prosecutors, Joly de Fleury in Paris, Montclar in Aix, La Chalotais in Rennes, had immediately set to the work; a Jansenist workshop, established at the Blancs-Manteaux, their provided materials, compounds, according to the traditions of polemic from the sect, from altered, isolated, truncated, falsified texts; from pens more exercised than those of these magistrates were employed in donning these deceitful compositions of all the prestige of oratory and the most energetic forms of satire. This is how they published Reports; the writer chosen to polish the work of La Chalotais had proven to be the most skillful and eloquent. It was the count the rendering that caused the biggest sensation (2).

The Jesuits were therefore expelled from their colleges and condemned

(1) As for the ancient disinterestedness of Mr. Ripert de Montclar, here is what he had written by Mme du Defland, October 19, 1769, following consequently all the services rendered by him to philosophical Freemasonry:

Monsieur de Montclar was the other day at the home of the Duke of Choiseul, who told him: I congratulate you on the pension of 5,000 francs that the king is giving you. Foreign affairs. Then he went to Mr. Le Ckaucelior, who said to him: I am making you my compliment on the annual bonus the king gives you at the Stalls from Provence. Then he went to Mr. de St-Plorentin's house, who said to him: I am giving you. He complimented you on the reimbursement the king made for your expenses; he wanted to go to the Bishop of Orléans (the mason from Jaucourt, later an apostate), hoping for a compliment on the gift of some benefice. » (Letters of Mme du Deffand, tome I, p. 339).

We are pleased to report here that Montclar, before dying, expressly retracted all the impious and slanderous writings that had appeared under his name, and wanted that his letter be published or preached by the vicar of his parish. The bishop d'Apt had a report drawn up which he sent to the sovereign pontiff, in reparation of the outrages committed against the Holy See.

64 THE DESTRUCTION OF CHRISTIAN TEACHING

by parliaments by a slim majority, without inquiry, without defense, without witnesses being heard, without themselves being questioned as in Portugal; they were outlawed en masse and individually. like Jesuits; their property, Catholic foundations of their colleges or their houses made by themselves or freely confiscated by Catholics; this is the jurisprudence monarchic which is being established and which will soon be applied widely to all the priests and Catholic property, all the nobles and the families of a thousand royal houses. Four thousand religious, which it had pleased These tyrants, tired of placing their conscience between themselves and hunger, were torn from their families, from their country, and forced to go and men to earn their bread in a foreign land. Not all, however, were not exiled. One of them was hanged for some indiscretions. and another priest named Rinquel, accused of having emancipated himself in parliaments, in the heat of the conversation, was also he was hanged in Paris by order of parliament.

Voltaire, to whom d'Alcambert had given the news in a sneer "Nant," he replied.

"As for the priest who was hanged for speaking out, it seems to me that he It has the honor of being unique in its kind. It is, I believe, the first since the foundation of the monarchy, no one has dared to strangle it for having had his say. But it is also claimed that at supper at the Mathurins' house He had gone a bit overboard with the Abbé de Chauvelin. This makes the case more serious, and it is good that these gentlemen teach people how to speak (1).

For the destroyers in France, they wanted, in the manner of victorious, to erect a monument that would serve both to transmit to posterity and the names of the victors and the consequences of the victory. In the vast establishment of the Jesuit novitiate at In Paris, on one side, the Grand Masonic Lodge or Temple was established. of the Nine Sisters, where Voltaire's apotheosis was soon to take place as a mason and as the first of the victors; and on the other hand, a house, an organized gathering of prostitutes, a temple of Venus.

Moreover, in France as in Portugal, the property of the Jesuits were put up for sale and squandered, their magnificent churches stripped of their property they were, and their precious libraries scattered: that was it. all their treasures. Everywhere else, one only saw them. complicity and poverty; and it was necessary, since, according to the survey

T; D'Alcambert, 12th January; Voltaire, February 18, 1763,

the abolition of the Jesuits in France

65

then makes up the revenues of the French company and the number of individuals, numbering over four thousand, it was assured that they had about 350 francs per person. In any case, the creditors The priests did not profit from their spoils; they were consumed in expenses that the legal wrangling and the agents of parliament rendered useless. The first legal fees for a single college were paid. 50,000 francs. The straightforward recovery of a sum of 500 francs incurred 600 francs in fees, and a bailiff, guardian-sequestrator of a considerable college, he told anyone who would listen that he wouldn't give up his winnings for 12,000 francs. We tried even to smuggle entire libraries in a foreign country to sell them there (1).

Maury was also able to say to the Constituent Assembly, in the discussion on Church property:

"A fairly recent event demonstrates the drawbacks of these tax rules:" When the Jesuits were suppressed, their opulence was praised everywhere; No sooner were their possessions in the hands of the sequestrators than they... proved insufficient to pay the indecently meager pension which had been promised to them. The properties of this famous company have disappeared published without any profit for the State. We will cite you, as proof against a consequence of your miscalculations and our distress, the deplorable example of these truly useful institutions which, having become so highly recommended, other titles were of immense interest to the nation in terms of purely economic; the salary of a single teacher costs something times more today than the endowment of an entire college of jesuites (2).

(1) St-Victor, Pombal, Choueul, etc., p. 73.

(2) Lallemand, Choix de rapport, discours, etc., Paris, 1818, vol. 1, p. 120*

A statement of the state of the Jesuit colleges and their revenues at the time of their abolition, carried out in the offices of the comptroller general and kept in the archives national, contains in substance the following reflections:

The king's letters that abolished them entrusted their execution to the parliaments. Each company appointed a number of advisors responsible for proceed with the liquidation of the debts of the Jesuit houses; they seized their possessions, which were very considerable; but nothing returned to the king of that liquidation- (the author of these statements complains that no work has been undertaken charitable with these bions).-It was only noted that almost everywhere the members of parliament in charge of this liquidation suddenly became wealthy.

who ennobled them, a

n

5

66 THE DESTROYMENT OF CHRISTIAN TEACHING

IV. – The abolition of the Jesuits in Spain and Naples.

d'Aranda and Tannucci

There, the methods used were even more violent and more tyrannical.

"From Aranda, head of the council, Monino, Roda, Campomanès, lower-ranking ministers are certainly imbued with the venom of modern doctrines, admits St-Priest himself. The encyclopedias The pedists who heaped praise upon them showed enough that they were one of their own. They had Campomanès appointed. corresponding member of the Academy of Letters, and it was on the Introducing one of the most illustrious Freemasons of both worlds, Franklin, that he was appointed a member of the Philosophical Society of Philadelphia. But d'Aranda prevailed over all the others by the Free thought. First Grand Master of Freemasonry in Spain (1), he deserved in every respect to become the se Choiseul's commander in this impious conspiracy.

"The Count of Aranda," wrote the Marquis de l'Angle, an advanced traveler In Masonic philosophy, as we shall see, is the only man perhaps someone of whom the Spanish monarchy can be proud to present: he is the only Spaniard nowadays about whom posterity can write. his tablets. It was he who wanted to have them engraved on the frontispiece of all

(1) Here is what we read in a communication addressed by the Grand Orient of Espagne au Monde maçonnique, August 1875:

"The first lodge was founded in Madrid in 1728 by the Duke of Wüarton, under the dependency of the Grand Lodge of England: "Having become sovereign in 1767, it "appointed as first Grand Master the Count of Aranda, who had just expelled the "Jesuits* Freemasonry could then consider itself to have come to power. It was "arranged a temple on a property of the State. And the lodge still met there." "There in 1848... on the ceiling of a grand staircase and hidden at the end of long corridor a dormer. Two spiral staircases were built into the walls of the building to "To escape the hesoiu of some surprise. One was led through an underground vault"

The Count of Aranda had in the basement of the house... (1)

"In this study, Count Aranda received his close friends, not forgetting the elaboration of projects that made his name famous. Thanks to his influence, the Freemason The idea spread to Spain and America, where it is proud to owe its Independence and a strong constitution allowed him to resist so much. of effort.

the abolition of the Jesuits in Spain and Naples 67

the temples and to unite in the same coat of arms the names of Luther, of Calvin, Muhammad, William Penn, and Jesus Christ. He is the one who wanted to sell the wardrobe of the saints, the furniture of the virgins, and converting crosses, candlesticks, patens, etc., into bridges, into... riverbanks and main roads (1). »

Also, a worthy precursor to the Freemasons of 1793, recalled to Council of Spain in 1792, d'Aranda had himself dismissed from again veau for having opposed the war against the French Republic French and in defense of Louis XVI.

"Intoxicated," said the Protestant Schoell, "by the incense that the philosophers..." Frenchmen burned at his altar, he knew no greater "What a glory it is to be counted among the enemies of religion and thrones."

On April 5, 1768, less than a year after the destruction of the je- Following his trip to Spain, d'Alembert wrote to Voltaire:

"Here stands a young Spaniard of noble birth and of the highest order." merit, son of the Spanish ambassador to the French court, and son-in-law of the Count of Aranda who expelled the Jesuits from Spain. You see already that this young lord is well related; but that is his least Dr. merit; I have seen few foreigners of his age with a more accurate mind, Sharper, more cultured, more enlightened; rest assured I am not exaggerating at all. H is close to returning to Spain, and it's quite simple that, thinking As he does, he desires to see you and talk with you... What he What you will hear about Spain will certainly please you; it is intended for to one day occupy prominent positions there, and he can do a great deal of good there. I should add that he will have with him another young Spanish nobleman, named Villa-Hermosa, who must have some merit, since he is a friend of "The Marquis de Mora. That is the name of the one who wishes to see you."

And Voltaire replied to him on May 1st:

"My dear friend, my dear philosopher, may the being of beings spread its eternal blessings upon her favorite of Aranda, upon her dearest Mora and at his beloved Villa-Hermosa. A new century is taking shape among the Iberians. The customs of thoughts no longer closes the path to truth there.

while in your country the bull-tiger strikes with its horns and devours with its teeth... I commend myself to your friendship and that of the brothers. Then Do they all feel wise enough never to blame their brothers for this? that they have neither said nor written i The mysteries of Mithras must not be di- "vulgarized, even if they are those of the light."

(1) Voyage en Espagne, t. I, p. 127. – Histoire de la chute des Jésuites, p. 53. – Universal Biography, vol. VI, p. 650.

68 THE DESTRUCTION OF CHRISTIAN EDUCATION

O Freemasonry, this is indeed your thought, your secret, and your style!

The Duke of Alba, Huercar, shared these ideas. Minister of Fer Dinand VI, he had made himself the apostle of innovations and the instigator of the hatred against the Jesuits. His intrigues had just overturned the ministry of Ensinada, the Colbert of Spain, whose probity, Work and the economy had just restored the navy, the com Spanish trade and finance (1).

"Two years after the suppression of the Jesuits in France, in 1766, It was Spain's turn, wrote M. de Saint-Priest. They were then carrying to Madrid of large hats with long wings, similar to the one that Beaumarchais gives it to Basile. In the fervor of the reforms, who then applied to small things as well as great ones, King Charles III wanted to abolish them. Minister Squillace defended the capas and the chambergos (large coats); but this minister was Neapolitan; the The Spaniards refused to obey; they revolted. Squillace was assaulted. seated in his house, which collapsed under a thousand arms; the minister did not He escaped death only by fleeing. In vain the Walloon guards marched they railed against the people; in vain the king himself harangued the sedi held from the top of a balcony; neither armed force nor royal majesty managed to calm the uproar; only the Jesuits succeeded in doing so with such great success "It was easy to accuse them of having instigated the riot."

Spaniards, known throughout the people by their colleges, their catechisms and their congregations, nothing is surprising in this face bed; while the incitement to riot is pointless and without cause It would be inexplicable on their part; not to mention their devotion. to the king and to their country, of which they have been for almost two hundred years had given so much evidence.

The confessions made to the Grand Inquisitor of Spain by the Duke of Alba before dying, as the instigator of this riot, with the intention to blame it on the Jesuits, confessions sent in writing to Charles III himself, says the journal of the Protestant Christophe de Murr, leave no doubt about the origin of this movement po pulaire.

Because it went unpunished, it was forgotten. Only Aranda, chief of the council, Moifino, Roda and Campomanès, junior ministers, conferred between them by singular and almost romantic means. Monino and Campomanès went separately and without each other's knowledge to a secluded place, a kind of hovel. There they worked alone and no

p) History of the fall of the Jesuits, p. 50.

the abolition of the Jesuits in Spain and Naples 69

They then communicated only with the prime minister. The Count collection* milking their opinions, transcribing them himself, or entrusting this task to others young pages, children he couldn't possibly distrust. Never the or* Donations, the memoirs relating to the Jesuits did not pass through the offices of his ministry. He himself carried the various dispatches to the king and admitted neither Monino nor Campomanès as third parties; it contained their self-esteem, by declaring to them that he wanted to be their master, and that That was right, because his life was on the line (1).

This is a remarkable confession from a forger.

Suddenly, the Spanish authorities, in both worlds, They receive timed orders in the king's chambers. These orders, signed by Charles III, countersigned by d'Aranda, were equipped of the three seals. On the second envelope, one read: "Under penalty You will not open this package until April 2, 1767, at the decline of death. of the day.

The king's letter ordered them, under penalty of death, to seize im* all the Jesuits were immediately sent to embark on ships. buckets of war. Then, on the very day of the execution, appeared a pragmatic sanction where one could read:

"1° That the prince, determined by motives of the highest order* load-bearing, such as the obligation to maintain subordination, peace and justice among its peoples, and for other reasons as well just and necessary, deemed it appropriate to enjoin that all religious members of the Society of Jesus leave its states and their property is confiscated; 2° that the just and serious reasons that obliged him to give This order will remain forever enclosed in his royal heart; 3° that the other religious congregations earned his esteem through their faithfulness their innocence, through their doctrines, and finally through their careful abstention government affairs (2).

"According to this pragmatic view, a former Jesuit cannot return to Spain" indignant under no pretext; all correspondence with that country is forbidden to him. prohibited under the most severe penalties; expressly forbidden to ecclesiastical authorities to suffer in the pulpit no allusion to the event

On this subject, the most absolute silence; all controversy, all declamation, any criticism and even any apology for the new regulation will be considered a crime of lese-majesté, because it does not belong to the particular to judge and interpret the sovereign's wishes.

(1) Sl-Priest, History of the fall of the Jesuits, pp. 52, 53, 59, 60.

(2) Crétieueau-Joly, History of the Jesuits, vol. V, pp. 296, 297, 298.

70 THE DESTRUCTION OF CHRISTIAN EDUCATION

"The proceedings against the Jesuits lasted a year," said Mr. de Saint-Priest; she educated herself in profound silence, never secret was better guarded, it is the masterpiece of spatial discretion "gnole." The same writer claims that this motif, which must res forever locked in the royal heart, is none other than 'A hat riot... But if that were the case, why all These mysteries that seem straight out of a novel? Why not an investigation? Witnesses, defense personnel? Why these mass proscriptions? Against so many innocent people, why this secret of Aranda with scs Colleagues, or rather, his accomplices? Why this word in particular? There It's out of my mind! It's just too much absurdity and injustice all in all It seems! Therefore, no historian adheres to this fabric of in-probabilities and impossibilities.

"Since 1764," recounts the Prussian historian, the Protestant Schœll, The Duke of Choiseul had expelled the Jesuits; he persecuted this order. even as far as Spain. Every means was employed to make it an object of terror for the king, and this was finally achieved through a slanderous slander. He claims that a purported letter from Father Ricci was placed before his eyes. general of the Jesuits, whom the Duke of Choiseul is accused of having made Briquer, a letter by which the general allegedly announced to his correspondent while he had managed to gather documents that proved inconsistent testifiably that Charles III was a child of adultery. This absurd The invention made such an impression on the king that he allowed himself to be snatched t "to expel the Jesuits (1)."

The Anglican historian Adam gives the same version which explains that everything, and he adds:

"One can, without offending propriety, call into question the crimes and the bad intentions attributed to the Jesuits, and it is more natural to believe that a bet is not only an enemy of their recovery as a body, but even of the Christian religion in general, aroused this ruin (2).

Thus speaks Leopold Ranke in his History of the Papacy

He even adds that the Duke of Alba made the confession, at the time of the death, from this supposed letter; thus speaks Sismondi, in his History of the French; thus finally the Englishman Coxe, in his his-

(1) Course in the History of European States, vol. XXXIX, p. 163,

(2) History of Spain, vol. IV, p. 271,

•(3) Volume IV, p. 494.

the abolition of the jii suites in Spain and Naples 71

history of Spain under the kings of the House of Bourbon, for no cite except Protestant historians (1).

In vain did Clement XIII defend the Spanish Jesuits, as he had adopted that of the Portuguese and French Jesuits; in In vain did he call upon God and men as witnesses that the body, the institution, the spirit of Jesus' society were innocent; that this The society was pious, useful, and holy in its purpose and its laws. in his maxims; in vain did he declare that the king's acts... The Jesuits were obviously putting his safety at risk, and that, even if some religious figures had surrendered wounds, they should not have been struck with such severity without the Having previously accused and convinced them: it was all in vain.

According to the very precise and rigorous orders of Charles III to all the governors of his vast kingdoms, at the day and at the hour marked the lightning strike simultaneously in Spain, to the north and in southern Africa, Asia, America and all the islands under Spanish rule. The secret of this expulsion was so well guarded that not only no Jesuit, but also no minister, no magistrate suspected it, on the very day when She was due to arrive. All the transport ships were located ready in the various ports indicated. Their orders were united forms: supreme command from the king to go and throw the prisoners on the coasts of the ecclesiastical state, without to allow, under no circumstances, the filing of any other part under penalty of death. Such was the march of the Count of A-Randa: he regarded it as the masterpiece of a policy wise and vigorous, and still liked to talk about it long after. It is from his own mouth that the author of the Memoirs we are following Here are the details of this event. What was so singular about it... The key point is that the secret of the execution was not entrusted to the Duke of Choiseul, the author of the undertaking; people feared his frivolity, his indiscretion and especially his outpourings of self-esteem, of which he was not always in charge.

through the Pope's intervention, hospitality on the island of Corsica belonging then in Genoa; but scarcely had it been ceded to France, that Choiseul had them expelled with a barbarity that set the barbs high to all the others. The way in which this new expulsion took place

(1) Volume XXIX, p. 370.

72 THE DESTRUCTION OF CHRISTIAN EDUCATION

sion, said the Protestant Schœll, showed the pressure in a sad light tense philanthropy of the leading figures of philosophy. They threw the religious figures in ships where, in stifling heat, they were piled on the deck, lying one on top of the other, exposed in the blazing sun. That was how they were transported to Genoa, from where they were sent to the ecclesiastical states ques (1).

Tannucci, as much an enemy of the Jesuits as of the Holy See and of religion, on the orders of Charles III who had left him as minister sovereign of his son, king of Naples, copied in everything the minister of Aranda. The stop was imposed on Parma and the island of Malta, which depended then in fact of Naples. In Austria, Maria Theresa, won after long resistance from his son Joseph II, who had just to be initiated himself into Masonic mysteries, into our mysteries res, Grimm wrote to Voltaire, she herself wept to the impression the impulse of these courses and of Rome itself, and the teaching Catholic nationalism disappeared almost simultaneously throughout Europe, to make room for the more immediate lessons how to prepare for the French revolution and the upheaval, the overthrow union of kings and nationalities.

The destruction of the Jesuits was the first major blow struck by Masonic sects against the fundamental institutions mental states of Christian nationalities. They got rid of them by there of an order whose science, fidelity and organizational strength were an insurmountable obstacle to their grand plan to penetrate the revolution in the Church, or rather to have it carried out by Unworthy ministers. At the same time, the sects had appreciated the ease with which public opinion can be stirred up with a war word against imaginary phantoms, and they had made the monarchies themselves to their plan of destruction. Such a Their success was destined to double their audacity.

However, sects were not yet fully formed at that time. concentrated and they were not fixed on the country through which it The revolution had to begin. Fifteen years would still take away from them necessary. But they didn't waste a single day in France to to gain control of education. There are a number of facts here.

tainted the abolition of the Jesuits and the true origins of the en-

(1) Short history of European states, vol. XXXIX, p. 52.

NEW SCHOOLS OF MASONRY 73

state complaint that the Convention and Napoleon I de-
finally organized.

V. – New schools that Freemasonry wants to replace
KILLING IN CATHOLIC SCHOOLS. – THE PLAN OF THE CHA-
LOTAIS.

In one of his letters to Mr. de La Chalotais to congratulate him
In his report against the Jesuits, Voltaire wrote to him:
"You will undoubtedly provide, sir, an educational plan drawn
of your excellent memoirs, which have served to destroy those who
were giving our youth a rather poor education. Would to
God, that you wanted to include some lessons for those who
"They think they're grown men!" It was on November 3, 1762, that the most
illustrious among the Freemasons and philosophers had written to his brother and friend of
Parliament of Brittany. Four months later, he had received, for the
to review and approve the manuscript of the requested book, and on February 28th
Friday he could write to her again:

"I would much prefer that you had done me the honor of
Please send me your printed work rather than the manuscript. The public in
would already be enjoying it. I sincerely believe that it is one of the best pre-
I feel that we can do it for him. I cannot thank you enough for giving me
to give a foretaste of what you have in store for France. To form
Children, you begin by shaping men. "You entitle the ou
vrage: Essay on a study plan for colleges; and I call it i
Instructions from a statesman to clarify all conditions. I find
all your useful views. How grateful I am to you, sir, for wanting to
May those who educate children have it themselves! Thank you.
to prohibit study among farmers. I, who cultivate the land, I tell you
presents a request to have laborers and not tonsured clerics.
Send me, above all, ignorant brothers to drive my plows.
or to harness them... There will be no father of a family who will not
keep your book as the most essential piece of furniture in your home, and
It will serve as a rule for all those who undertake to teach. "You will
elevate everywhere above your matter... I maintain, for the sake of reli-
gion, to what you say with Abbot Gédouin, and even to what you do not
Don't say: The simplest and most fundamentally based religion is the lot
Natural is undoubtedly the best. – Now, what do you order me to do?

Would you like me to send you the manuscript back? Would you like to allow that it be printed in foreign countries? I will obey your instructions exactly. orders. Your trust honors me as much as it is precious to me. I defy anyone "I am more sensitive to your merit than I am."

To receive such praise and such complete approval of the most illustrious of Freemasonry's philosophers, of the enemy more relentless in its opposition to the Catholic religion and Christianity itself, without a doubt, Y's study plan essay had to respond fully committed to all the designs of the implacable, sectarian. Also was it solemnly deposited on March 24, 1763 in the parliament of Brittany, the chambers assembled, and the act of deposit being declared Surrounded, he traveled the world under the title of an essay on education national, or youth study plan, filed with the clerk of the Parliament of Brittany by Sir Louis René Decaradeuc de la chalotais, the king's attorney general. Voltaire found there It, along with its corrections, received copious praise on the main points and on almost every page, the geometric ideas of d'Alembert, whom he elsewhere calls the friend of La Chalotais. He also rented with There was even more emotion surrounding the book and the person who had entrusted it to th

This work therefore has exceptional importance in history history of that era, and we must see what new principles it posed.

The first principle is the monopoly of all education in in the hands of the State, which must assume full responsibility for education cation of all children, from six or seven years old up to seventeen or eighteen, and to have new elementary classic books composed res, leaving aside all those who had served up to that point. Then this teaching, thus given in the name of civil power and in contempt the rights of fathers of families, must be exclusively in the hands of secularists. "The good of society clearly requires an education civil cation, and if we do not secularize ours we will live in extinction "Naturally under the slavery of pedantry." This is what d'Alembert and La Chalotais means pedantry as revealed morality.

"I spoke of the morality that precedes all positive, divine laws." and human: the teaching of divine laws concerns the Church; but the The teaching of this morality belongs to the state and has always belonged to it. HELD; it existed before it was revealed, and consequently it is not dependent on revelation. All of religion must be reduced to a pure deism and to free it from all futile and ba-sacred cakes.

The Education Plan represents nothing less than freedom and human dignity, the grace and mercy of God, rehabilitation the bilification of humankind and its redemption through the incarnation of The Son of God and his merits applicable to all men, that is* that is to say, the very essence of the Catholic religion.

"One chaplain or chaplain in each college might suffice." to this function. Moreover, it is within Christian families, in the instructions from their parish, that the children must take the ele~ "The foundations of Christianity. Churches* are the true schools of religion."

Who wouldn't notice that this is already the entire educational plan that Freemasonry wants to see triumph in France and that it has just established in Belgium? (Book II, Chapter XII, § 7, and ... XIII, § 3). Who could deny the persistence of the designs of the sects yourselves and the enduring tradition that they pass on?

The proud parliamentarian, filled with contempt for the people, who is the core of Masonic doctrine, which primarily seeks to destroy the popular schools:

"There have never been so many students in a kingdom where everything The flood complains of depopulation; the people themselves want to study; farmers and craftsmen send their children to the colleges of small towns, where it costs little to live; and when they have made poor education that only taught them to disdain the profession of Like their fathers, they throw themselves into the cloisters, into the ecclesiastical stat They take up judicial offices and often become harmful subjects. harm to society.

"The Brothers of Christian Doctrine, who are called ignorant ones, are which happened to complete the loss of everything. They learn to read and write to people who should only have learned to draw and use a plane and the file, but who no longer want to do it. They are the rivals or the successors of the Jesuits. The good of society requires that knowledge The people's interests do not extend beyond their occupations. A man who sees beyond his sad profession will never fulfill it with courage and patience. Among the common people, there is hardly that knowing how to read and write is only necessary for those who live by these arts or to those whom these arts help to live (1). »

These words need no commentary; they are the consequence of the Essay and all philosophical doctrines

(1) Essay, pp. 25, 26.

Masonic impiety, the people are most indebted for their freedom, for their civilization, for their well-being and their progress, Which of their educations best deserves the name? of national importance? So that citizens can achieve everything, The Church had founded free schools and colleges everywhere; Philosophical Freemasonry, having become dominant, has destroyed He sold off and squandered all those popular institutions. He needed... assemblies of brutes to lead them more blindly with acorns and a whip. Now that she has mastered it braid, by extinguishing their moral sense, and which she has perfected She's been molded in the Ilotes mold, she asks again and pretends to wanting free and compulsory schools, but only for to increase its power by seizing control through the lure of free access Catholic schools that have been re-established, and provided that these schools, even when run by brothers and sisters, will recognize no power but their own. For freedom, for true equality before God, before laws and institutions, The masons don't want them; they abhor them; and can there be any of them? otherwise when their chief magistrates, supported, authorized by the most famous leaders, those to whom they erect statues, do not hesitate to publish before the world that the laws do not are nothing without customs, and that "customs are the rules" governments that make and unmake them, even subjugate them at will of their passions and whims (1)? »

But that's enough about principles and their consequences.
As for the ancillary details, study plan and methods, a few lines will suffice.

The essay suggests that children aged five to ten should take care of history, geography, natural history, recreation physical and mathematical concepts; that they be taught, by a a grain of carmine staining approximately ten pints of water, the division the infinite nature of matter; that they be accustomed to seeing the machi-simple things and to notice the noticeable effects of leverage, of wheels, pulleys, screws, wedges and scales, etc., etc.

"It would be desirable for children to be familiarized with the family from an early age.' jokes with globes, maps, spheres, thermometers, barometers; that they had mathematical cases, and knew how to

(t) Essay) p. 6.

NEW SCHOOLS OF MASONRY 77

Use of the ruler and compass... They would operate the pneumatic machine tics and all those instruments invented by genius to unveil the nature... They would see the phenomena of electricity that are perplexing

to take on the weight of the air, and that the meat where the flies deposit Their eggs become infested with worms... In place of grammars, these tissues abstract ideas, that children are introduced to from a very young age Mathematics, to geometry. Geometry presents nothing perceptible and tangible, nothing that the senses cannot attest to.

"It is very possible and very common to reason incorrectly in theology, in politics; this is impossible in arithmetic and geometry. Then dance and music, which must be part of the education of all people above the ordinary (1).

The consequence here would therefore be: there is nothing certain that the man can do; only there is error impossible, whereas in religion, In politics and morality, it is very common to be mistaken and to To reason incorrectly. So again, brute force or geometry for all religion and all politics, the letter G of the companion; then the pleasure for people above the common people or the ordinary.

c Around the age of ten it would be time to start the course of French and Latin literature or humanities, and we would continue in same time the operations of the first age (2).

By literature I mean what the Romans called grammar, grammatica. Abbot G-édouin says that in Rome this was understood to generally refer to everything related to language, that is to say, not only the habit of reading well, correct pronunciation, spelling accurate graph, but also the reading and understanding of everything in it had good writing skills in his native language, either in prose or in verse. That's when we must begin to study nature on nature towards the arts and crafts in the workshops. I am convinced that by proceeding gradually, one could manage to get a child to assemble from twelve years old all the movements of a clock or the springs of any other machine (3).

"It was only after all this, in later years, around sixteen, twenty-seven, thirty-eight years, that we would come to the three essential articles that it is necessary not to forget in an institution: healthcare, business and religion... Every Frenchman should know the liberties of the Gallic Church; it is one of the important parts of French public law (4).

(1) Essay, pp. 47, 61, 63, 64.

(2) Essay, pp. 66, 67, 68.

(3) Estai, pp. 70, 72, 89.

(4) Essay, pp. 130, 132

"But instruction in all these things would have to be fully completed." in books; that almost nothing should be added to what the master already knew, and that he would, so to speak, only have to read and question. These books, these his these collections, to be useful, should be composed by philosophers.

The names and authorities cited in the Essay are usually... philosophers, Protestants, Jansenists, and in the forefront Voltaire, then Condillac, Locke, Clairaut, Haller, Sgravesande, Nicole, Mesenguy, etc., etc., most of them correspondents from Voltaire and d'Alembert. Finally, what is most curious in these Masonic plans and methods, that's what we would like for the classes the gaiety of the portico and the Lycée, and that the young men They learned all these things by walking around, and taking everything in. both their lessons and their play, conversing like the Greeks with Aristides, Miltiades, Plato, Aristotle, Xenophon, the Demosthenes, etc. (1).

There can be even less doubt that the establishment of such a The education plan was not one of the goals pursued from then on by the Freemasonry, to which one has been found that is quite similar (in Turgot's papers f2). Defrocked seminarian and disciple of this Quesnay, whose revolutionary propaganda we have recounted In the previous chapter, Turgot was one of those sections deeply skilled individuals who wanted to bring about the revolution tion by the monarchy itself. Predecessor of the Cavour and the Bismarck would have liked Louis XVI to destroy all the workers' preparations, confiscated all ecclesiastical foundations and charitable, finally destroy all the provinces and communes born to divide France into a checkerboard of municipalities of four square leagues. With the establishment of the state monopoly If it had been a teacher, the Revolution would have been complete. Fortunately, Louis XVI could not be complicit in such a program: after the emotion caused by the abolition of workers' guilds, he dismissed him; but the Constituent Assembly, composed of free-masons, became the executor of this obviously elaborate program in the lodges and she accomplished it through revolutionary violence.

While, under the dictation of d'Alembert and Voltaire, or of High Freemasonry, the Attorney General of Brittany published thus

(1) Essay, p. 51, 55, passim y 19.

(2) See Works of Turgot, edited by Daira (Guilloniin), vol. II, p. 506, 549.

everything that France and Europe had cultivated and called national in their educational institutions, and all Christian groups nism, morality, freedom and equality, Weishaupt in Germany ne was establishing its propaganda rules on the same subject:

"To spread the truth and make virtue triumph, the twofold objective of our order, he said in the General Overview of the System of Order, he We must begin by curing men of their prejudices, establishing principles images drawn from nature. For this, we have to open the sources of knowledge, to take control of education, to train among the best heads an indissoluble bond, to fight boldly, but prudently, the Superstition, credulity, foolishness. That's what schools are for. "Minerals and the lower degrees of Freemasonry."

In his own instruction, the brother insinuating or The controller is further warned that order is especially necessary for the masters school days (1).

If a Regent believed he could succeed in suppressing religious houses and apply their resources to our purpose, for example, to the upkeep of the masters suitable schools for rural areas, these kinds of projects would be special especially welcome from superiors. The testing of our principles and of

Our schools are often more successful in smaller states.

Thus, the same spirit prevailed in Germany as in France, among the philosophers. Freemason philosophers: to seize control of schools and students, by hunting everywhere religious people, whoever they may be, to seize control of their property, for the purposes of the order.

"It is of the utmost importance to the success of our sublime project, and to facilitate and better ensure its execution, to do nothing neglecting to train prominent members in our order the clergy, in the civil and military authorities, the schoolteachers of the youth, without excluding kings, princes and especially their children, their advisors and their ministers, and finally all those whose interests are would be in opposition to our doctrine. It is necessary to skillfully address their education, and in the most seductive forms, to introduce the seed of our dogmas and thereby gradually accustom them without them noticing They doubt the shock that is supposed to annihilate them. It is through famous authors, in Morality would align with our designs, which we will paralyze and will shake their authority and power.

(1) Original writings, pro recip, p. 54, n° 4, 18, 56.— Instructions, insinuation A* 4. — Letters from Weishaupt, paesim el grade de régent.

It is through such wise measures, implemented with prudence and on all applied to young hearts too weak to discern the truth And lastly, that we will get them to support us in this great work, which must restore to men that noble independence of which the Creation bestowed upon them a special favor that alone distinguished them. guard of other creatures (1).

Helvétius, the venerable master of one of the most famous lodges in Paris, also, both in his book on the Spirit and in that on Man, discussed the issue of education at length. All the ills of According to him, the problems of man and nations stem from a lack of uniformity. friendship in education, whether public or private, and con- traditions that it presents on all sides. These contradictions are the result of the opposition that exists between the interests of the lenders Peoples and nations: all false religion is an enemy of good public, and all religions, and especially papism, are false; the only true religion is the universal religion, which is not three things that the best legislation based on nature of Man and things. These are the titles of the main chapters. "Y Man's very high opinion on this subject"

From this it follows, as from La Chalotais's Essay, that education cation must be the monopoly of the State, just like religion, which, being nothing more than the best legislation, necessarily falls. ment as such in the domain of the State. 11 even adds in the developments: "Such is the true cult, that which philosophy Philosophy must reveal to the nations... Morality founded on principles True teachings are the only true religion. It is the one that has not, com me, the pagan, no dogma me, one that reduces itself, like that of the philosophers, to a sound and high morality, which will undoubtedly be One day, the religion of the universe (2).

In the chapter on Masonic morality, we have given the principles and articles of that religion, a tissue of monstrosities These [events] lead to the destruction of all virtue and all morality.

(1) A high-ranking Italian Freemason quoted by the Catholic Memorial, vol. IV, pp. 296, 29

(2) Helvétius, *De l'homme*, sect. i, ch. 10, 11, 12, 13, 14. It is from this work that 'Weishaupt, writing to Cato, letter 3, said: a The most impious books and the The most seditious are reserved for the most advanced ranks. However, if the master illum Miné found in one of his students the *System of Nature*, *Natural Politics*, Helvétius, *De l'homme*, and others like it, without praising or blaming them, he... will leave.

To take control of youth education and instruction in order to to direct it early towards the end of Freemasonry, destruction of the Catholic religion, of any religion and of any nationality, Such was the plan devised by the secret societies and which had began the destruction of the Jesuits and their colleges.

It is in accordance with these instructions that everywhere the brothers undertook the reform of education, after the destruction of the Jesuits. Pombal naturally began at the university of Coimbra.

"In a work he published on this university, says the Bio-Michaud's universal graphy (1), he attributed to the Jesuits a rather strange: it was that of the decadence of the sciences and the arts, which there flourished before them. Having thus prepared public opinion, he He was appointed by the king with the title of lieutenant-general for this reform, and followed by a large and distinguished retinue, he went to Coimbra on the 15th September 1772. He changed several professors, as well as the system general studies, gave new statutes, assigned a kind of preeminence to the physical and mathematical sciences, called for at great expense foreign scholars (Protestants and non-believers) and increased the endowment and the privileges of university life.

Philosophers do not teach, like the Jesuits, for free. and for the greater glory of God.

This reform soon spread to all the schools in the kingdom. me, and it was from there that the national spirit and genius went continuing to sink further, and Portugal became, after having lost most of its colonies, a kind of English colony administered successively by Freemasonry or by grand seignior masonry workers.

As for France, education was abolished there with the abolition of the Jesuits, say all historians and all publicists of what that celebrity.

"It was thought that they could be replaced by mercenary schoolteachers, the most of them married, says Baron Henrion (2), without any common ties, without

(!) Michaud, Biographie universelle, t. XXXV, p. 232 and 233.

(2) General History of the Church, book XGI.

II

\$3 THE DESTRUCTION OF CHRISTIAN EDUCATION

8subordination, divided by principles, indifferent to the good, and who, in
The noble functions entrusted to them, instead of a duty to repay
They only saw a salary to be earned. It wasn't difficult to predict
to see what would result from such a change. Disorders of all kinds.
species introduced themselves into the new colleges: no surveillance
For the students, there was no discipline for the teachers; a few of them...
concealed the corruption of their morals, a greater number that of
their principles. Philosophy infected even childhood; and that's good
also what she had promised herself from those disastrous establishments, almost
all subject to his influence, and who poured into the society of the generals
entire tions of unbelievers." – "Yes, it's especially in education,
adds M. de St-Victor, that the wound was sensitive; it was there that it became
irremediable. In these schools, where the seeds of doctrines and feelings
Religious sentiments permeated the students' minds from all sides, in
at the same time that she was strengthening herself through these secular studies in which
The Jesuits, who at that time had no rivals, were succeeded by colleges that
We will paint a single picture, by saying that d'Alembert was charged with it
to provide the largest possible number of teachers. Thus was born the
generation that made the revolution of 1789, and it was there that she was raised
vée (1). »

Philosophical Freemasonry was already directing all towards this goal
his efforts, with such a comprehensive approach, that at the first announcement of a
a new society composed of clergymen and former Jesuits
who would dedicate his work to teaching in colleges,
Alarm was raised in the camp of the followers. D'Alembert wrote about it, and in
wrote again to Voltaire:

"What I desire and expect from you," he told her, "would be the work of a
A good citizen and a good Frenchman devoted to the king and the state. You can
to heap upon this project the odious and ridiculous things you
You know how to use it properly. You can show that it is dangerous for
the State, for the Church, for the Pope and for the King, whom the Jesuits regarded
will always treat them like their enemies, and as such, if they
can. It is the Broglie family, so well suited to muddying the waters, who, unfortunately
Despite their disgrace, they are currently plotting with all their might to
this object; but I hope they will find the Duke of Ai on their way
guillon. '

"Perhaps Little Raton could try a chestnut that would be worth
better than all the others; that's the downside of putting youth
in the hands of some community of priests, ultramon –

(1) Tableau de Paris, t. IV, 2* part., p. 352.

They are unpatriotic by principle and anti-citizen by nature; but this brown man demands a
"A covered fire and a paw as nimble as Raton's."

"Yes, indeed, Mr. Bertrand," replied Voltaire, "do you think that
Can these chestnuts happily leave? Never mind, there's nothing but the
Poor Raton, what can I do for his dear Bertrand? I pause, I reflect, and
After having dreamed, I believe that this is not the realm of comedy and
Ridiculous. However much the French may be, there are people among them
reasonable people, and it is to them that we must speak without joking and without
mood. I'm going to see what turn this matter can take, and
I will report back to you. You will need to help me, please.
A little ; nihil sine Theseo (1). »

Meanwhile, the entire party is in turmoil, Freemasonry is active and...
bale without wasting a moment in Paris and at court. Soon the fan-
The tomb that terrified the leaders of impiety disappeared. The ministry
Having been won, the plan remained unexecuted. But while
All philosophical fears vanished on that side, the
The news of the company's recovery in Portugal brought them back to life.
Men are so easily moved by hatred and resentment.
Bites torment. D'Alembert, one of the first, seized with terror,
fears that honest people will be victorious in this fight
and wrote to Voltaire:

"It is claimed that this Jesuit rabble will be reinstated in Portugal,"
except for the dress. This new queen seems to me a superstition.
foolish fool led by priests and monks. If the king of Ess
pagne happens to die, or if he becomes completely imbecilic, which is, said-
Well, at this advanced stage, I am not saying that this kingdom does not imitate Portugal.
This scoundrel resembles earthworms, very easy to cut, but very
difficult to die. Reason is lost if the enemy army wins.
this great battle (2).

The peddling of impious, seditious, and obscene books, pro-
pagea far away, in France and abroad, according to the instructions
From Voltaire to Helvétius, 1763. We even won a rather large
a number of schoolmasters, who, through the hands of gentlemen
affiliated with Masonic philosophy, received deposits which
soon flooded schools, towns and countryside.

D'Alembert had simultaneously formed a committee for the
education tasked with enlightening youth as much as possible^

(1) Correspondence between Voltaire and d'Alembert. Letters February 26, March 5,
March 22, 1774.

(2) Letter, June 23, 1777.

according to the recommendations of Voltaire and a board of schoolteachers. It was to this office that all the followers first turned. needed the recommendation of the sophists to promote themselves to fill positions as tutors or governors in the towns sounds of the rich and the great lords. Now d'Alembert no longer limited his zeal to these particular institutions, he had established its correspondence in the provinces and even outside the kingdom. When some professorial position or even sim- the schoolmaster happened to be busy in the colleges or in the villages, the followers scattered on both sides took care to in to fill the vacant positions, the sub- jets that presented themselves to fill them, of those that were needed to exclude or recommend, people to whom it was necessary to refer running to bring the followers to these kinds of places either those that the office itself would send from Paris, and finally the rules of conduct to be given, of the more or less precautions to be prescribed to elected officials, depending on the circumstances wedges, and the greater or lesser degree of progress that philosophy had made around them (1).

It was a trial run by the Ministry of Public Instruction. Twenty- Five years under this regime were enough to train the boldest and the most ferocious revolutionaries of the Constituent Assembly, of the Legislative and of the Convention.

"After having long harassed the Jesuits and established the opinion of the The great blow was dealt to the people, according to the Memoirs of the Duke of Richelieu. Finally, it was brought about on August 5, 1762. The revolution of 1789 was primarily made by French people born since 1750, enlightened by the philosophy of the time and preserved from 1763 onwards from the education of this company (2). »

In 1789, the days of triumph so often announced by the so- Secret societies finally shone. With the Constituent Assembly, Freemasonry had become the State, and the radical destruction of pure nationalities Education was about to take a giant leap forward.

With the confiscation of clergy property and the destruction of all corporations, even those dedicated to education, he does not Nothing remained of the edifice of Christian teaching but the ages Previous ones had raised the bar. The field was clear for all experiments. incidents. Now, it is curious to note that in the Constituent Assembly, in the Legislative

(1) Barruel, Memoirs, 1. 1, p. 258 et suiv.
This is) Volume IX, p. 312, 313, 316. 317.

prominent figures in Freemasonry: Talleyrand, Condorcet, Michel Lepclletier, Daunou, who were in charge of developing the projects of the organization of state education! All these projects are always the reproduction, except for the details which changed with the circumstances of the famous La Chalotais plan (1). But it is to Napoleon Bonaparte that it should be possible to realize them fully nement by the constitution of the Imperial University with a moment nopole, of which no precedent had been seen until then.

We will see in one of the following chapters (Book II, Chapter VII, § 5), how he promoted the Masonic idea of supremacy of civil law and the subordination of all religions to the State, against the advice of his wisest advisors, who were precisely frightened for the future of the country such an education given to the youth nesse. Under all regimes, even the most democratic in On the surface, state education has survived on the foundations laid by La Chalotais, or rather by d'Alcmber, and he became the revolutionary mold par excellence. The influence of Freemasonry The lie about the direction of public opinion has been quite powerful to make an idea prevail in people's minds that is absolutely new to the world and completely contrary to practice of past centuries, as well as that of the most prosperous peoples of our time.

(1) Comparing these projects and the university system of 1808 with the The plan of La Cbatolais cannot, due to its size, find a place in the body even from this new edition. However, we reproduce at the end of the book, in the form of an anthology, that remarkable study to which Father Descliamps devoted hims with the greatest care, and which, in the first edition of Secret Societies, rem- It fills a long chapter in volume III. It is a very curious page in the history of the en teaching in France, and which current events give a real opportunity. All those who want to have the last word on this serious issue, the They will read with interest and profit (Editor's note).

CHAPTER FIVE

THE PREPARATION FOR THE EXPLOSION REVOLUTIONARY

I. – The revolution of 1789, the result of a conspiracy according to the testimony of Louis Blanc

While all revolutionary writers, blindly followed by a large number of conservatives, repeat that the The revolution of 1789 was the fatal consequence of the abuses of the old

These, here is a historian who is both more frank and more advanced in the science of revolutions, Mr. Louis Blanc, who will show us, in a few pages full of facts, the leading role played by the Freemasonry in the movement of 1789. The aim of its The history of the French Revolution aims to show that the classes Its female workers have the right to demand a new organization social, and that the maneuvers of the revolutionary bourgeoisie In 1789 they showed him the way forward; hence his frankness.

"It is important," he said, "to introduce the reader to the mine that is being dug They knew then, under thrones, under altars, revolutionaries who were well far more profound and influential than the encyclopedists. An association composed of men from all countries, all religions, all ranks, linked between them by symbolic conventions, bound by the faith of the ser to keep the secret of their intimate existence inviolably laughing, subjected to grim trials, dealing with fantastical things

88 THE PREPARATION for the REVOLUTIONARY explosion

ceremonies, but also practicing charity and considering themselves equal, although divided into three classes: apprentices, journeymen, and journeymen. very much so: that is what Freemasonry is all about. Now, on the eve of During the French Revolution, Freemasonry found itself having taken a immense development; widespread throughout Europe, it second dait the meditative genius of Germany, was quietly stirring France and everywhere presented the image of a society founded on principles traitors to those of civil society.

k In Masonic lodges, indeed, the pretensions of pride Hereditary privileges were outlawed and privileges of birth were eliminated. When the uninitiated man, who wished to be initiated, entered the chamber In the study of reflections, he read on the walls covered in black and colored green with funerary emblems, this characteristic inscription: "If you "If you care about human distinctions, get out: we don't know any here." By the During the speaker's speech, the recipient learned that the goal of Franc- The aim of masonry was to erase distinctions of color, rank, and pa sorting, to annihilate fanaticism, to eradicate national hatreds; and that was that is what was expressed under the allegory of an immaterial temple, erected at grand architect of the universe by the sages of various climates.

"Thus, by the mere fact of the constitutive foundations of its existence, the Freemasonry tended to denounce the institutions and ideas of the world. of the exterior that enveloped it. It is true that the Masonic constitutions niques entailed submission to the laws, observance of forms and of Customs accepted by outside society, respect for sovereigns. It is It was also true that, gathered at the table, the masons drank to the king in the Monarchical states, and the supreme magistrate in republics. But such reservations, dictated by the prudence of an association

not to cancel out naturally revolutionary influences, what that generally peaceful, of Freemasonry. Those who made it part continued to be part of secular society, rich or poor, nobles or plebeians; but within the lodges, temples open to practice that a higher life, rich, poor, noble, plebeian should They recognized each other as equals and called each other brothers. It was an individual real, yet continuous, iniquities and miseries of the order social; it was propaganda in action, a living sermon.

"On the other hand, there is shadow, mystery, a terrible oath to be sworn to to announce, a secret to be learned for the price of many a sinister ordeal bravely endured, a secret to be kept under penalty of being doomed to execution at creation and at death, particular signs by which the brothers recognize each other ceremonies were born at both ends of the earth, which related to a murder story and seemed to be covering up ideas of revenge: What could be more conducive to creating conspirators?

CONCENTRATION OF FRENCH MASONRY 89

"Soon innovations of a formidable nature occurred."

As the three degrees of ordinary Freemasonry included a large number of men opposed, by profession and by principle, to any project In the realm of social subversion, the innovators multiplied the degrees of the scale. a mystical challenge to overcome; they created back rooms reserved for souls. ardent; they instituted the high ranks of chosen one, knight of the sun, of strict observance, of Kadosh, or regenerated man; sanctuaries of the Tenebreux whose doors only opened to the adept after a long series tests calculated in such a way as to observe the progress of his education revolutionary, to test the constancy of his faith, to try the temper from his heart. There, amidst a multitude of practices, some childish, sometimes sinister, nothing that related to ideas of liberation and equality.

"In the rank of Knight of the Sun, for example, when a reception whenever the tion took place, the most venerable would begin by asking the first The supervisor asked, "What time is it?" and the student had to answer, "The time..." "of darkness among men." When questioned in turn about the reasons that brought it, the recipient would reply: "I have come to seek the light; for my companions and I got lost through the night which covers the world. Clouds obscure Hesperus, the star of Europe; they are formed by the incense that superstition offers to the des buddies... »

"It was in the underground schools where classes were held in pa their teachings, which Condorcet alluded to when announcing In his History of the Progress of the Human Mind, which was interrupted by his death, he.. promised to reveal the blows of monarchical idolatry and superstition had received daughter secret societies from the order of the Templars (1).

II – Concentration of French Freemasonry under the

JJ

great mastery of the Duke of Orléans.

For Freemasonry to move beyond documentary propaganda
trinal and moral influence on political action, a work of
Concentration and organization were necessary. The Freemason
The rite was divided into a large number of rituals. Thus, in 1779,
Besides the lodges grouped around the Grand Orient, there was a
a large number of 'Masonic powers, including the main

(I) History of the French Revolution, by Louis Blanc, vol. II, pp. 74–81.

90 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

were the mother lodge or English grand lodge of France, the
Grand Scottish Lodge of the Comtat Venaissin, based in Avignon,
the grand lodge of the Scottish Philosophical Rite in Paris, the four
Scottish directorates of the Order of the Temple, the council of emperors
Fathers of the East and West, the mother lodge of the Egyptian rite
meeting in Lyon, the great general chapter of France, the great
chapter of the Order of Heredom of Kilwinning in Rouen, the
the Clermont chapter and the Ivry chapter in Paris (1). As well as
As we have said, the venerable masters and other officers of the lodges were
for life, and the lodges were completely dependent on them; new
rites were constantly being established, and Masonic affiliation included
she took on so many people of different inclinations that she did not
could hardly serve as a basis for projects nurtured since
long by advanced men.

It is very remarkable to note that all the work of concentration
The management of the lodges was centered on the Duke of Chartres, later Phili
Lippe-Equality. He was already Grand Master of the Scottish Rite, the most
considerable at the time, the council of the emperors of the East and
of the West, when his confidants, in 1772, separated from the
English mother lodge of France, which became inert under the great
mastery of the Count of Clermont, and found the Grand Orient, of which
They make him Grand Master (2). Two years later, in 1774, the Grand-
Orient regularly affiliates adoption lodges, and passes them on
under his direct obedience and places at their head as grand master
The Duchess of Bourbon, sister of the Duke of Chartres, was married.
the following year the great general chapter of France joined the
Grand Orient. In 1781, a solemn treaty was concluded between the Grand-
Orient and the mother lodge of the Scottish Rite, according to which this

due to French domination, while retaining it for the foreign countries; but it formally retains the right to affix to link to its rite all the lodges of the association to the Grand Orient (3). From 1772 onwards, in all the lodges of the Grand Orient obedience, The venerable and other officers had ceased to be life annuities. They were henceforth elected annually by the lodges under Tins-

(t) Gyr, Freemasonry, p 298, 299.

(2) Ibid., p. 253.- See also Masonic World, vol. XIX (1877-1878), p. 254, 317, 357, 433, 463.

(3) Circular of the Lodge of St. John of Scotland, of the Social Contract, Mother Lodge of promoted } to all the LL.' . regular of the 24* j* of the 4 9 month of the V,\ L*\ 5782 .

CONCENTRATION OF FRENCH MASONRY 91

following the instructions of the Grand Orient, they were thus placed under his direct influence. No provincial workshop could survive. to be outside the movement.

This inner work soon bore fruit. Around 1780, the societies of Freemasons, which everywhere became Templar, had invaded all of northern Europe; they were swarming in Germany in all its forms; they had penetrated into Poland France built lodges for them in France and even as far as Russia. all its major cities, and especially Paris. Switzerland opened them up. eagerly in its Protestant cantons. They slipped in deaf In Italy and Spain, England was teeming with them, and the A- North America erected them as temples, and made their rites and ceremonies, a kind of cult that presided over births, at funerals and major life events. Statistics Masonic practices had already brought the number of initiates to three million. and the Lodge of Candor, one of the mother lodges established in Paris, in a circular dated May 31, 1782, boasted of finding one a million in France alone. A spirit of unease, of agitation and impious revolt was felt everywhere, calling out loudly the strangest revolutions in the entire social world.

Contemporary documents show the considerable place that The lodges were an integral part of social life. The mixing of all the classes there took on considerable proportions, and almost all The high nobility and parliamentarians were affiliated. Thus we before us, among a thousand pieces of the same kind, a state the name of the lodge of St. John in the East of Besançon, and one sees himself among a large number of advisors to parliament several canons and religious, the intendant of the province, pres that all his subdelegates. Add to that the crucial fact that in pres- that all regiments had Masonic workshops

through their delegates took part in all the work of the lodges of garrisons where* they were, and this sponsored anarchy will be explained. This disorganization of all institutions is erupting. from the first months of 1789, which Mr. Taine described in a striking lesson, but one that had actually been prepared since for a long time (1).

(1) We find them carried in the State of France, vol. III, as having formed within their Masonic lodges, the following bodies: Company Scottish "guard" of the king's bodyguard, {*• and 2 m * companies of musketeers, regiment

92 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

An Outline of the Adoption Works, Directed by the Officers from the Lodge of Candor in Paris, shows us another side of the dissolving action of the lodges. Here we find at work the most great lords and the greatest ladies of France. On fèlo like a hero a little lawyer from Naples, Fr.', de Liroy, who was involved in a Masonic intrigue and in disorders in which A woman of quality had perished following the holding of a lodge of a doption. The King of Naples, it is said, had all the lodges closed; but Prince Albert of Saxony and Queen Marie-Caroline have become They bent over to secure the release of the arrested Freemasons, and they succeeded. even to have the royal edict that forbade Freemasonry withdrawn Nonsense. Brother de Liroy travels through Holland, goes to Lyon, to Basel, in Paris (note all these centers of Masonic activity), and everywhere else is received with honors, the reason for which is not disclosed, but which were probably due to the importance of his secret mission.

"Two German princes who are at the head of the order" in this vast region and in some neighboring provinces, having learned of the solemn reception that the FF.*, of the G.*. O., of Hollande had made letters to the R.F.*. Liroy, writing them letters congratulations," implying that they had intervened in favor of the Neapolitan brothers.

Then, in the affected style of that era, the story is told. that the following anecdote, which shows how the lodges knew to use female influence to disrupt the police:

"We owe it to the Countess d'Ailly to do justice to inform our brothers, for the touching zeal with which she worked alongside Count Falckenstein, in favor of a foreign brother, born under the the emperor's rule, and which had been recommended to you by the Lodges of the O. of Hamburg. All objects of dissipation that lead and seduced at the age of this Sister, who vanished before her eyes, until the at the moment when she had fulfilled the delicate and arduous functions of which her Her obliging and sensitive nature had prompted her to take on the task. Nothing more.

gea la S. \ Countess d'Ailly; her punctuality and activity are a model for all masons to whom functions of this kind are entrusted.

Angoumois, Auvergne, Condé infantry, Conli dragoons, Dauphin dragoons, Navarre, Orléans Infantry, Orléans Dragoons, Royal Champagne, Royal Marine rnyal-Poland, royal-ships, etc., etc. There were also in all more than forty regiments devoted to the occult leaders of the sect.

THE ILLUMINATED BOXES OF SAINT-MARTIN 93

It was then, says Louis Blanc (1), that this administration was established invisible and omnipresent everywhere, which they speak of so much often contemporary writings. "Elusive informers made They can move from one place to another, as if by an electric wire. the secrets stolen from courts, colleges, and chancelleries, to the courts, to the consistories. People were seen staying in the towns certain unknown travelers, whose presence, purpose, and strength "Tune, those were all problems."

Other lodges added the most abominable disorders to this political propaganda.

The Marquis de Jouffroi, in his Dictionary of Errors* ciales, doesn't he assert, as is common knowledge, the immoral The status of the Ermenonville lodge?

"We know," he said, "that the castle of Ermenonville, belonging to Mr. Girardin, ten leagues from Paris, was a famous den of illuminism. We know that there, near the tomb of Jean-Jacques, under the pretext of to bring men back to the age of nature, reigned the most horrible dis-moral solution. Nothing equals the moral depravity that reigns in this horde from Ermenonville. Every woman admitted to the mysteries became common to the brothers and was left to chance or to the choice of these true ones Adamites.... »

It was following his affiliation with a lodge of this kind, and then that, obeying the voice of his conscience, he had just broken with her, that the unfortunate M. de Lescure, the father of the hero of the Vendée, met his death. A deadly poison was soon poured into his drink. Before expiring, he said emphatically to the Marquis of Montroi, a general officer, said he died a victim of this infamous horde of fanatics (2). Several prominent French families con They serve as a record of similar crimes in their archives. committed at the same time.

The sect to which Mr. de Lescure belonged was affiliated with Martinist Illuminism.

This sect, one of the most perverse in all of Freemasonry,

(t) History of the Revolution, vol. II. p. 93.

(2) ûarruel, Mémoires sur le Jacobinisme, t. IV. p. 334.

94 THE PREPARATION RB THE REVOLUTIONARY EXPLOSION

had been founded by a Portuguese Jew named Martinez Pasqua-
Read. From 1754 to 1768, he propagated it in Masonic lodges.
of France under the name of the Order of Cohens, or priests (1). Ello
received after him a considerable development of the famous Saint-
Martin. It is sometimes, because of the similarity of name, pre-
He was perceived as the founder. He was only its theorist and the
philosopher.

In the first book of this work, we have shown how
This character, who has sometimes been presented as a dreamer
harmless, had pushed to their ultimate consequences the
principles of impiety, immorality, and anarchy contained in the
Masonic tradition. 11 had made it the subject of a party system
culier, established in the Masonic lodge of the Knights of Good-
business in Lyon, and which from there had created a certain number of ata-
corresponding links, in Rouen, Bordeaux, Avignon, among others.
Its intellectual value, the position of the men who had committed themselves to it
several, without having grasped its true objective, gave
Gérard de Nerval placed great importance on this organization.
tells in his stories about the enlightened ones (Paris, Lecou, 1852) that
Cazotte, after having reproduced several details in his novels
regarding initiations, he was threatened with death if he did not affiliate with
their order.

"He was exposing himself to the same fate as Abbé Villars, who, in the
Count of Gabalis, had taken the liberty of displaying to public curiosity, under a
in a semi-serious form, the entire Rosicrucian doctrine on the world of
spirits. This clergyman was one day found murdered on the road to
Lyon, and only the sylphs or gnomes could be blamed for this
shipping.

"The Martinist school of Lyon, to which Cazotte then affiliated himself,
He professed, according to Martinez, that intelligence and will are the only
the active forces of nature, from which it follows that, in order to modify the phenomena
Nomènes, all you need is to command strongly and to want it.

"Martinez, who had covered France with Masonic lodges according to

ver pure and soon changed by admitting the ideas of Swedenborg by Jacob Boehm, which was difficult to bring together in the same symbol. The famous St. Martin became particularly attached to the disciples of this last. By that time, the Lyon school had already merged into society Philalèties... Speaking of his stay among the enlightened people of Lyon, This illustrious theosophist said: "In the school I attended twenty-

(1) Henri Martin, History of France, vol. XVI, p. 529.

THE ILLUMINATED LODGES OF SAINT-MARTIN 95

For five years, communications of all kinds were frequent; I* have I had my share, like many others. The manifestations of the sign The repairman's work was visible there; I had been prepared for it through initiations. But, he adds, the danger of these initiations is that they deliver man to... violent spirits, and I cannot answer that the forms which communicate quaiant à moi ne fuaient pas des formes d'emprunt.

"However this expression is to be understood, it is evident the fact that society then took on a political tendency that distanced itself of it several of its members. Perhaps the influence of the enlightened, both in Germany and in France, but one cannot deny that they did not have a great influence on the French Revolution, and in the sense of his movement. Gazotte's monarchist sympathies excluded him from its direction.

"No one is unaware of the importance that the sects of enlightened individuals acquired." in revolutionary movements. Their sects, organized under the The law of secrecy and corresponding in France, Germany, and Italy, particularly influenced prominent figures, more or less informed of their true purpose, Joseph II and Frederick William acted many times under their inspiration." (pp. 256, 276, 281.)

Mr. Gérard de Nerval, a little further on, quotes several letters de Cazotte, dated 1791, where this excellent man declares that The Jacobins were the masters of the sect: a. There are guilty parties. "More than one dress," he wrote to a friend; and to another: "You Don't be! Applaud yourselves for that. Remember the word:

Et scientia- eorum perdet eos. If I'm not safe, I, whom divine grace has rescued from the trap, judge the risk of those who remain. » He ended up perishing, a victim of the initiates themselves. Sentenced to death by the revolutionary tribunal, its president Lavan, a former member of the Society of Illuminati, sent him a strange speech in which he reproached her "for not having had the heart" "old enough to appreciate the value of a sacred freedom," and urged him to honor his status as an initiate, through his courage on the scaffold (1).

Robison, the English historian of secret societies, who had been re*
Hanging for many years in all the lodges of the continent,
This attests to the great influence of the Martinist system at that time:

"Among all the speeches I had collected," he said, "there were some
one that Brother Robinet had spoken in the lodge of the knights well •

(1) See this speech, pp. 296–297. Gazotte's family guaranteed its authenticity.
& the author of these curious tales.

96 THE PREPARATION OF THE REVOLUTIONARY EXPLOSION

makers of the holy city in Lyon, when the grand master of the order,
The Duke of Chartres, later Duke of Orléans and finally Égalité, came to visit her.
in which one could find the germ and substance of his famous
work: Nature, or Moral and Physical Man, and I can add the
Diderot's system of nature. We find one that Brother Condor
This was pronounced in the lodge of the Philalethes in Strasbourg, where we see
the plan of his posthumous work: The progress of the human mind;
another by Mirabeau in the lodge of the benevolent knights, in Paris
ris, which is filled with the principles of leveling and cosmopolitanism...

But the most remarkable productions we have in this

%

genres include the Mystic-Hermetic Archives and the book On Errors and
the truth. The first is a historical and dogmatic account of the system
member of the lodge of the Knights Beneficent in Lyon. She was the most zealous
of all the cosmopolitan lodges in France. She worked for a long time.
time under the special protection of the Grand Master, the Duke of Chartres,
then Duke of Orléans, and finally Philippe-Égalité. He trained in several
French cities with lodges that affiliated with it. Those of Paris, Strasbourg,
Lille and Toulouse added to this title that of philalethes. They took
then the name of the united friends of truth. One of those formed in Paris
In 1980, this name became very famous. The mother lodge, which was at
Lyon extended its correspondence to Germany and all other countries
foreigners, and sent regulations and systems there according to which all
your LODGES directed their operations.... (1).

"The mystical-hermetic archives should be considered rather
like a newspaper, reporting on the operations of the masons in their lodge,
and giving an extract of the strange doctrines that followed one another therein
adopted, as in the history of the Freemasonry system.
But if we study it carefully and intelligently, we will see that everything there
tends to captivate and dazzle minds to make them adopt it easily,

politics. The author has had the extreme skill to preserve in his style the greatest moderation; but, whatever art he may have employed to veil its principles, one discovers at every step atheism, materialism, Islam and insubordination. He seduces by constantly reminding us of the danger of superstition and ignorance, and leads us to believe that, in order to succeed in achieving happiness, we must surrender to the guidance of our passions. as the only guide that nature has given us.

"The other work, *Of Errors and Truth*, is in the same vein." principles, and can be considered as Holy Scripture, or at least The Talmud of French Freemasons.

(1) Robison, "Proofs of the Conspiracies Against All Religions" and "Us Governing" - the nets of Europe woven in the secret assemblies of the enlightened, the franci-masons in the sociétés de lecture, p. 40 to 48.

THE LODGES OF ILLUMINISMS OF SAINT-MARTIN 1797

Louis Blanc also notes the influence of Martinism on the sequence of events:

"Martinism made rapid conquests in Paris; it reigned in Avignon; in Lyon, he chose a center from which he radiated as far as Aile-Magne, as far as Russia. Based on Freemasonry, the doctrine The new rite consisted of ten grades or degrees. of instruction, through which the followers had to pass successively; and many schools were formed for the sole purpose of finding the The key to the mystical code is to interpret it, to spread it. That's how. From a book, initially deemed unintelligible, emerged a vast collection of corner pieces. combinations and efforts that contributed to expanding the mine dug beneath outdated institutions (1).

Mr. de Haugwitz later stated that the book of Errors and the truth was the key to all the events of the Revolution, and Mr. de Maistre, who foresaw certain happy effects of the shock caused to minds by these doctrines in the countries Protestants, essentially agreed with Barruel and Robison when he wrote, in 1810, in his memoir on illuminism:

"On a trip to Lyon at least thirty years ago, the writer This led to the conviction that the Martinists held certain ranks. unknown perils even to initiates admitted to their computer assemblies They had a cult, and high initiates or a kind of priesthood. whom they called by the Hebrew name Cohen, and he observed from then on that all these great initiates have dabbled in revolution (but in truth never in excess).

He also acknowledged that, in general, they had a natural antipathy towards the priestly order and against all hierarchy. In this respect, he never

"At least useless officers who have forgotten the password (2)."

(l) History of the Revolution, t. H, p. 103, 104.

(2) Four unpublished chapters on Russia, p. 98. Mr. de Maistre says a little more. It is important to note that the Martinists derive their name not from Saint-Martin, the unknown, but indeed "by a certain Martin-Pasquale, who once lived quite a long time" in France, and who died in America perhaps forty years ago. > That would place the creation of this sect around 1760. Mr. de Maistre's statement has a great weight, for he had made a particular study of this subject. Having himself been even received as a Freemason before the revolution in Chambéry, while so many honorable people were members of the lodges; he could have had many sources of information, as can be judged from the extract above.

As for what Mr. de Maistre says, that the members of the Marxist system do not did not fall into the excesses of the Revolution; the explanation for this will be found in Next clown, 2.5, The Martinist lodges and the constitutionalists,

IX

7

\$9 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

The occasion to which Mr. de Maistre refers here was probably the meeting in Lyon, in 1778, of a general assembly of the illuminating lodges, under the name of the Convention of the Gauls, an appellation which events would later reveal their meaning. The lodges, the Swiss consuls were represented there and forged alliances and relations which, in 1795, singularly facilitated the French invasion of the Swiss (book II, chapter VI, sections 7 and 12) (1).

IV. – ORGANIZATION OF THE MASONIC ORDER

in Germany

Germany, as we have seen (Book II, Chapter II, Section 2) had been the cradle of the Masonic sect. Throughout the 18th century, all sorts of Templar sects, secret orders, continued to work its upper classes, its clergy in particular, while that English Freemasonry was spreading in parallel. Father Pachtler showed how from the beginning of the 18th century a naturalist movement, absolutely analogous to deism in English, occurred in this country. The Conscienciarier sect,

delshonm, violently attacked Christianity and all revelation positive lation. In 1751, an impious work, dedicated to Frederick II, of Prussia, published as a title illustration the scene of adoration of a prostitute, which was to take place on 20 Brumaire 1793 on the altar of Notre-Dame de Paris (2) 1

The great literary renewal which at the end of the century liberated Germany was led to exclude from servile imitation of foreigners sively by writers imbued with these ideas and belonging to the Masonic sects. Not only the writings of Lessing, Her- der, Gleim, Jean-Paul Richter, de Wieland, de Goethe, de Schil- first, are a continuous negation of revelation and the exaltation of humanity, that is to say the essence of Masonic doctrine, but Furthermore, proof of their affiliation with the lodges has been preserved (3).

(!) V. d'Horrer, Secret Societies in Switzerland, Correspondent of March 25, 1845, (?) Der Goelze der Humanitæt oder das Positive der Freimaurerei, Freiburg Ilerdor, 1875, pp. 70-80.

(0) Idem, p. 80 et seq., 138, 370.

the Masonic order in Germany 00

This was also the case with rather obscure writers, Basedow and Campe, but to whom their educational works gave an influence real influence on the direction of public education in their country.

Voltaire could, with full knowledge of the facts, rejoice. progress of this propaganda:

"I see," he wrote in September 1776 to the Count of Argental, "tan* early on, French youth learned to read using the Savoyard Vicar, sometimes all of German youth who have nothing left but philosophical productions "Sophics for a universal catechism, from Baden to Moscow."

And again:

A revolution is brewing on all sides; philosophy is gaining strength. In northern Germany, it even penetrates superstition. Bohemia and Austria; the same revolution is taking place in Poland. in Italy and Spain: the people are quite foolish, and yet the philosophy philosophy penetrates even to him; there are philosophers even in the shops ques of Paris (1). »

In a letter from the famous Metastasios, written to Prince Chigi On June 19, 1768, we see that he already sensed in Vienna the a great catastrophe that threatened the civil and religious edifice in Europe jeux. He complains mainly (which is quite remarkable) that the object of those who would have had the power to bring about rest was precisely the disturbance and the novelty (2).

In Germany, too, Freemasonry had attracted princes to its mysteries. After Frederick of Prussia and most of the princes These Protestants, even the Catholic princes themselves had allowed themselves to seduce. François de Lorraine, the husband of Marie-Thérèse, had been initiated in 1731, in The Hague, in a lodge under the presidency the Earl of Chesterfield's denunciation. Thanks to this secret protection, despite the papal bulls of Clement XII and Benedict XIV, despite the edict From the reign of Emperor Charles VI (1738), Freemasonry spread silently within the Empire.

Crétineau-Joly recounts how Catholic principles were shaken within the Empire by the machinations of two dangerous followers:

Marie-Thérèse demonstrates the desire to have two practitioners near her trained by Boerhaave's lessons, she sets as her only condition that they will be Catholic. Doctors Girard Van Swieten and Antoine de Haen were from that small, restless flock, which were

(1) April 15, 1765, September 4, 1767, December 20, 1768 and 1769.

(2) Cited by M. de tfaitre. Four unpublished chapters on Russia, p. 104.

100 THE PREPARATION OF THE REVOLUTIONARY EXPLOSION

to appear in the schism the bishops of Utrecht, rebels of foundation. Van Swictcn and de Haen, barely having gained the confidence of the emperor trice, begin their work of purification on one side and proselytizing on the other the other's ism. The task is very simple: it consists of discrediting little by little the Jesuits as a teaching body, to eliminate them in the long run then; and, by sponsoring university reform projects, one must to succeed in replacing the episcopate and the Company with the perpetrators still unpublished material from these projects. Van Swieten is the eldest. He found in the capital of the Empire, a few isolated Jansenists; after having gathered them together gathered together and fortified in their instinctive revolt, he shares with them the teaching dignities. Abbot de Stoch is president of the faculty In theology, Riegger professes canon law and Martini natural law. The Jansenists had a foothold in Vienna; they will soon have one there. undermined by Josephism, to which they grant letters of large-scale naturalization (1).

Van Swieten was one of the members of the lodge where François of Lorraine had been received as a mason; hence their relationship and the considerable influence exerted in Austria by a Dutch doctor canopy (2).

These pernicious seeds of heresy were developed by the son of Marie-Thérèse and François de Lorraine. Affiliated from his Young people in the lodges, Joseph II completely devoted himself to advice The advanced Freemasons. The destruction of religious orders,

with the Pope, the civic education given to seminarians, such as was the Masonic task that the unfortunate emperor accomplished with an ardor bordering on mania, and encouraged by a certain adulations, where derision was bitterly mingled among his per faithful advisors.

At the forefront of them was Fessier, a defrocked monk, who directed with the assistance of avowed Freemasons, as lo con- The seiller d'Étal Boni, the publicist Hasckka, a pamphlet war and imperial edicts against the papacy and monastic orders. Fessier had to leave Austria after the death of Joseph II; he went in Prussia, where he openly apostatized from the Catholic faith and organized the Clerical Masonic system, which served as an instrument to Pussian policy to establish his domination in Germany (Book II, Chapter XI, Sections 1 and 3). Later still, it passed into llus-

(1) The Roman Church facing the Revolution, 3rd ed., vol. I, p. 57.

(?) Paciillor, Dur (iaelze dur ümanilcet, p. 135 and 385.

Weishaupt and Illuminism 101

sie where he was entrusted with the direction of the ecclesiastical schools and where he propagated atheism (I) (book II, chapter XV, S 2).

The impetus given by Joseph II spread throughout the entire Empire worse. The Elector of Bavaria, Maximilian, imitated him with fury reur, driven by a treacherous minister, Mongelas, who persecuted religious orders and protected all secret societies.

Above and within the Masonic lodges, and indeed within them, many others More advanced societies led the flow of ideas. Such were the Order of the Temple, the Order of Zinnendorf, the Order of the Jo- Hannites. Each of them headed a certain group of Mahic lodges. conical, in relation to which he played the role of internal order, preserving the secret doctrine and directing the work of the lodges, Ordinary Freemasonry with its three or four (2) lower degrees laughers, forming the outer order (3).

It is at least quite curious to note in Germany a a concentration movement similar to that which was taking place at This period in France benefited the Duke of Chartres. It was the Duke of Brunswick, one of Frederick II's generals, who assembled one one after the other, the offices of Grand Master of most of these or- draws and could thus serve as an instrument in the grand design that was going to be carried out under the direction of the enlightened ones (4).

(1) Pachtler, Stille Krieg der Freimaurerei, p. 19 to 25, and Der Gøtze der J3u- manitcet, p. 384 et seq.

(2) Most German systems have four lower grades instead three, by the addition of a perfect master grade.

(3) See, on this organization, Eckert, Freemasonry, trans. by Gyr, vol. II, pp. 110, 111.

(4) Ferdinand of Brunswick, a skilled general, first served under Frederick the Grand, King of Prussia, then commanded English troops for George II and Hanoverians in the Seven Years' War, seized Mindinet and drove the French out of Hesse; he left the service to peace and devoted the rest of his life, ending in 1792, to Freemasonry and to Thaumaturgic (sic) practices (Dictionary (from Bouillet's history). In Illuminism, he was called Aaron. However, Barruel said In the Original Writings (vol. II, pp. 122, 181), it is simply mentioned under the initial letters P.'. F.*, V.*. B.*, either when he commands Knigge, or when he puts all his protection on the adept who is to enlighten England [Memoirs, etc., I. IV, p. 212).

i02 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

V. – Weishaupt and the Illuminism.

Amid the large number of German sects, projects sinister signs were already appearing, and they had to be well aware so that in 1766, Joseph II himself felt compelled to defend under the most severe penalties the Rosicrucian order (1). There had therefore already prepared many elements when the famous Weishaupt gave this plot a central focus by creating the Order of enlightened ones, who exerted a decisive influence on events from that era.

Adam Weishaupt was born in Bavaria in 1748. He had at He was barely twenty-eight years old when he was given a chair of law. canon at the University of Ingolstadt. Thanks to its outward appearance of morality which he always managed to preserve, thanks to his humanitarian goal The silence he was able to give to Illuminism allowed him to impress men. my most educated in Germany. Initiated for several years already in Masonic lodges (2), he convened, on May 1st In 1776, his friends and students formed a secret association, which he named The Order of the Illuminati. We saw this in the previous book. what was its fundamental doctrine, how did it govern According to them, the structure of society belonged to the delusional man, and how this enlightenment consisted of bringing man back to freedom and to primitive equality by destroying religion, the entire social order civil society and property.

The organization that Weishaupt gave to the order is perhaps the

consisted of the connection he provided her with the Freemason
nerie, into whose secrets he had been initiated early on.

He divided his entire system into three main categories or classes
its. The first class, or that of preparations, contained two
grades: those of novice, of minerval.

The minervals formed the bulk of the order and they were pla-
organized in an absolute manner under the direction of the leaders, who formed
Little by little their minds, and here are the instructions given to them
Weishaupt:

(1) Tliory, Acta Latomorum, t. II.

Çî) Thomas Frost, The secret societies of the European revolutions, t. I, p. 24.

Weishaüpt and the Illuminism 103

"The superiors must also propose each year to the brothers..."
Minerva and the competition have some interesting questions. The answers
or dissertations will be judged as in the academies, and the speech
The prize winner will have their prize printed at the order's expense. The same
An advantage is offered to followers for all the works they want
to publish, provided, however, that they do not deviate from the views of the foundation
author.
their garlic would doubly fit into Weishaüpt's
intentions , if their
works were of the kind he calls "pasquilles" and which make people laugh
peoples at the expense of the priesthood and religious truths, parodies
on the lamentations of Jeremiah, burlesque imitations of the prophets, in
a word, of those satires that dispose people to impiety. It is, com
We see, in this case, the kind of Luther, Voltaire, etc.

"These are the best pieces of evidence that the Minerm1 can give of
his progress. So as not to be lost sight of him even during his travels,
Minerval must not undertake any such action without informing his superiors.
who, for their part, must provide him with letters of recommendation for
the brothers who are in his path. Us will also have to, outside of
these journeys, visiting them or being visited by them every day (1). »

"It is through all these means that the sect will learn whether these
young people have the makings or the minds capable of reaching the degree
impiety and communism were required for the highest ranks.

"After all these trials, does anything remain for F. Minerval?"
of what German adherents call religious inclinations,
and the French spirit of superstition and fanaticism, we will attribute to him the
the first three Masonic degrees; and, intended to increase the number of
those who vegetate in the insignificant and ambiguous study of all their

in the sect's records (2).

a. Has he, on the contrary, demonstrated his lack of attachment to his religion and to his prince, and his enthusiasm for the purpose of the order glimpsed through the emblems, he will be elevated to higher ranks.

a Car finally the problems proposed to Minerval will still be of those who must express their opinions about kings and priests. The follower The president will avoid compromising himself; he will not applaud. literally to the epigrams, the sarcasms, the blasphemies of his students; he will leave this task to the visiting brothers, who insinuate the principals pes, who even dispense them, without announcing how much these principles hold he will be devoted to the mysteries of the order; but he will observe among his students t Those who understand better, those who repeat these things with more complacency sarcasms or blasphemies, those who bring them in with more enthusiasm

(1) Statutes of the grade of Minerva, p. 6,10, 11, and Instruction, n° 3.

(2) Last word of Philo, p. 90.

i 0 i THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

enthusiasm in their academic productions. These are judged di- chances of being promoted to higher ranks.

"However, in the problems for which a solution has been proposed to F.) J Mincrval, there must be some whose purpose will be the secret of the sect, the safety of its followers, especially that of its leaders and superiors. For to protect both parties against surprises, investigations and the In the justice of social authorities, even death must lose its horrors. miners with the brothers. The Mincrval will therefore not consume his academic course without having demonstrated how much these horrors have lost their power over him and that he is ready to suffer them all or to To prevent through poison or suicide, rather than betrayal through confessions. what he or his accomplices have learned. He will be offered, for example, or the either blame or praise Cato, and his decision will reveal whether he is ready to drink hemlock for the salvation of his brothers. The patet exiiiis (the exit is free), or the freedom that every man has to take leave of life Whenever he sees fit, this great principle of the sect will be put forward; The Mincrval will comment on it, discuss it, and if its thesis indicates a schoolboy Still believing in a God who avenges suicide, Mincrval is not a "A man fit for secrecy, which Illuminism needs, will be rejected(1)."

"Study," Weishaupt continued, "the motives, the principles that your A student's worth depends on their education. If they are worthless to us, weaken them. Gradually replace and strengthen others, but here prudence is needed. dence. Tell your students that they should only seek the goodness of the goal, that antiquity, power, wealth, all of that should be indifferent to them, that The Gendarmerie justifies the means. (2)

The second class of the enlightened included the grades of illuminator, minor and major enlightened one. No one was received into this last category. To deny rank only after answering 1,200 questions, which revealed completely his character, his habits, his relationships. Each a major enlightened figure had two enlightened figures under his secret surveillance born minors. Furthermore, he was responsible for reporting in a monthly report of services and benefits he could to dispose of in civil life and to designate the subjects he believed the more capable of effectively pursuing the order's goal.

This rank was succeeded by that of Scottish knight or enlightened one. leader. To be admitted, the candidate had to deliver a reciprocal letter by which he pledged to remain loyal to the order, not to become more firmly attached to another secret society, Finally, never to withdraw. Just like the minor enlightened ones were the heads of the seminary for novices and Minervals, the

(1) Legal provisions.

(2) Instructions for training useful collaborators for Illuminism.

105

THE CONVENT OF WILLHEMSBAD IN 1781

Scottish knights led the lower Freemasonry. three symbolic degrees according to the current procedures of the lodges directorial. Their ritual contained allusions to an explanation higher tion of Masonic symbols. Next came the the ranks of priest or epopte and that of regent, of which we have indicated the doctrines (Book I, Chapter II, 9, Chapter V, § 2). Com Those who were admitted were expected to have general management. their reversed letters were returned to them, so that never They could not fall into the hands of inferior zealots. in rank.

Finally came the last and most important category. The rank not yet completed at the time of the destruction of the order does not exist- It was only a project. Its purpose was expressions and data. of all that speculation can find in philosophy transcendental. Only twelve Areopagites, chosen from among the Regents were required to be members of this category.

The progress of the new sect was very rapid in Germany. Magne, and, as we have just seen, it spread principally among men already affiliated with Masonic lodges English, to the Order of the Temple, to the Masonic Order of St. John

VI. – The Convent of Wilhelmsbad in 1781.

However, divided and subdivided ad infinitum, like sects Protestants and, like in the past, those of the Gnostics, of the maní-Masonic societies, from the Albigensians, from whom they originate The only thing these niques had in common, at their core, was their hatred of the Catholic religion and the impatiens of all legitimate authority; and for the sake of form, the three grades of apprentice, journeyman and of master or chosen one that they had borrowed from the disciples the people of Mani and the Templars, and most with their double principle: good and evil, of which all Masonic temples what did the symbol offer in the two columns Boaz and Jakin? Their action, while undermining and gradually eliminating louse in the heart of the people, their faith, and their subordination, therefore remained isolated lée. The effect was too slow for the impatience of those that

106 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

possessed a more jealous ambition or a stronger hatred against social order. It was therefore resolved to hold a meeting or court general wind of deputies from all Masonic rites of the unit towards, to put more activity into the work, more more together safe walking, and to reach the goal more safely and quickly common: a universal revolution. Wilhelmsbad, in Hanau, near the town of that name and two or three leagues from Frankfurt on the Mein, was chosen as the meeting place. Of all the general assemblies held for twenty years by the freemasons lessons, none yet had approached that of Wilhelmsbad, either because of the number of chosen ones, or because of the variety of sects from which It was taking shape. So in 1781, under the secret inspiration of Weishaupt and upon the official summons of the Duke of Brunswick, from all parts of Europe, from the depths of America and from agents and deputies had rushed to the very borders of Asia. secret societies, it was in a way all the elements of Masonic chaos, said Barruel, gathered in the same den.

Weishaupt's Illuminism had two of its members there. It was first Kniggc, whose name in the sect was Philon, the place a follower of Weishaupt, the great organizer of the new rite, and Without a doubt the most capable of its members. He had been a member of parliament. to the Hessian convent by his former colleagues from the Templar lodges. His second-in-command was sent directly by Weishaupt and his sect, Baron Dittfurt, whose name in the sect was Minos. Kniggc could have taken his place in the assembly and attended his deliberations; but foreseeing all that they would be, he believed

the role that Brother Minos was to play within the assembly and reserving the right to observe and act from the outside.

His first plan of attack was to win over the masons first. Templars of the strict observance, of whom he had known all the Secrets and frequented the lodges, and to ascertain through them the most a large number of votes. Had he succeeded, the Wei- code Shaupt, decreed by the congress, suddenly became that of the ma- symbols spread throughout the universe. By tracing this first attachment that, Knigge took care to learn himself, in his Last clarifications, which changed his approach:

"I confess," he said, "that I still harbored a secret inclination towards my former brothers of the strict observance. I had already enlightened one of them so many that I flattered myself that I could bring their system together at

THE CONVENT OF WILLHEMSBAD IN 1781 107

ours. My intention was certainly not to deliver to the congress itself all our papers and to put us at the mercy of all the members of parliament. I was not authorized to do so by those who sent me, and neither were we, for that matter. whose entire constitution was to act in silence and secrecy, com How could we have possibly placed ourselves under the control of an order that Did it have so little unity in its systems? I nevertheless offered my services both orally and in writing; my only response was to send my passports. piers or to present them at the congress; that we would see what we could would take some and what should be left (1). »

Stung by this disdain, Knigge believed himself absolved of his oaths and of all duty towards his former colleagues. No longer flattering himself Instead of training all the members at once, he resolved to attack them. one by one and then to gain the whole body, lodge by lodge (2). »

He agreed with Assessor Minos that henceforth all their Attention, with regard to the congress, would be reduced to two objects: one was to prevent any measures that could be taken against Illuminism; the other, to obtain everything that could amen to establish, a little earlier, a little later, his dominance in the lodges Masonic. The entire mission given to Brother Minos was therefore to work towards having it decreed:

a 1° A kind of meeting of all Masonic systems in the first three degrees, so that a Freemason admitted to these three degrees was recognized as a legitimate brother in all lodges, of whatever class and in whatever system it might be; 2° that in Ordinary Freemasonry was never mentioned, nor were the high-ranking members. ranks, nor unknown chiefs; 3° that any dispatch to the Masonic superiors niques was prohibited; 4° that work be done on a new code for the brothers; 5° that all lodges have the choice of their masters and of

submitted (3).

By entrusting Minos with the task of pressing these articles at the
At the congress, Philon Knigge, outside of it, reduced himself to the role of brother
insinuating and scrutinizing:

"I sought to find out," he himself said in his report.
mission to the Areopagites, supreme council of German Illuminism, and
I knew the turn things were taking in the assembly, and all the
various systems that were being sought to make dominant. I established with

(1) Philo's final clarifications, p. 83.

(2) Ibidem.

(3) Original writings, vol. II; report by Philon, January 1783.

108 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

the leaders of the Zinnendorf system a trade in letters that I
maintain again (1).

"I scrutinized the commissioners of the other classes through various means;
I saw several of them open up to me of their own accord, seek me out and...
confiding their secrets, because they knew very well that my motives were
in the good of the thing itself and not in personal interest. Finally, the
The deputies learned, I don't quite know how, of the existence of our Illuminati
nism, they almost all came to my house, and begged me to receive them.
I deemed it appropriate to demand from them the reversal letters of our candidates,
by imposing absolute silence on them; but I was careful not to com
to divulge even the smallest part of our secret writings. I didn't tell them about our
mysteries that, in general terms, lasted the entire time of the congress...

"I owe them justice," he wrote again to his council, "that I..."
I found them for the most part at least filled with the best intentions;
that, if their conduct was inconsistent, it was solely their fault
"to have gone to a good school (2)."

And in his final clarifications:

"I was pleased to see that, if the excellent intentions which had
brought together all these men from all corners of Freemasonry, did not
They weren't more effective because they couldn't agree on the
principles. Most were quite ready to follow any system
that they would deem more suitable to give their order this utility and this
activity, the object of all their wishes (3). »

We know everything that this means in Knigge's writing

Were the positions agreed upon between him and Minos decreed by the congress, and at the end of the assembly all the deputies rushed in. They returned to his home to request admission to his mysteries. Knigge them. He was thus initiated into the ranks of epic and regent, the two ranks which their aim is to make all men priests and kings, and in the freeing them from all spiritual and temporal authority, from them to return to the freedom of primitive nature, the deprivation of which by the religion and civil magistracies constituted original sin.

"Everyone was delighted," added Lieutenant Weishaupt, "everyone. They were ecstatic about these masterpieces, all received them with enthusiasm. Only two made slight observations to me on a few express*

(1) This Ziunendorf system, composed of the Scottish and Swedish grades, of the Templars and confidants of St. John, was most generally widespread in Germany, precisely because of this amalgamation.

(2) Original writings, vol. II; report by Philon, January 1783.

(3) Further clarifications, p. 83.

THE CONVENT OF WILLH. EMSBÄD IN 1781 109

sions, which can easily be changed according to local circumstances especially in Catholic countries (1).

From the moment all these Freemason deputies were enlightened born, the progress of the Bavarian sect and its destructive spirit. Those who practiced any religion knew no bounds. Access to lodges of all systems were opened to them by recognition of the equivalence of symbolic ranks. The Duke of Brunswick, elevated to the dignity of Grand Master of the Inner Order, he must to assert its now undisputed supremacy over all systems. Masonic practices benefited an influence that directed them from afar. movements, without him himself knowing the ultimate goal of the sect. Their center was therefore in Frankfurt with Knigge, at least. As for the activity, Knigge soon had up to 500 followers. illuminated by him and almost all chosen from the Masonic lodges questions. Around him, the illuminated lodges themselves multiplied fold: Franconia, Swabia, the Upper and Lower Circles. The Rhine and Westphalia have their epics and their mineral schools. in almost every city. The lodges of Vienna and Berlin almost immediately announced that Austria and Prussia were in affected by all of Illuminism. Tyrol already is; and the same. The apostle carries it in Italy. In the north, other followers work the lodges in Brussels and those in Holland; still others are dis- They pose to bring your Weishaupt mysteries to England; they are already in Livonia; treaties are being prepared to give them. The full strength of the confederations in Poland. If the days of the

deeper.

However, French Illuminism or Martinism was not remained idle before this work of Bavarian Illuminism. He came to hold a large assembly himself in Lyon under the name of corner of Gaul, and where he had planned to choose as leader Duke Ferdinand of Brunswick, that with their support and at their indication no doubt, the assembly of Wilhelmsbad soon appoints Indeed, supreme head of all Freemasonry; their central lodge, said of the benevolent knights, in Lyon, had acquired, one does not knows in what capacity, says Ciavel, a high preponderance over the lodges in Germany. She was considered, in a way, even by the different fractions of strict observance and by the ate-

(t) Final clarifications, pp. 125 and 32. – Original writings, Letter to take From Philo to Cato.

110 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

liers who admitted, either exclusively or in part, the system Templar theme, like the mother lodge of the association.

The Marlinist lodges had a deputy in Wilhelmsbad, with Saint-Martin himself, the president of the Convent of Gaul, fr. de Villermoz, a Lyon merchant, and La Chappe de la Heuzière. Martinism, which had secretly provoked this convention, and of which that of Gaul had only been the precursor, adds Clavel, y exerceta la plus 'greatest part of influence; his doctrines dominated in the new rituals, and the name of its mother lodge, the benevolent knights, figured in the very title of the reform me, with the addition: of the holy city. Also its adopted lodges do they all, without exception, fall under the rectified regime that was substituted for t Saint-Martin masonry. This system spread particularly ment in France, Switzerland and Italy (1).

Even before the Wilhelmsbad convent, Martinism corresponded with the perfect union of Rennes, whose upper reaches ranks rested, says the same historian, master of all ranks, based on a highly advanced philosophy (and we all know what this The word actually means impiety. They had a superior chapter. or acting as a center, which issued constitutions to several lodges, both in Paris and in the provinces. Maugourit's brother, the the same one who later founded the Adoption Freemasonry of the Ladies of Mount Tabor was the principal author of the highest grade of this rite: the chosen one of truth.

Around the same time, the Theodora or Good Counsel lodge, in which Weishaupt, on Knigge's advice, had affiliated himself with the

illuminated since then under the name of Celsus, had settled down, with a great number of German lodges, in the correspondence of the center Martinist of Lyon, says the same historian (2).

All these invasions of Freemasonry by Martinism and Barruel also attests to the Illuminism of Weishaupt.

(1) Picturesque History of Freemasonry, p. 195. The spread of the Illuminism in Italy during this period is a very important fact about which we cannot... fail to gather too much clue³. Here is what Mr. de Maistre says about it (Four chapters (unpublished, p. 103): "The company has further distinguished itself in Italy in a way "Quite striking, since its regulations were seized by the Venetian Senate and "It was transmitted in France in the most official manner."

(2) All these advances of the Enlightenment and the transformation brought about by it, at The spirit of Masonic logos has just been attested to again by Mr. Rose, in the famous German Encyclopedia of Ersch and Gruber, Leipzig, art. Illuminated.

THE CONVENTION OF WILHELMSBAD IN 1781 111

"Strengthened by the protection of the victor of Creveld and Minden, Ferdinand of Brunswick, the Martinist deputies at the congress of Wilhelmsbad, of which this prince was president, Saint Martin and La Chappe de la Heuzière spared nothing, neither they nor their agents, to triumph there; they were supported, and their victory would have been infallible. easily completed without the large number of MPs already won by Knigge (with whom, however, they came to an understanding and formed an alliance), said Mr. Lecoulteux of Canteleu (1).

In Germany, an event, arranged by Providence as a final warning to the monarchies, almost interrupted the The sect's progress. Jealousy sparked a violent rift. between Weishaupt and Knigge. Furthermore, the Elector of Bavaria, in quiet about the underground machinations of what he believed to be Freemasonry the actual order, ordered the closure of all the lodges. The Illuminati, believing themselves already strong enough to resist the edict of the voter, refused to comply. Chance led to the discovery of the a sect whose existence was completely unsuspected. A minister A Protestant man named Lanze was struck by lightning in July 1785. Instructions were found on him stating that he was tasked, in his capacity as an enlightened individual, with traveling to Silesia, to visit the lodges and to inquire, among other things, about their opinion on the persecution of Freemasons in Bavaria.

Having been put on the trail, the government conducted a thorough investigation. Abbots Cosandey and Renner, and the court councilor Utschneidei* and the academician Grünberger, who had withdrawn from the order as early as that they had experienced all the horror of it, made a judicial deposition Ridiculous. On October 11, 1786, the authorities conducted a house search.

of Sanderdor, belonging to the adept Baron de Bassus. We discovered all the papers and archives of the conspirators, which the Bavarian court had printed under the title Original Writings of Vordre and the sect of the Illuminati.

Strange blindness of the princes! The appeal of the Elector of Bavaria's plea went unheeded. The ban on the Order of the Illuminati in the electorate and in the Austrian empire was without effect, because all the leaders of the sect found declared protection in

(1) There was rather rivalry for the direction of the movements and reuse of the projects. The concessions made are based on divergence in the very goal to be achieved. One can judge the respective positions taken by the two sects, by the strange speech that the president of the revolutionary newspaper addressed, in 1793, to Cazotte, who belonged to the sect of Martinists. (Y, The Illuminati 7 by Gérard de Nerval)

112 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

all the rest of Germany. The King of Prussia refused all action against them. Weishaupt withdrew to the home of one of his followers, the Prince of Saxe-Coburg-Gotha, who gave him an honorary position and a salary (1). From there he was able to continue to lead the order.

Upon leaving Bavaria, Weishaupt had said that the triumph of the order would be short-lived and he would continue his work with ten times more energy. Indeed, in the following years. In Vantes, one can trace the effects of his actions in Italy and Switzerland. in France. It was during this period that the Union was organized. German, created by two followers, Bardht and Nikolai. The publisher very widespread organized the propagation of the most impious books in the form of a literary society, and at the same time linked all its members by an oath, obligating them to the most absolute secrecy. Upon joining, each person received a document entitled: The Plan of the XXII, which began thus: "We are constituted as an order to fulfill the purpose of the famous founder of Christianity, that is to say, the enlightenment of humanity through the destruction of the superstition and fanaticism, through secret fraternization of all those who love God's work. That's still the bottom line. of Illuminism and instructions for the various degrees that one has could see (2).

This propaganda primarily resulted in the introduction of followers as professors in almost every university or colleges. They even became quite dominant in the universities of Jena and Halle. Those of the professors and students those who escaped the nets of affiliation were more or less reached by the articles and writings of the German Library Universal of Nikolai or the books of the German Union of

From the outside, people even considered adding to the lessons that were too slow and always somewhat veiled by the masters of the associations or lodges of students, who were expected to do for evil what the congregations. The actions of the Jesuit colleges were for the good. It was the implementation in action and on a large scale, the minerval academies of Weishaupt. Their names were diverse, but they shared a common spirit and purpose. That of the University of Jena was called the Society of Amicalists. For the

(t) c We heard from Pastor Muuier, president of the consistory from Geneva, that Weishaupt, having found refuge with the Prince of Coburg, promised to reward him for it, and Freemasonry populated the Coburgs of Europe. 9 Mr. Léon Pagès, Valmy, p. 13.

(21 Thomas Froschl "Secret societies", vol. I, p. 47 to 43*

THE CONVENT OF WILLHEMSBAD IN 1781 113

to have access to all the secrets of the sect, the secret superiors represented the oath taken to their society as the narrowest commitments, the violation of which would be met with the most severe consequences. terrible punishments. They then asked them if they were enlightened enough to believe that they could, without hurting their conscience science forget and consider null the oath made to the superior of college not to join any secret society; if they believed themselves honest enough to blame only themselves, and not accuse to serve no one in the event that the magistrate punishes them for having eaten that they kept this promise; if they believed themselves courageous enough to stay in their society, even if they had been forced to renounce it. Upon their affirmative response, they were given the friend code. cists, and they read there that with their societies they formed a state in the State, having their own laws, judging according to them the even matters which are outside their circle, but in the most A deep secret. They had to, when in extreme necessity they they changed residences, corresponding by letter with their lodge and everywhere obey the superiors of the order, come to the aid of their brothers, to secure their advancement, to finally be ready to sacrifice to order their wealth and their blood.

Cardinal Caprara, then apostolic nuncio in Vienna, if He stated in a confidential memorandum addressed to the Pope in October In 1787, "the morbid action spread throughout Germany" by the various sects of enlightened individuals, perfectibility, and free-masons, seers, spirits of the third heaven and swedenbor-"Gians who multiply," and he concluded with these prophetic words ticks:

The danger is approaching, because of all these insane dreams of the Enlightenment nism, Swedenborgianism, or Freemasonry, he must emerge from frightening reality. Visionaries have their time, the revolution they

When the day of danger arrived, the defense of the place was in the hands of conspirators.

In vain, the successor of Emperor Leopold, who died poisoned by the sect, Francis II, he proposed to the Diet of Lisbon, A few years later, the suppression of all the companies Cretans, Freemasons, Rosicrucians, Illuminati of all kinds; the

(1) Crétineau-Joly, The Roman Catholic Church in the Age of the Revolution, vol. I, pp. 75 edit, in -12.

8

14 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

zealous followers who dominated this diet by their voices or their influence caused these requests to be dismissed as irrelevant and contrary to Germanic freedom. They claimed that the illu- The only things that were undermined were those small associations that we saw so much of. examples in Protestant universities, and they did not grant that against these societies designed to illuminate adolescence a de* cret which remained without effect for most.

To conceal his actions, Weishaupt, in 1798, had a document written by one of his confidants, Bättiger, in the Monthly magazine of London, which since 1790 had ceased all its work. This was precisely, as we shall see in the following chapter, the era where the invasion of the revolutionary armies advanced so strongly, it was realized tion of his program. Weishaupt lived until 1830, tran keel in Gotha, and he had all the less to worry about the dominion Napoleon's nation, one of whose principal disciples, Dalberg, The archbishop, the great elector of Frankfurt, was the principal instigator of this domination (1).

Mr. de Maistre, that well-informed observer, wrote in 1811 to the King of Sardinia;

"I read a very secret and very important document about the role that Jews..." they are involved in the current revolution and their alliance with the Illuminati for the ultimate destruction of the Pope and the House of Bourbon. This is an extremely curious piece, but one which I no longer have time to discuss "To maintain Your Majesty in detail."

In 1816, he again reported the existence of the sect in a memorandum intended for Alexander II. In it, he presented art with whose followers knew how to point out dangers to sovereigns imaginary ways to achieve their goals, the skill with which they

"There is most certainly, and there still is, according to all the appearances, societies properly organized for destruction of all the noble bodies, of all the noble institutions, of all the thrones and all the altars of Europe. The sect, which uses Everything seems at this moment to be taking great advantage of the Jews, from whom it is many are challenging each other (2)

(1) Several years after the alleged destruction of Illuminism, the court of Prince-Archbishop of Mainz, Joseph of Erthal, was one of the most active centers of the sect and a center of impious propaganda throughout Germany. Its purpose was Coadjutor Dalberg. See Janssen, Zeit und Leberwbilder, 3rd ed., Friborg gd Brisgau, 1879, pp. 129-132. When the French appeared in 1792, the city was par-voiséo iminé'.lialctnent aux couleurs tricolores.

(' „./ > ,/ Ifi* i ir.i \$hT IV,

Illuminism in France

115

VII. – French Freemasonry penetrated by
The Enlightenment. – Mirabeau.

But it was France that was going to be the scene of the great assault jump delivered by the sects.

One of the most distinguished members of the Dauphiné nobility the Count of Virieu, who had been deceived by the app- the mystical references of St. Martin's system, were part of the lodge of the benevolent knights of Lyon and had removed in this quality delegate to the Wilhelmsbad congress.

Upon returning to Paris, he was congratulated on the admirable secrets he was supposed to bring his delegation, pressed by the barbs of Count de Gilliers, who, in the Freemasons, had only ever seen men my whose mind and common sense have the right to play: <t I will not tell you "Not the secrets I bring," replied the Marquis de Virieu at last, "but this What I believe I can tell you is that a conspiracy is afoot. warped and so deep that it will be very difficult both for religion and for the gurus governments not to succumb t (1)

The elements of the conspiracy were indeed formidable.

The Grand Orient, energetically focused under the leadership the Duke of Orléans, had taken effective control of all the

administration, Paris, the provinces, and ranks. This the latter, the most secret by its very nature, did not admit to its chambers these no visiting brothers, while all the venerable ones could. She attended the ordinary business of the other rooms. She used new degrees, known as philosophical degrees, were created at that time. like so many back-sanctuaries, so as to detach oneself from the influence of honest people, who were present in great numbers in the lodges of that time.

Under the direction of the Grand Orient, in Paris, the lodge called...

(1) Memoirs to serve as a history of Jacobinism, vol. IV, pp. 119 and 120. Barruel a|ou(o): "Mr. de Virieu possessed a very great foundation of probity and integrity. This what he had learned in his despair inspired in him such horror for the mysteries, that he renounced it completely and became a very religious and zealous man against the Jacobins.

H 6 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

Friends reunited removed more specifically the correspondence foreign. Its leaders included the famous revolutionary Savalettedc Lange, honored by all the trust that he would have deserved the most loyal subject, in charge of guarding the royal treasury. He was in at the same time the man of all mysteries, of all lodges and of all the plots against religion and against royalty. For To bring them all together, he had made his lodge a melting pot of all the systems Masonic themes and had taken as its basis, said Ragçn, the inter-official priest of the Grand Orient, the same doctrine as that of the Martinism. They were called philalethes or seekers of truth. rity, named after their highest rank and in memory of the Pantheisti-con de Toland. This sect, like the others of the Masonic reform conic, tended to perfect man, says the master historian at all levels, Clavel, and to bring him closer to the divine source from which it originated (pantheism). It was, he added, a mixture dogmas of Swedenborg and Pasqualis, including the baron d'Holbach, author, with Diderot, of the System of Nature, was the principal follower, and Saint Martin himself the reformer (1). But, to impress the public more, Savalette had done also from his lodge thus Marlinized, the lodge of pleasure and luxury, Aristide Tocratic. While the brothers of the upper pariah, with the Women, who had also become followers, danced or sang in the common room the delights of their equality and their freedom They were unaware that above them was a secret committee where everything was being prepared to soon extend this equality beyond the lodge on ranks and fortunes, on castles and chau-mières, on the marquises and the bourgeois. '

It was actually above the common lodge that was another lodge called the secret committee of united friends, say

were Willermoz, Chappe de la Ileuzière, deputies of Martinique
me at the Congress of Wilhelmsbad, Mirabeau, Court of Gibelin,
Bonneville, and as long as the crack lasted on the lower floor
laughing, two terrible brothers, armed with their swords, one at the bottom
One of the men, near the staircase, and the other, near the door, defended the entrance to
this new sanctuary. There they removed the archives of the correspondence.
secret dance; there, the very one to whom all the brothers' packages
Those from Germany or Italy were addressed but had no permission

(I) Ibidem, p, 170, 194, 195.

Illuminism in France

117

to cross the threshold. He didn't know the number of the correspondence
correspondence; he was simply responsible for delivering the letters.
Savalette de Lange would come to receive them, and the secret remained with
committee. The nature of this correspondence will be easily understood
dance and the advice she received, Barruel adds, when
It will be known that, in order to be admitted to these councils, it was not enough
of having been initiated into all the old ranks, but that it was necessary to be
to all the new ones, named philosophical, or to be master of
all ranks, that is to say, having sworn an oath, with the knights of the
sun, hatred of all Christianity, and with the Knights Kadosh,
hatred of crowns and the papacy (1).

These philalethes, or friends gathered together, forming the secret committee of Iâ
foreign correspondence of the Grand Orient, was still in Paris,
in the rue de la Sourdière, a branch that had taken over the
name. It was presided over by Savalette, says Eckert's abridger.
Among those seen there were the Count of Saint-Germain, Raymond, Cagliostro,
Condorcet and Dietrich, the Robespierre of Strasbourg. Barruel said
also that there the brothers of Avignon, students of Swendenborg and
of Saint-Martin, mingled their mysteries with those of the ancients
Rosicrucians, ordinary Freemasons, and Sophist Freemasons.
outside, he added, under the mask of charlatans, *of vision
These new followers spoke only of their power.
to summon spirits, to question the dead, to make them appear
to master and to perform a hundred wonders of this kind. These were the
modern-day spiritualists. It is a constant that these so-called philalethes,
or lovers of truth, had given themselves laws, had organized
nized their societies, that they had, like Weishaupt, their voyages
geurs, and that they, like him, had sunk into the major lodges
conical methods to find men willing to their
mysteries and the new degrees they had at their communion

Such was the state of high-level Freemasonry in France, when German Humism penetrated it from all sides and in a even more intimate. He had already infiltrated through

(1) Memoirs to serve as a history of Jacobinism, (IV, p. 258 et seq. – The Freemasonry, by Abbot Gyr, p. 301. – Hagon, Course of Initiations, p. 342.

(2) Barruel, Memoirs, t. IV, p. 264. – Abbot Gyr, Freemasonry in herself, p. 305. – Le Coutoulx de Canteleu, The sects or secret societies of a near the manuscripts of the Prince of Revelry and the papers relating to the Philalethes possession, p. 113 et seq., 168.

118 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

Dictrich and Cagliostro in the lodges of Strasbourg, when the Count of Mirabeau, whom the French Revolution would soon make Dr., so famous, was himself charged with making it dominant in the lodges of Paris and the whole of France.

Sent on a secret mission to Berlin by the ministers themselves of Louis XVI, for some political matters, although his life until then it would have been nothing but a web of betrayals and monstrous immoralities, and that he had not been rescued from his judges and from the shackles It was necessary that, through the king's clemency, he made his favorite company of the p Weishaupt's first disciples, Nicolai, Biestter, Gedicke and this Leuchsenring, tutor to the princes of Hesse-Darmstad, on He was named Leoeller, or the Leveller, in the sect. He was initiated at Bruns. Wick's final mysteries of Illuminism by Mauvillon, worthy student of Knigge and then professor at the Carolin college (1).

Long before this initiation, Mirabeau knew all the secrets sources that Masonic lodges offered for a revolution.

"In 1776," said Henri Martin, "the young Mirabeau had drawn up a plan reforms, where he proposed that the Masonic order work with moderation, but with resolve and sustained activity, to transform progressively the world, to undermine despotism, to pursue emancipation civil, economic, religious passion, the full conquest of freedom individual (2).

Mirabeau knew how to appreciate all the new resources that the Weishaupt's genius had been able to draw on the organization for a revolution nization of Freemasonry.

Upon returning to France, he began by introducing himself the new mysteries in the lodge of the Philaloths, of which he was already one of the main members. His first colleague there was

(i) Barruel, *Memoirs*, vol. IV, chap. XII, pp. 256, 258. – It is to this child Mauvillon, added Barruel, whom the Germans honor by having had the main part to sweet works published by Mirabeau, one under the title of *Mo-*Prussian anarchy and the other under that of *9 Essay on the Illuminati* From there these got the praise found for Weishaupt in the first volume (vol. V, book 7), and all the artifices which reigns in the second to mislead the public. In a letter to the illustrious Mined Cuhn, letter intercepted and preserved in the Brunswick archives, this Mauvillon wrote, June 1791: The affairs of the revolution always go better in France; I hope that in a few years this flame will also take hold everything, and that the conflagration will become general. Then our order will be able to do big things. » (Ibid., chap. XIII, p. 381.)

(2) *History of France*, vol. XVI, p. 535. He refers to the *Memoirs of Mirabeau*, t. II, liv. 2.

Mirabeau and the Enlightenment

119

Talleyrand, this abbot from Périgord, soon after bishop of Autun, and who was already preparing to play the role of Judas in the first order of the Church.

It was then that Weishaupt's council decided that the France would be enlightened, and it was through her that the great work. Weishaupt's acknowledged successor, Bode, advisor Weimar's close confidant, nicknamed Aurelius in the sect, was himself, a member of parliament in Paris, was involved in this major operation with Guillaume Baron de Busclic, Hanoverian captain in the service of the Hollande, another student of Knigge, and nicknamed Bayard among the sectarians.

It was in the lodge of the United Friends that Mirabeau and Bonneville introduced the German zealots and they struggled with the conditions or method of merging.

The negotiations lasted longer than expected. expected and ended with the resolution to introduce the mysteries in Bavarian style without changing anything about the old form of the lodges, of enlighten them without revealing the very name of the sect. who brought them these mysteries, and finally to take, in the code of Weishaupt, that the means appropriate to the circumstances, for hasten the revolution (1).

From then on, a new twist was given to Masonic secrets. questions: the political aim is more pronounced; a new rank is introduced into the lodges; from Paris he moved to the provinces, and Barruel

In 1787, he received the code in his lodge, more than eighty leagues away. of Paris. According to the conventions, this new rank retained Masonic emblems and ritual: the ribbon was dawn, the jewel a star, but the heart of the mystery was a speech modeled on that of the enlightened epic. The dawn of a beautiful day was dawning; the secret of Freemasonry, hitherto unknown, was about to become the 'property of all free men.' These were all the principles weight of equality, liberty and so-called natural religion of Weishaupt. The author of the memoir, although initiated into all the other ranks, refused to affiliate with it, but most of the The brothers who made up his lodge were so electrified that they became the most ardent driving forces of the revolution, filling in

(1) Lecoulteux, *Secret societies*", p, 107, – Barruel, *Mémoires, etc.*, I. IV, p. 281, etc.

Ut

120 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

they held prominent positions, and one of them even reached than at the ministry (1).

The circumstances could not have been more favorable for the deputies Enlightened and even more disastrous for France. Philosophism of the century had done in the lodges everything that could be expected by Voltaire, Iclvétius, Iolbach, Diderot, J.-J. Rousseau bucket, etc. Weishaupt's Enlightenment came to regulate all of this work of impiety and bloody revolt that formed the basis of all the mysteries and put the final seal on them. The German deputies were therefore eagerly welcomed by the secret committee of Friends gathered together, acting as the Grand Orient. The most A close agreement was concluded, and a general convention of the masons of France and from abroad was summoned by the secret committee, under the name of p/iilalôthés, regular superiors of the most venerable lodges of friends gathered at the Orient of Paris, for February 15, 1785.

"We do not believe, we do not even hope," he said between very things the circular (the summons, that the articles specified in this project should be the sole and exclusive focus of the work of the future congress. There are others more important that prudence forbids us to disclose. in paper and even less so in printing, we even doubt that it is It might be possible to treat them advantageously in the middle of a convention. Perhaps : It is easier and more advantageous to the general good to develop them in secret. and documents in hand in special committees, composed of delegates that

family, who had inherited them from an old uncle, a former tax collector, in the South, the jewel and the apron of the grade that Barruel has just pointed out as having. The key was created at that time. The jewel is a star, in the style of the star that the masons call it flamboyant, except that instead of the G, this one bears the O. On the other hand, one sees, on one side, the philosophical cross of the Rosicrucians, with Masonic symbols, a number and gentle letters, signifying, in all appearances, God Nature, and, on the other hand, the triangle with an eye engraved in the middle, which is the *jeu du eliovalior ordinaire du soleil, et du grand écossais du Saint-André, chevalier of the sun*, surrounded by the characters of the high German ranks. – See the *Ma-teissier's general guide to Freemasonry, 1850, tables of secret societies de Leeoulloux*; for God Nature, the lagoon and Teissior, already mentioned, and the planche XII; and for the characters, the planche XVI, or cubic stone of the tiler of all the rites of Willaumo. The apron represents a sun, as shown in the Plate XVII of the Willaumo sun, cited above; this sun is surmounted with one eye, as the brother of truth wears it, at the end of his white concrete, in the Ordinary sun knight. On either side and around the sun are the words: *Ego mon qui sum, cl autour, les instruments masoniques, un glaive et un spec-* three; then at the top: *Lux e lencbris*, above a globe whose lower part is black. (See on this last motto, book 1, chapter U, g 9.)

Mirabeau and the Illuminism {21

Their opinions, their work, and their degrees are particularly recommended. These committees would inform the general assembly of the result of their work and the fruits of their investigations as much as they can would do so without risking perjury. It is likely that the discussion The proposed articles will raise new questions that it is impossible to specify here. All educated men can foresee them and should wind to prepare for it. Let's not forget that the essential purpose of this convention being on the one hand the destruction of errors, and on the other, the discovery of Masonic truths or truths intimately linked with Freemasonry, our The first duty of all must be to equip ourselves with everything that seems necessary to contribute to one or the other of these goals.

Certainly, it was impossible for educated followers not to see, through veils so transparent, that it was destruction of religion and monarchy. The names of the principal people swims deputies to this convent of Paris by the Freemasonry of each countries would be enough to dispel all doubts, if any could exist. again. Among the French deputies were Saint-Germain, Saint-Martin, Touzay, Duchonteau, Etrilla, the card reader, the great magnetizer Mesmer, Dutrouset, d'Héricourt and Cagliostro, to which must be added the names of Mirabeau, Tal-Leyrand and other leaders of the Philalethes, including Savalette de Lange was chosen as president of the convent, and the Marquis de Chefdebien, already a deputy in Willhemsbad by the lodge of philosophers lalèthes, for secretary of the French language. The lodges alle- The commands were represented there by Bode, from Dalberg, coadjutor Forster, the Baron of Gleichen, chosen for

ter, Prince Louis of Hesse, Rosskampff, Starck, Thaden, of Wachter. The Grand Orient of Poland and that of Lithuania had been deputed Baron de Heyring and Jean de Thoux de Salverte. The Grand Orient of France then had as its grand master the duke of Orléans, later Philippe-Égalité; its high committee corresponds already had connections with lodges in 282 cities, and from then on, under his jurisdiction and under his orders, 81 in the single city of Paris, 16 in Lyon, 7 in Bordeaux, 5 in Nantes, 6 in Marseille, 10 in Montpellier, 10 in Toulouse, and almost in every city a name proportionate to its population. Abroad, the lodges of Chamber Béry in Savoy, Locle in Switzerland, Brussels, Liège in Brabant, Cologne, Spa in Germany, Leopold and Warsaw in Poland, from Saint Petersburg, from Moscow in Russia

122 THE PREPARATION FOR A REVOLUTIONARY EXPLOSION

sie, from Portsmouth memo in Virginia, from Fort Royal to Grenade, as well as all those in the French colonies, received also their instructions from the same center (1).

It was at this congress that the French revolution was decided. and its spread throughout Europe, that his entire plan up to the The regicides who were to crown her were arrested; we shall see the evidence in the following chapter.

Masonic lodges, widespread in the army, in the courts judicial bodies, in all provinces, should be the basis of operations. The first maneuver to uncover the conspiracy was to expel it. to identify the honest elements that were there. Suddenly, as By a slogan, the rumor was spread that Freemasonry was invaded by the Jesuits, a secret order led by them penetrated the lodges and the higher orders. One of the most affdiôs advanced group published a book entitled: The Jesuits Expelled from the Ma- stupidity and their dagger, iridescent by the masons. Bonneville himself- even published a work in the East of London in which it was claimed dait revealing the entire secret organization of the Jesuits under this title: Scottish Freemasonry compared with the three professions and The secret of the 14th century Templars.

Mirabeau, for his part, in order to better mislead, declares in his work The Prussian Monarchy, 1788, a work published with the collaboration of Mauvillon, that secret societies are a great danger to the State, which the government must not to tolerate. He devoted a special chapter to the enlightened ones, in the which he completely misled regarding the origin and the attachments- those of the order. He referred to the work of Bonneville, very learned, and which contains most of the evidence for a fact that the Most of the good minds in Germany are now watching

fi) Biographical, literary and political memoirs of Mirabeau, vol. II, p. 249. Lertning's Encyclopedia, art. Poland, Acerellos, vol. IV, p. 204. – Barruol, Memoirs res, etc., vol. IV, chap. 2.– Alphabetical table of the correspondence of the Grand-Eastern France. – ClavoK Picturesque History, pp. 120, 196, 197. – Le Monde Masonic lodge of 1872 published the official minutes of the convent of 1785 and of its interim commission until its resumption in 1787. They do not contain na- literally no allusion to the political decisions that were made there; but they testify to the mystery with which the convent was shrouded and the precautions taken for to ensure the principles of its members. As in Willieinsbad, the ostensible object was the reunion of rites and the constitution of a body of Masonic science, The real purpose was the selection of the masons and the concert in view of the upcoming e- ments*

Cagliostro and Kabbalistic Freemasonry 123

as demonstrated: the invention and direction of Freemasonry and his daggers by the Jesuits / (1).

A great stir gripped the lodges at these so-called revelations. lations and the clever ones took advantage of this to exclude the men attai- attached to the monarchy and religion (2),

VIII. – Cagliostro and Cabalistic Masonry.

It was during this period, from 1780 to 1789, that a curious event also took place. episode of the actions of secret societies, the intervention of the famous Cagliostro, who had long been one of their most powerful agents skillful.

We have said that Freemasonry includes, among other origins The Kabbalah. Kabbalistic practices combined with dreams of Alchemy, in the 18th century, had, in full philosophical light... that, as many members as in the 15th century. The history of Freemasonry in This era is filled with accounts of lodge meetings of Kabbalah. All sorts of deceptions were mixed in with the pres- demonic stems whose reality cannot be denied. This is also the case in modern spiritualism, which we have pointed out the link with Freemasonry (book I, chapter II, § 9) (3).

(1) The Prussian Monarchy, ed., in-8*, t. VI, p. 76 et seq.

(*2) See Lecoulioux do Canteleu, Les Sectes et les Sociétés secrètes, p. 167. Oa is surprised to see Mouaicr, in his book entitled: On the influence attributed to philosophers, enlightened individuals, and Freemasons, repeat word for word what Mirabeau had said in the Prussian Monarchy, and claimed with Bonneville that Freemasonry was merely a Jesuit institution, and Hiram, the master assassin

Roman Catholic, destroyed by Luther, Calvin, and Henry VIII without a doubt, although the latter not being named. It must be admitted that this is a peculiar way of proving that one is not a Freemason 1 Such allegations make one judge little favorably, given the perspicacity, if not the good faith, of this character. Eilcs en- render his attacks against Barruel and Robison worthless. It should also be noted that until July 14th Mounier spoke and wrote always for all the media revolutionary sureties: double representation of the third party* constitution of the thir National Assembly, Tennis Court Oath.

(3) A work from that time, Zoroaster's Telescope, which we have already mentioned, He introduces us to the Kabbalah lodge system:

Their Jehovah is no longer just the God Pan or the great all, but is the God in dual and opposing parts: he is both the god Sizamoro and the god

124 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

Kabbalistic Freemasonry exerts a fascination entirely particularly sensitive to certain minds, Cagliostro's mission was to propagate. We will recount this episode in the history of the revolution. resolution, noting that Freemasonry cannot be to extract solidarity from this character, in whom the charlatan joined the possessed, for the rite of Misraim or Egyptian, of which He is the founder, and has never ceased to be part of the orthodoxy. masonic.

Born in Palorme in 1743, Balsamo, who later changed his name in that of Cagliostro, after having traveled a great part of the East, became the traveling agent of the double Enlightenment French and German, to which St-Germain had introduced him (1), and which he

Senamira. To the first is added the genius Sollak, and to the second the genius Sokak. If we read these famous words in the Kabbalah in reverse, we will find the two principles of Zoroaster or of magic, with their proper names of Oro-Masis and Arimanes, and by reading the names of the two genies backwards, one find Kallos ot Kakos, two words borrowed from Greek, the first of which means good, and the second evil; which perfectly characterizes the dual principle, God. Poor masons! I, like the devil or the spirit of darkness, mock them in the name of nature 1 -

Then, Oromase gives us a wealth of geniuses or good spirits like himself, to the wicked Arimanes, as many geniuses as there are, all contributing to his wickedness, we recomposed the Jehovah of the Freemasons of the Cabala, the great mystery of the word rediscovered in their lodges and those of the Rosicrucians, religion, worship which they substitute for true Christianity. If we are to believe the masters of the rite, A mason initiated into the Kabbalah will receive the favors of these good or evil spirits, proportion of the trust he places in their power; they will even surrender

Maine wouldn't be enough to conceive in the magic table. It's not necessary to memorize. that the itdopto is frightened by the society of malevolent spirits. He must believe firmly the worst of them, the worst of these beings that the uninitiated call de Mons is never bad company for a man. He must remember that preferring in many circumstances the visit of evil spirits and that of good ones; because often the best ones cost rest, fortune, and sometimes life; and so wind, we find ourselves having insignificant obligations to malevolent angels. Do something Where do these genies or demons come from? They alone will give to the adept the science of occult things that make him a prophet, soothsayer, sleepwalker, medium, etc thaumaturge. Having reached a point of folly, extravagance, superstition, or impiety, The follower, Ajoulo Barruel, will be no more dear to the sect. He will have demonstrated prefers to be mad than Christian, and will be the last of the mysteries of the mason oabab lisle and others.

(t)His initiation took place a short distance from Frankfurt, in an underground location, according to forms that he himself described. An iron chest filled with papiers was open. The introducers in tirùrout a handwritten book, on the first page of the which read: We, Grand Masters of the Templars. This was followed by a formula do sor- The book, written in French, was traced in blood and has eleven signatures at the bottom. It was claimed that the Enlightenment was a conspiracy against the thrones, and that

Cagliostro and Cabalistic Masonry 125

made it even more attractive through alchemy, cabal and se- medicinal, magical and fantastical beliefs that he mixed in there. He traveled about, presiding secretly or openly over the lodges, or by founding new ones, Germany, southern Italy, the Es- loincloth, then England, always accompanied by Lorenza, wife remarkable for her beauty, whom he had married in his first trip to Rome, and that he had shaped it to all kinds of styles duction. From there he went to Venice under the name of Marquis Pelle- grini and crossed Germany again to reach an agreement with the leaders of secret societies, and find the Count of Saint-Germain in Holstein, from where he departed for Courland and Saint Petersburg town with the rich cargo he had amassed. He would soon leave the capital of Russia with twenty thousand more rubles, a gift from the importer Empress Catherine, correspondent of Diderot, Voltaire and d'Alembert, and the great protector of the Masonic lodges that he had founded in this city as well as in Mittau for men and for women. It was then that he appeared in Strasbourg, preceded by a extraordinary reputation, and armed with a colonel's commission issued by the King of Prussia. He founded new lodges there and made new proselytizing calves. From there he went to Lyon where he was received with great honors from the lodge of strict observance; there he founded with extreme luxury, that of triumphant wisdom, which was to to become the mother of all the others. From Lyon he went to Bord deaux where he stayed for eleven months organizing Masonic lodges and finally arrived in Paris for the second time. It was then that he founded a mother lodge of adoptive or high-ranking Freemasons

the most educated and reliable disciples; and that, in a session solemn ceremony to which the 72 lodges of Paris had sent deputies, He fascinated, in a way, with his eloquence and prestige. Astonished brothers. But soon implicated in the necklace affair. Imprisoned in the Bastille, he only left to go back to England. It was there that he wrote (1787) this famous letter to French people, where he announced the work and the realization of the plans

THE FIRST BLOWS WERE TO HIT FRANCE; THAT AFTER THE FALL OF THE FRENCH MONARCHY: ROME SHOULD BE ATTACKED.

(Deposition of Joseph Balsamo, in his Life extracted from the proceedings) against him at Borne in 1790, chap. III, pp. 130 and 131, and Mirabeau's letter on* Cagliostro and Luvater; cited by Louis Blanc, History of the French Revolution^ (Vol. II, pp. 94 and 95.)

126 THE SPREAD OF THE REVOLUTIONARY EXPLOSIVE

secret societies, and predicted revolution, the destruction of the Bastille and the monarchy, and the accession of a prince, Phil Lippe-Egalité, which would abolish lettres de cachet, would convene the States General and would restore the true religion or the worship of the reason.

In London, he received envoys from all the secret societies. and created a lodge of the Egyptian rite; then, pursued by believers Crowds, incited against him by a newspaper editor, led him to escape. from London, preceded by his money and jewels, crossed from He returned to Germany and took refuge in Basel, where he founded the mother lodge. from the Swiss country.

From Basel he went to found new lodges in Turin and Roveredo, in Trento, in Verona, and finally again in Rome he created a last lodge corresponding with those of France and Germany. It was from Home that, after the insurrection of July 14th in France, He addressed to the Estates General a profession of faith, then a mis- sive to the active brothers, Barrère, Grégoire, Égalité, who was in intercepted by the police, and took him (it was September 27th) 1789) at Castel Sant'Angelo. His confessions before the royal court Maine, although mixed with lies, was quite complete. Judged On April 17, 1791, and sentenced to death, he saw this sentence commuted by Pius VI in perpetual imprisonment and died two years later After.

In the summary of his confessions collected by the Inquisition Maine, we read "that Egyptian Freemasonry is divided into several sects, but two in particular estimated that the others; that the first is that of the followers;

Catholic here all the sovereigns; that they had written and signed the
An oath of their blood; which this sect had resolved to bear
his first blows against France; that after the fall of this
monarchy, it was expected to strike Italy and Rome in particular;
that Thomas Ximénès (literary confidant of Voltaire) was
One of the main leaders; that the company has a large quantity
of money dispersed in the banks of Amsterdam, Rotterdam,
London, Genoa and Venice; that this money came from contributions
tions that 180,000 masons paid each year; that he, Cagli-
ostro received 600 louis in cash the day before his departure from
Frankfurt...; that the second Egyptian sect was concerned with re-
chemical research.

Cagliostro and Cabalistic Masonry 127

All three of the tricks and sleights of hand that he engaged in
Cagliostro was a method employed by Weishaupt and Mira
beautiful enough to corrupt and lead astray a number of members
of the nobility and the upper middle class.

"Weishaupt," said Louis Blanc, "had always professed beautiful
a scornful dismissal of the tricks of alchemy and fraudulent practices
hallucinations of some Rosicrucians. But Cagliostro was gifted.
powerful means of seduction; it was decided that they would use
would be like him.

The leaders of the secret societies had correctly judged their era.
and the cabal scenes of the great copta were one of the events
ments of the time.

"This is worth noting in the history of the adventures of
"The human spirit," Louis Blanc continued, "was formed around Ca-"
A sound like glory was heard in the gliostro. People saw a stream of
towards him, mingled with common people and simple workers,
princes, scholars, noblemen of the robe and noblemen of the sword. He could count on them
Among his supporters were figures of the highest rank,
such as the Duke of Luxembourg, and men of undeniable merit
well-known figures, such as the naturalist Ramond, a mason of the highest rank
elevated. His disciples called him only beloved father, master to
They were gusted, and obeyed him with an eagerness full of fervor.
Or wanted to have his portrait on medallions, on fans
Tails; and carved in marble, cast in bronze, his bust was placed
in palaces with this inscription: The divine Cagliostro.

The official writers of Freemasonry have preserved the
a memory of these mysteries.

"The great scribe, that's what Cagliostro was called in the lodge," said Clavel,
promised his followers that he would lead them to perfection, with the help of the

In physics, they had to find the raw material or the philosopher's stone. Sophala and the acacia that keep man in the strength of youth and makes him immortal. Through moral regeneration, he provided the aped tes a pentagon or blank sheet, on which the angels have engraved their numbers and their seals, and whose effect is to bring man back to the state of innocence; and to impart to him the power he had before the fall of our first father and which consists particularly in commanding last to the pure spirits. These spirits, seven in number, surround the throne of the divinity: '* and are in charge of the government of the seven planets.

The lioinini'a and women were admitted to the mysteries of the rite

128 THE PREPARATION FOR THE REVOLUTIONARY EXPLOSION

Egyptian; and although there was a separate Freemasonry for each sex, However, the formalities were almost the same in both rituals.

o In the ritual of reception into the first two degrees, the neophy yourselves prostrated yourselves at every step before the venerable one as if to adore it. Then there are only insufflations, incense burning, fumigation. rituals, exorcisms, prayers, invocation of Moses, of the seven spirits, of primitive angels who are supposed to appear and respond (as in the spiritualism) by mediums, who here must be a young boy or a young girl in a state of perfect innocence. The venerable... blows on his face, extending the breath all the way to his chin; he adds a few sacramental words, after which the dove or pupil, that is the name given to these mediums, see the pure spirits who declare to them whether the candidates presented are, yes or no, worthy of being admitted and their they are shown in a carafe full of water and surrounded by several candles lit up, they must answer the curious questions that They are made aware of things that are hidden or very distant (1).

Freemasonry took these shameful sleights of hand very seriously. gitations, which are absolutely similar to the scenes of the spiritual ism, of which we have removed witnesses. We saw above that Ca- Gliostro removed one of the members of the great convent, which had convened in 1787. around the lodge of the Philalethes.

His Masonic system still exists in France and Italy.

Combined then with borrowings from all the others This Egyptian Freemasonry, divided into 90 degrees and rites, has always supported. Much more, Mr. Ragon (and one can clearly see these words) said in the course of his interpretations, approved and authorized by the Grand Orient; "On November 8, 1816, the rite of Misraïm or from Egypt was brought to the Great East which welcomed it. This summary was given to each of the five members of the commission.

here. "

(1) Picturesque History of Freemasonry and Secret Societies, by FT R. Clavel, 3rd edition, Paguerre, 1844, p. 175 et seq.

THE WAR TREASURE OF THE REVOLUTION 129

IX. – The war chest of the Revolution.

All these childish things were not only intended to... to break with the nobility, the court, the army. They still served to create a treasure that would bear the initial brunt of the riots of 1789 and 1790.

Cagliostro, during his interrogation before the Holy Office, confessed that he led the sumptuous life we have just seen thanks to the funds provided to him by the fund of the Illuminati, and which he had received from Weishaupt the mission to prepare French Freemasonry. It was difficult to receive its direction.

Mirabeau himself, in the Prussian Monarchy, published before the events, he let slip a rather revealing admission on the subject significant:

"Freemasonry in general, and especially the Templar branch, pro spent enormous sums annually on reception expenses and contributions of all kinds: a portion was used as an expense his orders, but another very considerable amount flowed into a crate general, of which no one, except the first among the brothers, knows was the job (1). »

According to very reliable historical sources, the population in 1787 was: 703 lodges in France, 623 in Germany, 525 in England, 284 in Scotland, 227 in Ireland, 192 in Denmark, 79 in Holland Land, 72 in Switzerland, 69 in Sweden, 145 in Russia, 75 in Poland, 9 in Türkiye, 85 in North America, 129 in the possessions overseas missions of European States (2).

Such was the occult power, formidable in number and through financial resources, who will be able to bribe so many people? packs and that we will encounter at every step in the chapter following.

(1) The Prussian Monarchy, in-8°, vol. VI, p. 67,

(2) Jaarboekje voor Nederlandsche Vrymetielaren 5852 (1852), p. 35. It's in the Dutch lodges where one finds the most complete and most

foci of the base.

U

9

CHAPTER SIX

THE REVOLUTION IN FRANCE AND EUROPE

1789–1800

I. – The Revolution as the result of a conspiracy.

"There's the victim!" exclaimed Mirabeau, one of the accomplices. of the conspiracy, by pointing the finger at Louis XVI, on the day of the opening of the Estates General (1). »

We have already reproduced several testimonies which we showed the conspiracy taking shape, starting in 1760 (Book II, Chapter III, Section 7). Here are now two contemporaries which will reveal to us how secret societies are the truth The tables of authors of the events of the revolution. The first is an English Freemason, John Robison, secretary of the Academy from Edinburgh, who published a book in 1797 entitled: Proofs of conspiracies against all religions and all governments elements of Europe, hatched in the secret assemblies of the illus mined and Freemasons.

"I had," he said, "the means to follow all the attempts made during for fifty years, under the specious pretext of enlightening the world with the torch of philosophy and to dispel the clouds of superstition religious and civil authorities were used to retain the entire population of Europe in darkness and slavery. I have observed the progress of these doctrines mingling and becoming increasingly intertwined with the various systems of Freemasonry; finally, I saw the formation of an association whose purpose

(1) Weber's Memoirs, vol. I, chap. IX, p. 335. "Weber attended the session," he says Louis Blanc after quoting this passage, History of the Revolution, vol. II, p. 264.

the sole aim of destroying all establishments to their very foundations religious elements and to overthrow all existing governments in Europe. I saw this association spread its systems with such zeal argued that she had become almost irresistible, and I noticed that The figures who played the most part in the French Revolution were members of this association; that their plans were designed according to its principles and executed with her assistance. I became convinced that she It still exists, it still works silently, all the Appearances prove to us that not only are his emissaries striving to spread these abominable doctrines among us, but even that there in England there are lodges which, since 1784, have corresponded with the mother lodge. It's to unmask her, to prove that the ringleaders were deceitful men who preached a morality and a doctrine of which they were familiar the falsehood and the danger, and that their true intention was to abolish all religions, to overthrow all governments and to make The whole world is a scene of pillage and murder, which I offer to the public an excerpt of the information I gathered on this subject.

An even more authoritative figure, the Korate of Haug-Witz, the Prussian minister, will give us more testimony precise, if possible.

It was 1822, the secret societies had just exploded sion in Spain, in Naples, in Piedmont, by as many movements revolutionary movements; the sovereigns, to guarantee and their crowns and true freedom among their peoples, had been united in congress in the city of Verona. It was then that the Count of Haugwitz, who had accompanied the King of Prussia there, informed the august assembly of a memorandum on secret societies, of which Here are some excerpts (1):

"Having reached the end of my career," the count said, "I believe it is..." my duty to take a look at the activities of secret societies, whose poison threatens humanity today more than ever. Their History is so intertwined with my life story that I cannot help to publish it again and give you some details.

My natural inclinations and my education had excited me such a desire for science that I could not be satisfied with mere knowledge* ordinary sessions, I wanted to penetrate into the very essence of things; But the shadow follows the light; thus an insatiable curiosity develops. because of the noble efforts being made to penetrate further

(1) This very important document was first published in (840, in the work titled: Earrow's Denksdiriffthen und Brie feu zur Charakteristik der Well Und lilleratur (Berlin, U IV, p. *211-2v1).

in the sanctuary of science. These two feelings drove me in the society of Freemasons.

"We know how little the first step we take in the order is..." nature to satisfy the mind. That is precisely the danger to be re- to doubt the volatile imagination of youth. I had scarcely- I reached the age of majority and already not only found myself in charge of Freemasonry, but I also occupied a distinguished position in the Clown of the high ranks. Before I could know myself, before to understand the situation I had recklessly gotten myself into, I found myself in charge of the overall management of Masonic meetings of a part of Prussia, Poland, and Russia. Freemasonry was then divided into two parties in its secret work. The first placed the explanation of the philosopher's stone in its emblems; the Deism and even Vatheism were the religion of its sectarians; the headquarters The central part of his work was in Berlin, under the direction of Dr. Zihndorf.

"The same was not true of the other party, including Prince F. de Brunswick was the apparent leader. Openly fighting each other, the two The parties joined forces to achieve world domination. to conquer thrones, to use kings as they used order; such was their but. It would be superfluous to tell you how, in my Driven by ardent curiosity, I managed to become master of the secret of one and of the other party; the truth is that the secret of the two sects is no longer a It was a mystery to me. This secret revolted me.

"It was in 1777 that I took charge of the direction of part of the Prussian lodges-three or four years before the Convent of Wilhelmsbad and the invasion of the lodges by Illuminism; - my action extended kid on the brothers scattered in Poland and Russia. If I don't I hadn't experienced it myself, so I couldn't give an explanation. plausible explanations for the carelessness with which governments have could close their eyes to such disorder, a veritable status in statu; not only were the leaders in assiduous correspondence and em- they used specific figures, but they also sent each other reciprocal messages The dispatch of emissaries. To exert a dominant influence over thrones. and the sovereigns, that was our goal, as it had been that of the knights Templar brothers.

"A work was published entitled: Errors and Truths. This work It caused a great sensation and made the strongest impression on me. at first thought I would find there what, according to my initial opinion, was hidden under the emblems of the Order; but as I penetrated further In this dark den, my conviction deepened that what that something of a completely different nature must be in the background. The light became more striking when I learned that Saint-Martin,

the author of this publication, must have been and indeed was one of the coryphaeus of the chapter of Zion. There were attached all the sons who would develop later, to prepare and weave the mantle of the religious mysteries that people adopted to mislead the profane.

"I then became firmly convinced that the drama that began in 1788 and

1789, THE FRENCH REVOLUTION, THE RE-ICIDH WITH ALL ITS HORRORS,

not only had they been resolved then, but were also the result of associations and oaths, etc... Let those who know my heart and My intelligence judges the impression that these discoveries produced on me!

"Of all the contemporaries of that era, only one remains to me." alone... My first concern was to communicate to William III all my discovery. We became convinced that all the associations Masonic tions, from the most modest to the highest degrees Those who are elevated can only seek to exploit religious sentiments. to carry out the most criminal plans, and to use the first commands. coats to cover the others. This conviction that the prince by* Tagea, along with me, did not make me take the firm decision to renounce absolutely to Freemasonry. But it may be wiser for the prince not to to break all ties with her.

II. – Regicide and the Masonic Convention of 1786

Mr. de Hugwitz's very specific allegation that the regicide had long ago decreed by secret societies, comes to receive unexpected confirmation: we now know that the first thought of the crime and assassination of Gustav III dates back to 1786, to the time of German Enlightenment and 'French Illuminism had undergone its fusion, as we have seen in the previous chapter. It is Cardinal Matthew, a man at cold judgment above all others, who first revealed it in a letter addressed to Mr. Robinet Cléry on April 7, 1875.

v II There is, in our countries, a detail that I can give you as Certainly. There was a meeting of Freemasons in Frankfurt in 1786. where two prominent men from Besançon were summoned who were part of the company: Mr. de Raymond, postal inspector, and Mr. Mayor of Ouligny, President of Parliament. In this meeting, the

Regicide and the Masonic Content of 1786 133

The murder of the King of Sweden and that of Louis XVI were solved (i). MM.

Never set foot in a dressing room again, and keep it a secret. The last survivor told Mr. Bourgon, who died at nearly four-
Twenty years old, in full possession of his faculties. You may have heard of it. to speak, because he left behind a great reputation for probity, integrity and of firmness, among us; I knew him well, and for a very long time time, because I have been in Besançon for forty-two years, and he is dead Quite recently. He often recounted the event, and to me, and to others. You can see that the sect knows how to plan its attacks in advance: it's there, in Two words, his story.

Some time after Bishop Besson, former vicar-general of Besançon, now Bishop of Nîmes, thus completed this revelation:

"I can confirm his letter with details that are not without interest, and which were often recounted to me in Besançon, not only by Mr. President Bourgon, but by Mr. Weiss, the city librarian, member of the Institute, and the principal author of the Universal Biography, published under the name Michaud. Mr. Bourgon and Mr. Weiss were Good people, in the truest sense of the word. One of them had more courage In his opinions, the other shows more indulgence for the faults of humanity. nity. Both had known the Freemasons and the members of the National Convention. of the last century; they were both thinking about the January 21st attack as every honest man should do; they both died in Christians.

"Freemasonry had been introduced to Besançon around the mid-eighteenth-century site by the intendant of the province, M. de La-Kore. Three lodges were established, recruiting from the best society. The nobility, parliament, the bar, several members of the chapter metropolitans left their names on the lists of these primitive lodges. where nature was celebrated, without suspecting that they were walking on eggshells not towards ruin, exile, and the scaffold. There is no doubt that the good The faith of most of these honest people was not surprised. Witness the advent The three delegates to the Assembly of 1785 were... Mr. de Bouligney, President of the Parliament of Franche-Comté, Mr. Bour Gon, an eminent physician and professor at the University, and Mr. de Raymond, postal worker.

(1) The previous year, on February 15, 1785, a Masonic convention had taken place in Paris, said Eckert; among the delegates from Germany were the illustrious mined Bruch (in the Bayard order) and Bode (Aurelius). (Freemasonry, trans. by Gyr, vol. II, p. 70. (See the preceding chapter, g 7.) This meeting in Frankfurt was no It was only a more secret continuation of this convent.

foot in a box. They kept their word. Mr. de Bouligney died in emigration, Mr. Bourgon, in his native town, and Mr. de Raymond, beau Younger than the other two, he outlived them until 1837. was a member of the Academy of Sciences, Fine Arts and Letters of Besançon He was witty, turned his verses easily, and lived in pleasant intimacy. with the magistrates and writers of the province. It was he who revealed the secret of the lodges regarding the condemnation of Louis XVI, at an age where one owes the world nothing more than the truth.

"Mr. Weiss and President Bourgon were still quoting on this subject" the confessions of Baron Jean Debry, prefect of Doubs. Freemason, conventional and regicidal, this character, whom events had enlightened, played an honorable role in Besançon, and in the twelve years he was there passed, from 1802 to 1814, and greatly aided in the reorganization of all public services. He even defended, not without skill or energy, the loyal clergy against the sworn clergy, who were few in number, but for which Claude Lecoz, Archbishop of Besançon, had preferences These marks. He was brought several times into the privacy of the conversation. sation, to speak of the trial and condemnation of Louis XVI. His His vote weighed on his conscience; he did not excuse it, he limited himself to explain.

"I left home," he said, "with the express intention of vo-
"To banish the king, not to kill him; I had promised that to my
"Woman. Upon arriving at the Assembly, I was reminded of the oath with a sign."
"Boxes. The threats from the stands completely unsettled me: I
"I voted for death."

Jean Debry added mysteriously:

"We will never know if Louis XVI was actually condemned to the
"A majority of five votes."

Many believe that the bureau may have altered some votes, with
"the silent complicity of those who had given them. We had
"arranged the account of the Moniteur sessions accordingly. Even so
"The vote was public; no one, except the members of the board, was aware of it."
"had the absolutely accurate record." The session had lasted two days and
"one night, and this length contributed to making the outcome uncertain"
"Supreme. But we wanted to be done with it, and the famous majority of five
"The voice may have been noted at the last minute to avoid..."
"The boredom of another election."

COMPOSITION OF THE LODGES IN 1789

The march of the Revolution presents phenomena at every step strange behavior, absolutely inexplicable to those who do not hold do not take into account the actions of the companies Seerrotek acting without unveil.

While the assembly of notables had spoken at the press Although there was unanimity against doubling the third, the king was reluctant to grant months later, to the authorities of the Geneva-based Necker.

While, in the primary assemblies, the third estate rivaled knows with the nobility and the clergy to affirm his Catholic faith and his attachment to the monarchical government, and recorded it the authentic expression in the notebooks, the appointed deputies in these same assemblies would tear up these notebooks, vera-binding mandates, outside of which they were absolute lying without powers. Obviously in electoral operations, where hidden intrigue holds sway, the lodges had taken their revenge for the drafting of the monarchist cahiers, which they did not could have prevented it, because to do so would have required confronting a public discussion and ostensibly going against sentiment universal of the nation.

The game is certainly not equal between two opponents one of whom is unaware of the plans and even the existence of the one who... magpie in the darkness. That was the situation in 1789, and it has renewed too often since. We must also add the feelings of enthusiasm, of confidence in the integrity of men, which characterized this generation and whose example was given by Good and generous Louis XVI. These mistakes only made things too easy. the designs of those who wanted to destroy the monarchy and who had the power of the organization at their disposal.

But we have already seen what this organization took away in the years of preparation; but she had become singularly de-loppée at the time of the opening of the General Stalls.

The general assemblies of Freemasonry, convened in Paris The steering committee of the Philalethes had met there. secret committees had dealt with it and articles specified in the circum-

138 The Revolution in France and Europe

the summons, and those it indicated under the name of more important works, which prudence forbade cutting to paper and even less to printing (book II, chapter V, § 7). A club, or propaganda lodge, was formed for execution. Its The object and the list of main member SCSs are thus indicated.

We had communication.

"List of the honorable members who make up the propa club"
large, which assembles at 26 rue de Richelieu, in Paris.

This club aims, as everyone knows, not only to consolidate the revolution in France, but to introduce it among all other peoples of Europe and to overthrow all currently established governments. Its The statutes were printed separately. On March 23, 1790, there were... a fund of 1,500,000 francs, of which the Duke of Orléans had provided 400,000; the The surplus had been given by the honourable members upon their reception. These funds are intended to pay for the travels of the missionaries, who are called apostles, and the inflammatory pamphlets that are written to achieve a but also beneficial. All matters, both domestic and foreign, are prepared and proposed to the club by a committee of fifteen people, pre-
"Studied by Abbé Sieyès."

Here are the main names on this list:

Abbot Sieyès, Abbot Perochet, the Duke of Biron, the Abbot of Espagnac, d'Espagnac, advisor to parliament, the count of Praslin, the count of Castellane, the Prince of Broglie, the Viscount of Rochambeau the younger, the Duke d'Aumont, Lacretelle, lawyer, Garat the elder, Garat the younger, the marquis de Condorcet, Glavières, genevois, du Roveray, id., the Count of Mirabeau, Barnave, Chapelier, Duport, Target, Pétion de Villeneuve, Charles of Lamoth, Alexander of Lameth, Theodore of Lameth, the Count of Tessé, the Marquis of Latour-Maubourg, the Abbot of Pampelonne, Boissy-d'Anglas, d'Annonay, Freteau, Poullain de Bellancour, Baron de Giliey, in Valence, the Count of Crillon, of André, of Toulon-Geon, the Viscount of Beauharnais, the Viscount of Androuins, the Marquis de Blaçon, near Crassier, the Viscount of Lusignan, the Marquis d'Harambure, Lancosme, Salomon de Montélimar, Garnon fils, du Viva-Lord Stanhope, de Fontenay, son-in-law of M. de Cabarrus, Martel and Dinocham, journalists, Hérault, Advocate General of Parliament.

After ccs names, there is a long white space. -These
Did they remove the names of the members of the ordinary committees?
Then, at the top of another page, the list continues:

The Duke of La Rochefoucauld, Dupont de Nemours, Robespierre,

Composition of the Lodges in 1789 139*

the Viscount of Noailles, Fournier the American, Pigre de Montai*
inge, Boyle, Irish, Okard, id., O' Konnor, id., de Saint-Se-
veranda, Spanish, the Viscount of Narbonne, Doctor Price, Be-
Narvids, Spanish, d'Aguilar, the Marquis de Satilieu, Fontana, do
Langeron the son, the Viscount of Damascus, Guillaume, lawyer, Abbot Gré*
goire, the Duke of Liancourt, the Count of Montmorin, Minister of Foreign Affairs

zac, Verne, Genevan minister, Germain (i) and Julien, treasurers of the club, Abbé de la Roche, Cabanis, doctor in Paris, Garau-Coulon, Laborde père, Laborde de Méreville, Grétry musician, Dugazon, comedian dien, the Marquis de Montalembert, Garneri, the club's printer, Volland (or Voulland), bookseller for shipments, the Count of Kersaint, Chate-nai-Lanti, Volney, the priest of Soupe, Dillon, priest of old Poussange, Pascal, prior of Colombiers, Count of Croix, the Marquis de la Coste, Chamfort (Talleyrand's secretary, editor of the *Mercure*), Office of Puzzi, Baron d'Allarde, Thouret, lawyer, Count de la Marck, Anson, the abbot of Saint-Nom (2), Violti, musician, Gorsas, Valdec Delcassart, Nompère de Champagny, Rabaud, à XJzès, Beaumarchais, Chambon fils, & Montpellier, Morveaux, in Dijon, Ernout, in Lons-le-Saunier, Roederer, Jurinne Duluc, in Lyon, bookseller and printer in charge of sending books in foreign countries, Delly d'Agier, in Romans, Grimm, Lachenaye, in Montélimar, in charge of shipments to Spain, Lachapelle, aide-de-camp by Mr. de Lafayette, Gouyon, Major-General of the National Guard. Room, doctor, Lecoulteulx, Lecoulteux de la Noraye, Populus, Martineau,

. Goupil de Préfelin, Vandermonde, of the Academy, Genton, in Vivarais, Abbot Noël, Abbot Fauchet, the Count of Aubusson, the Count of Choi-Seul-Gouffier, Nérac, in Bordeaux, in charge of the colonies and Mexico, Regnaud de Saint-Jean-d'Angely...

Mr. Lecoulteux de Canteleu adds to these names the first affiliates of the United Friends lodge, names that did not mark no less so in the most bloody splendors of the revolution:

Babœuf, Bonne, Ceruty, Chapelier, Chénier, the Marquis de Lacoste, Chateau-Randon, Courtois, Dolomieu, Dupont, Fourcroy, Gudin, G ra- (il) Germain, Necker's brother-in-law, was receiving, the day before the massacres, guards body, October 6, & Versailles, a letter from his sister which sent him: "Be calm, everything will be fine; we can neither speak nor write (lotlro of October 5th) bre); and while her worthy husband stood, caclié, ollo, tranquil spectatrico of the brigands' fury in the very galleries of the castle, he said: "Leave them alone!" "To do this good people; there is no danger /" (Memoirs of Barruul, vol. IV, p. 305.)

(2) Recommended to Voltaire by d'Alembert; pilgrim to Fornoy where he was going to receive, before going to Rome, the patriarch's blessing. (Letters from d'A-Lembert to Voltaire, September 27, 1759.)

140 The Revolution in France and Europe

Mont, Hébert, Laclos, Lamettrie, Lasalle, Lebon, Marat, Melin, Mercier, Rabaut, Saint-Just, Sillery, etc. (1).

In the lodge of the Philalethes or Beneficent Knights, or disciples of Pasquales, Jacob Boehme and St-Martin, dominated, after the Members of the Grand Orient, the Prince of Hesse, the Viscount of Tavannes,

Gagliostro, etc., Grimm and the rest of Holbach's club.

In the Lodge of Candor were, besides the deputies to the Grand-Orient, the Lamcths, Lafayette, the Marquis de Montesquieu, Moretonde Ghabrillan, Custine, Laclos, Latouchc, Sillery, d'Aiguillon, the Marquis of Lusignan, the Prince of Broglie, and generally the devoted Freemasons to the Duke of Orléans.

In the Lodge of the Nine Sisters, under the venerable Pastoret, one could distinguish The Duke of La Rochefoucauld was there, and, besides the deputies of the Grand Orient, Commander Delomieu, Lacépède, Bailly, Cerutti, Fourcroy, Millin, Bonne, Chateau-Randon, Chénier, Mercier, Gudin, Lametterie, the Marquis de la Salle, the apostate Noël, Dom Gerles, Rabaud St-Étienne, Petion, Fauchet and Goupil de Préfelu, who soon after passed to the Iron Mouth. One could still see Franklin, La Dixmerie, Gordot de St-Firmin, Mcslay, Delort, Bignon, Rémy, Mercier, Lalande, Dufresne, who had received Voltaire there.

To all these groups was added the Society of Friends of Blacks, formed later and which was to consist of all the followers imbued with the principles of modern philosophy; by naming the members of its regulatory committee, Condorcet, Mirabeau the Elder, Sieyès, Brissot, Carra, the Duke of Rochefoucauld, Clavière, The Pelletier de St-Fargcau, Valadi, La Fayette, etc., and by reading the From the speeches that were being given there, it was easy to see that it was indeed more than the advance of the whites, through a Wei--- revolution shaupt, than the redlancy of the blacks, and that the subscription of the two gold louis paid by each member was only a sub-side to join with the others to hasten their accomplishment (2).

All these names, most of them at least, already appeared in the lodges in Paris, the provinces, or abroad; and those who carried in France soon actively marked and in the French revolution and in the majorities of its assemblies.

The Constituent Assembly made the king and all kings the representatives of people and the nation's top officials, abolishes the titles

(1) Sects and Secret Societies, p. 169.

(2) Barruel, Memoirs on Jacobinism, vol. II, p. 93. One can see from the Memoirs "Morales de Mollevillo that they were not strangers to the misfortunes of St-Domingu."

COMPOSITION OF THOSE LODGED IN 1789 141

hereditary, decreed the Civil Constitution of the Clergy, declared its the nation's property, also made priests and bishops officials of the nation or schismatic jurors and intruder, and, in the name of freedom of conscience, arrogated to himself the right to

or the apotheosis of Voltaire and J.-J. Rousseau, and a tomb first in the very church of Sainte-Geneviève, transformed into Pantheon. The majority of the Legislative Assembly did or allowed to happen, on the 10th August, the massacres of the Swiss, the bodyguards and the prisons, On September 2nd and 3rd, he pronounced the king's deposition and decreed the en-see to all departments and all municipalities, to be read to all citizens, the declaration of Condorcet containing the oath to fight kings and royalty; the majority finally The Convention judged Louis XVI guilty and condemned him to death. scaffolded and covered France with blood and ruins, in the name and in as a consequence of the three great Masonic principles: equality,

LIBERTY, FRATERNITY.

Many others were also there, no doubt, in those majorities or on this list, driven by circumstances and rather duped than accomplices.

That the actions of the lodges were predominant in the elections at the Estates General, this is what resulted from a circular sent by the central committee of the Grand Orient to the venerable masters of the lodges of provinces:

"As soon as you receive the enclosed package, you will acknowledge receipt of the package. the reception. You will attach to it the oath to faithfully and punctually execute virtually all orders that will come to you in the same form, without bothering you to find out from whose hand they come nor com how they happen to you. If you refuse this oath or if you fail to take it quez, you will be regarded as having violated the one you made to your entry into the order of brothers. Remember YAqua Tophana; "Remember the daggers that await traitors (1)."

This is how the MPs sent to enforce the wishes expressed in notebooks, which constituted an imperative mandate for them, They tore them apart almost as soon as they were assembled. In the primary assemblies where six million voters were gathered, the sects could not

(1) The date of this circular was June or July 1788. It was at least in the oe it was only a matter of time before a mason, Knight Kadosch, a member of the Estates of Br (Barruel, Mémoire*, vol. IV, p. 206, or vol. II of the same Mémoires, p. 344; he quotes (several receptions of this kind by veterans.)

142 The Revolution in France and in Europe

not to advance their principles which would have aroused the repulsion of the vast majority; but they were numerous enough to get the men they trusted into the parliamentary seats

IV. – Terror halted in the lodge of the United Friends

From the very beginning of the revolution, France was agitated by vague terrors, inexplicable panics at first seen, but whose authors were the widespread secret societies across the country. Riots and fires broke out. tents on all sides. Mr. Taine wonders if the populace has been aroused "by bribed hands that hide," and he replies: "Contemporaries are convinced of it and it is probable(1)."

There is more than just probability, and indisputable testimony blue, that of Bertrand de Molleville, the minister of Louis XVI, shows that all these crimes had been planned within the committee propaganda from the lodge of the United Friends:

* Mirabeau, who, even before the opening of the Estates-General, had He had marked his place at the head of the most violent factions, and was also initiated in the secrecy of secondary factions which, with less ambitious plans* Your steps and a more timid approach, nonetheless contributed to strengthening and accelerate that of the Revolution. All these mysteries, of which the knowledge- tance provided the key to several important events, which we had just which were then attributed at random, were revealed not only to Mr. de Montmorin, but to the king and queen in several secret conversations that Their Majesties had with Mirabeau; he taught them, among other things 'Things, that the system of Terror, which actually brought about the revolution* tion, which has not been abandoned since, originated in the philanthropic faction. These committees sometimes met at the Duke of Laroche foucauld, sometimes in the small house of the Duke of Aumont near Versailles...

"Adrien Duport (2), who was perhaps one of the members of the association

(t) The "Origins of Contemporary France. The Revolution," vol. I, p. 37, and it in dique eu note, Marmontel, vol. II, p. 249; Montjoie, Impartie, p. 92; de Bezenval, t. I, p. 397. < These spies added that people were seen stirring up the tumult and even distributing money.

(2) A young councillor in the Parliament of Paris, he was a deputy to the Constituent Assembly of Paris, and passed from the first to the Third Estate with Laroche foucauld and Tayette, following in the footsteps of the great master Philippe-Égalité.

TERROR STOPPED IN THE LODGE OF THE REUNITED FRIENDS 143

seemed to have studied the history and tactics of all the ancient and modern revolutions, were admitted into the secret meetings the most secretive members of this philosophical faction and had taken charge of the re-

in which he described the character and discussed the interests of all the memories
rains of Europe, so as to conclude that none of them would take
the slightest part in the revolution that was about to take place in France, and of which
It was also necessary and urgent to regulate the process and to determine
to achieve the goal through a wisely combined plan; he then proposed the one which,
for a long time, he said, had been the object of his meditations. His principal
the foundations were the same as those adopted in the
Constitution of 1791. After lengthy discussions on this document,
Lafayette, who was also on this committee, if we are to believe Mirabeau,
took the floor and said to Adrien Duport: This is undoubtedly a very great
plan; but what are your means of execution? Do you know of any that are
capable of overcoming all the resistance that can be expected? You
Don't mention any. – It's true that I haven't spoken about it yet.
replied Adrien Duport with a deep sigh; I've tried everything
A well-thought-out move... I know some for sure... but they are of such a nature
that I myself shudder at the thought of it, and that I could not decide
I want to make them known to you, as long as you approve of all my
plan, which you will be well convinced is essential to adopt
ter, and that there are no others to follow to ensure, not only
the success of the revolution, but also the salvation of the State... After having
Having thus aroused the curiosity of his listeners, he added: It is only through the
means of terror that one manages to place at the head of a revolution
and to govern it. There isn't a single one, in any country whatsoever.
However, I cannot cite anything in support of this truth. Therefore, it is necessary, what
What repugnance we all feel, to resign ourselves to the sacrifice of something
prominent people. He suggested that Foulon should naturally
likely to be the first victim, because for some time now,
he said, there was a lot of talk about him being appointed to the Ministry of Finance and
that everyone was convinced that his first operation would be the ban
queroute. He then pointed to the intendant of Paris. There is only one cry, he said–
he, against the stewards; they could place great obstacles to the
revolution in the provinces. Mr. Berthier is generally hated: one does not
It cannot prevent him from being massacred; his fate will intimidate his colleagues.
They will be as flexible as gloves...

"The Duke of La Rochefoucauld was very struck by Adrien's reflections"
Duport and ended up, like all the other members of the committee, adopting
the plan and the means of execution he proposed. Instructions con
Forms to this plan were given to the principal agents of the committee of
insurrections, which were already organized and to which Ad. Duport had nothing
less than a foreigner; the execution followed closely; the massacre of Messrs. de

144 The Revolution in France and Europe

Launay, de Flesselles, Foulon and Berthier, and their heads, paraded
at the end of a pike, were the first effects of this phi conspiracy.
lanthropiqnc. His successes soon rallied, and for a long time, the different
revolutionary parties were beginning to distrust each other
others, but who, seeing all obstacles smoothed by this horrible

In 1789, Mirabeau had communicated this plan to Chamfort who Marmontel shared this information. The indications given by the latter in his Memoirs are absolutely identical to those of M. de Molleville:

"Money, above all, and the hope of plunder, are all-powerful among this people. We have just done Vessai in the Faubourg Saint-Antoine, and Von one could not believe how little it cost the Duke of Orléans to make the sack to cage the factory of this honest Réveillon who, in this same people,

(1) Bertrand de Molleville, History of the French Revolution, vol. IV, p. 181 and (edict, of Paris, year IX).

The meeting in which Duport communicated this abominable plan took place, he said Molleville, at the time of the reunion of the orders, that is to say at the end of June 1790. It was only in 1791 that Mirabeau made this revelation to M. de Montmorin, who He himself communicated it to his colleague, Mr. de Moiloville.

Louis Blanc, in *Histoire de la Révolution française*, vol. II, p. 318, attributes Duport was also responsible for organizing the massacres in Paris and the widespread panic due in the provinces.

The following passage, which can be found in the Journal of Travels in France, by Arthur Young, on January 18, 1790, confirms the appalling revelation by Bertrand de Molleville:

"Today, at dinner at the Duke of Liancourt's, the Count of Marguerite advanced "In front of nearly thirty deputies, an extremely serious matter: speaking of the vote on "Regarding the Toulon affair, he maintained that several members of parliament had openly and the champions, claiming that more insurrections were needed. I watched fl all around me to see a bride coming. To my extreme surprise, per- "No sound," replied a word. After a pause of a few moments, Mr. Vulney,

"The traveler declared that he believed the people of Toulon were within their rights, and "Reliable in all its conduct. The history of Toulon is known to everyone."

"This Count of Marguerite is stubborn, his conduct is firm, it is certainly not "Not a fanatic. At dinner, Mr. Blin, deputy for Nantes, speaking of the Hé- club "Evolution which is linked to the Jacobins, says: "We have given you a good "President"; then he asked the Count why he wasn't coming; the latter replied- "He replied: 'I find it fortunate, in truth, never to have removed from any society' "As a particular political figure, I believe my functions are public and that they "They can easily be filled without any particular associations." No one replied-

"In the evening, Mr. Decrétot and Mr. Blin took me to the Jacobins club: the hall

"where it stands is, as I have already said, the very spot where the famous league was sig

We are debating in this Toulon club an issue that should be brought before the National As

They obtained general assent, and the entire party pledged its support.
* establishes driving plans, or elects the people who will be part of it
"Committees are formed to appoint chairpersons for the Assembly."

TERROR STOPPED IN THE LODGE OF THE UNITED FRIENDS 115

supported a hundred families. Mirabeau jokingly argues that with a
A thousand louis d'or could be enough to start a nice sedition.

"Do we have to fear the opposition of the large part of the nation?"
who is unaware of our plans and who would not be willing to lend us
to finish his competition? No doubt, in his homes, at his counters, at his
offices, industrial workshops, most of these homebodies
they might find bold projects that could disrupt their re-
pos and their enjoyments. But if they disapprove of them, it will only be because
Timidly and quietly. Besides, does the nation even know what it wants?
They will make her want and say things she never thought. If she
If in doubt, we will answer him like Crispin to the legatee: It is your lethargy.
The nation is a large flock that thinks only of grazing, and only with
Good dogs lead the shepherds as they please. After all, it's their own good that
what we want to do, without his knowledge. Neither his old regime, nor his cult, nor his
neither morals, nor all its antiquated prejudices, deserve to be mentioned
swimming. All of this is shameful and pitiable in a century like ours, and for
To draw up a new plan, you need to clear the decks.

"We will have, if necessary, to impose this classification on the bourgeoisie
determined, who sees nothing for herself to lose from the change and believes she has
Everything to gain. To incite them, we have the most powerful motives: famine,
hunger, money, the sounds of alarm and terror, and the delirium of terror
and of rage with which his mind will be struck. The bourgeoisie produces only
elegant speakers; all these orators on the podium are nothing in communication
comparison of these Demosthenes to one écu per head which, in the taverns,
in public squares, in gardens and on the quays, announce
Devastation, fires, ransacked villages, flooded with blood, conspiracies
to besiege and starve Paris. That is what the social movement demands. What
What would happen to all these people by silencing them from the principles of honesty and
of justice? Good people are weak and timid; there are only the wicked
Nothing that is predetermined. The advantage of the people in revolutions
is to have no morals. How can one stand against men to whom
Are all means justified? Not a single one of our old virtues remains.
that can serve us; the people do not need it, or they need it
of a different caliber. Everything necessary for the Revolution, everything that
What is useful to him is just: that is the fundamental principle.

Barruel, who was living in Paris at that time, tells us how
Mirabeau and his accomplices so easily manipulated the people
from the suburbs. As early as 1788, he tells us, the workers of the suburbs
St-Antoine and St-Marceau had been initiated en masse into
Masonic lodges (1). The abolition of the guilds of arts and crafts

(1) Memoirs on Jacobinism, vol. IV, p. 585 et seq.,

U

10

146 The Revolution in France and Europe

through all the evils that the Revolution has unleashed upon the class working class, while the vast majority of the real people, who, in within the city, lived under the protective regime of these ins institutions, showed itself opposed to the revolution.

One of the most active instruments of the revolution of that era It was the National Guard. Its creator was Savalette de Lange. the director of the Grand Orient's correspondence chamber, whose Masonic activity we have seen (Book II, Chapter V, § 7). It is he who came to present to the Paris Commune a certain name a group of affiliates, equipped as soldiers, saying:

"Gentlemen, here are some citizens whom I have trained to handle" weapons for the defense of the homeland; I have not does their major or their general; we are all equal; I am merely a corporal, but I have set an example; order that all citizens follow him, that the nation take the "Weapons, and freedom is invincible."

What's surprising, after such origins, that the national guard has always been so dear to Freemasonry and that it has Introduced everywhere? It is the instrument born of all revolutions.

As if to clearly highlight the role that Freemasonry had in the events, when, after the storming of the Bastille, Louis XVI, obeying the Assembly, came to punish the riot by a solemn visit to the City Hall, all the leaders of the movement they lined up in his path and, joining their swords to- above his head, they formed the steel vault which is the sign of honor Masonic brother, and Moncau de St-Méry, haranguing him in the name of They all told him in lodge language: "You owed your A crown at birth, you now owe it only to your virtues (1).

(1) Louis Blanc, History of the Revolution, vol. II, pp. 415, 420. – Ragon, Coure initiations, p. 380. – Already at the opening of the Estates General, or had passes the deputies under the steel arch.

It is worthwhile to report here the strange comparison that Ragon, the great officer The founder of the Trinosophists lodge, Cier du Gr.*. O.*., established institutions established by the Constituent Assembly, with the support of Freemasonry. These are the la nières, according to him, which served as typo for the new organization:

"The government of France was formerly divided into departments provincial lodges or lodges, which had their subdivisions. The National Assembly, considering France as a grand lodge, decreed that its territory would be discreet allocated according to the same divisions.

"Municipalities or communes respond to lodges; they correspond to a against common to form a canton. A number of cantons, corresponding

THE MARTINIST LODGES AND THE CONSTITUTIONALISTS l';7

V. – Martinist lodges and constitutionalists

A strange moral phenomenon! Among the men who had, in In 1787, he conceived the rank of Knight of the Dagger, then prepared the overthrow of the national constitution, which led to the seizure of The Bastille, which sowed unrest throughout the country, there were some who did not They wanted nothing more than the establishment of a monarchy. constitutional, and if they were not afraid of pushing the people to Such excesses were as much a remembrance of the intrigues of Aristide. tocratic figures from the time of the Fronde, rather than under the influence of a imagination inflamed by the horrible rites of Freemasonry.

A number of them left in a group in the lodge. of the Social Contract, and they imagined dominating the movement by establishing a federation between all the lodges, to defend The king of the 1790 constitution? Their circular to others lodge leaders, who mocked them and denounced them to the clubs

attached to a new center, it forms a district, currently a sub-prefecture, and several sub-prefectures form a department or a prefecture.

"The major provincial lodges had a common center in the Grand- The East; the departments had their common center in the National Assembly, where all the citizens of the kingdom contributed, through their representatives, to making laws and to establish, as in Freemasonry, a constitutional sovereignty.

"In Freemasonry, all the lodges in the departments are equal to each other; All municipalities are also affected.

Mayors, elected by their fellow citizens, were removable, as are the 9 venerable lodges.

The first tribunal of a Masonic lodge is called a committee. It is there that the matters of little importance are prepared there, and those which must be dealt with in the It was for the same purpose and in the same spirit that committees had been formed to prepare the materials for which a report was to be made to the National Assembly.

The justices of the peace are an imitation of the conciliation committees of the lodges, and have the assignment memos.

of Masonic discussions and judgments being public" in the lodges
fraternity; the courts were ordered to publicly plead the case of the accused, except in cases of offense against public morals or decency.

c Like every lodge speaker, the public prosecutor of the commune, established at formerly near each municipality, and today the king's prosecutors, have for the responsibility to ensure compliance with laws and statutes, and to expedite their imp to speak out on important matters, as organs of the public voice.

"The order that Freemasonry established among its degrees has also been imitated. The guardians, who at that time appointed their officers, just as the Freemasons appoint the their, were subordinated to the municipal authority, as the brothers are to the di-

148 The Revolution in France and Europe

popular, ended with this eminently Masonic phrase
that: "This board is only for your chapter, use it with
Discretion. We have to protect two very sacred interests:
that of the monarchy and its king, that of Freemasonry and of
its members.

Mounier (1) and Lally Tollendal, who, according to Robison and Barruel, were the authors of this singular demonstration, belonged to this group of members of Martinist Illuminism, to whom Mr. de Maistre was alluding to this in a passage that we have cited above (book II, chapter V, § 5) (2)* Moreover, they had to re- to know that they had been duped by Freemasonry*

The entire history of the revolution, moreover, shows us the logic only evil, always giving birth to a new, more advanced sect. who uses the so-called moderates and devours them one after another while waiting for her to succumb to her own excesses.

After the constitutional members of the Martinist lodges, it was the turn of the Grand Master of the Grand Orient.

gnitaircs or officers of a lodge. The judges' hats, the representatives' sashes These were true imitations of Masonic ornaments or decorations. The? members of the National Assembly left, at the door of the temple of laws, all distinction, ribbon and civil dignities, as do the masons upon entering lodge.

"Civil elections and the selection of voters were carried out according to the form used in Freemasonry. The manner of taking oaths, of obtaining the floor, of Requesting leave, filing a complaint, maintaining order, is obviously a matter of Freemasonry; only, in this latter case, the president's bell replaces the mallet. These practices became established all the more easily because almost all Educated French people are masons.

"The committees of the National Assembly recall the visitors and inspectors" that the Grand Orient sometimes addresses to the lodges.

"The annual contribution of each mason, to cover the expenses of the The masonic power gave rise to personal contributions in France.

"Some people thought they recognized in the general weaponry of the guard The national custom, adopted by all Freemasons, of having a sword as their logo. We have also rightly pointed out that the National Assembly had abolished all the corporations rations, except for Freemasonry. Freemasonry can also claim the 'three colors: the symbolic grades provided the blue, the color of the cord of master; the chapter degrees, red, the color of the Rosicrucian cord; and the s philosophical degrees, white, the color of the Grand Inspector's sash, 33rd degree of graciously. » {Course, p. 377 et seq.} A curious detail: it is in The Raised Veil, or the Revolution, by Abbé Lefranc, a work dating from 1791, chapter 111, which Ragon has borrowed this comparison.

(1) We saw in the previous chapter how Mounier, despite his denials tions, belonged to secret societies, and the part he took in the maneuvering of Enlightened to expel those elements loyal to religion and royalty (Book 1, If, Chapter V, § 5.)

(7) We will see later (§ 14) how part of the Martinists themselves had followed Robespierre to the very last excesses of the Terror.

Philippe-Égalité;

149

VI. – Philippe-Égalité

The leader of this conspiracy, or at least the one in whose name The watchword was given everywhere, it was the Duke of Orléans, the grand master of most Masonic rites, like us We saw him in the previous chapter. He is the one Mirabeau was referring in the conversation with Chamfort to the person we had just to report. Since then, the truth has fully come to light on the participation of this unfortunate prince in all the crimes of the era that. A letter from him to Laclos, dated March 10, 1790, recounts

Paris. There, he already uttered the word regicide in the midst of his naces against Louis XVI and the queen!!!

One sentence is particularly significant:

"George (the King of England) is not far from having relapses" yours; if it falls completely, you know what Fox and Grenville They promised me, everything would be fine then (1).

But the Girondins and the Jacobins, who had used the great Master of the Grand Orient, who wanted to overthrow Louis XVI, did not intend not to serve his ambition. The republic was proclaimed, and on February 22nd In February 1793, the unfortunate Philippe-Égalité submitted his resignation. of a grand master, saying "that he thought there should no longer be No mystery, no secret assemblies in a republic.

Also, most of the lodges had suspended their work and had transformed into clubs across the entire surface of France of Jacobins with the hairstyle of the enlightened Epopt, the Phrygian cap Gien. We are all Freemasons, said one with exaltation. revolutionary of that era, and he could have said with more Accuracy again: We are all enlightened, according to the remark by an English writer, a great admirer of all revolutionary sects lutionaries (2).

"At all times during the massacres, the Memoirs say..." to serve the history of Jacobinism, either at the town hall, or at

(1) First published in the Revue du Lyonnais, this letter was reproduced by Mr. Amand Neut, Freemasonry Exposed, vol. I, p. 68, 2nd ed.

(2) Thomas Frost, Secret societies, t. I, p. 54.

150. Revolution in France and Europe

Carmelites, the true rallying symbols, the true means of fraternity To be with the brigands were Masonic signs. The executioners themselves extended their hands, as Freemasons, to those of the ordinary spectators who approached them. I saw a man me from the common people who himself repeated to me the Masonic way whose hand the executioners offered him, and who was rejected by them with contempt, because he did not know how to answer; while Others, more educated, were greeted with a smile. amidst the carnage. I once saw an abbot dressed, it is true, in secular clothes. that, that this Masonic symbol saved the town hall from brigands.

We have also seen that the vast majority of the Jacobin club, where Robespierre held sway, and the Cordeliers, where Danton held sway, was composed of Freemasons: therefore, one cannot deny that the

odious, which resounded everywhere at that time, from the tribune, in the newspapers, in the clubs, were merely an echo of the cry of hatred against religion and the monarchy that had been promoted for a century in the lodges (1).

VII. – The European Revolution

However, the work of the Revolution was not to be limited to France. The Enlightenment had chosen it as the stage for the first explosion, as much to satisfy his particular hatred against the House of Bourbon, which was put at the service of the revolutionary cause, as to give the momentum and spirit of propaganda characteristic of the French people.

Freemasonry, through its universal ramifications, was also capable of paralyzing the coalition of kings and facilitating by the general betrayal of the success of the revolutionary armies.

At a meeting of the Propaganda Committee, on May 21, 1790, Duport, who held in his hands all the secrets of the conspiracy

(1) In 1792 at the Caon Jacobins club, the conventional Fauchet, évêque du Calvados, publicly pronounced this oath: "I swear implacable hatred to the throne and to the priesthood, and I consent, if he violates this oath, that a thousand daggers be used in my perjured breast, may my entrails be torn and burned, and may my bones of ashes, carried to the four sides of the universe, be a monument of the infidels." (1) "The Conspiracy Against the Catholic Church" / 1792 > p. 65, l'aris). It is impossible not to recognize there the oaths of the apprentice and the knight Kaclock.

the European Revolution 151

Masonic, outlined in these terms the entire plan of the Revolution in Europe (1):

"Mr. de Mirabeau has very well established that the happy revolution which what has taken place in France must be and will be for all the peoples of Europe, the awakening of liberty, and, for kings, the sleep of death. I think like him in this respect, but I differ from him in the consequences. Those which he derives from this principle. It is indeed beyond doubt that, from what the way in which the kings of Europe and other tyrants of people in the various aristocracies, if our democratic constitution strengthens itself if it triumphs over its adversaries; in that case, it is out of doubt, I say, that our example makes the ruin of thrones inevitable, that Everywhere the people, excited by our example, will want to reign and that they will govern; but the previous speaker concludes from this principle that it is not a question Now, let us turn our gaze beyond our homeland, let it not be a question of than to strengthen the constitution there on unshakeable, assured foundations, as we must be, that the French constitution, once strengthened,

It seems to me that, in concluding in this way, the previous speaker starts from a This hypothesis, as ridiculous as it is false, is that the kings of Europe did not they do not think about the inevitable danger that threatens them and that none of them ha perceives its end in the strengthening of our constitution. But it is To attribute to kings a stupidity too desirable to be real. No, Gentlemen, no, this stupidity does not lull them to sleep on the brink of danger; they are plotting to overthrow our constitution; and our divided provinces, our Criminals and implacable enemies, whatever one might say, make this project very easy; it is unavoidable if we are content, as the the previous speaker, to remain on the defensive, if, by taking care of ourselves On our own, we let them form a coalition, if, without current fear on their part of their people, they employ them to raise up our king and to sacrifice us proud on the steps of the throne; if we do not help the Revolution in Their kingdoms, ours is lost, and we will become slaves, if We are leaving slaves in Europe.

"We must therefore hasten among our neighbors the same revolution which is taking place father in France. We will find two major advantages to this method to act offensively: the first to occupy the kings in such an active manner at home so they can't think about us; the second is to make us necessary allies of all peoples who will shake off the yoke and who, not not as far advanced in the Revolution as we are, find will provide us with moral and physical support.

(t) This important document was found among the papers of Cardinal de Boruis, under this title: Speech delivered to the Propaganda Committee, by Mr. Duport, u'i of its members, on May 2, 1790.

152 The Revolution in France and Europe

"But what means should this committee employ to to begin his patriotic work, and, taking matters into account where our zealous collaborators have placed them, what remains for us to do, and Where to begin?

"A great danger threatens us, I repeat, and we must be stupid." so as not to be alarmed. We have reason to fear that the kings of Spain, Sardinia and Naples do not emerge from their incredible torpor, and that Watched over by the danger, they do not gather to enter, armed. in the kingdom still torn apart, poorly established, harboring within its heart implacable enemies, certain to find a bitter, desperate king; and that, taking advantage of these elements, they will not destroy our work and will not they re-establish despotism in order to preserve it within their own borders.

"It would be futile to tell us that these sovereigns, alarmed by a few popular movements that have already manifested themselves in their own countries, do not t They only give themselves over to their rest and their worries, and they abandon us. Gela Not true, because it can't be. What are these movements?

It is important to inform them of our plans and their danger.

"You know what these much-vaunted movements amount to and to whom they are owed. Can one, in good faith, call this a true insurrection? No, gentlemen, no, you are not unaware of that.

Based on this data, it is impossible for me to believe in the lethargy of the kings at this moment; and when I hear you here assuring me that she is In reality, I only see that we have traitors among us. No, She does not exist, no, she cannot exist, and the darkness proves it. major events that need to be prevented ; for note that, if our Revolution is the cause of the people, our principles are also the cause of all kings, that is to say, these are the enemies of all thrones and of all the aristocracies of the universe.

Note that if Spain, Savoy, and Naples form a coalition, they will not remain isolated. Count on the Swiss aristocracies, on the emperor Prussia; all will eventually unite at the first one who... will attack. Thus our salvation will lie in the same revolution carried out within them, a revolution that should not be expected from our example alone, but that we must hasten so that ours may be accomplished. Finally, gentlemen, the The previous speaker's plan is defensive, mine is offensive: that's the difference.

"But how to act and on what? First, let's define this second point." Point: what should we act on? The answer is clear: on those we have the most to be feared, regarding Spain, Savoy, Italy and the Arsian cantons tocratic Switzerland. The reasons for this choice are obvious: it is among our neighbors and our primary enemies that a revolution must be carried out similar to our situation. How to act? By none of the means that You have employed them to date. They are ruinous and insufficient:

the European Revolution

153

You are addressing the middle class of societies; it is already corrupted; if she serves you through corruption, she will betray you through the child motive. No, it is within each government itself that we must find the the seed of the revolution to be carried out there, just as the seed of our own was in the memory of the General Estates and their convocation.

"Spain had its Cortes, it will still remember them: it is acc burdened with misery and taxes. Its king is narrow-minded, impetuous; he will push the things are extreme with him; with this character, one must hasten the revolution, because of the bloody and chaotic means it employed will plead to prevent it will determine it; instead, if you leave it to him take the time to get involved in our quarrels, this same character imprinted on

Andalusia, since the conspiracies we have been told about, pre-few means of insurrection are available; Valence has none; Cadiz offers insufficient resources; all possible means seem to be exhausted. To die in Catalonia. Bold and fierce people, difficult country, crushing taxes, Hatred of the Spanish, proximity to France, everything tells us that it is there that patriotism must be revived and courage must be raised. That is where it You have to sow to reap. That's where you have to look, not in Madrid. proselytizers. Catalonia's special rights may stir The peoples must always be united with those of the Cortes, because it is not Catalonia alone needs to be stirred up; it is Spain; but in a way In the face of the discontented classes of society, attach yourself more specifically lies to the people. Vanity inflames the bourgeoisie, pressing need spoils the people. One needs gold to take a chance, the other he It is enough to give hope. The Spanish army, we are told, appears invariably faithful; I heard that said of the French army in 1787; She seemed to be, you see what happened; first we must focus to the Walloon Guards; these troops, almost foreign, will serve, Once acquired, I will deliver the others to you.

Savoy has an incompetent sovereign; it will be easy to sway. She is already emotional; burdened with taxes, hated by the Piedmontese, he does not It needs to be warmed up for it to work, and in this regard, entrust all your care to those who are taking care of it; but also consider that the Piedmontese hate the Savoyards, and that they will force them to submit if they themselves do not they are not taking up arms for the same cause; and I do not believe that you have any no advantage in this regard.

Switzerland presents more obstacles because the aristocracy makes the people happy in some cantons; however, it is important that they become all democratic; but it is through Lucerne or Freiburg that one must start vigorously (with the two large Catholic cantons), and not by the formidable canton of Bern; however, it should not be neglect, far from it; but it is not the German country that should be

154 The Revolution in France and Europe

seeking to seduce; this is the conquered land, this is the land of Vaud. The ou The work we were read, in this regard, is a good seed, perhaps it is necessary wait before sowing it. There are some inaccurate details in the en-Major Duvel's enterprise and its tyrannical execution; they are dis written in a more touching way in a work that I have, on the subject of the consensus required in 1724 by the State of Bern. I will lend this writing to the author of Y Advice to Switzerland. Bern has committed great atrocities in 1749, they must be revealed. But, I repeat, Bern must follow its fate from the other aristocratic cantons. Bern will not be able to resist the impulsive total sion; but efforts must be directed towards Lucerne and Freiburg, all is willing to do so.

cause of general astonishment; however, Naples is easier than any another country, because misery is at its peak and stupidity reigns supreme. and to the council; no foresight, no plan; the inquisition on the The French are driving away our discontented, and it is these guilty emigrants who, by their clamor, they drive you away from you and your plans and arouse you they have as many opposing prejudices as there is hatred (1).

Gentlemen, let us act, and act now; let us send our friends where We don't have any; let's change the instructions of those who are on the places; let us not wait for our enemy, and let us not lull ourselves with chi- "Cruel mothers of Count Mirabeau (2)."

At the same time, and from the very beginning of the revolution, a manifesto had been issued by the Grand Orient committee, addressed to all Masonic lodges and all the Directorates in charge to make proper use of it among the brothers scattered throughout Europe p. By this manifesto and by virtue of fraternity, "all the lodges were urged to confederate, to unite their efforts for the maintaining the Revolution, and gaining supporters for it everywhere, friends, protectors, to spread the flame, to add to it to cite the spirit, to excite zeal and ardor in all countries and by all means within their power.

(1) They would probably have been better off letting themselves be guillotined in France or To join the ranks of missionaries paid for by the Propaganda Committee's coffers!!

(2) This speech is from May 21, 1790, and Mirabeau, according to L. Blanc, had sold out to the court for fifty million francs per month from the beginning of the year; or rather, says the collocle of Reports etc., the republican Lallemand, <r in committing his Mirabeau, who had been involved with the court, had only wanted to take advantage of corruption "by the corrupters (LX, p. 238);" it is at the expense of his probity to praise his father's Trioism, but who would want to defend Mirabeau's probity?

Masonic Work in Germany

155

VIII. – Masonic work in Germany and in the Nordic countries

This manifesto was sent to all the lodges, even those of An-England; it was especially so in Germany, where Emperor Joseph II He had a signed copy: Philippe d'Orléans. The professor Hoffmann, whom Freemasonry had long pressured with great praise for dedicating his pen to the cause of the Revolution

to seduce, had revealed important secrets, he recounts again that he had learned from them:

"That Mirabeau himself had declared to his confidants that he had in Germany a very extensive correspondence, but nowhere more important than in Vienna. He knew that the Revolution's system embraced the universe; that France was merely the chosen stage for a first explosion; that the propagandists were working on the people in all their forms the zones; that the emissaries were spread throughout the four parts of the world, and especially in the capital cities; that they had their supporters and sought to strengthen themselves especially in Vienna and the states tricksters. In 1791 he had read, and several other people with him, two letters, one from Paris and the other from Strasbourg, designating in cipher the names of the seven propaganda commissioners, based in Vienna, and to whom new commissioners had to turn, both for the salary of their work as for all the advice to be taken on their subject. He had seen several of these newspapers in hand which, leaving Vienna each week and filled with curious anecdotes against the court, of principles and arguments against the government, would carry all the poison of secret societies in the cities and towns of the empire worse, and in foreign countries, without those to whom they were addressed had ever subscribed and without ever being asked the price of port or subscription. He had even passed it on to the government some of these letters. He had revealed the purpose of the journeys that The enlightened Campe was making his mark in Paris, and his relations with d'Orléans and M Rabeau. He still knew, with absolute certainty, the plans of Mirabeau. German, Mauvillon, Mirabeau's recruiter, the one who wrote in June 1791 to Guhn, another visionary.* "The affairs of the Revolution will always better days in France; I hope that, in a few years, this flame will take hold.

156 The Revolution in France and Europe

it will also spread everywhere and the conflagration will become general; then our order will be able to do great things. These projects by Mauvillon consisted of in a very detailed plan to revolutionize all of Germany; and this plan, sent to most Masonic lodges and in all the clubs of Illuminism circulated in the hands of emissaries and propagandists, already all busy stirring up the people in the outposts and throughout all the borders of Germany (i). »

This was also the case with Poland and Russia itself, where Freemasonry and secret societies had their affiliates and their emissaries.

We saw in the previous chapters how, from a half a century of philosophical propaganda and the spread of lo- These factors had undermined the social fabric throughout Europe.

and impious; but as soon as the French revolution had broken out, and Upon receiving the circular from the Grand Orient, the anti-monarchist idea The chic and republican style took over everywhere, and no longer served itself on the other hand, it's like an undermining of the foundations of all nationalities. In Holland, Paulus published his treatises on the equality; in England, Payne, Human Rights; in Germany Magne, Campe, his French Citizen; Philon Knigge is preparing to end his career by surpassing himself through his profession of political faith.

"Nicolai's entire clique is besieging according to all the rules," said Ii'ibi. its, the Germanic constitution, and, when they get to the body cfc the In place, they boldly display the banner of universal cosmopolitanism, and the summit to surrender... The boldest of all these attacks was a collection of anonymous letters on the constitution of Prussia. This The work was supposedly printed in Utrecht; but, comparing the characters with those of some books printed in Berlin, we clearly saw It was clear that he had come out of Nikolai's factory... We look at him like a Mirabeau production; it is at least certain that he tra- duit in French, and that he added a preface and even more notes incendiary than the work itself. It is stated there that the monarch is a tyrant, his subjects an assembly of wretches bowed under the yoke of oppression, and the people of Silesia are stirred up there, as if groaning under an even stronger tyranny, to emerge from their numbness and to rise up en masse to reclaim their rights (2). »

(1) Important Advice to the Great Men of the Earth, Vol. I, g 19 (1702).

(2) Evidence of conspiracies against all religions and all governments plotted in the secret assemblies of the enlightened and the freemasons, p. 122.

Masonic Work in Germany 157

Italy has its Gosani, every nation has its patron saint of A sovereign people and their egalitarian writers. The name of citizen French is now for them the greatest title of nobility; it becomes the reward of the Campes, the Thomas Paynes, the Cras sea and a host of other fanatical zealots, Nimis, Dorsch, Blau, etc., summoned to Paris itself from the depths of Germany directed by the propaganda chiefs, to write under their supervision these periodical sheets intended to carry beyond the Rhine all the enthusiasm of the Revolution. Leuchseuring, by Rebmann, Hoffmann's followers also went there, as well as followers of the Switzerland, Savoy, Italy, Spain, to plot there, as at the center from which all the rays radiate, the betrayals that must be extended to all these countries. Thirty million are drawn from the public treasury for this purpose, from the first year, and twenty-one a few years later, to prepare for the victorious uprisings laughter erupting everywhere at the approach of the republican armies

Belgium, Holland, the Rhineland provinces, Savoy, Switzerland and Italy, like France, are becoming covered in clubs; Amsterdam alone has no fewer than forty to two hundred members each, with a central club and a supreme council for to unite and lead them. Leiden has its representatives in the central club; and the clubs and the brothers, in Leiden, are proportionally more numerous and even more factious than those of Amsterdam. The followers of Utrecht surpass each other in revolutionary genius. The Government surveillance and the proximity of the armies drove them out. clubs; their leaders meet in country houses, and their deliberations will add to those of the entire Areopagus of Amsterdam. Rotterdam appears neutral, and not all neutrality is than a Jacobinism that is waiting for the moment to reveal itself. The minister and follower Mareux counts. Hardly in Néarden a quarter of citizens who still resist his outdated apostolate tionary. Commissioner Aiglam wouldn't suffer a single one in Harlem, which was not entirely devoted to the followers of Amsterdam (2).

To lead the march of all these enemies of their homeland and

(1) On cos thirty million i, see the Memoirs of Dumouriez. As for the twenty-one others, it was a deputy destined for deportation by the Directory who made the revelation. tBarruel, Memoirs, etc., t. IV, p. 362.)

(2) Extract from a secret memorandum on the state of Holland, a few months ago focusing on evasion.

158 The Revolution in France and Europe

of their nationalities, the French revolution has, in Amsterdam, for secret minister, the Malabar follower, and for commissioners the named Larclivêque and Aiglam. In possession of all the con the loyalty of the factious individuals who are preparing to surrender their country, and that of the general who must conquer it, Malabar does not shows that in the areopagus of conspirators, he dictates the resolutions there. tions. Larclivêque and Frésine are the intermediaries who in trans- they put the results to the leader of the conquerors; Aiglam, in In Amsterdam and Harlem, he is the superintendent of the underground arsenals. where the brothers will be able to take up arms at the agreed time; if he f .ut for this moment the protection of the magistrates, they have for them, Dedellc, follower and mayor. To cover the costs of In their revolt, they had, above all, in the trading houses, trading posts of Tcxier, Couderc and Rottereau; they have plus the treasures and revolutionary fervor of the Jew Sportas. In In Amsterdam, as in Mainz and Paris, they have their ora- market stall owners and café owners in Tormache, Lekain, Muti- First, Schneider and a host of others. By calculating their strengths, they

to march ahead of the revolutionary army, and put
Caught between two fires, the allies or the legions that remained loyal to their
homeland and the institutions that constitute their nationality II
All they need now is a general capable of leading their
march; the brothers in Paris provide for it and send them the ge
General Eustach, whom the United States, when he is arrested, will claim
will later become American (1).

Wherever the revolutionary armies were to penetrate, the
The same vanguards were prepared, and the leader of the brothers at
Mauheim lodges, also zealous for the propagation of their comrades
plots that his namesake, the famous Zimmermann, was for in
revealing the plot, he boasted of having single-handedly established more than
a hundred of these conspiratorial clubs, under the guise of literary societies
or Masonic lodges, in his travels in Italy, in Switzerland
and in Hungary (2).

But it was in Vienna and the Austrian states that the tra-
Vail was the most learned and the most profound.

"Immediately after the French revolution of 1790 and 1791," says one writer

(1) Ibid.

(2) Barruel, *Mémoires etc.*, I. IV, ch. X, p. 254.

Masonic Work in Germany 159

vain perfectly informed about all the details of this mysterious work
serious and the legal proceedings that brought them to light, we understand
threatened to speak of propaganda that had spread from all sides and
recruited supporters of the regime in power in France. The evidence
Unfortunately, there are far too many examples of his existence.
while the apostles who came to us from Paris to Vienna were only
poorly disguised Jacobins; their zeal betrayed them, and they could not do
great trouble. They had (on the surface) absolutely nothing in common.
with the conspirators in question. Therefore, they did not have
They were careful not to mingle with them; on the contrary, they denounced several of them
For political reasons, they had them imprisoned. The secret conspiracy of Vienna
She needed no propaganda; she was too closely involved.
with the leaders of the disorder, her plans were too extensive for her
could derive an advantage from the boasting of some democrats in the
pubs.

"The incarceration of several suspected foreigners, the discovery and the
destruction of a club composed exclusively of officers and servants
Frenchmen, some of whom were even in the service of the Prince of
Kaunitz, had nothing yet in common with the sect much more
hidden, much more dangerous, which is what we're talking about here. But that very

there were (apparently) no more implacable enemies of the Jacobins, nor of inquisitors more zealous than even those of whom no one suspected the formidable existence. After the destruction of this club we thought safe, because it was unknown that only the conspirators had been discovered less criminal and less dangerous; we didn't know that the big The guilty parties had escaped... suddenly a dreadful light it spread out and revealed the precipice on the edge of which we were standing. The capture of Sémonville, who had been a deputy to Constantinople, in His status as an extraordinary delegate of the Jacobins was more important for a large part of Europe than any victory and any conquest, more important than all the events that had erupted since the appearance tion of political fanaticism in France, more precious than many that all the treasures and crown diamonds that this honest man He took the prostitute with him. For you must know the plans of these men are grandiose and proportionate to their criminal passions.

"This was not just a second Eastern war, the consequences of which..." Yours would have been incalculable under the current circumstances, but probably yet another complete upheaval of the Austrian monarchy female dog and several other neighboring states, which were spared by this screenshot.

"The papers that Sémonville carried with him were the treasures the most precious thing that was seized along with his person. My pen is struck

160 The Revolution in France and Europe

of powerlessness when it comes to depicting astonishment, surprise, the terror of those who first laid eyes on these documents ments. We suddenly found ourselves transported into a world of traitors, of which We hadn't had the slightest suspicion a moment before.

"I look forward to making this observation that, in these times, the favorites who had been showered with blessings, even the confidants of princes These were, for the most part, the first traitors; while they were the unknown, or rather unrecognized and rejected, servants who remained the most devoted, the most loyal men...

"We were then able to convince ourselves that the danger we were in was not not only grand, but frightening; that there was no time to per dre; we could even ascertain that this discovery would not have taken place, if, by chance, the examination of the documents had been entrusted to certain persons ges, something that could have happened, since they were all believed to be equally faithful servants of the State.

a According to what we have been able to learn, Sémonville's secret mission its purpose was to obtain oxen, wheat, to make different rent orders in Trieste, to conclude verbal agreements and

those recognized as traitors were seized at the same time, and their papers searched. Until then, it was believed to be just a dangerous story that had fortunately been discovered; but we saw finally that it was a real conspiracy, a league acting according to uniform plans, an association organized with the aim of overthrowing the State.

"Each day brought a new light, each sheet of paper" found among the cleverly hidden writings of certain prisoners. A new crime had been committed. They therefore had a key thread in their hands. to penetrate further into this labyrinth of betrayal. Everything became clear as day when it was found among about twenty affiliates the writings, negotiations and the names of several men, wearing other authority in France and in another country. We then saw that it was not only in Vienna and Trieste, but also in almost all the cities of the monarchy, which could be counted among the conspirators. All the traitors from Bohemia, Moravia, Styria, Galicia and Hungary were united; to safeguard the rights of the latter country, they appointed, from within the Hungarian chancellery, which was located in Vienna, a special committee attended the interrogations of the commission. Its main mission, responsible for conducting the trial.

"A few months ago, a large number of [events] were suddenly discovered these conspirators; it was barely a few weeks ago that Bielecki, captain and a professor at the cadet school, was brought in as a prisoner. He was looked at as one of the first in line in the conspiracy; it was found at

THE WORK OF JACCONI IN ITALY 161

him of the archives in due form. It is doubtful, however, that it has succeeded at the end of the discovery; for, and almost every day new things are found conspiring calves... However, the trial of several guilty parties has been pronounced: we read it in the public papers. Gillofsky, who hanged himself, held a position in the military chancellery; his crimes were very tall. He communicated everything he could to the enemy. learn. And then we're surprised by certain events that have happened in this war. Brandstaetter was a magistrate and assessor in the department of the Joint Civil and Military Affairs Commission; Hackeb was the owner of a port; Glückshafen and Jütz were doctors in right (1). b

"Similar conspiracies were discovered in Turin and Naples." and in Portugal. It was also the correspondence of an emissary, the Brabant Segré, who provided evidence of the Lisbon case. Arrested and locked up in Lisbon's prisons, he did not forget that a true follower must know how to die, rather than denounce his accomplices, patet exitus; and the brothers reminded him of this by passing him a mattress, and warning him that he would find a razor there; and he was soon found on this mattress swimming in his blood. It was nonetheless noted that his

and to the downfall of the entire royal family. It is added that he found himself in the papers of this conspirator, a regular correspondence with the prince of the Peace, and that this Spanish minister, knowing him arrested, hastened to claim him; but the one from Portugal replied that, since God had predestined His Majesty saved this kingdom from the greatest danger it had ever faced. Jeste, the very faithful, reserved the right to deal with this matter with His Majesty. Catholic (2). b

IX. – Masonic work in Italy.

It was also against the king and the Piedmontese nationality. that the conspiracy discovered and suppressed in Turin had been formed. The nobles and the wealthy would have begun to emigrate, if the The government had not stopped emigration. Victor Amadeus forbade all meetings were cancelled, and even the academies and casinos were closed.

(1) Secret History of the Jacobin Conspiracy in the Austrian States. Citation of Eckert, (. II, p. 113 et seq.

(2) Barrucl, Mémoires, etc., t. IV, p. 363.

162 The Revolution in France and Europe

But in Sardinia, the people demanded the reunification of the Estates, and forced the viceroy, besieged in his palace, to flee.

"In Naples, the Freemasons' lodges were more agitated than Never. The conspiracy junta was no longer enough, Marie-Caroline established an inquisition junta with extraordinary powers naires (1). The trial of the conspirators was held; all the Evidence against the guilty parties had been acquired; on the orders of His Majesty himself, they had been collected and written by a magistrates of recognized integrity and merit. But their result tat mainly showed the error of a multitude of great people who did not know not only that, behind the plots they participated in against the royal family, there were other plots in which they themselves had to be involved Same victims. And the King and Queen of Naples liked it better. to show their clemency towards the main accomplices and their release to serve life in prisons, rather than sending them to the scaffold after a public judgment. But the circumstances, which politics has Though they felt compelled to bury them in darkness, they nonetheless left has uncovered the conspirators' goal and the role of propaganda (2). A little later, another conspiracy was hatched in Pagan to establish Sicily as a republic, and new movements took place in Cagliari and Sassari 13).

(I) Universal History under the direction of M. Dutwaj, Italy, Zollor, pp. 490, 492, Paris, Hachette, 1853. – Let one judge, by this passage from Goethe's memoirs, from riufluenco which secret societies in the states of the king of already exercised as early Naples and Sicily memo: "While I was admiring all these riches (church of (Jesus of Messina), an officer whom I had noticed at the governor's table, approached me, offering to show me parts of the port inaccessible to* foreigners. Fearing that this offer might be a trap set for the bizarre government The consul tried to prevent me from accepting it; but, thanks to a few signs mysterious, I had already recognized a friend, a brother, and I followed him with confider

"We had barely taken a few steps when he told me that the brothers were watching would have them on me and would protect me against the whims of the governor, if that were It was necessary, but unlikely... After giving me this information, he asked me to take advantage of a session that was to take place that same night, to make me to know more fully about the brothers of Sicito, whom I could probably not pa3 refuse mou estim, on seeing that, under a despotic government, they had the courage to secretly protect against the abuses of this government government, not only the inhabitants of the country, but the foreigners who are part do cotte association. I apologized, citing my upcoming departure, because I hadn't I have no desire to expose myself to grave dangers by attending a serious meeting. "defended, not only in Messina, but throughout Italy..." (May 13, 1787. Memoirs of Goethe, trans. of Baroness Garlowilz, 2nd part, travels, p. 171).

U) Fiarruel, Mémoires, etc., t. 1Y, p. 3Q4.
üuruy, History of Italy, p. 4UJ.

163

Masonic Work in the Italqs

The secret societies had therefore prepared everything to extend throughout Europe, against Christian nationalities, the re- an evolution that had just destroyed that of France. No one expected moreover, for the final explosion, than the aid of the revolutionary hordes lutionnaires prepared in France (1).

No sooner was the signal given than, in front of the armies Republican resistance vanishes, the corps of ar The measures that are put in their way hesitate, grope, and retreat without cause. apparent (2); the fortified cities open their gates, the provinces invaded territories establish themselves as separate republics or annex themselves to the Mother republic. A delegation of the main Illuminati invites Custine, from the moment he entered the campaign, set about penetrating the country, and assures him that he will fulfill the wishes of the vast majority of residents. They add that, if he was worried about the means of overcoming the apparent difficulties, they can assure him that they and their friends have enough power to promise to raise them; that they are the organs of a large society, in the name of the

their zeal to contribute to its success (3).

Mainz opens its gates to Custine's second summons. who doesn't even have siege cannons in his army; and the The Cisrhenan Republic is proclaimed, along with the principal traitors. or agents, Melternich, Behman, etc., for administrators at High salary. The emissary of the Parisian club, Van der Noot, sends Dumouriez a manifesto, agreed upon in London with Chau* Velin, Talleyrand and Noël; Dumouriez publishes it without changing anything ger, and, swayed by the agents and the manifesto, the people acclaimed The revolution and Flanders are taken. Pichegru advanced towards Holland, and Utrecht, Willemstad, Breda, Gorcuin, Berg-op-Zoom and Amsterdam are taken, as are Flanders, Mainz and

(t) Louvet, Address to Robespierre.

(2) After the capture of Verdun in Champagne, occupied on September 27, the ro The ministers from Prussia, Vienna, London, and St. Petersburg held a council Everyone wanted a battle; only Brunswick, the Grand Master of the Freemasons. appointed to Wilhelmsbad, general of the coalition armies, did not want it; however he He conceded to the common opinion, and he announced the battle for the 29th. But upon lea He gave orders for the retreat; everything remained shrouded in clouds; soon the Champagne was evacuated; the brilliant coalition army withdrew, as if it had was defeated, leaving fragments of her baggage everywhere. (BeauLeu, History of the Revolution. (Laurentie, History of France, chap. XI.)

(3) Memoirs of Custine, 1.1, p. 46 and 47.

164 The Revolution in France and Europe

the Rhine provinces; while a little later Figueres, the Boulevard de l'Espagne, devoid of any means of defense, opens its doors, and is conquered, as are several other cities delles, as Holland had been when it became the republic ba-tave (1). So it was in Italy.

X. – Valmy, Dumouriez and the Duke of Brunswick

The example of treason was set from on high. The Duke of Bruns Wick, the Grand Master of the entire Masonic order elected in Willhems-bad, had been specifically chosen as commander-in-chief of the coalition. But he systematically refused to subordinate his action similar to that of the princes' army, which would have avoided offending the national sentiment and would have much more surely brought about the triumph ih,; allies, if his real goal had been the restoration of the monarchy.

of the Revolution. He entered into secret negotiations with the men from the Paris Commune and Dumouriez, an advanced Freemason himself—same, who was the commander-in-chief of the French army. These negotiations culminated in the retreat from Valmy, which revolutionary legend transformed into a victory, but which was nothing more than a shameful betrayal for both parties.

We now give the floor to Mr. Léon Pagès who recently cleared up this whole mystery:

"The King of Prussia learned, on the morning of September 20th, that major movements were taking place in the French camp established at Valmy. It was Kellsmann's corps; Dumouriez with 20,000 men were at Saint-Menchould, contained by the Prince of Liohenlohe who occupied Clermont.

"Frédéric-Guillaume, who five days earlier had feared to see the French escape him, to advance his columns without having consulted the Duke of Brunswick, and made his arrangements as a man

(I) Dictionary of social errors, by the Marquis of Jouffroi, art. Societies crests. He adds that Figuières was sold by Roddelon for one million livres, but that the latter, having squinted at it in Paris, assigned it, worth forty-eight a thousand pounds, and complained about the low price, was guillotined.

Valmy, Dumouriez and the Duke of Brunswick 165

of war and as a skilled tactician. Kellermann was on the narrow the Valmy hillside with 25,000 men, gathered in such a way that any deployment became impossible for them, and that the effect of its artillery was to be reduced to almost a thousand times its size.

"If the King of Prussia, with his 150,000 men, had pursued the Had he moved, he would have achieved complete success. The Duke of Brunswick rushed to beg the king to wait for the Austrians. and to limit themselves to containing the enemy. The King of Prussia listened to this This treacherous advice led him to relinquish command to his commander-in-chief. The latter arranged his columns in two lines, parallel to the hillside. of Valmy, and staged a simulated attack. He was shot from both sides parts, to excessive and ineffective ranges, twenty thousand blows of cannon. During this terrible crash, Brunswick noticed that the shaken French were close to scattering, because of the explosion of two caissons: he declared the position of the French çais unassailable and ordered the retreat (1).

"The French, proud of such an unexpected success, launched into..." cries of victory. The enthusiasm had an influence on the recruits fortifying and made them, as was later seen, quite good soldiers.

seasoned soldiers, and not far from him the 30,000 Austrians and émigrés who had advanced as far as Croix-aux-Champs, five leagues away de Châlons. His battleground was an open and vast country your plains. He was the arbiter of the war.

"The population of Paris was in a state of indescribable alarm." leaders of the revolution shared the common terror, and the des Kersaint, whom Lafayette had held prisoner at Sedan, and that Dumouriez had had released, he told them bluntly,

"that it was also impossible that the Duke of Brunswick was not in Paris in two weeks, it was impossible that the corner wouldn't... "It didn't hit the log when we hit it." Most they wanted the government to take refuge behind the Loire, and took Louis XVI and his family hostage. It was above all the opinion of the Girondins, who hoped in this way to escape the yoke of the Commune and to get closer to the departments of the South, more favorable to their policy. But the men of the Commune and the

(1) Mr. Mortiner-Ternaux said that Valmy cost a thousand men between the two arsenals Michaud seems to believe that he perishes infinitely less. These results, in Not all cases are related to the cannonade.

Î06 The Revolution in France and Europe

The Jacobins were in favor of resistance. "Only with audacity, "It still requires audacity," said Danton himself, "that we can "We will save ourselves."

"We must not forget that Danton, Lebrun and Dumouriez were the authors and directors of the secret negotiation, that their Jacobin accomplices knew the greater part of it, and that the The Girondins were unaware of the recent alliances. However, the Prussians they withdrew, having pledged not to come to Paris, and it was not a question, For Dumouriez and Danton, it was more about paying the ransom in the con- stipulated editions. Danton was, moreover, resolved to unleash torrents of blood, in order to collect the diamonds and gold that Dumouriez had to deliver to the Prussian masonry. They could therefore, in With complete freedom of spirit and a light heart, they continue their comedy. gic.

"Let us listen to the first Bonaparte, an authorized judge, who had made himself to show the battlefield: "I wouldn't have dared," he said to Saint Helena, remain in the positions chosen by Dumou Laugh, unless there's some secret negotiation that we "Let's ignore it." – Napoleon knew everything, and what proves it is the The manuscript of Saint-Hélène attests to this, that he professed the most profound contempt for the Duke of Brunswick.

"All of Germany knew that the Duke of Brunswick, until At that time, crushed by debt, he paid off some of it in the year 1792, for over eight million, and nowadays we have seen in France the small-son of this duke profusely strewn his clothes and his hat with hereditary diamonds.

"Dumouriez, an old soldier, had appreciated his military resources; and he sought the salvation of Jacobinism in markets which enriched him himself. He could not ignore for a single moment the origin of finances and the embezzlement of crown diamonds. This incomparable schemer, who then associated himself with the greatest crimes, deployed all his art, vis-à-vis the Parisian Commune and of the Prussian court, and on the military chessboard.

"He had so skillfully concealed the secret of his maneuvers that his place Kellermann believed he had been victorious, and that very evening He, taking advantage of his success, wanted to leave the hillside on which He was surrounded and went to occupy the lines behind the Aurc, which Dumouriez had assigned them to him the day before. He went downstairs in a cleft to the night, and the Prussians withdrew, in a sweeping movement,

the assassination of Gustave III 167

to give him passage. The next day the two armies remained "In their presence, the armistice was proclaimed (1)."

Negotiations then opened with Prussia and they lasted rent enough to allow the regicide to be carried out. When Hostilities resumed, even if Brunswick had led the to wage war with greater loyalty, the Revolution had now been able to to acquire enough forces to stand up to the coalition (2),

XI. – The assassination of Gustave III.

It was not only through treason that the Revolution triumphed phait; it was still through all crimes and assassination.

The Convention seemed transformed into a lodge receiving a chef Valier Kadosh, when, a few days later, on August 26, Jean Dcbry proposed to the Legislative Assembly the legion of tyrannicides.

Will posterity believe, said Molleville, that this assembly of legislators, representatives of France, heard without horror the proposal to organize a corps of twelve hundred volunteer assassins, who would dedicate themselves to attacking individually and hand-to-hand all the kings who were at war with France, and their generals? Will she believe that this execrable proposal, put to a vote, was adopted?

Merlin and Chabot declared that immediately after the cessation of their functions legislative actions they would join this body, which could be called
A vengeful sea against humanity? The final drafting of this decree was nevertheless suspended and referred back to the commission, upon observation, which was done by Vergniaud, that, if a body of tyrants were organized – In the event of homicides, the allied powers would also organize an attack against France. bodies of generalicides and depulicides, that thus the proposed decree for–

(1) Michaud cites a strange episode and what men of the trade will be able to appreciate. Cier. A column, sent by Dumouricz to support Küllermann, had received the order to leave its crews on the placo and the trained snails to return there & the night. Indeed, after the cannonade, the column returned 4 squares; MichaudMhisait part of this body. Gibbon in his correspondence and Goethe in his Memoirs have reported all that was strange in the rollraito do Brunswick.

(2) Valray, The diamonds of the French crown and the remains of the victims September 2nd and 3rd, ransom of the Republic, by Léon Pagès, in-12. Paris, 1878.

168 la. Revolution in France and Europe

could become a decree of assassination against patriotic generals and between the members of the Assembly (1). »

The cowardly assassins soon took their revenge by murdering, without running any risk, the innocent, the unfortunate Louis XVI, his Sister Madame Elisabeth, Louis XVII, and the queen his mother.

The cowardice of the convention members alone prevented the formation of this legion. But the lodges had not waited for this project to to carry out assassinations against sovereigns, especially those who had committed themselves through Masonic oaths. The emperor of Germany, Joseph II, after having been so long and so effective protected Freemasonry and fought alongside it religion, had eventually become disillusioned and had died after taking some powerless measures against secret societies (2). His successor Leopold, who led the monarchist coalition against the Revolution (3), died poisoned on March 1, 1792 by the Neapolitan broth that had been prepared by Italian cooks, and fifteen days later, Gustav III, King of Sweden, who had thought for a long time he had a penchant for dealing with secret societies and Masonic orders (1), fell under the blows of a dome* Ankasloem's tic, one of the members of the Illuminati sect

(1) Choice of report, etc., vol. XXI, table, p. 92 and 10, p. 233. – Bertrand de Molovillo, History of the Revolution, vol. IX, pp. 230 and 231.

(2) "Joseph II and the enlightened ones were naturally mistaken in their expectations," wrote Mirabeau, in 1788, in the Prussian Monarchy.

began the plundering of religious orders and the war against the Pope and his jurisdiction. It was even in Pistoia, in a secret meeting supported by all the authorities, that the decision took it upon himself to establish Masonic freedom and equality as the foundations of the Revolution. Freedom was, first and foremost, the liberation of the bishops from the authority of the Pope; and equality, that of the parish priests, priests and bishops, whose brothers they were, the nobles and the cooperators, and in whom resides all legislative power under the supremacy of princes or sovereigns. Later, enlightened by events, Leopold had banned all Masonic meetings in his states.

(4) This was the philosophical-Masonic genealogy of this unfortunate king of Sweden. Voltaire had initiated Queen Ulrika of Brandenburg, and Ulrika had initiated his son Gustave. But, on the other hand, Voltaire initiated Condorcet, and Condorcet this man, sitting at the Jacobin Club, initiated Ankaström. (Voltaire's student, Ulrique) taught his son to play the mysteries of the altars of Christ; student of Voltaire. In silence, Condorcet learned & Ankaström to play with the throne and the life of kings. At the moment when the news outlets announced that Gustav III was to command, Condorcet and Ankaström, commander-in-chief of the armies allied against the French Revolution, Ankaström belonged to the club, and this great club resounded with the desire to deliver the land of its kings. Gustave was marked for being the first victim, and Ankaström He offered to be the first executioner. J1 leaves Paris and Gustave falls under his spell.

THE TRIUMPHS OF THE REVOLUTIONARY ARMIES 169

Legal documents filed in the archives of the house of Prussian authorities established that the crime had been planned by the lodges of Stockholm and in particular by the Duke of Södermanland, brother of the king. The assassin was taken by his associates to Prussia, where he was police commissioner, but, having had the imprudence to recuse himself He was imprisoned and died shortly afterwards because of his papers. (See Document) (ment 0.)

A few days earlier, on February 26, 1792, the Courier of Strasbourg, announcing that the King of Prussia had just joined The coalition followed this news with these strangled lines:

"Politicians predict from this that a meeting will be established between the Two courses will be consolidated; it is certainly a good idea to do so. believe in the French; but in despotic countries, in the countries where the fate of several million men depends on a single piece of paste, or the rupture of a small vein, one cannot count over nothing... All it would take is indigestion, a drop of blood extravasated to break this brilliant union (1). »

Are such predictions not a clear admission?
Was the crime premeditated?

XII. – The triumphs of the revolutionary armies.

After the defection of the Duke of Brunswick and thanks to the machinations secret laws that paralyzed the sovereigns, the armies of the Revolution seemed to encounter no further resistance. We quote simply the facts as told by an essential writer revolutionary:

"From the very first hostilities," says V. Duruy's Universal History, The division that existed between the sovereigns and their people erupted... General Lazzari's troops, attacked by the French in the gorges The inhabitants of Mians gave up their footing from the very first engagements; of Savoy – (we know who these inhabitants are and we're going to name them

blows (Barruel, Mémoires, etc., t. I, p. 169, 170.) Swedenborg, dit also Alexander Dr. Dumas, whose followers assassinated Gustav III, was a mage (a rank of the Enlightenment (born). Memoirs of Garibaldi, tr * series, p. 3. See some curious details on the unfortunate Gustave III and his relations with the Masonic sects, in the Memoirs and Diplomatic Correspondence of M. de Maistre, pp. 351, 353.

(1) Cited in Voyages de deux français dans le Nord, t. V, chap. 12.

170 The Revolution in France and Europe

(by name in Naples) – ran enthusiastically to meet the French troops, who easily occupied Chambéry and almost all the rest of the province. In the County of Nice, Curten fled with the same haste, and left the French general Anselm and the admiral Truguet seized Nice, Montalban, Villefranche-sur-Mer, and Oneglia. In the south from Italy, when Admiral Latouche arrived with a French fleet, Arranged in front of Naples, the Freemasons greeted the standard with rapture dart of liberty, made contact with the French and transformed rented the lodges into clubs. Ferdinand was forced to promise neutrality and to recognize the French government, and a decree of the Convention tion reunited Savoy and the County of Nice with France (1). »

"The Grand Duke of Tuscany was the first to recognize the French republic The two republics of Venice and Genoa, approached, of a On one side, Austria and England; on the other, ardent citizens. Supporters of the new ideas, strictly maintained neutrality... More Later, peace was concluded with the French Republic by Prussia and Spain. pagne, allowed the Directory to concentrate almost all its forces in Italy. Already, on his orders, Schérer, poorly guarded in Gera by the Piedmontese, had turned the Austrian left wing, and Bonaparte, having separated these Piedmontese kids, commanded by Collé, from the Austrian corps of Beaulieu had arrived at Cherasco, ten leagues from Turin.

"The proclamation made by the young victor moved even more Italy, which has achieved rapid success. People of Italy, he said, the French army is coming to break your chains; the French people are friends of all peoples and part

Your customs, your traditions, your religion will be respected; we will wage war in Generous enemies, and only to the tyrants who hold you captive... The Italian princes and the clergy were no longer able to stop the Italian nation. lien. She rushed enthusiastically to meet Bonaparte and of the French, and ensured their rapid successes.

"The Piedmontese Bonaparte and Renza stirred up a movement in Alba republicanism, which soon threatened the entire kingdom, and Victor Amadeus Dea demanded and obtained peace through the surrender of the cities of Alexandria and of Cuneo. During the war, Bonaparte only had to enter the territory the city of Parma and Piacenza, where the Italians were already stirring, and remained soon, after Beaulieu's retirement, master of all Milan. The cities of Pavia, Cremona and Milan opened their doors without resistance. The Milanese, in particular, welcomed the French as liberators. They flattered themselves with the hope of being placed at the head of the Italian union. state aggregation, composed of supporters of French ideas, was established

(1) Duruy, Universal History, Italy, by Zeller, pp. 490 and 491. – Robison, Evidence of the conspiracy, etc., p. 57.

THE TRIUMPHS OF THE REVOLUTIONARY ARMIES 171

blie in the city, and an organized national guard. The twenty million The francs that Bonaparte raised on Lombardy did not even excite a great murmur, except in Pavia, where the local peasants, Silently aroused, they entered to massacre the French garrison. Binasco burned, Pavia surrendered to the soldiers for a night, Mount-de-piety itself burned, learned that Bonaparte would not let this go unpunished No riots.

"A new proclamation by Bonaparte, published in Milan, covered This first disagreement spread enthusiasm throughout the peninsula. The feeling among the Milanese was: "Let the people be at peace," he said, "we We are friends of the people. Restore the Capitoline Hill, awaken the Roman people. After centuries of servitude, such will be the fruit of our victories." A few cities in Venetian territory, weary of the yoke of the aristocratic republic, they themselves were inviting the French to violate the neutrality of the territory Venetian. Bonaparte occupied Bergamo, took Brescia, and overthrew Beaulieu. on the Mincio, entered Verona, Legnago, and began the blockade of Mantua. The Venetian aristocracy, wounded to the core, dared to do nothing but... rebukes. She felt, not only in the mainland cities, but in Venice itself, to stir up trouble, with Villelard's encouragement, to* founder of the French embassy, the popular leaven. The States of the King of Naples and the Pope were more agitated than ever. In a ceremony solemnly, the first consecrated his crown to heaven and wanted to push his army at the border; he was soon forced to recall it to com to reward a portion of his subjects. Pope Pius VI had sermons preached against the atheists and the brigands of France; but the first of these cities, Bologna, sent, by his chief magistrates, to ask the victor for his freedom

In the Duchy of Modena, Reggio was the first to declare itself independent. dante and sent deputies to Milan to begin founding, with the transpadans, the Italian unit. Massa and Carrara, La Lunigiane followed his example; Modena, finally, led by the patriots, pronounced the The duke's downfall, and Ferrara broke away from the Papal States to become to join in Bologna.

"The French general established a consiglio di stati in Milan, pending during the establishment of a Tratispadane republic, and set up a Lombard legion of 3,500 men, which was placed under the command of Lahos. On this side of the Po, on his recommendation, the deputies of the four The three cities of Bologna, Ferrara, Modena and Reggio proclaimed their union in the Cisalpine Republic, and, as a first measure, decreed also included the formation of an Italian legion (1). »

(1) Universal History, by a society of professors and scholars, under the direction of Rection of MV Duruy. – History of Italy, Zeller, chap. XIX. – Revolution French Directory, Chapter III,

172 The Revolution in France and Europe

"Soon to be a child, under various pretexts, the old republic of Genoa was destroyed and transformed, with a new constitution, into Ligurian republic; Venice was suppressed and annexed to Austria, in exchange for the recognition by this of the Cispadane republics and Transpadano, united and transformed into the Cisalpine Republic, with five directors: Serbelloni, Alessandri, Moscati, Paradisi, Costabili, that Bonaparte gave them. Rome itself was affected, its pontiff dragged prisoner to France, and the capital of Catholicism, with Ancona and the Roman territories, proclaimed a Roman republic with a cons a fully French institution, adorned with consuls, tribunes and a senate; And while Piedmont saw its cities open to Joubert, its soldiers to join the French army and its provinces annexed to the republic mother, Naples, left by her king in the care of Pignatelli, appointed his viceroy, and the Austrian general Mack, after an amnesty obtained at price of two million, the mass desertion of soldiers from his army and the flight to the French camp of his general and officers, agreed "With the republicans, the Parthenopean Republic was proclaimed (1)."

In Switzerland, things happened the same way. Here's what recounts Mr. d'Horrer, the highly authoritative historian of secret societies of this country. "If we can believe two enlightened Freemasons, Heldmann and Henry Zchokkc, all Swiss lodges would have in 1793 sus- They hung up their work, for fear of bearing their share of responsibility horrors that occurred during this lamentable period of our history Brothers and friends were committing crimes in Paris and throughout France. He is more likely than by covering their lodges in this way and making them for For a time inaccessible to ordinary workers, the masters

small meetings to ensure their work doesn't go completely idle.

"The Vaudois lodges had certainly not interrupted theirs; They had simply distributed the work among the various factions. of their societies called patriotic clubs, regenerative committees or revolutionaries, philanthropic meetings, or kid reading rooms. There, a small number of commissioners directed They were directing the work towards Masonic ends. After the invasion French armies, societies emerged from their sanctuaries and formed They are currently being memoized by provisional governments, soon constituted as permanent governments. Needless to say, at the heads of these governments found themselves immediately placed and, as ipso facto, the grand masters of the directorial lodges of

(I) Universal History, Zeller, chap. XIX.

THE ALLEGED DISSOLUTION OF THE MASONIC ORDER 173

Lausanne and Basel, figures who are largely overlooked, but who in these lodges bore the names of the most illustrious and the venerated bles (1). »

Thus, in a few years, laws, institutions, customs, constitution beliefs, freedom, religion, homeland, nationalities, everything had changed and fell victim to the violence and betrayals of the Freemason* nerie and the boxes were converted into clubs.

XIII. – THE ALLEGED DISSOLUTION OF THE MASONIC ORDER BY THE DUKE OF BRUNSWICK

One of the defining events of that time was the a sham resistance by the official leaders of Freemasonry to the Revolution.

In 1796, the Duke of Brunswick issued a solemn manifesto in which he declared he was excommunicating the revolutionaries and suspend the work of the order.

This document is too characteristic; it proves too much the enormous influence of secret societies on the events of the time for do not reproduce the main passages:

c In the general storm produced by the current revolutions in the political and moral world, at that time of the supreme enlightenment and profound blindness, it would be a crime against truth and humanity to leave things shrouded in a veil for longer

things that should show thousands of men if the path that one
The path they followed was either the path of madness or the path of wisdom. It is a matter
from you, VV.\ FF.*., of all ranks and all systems secrets.
The curtain must finally be drawn back, so that before your blinded eyes
may that light appear that you have always sought in vain, but
of which you have only grasped deceptive rays and a holy darkness,
dimly lit by a magic lamp.

"The time for fulfillment is near, but know this, this

(1) Correspondent of March 25, 1845. In a footnote, Mr. d'Horrer gives biographical details
very curious graphics on the main figures of the Swiss revolution and
their Masonic connections.

174

the Revolution in France and Europe

fulfillment is destruction. We have erected our construction under the wings of darkness to reach the summit from where we
we could finally freely cast our gaze upon all regions
of light. But this summit has become inaccessible: darkness has
dissipates, and a light more terrifying than darkness itself comes
suddenly strikes our eyes. We see our building collapse and
to cover the earth with ruins: we see a destruction that our hands cannot
They can't stop anymore. And that's why we're sending the manufacturers back.
from their workshops. With the final hammer blow we overturn the co-
The sanctuaries. We leave the destroyed temple deserted. The
The current workers destroyed it because they rushed their work too much.
precipitation

"A single channel encompasses the entire network, which is so vast today."
of all secret ranks and all systems in the universe. All of them
they converge at the central point of all science. There is only one
order. Its purpose is its first secret; its existence and its means, its
second... Secrets were never to leave our circle; the
men were neither strong enough nor prepared enough to withstand them, the
to understand and feel them. But the secret was discussed freely and openly.
with mockery and disdain...

"A large sect arose which, while taking good as its banner
and the happiness of man, works, in the darkness of the conspiracy
tion, to make the happiness of humanity a prey for itself.
Everyone knows this sect; its brothers are no less
known only by her name; it was she who undermined the foundations of order-(in
exposing them too soon, despite all his precautions)-, until this
that it was completely overthrown; it is through her that humanity has been

His work is to lord it over the people. They began by pouring out the odious on religion.

"Mockery and disdain, such were the weapons of this sect--(in which it was transformed all of Freemasonry)--first against religion itself, then against her ministers. If she had simply contained this contempt in her own body, she would have been worthy only of pity; but she never ceased to train his companions in the most skillful handling of these weapons. preached from the rooftops the maxims of the most unbridled license, and This license was called liberty. Human rights were invented, which... is impossible to discover in the very book of nature, and one in Vita, the people, to wrest from their princes the recognition of these rights. supposed. The plan that had been formed was to break all social ties and to destroying all order was revealed in all speeches and in all actions. The world was flooded with a multitude of publications; recruitment of companions of every rank and power; men were deceived

Freemasonry and Theophilia 175

the most perceptive, falsely alleging other imitations; it was spread in the hearts of youth the seed of lust, and it was aroused by the awakening of the most insatiable passions: indomitable pride, thirst for power. Such were the unique motives of this sect; their masters had nothing less in mind than the thrones of the earth, and the The people's government was to be run by their nightclubs.

"That's what's been done again. But we notice that the princes and People do not know how and by what means this is accomplished. That is why we say to them with complete freedom: The abuse of black order, The misunderstanding about our secret has produced all the political and moral turmoil. raux with which the earth is now filled. But, so that our attestation If the tation has strength and deserves belief, we must do for the princes and for the people a complete sacrifice; to cut down to the rooted in abuse and misunderstanding, we must from this moment dissolve the or-entire. That is why we destroy and annihilate it completely. "lying."

There was neither abuse nor misunderstanding in this reversal of all the thrones. The struggle between the two parts of the order that indicates if clearly d'Haugwitz (supra I) did not concern doctrines, but on ritual accessories: one retained certain forms my Protestant faith which the other rejected, by opening her breast to the Jews themselves. This division had no other purpose than to better To hide the ultimate goal from the dupes, especially the princes, is to to serve their authority in the overthrow of their own power. Thus, despite this manifesto, the Order survived. Only, the separation The ratio of lodges to Ajagna sometimes divergent tendencies, including We'll see what happens next.

XIV, – Franconerie and Theophilanthropy

During the Reign of Terror, most Masonic lodges French groups ceased to meet. We saw above (§6), how Philippe-Égalité had to resign from his position Master. The Grand Orient and the various Masonic powers ceased to function, at least ostensibly: the clubs of The Jacobins replaced the lodges at that time, and they challenged each other. always aristocratic elements that existed in the Ma-

176 THE REVOLUTION IN FRANCE AND EUROPE

Nonsense. The old disagreements between lodge members on the way the revolution was conducted played a significant role in the division of parties at that time, and many other clues... suggest that this is the origin of the sadistic struggle of the Jacobins and the Girondins, later the Dantonians and the partisans of Robespierre.

The Festival of Reason, celebrated at Notre-Dame in November 1793, had been a solemn manifestation of atheism made by the Hébertists. After sending them to the scaffold, Robespierre wished to celebrate his triumph with the festival of the Supreme Being, May 1, 1794, and we know what role the hatreds of the Hébertists played. survivors had until the day of 9 Thermidor.

Brother Henri Martin pointed out this little-known aspect of the story. of the revolution. After pointing out the 'aflinilê' which existed between Robespierre and the doctrines of St-Martin, he adds: "The enne-
"Those in charge of the formidable leader of the Jacobins had the instinct for it, because
"St-Martin, a complete stranger to the desperate struggles"
"parties and the bloody interpretation that was made of his ideas,
"was caught up in the persecution directed against Catherine Theot,
"Dom Gerle and a few other mystical revolutionaries, few
"before the 9th of Thermidor, by the men who were preparing the fall
"of Robespierre (1)."

In any case, as soon as his dictatorship ended, Freemasonry resumed its activity: guided by one of its elders Larcvillère-Lepaux followers, it was she who organized the theophany – lanthropy (2). This system claimed to replace with its ceremonies, Catholic worship, and corresponded both to festivals of Being, Sunrème, and what is now called the® white Masonic robes.

When the sect believed it had definitively achieved freedom and

Read, the veils of Freemasonry had been rejected as a symbol unnecessary symbolism, the lodge no longer needed to be covered, and we had replaced it with the club. A reaction having taken place in the minds, it was necessary to return to inner work, to symbolism, The lodges reopened in various forms. It was with a Brother André possesses a great understanding of the spirit of Freemasonry. Ruisselle recalled this memory to the assembly of the Grand Orient of 1879, to maintain the symbolism and rituals,

(1) *l'histoire de France*, I. XVI, p 531, 4^e ed., 1867.

(2) See *Le Monde maçonnique*, 1879, p. 224J

Bonaparte and the temporal power of the Pope 177

XV. – Bonaparte and the destruction of power
Pope's temporal possessions.

Revolutionary France accomplished the work of
The pursuit formed the primary goal of the sects: the destruction of the papacy.

The high-ranking Freemason director Barras, after being machine-gunned by General Bonaparte and the armed sections of Paris against the Convention had appointed him to command the army of Italy. Transalpine Freemasonry had paved the way for him; The gates of the squares had opened freely, as we have as previously proven; the republics had formed from all parts. The betrayal was openly undermining what little remained.

“Bonaparte,” said Mr. Thiers, “had barely signed the capitulation of Mantua, that he had gone to Bologna to lay down the law to the Pope. The Directory would have liked him to finally destroy the temporal power of the Holy See; but he did not make it an obligation and left it free to act according to circumstances and his own will. But Bonaparte, who was preparing to cross the Alps again to march on Vienna, only wanted to wrest one or two more provinces from the Pope and the submit to a contribution sufficient to cover the costs of the new camera He therefore assembled his army at Bologna and marched against the seven to eight thousand men of the Pope, joined to the rural population who had gathered to defend only what remained of the territory technical, as he had been informed, and by way of parliament, the head of The small army. But how can one resist an army three or four times as large? and drunk with pillage? Faenza, Forlì, Geseña, Rimini, Pesaro, Sinigaglia, Ancona was soon in his power; Loreto was pillaged, a rich offering From the piety of kings and peoples, the virgin carved in old wood was sent to Paris, as an object of curiosity; and having arrived at Tolentino, threatening Rome

He presented Pius VI with the treaty of that name for the preservation of Rome.

The Pope recognized the republic. He ceded all his rights over the Comtat-Venaissin, invaded in an ambush from the beginning of the revolution; he surrendered to the republic

178 The Revolution in France and Europe

Cispadane legations of Bologna and Ferrara, and in addition the beautiful province of Romagna. The city and the important city of Ancona remained in the power of France until the General peace. The two provinces of the Duchy of Urbino and of Macerata, which the French army had invaded, were still appointed to the Pope, for the sum of 15 million. Similar sum still had to be paid, in accordance with the armistice of Bologna, not executed. These 30 million were payable two-thirds in silver and one-third in silver or precious stones. The Pope was also required to provide 800 draft horses and buffaloes, and other products from the territory of the Church. He had to disavow the assassination of Basseville, killed in the middle of a defended crowd by law and where he preached revolt, and to make them pay 300,000 francs both to his heirs and to those who had suffered as a result of the same event. All works of art and manuscripts, donated by the armistice of Bologna, were to be immediately directed towards Paris.

Such was the treaty of Tolentino which Consalvi, in his Memoirs, He called it the robbery, *ladroneccio*, so blatant was the injustice of the aggression, origin and cause of the treaty. While the Churches are being stripped, and the people are being oppressed, to Faced with such unjust conditions, General Bonaparte wrote went to Joubert:

In a few days I will be back in the army, where I feel my My presence is becoming necessary. The army is three days' journey from Rome; I am to I will go with that pre-trail, and for this time, St. Peter will save "Even the Capitol, by ceding to us its most beautiful states."

And on the very day the treaty was signed, he wrote to the Director tower:

You will find enclosed, citizens directors, the peace treaty which has just been concluded between the French Republic and the Pope; I have signed it jointly with Cacault, because the latter did not have any full powers in order, it was necessary to compensate for them. My opinion is that Rome, a once deprived of Bologna, Ferrara, Romagna, and the thirty million that We take it away, it can no longer exist; this old machine breaks down. "She will be all alone."

The click is, as we can see, perfectly identical to the Masonic idea.
fuck.

Bonaparte and the temporal power of the Pope 179

Let us follow its developments through its various phases.

First, let's note that she didn't just understand the destruction of the temporal, but also that of the spiritual, and that The Directory, not content with so many unjust stipulations, exn still grieved, albeit in vain, from the pontiff's conscience, the retraction the issuing of briefs that condemned the Civil Constitution of the Clergy, drowned in blood so many times, no longer even in France of authority for no one, and that the director Laréveillère-Lépeaux he himself strove to replace theophilians with his religion thropes.

However, Joseph Bonaparte, the general's older brother, had just arrived to be appointed, as a consequence of the Treaty of Tolentino, ambassador The Directory in Rome. Amid rumors of the Pope's illness, the general prescribed to him (September 22), "if the Pope were to die, to do everything possible to prevent another one from being made, and to incite a revolution." Count de Robiano, in its continuation of the History of the Church of Bérault-Bercastel, even asserts that, in his instructions to his brother, the general he told him, speaking of the papacy, "that the old idol would be annihilated, and that is what freedom and politics willed (1). »

The Directory, for its part, wrote to its ambassador on the 10th October, two and a half months before Duphot's death: "You You have two things to do: 1. Prevent the King of Naples from coming in Rome; 2° to help, far from retaining the good dispositions of those who would think that it is time for the reign of the popes to end Nice; in short, to encourage the momentum that the people of Rome seem "to take towards freedom (2)."

"How, moreover," said Mr. Thiers, "can we prevent the democrats..." The French, Ligurians, and Cisalpine peoples did not correspond with the democrats. Piedmontese, Tuscans, Romans and Neapolitans, and did not whisper to them the fueled by their opinions, their encouragement, and their hopes?... They were stirring up revolt throughout the Roman state; they did not count on it yet a large number of supporters.

"How to prevent the Roman nobles, who had received some – one of the lights spread in Europe during the 18th century, of wall to strongly oppose a weak, inept government, and to say that it

- It was time for the temporal government of the Roman states to pass from

(!) Volume II, p. 311.

(2) History of Pte VII, 1.1, p. 55. Baldassari, History of the kidnapping of Pius VI, etc.

180 The Revolution in France and in Europe

ignorant, incapable bachelors, strangers to the knowledge of things human beings, true citizens versed in the practice and habit of world? However, the democrats were few in number; they inspired prejudices regarding religion, of which they were believed to be (1).

As a consequence of these instructions from the Directory, Joseph Bonaparte one day left a considerable number of discontented people gathered in his apartments and in his courtyard. We do not speak of the Pope, what a revolution. "Tomorrow we will change the government: "We don't need a pope; let's return to the Roman Republic." "She will restore to us the qualities of the Scipios and the Gracchi."

A riot broke out to overthrow the government. Bonaparte, said Consalvi, then Minister of Arms to His Holiness; the General Duphot, an ardent and republican young man, began to lead the riot. They were shouting: Liberty! Long live the French Republic! A Down with the Pope! And in the evening, a little before sunset, The riot advanced against a patrol of papal soldiers, and pursued her to her neighborhood, which she abandoned along with the post entirely, unable to resist the armed multitude who came to attack them, and to take refuge under the Settima Gate - Bonaparte and defend themselves there. A large multitude wearing French cockades The Frenchwoman went there again; she had at her head two Frenchmen, swordsmen naked, cockades in hand. One of them was inviting the Pope's troops into shouting: Forward! Come on, courage! Long live liberty! I am your general. And as they kept approaching the soldiers to disarm them, after having repeatedly ordered them to They laid down their weapons, opened fire, and killed several, and among them, the one who marched at the head, General Duphot, who came to Rome to marry a sister of Bonaparte. He thus perished in a riot that he himself incited against the recognized authority. This fact was so proven, and Duphot's guilt so obvious, that Bonaparte, successor to Joseph Bonaparte, writing in 1801 to the First Consul, and having to speak about the alleged assassination, could not to refrain from saying to him: "You know, as do I, the details of this deplorable event. No one in Rome has given Orders to shoot or kill anyone. General Duphot has He was imprudent, let's be frank, he was guilty; there was Rome has a law of nations like everywhere else (2).

(1) History of the Revolution, vol. IV, pp. 120, 127.

(2) History of Pius VII, p. 48, and Consalvi, Memoirs, p. 55.

Bonaparte and the temporal power of the Pope 181

That was all it took to expose the conspiracy. All the apologies, all the offers of reparations, were rejected, although there were no doubt would have no need to do anything for a defense legitimized by all rights and all the duties. Joseph Bonaparte and those around him asked for passports (1).

"The Directory," said Thiers, "saw in the Pope the spiritual leader of the 'enemy party of the Revolution. Destroy the party of this old and tyrannical Christian religion greatly tempted him. despite the danger of offending the powerful and provoking lew intervention. However, whatever the drawbacks of hostile determination, revolutionary passions prevailed. They were here, and the Directory ordered General Berthier, to whom in Bonaparte had given command with 30,000 men, to march on Rome (2). His instructions were:

"The Executive Directory, citizen general, only goes with the most vigorous indignation at the conduct of the Roman Curia towards the embassy. The murderers of the brave General Du-photos will not go unpunished; the intention of the Directory is that you march on Rome immediately in the utmost secrecy. —• (Here se finds a clearly written order of steps and details very extensive military base.

"You will thus find yourself having more than thirty thousand men in Ancona" my; the speed of your march is of the utmost importance: It can ensure the success of the operation. From the moment you have You will have enough troops at Ancona, you will set them in motion. You will not publish your manifesto against the Pope only when your troops are at Macerata. You will say in a few words that the only reason that makes you marching to Rome is the necessity of punishing the assassins of General Duphot and those who dared to disregard the respect they owe to the embassy of France.

"The King of Naples will certainly send you one of his ministers." tres, to whom you will say that the Executive Directorate is not led by others a view of ambition; that moreover, if the French republic has been generous enough to stop in Tolentino, when she had reasons of complaints against Rome, it would not be impossible that, if the Pope were to give to the satisfaction that pleases the government, this matter could be resolved tidy up.

"While making these statements, you will be proceeding at forced marches."

and 8th. Simple and faithful report from the post commander, official document.

(2) Thiers, History of the French Revolution, vol. IV, p. 128, 8th edition.

182 The Revolution in France and Europe

The art here lies in gaining a few steps, so that when the king
The person from Naples will realize that your plan is to arrive in Rome, it is not
more time to come to you. When you are two days away from
Rome, you will then threaten the Pope and all members of the government
who have committed the greatest of all crimes, in order to
to inspire terror in them and make them flee.

"You will take care to arrest all the leaders of the assassinations..."
placed on 8 Nivôse, notably Cardinal Albani, as well as his family, and
You will seize their papers and impound their assets.

The instructions also included expelling the Neapolitan army,
If we are the strongest, otherwise, we must wait. Then, by a decree of the
During the Directory, it was ordered that the goods be seized in Genoa, and that they be
would be in the army's diamond treasury that the Pope had
given as security to the French Republic and that it
had since returned. These diamonds were to be seized by all the
possible means, even by force.

It was prescribed at the same time, adds the historian Artaud, to e
to write to Rastatt, where a congress was then being held, that
French troops were going to march on Rome; that this expedition
its sole purpose was to avenge the recent attacks
committed against the republic; that it did not intend to keep Rome
neither for her nor for the Cisalpine woman; that if the Neapolitan government
tain sent soldiers into the Pope's territory, the troops
French people would oppose this invasion and Naples would be attacked
quarry both by land and by sea.

The dispatch included the following in the postscript:

"The purpose of my letter is to inform you and to allow you to take action."
caught off guard; but you must feel that the explanation should not come
on our side, and that the measures taken by the Directory must be retro
kept in the deepest secrecy (1). »

These instructions, these decrees, which the Holy See could not express
to explain, were dated Paris 22 Nivôse year VI (January 11, 1798)
and were signed Bonaparte. They can be found throughout the
Volume 3 of Napoleon's correspondence, p. 475, pu-»
forgotten by Napoleon III, like his undeniable work.

We see that here, as everywhere, as always, it is through the

of all kinds that Freemasonry and its most prominent leaders proceed from

(1) Artaud, vol. I, pp. 50, 53.

Bonaparte and the temporal power of the Pope 183

illustrious. We see them continuing to conspire even though they are who became heads of state, and in their hands the alleged sovereign peoples on whom they rely are only an in a tiny minority of ambitious people and brigands, under the name of patriots states and annexationists. Wouldn't one say, upon reading these instructions tions of the Directory or of Bonaparte, which Fanti and Cialdini, in the invasion of the Marches and Umbria, had to carry out Identical instructions?

In the letters written at that time in the name of the Directory, adds the historian Torian of Pius VI and Pius VII, the riot of December 26 was still referred to as the horrific event that took place in Rome on the 8th Nivôse. The Directory was well aware that by demanding reparations, he was merely following the initial successes of a conspiracy grante, of which he was the direct driving force (1).

But Berthier is on the move; he writes from Ancona: "I am at Ancona since yesterday, and I had a governor abducted during the night of the Pope and 200 men from his troops, who had had the audacity I decided to stay in Loreto. My vanguard will be in Macerata tomorrow. The rest will follow a day later.

The masons of Ancona, declared entirely independent, did not had not seen General Berthier leave without applauding his efforts hopes of soon revolutionizing Rome and the surrounding provinces. They even obtained permission to dispose of it, to be A flag in the colors black, white, and red was placed in the Capitol building. which became those of the new Roman Republic. Also a Leoni, the historian of this city, said: "In Rome, the Frenchman Du- ■Phot is killed at the moment he tries to start a revolution in this city; » and Mr. Thiers: «There was great joy among all the republicans "Belgics and the partisans of philosophy (2)."

Berthier, arriving at night near Monte-Mario, orders that cha- Let the soldier light two fires, and let us disperse across the entire reverse flank. from the mountain overlooking the city, and its first dispatch to Bonaparte believes that the army found in this country only the most profound consternation, and not a glimmer of independent spirit that only one patriot came forward to present himself to him, and offered him to free 2,000 galley slaves, but whom he did not welcome his proposal. He adds that military operations are useless those, that we only need negotiators.

(1) Artaud, vol. I, p. 53.

(2) Artaud, pp. 55, 56, and Thiers, History of the Revolution, vol. IV, p. 128,

184 The Revolution in France and Europe

This first dispatch was undoubtedly to follow the one in which Bona Parte had told him: "Do not allow a few scoundrels to French or Italians constitute themselves as patriots par excellence and "They are trying to impose their will on you."

The important thing was to remain in control of oneself. Two agents of the Directory, its ardent supporters on the day of 18 Fructidor, Communeau and Jorry had been sent by him to Rome; they acted were the brothers and friends (the rascals we just mentioned).

"The democrats," said Mr. Thiers, – (those he mentioned a page ago (previously few in number) –, with whom Berthier was in daily report by their club leader, meet at Campo Vaccino, where the remains of the ancient forum can be seen, and proclaim the Roman Republic. A notary drew up a deed by which the people, who called themselves the Roman people, declared to reclaim its sovereignty and establish itself as a republic. went to ask the Pope to abdicate his sovereignty, which he refused with dignity, replying that he could not rid himself of a property that did not belong to him, but to the succession of the apostles, and which was only in trust in his hands. This theology touched "Few of our republican generals (1)." Berthier wrote to the general Bonaparte on 29 Pluviôse (February 17, 1798), a few days after his first dispatch, which we have just quoted:

"It is your victories, Citizen General, that have given the French army French means to march to Rome, to take revenge on his government the assassination of the brave General Duphot; the French army has mounted entrance, and Rome is free.

"On the 27th, the assembled people of this immense capital declared their in dependency and has regained its rights. A delegation conveyed its wishes to me, and I entered Rome where, having reached the Capitoline Hill, I recognized the independent Roman public, in the name of the French Republic. Upon arriving at the People's Gate, deputies presented us with a wreath born in the name of the Roman people. I told them, upon accepting it, that she belonged to General Bonaparte, whose exploits had prepared the Roman liberty, that I received it for him, that I would send it to him name of the people of this capital. I charge my brother, citizen general, to give it to you. It is to you that I owe the happy moment that enabled me to proclaim Roman liberty.

"With less trust in lying words and a

(t) Tbiors, History of the Revolution, p. 129. – Memoirs of Consalvi, vol. II, p. 63.

Bonaparte and the temporal power of the Pope 185

agreement signed a few days earlier by Bertîiier, and which, in exchange for the surrender of Castel Sant'Angelo guaranteed the persons and properties, the unfortunate Pius VI could have, said Artaud, He was able to avoid a terrible fate by taking the road to Naples. declared a prisoner. He was then told, with despicable irony that, since he had loved to travel, it was necessary to satisfy his leaning. He prayed with touching gentleness that he would be left alone. to die in Rome. – You will die everywhere, replied the caliph. Viniste Haller, commissioner of the French government. By order of the Directory, the Pope, initially confined to his apartments, was stripped of his rings, even the papal one, and received The order to prepare to leave Rome. The French government had written to his general some time before: You will to totter the tiara of the self-proclaimed head of the universal Church, all by assuring, then as ever, that they only wanted his temporal, and that he would still be recognized as bishop of Rome (1).

The next day, February 20, at four o'clock in the morning, in the middle of a storm that made the night even darker, he was thrown in a car and driven to France to die there, and a thousand Government and Masonic voices proclaim the end of the papacy. Which does not prevent Thiers, the historian and apologist for the French revolution to assert that the pope was treated with the considerations due to his age.

"Unfortunately," he adds, "excesses, not against people, but against property, they defiled the entry of the French into the old capital of the world... Berthier had just left for Paris; Masséna (2) had succeeded him. This hero was accused of having set the first example. He was soon imitated. People began to plunder the palace, the convents, the rich collections. Jews following the army were buying them at rock-bottom prices. the magnificent objects delivered to him by the plunderers. The waste was revolting; it must be said, it was not the junior officers nor The soldiers who engaged in these disturbances were the senior officers. laughter. All the objects that were removed, and over which we had rights of conquest, should have been deposited in a crate and sold to the pro- "He was in the army, and hadn't received a paycheck for five months."

(1) Artaud, Pie VII, vol. I, p. 59. – Thiers, Histoire de la Révolution, vol. IV, p. 129. – History of the Roman Church, by Robiano, vol. II, p. 312.

(2) The famous Freemason, later an officer of the Grand Orient, with Kellermann and Soult.

186 The Revolution in France and Europe

And the young historian, a conservative Freemason ever since, said what a few lines above that a convention had removed made before the entered Rome, "on the condition, natural among civilized peoples to respect religious worship, public institutions, and individuals "Bones and properties!!"

The soldiers and junior officers were in the most horrible, indeed; they were outraged to see their leaders to gorge on spoils and compromise the glory of the French name, without any benefit to the army (1); example repeated everywhere do Masonic equality, fraternity, and probity, and republican blicaines!

As for the excesses against individuals, denied by the historian... revolutionary, even for Pius VI, who in his capacity as sovereign The pontiff and king probably did not count in his eyes as one person, they were no more spared than the others:

"The chief having been struck down," says another trustworthy historian, writing According to official documents and contemporary memoirs, the flock should not not to be spared. Rome was given over to all the disorders that accompany a great revolution. The members of the sacred college were enveloped by a blind animosity in a common proscription. Cardinal Braschi was in Naples on a political mission; they confiscated his income. The property of Cardinals Albani and Busca, who had taken refuge. Cardinal Pignatelli fled to Naples, Cardinal Archinto in Tuscany; Cardinal Archetti, who had not did not contradict the idea of his wisdom that his missions in the Nord, attempted to escape, was caught in his flight and brought back to Rome. Cardinal Gerdil, one of the luminaries of the Sacred College, and no less respectable for the simplicity of its morals and its piety, as well as for its knowledge and zeal, he withdrew to the court of the King of Sardinia, whose had been the tutor, and if he was spared, it was because of the simple life which he led, within an almost absolute dominion, had taught everyone world that he was unable to pay his ransom. Cardinal Rinuccini His properties were confiscated. Cardinal Mattei was also banished and deprived of his right of his possessions. Most of the other cardinals were imprisoned in a convent in Rome. Among others, Cardinal Doria, the last and too weak a Secretary of State, who refused to flee and wanted to share the destiny of his colleagues; Cardinal Antonelli, one of the members the most enlightened and virtuous of the sacred college; Cardinal Delia So-Maglia, admirable for his qualities and character; Cardinal Borgia,

(il) TYers, History of the Revolution, vol. IV, p. 129.

considered for his talents and his taste for science, and especially celebrated through his zeal for the propagation of the faith, an object to which he devoted a large part of his income; Cardinal Roverella, who joined Gentle manners suited to a cultivated mind. Consalvi lived in all his apartments Distraught, his property confiscated, and he was taken away with General Sentini, commander of the papal troops, at Castel Sant'Angelo, where he remained held prisoner for more than forty days.

"After having held them imprisoned for some time in Rome against all kinds of rights were transferred to Civitavecchia; more Later it was decreed that they be deported to Cayenne or some remote island; But after stripping them of everything, they were allowed to go and search They sought refuge outside Rome. Some withdrew to Naples, others... in the State of Venice. The prelates attached to the Holy See were not They were treated little better, and several bishops of the Pope's states were... prisoners and banished.

"This is how the Roman Catholic Church, attacked in its head as well as in its members were subjected to persecution that was as hypocritical as it was unjust. just and odious. However, amidst these proscriptions, the brothers and friends of Freemasonry and philosophy sang hymns to liberty; civic processions were held at the Capitol, and they invoked They were seeking the spirits of Cato and Brutus. They imagined they would to revive the republic of pagan Rome; they were not long in coming. time to disabuse oneself: the military government imposed by the Direc the enormous contributions to pay for his protection, the kidnapping of many masterpieces of art, the distance from foreigners, leave Soon the rich would be without shelter, the poor without resources (i).

(i) Robiano, Ecclesiastical History, t. II, p. 312,313. – Gonaahi, J | dd % p. «8, 71.

CHAPTER SEVEN

THE NAPOLEONIC DICTATORSHIP

I. – The failure of the Revolution in 1799.

The Convention's regime with the Jacobin clubs deliberated ruling and governing over the entire territory, the cult of the goddess Reason, the festival of the Supreme Being, theophilanthropy, The guillotine and permanent confiscation were the ideal of secret societies.

However, this abominable regime collapsed in chaos. and the incapacity; called for by the people who were rising up everywhere the shameless looting of the revolutionaries and the regret for their peace possible lost happiness, the armies of Austria and Russia had everywhere forced the Directory's troops to retreat. Germany and Italy were free. Pius VII had succeeded Pius VI; he had regained, after a thousand difficulties, possession of the capital of the world Catholic. In France, public opinion repeatedly echoed the above with greater force, and the restoration of the legitimate king of was coming imminently (1).

The skilled members of the secret societies, seeing that they could not to oppose the course of events, employed all this skill in interfering with the monarchical restoration, so as to be able to to see a constitutional government imposed on Louis XVIII which rendered the power of royalty illusory and allowed them to con-

(1) See, among other books on this period, that the legend of the 18th Brumaire has strangely disfigured, the interesting work entitled: Stofflél and the Vendée, by him. Edmond Stoffiet, in-12, Plon, 1876.

190

THE NAPOLEONIC DICTATORSHIP

to continue their war against the Church, against the hubris of parliamentary mechanisms taires. This was notably the purpose of the association, the Phila-- Delphi, formed in Besançon by Generals Malet and Oudet, two advanced Freemasons, in the final days of the Direc toire, and from which later came the Cliarbonnerie (1).

The coups d'état of 13 Vendémiaire and 18 Fructidor did not had only delayed the royalist restoration, which in 1799 <! ; was becoming increasingly imminent. The impending end of the republic The republic was publicly discussed, and it was known everywhere that the The Jacobins were preparing to replace the republic with a dictatorship. by a revolutionary monarchy that closed the door to the Bourci good. The British Mercure of July 25, 1799 published a letter from Malouet, in which these possibilities were discussed:

"You announced, sir," he said, "in one of your recent issues," an intrigue that took place in France and in a foreign country to ac- to acknowledge the need for a change of dynasty. This project, abandoned during the great fortune of the Directory, it is said to awaken in its distress. It is said that the Jacobins, by deploying all their efforts to to support the faltering republic, they are preparing, if they cannot succeed, to to create a king and a monarchy of which they would form the first estate: one

on what the nation would have to fear from it."

And Malouet discussed these revolutionary projects which consisted of to install in France either a foreign prince or a Bourbon outside the order of succession to the throne, that is to say the duke d'Orléans, The intrigues of the Revolution are old, as we can see. Sieyès, searching everywhere for a dictator, had briefly considered to entrust this role to a prince of the house of Brunswick (2), obviously on the support he would find in Freemasonry.

But the dictator was closer and within the ranks of these same Jacobins. Bonaparte, who had sent Augereau to the Directorate to act against the royalists and the elected representatives of the nation The coup of 18 Fructidor was already, in the eyes of the most perceptive, the future preservation of the Revolution. Talleyrand, the great architect secret societies, had long been attached to his fortune, and during the festival celebrated in his honor after the treaty of At Campo-Formio, he had addressed these significant words to him:

(1) V. Thomas Frost, Secret societies in European Revolution, vol. I, p. 142 et seq.

(i) Luufroy, History of Napoleon, vol. I, p. 426.

BONAPARTE'S MASONIC BACKGROUND 191

"Far from fearing what some might call his ambition, I feel that perhaps one day we will have to ask him to tear him away from his sweet treats. from his studious retirement. All of France will be free. Perhaps he will not It never will be! Such is its destiny!

In these circumstances, Napoleon Bonaparte suddenly returned from Egypt, and, in concert with Sieyès and some revolutionaries distinguished and advanced Freemasons, he staged the coup d'état of the 18th Brumaire, intended in their minds to save the threatened Revolution through so much excess and incompetence.

Napoleon far exceeded expectations, to the benefit of his ambition. Sonnelle, the aims of his accomplices. However, he did not disavow never his Jacobin background, and he always gave himself as the leader of the Revolution. In the midst of the reaction which He was restoring order to the country, he became the defender of all interests revolutionaries and aligned his cause with that of the purchasers of national assets.

We would have seriously misunderstood the core idea of secret societies if It was believed that they attached some interest to public liberties. questions and the constitutional regime. Their goal is quite different, it is The destruction of the Church is the exaltation of all appetites.

As for the means, their choice is dictated by the circumstances. These. Freedom of the press and parliamentarism are among them. valuable instruments under a legitimate and Christian government by its origin, like the Bourbon monarchy or the dynas-* tie of the Habsburgs; but the arm of a despot does not inspire them no repugnance if he wants to accomplish their work and if he does not abuse not the power placed in his hands to pursue exclusively personal goals.

II. – BONAPARTE'S MASONIC BACKGROUND AND ITS REVOLUTIONARY ROLE.

Napoleon Bonaparte, at the time of the 18th Brumaire, offered by all his ties to revolutionaries and Freemasons guarantees that explain the active support they gave him.

m

THE NAPOLEONIC DICTATORSHIP

A trusted man of Robespierre, he owed him the commission beginning of his fortune by receiving, with the command in chief of artillery, the effective command of the army which made the Siege of Toulon. After the capture of the city, he wrote to the Convention tion:

"Citizen representatives, this is from the field of glory, marching in the blood of traitors, which I joyfully announce to you as your orders are executed and that France is avenged. Neither age nor sex was spared. gnés. Those who had only been wounded by the Republican cannon have were torn apart by the sword of liberty and by the bayonet of equality. Greetings and admiration!

"Brutus Bonaparte, a sans-culotte citizen (1)."

He was then placed at the head of the Army of Italy with Robespierre. In his youth, he had such close ties with him that this agreement nel had offered him the command of the army of Paris, instead Henriot, and that after the 9th of Thermidor he was imprisoned during ten days (2). It was he whom, on the 13th of Vendémiaire, the regicides of the Convention called upon them for help in order to perpetuate itself in power. to see by force and drown the Parisian sections in blood.

We saw how he had made himself out to be in the war against the Pope.

the innermost thoughts of the sects (Book II, Chapter VI, § 14).

His conduct during the Egyptian expedition essentially removed in accordance with the plan of Freemasonry, which tends to put on the same level all religions.

"He had prepared this long in advance through secret plots," said Mr. Thiers, the tradition of the island of Malta. Freemasons like the knight Dolomieu and Bosredon, other historians say, were confined there. and the cowardly Grand Master Ilomspesch paid him the honors, as well as adjacent islands, by way of a principality in Germany or, at its Default, 300,000 francs life annuity, 600,000 francs compensation, 700 francs pension for the knights of the French language; and Cafarelli Dufalga, one of Bonaparte's senior officers, While walking around the square, admiring its fortifications, he said this:

(1) Memorial on the French Revolution, by Touss. Fol. Joly, former professor sister. Paris, Üoaucé-Rusand, 1824, p. 501. – The Universal Biography, by Mi-cliaud, pose quo coite lettre n'est pas do Napoléon-Bonaparte, et elle ajout que lui-The kid (he didn't disavow it then) later suggested that this horror The letter could well have been written for his brother Lucien., (t. LXXV, p. 80, 81).

\i, Laufrev. History of Napoleon, vol. 1, pp. 46-54.

THE MASONIC BACKGROUND OF AEONAPABTE 193

We are so glad that there was someone there for us.
open the doors.

The Order of Malta was destroyed, and two years later, thanks to these Masonic betrayals, the Mediterranean boulevard, the island impregnable under the knights, belonged to the English, who occupied it cupent encore (1).

Having arrived in Egypt after this easy feat, Bonaparte renounced Christianity was odiously proclaimed in its first proclamation addressed to the inhabitants of the country. Here is this entire section—a work of Masonic hypocrisy:

"Qadis, Sheikhs, Imams, tell the people that we are friends of true Muslims, whom we respect more than the Mamluks, God, His prophet and the Quran. Wasn't it we who destroyed the Pope? Who said we had to wage war on the Muslims? Wasn't it? we who destroyed the Knights of Malta, because the fools Did they believe that God wanted them to wage war against the Muslims? Have we not been, throughout the ages, the friends of the Great One? Lord—may God grant his desires!—and the enemy of his "Is it God? God is God, and Muhammad is his prophet!" – And again: "Do not fear anything, especially concerning the religion of the Prophet whom I love."

Already in his proclamation to the army, upon his landing
He had said:

"Soldiers, the people with whom we are going to live are Muslims."
tans; their first article of faith is this: There is no other god
that God, and Muhammad is his prophet. Do not contradict them; act
with them as we acted with the Jews, with the Italians: have
consideration for their muftis and imams, as you have shown for
the rabbis and bishops; have for the ceremonies prescribed by the Al-
Quran, for mosques, the same tolerance that you have shown for the
convents, for synagogues, for the religion of Moses and Jesus Christ.

But let us listen to him himself, judging later at Sainte-Hé-
Lène, these proclamations:

"It was," he said, "charlatanism, but of the highest order... My French
they only laughed at it, and their disposition in this regard was such
in Italy and Egypt, so that they could be brought back to hear them quote
religion, I was obliged to speak about it very lightly myself, to place
to place Jews alongside Christians, rabbis alongside bishops.

"After all, it wasn't that it would have been impossible for the circumstances -

(1) Thiers, History of the Revolution, 8th edition, vol. IV, p. 151,152.- Barruel, Mè-
Memoirs, vol. IV, p. 368.- Universal History, Duruy.- History of France, vol. II, p. 681.

he 13

194

THE NAPOLEONIC DICTATORSHIP

These things would have led me to embrace Islamism. Do we believe that the empire
of the East and perhaps the subjugation of all of Asia would not have been worth a
Turban and trousers? Because that's really the only thing it's meant for.
was reduced. We only lost our trousers and a hat. I say
we, because the army, in its current state, would undoubtedly have lent itself to it
bly and would have seen nothing but laughter and jokes. However, see
The consequences were that I was taking Europe by surprise; the old civilization
remained surrounded, and who would have thought then of disturbing the course of destiny?
born of our France and the regeneration of the century? Who would have dared the interview
"To take? Who could have achieved that (1)?"

This was indeed how Freemasonry intended to unite
to bring all religions under his supremacy (Y. book I, chapter II,
S 10). This presupposes, as we have seen, the most complete skepticism
in religious matters. But Napoleon was essentially skeptical,

The evidence from Sle-Hélène shows that her beliefs did not extend beyond the vague deism or the pantheism of Freemasonry.

"That evening, after dinner, the conversation turned to religion," he said. Mr. de Las Cases. The emperor stayed there for a long time. I am going to transcribe here, carefully, the summary, as quite characteristic of a point which has undoubtedly often aroused the curiosity of many.

"The emperor, after a very quick and heated movement, said: Everything proclaims the existence of a God. That's undeniable! But all Our religions are obviously the children of men.

"Why did these religions denounce and fight each other?" Why had it been like that in all times, in all places? It is that men are still men. That's what the priests have Fraud and lies have always crept in everywhere.

"However," said the emperor, "as soon as I had power, I..." eager to restore religion. I used it as a basis and as a root; in my eyes, it was the foundation of good morals, of true principles, good morals.

"I am far from being an atheist, certainly; but I cannot believe everything" what I am taught despite my reason, under penalty of being false and hypocritical.

"To say where I come from, what I am, where I am going, is above my ideas. And yet all this is; I am the watch that exists and does not Never heard of it.

(1) Correspondence of Napoleon I, published by order of Napoleon III, vol. V, pp. 185, 191, 241. The formula, God is God, which is not found in the correspondence dance, but in several other stories, including: Memorial on the revolution French translation, by Tous. Fel. Joly, former professor, p. 593 – Memorial of Saint Helena) pp. 143, 144.

BONAPARTE'S MASONIC BACKGROUND 195

"No doubt, moreover," he observed, "that my spirit of unbelief duality would not, in my capacity as emperor, be a benefit to the people; and Otherwise, how could I have also supported such sects? opposites, if I had been dominated by only one? How would I have preserved the independence of my thoughts and movements, under the suggestion managing a confessor who would have governed me through fears of hell?

"What empire can a villain, the stupidest of men, not build?" In this capacity as confessor, can he exert influence over those who govern nations?

"I was so deeply imbued with these truths that I promised myself..."

same religious line where I find myself (1), »

Two months later, the former emperor was speaking the same language. and asserted that apart from belief in God, with which his nerves were sympathetic, he had lost all religious faith from that he had known and reasoned, and that from the age of thirteen (2).

These personal opinions help to understand the policy followed by the emperor and where there is more unity than those who believe they simply follow external events.

At the moment he was about to proclaim himself emperor. Napoleon to give a decisive guarantee to the men of the Revolution, by assassinating the Duke of Enghien.

"They want to destroy the Revolution," he told his close associates on the evening of crime, by attacking me personally. I will defend her, for I am the Revolution, me, me. We'll look at it from today onwards, because we'll know what we are capable of (3). »

A few years later, returning to this subject, he said to his Brother Joseph:

"I cannot repent of the side I took with regard to the Duke of Enghien; I had no other way to leave any doubt about my veracity tables projects and to overturn all the hopes of the supporters of Bourbons. Well, I can't hide it from myself, I won't be at peace. on the throne only when there is no longer a single Bourbon, and this one in is one less. It is the remnant of the blood of the great Confidant, it is the last heir to the fine name of this house. He was young, brilliant, valiant rous, and consequently my most formidable enemy. He was the sacrilege the most necessary thing for my safety and my greatness. What remains? Currently? Two sons of the Count of Artois without children... So I have re-

(1) Memorial of Saint Helena, vol. IV, pp. 204-209, by the Count of Las-Oasea. Reprint of 1828. Lecoinlo, bookseller. Paris.

(2) Ibid, t. V, p. 384.

(3) History of the Consulate and the Empire, by Thiers, tV, p. 11.

J 96

THE NAPOLEONIC DICTATORSHIP

duit as much as possible the number of chances that were against me. Not only would I do what I did again if I had to do it again, but

This family has a favorable opportunity; I wouldn't let it slip away.
per (1). »

Louis-Napoleon therefore faithfully interpreted his thoughts and with
She explains the *raison d'être* of the Bonapartes, by writing in the *Idées na-*
Poleonian:

"The dying, but not defeated, Revolution had bequeathed to Napoleon
the fulfillment of his last wishes. Enlighten the nations, even if it means—
she told him; firmly established the main results of
our efforts; executes in scope what I had to do in depth;
Be for Europe what I have been for France. This great mission.
Napoleon carried it through to the end (2).

III. – The Development of Freemasonry under the Empire

Napoleon Bonaparte was indeed an advanced Freemason (3), and
His reign was the period of greatest flourishing of the
Masonry.

We saw how, during the Terror, the Grand Orient had

(1) *Memoirs of Count Miot de Melito*.

(2) *Napoleonic Ideas*, vol. I, pp. 28–29, with the *Works of Napoleon II* /.

(3) M. Gyr, in his translation of Eckert, *Freemasonry*, vol. II, p. 160,
claims that Napoleon was not personally initiated as a Freemason.
The only reason he gives, namely that the logo that supposedly initiated it would not have
The fact that one can claim to do so proves nothing, because: 1° Napoleon's initiation date
early days of the Revolution, and he was very careful to make the disappear
traces of his Jacobin past; 2° he was too authoritarian to allow anyone who
"Either he attributed to himself an equality or a superiority towards him, as might have b
\o to make the members of the lodge who had received it. These reasons sufficiently explai
How, under the empire, this point was not specified. But Ragon, *Cours des*
initiations, p. 59; Clavol, *Picturesque History*, p. 242; Bazot, *The Globe*, 1841 f
p. 110. count Napoleon among the illustrious figures of Freemasonry, and their testimony
The gnage carries even more weight because they both had the other at their disposal.
tes lc3 archives of the Grand Orient. M. Amant Neut, *Freemasonry*, vol. II, K
pp. 11–13, has gathered a large number of indications which leave no doubt about
^affiliation of Napoleon. V. in the same sense Allgem, *Handbuch der Freimaur* ,

THE DEVELOPMENT OF MASONRY UNDER THE EMPIRE 197

He ceased his activities. As soon as he had seized power, the lodges

"That was the most brilliant era of Freemasonry," said the secretary. of the G-*. O.'. , Bazot; nearly twelve hundred lodges existed in the empire French; in Paris, in the departments, in the colonies, in the countries united, in the armies, the highest public officials, the marshals, generals, a crowd of officers of all ranks, the writers, scholars, artists, commerce, industry, almost all France, through its notables, fraternized in Masonic ways with the "Simple, ordinary citizens, masons; it was like a general initiation (1)."

"Illuminism and Freemasonry," Alexandre also said. Dumas, these two great enemies of the monarchy, whose motto was these three initials: L.\ P.*. D.\ i.e. Lilia pedibus destroye, eurent a large part to the French Revolution.

"Napoleon took Freemasonry under his protection; Joseph Napoleon" was Grand Master of the Order; Arch-Chancellor Cambacérès, Grand Master deputy; Joachim Murat, second deputy grand master; the empress Josephine, being in Strasbourg in 1805, presided over the celebration of the adoption of the lodge of the free knights of Paris. At the same time, Eugène de Bcauharnais was the venerable master of the Saint-Eugène lodge in Paris. He came since in Italy with the dignity of viceroy, the Grand Orient of Milan appointed him master and sovereign commander of the supreme council of thirty-second grade, that is to say, he was granted the highest honor that could be done to him according to the statutes of the order. Bernadote was a mason; His son, Prince Oscar, was Grand Master of the Swedish Lodge; in the Various lodges in Paris were successively initiated: Alexander, Duke of Würtemberg, Prince Bernard of Saxe-Weimar and up to the am- Persian bassist, Askeri-Kan. The President of the Senate, Count of Lacey-pède, presided over the Grand Orient of France, which had as officers of honor Generals Kellermann, Masséna, and Soult. The princes, the ministers, marshals, officers, magistrates, all men Finally, remarkable for their glory or considerable for their position, aspired to become Freemasons. The women themselves wanted to have their own boxes, into which Mesdames de Vaudemont, de Garignan, de Girardin, de Narbonne and many others ladies. But it wasn't only in France that the Ma-stupidity (2).

"Of all these high-ranking figures," said F.*. Clavel in turn, "the prince Cambacérès was the one most involved in Freemasonry: he focused on It was necessary to rally to Freemasonry all the men in France

(t) Historical overview of Freemasonry, p. 38.

(2) Memoirs of Guribaldi, 1st series, p. 34.

THE NAPOLEONIC DICTATORSHIP

influential by virtue of their official position, their talents, or their strength of influence. The personal services he rendered to many brothers, the brilliance which he spread throughout the lodges, by bringing them to their meetings, through his example and his solicitations, all the military illustrations, judicial and other factors contributed significantly to the merging of parties and to the consolidation of the imperial throne. In it, under his administration With their active and brilliant activity, the lodges multiplied endlessly; they They were made up of the elite of French society; they became a point of meeting place for supporters of the existing regime and for those of the regime of the past. The emperor's feast day was celebrated there; the papal bulls were read there. details of his victories before they were made public by the press, and skillful people there organized the enthusiasm, which gradually seized hold of everyone's minds. (1)

It was during this period that the Order of the Temple, which was then active and had a superior influence over all Masonic lodges, took to Paris had a sort of official existence. In 1808 its members... they poured through the town in procession and in full costume and gathered they went to the church of St. Anthony, where the prayer was solemnly pronounced his funeral procession for Jacques Molay. Such a demonstration was not possible only with the approval of Napoleon I, who had made himself an affiliate, it is said, to the order (2),

Mr. de Maistre reported a similar event shortly afterwards:

"A very remarkable phenomenon is that of the resurrection of the Freemasonry in France, to the point that a brother has just been buried solemnly in Paris with the attributes and ceremonies of the order. The master who reigns in France not only gives cause to suspect that Nothing of the sort can be done without his leave; judge by his character known for his ideas on secret societies. How then to explain What is the matter? Is he the leader or the dupe (one can be both) of a society he thinks he knows but which is mocking him (3)?

The marvelous genius of Joseph de Maistre thus illuminated with a ray of light on the delicate problem of Napoleon's relationships with Freemasonry.

(1) Picturesque History of Freemasonry, pp. 242-245.

Cambacérès effectively united under his own head the supreme dignity of all rites; he was: 1* Deputy Grand Master of the Grand Orient; 2* Sovereign Grand Master Commander of the supreme council; 3* honorary grand master of the Rite of Heredom of Kilwinning; 4* Supreme head of the French rite} 5* National Grand Master of the Knights Beneficent of the holy city, in Strasbourg, in Lyon, in Montpellier, etc.

(3) Political memoirs and diplomatic correspondence, p. 353.

THE DEVELOPMENT OF MASONRY UNDER THE EMPIRE 199

Leader and instrument, that's what he was to the societies secret societies, and the secret societies were bound to break it eventually, the day where it would no longer be a docile instrument.

That's pretty much the same thing Bazot, the secretary of the Grand Orient, which, writing at a time very close to the bishpments, has a very particular authority;

"The imperial government," said F. Bazot, "made use of its omnipotence, to which so many institutions, so many men yielded so readily playfully, to dominate Freemasonry. She was neither frightened nor revolted. What did she desire, in fact? To expand her empire.

"She allowed herself to be subjected to despotism in order to become a sovereign raine. » (Code of Freemasons, p. 483.)

Omnia serviliter pro dominatione, as Tacitus said!

Napoleon PT, an instrument of Freemasonry, there are two words that singularly clash with the legend that many credulous Catholics have formed their own opinions about his role as a restorer of religion and tamer of the Revolution.

However, a careful examination of the facts is enough to destroy it.

In 1799, secret societies were under the threat of restoration Louis XVIII's return, returning to the country not in the middle of a national and embarrassing cataclysm, as it was in 1814, by foreign intervention, but by virtue of an exclusive movement national movement. It was the restoration of the true monarchy, of the ancient national constitution stripped of its abuses; it was the Catholic religion, purified by martyrdom and rid of stains of Jansenism, resuming the leadership of the nation very Christian.

Napoleon's dictatorship, with the guarantee of Jacobin precedents indelible, it was the continuation of revolutionary confiscations, Human rights remain the basis of institutions and laws. the independent state, free from God's law and presenting itself as the only arbiter of morality; it was the equality of all cults before the law; a kind of official deism, similar to that of the constitution Masonic tutelage, as the true state religion, and in reality, any license acquired to attack Christianity: that is what

Therefore, it will come as no surprise to hear dTiaugwilz say to the
It was at the Congress of Verona that Napoleon was initiated into the plans of Boule.
payment to the sects and that he found in them a powerful support.

200 THE NAPOLEONIC DICTATORSHIP

IV. – Attempts to subjugate the Church and

THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

The concordat, which was the truly fruitful and restorative work of
His reign was not inspired by religious sentiment, we
we have just had proof of this in his conversations at Sainte-Hé
lène. But, enlightened by his remarkable penetrating intellect, he felt
the indispensable need to provide, on this essential point, a
satisfaction to the Catholic majority of the nation, which everywhere already
reopened the churches and brought back the faithful priests. However, in ne-
While negotiating the concordat, he always had the intention of subjugating the Church.
Catholic and the papacy. A few days after its signing, com
Mr. Volney, the impious author of The Ruins, of which he had made one of
his senators asked him: Is this what you had proposed?
"Calm down," replied the First Consul, "religion
In France, death is in the air: you will judge for yourselves in ten days.
years (1)!" At the same time, the tribune Ganilh told him that with
The Concordat gave power in France to a foreign prince.
"Do you think," he replied, "that I put myself in that position?"
Dependence on the Pope? I acted towards him as I did with the
royalists, who, when I came to power, were everywhere
The masters. It was the Vendéans, the Chouans, who governed.
France. Well! I made them believe that I wanted what they
They wanted it themselves, and their leaders came to Paris. At the end
"They were arrested within a month!" And, doing a pirouette on himself-
He even added, by way of conclusion: "That's how we
governs (2)! »

Twenty years later, on Saint Helena, resuming his reign in the
In his solitude, he thus apologized for not having introduced the Protestant.
ism in France:

"When I took the helm of the business, I already had some ideas..."
I had focused on all the major elements that hold society together; I had

(t) Memoirs of Cardinal Pacca.

ATTEMPTS TO SUBJECT THE CHURCH *201

I weighed the full importance of religion, and I had resolved to restore it; But you would hardly believe the resistance I had to overcome to bring back Catholicism (1); I would have been followed much more readily if I would have displayed the Protestant banner.

c II is certain that in the disorder which I succeeded, that on the ruins where I found myself in a position where I could choose between Catholicism and Protestantism, and it is also true to say that the provisions of the mo- all of them were pushing towards this one; but besides the fact that I really wanted to my native religion (?), I had the highest reasons for making my decision. By proclaiming Protestantism, what would I have achieved? I would have created... France has two major parties that are roughly equal, when I wanted there to be none. I would have had none of it at all; I would have brought back the fury of religious quarrels when the lights of the century and my will aimed to make them disappear completely. These two parties, by tearing each other apart, would have annihilated France, and would have made her a slave of Europe, when I had the ambition to make her the mistress of it.

"With Catholicism I was able to achieve all my great goals much more surely." results; in the interior, at our place, the large number absorbed the small, and I promised myself to treat this one with such equality that he there would soon be no need to know the difference (2).

"Outside, Catholicism preserved the Pope for me, and with my influence and my forces in Italy, I did not despair, sooner or later, by some means

OR BY ANOTHER, TO END UP HAVING THE DIRECTION OF THIS POPE FOR MYSELF, AND WHAT INFLUENCE, WHAT LEVER OF OPINION ON THE REST OF THE WORLD
"OF!... etc."

And he concluded by saying:

"Francis I was truly in a position to adopt Protestantism" to me at his birth and declare himself its leader in Europe. Charles V, His rival, vehemently sided with Rome; for he believed he saw there For him, it was yet another way to achieve the subjugation of Europe. This Was this alone not enough to indicate to Francis I the necessity of tasked with defending the independence of that same Europe?

"If Francis I had embraced Lutheranism, so favorable to his sister Had he been born prematurely, he would have spared France the terrible convulsions.

(1) Cos resistance came only from the revolutionaries who had helped him to to carry out the coup of 18 Brumaire, and of which he had filled the Senate, the Tribunal the Council of State.

all cults, therefore, was the means, in his idea, an idea that his successor calls Napoleonic, to eliminate Catholicism, Protestantism and all other religions yours. Now, this annihilation of all positive religions is the eminently Masonic and adopted in Germany, Switzerland, Italy, and England America, through Freemasonry without diacordauco aucue.

202

THE NAPOLEONIC DICTATORSHIP

nuns brought later by the Calvinists, whose influence was entirely The republican movement was on the verge of overthrowing the throne and dissolving our Beautiful monarchy. Unfortunately, Francis I understood nothing of it. That's because he couldn't offer scruples as an excuse. Quite simply. It's because he couldn't see that far ahead: a relic of the time! Feudal intelligence! Francis I, after all, was just a tournament hero, a handsome man "6alon, a do these great pygmy men (1)!"

But this is quite enough to elucidate the Napoleonic idea; it is without ambiguously, however impious it may appear. Or go and see the cults restored, with a principle that would have been, whatever anyone said contemporary adulation, which would be, whatever the naive person may think Catholic-liberal order, the inevitable and radical destruction of Catholicism licism in France, if the merciful power of God which often transforms obstacles into opportunities, if the enlightened zeal of the passages faithful supporters, if the faith of the French nation, whatever one might already have made to wrest it from him, had they not partially paralyzed the disasters very serious consequences.

This principle, one of the foundations of the Napoleonic ideal, which this emerges from all of Bonaparte's conversations on Saint Helena, of all his laws, of all his speeches, of all his actions, of all his life, this principle adopted by all of so-called Freemasonry preserved a trice to more effectively destroy all religions, that is the state or the protecting, master and or governments SUPREME ORGANIZERS OF ALL RELIGIOUS HOUSEHOLDS; it is the State, UNDER the absurd name of equal liberty, equal protection, dominating all the cults, administering them, making them civil servants, manipulating them, the oppressing all, like machines for grinding and enslaving all consciences. Indeed, the imperial, royal, or republican mechanic Cain holds cults in his power, without ever submitting to them. and depend on them themselves, in what they have that is most spiritual and moreover, divine, not only employing independence himself of his thought and his movements, according to the Napoleonic expression nienne, but bending to it, by cunning, by fraud or by violence, the The thought and movements of peoples and, if power is given to them was given, by the ministers of religion themselves.

The least historical facts and Masonic testimonies questionable arguments, already cited by us, clearly demonstrate that This principle was not only that of diplomatic Freemasonry

(1) Memorial of Sle-Hclène, book V, pp. 383, 388.

ATTEMPTS TO SUBJECT THE CHURCH 203

that, but also that of all secret societies, and everywhere adopted as the primary basis for their revolutionary operations against God, his Christ and his Church.

This is demonstrated by these testimonies from Bonaparte himself. that, in his mind, the concordat had never been a work in favor of religion, but for himself it was a matter of calculation and ambition, and as a mason, in agreement with his close friends Freemasonry, a more effective means, to destroy the Catholicism, that the civil constitution of the Constituent Assembly and the persecution bloody execution of the Convention.

The way in which the negotiations for the concordat were conducted leaves no doubt as to Napoleon's objective. the first proposals he made to Monsignor Spina, representing receiving the Pope in Paris, by Abbot Bernier, to whom services were rendered Cents in Vendée were worth the favor of the master(1), and could be summarized as follows:

"Resignation imposed on all former titular bishops; new diocesan district; sixty seats instead of 158; composition of a New clergy, a group of ecclesiastics from all parties; appointment of this clergy by the first consul, institution by the pope; promise of support mission to the established government ; salary from the state budget; renunciation donation to Church property, and full acknowledgment of the sale of these property; religious affairs policing referred to the civil authority, represented by the Council of State; finally, the Church's pardon to married priests, and their re-union with the Catholic faith."

These proposals were unacceptable, said Cardinal Consalvi in his memoirs.

The main difficulties revolved around freedom and publicity. of the Catholic faith, which Bonaparte wanted to be the master of to control or enslave, under the pretext of policing. Pius VII could not nor resolve to depose the faithful and banished bishops or persecuted for this very loyalty, which was imperatively demanded the self-proclaimed restorer of religion in France.

This policing of religious affairs, transferred to the State, was the essential point tial for Bonaparte, and it was to him that he always returned in all the twists and turns of these negotiations, which the memoirs of

not to employ sometimes unspeakable violence, sometimes ovens

(I) V. on the services of Bernier, Stofflet and the Vendée, by E. Stofflet. The pines Strong presumptions seem to indicate that Bernier handed over Stofflet, as he had... had already been the instigator of the Marigny murder.

204

THE NAPOLEONIC DICTATORSHIP

These were fabrications worthy of a forger. This was the culmination of it.

The terms of the concordat had been definitively agreed upon in between the plenipotentiaries and the day chosen for the examination of the subscribers tions; in the morning of that day, Napoleon had it announced, in The Monitor, the signing of the concordat by this note: "The car - Dinal Consalvi succeeded in "L'objet qui Va," which brought him to Paris. Gathered at the home of Joseph Bonaparte, brother of the First Consul, the abbot Bernier offered Consalvi the copy he had made from his scroll as if to get him to sign it without examination, but the latter Having glanced around to ascertain its accuracy, "I noticed "We must," he said, "that the concordat was not the one whose..." THE COMMISSIONERS HAD AGREED AMONG THEMSELVES, WHICH WAS AGREED BY THE FIRST CONSUL HIMSELF, BUT A WHOLE TO TRE! The difference in the first lines made me examine the whole it remains with the most scrupulous care, and I made sure that this the copy not only contained the project that the pope had refused to accept without his corrections, and whose refusal had been because of the order given to the French envoy to leave Rome, but in addition, he modified it in several places; for one had inserted certain points already rejected as inadmissible "bles before this project was sent to Rome."

When questioned by Consalvi, Bernier confessed that he had committed this A deception on the express orders of Napoleon. One must read in the The Cardinal's Memoirs recount the scene of violence to which the first consul surrendered upon seeing his forgery discovered and the in The cardinal's shaky firmness.

"New negotiations are resuming, however, and especially on the police word j, which, as the commissioners of the first consul said, I didn't understand the true meaning. The police, they assured me, are not not the government itself, but that single part of the exercise of governmental power which relates to the maintenance of the tran- public order in the community, prevents conflicts and insults that an unregulated external cult could provide; it was the The meaning given in the discussion on the side of the first consul. This

by secular power.

Reduced to this meaning, the cardinal accepted the iriot; but this meaning, he wanted it to be expressed as: "Either one is acting in good faith by affirming that the motive, which forces the government to exercise in the public city of worship the restriction of complying with the regulations of po-

ATTEMPTS TO ENSLAVE THE CHURCH \$05

the lice, is the imperative maintenance of public tranquility, and then the government cannot and must not have difficulty what is expressed in the article; or the government does not want that it is expressed, and then he is not acting in good faith, and he shows by the very fact that he wants this restriction in order to subjugate the Church to his wishes.

Finally, we settled on the following wording: "The Catholic religion lique, apostolic, roman, will be freely exercised in France; his worship will be public, in accordance with police regulations that the government will deem necessary for public peace republic.

The next day, after a night of anxiety, Cardinal Consalvi learned from Joseph that the first consul, very angry first of the amended article, had finally accepted it, after a long meditation and a long silence. 11 had seen that the word tranquil public opinion, interpreted in its own way, offered him a sufficient basis health for ORGANIC ARTICLES.

Organic articles were indeed the means by which Na* Poleon returned to the concession that the discovery of his forgery and The pressure from Catholic opinion in France had forced him to TO DO.

After the signing of the concordat, he had pressed for the departure and the Cardinal Consalvi's journey, to the point of not letting him take taking a day of rest necessary for one's health, in order to obtain rather the ratification of the concordat by the Holy Father. But ten months passed. passed before it was ratified in Paris.

Everything was revealed, and the cause of all the deceit, and the res secret fate of all violence, and the knot of all these come-dies, and the reason for all these delays. It was no longer the treaty in thirteen articles agreed upon in Paris and ratified in Rome, but a volume por both in large print the title of concordat, and in which one had encompassed, as part of the concordat and as approved by the Holy See, 78 Organic Articles of Catholic Worship, and, under the common name of organic laws, 44 other articles to the next, for Protestant services. What to say about this new development?

two contracting parties and an addition made by the other party which was the denial on the essential points?

The Pope protested vehemently against the Organic Articles, from the outset

206 THE NAPOLEONIC DICTATORSHIP

that they came to his attention; the bishops never recognized; public morals opposed their application on more than one point. But the State, under various governments who, through six revolutions, have succeeded one another since, never explicitly abandoned; from time to time, in the bad days, he uses it as a threat, and if God ever allows it that the country's vital forces are sufficiently weakened to allow giving free rein to the designs of a persecutory government, he will find all the avenues prepared in the legislation that the alleged res the architect of religion in France inaugurated it on the very day he promulgated the concordat.

Napoleon, moreover, was to launch a new assault on the power spiritual of the Pope and seek to withdraw the Concordat of 1801. But first, the modern Charlemagne had to destroy temporal power.

We will not recount here, after so many writers, the history of this a series of deceit and violence which culminated, in 1809, in the occupation of Rome and the captivity of the gentle and holy Pius VII. The Liberal writers, who have recounted this history, have condemned it with an indelible way the plunderer and the executioner (1).

But what cannot be emphasized enough is that Napoleon was less interested in seizing a few provinces, on which he had already been extending his domination for several years, than to put the pope under his control and make himself a docile instrument of this spiritual power whose understanding he grasped force without acknowledging its divine nature.

He himself revealed his thoughts by recounting them in his conversations with Ste-Hélène the goal he was pursuing when he extorted the Concordat of Fontainebleau to the imprisoned pope, separated from all his advisors and weakened by illness:

"I had other ideas. This move only increased the resistance feelings and intrigues. Until then the quarrel had only been temporary. The Pope's leaders, hoping to revive their affairs, complicated it with all the spiritual mixing. So I needed the I also fought on this point. I consulted my conscience, my colleagues them, and I invest my imperial courts of appeal as of abuse, because Inès, the soldiers could do nothing about it anymore. I had to...

(1) V. The Roman Church and the First Empire, by M. d'Haussoville.

THE CREATION OF THE UNIVERSITY MONOPOLY \$07

To his lawyers, to his scribes, I had to oppose my own. The Bishop of Nantes, de Voisins, was among our bishops the firmest supporter of Gallican liberties. He was my oracle, my torch, he had my complete blind faith in religious matters, because in my quarrels with the Pope was my first concern, despite what the schemers may have said. and the troublemakers, not to touch the dogma; so that, as soon as this The good and venerable Bishop of Nantes told me: Beware, here you come! facing dogma, without engaging in debate with it, without seeking Even when I understood it, I immediately deviated from my path to return to it. by other means; and since he did not have my secret, how much he must have been He was amazed by my circuits! How strange, stubborn, and... I must have seemed to him! Precious, inconsistent! It's because I had my goal, and he didn't know it. I don't know! I had the Pope transported to Fontainebleau, but there he must have been the end of its miseries and the regeneration of its splendor. All my Grand plans had been accomplished under disguise and secrecy; I had brought things to the point where development was infallible, without No effort and completely natural. Thus we see the Pope consecrating it in the famous Concordat of Fontainebleau, despite even my setbacks Moscow, and from then on I was going to elevate the Pope beyond measure, surrounding him with all the pomp and tributes, I would have made him an idol, he would have remained near If I had been in charge, Paris would have become the capital of the Christian world and I

"THE RELIGIOUS WORLD AS WELL AS THE POLITICAL WORLD!"

That's the word that brings unity to this whole life!

He said yet another time that "this liberation from the court of Rome, this legal meeting, the religious leadership had long been in the sovereign's hand and always The object of his meditations and his wishes (1). » Such a man was truly the embodiment of Freemasonry and its profound designs of despotism over souls.

V. – The creation of the university monopoly.

The same idea of subjecting the Church to civil power and the omnipotence of the State, which inspired Napoleon's policies vis-à-vis the Pope, he guided him in the restoration of the university imperial of 1808.

The most enlightened men, Chaptal, Minister of the Interior,

THE NAPOLEONIC DICTATORSHIP

Mr. de Champagny pointed out the dangers of atheism and of the demoralization of the colleges that the Directory had bequeathed to new regime, and proposed the reconstitution of the Oratory which offered a union of enlightenment, patriotism, and tolerance, and on the second level of the congregations of the Doctrine and the Beneficent dictins of St-Maur.

"The fundamental flaw of the current regime," said Mr. de Champagny, "is that..." We have done nothing for education. We have done almost nothing for the survival vigilance, neither especially for the choice of leaders, nor in the regulations, nor in the given direction. It can be stated without exaggeration that a strong half of the leaders or professors are, from a moral point of view, in the more complete indifference, and that a quarter, speaking their words, their con* duite, their reputation, displays the most dangerous character under the eyes of youth.

"In vain will a headmaster, a censor, believe they have preserved the They keep secrets from their friends; there are no such secrets in a high school.

"Firm religious beliefs are the only sure guarantee" of the morality of men. In a nation and under a government who professes Christianity, there is no education if one does not train Christian students.

"It's not just by assigning a chaplain to a high school that..." Mass is said on Sunday, and we will reach our goal. Religion must be deeply engraved in the hearts and minds of the students. It does not It never will be, if the high school does not have a religious spirit, if the leaders do warmth and zeal. Yet only two or three high schools offer this spec tackle. Hence this estrangement from parents, which is attributed to prejudices political geese; hence the scarcity of fee-paying boarding schools; hence the discretion said of the high schools, and this constrained and uncertain situation that they present "Tent. Public opinion is unanimous on this point." He added: "A Wouldn't a single teaching body one day acquire moral power? and political influence in Velat, which would make him almost master of public opinion, do "Nator of all families?"

In vain did Portalis advocate for the father's rights and oppose of the exclusive power of the State, and of a system that would not tend to nothing less than destroying sacred rights on such a delicate matter of fatherhood.

Philosophers would see in his project only a return to a space of monasticism, and that although the congregations of the Oratory, the Doctrine and Saint-Maur had less than any other religious establishment has a particular spirit, however they

THE CREATION OF THE UNIVERSITY MONOPOLY 109

They also lacked that national spirit, that independence of opinions which characterize the teachers of a large society;... that new men were needed...

The mason Fontanes, the future grand master, questioned at his in response to Mr. de Champagny's note:

"If we had to act on a homogeneous society living off its traditions In light of past arguments, I would say: These objections are invincible; but, at the day after a revolution, emerging from anarchy, and in the presence of In hostile parties, unity is necessary in education, as in all things. of views and of government. France needs, for a time at least, "of a single university, and a university with a single leader."

"That's it," replied the dictator, "you understand me (1)."

And the mason Fourcroy, director, since the last law, of public education, brought to the Legislative Body on May 6, 1806, a bill drafted as follows:

Article 1. A [name of university] shall be formed under the name of the Imperial University body exclusively responsible for teaching and education tion publics throughout the empire.

As Fourcroy stated in the explanatory memorandum:

"The purpose of the bill is not to destroy, but to consolidate the new institutions, to link their various parts together, to establish invariably the necessary relations with the administration general... Thus all men will be united in a single corporation my colleagues are occupied with the noble task of instructing and educating the youth... (a leader with sufficient authority and defined powers will supervise and will direct the entire corporation, maintain discipline within it, and enforce to cut the regulations with the force and severity that only can ensure to understand the advantages and duration of the teaching staff.

"We must imagine the formation of this body as the crown* the entire structure of public education, rebuilt over the past four years years on the bases established by the law of Floréal year X. It is at the same time time the strongest guarantee of its stability, s ■

Thus was realized in its essential features the Masonic plan

by subordinating all religions to civil law, plan that d'Alembert, Talleyrand, Condorcet, Le- had outlined Pelletier. This was the origin of this imperial university which, unfortunately despite the excellent men she includes in her bosom, is

(1) V. Ambroise Rendu and the University of France, by Eugène Rendu.

H 14

210 THE NAPOLEONIC DICTATORSHIP

remained, in its organization and general spirit, the expression of the Revolution and the mold in which so many young generations have learned indifferentism and pantheism.

VI. – The Revolution on horseback and its accomplices
in Europe

What Napoleon was doing in France to support the Revolution he did it throughout Europe, everywhere his weapons were spreading out.

Overthrow of national dynasties, equality of cults, ex-religious impulse, sale of church property, sharing forced inheritances, abolition of workers' guilds, destruction of the provinces and local liberties: that's what he did—even in the countries that he directly annexed to the empire, or this that he had done by the vassal kingdoms created in Spain, to Naples, in Italy, in Holland, in Westphalia, in Poland. It is also the work accomplished by the German princes who, like the Elector of Mainz, the Archbishop of Alberg, a fanatic, him were selling the honor and liberty of their country. In 1809, he... was fulfilling his task by destroying the temporal power of the Pope and by seeking to reduce the Catholic Church everywhere to a miserable state of a Russian Church, this dream still pursued by the skilled Secret societies. Once engaged in the struggle with the sovereign As pontiff, he waged war in France against the clergy and the Catholic faithful. questions to an odious persecution that a liberal writer, Mr. d'Haus-Sonville, in his fine book, stigmatized the Roman Catholic Church and the First Empire (1).

(1) MJ Destrem has just published, in a collection of fairly dubious quality, documents very important regarding the deportations of priests during the First Empire. These deportations took place during the conflict that arose in 1811 between the Pope

episode of the lu (the Roman and Tuscan clergy against the emperor. They establish that the proscription extended to several hundred priests interned in Corsica, and which suffered no interruption from January 1811 until the entry of the Allies in Paris in 1814, {Historical Review, November–December 1879 issue.}

The Revolution has its accomplices in Europe 211

We will go into the previous book about Freemasonry destroys the idea of homeland in the hearts of initiates in order to replace it through a vague cosmopolitanism and subordinates all obligations natural loyalty to one's country, its interests, and the oath Masonic.

In the first part of his reign, up until 1809, Napoleon he encountered strong support in all the countries he fought against from Masonic lodges, and often his military genius was aided by the betrayal of the leaders he was fighting. Although, by the the very nature of things, the trace of a multitude of betrayals of this The genre has disappeared, however contemporaries have preserved the evidence of a large enough number to shed full light on this prodigious series of successes, which until 1809 had no setbacks did not cross, and on the feigned enthusiasm with which the Italians and the Germans welcomed the victors who ransomed them.

A mystery surrounds this battle of Marengo, which, two once lost during the day, was won in the evening at the ar Desaix's river. Melas had just charged his chief of staff to command the army and pursue the French already in retreat trade, while he was in Alexandria to dispatch messengers tasked with carrying the news of the victory. But this that we don't know, which leaves much to be desired, is what Cardinal Consalvi recounts in his Memoirs:

"On returning," he said, "from Venice to Rome, in the Genoa river," in the company of one of my excellent colleagues, Bishop Bardaxi, who is Spanish, I went to visit the Austrian army at Pietra, beyond Finale. the French year's creation by a ditch. Admiring her beautiful outfit and her positions, I was thinking about something completely different than the terrible defeat th suffered a month later... .I do remember, however, that when talking with As one of the general's first aides-de-camp, I noticed some principles and I pointed out tendencies of such a nature, which I told my companion travel that corruption, displayed by the one who was so closely attached to the "The army commander's actions gave me poor hopes for the army's successes (1)."

As for Germany, where Napoleon was destroying the princes as early as 1802 ecclesiastical capitals and the Holy Roman Empire, including the Catholic May His Austrian counterpart was the leader; he was achieving one of the primary objectives of the enlightened, the one without whose fulfillment all their desires Later breast augmentations were impossible. 11 is/or remarkable that he has

(i) Memoirs of Cardinal Consalvi, vol. II, p. 34.

212

THE NAPOLEONIC DICTATORSHIP

Charles d'Alberg, whose principal instrument in this work evokes of Regensburg and elector of Mainz, who was already ins- written under the name Crescent among the disciples of Weishaupt. Here is what one of the supreme leaders of the Carbo- says on this subject Narism, Jean de Witt, in Fragments Extracted from My Life and the history of my time:

"There was a mysterious clover leaf, made up of men of the most eminent statesmen who, in order to bring about the unity and independence of Germany, helped the foreign monarch in the execution of all the projects he conceived for the expansion of France. The erection from foreign kingdoms in favor of his family, each media appearance, all the humiliations inflicted upon the German princes were in accordance with their wishes, because they knew the emperor's explicit intention to to mediate successively all the German princes, and, secondly Char Lemagne, to unite Germany and France. This association mons- The truth would have persisted for a long time under Napoleon, because then Germany Magne would have formed a single whole. If I were permitted, I would cite the names of the prominent men who were part of this association, called cloverleaf because only three men know each other knew.

This is certainly a formal accusation of treason, which a high-ranking Freemason, Carbonaro of the 7th and final degree, lance against brothers. After that, it might be easy to explain, in the history of France and Germany, events which were an unsolvable enigma for contemporaries.

In the Memoirs and Political Correspondence of Joseph de Maistre, there is a letter, about the Battle of Austerlitz, which I do not then not to give an excerpt here:

"The battle of December 2nd threw us far away from the celebrations. This misfortune, like all the others, was orchestrated by Au-'s cabinet cheating... The Austrians had seized control of the war and did as they pleased. We want so many soldiers, we don't want any Let's not go any further; we want them there and nowhere else; we don't want them Not in Italy; we don't want Cossacks, etc... The first symptom The great catastrophe unfolded at Ulm, where Your Majesty will have seen with the greatest astonishment that there was no general, or that he There were two of them, which comes down to the kid. One had the right to leave.

(place with its army of 33,000 men!)...

"Several considerations argued against giving battle, especially

The Revolution on horseback and its accomplices in Europe 213

the certainty of receiving, within a few days, a reinforcement of fifteen thousand men who noted more than a few steps. General Kutusof did not want the battle, but the Austrians wanted it and fought it. They wanted. Famine served above all to determine their strategies. his: it had reached the point where the Emperor of Russia shared a goose with twenty officers, and that the Russian soldier had not eaten for two days, when the battle was resolved. The horses, even more so clouds that the men refused service or only advanced by force blows.

"Moreover, all possible value was bound to be useless, as soon as the The Austrians thwarted her instead of supporting her. Almost without resistance In their rebuke, we saw them open up to the French, cede ground to all parts, to throw down their weapons, and finally fire on the Russians themselves. This seems fabulous; however, there is only one opinion on the truth of this. Done... No one here doubts that the battle plan had been communicated Screw Bonaparte... I read, in a letter from a foreign officer, well Informed and in no way suspect, these are his own words: We rarely have the direct evidence of treason, but it must be admitted that everything happened precisely as if there had been one.

"Several indicators support this judgment, perfectly in accordance with public opinion. It seems certain that a resolution had been reached. Austria's aim was to force the brave emperor, through setbacks, to do Peace. Your Majesty will not learn of this without extreme indignation. that at a distance of four or five leagues from the battlefield one has found abundant provisions for the entire retreating army.

One of the means used to facilitate the march of the armies Imperialism had been the creation of military lodges:

"The imperial government had encouraged the formation of lodges" military, said Clavel, and there were few regiments to which there were not attached a Masonic lodge. When the French troops took possession of a city, their lodges chose a location there, and applied were tasked with providing initiation to those inhabitants who appeared to be exercising to have the most influence on the population. These, in turn, opened up lodges, and had them established by the Grand Orient of France. When that afterwards these lodges became quite numerous, they formed a National Grand Orient, which affiliated with that of Paris and received from He was the driving force. This is how the Grand Orient was established in 1806. from Baden to Mannheim and, in 1811, the Grand Orient of Westphalia in Kassel.

In 1845 the Masonic journal L'Orient, criticizing the tide Chal Soult, having banned regimental lodges, wrote:

the Napoleonic Dictatorship

m

"Could this statesman, trained in the imperial school, have forgotten What advantage had Napoleon I derived from the regimental workshops? knew full well that no sooner had our soldiers established themselves in a city than Once our regiments were armed, they hastened to take up their posts, convoys He called upon the local masons at his assemblies, multiplying them as much as he Could initiations be performed, lodges established, and relationships fostered? intimate relationships that he thus forged with his followers, established them in a stable and powerful influence of the victor on the vanquished (1). b

The memory of the actions of the military lodges has also been preserved. in Germany:

"The entrance to the German lodges," said Eckert, "was always open to military masons, which was a powerful means of surveillance and propaganda. Sometimes the visiting brothers were a nuisance by their presence They recited pompous eulogies, or corrupted brothers, to the great to the detriment of the homeland. In Spain and Portugal, where it had been introduced Following this, Freemasonry deployed the greatest activity to create a party imperial. She flattered herself everywhere with the hope that with and through the dictatorship Napoleonic, it would unite all peoples in a single kingdom of brothers and would thus achieve all the goals of the order. Who doesn't remember with astonishment at the sudden enthusiasm he showed for the emperor

French, a certain class of society. The defections, including to this

several garrison commanders at that time were found guilty. Did all of his have the same foundation? I would not dare to assert that. But it is certain that several facts cannot be explained otherwise. in a plausible way, and that explains the easy entry revolutionaries in Belgium, Savoy, Mainz, Trier, to Spire, Worms and Frankfurt.

"Germany then gave a strange, inexplicable spectacle. Its..." seasoned troops, who had recently given proof of their bravery, suddenly seem struck by impotence, and his generals blinded. In all encounters with the Republican troops and Later, with the imperial troops, they proved unworthy of their ancient renown. The garrisons in the fortresses put down the weapons, without firing a shot; the information received by the leaders is false;

attacks on the enemy; orders are not given or are poorly executed
ties; reinforcements do not arrive in time; ammunition runs out
flaw; the officers' loyalty is suspect; discouragement is re-
He was swept up in the army by sinister rumors. How can these events be explained?

Strange? They are solely due to the treachery of German officers.

on the orders of the supreme leaders of Freemasonry.

^1) L'Orient, universal review of Freemasonry, 1845, p. 220.

Napoleon abandoned by secret societies 215

"The order considered Emperor Napoleon I as an instrument
intended to overthrow all European nationalities; after this gigantic
that he hoped to more easily carry out his plan of a republic
universal republic.

In Frankfurt and throughout Germany, an illustrious story is told.
Torian, the Jews acclaimed him as the Messiah, so much had they
awareness of the overthrow of the Christian social edifice which is acc
complied with his weapons (1).

VII. – Napoleon abandoned by secret societies

1809–1815.

All these events, Eckert adds, only took place when the Ma-
stupidity believed it could achieve its goal through the republic and through the
Napoleonic dictatorship, and they will always renew themselves in the
Same case: it's the consequence of all his principles. The homeland,
Nationality is Masonic cosmopolitanism. Therefore, from the outset
that the Masonic leaders understood that imperial despotism
focused entirely on personal ambition and
family interests, and that Freemasonry had not been for him
that an instrument, from that moment the ef- began to bubble
popular fervor, through the Tugendbund, the work of the
Masonic luminaries.

"The correspondence of the high-ranking Freemason Stein, Prussian minister, with
Prince Wittgenstein, seized by the French police and published by Na-
Poleon himself demonstrated that the hostile conversion was already spreading
as far as Hesse and Westphalia. Councillor Gruner, from Berlin,

support for the dictatorship, but turned against it with all the youth German Freemasonry and the dictatorship marched on for almost defeat after defeat until the island of Elba and that of Saint Ilene, as she had previously marched, with the support of Freemasonry and its tra-hisons, from victory to victory.

"The defection of the Saxon officers and troops, at Torgau and near of Leipzig, is attributed by educated and competent men to

(1) Jaussen, Zeit und Lebensbilder, V ed., Herder, Fribourg, p.23-24.

\$16 THE NAPOLEONIC DICTATORSHIP

alliances with Freemasonry. The well-known policy of the lodges. at that time, and the quality of masons of Generals Thielemann, etc., those in command at Torgau and Leipzig, attribute these events a natural explanation. I wouldn't dare claim either that the defections of French officers, after the lodge uprising against the emperor, must, like those of the Prussian officers at the time when The lodges were devoted to him, to be attributed to Freemasonry. We see the same facts and we only discover the same causes for explain them (1). »

This is what one of the men who have most thoroughly explored the The harmful role played by Freemasonry.

The events in Spain, where the grand army was annihilated and where all of Napoleon's genius resulted only in disasters, had also similar causes. This is at least what results from a communication addressed in August 1875, by the Grand Orient of Es-loincloth, in the Masonic world:

In 1808, the Count of Montijo succeeded Aranda as Grand Duke Master of Freemasonry of the Ancient Rite (note that this Montijo was one of the supporters of the Josephist party); but around this time that the Scottish rite spread in Spain, thanks to the Earl of Tilly (Guzman by race and relative of the one who played a role in the revolution of 1792), a poor gentleman devoted to adventures, who, after having travelled extensively in Europe, returned to Spain

to import this Scottish rite. "He tried it in Seville, and succeeded there-

"sit and managed to form a junta against Napoleon. Tilly deployed "remarkable talents in organization, cunning, and energy, for "Crush your competitors. In a month he will gather 40,000 men- "My men, poorly armed it is true, but who formed at Baylen the great "network that paralyzed Dupont when he was attacked by the veterans" "rans of Reding and Costànos. Under the modest title of com- "Tilly, the army envoy delegated by the junta, was the director"

"He drafted the surrender of Baylen."

The note here contains a paragraph, a perfect masterpiece of style. mason, truly worthy of being brought to the attention of the Ministers of War who still doubt the dangers faced by armies equipped with of Freemason operatives. Judge for yourselves:

"If Napoleon had known that the man who commanded the

(1) Eckort, Freemasonry, (U, p. 155 et seq.)

Napoleon abandoned by secret societies 217

The enemy camp was the leader of the Spanish masons of the new "rite, of which his brother Joseph was then the great leader in France-tre, and which undoubtedly had a large number of followers" "In divisions reduced to capitulating, it would not have been lacking, "with its light and suspicious character (!), to attribute to the "Treason, the defeat of his armies, when he should not have seen "in this coincidence, there are reasons to soften the severity" "of the war and to alleviate misfortune [sic!!!]."

It is curious to note that in the higher councils of the Freemasonry appreciates its historical role in the same way. Toric. This is how F.*. Malapcrt has recently expressed himself, orator at the Supreme Council of the Scottish Rite, in solemn ceremony of mastery of the L.-. Alsace-Lorraine.

"In the 18th century, Freemasonry was so widespread throughout the world that..." can say that nothing has been done since that time without his consent ly. It is not appropriate for me to speak to you today about the gigantic the works of our French philosophers, all of whom were freemasons lessons. Remember that in Germany there was an echo for all generous ideas. The poet Wieland, the philosopher Kant are not not the only Freemasons of their time. All men Quants were honored to be initiated into its mysteries. The lodges of Allema They applauded the initial efforts of our constituents. But when The Englishmen Pitt and Burke, initially engaged in defense and propaganda Even if the transfer of our ideas had changed, the Germans remained faithful to the tradition. War broke out: France marched forward, and thanks to our We had ideas, and we found friends everywhere. We all had them with us. The civilized peoples; Belgium, Italy, Mulhouse acclaimed our victories. The people stood in solidarity with our actions, because we we were the emancipators.

Then France abdicated her role; she entrusted her destiny to a soldier

ancient privileges.

"After Jena, under the terror inspired by the presence of our weapons, It took great courage to report the crimes of the conquerors. Honor This brings us back to a German philosopher: Fichte dared to mount the pulpit, preaching the ideas of liberty; he was one of us. Little by little the movement The tension intensified in the lodges; everywhere people were demanding the rights of man and citizen. The sovereigns, knowing that the true movement The progressive approach could not benefit them, favoring the formation of an anti-French society, whose sole purpose was to fight our armies. It was called the Tugendbund. Our misfortunes of 1814 and 1815

Ü8 THE NAPOLEONIC DICTATORSHIP

They are suffering the consequences of this crusade. The naive ones who had let themselves to train in the wake of the sovereigns had assumed that the masters They would keep their promises; the disillusionment was not long in coming. Despotism spread its icy mantle over the Rhine Valley, as on the rest of Germany (1) »

The recovery should be compared to what was happening in Germany activity of the French Philadelphes, who have remained dormant since the Directory (§ 1), resume their propaganda and inspire the Mallet's attempt, whom Napoleon had not thrown in prison without motives as early as 1808 for a first aborted conspiracy (2).

The change in Napoleon's fortune was so rapid, apart shooting from that era, which has led several historians to wonder if its intellectual faculties had not weakened. Mr. Thiers has exa undermined this question, but had to resolve it negatively. Never, Indeed, Napoleon's military genius was never more fruitful than in the French campaign; never did old troops spend more heroically they shed their blood in defense of the French borders French women; the flag they carried was covered in honor. last time. But the natural laws of war, which give the victory to the largest battalions and financial resources more considerable, now resumed their suspended course. twenty years through the action of Freemasonry: this is how Na- Poleon, twice brought back to the walls of Paris, was forced to ab to label.

Only the impetus given by the secret societies was beautiful The blow was outdated: the peoples, long oppressed, finally delivered to They themselves were returning everywhere to their former dynasties. In France, a huge royalist movement was emerging as early as the month February 1814. Freemasonry realized it no longer had than to abandon Napoleon and to rush around the new regime, to preserve what would be possible from the Revolution.

Since Talleyrand, this soul of Freemasonry, as faithless priest and court bishop, as a citizen and minister of Directory and Consulate, as minister and great feudal lord, from Sieyès and Fouché, to Grégoire, senator, to the Duke of Alberg, nephew of Bonaparte's first lieutenant in the Confederation of the Rhine; from Bernadolte and Murat, to Berlhier, Marmont, Ney, Augereau and Maison, up to the general Bcurnonvillc, who came, as deputy grand master, to put the Freemasonry at the feet of Louis XVIII, answering to him as

(1) Reproduced in La Chaîne d'union, 1874, p. 85.

(2) Frost, Secret Societies, vol. 1, p. 167 and E. Homell, list of the two conspiracies of General Mallet 1873.

THE RETURN OF THE ISLAND OF ELBA

219

of his own accord; from the Senate to the Legislative Body, all turned against the dictatorship they themselves had established and adored for over fifteen years,

VII. – THE RETURN FROM THE ISLAND OF ELBA

In 1815, Napoleon rediscovered in him the temperament of the past. general of the Convention. He fulfilled this tenancy tative anti-national by relying on the most abominable ran- Jacobin cunes, and he himself taught us that if after Wa- Terloo did not unleash a new reign of terror on France, it was that he was arrested by the men on whom he depended.

"After Waterloo," he said in St. Helena, after having made the apology Following the massacres of September 2nd and 3rd, two main options were left to me: that of trying to save the homeland through violence, or that of giving in myself, at the general impulse. I had to take the one I followed; Friends and enemies, well-intentioned and wicked, all were against me... I remained alone... I had to give in... The other party was demanding a strange vigor. There would have been great criminals, great cha- moments; blood could flow, and then who knows where we were taken? What scenes could be repeated! Me, wasn't I going that way? even, to soak myself, to drown my memory, with my own hands, in this cesspool of blood, crimes, and abominations of every kind, fueled by hatred, The pamphlets and libels piled up against me? That day I seemed- blais justify everything they pleased to invent. I was becoming, for the

Price, I would have saved the peerage! I felt I had the energy for it!... but was it
Of course I would have responded?... I would have sought advice or
national junta drawn by me from the ranks of the Legislative Body, entirely formed
of national names, worthy of everyone's trust; I would thus have strengthened
I would have trusted my military dictatorship with the full force of civil opinion; I would
my platform. It would have breathed the talisman of principles over all of Europe;
The sovereigns would have shuddered to see the contagion spread among the people, they would
He felt trembling, treated, or succumbed!...

"I could have dissolved the Legislative Body... But, in dissolving it,
At best, I could obtain a few surrenders from the enemy, and
Again, I repeat here, would it have required bloodshed and showing myself to be a tgra,

220

THE NAPOLEONIC DICTATORSHIP

I had nevertheless stopped the plan, in the evening of the 20th, and on the 21st at
morning was about to witness determinations of a strange vigor, when,
Before daybreak, all that was good and wise came to warn me that he
It was out of the question, everything was beyond my control and no one was seeking a conf
"It is easier to adapt than to accommodate (1)."

We must read in the accounts of the time the violence of the movement
Jacobin uprising that broke out in several provinces of France
after March 20th. The popular revolutionary elements, which
Napoleon had disciplined them during his reign, they felt the
Masters of the situation. We were back to 1792. Providence
did not allow this bloody era to be reopened,
and she used the revolutionaries as instruments
more skillful. It was Fouché who, in fact, arrested Napoleon.
in his sinister plans. He, too, wanted to ensure the course
of the Revolution and he dreamed of taking its lead!

(I) Sle Uélène Memorial, t. III, p. 54, 55, 65, 66.

CHAPTER EIGHT

SECRET SOCIETIES FROM 1815 TO 1830.
THE COAL MILL AND THE GOVERNMENT
CONSTITUTIONAL.

I. – THE TUGENDBUND AND THE HOLY ALLIANCE

To fully appreciate the role of secret societies in moment of recovery of the Restoration and the congress of Vienna, we need to go back a little.

The crimes of the Revolution had caused [scars] throughout Europe a profound sense of horror among a large number of honest people clear people, who had allowed themselves to be drawn in by new ideas and were part of Masonic lodges.

We know the effects this sentiment has had in England and the all-out struggle against the Revolution that Pitt and Burke inaugurated. Impiety and anti-Christianity, which had had their From their starting point, they quickly lost all their credibility. Freemasonry, through a kind of process of absorption, possible ble in a society whose political institutions are strong The seated order largely lost its anti-Christian character. so much so that Barruel himself wrote in 1798:

"England is full of these honest, excellent men." citizens, men of every rank and condition, who pride themselves

222 Secret Societies from 1815 to 1830

to be masons and who are distinguished from others only by ties which seem to overturn those of benevolence and fraternal charity. The government and all of Christianity would have been lost since

for a long time in England, if one could suppose the Freemasons initiated into the sect's latest mysteries. It has been a long time since the There are enough lodges there to have fulfilled a similar project and if, with the means of the backroom masons, the English had adopted the plans and the plots. In the time when the enlightened ones of Germany

They sought to strengthen their party, that of the masons, we saw all The first days were to show the greatest contempt for the Freemasons. English. Philo's letters to Spartacus represent the followers of London arriving in Germany covered and adorned with cords, jewelry of all grades, but not, in essence, either against the people, whether on religion, none of these projects, these mysteries that tend directly to the goal (1). »

However, as Robison points out, a number of illustrations The mined mingled with the lodges, and public distrust was such after the publication of his book and Barruel's book which, from From 1799 onwards, the lodges almost ceased to meet in England. land. A parliamentary act of July 12, 1799, prohibited the erection new lodges and did not allow those that existed to continue to disguise their existence only on the condition of registering them at

meetings and the appointment of its members. It was only around 1805 that Freemasonry was revived (2), and in 1811 that it gave itself a new constitution.

Under the influence of such a powerful opposing current of thought, the most skilled men in the secret societies understood that it was necessary to postpone their plans and stick for the moment to preventing the reaction of the spirits to go so far as to restore the old Christian social order. This new tactic resulted in the foundation of the Tugendbund in Germany. From 1806, closely linked to Freemasonry, which provided it with the means to propagate, the new association differentiated itself from it by renouncing the attacks against Christianity, which filled the lodges. She wanted to create a religious union of Germany on a humanitarian basis; silence; philosophy, philology, and the science of

(1) Memoirs on Jacobinism, ed. d'Ausbourg, t. II, p. 154.

(2) Acla LoAomorum, by Thary, l. 1, p. 202, 223, cited by Amant Neut, De ta u&çssüé dr studying Freemasonry, p. 66*

the Tugendbund and the Holy Alliance .223

nature as forming the trinity on which would be founded The German Church of the future. In university professorships, In the books, emphasis was placed on the morality of Christianity, everything by presenting its dogmas as a symbol, so as to bring together In German patriotism, there was both disbelief and faith. It was the epic that where the former advisor to Joseph II, the apostate Fessler, who At heart he was an atheist, reorganizing Prussian Freemasonry in a Christian form, in which the mystical spirit of King Frederick William: this was the first attempt at pietism (1).

From this same movement emerged the Holy Alliance, upon the true within which one is strangely mistaken in seeing a declaration of war on the Revolution. Mr. de Maistre judged it Quite differently. We will reproduce the assessments of this great man, written at the very moment, in his correspondence diplomatic:

c By this convention signed by the three sovereigns of Russia, of Austria and Prussia, but whose inspiration, whose very author, was Alexander, the three sovereigns recognized each other as brothers and as heads of three great Christian families which are in fact one.

"There is a touching and respectable side to this whole affair which

could raise questions about the spirit that dictated it and which today is quite... seeking to gain the obedience of sovereigns... This spirit is that of the illustrious mined, from the school of St-Martin, a leader of transcendental Christianity

which opposes religiosity to religion. He is the one who dictated, above all, the

extraordinary sentences from the first article. Someone was observing in laughing that they had wronged the Holy Spirit by not naming him there and that It was a special privilege; but this is no laughing matter, these fanatics of this This type of genre is rampant in St. Petersburg and Moscow.

"I am fully aware of the machines that these people have made."
to play in order to get closer to the august author of the convention and to to seize hold of his mind: women have entered into it, as they enter everywhere.

"The agreement has no title;... it cannot have one and
Here's why: it's because all the great and excellent characters who
Those who subscribed to it do not fully understand the views of

(t) This phase of the Masonic movement in Germany is very remarkable.
as described by Pachtler, in his work Der Gölze (1st ffumanitat, p. 140 to 153, in the chapter entitled Die Humanitoet in Christlitchm Mantel, Die Zeiten- der Iteihgen Atriau z. This is the origin of Christian Freemasonry in Allemagno, whose lodges, contrary to the true spirit of the order, do not receive Jews.

224 Secret Societies from 1815 to 1830

those who dictated it, and that they were careful not to want to ex-
'explain clearly.' If the mind that produced this piece had spoken clearly, we would read at the top: Convention by which such and such princes declare that all Christians are but one family professing the same religion, and that the different names used to distinguish them mean nothing...

"It reads in full: Jesus Christ Our Lord and our Savior"
See, Eternal Word, Splendor of the Father, Treasure of Love. It is said there that the Kings only reign by divine authority.

"But no effective provision is made in the convention, the
The document is purely what is called declaratory in the courts (1).

Soon the true meaning of this declaration was established by acts. The Congress of Vienna took no account of the rights of the people, and, trampling underfoot true legitimacy, delivered systematically small Catholic states with large powers Protestant evangelicals. In Russia itself, they were tearing people away from Alexandria to issue an expulsion order against the Jesuits, which Paul I had collected.

CONSTITUTIONAL

Once we know the policy adopted by the companies secrets in the upper echelons of European politics, we understands how they seemed to rally to the restoration of the Bourbons in France. They forced them to adopt the constitutional regime. The charter was issued by Alexander of Russia. This prince was subject to himself the impetus of Talleyrand and Dalberg, who since a few years later they had distanced themselves from Napoleon and had become to appoint members of the provisional government at the appropriate time.

These two figures, enlightened masters, surrounded him from his arrival in Paris, through these influences which have just to speak of Maistre and who, during this stay, were all-powerful about him (2). De Maistre constantly points out during these years the power of the sect "which is both one and many" and its strange alliances. Freemasonry in this evolution knew

(1) Corresponds, diploma, t. II, p. 131, 162, 168, 207, 310.

(2) Mme de Krudener, by K. Jacob (Paris, 1880) p. 77 et seq.

Freemasonry and Constitutional Government 225

to retain his conquests and to subdue, while speaking more than ever before of homeland and nationality, the peoples and kings to his direction. It is in the name of the people that the Senate and Talleyrand pronounce Napoleon's downfall; it is through grievances and op-
People's pressure, grievances and oppression always legalized and exalted they justify it; it is on the basis of the violation of the social contract, made at the consulate and the empire between the pretenders The representatives of the people and the dictator, let them decree it.

It was in the name of the people that Talleyrand and the Senate, That is to say, Freemasonry, wanted to have the charter accepted constitutional by Louis XVIII, as a new pact social, similar to that of the empire; and, if the granting of it was left After much resistance, this prince was not allowed to... to feel like a contract, and to make it serve, and by that and by the revolutionary principles that it contained or maintained, to all all the anti-religious and anti-national measures that are being presented appeared.

Among these principles was first and foremost the principle of equal protection for all. cults that placed on the same footing, and with the same rights, the

human sects. Now, as this principle placed above all religions, the State, that is to say, a few men without any right, without any mission, he rendered them by that very fact, especially with the organic articles, the supreme directors of the cons sciences, while putting them themselves, as a government, outside of any rule of conscience or morality. It was therein lies the greatest attack on public liberties and the constitution. French national tuition.

Then came the monarchy limited to executive power, stripped of... Stripped of its essential attributes, reduced, in what little remained of it, to a meaningless name, the reality of which was to belong to ministers responsible, ephemeral servants of the majorities in the Chambers.

It was again, through the declaration, without any conditions whatsoever, of the inviolability of so-called national properties, the sanction imposed, against the opinion of the majority of France, to all the plunder revolutionary actions; it was the deepest blow given to property rights, an incentive bonus for all revolutions, the goal and means of Freemasonry. Such was the "The constitution of 1814," said Mr. Thiers in a grand speech.

u 15

22G

Secret Societies from 1815 to 1830

to the Legislative Body, on the address of 1SGG: she had left the the very heart of the French Revolution.

Operated by the Tallcyrand, Fouché, Dccazes, and of Orléans, new grand masters or high directors of the Freemasonry, whose lodges were reconstituting themselves everywhere, united For the Carbonari, such a constitution, with freedom of the press, could only lead to further catastrophes, during the Hundred Days, to 1830, to 1848.

What happened to France happened in other countries. Caesar do La Ilarpe, former sub-preceptor of Emperor Alexander Dr., saves the Revolution in Switzerland: "Thanks to him," said Mr. CTI-rcr, or lives a strange alliance of a supposed liberalism with the true ideas of order. César de La Harpe had abused until than to the betrayal of the credulous trust of his former student (1). »

This Masonic work was felt throughout Europe:

efforts to overthrow the common enemy. Freemasonry had been for the princes an auxiliary power; she hastened to demand the reward think of his services. The sovereigns promised liberal constitutions Switzerland regained its republican regime; in France, the treason, by disposing of his victim's purple, demanded as its price His crimes, a treaty that would soon ensure the perjurers' leadership of the State... Under the protection of the monarchical-republican charter, we renew He had seen all the tactics that had produced the first revolution. Agitators used the press, the public platform, the courts, and the associations. associations, to attack and slander the government in the manner the most audacious and infamous, in short, to teach and organize to end the Revolution. It became clear that the existence of this monarchy The name was an impossibility. A king at the head of a republican constitution blicaine is nothing but an untenable contradiction, or the assemblage of two opposing forces, the bolder of which must sooner or later overturn the other. By Switzerland and France, the enemies of the monarchies, therefore had in the the heart of Europe, a land belonging to them, which served as their base of operations and asylum; and, through France, a revolutionary arm which would once again shake the world.

"In Germany, even before the insurrection against Bonaparte, there had hinted to the sovereigns that an uprising could not be expected in enthusiastic of the people in favor of the princes, their dignity and their liberty, by promising them liberal constitutions; and the suuve*

(t) D'IIorrcr, former minister plenipotentiary, Secret Societies in Switzerland, Correspondent of March 25, 1845.

THE FREEMASON AND THE CONSTITUTIONAL GOVERNMENT 227

blind men had promised constitutions in their proclamations tions. But, when the time came to move from a nebulous theory due to practical reality, the largest governments recognized The impossibility of execution. As if a constitution had been promised Similar to that of France, national constitutions were granted, but not parliamentarians. The interpretation given was barely understood. by the princes to their promises, that all of Germany resounded with the most bitter complaints about the perjury of sovereigns; the claims The most furious were published by Freemason writers. But these their cries found no echo among the people: they had seen their princes face death at their head, and a closer bond of love united with them. The common struggle of all German peoples against The Emperor of the French had inspired the armies and peoples of Germany. Magne of the same feeling of nationality. With the exception of the provinces these secondary regions of Austria and the former provinces of Prussia, there was a fervent desire for the restoration of the ancient alliance of the peoples the Germans, but we only wanted to find this alliance in the concert of sovereigns among themselves.

the union of the different states of Germany, Freemasonry strove to seize them and direct them towards the overthrow of all thrones and of all nationalities themselves. The unity of all nations not being compatible with the independence of individual monarchies They hoped that after achieving union between the different regions of Germany, people would eventually call for unity or merger complete. The unity of Germany thus became the exclusive theme of the press; from the Tugendbund emerged, under the high Masonic direction,

The German Association, which soon absorbed it entirely. The aim of this association, according to the Authentic Report on Secret Societies of

In Germany, by Mannsdorf, one of the members of the high lodges, was

TO DETHRONE ALL GERMAN PRINCES, WITH THE EXCEPTION OF THE KING OF PRUSSIA; TO AWARD HIM THE IMPERIAL CROWN OF GERMANY and to give to give the State a democratic constitution. If we believe Mannsdorf (p. 433), after having pushed France back into its former borders, they wanted to endow Germany with a social republic. The speaker, who had proposed to dethrone the German princes in favor of the King of Prussia, modified his proposal and simply asked for media coverage. But these differences ultimately led to the same practical result, either because they are all merely a pathway towards a republic German republic, or that they are merely an antecedent, of which this one would be the inevitable consequence; either because their practical explanation is found in the instructions for the degrees, such as Freemasonry has custom of giving them.

428 THE REPUBLIC OF 1870

I'm not saying that T.F. de Bismarck doesn't want to play the Italians and the French; but let him beware. General Etzel, entirely within him In his tribute, he explained himself frankly on his account: "He belongs to us "Completely," he said, "and the day we see him staggering we will..." "We withdrew our trust, he knows it very well."

"Italian republicans are very concerned about the plans of Meeting at the Colosseum. As I expressed some doubts earlier. He told me to one of Garibaldi's closest supporters:

a In this general meeting of the Colosseum we have two things in "View: the first, to measure our strengths, to observe the development- "the moral dimension of our ideas, to know the degree of enthusiasm of "the mass, finally, to know what can be derived from it for action; the se- "Conde, to reveal ourselves to the world as a powerful party" "and to establish ourselves as a constituted authority in the face of the others." "We can't try anything at the moment, and we don't have the "Design. We will remain within the bounds of strict legality. Lanza and "The associates would be only too happy with a pretext to attack our

"We will not give them that satisfaction. It is enough for us to assert ourselves."
" sea. "

Subsequent events have partly confirmed these indications. The consorts were driven from power in Italy and replaced by much more advanced men. But Austria has not yet been attacked. Mr. Bismarck has shown himself to be a titubant, and the sects have partially withdrawn their trust in him or at least threaten it. (Book II, Chapter XI, Scenes 5 and 7.

Important coincidence: In 1874 General Etzel was appointed Grand Master of the Lodge of the Three Globes of Berlin!

Plots were therefore formed in anticipation of a restoration monarchy in France. The blindness of the parliamentarians having failed, Gambetta's dictatorship was therefore inevitable, and The sects were able to resort to less perilous methods than a European war based on communalist instruction.

But let's return to the events of 1873 and we will see that the movement of French radicals, announced with so much for The decision made on November 12, 1872, was very close to exploding.

While almost the entire country was cheering in advance the restoration of the monarchy, without worrying about intrigues who were stirring up trouble in certain parliamentary groups infatuated with their constitutional utopias and especially their personal interests nels, in September a vast conspiracy, branching out into

THE FREEMASONRY AND THE CONSTITUTIONAL GOVERNMENT 229

public funds, until, in this last function, he was convicted of bribery and sentenced by the court of peers.

"Louis XVIII," said Bazot, secretary of the Grand Orient, in his Historical overview of Freemasonry, p. 39, wants to walk and reign according to the ideas of his century; he grants the charter: it is

The constitutional government. This principle protects us.

Louis XVIII allowed Freemasonry to take its course. naire." And immediately Freemasonry, as if to prove that Constitutionalism and popular sovereignty were only one masking his intentions, he dealt a major blow to the French nation çaise, and with the very hand of his king.

The Talleyrand and Fouché ministry, which had been imposed on Louis XVIII Masonic diplomacy, which surrounded the allied kings, had everything implemented to convene an assembly around them in 1815 which

of its citizens and its owners had been chosen by it to represent her to her king, Louis XVIII, who were also independent, in their vast majority, of character, than independent of force and position, as devoted to the monarchy as they were adversaries enlightened by centralization and ministerial omnipotence. A At the mere sight of him, the old, cunning masons of the ministry had taken the escape: they had understood that with such a Chamber, the religion, authority, all public freedoms, the fatherland in a word, returned to themselves, they would sit back down on their feet, and that That would be the end of it, if it only lasted a few years, of the plans Masonic and revolutionary triumphs. They therefore removed themselves, [by withdrawing, chosen, to save the Revolution,] a successor tested in the lower echelons of the lodges, less known than them, and at which made it easier to disguise oneself and take all the forms my, and that the lodges of all rites should soon establish their Grand Master or Supreme Power, Decazes, to name him by his name (1). His flexibility, his flattery, his hypocrisy, the

(i) Duke Decazes, from his ministry of police until his death, lieutenant, then Grand Commander of the Supreme Council of the 33rd Degree of Scottish Rite Freemasonry, the most widespread in both hemispheres: he had as successor Upon his death, Brother Viennet, who had become lieutenant to the Grand Commander upon the Count Fernig, then Grand Commander until his death in 1808 (Picturesque History) that, p, 258, 269, and Almanach de la Franc-maçonnerie, by Glavel).

Le Globe, journal of ancient and modern initiations, year 1839, p. 40 et seq., thus reports the speech given for the installation of F.*. Duke Decazes, as Sovereign Grand Commander of the Scottish Rite in 1835: The illustrious F.*. Duke De-

230

Secret Societies from 1815 to 1830

maneuvers of high-ranking adepts, in France and in all courts, They made him a favorite, and, after long resistance, the king... even dissolved, as an ultra-royalist, this Chamber which he had nicknamed her "the elusive one"!

From that moment on, the secret societies began again their attacks against the Bourbon monarchy. Compressed one momentarily overwhelmed by the universal horror caused by the attack of February 13th February 1820, when the favorite's foot slipped in the blood, they re- they pursued their conspiracy with greater consistency, ultimately leading to catastrophe. trophy of 1830, which reopened the era of revolutions.

Father, ever-advanced sentinel of the social order, wrote to Prince of McIternich:

Things are not going well anywhere, and I find, dear prince, that we believe ourselves far too exempt from the simplest precautions. Here I meet daily with the ambassadors of Europe of future dangers that secret societies are preparing to wrangle, barely re-constituted, and I realize that I am only answered by the most beautiful of all the indifference. One imagines that the Holy See is too quick to take fright; One is astonished by the advice that prudence suggests to us. This is a clear mistake that I would be very happy not to see.

Shared by VA You have too much experience not to want to to put into practice the advice that prevention is better than repression; But the time has come to warn: we must take advantage of it, unless we resigning ourselves in advance to a repression that will only increase the evil. elements that make up secret societies, especially those that serve to forming the core of Carbonarism, are still scattered, poorly integrated

Cazes was, in 1808, a member of the Anacreon lodge... Naturally our gaze so are focused on the courageous mason who, in difficult times, accepted the title and the fouclioas of sovereign grand commander ad vitam to the supreme council of A-America. In that capacity, Count Decazes, then Minister of General Police, pleaded the cause of Scottish Rite Freemasonry before Louis XVIII, we swear It resisted attacks from evildoing, both internal and external, and preserved the sacred fire. This double burden, he bore until the time when his demands had brought together the scattered members of the Supreme Council of France, and effected as sincere as it was generous between the two separate factions of the rite... Arriving at power in a time of reaction and committed to taking an active part in the birth In the spirit of the constitutional government, he worked to dispel high prejudices tions against cctto salutary form and to make it accepted in regions where it does not He found it repellent. He did a lot of good and he wanted to do more. more... The day he fell from power, the Temple of Liberty was besieged by his opponents (speech by F.'. Philippe Dupin), see in the same newspaper, year 18iü, p. 161, a Masonic notice on Duke Dccazcs, where his titles are recalled In 1805, he had married the daughter of Count Murairo, one of the two most prominent membe influential figures in Freemasonry under the empire.

THE FREEMASONRY AND THE CONSTITUTIONAL GOVERNMENT 231

or in ovo; but we live in a time so prone to conspiracies and so rebellious to the sense of duty, that the most vulnerable circumstance gaire can very easily make a formidable aggregation of these conscripts scattered liabules.

"One day the oldest monarchies, abandoned by their defenders, will find themselves at the mercy of some low-level schemers to whom per Your son doesn't even deign to grant a glance of preventative attention. You seem to think that in these fears expressed by me, – but always verbal instructions from the Holy Father—there is a preconceived system and ideas

and when addressing myself to the high powers, I completely strip myself of any personal interest, and that it is from a much more I'm considering the question now. Not to dwell on it now because that it has not yet, so to speak, entered the public domain, "That's condemning oneself to belated regrets."

Futile warnings! Freemasonry, despite its failures Your apparent [unclear] had so remained mistress of all avenues courses which, far from allowing them to accept the opinions of the Holy See, she urged them to give her memoranda themselves and to be established in all political constitutions Equal protection or the freedom of all religions, in order to destroy faith everywhere & Christian sentiment, and, through indifferentism, insubordination of all religions to the State.

Everywhere the State—or Freemasonry, which has seized control of it—is in control. by ministers and constitutions, – tends to move in line with the Church and to dominate, through fraudulent organic articles added to the concordats, the papacy and religion itself. From there in France, the papal authority was subtly undermined or great noise through books, novels and newspapers, and paid the teaching of universities and high schools. From there, new access calf of Gallicanism and Voltaireanism, marching together to the destruction of the papacy in its most Catholic institutions liques: missions, religious orders, seminaries and schools. From there the alienation of church property that had not yet been sold, despite the text of the concordat; hence the maintenance of the articles organiques and the annulment of the Concordat of 1817; hence the ordinances those of 1828 wrested from Charles X, the maintenance and the aggravation university monopolies. Hence the anti-Catholic propaganda. spreading like a torrent from Berlin to Switzerland, Belgium and in Italy, from Paris to Spain and Portugal, from Madrid to Naples

232 Lmb Secret Societies from 1315 to 1830

and in Mexico, from Lisbon to Brazil, spewing insurgency everywhere reactions like volcanic lava. From there, in Italy and in the The Pope's stalls, the Carbonara, undermining all the thrones of the peninsula alone, to succeed in destroying the papacy, by isolating it first.

III. – The Carbonari in Italy, in Spain

and in France

All the uprisings in Italy, Spain, and finally the French revolution of 1830, which is represented in the party liberal as well as national movements brought about by mistakes

agents of secret societies. These societies, under various names of Carbonarism in Italy, Charbonnerie in France, Com-muneros in Spain, were all connected to each other by a di-secret administration on which the papers seized by the government papal in 1846 and published by Crétineau-Joly, do not leave at without a doubt (Introduction, VI).

The Haute-Vente, composed of a few great lords broken and Jewish, was the continuation of the internal order of which we have seen the constitution before the Revolution of 1789 (book II, ch. V, § 2). All of them had France as their base of operations. Freemasonry. Certainly, not all Freemasons were Carbonari, but they nonetheless contributed to the same goal, because 1° the lodges, through an initial initiation, prepared the person nel where they were recruited; thus, according to the constitution of the Car-Bonara, the Italian Freemasons, when they asked to be initiates were exempt from the first apprentice grade (1); 2° they facilitated the procedures of their members; and finally, by the direction given to the great herd of regimented fools in The lodges, they formed that irresistible weight of public opinion. that where did the elections that cornered the monarchy come from a charter, in a deadlock to which a coup d'état offered only one way out.

After the success, Freemasonry boasted greatly of the support she had given to the Carbonari.

(I) Th. Frost, Secret societies in European Revolution, t. I, p. 213.

Coal in Italy, Spain and France 233

"The lodges had been, says Le Siècle, the cradle and the nursery" of the famous Carbonari society, which endangered the Restoration and contributed so greatly to the renaissance "The establishment of the Republican party in France."

This testimony is confirmed by that of Louis Blanc in Y, a ten-year story.

In Italy, the current Grand Master of Neapolitan Freemasonry, Domnico Anghera, in a Secret History of the Order, printed born in 1864, reports with satisfaction that the work of the Carbonari or buoni cugini, in 1820-1821, was directed by the ma- lodges conical and led by their followers, who took other designations. "In those days," he said, "the masons' mallets harmonious rhythms were striking on the axes of the Carbonari. And, in 1869, the grand master Frappoli, in his speech at the opening The virtue of the Masonic convention of Genoa, recognized that,

Freemasonry in Italy had been replaced by the Carbonari.

We will see this plan unfold successively in Italy,
in Spain and France.

"The Carbonari," said one of their high priests and inspectors general
raux, a high-ranking Freemason of all the other rites, the Swede Jean Witt, known as
Doering, derive their true origin from Freemasonry... As soon as
Napoleon ascended to the throne, he destroyed (?), by favoring it, an association
This situation posed a danger to him. She thus lost her independence.
and became a police institution that served only to catch the senseless
moments of the followers of whom it was composed.

"Then the Freemasons who were still in favor of the
defunct republic; they formed (within Freemasonry) a
another affiliation. Besançon was the headquarters of these stonemasons
Bonnières (or good cousins) and Philadelphus masons. Colonel Oudet was
their leader; most of the members were military men; these pro
they spread the order in Piedmont and in the northern states of
Italy. It was only much later that he settled in the south of
the Peninsula, where, favored by the former government (Murat), it spread
with speed. In 1809, the first Vendita was established in Cappoue, which
was at the same time the main one (1).

(1) Secret Memoirs, to serve as a history of my life, chapter entitled: Of the Es-
taken who reigns in Italy and its secret societies, pp. 17, 18, 19.

The story of Jean de Wil, told by himself in his Memoirs, tells a
a very bright light on the conspiracies of the Restoration period and on corruption
which secret societies propagated in the highest regions.

Having been arrested himself, he watched as the highest officials transformed his prisons.

m

Secret Societies from 1815 to 1830

"The opening of the prisons gave Spain a ministry."

"Ferdinand I of Naples, in his capacity as Infante of Spain, had to, throughout
while remaining absolute sovereign, swear obedience to the Spanish constitution
gnole. It was like an earthquake in Calabria.
in the Cnpitanato and at Salcrne. The Neapolitan government, weak,
uncertain, suspicious, decreed some insufficient reforms, which
did not prevent General Pepe from carrying out his own revolution.
Naples, as in 1798, had its provisional government and its chamber
of representatives.

"It was some time later that the revolution broke out in turn."

"Pied my silence (1)."

The Duke of Alberg, the friend of Tallcyrand, the nephew of this bishop enlightened man, whom Napoleon I had made president of his confederation Rhine ration, was then ambassador to Turin, during this conspiracy that forced the king to abdicate, and it was at the am-
bassadeur that M. de Saint-Marsan was going to take the password of the revolt, as later, in 1850, the Freemasons of Florence were going to pick it up from Mr. Buoncompagni, the ambassador of Piedmont. On several occasions, the Piedmontese government had requested the recall of the Duke of Albrecht, and the French authorities,

we have salons, from Milan to Bairculh, from Baireulh to Berlin. It was lo feid-rnarcchal Bubua, commander-in-chief of Upper Italy, Waldcn, president of the regency at Baireuth, do Sehuckmann, minister of police in Berlin, who recognized and They hailed him as one of the highest-ranking members of Freemasonry and the Carbonara.

11 himself recounts in his Memoirs his liaisons with M. do Serres, with the ins- Inspector General of the police force of Mr. Uecazes, his relative, his friendship with Ta Marmont camp, the famous Major Favier, who, according to him, played a very important part active in all conspiracies, between glue caves of August 10, 1821, with the bishop Gregory the apostate, whose house he identifies as the meeting place of the brothers, alle Mands or inhabitants of the north. In entry 124 of his Memoirs, we read:
I will never be able to express enough gratitude to the Freemasons.
Everywhere I felt a gentle influence; they act through the walls of the ca-
chots, and where I feared an accusing judge, I discovered a protected friend.
EUR.

He was given, he himself recounted, communication of everything that could be dangerous or useful in the matters concerning him. The judge of ins- Berlin's instruction even received the order from the minister, Je la polico do lui commur to obtain all secret documents on foreign associations, in order to distinguish co which was true and which was false. "It was promised to me," he adds, "on express orders." Mr. Sehuckmann, to take a copy of a report that the general management of the The French police had confided to the Prince of Molternich, and that the latter, because of the importance of communication, had sent to the central commission of inquiry and to all 1 or 3 particular governments. This report was from Baron Francíiay d'Cs- perny. Everything that related to this question was submitted to me: the dispatches of Mr. Niebhür in Borne, Mr. Olterstedl in Switzerland, Mr. Werther in Paris, y

(1) Garibaldi's Memoirs, first series, p. 2, 8, 0.

Coal in Italy, Spain and France 235

then in the hands of the Grand Master of Freemasonry, Decazes, resisted his entreaties (1).

On the morning of March 10th, Captain Count Palma was having...

and the Spanish Constitution! The next day, a government provisional ment was established in the name of the Kingdom of Italy; he declared would wage war on Austria. "Thus, the revolution that began in Ancona..." had reached Naples and returned to Turin. Three volcanoes had open in Italy, not counting the one in Spain, and Lombardy was agitated in a triangle of fire (2). » The Carbonari- movement Masonic practice soon spread from Spain to America and there it made its mark. everything, and without transition, republics would erupt.

"The Federal People's Republic," says the report made by order of the assembly of notables of Mexico and inserted in the Moniteur, already proclaimed in December 1822 during a militant riot The silence in Vera-Cruz was the source of all evils, the cause of Our ruin... The establishment of divided Masonic lodges In Scottish Rite and CTYorck Rite, these shadowy clubs decided, through their conspiracies, through poison, through the dagger, through fate of the country and the lives of its citizens (3). »

"At that time, there was an association in Paris," said Louis Blanc, a veritable club that emerged from Freemasonry, and whose The solemn childishness of the Grand Orient served only to mask political action. Founded by four clerks in the administration of the octroi, Messrs. Bazard, Flottard, Buchez and Joubert, this club, under the name of the lodge of the Friends of Truth, had initially recruited from. the schools of law, medicine, and pharmacy; then, on the pro-Bazard's position, he had summoned a large number of young people to his side Men dedicated to learning the trade. The Lodge of Friends the truth had thus managed to create itself, in the youth of Paris her own, a powerful influence, and she was able to com to address the agitation...

"The discussion of the law that was supposed to change the electoral system Ral had started in the Chamber of Deputies. The opportunity was favorable for stirring up the people. The Lodge of the Friends of Truth seizes it; its members spread throughout the capital to breathe life into the spirit that animates them. The schools are shaking-

(1) Courrier d'Europe, May 31, 1833.

(2) Memoirs of Guribaldi, p 10.

(3) Moniteur, September 15, 1863, p. 1150.

around the deliberation hall, shouting "Long live the charter!"
There were brawls, cavalry charges, and while the
Laffite, the Manuels, the Demarçays, the Casimir Périers, were
moving paintings against the troops, who were being vilified
Using the names of assassins, the newspapers published the grim interrogation
de Louvel. This strange man had only struck one prince
to extinguish in him at once an entire race of kings;
a man of unwavering convictions, even more unwavering than before
that his heart (1). »

Now, it was from there, from the lodge of the Friends of Truth, thus prepared
It was on May 1st, 1821, that this Carbonari emerged, which, a few months
afterwards, embraced France, and from which Joubert and Dugied came
to report the statutes of Naples, after the counter-revolution which
had just taken place there, despite the general's brilliant predictions
mason Foy (2).

But first let us listen to the testimonies of Witt, the great unifier
leader of all secret societies:

"Immediately after the Austrian occupation of Naples, the AUa
Vendita, or the supreme directorate of the Carbonari society, separated.
This dissolution was not due to fear of being discovered, because there was no
had no danger from the other, but from the desire to put limits to the in
fluença of the branches and the need to make modifications that the
The large number of affiliates in the first three grades made them indispensable.

In the summer of 1821, the eleven chiefs assembled at Caponc. They
They decided to send two initiates abroad to negotiate with
the leaders of the Grand Firmment (Grand Orient) and to see if it was not appropriate
They were not going to move the headquarters of the Carbonari's directorate. They were lea
to believe that it would be good to transport it to Paris. This capital is that
which has the most communications with the rest of Europe. It was
inhabited by the most influential members of society, and possessed the
the most abundant means of finance. I can enter into some
Details on the Firmament or the board of secret societies in France...
The oldest authentic decree of the Grand Firmament that I know of
is addressed to followers as a supplement to the statutes of the sublimi
maestri perfetti. The Grand Firmament decrees the following:... 2° The association
The order of Adelphe and Philadelphes is incorporated into the order. 3° Chapter
that adelphe or philadelphes will be admitted immediately, if he was not already

(1) L. Blanc, Histoire de dix ans, t. 1, p. 82,83, 84.

(2) L. Blanc. History of ten years, 1.1, p. 91.

Coal in Italy, Spain and France 237

Freemason, the three symbolic degrees, etc. Given under the equator on

"The distinctive feature of the Grand Firmment was a continuous trend to gain control over other societies, while maintaining appearances, and to make them serve, without appearing to do so, in the execution of his plans.

"Everything was prepared to merge together Alta Vendita and the Grand-Firmament (Grand Orient). The two deputies in charge of this operation were the Sicilian Duke of Garatula and the Neapolitan Carlo Chiricone Klerckon, son of Duke Framarino, prefect of the king's palace. The latter Its responsibilities included Germany, Switzerland, and France. Arrived In Geneva, where I had come from France, he brought me letters from one of my close friends, who had been an agent in Naples for the disaffected Polish... Klerckon informed me of the purpose of his mission; he urged me urgently how to accept the position of Inspector General of the Carbonari in Switzerland, from Germany, and issued me the patent which he had brought from Naples... (2) »

Whatever the circumstances, it is therefore undeniable that Carbonarism was grafted onto Freemasonry and that it returned in France in 1821. The accounts of Messrs. Louis Blanc and Vaulabelle, whom we will return to, reconcile themselves with that de Wit, without actually saying the same thing:

"Wonderfully suited to the Italian character, but not very clean" to become in France a code for the use of conspirators, – (because of (some necessary Christian appearances in Italy), – one had to consider to amend these statutes, and Messrs. Bûchez, Bazard and Flottard, members from the administrative committee of the Masonic lodge of the Friends of Truth, were chosen to lay the foundations for a more scholarly organization, – (that is to say, without any trace of Christianity, the spirit and the goal remaining the same) (even, as we will soon see) –.

"The association's prevailing ideology was not precise, but the considerations amounted to decreeing national sovereignty without to define it, according to the spirit of Italian Carbonarism. But more the formula was vague, the better it responded to the diversity of resentments and hatreds. So they were going to conspire on an immense scale with an immense ardor and this without any idea of the future, without prior studies, at will of all capricious passions.

Another Freemason historian, M. de Vaulabelle, gives of On his side, the following details:

(1) This association of the Adolphi or Philaelphi was none other than that of the Carbonari, who, having passed from Franche-Comté to Italy, had initially taken this name. On The origin of this sect, see the indications given, book II, chap. VII* 8 1 and 6. in W Memoirs of secret societies, etc, p, 6, 11.

"It was agreed that around a parent association, sovereign authority which itself elected its members, and called Haute-Vente, on formerait, under the name of Central Sales, other associations below of which specific sales would be involved, each in unlimited number, but no communicating with the Supreme Sale except by the deputies of the Central Sales, and so that the police could only in Entering the High Sales department, one must grasp the entire organization. It was forbidden, under penalty of death, for any charcoal burner belonging to one Selling to try to break into another.

"Besides the Gharbonnerie, the Haute-Vente, and the Ventes centrales" and from the private sales, there were for the army the legion, the cohorts, the centuries, the maniples. The charcoal burner's duties were to have a rifle, 50 cartridges, being ready to devote oneself, to obey blindly under the orders of unknown leaders.

"Thus established, the Gharbonnerie expanded in a very short time" in all districts of the capital.

A parliamentary committee existed at that time. Lafayette was involved in it. tie; he did not hesitate to put his head on the line like the others; he entered the Haute-Vente, and among his colleagues of the Chamber

"The more skilled followed him" – Among them, M. de Vaulabelle names

Messrs. Jacques Kœclin, deCorcelles, deputies, Mérilhou, lawyer, deScho-nen, advisor to the royal court of Paris.

"Armed with their letters of recommendation, several young men They went to the departments to organize the Carbonari. Mr. Flottard was sent to the West, Mr. Dugied left for Burgundy, Mr. Rouen The elder for Brittany, Mr. Joubert for Alsace. Considered in its relations with the departments, the Haute-Vente of Paris received the name of Supreme Sale, and the Carbonari was organized everywhere as it It was in the capital. The training was general, irresistible; sui across almost the entire surface of France, there were plots and cons hackers. Things got to the point that, in the last few days By 1821, everything was ready for an uprising in La Rochelle and Poitiers. in Niort, in Colmar, in Nantes-Brisach, in Nantes, in Belfort, in Bordeaux, in Toulouse. Sales had been established in a large number of regions ments, and even the changes of garrison were for the Coal- "Nerie, a quick means of propaganda (1)."

(1) L. Blanc, Histoire de dix ans, vol. I, pp. 92, 97. – Acb. de Vaulabelle, Hit» fair of the two Beslaurations, t. V, p. 148, 151.

Mr. Spuller, in his popular lectures, published recently, also the history of the Carbonari.

"It is understandable," he said, "that it was necessary to bring in influential men." in possession of effective influence over public opinion, which would be rotten to the cor

As organizers, they had to continue to remain in the shadows, in order to wield more control

Coal in Italy, Spain and France 239

"As early as 1820, Carbonarism," wrote Alexandre Dumas, "had spread" in Italy. It grew vigorously in the Romagna region; it had joined the Guelph sect and supported Bonapartism.

"Lucien Bonaparte was elevated to the rank of great light; in the secret societies demonstrated the need to wrest power from In the hands of the priests, the name of Brutus was invoked, and the preparations were made spirits to the republic.

"At the same time, the same society was conspiring in Lombardy." and extended its reach into other provinces of Italy. in the middle of a ball given in Rovigo by Count Borgia, the government The Austrian had several people arrested, and the next day declared... Anyone who affiliates themselves with the Carbonari would be guilty of high treason rism. But where the movement was most violent was in Naples. Coletta states in her story that the kingdom's affiliates were rising to the enormous figure of 642,000, and according to a document from the chancellery The court of Vienna would have remained below the truth. The number carbonari, says this document (quoted by La Farina, Story of Italy), rises to over eight hundred thousand in the kingdom of the Two Sicilies, and there is no There is neither police nor vigilance that can stop such an outburst; it would therefore be It is senseless to ask that it be annihilated.

"At the same time as the movement in Naples, Riego, another martyr who left behind a death song, which has since become a song of victory, raised the banner of liberty on January 1, 1820, and a decree Ferdinand VII announced that, the will of the people having been manifested The king had decided to swear to the constitution proclaimed by the Cortes. general and extraordinary in 1812 (1). »

A statement from the Grand Orient of Spain, published in The Masonic World of August 1875, contains the following verbatim:

"From 1817 and for six years, the history of Freemasonry is the history – Turk of Spain... Riego, leader of the 1820 insurrection, is appointed Grand master in 1821. Then came, after 1823, the persecutions during in which the sacred fire was preserved, thanks to the Duke of San Lorenzo, at several men of the high nobility, thanks also to the Infante Don Francisco "Is this right, particularly in 1828?"

The following facts, relating to Switzerland, will show us how... The work of secret societies was indeed active, and how did the princes were being dealt with by their own advisors.

freely the elements at their disposal. * * * * é * – *

a II had been said, in the time of the Gharbonnerie, that each member of the association*
Lion was supposed to have a rifle with ammunition and twenty-five cartridges. When they ap
In the Moniteur, the July ordinances, Paris found itself standing, and France uu^i
"Beyond Paris: the monarchy was lost."

(i) Memoirs of Garibaldi.

\$40 Secret Societies from 1815 to 1830

As we have said, with Mr. d'Horrer, the national momentum, which
what had led the people to restore their former freedom had been paralyzed.
from 1814 onwards, through the disastrous influence of the Freemason C.'sar de La
Ilarpe, who through his intrigues had obtained from Alexander of Russia
the exclusive management of Swiss affairs. Safe from this
all-powerful protection; the sects had taken up the work begun
chosen by the first Swiss lodges (book II, chapter III, § 2) and
continued during the French invasion (book II, chapter VI, §21).

"Soon," said Al. d'Horrer, "emerged in the capital of Argo
Life, a lodge, iniluléc: To fraternal fidelity. One of the writers
the most fertile and corrupting in Switzerland, Henri
Zchokkc was its founder. She settled there on February 27, 1815.
In a monthly collection entitled IJclvetia, Zchokke laid the foundations
cipe that just like the Christian Church had within it
many unworthy members, likewise the Masonic order
had to tolerate in his own many unworthy macous of this
name, quia numerum and wrarium augent.

In this written child it is said that the archetype of humanity
is universal brotherhood, a general association of all
humankind without distinction of religion... The author rejoices in this.
from what the princes themselves, instruments of Freemasonry
rie, accomplish today what, about ten years ago
born, had been condemned in the person of the wisest phials
losophists / ! ! He declares that, if royal art consisted only of
misunderstood symbols, mysterious quirks, and sumptuous
banquets, no enlightened mind, no noble character could
to indulge in it...

An even more powerful impulse, adds Mr. d'Horrer, was
given in 1817 to Freemasonry by the famous Juslus
Grüner, who had just arrived there as Minister Plenipotentiary
Tentator of His Prussian Majesty!!!

This man was known throughout Germany as a
illuminates the most exalted. He had actively cooperated in the founding
tion of the Tugcrulhund; the true purpose of this society was, in a
after the admission of its members, to revolutionize all of Germany,
to transform it into a representative republic, or else into

liberal. This political zealot disguised his revolutionary tendencies
"lutionaries under a passionate hatred against the banished man of Sle-Hé"
Lène and against the French.

LA CHARFCONN. IN ITALY, SPAIN AND FRANCE \$41

"It was during this period that the first missteps of the
leaders of the Republic of Bern. Grüner had managed to get their per
to suggest that if they were viewed unfavorably in Switzerland, it was to
because of their stubborn resistance to the spirit of the age; that if they
agreed to place themselves at the forefront of the irresistible progress of the epic
that the Bernese government would soon become the regulator
and the master of Switzerland. We see today that this
The corrupting theory did not miss its goal, that, entirely
Delivered to Masonic supremacy, Bern openly aspires to the
political dictatorship of Switzerland.

"A circular, issued in 1819 by the lodge A Vespérance, of
Bern invites all covered lodges to meet: all the
Masonic societies must form a large association
national, encompassing all cantons, and independent of any
foreign influence.

These were the first outlines of Swiss unity, under the dictates
Bernese style, arranged by a Prussian hand. From 1817 onwards, a
The plenipotentiary minister of the King of Prussia prepared the work which
1880 Mr. Bismarck prepares to complete with Germanization
tion and the disguised annexation of Switzerland to the German Empire!

But here is another, no less significant, trend among companies
secret, which dates back to the first uprising of the Char-
goodness against the Restoration, and which shows us how the
Legitimate governments were betrayed.

"César de La Harpe, Russian general and Knight of St. Andrew,
could not and would not sit on the Council of State of his country
Although a simple member of the grand council, he was nevertheless very influential there.
powerful because of the prodigious influence he wielded there, both as
emancipator of his homeland than by his high position in France
masonry and in the Carbonari. His influence was quite considerable.
to draw the Vaud government into the grand and perilous
plan for an invasion of Franche-Comté by his militias, as early as
that we would be aware of the occupation of Perpignan by
Mina. Without the knowledge of the federal authority, the active contingent and the re-
All arms were summoned to reviews and harangues
guided by their leaders, as in days of some great danger
who would have threatened the homeland, and all the Vaudois artillery was secreted
conducted in the inner valleys of the Jura. It was only

u

16

242

Secret Societies from 1815 to 1830

Lerie returned to Lausanne and the Vaudois militias returned in their municipalities (1). »

IV. – The Congress of Verona

All these attacks eventually opened the eyes of the sovereigns. on the single cause from which they started, and at the Congress of Verona, In 1822, vigorous measures were adopted in concert against secret societies.

It was there that Mr. de Haugwitz submitted to the assembled sovereigns this memoir on secret societies that we cited earlier (Book II, Chapter VI, Section 1). The King of Prussia alone refused to Taking action against Freemasonry, we'll see more far away (Book II, Chapter XI) by what policy. But the Emperor of Austria cheating and the Emperor of Russia did not hesitate to outlaw it in the most complete way. This last prince, whose enlightened followers had been able to surprise the good faith at certain times, was now fully informed about their true intentions. Instead of protecting Freemasonry as in 1807, he prosecuted it. absolutely wrote in 1822; instead of expelling the Jesuits as In 1810, he was drawing closer to Catholicism every day, and he... in 1824 saw his aide-de-camp, General Michaud, at the Saint-Father, to prepare Russia's return to the great and true Christian unity. His mysterious death (1825) in Taganrog should it be attributed to secret societies, which had always retained loyal followers among his entourage (2)? There is a mystery there which will perhaps never be clarified; but it must be noted that immediately Immediately after his death, an insurrection broke out against Nicholas, his successor, designated by this cry of the constitution, who was then the the motto of secret societies in all countries. It was established that it had been prepared well in advance, since 1819, by a

Remember that our entire account is based solely on eyewitness testimony. All these things have passed before our eyes and can still be attested to by a multitude do witnesses.

(2) According to Frost, *Secret Societies*, vol. II, p. M3, it was found, during the investigation on the 1825 insurrection, that from 1817 onwards, several plots were perpetrated in The secret societies had as their objective the assassination of Alexander.

THE JULY REVOLUTION 543

a society modeled on that of the Carbonari and called the Esclavo – United States. A writer well-informed about these events states that this society had, like all particular sects, its base of operations in Masonic lodges, which had dissolved only in appearance (1). The discovery of the members of this association were under the leadership of Prince Troubetskoy. showed how far-reaching its ramifications were. Members It included members of the nobility and high-ranking officials. as well as, from then on, the revolutionary elements, infiltrating through all with the skill already noted by Mr. de Maistre, it is becoming more established rent in Russia; more than once they were able to inspire the government Nicolas's actions were so clearly contrary to policy anti-revolutionary of this prince (2).

V. – The July Revolution.

France was then, thanks to the ascendancy gained by the Bourgood, the keystone of the European edifice, the sects worked rent with renewed zeal to prepare for the overthrow the Bourbons by all means, through electoral agitation and the press, through conspiracies.

(1) Lubienski, *Wars and Revolutions in Italy* (Paris, 1852), p. 36.

(2) An English publicist, whose courage was very great and whose knowledge extensive diplomatic relations, Mr. David Urquhart, has, in a multitude of pamphlets, argued that all the revolutions of modern Europe had been fomented by Russia. 11 argues in particular that the July Revolution was his doing. (See the *Revue diplomatique*, no. 4, April 1872, p. lit.) This thesis, so improbable– Similar to what appears to us to be in no way demonstrated. Mr. Urquhart, we believe, his misconception about the true source of the plots and intrigues he so often caught in the act, by not seeking it in the secret council that directs all Masonic societies (See Introduction, § 6) and continues the destruction of the Catholic Church and all the legitimate sovereignties that support it. His publications are nonetheless very interesting, because on each page they Mazziui, Palmerston and Russian ambassadors are shown holding hands. if one can put it that way. Russian diplomats and senior officials have been

The responsibility should not be attributed to the czars, nor to the Russian government in general. He himself is seriously threatened in Russia by the movements of the sects that have surrounded by their most treacherous cronies. Regarding the French Revolution From July 1830, it is only true that the Russian ambassador, Pozzo di Borgo, had taken on a very hostile stance towards the Polignac ministry, and that after the days of In July, he encouraged Louis-Philippe to seize the throne. (See Frosi, The secret Societies of the European Revolution, vol. II, p. 35, and recent Russian publications analyzed in the Revue des questions historiques, July 1879, p. 321.

2. SECRET SOCIETIES FROM 1815 TO 1830

We must not shift the responsibilities here and blame them on others. element on a more advanced youth.

It is indeed the supreme leadership of Freemasonry that pursues This led to the expulsion of the senior branch.

We will recount the dreaded conspiracy in the next chapter. table tied by the Italian Haute-Vente, which was recruited from among the social elites of this country and who had accomplices in most of the firms (Book II, Chapter IX, § 2). The High Sale was in full swing during the Restoration, from 1819 onwards, and what that its main objective was the destruction of independence spiritual of the Church, we see through the correspondences of its members that it branched out into Paris, Vienna, London, in Switzerland, in Berlin, where she had very high-ranking confidants (Liv. II, chap. VII, § 4, and chap. XI, § 2). She was actively pushing to the overthrow of King Charles X and the dynasty.

Perhaps she was more closely affiliated with an association Masonic organization then existing in France, and which presented itself as the continuation of the Order of the Temple. We have already indicated (book. II, chap. V, § 2) the formation of this association, which poses knows, in relation to ordinary Freemasonry, an internal order directing the work of the lodges (Book II, Chapter I, § 5); we We have said how, under the empire, it had asserted itself publicly (Book II, Chapter VII, § 3). Under the Restoration, it par would have further increased its forces by recruiting from among men my politicians, journalists, writers, who, thanks to their position, could serve his secret purpose by directing in that direction the actions of Masonic lodges and liberal associations.

One of its members, Mr. d'Àsvelde, revealed the goal in 1832 The secret that motivated the order of the new Templars at that time:

"Before the revolution of 1789, they had no other avowed goal than the annihilation of Catholicism, as disfigured by the Roman pontiffs hands, which they consider the most useful auxiliaries of despotism me. Under the empire, they deplored the liberticidal attacks of the head of

the hope of seeing Napoleon one day restore to the French people the rights usurped from him. At the time when foreign hordes came to us Having installed the Bourbons, the Templars merely continued the expulsion of the enslaved race, and we were all faithful until August 3rd at this patriotic duty.

"Satisfied with the revolution to which they had the glory of contributing, violent hostility has now disappeared from their doctrines and from

THE JULY REVOLUTION

245

their wishes. Having nothing essential left to destroy, they want to... the most numerous and truest sequences of freedom; but they They want them without upheaval and reject all absolute theories. Enough enlightened so as not to be fooled by political forms, nor slaves to a Regarding the name of government, they know that such and such a monarchy includes often more freedom than such a republic. A single hatred fills their heart: that of the Bourbons and the Jesuits; it was tempered by the taken and lay dormant for several years; but on the day of oppression she burst forth like lightning. After which their irritation subsided and This gives way to the need to work with perseverance towards the goal that is set. all factions of the Temple: Absolute liberation of the human species Maine; the triumph of popular rights, of legal authority; its annihilation the loss of all privileges without exception, and a war to the death against religious or political despotism, whatever color it may adorn itself with.

"A massive propaganda campaign is now being organized for this purpose." general. His rallying cry could be heard right down to the foot of all the thrones, and she will know how to compensate, through her constant energy, for the cowardly Diplomacy without courage and without faith (1).

The 1830 revolution served as a springboard for a movement anti-Catholic sentiment throughout the rest of Europe, and particularly the subjugation of the papacy, that was the goal for followed by the Knights Templar; he may well have been in France The correspondent for the Italian Haute-Vente. Its members, who. mostly belonged to the upper classes, did not desire not naturally going as far as practical equality, as far as republicanism republic. We have often been surprised by the number of members of the high nobility who had rallied to the government of Louis-Philippe. Very precise communications, which we owe to The Marquis de Q. tells us the cause of these defections to the even stricter duties imposed upon them by their birth: They were members of the Knights Templar. Throughout the July government, the order gathered pompously at

to make the Haute-Vente disappear in front of Mazzini's Young Italy gradually weakened the Order of the Temple. Assuming that it had Having had, before 1830, all the influence given to him by Mr. d'Asveld, he is It is certain that from that time onwards he ceased to lead the lodges. Masonic. Many of its members abandoned it; the di The administration of secret societies moved elsewhere. After 1818, they ceased-

(1) Quoted by Amant Neut, La. Franc-maçonnerie, vol. I, p. 51

246 Secret Societies from 1815 to 1830

rent to reunite; its last survivors have died out of our days in Europe (i).

There is no more blatant lie than these words spoken presented by Mr. Guizot in the Chamber of Deputies, on September 13 1830, as Minister of the Interior:

"Proud of its origins, the government is the result of a heroic effort suddenly attempted to shelter from the - the potism of superstition and privilege, the freedoms and the interests national networks.

His accomplices have successively denied it.

Dupin l'alnô, a high mason of the Trinosophcs lodge, a Ragon's disciple said at precisely the same time:

Don't believe that three days accomplished everything. If the revolution It was so prompt and so sudden, that's why it didn't take anyone by surprise. lacking...] but we did it in a few days, because we had a key to put in the vault, and that we were able to immediately substitute a completely new order of things for the one that had just been destroyed.

This is what the famous company "Aide-toi, le ciel" (Help Yourself, Heaven) was working or will help you, of which Mr. Guizot, a Freemason by the way, was president, and which, according to a highly authoritative historian, Mr. Poujoulat, consisted of of all the enemies of the legitimate monarchy (2).

M) Part of this information can be found in Y's History of the Knights Templar folds and their supposed sciences, by Élizé de Montaguac, Paris, 1864. Here is The names of the last grand masters, according to the date of their installation: 1804, Bernard-Raymond Fabre; 1813, Charles-Louis Lepolletier, Count of Aunay; 1838, Charles-Forluné-Jules Guigues de Morelon. At the end of the empire, the order having under an internal schism, another list is found in certain Masonic collections of great masters. We give here that of the principal fraction. The Globe, which was the organ of the order, and was written by Brother*, Judge, Bailiff, Grand Cross of th and was approved by all the Masonic luminaries, particularly the Grand-

breuse. But if we believe our private information, like many of secret societies, it has lost its political character and is now merely a simple association of pleasure and mutual patronage.

(2) Poujoulat, Histoire de France depuis /S/4, t. II, p. 295. <c In the session In the Chamber of Deputies on May 18, 1833, Mr. Garnier-Pagès complained of the legal action brought against magistrates for having corresponded with the company's lawyer. Help the heavens, and thus have debased their character. What will they be, he said. He, the limits of executive power, whether it can exercise against magistrates powers Unmotivated follow-ups? Under the Restoration, gentlemen, Mr. Guizot felt compelled to... to sit the sessions of this society. – A. Guizot fidgets on his bench. – Indeed, sir Gentlemen, Mr. Guizot at the time did not intend to debase himself. – Mr. Barthe: Society the same.– Mr. Garnier-Pagès: I doubt that one can cite a single fact against him. company... The spirit of the steering committee was the same as that of the one who runs

THE JULY REVOLUTION

247

"It is through the care of our society," said one of the menhra of the Union, a society created around the same time as all the other companies. against the Restoration were published and distributed, within the interior of France and abroad, to secret societies with which one corresponded; that newspapers were being created and supported everywhere. that the subscriptions were organized in favor of the convicts; that the subscriptions were political figures, writers, etc.; that the watchword was given, which It was a long time before people complained about the Jesuits, the foreign soldiers, and c in the riots: Long live the Charter! We had to take advantage of every opportunity we were trying to discredit the government, to cause it embarrassment, to to increase those that chance could bring about (1). »

"When the July Revolution broke out," said the Freemason historian Clavel, the members of the Friends of Truth lodge were among the first to to take up arms. They were seen at the height of the danger, rallying, by Their words and their examples inspired the fighters to redouble their efforts. to achieve victory. Many perished in the struggle. On July 31, when it came to placing the family on the throne in the Chambers From Orléans, the lodge had a proclamation posted on the walls of Paris, in which she protested against any attempt that would aim to to found a new dynasty without the advice and consent of the nation. September 21st, anniversary of the execution of the four sergeants people from La Rochelle, Bories, Pommier, Goubin and Raoux, including the the first was a member of the Friends of Truth, this lodge went pro-transfer of his premises on rue de Grenelle, to place de Grève; and There, after a drum roll had been heard, a speech Brother Buchez, a member of the lodge, recalled the noble and generous de-the vow of these four victims of power that the people's anger had just

lodge, where a petition was signed to the Chamber of Deputies for its abolition of the death penalty.

“On October 10, twenty-three lodges in Paris celebrated in the halls from the town hall, a large Masonic celebration in honor of the general Lafayette, who had presided over the recently accomplished revolution. In the In most lodges, formal adherence was given to this revolution. tion, and those citizens who had survived the struggle or who were

from today...; I understand that the 150 members of this Chamber emphasize that the spirit is no longer the kid. –(Stomping in the centers.)– However, these men that You mentioned a few days ago that your bar was run by this company, when Mr. Guizot was presiding over it when Barthe spoke about it. These men had then their opinion today; they have never changed it... »

(1) Didier and other conspirators under the Restoration. Letter to the editor of The Gazette du Dauphiné, by F. Gros, former lawyer at the royal court of Paris, Vol. II, p. 12, Paris, 1841,

248

Secret Societies from 1815 to 1830

Those who died with weapons in hand were the subject of congratulations or ceremonies funeral monks (1).

Marshal Maison, who, through his odious treason at Rambouillet let, ensured the success of the Parisian insurrection, was a great officer Grand Orient (2).

But what ultimately establishes the long premeditation of the re- the revolution of 1830, it is to see all the men who had cons Piré against the legitimate government to appear in the first rank. It is Talleyrand who goes to London to represent the new government; it is Duke Decazes who occupies Luxembourg as Grand Referendary of the House of Peers; these are the founders of the French Carbonari, Lafayette, Dupont from Eure, from Argout, who occupy all the high positions; It was Mr. Cousin, who had been reported by the secret services of conspirator no less than by his attacks in the pulpit of the Sorbonne against the government (3), that a council seat of state, then soon a ministry reward.

(1) Picturesque History of Freemasonry, p. 163.

(2) Le Globe, journal des initiations, 9th year 1840, p. 368,

(3) Here is a little-known episode from the life of Mr. Cousiu, as told by Eclcort and do Witt:

Given as tutor to the young Duke of Montebilio whom his mother sent on Germany to complete his education by doing three trips, Mr. Cousin, very advanced as principles * thanks to his relations with Santa-Hosa, deemed it appropriate, path made sant, do chauitcr lo Carbonarisme, et fut arrêt à Dresde en flagrante delicto do propaganda* then handed over to Prussia by the Saxo and imprisoned in his dungeons Berlin. Michelet, then in that capital, moved heaven and earth to obtain To secure his release, everything is useless. That honor was reserved for Witt.

"Professor Cousin, from Paris*, who, according to Witt, during his interrogation Baircuth* had had relations with Follonius*, who in turn received from the am- French ambassador, the knight Bourgoing, the same one who later, being ambassador deur in Pelersbourg. prevented Emperor Nicholas from opposing the revolution of 1830 and was made a peer by Louis-Philippe, communication of Witt's reply, before the inquiry, in order to respond accordingly*

And Cousin, Witt continued, was far from disputing what I had said about his In fact, he even admitted to the later prosecuting of Follcnius in Paris, circums- tance of which the Prussian government had no knowledge. Informed of a- Vancedo, despite all the charges that were brought against him, he was careful never to de which was indisputable, but he also never admitted what was known. I I asked to be confronted with him, and Cousin confirmed all my allegations; However, he declined to consider the consequences. The result was not difficult to predict The French police had provided a wealth of detailed information against him; Mr. Otlerstcdt had also sent a long memorandum on Cousin's actions on which the French ministry placed its greatest hopes. Fortunately I was informed of this, and I earnestly begged not to add the slightest con-

THE JULY REVOLUTION 249

Le National was therefore not exaggerating at all; it was even well above under the guise of truth, when he said on June 5, 1839:

•c When Carbonarism became established in France, following the forms that men, at this time peers of France and public officials, went searching in Italy and Germany, his aim was the overthrow of all irresponsible and hereditary power. One could not be affiliated with it without to swear an oath of hatred against the Bourbons and the monarchy. In a few In these very places, this oath was sworn on a crucifix and a dagger. There are members of parliament and peers who remember it.

And that is what happened in the 15th office of the National Assembly, In 1849, Mr. Michel de Bourges reminded Mr. Adolphe Thiers: "Both of us law students, Mr. Thiers and I swore an oath," hatred of the monarchy with this rather egregious circumstance As for: Mr. Thiers was holding the crucifix when I took the oath, and I was holding the same crucifix when Mr. Thiers swore hatred to the

their secrets and their dark plots, were made manifest there for all to see. Members present, it was a Carbonari sale, if the police she did not intervene, and if she did intervene, it was a meeting friends to celebrate a laureate { 1).

fiance, for the reason that a man as clever as Cousin would easily see it that the true state of affairs was completely unknown. The suspicions accumulated against Cousin increased further due to the circumstance that Ch. Folle-Nius, held on his word of honor in the Basel prison, violated his oath as soon as that he learned of Cousin's arrest, and fled to America.

"But he whom one does not want to find guilty is never guilty; Cousin was put Released with strong apologies... And Witt? It was stated that he was not against it. He had sufficient charges against him, and he was able to recommit with impunity, adds law to begin his odious intrigues for the ruin of governments and the misfortune of peoples.

However, while Witt, through his connections with high-ranking figures... secret societies, ministers or marshals, worked through lies and hypocrisy To save Mr. Cousin and to save himself, Mr. Villemain in the middle of his The court strongly defended it. "It is not an opinion," he exclaimed, "that demands..." M, Cousin, it's the honor of the throne, it's the public conscience! Arcades ambo.

(Witt, Fragments extracted from my life and the history of my time.— Eckert, Magazin, etc., t. I, translated by Abbot Gyr, book. 3, p. 103. — Freemasonry (in itself, p. 169 et seq.)

(1) La Provence, a newspaper from Aix, recalled these facts at length in its issue of December 1, 1877, when Mr. Thiers was President of the Republic and that In this city, many friends of Jounesso were watching over everything that was written about him. No attempt was made to deny a fact that was known to numerous witnesses. "In 1819," it reads, "several newspapers recorded this A memory brutally brought back by one of the culprits. Credit, the Press, Public Opinion The public photographed him and released him to the public, b

250 Secret Societies from 1815 to 1830

The role played by Mr. Thiers was so considerable and the true the unity of his life so concealed beneath various masks, that he It is important to reproduce the characteristic account given by a witness. Louis Blanc, hardly suspicious, from an eminently Masonic scene, to in which he took part in 1831. It was the sack of Rarkevôchô:

a When Mr. Arago and his comrades-in-arms arrived at the en Upon entering the garden, the assailants were already in full possession of the archbishopric, whose demolition they were completing with a sort of frenzy. A mass of robust men clinging to the gate had bent double by a sudden and powerful effort. In the blink of an eye The apartments had been invaded, the chandeliers smashed to pieces, the doors

woodwork torn out; vast sections of wall suddenly collapsed as if propelled by a magical force; the ice shattered; one saw them twirling in the air and falling into the garden, launched from all directions. windows, rare books, precious manuscripts, rich crucifixes, missals, chapels robes, cassocks, ornaments of every kind. What was lost to art And for science, on this day of madness, it is incalculable.

Too weak to fight against the demolition crews, Mr. Arago sent Mr. do Montalivet's brother requested reinforcements from the commander-in-chief. National Guard ral. The envoy did not reappear; he wrote that the Help was expected; it was awaited in vain. The surprise of Mr. Arago was extreme. He found it difficult to explain why power... He became an accomplice in the riot. Workers were busy tearing down the cross. From the cathedral, he tried to stop them; they replied that they did not they were simply obeying authority, and showed an order signed by the mayor of the district. Witness to this grim comedy, Mr. Arago He was frustrated by his powerlessness, both as a scholar and as a citizen. defeated, finally, that there was bias on the part of the authorities to favor The riot; he was about to order his battalion to advance, determined to do anything rather than a crude resignation, when he was warned that something prominent figures, mingling with the national guardsmen, the engaged were inclined to let it happen. Mr. Thiers, the undersecretary, was specifically mentioned State secretary at the Ministry of Finance. He did, in fact, see him strolling standing before these ruins with a satisfied face and a smile on his lips.

Around three o'clock, a legion of the National Guard appeared, but for parade only around the building; and as Mr. Arago invited the Commander, Mr. Talabot, to enter the archbishopric, so that... The less the riot was driven from the scene of these devastations: I have orders, Mr. Talabot replied, "I will appear here and then return (1)."

(1) History of ten years, book II, p. 27i and iuiv, 5th edition.

THE JULY REVOLUTION 2&i

Even the accomplices and victims of the conspiracy are included. Didier's ration, who did not receive their reward at that time. Sixty to seventy, said Mr. Ducoin, received after July 1830 annual pensions, and Peuchet, police archivist, after having demonstrated through numerous pieces of evidence that the conspiracy of Didier had been organized for the benefit of the Duke of Orléans and by his agents, he adds:

"Didier, condemned to death, was executed on June 10, 1816. From that moment on her family, who found themselves reduced to the lowest degree of misfortune, received help from an unknown source. The 1830 revolution came partly lifting the veil that shrouded this mystery. The constant favor which Mr. Didier Jr. has continued to enjoy and which he deserves in every respect

right up to the hour of his death, they bear striking witness to what because his father had followed (1).

There is more: in the biography of Mr. Berryer, by Germain Sarrut and Saint-Edme, published during the government of Louis - Philippe, we read this:

"There is another fact, from which we do not wish to draw any conclusions..." This, but we affirm. Woman B. lived publicly with Louvel; after this man's death she received regular assistance. They her services continued until 1830; since then she has married the man named T., who holds a high rank in one of the secret police forces, and has obtained for herself an important place in the domesticity of a large house, where, at least out of respect for propriety, she should never have been admitted (2).

From all these facts, from all these confessions, it clearly follows... the idea that the 1830 revolution was the result of a conspiracy long-standing organized tion, to which the high masons had to make the crowd compete, under a lure or a pretext dupes, a tiny minority nonetheless relative to the entire nation. When the most energetic and active portion of these dupes and of these victims she would have realized the disappointment and that she wanted to take over the work for his own benefit, the National, which Messrs. Thiers and Mignet was no longer writing, and could tell the whole truth. Seeing his friends and accomplices brought before the Chamber of Peers, he no He was not afraid to publish these lines:

(t) Ducoin, Conspiracy de Didier, p. 208 otuiv.

(2) Extract from the biography of the men of the day, volume VII, p. 42, Krabbe, editor-, 1839.

252 Secret Societies from 1815 to 1830

"When Carbonarism became established in France, following the forms that..." men, at this hour peers of France and public officials, were going searching in Italy and Germany, his aim was the overthrow of everything irresponsible and hereditary power. One could not be affiliated with it without pledging a deep hatred for the Bourbons and the monarchy. In some places, even this The oath was sworn on a crucifix and a dagger. There are... putés and peers who remember it; now, we ask Mr. Did Frank-Carré and Mr. Martin du Nord find anything in the files of warned in April and May, in Alibaud's own case, nothing that deserves better, according to them, the epithet of anarchic than this burning oath of fanaticism (1)? »

And this irrefutable testimony, resounding like thunder... re, was only the weakened echo of one of the accused, from Trélat, to de-

peers, in the so-called April trial:

"There is a judge here who has devoted ten years of his life to developing the Republican sentiments in the souls of young people. I saw it myself. brandishing a knife while praising Brutus. Doesn't he feel that he Does he bear some responsibility for our actions? Who says that we... Would we all laugh here without his republican eloquence? I have here, before me, former accomplices of the Carbonari; I hold in my hand the oath of One of them swore an oath to the republic, and they're going to condemn me for being remained faithful to mine (2) »

(t) Le National, June 5, 1839.

(2) At the beginning of the volume you will find very precise indications due to 2 a Russian writer, Georges Michalof [Die geheime Werkslætte derp)lnischen Erhebung von 1830 mil Streillichtern mf tlussland und Frankreich. Leipzig, 1877, in-8'), on the role Freemasonry played in the Polish uprising of 1830. It was sus cited as a means of safeguarding Louis-Philippe's throne against European intervention, ar As soon as this result was obtained, she was miserably abandoned to her own forces {V. Attached document J, IV).

CHAPTER NINTH

THE WAR ON THE PAPTUTY AND THE REPUBLIC UNIVERSAL BLANC (1830 TO 1853)

I. – The July Government.

Neither Europe, entirely monarchical, nor France, whose The people were then overwhelmingly royalist and Catholic, 11 'é- were ready in 1830 for the proclamation of the republic. generation that had witnessed the crimes of the Terror still counted too many representatives for that single name not to raise an ef- coldness of all interests. Under these conditions, wisdom advises milk to the leaders of the movement to stop halfway and to to perceive the revolution they had just accomplished as an imitation of the English Revolution of 1688. That was enough for the time being. for having overthrown the Bourbons and proclaimed the principle of sovereignty The people's lineage. The seed was destined to become a tree and bear .its fruits with time. This is the thought that was very expressively conveyed sively Lafayette, saying, on February 19, 1833, to the Chamber deputies that the July Revolution "had reinstated the dogma of popular sovereignty, before which the considerations of Government, constitutional or otherwise, are only secondary. Throughout its duration, the July Monarchy felt the weight of its origin. Its foreign policy was always placed

similar to the one from which he came and the necessity of to remain within the European community. Internally, after having... ten years spent struggling arduously against countless secret societies which arose from within the Carbonari. like the Carbon-

254

WAR ON THE PAPATUATE

Freemasonry itself had emerged from Freemasonry, and they claimed this freedom and the equality promised by the sect to its followers, Gradually it took on a dynastic character and he hoped to be able to found to his benefit what was then called quasi-legitimacy.

In vain did King Louis-Philippe deploy himself in this work remarkable political skill; in vain the princes, his sons gave his throne the prestige attached to military valor and to admirable personal qualities; in vain did the ministers How many did they expend remarkable talent on this worthy task? the Danaids; the logic of the Revolution was stronger.

Imbued with the prejudices they had picked up in the boxes where it had educated them, the men of July, since Dupont de Eure and Thicrs, up to Guizot and Villemain, persisted for throughout the entire reign, to maintain an attitude of defiance towards regarding religion and to defend it, contrary to promises of the charter, the university monopoly as one of the citadels of the Revolution. Almost all the teaching chairs Higher and secondary education spread among the youth, along with the me taken from the Catholic faith, the principles of rationalism and natura realism which is the essence of Freemasonry.

On the other hand, considerable work was being done in the working classes in the shadow of legality.

The Revolution has always and everywhere begun its work of corruption by the upper classes, and she unfortunately found within their ranks unworthy members, who have given themselves over to her for to rid themselves of the rigorous duties of justice, example and protection towards the little ones, which natural law and the Gospel im They were associated with nobility and wealth. They were great lords. corrupt and perverse financiers who made 1789 happen. Later only when corruption had been systematically spread due to them, beings full of covetousness and hatred, as all classes contain them, and these newcomers then took their large part in the crimes whose ert had been opened.

However, the Revolution had swept over France like a torrent that spreads its ravages more than it digs deep into the soil*
deur. This was clearly seen in the ease with which the masses in
The countryside, as in the cities, returned to religion as early as
that the churches were reopened, and to the profound calm that followed
among the working classes during the upheavals of the revolutionary period

THE JULY GOVERNMENT 255

Revolutionary. Under the Restoration, the missions complemented this
back, and in 1830, in the provinces, the people were still royal
list as after the Hundred Days. The purchasers of nationalized property
only the nals retained the revolutionary ideas; but they no
formed only a tiny minority, generally viewed with contempt.
The Restoration was a time of great industrial growth, and
Nevertheless, during those fifteen years there was not a single strike
important; everywhere agreement reigned between the employers and the workers
vriers: both lived in peace amidst the prosperous
general perity (1).

1830 came to break this peace and harmony, and the formidable
the Lyon uprising, a consequence of the disruption of the
business and the universal fever instilled in the workers, was the
first revelation of this social issue which, since then, is
The big question of time remained.

At the same time, a new spirit took hold of the industry.
Official economists championed the theory according to the
that labor is just another commodity:
Many employers adopted it eagerly and did not
they manage more than just making their fortune quickly, without worrying about the
fate of their workers. For its part, the unofficial press preached
to the workers left to their own devices, enjoyment and progress and
This made them distrustful of the clergy. In 1833, a prefect of the
In short, Mr. Dunoyer, acting as a propagator of Malthusia
nism, recommended to the inhabitants of this department, in a
administrative circular, "to exercise caution in the union con-
"jugal, taking extreme care to avoid making their marriage
"More fruitful than their industry." It was logical that the idea
Republican and socialist politics succeeded bourgeois liberalism.

This is how the Revolution descended into social strata which
Until then, they had remained closed to him.

(1) During the winter of 1829-1830, I observed in most of the workshops
Parisians, between the boss and the workers, a harmony comparable to that which I
I had just admired the mines, factories, and farms of Hanover. (M. Le Playj
Reform in Europe and salvation in France, p. 51.)

WAR ON THE PAPATUATE

II. – Rivalry between the Haute-Vente and the party

action

During the eighteen years in which the government of In July, the secret societies continued their work of destruction. tion of the papacy and prepared the universal republic.

Two currents soon emerged among the men who gave them the impetus.

On one side were the conservative Freemasons, who pursued especially the subjugation of the Church and wanted to moderate the march the Revolution's cause for their benefit, to fix it in governments constitutional: that was the policy of Haute-Vente, of the re-aristocratic revolutionaries who had led the movement of 1815 and the uprisings of 1821. On the other side were the men new ones who, beyond the destruction of the Church, wanted to achieve de facto equality and prepare the way for socialism through universal republic.

In his Memoirs, Mr. Guizot recounts the following event which occurred led to the aftermath of the July Days. This fact and the re-The inflections he suggests to her give us the key to what the the July government and reveals the real cause of its final downfall.

"On August 6, as I was going to the Palais-Royal for the Council one of the most distinguished and sincere among these young men He stopped at the bottom of the stairs and handed me a piece of paper, which he recommended Your very moved, to my most serious attention. Here is verbatim what he contained:

a We don't understand the state of things.

"We must be national first and foremost, and immediately."

"The discussions will be endless and will wear down the strongest."

"The Chamber of Deputies is bad, we can already see that and we He'll see it better later.

"The government, whoever it may be, must act as quickly as possible. We are

masters to stop those who are behind us, and who want to march.

"Let the lieutenant-general propose to the Chamber of Deputies alone,
Tonight or tomorrow, a republican constitution in royal form

mVALLrô BETWEEN HIGH-SALES AND THE ACTION PARTY 257

of a Declaration of Rights, to be submitted for acceptance by the com
municipalities, by yes or by no, within six months.

"That in the meantime, the lieutenant-general be government
provisional self-employment.

"That the chamber be dissolved immediately afterwards."

"Let us condemn the Restoration, the men and the things of the
Restoration.

"Let us march boldly towards the Rhine; let us carry the border there."
and that the national movement be continued there through war; that it be
tretienne by what caused it (1).

"It will be nothing to do, moreover, to take the initiative; it will be ral
to bind the army, to recruit it, to hold it in one's hand, to associate it with the Revolu
It will be about speaking to Europe, warning it, training it.

"Organizing the nation, relying on it, is essential and does not pre
feel no danger (2).

"There are no changes to the property to be made at this time,"
Therefore, there is no civil discord to fear.

That done, all difficulties disappeared; the position is great,
solid and without real danger; all it takes is the will to get there.

"At this price, we, republicans, commit ourselves to the service of the government"
government our people, our capabilities and our strengths, and we respond
of inner peace.

Mr. Guizot adds that such a plan was nothing other than
the continued use of force under the pretext of law, and the state
permanently revolutionary instead of the welfare state.

He and the Duke of Orléans fully intended to benefit from a fact
revolutionary, but they did not want it in a permanent state.

The antagonism between these two groups is the crux of the story.
during those eighteen years, and explains how the government
July's ment was able to maintain itself for so many years, as

crests.

The plan of attack against the Church and the papacy, such as the convenient les masons qui se conservataires, , had been traced from on October 20, 1821, after the failure of the constitutional movement in Piedmont and Naples, by the following circular, issued from Haute-Vente steering committee:

(1) So it wasn't the ordinances that had caused it?

(?) The nation was therefore not responsible for anything that had been done and anything This was, at least in the opinion of the leaders of the entire movement and the fight • aunt of the three days of all shades I

II

17

258

WAR ON THE PAPATA

a In the struggle now underway between priestly despotism or monarchy and the 'principle of liberty', there are consequences that it We must submit to principles that, above all, must be upheld. Failure was inevitable in the planned events; we did not become ourselves to sadden them more than necessary; but if this failure does not discourage per- If his name rings, he will have to, at some point, make it easier for us to... to attack fanaticism more effectively. It's simply a matter of always to exalt spirits and exploit all circumstances. The inter foreign intervention in matters, so to speak, of external policing re, is an effective and powerful weapon that one must know how to handle with dexterity. In France, the elder branch will be overcome by re-approaching incessantly having returned in the Cossacks' wagons; In Italy, the foreigner's name must also be made unpopular, so that, when Rome is seriously besieged by the Revolution, a Foreign aid is, first and foremost, an affront, even to the natives. faithful. We can no longer march against the enemy with the audacity of our Fathers of 1793, we are hampered by the laws and even more so by the customs; but in time we may perhaps be allowed to reach the goal they missed. Our fathers were too hasty in everything, And they lost the game. We will win it, if by containing the risks Through our actions, we manage to strengthen our weaknesses.

"It is through failure after failure that one arrives at victory. So have keeping a watchful eye on what is happening in Rome, Depopularize the pr- by all kinds of means; do this at the heart of Catholicism

Wave it, throw it in the street, with or without a pattern, it doesn't matter; but Shake. In these words are contained all the elements of success. The The best-laid conspiracy is the one that moves the most and that... promises the most people; have martyrs, have victims, we We will always find people who will know how to give it color. necessary, »

In other, more detailed circulars, the High Sales Department insisted at length so that we would go less fast, less superficially; She even predicted the pitfalls against which people would come to falter. She wanted all the youth to be seized first by teaching and clerical information itself, which one win over the masses by decolonizing them, that the royal court be invested a treacherous place of traps and intrigues, convinced that with the slightest touch of Pierre's successor, involved in the conspiracy, will go further and faster than with all the insurrections in the world. For at- to dye more surely the goal and not prepare with gaiety at the heart of the setbacks that indefinitely postpone or compromise

RIVALRY BETWEEN HIGH-SALES AND THE ACTION PARTY 259

For centuries, she championed the success of a good cause, defending "the lend an ear to these boastful Frenchmen, to these nebulous Germans mends, to those sad English who imagine they can kill the papacy and Catholicism with an impure song, a deduction illogical, a crude sarcasm smuggled in like the British cottons; the Revolution permanently, It is the overthrow of thrones and dynasties. Let us not conspire "only against Rome. We must de-Catholicize the world."

We have cited the program in the Introduction, p. CV traced by the hand of the chief of Haute-Vente to arrive at the e- the image of a Pope devoted to the sect and to corrupting the clergy. But the Carbonara, composed of young men, hungry for gold and places could not accommodate these long-term plans. Against these conservative revolutionaries, they positioned themselves as action plan. They refused to wait, and, unless they wanted to become con servants in their turn, when they had become wealthy, they broke out in 1830. The authors of the circulars were themselves trained by these madmen, as they had foreseen and announced in their correspondence.

Misley was among them. So, in Paris to initiate the movement... Italian, who was preparing for the one who was triumphing in France, he there he received from Menotti, his friend, and like him a member of the High-Italian sale, the following letter of December 29, 1830, reports carried by Louis Blanc, to whom the secret correspondence of , Menotti had been informed, he himself said in his History ten-year history:

• My brother will have told you about my return from Florence; I had "a long interview with..., and we had everything very well arranged. Upon my return, I went to the Duke's house to keep him in the same position. He was pleased with me, and I with him. I hope I managed to make him I'll do a few favors for the new year; but I don't believe anything. Until I see... Everything is quiet here, and everything is being arranged for The best. – There will be a central committee in Bologna. Without a center, it It was impossible to walk properly, and I alone, moreover, could not to suffice for everything. Romagna is still in the greatest ferment tion, but it will not budge. Are the Piedmontese definitively "Agreed with us? Goodbye, I eagerly await your news."

On July 19, 1831, Menotti wrote to him again:

"The day before yesterday I saw my friend...; through him I hope for a loan..." 9,000 francs secured by a mortgage – it's very good that we are coming from Orléans

260 THE WAR ON THE PAPAUTIA

protects and it is also with the greatest pleasure that I learn the great "The intelligence that exists between you and Lafayette (1)."

The duke mentioned in the first letter was the old Duke of Modena. Deceived by the artifices of Menotti, his subject, as well as Mislcy, he had promised his support for the liberation the fall of Italy; but having learned, through the Parisian revolution his own and what had followed everywhere, that it was a revolution an anti-social struggle against the papacy and all thrones, he had defended against the attack of Menotti and his accomplices, who, in emboldened by the success of other Italian uprisings, had themselves broke out in Modena, and, in wanting to invade the palace of the to seize the city, had been warned by the duke and made prisoners.

However, a provisional government had been established in Bologna which had just shaken papal authority. Napoleon and Louis Bonaparte Naparte, son of Queen Ilortensc, had come to join the army Insurgents. Enlisted early in secret societies by the very father of the famous Orsini, and having sworn between his hands, said Orsini the son during his interrogation, to destroy the papacy and even the Catholic Church, they had responded to steering committee, which had asked them if it was possible to comp to focus on them and their name in the uproar that ensued was preparing, that it could be done, but that they didn't want to appear This letter, which we had the original in our hands, it was signed Louis Bonaparte. It was in French, and Mislcy, who owned it, told us made him read yet another one, much longer, written in Italian. We have retained the essential phrase, the meaning of which

the strength of my arm.

Later, during his reign, the National Opinion, organ of the Saint-Simonians and his cousin Napoleon-Jerome, recalled Thus, this was the first attack by the future emperor against the papacy:

"Napoleon III was only twenty-three years old, and already he was rising with energy against the vices and abuses of the temporal government of the popes. He was not content with condemning them, he took up arms to destroy them. to hunt. That was in 1831. The July Revolution awakens and exalts him, he says

(I) llist of ten years, t. H, p. 202 et seq., 5th ed. I31G.

RIVALRY BETWEEN THE HIGH-SALES AND ACTION PARTY 261

Mr. de la Guéronnière; he exchanges the sadness of the exile for the adventures of the conspirator, and throws himself into Romagna with his elder brother to march on Rome at the head of the insurgents. Caught up in the rout of this army undisciplined, scattering at the first Austrian attack, it does not escape death only to witness his brother's agony.

Louis-Napoleon was writing to Pope Gregory XVI at that time. the following letter, which is not found in the collection of his works vres, but which we translate from the Scntinella della Alpi of the October 19, 1859:

"Mr. ... will tell Your Holiness the truth about the situation of things" from here. He told me that Your Holiness was distressed to learn that we are in the midst of those who have revolted against the power from the court of Rome. The people of Romagna especially are drunk with freedom, they arrive tonight in Terni and I do them this justice that among the voices They continually raise them, and not one of them attacks the leader. of religion, thanks to the leaders who are everywhere the most respected men but, and who everywhere prove their attachment to religion with as much by force that their love for temporal independence, horn he loro amorenel regno temporale. It seems they want, and in a way The separation of temporal and spiritual powers was firmly decided.

I speak the truth, I swear it, and I beg Your Holiness to believe that I have no ambition.

"I can also confirm that I have heard from all the young people people, even the least moderate, believe that if Gregory renounces power temporal, they will adore it; that they themselves will become the hottest supporters of the true religion, purified by a great pope, and which has for based on the most liberal book in existence, the divine Gospel. – Louis Bonaparte (1). »

son in the Encyclopedic Dictionary of French History, Having abdicated the crown of Holland, the young Louis-Napoleon spent his early childhood in Paris (where he was born, far from the king of Holland (from whom his mother was separated). The proscription which in 1816 struck his family, forcing him to leave France at the very moment when a judge... legal separation of body and property pronounced between its parties Rents left him in the care of his mother, while his brother He was supposed to go and join his father. He was entrusted to the care of the guardians & care of the son of the member of the National Convention, Lebas (Robespierre's friend), Louis-Napoleon received a liberal education, and the principles of

(1) Others have attributed this letter to Brother Aiaé, who died in Forli.

WAR ON THE PAPATUATE

262

His governor protected him from the misfortune of being raised as a prince. When in February 1831, Modena, Parma and Romagna began They joined the insurrectionary movement. the insurgents who marched on Rome. But the government provisional, fearing to displease the French government by tolerating the presence of two Bonapartes in the army ranks liberal, the princes reminded Bologna. They will obey so as not to compromising revolutionary authority, they withdrew to Forli. There, the eldest son, Napoleon Bonaparte, suddenly fell ill and died after two days of convulsions, in the arms of his brother.

This article was specifically authored by Philippe Lebas. It is therefore an authentic certificate of the revolutionary origin of this prince.

But let us return, following Mr. Louis Blanc, to the story of this first campaign launched by the party of action against the papauté:

"After the Austrian occupation of Ferrara," said Louis Blanc, the government of Bologna had sent Count Bianchetti to Florence rence, with a mission to sound out England's intentions and from France, the representatives of these two countries. The response had been favorable: hearts were filled with hope and joy. Mr. de La-Fayette, himself deceived, asserted to Mr. Misley that the principle -of Non-intervention would be courageously maintained, and that in court it had received the assurance. Finally, the eldest son of the King of the French, the Duke of Léans seemed so well-disposed towards the Italian conspirators that he was initiated into their secrets, and that, as early as November 1830, he

burst.

"Convinced that the word given to the world by a minister of the king
The French were inviolable, but only to have the right to the principle of
The Italians were expected to respect non-intervention first, the government
The government of Bologna turned a blind eye to Austria's intervention in
Modena, and when the Modones, commanded by the noble general Zuc-
When they appeared, he disarmed them. He went even further. Napoleon
and Louis Bonaparte, son of the Count of Saint-Lou, had thrown themselves swiftly
in the insurrection and had deployed a brilliant counter-offensive at the outposts
rage; they were hastily recalled by General Armandi, so much
Care was taken to ward off the ill will of diplomacy and to
to rid the Palais-Royal of all causes for alarm (1)!

(1) Ilist, do dix uns, t. 11, p. 295, 31?, 318.

DIPLOMATIC INTRIGUES AGAINST THE PAPAUT 263

But all these concessions made to the July government
came to nothing. His ministers had already been retained
and prostrated themselves before all the European powers
nes.

"Messrs. Misloy and Linati," said L. Blanc, "armed in Marseille, ready to
to embark for Italy; they had chartered a ship and owned
twelve hundred rifles, two cannons, and ammunition. They had
He joined several Italians whom their threatened homeland was calling upon for help.
The day of re-embarkation had arrived, when a telegram dispatch
suddenly came to deliver to the prefect of Bouches-du-Rhône, Mr. Thomas,
the order to arrest the outlaws, and the building was placed under sequestration
that they had chartered. Similar violence was perpetrated against
"From Mr. Visconti of Milan and the illustrious General Guillaume Pépé..."

Meanwhile, the Austrians were insolently invading
Italy, they entered Bologna in triumph, and the government
The temporary government only took refuge in Ancona to submit
to the papal government in the person of the archbishop,
Cardinal Benvenuti, their prisoner since the beginning,
with whom they negotiated an amnesty. The conservative Freemasons
had therefore abandoned their brothers in the action party, but only
to take his place and succeed him, as always,
against the papacy, diplomacy turned to violence.

III. – Diplomatic intrigues against the papacy.

Louis-Philippe, who had only been unaware of active Freemasonry

These legitimate and most advanced secret societies, clle-mcmos, wanted to give them some satisfaction, without breaking nevertheless ostensibly with monarchical Europe. Well understood defeated, by his own experience, by the complaints put forward Italian Carbonarism speaks to justify its insurrection were not He seemed to take these excuses seriously in front of the courts and the people. Supported, or rather directed, by England, and Palmerston, supreme leader of the secret societies and for a long time At the time, he was an all-powerful minister in his country, and he led people into this..

264

WAR ON THE PAPATUATE

diplomatic campaign by conservative Freemason ministers From Austria, Prussia, and Russia. They all dared. together they will ask the sovereign pontiff for reforms.

"A dismayed Europe trembles before the Revolution," said the author The Roman Catholic Church's stance in the face of the Revolution. It dares neither to fight nor confront it: at best, in her panics, she has the strength to to offer him the papacy as fodder. The Revolution announces that it will... to put an end to the Church. Europe seizes this moment to ask the holy see of reforms, whose indiscretion Carbonarism proclaimed conceivable necessity. Austria, which seeks to maintain at all costs

peace in the Italian peninsula, is of the opinion that the Pope can very- Well, given the imminence of the danger, it is reasonable to make harmless concessions. France is proposing a simulacrum, in order, if possible, to close the mouths to the speakers and newspapers that stipulate on behalf of the companies secret (1).

Initially, there was only talk of a conference to develop the project of reforms between the Catholic powers and in concert with the Pope. It was the mask, because you always need one, at the Conservative Freemasonry especially; but governments are prey* The majority of schismatics were present. The conference... posed by an Austrian commissioner, a Russian, a Prussian, a French, and finally an Englishman, who came to Rome itself to discuss matters Roman states without even being accredited by their sovereign to near the Holy See! Spain was not invited, nor the Neither Bavaria nor Portugal were admitted. Only one envoy from the Sardinia with a consultative vote to initiate it into the pal- conspiracy merstonicn, of which she was later to be the instrument and the beneficiary.

"They were no longer friends," the author quoted above continues, "or

paternal. The interference of diplomacy and the publicity given to this
The assembly completely changed this situation. Rome could
and perhaps it should have been reflected in the state of mind; Gregory XVI did not
He did not deem it appropriate to invoke his sovereign right. Since Constantine
and Charlemagne, the Holy See, liked to know he was protected by the latter
majesties of the earth; nevertheless, he does not want this protection to be...
The papacy transforms itself into disguised servitude, or that it be to him
creates a permanent embarrassment.

(t) The Roman Catholic Church facing the Revolution r. tr, p. 199.

DIPLOMATIC INTRIGUES AGAINST THE PAPACY 265

"Under diplomatic cover, we went, as if smuggling,
to allow subjects to initiate proceedings against the sovereign. The E- was placed
unexpectedly, the church was facing some discontented people, whose anger was being raised
patriotism, reaching its sublime heights, is akin to a constraint. Whether willingly or un-
It was difficult for the major powers to stand as guarantors for rebels.
exaggerating on the one hand the complaints made to the Pope about his government,
by spreading the word among the masses, sometimes that the Holy See had
conceded, whereas he had stubbornly refused, disaffection was sown,
The spirit of unrest was maintained, and little by little a situation was reached.
insoluble situation. Seymour (the English commissioner) had orders to place
an English milestone in preparation for future uprisings. It was intended to offer the
Carbonari, a still plausible pretext for rioting, and to England a
the ever-present motive of immoral intervention, offered to citizens
by his demands against the prince. This twofold goal was achieved, and the so
secret societies were so little mistaken about the importance of the mission.
clay that, in the abandonment of their intimate letters, they rejoice in
success even before the company.

"It was a singularly unfortunate thought, indeed, that
to impose on a monarch independent of public councils, administrative bodies
strict rules, and the art of governing one's people according to the recipe that
The anti-Christian idea would take care of providing it for him. The dignity of the prince
had no more to gain from it than public happiness; but the papacy of
would lose authority and prestige. One would be weakened in the eyes of the other.
The Romans distorted the other by placing the pontificate under scrutiny.
and by proving to him, through peremptory induction, that he, who
claims the spiritual arbiter of all consciences, cannot even
to succeed in satisfying the temporal desires of a tiny fraction of it
links.

"Outrageous in its principle, impolitic in its results, con-
doomed from the start to an outdated work, the conference deposited in the
Saint Peter's heritage: a seed of eternal discord and a seed
of inner revolt. Didn't she come, through an unprecedented process in
the pomp of diplomacy, displaying in all four corners of the State the inadequacy

Didn't she proclaim that priests were no longer fit to govern?
ner (1)? »

Two thousand refugees, all members to varying degrees of the
secret societies, compromised or boasting of being compromised
paraded their theatrical tears and their
The despair of the convent. They complained of clerical despotism.

(1) The Roman Church, etc., vol. II, p. 199 et seq.

266

WAR ON THE PAPATUATE

and the weight of the imaginary chains that the iriquisifion imposed upon them
to carry. England and France showed them official pity
cielle and sold, which must have heightened their ambitious hope, while
giving satisfaction to lower calculations. The brothers and friends
in unison, in newspapers and brochures, everywhere they lent themselves to
serious, but especially in Piedmont, these alleged complaints, for in
to write the text of their declamations against the Pope and the power
temporal; and the conference, echoing, drafted, as a point of
starting from the memorandum, a draft for permanent amnesty, which
was a stain on the fidelity and justification of all the
future revolts.

Lawyers, doctors, artists, students, legal professionals
students from all schools, students in Masonic lodges, notes
grey-bearded vices in secret societies, young men
heated by the fever of liberalism and progress, an infinite minority
close to the popular masses that she could not exploit under
The names of liberty, equality, fraternity, demanded loudly
cries an endless series of privileges permanently erected
under the name of constitution; and the conference, taking the noise of
some, masons or carbonari, according to the wishes of all, called
explained to him the fundamental points in a memorandum
famous dum, whose execution, required by the Freemasonry of the great
powers or his dupes, brought about all the misfortunes of Pius IX.

"This memorandum comprised four articles. The first, in Vin -
the general interest of Europe, demanded that the government of the State of
the Church was seated on the solid foundations of improvements and a guarantee
an inner sanctuary that shielded him from the changes inherent in the nature of everything
elective government: from a constitution therefore, as if since
For half a century, Freemasonry had not done and redone, changed and changed again
constantly all the constitutions of the countries where it became mistress
and its own constitutions themselves.

"In the second article, the organic declaration of His Holiness of It would start from two vital principles: 1) the application of improvements in question not only to the provinces where the revolution broke out, but also to those who remained loyal and to the capital; 2° of general eligibility lay people in administrative and judicial positions.

"The third article states that the improvements must have for the purpose: in the judicial system, the expulsion and the consequent development the promises and principles of the 1810 Molu Propno; and in Local administration, the re-establishment and general organization of municipalities elected by the population, and the foundation of municipal franchises

DIPLOMATIC INTRIGUES AGAINST THE PAPATY 267

capitals, as an indispensable basis for any administrative improvement; then at the top, the organization of provincial councils: administrative council permanent contract intended to assist the provincial governor in the execution exercise of his functions; larger meeting, taken especially within the of the new municipalities, and intended to be consulted on the interests the most important in the province, to control the communal administration national, to distribute taxes and to inform the government about the true the province's needs.

"Finally, the fourth called for a central establishment, or supreme court me of accounts, in charge of auditing the annual department's accounts from each branch of the civil and military administration; then a junta or an administrative body composed of elected representatives from local councils and representative government officials, whether or not they are members of a council of state, including The members would be appointed by the sovereign from among the notables of birth the country's strength, wealth, and talents (1).

This memorandum, drafted by the Prussian commissioner Bunsen, It was approved by diplomacy, however ambiguous it was. Little While important in itself, it was far too important as an intervention. in the administration and constitution of a sovereign state. It was, in the name of the secret societies themselves, a serious attack by attached to the dignity of the sovereign pontiff, and as the continuation or the renewal of all those that had preceded it.

They were asking the world, as if unknown to the States Romans, equal eligibility in employment for laypeople and clerks, while it was a fact accepted by public knowledge and proven, moreover, by the irresistible eloquence of the figures, he said Mr. Sauzet, citing the memorandum of a French ambassador in Rome, Mr. de Rayneval, that the vast majority of government jobs The temporal power of the Church is occupied by laypeople and in the proportion of six thousand to one hundred!

more preserved and which in this genre has served as a model for all the other (2).

We were talking about judicial reform where regular procedures are in place. "A regular legislation," said this highly authoritative publicist, "is necessary." based on foundations laid by fairness, which have maintained respect

(t) The Roman Church facing the Revolution, vol. II, pp. 203–208.

(2) On the antiquity of local liberties and the development of the municipal system in the Papal States, see the excellent work by Canon Magnan, History of Urban V (Paris, 1860, one volume in-8°)

WAR ON THE PAPATUTY

268

centuries, and which opens and is completed every day, according to the needs, more regularly than anywhere else!

And it's England, the most problematic country in fact. laws, England at the legislative level, as the legal memorandum, a jumble of texts including some privileged augurs They sell secrets at a high price, including the largest fortunes. exhaust themselves trying to question the darkness, whose longest lives are not always sufficient to reach the denouement (1), that is England, which proclaims the necessity of this reform!

After her, it was France, which underwent successive revolutions and His hundred thousand laws are arranged so closely in his wake; it is the Other che, it's Prussia, it's Russia, that the sects and a despot Unregulated and unrestrained, they flattened, inlaid, and enameled. of their contradictions and their whims in a thousand forms and in a thousand colors!

Obviously, these were just pretexts, slander. to weaken and destroy in the eyes of the people and populations Italian women in particular, the majestic authority of the pontiff-kings and of the the papacy itself.

It seemed as if they wanted to take revenge on his temporal power. his spiritual supremacy and all his doctrinal condemnations them, she who was said loudly, as always, you to respect the dormouse, when it was her they wanted to destroy above all.

"The July Monarchy of 1830, which populated Europe" of arsonists, in order to protect himself from the fire lit by

Beyond the form of the memorandum. Without guarantees for itself. and opening the era of constitutional and Italian abortions, he chose this hour to offer the Pope his guarantee, on the condition that the reforms listed in the memorandum would be pro-mule-like as laws. Only at that price, Louis-Philippe and the revolutionaries pledged to protect the Holy See.

Gregory XVI smiled at this communication from his minister:

"Oh!" he exclaimed, "Peter's boat has suffered worse!" These are trials we will face. We will certainly weather the storm. Therefore, let King Philippe of Orléans keep in reserve for himself—even the Bonaccia that he would like to sell us at the price of the honor "His throne will crumble, but that one won't." And Bernetti has

(1) M. Paul Sauzcl, Rome before Europe,}], l?i>, 152, 153.

DIPLOMATIC INTRIGUES AGAINST THE PAPATY 269

replied to Louis-Philippe's ambassador, firstly that the ga The French rantie seemed very precious to the Holy See, but that the Pope believed it impossible to buy it through measures which would be a true abdication of papal independence the ; then to the others, that the guarantee of the courses is acquired. right to the Holy See, but that this Roman See, in appearance so made will never agree to sanction reforms that seem to him would be dictated imperiously and on a fixed date; that he reserves his freedom of action and its complete independence; which it has long held time, moreover, proved by his conduct the eagerness with which he puts to seek and implement all desirable improvements and compatible with public safety.

Soon, in fact, some of the requested measures were captures; the papal territory was evacuated by Austrian troops female dogs; amnesty and non-confiscation of the property of the leaders of The insurrection was proclaimed; a motuproprio called in the consultations and in public administrations the liberals the least hostile. Futile concessions! They were scarcely ac-complies, as if to demonstrate to the less discerning that their the stipulation had been merely a pretext; the secret societies were raising once again the banner of revolt, proclaimed the downfall of the Pope, and repulsed on one side by Cardinal Albani at the head of the pontifical, they acclaimed on the other, on the order of the Carbo-Nara, the Austrians returning to the Legations with weapons in hand, as if to make them believe that the papal government was even more odious than theirs. They were also quite pleased to to demonstrate their gratitude through this comedic enthusiasm for the efforts constantly attempted by Austria, since Jo-

the Legations and the Romagnas of Rome and make of it as a
A separate state resembling the German regime with the main
articles of the memorandum erected into pragmatics (1).

It was enough to make the conservative Freemasons of France jealous and
to determine them for the Ancona expedition.

"It was in complete peace, in the middle of the night," he wrote to his brother, who re
Commander Galais had just fought in Poland, whom she
This was accomplished by scaling the rampart and breaking down one of the gates.
of the navy. It was a beautiful day to see your brother, three hours from the

(1) The Roman Catholic Church in the Face of the Revolution, vol. II, pp. 215, 223,

270

WAR ON THE PAPATUATE

morning, going, with a company of grenadiers, to take in
his bed the Pope's legal one, asking him, moreover, to excuse the li-
Great freedom. The disarmament of the city's police forces took place
without resistance, and not a single primer was burned. The fortress has
was taken by surrender. The secret was kept so well that
we were five leagues from Ancona, which no one yet knew
where we were going. The Pope's minister Bernetti exclaimed upon learning
nant: "No, since the Saracens, nothing like it had
"He was tempted against the Holy Father!"

Palmorslon, for his part, addressed his final word to the Holy See.
In it, he praised past insurgents and gave assurances
protection for future insurgents. And to provide them with a perpetual
a potential source of revolt, he asked the Pope, like a great-
The initer of the Orient of the Orient knows how to ask for institutions
full representativeness, unlimited freedom of the press and the
National Guard. Cardinal Bernetti responded verbally and
verbatim from the sovereign pontiff: "May the Holy-
Father took the cabinet's requests into very serious consideration
English, but that he was looking at representative institutions and the
unlimited freedom of the press is less seen as a danger to the Church
that as an impossibility for any kind of government
serious. The Revolution alone has an interest in ensuring the prevalence of such a thing.
utopias, which she makes a point of suppressing as soon as she triumphs.

"As for the National Guard, His Holiness is not yet complete."
built upon the advantages or disadvantages that this offers
civic-military institution. Good and evil are in balance; and during

London for fifteen or twenty years, the Holy Father then will be able to adopt a measure that Great Britain is proposing days to others and never seems to want to accept for herself-even. "

That answer was peremptory. It was demonstrated that the memorandum, which was merely a pretext for secret societies and the opponents of the Church, had become by diplomatic authority a ram that would never cease to beat the royal pontificate. In vain Prussia disavowed its commissioner; in vain Russia urged his envoy to repudiate what the memorandum might contain. In a sea of imperious forces, England, united with France, strove to make in the hands of the Freemasons and the Carbonari the most powerful lever

DIPLOMATIC INTRIGUES AGAINST THE PAPACY 271

doubtful for the Holy See, and Sir Hamilton Seymour in return, when he left Florence, left Cardinal Bernetti this indictment, which the The lodges and sales soon made it known throughout Italy:

"The undersigned has the honor to inform Your Excellency that he has received his court's order to leave Rome and return to his post in Florence. The undersigned is also ordered to explain briefly to Your Excellency the reasons that led the English government to send him to Rome, as well as those for whom he will now leave this city.

"The English government has no direct interest in the affairs of the Roman states and never considered intervening there. He was in the prince invited by the French and Austrian cabinets to take part in negotiations in Rome, and he yielded to the demands of these two cabinets, in the hope that its good offices, united with theirs, could contribute to produce an amicable solution to the discussions between the Pope and his subjects.

"The papal government having done nothing of what needed to be done" To quell the discontent, it only grew, amplified by the disappointment in the hopes raised by the negotiations that had begun in Rome.

"The efforts made for over a year by the five powers to attempts to restore peace to the Roman states were in vain; the hope of seeing the population voluntarily submit to the power of the sovereign is not no more certain than he was at the beginning of the negotiations.

a In these circumstances, the undersigned has been ordered to declare that the The English government no longer has any hope of success, and that, the presence the undersigned's order in Rome having become moot, the order was given to him to al- to resume his post in Florence. The undersigned also has the mission of ex- to prioritize the regret, which permeates his court, at not having been able during a

Italy. The English government anticipates that, if the current course of action is maintained. The current situation suggests that new troubles will erupt in the Roman states. of a more serious nature, and whose multiplied consequences can (in the long run could become dangerous for the peace of Europe. If these precautions If, unfortunately, the sycophants were to come to pass, England at least will be free of all responsibility for the misfortunes that the resistance will cause to the wise and urgent advice issued by the English cabinet.

This was the program for the Italian future, written and directed by the O-laughter from the Orient, prepared and executed soon in Rome; even by one of the brightest stars of the great master, by Lord Minto.

272

WAR ON THE PAPATUATE

IV. – Mazzini and Young Europe.

However, some previously active elements had already entered scene, and it is to compete with them for the support of the boxes that the gu-European governments were so eager to wrest from The Holy See, a capitulation that would have prevented them from feeling the backlash from attacks directed against the Church.

After the Carbonari's latest failure in the papal stalls In 1831, Mazzini had loudly declared the impotence of the ancients leaders and all those who took the lead in the movement, by opening of more recent hopes to popular desires.

In vain had the Roman Haute-Vente refused in 1837 to Having received it into his bosom, Mazzini nevertheless continued to act. and, despite the muted opposition of the men of the Sale, he found for the spread of Young Europe a support point in the Masonic lodges.

In 1838, Mr. de Rochovv, Minister of the Interior of the Kingdom of Prussia, wrote to the mother lodge in Hamburg to complain to see that a large number of German lodges served as rallying centers for the Carbonari and Young Germany (Y). It is not without reason that Article IV of the statutes of the Youth Germany forbade all its members from affiliating with it. any other society, except Freemasonry, and that Mazzini recommended through its circulars to affiliated SCS the training of any companies (V. Introduction, § G) (2).

"A young man," said Zeller, "the son of a professor of medicine at The University of Genoa, Mazzini, founded in Marseille with several refugees

The constitutional Carbonarism of the Restoration broke with aristocracy, cracy, with royalty, with the papacy, with the past, and lives in the state the establishment of a unitary republic, the radical and unique means of to restore freedom and independence to Italy. For two years this propaganda, mysteriously spread through the newspaper issues

(t) Cited by Globe, journal of masonic initiations, year 1830, p. 233.

(2) V. M. d'Horrer, Secret Societies in Switzerland, Correspondent, March 25 IS45. See in the memo collection, dated October 10, November 10, and December 25, 1849 February 25 and March 10, 1850, a series of very important articles on the history of the Young Switzerland and Young Germany. They are fully complicit in the complicity of numerous directors of Masonic lodges in the propagation of Mazzi sales

U 001108 .

Mazzini and the Young-Europx 273

throughout Italy, it extended, multiplied, and exalted the new conspiracy. In 1833, Italy appeared to be entirely built on a volcano (1).

Here are the plans and purpose of the Mazzinian society, as its The chef published them himself:

"Regeneration must take place in large countries like France This was done by the people; in others, particularly in Italy, by the princes.

"The Pope will embark on the path of reforms out of necessity; the King of Piedmont, through the idea of the Italian crown; the Grand Duke of Tuscany, through inclination, weakness and imitation; the king of Naples, by constraint (2).

The peoples who have obtained constitutions and who have ac who thereby have the right to be demanding, will be able to speak out loud and com to call for the insurrection. Those who will still be under the yoke of their Princes will have to express their needs by singing, so as not to be too... frighten without being too displeasing.

"Take advantage of every concession to rally and mobilize the masses," by simulating recognition, celebrations, hymns and gatherings These factors will give impetus to ideas, and by making the people demanding, enlightenmer will rely on his strength.

Young Italy Organization

Article 1. The company is established for the indispensable destruction of all the governments of the peninsula, and to form a single State of all of Italy, under the republican regime.

Article 2. Having recognized the horrible evils of absolute power and those
Even greater than constitutional monarchies, we must work
to found a single and indivisible republic.

Article 30. Those who do not obey the orders of the secret society or
Those who would reveal its mysteries would be stabbed without mercy. Even
Punishment for traitors.

Article 31. The secret tribunal shall pronounce the sentence and appoint a
or two affiliates for its immediate execution.

Article 32. Anyone who refuses to execute the judgment shall be deemed to have committed p
As such, he was killed on the spot.

Article 33. If the guilty party escapes, he will be pursued relentlessly, in all
place, and he must be struck by an invisible hand, even if it is on the breast of his
mother or in the tabernacle of Christ.

(1) Hist. universal. Italy. Zeller, ch. xx.

(2) Or we see from this that the first idea of Italian unity, even in Mazzini, was
a federation.

U

18

27 THE WAR ON THE PAPATUATE

Article 34. Each secret tribunal shall have jurisdiction, not only for
to judge the guilty followers, but to put to death anyone
that he will have condemned.

Article 39. The officers shall carry an antique, deformed dagger, the non-
The officers and soldiers will have rifles and bayonets, plus a dagger
one foot long, attached to the belt and on which they will lend ser
ment, etc., etc.

Two similar associations were organized for each country
of Europe. Young Germany then worked to prepare the
a movement that was to erupt in 1848. Young Switzerland, the first
the first to take action, under the name of the Griitli Society, engaged in
prior to the action and in 1847 destroyed the alliance of the Catholic cantons
liques in the Sunderbund War (1).

Italy was enveloped in a web of betrayals and perversions.
political assassinations were ordered here and there; the

the legate of Ravenna, the student Lessing, from Zurich, guilty for having penetrated too far into Mazzini's secrets, the generals de Latour, d'Auerswald, de Lemberg, de Lignowski, later Count Rossi, who became a traitor to his banner, and many others much less well-known figures were condemned to death and beaten by the mysterious gatherings. Even in Switzerland, the illustrious patriot Joseph Leu, having dared to raise his powerful and pure voice against the stunted shadows of Robespierre and Saint-Just, he himself fell. The same hero and martyr under the blows of the Carbonari. After him, the Sonderbund and the Catholic cantons succumbed to the traitors and the masses of the radical army commanded by the general Ral Dufour, reinforced by a Bonaparte and numerous followers foreigners of Young Europe, for whom he was the correspondent in Swiss.

"Mazzini was the head of this Young Europe and of the war-power behind Freemasonry, adds Eckert, and we find in the Lalonia that Minister Nothomb, who had withdrawn from it, declared at that time to Mr. Verhaegen, in the national palace itself, in the presence of six deputies, that "current Freemasonry in Belgium had become a powerful and dangerous weapon in the hands of certain men; that the Swiss uprising had a foothold in the machinations Belgian lodges, and that Brother Defacqz, Grand Master of these lodges,

(t) Th. Frosi, Secret Societies, t. II, p, 269 et seq.

Mazzini and the Jeune-Europée.' 275

had only undertaken a trip to Switzerland in 1844 for the purpose of to prepare for this unrest (i). »

The conservative, high-ranking Freemasons sensed the approach. the providential punishment for their crimes. One of the members of Haute-Vente, which for several years, says Crétineau-Joly, had placed himself under observation in Vienna, near Prince Metternich, wrote, on January 23, 1844, to the one who was the head of the Sale in Italy, one of those letters that shed light on the very depths the darkest underground worlds of the sects.

"Before answering your last two letters, I must, my Nubius (2), to share with you some observations that I would like to to benefit you. In the space of a few years we have considered things have progressed drastically: social disorganization reigns everywhere; It is in the north as in the south, in the hearts of gentlemen. me in the soul of the priests (1). Everything has undergone the level below which we We wanted to degrade the human race. We aspired to corrupt in order to

of our work. I fear I have gone too far; we will have too much corrupt, and by thoroughly studying the staff of our agents in Europe, I'm starting to believe that we won't be able to cash in at will. a torrent that we will have caused to overflow. There are insatiable passions. that I hadn't suspected, unknown appetites, savage hatreds that They ferment around and beneath us. Passions, appetites, and hatreds, All of this could devour us one day, and perhaps it's time to wear A remedy for this moral decay would be a real good for us. Done. It was very easy to corrupt; will it always be as easy to Muzzle the perverts? That, for me, is the serious question; I have often You tried to address it with her, but you avoided the explanation. Today It is no longer possible to postpone it, because time is running out, and in Switzerland as in Austria, in Prussia as in Italy, our henchmen who will be tomorrow our masters—and what masters! O Nubius!—will not wait

(1) Ecllcrt. Freemasonry, l. IF, p. 218, 219.

(2) Los moaibres do la Haute-Vente s'étaitienl donné dans leurs correspondances, Like the Illuminati of WeisliaupI, they used pseudonyms to avoid being recognized. in case of seizure. The author of that letter had taken that of Gaetano; it is the same who appears in the history of the Sunderbund as the correspondent and muse of the avoyer Neuhaus. Others, according to letters seized by the Roman police, had the names of Nubius, of Piccolo-Tigre, of Volpc, of the index, of Deppo.

(3) With the malice characteristic of corrupt men, the sectarian generalizes acts of corruption among the 3 ecclesiastics which are too certain, but which do not prove chaoul not the vast majority of the Italian clergy to be liele eu penli'e roi.

270

WAR ON THE PAPATUATE

that a signal to break the old mold. Switzerland proposes to donate to nip this signal; but these Swiss radicals, burdened by their Mazzini, of their communists, of their alliance of saints and the thieving proletariat, are not of a size to lead secret societies to attack the EU rope. France must imprint its character on this universal orgy; rest assured that Paris will not fail in its mission: With the momentum given and received, where will this poor Europe go? I worry about it, be I'm getting old, I've lost my illusions, and I wouldn't want to, poor me. and stripped of everything, witnessing like a theatrical extra the triumph of a principle that I had nurtured and that would repudiate me by confiscating my fortune or by taking my head.

We've gone too far in many areas. We we took away from the people all the gods of heaven and earth who had his homage. We tore away his religious faith, his monarchical faith.

In the distance, muffled roars, we tremble, for the mons-
It can devour us. We have gradually stripped it of all feeling.
honest; he will be ruthless. The more I think about it, the more convinced I am that he
We should look for delays.

"Now, what are you doing at this potentially decisive moment? You are not
that on one point. From that point you radiate, and I learn with pain
that all your wishes tend towards a general conflagration. Wouldn't there be...
a way to postpone, delay, or postpone this moment? Do you believe
your measures are quite well taken to dominate the movement that we
Have we printed it? In Vienna, when the revolutionary alarm bell rings,
we will be overrun by the peat, and the precarious leader who emerges from it is
perhaps today in a penal colony or some other disreputable place. In our
Italy, where this double leg is being played, you must be working on the same things
My fears. Haven't we stirred up the same muck? This mud
It rises to the surface and I'm afraid I'll suffocate on it.

"Whatever the future holds for the ideas that secret societies"
They spread, we will be defeated and we will find masters. This
Our dream of 1825 was not there, nor our hopes of 1831.
Force is now only ephemeral; it passes to others. God knows where it will end.
tera this progress towards stupefaction. I will not back down from my
works if we can still direct them, explain them, or apply them
But the fear I feel in Vienna, do you not feel it?
Do you not admit to yourself, as I do, that it is necessary, if there is any
There's still time to stop at the temple before doing it on the
Ruins? This stopover is still possible, and you alone, O Nubius, can
to decide it. Couldn't we, by going about it skillfully, not
to play the role of Penelope and break during the day the plot that one has*
Milk prepared overnight?

Màzzint and Young Europe TH

"The world is launched down the slope of democracy, and since what..."
For me, democracy always means demagoguery. Our
Twenty years of conspiracies risk fading away in the face of a few
chatterers who will come to flatter the people and undermine the nobility,
after having machine-gunned the clergy. I am a gentleman, and I confess very-
Honestly, it would cost me to mingle with the plebs and wait
His good pleasure is my daily bread and the bright day. With a
In a revolution like the one that is about to happen, we could lose everything, and I
I want to keep that. You must be there too, my dear friend, because you
possess, and you would not like any more than I would to hear it resounding in your
ears the word of confiscation and proscription of the eclogues, the fatal
The plunderer's cry:

IIæc mea sunt, veteres, migrate, coloni.

"I hold on, I want to hold on, and the Revolution wants to take us away, brothers."

"Other ideas still concern me, and I am certain that they
They are currently worrying several of our friends. I haven't yet
of remorse, but I am troubled by fears, and in your place, in the si-
If I see spirits in Europe, I wouldn't want to take responsibility.
on my head a responsibility that could lead Joseph Mazzini to
Capitoline Hill. Mazzini at the Capitoline Hill! Nubius at the Tarpeian Rock or in
Oblivion 1 This is the dream that haunts me, if chance filled your
wishes. Does this dream smile upon you, O Nubius?

"Meanwhile," said the author of Y Church opposite the
During the Revolution, Nubius was found to be afflicted with one of those slow fevers.
which are consumed by a gradual prostration. This disease came
if it had its purpose. Nubius's accomplices did not.
They did not seek the cause. They had known for a long time that,
In secret societies, deafness dictates muteness and
that he still receives letters from Capri as in the time of Ti-
Bere and Sejanus. The brotherhood had revealed itself through a small dose
poison-laced; the poison, real or imagined, made the stiletto feared
to the other affiliates already pale with the prospect of their impending death; the High-
Vente was dismembered at the very moment when it hoped for a triumph.
"That's certain."

In any case, two years later, on January 5, 1846, the Jew
Piccolo-Tigre was still writing from Livorno to this same Nubius the
The following letter, which paints a better picture of the work of secret societies in
This time, that all we lungs can say:

"This trip I have just completed in Europe has also been a happy one"
and as productive as we had hoped. From now on, we have nothing left to do.

278

WAR ON THE PAPATUATE

Now all that remains is to get to work to reach a resolution of the
comedy. I found everywhere minds very inclined to exaltation; all
They feel that the old world is crumbling and that the kings have had their day.
The harvest I gathered was abundant: under this fold you will find
You will see the first fruits, for which I do not need you to send me a receipt,
Because I don't much like to count on my friends, I could say my brothers. The
The harvest must bear fruit, and if I am to believe the news I receive, that will be the c
communicated here, we are approaching the long-desired era. The fall of the
Thrones is no longer in doubt for me, having just studied in France, in
Switzerland, Germany and as far as Prussia, the work of our companies.
The assault, which in a few years and perhaps even a few months

powerless armies and their decaying monarchies. Everywhere there is enthusiasm among our people and apathy or indifference among the enemies set. It is a sure and infallible sign of success; but this victory which will be so easy is not the one that provoked all the sacrifices that we have done. There is one more precious, more lasting, and that we have long envied your letters and those of our friends from the States. Romans allow us to hope for it; that is the goal we are striving for. This is the goal we want to reach. Indeed, what have we asked in recognition of our hardships and sacrifices?

This is not a revolution in one country or another, It can always be achieved when you want it. To kill the old man for sure world, we believed it was necessary to stifle the Catholic and Christian germ, And you, with the audacity of genius, offered yourself to strike at the head, with the slingshot of a new David, the papal Goliath. It is Very well, but when do you strike? I'm eager to see the companies... Cretans grappling with these cardinals of the Holy Spirit, poor souls withered, that one must never leave the circle in which impotence or hypocrisy imprisoned them.

"During my travels I saw many things and very- Few men. We will have a multitude of subordinate devotions, And not a head, not a sword to command. Talent is greater. than zeal. This brave Mazzini, whom I have met on several occasions, has His humanitarian dream was always on his mind and on his lips. But at Aside from its minor flaws and its method of assassination, there are some good things about at home. He captures the attention of the masses with his mysticism, who do not understand nothing of his grand airs of prophet and his speeches of illusion cosmopolitan mine. Our printing houses in Switzerland are on the right track, they produce books as we desire them, but it's a bit expensive; I devoted a fairly large part of the subsidies collected; I will use the rest in the Legations. I will be in Bologna around the 20th of this month; you can have your ins-

Mazzini and the Young Europe

279

traction and ordinary address. From there I will move on to the points where you deem my presence more necessary. Speak, I I am ready to execute.

Amidst these failures and hesitations, Mazzini gained the terrain and arrived, through his activity and his audacity which did not stopped at nothing to create a kind of supreme direction over all that was youngest and of more democratic in the lodges, sales, and clandestine clubs

Diplomacy will soon be forced to reckon with him. One of his accomplices, jealous above all of his fortune, wrote to the secretariat of the Roman state on June 17, 1845:

"Mazzini found people in England who would not be far from advancing money for an expedition to Italy, if one could give them certain proof that for this expedition one has resolute men in large numbers, and if a plan were presented to them which had a plausible chance of success. As a consequence of this, we have written in Ardoïno in Spain and in Morandi of Modena, currently in Greece, both enterprising and bold men, the latter on everything that is linked to all the Greek revolutionaries and has done for a long time the pirate's trade. Ardoïno, a Piedmontese, a very good officer, enjoys a very great authority over all Italian refugees in Spain and has extensive relations with the Spanish ultra-revolutionary party.

And Mazzini himself wrote in a letter to one of his relatives:

"I have not yet been able to complete the creation of the national fund; he This involves a certain matter requiring a prospectus and a written document. a numerical analysis for the Italians, which I have not yet been able to conduct good ending. But this delay will not last much longer, and I assure you I will soon see a handwritten circular. The whole question depends on that. tion; if I succeed in raising funds, as I have every probability of doing so If we are not sworn in, we will be followed by others and we will act. Otherwise, who can hoping to fight, aided only by his moral influence, and to dominate The party's anarchy? This anarchy, already widespread before the latest events nements, is now general, as I am told; the party of ever-increasing numbers come; there is no proportion between 1841 and 1845. – I will soon send a proclamation to the Swiss on the the trafficking they make of their men. I published in the Revue de West minister a long article on the Papal States. Here and in America, the Propaganda in favor of our cause continues very actively and with Great success. I have formal promises of cooperation. Biencoli and

280

WAR ON THE PAPATUATE

Andreoni will explore better than others have so far what
"This can be done in Algiers and on the coast facing Italy (i)."

Indeed, on January 31, 1846, the Swiss Vorort was soon seen request the recall of the Swiss regiments from Naples and Rome, Charles Albert posed, in a grand review of the army, Montaisc, like the great sword of Italy, under the orders of secret societies, and these societies themselves prelude all

the strophe they were preparing. It was then, on June 1, 1846, that Gregory XVI died, and fifteen days later, on June 16th, The conclave elected Cardinal Mastai, archbishop- to succeed him Bishop of Imola, who took the name Pius IX.

But here we must interrupt the account of the attacks against the papauté to recount the great European upheaval that began Paris during the February Days of 1848.

V. – The Revolution of 1848

As we have said, dynastic concerns had ended up absorbing all the activity of the government of July. All the support he had given to the Cosmopolitan Revolution Lite had limited herself to the memorandum, the occupation of Ancona, and to the establishment of governments similar to itself in Espagne and in Portugal (2). Ruled sovereignly from 1840, by Guizot (3), the constitutional monarchy entered more and more

(1) Roman Catholic Church facing the Revolution, Volume II, p. 392 et seq.

(2) On page 2, we will have noticed the role played by Freemasonry in Spain for the benefit of the Infante Don Francis of Assisi. As for Portugal, one will find in the Chain of Union of 1872 (p. 582 et seq.) details the role it played in the events in this country, and especially the revolution that led to the act of 1834 and the overthrow of the legitimate sovereign Don Miguel.

(3) Louis XVIII, in the soirées that bear his name, had thus drawn his portrait: He's a good original, not a fool, but the liberals towards whom his ambition They overestimate its worth; they don't know it as well as I do. His ideas are fundamentally geared towards despotism, and if it ever happens, I believe It is important to be wary of everything that in France is called liberty and progress. I know what he advised me in Ghent: it was neither tolerance nor liberation. lism.

THE REVOLUTION OF 1848

281

struggling with revolutionary elements. In 1845, the tide Chal Soult forbade all military personnel from joining lodges. The Masonic authorities, headed by Duke Decazes in his the quality of sovereign commander of the Scottish Rite and a commission a special sion of the Grand Orient, made urgent approaches , to obtain the revocation of this order (i). They were useless

Philippe (2). Soon what had happened against him happened to him. Napoleon in 1809. Having become a useless instrument, his overthrow was decided by the steering committees of the secret societies.

As on the eve of all major public upheavals,
A large Masonic convention was held in 1847.

Several Masonic convents had preceded him in Rochefort, in Heidelberg, where the deputies were appointed. It met in Strasbourg, a town so dear to the lodges, and so well suited to gathering emissaries from France, Germany, and Switzerland. "We will mention," Eckert said, the names of the most prominent figures who were there took part. These names were communicated to us from Berlin by the most reliable source, and, if necessary, we will produce the entire list. It was for France: Lamartine, Crémieux, Cavaignac, Caussidière, Ledru-Rollin, L. Blanc, Proudhon, Martens, Marie, Vaulabelle, Vilain, Félix Pyat; and for Germany: Fickler, Hecker, Herwegh, de Gagera, Bassermann, Ruge, Blum, Feuerbach, Simon, Jacobi, Ritz, Welker, Herckscher, etc., etc. It was there, among these men, that he was arrested. would begin by converting all the Swiss cantons to Freemasonry, and, this base of operations clear of all obstacles, that the explosion would do so simultaneously throughout Europe (3).

Switzerland, in fact, began almost immediately afterwards with the destruction of the Sonderbund and all cantonal autonomies, and by the one and indivisible republic which put all The Swiss forces were in the hands of secret societies. a social revolution thus consummated in the heart of Europe, with the approval and assistance of England and other governments

(1) See the Masonic journal L'Orient of 1845 cited by Amant Nect, La Franc-masonry, 1.1, p. 76.

(2) Dacs une notice sur le F.*. Asiier (Paris, Guillemot, 1856) on Toit comment dès In 1835, the Grand Orient refused to support this brother in a struggle he had initiated. to prevent the lodges of Paris from adopting a position hostile to the dynasty,

(3) Freemasonry, by Gyr, p, 363.

282

WAR ON THE PAPATUATE

unknownst to the people and despite their opposition, the eruption broke out everywhere. with an inexplicable simultaneity without Masonic conspiracy that, and Europe, seized with terror, awoke on February 24th to

All around, its torrents of lava.

It was within the ranks of Freemasonry itself that... organized the reformist banquets, which gave the signal for the explosion. #

Its five leaders, said Eckert, ostensibly from different parties, There were five masters of the Parisian lodges: Messrs. Vitet, de Morny, Berger, L. de Malleville, Duvergier de L'auranne, and barely he who marched at their head, – (the illustrious mason of the Trinoso – phes), – Odilon Barrot, had he been called to the presidency of a new ministry, which he ordered the troops to cease the combat and resistance, despite the oath of loyalty he had just... to swear again to Louis-Philippe, and that the republic was proclaimed proclaimed by the head of the provisional government, – another Freemason illustrated.

Freemasonry was quick to applaud the revolution.

On March 10, 1848, the Supreme Council of the Scottish Rite was going to congratulate to quote the provisional government, and Lamartine replied:

"I am convinced that it was from the depths of your lodges that these things emanated, first in the shadows, then in the twilight, and finally in full sunlight again, the feelings that ultimately led to the sublime explosion of which we we witnessed in 1789, and of which the people of Paris have just given the second and, I hope, last performance in the world, not long ago of days.

In turn, on March 24, a delegation from the Grand Orient, having at its head was F.*. Bertrand, former president of the commercial court Mercer and representative of the grand master, harangued in these terms the provisional government, represented by two of its members and by its general secretary, the Brothers Crémieux and Garnier-Pagès. and Pagnerre, all three wearing their Masonic insignia:

"Citizens, the Grand Orient of France, on behalf of all the lodges Masonic elements of his correspondence, lend their support to the government provisional. French Freemasonry could not contain the momentum universal of his sympathies for the great national and social movement which has just been performed.

"Freemasons have always carried these on their banner."
words: Liber K, egalité, fraternité; finding them on the flag of

THE REVOLUTION OF 1848

In France, they hail the triumph of their principles and applaud themselves. to be able to say that the entire nation has received through you the consecration Masonic tradition... Forty thousand Freemason brothers, spread across more than five hundred workshops, forming among themselves only one heart and one Môme Esprit promises you their assistance here to complete the work of regeneration so gloriously begun. May the great architect May the universe help you!

And F.*. Crémieux, on behalf of the provisional government, re-laid:

"Citizens and brothers of the Grand Orient, the provisional government We eagerly and gladly welcome your useful and complete membership. The great architect of the universe gave the sun to the world for the e Clarify, the freedom to support it; the great architect of the universe wants that all men may be free; he has given us the earth as our inheritance to fertilize it, and it is freedom alone that fertilizes. – (Yes, yes I)

"Freemasonry does not, it is true, have politics as its object; but high politics, the politics of humanity, has always found access to within Masonic lodges. There, at all times, in all circumstances constants, under the oppression of thought as under the tyranny of the thumb Indeed, Freemasonry has constantly repeated these sublime words: Liberty, equality Union, fraternity!

"The Republic is in Freemasonry, and that is why in Throughout history, through good times and bad, Freemasonry has found members all over the globe. There is not a workshop that he may bear this useful witness that he has consistently loved the law freedom, that he constantly practiced brotherhood. Yes, throughout the entire Facing the sun, the Freemason extends a fraternal hand to Freemasons; it's a signal known to all peoples. – (Applause) (seeds.)

"Well then! The Republic will do what Freemasonry does; it will become dra the shining pledge of the union of peoples in all parts of the globe, on all sides of our triangle; and the great architect of the universe, of the From the heavens above, he will smile upon this noble thought of the Republic, which, spreading from all sides, it will unite all the ci-toys of the earth

"Citizens and brothers of Freemasonry, long live the Republic!"

The days of February were followed by a uni-Verselle.

On March 13, Vienna was ablaze. The support of Louis-Philippe Metternich is overthrown.

284 THE WAR ON THE PAPATUATE

On the 18th, barricades in Berlin, terrible upheavals, awaiting in the German parliament, where President Gagera will proclaim the sovereignty of the people.

On the same day, a terrible explosion occurred in Milan.

On March 20th, revolution in Parma.

March 22nd, republic in Venice.

Before the end of the month, Naples, Tuscany, Rome, under the breath from Palmerston's envoy, Lord Minto, and Piedmont had their parliamentary constitutions, pending the republic at Rome, with Mazzini and Salicetti, in Florence, with Guerrazzi e* Monlanclli; and Piedmont marched against Austria. This was, in Italy, like a rushing wind, said Zellcr, falling on a blaze; from the Pyrenees to the Vistula, adds Eckert's translator, The Revolution brandished its bloody dagger and its incendiary torch diary.

The Universal Republic, prepared by Mazzini and the Young-Europe seemed destined to triumph everywhere. But the movement It was premature. Austria and Russia easily saw reason. of these attempts, despite the support that King Charles Albert of Sardinia gave them. The Prussian dynasty itself did not want He did not, for once, accept the imperial crown that was offered to him 1st Frankfurt assembly.

In France, the events of May and June brought about a conservative reaction, which, along with their other failures, made to understand to the skilled leaders of secret societies that con Serving the republic in France meant a considerable setback. their work in Europe. A dictatorship, a new form of the Conservative Revolution, suited them better for the time being present. It was necessary to revisit the major projects and the tactics safer than the Roman Ilaute-Vente. We will see in the cha-following this new phase of the Revolution. To complete To this end we have to unfold the successive steps of the great struggle waged in Rome against temporal power and the gentle pontiff who had succeeded Gregory XVI.

FIRST ASSAULT DELIVERED TO THE TEMPORAL POWER OF THE POPES 285

VI. – The first assault on temporal power

POPES

A man of faith, prayer, work, virtue, and science,
of ineffable kindness, of candor and of true affability
celestial and which depicted itself in all its features, Pius IX joined to
an uprightness and a charity that does not suspect evil, like
speaks the apostle, a firmness of soul and conscience that nothing is
capable of deviating from the path of known duty. With also
possessing eminent qualities, he, as pontiff-king, could only think of doing
the good of his states and to bring back through truly Christian liberty
yours and the peoples and kings to the truth and to the practice of
virtues which, by preparing for eternal life, alone can make
happiness in this world; and he would have achieved it, with God's help,
without a doubt, provided there had been good faith in the
leaders of secret societies, of true discernment and of science
politics in the councils of kings. But at the point they were at
men and things, virtues and qualities themselves of
sovereign pontiff, under the designs and plots of perfidy and
of treason, could only turn against the saint-
seat itself.

From the very moment of the new pontiff's exaltation, he was acclaimed with
from one end of the world to the other, like the long-desired pope, the
restorer of liberty and liberator of peoples. In Rome,
in France, Germany, England and even in the provinces
In American public discourse, his virtues were extolled, his virtues were proclaimed
His liberalism led to the proliferation of his bust and portrait, and he was imprinted.
First, it was spread even on shawls and scarves. We dressed
in Rome, one knows triumphal arches at every turn;
applauded with incredible enthusiasm at each of his speeches
them; they covered him with cheers and flowers; never had anyone seen
such demonstrations and such universal ovations.

One month after his election, according to a commission of
cardinals, the pope had given the famous decree of amnesty.
Political prisoners were pardoned by this act of clemency.
spontaneous, provided they give their word of honor that

286 THE WAR ON THE PAPATUATE

In the future, they would remain loyal to their legitimate sovereign. They were
excepted from this benefit are priests, employees and military personnel
whose crime was greater; but it was possible to hope that they
would receive successive pardons over time. This edict was posted
In the evenings, on street corners, curious onlookers read it aloud to
the glow of the moccoletti. The news spread immediately.
lying in the city and awakened an enthusiasm that was difficult to despise
to write. The Roman people ran to the Quirinal Hill with torches.
and filled the air with joyful cries: Viva Pio nonof until the
the moment when the Pope appeared on the balcony of his palace to give him

at the church of the Lazarists who were celebrating the feast of their foundation there the author, was received with even greater enthusiasm, so much that his horses were unhitched to pull his carriage by hand. This a multitude of men shouting, of women waving their handkerchiefs, that Italian vivacity evident in gestures and glances, These windows, adorned with ladies' decorations, formed a glimpse... singer (1).

A month later, on August 19, 1816, Pius IX promised, and on the 19 In April 1847, he ordered the convocation of the deputies of all the provinces of the state to consult them on public affairs. It was the State Consulta, an ancient institution of the popes, renewed velée and adapted to the progress of the day. Celte consulte was required, according to the law of October 15, 1847, which regulated it, to be presided over by a cardinal, who could be replaced by a prelate. Cha- each province gave a deputy, except Rome, who gave four, and Bologna two; the total number was twenty-four. The municipalities sent a list of three people to the councils from the provinces; these also transmitted one of three persons born to the Pope, and the Pope would choose one of them as a member of consults her. A territorial, industrial or commercial fortune, a high degree in science, a law degree, a job municipal or provincial elections conferred the right to be elected; the mandate The term of office for an advisor was five years; they were renewed every year. by a fifth outgoing member. The council was divided into five sections. tions: legislation, finance, interior, army, public works and prisons. Important cases were examined by the sections The consultation was to give its opinion on all the projects.

(1) Lubionski, Wars and Revolutions in Italy in 1848 and 1840, p. 57.

first assault on the temporal power of the popes 287

of law and on the temporal affairs of the country, without having the right of initiative. He had to wait until these matters were brought to court. to his knowledge by his president or by one of his ministers. Twenty-four listeners formed a breeding ground for young people capable of serving the State in high positions; and so that it "There was no ambiguity, from their first audience the holy- their father told them that he had summoned them to find out the the needs and wishes of his subjects, which he would gladly listen to their opinion, to then consult the cardinals and his own council science; that he had already done and that he would do his best again for the public good, without diminishing in any way the papal power of which he had received, as king, and even in temporal matters, the plenitude in deposit, from his predecessors, as a guarantee of the power a spiritual vision instituted by God himself, and which he was to transmit to pass on intact to his successors, in the very interests of all

Nothing was wiser than such an ordination; in the midst of the ruins of thrones crumbling on all sides under the blows of the so-secret societies, she maintained the true idea of the monarchy paternal, and safeguarding the independence of spiritual power, Also monarchical, it linked the new era to the ancient citizens and reconciled both powers with all the interests of peoples and with all true freedoms. Thus it was received with a general recognition, and the advisors she had just received were they brought back in triumph to recreate, in the magnificent carriages provided by the nobility, from the papal audience to the church St. Peter's and the hall of their sessions in the Vatican.

From then on, the popular demonstrations that it is unnecessary to describe one by one; because They were too alike. But, alas, those days were destined to be short; and already the serpent of secret societies was hidden beneath "These flowers," adds the Polish historian whose account we are analyzing. The popular demonstrations at the Quirinal Palace not only supported the momentum of national and Catholic recognition, they removed also the work of a shadowy conspiracy that wanted to lull the Italian princes especially through the incense of flattery, and to obtain to make every possible concession to them, in order to make concessions against them same and against their own people destructive weapons. Thus in Freemasonry had acted against the unfortunate Louis XVI; thus had- It was made at the beginning of the reign of Ferdinand II of Naples.

288 THE WAR ON THE PAPATUATE

The impressionable and frivolous crowd then repeated these praises, com She has repeated the most vile calumnies ever since.

Soon it became apparent that the gangs that were gathering at the Quirinal Palace, the feeling of gratitude no longer followed and of devotion to the Holy See; but that they obeyed a secret impulse, that they had a clandestine organization and recognized leaders. It was therefore easy to predict that the acclamations The cheers and applause would soon turn into demands and in tumultuous shouts. It was, moreover, for the artillery without and the day laborers in good faith a waste of time and an interruption of work which could only encourage idleness and The far-niente, so natural to the peoples of hot countries. Also the Did the Holy Father issue a motu proprio to encourage the people to cease these gatherings, to return to the economy and to work; and he or given that the money collected for such festivals was spent for the benefit of the poor.

But Mazzini's agents were already everywhere, and it was he who, in his last manifesto to the friends of Italy, November 1846,

"Take advantage," he told them, "of every concession to bring the masses, if only to show their gratitude. Celebrations, songs, gatherings, numerous relationships established between Men of all opinions are enough to spark ideas, therefore to give the people a sense of their strength and make them demanding. The difficulty It's not about convincing the people: a few big words, freedom, rights of man, progress, equality, fraternity, despotism, privileges, tyrant Denial, slavery, are sufficient for that; the difficult part is bringing them together. The "The day he is reunited will be the day of the new era..."

Now, there was then in Rome a common man who had for His real name was Angelo Bruncetti, and his nickname was Cicervacchio. He was known for his Italian, he combined strength of wrist and rough manners; He had started out as a carter, then he became a merchant quite wealthy, without abandoning his plebeian habits. A blessing His noisy performance had earned him a certain popularity, and the sounds secret societies, to which he had long belonged, had took advantage of his credit to make him a tribune of the people and turn against the Pope came the Trasteveres, hitherto so devoted to the Holy See.

Cicervacchio gave the rallying cry; he was the organizer of the festivities, and had the flowers and torches prepared,

FIRST ASSAULT DELIVERED TO THE TEMPORAL POWER OF THE POPES 289

the flags and everything else necessary for such ceremonies monies; he presided over the popular banquets which began to to become fashionable. The doctrines of secret societies, the flatterers the schemes of their leaders, idleness, ambition and drunkenness corrupt gradually corrupted this man and led a multitude of others astray three who became, like him, the blind instruments of the most Dark plots and the most horrific crimes. The great lords and the upper middle class of Rome were not uninvolved in this corruption. It was fashionable to invite him to the palaces of the elite. parade; they wanted to secure the tribune's favor; he affected in the midst of his eminent flatterers, he had the airs of a charismatic to remove, and posed proudly in the middle of them with his jacket and his His costume was shortened. It was in this very fact, rather than in his eloquence, completely nil, what did his influence and strength consist of.

However, the secret societies set all their sails at wind to complete their organization in Rome itself; their Public meetings or clubs were held in cafes, among close friends. or clandestine for lone leaders in specific locations. Each club or sale had a worse and lower one above under him; so that the first, the Roman circle or of the merchants, brought together the elite of society, while the latter, where abominable crimes and execrable sacrileges were committed

emissaries from high-level Masonic propaganda had rushed there. from all sides to accelerate the movement, and Palmerston had sent himself, to lead and support them as an agent unofficial representative of the English government, this Lord Minto so dear to the party revolutionary everywhere he went. All the brothers and friends of Rome had received him with enthusiasm, and made people forget about their people the way to the Quirinal to serenade him; He held sway in the popular circle and in the offices of the Contemporaneo. Cicervacchio received him courteously and even wrote verses for him. his son Cicervacchietto. We ourselves, in the Basilica of St. Peter, we saw him standing in a red suit, behind Rossi, then re presenting Louis-Philippe, kneeling, in the tribune of the am bassadeurs, at the Christmas 1817 celebrations, while Pius IX celebrated the great Catholic sacrifice, then, after Mass, to talk for a long time with another, beside the altar and the Confession of Saint Peter, as if in the middle of the street.

10

290

THE WAR ON THE PAPATUATE

Popular unrest was widespread, and terror reigned everywhere. accompanied him like a shadow follows a body in the sun. Someone who is well known to me, having pointed out to the Pope, who in his kindness welcomed him with benevolence, the work of perversion that propaganda, emissaries, and the secret society café-clubs, he heard coming out of the mouth From the sovereign pontiff, pale and moved, came this crushing reply: "That Do you want me to do this? I had them escorted back to the border. Papal States, foreign emissaries; I wanted to make them to the Castel Sant'Angelo those of my states, and not one of my ministers Nistres refused to sign the arrest warrant; » so was How terrifying!

They all preferred to resign, and when he appealed To others, he was often forced to resort to supplication. and received the following response from the most influential figures: I I cannot, Holy Father, I would lose my popularity. There was no eager men around the pontiff-king, and to strip him of his possessions more easily the nature of his royalty, that the members of secret societies or their protected, from whom they could expect anything in that regard. He was There were few palaces or grand hotels at that time, where the ladies they didn't even repeat what they heard every day around them: The Pope would have to decide to be content

They too were unwittingly following Mazzini's instructions wrote:

"In large countries, it is through the people that one must go to regeneration; in ours, it is through the princes; it is absolutely necessary that we get involved. The competition among the older children is essential. necessity to implement reform in a feudal country. If you If you only have the people, distrust will arise at the first blow; it will be crushed. If it is led by a few powerful figures, the powerful will serve as a passport. to the people. Italy is still what France was before the Revolution; He therefore needs his Mirabeaus, his Lafayettes, and so many others. A great The lord may be held back by material interests, but one can seduce him by vanity; let him have the leading role as long as he wants. dear one with you. There are few who want to go all the way. The essence The problem is that the end of the great Revolution is unknown to them. Let us not allow never see that as just the first step to take.

"A king gives a more liberal law, applaud while demanding the one that must follow; the minister is only showing progressive intentions* Tistos, give it as a model; a great lord affects to sulk his privileges, place yourself under his direction; if he wants to stop, you are

ÈRÈMLER ASSAUT LTOué AU POUVOIR TEMPOREL DES POPES 291

If you leave him in time, he will remain isolated and powerless against you, and you You will have a thousand ways to make those who oppose you unpopular your projects. All personal dissatisfactions, all disappointments, All thwarted ambitions can serve the cause of progress by their giving a good direction.

All of this was being carried out in Rome, to the letter. The ter fear or the Austrians' cloak, fear or foolish confidence, They paralyzed some; ambition, hypocrisy, all the passions bad ones activated the others; and the excellent pontiff, despite his sublime qualities, his intelligence of things and his good will, pressured by the memorandum, the promises of his predecessor And the masons sent by the powers, could not, whatever he did, than to succumb to grief. He had begun with amnesty, of ordered by the ministers of all the crowns, and promised ex hastily by Gregory XVI, and despite all precautions and the limitations imposed, the double recognition by those granted amnesty of the legitimacy of the pontiff's royal power, demanded on the basis of honor, despite pressure from Austria in particular to obtain this act (1), he was highly blamed by the former, even accused by several, and those who had been pardoned did not kiss his hand, to the saint even at the table, only to betray him, like Judas, with a kiss.

A law had, on July 7, 1847, created the civic or national guard national; she called upon all Romans and foreign residents

servants who did not belong to themselves, men condemned to infamous punishments, or known for their hostility to the government. But the suspicious men took advantage of the turmoil. and their Masonic or Carbonari fraternity with some officers to enter first and paralyze by their punctuality and their actions the goodwill of all the others. The officers subordinates were chosen, and it was from among the suspects and the enemies placed under the authority of the pontiff-king, most of whom were elected; while the senior officers, chosen by the government from among the princes and the great Roman lords, whether through fear or training, were inclined towards the same ideas, and the courageous and courageous men dedicated, very useful if they had formed a separate body, could not, under such direction, than to whitewash the sepulchre and demolish to read themselves in contact with traitors and cowards. The cor~'j

(1) Wars and revolutions in Italy, etc., cliap. 3 and 4. – The Roman Church, book, 3.

292

WAR – IN THE PAPACY

guard posts soon even became a school of revolt, of corruption tion and impiety, where the conspirators and masters of the Carbonara came to enlist the youth, especially under their flags, and infected to terrify others from the contagion of their doctrines. A battalion children's institution, named Speranza, which was intended to serve to exercise the Romans from their earliest youth in the handling of weapons my and to rescue them from the dangers of idleness, did not even escape not to contagion; everything was done to divert from their goal the most beautiful thoughts of Pius IX, and to make him serve him-even, according to the long-standing plan in the companies Secrets, to the conspiracy of the perverse. The National Guard, work The intrigues and pressure from Palmerston were therefore only one instrument capable of pushing the papal government into the the path of concessions, and incapable of defending it, as soon as it was forced to stop.

Cicervacchio, climbing onto the pontiff's car and waving at The crowd's eyes saw the Italian tricolor flag, they shouted- he not: Corarjio, sanlo patlref while Mr. Tliiers, on behalf of Masonic France, echoing this call from the grotesque Ma-Zaniello de la Carbonara, in turn, shouted from the top of the stands. Constitutional: Courage, Holy Father! If the secret societies repeat the Mazzinian slogan which manifests Everywhere, the common work!

History will not be able to explain, without intervention and high pressure
The association of secret societies, this unanimous aberration. In less than
In eighteen months, this people had received all the benefits it would have
was happy to wait for a whole century, and the fever revo-

"The revolution has so completely taken hold of it," said Crétineau Joly,
that the members of the Council of State also show themselves to be
teeth that the street to pursue a chimera. Us need, all
days needing to pour out the gratitude that overflows from their souls
in honor of the pontiff; but this spontaneous expression of gratitude has
The document was deliberated, drafted and finalized by Bolo's lawyers.
gne, at least fifteen days before the consultation meeting, of
so that they are merely the mouthpieces of a recognition in
program, made in Bologna to excite the passions of
people in Rome. The conspirators also staggered the enthusiasm
They remotely control the shots that need to be struck.

But the clubs and gatherings of views, the civic guard

FIRST ASSAULT DELIVERED TO THE TEMPORAL POWER OF THE POPES 293

and the consultation, in the state we have just seen, was not sufficient
to achieve, with the desired speed, the goal of the Young-
Italy and the Carbonaro; they still needed a
A lying press to manipulate public opinion, and it was necessary
To satisfy this need, the abolition of censorship – of the press.
The matter was difficult in the face of the bulls of Gregory XVI and the
prescriptions on the index of the Council of Trent.

What did they do? They intimidated them with all kinds of threats.
newspaper censors, men of merit, but who were lacking
of firmness and discretion. The secret of the authors' names
This or that censorship was not enforced: it must have been the work of
the entire commission, and not any particular person;
as soon as it was the act of an individual whose name was soon to be revealed
I went to the editor of the censored newspaper himself, who came with me
When asked why, the position was no longer tenable. Also
was he abandoned by all, and censorship was forced to restrict itself
to purely religious writings, she was soon powerless to stop
to the universal overflow. We saw the most wicked emerge everywhere
I used to read newspapers. In Rome, they were the Contemporaneo and the Epoca.
Pallas, with the men of the secret societies as their leaders
writing, without any counterweight from anyone else, and a zealous priest who
He wanted to oppose one of them and was soon stabbed himself in broad daylight.
The Carbonara journalists therefore remained completely in control.
"They met at night," said Count Lubinski in his history
to elect the leaders of their party and to take the moj
order. There, they distributed the roles among themselves like true actors.
or cronies. Pallas sometimes opposed the Contemporary
raneo; YEpoca seemed to have a different opinion; but deep down

arranged that we would share the news to be given to the public or to be confirmed. That's where the blank letters were filled in. that was received by mail with stamp and postmark; in the art of In terms of invention, Italian writers have always surpassed all others. others; and in the hands of secret societies these instruments of men dream and written sedition soon formed only one network extending across Italy and connecting with those around the world to give the order to sales and clubs, to hold the peoples in ferment and ensure everywhere the appointment of masons the triumph of his plots and the victory of his conspiracies.

"From then on," said the same historian, "the hidden agents of the so-

294 THE WAR ON THE PAPATUATE

secret societies, to make people believe that Pius IX was favoring their des breasts, besieged the Quirinal, intercepted petitions and em- They fished out the audiences who overshadowed them. The vows Swiss Catholics from the Sunderbund were unable to reach the foot of the papal throne; two priests sent by the loyal cantons were unable to cross the threshold of the Quirinal, which was once accessible beneficial to all. The triumph of demagoguery over Catholics was celebrated as a festival by the Roman democrats; they went, torch in hand, congratulate the Swiss consul on the victory of the protestants... It wasn't about freedom in the Swiss republic, or rather it is religious freedom (and cantonal sovereignty) which were trampled underfoot by secret societies. Mazzini came From London to Bern, Heildren followed him, a congress of conspirators He was summoned to a congress whose consequences soon became visible (1).

February 1848 saw them erupt in Paris with the proclamation the formation of the republic, and to this call, the Revolution indeed had levied everywhere, in Vienna and Berlin, in Dresden and Frankfurt, in Milan and Parma. She had already performed in Naples, Turin, and... Florence, by a constitution, on January 29, February 4 and 17, 1848; She decided it in Rome. The formation of a new ministry had It has been a laborious summer for the Pope, and, in order not to lose their populace Those who ultimately agreed had declared they did not want to take office only when Pius IX had also given, a constitution; but it was only on March 14th that he signed it.

"The absolute power of the Pope," said Count Lubinski, "was expressed in the preamble, but in a way that is not explained enough quote. Because in Rome power cannot be a fiction, power The executive power of the sovereign people alone. The Pope is king only because he is pontiff, and so that his kingship may ensure his independence dance; being infallible in the government of the Church, he is It is obvious that it cannot be the subject of any chambers or of the Roman people. The cardinals formed an indivisible senate of the

political chambers. The chambers were forbidden to mingle.
religious and moral questions, as they do elsewhere
by a manifest usurpation of spiritual power, and by the most
ridiculous and the most absurd of tyrannies, that of intelligences

(i) Wars and Revolutions in Italy, pp. 68, 81. A French priest, in charge of a
work commissioned by the Pope himself and requested again by him, he solicited the letter
He waited a month for his audience and was forced to leave without having received one.

FIRST ASSAULT DELIVERED FROM THE TEMPORAL POWER OF THE POPES 295

and consciences that are and can only be dependent
of God alone, or of those whom he evidently has, and by acts that
He alone can do it, deputies for this divine ministry. And let him
Note well, this is there for Catholics as well as for the so-
secret societies, the whole Roman question; and human dignity,
True freedom, or rather all freedoms, are not and are not
can only be on the side of the former, while all the con-
traditions and all servitudes necessarily go hand in hand with
the others.

"The deliberative power in matters of purely legislative matters
civil matters were entrusted to two chambers: the high council, alto consiglio,
composed of members appointed for life by the Pope, and the council of
Members of parliament chosen by the people. To be a voter, you had to pay
12 scudi or 64 francs in taxes, being employed by a municipality or
to have a scientific degree. For the upkeep of the Pope, the cardinals
financial matters, propaganda, and the entire governance of the Church,
including the legates abroad, for the guard, the court and the
Apostolic Palaces, a small sum was allocated in the budget.
Political censorship was abolished, while retaining ecclesiastical censorship.
tick.

"The Romans were unable to observe or defend this constitution"
eminently liberal tion: they let it be torn apart by anarchy
shit (1). »

Secret societies could not be satisfied with that; they had
obviously another goal, the destruction of the royal pontificate, of the
spiritual as well as temporal. In the consistory of April 29, 1848,
Pius IX had to protest against the acts to which the revolutionary sect...
naire wanted to train him.

"Today, however, as many are asking that, gathered at
to the peoples and to the other princes of Italy, we declared war on
Austria, we believed it was our duty to protest strongly
mildly and loudly in this solemn assembly against such
A resolution contrary to our thoughts, given that, despite our unworthiness,
We hold on earth the place of the One who is the author of peace,

In our apostolate, we embrace all countries, all peoples, all the nations in an equal feeling of paternal love...

"But here we cannot help but push back, in the face of

(1) Wars and revolutions in Italy, p. 88.

296 THE WAR ON THE PAPATUATE

all nations, the perverse assertions published in newspapers and in various writings by those who would like the Roman pontiff to preside damage to the constitution of a new republic formed from all the peoples of Italy. Moreover, on this occasion, we warn and we let us earnestly urge these same Italian peoples, by the love that we have them to be carefully on guard against this advice. treacherous and so disastrous for Italy. We beg them to cling tightly lie to their princes, whose affection they have experienced, and never to to allow them to be diverted from the obedience they owe them. To act differently, this would not only be a failure of duty, but would expose Italy to danger. to be torn apart by increasingly bitter discord and by internal factions.

Already, in his 1846 encyclical, Pius IX had pointed out to world the work of impiety and secret societies and renewed against them the anathemas of all his predecessors. This allocation, which we have too abridged, coming from the heart of the pontiff- The king was making his position and the obstacles facing him public. They were tense on all sides. So he raised her against him All the anger and hatred from the clubs and the multiplied sales every day in Rome itself.

"The conspirators," said Count Lubinski, "did not want any more the war that the Pope, and they have proven it well since, when Being in power, they did not send a single soldier to war. of independence; they only wanted to use the Pope as* my instrument, to have Austria excommunicated, the compromise to pit Europe against it, to discredit it in the eyes of the people (in both the spiritual and temporal realms), and then to find, like Judas, an opportunity to betray him and lose him. The speech of April 29 This seemed to them a favorable opportunity to accelerate the sedition. A riot is being organized in the city. Cicervacchio is bringing out the dregs of society. the filth of the streets; the civic guard closes the gates of the city. People are shouting in the streets and at intersections, they are threatening death. cardinals. The Pope summons Cardinals Mattei to his side, Lambruschini, Gizzi, Patrizi to save their lives; he sends the Prince Salviati, colonel of the civic guard, to search for the Cardinal Délia Gcnga; the people pursue her car into the streets with stones. This prince will also seek out Cardinal Ber-

the commander of the civic guard, Prince Ruspigliosi; a lieutenant
His civic duty disobeyed him; His Eminence did not want to leave his

FIRST ASSAULT DELIVERED TO THE TEMPORAL POWER OF THE POPES 297

palace; this act of courage saves him, for he would have been killed at the gate.
The assembled clubs dominate the city: Count Mamiani
and the Neapolitan Fiorentino (as well as Galctti, Sterbini and the monk)
(Gavazzi, apostate) are noted for their eloquence as revolution
They want to force the Pope to retract his address and to
to throw themselves into a war in which they are careful not to take part
by themselves.

"To calm the storm, Pius IX tasked the composition of a ministerial team."
one of the conspirators who had obtained his pardon, the only one who did not
Count Terence Mare had not given him his word of loyalty.
Miani, a native of Pesaro and a former student of the Roman college. He
appointed Minister of the Interior. The State Secretariat for the
Foreign affairs was divided into two portfolios: the cardinal
Orioli (who was considered agreeable to conservative Freemasonry)
received the spiritual part, and was soon succeeded by the cardinal
nal Saglia; the temporal affairs fell to Count Marchetti, assisted by a
a certain Catabene, to provide passports to the conspirators; the
Prince Doria had the war; the Prince of Regnano, the works
public; Galetti, the police. This ministry claimed to govern
the State and the Church in the name of the Pope, and Count Marchetti wanted
to take note of all the letters addressed to the Holy Father,
as well as their responses." That's how social security was understood.
the abolition of the Roman states, while retaining a nominal pope
to facilitate the transition to the republic.

"Only a small number of voters (the Carbonari) benefited from the
a new constitution for choosing the deputies. The minis
They drew up a list of candidates for the high council, and the
Cardinal Altieri, having been charged by the Pope with opening the chambers
Bres, Mamiani wanted to know the opening speech the day before.

"Treason!" he cried, after reading it, "I will resign my
wallet. -It is possible, replied His Eminence, that what-
that someone might want to betray the country, but certainly it is not the
Pope, and I hope that the night brings you counsel.

"The next day the cardinal delivered his speech, and Mamiani
kept his portfolio; only he gave a speech where
He said in his own words: The Pope, seated and firm in integrity
of religious dogmas, pray, bless and forgive; the holy one!
Father relinquishes to the chambers the management of the most important
your state affairs. The minister's program promised in
in addition to unprecedented social benefits and the salvation of Italy.

WAR ON THE PAPATUATE

"The Holy Father replied to the chambers that he did not accept—milk the Mamiani program that in what agreed with the status, and that his power was not limited to pardoning, that he had the power to bind and to loose, and which he fully intended to keep complete freedom of action.

Mazzini, moreover, had written: "Never let the people sleep outside the sphere of movement. Always surround it with Noise, emotions, surprises, lies, and parties. What All of this is chaos. You can't revolutionize a country with Peace, morality, and truth. To come to us, the people must to be beside himself. —A courier, departing on July 30th evening at the Villa Bonaparte — the prince (Lucien Bonaparte) was removing President of the Council of Deputies), — returned during the night by the People's Gate, bringing the false news of a victory won by the Italians. Bells are ringing, there's a racket. throughout the night; but while the Te Deum is being sung In Saint-André de la Valle, Father Ventura ascends the pulpit and he cries out: My brothers, this is a terrible hoax; you sing the Te Deum for Radetzhi's victory; and the crowd leaves the church, crying out for vengeance! — A few days later, "at At the beginning of August, the chamber declared itself in permanent nence; she sends the lawyer Sturbinetti and the Marquis Patcrziani to the Pope, to demand that he declare war on Austria. The Pope refuses, and this refusal infuriates the populace, who await

dait the return of the deputies with spears and daggers; on Cardinal Lambruschini's windows are smashed; the Minister Sereni, who resigns and is replaced by the lawyer Sturbinetti; and the rioters cross the city with torches, bare arms, shouting: Death to the priests! Down with the "Pope!"

It was a sample of the Free Church in the Free State; the The red republic, or Mazzinienne, was advancing rapidly. Pius IX, to stop its progress as much as it was within him, prolong the chamber until November 15th and charges the former ambassador and peer of Louis-Philippe, friend of Mr. Guizot, Count Pelle-Rossi, to distort a new ministry. Rossi was born in Car-rare, was removed attached to Murat in 1815 when he invaded the States Romans, had passed through Geneva, then to Paris in 1830, and had been naturalized French. The Pope naturalized him as a Roman subject. Rossi on the requests of the Duke of Arcourl, the new French ambassador, and Father Vaure, a French cordwainer, accepted the responsibility that was assigned to him

offered; he took for himself the ministry of the interior and provisional-finance and the police. He had more pride than he knew. comes to a Christian, said Lubieski, surrounded as he was by people less capable than him, idle, thieves of public funds, etc.; he had many enemies and few friends. Devoted, moreover, to head of the Church out of Italian patriotism and religious sentiment joy that had never died in his heart, and that had revived in Rome amidst the ruins of the world, he said that for To get to the Pope, you'd have to go through him.

That was all it took to stir up all kinds of hatred against him. of the Carbonara, who regarded him as a traitor; and during that a series of violent articles were published against him by Sterbini in the Contemporaneo, Prince Canino, Count Mamiani, Dr. Sterbini was attending the scientific congress in Turin, whose assemblies had long been the pretext for "Conspiracy meetings," Mr. Lubieski added, "that's..." upon returning from this congress, in a house in Florence or Livorno, where Rossi's death was decided. He was tried, condemned according to the jurisprudence of secret societies, and on the 15th of no November 1848 was chosen for the execution. Mazzini, in a letter which was published, declares that this death is indispensable. In a From the clubs of Rome, the assassins were chosen and drawn by lot. were supposed to help in Rossi's murder, and the main perpetrator of this the crime was committed in a hospital on a corpse by striking the mortal.

So on November 15th, Rossi, after responding to the warnings... warnings received from all sides, which foretell the danger that He threatens him: The cause of the grater is God's cause, he goes to the chance furniture for the opening of the room; he thinks about the speech he will pronounce, and the manuscript of which has been preserved. He was to refer to it to peel back the blessings of Pius IX and the clergy, who had just granted four million scudi on his assets, to account for the finances who, despite the two million documents left by Mamiani, did not levied a tax of only three scudi per tax, while in France it was at nine and in England at ten, finally announcing prosperity futures that the wealth of its territory, its power, ensured for Rome The situation between two seas and finally the government of Pius IX. All barely had they lowered their sails and were the first to climb in the... sandstone of the palace, he is struck from behind with a blow from the wrist of dagger, and as he turns to see who hit him,

WAR ON THE PAPATUATE

The assassin plunged the dagger into his throat, cutting his vein
Carolide, he withdraws, saying to his accomplices who surround him:
E [alto! It's done! Civic Guard, Carabinieri, Chamber of De-
Putes, everything remains still. Or acclaim the new Brutus, and the
unpunished assassins, after having paraded triumphantly through the streets
from the umm and right up to the windows of Rossi's widow the poi-
gnard stained with his blood and crowned with (theirs, to the song of Bcne-
ilelta la ma no che Mossi pur/nalo! Blessed is the hand that
stabbed Ilossi! They will exhibit it, at the Café des Beaux-Arts, at the
public veneration of this first of clubs. Rome belongs to
Carbonara; honest people are either fleeing or in hiding; the
The pontiff is besieged in his palace by the amnestied of
IS'tG, who, after having, despite their oaths, torn off the dia-
The deme, still demanding his head and the end of the papacy in 1818.
But happier than Louis XVI, the gentle and saintly pontiff was
having escaped their fury by fleeing, and aided by the embassies
from Bavaria and France, he arrived in Gaelia, where the king of
Naples came to receive him with the devotion of a grandson of
Saint Louis (1).

However, the opportune moment had passed for the sects in
Franco.

XVII. – The Roman expedition of 1819. – Louis-Napoleon

AND BALMERSON.

A constituent assembly was convened, truly representing
Catholic France, in its majority, and determined to support the
Pope and to suppress Italian Carbonarism. Already the generals
those who are part of it have, at the head of the national guard and the ar
crushed in the June days by the hordes of Mazzinism
French rebels against it to dissolve it and bring back 93; and
as early as September, two months before Rossi's assassination,

(See Wars and Revolutions in Italy, by Lubinski, ch. 12 and 13. – The Church
Konuune in the midst of the revolution, Volume II, Book 5* – D'Arliucourt, Red Italy*
– History of the Roman Revolution, by Baloydier,

Expedit. romaine of 1849, L.-Napoleon and Palmerion 301

General Cavaignac, head of the provisional ministry, had arrested

Mr. de Corcelles. Therefore, no sooner was this assassination known than The order was sent by telegraph to Toulon to assemble a squadron dre, to embark 3,500 elite soldiers with a company of engineering and a battery. Three days later, M. de Corcelles left with her, with Admiral Tréhouart and General Molière. None nation, adds M. de Corcelles, could not then offer to the saint-father a quicker and more significant help. It is true that he 'was not authorized,' he himself said, 'to intervene in any of the political questions that were stirring in Rome... The republic, she was told in her instructions, driven by a feeling that

IS AN OLD TRADITION FOR THE FRENCH NATION, Se she comes to the aid of the person of the Pope; she does not think of Something else. A few days later, on November 30th, Cavaignac, the president of the council submitted the measure taken to the Assembly; Dufaure, his colleague at the Ministry of the Interior, said in the defendant: What we believe is that the Pope is the head of everything Catholicism, because it is the guide of guides of our awareness; that is what matters to France, as to all the Christian nations, to ensure not only personal safety not only moral freedom, but also the freedom of action of the sovereign pontiff. It is towards this goal, in our opinion, that the Assembly should strive; and the Assembly adopted, by a majority of 480 votes to 63, those Ledru-Rollin and La Montagne, the following agenda, proposed by Mr. de Tréveneuc: "The Assembly, approving the measures sure precautions taken by his government to ensure the freedom of the Holy Father, and reserving the right to make a decision on further, still unforeseen events, moves to the agenda.

Upon arriving in Gaeta, the Pope first appointed a commission of the government. But a few days later, he was forced to decree the dissolution of the chambers, which, instead of serving to put in the government he had just established, had sent a delegation to urge him to condemn himself and to prisoner himself upon returning to Rome, and had appointed a governing junta, at the request of Lucien's eldest son Canino, carbonaro-clief, like his father, and who had remained " Rome while his brothers Peter and Anthony had come there Paris to support their cousin, Louis-Napoleon, in his Tuesday towards dictatorship. Mazzini, for his part, encouraged his followers; he...

302 War on the Papacy

recommended being wary of Piedmont, not suffering from just one Constituent Assembly emerged from federalism, from believing in Italian unity and to work there against all odds. Bonaparl-Canino supported this. as a consequence, and had the motion of a Constituent Assembly adopted Roman before being able to convene an Italian Constituent Assembly.

*

Elected amidst scenes of disorder and violence including we saw the rehearsal in 1860, "on February 5th, finally, the Representatives of the Carbonara went up to the Capitol to invoke to worship the god of liberty, as Muzzarelli said; and of the Captain The tole, which recalled pagan solemnities, led back to the palace of the chancellery, consecrated by Rossi's death. The deputies were accompanied by the flags of Rome and Italy; that of Lombardy (where the revolt had been suppressed) was covered with a black veil. The next day, during roll call, Citizen Bonaparte-Canino shouted: Long live the Republic! republic! and the Minister of the Interior, Armellini, in a speech he uttered these words: "Our conscience does not accuse us You're welcome; if you approve of us, by returning to our private lives, We will believe it is too much of an honor for us if we are calls for zealous servants of this people so good, so great, so worthy, who is our only Ror, our god, to whom we sacrifice our "Our peace of mind, and if necessary, our lives." That was the profession of According to the beliefs of advanced Freemasonry, this is a blasphemy worthy of Mazzini. of whom he was soon to be a colleague in the triumvirate. The man from Nice Garibaldi was also a member of this so-called Roman Constituent Assembly, and From the very first session, he too proclaimed his republicanism. me. Two days later, on February 8, 1849, on the proposal of Prince of Canino to accept a form of government, one in Count Tcrence Mamiani, the head of the ministry imposed on Pius IX, through secret societies, declared that the popes had lost, a power superior to the chamber, than the republic was the best form of government, but that however,

OUT OF REGARD FOR THE MONARCHICAL SENTIMENTS OF PIEDMONT

and the hostile attitude of other European states, he advised to leave the decision on the form to the Italian Constituent Assembly of political power in Rome. They publicly stole by yes or no, and, always at the request of Prince Bonaparte-Canino, the deposition of the pope, and the Republic were proclaimed.

The holders of executive power were first Armellini, then

ROMAN EXPEDITION OF 1849, L.-NaPOUFON AND PALMERSTON 303

Salicetti, minister of Naples, and Monlecchi (1), who soon had for successors Saffi and Mazzini, who became the first of the triumvirs and the great dictator. A forbidden priest, named Spola, an apostate monk named Gavazzi, and the unfortunate Father Ventura, Theatine religious from Sicily, replaced the pope in the major functions of St. Peter's Basilica on Easter Day. And while, in order to gain recognition, the triumvirate was sending to

Prince Cisterna, and in London Murat's son-in-law, the Count Pepoli, leader of the Carbonari in Bologna, he welcomed, in order to train the general staff of his native army or to erect barricades, the Maslovichi, the Llang, the Steward, the Laviron, the Podulak, the Popfer, the Gabet, the Lopez, the Isensmid, the Dobrowoleski, the Besson family, and a multitude of Sicilian, Milanese, and other adventurers Neapolitans, Hungarians, Germans, Piedmontese, English and Americans Americans, and for generals the Nice native Garibaldi, returning from Montenegro video, and the New York cigar merchant, Avezzana.

However, in Gaute, around Pope Pius IX, the ambassadors had met; conferences had been established between the powers Catholic sanatoriums, Austria, Bavaria, Two Sicilies, Spain and France. Piedmont, already involved in the plans of the companies Cretans and fearing to harm his Italic-unitary hopes, had refused access to it by the very organ of Abbot Gioberti, president tooth of his council. The delegates of Catholic Europe had a common goal, says the author of The Roman Church in the face of the Revolution; but it was very difficult for ministers, representing

(i) Armellini, an advanced Carbonaro, was a consistorial lawyer well-versed in legal wrangle of the profession, hating the pope to whom he owed his entire fortune, said the Count of Bienski, readily taking on the bad causes of the great lords; he had driven by his lingering passions, despite his white hair, he took on the task of the republican cause. – Monlecchi was a Carbonaro conspirator, condemned under the reign of Gregory XVI. – Salicetti was the son of a Corsican lawyer who committed suicide following his time in Naples in the service of Joseph, then of Murat. His son, at that very had been forced to flee Naples for having led a riot which had not succeeded. We met in Civitavecchia in the company of a Prussian emissary, sent from Naples to Berlin for the revolutionary movement "It had just burst out there." – "So what do you intend to do?" he asked Salicetti. – An attempt, he replied. – There was only one thing to do, replied the pruss his: to assassinate the what! – We were not able, replied the other with a A calm that made me shudder. The Prussian waited for the boat from Naples which was to carry General Vial, loyal to the king, whom he said he wanted to have thrown into the sea by* The brothers and friends were passing through Livorno. That very day, they had just proclaimed in Civitavecchia the Roman constitution of Pius IX.

The war against the papacy

nearly six forms or shades of government, all having at their borders or within their borders the Revolution acting or by slow, so as not to encounter any obstacle. Some were talking again from the memorandum; the others were heading towards the separation

reverted to the constitution of Pius X, modifying it in such a way so that the necessary guarantees for spiritual administration are due pontificate were very well defined and reserved, as if the expé nothing we had just obtained was not more than sufficient for men of good faith. It had been decided first, under pre-text of a more complete freedom, than any representative of the head of The Church would not be invited or admitted to the conferences. It was by anticipating the treaty between France and Piedmont settling the question Roman tradition without Rome and the Pope.

It was soon judged, however, that such an affront could not to be done in the presence of the Sacred College and the Pope, under their very eyes, and Pius IX having been asked to kindly choose his representative, he designated Cardinal Anlonelli, who was appointed president by the con reference itself.

The principle of intervention was no more disregarded than the law of the sovereign pontiff. Rome could obviously not be left under the yoke of a factious minority and a kind of assembly a constituent assembly that legislatively obeys a handful of wretches. But the principle is acclaimed, how can it be applied without harm? to be aware of some national sensitivities. It was difficult to to come to an agreement, when the Holy See itself proposed a plan which seemed to satisfy everyone, by making each of the powers, its most appropriate share of intervention. France was to occupy Civita-Veccchia, the province of Spolète and Perugia; Austria, the Legations as far as Ancona; the Neapolitan army, the province of Velletri, Frosinone and Ascoli on its borders; then Spain, Rome and its surroundings.

It was Spain that first gave the idea of the con-reference; it was she again who, in her note of December 21st, had proposed to France a congress to restore sovereign independence the Pope's dependence guaranteed by the Catholic powers, in order to that a small country should not decide a question that concerns the whole of the Christendom, and that an Italian city should not insult with impunity he who is venerated by the entire Catholic world, and did not give him not in her spiritual government a dependency of which she

ROMAN EXPEDITION OF 1899, NAPOLEON AND PALMERSTON 5

could abuse. It was in the Spanish Cortes that the minister Pidal had responded to a Freemason senator who opposed the intervention, "that we were not intervening to reinstate a prince temporal like the Grand Duke of Tuscany, but that one went to Rome, in the Catholic interest of the freedom of the Church; that the The pope is not appointed by the Roman people, but by the cardinals. also Spanish; that Rome would be nothing more than a foreign province manages without the Pope; that Spain had great interests there

Moreover, Spain had already sent its fleet to Gaeta under the Brigadier Rustillo's command. Pius IX had therefore indeed judged. Spain then truly marched at the head of Catholicism. cited; no doubt France was still the eldest daughter of the Church and the most Christian kingdom, as it will show in all the circumstances; but could the same be said of his government? nement? Mr. de Rayneval, his representative at that very moment in Gaeta, still unaware of which party his government would ultimately support ment, he himself declared in his official report "that the division the proposed sion was good, natural, geographical, that it respected the existing constituencies and would facilitate Vad-ministry.

But "the steam aviso Variel heated up immediately," he said. the author of The Roman Church Facing the Revolution, always favorable in his accounts to the new head of the French government Frenchman, Louis-Napoleon; he went to deliver the news of the second role daire which may be assigned to him in this crusade, and the The Holy See's plans have been overturned.

Piedmont had already presented itself to the provisional government to take it upon himself to restore order in Rome. Rejected by the provisional commission and General Cavaignac, it was better welcomed by Louis Bonaparte. It was through Piedmont—and with Piedmont—Mount, according to the Palmerstonian plan, that the Prince-President wants to act in Italy; already the majority of ministers are inclined On this side, when Mr. de Falloux, soon supported by Mr. Buffet, and especially the defeat of Piedmont at Novara, which occurred around that time. these factors lead the French government to take on the responsibility alone. of the expedition. It was, in the president's mind, the only chance to remain in control of the situation and to make the pro succeed A gram from Palmerston in favor of the House of Savoy.

i*

20

306

WAR ON THE PAPATUATE

The army corps was therefore hastily embarked; the general Oudinot is the apparent commander, and already, on April 24th, the The first division is in the waters of Civita-Vecchia. The governor

Republican, at the invitation of the municipality, puts no opposition to the landing, and the very next day, April 25th, The city was occupied by the French army. If she had marched on On the same day in Liome, she would have entered without any difficulty; But by losing two days, she lost two months. The minister Roman, questioned by the assembly about the dangers that threatened The State had indeed confessed, in the secret committee formed on its request, that foreign expeditions were approaching and that there was no had nothing to do, due to a lack of cash and soldiers, especially since the provinces were hostile to the republic. The city of Comachio, asked to cede some of its cannons, had always refused. Bologna, ordered to send troops against Ferraro, which the Austrians had already reoccupied, had sent only twenty dragoons, and had ordered the 4th regiment to to retreat and avoid any encounter with the enemy. We cannot would only be able to rely on Garibaldi, sent to Eicli to defend the border. Armellini himself, with a large number of republics Cains was of the opinion that the French should be allowed in, knowing full well that Resistance would be useless; but Mazzini, fearing above all all free expression of public opinion, made sense prevail contrary. There was some mystery there, and under different masks reveal a profound division, which time manifests. tera will soon be so unmistakable that there can be no mistaking it, and which God will se no doubt to preserve papal loyalty.

In any case, they refused to receive and recognize the governor whom Pius IX sent to take in his name the command of Civita-Veccchia, and the flag of the republic The Roman statue was kept next to the French flag.

However, the Neapolitan troops had taken up positions on the border; and the Austrian troops were advancing on their side, while a powerful reaction was being prepared in Rome. A circle the municipal appeal addressed to the civic guard found many supporters rents, Lubinski wrote; at the Transtevero two-thirds of the guard civic-minded people were for the Pope. The Papal reaction counted in Its ranks included a multitude of wealthy citizens and commoners; it had at its disposal at Home, a number of 35,000 men; a much larger number

Roman Expedition of 1849, Napoleon and Palmerston 307

A large number of auxiliaries supported him in the campaigns, led by a Roman prince. This reaction of loyalty wanted to imprison to overthrow the triumvirs, dissolve the national assembly, seize the Castel Sant'Angelo and the city gates, open them to the French That's it, disarm the worst part of the civic guard and all the volunteers.

But an ambiguous proclamation to the Romans, sent, it is said,

Lombard volunteers whom the French had not wanted to do prisoners when they arrived in Civitavecchia, their arrival in Rome with Garibaldi, the arrest of several reactionary leaders, the assassination by dagger of a battalion commander, the civic duty, honest citizens held back by fear of the ban, cosmopolitan sayings that were constantly increasing, the muffled noise that the French Republic did not want to destroy the Roman Republic. Maine, everything contributed to paralyzing the plans of the reaction, and when Oudinot, counting on her, according to the reports of the duke d'Harcourt, who was urging him to come to Rome to give him the hand, presented himself confidently beneath the walls of Rome and to Saint-Pancrace gates, Light Horse gates, Angelica and Cavaligieri, he was everywhere met with gunfire and cannon fire, without surrender. He did not counter any sign of help from the Roman conservatives. The Commander Picard was even greeted with 250 men at the gate Saint Pancrace, to the cry of "Long live peace! Long live the French!", did not... He refused that to become a prisoner with his men and suffer all the types of insults and mistreatment.

Meanwhile, an envoy, a former consul in Barcelona, representative of the Bonapartes, arrives from France to negotiate with the triumvirate for the peaceful entry, if possible, of the French troops into Rome. His name was Ferdinand de Lesseps (1). First he was rather poorly received, judging by his letter of May 24th to the assembly. Where he complained of having been threatened with a dagger, he soon entered into intimate relations with the triumvirs and eventually agreed (I transcribe Lubinski) that the French army would not penetrate into Rome, that it would only have external barracks, at 15 or 20 kilometers from Rome, and that it would limit itself to defending

(1) Mr. de Lesseps belonged to Freemasonry. He has been cited as one of the glories of the order in an official document of the Grand Orient of Paganism that one will find book II, chapter XIV, page 6. See also the Masonic World of November 1879.

308

WAR ON THE PAPATUATE

Rome from a foreign attack, from the Austrians for example, without interfering in the government of Rome. This convention, if the convening of the triumvirs and of Lesseps was, whatever the motives, a betrayal on his part (or on the part of those who had sent him). General Oudinot rejected this act with indignation, as well as the other generals, unable to forgive Lesseps for having wasted so much time on such negotiations, while the approaching summer heat exposed the army to the ravages of

The Moniteur of August 23, 1849 reported the alleged treaty and the censure by the council of Elat, as well as the conduct of The envoy. It reads:

"Delicate issues were involved in this mission. On the one hand the government had not recognized the Roman Republic; the The papal nuncio had remained in Paris with his official status; the envoys of the triumvirs had not been received. The government did not see in the powers that dominated Rome than de facto powers, with which necessity perhaps compelled us to deal with, but which were de- endowed with all legal character; in his eyes the Roman republic was the product of violence and surprise. It was maintained only by the terror inspired by the bands of foreigners, who had come from all over points in Europe and other Italian states to proclaim it or the to defend. Austria and Naples had sent troops for the com to beat. The government could not lend him support, in the person men who ruled in his name.

"On the other hand, diplomatic conferences were open to Gaeto with the Holy Father. France was represented there by Messrs. d'Hiercourt and de Rayneval; she pleaded the cause of liberty there Italian; she had to fight against tendencies that she could not overcome cre that BY THE FRANCHISE OF ITS LANGUAGE and THE UPRIGHTNESS OF ITS POLICY.

Therefore, the agent sent to Rome to negotiate an arrangement He took great account of this twofold difficulty. This is what the The instructions given to Mr. de Lesseps brought to his attention... indicates the dual purpose of the mission.

"Its primary aim is to remove the Papal States from the anarchy which They are distressed. Mr. de Lesseps, while being tasked with entering an arrangement dealing with the men currently in power must abstain.

(1) Most of the facts reported so far about Rome and the question relating thereto These are taken from the Roman Church, vol. 11, book 2; and from the Wars and Revolutions from I.ubk'.nski, ch. 14, 21, 23, whose authors rely on official writings and Contemporary, Italian and French.

ROMAN EXPEDITION OF 1849, NAPOLEON AND PALMERSTON 309

of anything that might lead them to believe that we consider them as a regular government, or lend them a moral force of which they have been deprived until now; he can only make arrangements with evil partials.

"The mission also aims to prevent the re-establishment of a regular power in Rome may be compromised in the future by a blind reaction. It is necessary, by preventing the development of the intervention exerted

to allow for our particular and direct influence. Furthermore, we must avoid any word, any stipulation likely to arouse the sensibilities of the holy seat and conference of Gaeta, too inclined to believe that we are willing to disregard the authority and interests of the Roman Curia..."

These were, as you can see, double-entry instructions, but leaning more strongly towards the party opposed to the sovereign pontiff. This secretive conduct is indicated by the initial steps of L. Bonaparte, deputy. It became more pronounced when he reached to the presidency, and left no doubt during his dictatorship. France's eminently Catholic character and the need to learn Puyet, on him, was the only obstacle at that time to the achievement of his plans for the complete ruin of the papal government. If the censure by the Council of State following this report signed by Vivien and Boulcty de la Meurthe was reduced to this simple exposition, by consideration of the envoy's devotion and good faith Seps, wasn't it because of secret or verbal instructions? data provided by the president, as later to the heroes of Cas-telfidardo, to Cialdini and Fanti, by the emperor?

But the philosophy of history does not require that we We were to develop all these consequences, nor that we would follow all All the trials and tribulations of a siege that lasted a month,* let that suffice for us to say that Oudinot, after refusing the help of the Spanish and Neapolitans, after having sent the apostate Gavazzi home safe and sound surprised in the French camp, which he had entered to assassinate, It is said that the general himself entered Rome, despite all efforts and the daggers of the Revolution, on July 3rd, in the midst of the ac enthusiastic clamor from the entire Roman population, and especially of the Trasteveres, the true people of Rome, and despite the protests the actions of the English consul Treeborn and Mazzini, who appealed until the end of the Treaty of Lesseps. Returned to France, Roman citizen and Patrice, after appointing General Rostolan as governor (b In Rome, he was imprisoned during the coup for remaining loyal to the state.

310

THE WAR ON THE PAPATUCY

his oath,* he saw the marshal's baton given to General Vail lant, as having commanded the Roman expedition, without him could not obtain any explanation from the ministry at that time, otherwise that the secret appointment of General Vaillant was conditional, and that if the general has not taken command of the army, that was the condition for which it had been possible for him the given condition did not materialize (1).

The Lesseps treaty and the recognition of the Roman Republic?
In other words, Uudinot was deprived of the marshal's baton, pre-
precisely because he had taken Rome, destroyed the Maz- republic
Zinienne and recalled the Pope, despite President Louis Bonaparte
and his government.

The letter to Edgard Ney, written (August 18, 1849) by the president,
and that General Rostolan prevented from being published in Rome, would be
another clear piece of evidence, independent of O-'s testimony
Dilon Barrot and General Oudinot himself. She throws too much
A big day has been shed on what happened and what will follow so that
We did not publicize it here:

"My dear Ney, the French Republic did not send an army
to Borne to stifle Italian freedom, but on the contrary for the
regulating it by protecting it from its own excesses, and to give it a
solid foundation by restoring to the papal throne the prince who first
had boldly placed himself at the forefront of all useful reforms.

"I am saddened to learn that the benevolent intentions of the saint-
father, like our own actions, remain sterile in the presence of pass
hostile influences and influences. We would like to give as a basis for the meeting
Pope's entry, proscription, and tyranny. Tell the general from me.
Rostolan, which he must not allow to be in the shadow of the tricolor flag
we commit no act that could distort the character of our in-
intervention.

"I summarize the restoration of the Pope's temporal power as follows:
general amnesty, secularization of the administration, the Napoleonic Code, and
Liberal government.

"When our armies circled Europe, they left behind
everything, as a trace of their passage, the destruction of the abuses of feudalism
ity and the seeds of liberty (2); it will not be said that in 1849 a

(1) Letter from Odilon Barrot, former president of the council of ministers.

(?) That is to say, the destruction of religious establishments and the plundering of the
revolutionary or Masonic despotism; hypocrisy cannot frighten history.

ROMAN EXPEDITION OF 1849, NAPOLEON AND PALMERSTON 311

The French army could have acted in a different way and brought about another
result . "

The instructions given to Edgard Ney by the presiding prince
teeth tended to do nothing less than provoke new
movements which would have overthrown the temporal power of the pope (1).

advances reported in the letter addressed in the first days of September 1840, by General Rostolan, to the Ministers of Foreign Affairs and War. This letter has been unpublished until now;

"The lieutenant colonel, after reading me the knife of this letter, asked me to make it known to the army and the population, and to allow its integration in Home's newspaper. I felt I had to refuse, to resist his entreaties and those which have been done since: I have the honor to submit to you the reasons for my refusal.

"Nothing in the government dispatches informed me of the existence According to the letter from the President of the Republic, she should only have had in her the authority of a particular letter. When its publication was demanded, I had to investigate whether it was appropriate to allow it. As a result of the continuation of The state of siege in Rome, the position of the commander-in-chief had acquired an importance no political action could be taken: no notification through the press could take place without special authorization. The appearance of a printed document, whatever that it may be, implicitly carries his approval, and its meaning becomes that of an official act: it did not seem to me that the instructions of the chaplain were... to give such importance to the letter from the President of the Republic.

"I could have assumed responsibility for the order that accompanied the letter of Mr. Lidgard Ney, if the state of mind in the capital and the imminence of events The comments had not made its publication dangerous for the army and the government. that we had just restored.

"For some time now, police reports have informed me that a A society, called the Fraternité, had formed in Rome, with the aim of working on the minds of the army, to harm the officers and non-commissioned officers, to provoke demonstrations political actions against the national government, in which they allegedly participated the French army soldiers. I therefore had reason to fear that Mon's letter Mr. President of the Republic, by exciting the spirit of the members of the Fraternity, by showing our officers, our soldiers, the approach there is a disconnect between the thinking of the head of state and the projects of society. I saw immediately the retirement of the cardinals, that of the officials newly organized administrations.

"For these reasons, I formally refused to participate in the application process for the publication of the new policy outlined to me by the letter to Mr. Edgard Ney and that from the President of the Republic addressed to me. Mr. Second Colonel Ney approached the printers directly, who refused to publish his work unless... Authorization from the Chief of Staff. Copies were made by hand and circulated. in some public places: the next day, the letter from the President of the Republic which was known throughout the city and was the subject of all conversations.

"On the 29th, Monsieur de Rayneval met with the government commission; the cardinals They declared to him that, if the letter from the President of the Republic had been produced Officially, they would have seen in this dispatch the public censure of the conduct the course they had followed, and that they would have found themselves in the necessity to lay the ground by staging a demonstration in front of the people and to abandon the capital.

Lieutenant-Colonel Ney, having been summoned to my home, confessed to me that

ot renewed his efforts to obtain the authorization requested since his arrival at
llome.

"To the reasons already stated, I added this one: that, through the publicity of the letter of the president, I would have called the discussion of the army and its judgment on the political acts and the conduct of the head of state; that alongside those who applauded Regarding this policy, there were those who would find it incomplete, insufficiently thought that the discussion drawn to this ground could just as easily lead from the regiments receive blame, while the thinking of the president receives unlimited approval. president.

"Mr. Ney insisted; his words were sharp enough to let his true feelings show through." in his mind: he saw in my conduct an act of disobedience to an order from the

312

WAR ON THE PAPATUATE

This Machiavellian policy failed in the face of the foresight of Messrs. de Rayneval and de Corcelles, who, strengthened by the authority they members of the Assembly reacted vigorously, and above all before the loyal firmness of General Rostolan who, spontaneously, had already opposed the publication of the presidential letter. He paid for it with his recall and the loss of his marshal's baton. to which his services entitled him.

The goal of the Roman expedition, in the mind of the president and against the sentiment of France, was therefore a revolutionary goal. naire, the same one that the republic of '93 and the had proposed first empire; and as, despite its machinations, this expedition the edition, thanks to the generals who commanded it, had remained, In his mind and his results, truly Catholic, everything was necessary. attempt to mitigate and destroy them. Here meet words with double meanings, which the philosophy of history must clarify. We can already see that a liberal government means a government revolutionary; that the Napoleonic Code means annihilation of the former property and legislation to which the name of God and religion presides, legislation superior to the Civil Code French, as Mr. Sauzet has shown; that "general amnesty is a second incentive bonus given, after the first, to all the Carbonari. But what does the word secularization mean here? tion of the administration? 11 has been demonstrated by in- questionable, recalled by MF de Corcelles, that against 6,836 lay officials, there were only 289 clergymen, there including 179 prison chaplains, and 10 attached to the vicariate, and that the army officers were not included in this table; but as no layperson could be a prison chaplain, nor an attaché

naires against 6,836 laymen, and adding the officers, less than one percent; and in that same year, 1849, the 243 employees Clergymen received a salary of 190,316 écus, of which it is necessary* would cut them in half, reducing them to 100, while the la that took six times more from the budget, that is to say 1,186,194 crowns, not counting officers' salaries. What does that mean? So the word "secularization of administration," and what can it

president and affected to repeat to me that it was my responsibility: You would be rvspon^ab'c today, jno dil-il, of any movement that could take place at Paris.— Jo replied: General Changarnier will know how to suppress it, just as I will. In Uunoo, any movement attempted against Jordro and against the laws, from any side "that he would come — Jo, so I can leave for Paris?" said Lieutenant Colonel Noy.

"Yes, sir, I urge you not to postpone your trip."

WAR ON THE PAPATY ^ 13

to signify, if not the secularization of the government itself, or the reigning pope who does not rule, or no ruler but by a vicar, the King of Piedmont, as would later be proposed at the Congress of Paris, Cavour himself, then Grand Master of the East of Italy?

VIII — Palmerston's Plan for Reconstruction

of Europe.

But to better understand the entire European Masonic plan Pean, and to have the key to all these equivocal hypocrites and all the events that we are about to see unfold, we must reveal Here is the program drawn up a few months earlier by the Grand-Orient of Orients, Lord Palmerston, and which he had published at this era in a newspaper placed under his direction by wrapping it of more or less fanciful historical and diplomatic considerations taciturn.

The letter to Edgard Ney is dated August 18, 1849, and the program • published in the very newspaper of Freemasonry, the Globe, is from May 12, 1849. Here is the program:

"It is to be feared that the events of the previous year (1848) had only been the first scene of a drama with more fruitful results broad and less peaceful. The scaffolding erected by the Congress of Vienna was so arbitrary and so artificial that all statesmen with opinions The liberals could see that he would not withstand the first shock of Europe (1).

"The entire system established by Congress was in complete dissolution, and Lord Palmerston acted wisely when he refused to lend his condolences. courses to oppose a dike to the invading waves.

"The plan he has formed is that of a new configuration of Europe, the establishment of a vigorous German kingdom, which could be

(t) Most of the statesmen who had erected this scaffolding were in favour of so many high-ranking Freemasons, and that is why the vast Catholic provinces had been annexed to Protestant or schismatic states: Poland to Russia, the the Rhine provinces to Prussia, Porrentruy to Bern, Ghablais to Geneva, the Belgium and Holland. But that wasn't enough. Italy had remained Catholic. and the papacy, although not without effort, had regained the integrity of its states.

THE PALMERSTON PLAN

in

a separation wall between France and Russia, the creation of a Polish-Hungarian kingdom destined to complete the work against the giant from the north, finally a kingdom of Upper Italy dependent on the main his of Savoy. Palmerston has often been criticized for having neglected Austria's alliance; but here his accusers will still have to answer to him to do justice. England's alliance with Austria has never based on a community of principles; it existed simply because that Austria was the main representation and as the embodiment of the German nation.

"From the Peace of Westphalia to that of Aix-la-Chapelle" (1648-1748), Austria found itself to be the center of German unity. But when Frederick's sword had pushed back the borders of his kingdom which was formerly the Electorate of Brandenburg; when the true allies The Prussians would have recognized in this warrior the true representative of their Because of their strength and nationality, Prussia became the ally on this continent natural of England. Only George's self-esteem and timidity The Third Estate obstructed the alliance between Prussia and England was our shield in the American war.

"What Austria was at the beginning of the last century, what Prussia later became, and Germany may be as well, that it had its capital in Berlin or Frankfurt. If Lord Palmerston succeeded in to consolidate this natural alliance and strengthen it through a cor- agreement In his dialogue with France, he will have proven to what extent he is truly the the most skillful diplomat that this era has seen (1). r

It should come as no surprise to see Lord Palmerston using a article in the newspaper to communicate his plans to the followers of secret societies; the method was habitual to him, as he had been told

"For some time now we have had another example of this
"an oversight in which we indulge when it comes to a dispute"
"Even more extraordinary. We noticed it right from the start"
"of the current cabinet, that there existed within it some in-
"a mysterious tcrmôdiaire charged with making known to the world,
"not only what he does in his most secret conclaves,
"But what does he think, but why did he think (2)."
He thus gave the password to his accomplices, without revealing himself.
personally.

The following two chapters will show us the realization
sation of the Palmerston plan.

(1) Eckcrt was able to reproduce this very important article in his work,
Freemasonry in its true meaning, Trarl. franç. de Gyr, Liège,
1854, vol. II, pp. 240-217.

(2) The English Cabinet, Italy and the Congress, trans. by Audloy, Paris, 1800.

CHAPTER TEN

THE DESTRUCTION OF TEMPORAL POWER OF THE POPE AND ITALIAN UNITY (1852 A 1870.)

I. – The establishment of a dictatorship in France

The previous chapter concludes by showing the plan that
Palmerston, who, according to Eckert and Misley, became the most
influential secret societies wanted to impose their will. This was not
not that of Mazzini, but rather that of the Roman High Vendée.

We were able to see how, after the abortion of the republic
Universal in 1818, Mazzini had gradually lost ground.
He had to submit to Palmerston's plan, but not without
protest, without rigorously monitoring its execution, and act
sometimes for his own benefit.

The first part of this plan involved the Entente Cordiale.
with France, and for this, a power with monarchical forms
who could, while lending himself to the works of the Revolution, offer the
security for material interests and to hold a place in the midst of
other European governments.

Louis-Napoleon Bonaparte was the man to whom societies turned
The Cretans entrusted this mission to them.

t>

He had the Napoleon name on his side, against whom the liberal opposition of the Restoration and the blind apotheoses of the government July's events had created a false sense of popularity. However, the heavy burdens The failures in Strasbourg and Boulogne showed that this popu-

316 The destruction of the Pope's temporal power

laritô would not have been enough to propel him to the throne. But other titles they recommended him to the trust of Palmerion and the Mason nonsense,

The son of Queen Iortense had as tutors the son of Robespierre's lieutenant, Lebas, and the philosopher Vieillard, two allies. 11 had been initiated into the high Carbohara by Orsini, the father the name of the one who, later, would remind him of it with bombs fulminating the oath, sworn in that initiation, to destroy the principal Roman and to put an end to the Catholic Church; he had wrote to Gregory XVI the letter we have quoted, in which he pressed him knows how to abjure the temporal, promising to worship him, and had taken his place in 1831 in the army of insurgent secret societies ged against Gregory XVI and already occupying Bologna.

In 1839, recounts Taxile Dclord, one of the main members of the Order of the Templars, Mr. Barginet, from Grenoble, who had become his grand master, working actively to prepare the elevation to the throne of Louis-Napoleon in the company of Mr. de Crouy-Chanel, a Hungarian revolutionary, by Mr. Mocquard, of Mr. Saint-Edme, from Mr. Charles Durand, editor of the Journal de Frankfurt. It is indeed the Masonic faction that wants to retain the material order and destroy only the Church. (See Book II, Chapter V, S 2, and chap. VIII, § 5.) (1)

In a text published during his captivity in Ham, under the title Louis-Napoleon had positioned himself as a continuum of Napoleonic ideas. author of the Revolution:

"Great men have in common with the Divinity that they do not move They never return entirely; their spirit survives them, and the Napoleonic idea has sprang from the tomb of Saint Helena, as did the morality of the Gospel Gile rose triumphant despite the torment of Calvary.

"She fought to exist, she triumphed to persuade, she succumbed only to rise from its ashes, thus imitating an example divine. "

And again:

to be the executor of the Revolution's will... Without the consulate and under the empire, the Revolution would have been drowned in the counter-revolution, while that the opposite occurred because Napoleon entrenched himself in France and introduced d'Alibi throughout Europe the main benefits of the great crisis 89... The emperor must be considered the Messiah of new ideas velles...

(1) History of the Second Empire, vol. I, p. 236 (Paris, 1869).

THE ESTABLISHMENT OF A DICTATORSHIP IN FRANCE 317

And if, in the celestial abode where he now rests in peace great soul. Napoleon could still worry about the unrest and the judgments that clash here below, would not his irritated shade have the right to reply to his accusers: You who blame me, what have you got out of me? made for twenty-four years of profound peace?... Have you restored The divorce law that guaranteed the morality of families? Have you counted? Is the clergy confined to their spiritual functions, far removed from political power? etc. (1)

Elected representative of the people in March 1848, at the same time as his cousin Napoleon-Jerome, they both went and sat down on the left-wing benches. On September 30th, he abstained from voting. in the vote on the agenda approving the expedition Maine, and two days later we read in the Constitutionnel and the Press, the following letter:

"Paris, December 2, 1848. Sir, upon learning that..." noted my abstention in the vote concerning the Civita expedition-Vecchia, I feel I must state that, while being determined to support all measures designed to effectively guarantee freedom and authority of the sovereign pontiff, I could not approve by my vote a demonstration A military force that seemed dangerous to me, even for sacred interests. that we wanted to protect, and which was likely to compromise the peace of Europe.

"Please accept, Mr. Editor, the assurance of my sincere sentiments" Distinguished. Signed: Louis-Napoleon Bonaparte.

From that time onwards, his candidacy for the presidency of the republic which was posed and resolved under the patronage of Freemasonry.

Brother Redares, a long-time advisor to the Grand Orient, the author of highly esteemed books within the order, had a dream (no- November 1848) printed by himself in a book having for Title: Historical and philosophical studies on the three degrees

(I) Napoleonic Ideas according to the text published in the Works of Napoleon III (Imperial Printing Office), Volume 1, pp. 7, 28, 56, 102 and 125. In another passage

of his reign. He demanded that the clergy be citizens before being priests, that they cease knowing of being ultramontane, and that to this end he should be raised, like other citizens not in seminaries, but in state institutions. He was still writing in Napoleonic Ideas" regarding the Concordat of 1802:

The clergy was divided between the old and new bishops, the priests sworn priests, supporters of the revolution, and refractory priests: the latter were the pope's darlings; taking advantage of the influence that the Under the protection of the religious leader, they misled minds with the writings they spread to the detriment of [foreigners in the 3 campaigns. The emperor, by his concordat, removed the chief in this regard.

318 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

symbolic. This book and the dream were recommended to all the brothers and friends by Vautour's former colleagues at the Grand-Orient^ for the presidents of workshops (lodges), by the members of the advice from the grand master, as the broadest and most enlightened new rituals, and containing, under the theory of symbols Masonic doctrines and principles, which served as foundations elements to form the social core of all peoples of THE EARTH. This is CC SODge.*

Masters and journeymen, we were gathered together
Beneath a symbolic vault,

When the great Napoleon appeared.

After giving us the Masonic sign,

He told us: Children of the light,

Heaven smiled upon your wishes;

One of my people has left a foreign land;

His courage did not fail;

He comes, guided by my genius.

To continue my noble work,

And save the motherland
Schemers, deceitful people, and fools.

From the yoke of tyrannical power
He will break the authority;

He knows that freedom

You will see it in its burning passion
To defend his holy cause,

And his arm as well as his heart
They will be forever for her.

At that word, the master fell silent.

Good eagle carried it on its shining wings
Towards the immortal abodes,

And the great man disappeared.

Addressed to the revealed candidate, with the Masonic symbol, the dream,
or rather its author, received this reply, printed following
in the same book:

"Sir, Louis-Napoleon Bonaparte thanks you on behalf of my
I am grateful for the noble sentiments you express to him in the poem.
that you kindly composed for him; he recognized in it the devotion
the unalterable stance of an old brave man of the empire, full of the memory of this
great era. The emperor's nephew will devote all his efforts to
to respond to the wishes of all citizens who, like you, take part
So active in her application.

"Signed: Mocquard,"

ESTABLISHMENT OF A DICTATORSHIP IN FRANCE 319

Freemasonry's patronage was discreet; France came
to prove in 1849 through the elections to the Legislative Assembly that it
essentially monarchical, despite the divisions within its upper echelons
classes, and firmly Catholic. Therefore, Louis-Napoleon sought-
will he repair the effect produced by his abstention in the vote for
the Roman expedition, by the following letter addressed to the nuncio of
Pope:

"Your Grace, I do not wish to allow the following to be accepted by you
rumors that tend to make me complicit in the conduct that is taking place in Rome
the prince of Ganino.

"I haven't had any kind of contact with the son for a long time."
eldest son of Lucien Bonaparte, and I deplore with all my soul that he did not have
felt quite the maintenance of the temporal sovereignty of the venerable chief of
the Church was intimately linked to the splendor of Catholicism as well as to freedom and
the independence of Italy. Please accept, Your Grace, the assurance of my
With sentiments of high esteem. Louis-Napoleon Bonaparte.

Published by Y Univers and other religious and cultural newspapers servants, this letter decided, said one of these newspapers, Messrs. of Falloux, de Montalembert and all their friends, as well as the Marshal Bugeaud, Count Molè, and all the party leaders Conservatives to adopt the candidacy of the prince as president. A committee that included Mr. Berryer also nominated him for the legitimizations Yours. It was obviously giving him a leg up in the imperial ranks. The the power of darkness was everywhere supported by the confidence of each within themselves.

We saw in the previous chapter what the sad attitude was throughout the entire Roman expedition. This was the constituent assembly, then the legislative elections, which had the honor of this beautiful page in our history. history. Louis-Napoleon sought only to hinder and to halt it. Numeric the results.

We do not need to recount here the silent struggle which, for two years, continued between the assembly and the presiding prince. culminated in the coup d'état of December 2nd.

Certainly, this audacious act had some instruments at its disposal. ambitious military leaders; he had the support of the masses res, who, having twice held monarchical elections for escaping the menacing demagoguery, they were disoriented by the the sterility of parliamentary debates and the impotence of two successive appearances. But didn't he also have the complicity of:s Leaders of secret societies?

320 THE DESTRUCTION DUE TO OUR TEMPORAL DUE PAPE

A few days before December 2nd, the quaestors of the assembly seemingly sensing the danger that threatened her, they tried to... prevent by submitting a proposal under which troops would have been placed under the direct orders of the assembly. Who fought most vigorously and thwarted This measure of salvation? Michel de Bourges, one of the leaders of the LEFT !

Here are the intimate details that have recently been revealed to us. by a Republican writer:

"In the year preceding the coup, political friends had They arrived at Michel de Bourges's house; one of them noticed on his table a An English volume entitled: The Cromwell Protectorate. This fact at first it struck rather poorly, but when he saw the leader of the opposition to deliver the enigmatic speech whose argumentation was based on the will of the Duke of Orléans, the will of Louis-Philippe, then vote against the law of the quaestors, which was approved by more far-sighted individuals, such as Clémenceau, the event came back to him with greater force, and he understood.

Later, on his deathbed in Montpellier, he explained in these words:
"I placed the Resolution in the hands of a prince, convinced that he would
"Forced to serve her and walk in her ways (1)."

The way the coup was received is also good significant. The suburbs remained inert, and it was after two days of maneuvers that the police managed to have erected a few barricades to provide a pretext for the bloody shooting of boulevards; in the provinces, there were only a few levies of isolated shields in the most remote departments, where the orders could not reach them. All the republican leaders The workers remained motionless (2). Once again, the workers, the fanatics – the only honest people in the party – had been abandoned by their leaders. These sham resistances do not served only to persuade unprincipled conservatives that the The company had been saved!

The events that immediately followed were
give us the key to this mystery.

(1) Benjamin Rampai, Introduction to the course in political economy, by Sebnlza Delilsch, p. CCXXV.

(2) We read in Freemasonry, revelations of a Uose-Croix (Itar-le-Uuc 1877, 3rd edition, p. 72 et seq., the following story:

When the coup d'état of December 2nd took place, three hundred thousand men, united
cook them by a terrible oath, formed a vast association whose rarni-

The convention of secret societies in 1852 321

II – The Convention of Secret Societies of 1852

It was during this period that our relationship with Misley began, this member of the steering committee we mentioned in the introduction induction.

Misley had already written to me previously from Geneva:

"September 22, 1850. It is very unfortunate that the struggle which is about to begin
The struggle between democracy and despotism does not leave enough time
to lessen the consequences of this terrible shock; for there
will have great misfortunes to lament and needless misfortunes; but
I also hope that those who place all their trust in the strength
brutal will be broken. It is certain that these scourges of humanity have
For them, a strong and well-defined organization, unity of will and
formidable means of execution. But very few people know

Their power will be torn down, and their pride humbled. – I have no doubt moment of triumph for the party to which I belong, and to which I will be devoted the rest of my life; but I fear his excesses, especially for the religion and its ministers. I don't believe Pius IX died on his throne.

The following year, shortly after the coup d'état on February 7, 1852, he was still writing to me from Montpellier, so much was the general spirit of

The restrictions extended to twenty-five departments. Five months later, France The entire event had to be organized, and the president was going to find himself unable to support the struggle. Informed of this state of affairs, the prince confided to one of devoted followers, like him carbonaro, the mission of buying at any The prize went to the head of the militant section, an intelligent and energetic man, but Morality, driven above all by the desire to rebuild his fortune. Instead of waiting until spring of 1852, the time when the insurrection was to break out, Louis-Napoleon specified He intervened and forced the conspirators to reveal themselves. Orders contradictory information was given simultaneously to the various sections and, thanks to The state of anarchy into which their leader deliberately plunged them led to the defeat of Some were transported to Lambessa, others to Cayenne. Meanwhile, the traitor would disappear and hide under an assumed name in America or elsewhere. Such is, in simple terms, the story of the coup d'état. I can guarantee its authenticity, having had to play an active role (in this deplorable drama. I must add that, fifteen years Later, I became acquainted with the administrator, who paid three hundred thousand francs Our leader's science: a fine prize, as you can see, and I was thus able to learn certain details that I was completely unaware of, a

"392 the DESTRUCTION of the temporal power of the pope

secret societies and the execution of a long-dormant plot time in their secret meetings and the high councils of Palmerston for the destruction of the papacy:

"I believe that the initiative to get things moving will be given by Louis-Napoleon. I'll tell you frankly that I'm delighted with all of these storms... If religion were not threatened in the Pope, if I did not know I don't think that all the efforts in Italy are directed against him, I would push for a "A revolution with all my might..."

It was around this time that a large convention was held in Paris. leaders of European secret societies, and that the dictatorship, under the name of Empire, in the person of Louis-Napoleon, and the Italian Revolution. Misley, on her way there... showed his summons; it was countersigned Mocquart, and it read: To stop the cVItaly business.

Mazzini, then under a death sentence reported against him in France, he only wanted to go there on safe-

only those from the large convent persisted with him at demanding re-establishment of a democratic republic. But the great majority thought that a dictatorship would be better for the Republic. The evolution, and the empire was decreed, on the formal promises of Louis-Napoleon to put at the service of Freemasonry all the forces of France. All the men of the revolution were employed in order to make the Narvaez coup a success, which obeyed in all things; Palmerston lent 500,000 francs to Louis-Napoleon, a few days before December 2 (1).

Shortly afterwards, Misley wrote to me from London, where he had gone, "because that it was there that the future of his country had to be decided," the Italian, near the Orient of Orientals, Palmerston, the following letter, dated July 1, 1853:

"As for public affairs, I do not believe in an imminent war" nente; but I believe that events will soon disrupt it Europe. I believe in a revolution in Spain, if Queen Christina does not go into exile voluntarily. This revolution will signal that from Naples. They fear war for the revolutionaries, and I... I believe that if there is war, there will be no revolution. My ideas are based on deep convictions and knowledge of certain the circumstances. I am also convinced that Napoleon will give the signal "The commotion will start later, and when no one believes it."

(c) V. Revue de France of April 1, 1880, Donozo Cortès and Count Razinsky.

THE CONVENTION OF SECRET SOCIETIES OF 1852 328

These predictions came true in every detail. Queen Christine went into voluntary exile, and the revolution did not take place (1). But soon Mr. Gladstone opened the debate against the Bourbons. Naples, and a little later, on January 1, 1859, Napoleon was to give the signal for all hands on deck with his famous apostrophe to Mr. de Hübner.

The heart of all this policy was Palmerston. He needed, to carry out its plans, of France, of its army, of its financiers these. In January 1852 he had the new empire recognized by the Anglo-England with an eagerness that won the gratitude of other European courts, which remained for some time in an expectant attitude.

He did so by altering the letters of the Queen of Great Britain. Hence, as John was forced to denounce in open parliament Russell himself, his colleague at the ministry, to justify the return The voice of the faithless minister. Here is Lord's testimony on this point. Normanby: "John Russell stated that the Secretary of State for Disaster The Foreign Office (Palmerston) had written several

clear, and without having informed the queen. He had altered dispatches bearing the royal signature; and finally, the same The secretary of the state had taken the place of the crown, neglecting thus giant and trampling on the queen's rights, in order to to prevail over his personal opinion on the state of affairs in Paris (2), » and bring about the cordial understanding without which nothing could be done or Not much.

I then saw, shortly after Palmerston's dismissal, Misley, who was going to London. Regarding what I told him about this dismissal and the impossibility of recalling Palmerston, after such ignominious breach of trust: – Oh! he told me, we can't be to pass by him, and his recall will not be long in coming. – He did indeed, and even in a ministry headed by John Russell! Freemason Like him, he had denounced him in parliament in the interest of the world. lying and to save himself and ensure the success of the great Masonic conspiracy.

(1) 8 On the fall of Queen Christina in Spain, see the note from the Grand Orient from Spain published in *Le Monde maçonnique* in August 1875, and Amand Neut, *La Freemasonry*, 1.1. p. 323.

(2) *The English Cabinet, Italy and the Congress*, by Lord Normanby, translated by Audley, Paris, Douniol, 1830, p. 18,

324 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

III. – The Crimean War.

The plan that Lord Palmerston was having drawn up in the *Globe* of May 12, 1849, and which included the unification of Germany under the Prussia, the creation of a Polish-Hungarian kingdom and that of a kingdom of northern Italy, under the house of Savoy (book II, Chapter 9, paragraph 7 in fine), had failed before the forces of Russia and the still vigorous monarchical resistance of Austria. To resume the work of the Masonic program, it was resolved to to turn all French and English forces against Russia, and to associate them with the Piedmontese forces, since ultimately Piedmont had such a large share in the program's profits. How else can we explain this interference by Piedmont against Russia, about which he had never had cause to complain, which had on the contrary, if effectively advised and protected under the first empire and at the Congress of Vienna? "We will make Russia repent sie, Misley had told me again, for having done so much against us in 1848, and if we can separate it from Austria, we will Then we can pass this one wherever we want.

a struggle for influence in Jerusalem between the Greek and Latin rites, of which England cared very little, and she cared even less
Piedmont, a flimsy pretext that soon disappeared in the face of...
reciprocal transfers, and yet it lives, an inexplicable fact if one
wanted to consider it as a reason or a cause, to succeed one another
to succumb to it three ambassadors, Messrs. de La Cour, de La
Valette and Baraguay-d'Illiers, sacrificed, it is said, to the embassy
English.

Breaking the agreement that Emperor Nicholas had re-established between the
great powers, with Austria in particular, thus removed the goal
continued. Without this, the Italian revolution and the German revolution would have conti
The orders were impossible to remove. It was the preliminary operation.
conceivable.

Two writers, from different points of view, have made re-
to highlight all the abnormal aspects of the conduct of the war
of Crimea, the choice of Sevastopol as the point of attack and IV.
Danube campaign abandon.

THE CRIMEA WAR

325

Mr. Urquhart pointed out the mysterious way in which Palmerston
directed the most important operations, only informing one
only one of his colleagues in the firm, forcing the others to accept this
silence, having a completely free field of action thanks to the absence
inexplicable tention of the leaders of the Tory opposition (i), and saying epi-
grammatically in the House of Commons, speaking of the en-
cordial relations with France: "The two countries have only one
and even a cabinet, some of whose members live on the banks of
the Seine and the others those of the Thames (2) /// » By wearing
the war in Crimea, against the advice of all the generals, Palmers
"Your," said Mr. Urquhart, "followed precisely the plan that he would have"

(1) Lord Normanby, like Mr. Urquhart, points out this strange attitude of the leaders
of the Tories. Masonic influences explain it sufficiently. They were close.
that were also powerful among the Tories, until Mr. Disraeli became
the undisputed leader.

(2) The close dependence in which Napoleon III always remained vis-à-vis
Palmerston and England have revealed themselves through a multitude of facts, and in parti
by the way in which he imposed on France, in 1860, by a coup d'état, a change
a change in the trade regime, which served England's interests, but which
was not generally appreciated in France.

(session of February 2, 1880) the serious accusations that the minutes, until now
The conferences between the plenipotentiaries tasked with setting the tariffs, which remained
Customs officials, acting on the basis of the treaty of January 23, 1860, placed the burden
Leo III. < It appears, he said, that, if Mr. Rouher vigorously defends the interests
of French industry facing Mr. Richard Cobden, he always ends up giving in;
On every issue, it is French industry that is defeated. When we consult
Upon careful review of these minutes, it is recognized that it is not Mr.'s fault.
abacus, but the fault of a superior will that dominated his own and that has

dictated the tariffs for some of our industries. Mr. Cobden, without wanting to discuss,

constantly opposed the French plenipotentiaries with commitments that would have removed
taken against him... Negotiations were being conducted in name only with Mr. Rouher, but...
had private meetings with the emperor, and it was there that the rights were determined.

Napoleon III's neglect of national sentiment was taken even further.

as can be judged from the following conversation that some English people had
with him in 1862, and which was thus reported by Mr. Shaw Lefebvre before the
National Association for the Promotion of Social Science, Liverpool, October 11
1876. A commission, of which he was a member, had been tasked with negotiating in Paris
A fishing agreement between Great Britain and France. The commissioners,
Having obtained an interview with the emperor, they seized the opportunity to rise up against
the current rates; Napoleon III told them that he shared their sentiment on this
in this regard, but adding that the fishermen formed a very ignorant population

and completely placed as such under the influence and special direction of the priests
* very. The question of reducing duties on fish had been brought before the
■ Legislative body; but the clerics had then created such unrest in

"In favor of their clients, his government had been forced to retreat." Ht
(Quoted by the Journal des Économistes of January 1877, p. 46).

320 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

advised Russia itself. The weakening of the empire of
The north was therefore merely a pretext: the real objective was to remove
elsewhere (1).

The other assessment comes from Prince Napoleon himself, who,
for family reasons known to everyone today, was in rivalry
continued the alliance with his cousin, and throughout his reign he
positioned vis-à-vis him as the supervisor of the execution of the pro-
revolutionary program accepted at the convention of 1852.

Desiring the quickest possible implementation, he was a great supporter of
the campaign on the Danube, which would have immediately taken on the character
of a revolutionary war. He had agreed to take part in
the expedition, counting on the Danubian provinces being

to an insurrection in Poland and Hungary.

The plan having suddenly changed, Prince Napoleon withdrew and published in Paris in 1855 a pamphlet, from which we extract the following passages:

"When Mr. de Bruck – (one of the major correspondents of the Holy See) monism, interdict then in Constantinople) – saw passing in the Bos– the Anglo–French troops going to Bulgaria, his resolution was quickly taken. He hastened the denouncing of the negotiations that had begun. between him and Beschid–Paclia, and the treaty between Austria and Turkey was signed on June 20th. The final text was submitted to Marshal Saint–Arnaud sent him back to the internment without any comment. From the On June 19th, the fact was known to the Stock Exchange, and on the same date a dispatch departing from Vienna, announcing the imminent evacuation of the principals paid by Russia.

"Greater were the obligations in the present than those of Austria had contracted in 1849, pines great also was his impatience to to free herself from a gratitude that placed a kind of burden on her the teacher she endured as a humiliation (2). We wanted to do to repeat Prince Schwartzemberg's words: We are astonished • We will one day conquer the world through the magnitude of our ingratitude.

"But this alliance also presented more than one danger, a serious danger." and difficult to avoid completely. We have also seen with what a... this membership promised from the outset to France and England It took shape openly and in broad daylight. This is because Austria, subor–

(1) See his instructive brochure, *The Naval Force Suppressed by the Major Powers* ritimes, *Crimean War* (Greuoblo, Baralier, 1873.)

(2) To the jugomoot repeated everywhere by Freemasonry, which had so much interest in destroy it.

THE CRIMEA WAR

327

gave this support on conditions that would render it unacceptable. table and compromise it in the eyes of sensible people in France and in An– England. She only entered the struggle to fundamentally change it. character, views and conduct, and to substitute for the defense of the principle of independence and freedom, a political war without principle, without reason for being, of an ill–defined character, and of an impossible out impossible to predict.

French forms on the Hungarian borders and at a short distance Poland's neighbor. This proximity could give the national party honor the weight of hopes and provoke uprisings powerful enough to shake the barely replanted tree of the Austrian monarchy to its roots female dog. Already the Hungarian and Polish emigrations were in the making vement; they formed legions destined to join the powerful these allies and to fight the Tsar, in whom they saw the personification of absolutism and tyranny. In the very midst of The French army included Hungarian and Polish refugees. However, this What Austria wanted to avoid at all costs was the appearance of a flag French on the Hungarian borders; it was the unrest that could resulting in provinces always ready to revolt. His membership was on that condition, as we have said; it had to be unacceptable.

"And yet it was accepted."

Such were the reasons of the subordinates of the great masters. who had determined the original plan in which it was assumed Austria loyal to Russia; but now Austria detached Russia's strait, Prussia neutralized by that very fact, we were assured of a victory, which nevertheless cost the four coalitions so much sesame seeds, and which would undoubtedly have turned into a disaster, if Austria, Russia, and Prussia would have remained united. At that powers would even have joined the conservative opinion of all countries, and it was the undeniable ruin of the new empire French.

The movement in Hungary and Poland was already quite advanced. The famous Félix Orsini had been tasked with preparing it. He left from London, with instructions from Kossuthet de Mazzini, he had passed via Turin, then crossed all of Austria and had already established his headquarters in J-Iermanstadt, Transylvania, where it took the Georges Ilernagh's name. It was during this time that the affair A relationship was forged with Austria. Appointed to the government in London Austrian, Orsini was immediately arrested; but he was not abandoned He did not submit to Austrian justice. He was imprisoned, for appearances' sake.

328 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

In Mantua, he was able to remain in prison for a few days recently. to see his friends; he left shortly afterwards and was able to cross Paris in complete safety (1).

But let us return to Prince Napoleon's memoir:

"The pain that the notification of the treaty of June 20 caused among the The generals and senior army officers were indescribable. The prince Napoleon expressed the greatest indignation. General Bosquet

He expressed his displeasure with the measures taken. The Turks did not understand. Absolutely nothing. The English remained silent and showed no sign of their opinion. Marshal St-Arnaud alone was radiant: one would have said, at the the satisfaction he expressed, that this deplorable treaty was his own work. He conveyed his compliments to Reschid Pasha and renewed his greetings to Mr. de Bruclo the congratulations he had already offered her regarding her increasingly positive attitude more drawn from his government.

"On the other hand, the prince (Napoleon) had much to suffer from the a spectacle of intrigues, all the threads of which led to Constantine The prince was a nobleman in the office of the Minister of Foreign Affairs. meticulously informed of everything that was happening in Paris, Vienna and at the Divan. He received well-informed letters from France which represented to him they felt the emperor's obstinacy was invincible, and his blind to lie as incurable.

"11 closely followed all the demarcations in the Turkish capital" marshal's chess and he knew of his close involvement in the deplor the political path he was taking. The prince shared during A few days of general discouragement, and from that time on he asked da formally recalled him. He was loath to take part any longer. time to a struggle whose outcome was impossible to predict and, in essence of which even the most discerning perceived only disappointments. One does not was not yet thinking about the disaster. The recall request submitted in The proper and due form was not accepted. The emperor gave him a re-urgent response, in which he invoked the name of the imperial family and the honor Prince Napoleon remained (2).

"At the beginning of July, Grimée's expedition began to to be brought up. The idea for this expedition had not originated in Orient; she came directly from Paris, after passing through Vienna and by London, where she had been received with extreme favor.

* In Vienna, the goal that had been set for oneself was achieved in one fell swoop, that of drawing the western troops away from the Danube and engaging them

(1) This very characteristic episode is recounted throughout by Frost, The secret Societies of the European Revolution, vol. II, pp. 188-194.

(2) It was only a little later, on his father's orders, that he returned.

THE CRIMEAN HERB

329

in an adventure. In London, the idea of taking Sevastopol and of Destroying the Russian navy in the Black Sea made the negotiators shudder.

"It was in the Tuileries cabinet that, we repeat, was born the idea of this expedition; it was conceived in solitude (2).

"The emperor spent long hours developing the plan and he..." his journey to Constantinople entirely written in his own hand and without having pre-written not communicated to anyone. He was aware of the observations that the Marshal Vaillant would not have failed to present and that he would have supported with impatience.

"Orders arrived from Paris to expedite the expedition, and it was after upon receiving these orders, Marshal Saint-Arnaud returned from Constantinople in Varna and convened the war council. The Marshal presided the council; he had previously informed Prince Napoleon and the generals Canrobert and Bosquet of the plan agreed between him and the emperor; This was the plan drawn up by Napoleon III himself; it was dated Biarritz; for it was from there that, at that critical time, Napoleon III... saw his orders and dated his proclamations.

The marshal presented the idea of the expedition to the council. He made it To highlight the advantages of Anglo-French policy, he analyzed the plan as he had received it from Paris, fully formulated.

"All eyes turned to General Raglan. He had the His forehead was worried, and his gaze had been expressing everything for the past few minutes the incredulity of his mind. He objected to the lack of knowledge about the forces Russians and on the state of the place on the landward side; the roads, the rivers, Natural obstacles were unknown; it was a poor field of battle.

"Vice-Admiral Hamelin put more passion into it. According to him, the expedition tion under similar conditions closely resembled an adventure. Prince Napoleon then spoke, which he kept close for three-quarters of an hour. We must say that he was expressing both his opinion and that of General Bosquet and the Duke of Cambridge with the which they had agreed upon the day before.

"The prince rejected the expedition in its principle, in its execution" cution, in an absolute way. The emperor's authority was undoubtedly

(!) Palmerston was delighted to hide the most blatant Masonic plan behind behind an interest that was seemingly entirely English, firmly convinced that, with Russia The designs of high Freemasonry would no longer encounter any obstacle.

(2) Lord Palmerston would not be led in this way. U. Urquhart, in the pamphlet The above-mentioned text strongly asserts that Palmerston was the author of this piano. exclusively between him and Napoleon III. The intermediary of their communication tion was Sir John Burgoyne, one of Napoleon III's confidants. It was under the patronage swimming of this character that Napoleon III placed in 1871 his attempt at justification of his military conduct & Sédaa as a souvenir of an accomplice ancion in masonry-

330 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

t;«'.-great in this matter, but the emperor in Biarritz was not in measure to realize the practical difficulties of the business. The

The Danube was a veritable battleground for the allied armies; after The Danube, the Pruth. We were there in a rich and fertile country. "*: in the midst of a friendly population. The presence of the allies on the the borders of Hungary, sixty leagues from Poland, made them masters of the situation; war dominated diplomacy and dictated the law ii Vienna and Berlin.

"Marshal St-Arnaud was very sharp in his reply to the prince, and made some biting allusions to his ideas and his well-known relationships bare. General Canrobert supported the project, and ultimately the The four remaining opponents were Vice-Admiral Ilamelin, Vice-Admiral Dundas, the Duke of Cambridge, and Prince Napoleon (1).

We know the rest; from the dispatch of the Toulon fleet to Salamis, March 22, 1853, at the capture of the Mayakoff Tower and the fall of Sebastián Topol, September 8, 1855, more than two years had passed. Glorious battles no doubt for our soldiers, but two loans successive increases, in France alone, of 500 and 750 million, without to account for the annual budgets of two billion each year, immense pearls in men, horses and equipment, the Au-cheating, forever detached from Russia, were the price and the glory of this Masonic expedition.

The Congress of Paris, which soon opened for the treaty of peace, will tell us the rest, and bring out all the advantages the lessons that Austria and the Catholic and Christian world gained from it.

IV. – The Italian War.

The Crimean expedition had been such a simple operation preliminary that, in the very congress where the instrument was drafted Following the peace process, the revolutionary campaign began and diplomatic relations which were to lead to the Italian War and the cons establishment of Italian unity under the rule of Victor Emmanuel.

X; On the conduct of the war in the East. Crimean Expedition. Memoir addressed to the government of His Majesty Emperor Napoleon III, for a general officer, L'-ricr 1855, p. 3 et seq. 21, 26, 29, 33, 35, 42.

The House of Savoy had indeed accepted the poisoned fruit. that secret societies offer to princes, but that the house Bourbon has always been repelled. Like the tempter, the Revolution* tion promised her kingdoms, if she agreed to worship him.

Charles-Albert, long involved in secret societies tes, had begun this betrayal by lending himself in 1821 to the loan first Carbonari uprising; then, in 1847, he returned to the accomplices of his youth and had thrown himself into the revolutionary war a revolutionary that ended with the defeat at Novara (1). Such sad examples These burdens weighed heavily on his son, although he never lost his religious faith. pious. When the pious princess who was his wife died, It was left unchecked and exposed to revolutionary influences. From the outset then Cavour, governing in his own name, was able to engage Piedmont in the Crimean War in order to then be able to ask the question Italian at the Congress of Paris (2).

It was at the beginning of 1856 that the opening of the Congress of Paris, under the chairmanship of the Minister of Foreign Affairs foreigners of France, Walewski. The first sacrifice made to the Türkiye, and it must have cost the Masonic victors little, was the fundamental belief of Christianity. All treaties made in his name and from time immemorial were stipulated in the name of the Holy Trinity; they were content with the name of God to do honor We are loyal to Turkey and to Allah; Muhammad is its prophet. then closed the Black Sea to Russia, and the great Turkish independence of its administration and government within, and the integrity of its territory and borders to outside. It was also stipulated that the sultan would increase his power above the Quran and all other religions, protecting them all equally without following any of them, which is properly secularization - modern tion of all governments, or the State makes God, at

(1) On the revolutionary role and commitments of Charles Albert with the secret societies, see Thomas Frost, *Secret Societies*, and especially a very curious passage in the memoirs of Crétineau-Joly in the work of U. Maynard, *Crétineau-Joly, his political life*, p. 364-:t73.

(2) The recent publication of Cavour's correspondence with Louis Cibrario (Count Louis Cibrario and His Time) contains a series of letters from Cavour dated from Windsor Castle and Paris, in 1855 and 1856, responding to the congress, closing many details on the intrigues then woven between him, Palmerston and Napoleon III. In February 1951, Cavour wrote that Napoleon III did not yet want to let the Italian question arise because he is awaiting the birth of a child whose He wants, for political reasons, for the Pope to be the godfather.

332 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

name of Freemasonry (1). If the Pope, as king, had wanted it to do so much, perhaps the aura was assimilated to the Grand Turk; but Unable to bring it there, the Paris congress, after having thus, in the name of the Mahometan god, guaranteed all genres of independence and inviolability to Turkey, opened, against Rome and the papacy, the long series of protocols of all kinds that the Masonic diplomacy intends to conclude only through the destruction of the papacy itself.

On March 27th, said Mr. de Corcelles, Count Cavour, Grand Orient of Piedmont Masonic, assisted by Mr. de Villamarina had given a note to the ministers of France and England verbal demand in the government of the Holy See the intervention of the powers that will meet in congress.

The impotence of the sovereign pontiff to govern his people; permanent danger of disorder in central Italy; extension the extent of Austrian domination far beyond what the treaties of 1815 granted it to him; such a thesis removed the argument which was being made undermined by these words:

"If there is one fact that clearly emerges from the history of these last few years, it's the difficulty, or rather, the impossibility of a reform complete of the papal government, which responds to the needs of the time and to the reasonable wishes of the people.

"It is obvious," adds Count do Cavour, "that the court of Rome will fight until the very last moment against the execution of these two projects. It is understandable that it might, on the surface, lend itself to the acceptance of the civil and even political forms, except to render them illusory in the practical; but she understands all too well that secularization and the Code Napoleon introduced in Rome, the very place where the edifice of temporal power rest, would undermine it at its base and cause it to collapse by removing its Main supports: clerical privileges and canon law. However while if we cannot hope to introduce a genuine reform in the children's center where the workings of temporal and spiritual authority are so intertwined that one could not completely separate them without taking the risk of breaking them, we believe that it is possible within the framework of tions, provided that this is separated from Rome, at least administratively. part of the state. Without flattering ourselves that such a combination could to last forever, we believe that it might be sufficient for

(1) We remember the medal engraved on the order of Napoleon III. representing In the middle, Napoleon III, and above his head; Catholicism; on the right, Victory Ria, Queen of Anglo-Turro, with: Protestantism, above; then on the left, the Sultan, and above; Islam, and having for its exclamation: God protect them all!

the Italian War

333

for a long time to the goal we propose: to pacify these provinces, to give a satisfaction to the legitimate needs of the people, and thereby ensure the government of the Holy See without the need for a foreign army manente. »

Follow the entire project:

"Apostolic principality under the supreme rule of the Pope, but governed by its own laws, having its own courts, its own finances, its own army, governed, with ministers and a council of state, by a pontifical vicar a secular official, appointed for ten years; an indigenous troop immediately organized through military conscription; execution of these measures security entrusted to a high commissioner appointed by the powers, and to the French government, whose troops would temporarily replace "Those of Austria in the Legations."

The Earl of Clarendon, reporting on June 7th to the chamber the lords' welcome to this memorandum from the Earl of Cavour and his colleague explained themselves in these terms:

"The French plenipotentiary and I agreed to pen to ensure that, the question having been fully discussed with the plenipotentiary Sardinian tiaire in the numerous interviews, it was not necessary to provide a written response. The note of March 27th, which I am submitting to the office, was in fact the request to bring the question of Italy to the attention of before the congress that was to be held in Paris. The best answer to This note was to do what she asked, and the question of Italy was handed over to the congress (1).

It was a resumption of the old Directory quarrel and of the first empire against the papacy, it was the continuation of the letter to Edgard Ney; we find the same theme there, the very words of secularization and the Napoleonic Code, and to top it all off the The same hypocrisy, the obligatory seal of all Masonic acts.

On April 8, Count Walewski therefore posed the first, at within the congress and on behalf of the French government, the question Roman and Italian, from which they immediately fly away, adds Mr. de Corcelles, as from Pandora's box, all the grievances of the Pié mountain and England. In vain the Baron de Manteulfel, am The Prussian ambassador asked if such opinions were not nature to arouse a spirit of opposition and revolutionary movements lutionaries, instead of responding to the ideas that one would like to realize to read with a certainly benevolent intention.

(t) Correspondent, July 25, 1856, p. 656 et seq.

3V IA DESTRUCTION DTT POPE'S TEMPORAL POWER

In vain did the Austrian ambassador object that the congress had not
was not summoned to make known to independent sovereigns
pendants of wishes relating to their internal organization. (1).

In vain, soon after Prince Gortschakoff had to write a
circular to all Russian ambassadors, which read:

"We are not committing acts against any of the European powers"
the injustice of assuming that it was not against us then, when we have
invoked respect for the law and the independence of governments, that
from a rallying cry of the moment, and once the fight was over, everyone went their separate
believed he had the right to choose a path consistent with his interests and calculations.
own. We are not accusing anyone of using those grand words
as a weapon that was needed at the moment, in order to don-
to give a greater extension to the theater of war, and that one deposits
then in the dust of the arsenal... Less than ever is it permitted
Today in Europe, we forget that sovereigns are equal between
them, and that it is not the expansion of the territory, but the sanctity of the
the rights of each individual which govern the relationships that must exist between them.
To seek concessions from the King of Naples regarding the inter- regime
laughter at his states by threatening means, or by demonstrations
threatening means violently usurping his authority, it means wanting
To govern in his place is to proclaim, without pretense, the right of the strong over the
weak (2).

These were just words, full of meaning and justice, it is
True, but to which the acts and signatures themselves at the congress
They did not reply.

Was the dispatch from the Prince of Gortschakoff the expression
the true nature of the chancellor's policy, or was it simply...
one of these ostentatious displays intended to deceive the
sovereign himself in whose name they are written and intended for 1
will it remain a dead letter? This last supposition seems more likely.
blable when one has followed the development of the policy of the
Chancellor of Russia for the next twenty-four years. Mr.
Urquhart aptly reminded us, in his pamphlet above, of the ar-
The following article was published in 1868 in the Moscow Gazette, a newspaper
Imperial official: "It is necessary for Russia that Italy
"be united, but it can only be united in Rome, its natural capital-
"Relates. Is not the fall of temporal power the triumph
"From Orthodoxy (the Russian Church) to Rome, kid? Yes, it's with

(H Correspondent, July 25, 1856, p. 658 et seq.,

[i) (Javelle de Cologne, circular from Prince Gorlschakoff, 2 Sept. 1850.

tA. ITALIAN WAR 505

"a higher interest than that of mere spectators, than we
"Let us examine this high point in Italian history."

More than ever, so as not to be misled by diplomatic dispatches
In terms of mathematics, it is necessary to distinguish, as Mr. de Maistre said, between
the house and the study, between the legitimate sovereigns and their mi-
nisters of whom they are often the first victims. But returns
No votes at the Paris congress.

"The Earl of Clarendon, speaking next on behalf of England,
recognized first in principle that no government has the right
intervene in the internal affairs of other states, but
that there are cases where the exception to this rule becomes a right and a
duty; according to him, this extreme case certainly arises for
the papal government, since it is complaining about the state of siege
from Bologna, of the brigandage in the countryside; he declares that if
We cannot remedy the legitimate causes of discontent.
will make permanent such a dishonorable system for the
governments that are regrettable for the people; he finally takes for
England's account, the project for a secular separation of the Lega
tions, as stated in the Sardinian note, without however naming the author.

"Count Cavour succeeds and judges appropriately before the
combined powers to add nothing to the staging of its
their own ideas, to remain silent on the memorandum that provoked
all these debates. Didn't this, however, take away the opportunity to explain
how his note of March 27 could reassure the government
temporal power of the papacy, while at the same time alleging its iniquity
his utter bad faith, his absolute powerlessness; how, if he does not
could forever vouch for the effectiveness of his remedy, he
"Did he believe he should propose it to the Church in perpetuity?" He would have
had to prove at least how a congress of ambassadors without
powers of their sovereigns, without the presence of any en
diverted from the power that they wanted to place under their tutelage and
to slaughter piecemeal, had the right and the power to change in this way
the rights of third parties and to overturn completely the entire law
people, not to mention the morality of the Church and religion
gion, against whom all his blows were directed.

But the question had moved from the Masonic underground to
It was a big day at a congress, and Count Walewski summed up what he
has just heard and said, declaring:

"1° That the Austrian plenipotentiaries joined with
wish expressed by the French plenipotentiaries, of the double evaluation

6 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

Caution of the Papal States, as soon as possible without disadvantage for the consolidation of the authority of the Holy See; 2° that most of the plenipotentiaries did not contest the effectiveness cited the clemency measures taken in a timely manner by the governments of the Italian peninsula and especially by that of the Two Sicilies (1). »

It was made into a protocol that no longer only included the Pope and Naples, but Florence, Parma and Modena, by the words of the governments of the Italian peninsula, and it was the 22nd that was signed by everyone, just like the others.

From that moment on there could no longer be any doubt about the course of events. On April 11, 1856, Mr. de Bunsen, minister from Prussia to London, he wrote to Mr. Cobden: "May God follow Blessed be the return of peace! But everywhere we only look at it "like the end of the first Punic war, that is to say easy- "That. The theater of the second will be Italy. I am sure that" "Napoleon has already decided on it (2)."

The game was committed against all of Italy and especially against the papacy, in blatant disregard of all principles. One could see the great Italian kingdom was emerging in the House of Savoy; it was a new triumph for the Palmerston program, and a new beginning of victory for Freemasonry and the Carbonara. Everything will be done to make it complete. in newspapers and in diplomacy, through cunning, through violence and by all kinds of audacity.

Here is how Cavour explains it in a letter to Rattazzi, his accomplice, quoted by the North (3):

(1) P. De Corcello?, Correspondent, 1856, p. 658 and 659.

(2) Richard Cobden, letters and correspondence, by M. Sales Scbevalho, Paris, 1879, 297.

(3) Reported by the Union, February 15, 1862. The Revistó contemporanea and the North They published Loulo's correspondence with Rattazzi during the Congress. read in the analysis given by the Union the following day, on April 12 i

"I understand," replied Clarendon, "that a flare-up is inevitable; only "The time to speak about it out loud hasn't come yet," I replied. "Jo, you..." I have given proof of my moderation and prudence; I believe that in politics one must be extremely reserved in words and extremely decisive regarding

than in an excess of caution. With La Marmora I am convinced that we are
My forces are in a state to begin the war, and if it lasts long, you will be forced to do
to help us. – Lord Clarendon replied with great vivacity: Oh, certainly
If you're ever in a bind, you can count on us, and you'll see

The Italian War

337

"In a lengthy dispatch addressed to Cibrario, I recount in detail the
Yesterday's congress session, where the Italian question was discussed. I have little
things to add to my official narrative.

"Mr. Walewski was very explicit regarding Naples, and spoke about it
with words of bitter censorship. He may even have gone too far.
because he prevented the Russian plenipotentiaries from agreeing to his proposals

"Clarendon has been more energetic than ever, either towards the Pope,
either with regard to the King of Naples; he described the first of these powers
as the worst that ever existed, and as for the second, he has
treated as Mazzini had done. I believe that, convinced of not being able to
If no practical results were achieved, he deemed it necessary to use language
extra-parliamentary. We will have another lively session when he
It will involve the adoption of the minutes. Clarendon told me he was reserving
his reply for the occasion. As I left, I said to him: My lord, you
You see, there's nothing to be gained from diplomacy. It's time to...
to use other means, at least as far as the King of Naples is concerned. He
He replied: "We must take care of Naples"; and soon I left him to it.
saying: I'll go talk to you about it. I think I can talk to him about doing
jump the B... (Bomba).

"Something must be done. Italy cannot remain in this situation."

With what energy we will come & your help... – And in that case, why not
Shouldn't we take advantage of this arrangement to make a supreme effort to ac –
to fulfill the destinies of the House of Savoy and of our country. There is, however, a
It is a matter of life and death, and we must therefore act only with great caution.
dence. That is why I intend to go to London to consult Lord
Palmerston... If he shares Clarendon's views, we must make preparations.
secrets, take out a loan of 30,000,000 francs and send it back after the return
Delia Marmora issued an ultimatum to Austria, which it would be impossible for her to accept
to open hostilities. The emperor cannot be against this war. He desires it.
from the bottom of his heart.

Two days later: < I attended yesterday, with the Earl of Clarendon, a dinner at the
Prince Napoleon. I had a long conversation with these two figures: they
They both told me that the day before they had had a very long conversation with the emperor

He remained thoughtful for a few moments and finally expressed his desire to talk with me.

Two days later: "I saw the emperor... he listened to me kindly... I have insisted on the need to take a decisive stance, and to begin the discussion, I have added that I had prepared a protest which I would hand over to Walcwski the next day. The emperor showed some hesitation and ended by advising me to go to London to explain myself as clearly as possible to Lord Palmerstou and to come in the evening when I return.

Palmerston was therefore the master, and orders had to be awaited. These lines confirm everything we have said about lo personnago and about dependence Napoleon III in relation to him. Let us now reread the official documents and that We see with what bloody impudence the leaders of secret societies play at each other dee peoples 1

II

22

338 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

current. Napoleon is convinced of this, and if diplomacy is powerless, we We resort to extra-legal means. Moderate in my opinions, I am rather inclined towards extreme and audacious means. In our century, I maintain "I believe that audacity is the best policy."

The Journal des Débats, one of the organs of Freemasonry, said Later, after analyzing the Yellow Book: "We must not..." to conceal, and we mustn't be afraid of the words: there are facts. just, legitimate, which can only be achieved through revolution - Naively.

Certainly, one could not have stated more clearly the names of accomplices and the impious plot that was about to unfold in a Masonic fashion to drive with as much hypocrisy as shameless audacity.

On April 16, Cavour addressed only the governments of From London and Paris, a second note, more vehement than the first. first, and where he will adopt a tone of complaint and defeat:

Our hope has been dashed. Despite England's good will and of France, despite their benevolent efforts, the persistence of the Au cheating by demanding that congressional discussions remain strictly circumscribed within the sphere drawn before its union, is the cause that this The assembly will dissolve without the slightest compromise being made. a remedy for Italy's ills.

"Never before have prisons and penal colonies been more full of convicts." for political reasons; never have the police been more harassing, nor the state of a more harshly enforced siege: such has been the state of Italy for seven years.

Convinced that they have nothing more to expect from diplomacy, the Italians will fall back with southern fervor into the ranks of the party. revolutionary and subversive, and Italy will once again be a burning center of conspiracies and disorder, which may perhaps be suppressed, but which the The weakest European shock will erupt in the most violent way. Thus, the undersigned are convinced that the offices in London and Paris, taking seriously into consideration the state of Italy, will advise, from concert with Sardinia, a way to remedy the situation.

"Signed, C. Cavour, from Villamarina."

It is already clear from everything above that everything in this is false. second note, as in the first, and the complaints and the accusations The complaints, Mr. de Cavour will refute them himself, and to the Chamber of Deputies, and the Senate.

In the Chamber of Deputies, on June 7th, these were his words:

the war in Italy

339

"Thus the abnormal and unfortunate condition of Italy was denounced* given to Europe, not by so-called demagogues and revolutionaries, but by representatives of Europe's leading powers. A verdict "The work done by France and England cannot remain fruitless."

There is therefore no cause for complaint. It will be better in the Senate. Again, Austria itself will receive a pat on the back:

"The facts cited by the Sardinian plenipotentiaries have not been recounted." tagged in the congress after the close of which they were recognized as accurate by a power that had refused discussion on this subject; such ma* more than today there is not one that does not recognize the stupidity Italy's situation is abnormal and needs to be remedied.

It is no longer just a question of the Roman states, but of the whole Italy, let's not forget.

These calumnies have been refuted a hundred times, and the plan of this book does not allow us to show their nothingness one by one. That it... It suffices to recall that this campaign, undertaken by the men

Naples and Tuscany, was the occasion for one of the greatest victories won before history by justice. Publicists Talented people from all sides have risen up to defend these causes sacred: let us only recall the solid writings, the brilliant defenses of Messrs. de Corcelles, de Montalembert, de Gaillon, Poujoulat, Nettelement, Paul Sauzet, Villemain, Saint-Marc Girardin. But the leaders of the conspiracy continued nonetheless their work of slander. The public formed by the lodges That was enough for them, and it was to him that he was speaking. Two months after the At the close of the Congress of Paris, Lord Palmerston addressed the assembly English these accusations, by depositing a dispatch from Sir James Hudson, the English minister in Turin:

"His Majesty's Government cannot hesitate to declare that, According to him, the occupation of territory belonging to the Pope by troops foreign elements constitute an irregular state of affairs, which disturbs the balance and could endanger the peace of Europe, and that by sanctioning indirectly causing bad government, it provokes the discontent among the people and a disposition towards revolt (1).

(1) A work by a very authoritative diplomat, The Last of the Napoleons, tells thus the role played by Palmerston's agent, Sir James Hudson, Minister of England land in Turin: < One last and very useful collaborator of Cavour was Sir James Hudson, the British ambassador in Turin. His drawing room was a refuge, a place of asylum.

340 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

He himself was not afraid to say:

"The papal government is bad and tyrannical. Although..." However atrocities may have been committed, the provisional government of Home* striven to prevent them, and the holy city was never better governed. that during the Pope's absence, who can only remain in Rome with the support of a foreign force.

For two years, the English newspapers in the pay of the Freemason They developed this theme, attacking in turn the pope, the king of Naples, the government of the Duchess of Parma, this princess So French in heart, so great in intelligence.

"Everything is ready," Count Cavour reportedly told the head of government. French ment, before leaving Paris, after the congress; com- Let's start with the Romagna region, firstly Bologna is drunk Vera. – No; we are not prepared here to fight against the States For the Pope, it's Naples that you should start. You had the Duke of Genoa for this country; dead, you cannot replace him by your Carignan; but I have Murat; with him everything will be easy. Nicotera (1) and all Garibaldian scs had already been bought for

conspirators who were too compromised and whom the Piedmontese government would not have. They could protect themselves against extradition requests from embassies. Sir Hudson did not honor them not only with the most touching hospitality, but also burdened them with confunds and subsidies. One of the secretaries of the legation said jokingly: "I come to dine at Sir James's; we were twelve stable; except for him and me, the guests" "They were all galley slaves and condemned to death. 1 The fellows gave me the fris- "His. a (pp. 149-150). The author then recounts an interview between Mazzini and Mr. Cavour, & Turin, under the auspices of Sir James.

(1) Nicotera, under the title of Revelations, published the following details on this The first basis of the Italian revolution, in Democracy, a Naples newspaper: "Mr. de Cavour and his coterie from the year 1857 - I am speaking of that time, because I was in prison until May 1860.- conspired to stir up in our provinces a Rouratist revolution; Conforli, Fisanelli, Scialoja, Stoico Romeo, Léopard},., Tommasi, Massari, Ciceono, Trinichera, the Mezzacapo brothers, Marioti, Salicetti, etc., etc., were all Rauratists.

In 1857, this pretender traveled with Salictli to Geneva, where convo- Mr. Louis Mezzacapo and Mr. Andrea Romeo, who was also leading the general Slocco, not without first reaching an agreement with Count Cavour, What What were their plans? Stocco could tell us; let him whisper to us. They wanted Italy divided in two, with the Pope in the middle. The money for this travel, and for others also carried out by agents from Turin and Paris, was supplied by the Piedmontese treasury.

"After this meeting in Geneva, a draft constitution was sent to Turin" modeled on the Napoleon III design. This project was discussed article by article by Pisanelli, Scialoja, Tommasi, the sweet Mezzacapo, etc., and fat immediately sent to the agents who were in the kingdom of Naples. These, after having been tensions with Mr. Giovanni Vacca, then a ship's captain in the Naples navy*

THE ITALIAN WAR 341

this undertaking. - At the mention of Murat's name, Cavour had paled.

He left worried, with many other projects in his head.

This conversation, as reported by Mr. de Cavour to one of his colleagues legacies, through whom it has been substantially transmitted to us, explains and the appointment of Murat to the Grand Mastership of Freemasonry the nique of France, at the request of the Freemasons of Naples, and the their later rejection of it, after its vote in the Senate for the pope, in order to elect in his place Jerome-Napoleon who had so audacious esteemedly pronounced on this occasion and all the others against the popes and the papacy itself (1).

However, the secret societies, in agreement with Piedmont (2),

taine, now an Italian rear admiral, and Joseph Vacca, then a magistrate at the court

the keys to the country, organized the movement, which seemed so certain to them that the future Muratist ministry, of which Pisaneili, Scialoja and Mezzacapo were part, was formed under the presidency of Salicetti. The supporters and acolytes of the minis The Muratists had gotten along well, sharing the best jobs, when the opposition England's forceful stance, having learned of the matter, caused all these beautiful projects. > The Muratist clique then became Cavourist; and to better To judge her current liberating attitude, let us see what her intentions were in 1857. tions for Italy.

"After the Geneva meeting, another meeting of the most influential leaders of The emigration took place in Paris, under the presidency of Mauin. A delegate of the princ Murat came there to plead the pretender's case and present his political program. To know: the Italian peninsula divided between Naples and Piedmont and the pontiff at middle; 2° no liberty, but an enlightened despotism, given that the populations were still unable to appreciate the benefits of freedom. Manin rejected this program, declaring that he would never allow the unity of Italy to be sacrificed, and uu Another also opposed it, because in no way would he want to sacrifice freedom of his homeland. Today, the Muratists are Cavourites and see in their adversaries like Bourbon supporters, Mazzin supporters, and Murat supporters; they dream c rations and old parties. These are the men who, in 1857 and since, were doing so cheap unity and so quietly sacrificed the liberty of the fatherland." What proof to be attached & all the others of the Masonic supremacy of Palmerston and "From England to Louis-Napoleon!" (Gazette du Midi, no. 8746.)

(t) c The Grand Master (Murat) had been elected in large part, says in the Century Brother Léon Plée, for the support of the most influential brothers of Italian Freemasonry and universal suffrage, a summary of the lodges, had rallied to Prince Murat precisely Because of the tendencies that its alliance with Italian Freemasonry was creating to set down. » (Quote from the Union, May 25, 1861.) This is what further explains The prince's words upon his installation: "We can deploy our banu.viv, The time has come for Freemasonry to show what it is, what it wants. "What she can."

(2) 11 advice by legal evidence, verified in a trial judged in Rome in 1861, at the supreme tribunal of the sacred consultum, that from the year 1851-52 he so formed in Bologna, under the name of the Piedmontese party, a class of sectarians whose goal was the unity and freedom of Italy; that this party, in 1856, demanded the reorganization of the sect into three central committees for the Papal States; quo for

342 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

extended their network throughout Italy to bring about its unity with Rome as its capital, according to Mazzin's idea; their lodges or sales were rampant in the States of Naples; they radiated from Bologna throughout the papal provinces; they were undermining silently, but with powerful activity, domination at Trichian, from Milan to Venice; England was multiplying all

with the ambassadors and consuls of Piedmont, hiding their plots under diplomatic inviolability, when suddenly, the On January 14, 1858, Orsini's bombs exploded, tearing from his apparent hesitations, the one they were supposed to threaten, and not striking, plunging many families and the surrounding area into mourning. the killing of horrible lights, complemented, as one historian put it, by the testamentary declaration of the perpetrator of this heinous attack.

Mr. Relier was honored by his courage no less than by his eloquence, in reporting to the Legislative Body, in the session of the 13th March 1861, the Italian War as the execution of the will d'Orsini, and we know with what determination the government has since sought to prevent his re-election. But the light of The story was fully told and, in 1874, the Journal de Florence published a detailed account of these events, of which the principal features have been removed, known at the time, but it is important to place here in its entirety:

To carry out this reorganization, the Marquis Jean-Antoine Migliorati, although invested with functions of chargé d'affaires of the Sardinian government to the court of Rome, travel He raided the domains of the Holy See, acting as the party's spokesperson and gaining support with the Carbonari sects; that the young Migliorati had gone to Posaro to to witness a popular uprising; that he establishes a general congress at Sinagaglia; In September of that same year, he met in Ancona with all the conspirators city rats and with the blood league; and that in 1857, in the month of May and of In June, an alliance was concluded with the Mazzinians: Napoleon had to be defeated. as unfaithful to his three oaths, to the King of Naples and to the other Bourbon dynasty, of the Duke of Parma, of Modena, etc. What Migliorati then did to Home, Delia Minerva continued it, as Buoncompagni did in Florence and Villamarina in Naples, and during that Orsini (Corvis Poudevaue) was preparing his bombs, the legation was committing In Romagna alone, five political assassinations. (Anconislana orna, Z* parte y processura Ancolano di gravissimedeliqueme) etc., analyzed by VOsservatore romano. – Union World, 01e.)

According to the same legal documents, the Pope was to be compelled to give a constitution in harmony with the Piedmontese status: institution of the civic guard, freedom of the press, appointment of secularists to government positions, adoption of the Napoleonic Code, suppression of exceptional courts, including the curia Ecclesiastical, abolition of customs duties. When the Pope had yielded on these points Capital, he would soon be nothing more than the Bishop of Rome...

THE ITALIAN WAR

"...On the evening of the assassination attempt (January 14, 1858), the emperor showed,

conspiracies at the Hippodrome and the Opéra-Comique in 1853, In Pianori in 1855, he initially scorned the relentless persecution of the Italian sect of which he was a member, but which he had resolved to renounce in order to dedicate oneself to the prosperity of France and to the state solid foundation of his dynasty.

"But soon came reflection, and, with reflection, this retrospective terror that grips even the most hardened souls and inflicted their torture. The imperial prince was just a small child. What would become of the empire and what would become of this crown prince, if The sect, which had sworn to kill Napoleon, managed to achieve his execrable plan?

"The emperor, gripped by terrible perplexities, remembered from advice given to him by his mother, Queen Hortense:

"If you ever find yourself in great peril, if you have You never need extreme advice, contact us with complete confidence. Trust lawyer X... He will get you out of danger and lead you to safety "Really."

"This lawyer, whom I do not wish to name here, was an exile." Roman, whom Napoleon himself had known in the Romagnas during the insurrectionary movement in Italy against the holy-seat. He lived near Paris in a state that was neither wealthy, nor mediocrity, that state of mysterious ease which the Freemason rie assures its captains.

"Napoleon instructed M. to go and find him and invite him to come to the Tuileries.

"He agreed, and an appointment was made for the next day." Morning.

"When he entered the emperor's study, the emperor stood up, he took her hands and cried out:

"So they want to kill me? What have I done?"

"— You've forgotten that you're Italian and that oaths..." bind you to the service of the greatness and independence of our three countries.

"Napoleon objected that his love for Italy had remained in- deeply in his heart, but that, as Emperor of the French, he It was also and above all due to the greatness of France. And it The lawyer replied that the emperor was in no way prevented from doing so. to manage French affairs, but that he could and should tra-

to attend to the affairs of Italy and unite the cause of the two countries, in giving them equal freedom and the same future. Otherwise, we were absolutely determined to use all means to remove all obstacles, to free the peninsula from the yoke of Austria and to establish Italian unity.

"What do I have to do? What do they want from me?" he asked.
Napoleon.

"The lawyer promised to consult his friends and give a statement shortly" a decision in days.

"This decision was not long in coming."

"The sect asked Napoleon for three things;

"1° The grace of Pierre Orsini;

"2° The proclamation of the independence of Italy.

"3° France's participation in an Italian war" against Austria.

"Napoleon was given a fifteen-month grace period to prepare to prepare for events, and he could, during those fifteen months, enjoy of absolute security. The attacks would not be repeated, and the Italian patriots would await the effect of the imperative promises riales.

"Here," continues Florence's Journal, "memory accumulates the known documents that marked such a sudden reversal of imperial policy and linked this policy to the letter by Edgard Ney.

"The fact is that the emperor redoubled his efforts to achieve the sect's first request. He implored the grace of Orsini by the empress, consult her ministers, the diplomatic corps that foreign, and found resistance only in a single personage; but this character, the most inclined to clemency by state, did not believe that the emperor was in a position to chain the arm of justice.

"Cardinal Morlot told him..."

"Sire, Your Majesty can do a great deal in France, no doubt," But she cannot do that. By an admirable mercy of the Providence, your life was spared in this terrible attack; But around you, French blood has been spilled, and that blood wants a expiation. Without it, all idea of justice would be lost, and justi-

"Napoleon had understood. There was only one thing left for him to do; And he did it. He went to find Orsini.

THE ITALIAN WAR

345

"What was the conversation between the two followers of the sale of Cesena?" We may never know. What we do know, however, is that in this interview Napoleon confirmed the commitments made in Italy in his youth, renewed to the lawyer X..., and which he swore, in the arms of the one he could not save, to become his executioner executor of the will.

"The expression is only apt. Napoleon was the executioner of these Orsini's commentary. It was agreed that he would write a letter that the emperor would make public, and in which the program of Italian unity would be declared.

"We then witnessed one of the greatest scandals of our time: the reading before judges of this letter-testament and its publication tion in the Monitor.

"The memorandum provides the letter in which the passage of pope, a passage which has nevertheless been known since 1870.

"A martyr of the Italian ideal, Orsini mounted the scaffold, with the certainty that Italy would be united, that the Pope would be decapitated, And he cried out in the presence of death:

"Long live Italy/long live France!"

The union between the Tuileries and the Palais-Royal became closer. you; history has not yet revealed the mysterious cause; we know only that the division had erupted, from the very beginning, on the legitimacy of the titles to the empire; that in 1854, Napoleon III had declared by the heads of his family council, Messrs. Tro-Plong, Baroche and Abattucci, the legitimacy of the Bonapartes of America rique; that in 1856, the same council, presided over by the same per-sonnages, had, at the insistence of old Jerome, revoked his first judgment, and declared the legitimacy of the second son born of the Princess of Württemberg (1); and that finally, after the interview of Plombières, where everything had been settled with Mr. de Cavour on the Italy Prince Napoleon was to marry the second daughter of the king of Piedmont, Victor Emmanuel. In any case, we reread without over-taken from a letter by Enfantin, one of the confidants of Palais-Royal and Tuileries (2), to Laurent de l'Ardèche:

(1) Official documents revealed at the Paterson-Bonaparte trial, Imperial Court of Paris, hearing of June 24, 1861.

(2) Louis-Napoleon had been philosophically educated by Vieillard, the admirer and the defender of the doctrine; and had not Enfaudin written that, while in Switzerland, he indoctrinated the former great ladies of the empire, the Duchess of Badoillat, the Countess of St-Leu, and that they ardently embraced the economic or

346 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

"You know that I have always refused to see only one thought" dynastic in the affection of Louis-Napoleon for his cousin. I'ai always thought that he was grateful to him for having kept Napoleon's name alive within the ranks of democracy, and having abstained from any alliance policy with the supporters of the past, arguing that he, on the contrary, was obliged to take everyone into account without distinction of party, according to the demands of the time and the necessities of his supreme position. Between us, I don't believe the emperor hates men who, in Italy, they fought against the abominations of the governments of Naples, of Rome and Milan.

Therefore, this other passage is not surprising.

What cannon does he need to make the Emperor of Austria tremble? in Italy, the King of Prussia on the Rhine, England in Ireland, and Even Russia in Poland and on the banks of the Danube? Since 1848, We know a great deal in all these countries about the strategy used for peoples, far more skillful and powerful than the strategy in use kings. — Between us, it seems to me that this is the real ambition and fundamental to the current Emperor Napoleon.

I had dinner yesterday at D...s with Paulin and some other friends; they are always confused, misled, understanding nothing of what is being done and believing in a coalition of kings and bourgeois, without counting for anything the proletarian and the soldier. They have read no more Vinçard than they have I read the works of Napoleon III; they are where the burgraves were; They believe they will scare him, make him back down, and even send him away in Cayenne or Saint Helena, or at least in Mazas; they would say almost like Changarnier: Deputies, deliberate on peace! The Stock Exchange She keeps trembling, I still believe that this year she'll see a lot. cruel.

A little later, on January 3, 1859, he wrote to Arles:

"Great excitement at the Stock Exchange this evening; the Emperor is said to have told Hügel
"I regret that your government does not get along better with us."
Beware of the Lombards!

"Guérault, who still believes in the war, paid a visit yesterday... from where He came out more devout... Always believe in war... I believe that Rothschild and Pereire are selling off everything they can, and that's why. only that there are occasional hopes of recovery.

the policy of the doctrine and some of its general views on humanity, they He kept repeating: It's very beautiful! (Vol. II, p. 95, 2* 6d.) Childishly remained for The entire empire was bound by the laws of the Tuileries and the Palais-Royal. His discip played an impure role in all the political and financial affairs of the reign.

THE ITALIAN WAR

347

I am so convinced that the current year and the following ones will demand in business all the qualities of youth and none the drawbacks of old age that I pay almost no attention to. calls for a consummate experience. The seven-league boots of the little Tom Thumb, the keen ear that hears sprouting, the eye that sees a fly on the towers of Notre-Dame, the waist supple as a rush, that's what he It is necessary to dance the grand farandole that the emperor is preparing to play. Rothschild himself will have difficulty keeping up (1).

And on March 5th;

"The emperor, who was to come to the opera of Herculaneum of David (dis-Enfantin's couple), did not come: he has much more important things to do than to en-to play music; this morning's Moniteur proves it... I don't know how will P. N. (Prince Napoleon) react to the denial given to the Ti-my this morning, and the great retreat that precedes the denial; the affairs 6' engage and become entangled through Rome, Modena, Tuscany. The game Now is to be peaceful, to let go of the rope and let go ser... »

As we can see, Saint-Simonianism had a voice or an ear in the council And perhaps both of them. In any case, everything being ready, Napoleon III, in the first days of 1859, gave the sign the uproar announced in 1853, six years in advance, by H. Mis-ley, and that in two months the treaties of Villafranca and of Zurich. British diplomacy, under the pretext of peace, had stopped the march of the Austrian army as much time as it takes needed the French army to reach Italy by sea and by land. Napoleon-Jérôme, at the head of the 5th Army Corps, was to to create a diversion in Florence and on the Romagna border; Ga-Ribaldi, appointed major general, commanded a cosmo- corps avant-garde politeness. He had said after the siege of Rome: We our hands are stained with French blood; it is our arms that

Passion for helping and supporting the French people. The Masonic link That was enough. The French had fought with their courage, and the defection of the Hungarian and Italian legions on the side of Austria She had come to the aid of the Piedmontese.

"I saw a parade of people," said the editor of Débats, who had been sent to Italy for Reporting on the events of the war, I saw the prisoners march by.

(t) Works of Saint-Simon and Enfantin, published by members of the council instituted by Enfantin for the execution of his last wishes, t* XII* p» 201 and see also, vol. XIII, p 34, 42 and following, 46.

048 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

deeds at Magenta; the Italians, who marched in the lead, sang their victory; the Hungarians who came next said loudly that* had not taken them prisoner, but that they had laid down their arms and refused to do so Lattre, because they regarded the cause as Hungarian of Italy; so they soon hastened to form the honorary legions large forces which, under Turr's command, were to form one of the those of Garibaldi's army; only the Croats were sad and true "Prisoners of war."

Italy was not yet free from the Alps to the Adriatic Sea. as promised in the proclamation by the head of government French; but the intense heat had arrived; we were... born from typhoid diseases; the formidable quadrilateral with its marsh and its cannons were opposite, and a Northern coalition against What was happening was to be feared. That was enough for the old woman. artillery; the news, that of the secret societies, was enough on its own for what remained to be done.

"Kossuth is not dead, Mazzini is still alive," Enfantin had said. The illustrious Manin, the equally illustrious Gioberti, and a few square heads and strong from the banks of the Rhine and even a lot of bad French heads The grumbling in Switzerland and England, all this is worth a fortune tillerie, even if it was at Paixhans. Although Louis-Napoleon had built a fort A good work on old Arlitterie, I believe it is much stronger in this new artillery which – (with the help of Freemasonry) – takes human passions as elements of its thunderous power (1).

Let's examine its effects.

A draft treaty completely freeing Italy and stripping it naming Austria, subject to certain compensations, of all its possessions in Italy, had been sent by Palmerston to Prussia, without revealing the author to him; Prussia had just returned him to send to the Emperor of Austria, when Napoleon III asked him after an interview in Villafranca, promising to treat him more favorably

Lord Palmerston himself was the author; but the father of Austria, who was unaware of it, believing himself abandoned by the Prussia and Germany eagerly accepted the interview and The articles of the treaty, known as the preliminary articles, were easily agreed upon. peace, arrested in Villafranca.

The two sovereigns pledged themselves through the first two articles

(t) Works of Suinl-Simn and Enfantin, vol. XII, p. 902.

THE ITALIAN WAR

349

keys to promoting the formation of an Italian confederation, under the honorary presidency of the Pope. The Emperor of Austria was to, by the 3rd, as it was presented to him, cede his rights to Lombardy to the Emperor of the French who, according to the wishes of the people, would hand it over to the King of Sardinia. Austria added: "To the ex reception of the fortresses of Mantua and Peschiera, and a line of "Borders exactly defined," and had the following removed: "According to the wish populations. » Veneto, while remaining under the crown of The Emperor of Austria, according to the 4th article, was to be part of the Italian Confederation. The proposed 5th article was worded as follows: "Both sovereigns will make every effort, except for recourse" to arms, so that the Dukes of Tuscany and Modena may return in their states, by granting a general amnesty and a cons "titulation." He was reduced, without ambiguity or conditions, to these words: "The Grand Duke of Tuscany and the Duke of Modena return to their states by granting a general amnesty.

The 6th article was thus proposed: "The two sovereigns of will order the Holy Father to introduce reforms in his states necessary and to administratively separate the Legations from the rest of the Papal States." This was obviously the pro-vicariate posed by Cavourau at the Paris congress and which slipped in surreptitiously tically, and at the same time a beginning of secularization tion requested by the letter to Edgard Ney.

It was thus stipulated: "The two emperors will ask the the Holy Father to introduce in his States indispensable reforms bles. » The 7th and final article stipulated a full amnesty and entire to the people compromised during the recent events incidents in the territory of the belligerent parties.

These preliminaries were signed in these terms by the two emperors relatives in Villafranca on July 11, 1859. Piedmont, principal

identified more with his leader; and Prince Napoleon, intermediary the official document of the treaty, and tried, though in vain, to stipulate for him the Cavourian pretensions and the Piedmontese vicariate of Legations.

The Treaty of Zurich, signed four months later, on November 10 1859, did not change the substance of these preliminaries; it stipulated only at greater length and in all the details the consequences these of the cession of Lombardy. Article 19 stated: "The circumstances territorial conscriptions of the independent states of Italy which

350 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

had not gone into the last war, unable to be changed only with the cooperation of the powers that presided over their training and recognition of their existence, the rights of the Grand Duke of Tuscany, the Duke of Modena and the Duke of Parma, are expressed reserved between the high contracting powers." The 20^e expressed the union of efforts to obtain from His Holiness that the need to introduce into the administration of these States the reforms deemed essential must be undertaken by its government ment in serious consideration (1).

But by whom were these reforms to be recognized? conceivable? By the Pope or by the contracting emperors? In In both cases, was not such a stipulation without the pope and against the pope an intervention in the administration of its states? Piedmont, here again, only signed the treaty which... ceded Lombardy, as he has boasted so many times since, in order to shift the responsibility for all of this onto France that he was going to do against all these treaties and against the law of nations more indisputable.

Everything in this war and in this peace treaty was therefore the continuation of hostile thinking towards the Holy See and its power which we have found in all the previous acts of Louis-Napoleon. But let us follow the development of this to its conclusion. thought.

On May 3, 1859, in his proclamation dated from the Tuileries, he had declared to France and the world: that he would respect the territory and the rights of neutral powers. We are not going to In Italy, he said, neither foment disorder nor shake the power of the Holy Father, whom we have restored to his throne, but the under to respond to this foreign pressure that weighs heavily on the entire peninsula, contribute to establishing order there based on legitimate interests my satisfied customers.

However, Napoleon-Jérôme's army corps, as well as the entry of a

sion on the borders of the Legations, determined, as has been the case praised in his report, the retreat of the Austrians and consequently the Romagnic uprising, long prepared by Murat's son-in-law and the other agents of Mr. de Cavour (2).

(() The Italian campaign of 1859, by Baron de Bazancourt, official writer sky to which all 3 pieces have been communicated, volume II, p. 356, 357 and 35'J.

(2) Dax» a parliamentary struggle in Turin between Count Pepoli and Mr. de Cesare,

the Italian War

351

Piedmont, under the pretext of popular wishes, annexed these provinces and almost simultaneously the states of the Dukes of Tos Cane, from Modena and Parma. Not only the head of the army French made no effort to oppose it, as he had just to engage in the preliminaries and the treaty; but three days after the signing of the preliminary agreement on July 14, as reported Mr. de Thouvenel's letter of February 12, 1860, to The French ambassador to the Holy See, he himself wrote from Desenzano to Pope Pius IX, as to Gregory XVI, of the ar- the insurgents' party, as in Edgard Ney, as in the proposal The position was rejected by Austria:

"In this new order of things, Your Holiness can exercise the most great influence and to put an end to any cause of unrest in the future. That she consents, or rather that she willingly agrees of her own volition The Legations had a separate administration with a secular government appointed by her, but surrounded by a council formed by the election; that this the province pays a fixed fee to the Holy See, and Your Holiness will ensured the peace of its states and could do without foreign troops. I beseech Your Holiness to listen to the voice of a son devoted to the Church, but who understands the needs of his time.

A few months later, on December 31st, leaving the tracks With vain hypocrisy, he wrote again to the Pope, announcing to him denouncing the definitively accomplished fact of violent annexation or by the force of the Romagnas in Piedmont, the letter which threw to the voy Piedmontese and Garibaldian racial identity throughout the states of the Holy See, and that Mr. de Cavour thus characterized in a speech of explanation- citation, in the Chamber of Deputies of Turin, on May 26, 1860:

"The peace of Villafranca had undoubtedly been painful; and if I withdrew from the management of affairs because expectations which had always guided my policy had not been fulfilled; but

The state is a beautiful thing, but as long as Venice remains in the hands of the Austrians, the Italian question cannot be considered resolved. However, the annexation of Romagna, it must be acknowledged, has, under another in this respect, of equal importance to that of Veneto.

He was the first to admit that, in order to love Romagna, Turin had to... sent millions; that afterwards the revolutionary junta obtained the guarantee due his loans; that in a certain circumstance the king gave his signature per Sonnello, but only bankers, who today present themselves as unitary liberals. did not loosen their purse strings to provide the guaranteed 400,000 francs by Her Majesty.

352 The destruction of the Pope's temporal power

"The letter from Napoleon III to the Pope dated December 30, 1859, proclaiming that the Pope's reign in Romagna is over, is a date memorable in the history of Italy. By this letter the emperor, to my in this sense, has earned our gratitude a title that does not yield to that which he had conquered by defeating the Austrians on the heights of Solferino. Indeed, this is so, because by means of this letter he put an end to priestly domination, which was more detrimental to us. perhaps even Austrian domination.

"I was criticized for giving too much importance to the letter of the emperor to the pope. But this is not a simple letter, it is the confirmation of a great principle. In this letter, the sovereign of a The Catholic nation declares that the temporal power of the Pope is not not sacred; now, such a fact is, for the Italian question, just as important as long as the Battle of Solferino.

"The question of the Pope's temporal power is not only a an Italian question, but a European question, a United question Verselle, and I am not aware that, without this declaration, any minister would have dared to assume responsibility for the annexation of Romagna. This letter This event is of equal importance to us as the liberation of Venice. Thus, it should not be said that the cession of Savoy and Nice was for us without compensation... (1). »

And with 92 votes against 10, they accepted, convinced by this speech. the cession of Savoy and Nice, demonstrated to Italy, to the France and the world that this transfer was the price and the consent the French government's response to the annexation of Romagna, and of the imperial letter, destroying in principle temporal power of the Pope.

Therefore, there was nothing serious in these treaties of Villafranca and Zurich, if not for the cession of Lombardy to Piedmont and only as a complete; everything else was just a

Prince Napoleon himself explained to the Senate, during the session of March 1, 1861, the revolutionary part of this act with a cynicism, which was a calculated move on his part, because he presented it to the secret societies like the Masonic overseer of Sou Cousiu crown :

"There are two things in the Treaty of Villafranca," he said in the Meeting of March 1st: what was settled, definitively stipulated, promised

(t) Reported by Mr. Nollemont: Our Holy Father the Pope, etc., and by V Union, H June 1860.

LA ÔUËRR& D*1tALIK

353

without ambiguity, and what was only of a possible, conditional nature. The Two emperors, having resolved to make peace, came to an agreement, and they It consists of two parts: one that they settled immediately, such as the transfer from Lombardy to the Emperor of the French, a fictitious, imagined cession to safeguard Austria's pride; the other party, which has composed of a series of promises and indications. Here's what the two emperors have said to themselves; – I may have some authority to say so, since chance had it that I was the intermediary in this negotiation tion: – We agree on certain points which depend on We will fix these points; for the rest, which does not depend on us, we we will, so to speak, only indicate desires; and after much Following discussions, these desires were in turn written in the pre-preliminaries.

The true thinking behind Napoleonic politics lay entirely in these statements by Prince Napoleon.

Prince Napoleon played a significant role throughout the Empire. maple. Circumstances had placed the throne in the hands of his cousin, but family secrets relating to the birth of the latter, for which he had the evidence in hand in the disavowal of King Louis's paternity obliged the emperor to reckon with him. If his youth had prevented him from playing, like him, a role in the Carbonaro, its revolutionary principles were not less certain. In October 1851, shortly before the election from a grand master for France, the newspaper Le Franc-Maçon (3^e year, p. 41) gave a list of thirteen candidates presented as the most deserving of promotion to the rank of Grand Master. The candidate who is second in rank and is designated as follows: "Napoleon Bonaparte, representative of the people, initiated in 1848 into the Friends of the Fatherland by Brother Desanlis, the last president of the Grand Orient.– Portrait:

Freemasonry following the example of his father, Brother Jerome. Louis-Napoleon preferred to appoint Prince Murat as Grand Master. as much because he wanted to preserve some influence for the latter in Italy, to prevent Prince Napoleon from increasing his power and his means of action. On several occasions, the emperor sought to compromise his cousin. The brutal impiety, the morals crude, scandals of this character's domestic life They served him in this design. But this one, even before being the Victor Emmanuel's son-in-law, had, through secret societies, a force of its own that prevailed over his crowned cousin.

H 23

354 The destruction of the Pope's temporal power

He was always, at the heart of his reign, the representative of the idea of re-revolutionary, which was the *raison d'être* of the imperial dictatorship. Inside, he gathered around him a considerable fraction of democracy, which hailed him as a disgraced Caesar, and which was represented by *Le Siècle* and *V Opinion nationale*, the newspapers most influential of the time. As for foreign policy, he pushed knows how to energetically accentuate it more and more in the direction revolutionary, and here is how he presented it to the Senate.*

"Gentlemen, I still need to emphasize the fundamental question." of our discussion, the one that is undoubtedly the most difficult to to make triumph in the mind of the Senate: I am referring to the unity of Italy. This unity, gentlemen, was the inevitable result of the war. of 1859: I foresaw it, and that is why, I confess, I was by herbalist of this war. It contained the seed and the principle of unity Italian. Indeed, with Austria defeated, all the Italian princes who were only her prefects who were destined to fall with her. These sovereigns were not were only the liege men of Franz Joseph. It was said that there were Anyone who is more intelligent than everyone else is everyone. Well, 1 Everyone in Italy, after the 1859 campaign, said that these princes These Italians were destined to fall with Austria. That was the voice of the people. Italy's opinion (1).

"There is a sovereign who was not the prefect of Austria, and who He became so by his own free choice: he is the Pope.

"I'm getting to a delicate question, the confederation. In my opinion..." An unfortunate idea, an old idea. It happened in Villafranca. 'There I chatted a bit with everyone: nobody wanted the conference Neither Austria nor the Pope would agree. The Pope asked only one thing, his states with someone to guard them; Victor Emmanuel did not want Not milk either: he wanted better than that. We don't accept scraps. "When we can take everything." – "That's naive," said Mr. de, interrupting. Larochejaquelein. – No, it's true! replied Prince Napoleon; the

POLITICS MUST NOW BE CONDUCTED FRANKLY and openly!

In summary, the confederation was a mere hypothesis put forward by France, and this hypothesis was rejected by all those concerned.

And yet it was signed, through the speaker, and by those concerned, as well as the wishes of the signatories. It is true that when Victor Emmanuel affixed his signature to the treaty "From Villafranca," Prince Napoleon continued, "he limited himself to writing"

(1) And that is probably why only a few hundred thousand votes were found over twenty million inhabitants, and under the threat of daggers, for formal Cello, unified Italy. It was there, all those people who were more intelligent than each c

The Italian War

355

in his own hand: "Approved with regard to Piedmont;" this which meant, for him and his son-in-law the prince, the intermediary officially, that he approved of his taking of Lombardy, of a piece, and that taking the whole thing was in his desires.

Some time after this speech in the Senate, we read in the Memorial of the Loire, newspaper of St-Étienne, which was frequently the organ of Mr. de Persigny's thoughts;

Copies of a letter from Napoleon III are circulating today. would have written to her cousin at the very moment when, presiding over the council of ministers, he would have been aware of his magnificent improvisation:

"My dear Napoleon, although I do not agree with you on
"All points, I want to be the first to congratulate you on your feelings"
"so nobly patriotic that you have expressed them with such eloquence, and of
"The immense success you had in the Senate."

The account in the unofficial journal offers even more guarantees. of accuracy that in this same Senate discussion, a person Mr. Piétri, a very important member of Napoleon III's entourage, had gone even further than Prince Napoleon. He had not feared to say that the fall of the Pope's temporal power was consumed / This statement was removed from the official record. But all the newspapers of the time reported it, including Le Siècle, which was both the official journal of Freemasonry and of the Prince Napoleon wrote on this occasion:

"In our view, the key speech of yesterday's session was that by Mr. Piétri. Here is good, loyal, and very French politics.

to appear immodest, for the honorable senator has adopted in excellent in terms of the Patnotic policy that we have persevered in supporting France and advised since the first columns of the French army Spanish women have entered Italy. We recommend to those of our readers who want to know the summary of French policy in Italy, of study Listen carefully to Mr. Piétri's speech. This speech was all the more important. of importance that the honourable senator was able to appreciate the spirit of the people Italian lations, which he has long enjoyed the confidence of the leader

FROM THE GOVERNMENT, WHOM IT MUST BE INITIATED TO THE MOST INTIMATE THOUGHTS OF IMPERIAL POLICY.

At this speech, the entire French Freemasonry rose and wanted to elevate Prince Napoleon to the rank of Grand Master by replacing Prince Murat's ceremony, who had voted in the Senate in favor of petitions relating to the temporal power of the Pope. It is at this time that

356 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

as F.*. Edmond About published, in V Opinion nationale, a manifesto in which Prince Napoleon was present as the son legitimate, not illegitimate, of the Revolution, a very noticeable allusion at the time. Prince Napoleon lent himself to this united movement. Versel in the lodges, but the emperor did not consent. The prince Murat was forced to withdraw; but the government appointed by the authority of Grand Master Marshal Magnan, cnoftTrantàla Franc-Freemasonry as compensation for this authority recognizes it official session (1).

V. – Italian unity!

The establishment of Italian unity under the Piedmontese monarchy taise was the result of a combination of various actions under the leadership of the grand chief of the secret societies, Palmerston, but not without power struggles and fleeting rivalries, which at times seem to break the thread of events and decon Certainly, the superficial observer, unaccustomed to the mysteries of the so-secret societies.

The main players in this drama were, besides Palmerston, Mazzini, Cavour and Napoleon III.

Mazzini was still pursuing the implementation of the Young-Italy: a united, republican and democratic Italy.

Cavour, heir to the thought of the aristocratic Carbonari of the Haute-Vente wanted unity, but under the House of Savoy and with

Napoleon III, deeply imbued with revolutionary ideas and Saint-Simonianism, which he had been steeped in during his youth, do also undermined by his resentment towards Austria and his oaths of the Carbonaro, hesitated between this past and the union of interests conservatives who had served as his stepping stone to the throne. He would have liked to redraw the map of Italy, to enslave Austria, Rome will realize the designs of the Roman High Vendée; but he would have preferred, by leaving the Pope in the Vatican in a state of servitude rée, not to needlessly offend the feelings of French Catholics

(t) See all CCS incidents reported at length by Amand Neut, La Franc* masonry, t. II, p. 228 & 250.

the Italian unit 357

and establish, with Murat on the throne of Naples, a monarchy vassal in southern Italy.

Mazzini, forced by his defeat in 1848, to yield to the ascendancy Palmerston had accepted the Piedmontese monarchy, only on the condition that Italy be one; but he only submitted to his body defending the Napoleonic dictatorship. He reserved the right to do to him a silent war and to remind him from time to time of his commitments gages by his henchmen.

Napoleon, well aware that his useful role would end the day when the program of the Revolution would be fully realized, calculated delays in fulfilling its commitments, so as to to make possible necessary for as long as possible; but, dominated by Palmerston, closely watched by Prince Napoleon, if necessary Stimulated by Mazzini, he never deviated from the path that led to this end. Whenever some difficulties arose between The accomplices in this drama, we saw the count arriving in Paris Arese, a great Italian nobleman, a former friend of Napoleon, a man the confidence of Mazzini and Cavour, and the march of the Revolution tion then resumed its course (1).

Therefore, it is in both Paris and Italy that the work must be followed. Masonic order which achieved unity.

Public opinion is now informed about the methods which led to the destruction of the Italian governments and on the pre-tense spontaneity of the popular movement. Here, however, is a A page of history that must be included here: these are the revelations. from an agent of Mr. de Cavour, Carletti, which were published in Italy and in France after his death and have never been denied.

Magnes was beginning to bear fruit. Everything was ready for a revolution; the committees, which were working on minds in these two provinces. These men, under the leadership of Count Cavour, were asking the minister for signal for action and a few reliable men to carry out the movement. I was entrusted with this mission, and initially sent with 80 carabinieri disguised. – This last word is obviously implied every time that I spoke of agents and carabinieri in Florence to me to be made available to Buoncompagni. – The plan of the movement was arrested in an interview I had with this ambassador and to which Ricasoli, Ridolphi, Silvagnoli, and Bianchi were assisting: my men of–

(1) On the Comto Arese c. Frost, *The Secret Societies, of the European Revolution*, L II, p. 170, and *The Last of the Napoleons*, 1st ed., p. 31 and 148.

358 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

were to disperse in groups to the outermost parts of the city; At ten o'clock, begin to form gatherings shouting: Long live Independence! Down with the Bourbons! And to move forward, through a movement of concentration, towards the Pitti Palace... As soon as the crowd got going, we we had to run to the public coffers and seize them. Ricasoli will he was determined to have his men occupy the ministries, the posts and the Ducal palace. This campaign plan succeeded, as we know, to a certain extent. at point • at 4 o'clock in the evening, Buoncompagni was installed in the palace of the sovereign, to whom he was accredited, and, at the same time, All public coffers were empty.

"My account, as simple as a police report, may surprise you" those who have only seen the political unrest through the prism of large– a narrative of fear, or of the newspapers of the triumphant party. Yet it is the history of all revolutions. They are almost always the work of a few men to whom two or three bought officials open the gates, and whose people, most often indifferent to the issues In the game, he unknowingly becomes an accomplice, lending them, out of curiosity or for the love of noise, the imposing support of its masses.

"The army, whose leaders had been won over to the Revolution, had been removed and sent to the borders of Modena, under the pretext of sur– monitor any movements that might occur there, in the event that the The Austrians would evacuate them; but, in reality, to keep them in reserve pect, if they tried to enter Tuscany to support the Grand Duke.

I was ordered to go immediately to Parma to give the hand to Count Cantelli; before leaving, I had to renew my permit sonnel; two-thirds of which had disappeared. That was easy for me: the Emigrants from Rome, Milan, and Venice provided me with the elements of my new troupe. Things happened in Parma as in Florence. rence; the army was not sent abroad, but General Trotti took the simpler option was to confine it to the citadel.

"While the revolutions in Florence and Parma, Francis IV, Duke of Modena, abandoned his states, leaving thus leaving the field open to the Zini and the Carbonnieri, who were quite astonished by an unexpected success. The Duke's conduct on this occasion was... understandable, if we do not assume that he was misled about the truth bad situation. I am convinced, for my part, that all it took was one a gunshot to thwart the Modena conspiracy, like the Florence and Parma remain. In any case, the duke has left, Zini and Carbonnieri hastened to form a provisional government and appointed Farini, a Roman subject who had emigrated, as their governor, then I was a doctor in Turin. I followed him as head of his political police...

"However, everything was being prepared in central Italy for the elections tions of the provincial parliaments, when the note arrived in Turin from The French cabinet, which requested the recall of the clerks before the vote,

Italian unity

359

Piedmontese 6th. Piedmont could not evade this requirement; He submitted to it, albeit reluctantly, for the sake of Romagna, Tuscany and the Duchy of Parma; he had enough agents in those countries to support them to please. But this was not the case in Modena, whose countryside especially caused a great deal of concern. Farini had to stay there, and to this would find a pretext that would mislead the French government or more early on, the opinion; for it is difficult for me to believe that the imperial cabinet had took the Modena comedy seriously for even a single moment, no more than... others played in Italy. This is where we stopped, in a long conversation I had with the governor on this subject; or rather, here is what It happened because the program was followed exactly.

"On the day set for Farini's departure, I posted myself in the Place du Châ I had brought in a portion of my men; I had summoned them to bolster the ranks number, all the carabinieri and police officers who were present at Reggio: Carpi, Mirandola and Pavullo. As soon as the governor appeared to Getting in the car, they started shouting, following the instructions they had received. Received: He will not leave, our father to us all! We followed the car continuing their cheers; I had positioned myself, with the rest of my agents, outside the Parma gate. At the moment when the governor He arrived, and at my signal my agents began to shout: Viva il dittatore! they threw themselves onto the car, unhitched it, and brought it back into the city to cries of: Viva il dittatore! Upon arriving at the palace, where the principal members of the commissar government, a meeting was held, without to disarm, in Farini's presence, a report that named him Citizen of Modena and dictator. The first signatures one reads there at The lower ones are those of Count Borromeo, Farini's secretary general; Carbon - Nieri, Minister of the Interior; Chiesa, Minister of Religious Affairs; Riccardi, Chief

in Modena; Mayr, steward in Ferrara. In the evening, at Farini's, there was much laughter. The farcical scene at the Parma Gate. At the moment when the car was unhitched, I was two steps away from the new dictator; I could see him he could barely keep a straight face.

"The elections that took place a few days later resembled much to the scene I just described. We had made to hand over the parish registers in order to draw up the lists of voters. We prepared all the ballots for the parliamentary elections. locals, as later for the annexation vote. A small number voters showed up to take part; but at the time of the Once the ballot boxes were closed, we threw in the ballots, naturally in the direction Piedmontese, of those who had abstained; not all of them, though, that will Without saying so, we left a certain number depending on the population of the school. Appearances had to be kept up, at least in the eyes of the school. foreign, because on the scene we knew what to expect.

360 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

"Let no one protest; I am not exaggerating, all of this is of the most scrupulous accuracy. Oh, my God! In France, where the people are accustomed to the electoral process, where the formation of the bureau is to not very serious, such alterations to the ballot have not been rare and not yet so. The ease is therefore easily explained. with which such maneuvers were able to succeed in countries still new to the exercise of universal suffrage, and whose indifference and abstention Attention served fraud wonderfully, by making everything disappear control. We were doing it in such a way as to render it perfectly The guarantees of publicity and the means of surveillance are illusory. From the outset Before the vote opened, carabinieri crowded the halls of ballot and their surroundings. It was always from among them that the candidates were chosen. The chairman of the polling station and the scrutineers. So we weren't embarrassed. on that side. In some colleges, this mass introduction, in the ballot box, ballots from absentees – we called this completing the vote – was done with so little attention that the vote count gave more voters than registered voters. We got away with just a rectification in the minutes.

"For negative or hostile ballots towards Piedmont, necessary for to give the vote an air of sincerity, we deferred to the elect themselves.

a As for Modena, I can speak knowledgeably about all of this, since it was done under my supervision and direction. As for the rest... The situation was no different in Parma and Florence. For its part, the The dictator had taken all the necessary measures during the elections to ensure of parliament. He forced the candidates to sign in advance two decrees that he had prepared. The first pronounced the downfall of the House of Este; The second extended the dictator's powers indefinitely. Two men

Professor Paglia; they were not appointed, which is easy to understand.

"When Farini annexed, by decree, the Romagna to his government government, which then took the name of the province of Aemilic, Pepoli and Mon- The Tanari got rid of Cipriani, whom they themselves had summoned to government. This Cipriani's father had gone bankrupt in Balegna (Cor- his brother had failed in Livorno, and he himself had gone bankrupt road to America: this is the man called to the government of the Roma gnes, instead of the papal legate! To get rid of him, they took the using as a pretext a deficit of 20,000 francs, of which he was completely innocent a hundred, but that Pepoli, the finance minister in Bologna, had handed over everything simply to Montanari, the Minister of the Interior, for his expenses police. The aim of these successive annexations of Parma and Romagna The role of Farini's government was never clearly explained. Here's what In short, the real reason: the French government was affecting a great-

Italian unity

361

of repugnance at allowing the Romagnas to be annexed to Piedmont; but one knew he wouldn't oppose the annexation of Emilia. A matter of words! And, for this annexation to Piedmont of all these provinces under the name Emilie, what I said earlier about the elections to local parliaments applies exactly to this second appeal to universal suffrage. More than Four-fifths of those paying in Emilia never came near from the ballot box! This is such a well-known fact in central Italy that I could have refrained from mentioning it if I had only written to be read beyond the Alps.

"Moreover, the demonstrations that preceded or accompanied the The votes in the cities were also organized by us. All the placards which caused a great stir in the Piedmontese newspapers, and which carried- Some were saying: Long live the independence of Italy! Others were saying: We want for our legitimate king Victor Emmanuel I were sent all printed from Turin, and we ourselves placed them on all the balconies, on all the windows; and, despite the freedom of the vote, no one would have dared the remove. For the illuminations, the zeal of the inhabitants was stimulated by little almost as they did in Paris in 1848, with this difference that the The gangs were not drawn from the people, but from Piedmontese agents. and most of them foreigners, paid and fulfilling a deposit; and beware of the windows of those who did not obey Lu's imperative shouts quickly enough Mi! Lumi. The Archbishop of Naples knows something about it.

"After the vote on annexation, I followed Farini to Turin, who took the wallet from the inside. The very next day after my arrival, he was sending me to Rome, with the mission of pushing the

The event was organized for March 19th on the occasion of Saint Joseph's Day. We let's not hide the fact that we had no chance of success in a struggle, even if the French had remained with weapons in hand; but we hoped to intimidate the Pope, by misleading him about our true strength, and bring him perhaps to leave Rome, which would have led to the army's departure French, and ensured success. But the Roman Curia resisted, and we only managed a ridiculous skirmish. Despite this failure, my trip was not entirely wasted; I had brought two from Turin highly skilled agents, Biambilla and Bondinelli, whom I managed to get in the Papal Army. By means of a cryptographic system con- When they arrived, they were supposed to keep us informed about what was happening in Rome. A little later, and on several occasions, I brought in a number of Piedmontese carabinieri in the army that General de Lamori was then creating- ceremonial; they were of great help to us at Castelfidardo.

Upon my return from Rome, Farini, who had undoubtedly retained a fond memory of his fake departure from Modena, charged me, in his capacity of the Minister of the Interior, to go and prepare the reception for the King, who...

362 THE INSTRUCTION OF THE TEMPORAL POWER OF THE POPE

was going to officially visit his new provinces. I left a few days before the court, with 50 carabinieri dressed in French style; I believe it's quite unnecessary (going into the details of this trip: we've already read them all). at length in the newspapers of the time, whose accounts are roughly accurate, if we take into account the theatrical illusion. And let us not imagine not to assume that these last words only refer to us children, humble, but useful supporting players who represented the people in these representations official statements; the main roles themselves were sometimes held by figures who were anything but official... Thus, In Bologna, the archbishop, Monsignor Vialeprcla, having stubbornly refused to sing the Te Deum that was requested of him, and having taken, for to cut short the more moderate provisions of the chapter, the party energized the gic to suspend all its members, three chaplains of the r giments and twelve students from the Sapienza seminary took the place of episcopal clergy, and preceded by the pontifical insignia that had been made for themselves. Having entered through the sacristy, they came to receive the king under the porch of the San Pctronio Cathedral.

"However, despite all our zeal, we could not prevent that..."

In Parma, a few cries of: Long live the Republic! and in Pistoja, these rather persistent: Bread! did not reach the king's ears. These two The untimely demonstrations led to around fifty arrests. which were, moreover, the only unpleasant incidents of the trip.

"A few days later, I was sent to Ancona to hire other three carabinieri in the Pope's army, where we already had a certain number, number, which I succeed at. The instructions our agents had

A large number of possible desertions could be obtained for a price; they had at that
Indeed, a cash box was opened at the Piedmontese consuls' residence; in the countryside ar
in combat, shout: Every man for himself! and get rid of the officers during the fight
tion. We know how they fulfilled their instructions at Castellidardo *

"From Ancona, I went to Florence to organize the committee there"

Romans exiled following the events of March 19th. This committee was installed
in the New York hotel, where the emigrants were housed at the expense of
government of Tuscany. This organization was linked to the invasion
the Marches and Umbria, which were already being prepared.

"We know what an uproar Gari-'s departure for Sicily aroused
Baldi. We know that the Tuileries sent a request to Piedmont
no explanation was given. Minister Cavour vigorously denied having given
born with his hands on the Sicilian expedition; he maintained that it had been organized
nized without his knowledge, and that Garibaldi had seized, by force, the two
buildings on which he had embarked. Finally, in support of his claims
mations. He published Garibaldi's famous letter which ended with
These words: Sire, I will disobey you no more. France was willing to accept them.

Italian unity

363

I took these explanations seriously. Was she really fooled? I don't know.
But anyway... do we want the reality of things?

"The two steamships were not forcibly removed, but
well bought by Garibaldi. Here are the conditions: Medici had
We negotiated the deal with the owner, Rubattino. We had reached an agreement.
about the price, but Rubattino, to whom the destination had not been hidden.
steamers, refused to deliver them, without payment, on the sole signature
Garibaldi's property. The deed of sale was drawn up by the royal notary Ba-
digni, rue du Pô, in Turin, and signed by General Medici for Garibal
Saint-Frond for the King of Piedmont, Riccardi for the Minister of
the interior Farini; and, as there was a shortage of ammunition, one
sailed for Talamore where the governor of the fort handed over powder, cartridge
weapons and equipment, on a written order from the Minister of War, Fanti.
Finally, when Thouvenel's note arrived, Riccardi was summoned in great haste.
Chief of staff and son-in-law of Farini, to Garibaldi to pray
to declare himself independent, which he did by letter to Victor Emmanuel
which we have just discussed and which was the subject for several days

comments inspired by Piedmontese newspapers. I will limit myself to
tell.

"Garibaldi, then master of Sicily (1), had led the charge on Livorno

the link had revealed, and that he could not manage to bend to any discipline; the Piedmontese cabinet camped them at Ponte-d'Era (Tuscany), and placed at the disposal of Nicotera, an apostate priest who commanded them, Several officers were assigned to instruct them. This camp appeared threatening to 1% The Pope's tranquility; France demanded its dissolution. What was done? A few days later, they were seen arriving in Livorno by way of iron, with Nicotera at its head, a regiment dressed in Garibaldian uniforms, escorted by the National Guard; he was immediately put on board for Palermo. It was yet another hoax; the Tuileries were satisfied. Not a single man had left the Ponte-d'Era camp. It was indeed a regiment of the regular army that had just been dispatched in Sicily, under the Garibaldian colors (2). Nicotera had received the a colonel's commission and 30,000 francs to keep quiet, instead of 40,000 which had been promised to him. So he did not remain silent, and the scandalous scenes from the Turin parliament.

a While, under the red coat, a Piedmontese regiment por
The Ponte-d'Era camp provided powerful support to the expedition.
numb to organizing, and, as soon as everything was ready, the men who forged it

(1) Thanks to the hand of England and new betrayals & money prizes.

(2) It wasn't the French government they were playing, it was a crony,
but peoples from Italy and France.

364 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

now they were entering papal territory, led by the committee
Roman from Florence. They advanced in three columns: the first,
under the command of Sant-Angeli and Silvcstrelli, on Perugia; the other, on
Urbino, with Martricola and Richotti as leaders; the third on Pesa-
ro, under the orders of Silvani and Tittoni.

"According to the original plan, the Piedmontese were supposed to
wait until the men they were sending forward had revolutionized
the Marches and the Umbri, and called upon them to restore order there.
But as Garibaldi's situation became worrying, the need for a
prompt diversion, bed, putting aside considerations that one had not
kept until then only to satisfy the emperor, eager not to frighten
to provoke public opinion too violently. The Piedmontese army immediately
directly across the border.

"The Turin cabinet, moreover, did not have the need to..."
to say, to have taken such a serious decision without having ascertained that the governme
The French would continue to cover it with the principle of non-intervention.
The mission that Farini and Cialdini had just completed in Chambéry had
The purpose of this delicate negotiation was indeed to negotiate Napoleon III. It is true,

any solidarity, he might find himself needing to break diplomatic ties technically with Victor Emmanuel, but this possibility was not a cause for concern hardly Turin; and he was scarcely reassured on the side of the Alps when, on the day even where the army penetrated the Marches, the official Gazette published decrees appointing Pepoli and Valerio as royal commissioners of the Marches and Umbria, Sant-Angeli general of the national guard, Silvestrelli intendant in Rieti, Mastricula deputy commissioner in Ancona, Silvani sub-commissioner in Orvieto, Richotti commissioner in Perugia, Tittoni in Pesaro, the last six expelled from the Papal States after the affair of March 49.

"I don't have to recount the history of this short campaign in the Marches, the outcome of which could not be in doubt given the superiority of our forces and the elements of decomposition that we had slipped into the army. I am simply bringing to light a fact known to some-
Some, suspected by a few others, completely ignored by the greatest
Number: Yes, General de Pimodan was assassinated. At the time
He then set off, at the head of a few men he had rallied, to
charging a Piedmontese column, a soldier, positioned behind him, fired at him
At point-blank range, a rifle shot struck him in the back. This soldier
was this Biambilla, whom I had hired a few months earlier at
Rome. Upon arriving at the Piedmontese camp, he was appointed quartermaster sergeant.
in the Carabinieri, and he is currently stationed in Milan. He had not
He simply followed the instructions of his superiors.

"A few weeks before the Piedmontese entered the Marches,

Italian unity

365

I had been sent to Naples. The Turin office was beginning to conceive to see a deep-seated mistrust towards Garibaldi. It was known that the Mazzinians were very active in Naples, where they were brought together their main leaders: Mazzini, Saffi, Mordini and Mario. We feared that Garibaldi, lacking political intelligence and more than mediocre this administrator, should not allow himself to be swayed by the machinations of the republicans, clerics, and finally this Neapolitan revolution, whose rapid results, it must be said, were less due to the weapons of the adventurer generally, than to the money of Piedmont (in the hands of the Carbonari and Freemasons), did not turn into the Turin debacle. In short, the ministry already saw the ghost of southern Italy constituted as a Republic, under the pre Garibaldi's residence. These fears were, at least as much as the position The embarrassed situation of the southern army in front of Capua, the reasons decisive factors in the sudden invasion of the Marches. My mission was therefore to ascertain the true state of affairs and to combat the influences that could divert Garibaldi away from Piedmontese interests.

Caserta was in an even more incredible state of disarray. The army was teeming with women: Milady "White" and Admiral Emile were the heroines; the Nights were spent in orgies... Garibaldi was no longer recognizable when he didn't satisfy his passion for popularity by getting acclaimed sea in the streets of Naples; he divided his time between Milady and Alexandre Dumas, who followed him everywhere. He saw nothing, didn't pay attention. Paying nothing, %t let things drift. Taking advantage of this In a state of carelessness, Naples was the object of systematic exploitation by des Conforti, des Sciazola, des Cardona, des Imbriani, des Tefano, etc; I won't go into details here; you'll find them in the brochure. special that I am preparing on the affairs of Naples (1).

"From a political point of view, the situation of the Kingdom of Naples was of a nature to inspire serious concerns in the Piedmontese government of: the Bourbons, momentarily stunned by the sudden and unexplained With the appearance of Garibaldi, they began to consider the events. with more composure and taking stock of the situation; one could feel the first signs of movements in Abruzzo ready to rise up against the newcomers. On the other hand, the Mazzinians were exploiting Garibaldi's weak mind, around whom they had many supporters.

"Piedmiki people were out of the question. A single word was enough." Gaubaldi, or an advantage of the army of Francis II, to overthrow The hopes of the Piedmontese have been dashed from top to bottom. Faced with this situation which I explained at length to the ministry, he could not hesitate, without man-

(i) This brochure was not published, probably stopped by threats or seizure of money.

366 IA DESTRUCTION OF THE POPE'S TEMPORAL POWER

qucr to his program A*Italian unity, which he knew deep down he had paid for of his money: so he did not hesitate. I was still in Naples when Farini arrived there with the title of lieutenant of the king; I was attached to his administration as head of the political police. The former governor de Remilie arrived in Naples full of faith in his skill and in the to come; after a few months, he would leave disillusioned and deeply discouraged. After him, both the Prince of Garignan and Nigra, and Ponta di San Martino, and Victor Emmanuel himself, what that presented by Garibaldi and Cialdini, despite the support of the Monnians them-kids.

"I left Naples with Ponza di San Martino; upon arriving in Turin, My resignation gave me back my freedom... The experience I had gained had significantly altered my thinking. Having experienced things firsthand and knowing better the needs and aspirations of Italy, I understand I was beginning to seriously doubt the crowning of the building, whose The bases, thrown at Plombières, had been so disproportionately widened. I

Lombardy, prevailing through surprise and maneuvers at Parma, in Modena and central Italy, and barely managing to stay afloat and through bloodshed in the kingdom of Naples, some men came to sell it to him. I had never seen this enthusiasm for unity anywhere else. Italian, whom, imbued with Piedmontese ideas, I had expected to see burst forth in all directions; on the contrary, I had found it everywhere, in all its vivacity, its instinct for local independence. Everywhere, finally, Piedmont was regarded as a foreigner and an imposter. Faced with such feelings, I was forced to admit that the true flag of the Italian movement had never ceased to be about independence and had not never been the unit... (1) »

If to these great deeds of corsairs and heroes of great journeys Regarding the current focus on Italian nationalities, it was necessary to include the sum of crimes, arson, assassinations, looting and violence of all kinds genres employed by them to prevent people from protesting and impose upon them the silence of servitude and death, he would suffice to reproduce here an extract from the Marquis's official report d'UIloa, sent to all courts and nowhere denied.

(!) Revelations of an agent of Count Cavour, pp. 6-21. These Revelations are of indisputable authenticity. Mr. Éliaune San Pol, editor at the Conlem• Poraneo do Florence reprinted them in large part, and in their details here more infamous, in his Forty Truths Told at the Court of Turin, translated and printed in Paris, at Brunuct's, and he precedes them with these leagues: "This is not Not me, Sire, who's just spouting nonsense here. Jo, as an honest citizen, reveals to you Lelli took it upon himself to reveal Italy to Europe. This is a book that made the Around the world. Printed abroad, it was reproduced in Naples, Rome, iBologue, in Florence, and no one denied it.

Italian unity 367

"The traitorous and foreign generals, the Pinellis, the Nerins, the Galateri, the Fumele, etc., by invading the Neapolitan states, announced a war of extermination in which piety was a crime. Cialdini, who can boast of having ordered more shootings during the short duration of his lieutenancy, which all previous powers addressed On October 28th, to all officers under his command, this proclamation: Make it public that I will shoot all armed peasants I capture; I have already began, and everywhere the insurgents (defending their homeland and their nation) (ality) fell into the hands of the Piedmontese, they were shot, summit brutally and without mercy. We have seen human sacrifices of 40 or 50 prisoners at a time. In Monteciffiane, for example, out of 80 prisoners 47 were executed; at Monteulcone, 50 men Having fled to the house of God, they were slaughtered there; at Montecoglioso, A captain had ten or twelve farmers locked up in a cottage, who had not properly informed him about the insurgents' movements and the burned in the presence of their families. In Garibaldi's time, popu Entire villages witnessed the massacres of Ariano, Trasso, and Pa-

of Isernia, of Gastellacia, of Gastelsarraceno, of Carbone, of Lutronico, peaceful havens of agriculture and industry. Under the conquest, one saw the destruction of San-Marco-in-lunis, Viesti, Cotronei, Spinetto, of Rignano, of Barrile, of Vico-di-Palma, of Campo-di-Miano, from Guarda-Regia, following vile scenes of looting and rape and of sacrilege... Who, after all, has not heard the dreadful tale of the destruction and the fire of Pontelondolfo and Gusalduni?.. What about the assassinations in Rome, Naples, Parma, Ferrara, and Bologna? And, so that the whole world could not doubt this brotherhood of infire and murders, the Chamber of Deputies of Florence, the minister Menabrea, at its head, has she not, by making it an apotheosis, just... to proclaim, like his brothers and sons of glorious Italy, the ignoble assassins Monti and Tagnetti, executed in Rome, according to all laws, for having ambushed and blown up the Serristori barracks in Rome, and there having killed 25 Zouaves, wounded a number of other people, by including women and children.

"According to official figures released by the Ministry of the Interior Turin's interior, well below the reality without a doubt, and According to reports in the Portofoglio Maltese, there were thirty thousand Italians. begging for their bread in a foreign land, eighty thousand deprived of their position inside, and reduced to misery; the number of those shot or massacred would amount to more than eighteen thousand, and the Neapolitans "The number of prisoners in a single year would exceed fourteen thousand."

While these events were taking place in Italy, the com
The Masonic plot was also taking place in Paris. At the end of 1859, pa-

368 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

he read a pamphlet, "The Pope and the Congress," written under the watchful eyes the emperor's child by M. de La Guéronnière and which was immediately reported by unofficial newspapers as the expression from the master's thinking. She was republishing all the old calumnies. against temporal power and concluded by letting the work be completed of Italian unity and to reduce the Pope to the Vatican and his garden.

This program, thus established by Napoleon III, and this pledge given through him to the sects and their representatives Cavour and Palmerlon, the Events unfolded rapidly.

The Pope had gathered a small army of faithful Catholics. who, under the leadership of the illustrious General Lamoricière, the victor Abdcl-Kader's queuing was perfectly capable of suppressing the insurrectionary movements that a handful of sectarians had artificially induced in the Romagna region.

The French government had done everything within its power. to prevent the formation of this army. The momentum of the Catholics

milking; but when it was formed and prepared to suppress the insurrection of the Italians and to re-establish in these provinces the Pope's authority, Napoleon III opposed it with his absolute veto.

This very serious incident was officially noted in a press release, written shortly afterwards in Castiglione by Cardinal Antonelli to Mgr McGliani, nuncio in Paris. The Secretary of State, in this dispatch refuted the accusation of impotence leveled against the papal government through an anonymous and unofficial brochure: France, Rome and Italy, written by the same hand as The Pope and Congress.

Cardinal Antonelli speaks in this dispatch in these highly significant terms, despite the diplomatic style that envelope :

I am deliberately refraining here from any research on the circumstances which prevented the restoration of the Pope's authority in Romagna. I will simply say that we don't understand how France should not have not to do it, after she had taken charge of protecting power temporal power of the Holy See, as the brochure acknowledges. Moreover, if this protection included the presence of his troops in Rome, on no I don't see why she wouldn't do it in Bologna.

"Finally, I would add that the sovereign pontiff could do so, having already a an army sufficient to retake the Romagnas; and, if he has not done so, The author of the brochure should know this better than anyone, that's because that he was prevented from doing so.

tftmrrf itAirthNB

369

But it was not enough for the accomplices to prevent the Pope from to retake the Romagnas. His valiant army prevented the comrades dies that had taken place in Parma, Modena, Bologna, with the competition of some Piedmontese carabinieri in disguise, to re-produced in Umbria. An attempted insurrection in Perugia had been immediately suppressed by the papal troops at applause from the vast majority of the population.

Napoleon III and Cavour resolved to put an end to it, and hypocrisy did not No longer satisfied, they resort to force, to the use of the army. Piedmontese army to destroy the small papal army.

This was one year after the publication of the program brochure. The Pope and the Congress.

congratulations to the new subjects that Mr. de Cavour had just to cede to him by the Treaty of Turin, as compensation for the Romagna and the letter to the Pope, as he had expressly stated. He was at the Turin parliament. He had received homage there. That the galantuomo had sent him via Cialdini and Farini. That. What happened during this interview? The Monitor did not say; But history tells us that afterwards, and barely back at the head of his army, Cialdini attacked the Pope's small army, and without Declaration of war: none; he invaded the territory in an ambush. papal, and amidst nameless betrayals in any land. With ten against one, they seized the Marches and Umbria, Legations that still remained with the Pope.

Mr. de Becdelièvre, former colonel of Papal Zouaves, recounts that, during his stay after the capitulation of Loreto. In Riccione, he had the following conversation with the general Cugia:

"Are you not afraid," he asked him, "that France will not..." Stop? Haven't you read the Duke of Grammont's dispatch, saying to the consul of Ancona said that the emperor would oppose your invasions by force. "Sunsets?" – "Oh!" said Cugia, laughing, "we know more than your Duke. Last Friday, our commander-in-chief, Cialdini, had lunch at Chambéry, where, after asking for advice on what he had to do, he was told: Come in, and hurry! – You see, we let's go quickly (1). #

(1) Memoirs of the Papal Army, p. 84, – Gazette de France, October 11, 1877, – Gazette du Midi, October 17, 1867.

n 94

870 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

For his part, here is what he wrote about Mr. de Grammont's dispatch. Grammont M. de Quatrebarbes, governor of Ancône, in a letter reproduced by most newspapers of the time:

"On September 11 or 12, when the brave Colonel Sapi was defending himself heroically in Fesaro, in an open city, one against twenty, facing of the Piedmontese army, the French consul in Ancona, Mr. de Courcy, He rushed in full force to the delegation's palace where I was staying. He held in his hand a telegraphic dispatch he had just received, signed: Duke of Grammont, ambassador to Rome: "The emperor will not tolerate "the guilty invasion of the Papal States by the Piedmontese lay government. "The emperor wrote from Marseille to the king of Sardinia to inform him" "that he would oppose it. Orders are given for boarding at "Toulon new troops, who will arrive in Civitavecchia without delay—" <t lai. » Except for the underlined lines, I am not sure enough of my

I guarantee its strict meaning on my word. I went immediately with Mr. de Courcy at the consular palace, and we agreed that, for to stop the bloodshed that was flowing freely in an unequal struggle and impious, one of the consulate employees would immediately go to his post to Pcsaro, to communicate the dispatch to the army's commander-in-chief Piedmontese. A few hours later, the representative of the consul of France did indeed hand over this dispatch to the Piedmontese general, who simply handed over a receipt, then walked on without another concern of the French government's defense.

"I will not repeat here the words attributed to Generals Fanti and Cialdini to explain their audacity. Belgian independence made them in part of knowing, and they were repeated to me by the most disseminated witnesses principles of faith. I only wish to affirm here the things that I have seen and heard "They are due, and no denial in the world can prevent the story from being true."

Mr. de Lamoricière, in his report on the operations of the army. The papal messenger also relates this dispatch, which had been sent to her. transmitted directly from the Ministry of War in Rome; it is exactly the same and ends with these words: "As Vice-Consul of France, you must regulate your conduct by consequence.

According to various publications and newspapers, the words said to Cialdini and Farini in the Chambéry interview would have been These: Go and hurry up, or: What are you wasting so much time on?

Mr. de Tliouvenel, addressing his diplomatic agents matics, agrees, in a note published in the Blue Book, that the emperor, in the interview that had taken place in Chambéry between him

THE ITALIAN UNIT

374

and Mr. Farini, accompanied by General Cialdini, was approached about the possibility of an entry of Piedmontese troops, which he did not did not disapprove of the eventuality presented to him; this The possibility was Garibaldi's march from the Neapolitan states, where he encountered no resistance, across the states – hands, by raising the people, and, this last step crossed, an attack against Venetia that it would be impossible to prevent.

The recognition of the Italian monarchy, which followed ten days After these explanations, it was therefore, as Ricasoli said to Piedmontese senate, approval, sanction, and like the pact

It's easy to be mistaken. Also, Mr. de Thouvenel, not only shortly afterwards rejected the offers made by Spain and Austria to intervene jointly with France in the custody of the Holy Father and from Rome, but brought these powers, with the help of the Mason nothing, by the principle of non-intervention, and as the only a means of pacifying and legitimizing the fait accompli, to recognize between themselves the kingdom and the king of Italy (1). And yet at the same time Ricasoli proclaimed in full parliament I was setting the goal pursued by the Italian Revolution:

Yes, we want to go to Rome! Rome, politically separated from the rest of Italy will remain the center of intrigues and conspiracies, a permanent threat to public order. So, going to Rome is for For the Italians, it is not only a right, but an inexorable necessity. But how should we go about it? On this point, more than on anything else Furthermore, the king's government will be open and precise. We do not want not to go to Rome by means of insurrectionary, untimely movements, reckless, who could jeopardize the acquisitions made and compromise to put the national project to use. We want to go to Rome in concert with France."

And he repeats Cavour's theory on the free Church, and the definitive fall of temporal power as a sine qua condition
No!

Several years passed; the policy of Napoleon III remained The same. It was absolutely the same duplicity which, in 1867, during

(1) The diplomatic documents (1862) communicated to the Legislative Body have proven all the steps taken by the French government to bring this recognition from the powers.

372 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

of the Garibaldian invasion, halted the expedition for eight days French woman in the port of Toulon, then sought to recall her, and only allowed the Mentana event to take place because this times the Piedmontese had lost the given time (1).

Piedmontese diplomacy itself published in the Book green from 1867, the piece that sheds light on this entire phase of politics than Napoleonic. It is a dispatch from Mr. Nigra, dated Biarritz, January 25, 1866, and which is thus conceived:

"The emperor told me that the question of what would be in to do in the event of a republican revolution in Rome cannot

provoked; that the conduct of the two governments will be regulated in part by the circumstances and by the impression they will make on public opinion public (2).

This is how the execution of the convention was understood. 1864 which guaranteed the Pope the possessions that remained to him! It was still the same two-faced policy which, seven years ago previously, had formally prevented the papal troops to suppress, when it was still possible, the uprisings of Romagnes, as we learned from the important dispatch from the cardinal nal Antonclli, cited on page 368; but this time God, who wanted ensuring the council convened at the Vatican thwarted these plans. Chiavellian.

Enfantin's letters during this entire period are very cute laughing, because they reveal the intimate conversations that were being exchanged then between the Tuileries and the Palais-Royal.

In the early months of 1861, Enfantin wrote:

"I often hear several of us express surprise at the men's gestures, temperaments, delays, that the French government has been contributing to its relations with the papacy for ten or twelve years. For me, it doesn't surprise me... Which obviously stands out for My opinion of our conduct in Rome is precisely that we do not want to destroy Catholicism from top to bottom, but that we desire it to transform; that is to say, we call ourselves Napoleon III and not Mazzini.

(1) We ourselves have learned through reliable channels that La Marmora, sent to Paris, After Mentana complained about what had happened, he received the following response: I gave you eight days; why didn't you know how to make the most of them? (?) Published in the Correspondant of January 1868, p. 266

Italian unity 373

Pais, speaking of "public opinion which, as the emperor said—"Reur always wins the last victory," he added:

"The emperor has faith in this victorious instrument, and he has his reasons." personal reasons for believing it; he must therefore hope that the Church will resound one day of this popular and divine acclamation: Vox populi, vox Dei. He must rely on that brilliant voice more than on that of the cannon. But he doesn't want to be bought off, because the papacy is hard of hearing. ve. And besides, is this current deafness temporary or does it constitute tional? How long has it existed? Once again, it's this cou-impious crown of Caesar, who plugs the papal ears; let it fall and the Vicar of Christ will hear the voice of Christ speaking through the mouth of

He was writing to Arlès-Dufour, his former metropolitan in Lyon, from the previous year:

"General affairs are progressing well despite key oppositions."

Ricales. The chariot is launched on both rails, spiritual and temporal. You need to breathe in the air of Paris, to hear the Pereires, Rothschilds, Morny, having lived with Cobden and perhaps with Lord Cowley or Cavour, or even Rouher and Haussmann, and above all to know this that we propose to do immediately in both directions in-

"Indicated: Italian affairs, commercial affairs..."

And again:

"I quite like Garibaldi, who doesn't help the famous recovery very much"

business, according to people in the stock market, but who does no less

a very big deal. We drank at Garibaldi in Saint-Germain;

Meanwhile, Cavour and Garibaldi, who complement each other, are walking their own little good way (1). »

Finally, Enfantin wrote the following year, again to the same person:

"Public affairs are heating up in a way that resembles 1847"

and 1849. I still hope that the result will not be the same, and that we

It allows many people to get themselves into trouble, including people in the Church. Four

received a letter of congratulations for having courageously criticized the

imperial finances. Prince Napoleon-Jerome will receive one at the first

First day; he has just delivered a speech in the Senate which has a great

impact in France and Europe. Meanwhile, Thouvenel

said on Saturday: "Your Grace, you have allowed the question to mature well.

According to Alexandra Dumas, Garibaldi had been affiliated with Saint-Simonianism by Barrault.

374 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

"Lienne;" and Billault: "My Lord, you have made my task very difficult..."

Renan has a letter informing him that his suspension was decided by

due to very serious political circumstances, but that he would resume his

Classes coming soon. Bonjean and the prince made a pretty good story

critical.

"May Mercury, messenger of the gods, come to the aid of Mr. Rouland!"

that he at least raise it to the rank to which Mr. Rouher has placed himself! that he rest equality between science and industry, because it is the basis of morality, of

"Politics and the new religion."

And again:

Dinner at Isaac's went very well; I enjoyed myself there.

Simonian). On Monday, at Lebey's, where you were a guest, I found with great pleasure Delangle, who had been, thirty-five years ago, the cat of my father, and for whom I was the legal advisor. He was very kind. We talked a lot about national opinion, about Guérault, from England, from Gobden. It was good (1).

Mr. de Cavour having made threats of schism and
Mr. de Lavalette having published a diplomatic note commina
In his attack against the Pope, Enfantin wrote:

"Guérault's article from the day before yesterday on Catholicism and freedom"
It was masterfully done. But he must go as far as Gallicanism.
true, that is to say, any kind of national Christianity, however fashionable it may be
Anglican, Prussian, or Russian, so that one can say of the fifth
Austria, a major power: It remains alone with the papacy, which
The papacy will either reside in Vienna or Madrid, or even remain in Rome.
capital of Italy. If this great politico-religious event comes to pass, if the
Catholicism is entering its final phase of dissolution; it will be a
good fortune for the French Encyclopedia (2).

However, Cavour had been struck down on June 6, 1861, by the justice
God's power in the midst of these ungodly victories.

"What a life," wrote Enfantin, announcing his death, "which has
firmly embodied in the world. It is quite obvious that if this gai-

(t) Works of Saint-Simon and Enfantin, vol. XIII, pp. 51, 55, 58, 67, 111, 137,
143, 146, 180.

(2) It was a project he dreamed of, and Guérault was to be at its head,
Jourdan, Yvan, Laurent, etc., all democrats tamed by the empire and familiar
Prince Napoleon's kinsmen.

Italian unity

375

That man no longer lived in the apoplectic conditions he was in, he lived
still in the political world, where he had poured drop by drop all
his personality.

Enfantin and his disciples do not recognize any other life than
that one; heaven and hell, as the master repeats in succession
According to them, these lines are nothing but a chimera.

Cavour was the secret mastermind of Masonic societies.
"of Italy" Its power emanated directly from the Grand Orient

for a time among the top brass of Freemasonry the frenzy of competitions and rivalries, which manifested themselves even before the profane world through certain actions that must be maintained holding to tell.

Until 1859, despite the de facto authority that Cavour exercised Regarding them, the Italian lodges depended on one or the other Foreign Grand Orient. Such as those of Genoa and Livorno depended on the mother lodge of the supreme council of Paris. This did not It was during 1859 that an independent logo, under The name Ausonia was founded in Turin by Philippe Delpino, Felix Goveau, Sixte Anfossi, Vital Mirano, all four from Turin, and by Charles Fiori de Rcggio, Joseph Torelli, de Varallo and Zam-Beccari, from Bologna. In a short time other lodges were created, under the auspices of YAusonia, which thus became the mother lodge of Italian Freemasonry.

F.*. Goveau, appointed as interim head of state after Cavour's death, proceeded with the election of a Grand Master. Brother Nigra, in charge Piedmont's business representative to the French government, student and Cavour's favorite had all the votes cast. However, as A number of lodges had declined to participate in the vote. Nigra did not accept. The first convention of Italian Freemasonry It was convened and met on December 26th. 29 deputies sat there. sent by the FabioMassimo lodges of Rome, Iside and Pompeia from Alexandria in Egypt, Argilano of Ascoli, Sevcra of Bologna, Vittoria of Cagliari, Eliopolis of Cairo, Concordia of Florence, Rigenerazione de Genoa, Amicitia, Garibaldi, Unionc and Con- cordia of Livorno, Lumo et Verità of Messina, Fraternità of Mondovi, Valle di Potenza of Macerata, Insubria of Milan, Azione and Fede from Pisa, Uttica from Tunis, Ausonia, Progresso and Cavour of Turin.

376 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

The first six sessions were devoted to writing a constitution, regulations, rituals, etc. The assembly decreed, among other things, that God would be called the great architect of the uni- towards; that all religions would be free; that every Freemason would be bound to absolute obedience; that all would remain silent, not only about what is said or done in the lodge, but still on the names of the lodge's members or visitors. Furthermore, the assembly recommended to those who would be called upon to give a speech at the grave of one of their own, not to use ex- Masonic pressures only with extreme reserve: di tenersi riservatissime nelle espressioni masoniche. Et elle défendit sé- It is outrageous to appear at the funeral wearing Masonic insignia. from a colleague. Caution was still needed, and the fox's skin still had to mask the wolf's skin.

It was on the seventh and final day, January 1, 1862, that, on the
 Following a motion by the Garibaldi lodge of Livorno, it was decided that the ge
 General Garibaldi would hold the title of first Freemason of Italy, and
 that a gold medal would be struck with the inscriptions, on one side:
 The first constituent assembly of Italy; and on the other: At
 The first Freemason in Italy, Joseph Garibaldi. The following procedure was then carried c
 to the election of a Grand Master. Brother Nigra was re-elected,
 unanimously. Then the assembly resolved to make treaties
 friendship ties with foreign Grand Orients. To this end, the
 Turin Freemasonry soon after established communication with the
 Grand Orients of France, Belgium, England, Ireland,
 from Switzerland, Portugal, Hungary (1), and with that of Poland,
 to the erection of which the Grand Orient of Turin helped, according to the
 Official Bulletin. The Grand Orient of Belgium and the Grand-
 Eastern Portugal was the most eager to respond to
 the call from Italian Freemasonry. The first one sent to Turin
 his grand master Verhaegen, who reported, with the evil which
 He died, the treaty of fraternal bond and imperishable friendship.
 He was accompanied by Brothers Hochstein and Van Schoor. The
 The second group consisted of three naval officers, headed by
 the Marquis of Loulé, former grand master of the order in Portugal.
 Before dissolving, the assembly decided that it would meet again from

(i) Turr is appointed Grand Master and Kossuth Honorary Grand Master of the Grand-
 Orient of Hungary; Klapka, founder of a logo in Geneva, under the name of 'lstet
 or Danube^ refers to himself as Inspector General of Freemasonry.

Italian unity 377

again on June 24, 1863 in Rome, or, if Rome was not free, in
 Venice, or finally Florence (1).

Nigra having refused again, Minister Cordova was appointed
 by 15 votes to 13 given to Garibaldi; but the Scottish Rite,
 having its Grand Orient or supreme council in Palermo, appointed
 Garibaldi, Grand Commander, communicated this choice to all the lodges.
 by a circular which began as follows:

“Dear brothers, to the masons of all countries who are working on the re
 construction of the temple of humanity, let us know that General Joseph
 Garibaldi, the man whom the great architect of the universe created for the
 liberation of oppressed peoples and for the emancipation of all
 nationalities that are trampled underfoot (de tutte le nationalità ancor concu-
 (cote), is named Grand Commander, Grand Master of the Masonic Order
 in Italy... »

Moreover, Cordova and Garibaldi were equal in principles.
 Cordova, as reported by YArmonia according to the atti uffit-

of 93 blessed throughout the world for having founded the nation French and created democracy in all parts of Europe. And Garibaldi, in the address he sent to England on the 22nd September 1862, extolled France "which in 1793, a solemn era nelle, gave the world the goddess of reason, overthrew the tyrant denied to the ground and consecrated the free brotherhood between the dwarves tions. »

The following year, after Cordova resigned, Garibaldi was appointed unanimously minus five votes, by the convent of Florence, Grand Master of the Order. Having accepted, he appointed for his representative in the grand committee of Italian Freemasonry F.-Antonio Mordini, adding that concord was the only a path to achieving unity with Rome, its natural capital. The Italian masonry then included, apart from carbon- sales Nariques, 67 lodges in Italy, including 5 in Turin, and 10 abroad, including 2 in Greece, 1 in Constantinople, 5 in Egypt, 1 in Tripoli, and 1 in Tunis (2). These were milestones for future unity.

(1) Enfantin also wrote around the same time: "Perhaps Mexico will "It's finished before Rome, which is starting to bore everyone."

(2) All these details are taken from Masonic journals: liulletino ufficiale del Grande Oriente d'Italia do Turin; Annah delta massoneria of Naples; /luc- re! to of Florence; Masonic world, and collected by Neut: Freemasonry, t. II, p. 306.

378 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

Italian Freemasonry took advantage of these convents to renew to reveal its constitution and publish it for the brothers. Article 4 was thus conceived: "Freemasonry recognizes its God in the principle of the natural and moral order under the symbol of the great architect of the universe (1). Article 5 stated: "It does not prescribe any a specific profession of religious faith and excludes only believers those which would impose themselves on the beliefs of others" (the Catholic religion (obviously)).

Article 8 was even clearer, excluding and working towards de- to destroy, not just the Catholic religion, but all the positive religions. He expressed himself thus: "As the ultimate goal of scs works, she sc proposes to gather all free men in a large family, which can and must gradually succeed all churches founded on blind faith and theocratic authority, to all superstitious, intolerant, and hostile cults, to establish the true church of humanity (2). »

No sooner had Freemasonry been established than it set to work to

among other things an official document that shows how it was used
the Italian ministry:

"A.\G.*. D.'. G.-. A.\ D.\ U.*.

"UNIVERSAL MASONRY – ITALIAN FAMILY"

"SCIENCE, FREEDOM, WORK, FRATERNITY, SOLIDARITY"

"To all the regular Freemasons belonging to the Communion, greetings"

and brotherhood.

"T.-. C.\ F.'.,

"The bills that will be debated in parliament concern
vital questions for the future of the Italian nation, and especially
for the future of the Neapolitan and Sicilian provinces; it is our
It is everyone's duty to fulfill their civic duties without failing to comply with the law
And the first of these duties, for the deputies, is to give their
vote according to conscience, – for voters, to seriously ask
to ensure that our representatives do not evade the vote.

(1) God, therefore, was not a creator. Cost fire, gas, nature, the
double principle good and bad.

(C) Unila callolica, "July 1 and 11, and Civilla callolica, September 3, 1861.

Italian unity 379

a Let the country know that while Freemasons are not a faction,
They are, however, vigilant citizens, ready to sacrifice themselves.

"Florence, July 20, 1865."

"The 1st Gr.\ M.\ ad.\ ff.\ of Gr.\ M.

"Lodovxco Frapolli."

Mazzini had also organized an association during that time
of Italian unity, whose main objective was to achieve unity
national, by contributing with all its strength to the realization of pr
the entire and complete program of General Garibaldi, the unity of
the nation, with Rome as its capital. It was to be called
Italian Democratic Union; but on the orders of

To become a member, it was enough to declare one's desire: 1° for the realization of the complete unification of the peninsula; 2° Rome capital of Italy; 3° equality of political rights in all the classes; 4th competition of citizen weapons to provoke and ensure to restore freedom and the unity of the nation; at least five centimes per monthly contributions were made by each member to the central fund the. The program was written in Mazzini's own hand and approved by Garibaldi. A council of 20 members and a president elected at the general assembly were supposed to have the leadership of the society. Garibaldi was appointed its president by acclamation. Here is the list of council members signed by Garibaldi and written in whole by hand, adds the press correspondent who told us provides this information: Savi, Mosto, Cuneo, Sacchi, Campa-nella, Mario, Crispi, Dolfi, Massoni, Cabolini, Miceli, Grillenzoni, Nicotera, Bertani, Cairoli, Allezzino, Salfi, Libertini, de Boni, Priscia. Il Popolo d'Italia was to be her official organ.

As for Mazzini, he too contributed to the work of Italian unity. lienne. One of its manifestos, published in Genoa, stated and reported by Y Belgian Independence:

"The Republican party neither approves nor opposes a fact (unity with the monarchy) which he regards as transitory and which he accepts this as such. The Republicans are not responsible for a mistake which inevitably leads the country to believe that without freedom one can establish to the unity of a nation... The sad markets, the shameful transactions All divisions will pass like shadows, and only the unity of the homeland will survive... This religion of unity contains within itself the entire logic of our conduite and what various people have chosen to call our abdication. When, before

380 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

In the last war, we saw Italy straying into the same old errors. Narcissists, we preserved our faith intact; but we kept it hidden. Deep down, we loyally allowed the experiment to unfold. tempted, and not a word was spoken by us other than: Unity, Freedom! The rest stays in the country!

But one cannot establish freedom by allying oneself with a domineering despot. author. We knew about the Plombières pact when nobody else did. still suspected, and we prophesied disillusionment: it happened they checked; and yet we did not become angry, and the men the republican faith in Tuscany and elsewhere led the populations to vote for annexation. We protested and we protest on behalf of of the honor, salvation, and unity of the homeland, against the illegal cession gale and perilous of Savoy and Nice, against the stay of the French extended in Rome.

"We protest against the servile habit of substituting for the country ot

against the premature and exclusive cry of "Long live the monarchy!" The Republicans They say to the country: The Italian homeland can know no other borders than The Alps and its seas, nor rest until they are conquered. Arise and walk: with the one who reigns, if he is heading towards the goal; without the one who reigns, if he stops; against the one who reigns, if he ever tries to prevent to arrive.

But by thus yielding to Palmerston's supreme direction, Mazzini had high hopes for the future. Let's listen to one of his confidants, a founders of Italian unity, uttering these audacious words to the parliament of Florence as a challenge to the Piedmontese monarchy-silence:

"The word republican means, if you'll allow me to speak plainly..." Simply and without mincing words, regicide, enemy of the king. That one is a republican who wants either to kill the king, or overthrow him, or at least diminish his power tority.

"And in Italy, starting with Mazzini himself, all of them are..." Republicans, who created the kingdom, who are the authors of Italian unity lien, and who offered all of Italy to Charles Albert. That's the truth, And it was, moreover, a historical necessity to which those kids who didn't suspect a thing; but the necessity for the Revolution to be royal in Italy is such that the republicans have gone further even the monarchists and, from a certain point of view, all the ministers, all conservatives would be less monarchical than the Unitary, the Mazzinians and Mazzini himself. What did he ever say in All his writings, from Young Italy to his latest publications? He kept repeating: Unity first, and then the rest; my principals

the Napoleonic idea 381

The cipes are known, but first I want Italy to be one and not divided. These are the statements he made while in Rome, before going there; and Since he left, he has constantly repeated it, always offering the Ita linked to the House of Savoy. Beware of accusing the republics too much. Cains: you would all accuse yourselves. The republic is the axe with which you severed the roots of seven governments; it is the thread with your sword; you still have the papacy before you, and you par you are trying to blunt the only weapon you have; therefore you do not intend not the meaning of your own words, and you are unaware that this assembly is the greatest of the republics that has appeared on the balance sheet of Italy (1). »

VI. – The Napoleonic idea or domestic policy

OF THE empire

of the dictatorship, both with the support of the governing council of the companies secret parties and with that of unprincipled and hostile conservatives harmed by terror for their material interests.

This dual origin explains the indecisive policy that followed the empire... From the beginning of his reign until the Or- conspiracy Sini, 1858, he seemed to take it upon himself to reassure material interests riels, to flatter religious men. However, he did not give these The latter offer no serious guarantees.

In 1850, the National Assembly, after having partially emancipated secondary education, had committed to making a law similar on the freedom of higher education. Never the Catholics were unable to obtain from the imperial government the realization fulfillment of this promise.

He gave Freemasonry an official position which it had never had one in the country since the time of the first empire. Prince Murat, inaugurating his duties as Grand Master, said Highly:

"The future of Freemasonry is no longer in doubt. The new era..." will prosper; we are resuming our work under auspicious circumstances. Thus, free from all constraints, we can unfurl our banner. The time has come for Freemasonry to show what it is, what it She wants what she can.

(1) Session of the Chamber of Deputies, April 27, 1868,

382 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

Later, in 1861, when the lodges revolted against him, the Prince Murat could have it noted by a friendly newspaper, Le Franc-Mason, as a result of his administration, created 80 lodges news in seven years. The government favored them highly ment. During the annexation of Savoy in particular, the new The prefects believed they were doing a clever thing by multiplying the lodges conic; one of them, an honorable man, but deceived by a false politics, by recounting this memory to one of our friends, sadly noted how lamentable the result had been for this province so Catholic (1).

Even in the days when we claimed to reassure the good and do to make the wicked tremble, or even to bring about revolutions Like rivers in their beds, there was always a current hostile influences against religion and property, which was reminiscent of the Jacobin passions unleashed by Napoleon I during the Hundred Days.

misguided peasants destroyed the churches, marched against the presbyteries and castles to cries of "Long live the Emperor!" (2). At the end of the reign was the atrocious crime committed in the Dordogne. against Mr. de Moneys and the violence perpetrated in the Pas-de-Calais against M. d'Eslourmel, what mysterious ringleaders desired They treated the peasants like enemies of the emperor.

It must be admitted that sometimes strange excitements would arise even the steps of the throne.

This is how Prince Napoleon spoke in the Senate on the 22nd February 1862:

"Gentlemen, allow me to outline the empire as I understand. For me, empire is... popular education. Pandue without limit, without being given by religious congregations It is the destruction of medieval bigotry that they want us to see. to impose... I didn't speak for my own pleasure, but I did it. as a duty, when I believed that the explanation given for The empire was bad, unfortunate, fatal, and I wanted, with the little of authority that can be attached to my word, elevate it. Listen carefully

(1) In the presence of this propaganda and the specious character under which it is The venerable Archbishop of Chambéry, Cardinal Billet, presented, and recalled, by a pastoral letter of November 12, 1805, the excommunication which affects all affiliates of the lodges and pointed out the dangers that Freemasonry poses to the order social work.

(2) Convicted by the courts, the guilty parties were immediately pardoned later by the emperor.

the Napoleonic idea

883

my feeling. I am on the side of the Revolution, both in France and in Europe. I wish that the government of the Revolution would remain in the hands of moderate men; but when this government passes In the hands of ardent men, even radicals, I do not abandon I will not give up my cause for that: I will always be on the side of the Revolution. This is what Mr. Thiers said in 1845. These words accurately summarize- "That's my opinion!"

And amidst the fierce religious protests rallied to the em- Worse still, but from the absolute silence of the ministers, Prince Napoleon thus emphasized his thinking, (we quote verbatim the account (officially made):

"However, it is important to remember the lessons of history here. Do you know—" To what cries was Napoleon I brought back from the Gulf of Juan to the Tuileries? rics?

It was to the cries of: "Down with the nobles! Down with the émigrés! Down with the "traitors!" (very energetic protests. On almost all the benches of the In the Senate, this phrase was interpreted as: down with the nobles, the émigrés! and the priests 1)

Several senators. – Enough! Enough of the Revolution!

u. the first president, Barthe. – Is this the symbol of the Revolution? A solution as you understand it?

Prince Napoleon. – Yes, I defend the Revolution and I I am proud of it. We are honest revolutionaries.

a senator. – There are no honest revolutionaries who shout: Down with society!

Another senator. – This isn't even about the Revolution: it's about Demagoguery!

Mr. Count de Séour-d'Aguesseau. – It's instinctive! One cannot To oppose instincts. (Growing agitation.)

Mr. President. – You are bringing back sad memories, Your Grace. to come.

Many cooks: 1 to order!

Prince Napoleon. – I will not accept a recall to the army. Dr... I've observed a fact. (Loud complaints.)

Various voices: It's inaccurate. It's an insult to everyone.

Mr. Baron Lacrosse. – We must not allow the cries of: Down with the Nobles! Down with the priests! They leave this enclosure under the pretext of citing historical tions.

Mr. Count de Séour-d'Aquesseau. – This scene is very useful.

Mr. First President Barthe. – This appearance of approval, of adoption, which you give to these revolutionary and infamous words "This aroused the indignation of the entire Senate."

384 THE DESTRUCTION OF THE TEMPORAL POWER OF THE POPE

If Prince Napoleon could thus defy the sentiment at will

the empire, that is, Orsini's assassination attempt had opened a new phase old woman of the reign.

From that moment on, no further attacks disturbed the peace. quality of the sovereign, but a more pronounced policy towards the interest laughter in the revolutionary sense came to coincide with the war from Italy. And when the confident and disillusioned conservatives did to hear their legitimate demands, a whole range of measures hostile to the clergy was inaugurated.

As early as 1860, the Minister of Religious Affairs, Mr. Rouland, addressed to the em- They wrote a confidential memorandum, outlining an entire plan to to gradually and quietly bring about the subjugation of the Church. The minister points to "the belief of the episcopate" as a danger. and the clergy's belief in the infallibility of the Pope," "the development of conferences of Saint-Vincent-de-Paul and the societies of Saint-François-Régis, the progress of religious congregations dedicated to popular information, especially that of girls.

Mr. Rouland naively said the following about this:

"It is impossible for the secular element to fight on this ground against the religious element which, in reality or in appearance, will always present to families with far greater guarantees of morality and devotion, t

A little further on, the minister reveals the secret of his ten-prepared for secular education:

"The laypeople, modest and useful civil servants," he said, "are devoted" to the emperor and render notable services in the rural communes those, where one would be greatly weakened from the point of view of universal suffrage, i All primary education was placed in the hands of religious orders.

And further down:

"Where do people cordially shout: Long live the Emperor? Surely it is not not in religious institutions.

In conclusion, the minister proposed dissolving the companies tés de St Vincent-de-Pau 1, by application of articles 291 and 292 of the penal code and to appeal "to an anti-religious reaction" who would police the clergy's transgressions and form around them He faces a circle of resistance and opposition that is stifling him. rait (1). »

(1) The main part will be found at the end of this volume in the attached documents. this thesis.

This plan was followed faithfully:

The Society of St. Vincent de Paul was disorganized by the measures taken by Mr. de Persigny, at the same time as France-Freemasonry was once again legally recognized; the press, which was then subject to an absolutely discretionary regime, had any permission to insult and slander the clergy; the councils provincials were prohibited; in certain cities and in the departments where beliefs were more fervent, the prefects multiplied cabarets and brothels for business to overcome religious resistance.

A new Minister of Public Instruction, Mr. Duruy, declared would therefore wage a silent war against religious education, and he was seeking to fulfill one of the program's dearest wishes Masonic, by inaugurating an education for young girls of the State, which would have been a preparation for androgynous lodges.

At the same time, one of the most advanced leaders of Freemasonry in France, Mr. Jean Macé, a professor at the University, organized, with the dual competition of Freemasonry and the administration of the Institute of public education, the League of Education, whose stated goal was to destroy all religious teaching in schools and to corrupt the masses through popular libraries (i).

Enfantin always applauded.

"Many people," he wrote to Arlès Dufour, "believed that our two Napoleons, instead of making the 18th Brumaire or the 2nd of December, would have It was necessary to give France every imaginable freedom. It's not about The freedom we need most today is authority. Intelligent and forward-thinking.

And its publishers add: "This intelligent and practiced authority In his study of the future, Enfantin had faith that he saw her facing him."

But perhaps the most serious aspect of this new policy was the tolerance, sometimes the complicity, of the police of the time USA towards Y International. She believed, by allowing this to be created socialist organization, just as by leaving the Jacobins of

(t) Not wanting to split what relates to the education league, we have referred to a later chapter (iv. II, chap. XV, g 7) the history of the establishment The formation of the league under the ministry of M. Duruy. There one will find the evident complicity of the imperial government in this eminently Masonic undertaking

586 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

Paris engages in furious declamations in clubs (2), to stop the liberal and religious reaction that was taking place in the country and place France between maintaining material order and the Revolution.

The plebiscite of May 1870 was for him one of those illusions that God's justice sends those whom it wants to destroy.

Quosvult loses demented Jupiter.

The organization of demagoguery, to which various groups are attached they either belonged to Mazzini or to the International, but they united The struggle was growing stronger. Also, when it came to the sequel The misfortunes of war caused the empire to collapse; she found herself completely organized to reclaim the power he was letting go of.

For Napoleon III to have allowed himself to slide down this fatal slope, contrary to its obvious dynastic interest, despite all the lessons that come with holding power, despite the given the relatively conservative influences surrounding him, it was necessary that he was driven by a logical force tracing back to his origin even and to that of the empire.

Napoleonic vision, whose features he sketched in his dreams The revolutions of 1844, is an essentially revolutionary idea. exerted a kind of fascination on him throughout his reign, and Even today, the day after the death of his son, the prince Jérôme-Napoléon had it affirmed by his most self-proclaimed supporters. ridiculed.

Here are the terms in which, at the end of June 1879, Mr. Georges Lahotte, in a brochure entitled: What will become of the bonapartists? explained the profound divergence of principles which separates the Bonapartists from the Conservatives, and that is the reason to be claims to power by Prince Napoleon:

The empire is not essentially conservative in its origins, neither in its traditions, nor in its consequences.

Its founder gave substance to many revolutionary utopias. res; its rights are based on national sovereignty, the most unstable principles; his men mostly belong to the classes

(2) It will later be difficult to understand how the police, always

We therefore refer to the book M. de Moliuari, which described these strange scenes. day by day in the Journal des Débats. It is entitled: The Socialist Movement and the public meetings before the revolution of September 4, 1870 (in-12, Paris, 1872).

the Napoleonic idea

387

democratic; its second sovereign, Napoleon III, introduced into the legislation the only socialist ideas that have ever been put into practice in our country. The empire is not clerical, that is to say, it does not permit no religion can hold the influence of the state in check; and the Concordat, if applied to the letter, would reduce the Church to a strict vassalage.

Therefore, the empire must be viewed with suspicion by conservatives and Catholics. too ardent; all the more so since, following in this its principal law, which is a law of progress; it should not remain at the point where it has been left. Napoleon I and Napoleon III. The modifications that seemed sufficient health practices of the past are now largely outdated by the wishes of public opinion. public.

The most profound reforms are accepted and desired today. by everything that thinks. Taxes, civil and criminal laws, the The relationship between capital and labor no longer conforms to the feeling of the majority. The empire therefore needs to renew itself. Its program must not to be, according to its very principle, a kind of thermometer that marks that the point to which the country's opinion has reached. Now, when we examine this opinion, which was reflected in the promises that were approved the electorate, it is understandable that the obstinate conservatives cannot would like a regime whose formula consists of following the wishes of universal suffrage.

The empire as it might appear, aided by this singular stroke of luck that the Republicans have not implemented their program and that he is qualified to largely take it back in their place, the empire is therefore made to frighten the reactionaries.

"Bonapartism must regain its composure, it must cease to..."
lean to the right and restore legitimate influence to the men who
They emphasize the democratic nature of its mission. Well, 1 to this
Title, the presence of Prince Napoleon as head of the Bona family
part is particularly advantageous. Prince Napoleon can his
"Silence, his name speaks for itself."

of the claimant and by the statements made on his behalf. The idea Napoleonic is only one form of the revolutionary idea, and it it imposes itself as an inevitable fate on the entire Bonaparte line.

(1) What will become of the Bonapartists, by Georges Lacbaud (Deotu, 1879), p. 51, He and 66.

388 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

VII. – The fall of Napoleon III and the capture of Rome

SEPTEMBER 20, 1870. – MASTER MASONRY IN

Italy.

Napoleon III, compliant with Palmerston's direction, had left to be accomplished without intervention, despite France's obvious interest and the advice of the most basic wisdom, the events of 1866, which broke Austria and paved the way for the unification of Germany under Prussia. This was the implementation of the plan established as early as 1849. (Book 2, Chapter IX, § 8). At the same time, the dualism introduced in Austria-Hungary was sketching out, for a future not yet realized, the Hungarian-Polish kingdom.

The French government not only let it happen, but it even went so far as to attempt to justify these events through the speeches of Mr. Rouher and the diplomatic dispatches of Mr. de Lavalette.

Prince Napoleon was showing himself here, as always, to be the bad guy. genius of the empire, and the following passage from his famous speech in Ajaccio shows how the policy pursued by Mr. de Lava-
The letter and Mr. Rouher's was the one dictated by the Revolution.
The demagogue could only find fault with their restraint.
towards the Pope:

"What these gentlemen are advising is the old and traditional way"
a policy that has been too lenient for the past twelve years.

"We need to see from a higher perspective and look further ahead."

"The empire is the triumph of modern democracy, of the Revolution"
a resolution, which was thwarted by fifteen years of Restoration and by eighteen years of parliamentary liberalism, but which today overflows with everything
Your powerless dikes. We hesitated and were too cautious.
up to now; we should have formed a frank alliance with Prussia and Italy.
Then a year. The time has come when the flag of the Revolution, that of

This Revolution? – It is first and foremost the struggle waged against the Catholicism, a struggle that must be pursued and brought to a close; this is the constitution of national units, on the ruins of fictitious states and treaties which founded these states; it is triumphant democracy having as its foundation universal suffrage, but which needs, for a century, to be

THE FALL OF NAPOLEON AND THE CAPTURE OF ROME 389

ruled by the strong hands of the Caesars; this is imperial France at the height of this European situation; it is war, a long war, as a condition and instrument of this policy.

"Here is the flag and the program."

"But the first obstacle to overcome is Austria."

"Austria is the most powerful supporter of Catholic influence in the world; it represents the federative form opposed to the principle of unitary nationalities. She wants to see them triumph in Vienna, in Pest, In Frankfurt, the liberal and parliamentary institutions opposed to the democracy.

"It is the stronghold of Catholicism and feudalism; therefore, it is necessary to cut it down and crush it. The work was begun in 1859; it must be Completed today.

"Imperial France must therefore remain Austria's enemy; she must be a friend and supporter of Prussia, the homeland of the great Luther, and which attacks Austria with its ideas and its weapons; it must support to kill Italy, which is the center of the Revolution in the world, while waiting while France becomes so, and who has the mission of overthrowing the Catholicism in Rome, as Prussia's mission is to destroy it Vienna. We must be allies of Prussia and Italy, and our Armies will be engaged in the fight within two months.

Unfortunately for Napoleon III, Lord Palmerston died. and from then on a shift of influence occurred which was to be his fatal. Neither M. de Bismarck nor Mazzini were any longer restrained.

At that time, England had a ministry headed by Mr. Gladstone, a student from Palmerston, one of the most disloyal members of the conspiracy hatched in 1856 against the Pope and the King of Naples, the shameful approver of Mr. de's Kulturkampf Bismarck in 1873. England, which could have saved France, on the contrary employed all its power to paralyze the forces which he had left. In the disarray into which the war had taken us In 1870, we had only one weapon left: the use of our force. Naval warfare, the use of privateering. However, from the very beginning of the

Paris ration, which he had imprudently signed, with injunction to have to comply with it (1).— A few days later, on August 10, 1870

(1) Mr. Urquhart (The naval force suppressed by the maritime powers, Grenoble (ble, 1873, p. 4 et seq.) demonstrates that the Paris Declaration does not, from the point The law of peoples has no binding force. This has been recognized by the government. Englishman himself, who in 1867, wanting to prevent war from breaking out between Prussia and France, the first of these states, threatened maritime reprisals only for rait exorocr la France (dispatch from Lord Stanley, April 17, 1867). But Lord Stanley was then minister in place of Palmerston and Gladstone.

390 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

Lord Granville communicated his actions to Lord Lyons, concert with Prussia and Russia, with the governments from Denmark, Italy, and Austria, to prevent these countries to rally to France.

Mr. Bismarck had therefore been able to prepare for war against France which was to crown his work, and Mazzini was free to enjoy the first favorable opportunity to break the man he is suffering under knows the dictatorship impatiently.

Following recriminations between Mr. Bismarck and La Mar-Mora, curious revelations have been made about the relationships of Mazzini with M. de Bismarck.

Here are two notes that the Italian agitator sent him via the intermediary of Mr. d'Usedom, Prussian minister, in Florence. They provide the key to the events of 1870. The first is dated Lugano, November 17, 1867:

"I suppose you are familiar with Louis-Napoleon's resolutions." in relation to a war against Prussia, as well as the proposals formal requests made to our government with a view to an alliance. form the content of a dispatch sent to Florence on March 17, where it was indicated how, by means of the article of the Treaty of Prague re- Regarding the northern districts of Schleswig, one could find a pretext to break the Italo-Prussian alliance. The auxiliary corps requested Italy was expected to have 60,000 men, in addition to a considerable quantity artillery. These proposals received the king's approval.

"It is likely that, in order to appease the natural discontent of the country, French troops will be withdrawn from Rome.

"I do not share Mr. Bismarck's political views; his This method of unification does not have my sympathies: but I admire his perseverance. France, his willpower and his independent spirit with regard to abroad. I believe in the unity of Germany, and I desire it as

France is usurping its place in Europe, and for this reason I believe the alliance of Italy, with her against Prussia, to whom we owe Venetia, would be a crime that would stain our young flag with an indelible mark.

"While ensuring our material independence for the future, I at the same time, consider what I call an alliance as necessary. strategic relationship between the Prussian government and our party of action against the common enemy. The Prussian government should give us I would give a million francs and a needle gun. I would commit to the honor of employing these means exclusively to prevent the possibility

THE FALL OF NAPOLEON III AND THE CAPTURE OF ROME 391

the nature of an alliance between Italy and the empire, and to overthrow the government lying in the event that he becomes recalcitrant. His successor would necessarily adopt the idea of an Italo-German alliance against any attack from the outside. As, on the other hand, any movement The Italian must leave Rome; the conflict between Italy and France becomes... It would be inevitable. I have no other guarantee to offer. All my life and the The goal that I have pursued for thirty-five years is the guarantee of my loyalty. to the obligations I undertake. It goes without saying that the material support of the request made to the Prussian government should be granted at least partially. element before the implementation of Napoleon's plans against Germany.

"For us, it's about preparing the ground for action. On the other hand..." On the other hand, this action alone would be sufficient to eliminate any danger of the Prussia. 500,000 francs were to be immediately placed at our disposal. position. As for weapons, if you agree, I will indicate the a way to fulfill the promise made. I believe that's a question vital for us, for Germany and for Europe, to fight the Bonapartism, and I believe that the starting point of the campaign can It was found in Italy. It would be appropriate, however, to help us.

a Mazzini.

Here is the second note:

"Lugano, November 28 -1867.

"I do not consider myself authorized to inform you of the name of the Prussian officer; but, as a Prussian, he is known among others by Mr. de Rustow, and there is nothing to fear. I am natural ready to come to a verbal agreement with MU (that is, Mr. d'Use-dom) and also with the person he will send. Two more words about the matter in question. I assure you once again that the war against Prussia was a settled matter for Napoleon III. In France, there was no There isn't a barracks where the question isn't already on the agenda. I tell you assures that VE has personally committed to involving Italy lie. These are things that cannot be proven, but I them

However, the Plombières convention.

"It is likely that the intervention in Rome, as I have already indicated that in my first note, is regarded by Napoleon as a guarantee of the fulfillment of the royal promises against Prussia, in order to neutralize Italian resistance by promising a concession any sion whatsoever in relation to Rome at the appropriate time. I say "a any concession whatsoever; for the question of Rome in itself, that is to say the The destruction of temporal power is a matter settled between the two of them. But we only want and can achieve this result through the Revolution. On this subject, I would point out that I don't know if, in Overall, the Roman question may be of particular interest to the

392 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

Prussia. Yet the importance of the political and religious question, the idea contained in my proposal" was for us, and, in my opinion, for Europe, an idea of a higher order. It was an anti-Bonapartist.

"I consider Bonapartism to be a permanent danger for Europe. I don't think I need to explain myself any further there. above. He who does not see it is afflicted with political blindness. Against this In my opinion, there is only one way to avoid danger: a sincere agreement. and cordial relations between Germany and Italy. A national government Italian would be, by essence or rather by principle, because of Nice and do Home, hostile to Bonapartism. Our current government is not anything other than a French prefecture. I am unwell and cannot I write a lot. I will simply repeat that this support, if we want to... To grant it, it must be granted to us immediately. We need a little time to prepare, and in two months we will be approaching the Spring. "Mazzini."

Mr. Bismarck did not fully commit to Mazzini, whose actual power had noticeably decreased; but, while continuing Nuancing his efforts to speak with him, he used his proposals as if it were an all-powerful threat to Victor Emmanuel and made *To understand Italy's alliance with France. For his part, Mazzini, The outbreak of war forced the Italian government to enter into Rome, despite the personal wishes of King Victor Emmanuel (1).

In vain did Napoleon try to bring Italy to his side by sacrificing the Pope to him.

From July 26, 1870, when no failure had yet brought Having damaged the prestige of our arms, the order to leave was sent to the brigade that occupied Rome. On August 20, Prince Napoleon was going to Florence, carrying instructions to authorize Italy for everything (2). The Lanza ministry then represented the

days faithful to the data of the Roman High Sale of 1830. This
The ministry wished not to rush the capture of Rome; that was certain.
Victor Emmanuel's desire; but the Masonic lodges
they took steps towards him by which they led him*

(1) See, among others, documents Nos. XXXI and XXXIV published at the end of the History of the invasion of the Papal States and the siege of Rome, by the Count of Beauffort (Palmé, 1874, p. 88).

(i) See, regarding these negotiations, the article published in March 1878 by Prince Napoleon in the Revue des Deux-Mondes, and the Duke of Grammont's reply in the Revue de France, April 15, 1878.

THE FALL OF NAPOLEON III AND THE CAPTURE OF ROME 393

They were determined to act directly. Mazzini, who was then based in Italy, did
He heard threats and even started an uprising.
Republicans in Sicily (1), and from then on the order to march was given
to General Cadorna, who, moreover, had already been designated for this
mission (2).

All the newspapers of the time noted the part that this played in
event the Prussian minister accredited to the Pope, the
signals he gave to the Piedmontese cannons, his walkways and
arrivals in the enemy camp.

Accomplished under these conditions, the capture of Rome was a
Another victory for Prussia. It required the absolute absence of everything
national sentiment among the dictators who had seized power
power in France to dare to explicitly support the fall of
the power of the Pope, this sole and last friend of our country. It is
what the minister did on September 4th with the government
Italian government, Mr. Sénard. His servility went even further,
because he offered, if necessary, the return of Nice to Italy. Here, in
Indeed, the document published in January 1876 by Pensiero de
Nice. It's a letter from Mr. Crispi, the famous leader of the left.
from the Italian parliament, to a Nice resident living in Florence:

"Florence, November 19, 1870. – Dear sir, I hope you will..."

Please forgive me if I have been somewhat late in replying to your letter of the 15th
current. Naturally, I spoke with Mr. Sénard, the French minister,
of Nice and its situation. We will have to, I believe, based on my observations, the
dismissal of the famous Baragnon, of which I was immediately informed.
Mr. Sénard told me that the Republic could not want to retain by the
force the county of Nice. He earnestly begged me to be so kind as to employ
my influence to postpone the solution to the question until peace returns.
For the moment, France needs harmony, so as not to lose
forced to disperse its forces when repelling the foreign invasion
manages. "G. Crispi."

Italian, Prussian, and French Freemasons united fraternally to accomplish the program of which the Carbonara pursued the task since 1818. The grand master of the East of Italy, Frappoli, having wanted to resist this change directly, was the subject of the measure described above (1.1, c. III, §4), on the orders of Brother Schakenburg, Grand Master of the Grand Royal York lodge of Berlin, and replaced by F.'. Mazzoni(l).

(1) Frost Secret Societiet, UU, p. 198, Pacliller S hile Krieg, p. 42%.

(2) Pachtler, ibid. p. 79.

394 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

VIII – THE REIGN OF FREEMASONRY IN ITALY

But beyond temporal power, it is spiritual power that The Revolution wants to achieve.

"The granite foundation of Italy's future policy must be the war against Catholicism, across the entire globe, said in the Turin Chamber of Deputies; on July 12, 1862, a of the heads of Italian Masonry, Petruccelli della Gattina... We must fight against Catholic dominance in the world "From everywhere, and by any means necessary."

The so-called moderates, their ilk, have only accomplished hypocritically, Garibaldi's infamous threats. All the property Church property was plundered, religious congregations were destroyed, priests subject to military service, civil marriage established, the public education has become atheist, and the businesses of sects... more abominable solidarity groups highly sponsored by agents of the government, that's how Freemasonry triumphed Phante implemented Cavour's hypocritical program: The Free Church in the free state, and if it has not extended to greater excesses again, the cause lies solely in remorse and the struggles of conscience of Victor Emmanuel and his son.

But Freemasonry was no less oppressive to the people than for the Church. Its domination is that of a predatory caste which reduced them to famine and pellagra (the disease of hunger) these countries, once so rich and so happy. The Revue de France has drawn, in its issue of December 1, 1878, a table as well It is indeed distressing to see the tyranny of Freemasonry:

"The situation of the lower strata of the Italian people is as painful as it is fraught with peril for the future of the new

all that remains is to get rid, for better or for worse, of everything that is... gallant men or bourgeois in Italy. But here it is necessary
It is important to clearly define what Neapolitan peasants mean by a gallant man, since the entire Italian social question
The debate currently takes place between him and the peasant or conladino. The gallant man is not the large landowner owning almost all-

THE REIGN OF FREEMASONRY IN ITALY 395

days to the old nobility, who once lived in the midst of his peasants and formed a small caste in which all the
The world was bound by close ties of kinship. The nobleman disappeared from the village, or, to put it more accurately, he was driven out by the gallant men, who introduced Freemason federations into Italy
They were born and used it to exclude the nobleman from any participation to the administration of public affairs in general and of communication a particular municipality.

"Now, in all the countries where it has established itself, Freemasonry nerie is recruited particularly among usurers and those who exploit the lower layers more directly, such as the doctor, pharmacist, lawyer, and bailiff. That's what which in France we call the new social strata.
Where we live, the farmer is too rich for them to be able to milk him. to their liking. But in Italy, it is completely at the discretion of the one who lends him a bushel of wheat at 150 percent of interest.

"Gallant man in Italian should therefore be translated primarily as..." by village usurers. It was these usurers who benefited accounted for by everything that has been done in Italy since unification, these are they who have monopolized almost all public jobs and functions elective elections by having peasants vote as they pleased who are all their debtors. The class of large landowners was infinitely less rapacious than them in his dealings with the peasant; but this moderation was spoiling the profession, and they forced it to re-shooting in major cities.

"The class of galantuomini, by the unanimous admission of all the The Italian press confiscated for its own benefit everything that was tried to establish measures to improve the condition of the rural proletariat in Italy. Agricultural banks, those providing seed advances, have not been used than to provide sinecures to disloyal administrators, for most, and to favor the village moneylenders, the only ones who borrow to lend to the peasants with a large commission
Zion.

"Bourgeois Freemasonry, which so cruelly exploits
The Italian peasant is in the process of cutting down the only supports that can

apart from the crudest atheism, and when the gallant man has completed this work of social destruction, which he undertook to its particular profit and to get rid of the supremacy of the

396 THE DESTRUCTION OF THE POPE'S TEMPORAL POWER

The wealthy landowner will suddenly see the ground open beneath his feet. this revolutionary abyss that will engulf him as he has already... swallowed up the French bourgeoisie of the eighteenth century (1).

If this portrait of the French writer seems too busy, listen rather Bakunin, the founder of the international alliance of Socialist democracy, tell us what lies at the heart of societies secrets of this country, which in its rivalry with Karl Marx have if vigorously supported:

"Italy," he said, "possesses what other countries lack: a ardent and energetic youth, completely out of place, without a career, a dead end, which, although of bourgeois origin, is not exhausted morally and intellectually like bourgeois youth from other countries. This youth is rushing headlong today seized in revolutionary socialism, in a socialism that accepts our entire program. Mazzini, our opponent, so powerful and so full of genius, he is dead; his party is completely disorganized; and Garibaldi is increasingly being led astray by the youth, who have seized his name, and who will, or rather who runs further than its leader (2).

This is the generation capable of fulfilling the satanic wish of a leaders of the Italian revolution: "No doubt we will not be able to We will not stay in Rome, but we will corrupt it so much that after us the papacy will not be able to remain there either (3).»

But God is there, and if this land, consecrated by the blood of the marabouts Tyres, meant to carry the seat of Peter, are destined to witness the attacks. the most extreme anti-Christian and anti-social sects, She will also see the triumph of divine justice and the words that They won't pass!

(t) To this very bleak picture of the condition of the Italian people during the Revolution we are happy to affix that of its prosperity under the government of its princes These legitimate ones. A man of little suspicion, the famous Cobden, visiting Tuscany in In 1847, he said: "The condition of the Tuscan population seemed to me superior to anything I've seen elsewhere. The country looks like a well-tended garden. Everywhere the "The people are well dressed, and apart from a few lame and a few blind people, I have not "Nowhere are there beggars." Quoted by Mr. Salis Schwabe, Richard Cobden, Travel notes and correspondence, p. 71.

Berlin, 1874, vol. 11, p. 192, trans. by Winleror, Contemporary Socialism, Paris, 113.

(3) We have this saying from an eminent prelate, now a bishop, to whom it has said verbatim by one of the important men in the Italian government.

CHAPTER ELEVEN

PRUSSIA AND THE MASONIC EMPIRE

I. – The Masonic Genesis of Prussia.

We have no information revealing the share taken by the Masonic sect at the first development of power descendants of the apostate grand master of the Teutonic order. We only know by what intrigues he was seized in 1701 to the emperor the recognition of the royal title in their favor.

We have already described above (Book II, Chapter III, Section 2) the part Frederick II's actions regarding the spread of Freemasonry, the support he found in her; we have quoted the testimony of Grand Master Bluntschli, dating from his accession the beginning from the era of the Revolution. He is one of his lieutenants, a prince, vassal of Prussia, the Duke of Brunswick, whom all the Masonic orders united to make their grand master aucon- the winds of Wilhelmbad in 1782; it was thanks to the diplomatic strategy Prussia's tick that the coalition of princes turned into a pure war of conquest, an intervention against the Revolution which should have been essentially selfless.

From that time onward, the idea of destroying was established within the sects. the Holy Roman Empire and the House of Austria, to unite all Germany into a centralized empire under the Prussian dynasty. One of Weishaupt's followers, the Marquis of Constanza, wrote Already :

"In Germany there should only be one or two princes in total" m plus, and these princes must be enlightened and so much

398 Prussia and the Masonic Empire

led by our followers and so surrounded by them that no no profane person may approach them (1).

measures taken in Bavaria against Weishaupt (book II, chapter V, § 5), the apostate Fessler, who had just become the inspiration for Joseph II in his sad campaign against the Church (Book II, Chapter V, § 4), he went to settle in Prussia, where, according to Eckhart, "he had set himself the task to give an external form to the goal and means of the Enlightenment." There he organized the Grand Royal Lodge of York to Friendship, of which he had the skill to get William III to accept the patronage. Thanks to this tactic, this lodge, where the purest was preserved the spirit of the Illuminism, survived the measures taken in 1794 by the Duke of Brunswick (Book II, Chapter VI, § 13), and she served, as we shall see, from the core to the anti-Christian conspiracy and anti-social (2). That same year, at the Diet of Regensburg, the Prussia opposed Austria's demand to ban lodges. Masonic throughout the empire (3).

In 1802, the Holy Roman Empire was destroyed, and with it the last to deny the remnants of Charlemagne's grand vision. Prussia was of all the Germanic powers, the one that benefited the most from the secularization of ecclesiastical principalities. As we have seen (Book II, Chapter VIII, § 4), his chief minister at that time, Mr. de Haugwitz was in charge of Freemasonry and of

(1) Trial of Illuminism in Bavaria. Legal depositions.

A letter from Empress Maria Theresa to her daughter, the Queen of France, in 1778, and cited in 1868 in a press trial held in Darmstadt in the newspaper *Hessische Volksblätter* would even trace this project of a Prussian dictatorship back to the beginning of Germany & Frederick II, the leader and propagator of Masonic lodges in Germany. Magne, the great correspondent of the Freemasons of France: Everyone knows in Europe, to what extent can we rely on the King of Prussia, and in what case should we to keep one's word. France has been able to see this in various circumstances. And Here, however, is the sovereign who presumes to set himself up as protector and deacon German leader. What is even more extraordinary is that the powerful These people do not think of uniting to prevent such a misfortune, which all, sooner or later will have to suffer the disastrous consequences. What I have just stated concerns all The powers of Europe; the future does not appear bright to me. However, we are currently under the influence of this despotic monarchy. and a military that recognizes no principles, but which, in everything it does and It undertakes, always pursuing the same goal, its interest, its exclusive advantage. If we continue to allow this Prussian principle to gain ground, which will have to hope for later those who will succeed us one day? o

(2) Eckert, *Freemasonry*, trans. French, t. II, p. 119 et seq.

(3) Amand Neut, *La Franc-maçonnerie*, vol. II, p. 9, has given a very complete Outline of the relations between the Prussian sovereigns and Freemasonry.

Laume III and his ministers became fully involved in the Tugendbund, whose patriotic thinking was so singularly mixed with the tendencies of Freemasonry (book II, cliap. VIII, § 1). After Napoleon's defeat, the King of Prussia refused to give a constitution, and from that moment the struggle seemed to take shape in to be the monarchy and secret societies. Meanwhile, there had The congress of Verona took place, where Mr. de Ilaugwitz addressed the sovereigns his revelations about the true purpose of sects and the impossibility of them to govern as Prussia had tried to do since 1797.

The sovereigns' response to this communication was Quite different. Here's how Mr. de Gloden tells it:

"This memoir produced a... about the emperors Francis and Alexander a deeper impression than the author could have hoped for. In Austria In Russia, it's over for a long time, and perhaps for all days of Freemasonry. And how did William III conduct himself? to whom the report of his former minister was addressed, and whom his friends and His allies urged others to follow their example? How did he himself act? who, as everyone knows, lent himself so early to con- seils of its neighbors and allies?

"Inform your brothers," he wrote from Verona to his personal physician lier, Wiebel, who was a member of the Grand Lodge of Germany, that I had a lot to do here regarding Freemasonry and its conservation. tion in Prussia; but that I will not withdraw the trust that I have in them I granted it, unless I have more compelling reasons. Tell them that Freemasonry can count on my protection, as long as it it will confine itself within the limits it has set for itself (1). »

(1) Mr. de Gloden published these documents in 1840.

A few years later, L'Orient, a monthly Masonic review, Paris, 1844–1845, reproduced the following extract from the Gazette de Leiptiek:

"Mr. de Gloden, worse than Cli. de Gloden, professor at the University of Rostock, at the time when he still possessed a considerable fortune, he had bought and collected various Masonic documents which prove that Prussia had and has still intends to use Freemasonry to establish its preponderance political bias against Germany. Mr. de Gloden, having lost his fortune, thanks to The European hospitality of his home conceived the idea of expelling his papers from the p of Prussia (the current king) for the sum of 10,000 thalers. This prince offered him 5,000

'which Mr. de Gloden refused. Recently, two Mecklenburg gendarmes presented themselves They feel at home. After repeating the offer of 5,000 thalers for his papers, and, upon Mr. de Gloden's refusal, they declared to him that they were authorized ; by the police & to conduct a home search and to remove the living documents force. Mr. de Gloden protested in vain; the papers were found and removed. He comes to bring a lawsuit against the Mecklenburg government, which, by acting in this way, "

PRUSSIA B. THE MASONIC EMPIRE

From that day forward, a pact was concluded between Prussia and France. Freemasonry. The lodges judged that Prussia was among all the European states most capable of carrying out their work, and they have made it the cornerstone of their political action, without letting themselves be to consult through hesitations and sometimes even through half-hearted attempts reactionaries of the successor of William III.

II. – German unity

From 1821 onwards, all of German Freemasonry converged towards Berlin: it was like a branch of the administration, conducted to a specific goal with the stiffness of hand characteristic of the BU-Prussian maucracy. If the lodges tolerated this despotism, It was because, by enduring it, they only worked harder. surely towards the accomplishment of the great Masonic work (1).

The idea of the reunification of Germany under his rule continued to be the goal of all the lodges. Here, among others, is a curious story extracted from the memoirs of General Lamarque, where he recounts his interview with Count B... in 1826:

"He found a way to get himself accepted in all societies" secret societies of Italy and Germany, and he claims that these societies mi- They lay the groundwork for the current social order. According to him, the The Carbonari will achieve their goal, which is to unite all of Italy in a single power. This desire for unity is also one of the great goals of the Teutonic society in Germany: the mysterious numbers of thirty-seven and thirty-eight that it adopted mean that out of the thirty- Of the eight princes who divide Germany, only one should be kept. who will establish the constitutional regime and found liberty. What is this prince who is to succeed so many others and make but one state of so much of states? It is only known to the main followers of the great circle director, of which he himself is a member. Will it be the Prince of Baden or the king? of Württemberg (2)? »

Violated both the laws of the land and those of international law. » The Orient ceased to shortly after producing this article; we do not know how this trial ended. See also Allgemeines Jlandbuch der Fre { m , , v° Gloden, and the publication of this dor- nicr Aufschltluss ubermein VerhoeUnits zum Freimaurer ortien (1850).

(1) On this period of Masonic history, see very precise details in a communication from P.*, from Beysô, in the newspaper Le Franc-maçon de 184'.), reproduced by Arnaud Ncut, volume 1, p 324 et seq.

GERMAN UNIT 401

By dropping these last two names into the conversation, the count B... had wanted to mislead General Lamarque, or even to maintain the Masonic alliance between liberals and Bonapartists, because the Prince of Baden was allied with the Bonaparte family.

Prince Louis-Napoleon, who even before his political fortune was very familiar with the views of secret societies, had sought to enter into this plan as early as 1845 with the Duke of Brunswick.

A book published in London in 1867, under the title: Letters and correspondence from Th. Slingby-Duncombe, gives details quite curious and little known about the relationships that fire Duke of Brunswick and Napoleon III, when the latter was only pretender. The Englishman Slingby-Duncombe was related to the earl de Dorsay, Louis-Napoleon's personal friend, and, either out of self-interest, either through a kind of romantic fantasy, he worked on part of his life to serve the cause of Prince Napoleon and the deposed Duke Brunswick's secretary. He was the first to have the idea of doing to use the enormous fortune of the "Diamond Duke" for projects Napoleon, for his part, pledged to restore the Duke to his States and to promote the unification of Germany. With the aim to bring about an agreement between the two contenders, Mr. Duncombe in 1845 sent his private secretary, Mr. Smith, to Ham, where Prince Napoleon was being held. Smith had a long conversation with the prince, who signed the following agreement:

"We, the undersigned, Duke of Brunswick and Prince Louis Bonaparte, Let us agree on the following:

"Article 1. We promise and swear on our honor and on the holy Gospel, on the one hand, to restore the Duke of Brunswick to his duchy, and, if possible, to create a united national Germany, and to give it a constitution that meets the progress and needs of the spirit of the times; on the other hand, to assist Prince Napoleon in his the aim of restoring to France the exercise of its national sovereignty, as it was recognized in 1830, so that the country could, in all freedom, deciding on the form of government that best meets his interests.

"Art. 2. Whoever among us first attains supreme power, under whatever title, undertakes to provide the other party with the subsidies necessary in money and weapons to achieve its goal, and not only to authorize the use of a desired number of volunteers, but to to facilitate their enlistment in every way.

"Art. 3. As long as exile weighs upon us, we pledge to

402 Prussia and the Masonic Empire

in the possession of the political rights that were violently taken from us raised. If one of us manages to return to his country, he pledges to raise to defend the cause of one's ally by all means.

"Art. h. We further undertake never to sign or pro-
to abdicate or renounce our rights
policies. Each of us owes the other advice and support in all matters.
life circumstances.

"Art. 5. If in the future, and in the full enjoyment of our freedom,
we had to deem some modification of this con-
vention, that is to say, a modification required by our situation respect
and our common interests, we commit to doing so only in
jointly and to review together the stipulations of this contract in order to
to discard defective clauses, effect of the circumstances in which
It has been written.

The contract was signed by Count Dorsay on behalf of the prince
Louis-Napoleon and by Mr. Smith for the Duke of Brunswick. This
the latter is the same one who was in charge of managing the fortune of
duke and received one million for his share of the inheritance. It is known that a
The first will, made in 1865, bequeathed to the imperial prince all
the Duke of Brunswick's fortune. But the latter did as the
fortune and distanced himself from the Bonapartes at the time when his millions
would have been more welcome than ever.

In 1845, the treaty of the prisoner of Ham and the Duke of Diamonds
was grotesque; unfortunately, in 1866 this idea did not reappear
that too much in the hallucinations of Napoleon III.

In 1848, the union of Germany was on the verge of being achieved.
The creation of a Prussian empire, which would separate France from
Russia was Palmstone's objective, and he had given the word
order in the lodges by this programmatic article from the Globe of May 12
1849, which we have reproduced in its entirety (book II, chapter IX,

(1) See the biography of this character in the Zeit und Lebensbilder of M. Jans-
See especially p. 481 and p. 481, the characteristic account of an interview he had with F
with Napoleon III, Michel Chevalier, Cobden, and a project for a mission in Switzerland
In 1859. Bunsen's ideas on the absorption of the concept of Christ by the people
the State (vp 468 et suiv.) are quite closely linked to Freemasonry (book J, chapter II
g G); naturally he was one of the great admirers of Ronau (p, 477) and of
his eminently Masonic work. The mention of Osiris and Dionysus in his
Religious plans are also absolutely characteristic of Tinspiraliou lodges.

(2) We have just named here a character, Simon Deutsch, on whom we were able to gather some information; it gives an idea of the type of men they are. that secret societies employ. Let's listen to him first. From Arnim:

a The main intermediary for all relations between the democratic press that the French progressive and the German press is a certain Simon Deutsch.

403

German unit

German constitution. One of the assistants, an eminent man, moreover a respectable person, issued this opinion, that the main mission of parliament was to extend the borders of Prussia as far as the Main and to constitute thus in northern Germany a royalty that would be placed under the crown Prussian crown; that my duty as a deputy was to contribute to this design. It was the first time I heard the idea that we we saw it come to fruition twenty years later. I was strangely surprised. in a time when all rights were shaken, to hear such a mouth advocate, as a means of salvation, a new and so colos* a dirty violation of the law, and I vigorously rejected the advice of to contribute to a design that was the dismemberment of Germany. I do not I could hardly imagine then that I would later witness, as bishop of Mainz, the implementation of this plan and the extension of the borders of Prus his own up to the Mein. How many times I've thought about that gentleman since then of Tecklenbourg, whose words have become proof for me that what has happened today was long in the making. I I am certain now that this man was not expressing a personal opinion. sonnelle, but that he had appropriated the thinking of a secret society."

The Frankfurt parliament offered the imperial crown to the king Frederick William IV, and it was entirely up to him to achieve it from then on the work that was accomplished in 1866 and 1870; but this prince, hon a man who sincerely respects the principle of legitimacy friendship, absolutely refused. The recent publication of his correspondence Correspondence with Baron von Bunsen sheds a singular light on the matter. the history of those times: it is curious to see how the Revolution The revolution, in its liberal form, continued to do its work, under a prince who, however, saw very clearly that liberalism led to radicalism. But the secret societies exploited his prejudices against Catholicism and his mania for wanting to cons to establish a kind of universal Protestantism, as a counter- the way of the true Catholic Church.

Their instrument in his presence appears to have been this baron of Bunsen, who was the confidant of all his religious projects and who wanted to create a universal religion, hence the dogma of the Trinity would have been excluded, and where Christianity and Judaism would have

heroes such as Osiris and Dionysus, Prussian Minister to Rome, From 1831 to 1838, he had actively collaborated on the work of la Haute-Vente. Later becoming ambassador to London, he served as second-in-command, would activate Palmerston's policy. Taking up the des within the Haute-Vente, he supported Louis Napoleon, Cavour, Garibaldi, in their plans for a conscrvUrice t

404 Prussia and the Masonic Empire

he always gave, insofar as it depended on him, an impetus revolutionary in his country's foreign policy, and against carra constantly on this ground the desires of the sovereign of which he was the favorite, but he mocked him in a low voice with Humboldt and Vernhagen von Ense (1).

In 1818, when Bunsen, then ambassador to London, pushed He knows with all his might the King of Prussia must unify Germany and to reject Austria in the East, Prince Albert, a Coburg, (v. book II, cliap. V, S 5) himself wrote to the King of Prussia to encourage him to follow the advice of his own ambassador! This This strange fact is reported by Wolfgang Mentzel in his correspondence pondance. We saw above (book II, cliap IX, S 8) that it was This was the plan pursued by Palmerston.

But Emperor Nicholas, who in 1848 had so energetically contributed to the repression of the Revolution, and died in 1855. The defeats suffered in Crimea and the administrative disorganization the Russian Empire's policies inclined his successor Alexander II to pursue a completely different policy. In turn, Frederick William IV died in 1861, leaving the crown to a less scrupulous brother.

Freemasonry, after its defeat in 1848, had not ceased to to work towards German unity, and Mr. Bismarck was the man who He grouped all the forces of the secret societies under his leadership.

It can be noted that the men who serve his policies have The most ardent are former agitators, who have taken an active part to the events of 1848. Such are Schultze-Delitsch, Dr. Læwe, Becker, Bennigsen, Miquel, Gervinus, Bamberger, Gneist, Seydel, Lasker, and then those who, like Karl Marx and Simon Deutsch, leaders of the International, work for him on another field (2). Mr. Bluntschli, the Grand Master of the Mother Lodge of Bayreuth, the S 8). It is to this period that the following account of the e- eminent bishop of Mainz, Mgr Kelteler (1).

"I was (in 1848) a parish priest in a parish in my country, in Hopkins, in Westphalia. The trust of the inhabitants of that region compelled me, contrary to all my preferences, to accept a mandate in parliament of 'Frankfurt. The electoral district where I was located comprised between

(testamentary. In a meeting of voters held there, they mainly dealt with the role that the deputies were to play in Frankfurt in the debate on the

(1) Germany after the war of 1866, French translation by Bolot, p. 36 and following

German unit 405

propagator of the entire Germanic movement in Switzerland, he highly praised in his autobiography, published in 1874 under this title: *Gegenwart*, having, as early as 1866, in the midst of the conflict constituted Prussian nationalist, the first among the liberal nationalists, recognized the true goal toward which Mr. Bismarck was striving and understood that "the modern notion of the State (see Book I, Chapter I, S1), was required, thanks to him, to prevail in the new constitution given to German people on dynastic tradition and the remnants of the last last centuries (1). »

The easy victories won against Saxony, Bavaria,

which had already been supplying money to the radical party during the time of the empire. During the war, Deutsch was in Vienna, where he was doing French propaganda (sic). He returned to Paris in February 1871, he was one of the most active members of the International, councilor of the Commune and financial advisor to the finance delegate. After the fall of the Commune, Simon Deutsch was arrested, but released at the intervention by the Austrian embassy. The French police then expelled him from the territory. Shortly afterwards, thanks to the intervention of Member of Parliament Laurier, he was able to leave. Mr. Gambetta's ego. He is associated with the French Republic for the sum of 50,000 francs and is very closely linked with Mr. Étienne, the director of the *Neue Presse* particularly since he has, in his capacity as an agent of Mustapha-fazil-Pacha, powerful financial resources." (Dispatch from Mr. d'Arnim to Mr. de Bismarck, December 2, 1872.)

On the other hand, this Simon Deutsch was a member of the steering committee of the Young-Türkiye, which is a branch of Freemasonry and which dethroned Abd-ul-Azis. It was not without reason that Mr. Disraeli, in September 1876, at the Aylesbury banquet, publicly pointed out the large role that secret societies played in agitations in the East, from which the war between Russia and Turkey arose (v. Introduction, II).

In 1877, some newspapers highlighted the name of Simon Deutsch as possible governor of Bosnia in one of the many combinations that were being developed. Diplomacy would then be 11! Simon Deutsch died in 1878.

(1) Quoted by Pachtler, *Der Götze der Humanität*, p. 651. See in the same work *Die Zukunft*, p. 659, a violent declaration of war on Christianity made by Bluntschli in July 1873 in the Zurich Modestia lodge, cited from the *Freimaurer Zeitung* of May 2, 1874.

Mr. Bismarck's relations with the leaders of the International were not a

Bûcher, who, after being forced into exile after 1818, was the executor of the will Lasalle's secretary. Karl Marx, in a letter published by L'Égalité, a republican newspaper, Cain Socialiste, dated June 30, 1878, speaks in a lighthearted tone about the communication Lothair Bûcher made this on behalf of his master, and incidentally points out his action on certain socialist newspapers abroad. We are not saying that 17n-international, either under the orders of Mr. Bismarck; but we conclude only from this that there is communication between the top leaders of secret societies, despite the violent disagreements from the majority of their members.

You will also find some very characteristic biographical details on several leaders of Young Germany in 1848, who in 1870 became the men of Mr. de Bismarck, in Socialism and Reform in Germany, by C. Reichenback, in-8° 1879, Paris, at the headquarters of the Social Economy Society.

406 THE POWER AND THE MASONIC EMPIRE

Austria itself is due to the complicity that Prussia makes contracted everywhere among the lodge members. As early as 1861, a meeting of all the rites of German Freemasonry had taken place in the form of a federation entitled Verein deutscher Freimaurer, and had chosen F.*. Seydel as president. Thanks to this union, the work of unification, was carried out ostentatiously, indefinitely even depending on what the leaders could do

(1). Opinion received an irresistible impetus from all the renowned writers and professors regimented in the Verein.

All the prominent figures of the current German empire are advanced Freemasons; this can be seen by comparing comparing Masonic directories with the Lleichsanzeiger.

III. – Freemasonry as master of education

in Germany

After Prussia's great successes, a skillful character said that "it was the Prussian schoolmasters who had gained the Battle of Sadowa!" Like all impactful phrases, "Given the Battle of Sadowa!" That one has been repeated everywhere, especially in France. Nothing is more False, if one wants to see it as proof of the development of power The health of peoples through primary education. The countries that the Prussia defeated Saxony and Hanover in 1866. much more advanced than she is in this respect; but the word is perfectly true, if by that we mean that schoolteachers and professors at German universities, almost all of them French-Freemasons, through their teachings, have contributed much more than Mr. de Moltke at the victories of Prussia.

dre that she takes after the enlightened ones: to corrupt in order to achieve domination. The ground had been particularly prepared for him by Protestantism, which logically leads to naturalism, and through Socinianism which has insidiously invaded all Protestant denominations. At the com
At the beginning of this century, Mongelas, a disciple of Weishaupt, had compulsory education has already been introduced in Bavaria (Document J) and around 1825, the author of the book Secret Societies in Germany could paint this bleak picture of the universities in this country:

(t) Pachtler, Der Gcetze der Humanitast, p. 557.

Freemasonry, master of education 407

"It follows from this report that 8,200 students were attending in 1818 the courses from twenty-one universities, including six Catholic ones, half and fourteen Protestants; that the German population, being 27,500,000 souls, yields approximately 288 students per million, of which 150 are at fewer are affiliated with Illuminism, or with secret societies, under the name of Tugendbund, Freemasons, Burschenschafts, Black Band, etc.; and that finally more than half of the generation that will take part in Public affairs in Germany is imbued with the principles of the sect. "Please provide us with other figures, if possible."

One man, however, stands out above all others in this work. corruption of younger generations, that's the Prussian minister, the high mason of AlSkentein during the reign of Frederick William IV.

Let us leave aside the Archbishop of Cologne, the Athanasius of Germany, to summarize, in his book on peace between the Church and the States, The entire process of this infernal tactic:

"It is on the grounds of schools," he writes, "that the minister of Alskentein strived primarily to attack its vital principle, to dissolve to eradicate and to extirpate Catholicism more specifically, but at the same time also Christianity as a whole.

"He had gradually become master, not only of the universes not only the cities, but also all the gymnasiums, all the schools secondary schools and even primary schools in the cities and the campaigns. For even the smallest village school, he had determined and prcscj'it the study plan, the textbooks and even those that shouldn't to be used only for simple reading. He had taken the most meticulous care to ensure that all these books were suitable for insinuating and propagating, under artificial and slightly veiled forms, all doctrines and anti-Catholic tendencies, although he tolerated nothing that would have could have resembled an open attack against the Catholic Church or against Christianity. It is especially towards Catholics that there is fear. As a precaution, everyone was given the food they could eat. able to support.

"In the Rhineland provinces and in Westphalia, where Catholicism presented itself in a more concentrated form and therefore less While easier to manage, government action was infinitely less sensitive. Bishops were consulted, and the teaching plan was communicated to them. that, anti-Catholicism manifested itself and spread only under worldly nuances. In Silesia and East Prussia, one mar-
Chait plus à visage découvert: l'influence de l'Église sur l'enseignement was no longer tolerated at all. No doubt one didn't touch the* Catholic forms, but a contraband was introduced

408

Prussia and the Masonic Empire

a multitude of books written in a purely deistic sense and proper S to subtly undermine Catholic practices and doctrines.

"An even more important provision of the minister was the exclusion" complete freedom from all ecclesiastical influence on the pedagogical seminaries ques (normal schools). It is there that all the anti-Catholic tendencies; it was from there that, in the form of instructions morals, or skillful commentaries on often innocent works and These trends, free from any accusation of heterodoxy, are spreading. in every vein of the Catholic people. There, all control became virtually impossible, and, it must be admitted, to the shame of some bishops and their clergy, this control was not even attempted by them. Unfortunately Fortunately, they paid little attention to the appointment of schoolteachers. For most of them, this meant emancipation from all ecclesiastical influence had taken on the character of a fixed idea. In the eastern provinces of Prussia, the priest and the schoolmaster, when they are not both imbued with rationalist sympathies, they find themselves in a better situation. Their situation is the same, and has been for a long time. in these ways.

"Leave us the schools," said the minister from Alskentein, "and we We will gladly leave you the pomp of your worship, the splendors of your hierarchy, your bishops and your chapters; we will honor them even outside, and we will protect them; for they serve us, for a time again, a cloak to cover our views and our measures, and by their We keep Catholics at ease. But when once what is essential to Catholicism will be erased from the hearts of your people, when that the chain of your traditions will be broken, your hierarchy will fall of itself like an old rag; it will go and blend into the rubbish that the broom throws outside; it will be trampled under everyone's feet, unless we were willing to save it, by classifying it among the other state officials.

To complement this historical account with more recent events,

the chapter on Masonic propaganda in schools. Basically of all these much-vaunted methods, these object lessons, system iFröbel, amidst these philanthropic institutions, like In the Kindergarten islands, we find the persistent spread, from the A more youthful island, based on the principles of pure naturalism. To seize the education of women to de-Christianize and demoralize them, >is currently one of the main objectives of state policy and the efforts of Freemasonry in Germany (1). Father Pachtler

(t) The entire Masonic plan on this subject is set forth in a speech by Brother Fisher, held in an adoption session in Fribourg, on December 31, 1872, and published

Masonic Work in Austria 409

These attempts are similar to those made in France by the league of education and by our various ministers of public instruction that (see Book II, Chapter XII, § VIII). This simultaneous and Doesn't the fact that it's completely identical shed light on many things?

This also explains the rapid moral corruption which is now being revealed on all sides in the land of billions.

IV. – Masonic work in Austria

The same Masonic work is carried out with a relentless determination. The same was true in the Austrian Empire.

The meeting of Austrian schoolteachers, in a kind of the congress in Vienna, on September 5, 6, and 7, 1867, announced to world that secret societies ruled there as elsewhere theirs, and gave the explanation for the dissolution of this poor empire, worse, which is rapidly disappearing.

“The people who attended, in the Redoute room of the palace imperial court, at the sessions of this scholastic parliament, did not report on it. made a favorable impression, said the correspondent of a well-known newspaper informed in these matters. The high opinion that the masters Austrian schoolchildren have their own children, and the grotesque naivety with the which they demonstrated, greatly amused most of the spectators; But sensible men grieved at the thought that youth is entrusted to these poor people. To a ridiculous vanity they add ideas perverse and hateful feelings. Hatred against the clergy and the biased towards rejecting any influence of the Church on schools, the nationalism and even irreligion manifested by this assembly of mayors Those responsible for raising Catholic youth have struck down good Catholics. they were filled with a painful surprise and a profound

in the Freimaurer Zeitung of 1873, no. 43. The following facts can be used to judge the... the kind of education that Freemasonry intends to give to women. In 1874, at Berlin, in one of the first girls' schools, was given as a topic for competition on this theme: "Feelings experienced at the first encounter with a lieutenant of hussars. » In another school, composed of young girls belonging to the highest classes of society, the topic of the dissertation was given to students in the first division, composed of children aged 16 and over, have certain advantages for marriage and celibacy in the U

Prussia and the Masonic empire

"Applause and frenzied shouts greeted any allusion to the separation of school from the Church, to emancipation from the school. Even the enemies of the Church themselves expected nothing of the same kind; their joy was all the greater, and now they change their triumph. One could say that the congress was a revelation; He brought to light one of the main causes of the ills of the Other "People become what their educators make them (1)."

A judicious observer, Mr. Xavier Roux, outlines for us a public information office in Austria in 1878, which shows well the fruits of the impetus given to public information by a series of Freemason ministers.

Having observed that under the veil of the Froebel method Religious indifferentism reaches primary school and that no Christian thought is only shown in official books the The government is imposing this on nursery schools and other schools, he adds:

"It is in university teaching that they appear with the more evidently the anti-Christian intentions of the liberals of Austria. There, professors who are completely free in their thinking teach at the distinguished youth of the empire the most dangerous doctrines. Medical education is generally materialistic; the economic Those in the legal profession profess, under the name of liberalism, revolutionary ideas naries and Josephists.

"The ministers of both empires leave their mark on the

professors' choice of minds devoted to philosophy pantheistic or materialistic philosophy. If apostate priests solicit a chair, it is immediately granted to them. We were assured... Hungary, where there is no university that does not count among its professors one or two apostates (2). »

Therein lies the true source of this artificial current of opinion which is manifesting itself in the German provinces of Austria, and demands their annexation to the German Empire. Moreover, Freemasonry

Habsburg, since the transfer of power to Mr. de Beust(3). She solemnly settled in Hungary in 1870. "Flourishing in these countries from the end of the 18th century, it was able, says Le Monde

(1) Universe, September 10, 1867.

(2) Austria-Hungary (Paris, 1879), pp. 157-159.

(3) See in Freemasonry Subjected to Publicity, by Arnaud Neut, volume II, p. 324, numerous indications on Freemasonry in Austria, and in particular the quote from a Masonic journal, which establishes the affiliation of Mr. de IieusL

the Kùltùrkampf 4 U

Masonic, to resume its work with the restoration of the Constitutional life. On January 30th, a mother lodge for the three symbolic grades were ostentatiously opened at Buda-Pesth and appointed as Grand Master Fr.*. Fr. Pulzki, director of the National Museum, for Vice-Grand Master F.-. Berecz, Director of the girls' high school in this city. Above this lodge is a mother lodge for high-ranking members, which had, in 1874, for Grand Master, Brother Joanowics, Secretary of State to the Minister territory of cults.

This rapprochement says enough, and it's still Klapka and Ttlrr who actually run the lodges in this country (1).

V. – The Masonic Empire and the Kulturkampf

The German Empire was established by Freemasonry, and it showing faithfulness to that origin by declaring war on Catholicism, by launching one of the most daring assaults against him worldwide It was difficult that he still had to endure anything like that.

For the first few days, this plan was fairly well concealed.

It was in the shadows that Mr. d'Arnim, during the Council of the Vatican, plotting his treacherous incitements to schism, and that on the 20th In September 1870 he became an accomplice of the invaders of Rome. The leading roles in the work of the schism were skillfully entrusted to the Prussian and Freemason ministers of the Catholic Church Bavarian lique!

It was precisely after his great successes in 1870-1871, when

(1) The following document helps us understand what the situation is:

The Grand Orient of Italy to the Hungarian Grand Orient; Turin Valley, 27 of first month 5863. V.*. L.*.

Having heard the report of Deputy Grand Master Buscalioni; considering that the alliance between the two Freemasons, Italian and Hungarian, further strengthens... plus the political fraternity of the two nations; hoping that, soon, the Freemason-Hungarian nerie will be able to take flight and sing the hymn of the F.*, redeemed on the paternal banks of the Drava, the Theiss and the Danube;

(The Grand Orient of Italy is happy to receive all its free flag
The nascent Hungarian Freemasonry rejoices with Brother Türr--(that memo who commanded the Hungarian legions in 1859)--from his election as Grand Master effective, and with F.*. Kossuth, of his appointment as honorary grand master of the order.

"Signed: Grandmaster Filippo Cordova, First Deputy Grandmaster Gocalf, the second deputy grand master Buscalioni, the grand archivist Pazza, l<j Grand Secretary Gallo.

412 PRUSSIA and the Masonic Empire

Prussia no longer had any enemies in Germany and the Catholics liques, not content with having shed their blood on the fields of battle, hastened to offer their loyalty to the German Empire, It was then that, without any motive and against his most obvious interest Mr. Bismarck inaugurated a religious struggle that will be the stumbling block of the new building.

With the haste and agitation that are characteristic of his personality, Mr. Bismarck, in the space of three years, changed the entire Prussian constitution and enacted the series of laws that make everywhere part of the Masonic program. As early as 1871, the law on inspection The school board, voted on by the Prussian Landtag, stripped the ministers of religion, Catholic and Protestant, by their authority cular on schools to transfer it to nominal officials administered by the State. At the same time, they were being expelled by the Reichs. German tag the Jesuits and with them the ladies of the Sacred Heart, the Ligorians, the Lazarists who were supposedly affiliated with the Jesuits/ The Prussian Landtag went so far as to suppress the religious orders. teachers and most of the nuns.

When the legitimate and unanimous protests of the episcopate broke out, the Prussian government already had two plans ready laws which are the most monstrous inventions of the theory of the religious supremacy of the State over the spiritual order.

One, concerning the appointment and education of clerics, removes from the bishops the power by divine right they have to confer the sacrament doce. Under the terms of this law, they could no longer order than subjects who would have first obtained a certificate of completion

a scientific examination, related to their vocation, in history history, philosophy, German literature and in the languages classic cases, before a commission appointed by the minister religious practices /// These studies must be done at a university (We are familiar with the materialist doctrines of German universities) des), and during the three years of study the theology students cannot live in a seminary. The free life of universities In Bismarck's eyes, this was the best preparation for sacerdoce. That was already the one Weishaupt recommended for... to gain followers among the clergy. That was the one the ministers Freemasons of Joseph II had sought to establish in Austria che.

Thank God, the priests capable of being seduced have

THE Kulturkampf

413

were as few in number in Germany as in France. The second The law on ecclesiastical disciplinary power was made all expressly to protect apostates:

"Appeals to the State are permitted against any disciplinary penalty." pronounced by the Catholic ecclesiastical authority." That is the fundamental article of this law, which goes so far as to authorize the government the need to depose, if necessary, the clergymen whose maintenance in their duties would be incompatible with public order.

All of these laws recall, article by article, certain projects of Napoleon I, later timidly taken up by the government of Louis-Philippe. Mr. Bismarck no doubt flattered himself that he would bring Thus, little by little, the Catholics embraced the Reinkens schism and... Doëllinger: it's always the same hope of corrupting and to transform Catholicism, according to the satanic program from the aristocratic part of the sects.

Commitments made with secret societies can alone to explain such an insane undertaking, because the vast majority of Serious Protestant clergy and laypeople strongly rejected it any solidarity with such laws—and condemned them as disturbing the religious peace of the country.

Faced with the courageous unanimity of the episcopate, the enemies of The Church had to lift the mask and resort to persecution or green. This persecution does not stop at the borders of Germany. Magne. All attacks against

throughout Brazil and the United States of America, as in Switzerland, Italy and Spain.

The attitude adopted by Freemasonry since the Kultur-
The fact that Kampf was inaugurated is singularly significant. She judges that secrecy has become unnecessary; on the contrary, she insists on showing herself to be and to make his power felt. In his newspapers, in his lodges, it loudly proclaims a leading role in the foundation of the new German empire and in its struggle against the Church. Here are two examples taken from among a hundred articles that seemed

Herault-Rhenan (October 25, 1873) said:

"We believe we can legitimately assert that this is the spirit of the Freemasonry, which, in the latest trial being conducted against the ultramontaniam, pronounced its sentence by the letter forever remembered the emperor's ble to the pope. The ideas of Emperor William, who, one

414 Prussia and the Masonic Empire

He knows this, is a member of Freemasonry, these things are not new, and do not They were not solely inspired by his current advisors, as well that we take pleasure in spreading it. Already, still in the prime of life, he expressed my presence in the presence of the order, at a time when the world was making of him a A completely different idea. At that time, he uttered words befitting a prince and a man, and he remained faithful to them. If he carries them out today, it is because history History will bear witness to future centuries.

A few days later, following an exchange of letters between Pope Pius IX and Emperor William, the Freimaurer Zeitung Leipzig published the following manifesto:

When two antagonists are thus present,* the emperor who, in his status as a F.'., esteems and protects the order; the pope, who curses him and Freemasonry would like to send him to hell, but it can and must She will adopt a side. She can and should align herself with the side where she is understood and loved. i," Following the emperor, we march towards the freedom of the spirit without subjugation, towards the pacification of society without dis tincture of symbols, towards liberation from all prejudice of enjoyment selfishness... This old man, this hero, is our F.*; he is bound to us by An indestructible, indissoluble chain. The ideal that our society pursues. We associate him with us. Arec, and for us, wields the hammer of strength. the square of wisdom, the compass of common inspiration, which serves to to regulate, according to an ideal type, acts worthy of man... That the con duite of our F.', imperial, who did not work in vain for the great This work should be an example to all the Brothers.* We trust that all our Brothers*, and all our lodges are animated by these sentiments, and that we will not forget, at banquets held at fixed times, to

bacon who knew how to fight the powers of darkness that want to annihilate our designs.

But God's justice confounds his enemies through the consequences these logics of their crimes and reading about the glorification of his Church.

The Kulturkampf succumbed to both the admirable resistance from the German episcopate and clergy, which has recovered stronger and more united than ever at the Roman seat, and before the development of socialism. It is not with impunity that one destroys all religion among the masses! A Protestant country can much less able to tolerate this governmental persecution of the Church the Lutheran confession, also known as evangelical, merged to so to speak, under the influence of the Masonic school. Hence the prodigious and the alarming development of the Democratic Socialist Party. masses do not allow themselves to be meekly guided by the heir of Palmerston, even if he were Prince Bismarck himself.

THE TRIUMPH OF THE JEWS

415

At the same time as the electoral successes of the social democrats The lists in parliament gave the Conservatives pause for thought, who had hitherto followed with confidence the policy of the Grand Chancellor and awakened the social forces of the country, the savage attacks of Hædel and Nobiling against the old emperor, coinciding with the ex- The collapse of Nihilism in Russia opened the eyes of the dynasty.

All the honest people in the country rose up and... declared that we had gone down the wrong path, that the Kulturkampf per dait the empire and society. Faced with this powerful reaction, Mr. de Bismarck had to change his system; he took the lead in the movement against socialism and broke its alliances with the pro-progressives. But so far he has refused to abolish the laws of May; we see him always trying to keep the Nafo'o- around him neo-liberals, who more specifically represent the policy of Freemasonry. He agrees not to push the war any further. against the Church, but he stubbornly wants to maintain the legal positions the attacks against Catholicism in defiance of the constitution and concordats. At the very moment we are reviewing these pages, all the German newspapers that are under its control... "sent the French radicals to expel the Jesuits and the religious." The work of secret societies came to a standstill in Germany. gne, but it is not destroyed; we will give a [detail] of it in § 7 evidence that will reveal the various currents contributing to it; but First, we need to show the culmination of their action.

VI. – The triumph of the Jews.

Eckert, Cougenot–Desmousseaux, from Israel, assert that the Jews are the true inspiration behind Freemasonry and are still in the majority in the supreme council of secret societies.

Their authoritative word will be all the more readily believed if one considers tater the universal exaltation of Judaism, which follows the march in before the Revolution and the expansion of Freemasonry. Not-only–

(1) For anyone who wants to think about it, how can one fail to notice that if the social had really wanted to strike the head of the German empiric, it was against Mr. <\e Bismarck: and not against the old emperor that they would have directed their attacks? May Mr. Bismarck is protected against death by a superior power, because he has still finished his masonry role. (V. lib. II, chap. XII, g 3.)

416 Prussia versus the Masonic empire

The Jew today walks everywhere as the equal of the Christian, but He dominates it through the power of gold, the press, and high-ranking officials. scientific positions.

There was only one country where the Christian populations defended protested against this invasion: these were Romania and the Eastern provinces of Turkey. In these countries the legislation civil law denied the Israelites the full rights of citizenship and the right to acquire the land. You should read about it in Mr. [Name]'s excellent book. Gougenol–Desmousscaux, The Jew, Judaism and Judaization 'Christian peoples,' a masterful exposition of the Romanian question and the many economic and moral reasons that justify the resistance of these peoples to the invasion of a foreign element ger destructive of their nationality.

But, in Berlin, the Jews have just erased this last the latest insult. The congress convened in this city in June 1878, to settle Eastern affairs, solemnly decreed that no distinction of worship could not in Christian countries a difference in civil and political rights (1). It is to a Minister of the French Republic, Mr. Waddington, whom we have He left it to himself to introduce this article. His role, too, has been... limited to doing the affairs of the Jews, and that is the only consolation he It has brought back all the humiliations that France has suffered. the subject at the congress. Mr. Waddington was, moreover, merely following the path that his predecessor, M. de Gazes, had laid out for him (book II, Chapter XII, Section 3),

It was to him that the Romanian people, in their despair, turned. to obtain an exemption from this article of the Treaty of Berlin; but The Grand Chancellor was inflexible, and a dispatch from the agency Havas, on August 18, 1879, informed the whole world that Mr. de Bismarck refused any modification to the Treaty of Berlin, in as long as he dedicated himself to the emancipation of the Jews of Romania.

Mr. Bismarck was merely paying off a debt he had incurred. in the lodges, because the Jews have removed his most active supporters in the work of German unification (2). The Journal of Debates, in a major article devoted to the exaltation of Israel, the said in his own words and at the same time shows us the Jews attacking the very core of German nationality:

(1) Father Bluntschli published a pamphlet in 1879 in favor of Romanian Jews* (2; Mr. Lasker, the leader of the National Liberals, who has ôto lr uii dos more vigorous German champions Puuificatiou* and Mr. de Hismark, as well as Bamberger always so hateful towards Catholics, they are Jews*

A MASONIC HOUSEHOLD 417

"In Germany, from 1830 onwards, Jews took on an important role; The sons are at the head of Young Germany. If German unity has been hastened by Prussian diplomacy and Prussian militarism, this They prepared, supported, and completed this work... Allied since 1866 with Prince Bismarck, they hailed in him another Constantine and showed his most devoted auxiliaries...

"Free from this parochial routine which, among our neighbors, will be long to overcome, they simultaneously temper the patriotism that prevailed. It is exclusive, abrupt, and shocking to other peoples. complains in Berlin about the general decline of intellectual culture. What would have happened if the Jews had failed? Deputies, lawyers, journalists lists, they highlight the liberal professions,' and without them the real, the pure Germany, the one that Germans dream of as ancient and historic, would be poor "Vre, silent, half-barbaric... (1)"

The author of this article is well aware of what's really going on behind the scenes. of contemporary politics.

Mazzini's auxiliaries, when he was spreading the anti-Christian idea tienne in Germany (Book II, Chapter IX, § 4), the Jews have con- powerful tribute, by abandoning the leader of Young Europe i to transfer control of the forces of secret societies to hands of M. de Bismarck (liv. II, chap. X, S 7). Hence their action tion preponderant over the cabinets and their current triumph.

VII. – A Masonic Threat

German unification was an eminently Masonic achievement.
and, like Napoleon III, Mr. Bismarck was vis-à-vis the sects
Yours, both leader and instrument. The fate that befell the emperor
In 1812, did he threaten the chancellor? Some symptoms of dis-
A cord between sects appears. After breaking with the
socialists, Mr. Bismarck saw his relations with a
another part of Freemasonry, which is represented in the poli-
external pressure from progressives and national liberals.
The irascible chancellor having dared to say in a drawing room

(1) Issue of November 5, 1871). On the role of Jews in Germany, see the work
by M. Marr, *Der Sieg des Judenthums über das Germanenthum* (Borne, 1879, (0* ed.)).
This book should be noted all the more because it comes from a Protestant writer.

27

ii

418 Prussia and the Masonic Empire

that "it was easier to negotiate with the Jesuits who are
reasonable people than with Freemasons," the Bauhütte of
Leipzig, the most important organ of German Freemasonry, has
The following article was published in June 1880:

"We are quite familiar with the Chancellor's tactics."
the empire, to appreciate the value of his words, when he said that the
Freemasons are more dangerous than Jesuits. When it is resolved
to engage in a new struggle, he always announces it with a
a similar one. This is how France was warned on the eve of the
Franco-Prussian War; this is how the imperial chancellor
Rial threatened the center, then warned the liberals before...
abandon. Now it's the Freemasons' turn. It's Napoleon.
Leo III, the great diplomat, who taught him this policy...

"...The Masonic union must not delay in marking the exact point
where patriotism ceases to be a virtue, "because the lodges have always been the
protectors of freedom of thought, and have invariably opposed
to all forms of despotism. According to the declarations of Prince Bismarck,
Freemasons therefore want to oppose this with solemn acts; they con-
they call for the adoption of three measures: 1° international opposition from
United lodges of England, France, and Italy, an opposition that would be fruitful
in results; 2° a unanimous protest from the lodges of
Prussia, because it is to be hoped that the three great Prussian lodges will...
they argue that it is their duty to protest vigorously against this
unforeseen accusation; 3° the action of all the sound elements of France-
Freemasonry against the policies of Prince Bismarck.

"...As for us, we gladly welcome the prospect of seeing..." will soon realize what the political press is announcing, and we are not my steps grieved to see the imperial chancellor undertake a campaign anti-Masonic loincloth with its usual energy. This war throws would shed a lot of light on the current state of affairs. If the lodges actually contain corrupt elements, their corruption will demonstrated; if, on the contrary, these elements are healthy and vigorous, The fight will prove their vitality and strength.

Perhaps never before had a Masonic document been clearer—ment made clear the power that the lodges can wield, and The Masonic World, September 1880 issue, by reproducing it, He saw it as a threat against the chancellor, to whom the fate of Napoleon depended. Leo I and Napoleon III could well, he said, be reserved (sic).

We acknowledge the threat, but do not believe for the moment of its realization. Indeed, some time after the publication—

A MASONIC HOUSEHOLD 418 *

In the course of reading this article, Mr. Bismarck took a significant step towards the party which represents the lodges in foreign policy, in excluding members of the center from the Landtag office Prussian, through a coalition of conservatives from the Empire with the National Liberals, led by F. de Bennigsen.

A reconciliation of this kind could only take place at the expense of... thinks of the freedom of the Church, and, indeed, the end of the Kultur-Kampf seems always to be in the past. Already in May 1880, the Prince Chancellor had published a letter he had written on April 20th to the Prince of Reuss, German ambassador to Vienna, in which he insulted the Holy See and declared almost no longer They wanted negotiations. These negotiations have not resumed. since then. Imposed on the chancellor by the emperor and the force of public opinion, he seems to have sought only a means to disorganize the resistance forces of the Catholics who fought they are subject to the public law of their country for the defense of their religious rights and their domestic freedoms. Having been unable to succeed In this way, the prince returns to his former ways.

A recent incident (October 1880) highlighted this situation. celebrations for the completion of Cologne Cathedral, The emperor refused to receive the Catholic delegates, while which the Imperial Prince granted with the utmost benevolence a public hearing for delegates from Masonic lodges.

The reader will have noticed in the Bauhütte article the me—birth of an international alliance of lodges from Italy, France and England. It coincides with plans for an alliance between

Gambetta, also a lodger, in Cherbourg, then the
The peaceful evolution of its diplomacy also corresponds to the phases
various threats and reconciliations between the German lodges
des and the Prince Chancellor.

It must be acknowledged that, for a century, in most of the
Freemasonry played a considerable role in the wars, and it will be
and also in those that are being prepared, as has so clearly been said-
Lord Beaconsfield [Introduction ii).

CHAPTER TWELFTH

THE REPUBLIC OF 1870 AND THE WAR TO CHRISTIAN EDUCATION

I. - HOW THE WORK OF THE REVOLUTION WAS COMPROMISED BY THE ELECTIONS OF FEBRUARY 8, 1871

The proclamation of the republic, on September 4th, was both
Mazzini's revenge, the explosion of socialist passions
supported by the International, and, above all, the movement sponsored
fed up with the country, abandoning a regime without roots in its
breast, which had exhausted its strength and compromised for the third time
its existence.

Freemasonry could only view the proclamation with satisfaction.
the development of a form of government to which seâ lead
doctrines and which opened access to power for lodge members
see in Paris and in all the departments. She actively involved
movement towards the radical movement, which from the very first day overflowed the
Government of National Defence.

"Three elements seem to me to have, from the outset, hindered the development*
national defense and ultimately prepared the events of March 18, he said
one of the witnesses heard by the parliamentary inquiry committee.
These three elements are:

"The Masonic lodges of Paris,

"The socialists known as positivists."

< The Internationale.

THE REPUBLIC OF 1870

"The Freemasons placed themselves on all the committees, even

among the delegates from the butchery, with members of the International
nale; they held forth in the boxes, they paraded at funerals, they
sat on municipal and government committees. All
The idea of national defense was set aside (1).

In the departments, instead of focusing their efforts on
the defense of the territory and the uniting of all patriotic elements,
The prefects and municipal commissions thought only of
to fulfill the wish expressed by the Grand Orient shortly before for the
destruction of Christian teaching (see § 7) and to be driven out by
all of the schools, the religious teachers (2).

However, the work of Freemasonry was to be halted, and the
Providence was sparing France's favor in the elections of February 8th.
1871, the means to break with the Revolution.

The people, sensing the hand of God in the unprecedented succession
From his misfortunes, he turned to religion and tradition.
national, as he had done in 1815. His elected representatives gathered in Bordeaux
were overwhelmingly Christian and royalist; at least the
people, in the simplicity and integrity of their judgments, had them-
He chooses them as such, without considering the nuances that divide them.
they knew, nor the errors that could haunt the minds of many
of them.

From then on, the Revolution was threatened with losing all its positions.
tions that it had conquered in 1852, in 1830 and even on September 5th
September 1816, because the august representative of the Bourbons was
already known for combining an indomitable firmness with
breadth of vision, which has always allowed him to disentangle himself through all
Sophisms, the hidden poison of revolutionary ideas. Henry V
can only be the king of a Christian monarchy and father
nelle; he can only echo the great thoughts of Charle-

(1) Deposition of Mr. Bourgoïn, Inquiry into the actions of the government of the
National defense, volume IV, p. 538.

(2) See on this campaign against the congregations undertaken during the war
child, and on the part played by the intelligence league, the Memoir on the pro-
anti-religious intelligence sandstone in public instruction published in 1872
by the General Society for Education and Teaching.

A telling detail: it's in the coffers of the Democratic Committee of Women

Mel-Lacour, by an official decree, ordered the payment of the sums originating from the restoration of the brothers of Caluite. See letter from Gomot, Secretary General of the Prefecture of the Rhône, dated December 17, 1870, produced before the Court of Lyon#

Freemasonry and the Commune 421

Magne, of Saint Louis and of Henry IV; it is never him that
The sects will succeed in leading to the precipice, by separating him from the
people through constitutional fictions and by rendering them powerless
health for the good.

Against this supreme danger, all the forces of the Revolution,
All its various factions have conspired together, since the Jacobins,
at this moment masters of Paris, up to Mr. Thiers and Mr. de Bis
marck.

The explosion of March 18 was undoubtedly the main work of the
Jacobins and socialists; but she immediately had the support
of all Freemasonry in Paris and the provinces, who vow
to take advantage of this movement to strip the National Assembly
final of its power or at least obtain as a transaction
the final proclamation of the republic.

II. – Freemasonry and the Commune

Freemasonry in Paris strongly sided with the
Commune, we say. On April 26, 1871, a large assembly
Freemasons of all rites met at the Châtelet, and after
having chosen as speaker one of the party's best-known members
radical, F.*. Floquet, she made the following resolution:

"Having exhausted all means of conciliation with the government*
In Versailles, Freemasonry is determined to establish its banishments
nières on the ramparts of Paris; and if a single bullet were to hit them, the
FF. *. MM. -. would march with the same momentum against the common enemy.

From there the assembly, growing larger at every step and numbering more than ten thousand
Freemasons, wearing their insignia, proceeded in procession to his
read the insurrectionary power at the town hall, and Brother Thiri-
Focque, their orator, exclaimed that "the Commune was the most
a great revolution that the world would have been given to contemplate;
that it was the new Temple of Solomon, that the Freemasons
lessons have a duty to defend.

Citizen Lefrançais, a member of the Commune, then declared
that "he had long been in league with the Freemason

era for one of the most republican, and that he had since long assured that the association's goal was the same as that of the Commune, social regeneration.

A delegation from the Commune escorted the delegation conical all the way to the temple on Cadet Street.

A few days later, the Freemasons went onto the ramparts parts opposed their banners to the troops commanded by the marshal Chal de Mac-Mahon, and the venerable masters of the lodges of Paris were asking themselves highly as mediators between the Assembly, the sovereign legal of the country, and the band of cosmopolitan revolutionaries who terrorized the capital.

We have recounted elsewhere (Book I, Chapter III, §4) the singular incidents that occurred between the Masonic delegation and the General M*'**, who commanded the outposts and who was to be a brother. Mr. Thiers received the delegation, but refused for the time being to make no commitment. A few days later, on May 5th, the federation of Freemasons and Companions of Paris addressed a manifesto to their brothers in France and around the world, where, after presenting their intervention, they would say:

"Brothers in Freemasonry and fellow craftsmen, we no longer have to to make resolutions other than that of fighting and covering with our sacred aegis, the cause of justice.

"Let's arm ourselves for defense 1

Let's save Paris!

"Save France!"

"Save humanity!"

"Paris, at the forefront of human progress, in a supreme crisis, does his appeal to universal Freemasonry, to companions of all corporations; he cries: The widow's children are mine!

"This appeal will be heard by all Freemasons and Companions; They will all unite for common action, protesting against the war. civil, which is being fomented by the supporters of the monarchy.

"You have truly earned the gratitude of the universal nation, you have ensured the happiness for the people in the future.

"Long live the communes of France federated with those of Paris I"

Some members of the Grand Orient and the Supreme Council made their opposition to these demonstrations very clear at the time. equivocal protests, based solely on what France-Freemasonry doesn't concern itself with politics! !! These were just simple precautionary measures taken at any event.

Freemasonry and the Commune 423

The Freemasons were not mistaken about their scope and did not did not let themselves be stopped in the active competition that they brought to the the Commune's savage struggle. The more violent the Commune became, The more vigorously they supported her. We have authentic proof of this. tick in this note from the Official Journal of the Commune of First days of May:

"The Freemasons and federated companions have established for the twenty districts, through a delegation, an unofficial service whose purpose is to report to all civil and military administrations the abuses which They do exist. They will also collect complaints in order to address them.

"We intend to strictly enforce the decrees of the Commune: an office is set up in each town hall."

As we can see, just as under the Convention, the lodges are transforming formed into Jacobin clubs and committees of public safety (see book II, Chapter VI, Section 14).

Finally, on May 22nd, when the French army had already entered In Paris, a large group of Freemasons met one last time and published under the name of the Grand Orient the following claim:

"Freemasons of all rites and all ranks, the Commune, Defender of your sacred principles, she calls you to her side!

"You heard it, and our revered banners are torn by the bullets, shattered by enemy shells. You answered her Kingily!

"Continue with the help of all our brothers and all our companions" swims!

"The instruction we received in our respectable workshops dictates to each of us the sacred duty that we have to fulfill.

"Blessed are those who fall gloriously in this holy struggle!"

The Grand Orient of France subsequently disavowed the practice which was made in his name. But what allows us to measure the port The result of this disavowal is the support that has since then been given by the powerful Masonic sessions from abroad have given to the Commune, they who had nothing to spare. We will cite these important documents ments in one of the following chapters (book II, chapter XIV, § 7)(1).

As for French Freemasonry, its action was more decisive in favour of the Revolution, but on a different level.

(1) See the accounts of these demonstrations in the printed newspapers & Paris to this period and in a brochure entitled: Freemasons and the Commune of Paris, by a Freemason.* Oenîu 1871. See also Parliamentary Inquiry into the insurrection of March 8, volume 11, pp. 201, 256.

424 THE REPUBLIC OF 1870

Indeed, from the very beginning of the Commune, a great name lodges in the provinces sent threatening petitions to the Assembly to ask him for reconciliation, the proclamation of communal franchises and of the republic (1).

What the Assembly did not grant them, Mr. Thiers granted them. He promised, and he kept that promise.

Mr. Thiers is now the man who will save the Revolution.

Through a strange blindness, religious men had worn it in power through their multiple elections. But Mr. Thiers was always remained faithful to his oath as a Kadosh knight (v. book. II, chap. VIII, § 5), and the words should not have been forgotten which he delivered on January 17, 1848, in the Chamber of Deputies:

"It is said that the men who have just triumphed in Switzerland are radicals; because we think we've said it all by accusing them of radicalism.

"I am not a radical; radicals know that very well. But listen That's my feeling: I'm on the side of the Revolution, both in francs

AS IN EUROPE.

"I wish that the government of the Revolution would remain in the in the hands of moderate men; but when the government passes into the hands of men less moderate than myself and my friends, in the hands of Ardent men, I will not abandon my cause for this, I will always be of the Revolutionary Party.

That's Mr. Thiers in his entirety: he wasn't a Communard, but he He preferred the Commune to the legitimate monarchy. He himself, when

lecture at the Assembly on November 29, 1872, for having taken vis-à-vis delegates from Parisian trade unions and municipal councils several cities, in April 1871, the formal commitment of to maintain and consolidate the republic, for the price of their abstention between the Commune and the government (2).

The Masonic lodges could rely on him; the Mason
The provincial confederation abandoned the Paris Commune and Mr. Thiers triumphed at the end of the uprising.

(!) See report of petitions made to the National Assembly, December 16, 1871, fn-Parliamentary inquiry on the insurrection of March 18, 1.1, p. 360, 515, 550, 558, 559.

(2) In addition to the session cited, see Mr. Morlimer-Ternaux's speech in the sessions of 10 and 11 May relating to the bill proposed by Messrs. de Lorgeril and de Cintré on the scope of this commitment, and the report of the 18th initial parliamentary commission Commentary. One day, someone will also explain to us the reasons why Thiers declared himself The protector of Rocbefort. After delaying his departure as much as possible. For New Caledonia, he followed him there and showered him with kindness, according to the expressive of the latter (V, Attached document J).

h'ÉCBEC DE LÀ monarchical restoration 425

III. – The Failure of the Monarchical Restoration

Once he had the situation under control, Mr. Thiers abandoned the propaganda revolutionary action is once again spreading across the country. It is up to the pressure from its agents was the reason for the success of a number of republican elections, on July 2, 1871. But above all he employed the remarkable abilities of his mind to disintegrate the majority royalist of the assembly, to stir up distrust between men everything brought them closer together, and made the situations worse.

In vain did the National Assembly, by the act of May 24, 1873, resume- She was in control of herself; the damage was largely done and The restoration of the monarchy was no longer approached with simplicity, which imposed it on everyone in Bordeaux in February 1871, in Versailles in May 1871.

Our framework does not include an account of the events that led to the restoration of the true monarchy failed in November 1873.

The moment of truth has not yet arrived; it will reveal without doubt, alongside men led astray by the prejudices of Catholicism liberal, the hand of skillful sectarians, seeking to impose once still to the monarchy the bastard regime that had cornered the Restoration tion in the charter and consolidated the work of the Revolution thanks to

We must simply note the strong opposition that to the restoration of the monarchy, Mr. Bismarck. The debates providential, we might say, events from Arnim's trial have revealed the powerful interest he had in removing from the throne France, the prince who could have best restored its grandeur.

He kept repeating in his dispatches: "that Germany he had nothing to fear from either the republic or the empire; that his interest was that France would remain weak and without allies; that the republic and, failing a republic, an empire was the regime under the which France would be least able to recover from; that France a monarchically constituted system would be a danger to the empire from Germany because the monarchy would be capable of concluding alliances... » All statesmen, all newspapers Mands have repeatedly stated that "the regime which, by acclimatizing in France, would best serve Prussia's interests, and was the regime "Me, a Republican."

426 THE REPUBLIC OF 1870

The possibility of a Bonapartist restoration in the event of the republic could not be maintained, was, as we can see, itself carefully managed by our enemies and served by them with discretion.

Mr. d'Arnim wrote to the Chancellor on May 6, 1872:

a We must not reject Bonapartist attempts to to connect with us. They are the only ones of all parties who seek openly expressed our support, and which includes in its program The reconciliation with Germany.* »

On May 12th, Mr. Bismarck replied:

"The Bonapartist imperial party is probably the one with the help which one could still most reasonably flatter oneself with establishing "Tolerable relations between Germany and France."

He therefore recommended not to do "anything at all" that could weaken him, harm him in the eyes of the nation, or render His position is more difficult.

Bonapartist restoration or republic, that's what Mr. do Bismarck was working to establish in France! "Neither Bourbons nor Or "Léans," he said one day in front of his table companion, Dr. Busch. Later, seeing the republic and the republicans playing his game so well, he exclaimed with his political cynicism that "the France was in a playful agony!!!

A few years later, when Mac-Mahon, on May 16, 1877, had a desire to escape the revolutionary current in which He had placed himself in position, all the forces of the cosmopolitan Revolution and in particular the liberal press and the Masonic lodges of Germany Magne allied themselves with the 363 left-wing deputies and made with them the election campaign which culminated in the vote of the 14th October 1877 and to the submission of the marshal.

The attitude of Masonic lodges in France and Germany and Mr. Bismarck's actions after May 16, 1877 are too similar. their attitude and actions at the time of the restoration The monarchical order was being prepared, so that we would not have it from the now noted.

But let's not anticipate any further and let's lay out the events as they unfold. important events of the year 1873.

Secret societies around the world were working together in the greatest mystery to prevent at all costs the advent of

THE FAILURE OF MONARCHICAL RESTORATION 427

throne of Henry V. We find evidence of their actions in a A very strange document at first glance, but whose sequel... events have demonstrated the veracity.

In November 1872, the newspaper Y Univers received from a a very reliable source a series of very precise communications on a secret meeting of the sects, which had taken place on the 29th, 30th and 31st October 1872 in Locarno, where the principal leaders of Italian Freemasonry. Philippe Cordova was present. (East of Rome), de Franchi (East of Naples), La Yaccara (Orient of Palermo), André Giovanelli (of Florence), Alb. Mario (from Turin), Quadrio (from Genoa), Félix Pyat (for France), Kossuth (for Hungary), Ivlapka (for Switzerland), the general Etzel (for Prussia): all very important figures, as we can see. General Etzel opened the session by proposing the following three items for deliberation: 1° a war between the France under Thiers and Italy, then under the regime of the Con- Would sorting be useful to democracy? 2. What principles of were to preside over the formation of a provisional government in France under Gambetta's dictatorship? 3. What new Should this cult replace Catholicism?

In a letter from Genoa dated November 12, 1872, published in In the Universe of the 19th, this correspondent gave the following information Your thoughts on the situation of the revolutionary party in Europe:

"In Genoa, as in Venice and Milan, where I stopped in reve

They are unaware of this detail; only they know what needs to be done and will stick to it. They are ready. It is on the movement of the French radicals that they are counting. and on Prussian money. Mr. Felix Pyat gave assurances
sitives and one of your most important radicals is linked by commitments
things he will never be able to break.

General Etzel was no less explicit, and Mr. Bismarck is more interested than one might think in working towards democracy. For the moment, Germany necessarily remains outside the movement. republican ment; but the reason is very simple: it has not completed its unity. The Grand Chancellor has done a great deal of work, and something However impatient he may be, he needs time. Now, while France, the I- Italy, Spain, the entire Latin world will be in turmoil. through social transformation, he believes he will more easily accomplish the sovereign executions which he has premeditated and will deliver the final blow to the em- worst of Austria. That done, we will see all of Germany cheering the republic and send old William packing.

428

THE REPUBLIC OF 1870

"I'm not saying that Mr. Bismarck doesn't want to play the Italians and the French; but let him beware. General Etzel, entirely within him In his tribute, he explained himself frankly on his account: "He belongs to us "A completely," he said, "and the day we see him staggering, we will..." "We would withdraw our trust. He knows that very well."

"Italian republicans are very concerned about the projects of Meeting at the Colosseum. As I expressed some doubts earlier He told me to one of Garibaldi's closest supporters:

a In this general meeting of the Colosseum we have two things in "View: the first, to measure our strengths, to observe the development- a moral dimension of our ideas, to know the degree of enthusiasm of to the mass, finally to know what can be derived from it for action; the se- * conde, to reveal ourselves to the world as a powerful party "and to establish ourselves as a constituted authority in the face of the others. "We can't try anything at the moment, and we don't have the "Design. We will remain within the bounds of strict legality. Lanza and "The associates would be only too happy with a pretext to attack our "rights and render futile the work of our young democracy. But we "We will not give them that satisfaction. It is enough for us to assert ourselves-" " sea. "

Subsequent events have partly confirmed these indications. tions. The consorts were driven from power in Italy and rem-

has not yet been attacked. Mr. Bismarck has shown himself to be a titubant, and the sects have partially withdrawn their trust in him or at least threaten it. (Book II, chapter XI, § 5 and 7.

These plots were indeed hatched in anticipation of a Monarchical restoration in France. The blindness of parliaments Comments before it failed a year later, the legal advent From Gambetta to dictatorship was therefore an inevitable fact, that Everyone had to plan ahead, and the sects were able to resort to methods less perilous than a European war relying on on a communalist insurrection.

But let's return to the events of 1873 and we will see that the movement of French radicals, announced with so much for The decision made on November 12, 1872, was very close to exploding.

While almost the entire country was cheering in advance the restoration of the monarchy, without worrying about intrigues who were stirring up trouble in certain parliamentary groups infatuated with their constitutional utopias and especially their personal interests nels, in September a vast conspiracy, branching out into s

the failure of the monarchical restoration 429

The entire southeast of France was forming to oppose it by the force the decision of the National Assembly and raise the banner of the civil war.

Recently, the newspaper La Révolution française, in its issue of May 12, 1879, regarding an article by Mr. Littré, clearly Mr. Gambetta was appointed as its head. Here are his own words :

"From what the republic was able to escape the cutthroats of the 23rd In May 1873, Mr. Littré concluded that it was quite pointless to defend it in 1871.

"There is no need to seriously discuss such a weak assertion." serious. But we would like to know what Mon- might think about it the Count of Chambord, whose refusal to accept the tricolor flag Lore alone prevented him from becoming Henry V, and Mr. Gambetta, who, in prevision of this eventuality, had prepared and organized across the entire surface of the territory and even within the army an insurrection alongside which the insurgent The administration of March 18th would have been child's play (1). »

Mr. Gambetta's official newspaper, La République française, at to whom this question was addressed, never responded to this questioning. We therefore cannot know to what extent

But we know, through genuine legal debates, the crimes by which the lower agents of the insurrection publicaine planned to begin.

In the Saône-et-Loire department, a band of insurgents was to abduct the Marquise de Mac-Mahon from the Château de Sully, a relative of the marshal, and to hold her hostage. The investigation trials were later held against the perpetrators of this The conspiracy established that its core was the Freemasons of Saône-et-Loire.

An eminent magistrate in whom civic courage equaled the of military value, Mr. Robinet de Cléry, was then in charge of the Dijon prosecutor's office, and the firmness with which it shed light on the whole of this affair and its ramifications designated him to the hatred of the radical party; but he could not depend on that party to make the judicial findings made in their disappear sentences by the court of Autun and the court of Dijon.

The meeting of September 1873, essentially called the tri-

(1) Reproduced by l'Univers on May 14, 1879.

430

THE REPUBLIC OF 1870

The Autun cantonal council was merely the execution of the program of the central committee radical republican. One of the recognized goals of this committee was to demonstrate at every opportunity, to call upon insurrection if necessary rection. Indeed, Josserand joined the meeting at Le Creusot, pre-chaired by Representative Boysset; therein he proclaims the duty of to support the Republic, even with gunfire... The gunpowder and munitions of war, held by Alemanus father and son, were a reserve, a means of action more or less effective on the day when the radical republican central committee would come to carry out the evils I have plans to incite a riot.

In all these meetings, we always see Mr. Boysset, who was venerable master of the Masonic lodge of Châlons and deputy to the Assembly national wheat. It is this last quality that prevented it understand in the proceedings (1).

One of the defendants is convicted for his actions during the meeting held in X district by citizen Boysset.

"After joining the committee leaders who were provoking meetings

tions to hold a meeting in Le Creusot. At this meeting, of which he pays homage to Deputy Boysset; he is accompanied by Josse rand, and, in accordance with the aim set by the republican committee—

(I) An incident during the hearing of the Dijon Court of Appeal, on October 13 (1874, authentically noted the part that Masonic lodges had played in the com plot and the action they continued to take in favor of the defendants. We quote verbatim, according to the Gazette des Tribunaux of the 15th, the deposition of the aforementioned Pierre Jamcat, aged 37, a mason by trade, residing in St-Lôger-du-Bois, who declares the following:

a On November 17th last, I believe, the day the Guinot case was judged, on opposition sition, by the tribunal of Autun, I went to that city by train at 9 hours in the morning. Upon my arrival, I followed the rush to the train station. At a cert At the station, I saw a very well-dressed individual who was waving at me. Believing he was mistaken, I continued on my way without paying him any attention; he He came up to me and said, "Jo, I'm a Freemason." Since I didn't know where he wanted to go "To get to the point," I replied, "and I too am a bricklayer, but I believe that you "You're mistaken." He then said to me, hitting me on the shoulder, "I was taking you for a "For the individual who committed the act," I replied, "You're mistaken, I don't I know what you mean. Who are you talking about? He replied: I'm talking about "Charlet, who sold the secret; is he in Autun?" I told him I didn't know. Nothing. He then told me that two of the accused had been hidden for several nights in a cellar in Autun, that they had been given aid, that today] They were in Switzerland, where they lacked nothing, because they were passed on money.

As for Charlet, he told me: "He sold us out, and if we can, we'll take him back," "We will kill him."

FAILURE OF MONARCHICAL RESTORATION 431

radical cain, we stopped there in our resolve to resist, even by the weapons, against all attempts by the monarchist parties.

"Insurrection is no longer just a right," they said. quickly on October 7th, the newspapers of Saône-et-Loire, it's the most sacred duties. But today all republicans are dis settled down to do their own thing. Our Republican representatives are keeping watch. weapons; Mr. Boysset travels through the Autun region....

The Autun judgment, confirmed by a ruling of the Dijon court in the continuation of the adversarial debates in which the defendants have were defended by Mr. d'Azincourt, of the Dijon bar, Mr. Mar— Mr. Leven, of the Mâcon bar (1), and Mr. Leven, of the Paris bar, clare "that the facts established, with regard to the secret meeting of Sully, have acquired new force in the debates; that the depos The statements of witnesses Chariot and Berret were corroborated by the confessions that escaped Guinot; that the latter has, in fact, declared that

of the Commune, and that he had been struck by it as if by lightning; that he is not it is no longer possible for the defendants to contest the details provided by Chariot and by Berret on this sinister interview at the Jean- cabaret nin: the civil war they announced as imminent, the resolution to seize the Marquise de Mac-Mahon and to to hold hostage the information gathered about the time of his pre- presence at the castle, on the men who could take charge of it to penetrate, all circumstances that show society at work, the chiefs making their preparations and coordinating their plans for an execution is imminent.

"What did Guinot want?" exclaimed Mr. Margue, finishing his plea: the triumph of the republic. If that is a fervent wish Minel, all Republicans are guilty, and all of them must bring onto benches (2).

Mr. Margue was right: all the leaders of the Radical Party were involved in this conspiracy (3).

(1) Mr. Margue has since become, despite his ridiculous state, undersecretary of State in the Gambetta ministry.

(2) See the debates on the Autun conspiracy in the Gazette des tribunaux of October 30 October, 7, 8, 13, 28, November, 15, 16, 17, 18 December 1873.

(3) Mr. Boysset, the venerable master of the Dijon lodge, has not forgotten, despite the the unity that his status as a member of parliament ensured him, the magistrates who had 11 had no rest until he said he had obtained the dismissal of Mr. Curique, who had incurred during the investigation of the Autun trial. But his revenge goes further, and in the Chamber of Deputies he has become the promoter of a project that destroys... completely overhauled the judiciary by suspending the irremovability of its members.

432

THE REPUBLIC OF 1870

The same plot branched out in Lyon and had as its starting point Then the sections of the International. The social war was to to erupt at the same time as the civil war. The indictment presented by Mr. Boissard, public prosecutor at the tribunal The Lyon correctional court has perfectly demonstrated how all Republican political associations were withdrawing at that time closely united with the International, to resist through an insurrection action towards the restoration of the monarchy (1).

Another characteristic detail of the actions of secret societies: the leaders of the Autun conspiracy, the Bontemps brothers, duCreuzot,

princes of Orléans, Mr. Michon, to propose that they begin to their service, if they wished to oppose the restoration of the legitimate king. This approach naturally remained without results; but It is reminiscent of those carried out by the Lafayette brothers in 1815 and 1817. The Fonlécoulant and Teste families, asking the sovereigns for their king Allies, even a prince of Nassau, anything rather than the Bourbons! (2) (Book II, Chapter VIII, § 2.)

The Bontemps brothers were, after the scandal of the Dijon trial, abandoned by their party as people too compromised; but They had simply followed the general course of action. otherwise, in their fruitless efforts with the Prince of Orléans, the direction given by the leaders of Y International.

Here is indeed an article that was published by La Liberté de Genève, or authorized by International, immediately after May 24th, and which sheds considerable light on the subsequent course of events comments in France and Spain:

"...May 24th is inseparable from socialism, since it is made up only of..." against socialism. Our friends throughout Europe have felt the backlash, while pure politics in various European countries have only given this fact secondary importance... In fact, there is no It has affected us... Socialism is politically defeated in France... We are simply asking whether the movement should continue at all costs. Parisian and Spanish, despite being abruptly cut off on May 24th, or if it is preferable to temporarily leave the game for us to reor* Organize thoroughly.

It is our duty to advise socialism to rest, so that it

(1) See this indictment reproduced in the Gazette de France of April 23 and 24, 1874*

(2) This particular incident in the trial of the Creuzot secret society was re-reported in the Echo de Saône-et-Loire of October 15, 1874.

the failure of the monarchical restoration 433

retains at least all its strength. As long as a battle is not lost due, the last of the generals, marching to the sound of the cannon and throwing himself In the heat of the moment, the situation can change. But when the day has been positive A bad turn of events, a good retreat, which saves as much strength as possible ble, is still the wisest resolution. The Spanish revolution arrives If she had been there at the time of the Commune, she could have saved everything. She cou to succeed a month ago, if Lyon and the south of France had broken away from the north to follow Spain and train Italy. But now that the

May 24th was a success, even more so than its creators could have hoped, Cost to

our friends in Spain themselves, whom we are obliged to recommend the pro-
density, and that they are not playing for all or nothing anywhere. And for those
who, like the Belgians, would have everything to do without any hope of support, of
On whatever side it is, it is a necessity for them to bite the brake (1).

Once the monarchy was out of the picture, it became clear which way to turn.
would hasten events.

Freemasonry was fortunate to have in Duke Deçà-
zes a representative to Marshal MacMahon. Mr. De-
Cazes had the knack of maintaining his position at the Ministry of Foreign Affairs.
managed from November 1873 until October
1877. Allied with Mr. Léon Renault, then Prefect of Police, and
skillfully using his personal connections with Mr. Emma
Muel d'Harcourt, Secretary General of the Presidency, Mr. Decazes
exerted a dominant influence on the course of the poli-
internal tick in more than one incident on which the light
will happen later. Moving successively from a reactionary ministry
attached to a left-wing ministry and vice versa, he was defined
definitively eliminated from political life in December 1877, and has
succumbed to a Senate candidacy under the feeling
what do men who have one foot in the camps aspire to
more opposed. Now, like his father (Book II, Chapter VIII, § 2),
Mr. Decazes is a Freemason. On the occasion of this candidacy,
The Masonic world was well aware of his quality in power.
omitting the following note in its January 1878 issue:

"It was on September 22, 1829," says the minutes of Lodge Y Ave-
nir, from Bordeaux, that the first-degree reception of the Lowton took place
Louis Decazes, Duke of Glucksberg. Approximately two hundred visitors from
French rite, among which were the venerable ones, attended the
held and consecrated by their presence the first steps of the recipient.
They all shared their hopes to one day see the new brother become
to become one of the strong pillars of Scottish Rite Freemasonry.

(1) Reproduced by the Qazelte du Midi of July 5, 1873.

II

28

434

THE REPUBLIC OF 1870

His time at the foreign ministry was very useful to the Jews of

616 particularly disastrous for the cause of King Don Carlos, who fought along the Pyrenees and had its line of operations ap Puyée on the French border. Many times the neutrality of Our territory has been violated for the benefit of his adversaries. The failure Don Carlos's was one of the objects he pursued with the most Freemasonry's relentless attacks. In 1874, the Grand Orient Italy sent a circular to this effect to the Grand Lodges from all over the world, to ask them to contribute to an effort combined on public opinion against the Carlist movement (2).

The 1868 revolution was made by Freemasonry. laughter, who could not forgive Queen Isabella for the support she had always sought to give to the papacy (3). The kingship of A-Medea, then the republic, were all combinations of es successively covered by the various layers of the Mason-

(Ci) Mr. Crémioux, Grand Commander of the Ancient and Accepted Scottish Rilo and President of the Alliance Israélite Universelle^ communicated the following letter to all newspapers vante, which Mr. Dccazes sent him from Vorsaills, on 29 décorabro 1870:

To the Senator,

"I received the copy that you did me the honor of sending me of the a-draws that the Universal Israelite Alliance has decided to send to the conference of Constantinople, as well as a volume entitled; The Situation of the Israelites in Ser well and in Romania, and the letter by which you ask me to intervene with of the conference through the mediation of the French ambassador to Ottoman Porto.

"I hastened to write to Count de Bourgoing, as you wished, to recommend Mr. Noter to his kind welcome, that the United Israelite Alliance Verselle was charged with acting on his behalf, and the feelings of the French government The issues that concern her are well enough known that I don't need to to add that the support of our plenipotentiaries is assured in advance to the Israelis in Orient, in the deliberations in which their interests and rights could be the object.

"Agree, etc. Dicazes."

The Union aptly adds:

We like to think that French diplomacy will not lose sight of the role that the Eastern Israelites, mostly subjects or protégés of Germany, They have not stopped playing for several years. It is Mr. Do Bismarck, whom they serve. with too much perseverance and activity the designs, which is their natural protector; It is therefore up to the representatives of AUemagno to intervene, if they deem it necess & propos, near the Gate, in the interest of those tireless pioneers of the idea German.

(2) Fact cited by Caulioli World, March 1878, Italian documents offereman-sonry.

(3) Here is what a Masonic newspaper wrote after the Revolution of 1808
lil Universal, quoted by the Universe on October 16, 1808:

the failure of the monarchical restoration 435

rie (1). The Zorilla, the Castelar, the Py y Margall, represented
its most advanced factions; once in power, they declared
They waged open war on religion. But Spain was not
not ripe for the republic, much less for the impiety of
Clarié. The high-ranking leaders of the secret societies then intervened and
decided to establish a constitutional monarchy, pro
proclaiming the supremacy of the modern state and ensuring every facility
of spreading revolutionary doctrines. That is the core idea
secret societies, as we saw at the beginning of this work
(Book I, Chapter I, § 1).

The accession of the young Alfonso XII seemed to them the best
means of preventing the restoration of Christian social order
in Spain, by dividing the country's conservative forces. Where
The Revolution cannot advance, it at least retains the ground
who.

The leaders of the secret societies were not frustrated in their
waiting, because scarcely had the government of Alfonso XII been

"The Fraierniid Iberia Masonic lodge was established in Seville. The numerous
people who are part of it have been working for a long time, with all the reserve
possible, to destroy the oppressive governments that have tyrannized us; we
Let us extend our warmest congratulations to these universal supporters and propagators.
salts of liberty, legality, and fraternity. In Cadiz, public functions
the Masonic lodge to which, for the most part, our nobles belong
and valiant sailors who gave the signal for the insurrection, and who, joined to their
brothers of the army, with bayonets long since made intelligent by the
Lodges established within the regiments accomplished the glorious revolution.

(1) A letter was written to the Geneva Correspondence on February 3, 1872, shortly
before the fall of Don Amedeo:

CC Sagasla dissolved the Cortes and summoned the electors: Freemasonry...
is irritated, because Zorillano is the Grand Commander of the Spanish East.
Zorillac's special merits include having organized Spanish Freemasonry,
fiercely independent: he brought together more than sixty lodges under his leadership.

But, alongside this young Freemasonry there is an old one, which calls itself historical
risk and who does not forgive Zorilla for his rapid advancement: starting from nothing, he
In his studies, through public charity, he escaped poverty thanks to a ma
A wealthy marriage; his charlatanism and the Freemasons did the rest.

The Masonic World of May 1879 informs us that after 1871 Zorilla was ousted from the leadership of Spanish Freemasonry. Following long-standing disagreements between the lodges and the island, numerous attempts were made in 1875 to have the grand Master the Duke of Montpensier, in September 1876, the functions of the Grand Orient from Spain were entrusted to Sagasta.

These indications from Masonic journals, deliberately rendered very obscure, leave one can guess the role that Freemasonry played in the recent events of Es-loincloth. V. volume II, Annexed Document G, and volume I f Document A.

436

THE REPUBLIC OF 1870

sitting that a bill on public education, stopped by the Commission of the Congress of Deputies of Spain, May 12, 1877 assigned to the State the direction of education • publishes and the regulations for private education, and reserved for him the right to determine the nature of moral education which will be given in schools. This project has sparked protests. unanimous from the Spanish episcopal council (1). He rightly invokes against him the fundamental principles of the Spanish constitution, which make the Catholic religion the primary basis of national life.

A detail brought to our personal attention made it possible for We clearly understand the role of high-level secret societies in these events.

In September 1875, the newspapers devoted to King Don Carlos they talked a lot about a letter of congratulations regarding his victories, which the Emperor of Russia had sent him, and they they concluded that Russia's support was assured to his cause. Mr. David Urquhart wrote to us at that very moment to warn us that something was going on precisely against Don Carlos, and that the Tsar's letter, well without this sou's knowledge verain, would have had the effect of masking the preparation of this plot (2). The military coup that brought to Alfonso XII's power soon vindicated Mr. Urquhart. It is as well as one must always distinguish between the house and the office and that the secret societies penetrate even to the level of sovereigns through instruments they are far from suspecting.

IV. – THE GAMBETTI DICTATORSHIP AND ELECTIONS

FROM 1876–1877

No sooner had the restoration of the monarchy been ruled out than... France, one of the most widely circulated newspapers of the order, La Chaîne d'Union (November 1873 issue) expressed its satisfaction

(1) These important documents were published by MJM Orti y Lara & the end of the Spanish translation he published of Father Riess's work, El estado moderno y la escuela cristiana, Madrid 1879, p. 219 to 268.

(2) This letter was later published in the early days of the Home newspaper from May 1876.

THE GAMBETTI DICTATORSHIP

437

events that had taken place, as having had the most of great importance to Freemasonry. The lodges resumed then with even greater fervor their anti-Christian propaganda work and demagogic.

The empire, by taking Freemasonry under its protection, had contributed to bringing in a number of elements conservatives. We know of such a provincial lodge, where the The chapters of the Rosicrucians and Kadosh served only to to put local influences at the service of an official candidacy Elsewhere, however, Freemasonry, following the course The natural course of his doctrines was becoming increasingly advanced. the fall of the empire, the conservatives who had gone astray They generally withdrew under official pressure. But Many imperialists have transformed into radicals and the Lodges have become, to the highest degree, a political factor.

Their main means of action, from 1871 onwards, was dissemination in workshops and in the countryside, a mass of brochures, where religion is shamefully attacked, where the country's history is disfigured and where class distrust is stirred up by the men the most odious dreams. "The time has come for us to finally free ourselves old priestly swaddling clothes and at the same time breaking the last "The old chains of monarchical traditions," said one of the main The authors of this propaganda are F.*. Morin(1). This propaganda shapes the subject, says the Bulletin of the Bibliographical Society of... December 1875, from this multitude of pamphlets which make up these collections various tions, which, similar to poisonous cryptogams, the poison is even less subtle than theirs, they swarm, each morning, in indefinite numbers. The main ones are titled: the Library -* democratic library, the Franklin Library, the Library

of republican education, the Lessons of Popular Education, The Five-Pent Collection, The People's Catechism, Y School mutual insurance, etc. The brochures included in these collections Some are in-64 of 05 cent., others in-32 of 10 cent., most of the 32mo volumes of 150 to 200 pages, at the full price of 30 cents, reducible by discounts to 25, 20, and even 15 cents. They are thus accessible to all budgets because of their Cheap, affordable for all budgets thanks to their small size.

(I) The Separation of Church and State, by Morin, preface, page 6.

438

THE REPUBLIC OF 1870

"These considerations, no doubt, are not unrelated to the fa The speed of their flow. But their prodigious flow rate is due above all to to the skillful organization of propaganda. The system of this The organization was revealed during a trial initiated in 1874. before the court of Dijon, specifically to the author of one of these hates tables of brochures, entitled Jean Caboche, by reading, to the other dience, of a letter seized on one of the distributors (1).

"I am searching," the author of the letter said, "in every city, either departmental capital, or district capital, the following group before:

a 1° The republican newspaper which gives us free publicity weekly quote*,

<t 2° The sole depositary or purchaser of a quantity of bro- chures, on which we grant him a 50% discount, on the condition tion do to give propagandists a discount of at least 30% on the five-cent brochures;

"3° The group of militant republicans, which is responsible for training a list of the auxiliary republicans in the countryside, and who addressed them Regularly, every two weeks, a circular invites them to ve They will take a small quantity of brochures, which they must distribute in the countryside.

"This group commits to taking on its own behalf, every quarter, the quantity of brochures that remained on sale at the distributor.

"In this way, we ensure the flow of a certain number of brochures, which effectively penetrate the campaigns.

"Furthermore, we are forming a propaganda committee in each city

"In addition, we will also place one or two shares of the bookstore in each group, and we will form a homogeneous power throughout dedicated and very active during our electoral struggles.

"Thus, in the ten cantons of a single district, fifteen hundred copies of the pamphlet in question had been distributed in a few days. And it's by the same process that many other brochures of the same kind, including the one on The Confession, were disseminated in 1874, in less than three months, to

"More than three hundred thousand copies."

The centenary celebration of Voltaire, on May 30, 1878, was the the rot of this propaganda. As Bishop pointed out

(1) The investigation of this trial also found that the propaganda of these brochures originated from Masonic lodges.

THE GAMBETTI DICTATORSHIP

439

Dupanloup in his speech to the Senate, on May 21, 1878, France-Freemasonry wanted not only to demonstrate its power, but to make it yet another instrument for the spread of impiety by Voltaire.

"In a special appeal addressed to all city councilors"
"Do France," exclaimed the eloquent bishop, "the committee said: 'The committee wants it to remain a lasting and useful trace, a monument of the conte-nairc.'" This lasting and useful trace, this centenary monument, that Will it be? It's a book, a volume, whose most ardent promoters of the centenary say, these very days, verbatim this: "It is this
"A volume that expresses the true meaning of the centenary." (May 19.)

"And this volume has such meaning and scope that the committee, in an official document issued by him and entitled: Appeal from the committee, declares:

"This volume will be distributed in thousands and thousands of copies" to please, even in the most remote villages. He will go to every family, and when there is a Voltaire in every family, the churches will empty out. (Public good)

"This volume is a quintessential extract of all impieties..." more crude, more violent, more obscene than Voltaire.

"In its appeal to the general councils, the committee said: "The central committee has prepared a popular, summarized edition of the works of Voltaire. The committee's intention is to counter the propaganda of "Religious books, Voltairean propaganda."

"A Masonic newspaper announcing this publication said the same thing me: "A book has already been prepared; it will be distributed to thousands and..." thousands of copies, even in remote villages, still in "Prey to superstition." (Masonic World, March 1878.)

"When we don't dare to say our whole thought, we say 'superstition'." When you dare everything, you call it "the catechism." Listen, indeed:

a This is the volume that must be disseminated. This is the one that must be made to penetrate everywhere, and especially deep in the countryside. It's him we need to target." "to ask in catechism class." This was written just the day before yesterday, May 19th. (Public good.)

A large number of lodges in France and Italy celebrated this centenaries in their workshops with pompous solemnity and there The Masonic World and the Chain were also invited. (The Union newspapers of 1878 are filled with accounts of these demonstrations) tions.

Freemasonry has, since 1873, never ceased to have a It was she who had a dominant influence on the course of events. We can say that who made the 1876 elections happen?

440 THE REPUBLIC OF 1870

The Chain of Union said immediately afterwards:

"First of all, we note with genuine satisfaction that We have a good number of senators and elected deputies brothers; we knew most of them as Freemasons among the most active and devoted to our institution, practicing as a teacher, not without talent, the generous, the beneficial, the pro-" "The progressive and humanitarian principles of Freemasonry."

It is worth noting that everywhere the lodges have been working on all in favor of candidates of the Gambettist persuasion (1), because It was Gambetta whom the secret societies had decided on since It was a long time since Franco had been under dictatorship.

On October 29, 30, and 31, 1872, a secret convent of leaders and Deputies from Masonic lodges had met in a villa near from Locarno, province of Novara, as we have seen earlier top (§ 3). The deliberations had focused on the means of ren- to pay the consorts then in power in Italy, on the development

The main objective had been to determine which principles should to preside over the formation of a provisional government in France under Gambetta's dictatorship (2). As we can see, there is a long as long as Gambetta is the man of the lodges.

The way in which the lodges have influenced the politics has never resulted in a more significant fact than through the sudden rise of Mr. Ricard to the position of Prime Minister, in March 1870. A lawyer specializing in party wall disputes in Niort, Mr. Ricard... had only become known through an attack against the court of this city, while he was prefect under the government of September 4th. In the National Assembly, he hadn't left his darkness, and in the elections of February 20th he had failed, just as Mr. Buflct. Suddenly, however, a thousand voices were heard. Dr., Mr. Ricard is the right man for the job, the only man and necessary. The Marshal makes him his prime minister, and the Senate They are eager to appoint him a life senator. The only reason for this Sudden fortune was the choice the lodges had made of him: the

(1) The Masonic World of mal 1H7G recounts a feat given in Besançon, by The logo, "Sincerity," belongs to Messrs. Oudct and Vielle, newly elected senator and deputy department. Both expressed their gratitude to the logo, acknowledging that they owed their election to the competition of your Freemasonry.

(?) V. Y Universe of November 12 and 10, 1872, clPachtler, Slille Krieg gegen Thron und Altar, pp. 158-159.

THE GAMBETTI DICTATORSHIP

441

Irrefutable proof was acquired by this letter from Mr. Crébetter, Grand Commander of the Supreme Council of the Scottish Rite:

"Or.*, from Paris, June 21, 1876.

"Gentlemen,

"The Niort city council has taken a generous and patriotic action" initiative by opening a subscription to erect a monument to the In memory of the late Ricard.

"The city of Niort thus wished to pay homage to civic virtues." of one of her children, of whom she is rightfully proud. The Freemason Scottish nerie, which included among its members the former minister of

and public ones that it recommends to those it receives into its bosom, the Freemasonry cannot remain uninvolved in this event, which responds so well to the sentiments of all good citizens; consequently the supreme council of the Scottish Rite, ancient, for France and its Pendants has the honor of conveying to you its modest offering; you will receive it as an expression of his regrets and sympathies for a man who did not measure his devotion by his physical strength to his country and to the triumph of law and justice.

"Gentlemen, please accept the assurance of my devoted sentiments."

"The gr.\ command.*. gr.\ m.*. of the rite.

"Signed; Crémieux, Senator."

Mr. de Marcère should also have enjoyed a political fortune which contrasted his very mediocre talent with his status as a Freemason. If we are to believe La Vraie France, from Lille, November 1878, the former member of the Society of St. Vincent de Paul allegedly he joined Freemasonry in 1866. He never, as far as we know, denied this allegation published in the capital of the department which He was a member of parliament.

The inconsequential attempt of May 16, 1877, by its failure, than to increase the power of the lodges. The ministry, which counted always within its ranks, Mr. Decazes, not knowing how to attack the Revolution, nor even less what he wanted to put in its place in case of success, was destined to fail in the struggle so poorly begun against She.

The lodges have entered the electoral arena even more openly only in 1876.

442

THE REPUBLIC OF 1870

Here are, among others, some excerpts from the speech given in July 1877, by the Venerable Master of the Lodge La Triple Essence, in Saint-Malo:

"Yes, my brothers, the republic will live; it will live, despite the obstacles obstacles that are placed in his path to hinder his steady progress, incessant, towards the future.

"Since our last Masonic revival banquet, great events events have occurred. In this room, which we occupy this evening,

with a heart full of hope.

"A thick cloud passed over the black sun! The horizon darkened; Darkness has once again spread over the earth. – A cloud of black men, driven from nations ruled by intelligent leaders gents, descended upon this land where liberty flourished. – These partisans without the night and ignorance, to which they are attached like the The caterpillar attaches itself to the shrub that feeds it, eventually penetrating as far in the nation's councils, and there, these Jesuits, in the name of an old man on the edge of the grave, who should only know how to love and bless, have sown discord, sowed discord, and perhaps threatened with the wrath of the Church, if the head of the cabinet were not immediately changed, the honest and moderate republican, our friend Jules Simon.

"The treacherous advice of this black group was, it seems, heeded." and followed, and soon after all the other citizens who possessed the the nation's trust, carrying high the torch of truth, seeking to enlighten humankind about the machinations of the clerics – that was the their greatest crime – were forced to leave power.

"Since that act, freedom has veiled its head, and we, its true..." Friends, we have donned our mourning clothes. Let us groan! Let us groan! Let us groan! sounds U! as we do in the temple at our funeral ceremonies; But let us never lose heart!

a The sun is not extinguished; light will reappear on the horizon; the The final twilight of these ill-fated days will cast its last glimmers. Let us always have faith in the future. The night is only temporary... We We will soon see the dawn again. One day, February 20, 1876, chased away our enemies of power. Another day will drive them out again, and with them, This time, the man they imposed on us and whom they will have com will leave. promised.

The soil that sustains us cannot flourish without sun; the spirit of man I cannot live without freedom. This is only a partial eclipse, which... rera what the eclipses last, the space of a moment.

"In the homeland of Voltaire, Edgar Quinet, Michelet, and Victor Ilugo, Littré, Thiers and Gambetta, one could not remain well "Long oppressed. Once again, let us have faith, let us hope!"

Freemasonry in power 443

The submission, then the retreat of Marshal Mac-Mahon, have read successively the expectations of the lodges and brought, conformed in line with the plan outlined in Locarno, the dictatorship of Gambetta, dictatorship a ture all the more powerful because it declines responsibilities apparent power. Never has a parliamentary majority obeyed a more rigorous discipline than that which has been observed in

Chamber of Deputies. It has even been claimed that at certain times
res the sign of Masonic distress there determined votes
as in the past at the Convention (Book II, Chapter VI, § 2).

It took the complete success achieved after installation to the
Mr. Grévy's presidency, so that a new day might dawn
The inevitable personal rivalries between these greedy men are inevitable.
of power and the natural antagonism that exists between sectarians
enemies above all of the Church and those whom the logic of evil
leads to socialist demands. (Introduction, VII.)

V. — Freemasonry in power

*»

The increasingly significant share taken by Franc-Ma-
The stupidity of the course of political events in France is
due, according to the newspaper Le Français, to the energetic leadership that
receives from a man whose portrait he thus paints:

"The government of the Grand Orient and the lodges, very numerous
The management of the businesses that depend on it is entrusted to a council composed of
thirty-three members, elected by the general assembly of delegates
of the different lodges. This council constitutes its own bureau.
The president has been a poor old man for the past few years.
Completely incapable of taking any serious action, Brother Saint-Jean,
Doctor of Medicine. In fact, one of the men who knew,
through their zeal and personal worth, obtain a certain au-
torité, is F.*. Cousin, vice-president of the council of the order.
Mr. Cousin, chief inspector in charge of the special service of the ex-
operations at the Northern Railway, actively involved in the
Freemasonry. More educated than most of the characters
in which he is involved in this society, enjoying, it is said, a

444

THE REPUBLIC OF 1870

possessing a rather remarkable talent for speaking, he is one of the men of ac-
tion beyond Freemasonry. It was Mr. Cousin who, in recent
years, released from wresting control of the boxes from the characters
vulgar, mediocre, and uncultured people who governed them,
and endeavored to bring in well-known, educated men and
more or less distinguished in mind. No one has the
disgust for the silly phraseology, which until recently
time in use in the lodges; no one judges, I am assured, with

Freemasons are complacent; no one works more actively at to make the Grand Orient a fighting institution, to free the Freemasonry of childishness and outdated ideas. President Mr. Charles, from the lodge La Clément Amitié, one of the most active Cousin brought in Messrs. Littré, Wyruboff, and Jules Ferry. With For him, the most important members of the council of the order are: Mr. Andrieux, the Radical deputy from the Rhône, who was appointed prosecutor of the republic in Lyon by the government of September 4th, had to be dismissed by Mr. Dufaure following a declaration of theism and materialism made publicly in the exercise of functions of the public prosecutor's office; Mr. de Ilérédia, one of the members the most violent members of the Paris City Council, Mr. Albert Joly, Rossel's friend, lawyer, and one of his executors, today a left-wing member of parliament; Mr. André Rousselle, who, as deputy mayor of the sixth arrondissement, he showed himself during the headquarters in Paris, and in particular on October 31, heavily involved in the revolutionary party, and was formed in the department of Oise, the servant of the most advanced demagoguery; finally, Mr. Massicault, director of the press under the ministry of Mr. Jules Simon, today prefect in Limoges, and who, already prefect in 1871, in this city, had to be revoked by the government of Mr. Thiers. These are the names of the members of the council of the Grand Orient order, as provided to me by the Masonic Calendar of Grand-Orient, year 5877 (vulgo 1877), indicate sufficient the nature of the inspirations to which this advice is often given (1).

Under this skillful direction and harmonization with the spirit of the time (see Introduction, § IV), Freemasonry quickly acquired a much more effective action on the direction of public opinion-

(1) Lo Français, u" of March 30, 1878.

Freemasonry in power 445

blu- The number of its members has doubled, and the popular societies The affiliated areas have multiplied prodigiously. At the same time Over time, she freed herself from the constraints where mystery held her back. were, in order to take possession of the advertising. It acts all by particularly through the lectures given in the lodges, where the opinion of the brothers is formed and where so much is made of it as an instrument propaganda messages.

The Masonic World (January and April 1876 issues) gives the list of topics discussed this winter in the lodges of Paris. Among other things, we note the following topics: human morality • Maine;- a speech by Jean-Jacques; - necessities of liberation to dismantle the morality of religious dogmatism; - Diderot and his,

modern; – the progress of the human mind; – morality and
V. Education among the Jesuits; –conference on the two moralities;
–■ study on Paul-Louis Courier; – study on instruction
that a mason should give to his children from a religious point of view
gieux; – a study on marriage; – positive philosophy; –
duties of the brothers delegated to gather information
on the laypeople proposed for initiation, etc., etc. (1).

As early as 1877, the lodge La Clémentine began studying the question
taxation, and Father Paschal Duprat summarizes the following:
Vaux: "This is not the least of the advantages of our work."
"for having allowed all our Brothers* to understand and appreciate"
"the financial reform plan of the budget committee pre-
"sidled by our F.*. Gambetta(2). Freemasonry, as we see, has not
was quick to provide its courtiers to the nascent dictatorship.

In 1873, Masonic activity spread beyond the confines of the lodges, and
These are sessions in all the outlying districts of Paris
of White Masonry held on Sunday afternoons , where one

(1) Messrs. Erckmann and Chatrian, the well-known authors of revolutionary novels
naires, are among the Masonic speakers.

(2) Chain of Union, year 1877, p. 17. The conferences continue to be one of the
The most common means of propaganda used by the lodges. Here are the titles of the topics
Treatises in Parisian lodges during the winter of 1879–1880: The mysteries of the con
institutional. – Feudalism. – The struggles of Catholicism against science and the
Reason. – On the separation of Church and State. – A study on orphanages. –
The study of the origins of life. – The State, the Church, and woman. – Lecture on*
Democratic education. – Popular education and the old regime. – Study
had* ultramontanism. See La Monde maçonnique, March 1880.

446 THE REPUBLIC OF 1870

invites the families of Freemasons and non-Masons to negotiate before
They are the questions on the agenda of republican politics.

Thanks to this activity, Gambetta became the undisputed dictator
tested by the French Republic. Its power has precisely the
characteristics of the one who gives rise to secret societies: he has no
no legal responsibility and remains outwardly outside of
constitutional action and yet as president of the
budget committee, since as president of the House
(a position which until then was considered to exclude the one who
(he was clothed in the arena of parties), he has an unknown power
tested, making and unmaking ministers, raising and lowering the
men at his command. Undoubtedly, he has enemies whose tactics
which consists precisely in bringing him to occupy a public position

sects, which are dominated by the most influential men, to this very fraction that has been left to its own devices during the Commune (see above § I).

For those familiar with the composition of the Republican party, the successes obtained twice in a row at the last minute by Gambetta in The elections in Bordeaux and Lyon are a manifestation of forces that work with him. They have been quite powerful. to dominate Jacobin excitement in the name of higher disinterests of the party, interests which are linked to combinations relating to the general European policy.

That the current government of the French Republic is essentially a Masonic government, that's what results due to the fact that official positions are occupied almost exclusively- by the Freemasons. Here is a table by the Frenchman, on May 17 and 19, 1879, which raised no objections and that We supplement this with some details by mentioning the sources.

Government

P.*. L. GAMBETTA, Freemason deputy since before 1869. – Chain of the Seine, president of the union, 1877, p. 17.

Chamber of Deputies.

F. Cazot, Minister of Justice, former speaker of the L.*. VEtoile tice. des Cévennes , Or.'. d'Alais.

F/. Jules Ferry, Deputy of the Members of the L.*. Alsace-Lorraine^ Vosges, Minister of Education, Or.*, from Paris; initiated on July 9 public. 1875, in the L.'. La Clémentine Ami-

tied.

(1) In a volume of notes and documents to be published shortly, we publish We will create a second list that is almost double this one.

Freemasonry in power 447

F.*. Constans, Minister of The Interior.

F.*. Tirard, deprived of the Seine, Minister of Agriculture and trade.

Minister of War.

F.*, General Aytard, Governor*
neur de Paris.

F.*. Duhamel, Chief of Staff
from the President of the Republic
blique.

F.*. Edouard-Louis Laferrière,
State Councillor, Director of
cults.

F.*. Gaslagnary, advisor to E-
tat. former city councillor.

F.*. AnloninDubost, advisor
d'État, former chief of staff of
F.*. Leroyer.

Affiliated in 1857 with the L.*. les Coeurs
gathered in Toulouse. – Chain of u
nion 1880, p. 236.

Member and former Venerable Master of the L.\
Mutual School, Or.\ of Paris.

The Lantern of July 1879, cilécpa
Decentralization of the 19th.

Idem.

Venerable of the Lodge, The Fraternity
of the peoples, Or.-, of Paris, member
of the council of the order of the Grand-
East.

Initiated on April 10, 1870, in the L.*.
The Masonic Awakening, do Boulo-
gnc-sur-Seine.

Masonic world, 1878.

Senators and members of parliament

F.'. P. Bctbmont, deputy of the
Charente-Inférieure, Vice-President
tooth of the Chamber.

F.*. H. Brisson, deputy of the
Seine, Vice-President of the Chamber
bre.

F.*, from Mahy, deputed from the Reu-
nion, quaestor of the Chamber.

F.*. Jean David, Member of Parliament
Gers, Secretary of the Chamber.

F.*. E. Peilelan, senator of
Bouches-du-Rhône, Vice-President
Senate tooth.

F.*. Allain-Targé, deputed from the
Seine.

F.*. Andrieux, Member of Parliament for Lyon,
police chief.

F.*. Emmanuel Arago, senator
teur of the Pyrénées-Orientales.

F.'. Audiïïred, deputy of
Roanne.

F.*. Bambrger, deposed from the
Seine.

F.*. Barodct, deputed from the
Seine.

F.*. Barne, Senator of the Bou-
ches-du-Rhône.

Member of the L.*. The Perfect Agreement.
Gold.*, from Rochefort.

A great orator, in 1872, of the great
central lodge (Scottish rite).

Speaker of the L.\ Les Trinitaires,
Gold.\ of Paris.

Venerable of the L.\ The Right Line,
Or.*. d' i \ucb.

Former Venerable Master of the L.\ The Future,
Gold*. of Paris, former member of the

from France.

Initiated on March 20, 1869, at the L. •. The
Masonic Awakening, Or. 1, by Bou-
logne-sur-Seine.

Venerable of the L.-. The Perfect Si-
lence, Or.*, of Lyon, former member-
of the Council of the Order.

Initiated on April 10, 1870, at the L.*. The
Masonic Awakening, Gold.*, of Bou-
logne-sur-Seine. Speaker of the south
First council of the Scottish Rite.

Masonic World, 1879, p. 50.

Done, at the beginning of 1879, a
conference in the L.'. The Reno-
vateurs, Or.-. deClichy.

Member of the L.*. Work and the
Persevering Friendship, Gold. *. of Paris.

Member of the L. La Phocéenne ma-
ritime, Or.*, of Marseille.

448 THE REPUBLIC OF 1870

F.'. César Bertholon, deputy of
the Loire.

F. Paul Bert, Member of Parliament
Yonne, rapporteur of the law on
Higher intelligence.

F*. Buuquier, deputy of the
Doubs.

F*. Louis Blanc, deputy of the
Seine.

F.-. Bonnct-Uuverdier, Member of Parliament
of the Rhône.

F*. Bouchet, deputy of the Bou-
ches-du-Rhône.

F.\ Ch. Boysset, deputy of
Saône-et-Loire.

F. Bosc, Member of Parliament for Gard.

F.*. Canlagrcl, deputy of the
Seine.

F. Carnot, senator for life
wheat.

F.*. Car rey, deputy of Seinc-ct-
Oise.

F.-. Germain Casse, deputy of
the Seine.

F.*. Ghallemel-Lacour, senator
teur of Bouches-du-Rhône.

F/. Ghevandier, deputy of the
Drome.

F.*. Clémenceau, deputy of the
Seine.

F/. Codct, deputy of the Haute-
Vienna.

F.*. Corbon, inamorous senator
visible.

F. - . Crémicux, senator ina-
removable.

F.*. Emile Deschanel, Member of Parliament
of the Seine.

Member of the L.\ Industry, Gold/,
of St-Elienne, former venerable of
the L.\ Belisarius. Or.-. of Algiers, an-
former member of the council of the order
of the Gr.\ Or/.

The Slogan of February 22, 1880.

Speaker of the L.\ Sincerity, Perfect
Union and Constant Friendship
ni' s, Or/, of Besançon.

Presides, on March 4th 1879, over the banquet
annual of the L/. Good Faith,
Or.', from Saint-Germain-en-Laye.

Former Speaker of the L*. The Friends
of the Future. Gold.- of Jersey.

Figure, like a mason, at the solstice crack-
liale of the L.-. IJ Etoile des Céven-
nes. Or/. d'Alais, October 10, 1876.

Gold, from Chalons-sur-Saône, from
before 1868, the time when he attended,
as a mason, at the inauguration of a
Masonic temple in Lyon.

Member of the L/. The Echo of the Grand-
 , Orient. Nîmes.

Written on July 19, 1876 to apologize
to be sorry for not having been able to attend, as
mason, at a party given by the
II.\ L/. Scoss/. No. 147. The Hero
of Humanity, Gold/, of Paris.

Founded in 1840 in the L/. L<s Friends
incorruptibles, Gold, of Paris; a
then attended L/. Philadel-
phi.

Venerable of the L/. Friendship said
Crete, Gold/, from Rambouillet

He gave a lecture on October 13th.
1878, in the L/. L'Homme libre,
Gold/, from Paris.

Initiated in -1867.

Attended, on December 22, 1876, a
initiation in the L*. The Clement
Friendship, Gold/, from Paris.

Listed in June 1877 as a mason,

former venerable of the L. •. Scoss/.
No. 133.

Most powerful sovereign, great commander
commander, grand master of the supreme
Scottish Rite Council.

Member of the L/. The Clement Friend
tié, Or.-, of Paris.

Freemasonry in power 449

F.'. Desseaux, deputy of the
Seine-Inférieure.

F.*. Dréo, Member of Parliament for Var.

F. Ducamp, Member of Parliament for Gard.

F.*. Duclaud, deputy of the Cha-
annuity.

F*. Pascal Duprat, deputy of
the Seine.

F*. Escarguel, deputy of the Pyrenees
Renée-Orientales.

F.*. Favand, Member of Parliament for Gard.

F.*. Jules Favre, senator of the
Rhône.

F.*. Frébault, deputy of the
Seine.

F.*. Ch. Floquet, deputy of the
Seine.

F.*. Gatineau, deputy for Eure-
et-Loir.

F.*. Alphonse Gent, deputy of
Vaucluse.

F. George, Senator of the Vosges
ges,

F.*. Girault, Member of Parliament for Cher.

F.*. Guichard, deputy of the Yonne.

F.*. Guiffrey, Senator of the Hautes-Alpes.

F.*. Guyot-Monpays, deputy from Haute-Loire.

F./Greppo, Member of Parliament for the Seine.

F.'. Hérisson, deputy of the Seine.

F.*. Victor Hugo.

F.*. Hovius, deputy for Ille-et-Nant.

F.*. Humbert, inamovable senator, Attorney General at the Court of Auditors.

F.*. Krantz, Senator.

He

Honorary Venerable of the Freemasons of Rouen.

Speaker at the L.*. Mutual School, Or.-, of Paris; dedicated Rose-Croix, August 29, 1878, by the chapter of Or.-, valley of Paris.

Member, since 1875, of the J.-L'Eclair of the Grand Orient, Or.-.of Nîmes.

Venerable of the L.*. The Perfect Union, Or.*, of Gonfolens.

In 1876, he gave lectures in The L.'s. The Clement Friendship and The Beneficent Friends, Or.*, of Paris.

Petit Méridional, September 23

Venerable of the L.*. The Star of the Ce-
venues, Or.-. d'Alais.

In 1866, member of the Scottish L.*
No. 133; venerable, in 1873, of the
L.-. Justice, Or.*, of Paris.

Member of the L.-. The Admirers
of the universe, Paris. - Chain of a
nion, 1877, p. 61.

Venerable, before 1870, of the L.*. The
Vosges Fraternity, Or.-. of Epi-
nal.

Initiated in 1869. Speaks, at the beginning
cement of 1879, in the L.-. The
Friends of tolerance, Or.-, of Pa-
laugh.

The Chain of Union, year 1874, p.
37.

Member of the supreme council of the rite
Scottish.

Initiated on September 25, 1873, in the
, L.*. Alsace-Lorraine.

Written on October 25, 1876, to apologize
to be unable to attend the meeting
installation of the R.-. L.*. The
Scottish franchise. Gold.*, from Paris,

Venerable, in 1872, of the L.\ The School
mutual insurance company; member of the board of
the order in 1873.

He is identified as one of the "masons"
important ones," including the Grand Orient
Mexican received communications
specific actions.

Member of the L*. The Triple Essence,
Or.*, from St-Malo.

Chain of Union, 1879, p. 469.

Gives a lecture on the exhibition

29

450

THE REPUBLIC OF 1870

universal at the L.\ The School; My-
Masonic, 1878, p. 492.

F.*. Joigncaux, deputy of the
Côte-d'Or.

F.-. Albert Joly, deputy of
Scinc-ct-Oise.

F.*. JournauLL, deputy of Seine-
and-Oise, then sub-governor of
Algeria.

F. Labille, deputy of Som-
me.

F.'. Laisant, deputy of the
Loire-Inférieure.

F.*. Langlois, deputy of Scine-
el-Oisc.

F.*. La Serve, senator of the
Meeting.

F.*. Laurcnl-Pichat, senator
immovable.

F.*. Bornard-Lavergnc, deputy
from the Tarn.

F. - . Leeherbonnier, deputy of
Corrèze.

F.*. Leconle, deputy for Indre.

deputy.

F. 1. Lepère, deputy for Yonne,
former Minister of the Interior.

F.*. Lepouzé, deputy for Eure.

F.*. Le Royer, senator inamovable,
former minister of the justice.

F.*. Littré, senator irremovable
wheat.

F. - . Inckroy, deputy of the Bou-
ches-du-Rhône.

F.'. J. Vladier de Montjau, deputy
from the Drôme region.

F.*. Malens, deputy of the
Drome.

F.'. Marion, Member of Parliament for Isère.
F.*. Marmottan, deputy of the
Seine.

F. Henri Martin, Senator.

Venerable of the L.\ The Philosophical Friends
Lanthropes and discreet individuals gathered together. Or.'
of Versailles; member, in 1876, of the
council of the order.

Member of the L.*. The Philanthropic Friends
tropes and subtleties combined. Or.-, of
Versailles.

Venerable of the L.-. The Perfect Har-
Monie, Or.-. d'Abbeville.

Venerable, in 1870, of the L.'. The Li-
bre conscience , Or.*. de Nantes ;
pronounced, on August 7, 1876, a dis-
course at L.-. The Pro-
sandstone, gold, from Paris.

Member of the L.-. Les Amis philan-
thropes and discreet reunited, Or. -. of

Initiated on December 23, 1876, in the L.-. La Clémente Amitié, Or.', of Paris.

Venerable of the Lodge. The Fraternity Gold.- from Brives.

Member of the L.-. La Gauloise, Or.'. from Issoudun.

Member of the council of the order in 186b: Masonic Yearbook, for 5866.

Chaine d'Union 1880, p. 227.

Initiated on May 31, 1874, in the L.-. the Sincerity of the Eure, Gold.*. of Evreux.

He attended, as a mason, in 1868, the inauguration of a "Masonic temple" "Nique" in Lyon.- Chain of Union, 1877.

Initiated on July 9, 1875, in the L.*. La Clémente Amitié, Or.-, of Paris.

Member of the L.*. The Clement Friend tié ., Or.-, of Paris. - Parle h l'ins- settlement of the L.\L'Homme Libre, Gold.-, from Paris.

Honorary Venerable of the L.-. L'Hu- manity of the Drôme, Or.*, of Va- lence.

Already a bricklayer in 1870.

Initiated, on February 18, 1874, to the L.-. Renaissance by the followers of Hi- ram, Or.-, of Paris.

The Chain of Union, year 1874, p. 37

F.*. Jules Méline, deputy of the
Vosges.

F.'. Mestrcau, deputy of the
Charente–Inférieure.

F.–. Millaud, deputy, then se–
Rhône native.

F.*. Nadaud, Member of Parliament for the
Hollow.

F.*. Alfred Naquet, deputy of
Vaucluse.

F.*. Oudet, senator of Doubs.

F.'. Alexandre Papon, Member of Parliament
from Eure.

F. Georges Périn, Member of Parliament
Haute–Vienne.

F.*. Peulevey, deputy of the
Seine–Inférieure.

F. de Pompéry, deputy of
Finistère.

F. – . Poujade, deputy of Vau–
Cluse.

F.*. Antonin Proust, Member of Parliament
from Deux–Sèvres.

F. Raspail, deputy of Mar–
seille.

F.*. Ralier, deputy of Mor–
bihan.

F.*. Récipon, deputy of the Al–
pes–Maritimes.

F.*. Rouvier, deputy of the Bou–
ches–du–Rhône.

F.'. Saint-Martin, deputy of
Vaucluse.

F.*. Schœlcher, inamovable senator
removable.

F.-. Jules Simon, senator inamovable.
removable.

F.*. Talandier, deputy of the
Seine.

In 1869, assistant speaker of the L.*.
The Mutual School, Gold*, of Paris:
affiliated with L.*. The Work, Or.*, of

"Remiremont."

Written on April 17, 1877, to express
his regret at not being able to attend
as a mason at a festival of the L,*.
Sincerity, Gold *. of Saints.

Speaker of the L. 1. The Pro-Fraternity
aggressive, Or.*, from Lyon.

Member of the L*. The Benevolent Friends
Saints and the Imitators of Osiris
reunited. Gold.*, from Paris.

Done at the beginning of 1880,
a conference on divorce
in the L.*. Friends of the Fatherland,
and L'Avenir, Or.*, of Paris.

Former speaker of the L.*. Sincerity,
Perfect Union and Constant Friendship
gathered, Or/, from Besançon.

Initiated on May 31, 1874, in the L,\Za
Sincerity of the Eure, Gold.*. of Evreux.

Member of L.*. Les Artistes réunis,
Gold. - , from Limoges.

Member of L.*. L'Aménité, Or.*, of the
Haven.

Venerable, in 1873 t of the L. - . The
Friends of Humanity, Or. - , do Gar-
pentras.

The Masonic World, 1878, p. 426,
relays numerous demonstrations
Masonic traditions at his funeral.

Venerable of the L.*, Nature and Phili
Lanthropy. Or.*, from Lorient; an-
former member of the council of the order.

Member of the L.*. Mars and the Arts,
Gold.', from Nantes.

In 1869, speaker at the L.*. La Ré -
shape. Gold. - , from Marseille.

The weekly magazine he just
founded under the name Y Secular School
is highly recommended to FF.*,
by the Masonic world.

Initiated on July 3, 1870, in the L.*.
The Masonic Awakening. Gold.*, of
Boulogne-sur-Seine. - October 24th
The 1878 event took place at the Hôtel Conti
nental, a "Masonic banquet,
under the chairmanship of T *. ILL. - .
Fr.*. Jules Simon, in honor of the
foreign Freemasons.

Speak to the L/ installation. The Man
me free, Or.\ of Paris, the 26th of December

452

THE PUBLIC FESTIVAL OF 1870

F.*. Testelin, inamo- senator
visible.

F. Thomas, Member of Parliament of the
Marl.

F.*. Tolain, senator of the
Seine.

F.*. Edmond Valentin, senator
teur of the Rhône.

F.*. Vielle, deputy for Doubs.

December 1876; Vice-President of the
Malthusian League.

Former Venerable Master of the L.*. The Star
from the North, Gold from Lille.

In 1867, Venerable of the L.\ La Sin-
Truth. Gold.-, from Reims.

In 1869, Venerable of the L.\ L'Ami-
fraternal bond. Or.-, from Bourg.

Initiated on August 5, 1875, in the L.\
Scotland.*. The Provident Fund, Gold.*, of
Paris.

Initiated on September 8, 1872, in the
Jj.\ Alsace-Lorraine, Or.-, of Pa-
ris, member of the council of the order.

Member of the L*. Sincerity, Perfect
Union and enduring friendship combined,
Gold.*, from Besançon.

Police headquarters

F/. Andrieux, deputy of the Rho- Venerable of the L.*. The Perfect Si-
ne, Prefect of Police. Icncce, Or.*, of Lyon; former member

the council of the Grand Order
Eastern France.

F.'. Caubet, chief of staff of the Venerable of the L.*. Laying the Par-
Prefect of Police, in charge of maintaining silence, Or. of Paris; Vice-

municipal police. president of the council of the order; di-

editor of the magazine Le Monde
conic.

Paris City Council and Seine General Council.

F.*. Blanche, mayor of Puteaux,
general councillor.

F.*. Cattiaux, municipal councillor
cipal.

F.*. Castagnary, president of
municipal council.

F.*. Émile Chevalier, council-
municipal.

F.*. François Combes, advisor
mayor and vice-president
of the General Council of the Seine.

F.*. L. Combes, editor of
the French Republic and con-
municipal seiller.

F.*. Deberle, municipal councillor
cipal.

F.*. Ugh. Delattre, advisor
municipal.

Initiated on October 8, 1870, in the L.'.
The Light, Gold.*, of Neuilly.

Praises the Orphanage Institution
Masonic, of which he is one of the
administrators from 1860 onwards, in the
municipal council meeting of
March 16, 1880.

Attended as a bricklayer, February 9th
1878. at the solstice festival of the L.*.
The Zealous Philanthropists, Gold.*, of
Paris.

Initiated on January 25, 1879, in the L.'.
The Rose of Perfect Silence, Gold.*,
from Paris.

Attended as a bricklayer, August 12
1876, h the solstitial break of the L.*.
The Friends of Humanity, Gold.*, of
Paris.

Attended as a bricklayer, August 12
1876, at the solstice festival of L.*.
The Friends of Humanity, Gold. *. of
Paris.

Venerable of the L.*. The School mu-
tuelle, Or.-, of Paris; – treatise, in
1879, in that lodge, "of the opposition
Tunisianism and its relationship with the
Masonry.

Freemasonry in power 453

F.*. Denizot, municipal councillor
cipal .

F. Dumas, municipal councilor
CIPAL resigned.

F. – . Engelhard, mu- advisor
municipal council, president of the General Council
General of the Seine.

F.*. Foresl, municipal councilor
pal.

F. – . Germain-Baillère, councillor
the municipal one.

F.*. Goudchaux, municipal councilor
national.

F.*. Ernest Hamel, advisor
municipal.

F.*. Harant, municipal councillor
cipal.

F.*. Hattat, municipal councilor
pal.

national.

F.-. Hovelacque, councillor
municipal.

F.\ Yves Guyot, municipal councilor
national.

F.-. Jacques, municipal councillor
pal.

F.*. Jobbé-Duval, advisor
municipal

F. Colonel Martin, advisor
municipal.

F.'. Masse, municipal councillor
pal.

F/. Saturnin Morin, advisor
municipal.

F. •. Murat, municipal councilor
pal.

F.*. Ulysse Parent, advisor
municipal.

F/. Perrinelle, municipal councilor
national.

F.-. Eug. Iligaut, advisor
municipal.

F. Jules Roche, editor of
Century, city councillor.

F.-. Sick, municipal councilor.

Venerable of the L.'. Liberty of
conscience. Gold.*, of Paris; ancient
Venerable of the L.*. The Elect of Hi -
ram, Or.-, of Paris.

Member of the L.*. The Freedom of
awareness.

of the Order, Or.-, of Paris.

Initiated on October 14, 1875, in the L.-.
Alsace-Lorraine, Or.-, from Paris.

Member of the L.-. Alsace-Lorraine.

In 1867, Venerable of the L. - . the Ave-
nir, Or.-, of Paris.

Initiated on October 14, 1875, in the L.-.
Alsace-Lorraine, Or.-, from Paris.

Takes part, at the beginning of 1879,
to a discussion in the L.-. The
Friends of Tolerance, Or.-, of Pa-
laugh.

Venerable of the L.-. The People's Star
laire, Or.*, of Paris, secretary of the
council of the Grand Orient order.

He gave several lectures in the
lodges of Paris (See Masonic World)
that 1879) on the question of secularists
and congregations in schools
municipal.

Vice-President of the Malthus League
his (Journal des Economistes,
August 1880).

Initiated in 1876 in the L.-. Les Amis
of Humanity, Or.-, of Paris; ac-
utellement venerable de cete L. *.

Member of the L.*. Alsace-Lorraine,
Gold.-, from Paris.

Initiated in 1875 in the L.*. Alsace-
Lorraine, Or.*, of Paris.

Speaker of the L.-. The Frater-
Union of Peoples, Or.-, of Paris, in
1871; current member of the council of
the order.

Member of the L.*. La Renaissance,
Or.-. of Paris.

Member of the L.-. Mutual School,

Former Venerable Master of the Scottish Rite*.
No. 133.

Takes part, at the beginning of
the year, at a discussion in the
L.-. Solidarity, Gold,- of Issy.

Member of the L.-. The Polar Star.
Gold.-, from Paris.

454 THE REPUBLIC OF 1870

F.vThulié, municipal councilor- Venerable of the L.*. The Masons received
pal. nis. Or.*, of Paris; member of the
council of the order.

F.*. Lamouroux, municipal councilor - Member of the L.*. La Liberté de
national conscience; - made in 1878, in the

L.\ Law and Justice, Or.\ of Paris,
a conference on the role of the State
in the instruction.

F.*. Ch. Lauth, municipal councilor - Initiated on September 8, 1872, into the
nicipal, administrator of the ma- L.-. Alsace-Lorraine; old ve-
Sèvres factory. Maple of this L.*.

F.'. Level, municipal councilor
pal.

F.'. Manier, municipal councilor - Already a mason in 1868.
pal.

F.-. Marsoulan, municipal councilor. In 1873, venerable of the L.-. The
nicipal. Trinosophes de Bercy, Or.\ de Pa-

laugh.

F. AnLide Martin, Venerable Councillor of the L.*. Le Devoir, Or.*,
municipal. of Paris,

F.*. Le Plé, municipal councillor - Chaîne d'Union, year 1877, p. 37.
pal.

Administration and press

F/. Edmond About, editor. Initiated in March 1860, in the L-%

Nancy.

Sister Edmond Adam, director of Monde maçonnique, August 1879.
of the New Review

F.'. Allaroche, former editor
author of Charivari.

F.'. Étienne Arago, former
Mayor of Paris.

F.'. Babaud-Laribière, prefect. President of the Grand Orient in 1870.

F.-. Emile de la Bédollière, an-
Former editor of Le Siècle.

F. Alfred Blanche, Deputy Grand Master Advisor of the Grand Orient
State under the Empire, secretary under the Empire; takes part in a
General of the Algerian Ministry, Masonic ceremony (see Le Monde)
under Prince Napoleon. Masonic, January 1880).

F.'. Ch. Bigot, editor of Le Fait, on September 19, 1878, a con-
Siccle. férencé in the L.-. Alsace-Lor-

raine, Or.*, of Paris.

F.'. Bolâtre, manager of the newspaper Supervisor of the L.'. The Union of
The French Revolution. Peoples, Gold*, of Paris.

F.*. Brémond, General Councillor, Member of the Grand Orient,
ral des Bouches-du-Rhône.

I-'.*. Victor Borie, publicist. Initiated in 1856 into the L.*. 133, World
Mayor of the 6th arrondissement. Masonic, August 1880.

F. Henri Carie, editor of In 1873, Venerable of the L.*. Le Libre
The journal La Libre Conscience. Examination, Or.\ of Paris.

F.*. Charrain, mayor of Tulle. Chaîne d'Union, 1880, p. 284.

F. a. Charbonnier, editor of
Nu lio nul

F.*. Ghatrian, man of let- Initiated, on October 14, 1875, in the L.*.
very. Alsace-Lorraine, Gold.*, from Paris.

F.'. Ch. L. Chassin, publicist. In 1865, member of the L.'.La R<-
birth, Or.', of Paris.

Freemasonry in power 455

F.*. Emile Corra, publicist.

F. Eug. Courmeaux, candidate
ultra-radical in Reims, in 1879

F.-. Décembre-Alonnier, pu-
blogger.

F.-. Delize, prosecutor of the re-
public court near the
Seine.

F.*. Alphonse Humbert, amnesty
Tié, a radical candidate.

F/. Fauvety, Editor-in-Chief
of the secular religion-
F.*. Fonvielle (Ulrich).

F.*. Fonvielle (Arthur).

F.*. G. Francolin, publicist.

F.*. Gréard, director at the mi-
nistry of Public Instruction.

F. Auguste Hazard, editor
editor-in-chief of L'Ami du Progrès, of
Roubaix.

F.*. Héliçon, former mayor of
Paris, in 1870.

F.*. Clovis Hugues, editor
as head of the Young Republic,
from Marseille

F. Huriot, former chief of ca-
binet of F.'. Lepère, minister
from the inside.

F.-. Xavier Korsack Branicki.

F.-. Paul de Jouvencel.

F.'. Jules Labbé, former re-
"actor of national opinion"

F.*. Lafon, director of the Indé-
during the Pyrénées-Orientales.

F.*. Laverlûjon, director of the
Gironde.

F.*. Lepellelier, editor of the
Marseillaise.

F.*. Ferdinand de Lesseps.

F.*. Jules de Lesseps.

F. Jean Macé, promoter of
the League of Education.

Done, at the beginning of Year,
a conference in the L.\ The
Renovators, Gold/, of Clichy.

In 1866, member of the Scottish L.\
No. 133-

Venerable of the L.\ The Zealous Philan *
thropes, Or/, from Paris (Vaugirard).

Even before ISIS, the orator of the ma- lodge
Caen conic, substitute in Caen
in March 1848, Attorney General
after September 4th, dismissed after
On May 24th, appointed in Paris in 1876,
maintained in office under the mi-
Ministry of Education of May 16 and the ministries
following

Presides over a Masonic ceremony
at the Grand Orient, on November 14th
1880. - French, December 16.

Member of the Order Council in 1866;
Masonic directory for 5866.

Members of the Scottish L*. • .Scottish, No. 133,
in 1866. Masonic Yearbook

Venerable of the L.*. The Mutual School,
Or/ of Paris, director of the School
mutual insurance company, "published," says the Channel
d'Union, 1879, p. 65, by a reu-
union of professors and institutions
"They were all masons."

L/. of Benevolent Friends, Chain
<VUnion, 1877, p. 37.

Venerable of the L/. The E/star of the
North, Gold/, of Lille.

He gave a lecture in August 1880.
the L/. The Trinosophists of Bercy,
Chain of the Union, 1880, p. 282.

Member of L/. The Perfect Union,
Gold, from Marseille.

Chain of Union, 1880, p. 217.

World, Masonic, January 1830.

Already a bricklayer in 1867.

Masonic directory for 5866.

Already a bricklayer, eh 1865.

Venerable of the L.*. The Friends of the
by perfect Union. Gold/, from Perpignan.

In 1868, Venerable of the L/. Fran-
Scottish elected official, Or. . of Bor-
waters.

Masonic world, August 1879.

Masonic world, August 1879.
Member of the L. - . Alsace-Lorraine,
Gold/, from Paris.

F. Maglione, mayor of Mar-
Seille, in 1878.

F.*. Mahias, former publicist, in 1870, speaker at the L.\ Le Réveil
Prefect of Côtes-du-Nord. Masonic Or.-, of Boulogne-

on the sea; made in 1870 in this
L.\ the praise of F.*. Armand Bar-
bes.

F.*. Massicault, former director, Member of the council of the order of
from the press to the Ministry of the Grand Orient,
interior, prefect of Haute-Vienne.

F.*. Aug. Marais, secretary
general of the Society for the ins-
elementary instruction.

F.*. Améd Marteau, editor, Initiated on September 28, 1878, of the L.\
editor-in-chief of the Journal du Havre. Alsace-Lorraine, Or.*, of Paris.

F. Mazaro, furniture maker - Member of the Scottish Lodge No. 133
wheat, author of various writings on economics in 1866; Masonic Yearbook
no social security. for 5866.

F.-. Paul Maurice, man of
letters.

F.*. Meyer, director of the Chain of Union, June 1880, p. 134.
Lantern.

F.*. Paul Morin, former member
of the National Assembly.

F.'. Montonier, former reilac- Already a mason in 1866.
their National Opinion, pre-
Gers region under M Gambetta.

F.*, de Plcue, lawyer in Mar- Masonic World, January 1880, p.
Seille, former president of the bar association. 403.

F.*. A. do Holland, former re- Initiated, in 1867, in the L.\ Mars and
daclurdu Phare de la Loire. les Arts, Or.*, de Nantes.

F *. Camille Raspail.

F.*. Elisée Reclus, man of
letters.

F*. Léon Richer, director of the Venerable of the L.\ The Disciples of the

F.*. Francisque Sarcey, dircc- Le Monde maçonnique , 1878, p. 90.
their 19th century.

F.*. Rclinerl), former editor Initiated, on May 3, 1875, in the L.\ Le
of the 19th century, prefect of Mount Sinai, Oi''. of Paris. He does
Cluse. Today, in his department,

said, at the end of 1878, the speaker of
the L-*, < the application of liberal
thoughts he expressed here!

F.*. Aug. Schneegans. the die
puté «autonomiste # d'Alsace au
Reichstag.

F.*, from Saulcy, former member of the Grand Orient,
The Institute, senator of the empire. Masonic yearbook for 1866.

F.*. Sauveslre, former editor
National Ypinion director, director
Rector of Secular Education,
newsletter of the education league
ment.

F.*. Stebeckcr, publicist. In 1878, speaker at the L.*. 'Alsace-
Lorraine, Or.*, of Paris.

F.*. Scingucrlel, publicist. Initiated on September 8, 1872, into the
L.*. Alsace-Lorraine, Paris.

Freemasonry in power 457

"

F.*. Siegfried, Mayor of Le Havre, Bulletin of the League of Education,
one of the founders of the Passim League.
teaching.

F/. Ad. Slaplaux, publicist.

F. Hipp. Slupuy, publicist. Initiated on November 2, 1877, into the
L.*. The Mutual School, Paris.

F.'. Eug. Ténor, former editor- Member of the L*. La Renaissance
author of the Century, director of the Or.\ of Paris.

Gironde, from Bordeaux.

F.'. Jules Troubat, publicist, Receives, on behalf of the Raspail family, former secretary of Sainte- on January 27, 1878, to Père-La-Beuve. chair, the members of the L. - . The

Benevolent Friends and Imitators
d'O sir is réunis. Or.-, de Paris.

F. 1. Louis Ulbach, man of... Founder of the magazine Le Monde ma-
letters. conic, with F.'. Caubet, ac-

actually police chief
Paris municipal council.

F. Walz, Editor-in-Chief
of the Republic, of Nevers

F.*. Wyrubois, director of Orator of the L.-. The Rose of the Perfect
the journal Positive Philosophy. silence, Paris; member of the Grand-

East.

It seems that the status of Freemason has become indispensable
conceivable for holding a public office.

All of Paris knows that on the eve of the decree which, in July 1879,
completely renewed the Council of State, a proposal was made to a
senior civil servant, long-standing republican, to be part of it.
After his acceptance, the person who made him this offer
added that there was only one preliminary formality to complete, that of
to be initiated as a Freemason in the evening, a kid: "A pure ceremony, him
"They say, three blows with a mallet will do the trick!" The official
having replied that his republican opinions removed a guarantee
sufficient and that he refused such a prompt reception, his
His name did not appear in the list of advisors the following day.
of the state.

On August 3, 1880, a Freemason wrote from Caen to the Chain
union:

We had the honor, or rather the pleasure, of receiving on Saturday
last in our L.*. Saint-Jean-de-Thémis:

"Mr. Gravier, Prefect of Calvados;

"Mr. David, private secretary to the Prefect;

"Mr. Buquet, prefectural advisor."

"These gentlemen had requested Masonic initiation." (Assembly)

*

The reception was large; all the old Freemasons were there at the Or.
was splendid and our F.'. Bouet, orator.*. delivered a speech to

458 THE REPUBLIC OF 1870

Brothers*, newly initiated, a magnificent speech that I intend to...
We will contact you in a few days.

"Even the prefecture's secretary general, Mr. Farjas, was a bricklayer."
for a long time, and now we have four F.*s at the prefecture.
Understood, Mr. Prefect.

"Our workshop therefore made some excellent acquisitions last Saturday, and
We are all delighted to see our colleagues reinforced by FF.*,
who occupy a high position in the administration of our department
tement (1). »

(i) The Chain of Union > August–September 1880 issue. This story has a worthy counterpart
the Masonic reception held in Lille in May 1880, at the F.–. Jules Ferry, and which we
let us borrow from a particular correspondence of the Journal of Freemasonry
Belgian of the 13th and 20th days of the 4th month, 1880.

Upon Jules Ferry's arrival in Lille and along his route, there was the entire population
Republican lation of our Or. and neighboring municipalities, all members of
republican circles, and in the middle of this enthusiastic crowd, the hundred or so
masons of the North Star, all well known in Lille, and who, like all their

political friends, fled to give a standing ovation to the Minister of Public Instruction.

"On Saturday evening, the logo was received at the prefecture, but the attendance was so s
pact in the salons that barely (just a few members were able to reach the mid-
minister, who was kind enough, on the decanando of one of our own, to promise us a
a special audience for the following day at six o'clock.

"On Sunday, the dignitaries, accompanied by the L.H.T., were
received in the prefecture's reception rooms, I presented nmçonn *. parvén.*. de l'atel.\
The minister disregarded all official ceremony and helped himself, throughout
the review, of the name maçouu.–. : Brothers.

"I am," he told us at the beginning, "a rather infrequent, irregular bricklayer, and I..."
"I regret it, because LUs are excellent schools; I have nothing to apologize for,"

"You know what obstacles keep me far from our temples. Outside
"From the lodges, however, I fight for the triumph of our Masonic principles.* and,

"Despite what has been said, the government will enforce the law without hesitation. I

Received in Lille; I travel to take the pulse of the nation, and here again jo
"I notice that it beats in unison with mine. That's a powerful encouragement... We
"We are moderates, I claim to be a moderate, but a moderate for
and a determined moment to fully execute what he undertakes.
Then the minister asked us various questions about our alel.* and about our
trav.*., <t after twenty minutes of conversation, we took leave of the F.*. Ferry,
delighted with the cordial reception you had reserved.

"To complete my correspondence, I'll tell you a detail to keep from
our audience with F. - . Jules Ferry.

"You are certainly familiar with our excellent F.** Lepercq Saint-Léger, the most
A mason among masons, an ardent and zealous one, if ever there was one.

"At the official reception on Saturday, at the prefecture, F.*. Lepercq-Saint-Léger
The Prefect of the North requests that he kindly present it to the Minister. The Prefect
the one presented,

<r F.* Lepercq-Saint-Légcr to the minister:

"Are you a bricklayer, Mr. Minister?" – The Minister: "Yes, my F.*."

"Then, after F.*. Lepercq-Saint-Légcr had exchanged with Jules.
Ferry, who establishes the regular mason, this F.', adds aloud:

"I can now, my Brother, give you a fraternal embrace."
a And in full ministerial reception, our F.'. Lcpercq-Sainl-Léger gave by
Three times the kiss of peace for the minister.

Los lodges do Lille, we learn from Le Soleil of November 24, 1880, have sent
delegates in front of Blanqui and Louise Michel, who intended to preside over a
large socialist and comrade meeting in this city.

Freemasonry in power 459

A few days later, the F.*. Gravier was equipped with a re-
this general.

Freemasonry wishes to publicly affirm the part that it
takes into account current politics, both in France and in Belgium
She is starting to show herself off, contrary to her former habits.
nes, in official ceremonies; thus, on the occasion of the inauguration
image of the statue of General F.*. Denfert-Rochereau, at
Saint-Maixent, she took care to have noted the presence among
the authorities of F.*. Guimbault, delegate of the Masonic lodges
ques [Avenir de Vienne, May 17, 1880.]

She is increasingly trying to infiltrate the army; that's how
which can be read in the Chaîne d'Union of May-June 1880:

"L. the Temple of the Friends of French Honor. Or. - , of Paris.- The May 17th, this altar... had a most interesting event. Large crowd The number of visitors was considerable. She received appr.\ her prof. - . Michel Vary, second lieutenant in the 74th Line Infantry Regiment; Sylvain Tourgarou; Apffel, Second lieutenant in the 39th Line Infantry Regiment; she affiliated the Freemasons. - . M Taillon; Le Leurch, captain; Roux and Clicquot, lieutenants; Rat, Second Lieutenant; Vezien and Mabon, Adjutants; Boulet, Sergeant Major; Delcambre and Caudron, musicians, all from the 74th Line Infantry Regiment, and Degroux.

According to the same newspaper, September 1880 issue, the L.*. Iris Monthyon has just begun studying a project to affiliate mainly the non-commissioned officers and prepare the army for the unity of peoples, for the Brotherhood of peoples, this great goal of Freemasonry.

Already in 1878, on the occasion of Voltaire's centenary, the lodge Solidarity and Progress of Dijon had heard from a brother, an officer of the army, to present the same ideas:

"This F. - ., in a brilliant improvisation, gives a glimpse of the pro-founder of the abyss that still exists between the civil element and the military ment, and insists in a very particular way on the seriousness duties incumbent upon Freemason soldiers. These include to bridge this gap by bringing together, or rather merging, these two classes of citizens. It is to this difficult task that he wants to dedicate himself all his efforts. He firmly believes that Freemasonry is the link intended to one day cement the union of all the vital forces of the country. In closing, he toasts the unity of the army and the nation.

"The words of this F. - are met with applause.

"A member of the R.-.L.-. Arts and Friendship, Or.-. of Aix, equal The army officer then spoke, saying: "Today More than ever, Freemasonry is called upon to play a major role, a role

460 THE REPUBLIC OF 1870

which, moreover, is imposed upon him. Today the nation and the army do not more than one; they are indivisibly united. Why? Because in the cottage, in the hamlet, as in the castle, all the Patriotic French people know how to obey the laws passed by the national representation. national freely elected. Yes, that's what unites and strengthens society. In France, it is obedience to the laws, however bad they may be. No people has ever been able to walk without laws, and it is to the Freemason nothing that it is his responsibility, to a certain extent, to dictate them; because social Masonic, which must regenerate the world and show civilized nations the path of progress, will one day, I hope, be the mother of all peoples. Allow me then, my brethren, to drink to the Freemason. Universal nonsense. This health is unanimously acclaimed.

Significant genes:

"Freemasonry would cease to have its *raison d'être* in that case" where all the governments of usurpation and privilege would have been overturned to make way for a regular democratic society, within of which the truth could come to light without raising against her, as today, the clamor and the league of interests aristocratic, in the event that, thanks to the liberalism of public opinion, The Revolution could continue to unfold peacefully, without further rivalries other than those of a noble emulation in the search for truth and of the practice of good. In this latter case, the Freemason nothing would be canceled out, it would become widespread, and all of humanity would no longer be anything but a single Maoist temple.* (1). »

The Masonic writer acknowledges that we are not there yet. and that Freemasonry must continue its secret activities. But its The words tell us how she is already tending towards the affirmation universal connection. It precedes it in environments where, as in In Paris, she is the absolute master of the field, through the multiplication public Masonic ceremonies, and in particular by the mass affiliations of children in certain neighborhoods (2). These

(1) The Journal of Belgian Freemasonry of March 1, 1880.

(2) Or read in the French newspaper of November 16, 1880, the account of one of these afû

"The Grand Orient of France hall, located on rue Cadet, housed the Masonic lodge Screw the Free Hive, which was celebrating its solstice festival at two o'clock. Many assistance, said the Gaul; citizens all more swathed in ribbons than the others very; the ranges of the rainbow, from violet to red inclusive, copiously represented scuteos; an orgy of glittering insignuos, a fantastic medley of hammers and triangles, set squares and compasses; but what predominates above all are the children of T. #, C.\ F.'. ; There are some in the front rows, on the right and on the left

Freemasonry in power 461

The scenes are undoubtedly grotesque; but we must not forget that it is through affiliations of this kind that Freemasonry had seized the populace of the suburbs of Paris and the large cities in 1788 and 1789 (1), and that she soon found there after instruments for all his crimes (see Book II, Chapter VI, §§ 4, 6 and 14).

Moreover, to make its action more extensive, without giving up to secrecy, which is characteristic of the order (Introduction, SEEN), Freemasonry creates public societies or clubs everywhere under its dependence. Such are the works of the School Fund of which we We have already spoken, the Democratic Union of anti-propaganda clerical, of which the French Republic, official journal of the dictatorship

"A prefectoral decree dated August 49, 1880, has just authorized the statutes" of the Democratic Union of Anti-Clerical Propaganda.

"We know that this society, founded under the honorary patronage of Victor Hugo, Garibaldi and Louis Blanc, aims to fight against the encroachments of clericalism, and the propagation of the doctrines of free thought.

%

Everywhere the astonished faces of babies emerge, who hardly doubt that we ▼to initiate them into terrible mysteries. The entertainment at this festival was unparalleled. F.*. Alphonse Humbert, a former convict, wrote essays on children and rejected seminaries, and the University, and advocated republican education, which will make children of "Those little Regulus."

"At a signal from the F.\ V.'., all the children leave the room, accompanied each one a Freemason. After a short dialogue between the Worshipful Master and the two Watchmen stationed near the north and south columns of the temple, three shots were heard. They weave. New presidential signal, and command: "Up with the swords!" The initiating masons, lined up in a double bay, brandish an old sword. They stir, and cross swords with their opposite number, so as to form a triumphal arch, Under which the catechumens, escorted by their godparents, proceed. Arriving at the foot of the altar, they are required by the F.*. V.*. to swear that their wards will be faithful to the sect's teachings. Therefore, the babies are prevented from entering the corporation.

a The F.\ V.*. descends with a majestic step, a mallet in one hand, a sword of the other; then, successively, placing the sword on the head of each child, he strikes three blows with a mallet on the blade, and pronounce the sacramental words: c Au On behalf of the Free Hive, I acknowledge you as my adopted child.

"The initiation is complete. It's time to celebrate; endless hugs, A flurry of medals and blue ribbons, distribution of cakes and sweets.

"The president returns to the platform and calls upon the small-scale masons, cataloging" under a special name the new F.'. We are witnessing & a litany of baroque names questions, of which the following is a sample, sufficient in our opinion: Miss Solidarity hand to U. Future. » '

(1) V. Barruel, Mémoires sur le Jacobinisme, U IV, p. 285 et seq.

462 THE REPUBLIC OF 1870

The president is Mr. Victor Schœlcher, senator, and the vice presidents are They are Messrs. Paul Bert, Gagneur, de Lacretelle, deputies, and A.-S. Morin, Paris city councillor.

request, by stamped letter, to the Secretary General, Mr. Victor Poupin, 48, rue Monsieur-le-Prince, Paris (1). »

These are all the active men of the lodges; they organize public lectures are held every Sunday, where the most Outrageous attacks against religion are being heard in order to competition with collectivist socialists and for the greater political gain of opportunistic Jacobins.

The prefects in the departments are competing with each other in zeal with the F.*. Andrieux, even get ahead of him if necessary. In Reims, as early as On May 2, 1880, the prefect authorized the League of Free Thought Reims, whose name clearly indicates its purpose.

The Paris City Council, as in 1791, is the center more active. Its exclusively Masonic composition is sin regularly significant. To facilitate universal affiliation, it formed alongside him, and with members mostly taken within it, a committee for the creation of a circle, which would serve it would be a meeting place for all the masons of Paris, of the province and from abroad. The members of this committee are the FF.*. Thulié, of Ilérédia, Antide Martin, Darlot, Ernest Rousselle, Bétrémieux, de Serres, Petit-Frère and Paillot. The club's premises is located at 42 and 44 Bonne-Nouvelle Boulevard (2).

All that remains is to reconstruct the sections, and the project in is already under consideration: a proposal from Brother Aristide Rey states that The children of Paris' municipal schools will be organized into armed and equipped battalions. The other children would be incorporated in the battalions of the neighborhoods they inhabit. These battles The ships would be commanded either by officers or non-commissioned officers. chosen from among the most capable students, or failing that, by Officers or non-commissioned officers of the active army. The service of these battalions would be equivalent to a year of volunteering and one could thus significantly reducing compulsory service.

The Paris Commune would thus be reconstituted from scratch.

(1) Reproduced by Le Français on October 29, 1880.

2) Journal of Belgian Freemasonry of the 4th day of the 2nd month*. 1879 (1880).

463

Freemasonry in power

these (1), and this is what the organizational project openly aims for

in 1880, despite the opposition of the moderates (2).

Lodges are increasingly becoming the center of political action.

The full amnesty granted to those condemned during the Commune has
It was celebrated by them as a triumph. The Chain of Union
of July 1880, noting the coincidence of the amnesty
with the celebration of the anniversary of the storming of the Bastille,
he said enthusiastically: "The Freemasons are absolutely right
"to rejoice in these two great events. They are the
"CONSEQUENCE OF THEIR TEACHINGS AND RESULTS"
"LET THEM CONTINUE."

Throughout the year 1880, the lodges multiplied
their addresses to Brothers Ferry, Cazot and Constans; in August 1880,
They visited them to find support in their
struggle against Mr. de Freycinet (3).

Even in Paris, the lodges are openly taking the direction of the
movement. A newspaper very likely to be informed on this point,
Belgian Independence, thus reports their action in its issue of
October 7, 1880, after having described various other groups
Parisian politicians:

"While the various groups we have just spent in
journals appealed to the press and increased their meetings to
to assert their existence, it was formed in each of the twenty districts
Parisian gatherings, avoiding all publicity, compact groups*
closely united, and which, by the number of their members, are making themselves known
as a true power. This organization adopted the following title:
'Fraternal and civic group'. The borough groups are united
between them by a group of delegates comprising eighty members
(four per borough). Citizens holding an elected mandate,
such as that of a member of parliament or a municipal councillor, are excluded from the
group of delegates.

"This organization recruited its members from among the Freemasons, but
completely outside the Masonic authorities. Hence the ease

(1) Messenger of November 8, 1880.

(2) These comparisons between two similar situations give a high interest
ready to study the Masonic processes from which the Paris Commune emerged in
1792. See the work of Mr. Léon Pagès, entitled "Danton, the reign of justice"
and laws in 1792, in-12, Paris 1880, Taranne, publisher.

(3) See the accounts of the visits of F.*. Couslans to the lodges of Toulouse and of the
F.*. Cazot at the lodges of Nîmes, in the Chain of Union of August and September 1830.

with which recruitment was able to take place without any advertising. Freemasonry has fifteen thousand active members in Paris, and Von estimates that there are 120,000 Freemasons who have left the association, but remain united with their former colleagues by a community of views and principles. The role of Freemasons has always been predominant in public affairs. Statesmen, speakers, journalists, almost everyone who plays a role in the Liberal party members went through the lodge; the second-tier men... are content to be part of the committees in their districts, where, thanks to their firmness and their habits of open discussion, they exert a real influence.

"The program of the central group has this original aspect that it does not con* makes no demands. He merely draws to the groups of ar rounding up a study plan and a method of action. These groups are a kind of deliberative assembly examining the progress of public affairs and the conduct of the people's representatives; dealing with reforms to be brought about, useful works to be created, elections to be prepared rer, and, after having reached a decision, seeking to have it ratified by their fellow citizens by means of public meetings where the speakers of groups will support and defend the decisions made. – They tend, In short, to exercise, under a modest appearance, a kind of direction tion on public opinion.

"These ambitious views, not free from illusions, reveal that the young people dominate among the organizers of the Fraternal and Civic Group – that; indeed, the most active among them is a young man, an orator of talent, who presided with rare success over the most "Friendly Parisian."

VI. – THE RADICAL PROGRAMME AND DOCTRINE MASONIC.

There is a whole series of measures that the radical party has not ceased to propose when he was in opposition in the Legislative Body and to the National Assembly, which these writers tirelessly propagate che, and that once in power he tries to achieve, despite his

THE RADICAL PROGRAMME AND MASONIC DOCTRINE 464*

obvious interest in not loosening the levers of government too much Lies, since he is the one in charge.

This entire set of measures is nothing other than the doctrine lodges. The following document, precisely because it dates from over twenty years old and of Belgian origin, will demonstrate better in

circumstances and facts specific to France, but which he had
On the contrary, its source lies in a secret, essential association.
international and destructive of all homelands.

It was in 1855, at the solstice festival of the Liège lodge, and the
F.'. Goffin thus formulated the program of Freemasonry to
unanimous applause from the lodge (1).

"Are we no longer the sons of our fathers? Are we no longer
The descendants of those who made '89?... The time has come to oppose
to serve as a powerful barrier against clerical encroachments, to organize
a formidable opposition against the men and ideas of the past, of
to revive Masonic zeal and faith and to foster solidarity
of all those who advocate for the progress of humanity. Let me,
my Brothers, I would like to point out to you some essential principles on which
will need to be your focus when it comes to developing a profession
sion of faith.

Principles to be reserved for the future

"Direct universal suffrage."

"Abolition of standing armies, causes of ruin and oppression"
for the people.

"Abolition of the irremovable judiciary, the origin of injustices and
outrageous trials.

"Abolition of clergy salaries, henceforth paid by the
believers of every faith.

(1) The Grand Orient of Belgium, finding the manifestation of the logo of Liège
dangerous because of the publicity that had immediately made it fall into the world
profane, disavowed this speech and suspended the lodge. But this measure does not mean
Nothing for those who are familiar with the methods of Freemasonry. The great-
Master Verhægen, who took cetto mosuro, was at least as advanced as F.*.
Goffin, and it was he who said that after the success of revolutions, we glorify the
Freemasonry for having taken part in it despite its statutes (Introduction, VI). The F.-.
Goffin, reinstated in all his Masonic rights, exerts a serious influence
on the Masonic movement in his country and directs the Journal d'a Franc-
Belgian masonry.

464* THE REPUBLIC OF 1870

Principles of immediate application

"Universal suffrage for provincial and municipal elections,

see sovereign.

"Primary education, free and compulsory."

"Abolition of the national bank and establishment of a vast system"
land, commercial and agricultural credit theme.

"Organization of work through the creation of large associations or
vrières.

"Reduction of all budgets, and especially the war budget."

"Associations to help students complete their final homework without the competition"
of the clergy.

"Abolition of the death penalty in political and criminal matters."

In my opinion, this should be the agenda for the major meeting, Mr.
which will take place soon. Do we want to crush the infamous thing or submit to it?

Each of the points raised by F.'. Goffin is one of the articles
of the radicals' program.

We have not forgotten the speeches of the Brothers.* Pellctan, Jules Favre,
Jules Simon in the Legislative Body, from 1865 to 1870, to demand
the abolition of standing armies and their replacement by
national guards.

After the events of 1870, the radicals could no longer
to propose such a measure, but they indirectly return to it
by revising the 1872 law, passed by the National Assembly, of
in order to significantly reduce service time and make
the civilian army as much as possible. That is the task to which he dedicates himself
more specifically the F.*. Leaving. At the same time the links of
discipline is relaxed by a series of measures imposed on
Ministers of War, under pressure from the press and members of parliament:

The same applies to all other points of the Masonic program.
fuck.

In the aftermath of the elections of February 20, 1876, F.'. Viète,
The deputy from Doubs said to the lodge: Sincerity, Perfect Union and
Constante Amitié réunies, in Besançon:

"Our propaganda is constant, it is universal, it is infinite."
like progress; and I, already an elder among you, one of the new
Having come among the representatives of France, I can tell you on behalf
of the nation: You have prepared our work, you work on it every day,
we will make every effort to complete it (1). s

(il Le Monde maçonnique, 1876, p. 8,

The Freemason members of the majority of the Chamber, since that their latest triumphs in the elections of October 14, 1877 and of January 5, 1879, had freed them from all restraint, hurry to introduce bills implementing the various points of the Masonic program. It is up to those who distinguish themselves by any attack against religion and the principles upon which it rests establishes the order of civil society.

The abolition of Vinamovibilité de la magistracy, under the a hypocritical form of a six-month temporary suspension, is re-proclaimed by Brother Boysset and continued by Brother Cazot.

The abolition of the death penalty is periodically proposed by the FF.*. Louis Blanc and Schoelcher.

The abolition of clergy salaries is the lot of F.*. Gui-Chard, the ardent enemy of the Jesuits, the rapporteur of the budget of cults.

Brother Boysset and seventeen of his colleagues filed on the 30th July 1879 a proposed law aimed at repealing the Constitution cordat, that is to say, the suppression of the compensation due to the clergy in compensation for the property that Catholics were deprived of in 1790. The same proposal also targeted Protestant confessions. aunts, because, says F.*. Boysset in Masonic style, "neither religion "Catholic, nor any other doctrine, could today "To constitute a public service that benefits the whole of society."

Divorce, which is not included in the F.*. Gof- program 5n, because in Belgium it has always worked since the Revolution The resolution has just been voted on in principle by the Chamber of Deputies. on the proposal of F.*. Naquet, and will be supported by Mr. Léon Renault, the former police prefect of May 24 / (V. supra, S 3).

Brother Saint-Martin, from Vaucluse, requests on March 10, 1879 the abolition, by a special law, of the jurisprudence which, in accordance in accordance with the Concordat and for reasons of public safety This forbids marriage to priests who have voluntarily entered the faith. in the orders.

Brother Paul Bert, professor at the Faculty of Sciences in Paris, one of the most ardent Freemasons and positivists of the The Chamber tabled a proposal to make military service compulsory to silence the clergy and members of religious congregations gieuses devoted to teaching. Brother Paul Bert is only one plagiarist of Messrs. Bismarck and Falk. It is also true that... the same sources from which he draws inspiration.

it

30

466

THE REPUBLIC OF 1870

Another set of proposals aims to strip the Catholics from their cemeteries (Rameau, Journault proposal) and Joly, of February 22, 1879), to prevent the clergy from presiding over the Christian burials (Mr. Belle's proposal regarding the pumps) (funerals), to appoint the members of the church councils by the municipal councils (Labuze proposal, dated May 20, 1879).

In this last proposition, the grotesque is mixed with the odious. Citizen Labuze proposes to remove the condition to be Catholic in order to be a churchwarden:

"We don't see," he said, "why we should impose on the members of the church councils are required to be Catholic. They have to ensure the preservation of purely material interests, and for those of their obligations which are related to the necessities of the worship itself, these are obligations that result from the very terms of the law, and the law is equally binding on the faithful of all religions (1).

Despite the absurdity of such a proposal, the commission parliamentary initiative took it into consideration in the month of July 1879.

These latest projects don't even address the passions and to the prejudices of French radicals. One might even wonder how they might present themselves to the mind of the honorable La Buze, if we didn't know that the Belgian Masonic lodges have have been very busy with these questions in recent years (Jiv. II, Chapter XII, § 2), and that Freemasonry is active in all countries with a perfect set.

Citizen Duvaux requests that the entrance to the barracks be... strictly forbidden to ministers of religion.

During the budget debate for 1881, Mr. Bernard Laver-gno requests a credit of 20,000 francs "for relief to priests banned because of their Gallican opinions!

The expulsion of religious orders presents a legislative provision
tive to subject all establishments to the industrial license
and houses of authorized or unauthorized religious congregations.

These are not mere demonstrations. Mistress of all
Legal positions, Freemasonry intends to do its work by
iÿic series of legislative provisions as under the Convention.

(1) Official Journal of June 14, 1879, p. 5123.

THE RADICAL PROGRAMME AND MASONIC DOCTRINE 467

This is how a series of proposals followed, all aiming to...
subject the repeal of the law of November 18, 1814 on the rest of the
Sunday, concerning the law of May 20, 1874, on military chaplaincy,
of the law of May 21, 1873, on the rights of ministers of religion
to be part of the administrative committees of the hospices and
charity offices. The Chamber, which for two years has not
could lead to regulating the country's economic system, he found
the time to vote on most of these proposals, and the Senate has
already adopted several.

At the very moment we are reviewing these pages, a new at-
A plot is being prepared against civil liberty and equality before the law.
no less than against freedom of conscience. The government
and the Masonic majority in the Chamber, wanting to compensate themselves
of the failure before the Senate of Article 7 of the F.*. Ferry law
which prohibited teaching to a large category of ci-
toys under the pretext of the wishes they could have made in their
For the interior, have just consulted to enact measures
of proscription against the Jesuits and all religious orders.
Never has there been a more solemn rebuttal to the motto
Liberty, equality, fraternity inscribed on our walls by these co-
clues from Jansenist parliaments and Prussian Freemasons!

Finally, to crown this work of insult to the beliefs of
the vast majority of French people, and as if to clearly attest
Masonic domination, the press law commission,
chaired by Mr. Emile de Girardin, proposes absolute abolition
the offence of insulting religion and public morals (1),
at the same time as it enacts a series of penalties and qualifications
New fabrications against any discussion of the republican principle!

This furious drive to demolish all institutions is reminiscent of the
sinister joke with which Rochefort preluded the Com-
mune:

"Draft decree: Art. 1." Everything is abolished. Art. 2. Per

One symptom that has not escaped the notice of political minds is...
that most of these radical bills and measures
revolutionaries are first proposed to the city council of

(1) On all these projects ▼. the excellent brochure entitled: The War A
Religion, an overview of the anti-religious bills submitted to the French Chambers,
by G. Grousseau, professor at the Catholic University of Lille (Palmé, 1817)

468

THE REPUBLIC OF 1870

Paris. There, almost unanimous agreement belongs to Freemasonry.
and its most advanced faction. The Paris City Council
has already expelled the brothers and sisters from all the schools; he has pr
Tickly, and despite existing law, eliminated the teaching
religious figures in public schools; it has almost completely
He expelled the chaplains and nuns from the hospitals; he laid hands
in factory administration and is preparing to make a claim
churches as communal buildings.

About six months later, it was noticed, the Chambers followed
the impetus and example given to them by the council
main. He thus exerts his influence over her, in the shadows and without compromising himself
to establish, through street demonstrations, the predominant influence
that the Paris commune was exerting on the Convention.

But this work of Freemasonry and radicalism can be summarized
all in this formula of Gambetta: Clericalism is Ven -
enemy. Like Voltaire's "Crush the infamous thing," it has become the
The watchword of all the lodges. Here, among a thousand manifestations
of the same kind, the funeral oration by F.*. Auguste Hazard,
Editor-in-chief Av Progrès, from Lioubaix, made this on behalf of the lodge
The North Star, on the tomb of an Irère:

"He felt that Freemasonry, whatever people said, had its
reason for being. He knew that the truth had not yet had its final say.
on soil still shrouded in the darkness of blind credulity; on
a soil where the overflowing clerical element has left its mark and continues to do so,
boldly, without respect for the laws of the land, such a large place
in the sun.

"Wagemacher was one of those who think, along with a few sensible minds
ses, that one must not become complacent with acquired positions and that it is good
not to remain stuck in place indefinitely. He believed, along with us, that he
We must, vigilant sentinels, watch ceaselessly, always and forever,

facing a formidable enemy who, unlike him, never gives up. He was one of those solid workers who believe the job isn't finished until he there is still something to be done. Like us, he believed that nothing will be finished until we have eradicated the last and tenacious remnants of this poisonous plant that insinuate themselves and penetrate the heart of nations to smother them in a deadly embrace.

"With a handful of resolute and determined vanguard men, Waghemacher swore to contribute, to the best of his ability, his share of resistance to the devastating torrent, which would end, if we did not take action, by to invade everything, to absorb everything. (1) »

(1) Reproduced by Le Monde maçonnique of December 1879.

THE EDUCATION LEAGUE

469

However, to encourage the working masses to vote, he has Promises had to be made, and public meetings have just been held. from time to time, urgently remind the deputies of their duties. pledge of their commitments.

From this a series of proposals from the radical deputies tending to to prepare the organization of work, in accordance with utopias Masonic. It's the state buyout of the railways, the assurance the State's responsibility for all risks, the right for all to a retirement pension funded by new taxes on industry, the legal setting of the length of the working day, the organization of workers' unions, etc.

But proposals of this kind are much less rapid. voted on more than the others. Their authors do not foresee the discussion. If necessary, those deputies who have reached the point of power to see, those who appreciate its charms and understand its necessities, they oppose their friends with a resistance based not on a diversity agency in principles, but based on a simple concern for opportunity. Hence the origin of opportunistic politics.

But there is one question on which everyone believed they could implement the lodges' program. This is the destruction of Christian education and the establishment of general education tuit, compulsory and secular. It is there that the union of the gauges, which is essentially a Masonic union.

VII – The League of Education

We have already said this (Book II, Chapter IV and Chapter VII, Section 5), and we shall see it again (Book II, Chapter XIII, § 1), everywhere where She can seize public power, the Freemason nothing seeks to abolish Christian teaching, so as to form new generations among whom his destructive doctrines no longer encounter obstacles.

The day after the elections of October 14, 1877, the prefects and the city councilors who belong to the sect have, as if obeying a command, they resumed the work they had undertaken after September 4 (see § 1) and have everywhere replaced religious school teachers were replaced by secular school teachers.

470

THE REPUBLIC OF 1870

Here we must note the skill with which the Revolution knows how to, through skillful ambiguity, to sow confusion in people's minds. By raising the banner of secular education, she intends to establish the godless school, and it lets the simple believe that it only wants to* to give preference to secular masters over masters very congregational. While favoring religious congregations grieving women, who through supernatural devotion dedicate themselves freely Regarding the education of the poor, the Church has no bias on The question of teacher selection. Teachers in secular schools. may be perfectly worthy of fulfilling their mission, and that is to them that before the revolution the bishops, in concert with the fathers of families, who had effective control in each parish of primary education, entrusted the schools so named numerous from that time onward. But, whether secular or religious, the The master must always give religion first place in the work of education. However, with the current legislation, which since Napoleon I removed all positive authority over schools from the priest. We were gradually led to develop the congregations of masters those who make a special profession of fidelity to the Church, to the practically preferable to secular teachers who are left without A counterweight to the leadership of the academic bureaucracy. Also Everywhere we see radicals persecuting secular schoolteachers Christians on the same footing as members of religious orders.

The origin of this persecution dates back to recent years of the Second Empire. This has been judiciously pointed out, few time after the Battle of Castelfidardo, that is to say after the

to wrest the school from the influence of the Church, to make teaching
The youth movement, independent of religion, has spread
worldwide, from Belgium and France to
England and the United States (1).

This movement, which is currently culminating in the draft laws of
FF.'. Ferry and Paul Bert, had as its precursor in France the League
intelligence, which has, one might say, left the alliance
of the State University and Freemasonry, and was founded
on October 15, 1866 by Brother Jules Macé, with the active support
by Mr. Charles Robert, Director General at the Ministry of Education
public education under Mr. Duruy.

(1) See the beautiful book by M. de Moussac: The League of Education, history, document
trines, works, results and projects, Paris, 1880, p. 216.

THE LEAGUE OF EDUCATION

471

The University certainly has a large number of
of sincerely religious, good men; but their action is
analyzed by the principles of subordination of all religions to
the state and indifferentism, which are the basis of its constitution.

Mr. Jules Simon said it with great candor in 1848:

"The dishonor for the University would not consist in teaching the
Christianity, but to contradict and disavow itself: the University is
I am a rationalist, I declare, and I even declare, for my own part, that I
I will be so until my last breath (1).

The League of Education aimed to achieve the following
dance which existed in a latent state in the councils of the empire of
then Mr. Rouland's confidential memorandum of 1861 (2), by rendering
secular, free and compulsory information, that is to say, by suppressing
including in public schools all religious instruction and in
destroying the embryos of free education that the laws of 1833
and 1850 had allowed birth alongside the powerful body of
the State University, supported by a budget of 58 million. Under
the impetus given by the imperial government, the functions
Officials of all kinds hastened to spread the league.
Imperial prosecutors, prefects, officials and professors of
the University, demonstrated their zeal by acting as agents of
recruitment for this new institution, which, by positioning itself as
a privately initiated project, however, benefited from all the

The watchword seems to have originated in the upper echelons of government. the. By the end of 1868, the league was established everywhere there by the local authorities, showered with subsidies. It was as if the the imperial government wanted, through its favors for an institution tution, the spirit of which the bishops were already beginning to denounce anti-Christian (4), to make the persecution that was coming more noticeable to be directed against the venerable archbishop of Algiers, in the circ- the most odious constants (5).

(1) Freedom to spend. Passage quoted by the Gazette de France, January 14, 1873.

(2) See an extract from this memorandum in the attached documents F.

(3) See the League of Education, by M. do Moussac, p. 41 et seq., p. 185, p. 92.

(4) See the mandate of Bishop Dupont des Loges, Bishop of Metz, for Lent from 1868, and the writing of Bishop Dupanloup, "The Alarms of the Episcopate Justified by (1868).

(5) Bishop Lavigerie had taken in the unfortunate children abandoned by Jours parents following a famine, which had just killed ninety thousand

472

THE REPUBLIC OF 1870

Equally effective support was given to the fledgling league by the lodges. Its founder was indeed this Brother Jean Macé, function President of the University, who in 1869 presided over the Metz congress, where people began to demand the removal of God's name in the statutes of Freemasonry (book I, chapter II, § 13).

In one of the league's early bulletins, Brother Macé stated
Call to followers:

"Far from denying the support of the lodges, I had invoked it, even demanded it for the perfectly natural reason that the work of the league is indeed real. the implementation of the principles proclaimed in the lodges, the execution cut of the commitment one makes upon joining, to work at To enlighten men in order to make them better. That is the whole mystery. which hasn't been one for a long time; that's why I can well... To say that I became a Freemason. I am happy to be able to... to feel today through figures, once again, that the lodges have proved right. The list of those who, since the announcement of this bulletin, have sent their membership and subscription to the work of everyone, is already long enough that it is well advised that the Freemason

The Grand Master of the Grand Orient, General Mellinet, recommends immediately ordered the league to the lodges in an official circular cielle.

The Masonic World of April 1867 stated:

"We are pleased to note that the League of Education
The statue of Brother Jean Macé and the statue of Brother Voltaire meet in all
Our lodges extend their warmest sympathies. Two subscribers could not be united.
tions more in harmony: Voltaire, that is to say the destruction of the pre-
souls. The governor general was attempting to force the archbishop to
to return, after the next harvest, these children not to their parents, – in this
In that case, no dispute arose—but to their tribes I The governor general
Ral was then Marshal MacMahon; he was completely led into this
a sad campaign by his chief of staff, Mr. Gresley. This senior officer had
He spent his entire career in the Arab Bureaux, and he was one of the inspirations
the famous imperial letter of 1863, by which Napoleon III launched
the utopia of the Arab kingdom. Far from a strange inevitability, we find it, after the 24
May 1873, head of personnel at the Ministry of War under General du Uarrail,
Then, after May 16, 1877, he became chief of staff to General Bertaut. He was the one who.
November 1877 was brought to the Ministry of War by the Gambettist majority and
who delivered to the left the secret orders given by his predecessor to the generals
commanding the army corps. If we are to believe the information from the Lan~
lentic{v. supra, g 5), Mr. Gresley is a Freemason.

THE DK LEAGUE EDUCATION

473

judged and superstitions; the League of Education, that is to say a
A new society, based solely on science and education. All
The FF.*, understand it this way.

And he added in his May 1867 issue:

"The propaganda tools available to the workshops, thanks to
Their special organization will be of great help; and on the other hand,
the principles of our association, the same as those that come
to be expressed, make it a duty for Freemasons to register among
members of the League of Education.

"The Freemasons must join en masse the benevolent league of
teaching, and the lodges must study, in the peace of their temples
ples, the best ways to make it effective; their influence will be
more useful. The principles we profess are in perfect agreement with
those who inspired Brother Macé's project.

As early as 1870, the general assembly of the Grand Orient issued a unanimous wish in favor of free, compulsory and secular (1).

"We all agree," said Grand Master Babaud-Larivière. today, the prefect, in his circular of July 4, 1870, on the principle of free, compulsory, and secular education, so warmly acclaimed by the last assembly.

In 1872, the annual convent of the lodges renewed this resolution resolution by an almost unanimous vote (2), and F. *. Macé, in a meeting of lodges held in Strasbourg, paid its debt of recognition session, proposing the following toast:

"At the entry of all Freemasons into League I

"This is their work that is being done there."

"At the entrance into Freemasonry of all leaguers!"

"Therein lie their natural supports; therein lies a force that will multiply tenfold their action.

(1) Bulletin of the teaching league, July 1870, p. 127. Bulletin of the Grand - Orient, 1866, no. 9 and 10, official section. Le Monde maçonnique, 1868, p. 202. On the League of Education, see the memorandum cited above from the Société Générale of education and teaching; in the work of Mr. do Moussac, the chapter entitled The League is one form of Freemasonry. It brings justice to the wretched. ambiguities by which F.*. Macé tried at a certain time to return based on his initial statements.

(2) See Le Monde maçonnique, March-April 1872, p. 582.

474

THE REPUBLIC OF 1870

"To the triumph of light, the common motto of the league and of Freemasonry (1).

Halted for a time during the events of 1870-1871, the The league resumed its work and enjoyed success under the government of Mr. Thiers of official favors similar to those she had received under the empire (2). The number of circles multiplied until the the figure of 400 obtained at the end of 1877 and exceeded by many since then.

the league with all the more energy the more the league threw itself into it. boldly removed the mask and asserted its anti-Christian and radical aim. Mr. de Moussac noted one hundred and eleven lodges expressly adhering, and in body to the league.

After the triumph of the radicals in the elections of October 14 In 1877, Brother Jean Macôa loudly announced his intention to de-develop all the consequences.

"When will we finally come into possession of republican liberties?"
"We need the right to..." he said in his report for 1877.
meeting and association... This republican right, I feel strong for the to claim in the name of the men of the league. They have served the republic enough the republic while it was still behind the curtain, to believe itself justified to now demand the necessary consequences.

And the following year, after the senatorial elections of January 5th In 1879, he added:

"It seems impossible to me, as long as January lasts, that Republicans meet without discussing this among themselves. the republic's final triumph..., whose brilliance was so unexpected for "Everyone, kid, for his most enthusiastic and trusting friends."
(Report for 1878.)

For its part, the Grand Orient also supports the work of the league.

On September 24, 1878, at the banquet given by the Grand-Orient on the occasion of the Universal Exhibition, F.*. Bourland, G.*. M.\ deputy of G.'. O.\ of Belgium, expresses himself thus:

"The obstacle to France's intellectual development, what is killing it, What is killing us, what is killing the whole world, is ignorance, it is the

(1) Le Monde maçonnique, October 1872, p. 305.

V') Do Moussac. The League of Education, p. 164.

THE LEAGUE OF EDUCATION

475

Fanaticism is this idea that the world should belong and belongs to dra indeed to the one who has dared the most to diminish the faculties in» telelectuals of man, to the one who will have succeeded in stupefying him.

that ultramontanist, that ignorance, that everything that derives from it Combe, may it perish forever through the development of education which leads to morality, and through the development of education which leads to... "Full development of intelligence."

These words, says *Le Monde maçonnique*, are received by unanimous applause (1).

The League of Education thus played a pioneering role of the decisive campaign that Freemasonry was about to undertake. She gradually prepared minds, she assessed the situation; and At the same time, through its open form, it recruited Freemasons. the nonsense of many followers that the symbolic trials and the The close link of affiliation often stops at the threshold of the Temple.

Brother Macé said it very well in his report on the League works for 1875:

By the very nature of the role he had assigned himself... the betting circle

His is now this center of information and impetus, this a universal fulcrum, through which all the scattered circles could to feel connected to one another and to form a living whole of life common. It will certainly soon become the rallying point around from which delegates from circles and societies can come together instruction, when it finally comes to giving the great phalange of men who work under their leadership for the development of popular education, the regular and tangible organization they expect "I've had a tooth for a long time."

Finally, below it and in a completely popular form, She created works which, like the *Sou des écoles laïques*, are both a means of propaganda and an electoral framework in our large cities (2) (See Introduction V).

(1) *Masonic World* of November 1878, p. 346.

(2) De Moussac, *La ligue de l'enseignement*. p. 203.

We would like to draw your attention to the education congress held in Brussels in September 1880, under the direction of the League. We have reproduced the most important passages. salients further on, chapter XIII, g 5.

VIII. – The Ferry Laws

Brother Macé said on January 18, 1879 to the general assembly of the league:

"The fate of our work is so closely linked to that of the republic that the only approach of this senatorial majority, which was therefore to secure the definitive consecration to the republican institution, was sufficient for to accelerate the movement, which has its central support in our country.

This movement began on March 7, 1879, with the presentation bills to which F.*. Ferry attached his name...

Before establishing compulsory, non-religious education, the men of Freemasonry, knowing full well that the vast majority French fathers would flee from such schools, wanted to destroy independent education.

We have already seen the fervor of impiety (Book I, Chapter II, § 13) and the Masonic zeal of Brother Ferry. Not content with his manner celebration of positivism at the lodge La Clémentine Amitié, he had not he never ceased to give the lodges tokens of his devotion. In 1876 we find him performing in front of the Senonais circle (Vosges) of the League of Education a conference that the account – The League's analysis is as follows:

c He demonstrated the usefulness of the league, due to Catholic circles of workers who are multiplying in France, and whose founders do not say they no longer simulate the goal: to abolish the benefits of the last century's revolution "To deny and return to the laws and customs of the Middle Ages."

F. –. Ferry was therefore worthy of being the man of the lodges and he long deserved the trust that F.*. Madier de Mont-Jau testified to him personally and to the exclusion of others ministers, in his programmatic speech of March 16, 1880.

But let us explain the economics of these bills. The first s-bonus the few representatives of private education 'and of major state bodies that had a place on academic councils miques and the Higher Council of Public Instruction. He delivers thus to the arbitrary will of a council appointed exclusively by the minister minister all the rights of citizens in the order of education.

The second is stifled by a series of hypocritical tax provisions.

the Ferry laws

Combined, the Free Faculties and Universities created in by virtue of the 1875 law. He also wanted to banish from all the levels of education: primary, secondary and higher education, teachers belonging to non-self-governing religious congregations ridiculed. However, it so happens that until now the religious congregations They alone were able, through the strength of their organization and through the paucity of their members, fighting against schools of the state, which is funded by six to seven thousand scholarships and a growing budget always. And, as the State has systematically refused the authorization, which makes them civilians, to most of these congregations, which he can at will and without cause withdraw this authorization to those who, like the brothers of the Christian doctrine If they had obtained it, free education would have been killed in one fell swoop. This blow. These oppressive measures threaten girls' education. as well as that of the boys, and already official persecution began against the humble girls who, under the name of beatresses, have ensured the benefits of education to the people for centuries underprivileged communities of the Cévennes.

In presenting this bill, F.-. Jules Ferry counted on the League of Education and Masonic lodges to ensure his triumph and his continued presence in the ministry. We seize the evidence in some authentic writings and documents, which do not reveal although only a small part of the maneuvers of the lodges and the league teaching:

From the moment the bills were presented, the League of Education was launching its campaign; the central Parisian circle, then the circles The locals successively offered their congratulations to the minister minister, and in response to one of these demonstrations, F.*. Ferry wrote to its president, F.-. Macé:

"Sir, I received the address that you were kind enough to send me." to put in the name of the popular education societies of the east. I know that These companies have contributed significantly to awakening in our populations lations, a love of education, and republican sentiments. I do not I am therefore not surprised to find them standing up to support the government. nement in his work. It is not freedom, but privilege, that target the recent bills, and if I count on their success, it's that I am sure they are responding, as you say, to the wishes of the whole of republican France.

"The Minister of Public Instruction and Fine Arts,

"Jules Ferry (1)."

(1) Quoted by L'Univers on April 26, 1879.

THE REPUBLIC OF 1870

Everywhere, lodges have held numerous conferences in support of draft bills (1). The Union Chain informs us that, on the 5 April, Brother Gambini, Worshipful Master of the lodge La Parfaite Sincérité, gave a lecture in Marseille, where he showed

"Fr. Jules Ferry, Minister of Public Instruction, works aiming to make education essentially secular, amidst the cl-bawdy jokes, nameless attacks from the entire clerical class.

"Fr. Jules Ferry, who had the distinct honor of being initiated into our mysteries at the same time as the illustrious Littré, accomplishes at this moment the program he himself outlined: Let us educate ourselves, let us educate the others.

"But, if the F." Jules Ferry pursued an essentially maconical, it is up to us, as Freemasons, to support him in the fulfilling his mission, and he must know that, if he has before him a group of clerical reactionaries who are trying to do a lot of noise with the petitioning, he also has an army of re-behind him serve who, in order to be calmer because she feels stronger, is not and less willing to support him at the risk of her own life.

The following information, taken from the April issue of Le Monde maçonnique and from July 1879, show how the lodges of Paris strive one hundred to form Y public opinion:

"L. The United and Inseparable Brothers: Speech by Brother Duhamel, Head" from the office of the President of the Republic. Mr. Duhamel strongly

Urged the Freemasons to give their full support to the government.

"L.\ The Friends of Tolerance: On the Question of Secularism and® congregationalists in municipal schools, by F.*. Hovelacque.

"L.'. The School: A talk about divorce."

"L.*. The Link Between Peoples: Appreciations and Critiques on the Clerical Society" lism, by F.'. Gassmann.

"L.'. The Clichy Renovators: On the difference between instruction" secular and congregational education, by Brother Albert.

"L.*. Union and Perseverance: A Conference on Diderot, by de La-

"L.*. The Disciples of Progress: Laws on Education, by the
F.*. Gros.

€ L.*. The Masons United: Conference on the Concordat, by Brother*,
Roche. – Conference on teaching, by F. Marmottan.

"L.*. Perfect Equality: Conference on Education in Semi-*"
ftaires, speaks F.*. Renault.

, Ui Chain of Union, journal of Universal Freemasonry, May 1879, p. 217.

the Ferry laws

479

< L.\ Renaissance: The Churches and the State, by the Brothers Boué and Dally #
Blémont, Castagnary and Morin. – Congregations, by Brother Cas-
tagnary.

On September 26, 1879, a conference was held in favor of
Ferry's projects at the Sincérité et Parfaite Union lodge in Besançon
under the chairmanship of F.*. Oudet, senator (1).

During the journey that F.*. Jules Ferry made in the South
in September 1879, to find in demonstrations demanding
gogiques a point of leverage against the very strong resistances raised
Inspired by his projects, the lodges placed themselves at the head of these
demonstrations.

Here is the exact address that the Freemason gave him:
Toulouse laughter:

To Jules Ferry, Minister of Public Instruction,

"T.*. C.\ and T.*. D.\ F.*.,

"Toulouse Freemasonry has honored us by de
to leave with you to welcome you and to
to express the feelings she professes towards a mi*
Minister of the Republic who supports with persistent courage a
A difficult struggle against the eternal enemies of civil society. France
Democratic France, the working class is with you, and Freemasonry does not
would forget that the Minister of Public Instruction is one of his sons.

in the struggle you have undertaken, by all means that are in
her power, because she understands that, since one does not believe it necessary to apply
To obtain from the Jesuits an unrepealed law, it is urgent at least to wrest
French youth embraced them.

Please, T.*. G.*. F.*., tell the government that, especially for
On this issue, the Freemasonry of Toulouse is with him.

She also hopes that, moved, like the rest of France, by the re-
Given the hundred events that have taken place, he will fulfill one of his wishes.
the most dear and will not delay in returning to the homeland the last exiles that it
waits with confidence.

"Please accept, F.*. Jules Ferry, the expression of our sentiments"
fraternal.

They signed:

For the lodge Les Cœurs réunis,

- The Friendly Fees,
- The Encyclopedia,
- Perfect Harmony,
- La Française des arts.

Louis Braud.
Delaux.

Jules Baque.

Blockage.

Sergeant.

(1) Masonic World, Nov. 1879, p. 298 et selv.

We find in the Petit Méridional of September 23, 1879 the summary report of the reception held in honor of Mr. Jules Ferry and leading republican figures, in the lodge Masonic lodge of Perpignan. He had been invited and he had taken care to apologize:

"Last night, the main Republican dignitaries paid a visit to the Masonic lodge and the Republican circle.

Messrs. Lisbonne and Yernhes, deputies from Hérault, obtained a great success in discussing current political issues.

Mr. Paul Bert delivered a remarkable speech, which produced a profound emotion.

"The members of the Masonic lodge and the Republican circle have offered a punch to their guests.

The same newspaper contains some additional details the following day. comments on this visit to the lodge by republican notables Caines:

"The lodge 'Friends of Perfect Union' was honored on Saturday" of the visit of MM. Arago, senator; Escanyé, deputy; Harant, member of the Paris municipal council, and Lisbonne, deputy of Hérault.

After a brilliant reception in the Masonic temple, a punch was offered to all visitors in the club's lounges.

Mr. Jules Ferry, Minister of Public Instruction, Mr. Etienne Arago, former mayor of Paris, and the venerable master of the lodge at St-Jean des Arts" had sent their apologies. The audience was large and even overflowed the garden, which was lit up daylight. Mr. Escarguel, deputy member of the lodge, had not joined his colleagues.

Mr. Mercadier, the venerable, welcomed all the visitors and recalled the glorious titles of the illustrious man to whom Roussil A statue is being erected. – Mr. Emmanuel Arago, on behalf of his family, then he looked back on the past to observe the pro-achievements of the republic, despite the coalition of reactionaries naires.

Mr. Emile Brousse, the speaker, offered a toast to the health of all those who had He accepted the lodge's invitation so cordially; he also drank at the union. Republicans of all shades, on the ground of perfect equality. Let us assure the government of our support, on the condition that it will strive a fraternal hand to the progressives as well as the moderates and will return to the important working class the fundamental freedoms of re-union and association which the clergy enjoys exclusively.

the union; the word "Perfect Union" served as the theme for a very spiritual

the Ferry laws 4SI

The first of these deputies made a spontaneous, impromptu remark. The second said that "The reforms desired by the Republican party would have originated in Paris. The name, which is synonymous with freedom and devotion, was acclaimed, and Mr. Harant warmly thanked, in his capacity as a councillor, capital of the great city. He raised a toast to the defenders of humanity, among whom François Arago occupies one of the most prominent positions. At midnight, we parted with cries of: "Long live the Republic!"

In Montpellier, a delegation from the Masonic lodge went to "The station to meet Mr. Ferry."

Freemasonry views these bills so favorably as its work which, in July 1879, the Grand Orient, it is said, approached Father Jules Simon to ask him to withdraw his opposition. This fact, alleged by the Tablets that of a spectator, has never been denied.

The Journal of Belgian Freemasonry of the 11th day of the 11th m.*. 5879 gave the following news: "The Supreme Council of France has just suspended the Hospitallers' logo for six months of St-Ouen. The motif of this suspension is a board addressed seated by this lodge at the Supreme Council and requesting that the F.'. Jules Simon ceases to be a member of the Supreme Council and is struck off. of the general control of Scottish Rite Freemasons. The lodge responded that she would not submit to this decree and that she would continue to to meet as in the past." A few days later, this lodge separated from the obedience of the Supreme Council and constituted, with the approval of Brothers Andrieux, Lepère and Duhamel, the new The powerful Masonic Grand Lodge of Scotland (V. Introduction, II).

The destruction of Catholic private schools is only a pre First step: once the state schools are rid of their competition, we will abolish the provisions of the 1850 law, which place religious and moral education among the subjects of instruction. This is the subject of a proposal presented on January 23rd. 1878 by the FF.*. Talandier, Louis Blanc, Duporlal, Madier de Montjau, Barodet, Cantagrel, Leconle, Clémenceau, Jules Maigne, Viette, Germain Casse, Martin Nadaud, Bouchet, who each represented one of the main lodges in Paris.

This project was referred to a committee chaired by F.'. Paul Bert, and composed of Brothers Louis Blanc, Lockroy, Noiroto, René Brice, of Lacretelle, Chalamet, Barodet, Bousquet, Cons-tans, Allemand, Spuller, Dethou, Allègre, Passy(?), Cantagrel,

48? THE REPUBLIC RE 1870

These names, which all belong to the lodges, sufficiently indicate the nature of the work written by MP Bert, which was appointed rapporteur. Here is the analysis.

"Education is the responsibility of the State, which would centralize resources." financial sources previously related to the departments and communities munes.

"Compulsory education."

"Constant surveillance and repressive sanctions are being created." to ensure the obligation.

"Instruction will be secular, exclusively secular. No teachers public cannot be chosen from among the members of a religious association gious, authorized or not (1).

"They will only be able to open private schools under the conditions stipulated by the project and subject to the condition that they will belong to authorized congregations.

"Religious instruction is prohibited in public schools and banned from official programs: it can only be given on a voluntary basis. optional, between classes, for children whose families will reprimand.

We will refrain from further reflection on such a project. He will buy would, if it were passed, demolish what the Revolution left standing sister of France, beginning with communal liberty and the local life, which receives, by the first provision of this law, the hardest blow they have suffered since 1790 and the cons Constitution of the year VIII.

But what they really want to destroy is the soul of France, the faith of his new generation. The report by F.-. Bert indicates The scope of the law is clear. It prohibits public information, not-not just religion, but God, the immortality of the soul, life future, because the members of the commission) he said, "did not wanted to take sides as legislators in the disputes, the eternities "New quarrels among metaphysicians (p. 40 of the report)."(2).

(t) This allows us to judge the good faith with which, in art. 7 of the draft of law against freedom of higher intelligence, F.*. Ferry and his associates the ministry claimed to base their proposal on the lack of authorization certain congregations and on respect for existing laws.

(2) On the F*. Paul Bert project and the various similar projects put forward lately, through Freemasonry, see the excellent book by Father Rouvier, The Revolution as schoolteacher, evades the issue of secular, free and compulsory education 1 vol. in-18, Seguin and Oudin, 1880. All aspects of this vast question and These current issues are addressed there. The author deserves credit for always relying on and the most complete sUiii-'iiqucs.

THE FERRY LAWS

483

However, the intention is to make the child take sides from a very young age. tender youth amidst the internal struggles tearing the nation apart: He He must be taught, the commission said, "to hate fanaticism and to "to despise tyranny" (p. 42). This is entirely the jargon of the boxes.

The following page of the report, if necessary, completes this demonization. tration. It is merely a repetition of a certain passage from the education plan. de La Chalotais, composed by d'Alembert, which we have quoted above (Book II, Chapter IV, Section 5). We ask the reader to Refer to pages 76 and 78 and compare.

"Our main objective has been the discipline of intelligence, of course, when the natural sciences would have learned to observe, the physical sciences to prove, the mathematical sciences To clarify and draw the necessary conclusions, we would have prepared a mindset free from prejudice, difficult to seduce, and on whom they would not easily... witchcraft and superstitions are taken seriously, wherever they come from. Through the study of natural phenomena that he would have seen rigorously Subject to immutable rules, the child will not only have learned to defend themselves against the mad terrors and naive credulities that they from which they will be born the deep feeling, the respect for the law. From natural law to social law, this feeling will be preserved. After Having seen caprice banished from nature as useless or dangerous, he will be reluctant to recognize any authority in it, and especially any usefulness; he will no longer be tempted to ask some sudden miracle for the cure of Social evil, as well as physical evil, and the saviors will not seduce him more." (p. 44 of the report).

Let us add, to show the underlying materialism that inspires all this work, in which religious teaching is replaced by Gymnastics, which is also compulsory!

As we will see in the next chapter, it is identical. the law that a Freemason ministry has just passed in Belgium. Belgian liberals, however, are outpaced by the

Article 98, which is one of the most monstrous violations of the law of property that has occurred since the Convention:

"Donations or bequests made on the condition that the rooms d!a-
sile or the schools would be run by members of religious orders or would have
a religious character, will remain acquired by the municipalities, except in compensation
nity, if applicable, in the event of a claim within six months from
from the promulgation of this law.

484 THE REPUBLIC OF 1870

"A commission appointed by the President of the Republic, on
the presentation by the Minister of Public Instruction will determine, without
no appeal or recourse to the Court of Cassation, the compensation that might be due to
directors or their heirs, based on the value of the objects
at the time of the donation, and taking into account the time during the
which condition will have been fulfilled.

"In the future, these conditions will fall under the application of Article 900."
of the Civil Code (1).

Thus the members of the congregation will suffer legal dispossession, and
From now on, the municipalities will enjoy the benefits that will be bestowed upon them.
without having to fulfill the conditions imposed by their benefactors.

IX. – Freemasonry and women.

The work of Freemasonry is encountered in the organization
of the family an obstacle that she wants to eliminate, we seize
the education of women. The Christian family is based on
the woman, whom the Church has rescued from moral degradation and
the intellectual degradation into which paganism had plunged her. Instinct
actively the mother and wife adhere to a religion in which
they find the safeguarding of their dignity and true equality
a code of honour and rights to which they are entitled. We
we have seen (book I, chapter IV, 2) the work of systematic corruption
that undertaken by the lodges. Adoption Freemasonry cannot
before serving them only with a small number of women more or
Less emancipated, they resolved to take control of education.
young girls in the name of state law, as they did
already, since the revolution, pretty much everywhere for young people.
This project has been in the works for a long time within the lodges.

In 1864, in Antwerp, F. 4. Arnould said in a meeting
Masonic:

"We need to redo women's education. We need to redo it by..."

tion, to the tendernesses of imagination, to dreams without hope, and which, recognized
"

(I) That is to say, they shall be deemed unwritten, so that the donation to the co-
will be acquired despite the testator's wishes and without taking into account the condition
& which he subordinated it.

Freemasonry and Women 485

Empty spaces cause them to fall more deeply into a state of submission without
dignity, when it is without love, requires that their spirit
receive a strong foundation through science.

"A purely scientific, but broad, scientific education*
understood, would accustom their intelligence to the method which does not proceed
based on facts and experiences. They would thus be conducted immediately.
to dismiss the revealed hypotheses and the arbitrary dreams of reli-
principles contrary to any positive conception... As this obviously emerges
resources and the primary education program would be needed
For women, a strong organization of secondary education. Thus the
A woman will not love less, she will love more brightly.

In Germany and Belgium there are many women's schools
atheists have been organized (1). In France, a certain number have been created
number in Paris in the last years of the empire under the name
of vocational schools (2). But, as long as they are works
Private, the masses don't flock in. What Freemasonry wants is a
state education for girls, similar to that of
middle schools and high schools.

Mr. Duruy, in 1867, had tried to organize it in the form of
public lectures. His project failed in the face of courageous denunciations.
comments by Bishop Diipanoloup, who clearly saw from what source
This project came about and what its consequences would be.

It was taken up and implemented by the Masonic majority of the
Chamber of Deputies. The proposal was tabled by a frank-
mason, professor at the Paris School of Medicine, known for
His advanced opinions, Mr. Camille Sôe (3). Taken immediately
In consideration, this proposal was referred to a committee.
sion, which hastened to appoint Mr. Camille Sée as rapporteur
himself. Passed by the House and the Senate, it became the
Law of December 21, 1880.

(1) See very precise details on the organization of Masonic teaching of
femtnes in Germany in Pachtler, Der Gætzte der Uumanitat, pp. 415-421, and
pp. 695-700.

(2) See Le Siècle, issue of November 20, 1867.

(3) Brother Sée is Jewish. See some indications of his personality in the Jew and Judaism, by M. Gougenot Desmousseaux, p. 266 et seq.

486 THE REPUBLIC OF 1870

Girls' high schools are currently being sent to establish - in all departments. We start with exteriors, nats, but the stated goal is to establish boarding schools. Venseignement- Religious instruction is only given upon the express request of the parents. Education is entrusted to men and women. exclusively secular. A higher teacher training college for pre- to dress mistresses according to the wishes of F.*. Ferry, was created at Sèvres and the management entrusted to a Protestant, the widow of F. •. Jules Favre.

That the resumption of this project is the work of Freemasonry is This is proven by a series of demonstrations carried out in the lodges. in recent years to prepare public opinion for it.

Here, in fact, is what was said at a given adoption party: April 20, 1878, by the chapter L'Étoile polaire, in Paris, the F.*, de Ileredia, venerable master of the lodge, member of the Grand Orient and of the Paris City Council:

"Freemasonry merely reflects the opinion of democracy" French; it encapsulates all the aspirations of republican opinion; She doesn't need to resort to force and cunning, because she does not engage in any Machiavellian schemes; but what she wants to conquer First and foremost, it is woman, because she is the last fortress that the spirit "of obscurantism (!) opposed to human progress..."

Yet another Masonic ceremony, organized on May 26, 1878 at the Château-d'Eau theater, by Their Majesties. Masonic Liberty, The Burning Bush, The Rainbow, The Meadow Clairvoyance, The Free Hive.

...Fr. Germain Casse, deputy, examined the situation at the woman by clerical teaching and the resulting necessity for her to adhere to Masonic principles. Freemasonry places the

Clericalism, on the contrary, uses women to guide its intellect. agency and its conscience in this path, the last word of which is: Credo quia absurdum (?!). »

Here is how V.*. F.-Noirot, in a given conference August 6, 1878 at the French Lodge of Scots and Friendship gathered in Bordeaux, he spoke about women:

"Is man, to use Lamartine's overly poetic expression, a A fallen god who remembers the heavens? Is he but one of the rings of the A universal chain? Is it descended from apes? I don't know, and to be frank, We all don't know!

"In 1725, Freemasonry opened its first lodges in France." ples, and 60 years later one of those thunderbolts strikes that shakes slow not one people, but the whole world. Human rights are proclaimed. A terrible, necessary trinity: Robespierre, Danton, Marat saves the panicked people through terror... What is the point of leverage? that the 19th century must provide for the Archimedean lever of Freemasonry Laugh? My answer is quite simple, my friends. It's the woman! Why? Shouldn't we be teaching him the basic principles of hygiene instead? Those from catechism?... On women who understand religion without Neither worship nor priesthood, the priest has no power. According to biblical tradition, Jehovah said to Eve: You shall crush the head of the serpent. Our duty, my F.*, our duty, as advanced sentinels of civilization, is to show the woman where the snake is and tell her; Crush it! Dead! "Bot, death to the venom (1)!"

X. – Freemasonry and the expulsion of religious figures

On May 9, 1880, F.*. Courdavaux, professor at the faculty letters from Douai, sent to the VÉtoile du Nord lodge in Lille, a conference on holy books which began like this:

"The Holy Books. I am going to address before you, my Brothers, a question... tion that I would not dare to address anywhere else. All of us as long as we We are here. As Freemasons, we are excommunicated; therefore, we are I am ready to hear anything; before you I can read anything.

"The subject I am going to address is the very heart of all the questions" on the agenda.

"The distinction between Catholicism and clericalism is purely

OFFICIAL, SUBTLE FOR THE NEEDS OF THE TRIBUNE; but here. CH i);/C,

Let's say it loud and clear for the sake of truth: Catholicism and clericalism do not git'un, and, in conclusion, let us add: One cannot be both Catholic and wax that and republican; it's impossible (2). »

This authorized commentary on the words of the dictator Gambetta has

initiated by the decrees of March 29, it resulted in the expulsion of all

(t) V. The Chain of Union, year t578.

Cited with the fullest approval by La Chaîne d'union* 1880, p. 199,

488 THE REPUBLIC OF 1870

the religious orders and lowered France to the level of Prussia
masonic.

At the most critical moment, on August 21, 1880, F.*. Cazot,
the Minister of Justice, thus reported on his conduct in
a lodge, the Echo of the Grand Orient, in Nîmes:

"Following a formula you know well, we entered
In Father of Difficulties; it is not yet closed. We therefore have
struggles to support, for example the reform of the judiciary in the
in a republican spirit, so that it is neither servile nor factious.
laws to be respected by all, and particularly by those who, under
vain island pretext for defending religious freedom, of which we are the
founders and apostles, of whom they are, as they have always been, the
worst enemies, claiming to obey only a foreign sovereignty, re-
they rush to bow before the sovereignty of the country (1). »

Since the lodges have thus spoken out, how can we admit that they
would have allowed a retreat at the ministry! The negotiations that the
The dictator Gambetta had authorized M. de Freycinet to establish a relationship with
The sole purpose of these measures was to postpone condemnation by the
Holy See of an impious government. When it came to sus-
Mr. de Freycinet was quick to take action regarding the expulsion of the religious order.
He was forced to abandon the ministry. We know the rest of the story.
ministerial meetings of September 16, 17 and 18; they
coincided precisely with the sessions of the said great convent of
Grand Orient, and the Universal Monitor of September 22 revealed
The following details are provided on this subject:

"We were talking on Saturday to one of the Freemasons at the convent about the negotiation
that Mr. de Freycinet had had with the Vatican court regarding the
statement from the congregations: "If the president of the council has negotiated
"With the Pope," he replied, "Mr. de Freycinet will leave the ministry."
the next day, as the sect member had stated, Mr. de Frey
cinet submitted his resignation.

Freemasonry has triumphed since then, and Garibaldi was able to...
to give Gambetta testimonials of satisfaction quite capable of
to consolidate his prestige within the party.

As for the lodges, they have increasingly intensified their activities.

A member of the Grand Orient, he personally oversaw the execution of the attempted and distinguished himself by the brutality of his insults against religious figures (2). In Mâcon, on October 27, at the meeting of the Soit schools, F. Margue was calling for legal action against the members of the recalcitrant clergy (3) and the 30th Bishop Colton from Valence, was assigned to the correctional police!

(1) L(t Chain of union, 1880, p. 237.

(2) Le Citoyen (do Marseille) of October 30, 1880.

(3) See the Republican Union of Maçon of October 28, 1880.

CHAPTER THIRTEEN

FREEMASONRY IN BELGIUM

I. – Universal war according to Christian teaching,

WORK OF FREEMASONRY.

"#

The legislative proposals presented to the French chambers by The Freemasons Ferry, Sée and Paul Bcrt, are not a con a particular conception of French radicalism: they are the accomplished* gradual unification of the Freemasonry program.

The universality of the declared war on Christian teaching, the tactic adopted in all countries to substitute the State for fathers in the education of young people and to exclude them Religious dogmas are one of the most striking proofs of the action of Freemasonry. The same program is, in In effect, followed point by point, with identically the phases the same, in all countries, and everywhere one finds the action of boxes.

In the United States, the Radical Party has assigned itself the task of putting to place education at all levels in the hands of the State and to make this unsectarian education, that is to say, excluding any principle denominational, by only allowing families to donate at They, in their spare time, as a secondary activity, teach dogma. This is the basis of moral education. an idea that emerged in the United States about forty years ago, was contrary to all the traditions of Protestant denominations. It originated in 1828 within a secret society formed

Therein lies the dechristianization of the country. The illustrious Dr. Brownson has revealed in his autobiography, and his actions and aims of this sect, which was obviously linked with the sects of the old world (1). Since then this idea has taken on such an extent that is applied almost universally. However, this diffusion cannot This can be explained by the fact that Masonic lodges, so numerous in this country (Introduction V), they spread it by all means to their disposition. In this system, in effect, the school becomes a lodge. anticipated: children of all faiths – and soon of all faiths sexes – are confused there; these cults, so diverse, so opposed, are proclaimed equally good; – the name of God, where it is conserved, serves only as decoration, each child being free to to form whatever idea he wants. We still allow-temporarily- – to families to provide religious education at home gieux; but that religion must be a matter of private feeling, without influence on social and public life, according to the formula of liberalism. – The morality taught in these schools is purely human in its origin and purpose; it is nothing else. that emptied of sociability, sufficient unto itself, according to the formula developed at the L.\ Clémentine Amicitie by F.\ Ferry (book I, Chapter II, §14).

This is why Freemasonry spreads everywhere same school system.

We have already seen how she systematically pursues him since the 18th century (Book II, Chapter IV), how it tries to carry it out in Germany (Book II, Chapter XII, § 3), in Spain (book I, chap. IV, §3 and book II, chap. XII, § 3), and in France (book II, (Chapter XII, §§ 6, 7, 8, 9). The same is true in Italy. There, in This land is predominantly Catholic, and the populations are not ripe for the uniform legislative application of this system, but The Revolution had already driven out the religious congregations teaching gnantes and it is multiplying schools in all the major cities impious, where the name of God himself is no longer pronounced. This is not These are just steps. Freemasonry wants to go further. far away, and, in June 1877, the general assembly of the Grand Orient Italian has proposed a prize for the author "who, in the course of

(1) The couvert or teaves from my own experience, 1857. V. The United States contemporains, by Claudio Jannel (Plon, 1879), 3rd ed., chap. XX, gg & et 5, cbap. XXI and XXVII, g10.

the year 1878, would send to a commission appointed to reflect to decide on a moral code for the child, which could be "It has replaced Catholic catechism in schools."

In that same year, 1878, in Holland, a law of July 18 voted under the influence of the Public Good Society (1) and voted despite the strong opposition of Catholics and Protestants Orthodox, established the secular nature of education.

Article 2 of the law reads as follows: "The program of the en- The teaching is purely scientific; it does not include research. religion"; and paragraph 3 of article 33: "The responsibility for providing instruction religious matters remain left to the ministers of religion.

We now want to take this war to education.

Christian in Belgium. This country, which touches us so closely by the community of language and customs, holds in the world a larger space than its territory allows, by the the value of its institutions, the talent of its writers and orators finally, by the importance of the principles involved in its struggles politics. This is also the country where Freemasonry has the most boldly raised its sails and most ostentatiously mingled linked to religious and political conflicts, despite the derisory article which it continues to display prominently at the top of its statutes.

II. – Lodges and the Belgian Liberal Party.

The first Masonic lodges were created in Belgium in the 18th century (2). This country then enjoyed, under the domination Austrian, with a highly developed local autonomy and freedoms popular ones based on Catholicism, as in the Middle Ages.

(1) At the end of the last century, in 1784, in Holland, a Monnonite pastor, Jean Nieuwenhyscn founded the Public Welfare Society, which, along with Freemasonry, "was committed to combating prejudices among children, as well as among adults" "Superstition," according to its own program. Beneath a harmless appearance, it has contributed powerfully to spreading the ideas of Freemasonry, of which it is one of the popular forms (Gf. Introduction, F.) V, on this society, very precise details given by M. deMoussac in his work: The Intelligence League, p.9 and 234.

(2) Or one will find in the attached documents a rather curious episode of the propagation Masonic and philosophical doctrines in the Austrian Netherlands 18th century.

Under French rule, a time of great development
 Freemasonry and lodges multiplied even further. After the events
 Following the decrees of 1814 and 1815, Belgium was incorporated into Holland
 Protestant by a Machiavellian calculation of the Vienna Code of Congress (book.
 II, chap. VII, § 1), had the misfortune of serving as a refuge for revolutions
 French citizens. They found a warm welcome in the lodges
 existing ones, and they in turn gave them an anti-Christian character
 much more pronounced than they had then. Mr. Amand
 Neut, in his remarkable collection of Masonic Documents,
 sketched the story of an apostate priest, from Saint-Martin, former
 advisor-clerk at the Parliament of Paris, then advisor at the court of
 cassation, and that Napoleon I had entrusted several missions
 of trust in the united countries. This wretch, settled in Liège
 After 1815, he was one of the great reorganizers of Freemasonry.
 Belgian and was one of the first to set an example of a civil burial,
 Teste, yet another agent of Napoleon I and later minister con
 percussionist of Louis-Philippe, was also one of the renovators
 members of Belgian Freemasonry, one of the leaders of the party which called itself
 From then on, following the example of the French revolutionaries, the liberal party
 ral (1).

The Belgian liberals of that era, at least those who were
 Freemasons were by no means eager to remove the Bel
 gic to Dutch domination: the submission of their country to
 A Protestant prince would have suited their purposes much better. A member
 Mr. Woeste, a distinguished member of the House of Representatives, recently...
 He recalled this memory:

"When King William adopted a hostile and aggressive attitude to
 With regard to Catholicism, this party was careful not to defend itself against it.
 with freedom, the independence of the Church. He proclaimed him "the monarch
 the most enlightened in Europe;" he gave his approval to the expulsion
 of the brothers of Christian doctrine, to the suppression of teaching
 free, at the founding of the philosophical college, and one of its representatives
 During the Estates General, Mr. Reyphins exclaimed: "There was a necessity
 to organize public education and to take wise measures to
 that in the future Belgium would have an educated and enlightened clergy; that is
 what the government did by creating the philosophical college.
 The government should not limit itself to monitoring public education,
 but he still has to lead it, he has to take care that the young people

(t) Freemasonry subjected to the great day of publicity, volume I".

be instructed in good principles, in principles that conform to our customs and our institutions." – Next to Mr. Reyphins. Mr. Do-Tringe spoke in a similar manner; both accepted the honors of the Council of State, and believed they were serving liberal principles by prodigant, in concert with the government, launched the least measured attacks to the clergy and the Jesuits (ii). »

However, the national movement of 1830 led to most liberals. Belgian Catholics, who formed the immense majority of the country, influenced by the spirit of the times and obeying a generosity that disregarded the bad faith of their adversaries, enshrined in the constitution articles keys that ensured unlimited freedom for the propagation of all the doctrines. A loyal civil tolerance was absolutely necessary. Rare at that time under the conditions of Belgian society; the vice the constitution of 1831 was to grant error the same rights only to truth and thus to profess indifferentism. The concessions made to the error of time did not even achieve the pacification and the union that generous men expected from it they granted them imprudently.

Those Belgian liberals who belonged to Freemasonry they protested and rallied around Mr. Defacqz a counter to the freedoms enshrined in the fundamental pact. From then on they proclaimed that "temporal power must to prime and somehow absorb spiritual power," and They added, more or less, in their organ, the newspaper L'Indépendant dant: "We do not adopt the anarchic maxim which, in "The congress found many supporters: freedom in all "And for all" is not our motto. The religious society is "powerful in Belgium; we believe it is our duty to sur "It is necessary to monitor its progress and combat its invasions."

Grand Master of Belgian Freemasonry, President

At the Court of Cassation, Mr. Defacqz gradually asserted his viewpoint throughout the Liberal party (2). Men of good faith

(1) General Review, November 1876, anti-Catholic and radical devolution of the Liberal party.

(2) We have already pointed out above, vol. II, pp. 274-275, according to Hckerl, the act taken by F.*. Defacqz & the mazzinienne propaganda in the year 1844, notably ly. At that time, precisely, a prominent member of the Conservative Party, a the former minister, dared to blame the Belgian bishops who condemned Freemasonry. According to him, they were giving too much importance to an association

Freemasonry in Belgium

those involved were eliminated one after the other by a

She now declares open war on Catholicism, she wants on the ruins of the Church establish the dogmatic omnipotence of the State, and finally, with its most advanced members, it confines to socialism.

There is nothing more instructive than following the fine work of Mr. Wocstc, whom we have already quoted, this anti-Catholic evolution lique and radical of Belgian liberalism; but what is important to What we can observe here is that the authors of this evolution are at the same time at the time the leaders of Freemasonry, that today the leadership of The Belgian Liberal Party belongs to the lodges, and the lodges obey it. to the impetus that came to them from Berlin, from the center of the Kulturkampf.

Defacqz, Vcrhaegen, Defré were all the great directors members of Freemasonry and leaders of the liberal party. They have returned countered in their double work by a secret, but effective, support, in the prince whom the European powers gave in 1832 for king in Belgium. Leopold of Saxe-Coburg-Gohlha, apparent he was attached to this house to which Weishaupt had promised to give the support of secret societies, in exchange for the hospitality she granted it to him (Book II, Chapter V, § 5). He himself was a Freemason. advanced, Knight Kadosh; at his death the lodges of Brussels celebrated They held one of these funeral services in his memory which are a counterfeit of the Church's prayers, ceremony as well absurd, sacrilegious, coming from people who believe neither in hell nor to purgatory, not even to the immortality of the soul. There the great The master of the Belgian East declared that this prince "had all days walked without hesitation and without any failure in the The path laid out for the masons, and the highly royal protection "The lawyer had never failed to appear at the lodges."

That Freemasonry was henceforth the linchpin of the party's policy Liberal, that's what F.*. Verhaegen said in 1848:

"We have achieved our goal, because if liberal opinion has triumphed
"In Belgium, it is to Freemasonry that she owes this triumph."

in which his clear-sighted mind perceived only a gathering of gourmets 6f bon vivants. This was also the testimony that King Leopold gave about France-Freemasonry to one of the bishops of the kingdom, which he did not, moreover, prevent from the duties of his office.

THE LODGES AND THE BELGIAN LIBERAL PARTY 495

And in 1854 he repeated:

"In political crises, whenever necessary, the center, h
The point of support for resistance was there, in the Freemasonry.

"In Belgium, it is to Freemasonry that she owes her triumph."

From 1855 onwards, the Grand Orient of Belgium took an open approach. the leadership of the Liberal Party is firmly in their hands, as these two documents:

On the 5th day of the 11th month (January) 1855, the Grand Committee, which is the permanent section of the Grand Orient, made the following decisions
Sales related to political elections:

"I. A Freemason candidate will first be proposed by the lodge in the from which the election will take place, upon the adoption of the Grand Orient, for to then be imposed on the FF.*, of the obedience.

"11. In elections, whether national, provincial, or municipal, Regardless, approval from the Grand Orient will also be necessary. also reserved.

"III. Every mason will swear to use all his influence to do to succeed in the adopted application.

"IV. The elected Freemason will be required to make a pro- profession of faith, of which a record will be drawn up.

"V. He will be invited to seek the guidance of this lodge or the Grand- Orient, in serious cases, which may occur during the duration of his term of office.

"VI. Failure to fulfill these commitments will expose him to severe penalties" res, even excluding the Masonic order.

"VII. Each lodge, deeming it useful to make use of publicity, will have to find ways to get its articles published in newspapers. But the Grand Orient reserves the right to recommend to him those of these newspapers which will have his trust.

In 1856, a decree of the Grand Orient of Belgium, dated March 1st and signed by Th. Verhaegen, solemnly confirmed these decisions:

"Having regard to the decisions of the Gr.*. committee dated the 5th day of the 11th month (January 5, 1855).

"Having regard to the report submitted on behalf of the Gr.*. Committee by its rapporteur, the T.*. G.*. F.*. Bourlard, Gr.*. Orat.\

"Considering that a respectable lodge of the obedience has posed to the Grand- The following question arises: Does a workshop have the right to ask a of its members involved in political life, explanations of the acts of

Freemasonry in Belgium

His political life? The columns consulted, and the great orator heard in
 In its conclusions, the Grand Orient responds: ... The obligation pronounced by
 the Mac.\ gives it an indelible character (1)... By promising
 By fulfilling his obligations, the mason relinquishes a portion of his absolute freedom.
 of his actions... The goal of Freemasonry is to bring about truth
 demonstrated by reason to the errors that ignorance perpetuates in the
 society... By engaging in the bonds of the Masonic institution
 F.*. Mac. - , is committed to fighting ignorance everywhere. It is society as a whole
 the whole that Freemasonry has as its object. The lodges are schools in the
 which men should be trained to do, so that they may then fight in the
 secular world with vigor, and especially in the political arena.

"...Freemasonry must keep its eyes open on its soldiers..."

Without this action taken by the Mac.*, on its members given over to life
 public, Masonic work would be sterile, the devotion of our brethren. '.
 a deception, and our hopes for the future would be nothing but (chimes
 res...

"Through these principal considerations, the Grand Orient resolves, without hesitation
 the situation, the question that was put to him, and he decides that not only
 Lodges have the right, but also the duty, to monitor the actions of public life.
 of those of their members whom they have brought into political office
 questions, the duty to ask for explanations when it appears that one or
 Many of these actions do not tend to enlighten the torch society.
 of the truth... the Grand Orient believes that one must be severe and inexorable
 towards those who, defying warnings, push treachery to the point of
 to support, in political life, acts that Freemasonry opposes
 all his forces as contrary to his principles on which he cannot
 to be allowed to transact.

"The wisdom of the lodges will resolve each particular case, for
 which, moreover, recourse to the Gr.\ Or. - , remains open before the
 The decision, if it includes a severe penalty, must be carried out in a defined manner.
 tive.

"Thus stopped in ten.\ of the Gr.\ Or. - , the 1st j.\ of the 1st m.\ 5856.

The 1st Gr.\ supervisor acting as
 Grand Master, National

By order of: Verhaegen the Elder.

The expert acting
 of Gr.' . secretary ,

The preceding decree was communicated to the lodges of the obedience.
by the circular, the text of which is as follows:

(1) Like baptism, which gives the baptized child an indelible character of Christian. We see that Freemasonry is a religion with its own sacred rituals -

i# ...

THE LODGES AND THE BELGIAN LIBERAL PARTY

497

"By sending you twenty-five copies of decree no. 703, please..."
Please, in one of your next outfits, draw attention
seriousness of the FF.', of the lodge on the duties that every mason has undertaken
towards Vordre, on the very day of his initiation into our mysteries, duties for
mules in general terms in Article 1, § 2 of our general statutes, and
that no Freemason can disregard under any circumstances of his life
Masonic and secular.

c By order:

"The expert general acting as secretary,
"Henri Samuel."

This decree from the Grand Orient was so well in line with practice
lodges, none of which were addressed to them
testa. Moreover, a Freemason, who was suspected of having delivered to
The publication of these documents was solemnly excluded from the order
by the lodge of Philanthropic Friends (1), and this decree of exclusion
was solemnly ratified by the Grand Orient, meeting under the pre-
sidence of F.*. Debie, F.*. Boniface Defrê filling the
functions of public prosecutor (2).

(1) Here is the text of this grotesque document:

The Royal Lodge of Philanthropic Friends declares Brother Armand Tardieu
pable of the Masonic revelations inserted in La Patrie, of Bruges, says that he has
deserved the censure of his FFF.*. ; that consequently the R.*, lodge orders that his name
written on paper, will be burned between the two columns, all the lights* extinguished;
that there will only be a funeral torch for the execution of the judgment, after which she
will be broken and thrown in a public place; that the name of the said Armand Tardieu will
from the painting, from the extract of the drawing, written in red ink, addressed to the
response; said that the execution of the said judgment will only take place one month after
meaning. "

(2) For twenty-five years these important documents have been cited several times in parliamentary discussions, and their authenticity has never been questioned. recently F.*. Jottrand, member of the Chamber of Representatives, former Venerable of the lodge of the Philanthropic Friends, tried, in a letter addressed to the Courier from Brussels, to mitigate its scope by claiming that in 1863 and 1876 the Grand-Orient of Belgium had recognized the freedom of opinion of the members of the order. and renounced choosing candidates for elections from the lodges. Brother Jottrand could not produce any decree from the Grand Orient withdrawing that of 1856: the speeches and the agendas that he quotes in extracts are by no means sufficient to repeal such a solemn regulatory text. They signify nothing other than desire lodges not to incur public responsibility, which at certain times has They might have found it compromising. But such maneuvers change nothing. neither the heart of the matter nor the reality of the political action carried out by Fre one could see in the course of this work that these apparent retreats were a tactic strongly used in the order since Weishaupl (book I, chapter 111, g 3). It is safe from these masks that Freemasonry has propagated pantheism while claiming to respect to all religions, that it established the principle of the subordination of civil duties to the Masonic oath (vol. I, p. 167, book 1, chap. III, g 4).

Mr. Amand Neut victoriously responded to Mr. Jottrand, demonstrating by the

U 32

498 Masonry in Belgium

Not only does Freemasonry pronounce sentences, but
It also gives rewards: thus, in 1865, the supreme
The Scottish Rite Council conferred upon Brother Bara, Minister of the
justice, the twenty-ninth degree, as a Masonic reward
that.

On June 24, 1854, during the national solstice ceremony, Brother
Bourlard, in the presence of the Supreme Council of Belgium, and of
hundreds of Masonic vine-like members belonging to the various lodges of the
country, he said, to the applause of everyone:

"All the major questions of political principle, everything that has

"A matter relating to the organization, existence, and life of a state, oh! that.

"Yes, this belongs to us on the front lines. Each one of us in

"our localities, each in our own home, wherever there is good to be done, by
And wherever the opportunity arises to be useful to us, there must be a
"mason; it is necessary that in all charitable and welfare administrations"
"Faisanco, Freemasonry must be there, watching over us, fighting us, if he
"It is necessary, for the triumph of truth."

And after formulating this audacious demand, in the middle

spoke this revolutionary language:

We have the right and the duty to address the issue.

"nuns from convents, to attack her head-on, and it will be necessary that
"the whole country will eventually do justice, even if it means using the
"Strength to cure oneself of this leprosy (1)."

facts and numerous examples that the decree of the Grand Orient of Belgium of 1855 had been constantly enforced since 1855 and that the alleged freedom of opinion union claimed by two Freemason senators or deputies on certain issues
The declarations of war measures by the lodges were absolutely illusory. He concludes his
The answer lies in this decisive argument: "Isn't the law of July 1, 1879 in..."
blatant contradiction with the opinions expressed on several occasions by many
of those who stole it? Impossible to deny; the discussion established it without question.
test. And where does their cynical recantation come from? Where does this bloody demise re
Given to them themselves? – This occult influence, which requires that the Freemason,
By joining the Masonic family, he alienates the freedom he would have had to remain
Indifferent to the work the institution undertakes. (Public Good of Ghent, March 30, 1880)

The debates of the convent in 1876, held on the occasion of the revision of the school law
(vp 510;,, as they were published in 1880 by the Journal de la Belge,
Mr. Neut's explanations on the logo tactics continue in full.

(I) A. Following these measures, the major logos of England and Germany
broke off their public relations with the Belgian lodges. In 1874, the lodges went
orders, through the organ of F.*. Bluntchli, Grand Master of the Grand Lodge of Bayrouth,
took the initiative to restore relations, precisely when the character
The revolutionary and allied back logos of the Belgians had become more pronounced. The G

THE LODGES AND THE BELGIAN LIBERAL PARTY

499

Brother Bergé, Grand Master of the Grand Orient, was only
to develop this policy, when he said, on August 23, 1875, during
its installation:

"The organization of liberal forces is only possible through Freemasonry"
nonsense.

"Nothing can be done without her or against her. She will be the key."
of the union of all our scattered forces; it will be at once this refuge
where the disagreements of those inspired by principles will come to be calmed
common containers and the arsenal preparing weapons for combat; it will

things on the surface, have given way to overly hasty discouragement. But he
It is essential that she direct this work and take responsibility for it.
Those who misunderstood her come to pay her homage, and those who
They do not want to serve her, they respect her.

"It must not be judged as compromising, but as
support, like a guardian authority.

"At the present moment, she already holds the reins of these organizations"
still isolated, imperfect, but which attest in various forms
the awakening of the Masonic spirit; several workshops have established themselves
heavy burdens for the needs of the fight and had the consolation of
to note that the soldiers, numerous and eager, were only waiting for the signal
leaders who have the honor of marching at their head will know how to join the
evidence of a liberalism without reproach and without indecision.

"The dignity of Freemasonry demands that the situation be settled in this way;
To act otherwise would be almost suicidal, and it's not when...
muffled tremors stir the country, when the fanaticism of our enemies
puts the security of the homeland at risk, when from all sides friends, of
brothers come to make amends, to rejoin their ranks, that he
"There can be no question of degradation."

England also resumed relations shortly afterwards. We are therefore entitled to ren
to the Freemasonry of all countries in solidarity with the current conduct of that of
Belgium, and F. Bergé was perfectly within his rights to say at the Grand-
Orient, August 23, 1875: Our relations with them are completely restored.
The prejudices that had broken off these relationships have given way to a feeling
more just, leading to a more accurate assessment of our conduct. The result is...
We are all the more satisfied because not only the Grand Lodges
Germany absolved us, but they recognized the necessity of entering themselves
even in the path we have taken since 1855. Let us compare the words
pronounced at that time in our Or.*, by Brother Bourlard and those of which the
F.*. Bluntschli made use of Berlin; the arguments were identical on both sides; tl «
this advantage for us, which we recognized as being just 185th, while
that our German FFF waited until 1987 to adopt them. Our good
Relations with Italy and France have existed for a long time; they continue
on excellent terms. > (Quoted by the Courrier de Bruxelles, August 13, 1370).

500

Freemasonry in Belgium

It would be too long to recount the countless maneuvers of the
lodges, and their daily involvement in political struggles.
Let us mention just a few outfits from the Brussels lodges:

The question of the day is: "What weapons does the State possess?"
Can democracy be used against ultramontaniam?

On January 11, 1875, they discussed the proposal of Brother Goblet.
d'Aviella on the means to be employed to popularize in the
electorate the idea of the absolute separation of Church and State
the State.

In 1876, all the lodges in the capital met to discuss
To answer the following question:

"What means should be used to stifle the ultra- reaction?"
"Montaine and especially to curb the audacity of the reactionary newspapers"
"tionaries?"

After a long discussion, the meeting stopped at the means
following:

"To bring civil lawsuits against Catholic newspapers for defamation"
defamation or slander; sue the preachers for damages
guilty of having publicly advised unsubscribing from the newspapers
of the sect; finally, to initiate proceedings before the courts as much as possible.
"Bunals in which the venerable brothers are assured of their majority."

The reports of the lodges' work, published in the report
The annual port of the Grand Orient shows us that since 1870 the
Each lodge is also associated with a liberal circle and an association.
liberal, whose affiliates have effective control and in which
They bring together a considerable number of members. These become
They quickly become unconscious tools for the benefit of the skilled.
hidden in the rear sanctuary.

It should be noted that around this time, in 1873 and 1874, some
Very close relations have been forged between the Grand Orient of Belgium.
and the Masonic powers of Germany, thanks to the intervention
active tion of Bluntschli, one of Mr. Bismarck's confidants.
The coincidence of these reports with certain projects of the grand
chancellor on the annexation of Holland and Antwerp to the empire
Germanic, is all the more noteworthy given that the initiative of these
The initiative came from German lodges, as noted

THE LODGES AND THE BELGIAN LIBERAL PARTY 501

the Grand Orient of Belgium (1). If the annexationist projects of
Mr. Bismarck had no follow-up at that time, the French-
Belgian Freemasons drew from these communications a new
fervor for the Kulturkampf. The F.*. Roofer, grand master in
In 1875, he spoke thus before the Grand Orient on this occasion:

to affirm its principles against the enemies of the true light. The provisions regulatory situations that prohibited the examination of problems in lodges Religious and political factors had the effect of keeping her in a narrow formalism; but formalism stifles all life when it is not not the shell of an intellectual activity. The German lodges, illuminated by the illustrious and serene editor of L'Indépendance, were aware of this danger, and, while avoiding transporting the political and religious struggles in the secular world in the field of Freemasonry, they understood the need not to systematically dismiss In the course of their work, the general questions that relate to the humanity's most vital interests. Ancient traditions will carry weight. for some time now on the work of the German lodges, many scruples – putes will still need to be treated with care; but, with the new spirit (of the Kul- (turkampf) which characterizes the Germans, one can hope that their Ma- "Stupidity will soon adapt to the needs of the times."

If Belgian lodges are thus actively involved in politics from their country, who will believe that the French lodges don't Don't they do as much? The only difference is in the more or less precautions taken with regard to secular advertising.

These are, moreover, all the principles of Freemasonry, as they are presented in the first book of this work, which express Freemasons, leaders of the liberal party:

"Be Lutherans," wrote the Revue de Belgique, the party's avowed organ, in its issue of April 15, 1875, be Calvinists, be Unitarians,*be Old Catholics, be Israelites, be rationalists, be something else entirely One more thing; you can remain good citizens, excellent liberals, sincere progressives; but know that logically no one can be "Both liberal in politics and Roman Catholic in religion."

(I) See the bulletin of the Grand Orient of Belgium for 1874 and 1875. To be clear To appreciate the scope of these relationships, one must know that the city of Antwerp is near the balance of the elections between the two parties and that the main strength of Liberals in Denmark, this city relies on the numerous German merchants who are there. established. Although, because of their status as foreigners, they did not have the right However, they have many resources thanks to their wealth and their employees. of influence, which they exert in the direction indicated by the Masonic centers. mands. The current Belgian ministry reportedly plans to naturalize all of these en masse. foreigners. Never would a more decisive act have been taken for the destruction of the Belgian nationality.

502 the Franc-*haçonn*x**bix** in Belgium
And Brother Goblet d'Aviella does not hesitate to write:

"Liberals cannot dispute the urgency of supporting any movement a process that tends to separate any group from the Roman Catholic Church our fellow citizens, regardless of which sect or school they support,

"If Belgian liberals want to save their country and their ideas," he said
For his part, F.*. Pergameni believes they must resort to means
more energetic; they must work tirelessly to abolish
convents and religious orders, which they wrest from the teaching
hands of the clergy, that they arrest by severe and radical measures the
unprecedented development of miracles, pilgrimages and stigmata
tions... Prison, fines, and banishment are legal weapons
Why not use them? If we want to do serious work,
We must forget the doctrines of 1830 and put aside our beautiful
dreams of freedom (2).

In the lodges, the same language resounds, and it is the
The same characters speaking. Here are, among others, two declarations
wartime actions against Catholicism, extracted from the Bulletin of the Grand-
Orient of Belgium, December 1875:

"Speech by Brother Bergé, Most Serene Grand National Master for
1875. Meeting held on April 23, 1875, in Brussels. (p. 113):

"It has been said, and I believe it, that Freemasonry is the true enemy"
of the Catholic religion... Yes, we are the enemies of religion
Catholic, if the Syllabus is to be its basis...

"Freemasonry has the mission of dealing with political issues."
and social; it must, to use a common expression among us,
rough-hewing the raw stone...

c ... We cannot remain indifferent to the maneuvers
verses of our enemies. When the men of darkness [11!) spread
ignorance, superstition, and fanaticism lead populations to
against stupefaction and decrepitude, we have a mission to plant the dra-
skin of free inquiry, to spread education, to enlighten and to protect
to manage all those over whom they exert their harmful influence. And this
Mission, we will not fail!... That's Masonic policy in
opposition to clerical doctrines... »

(1) Revue de Belgique, July 1876.

(2) Revue de Belgique, October 15, 1876.

THE LODGETS AND THE BELGIAN LIBERAL PARTI 503

"Speech by F. Couvreur, former Most Serene Grand Master of the National Order,
(same outfit, p. 115):

"...I will be brief; this is not the time for long speeches, it is to

to engage in the struggle. It includes brothers who will not compromise with their principles,... a grand master (Fr. Bergé) whose name alone is a challenge to intolerance and fanaticism. Yes, the time for fighting is now. Naked!... Like our fathers, the beggars of the 16th century, we went out of the Church rather than denying our principles. Let others do so. Let's exalt the constitution. But let it be the constitution with all its provisions, in its spirit as in its letter, and not such that Pont is distorted by laws passed by clerical majorities or accepted by liberals (law of 1842) who still compromise with the faith of their Fathers! This is the real battleground... A door must be open or closed; in our case, it is neither one nor the other. The constitution proclaims the divorce between the State and the Church. This divorce, our laws (law of 1842) have made it a concubinage (??)... This game of deception must stop. Let that be our motto.

"Attention, my FFFs..... First madman (health). To the constitution, but to the constitution with all its freedoms, without privileges for the churches, bishops and the Little Brothers.

"Second fire, to Belgian Freemasonry! To its alliance with the Mason foreign nonsense!

"The God who sits enthroned in the Vatican recently wrote to one of his bishops that Freemasonry, the work of Satan, could no longer be defeated that through the prayers of the faithful; that the bulls and the mandates were powerless against her: that is the finest praise ever bestowed upon her our institution. May it continue to triumph over the prayers of its adversaries. how she triumphed over their calumnies and their anathemas!

"Last and perfect fire. To the death of the clerical spirit!... To the fall finally, of a Church whose power rests on ignorance and superstition, of the one whom Luther, the great Luther, already called the whore of the times modern, to the fall of the Roman Church!... »

At a banquet organized in Liège to celebrate the election of F.*. Bergé, the F.*. Scailquin said in his toast:

"Some men have the privilege of embodying an idea," of a party. F.*. Bergé is one of them.

"He personifies, so to speak, in our country, the party of free – thought, free inquiry. And it is to pay homage to his principles, It is because it aligns with his convictions that Belgian Freemasonry elected "F.*. Bergé, Grand National Master."

504 Freemasonry in Belgium

The lodges do not limit themselves to purely theoretical declarations. issues of irreligion, they do not limit themselves to preaching atheism in

serve both the press and public power when
It is in the hands of the followers, as evidenced by this plaque from the lodge.
From the Philanthropic Friends of Brussels, May 3, 1870:

"The lodge declares that there is cause to fight, as marked in the
a corner of superstition and intolerance, the organized demonstrations
by the Catholic clergy, for the month of July next, in comme
The event described as a Miracle of the Blessed Sacrament. She decides
that it is necessary to inform the public about the odious nature of these
demonstrations, notably through the organization of public conferences
and the free distribution of brochures.

"It further decides that there is reason to appeal to the public authority"
that absolute neutrality and abstention with regard to the holidays which will be
organized.

"The dignitary officers are charged with the execution of this
Resolution: They are authorized to contact other lodges.
and with other associations that would pursue a goal consistent with this
resolution.

"Ultimately, the lodge entrusts the success of its work to the devotion and
to the individual loyalty of all the FF.\, who will receive notification of
this resolution and will be invited to organize within their circle of friends
thousands and their relationships, absolute abstention from demonstrations
events that are being prepared.

"The workshop also decided to make available to the officers
dignitaries and lodge members that they are authorized to
to add the sum of 400 francs which had previously been allocated to the
commission responsible for publishing a Masonic almanac'(l). »

How can one not believe that the ban on processions, in
France, by all the republican mayors, in June 1879, is not
Was this also the result of a slogan originating from the lodges?

Nowhere do the lodges propagate the
sect of the solidaires, this odious pact against freedom of choice
science. It was in 1862 that the first group of solidarity members...
formed in Brussels, and it is from there that this sect spread
in France and Italy.

Through an inevitable logical chain of events, socialism penetrates
the lodges and he is welcomed, warmed within them (V. book II,

(1) Published by the Courrier de Bruxelles on June 27, 1879.

(ch. XIV, §4). In 1845, under the great mastership of Brother Dcfacqz, Eugène Sue, the socialist novelist, received a golden pen from the Antwerp lodge and a medal from the Brussels lodges as Testimonials of admiration. The progressive movement of ideas
Revolutions have not stopped since then, and in the future that one can foresee socialism will signify its dismissal to liberation realism, as the latter did for the doctrinarism of generality
ration of 1830. Brother Grün, former orator of the Grand Orient and The venerable master of the lodge Le Travail in Verviers is well known by his socialist opinions. In 1877, the lodges of Brussels, the most
All of these advances have brought Mr. Janson to Parliament, the former speaker at the Congress of Liège (book II, chapter XIV, § 3), whose socialist opinions are so well known that the International hailed his entry into political life as an indication of the profound change has taken place in the country.

III. – WAR ON CHRISTIAN EDUCATION

The desire to take control of youth education is former members of Belgian lodges. For many years, they have, by taking advantage of the freedom common to all in this country, created at all levels of schools where religion is completely excluded. As early as 1842 we see them trying to seize the public education by indirect means.

In the session of the 17th day of the 9th month 5842 (November 1842), The Lodge Le Travail of Brussels unanimously adopted, after Having debated them in several sessions, the following proposals sales:

"To admit to Masonic initiation, without payment for reception"
*jet without monthly fees, any layperson, primary school teacher, Belgian or domiciled in Belgium, who will possess all the other required qualities his, subject to and condition by him:

"1. To provide free primary education to four children, of masons or others, who will be indicated or entrusted to him by the lodge;

"2° To provide likewise, and in addition, primary education, to the fan presented by your lodge, at the same price as primary school teachers

50(1

LA FLUNC-MADONNE in Belgium

sü'ariés will receive from the government or the municipality, according to the terms of

"3° To be subject to the supervision of one or more commissioners" delegates from the lodge, regarding instruction, genre and method of teaching instruction given by the teacher to the children entrusted to them, in by virtue of the two preceding articles (1).

In accordance with this thinking, the Belgian lodges founded the University of Brussels, which is like the citadel of doctrines of the masonry. This foundation is not solely due to the generosity of the brothers, because the Brussels city council and the provincial council of Brabant, which have long been subservient The dice in the lodges give him a large subsidy from the budgets. municipal and provincial.

Finally, to give more impetus to the movement, the Maçonnerie founded the League of Education on February 16, 1865. Belgian, which supports non-religious schools through the use of the tax schools (2). This is the type that F.*. Macô and the freemasons French lessons were imitated from the following year (book II, chapter XII, 5 7).

The lodges employ not only their money and influence to support these schools, but they also exert influence on domestic life tick of their members a pressure, which is the negation of the same theories of freedom that they proclaim. Thus, on November 3, 1873, the lodge of the Philanthropic Friends of Brussels, on the proposal of F.-. Goblet d'Aviella, put this question under study: "Every A non-initiate entering the lodge must make certain commitments relating to his children's education system." We can see immediately the permanent inquisition to which the unfortunate submit who allow themselves to be drawn into this cycle.

But Freemasonry does not intend to fight by means of its own alone. weapons of competition against Christian education; she wants stifling it through the omnipotence of the State and destroying this freedom of the teaching that Catholics spontaneously proclaimed In 1831, they always respected it when they were in power.

(!) This document, so important because of its date and its nature*, was published in the Natural Religion, Sunday Review of the Interests and Progress of the Catholic Church French, issue no. of February 12, 1843. Let us note in passing*, says Mr. de Moussac, the pathie do l'église éphémère do l'abbé Cliatel pour la Franc-maçonnerie.

(2) See on the works of the Belgian League } Mr. de Moussac, the Intelligence League * pp. 14, hè à *i2 oî <3*:

THE WAR ON CHRISTIAN EDUCATION 507

It is in the field of primary education that the struggle has taken place.

Modern nations having believed that it was important to their power ability to rapidly develop reading skills and of rewriting, and, on the other hand, the Revolution having plundered the institutions that provided freely and truly free of charge This popular need, modern nations, we say, have been guidelines to be entrusted to the municipalities, and secondarily to the State, the responsibility for primary education. Therefore, the most important questions Difficult questions arose. Donated at the expense of all taxpayers. This teaching must be in harmony with the beliefs of the im majority and in accordance with the fundamental principles of education, as indicated by the experience of all peoples. Now, This experience shows that youth education must be essentially religious, that God and his law owe to each to intervene instantly in the moral formation of youth, as they must be present in all reasonable actions man. On the other hand, the Belgian people are overwhelmingly Catholic and has the right, as long as the budget is allocated to it. bution, to have a Catholic public education for his children.

A law on primary education passed in 1842 had reconciled the rights of fathers, those of the State and those of religion gion: Christian teaching was the basis of education, and its ministers had a share of authority in the management of schools which is essential to the accomplishment of their mission.

The liberals of the time had voted for it themselves (1). This law It functioned to general satisfaction and the leaders of several liberal firms, notably Mr. Van Brouckere and Mr. Frère, had repeatedly acknowledged that it would be seriously imprudent tooth to harm it.

In April 1860, the Grand Orient declared a law on compulsory education with fines and even prison sentences, such as

(1) The few reservations they made should be reported as symptoms of the current of ideas to which they belonged, or as milestones in the march of the error: they readily agreed that teaching should be religious, but they they wanted it under the exclusive direction of the civil authority, giving it the constitutional means to support competition against establishments private, and by rejecting the intervention of the minister of liter-sized binges of author education organized by the civil authorities; they did not want, according to the word of Mr. Rogier, "to call upon him to provide religious instruction only through administrative. » See M. Woeste, article cited from the Revue générale.

508 Masonic Finance in Belgium

sanctions. Two years later, in 1862, wanting to introduce this questioning in a practical way, he put it in these terms to the order of the

mandatory registration:

a 1° Define what is meant by compulsory education; 2° Establish the program of this teaching; 3° determine the coercive means to ensure the implementation of the measure; 4. to draft a bill.

These four points were the subject of reports of varying degrees of detail. developed by the lodges of Antwerp, Aalst, Liège, and Louvain, Namur, Verviers, and Brussels. The whole of This work was published in 1863 in a substantial volume by the publishers. Lacroix and Verboeckhoven.

And what was the response of the lodges to the questions of the Grand Orient?

The Antwerp lodge, from the very beginning of its memorandum, made this statement :

"The priest's intervention in teaching, in his capacity as an authority figure, inevitably nullifies the teacher's action, paralyzes it, and deprives the students of... children of all moral, logical, and rational teaching. The teaching of catechism is the greatest obstacle to the development of the faculties of the fant. The human mind, freed from this mass of things that distort it, of would be more just, more righteous, and more moral.

The lodge of Liège considered to be vicious the laws which re-education in general, "in that they grant a harmful influence on the ministers of a positive religion which for pursues a goal diametrically opposed to that of liberalism.

The Namur lodge, more brutal, had been content with approximately to fill his memoir with savage diatribes against the clergy and against religion. For her, morality has nothing in common with Catholicism. She added that "the essence of teaching The obligatory thing is not to concern oneself at least with religion, nor "Perhaps even a moral issue."

And the Louvain lodge:

"It is sad to mention the deleterious influence of Catholicism on the intellectual progress of the masses. Protestantism understood better that Catholicism: what a moral and humanitarian religion should be. Poverty and ignorance are built upon the Gospel.

The volume concludes with a bill in twenty-three articles. developed by the Grand Orient and in which the various its provisions proposed by the lodges of the obedience:

forces her children to go to school;

"2° Removal of all religious instruction;

"3. Inscription of the names of the defaulting parents on a display board" publicly in front of the town hall;

c 4° In case of repeat offence, the parents will be fined 100 francs maximum; in case of insolvency, to forced labor of one to thirty days for the benefit of the municipality, or imprisonment for one to five days;

"5. As a last resort, removal of the child from the care of the directorate..." eternal.

And this regime was declared applicable not only to boys' schools, but also girls' schools!

From 1863 to 1876, the lodges never ceased to prepare public opinion to this project: they made it the test imposed on all men Liberal party policies. No need to list all the conferences references, drafting of bills done in the lodges at this subject. They are all summarized in the action of the Grand Orient at the On the eve of the 1876 elections:

"The Grand Orient of Belgium," the official summons stated, "in its held on April 9, decided to convene an assembly on May 7, 1876 general assembly of Belgian masons, for the purpose of establishing the agreement of the M laughter on the need to ensure the triumph of the principle of secular education, free and compulsory and, consequently, to have the laws revised accordingly existing ones on education.

All regular Belgian Freemasons will be invited to attend this meeting, to which current circumstances lend importance capital. It is important that it be large and imposing. At the assemblies the wounds of ultramontaniam, where they deliberate on the best measures inherent in undermining our freedoms and violating the constitution, it is necessary that The children of the true light oppose a meeting where they will take care of the most effective measures to ensure intellectual development the people's moral and spiritual state. Freemasonry attacked in its essence, slandered denied and proscribed by the priestly party, must raise its head; the meeting of May 7th will primarily result in bringing together men of goodwill. will united in a common thought. The Grand Orient counts that, for to accomplish this work of unity and progress, the Belgian Freemasons will will answer his call in droves.

At the same time and by the same summons, the Grand-Orient announced that in its session of March 19th it had

stopped the program of questions put to the competition for the
This is the present Masonic year. We extract the two questions from it.
following:

"Can humanity and human societies preserve themselves and..."

To develop without religious ideas? What should this idea be according to reason?

To make known the foundations and the sanction of morality according to the positivist school
and demonstrate that they are sufficient for maintaining social order.

To present a practical project for the application of secular education,
Free and compulsory in Belgium.

The result of the general assembly of masons on May 7, 1876
was a decision stating that "public education, which combines
moral instruction should henceforth be exclusively
Secular and scientific at all levels, free and compulsory.
At that time, the Grand Orient believed it was assured of the elections.
legislative elections; the event then thwarted his hopes, but a
Surprise put him in power two years later
in this ministry composed exclusively of Freemasons (1).
The Minister of Public Instruction was specifically chosen to be...
F.*. Van Humbeeck, former national grandmaster, who was known
for the violence of his hatred against religion.

On December 26, 1864, the Antwerp lodge, Les Amis du commerce (Friends of Commerce)
and perseverance combined, had summoned all the beautiful lodges
to a plenary session, precisely to study the point of

(1) Za Vraie Lumière, n° 2, reproduces the Masonic titles of the ministers as follows:
Brother Fièvre-Orban, prince of the royal secret of the lodge La Parfaite Intelligence de
Liège: Minister of Foreign Affairs;

Brother Pierre Van Humbeeck, now Lieutenant Grand Commander of the
Supreme Council of Lodges of Belgium, received as a Freemason on June 28, 1857, elected on
1867 Grand Inspector, Inquisitor, Commander, former Venerable Master of the Lodge of
Philanthropic friends, former president of the Liberal Association: Minister of Education
public;

Brother Jules Bara, a cub initiated on January 15, 1858, was elected sovereign commander.
Born of the Temple of Jerusalem on April 27, 1866, Mason of the 27th degree: Minister of
justice;

Brother J.-B.-J. Bruno Renard, today Grand Commander of the Supreme
Tonsil of Belgium, initiated on July 29, 1847, elected sovereign grand commander
In 1878, lieutenant general: Minister of War.

Brother Rolin-Jacquemyns, former member of the Saint-Vincent-de-
fau, from Ghent, now a member of the lodge and chapter Le Septentrion, do Gand;
Minister of the Interior;

the, senator: minister of finance;

Brother Sainctelette, member of the lodge La Parfaite Union, of Mons: minister public works.

THE WAR ON CHRISTIAN EDUCATION 511

From a Masonic perspective, the question of public education. The Brother • .Van Humbeeck, then Worshipful Master of the lodge Les Amis de l'union et du progress from Brussels, he went there invested with a delegation of all the lodges of this city, and there, in the middle of a meeting of two one hundred and forty delegates from the Belgian lodges, he pronounced the words following, which were met with applause

Nîmes:

"Throughout the course of this work, I was thinking of words that escaped I paid tribute to a great poet, on one of those days of despair when exile... had become a famous pamphleteer. He said:

"The Revolution has been criticized for creating a chasm. That's not True: the Revolution did not create an abyss; it dug a pit. She dug it out to lower the corpse of the past into it.

"What is true of the Revolution is true of Freemasonry, whose Revolution" was merely the profane formula.

"Yes, a corpse lies upon the world: it blocks the path of progress; this A corpse of the past, to call it by its name bluntly, without circumlocution, It's Catholicism.

"Yes, Catholicism is a corpse, not in certain precepts" of a sublime morality, whose maxims he shares with the other Christian sects and are confused with those of unified morality Verselle, but in its oppressive dogmas that paralyze freedom everywhere examination and only want to allow the citizen to think through the intermediary priest's diary; he is a corpse in this cleverly organized combined by skilled pontiffs for the purpose of universal domination saddle. It is this corpse, my brothers, that we have today looked at in face.

And if we did not throw him into the pit, we lifted him from the less so as to bring him closer by a few steps.

"This is a great result, and we owe it to our Brothers* in Antwerp; We thank them warmly, in Masonic spirit.

Once the discussion on the agenda had begun, he concluded Thus, his speech:

constants of Freemasonry. We have no doubt whatsoever that our keeping today does not shed any new light on this important point and that We left here refreshed and with our spirits renewed to work outside, by all possible means of execution, to obtain practical results ques. »

The bill was introduced on January 21, 1879, by V.*. F.*. Van Humbeeck, therefore, is the practical result of the inner work and outside the boxes.

512 Freemasonry in Belgium

Challenged by a courageous right-wing MP, Mr. de Moreau d'Andoy, in the session of the Chamber of Deputies on March 4 In 1879, Mr. Van Humbeeck formally maintained the core of his discourse, abandoning only the form as pretentious (sic), and Mr. Bara, the Minister of Justice, has openly accepted it solidarity.

The law presented by the Freemason ministry was passed by eight majority vote in the Chamber of Deputies compared to only one in the Senate. The Liberal Party turned it into a strictly party vote, and the most violent one. pressure has been exerted on representatives who owe their position political action on the Liberal Party to wrest a vote from them that the many people secretly disapproved of this.

This law fulfills the great desire of Freemasonry: the en- Religious instruction is absolutely excluded from the school. It is permitted only for priests to come and administer it in a special location. at certain set times. Not only the bishops and the priests are stripped of the authority they necessarily owe. their authority to have control over the schools where children of their faith are education; but also, fathers of families are excluded from any sion influence in the school's management. As it was feared that beautiful municipal councils cannot withstand such an organization Contrary to the wishes of the people, the schools are practically removed from their control. For this, an entire body was created of chief and cantonal inspectors appointed by the Minister of public education. School committees, appointed by the mi- minister in all rural municipalities, eliminate the action of municipal councils, which would probably have been beneficial in beautiful in a special case, and thus allow the city lodges to have all days lay hands on the schools in their neighbourhood (1).

(t) Here are the main articles of the law:

Article 4. – Religious instruction is left to the care of families and of ministers of various faiths.

A room in the school is made available to ministers of religion for this purpose.
to provide religious information to
children of their communion attending school.

Article 5. – Primary education necessarily includes morality, the reading, writing, basic arithmetic, the legal system of weights and measures, elements of the French, Flemish or German language, depending on the needs of localities, geography, the history of Belgium, the elements of the drawing, the con the birth of geometric forms, the elementary notions of natural sciences
They also did gymnastics, singing, and, for the girls, needlework.

Primary education can receive extensions in localities where they
•have recognized as possible and useful.

WAR ON CHRISTIAN EDUCATION

513

The Belgian episcopate strongly protested against this system, and after having exhausted all avenues to inform the public authorities Regarding the consequences of this law, he stated that Catholics could not in good conscience send their children to such a place schools nor participate in any way in their administration, and Everywhere he encouraged the creation of free Catholic schools, pla- created under his exclusive direction (1). Indeed, nothing is more serious for the future of the country, an education where God is not present. A Catholic deputy, Mr. Janssens, said it with a great Eloquence in the House of Representatives:

"God's law must be first and remain the most important."
of their knowledge.

"He captures the first glimmers of their intelligence in order to anger them
We must delve into their thoughts. We must seize every opportunity for development.
new of their faculties to make them enter more deeply into

Art. tf. – The books intended for teaching in primary schools are exa-
undermined by the improvement council and approved by the government.

Article 7. – The teacher neglects no opportunity to inspire the pupils with love and respect for national institutions and public freedoms.

In his teaching, he refrains from any attack against religious beliefs.
grievances of the families whose children are entrusted to him.

(1) Here is a summary of the joint deliberations of the Belgian bishops, according to the Gazette de Bruxelles, September 1, 1879:

"After a lengthy examination of the situation, they jointly decided on the resolutions the following actions, the seriousness of which will not escape anyone and of which we are measure to attest to complete authenticity: 1* had what concerns the teacher training colleges refusal of absolution to all teachers and all students attending these establishments blissements; 2* religious instruction given in secular schools is considered dismissed as schismatic; consequently, all teachers who give this teaching again and excommunication; 3* refusal of absolution to all institutions lay guardians indiscriminately, even to those who would refrain from giving the instruction religious instruction in schools; as for children attending schools As laypeople, they are considered to have acted without discernment, and as such admitted provisionally to make their first communion. These resolutions were communicated referred to the deans and parish priests, with orders to inform the faithful of them advocates for the next one.

These resolutions are in accordance with the constant doctrine of the Holy See and with the course that the Catholic episcopate has always followed in similar circumstances, particularly in Ireland, the United States, and the Netherlands.

The Frère-Orban ministry tried, in one of those long-prepared parades, hand, familiar with the parliamentary system, to claim before the chambers that NSP Pope Leo XIII had disapproved of the conduct of the episcopate Belgian. This lie, despite the audacity with which it was produced, did not take long to to be unmasked, see the declaration of Cardinal Deschamps, Archbishop of Malinos* on the alleged disagreement between the Belgian bishops and the Holy See, in the Bien public (of Ghent) of December 1879. This Masonic maneuver has completely turned to the confusion of its authors.

II

33

514 Freemasonry in Belgium

their minds and in their hearts knowledge and love. All those who took care of Christian education, either within their families, or in schools', know how many opportunities there are to associate with lessons that we give to children, this strong and beneficial thought, which elevates and ennobles, we find in how many circumstances, either in the works of nature, or in the facts of history, occasions for to raise children's thoughts towards God, to make them love his goodness, to make to fear his justice.

"Everyone recognized how useful it is to connect objects which ideas of a higher order strike the senses and earthly thoughts higher and more important.

"And we are more convinced that these rapprochements are in the right order" of Providence as one discovers the numerous analogies

Supernatural world. The best books written for children in all genres. languages, those whose specific purpose and effect is development to nurture nascent faculties, to ennoble first impressions, by a word to elevate, all have given a large part to religious thought.

"None of these will be able to serve in your schools, and it is distressing in thinking of the sickening, cold, wicked and stupid task, to which we are going to have to give ourselves up: to compose books for Christian children which have, if not the direct aim, at least the effect of making them forget that God should have the first place in their hearts.

Let there be no mistake about the scope of the provision which allows priests to come and give special instruction at certain times: it's a hypocrisy of the law and nothing more. The Philadelphes lodge of Verviers stated this clearly from the outset. 1875:

"Secularization of education. The Atel.*. believes that a good teacher
A SECULAR WAY IS THE MOST POWERFUL WAY TO LIBERALIZE POPULATIONS;

The priest must be removed from the school.

Faced with the uprising of the people, F.*. Van Iiumbcck deemed it prudent to manage the transitions, and by a circular ministerial decree of September 20, 1879, he prescribed to schoolteachers to bring "no innovation to the practices followed so far" regarding to prayers and religious symbols placed in classrooms. Moreover, he enjoins them, "as a result of the clergy's refusal, to give himself, religious education in schools, to supplement the ministers of religion and to have the religious lessons recited according to the catechism approved by the diocesan ordinary / »

THE WAR ON CHRISTIAN EDUCATION 515

Nothing has changed outwardly from the previous state of things and Inattentive people may believe that the principle of the law The news is abandoned. On the contrary, it remains standing entirely. and Freemasonry has not retreated in the slightest. This teaching of the catechism The schism is indeed given, not in the name of the Church, but of by the administrative authority; not by virtue of the law of the land, but, by virtue of a ministerial circular, which will be changed from hand, as soon as the Liberal party has escaped the electoral dangers which threatens the violent blow dealt to the faith of the Belgian people.

To better conceal their tactics, the skilled boxers will to the point of accusing the ministry of weakness and desertion by an avant-garde organ.

The Journal of Belgian Freemasonry, a weekly review

a high-ranking member of the order published a virulent article in March 1880 against the ministry, where we read this:

Freemasonry, which has done so much to obtain a radical revision of The law of 1842 suddenly saw its tendencies and aspirations disregarded. naked by those who had the mission to stipulate in the name of human progress "Native and to react vigorously against ultramontane doctrines."

"This negative result," he adds, "was bound to dampen the enthusiasm." the zeal of the convinced masons and to stop the magnificent momentum that has made us to win the victory in 1878 (1). »

We consider this article as further evidence of the action lodge politics; but the conservatives, who would believe in this a Masonic domestic quarrel would show very little experience Error in the tactics of cults.

The law of July 1, 1879 was limited to organizing secular schools. In order not to increase popular resistance which could have The ministry has been trying to make him lose his only majority vote. held there. 11 has only since then been content to file a a virtually identical bill concerning secondary education; the law against the freedom of higher education will come to the next session. But we must not forget that in 1860, in 1863 and in 1877 the lodges decided on the establishment of instruction mandatory. This will be the subject of a second step in the inarche Masonic. Let us read these words extracted from the memorandum sent

(1) Reproduced by the Public Good of Qand, no. 30 of May 15, 1980

516 Freemasonry in Belgium

in 1877 at the Grand Orient of Belgium, by the Amisphi lodge – lanthropes, and we will see that Freemasonry will not back down before none of the consequences of his principle of despotism:

- What is compulsory education, if not a conscription of All children under the banner of civilization, conscription well fairer than drawing lots, because it is fruitful and productive, And what is its general nature? – What is the obligation of education? otherwise the overriding reason of public utility, as in the case of expro* the primacy of property, private interest, and even the rights of the individual, "There, the right of the owner; here, the supposed freedom of the father?"

The law passed in June 1879 was only a prelude for the lodges. They are already sketching out even more destructive plans for complete freedom, and even if it took them twenty years to prepare for it gradually swayed public opinion. They did not want a single vote.

the transfer of power; but they are seeking a legal formula for granting the right to fly only to initiates. Article 1 of the The program of the liberal convention adopted in 1870 reads: "Attribution of the right to vote without property qualification, for the elections provincial and municipal, to citizens possessing a degree of education "Instruction determined by law!"

This is quite reminiscent of the idea of the civic sacrament of F.*. Bluntschli (Book I, Chapter V, § 6), and it is at least curious to note that it occurs in Belgian lodges after the relays tions that they had with this character (1).

Belgian Freemasonry wants to extend the same system to women's education, as she sought to do in France with Mr. Duruy under the Empire, and as she tempts him under the Third Republic (Book II, Chapter XII, Section 9), with the proposal Camille Sec's law on girls' high schools*

As early as 1875, the Philadelphus Lodge of Vcrvicrs revealed this to us. secret design of Freemasonry through this deliberation:

Women's education must be given the utmost care and to be brought up to the level of modern progress. Alongside primary schools mayors, it is established that middle schools and boarding schools be founded where the pa Liberal pensioners can ensure their daughters receive a complete education and reasonable (2).

(1) See the Bulletin of the Grand Orient of Belgium 1873, 2nd issue.

(2) Produced in the Courrier de Bruxelles of September 1879.

Freemasonry and Charity 517

The Journal of Belgian Freemasonry, March 1880 reiterates this demand and requests that the Liberal ministry ensures that women receive this reasonable education (1).

We know what this expression means in the language of the lo- ges: it is the negation of all religious belief and the boost given to all passions.

IV – Freemasonry and Charity

Freemasonry, wherever it comes to power, confiscates the property of the poor and destroys the foundations of Catholic charity to then place the burden of the poor on the budget, create the the poor person's right to assistance and the organization of functional bodies

France did it in 1790, the Italian revolution accomplished it in our days, and we have spoken of the misery that ensued for the people (Book II, Chapter X, § 8).

In Belgium, the French conquest had confiscated the patrimony monk of the poor. Since then, the assistance of the needy has rested largely on the charity offices established in each municipality. However, one of the draft laws on primary education mayor, prepared in 1863 by the Verviers lodge, had an article thus conceived:

"Poor parents may be removed from the list of dis-
"relief contributions from charity offices and other establishments"
"Public institutions, until they submit to the law."

In a Grand Orient ceremony, in March 1877, this question was adopted in these terms by the FF.*. Aug. Couvreur, Duriau, Féréol Fourcault, Aug. Jones, Alb. Lacroix, Ad. Le Hardy de Beaulieu and F. Van Meenen:

"Can charity offices deprive people of all aid?"
any poor individual who refuses to send their children to school
Free, secular, and compulsory municipal education?

The answer was a resounding yes without any reservation.

The lodges never abandon their projects. After the instrumental-

(1) Reproduced by the Bien public, of Ghent, of March 30, 1850.

518 Freemasonry in Belgium

secularism, if their representatives remain in control of power, the
The Belgian people will undergo compulsory education, and with it assistance
Public criticism will become a new weapon in the hands of the
despotism.

Even Masonic zeal has already begun to make use of it, and one
cited several charity offices, which spontaneously, have
refused public assistance as a general measure to poor families
vres, whose children attended open Catholic schools
by the bishops in view of the state's atheist schools.

But Freemasonry will not stop at half-measures.
sure. In 1875, the Philadelphes lodge of Verviers posed as
an article from the Liberal Party's program, the secularization of
public charity, especially orphanages and hospices
of orphans.

Unfortunately, we already know in France what the Freemasonry provides public assistance: the circular from Mr. Iléroid, Prefect of the Seine, to the directors of the hospitals. The rate in Paris clearly shows what becomes of freedom of consumption. science of the poor forced to endure it. On the other hand, the majority Masonic members of the Chamber of Deputies continued with zeal the expulsion of the clergy from charity offices and administrative committees of the hospices and the appointment of their members by the municipal councils. A proposal in This meaning, presented by Mr. Plessier as early as 1876, was taken up again in 1878 and became, with some slight modifications, the law of August 5, 1879.

Is it because of the use that Freemasonry counts in to do, that the French Republic, the organ of the dictator Gambetta highlighted this law as one of the most important measures aunts carried out during its session by the Chamber of Deputies?

11 Belgian lodges have been requesting the se-
The cultivation of cemeteries and church councils. It is a articles from the current ministry's program and it is sad to see to highlight the servile emulation with which French Freemasons, once in power, they hasten to copy it (Book II, Chapter XII, \$6).

On all points, it is therefore still the same plan that is executed by Freemasonry for the benefit of the United Revolution Verselle.

THE MASONIC TRIUMPH

513 »

V. – Masonic triumph and outrage

TO THE PAPAUTIA.

It is in vain that, in order to consolidate precisely the harmful work Regarding the secularization of education, the Belgian ministry tried to introduce some purely temporary adjustments, admitted administrative and arbitrary, in the application of the law of July 1st 1879; the result was nonetheless achieved and Freemasonry of the The whole world saw it as a triumph.

On June 29, 1879, a meeting of Dutch Freemasons and Belgian Freemasons were meeting in the logo Gclclcrsche broe –

Belgians, he told them:

"You could not have chosen, dearest brothers of the south, a more
"I'm happier for our interview than this one; you
"You have just accomplished in your homeland a work of which human-
"Nilé is grateful to you; you have wrested the consequence-
"a primary matter in the hands of an intolerant clergy to make it
"in the hands of the neutral state (1)."

Since then, Masonic exultation has never ceased. A new
food was provided to him by the attack on the rights of peoples committed
Against the Holy See, the Belgian ministry speaks of the expulsion of the nunciator
apostolic. Already, in one of the preliminaries of this measure, the new
The powerful Scottish Masonic organization in France addressed its
Congratulations to the Belgian lodges:

"...An important first step," said the Bulletin of the great
Scottish Symbolic Lodge, in its July 1880 issue, comes
to be done in Belgium in the path of the emancipation of ideas
clerical, by the suppression of the accredited representative of the Pa-
The lodges are not unrelated to this interesting result.
tat. »

The House of Representatives, in November 1880, has

(1) Look at all this speech full of savage hatred against Christianity
in the Chain of Union of January 1880.'

518* Freemasonry in Belgium

crowned these insults to religion by refusing to attend the Te
Deum celebrated according to custom for the resumption of parliamentary work
comments and which the king attended.

Proud of this success, Belgian Freemasonry wanted to continue
The Scottish Rite Supreme Council concluded
a solemn treaty with the Grand Orient, on March 5, 1880. The
The disputes between these two powers concerned only rights
reception to be touched; agreement on all political measures
was perfect; but amidst the general prosperity of the lodges,
These minor conflicts have been definitively resolved. All the names of the
Liberal parliamentarism is at the heart of these documents, including the
Solemn formulas would be amusing, if the actions of the lodges were not
Not so serious.

The fiftieth anniversary of national independence, celebrated in the mid-
the place of mourning for the nation's Catholic majority, provided to the
The sect takes the opportunity to assert its power through demonstrations

The order organized a performance at the Brussels opera house a gala event, where all members attended wearing their insignia, and where they performed The Magic Flute, whose Masonic libretto which served in 1790 as a rallying point for the affiliates of Vienna, and which The impious Strauss wanted to have the choruses performed on his tom-Beautiful. Freemasonry always preserves its symbols.

At the same time, the municipal authorities were giving a public sanction for these celebrations by posting them throughout the city, the following opinion:

CITY OF BRUSSELS

Police measures during shows and popular festivals events organized by the Masonic order, for the celebration of the 50th anniversary of national independence.

"This is the first time," said the Courrier de the following day. Brussels, which the official poster, on white paper, informs the public awareness of the existence and flaws of the Masonic order. That is where A sign of the times. It's clear that Freemasonry reigns supreme. and governs. These holidays become official celebrations.

These feasts took place on August 23rd and 21st (the 23rd and 21st days of the

THE MASONIC TRIUMPH 518'

7* months of Tan of the true light 5880). The Chronicle, a of the lodge's organs, speaks of the first in these terms dis-crets:

"The first evening took place in the temple on Rue du Parsley; as it is the rule not to divulge what is passing inside the lodges, we will not speak of the Monday evening.

On the same occasion, Freemasonry organized in Brussels congresses of all kinds, which are discreet means for her. of meetings and recruitment. The most important was that of Information. We borrow the report from the Fran-Spanish:

This congress was organized by the League of Education: it is It's enough to say in what spirit it was prepared. But what is more significant What is truly remarkable is that, with such a background, he was awarded the presidency. Honor to Mr. Van Humbeck, our Minister of Public Instruction that, and that he accepted it. The effective presidency was granted

and editor of Belgian Independence.

"There is hardly a speech that has shown us any mercy" the usual tirades about ignorance, superstition, and abuses of Middle Ages. A speaker declared that Protestant countries prevailed tent on Catholic countries from an educational point of view; another, that the Morality is not learned in catechism; Latin and Greek have had a rough few minutes; aren't they defended by the je-sequels? Several times the republic was praised with applause comments from the audience; a Portuguese man exclaimed that the congresses of instructidh would bring about the universal Republic; a Frenchman made res-to realize that we had the happiness of living in a republic in our own country. Mr. Fouchcr de Careil, who lacked the tact to remember the speaker of the Mechelen congress, bowed to the University of Brussels, He said he should not confuse it "with universities that are not free, who do not know independent science and dogma "suffocates." This allusion to the University of Leuven is amusing; for after all, What serious and impartial mind is suitable for anything other than science? from Louvain can at least stand comparison with the elo declamatory cadence of the French senator.

"If, however, one seeks to extract from most of the oral pieces stories that have been told, the idea that inspired them, we arrive at this conclusion that, for free thought and radicalism, under the patronage swimming in which the congress was held, the school must replace the Church.

518* Freemasonry in Belgium

Mr. Couvreur, the president, was the first to indicate this desideia* tum: "The churches," he said, "sometimes complain that science is invading raises their domain; they want to keep the monopoly on the brand. morality. I wouldn't want to offend any opposing beliefs. to my own; but I cannot help but express this conviction that where conflicts of this kind erupt, they arise from the feeling The masses are sometimes unaware of the inadequacy of education. religious. People feel that the school, by expanding the sphere of Their intellectual capacity also elevates their souls, purifies their atmosphere moral sphere, and better than the pulpit or the confessional, better than the repressive law, better than judges, police and prisons, turns against immorality, the conscience of man and judgment all-powerful among his peers.

"In my opinion," said Mr. Francolin, "religions are systems." comprehensive educations, which formerly responded to questions with dogma problems that science is working to solve. However, for those whom the cult of Our fathers have ceased to interest us; we must look to modern scenes. something to replace them. Therefore, the only possible system is education. integral cation of the elements of all knowledge. That is the a program that is essential for all countries and all governments.

is based on scientific principles; on the contrary, it will be bad vaise, if it is based on dogmatic principles. The school must be "Secular in order to be national." Mr. Vanderkindcre exclaimed: "The ideal To create a modern man, it would be necessary to introduce him to teaching. science is the management of the results achieved by humanity. Our material prosperity, the foundation of all intellectual prosperity; it "It reveals to us the secret of life, of the universe."

"Besides this fundamental idea, there are two others which make country with many members.

Several speakers recommended the introduction of the policy in the school. One of them, Mr. Tempels, said, "I would like to see the policy should be incorporated into the curriculum, even at the university level. especially in middle and adult schools that education po litigation can take place; but it is undeniable that a course in political law litic, instituted in higher education establishments, is necessary serious and useful to the highest degree. The necessity of the absolute separation of Church and State and of religious education "of each individual by themselves, without any official intervention." As a consequence, Mr. Tempels requested the establishment of a course in The history of religions (1): "The State," he said, "does not defend itself sufficiently.

(tl) Note the establishment of a chair in the history of religions at the Collège de Franc

THE MASONIC TRIUMPH 518*

He must do justice to religion, which tends to encroach on the land. "Politics, this phantom that I summarize in the history of religions."

Is that all? No. Here is a whole squad of speakers who recommend In order to mandate military education in schools, Mr. Jean Macé advocated the first this reform. After him came Messrs. Tempels and Perga- ly. "The day will come, I hope," he said, "when teaching will become mandatory. What could be easier than bringing it into Children's education, military education? Some have proposed tested: a Before giving children a military education, said one Austrian captain, Mr. Dunord, that they be given a good education religious." But this opinion did not seem to prevail. Radicalism wants a large army, placed under the orders of a power of which he is the master, and called upon to triumph over all resistance, especially from that of the Catholics.

"The final word was spoken by Mr. Buis, one of the leaders of the Ligrn" From the education sector: A stronger impetus, he said, will be given in the future to the propaganda of the League of Education, in order to ar river to implement the main proposed improvements.

in favor of introducing politics into schools. He is linked to an accentuated movement of Belgian Freemasonry to arrive to a revision of the constitution made in such a way as to remove from Catholics the freedoms guaranteed to them by the fundamental pact (1). But we must not delude ourselves into thinking that this movement will go further. and will go beyond the realm of political issues to address the social question. The newspaper entitled Journal de la Franc-Belgian Freemasonry, and which represents the young and active party of lodges, engaged in very active propaganda in favor of suffrage universal, which she expects not from the vote of an assembly resulting neither property-based suffrage nor general unrest, but of a movement whose nature it does not indicate (No. 22° j.\ of the 12th m. - . 1879).

The same newspaper also publishes in almost every issue mero of articles whose socialist tendencies are indisputable bles. Here again, whatever the wealthy bourgeois may think which feed the lodges' coffers, it represents the true

in favor of a freethinker, by the radical French chambers, in December 1879.

(1) See in the Revue générale of November 1880, the quotations made by Mr. 'Woeste: The progress of the evolution of liberalism in Belgium.

518th Freemasonry in Belgium

the spirit of Freemasonry. Without it, what would this passage mean? from the lodge inspection report addressed to the Grand Orient of Belgium by F. Optât Scalquïn:

"What strength, what support, what resources can she devote to her a great work of humanity, in its ceaseless struggle against reactions bent on its destruction? Does it find within itself, in the laws that They shelter, in the manifestations of public opinion, what is necessary for him. What will it be like to resist its enemies?

"For this is indeed an immense, solemn, grandiose battle; everything announces that the 19th-century funeral will be celebrated amidst the the most astonishing spectacles that people have ever been given to contemplate. What weight will we carry in this formidable clash, in this melee? who would have tempted the genius of Homer (1)?

Aren't such words an arousal to everyone? social upheavals and the prelude to the cataclysms to which Will Freemasonry have led modern society?

(t) Journal of Belgian Freemasonry, 31st j.'. of 8th m.\ 1880.

CHAPTER FOURTEEN

THE UNIVERSAL REPUBLIC INTERNATIONALISM AND SOCIALISM

I. – THE FINAL DEVELOPMENT OF THE HUMAN IDEA

Weishaupt, in the instructions for the grade of A'Eoppte, threw this threatening statement:

The seed is sown, from which a new world must emerge; its roots
The cines are spreading, they have already become too strong, too widespread to
that the fruit season hasn't arrived. Perhaps we'll have to wait a while longer.
to last for thousands and thousands of years; but sooner or later nature will consume it.
her work; it will restore to humankind the dignity that was its destiny
born in the beginning. So let the laughers laugh, the mockers
to mock. He who observes and compares what nature has done to other-*
times and what she does today, will soon see that, despite all our
"Through games, it invariably tends towards its goal."

Around 1825, a famous Freemason, Blumenhagen, said in
a speech to a lodge:

"The Freemasonry order has finished its childhood and adolescence"
cence. Now he has become a man, and, before his third
When the century is over, the world will know what it has truly become.
That is why the spirit of order watches attentively, ahead of time and
From the spirit of the world, it takes root in every corner of the earth, and
is firmly established in the heart of the country. And since the whole world is
the temple of order, the azure of the sky its roof, the poles its walls, and
the throne and the Church its pillars, then the shepherds of the earth bow down

520 THE UNIVERSAL REPUBLIC

will do as they please and will abandon the government of the world to us,
and to the people the freedom we are preparing for them. May the master of
The universe gives us only a century, and we will have arrived at this
but thus designated in advance. Then the peoples will seek their princes
amidst the relics of the past. But, for that to happen, nothing must
Let us slow down the work and let our building rise day by day. Let us place,
Without anyone noticing, stone upon stone, the invisible wall rises.
will always be solidly higher 1 (1) »

Since then, events have certainly unfolded: the power
The Pope's temporal power is destroyed, the Bourbons no longer reign.
part; imperial Germany, unified Italy, Austria delivered to
parliamentarism and subjecting the Church to a regime of distrust,
France as a republic, sufficiently testifies to the universal reign
of Freemasonry. However, the great work is not yet finished.

The Masonic World said very recently, in an article
official statement on the role of Freemasonry in the future:

a ... Such an association could not perish, because of an evolution
progressive progress has been achieved... Humanity will continue to progress. That is
its law. When what has long been regarded as an ideal is realized, the
broader horizons of a new ideal offer to human activity, all
days moving towards a better future, new fields of exploration,
new conquests to be made, new hopes to be pursued (2). »

This great work goes far beyond a change in the
political map of Europe: he goes so far as to destroy all the na-
tions and to raise the universal republic upon their ruins. The war
to the papacy and the Catholic Church must lead to a change
the most radical thing in the world, to the destruction of all thought
of future life, of all social ties, of all individual rights over the
ground, in short, to the restoration of this freedom and this equality
primitives, celebrated by Jean-Jacques Rousseau, Weishaupt and
Saint-Martin, where man would be absolutely like the beast
forests.

The Universal Republic – Socialist Communism
The International, – and finally Russian Nihilism, thus appear
logically and historically, as a successive development
of the Revolution. The savage sects that propagate them are

(t) Zeitschrift für Freimaurer als manuscript, 1828, p. 320, cited by Pachtlef,
Über Götze der Fiumamtøl, \>. 450.

(2) Le Monde maçonnique, April 1876.

THE UNIVERSAL REPUBLIC 521

all come out of the lodges and only apply in their latest
res consequences the doctrines of Freemasonry.

Freemasonry is certainly often in conflict with these new
New secret societies: Mazzini, Karl Marx and Bakunin, who
of our time represented these new phases of the Revolution
tion, have clashed more than once, because it is a logic

vengeful dence, which always fulfills Camille Des's word
windmills: The Revolution is like Saturn, which devours its
their own children! But there are also secret lairs, where the leaders
Sects agree on their work of destruction. The present
chapter will provide the evidence.

IT – The universal republic.

Based on the principle that every man, like an emanation
tion of the unique substance, is an absolutely independent being,
that he is king and God, Freemasonry teaches that there is absolutely
No right exists without the consent of the people. This
consent is essentially revocable, and, as he said
one of the men most deeply imbued with his spirit, Jefferson, "a
the people have, every eighteen years, that is to say at each renewal
generational shift, the right to change one's government and to
to go bankrupt. A constitutional monarchy cannot be
that one step on the path leading to the republic. The homeland,
Nationality, in itself, does not constitute any right that can be
to chain sovereign individuals. Similarly, in a country,
The sovereign people were able to destroy the provinces, the corporations,
local freedoms, so that sovereign humanity can and must
destroy particular nationalities. "The nation must not tolerate
"There is no intermediary body between it and the citizens," they said.
revolutionaries of 1791. By virtue of the same principle, the IIumanitô
Freemasonry must not tolerate any intermediaries between the Grand
everything and sovereign individuals. The idea of it has long been around.
is formulated.

In 1792, a deputy from Cantal, speaking at the Jacobin lodge-club,
Milhaud exclaimed, regarding the union of Savoy with France:

&22 THE UNIVERSAL REPUBLIC

"Ah! If it were true that the awakening of the people had arrived, if it were
It's true that the overthrow of all thrones should be the next step.
of the success of our armies and of the revolutionary volcano, which each re
Gion, having become free, then forms a government in accordance with the extent
greater or lesser than nature has determined for it, and that, of all these
national conventions, a number of extraordinary deputies
form at the center of the globe a Universal Convention, which watches over without
ceases to uphold human rights, to the general freedom of the corn*
merce (1). »

Mazzini was the great propagator of this idea: he wanted to
to arrive step by step by successively establishing the republic
democratic in every country. At the end of his career, he was

so well prepared by Protestantism and Freemasonry, the seeds these are from his work;

Universal Republican Alliance.

a. Dut of the association. – To affirm the right of every country to govern itself to be born in a republic and, consequently, the duty of all republicans to unite among themselves to form a republican solidarity.

a. Form of organization. – The association must be composed of sections... These sections will be so many representations of the various republics, while their delegates, gathered in a council central, will represent the solidarity of the republics, whose realization is the ultimate goal proposed for the work of the alliance.

"Means of action. – Fund financed by contributions to paid by its members, in the form of fraternity fees, fixed taxes advance payments and voluntary donations in support of the cause.

a Central Council. – Must be composed of a president, a secretary to keep quiet about finances, a secretary of deeds, and as many secretaries as possible that there will be two nationalities represented on the council. Each secretary silence, thus representing a present or future republic, will be the accredited minister of his own section and the intermediary with it. will be responsible for the affiliation of its members and their membership in orders of the central council. These secretaries, after the first year, will be elected by the various sections.

"The actions of the central council will be secret."

"Subordinate councils will be established. The list of members will be communicated to the central council in the manner that the latter will have indicated.

"General orders and regulations will be issued by the central council."

"Affiliation. – Any existing association, of whatever name–

'! ' Cited by Tliiers, History of the Revolution, vol. IV, p. 43i.

THE UNIVERSAL REPUBLIC

523

tion, whether in schools, colleges or communities, can to join the Universal Republican Alliance, provided that this association communicates the list of its members to the central council, subscribes to the same profession of faith, and pays the affiliation fees.

"Special Agents. – Appointed by the central council for all matters necessary for the organization or expansion of the Republican Alliance Verselle.

"Publications. – All publications that will emanate from the alliance" will be printed under the authority of a committee, exclusively elected for this matter by the current council.

"Affiliation tax. 25 cents."

a Profession of faith. – a I believe in the Republic, which is the organization the formation of a free people based on the equality of social rights and policies, as the only means for a people to express and to to translate his will into action, for the fulfillment of his own destiny and of its duties towards humanity.

a. Just as I believe in the necessity of a republican organization a suitable framework for each people, so that they may reach their full development From a moral standpoint, I am forced to believe in the necessity of an organization republican for all nations of the earth... I believe, therefore, to the solidarity of humanity, to the duties of one people towards another people, and the duties of each individual, not only towards his their own country, but towards the whole world.

"I therefore believe that it is a sacred right and duty for every nation" and for every man to help in every way possible the efforts of others three nations and other men for the foundation of a covenant universal public.

"And I am obligated, as a member of this association, to help in any way I can." my power, and by all means, the propagation and realization of this profession of faith.

This program had barely been published in New York (January) 1867; that the Italian followers echoed him by spreading through The following proclamation:

"Italy's enemies being the Senate, Parliament, and the Statute, and everything that is the work of the Piedmontese monarchy, it is absolutely necessary the desire to overthrow the monarchy, the sole and true cause of the misfortunes PEOPLES.

"The Italian Universal Alliance, which claims to be in contact with All free peoples demand that this be fulfilled throughout the world republican unity, and announces that, as for Italy, there exists a supreme committee, currently secret and invisible, to which each com The accomplice must obey even at the cost of his life, exposing himself, if necessary, to

THE UNIVERSAL REPUBLIC

the torments, rather than betraying his brothers, and by obliging himself to take lay down arms as soon as the hour strikes, and not abandon them that when the goal has been achieved (1). »

We will discuss later the role that Mazzini played in the foundation of Y International and the reasons why it was eliminated (S 5); but the ideas thrown out by this terrible propagator of thought The rise of sects has made its way into the United States.

In 1872, in his proclamation to the people for the inauguration of his second term as president, Grant, the elected and representative of the Radical Party, issued an official proclamation with these words inconceivable to those unfamiliar with the language lodges:

"The civilized world tends towards republicanism, towards government the will of the people through their representatives, and our great republic is intended to serve as a guide for all others... Our creator is preparing the world to become, in due course, a great nation, which does not will be one language only, and where armies and fleets will no longer be necessary saires (2). »

It is the same thought which, in 1866 and in the following years tes, inspired these congresses and peace leagues, which prepare would cause the explosion of 1870, and to which so many honest people gave their support rashly. It was enough to have followed along with Some care was taken with these methods of secret societies to know that they advance towards their destructive designs precisely by throwing prey to the minds of our time, devoid of all rules, sonorous words and humanitarian dreams.

The true meaning of these demonstrations and these gatherings nions is given by the expression of hatred against Christianity nism and the Catholic Church that emerged within it. They have, to the point From the sect's point of view, the advantage of propagating their ideas through retention the information provided there and to group the elements that they use read later.

(1) Gazette du Midi, August 1868. See also attached document IV).

(2) Grant became the man of this part of Freemasonry in the United States which, more advanced than the majority of lodges in the country, is waging a systematic war against Catholicism, in 1874 he spoke out as no president had ever done. He had done it, for the secularization of schools and the fight against the clerical spirit the real reason why an entire, very active party wanted to perpetuate it to the pre-residence, and despite its "shock in 1877, wants to postpone it a third time in 1881. treatment of all constitutional precedents. {See contemporary United States,

THE STUDENTS' CONGRESS AT ALLEGIANCE

525

III. – THE STUDENTS' CONGRESS AT ILGÉ IN 1865

One of the most significant meetings of that era was the Congress of students gathered in Liège in 1865. We must go there to stop, because its members are now at the head of International, of Freemasonry or of the Gambettist administration in France. It was one of the signs of the times, according to the words of the Bishop of Orléans, and even today his debates indicate to us They are well aware of where the Cosmopolitan Revolution stands.

More than a thousand young people, from Germany, Spain, from Holland, England, France, and Russia were present there. sent.

They were first received at the Town Hall by the mayor of Liège, surrounded by the aldermanic college, and greeted by the magistrate like the elite of studious youth, like the young apostles of freedom and progress, they then proceed, preceded by Flags of various nationalities, towards the Grôtry casino, hall of dance hall and singing café, where the general sessions are to be held. There the congress is constituted. The president of the organizing committee The sateur of Liège, in turn, extends a welcome on behalf of the university youth, and is responsible for presiding over the assembly; the The assessor commissioners for France are: Rey and Regnard; Sarro de Magallone, for Spain; Schramm de Joug for the Hollande, etc. The son of the mayor of Leuven represents there Brussels; Goudry, Ghent; Gobert and Derguiny, Liège; of Secretaries are chosen from various nationalities, and the con grès is open with the question of teaching as its object.

Regnard, on behalf of French youth, thanks the from the University of Liège.

"Having come from France, where freedom was once also practiced, he hopes, he said, to get back to a learning process during these four days that will not will not be difficult; he will work bravely on the work of renovation. social or progress-oriented.

And Mr. Optât Scailquin, a young lawyer from Brussels, – today member of the House of Representatives, one of the leaders of Liberal party and Freemasonry, – he cries out in the middle of a tone

THE UNIVERSAL REPUBLIC

A tribute to France, which must still have hope, when it counts
Such children within its fold! Honor to the fighters of thought!
for having opened this platform, accessible to all principles... The
Nir belongs to the youth; everywhere they will compete in devotion so as not to
to bend the knee neither under the threats of intolerance nor under harshness
of despotism... Let us therefore address all questions of education
Let's stir up the masses! Let's shake up the social idea in all its depths!
Otherwise, the work would be incomplete. What is its purpose? (n'cst-co pas de réa-)
to read all the reforms, to ensure that one day the people, confused
due through the exchange of their products and through religious tolerance, will be able to
to extend a fraternal hand to each other, above the debris of their barriers.

"In Madrid," the speaker continued, "when the students protested..."
the resignation given to one of their masters because of his opinions
If they're too liberal, they call in the army, they cut them down, they trample them under
horses, and the people applauded their resistance... In Vienna,
when academic authorities want to force them to attend anniversaries
They refuse to accept concordats, and the people agree with them.
In France, in Prussia, it's the same story, and seeing this, I said to myself:
My brothers, love this youth, for it is worthy to serve this
a great cause of progress and freedom.

In one of the sessions the following day, the editor was heard
of one of the most important organs of Belgian liberalism, the Pré-
Mr. Arnould, from Antwerp, said among other things:

Education is anarchic because society is anarchic.
that, contradictory. There are not two institutions of which one can say
which exist for reasons of justice.....

"I'm moving on to the moral order. Where do we stand? Here, we have..."
Again, and despite ourselves, we don't have all of Catholic morality.
on the other hand. – It is officially taught and followed in the hearts of
masses. How can you expect a contradictory society, which only has
ideas that came from who knows where... be serious and complete in their...
Education? Discussing education before discussing society.
That's not wanting to be practical...

"How do you want to bring back this immense humanity that we
we do not yet know, which has only been partially revealed once,
to the French Revolution, which was so great that we live
"All of them with this breath for the last eighty years?"

And with this energetic declaration, the speaker descended from the tribune, greeted by unanimous applause. There had therefore, in this congress of youth from all countries, exit state-run schools, unanimous sentiment against the

THE STUDENTS' CONGRESS AT LIÈGE

527

Catholic and Christian beliefs and morals are unanimous. adherence to the doctrines of the French Revolution, including 1793, unanimity against the current social order, which does not count two institutions founded on injustice.

We had to acknowledge this first, and yet there was between the members of the congress of violent struggles, of oppositions in Harsh and brutal words. What was the subject of them? We will let it be explained by one of the speakers, Mr. Fontaine, from Brussels. the, young orator with a red beard, of honest build, to the careless attitude, typical, it is said, of the bourgeois farocrat of the Belgian capital:

"Before we begin," he said, "I would like to clarify a point of order." my name and to say that I am not the double of Mr. Jean Fontaine, of Liège. Mr. Jean Fontaine is a lawyer, I am currently a publisher. from the left bank; the lawyer is a spiritualist and a disciple of Cousin, the publisher is a materialist and an apostle of Proudhon. I wish to establish these differences, because it could harm us; because we are all Two born in Belgium, to Belgian parents. I was baptized Belgian, by virtue of The civil code and the Catholic clergy. But I have no homeland, and you... know: ubi libertas, ibi patria l »

But what is this freedom? Mr. Fontaine will tell us at the end of his speech:

"You want freedom of education... it doesn't exist in Belgium." gic; freedom of education is impossible in a constitutional state tional... Who will give you this absolute freedom? It will be given to us. through this synthesis that we call the Revolution: read Edgard Quinet, he He'll explain it to you! It's a molten substance, it's equality, it's the abolition of all privileges, and since our program includes: Everywhere We discuss major social issues; socialism must enter into fully engaged in the issue of education. Capital must be serfs. work. 11 You need to know that every individual before going to The school must have eaten a piece of bread. And it is work that... will give it to him; therefore you must admit the Revolution and the

enormous lops. But I'll tell you what we want, we
Revolutionaries and socialists: we want physical development.
The moral and intellectual aspects of humankind. Note that I say physical first.
intellectual afterwards. We want, in the moral order, through annihilation
from all prejudices of religion and church, to arrive at the negation of God and at
free examination.

528

THE UNIVERSAL REPUBLIC

"We want, in the political order, through the realization of the Idea of Re-
public, to achieve the federation of peoples and the solidarity of individuals.
In the social order, we want, through the transformation of property,
through the abolition of heredity, through the application of the principle of association
Through mutuality, we can achieve solidarity of interests and justice! We
we want, through the liberation of the workers first, then of the citizen and
then, for the individual and without distinction of class, the abolition of all
authoritarian system.

After Mr. Fontaine, from the Left Bank, comes Mr. Georges Jan-
his, a dark young man, with a vibrant voice, proud gestures and
The tone of the challenge, the reports say. He calls on the youth to
the study and teaching of politics.

"Politics belongs to you by virtue of your age, because in youth
It seems that we have more upright and higher views. The young
People these days have almost abandoned politics. It's not
what was done in ancient times in Rome and Athens. Similarly, we have seen
in a famous era, where we must forever seek models of
political life and character, the Dantons, the Saint-Justs, the Camille Des
mills, the Marats, bravely venture onto the burning ground
revolutions. That's where you need to find your examples, that's where you'll see some
Intrepid hearts, there you will see all of youth rise up, armed
of new ideas, against the past centuries. You will finally see the cry, the
a true cry from the people, raised in response to the call of a 22-year-old man,
Camille Desmoulins (1). (Loud applause!)

"We talked about the Republic and socialism. There is one thing certain-

(I) The following passage from the Chain of Union (year 1878, p. 147) shows that
Mr. Janson, by thus making the apotheosis of Camille Desmoulins in Liège, expressed
the current thinking of Freemasonry. The author of the article, F.*. Emile Corra, addressed
to the category of people who think that in the period of civilization that we have
"Freemasonry is useless," and he responds "with facts and with..."
names. "

and of most flourishing charity; for it currently numbers more than 8,000 lodges spread throughout the world, lodges which have 500,000 active members and nearly of three million inactive members, united in a common inspiration.

"By names, because it saw in its ranks the Condorcets, the Dantons, the Babeuf, the Camille Desmoulins, the Lalande family, Abbé Grégoire, the Hoche family, the Kléber, the Lacépède, the Lafayette, the Lavatc, the Laplace, the Mirabeau, the Thomas Paine, the Proudhon, the Saint-Just, the Washington (the Masonic World, t. IX, p. 227, ajouto to that list of "glorious" names Hébert, the "Father Duchosno", Santerre, and elsewhere Mazzini); and even now she enclosed within her bosom the Brisson, the Crémieux, the Jules Favre, the Garibaldi, the Garnier-Pagès, the Pelletan, the Louis Blancs, the Gambettas, the Littrés. No, no, France-reacon-Nerio is not useless... No, no, his time was not fleeting, and today, Now more than ever, she must renounce the sacred work she has undertaken.

THE STUDENTS' CONGRESS AT ALLEGIANCE

527

The ultimate goal for all high intelligences is the abolition of all privileges, based on race or birth, and all the distinctions of order and caste, that is what the government of the nation by herself by means of universal suffrage, without being hindered by the pressure from a clique or a single individual is in the wish of humanity, and All these things are encompassed by the word "Republic."

Most Belgian representatives say the same thing.

Let us now listen to the main representatives of the schools of France. We first meet Mr. Regnard, from Paris, member of the office door:

"We have just recalled the idea of God; I, for one, am attached to the positive Visme. There have been two teaching methods; only one is good. the positivist or experimental method, that of Bacon, of the encyclopedias pedists and Auguste Comte; it has also been called materialist, name on whom many insults have been hurled: I believe that we should not I deny it; I accept it; I declare it frankly: I am subdued. realist...

"Count, following Diderot, our great Diderot, has truly deserved to humanity. The Middle Ages was a dark period, where a few Only the bonfires lit the world. It was fatal to humanity... I believe

m

that, if the man called Julian the Apostate had succeeded, perhaps-

I take this opportunity to pay tribute to a man who did not
Mr. Littré never sought any position, any honor.

"We are also for science, for Germany, we believe
We are born with Kant and Hegel; but I believe there are men who make
more services and which are making progress on them. The philosophy of the
Nature must be the basis of all knowledge; we attach our
flag to the men who proclaim materialism; every man who
is for progress, is also for positivist or materialist philosophy
list. "

Mr. Lafargne proclaims "that no divine intelligence governs
human actions; that spiritualism cannot achieve any morality.
He acknowledges, however, that "Catholicism is the most
strong that was invented in terms of spiritualism. There are four
For a hundred years we have been undermining it; it is still solid, unfortunate
"seeding." Then, undertaking the praise of our great master to
"All," Puoudhon adds, "Here is the most beautiful word that humankind..."
manity has heard: Now that we have re-
We are standing tall, yes, we possess justice,
faith, without fearing a soul that lives in heaven, on earth, under

"Earth... We will be honest, for the love of honesty."

u w4

528

THE UNIVERSAL REPUBLIC

What probity can there be for someone for whom God is evil, and the
property theft, for one who recognizes neither God in heaven, nor
authority, and consequently neither truth on earth, nor even Satan
in hell, when it is repeated everywhere in every tone, and inspired by
Him, his cry of revolt and hatred? Also, a few days later,
the same Lafargue, in the last session held in Brussels,
ended his motion with the cry of hell: "War on God!"
Hate God! Progress is here! We must break through the sky!

LIKE A PAPER VAULT.

Should we now report the motion of the French student?
Germain Casse, now a member of parliament, speaking of declaring the reli-
Catholic church powerless in its teaching, of demand
der "the total, complete exclusion of any individual who represents,
to whatever degree, the religious idea, which is the idea of in

to take a clear position. We must leave here in a clear position.
Paris or Rome, or Jesuit or revolutionary, if the word does not
"You don't mind!..."

And in Brussels, the following year, where the minority, the spiritualists
The students from Cousin's school did not dare to surrender; one could hear
This demand, a corollary to the previous one:

"What is the Revolution? It is the triumph of labor over the
pital, of the worker over the parasite, of Man over God! That is what
We want. That is the social revolution that the principles entail.
From 1989 onwards, human rights were pushed to their ultimate consequences...
In the presence of such a great and pure principle, he
You must either hate or prove you love... Citizens, we have just praised
of France; France is nothing. It's because we are
men, not because we are French, because we are
something. No narrow borders! Fraternity must prevail.
stirs the world. One day, a great artist cast a metal statue,
He ran out of bronze; he took iron, tin, silver, he
He mixed everything together, and his statue emerged radiant from the furnace. The Revolut
this statue that we must create, we ourselves. Let all cooperate in the work
True! Let's close ranks!

"Citizens, I ask you for an oath. We are men."
Well then! Let's swear hatred to the bourgeoisie, hatred to capital, and a right to work!
Vail; no, that's an absolute concept, a right for workers! United
Let us rally, let us gather around the red flag... The red flag,
It is the call to arms, the people fighting and triumphing. In 1830,
In 1818, the people, etc., were not generous, but duped. The question is:

THE STUDENTS' CONGRESS AT ILLEG

529

if we will endure slavery any longer. Let's be clear, because*
frankly, boldly revolutionary, or else let's return to Home, and
"Let's kiss the Pope's mule!"

And there you have tolerance, the fruit of state-recognized teachings. These en-
the teaching of children by the State, to the point where they have led this
She doesn't want any more of youth. It's Mr. Armengaud, a French student.
çais, who will also proclaim it, even in Liège:

"You heard," he said, "that energetic cry (by an
(Glais and a German, Messrs. Gobert and Burcke): War on superstition,
to fanaticism, prejudice, theology, theocracy! That's good;
This is also the cry of my heart. But what should our plan of action be?

This morning, if not an apology for force and violence? I'll...
To prove it, I shout with them: Long live the Revolution!... incompatibility beyond
material power and moral power, budget cuts
Ecclesiastical and academic: that's what the word Revolution means...
The sole purpose of the State is to protect material order; for me,
The state must be reduced to its simplest expression. As has been said, it
"He must be nothing more than a policeman!"

But it was in Brussels that, rid of Cousin's disciples
and doctrinaires, agreeing on the principles, but dissenting
For appearances' sake, the youth educated in state schools have
explained with even more candor, reinforced by the company
Supporters and editors of Liberté:

"I see women here," said Citizen Sibrac, a French student, "I
We thank them for coming. It's important that they understand why.
We are fighting, they must understand our aspirations. Biles, don't
must not remain outside the revolutionary movement. Biles no
They will not fail us, I'm sure of it. It was Eve who uttered the first cry.
of rebellion against God.

"So Freemasonry, as we have seen, cries out in unison.
Eva! Eva 1

It was again in Brussels that citizen Brismée made his move.
to quote these words:

"We are preached about tolerance: no tolerance! when we are told..."
Catch us, we'll be killed. The day we become masters, we must...
Let us use our strength to found the republic. If there is a need for 1 1
"Guillotine" we will not back down! Citizens, it is only on this condition
It is a wonder that we will no longer see scoundrels shouting today: Long live

530

THE UNIVERSAL REPUBLIC

The republic! Tomorrow, betray it, stifle it, assassinate it... If the republic
Geoisie, just like in 1848, is closing its workshops, come on now!... Like
If the people didn't have the right to seize the workshops, then they should be closed to
If property resists the Revolution, it must be done by decrees of the people
Destroy property. If the bourgeoisie resists, the bourgeoisie must be killed.
Citizens, as you know, today good people are murderers.
and thieves... It's not the petty bourgeoisie I'm attacking, it's
slave, and often more of a slave than the workers. I blame the bour
capitalist, aristocratic and banking geosis, the one that makes the laws and our
"Misery. That one must perish."

And citizen Pellerin:

"I am a worker and it is in the name of the workers that I demand the role. We talked about the guillotine, we only want to overturn the obstacles. Six hundred thousand heads stand in the way, let them fall. Yes!

Next come the thanks to the French students:

"Citizens," said a Russian student, "I am not used to speaking in public; in Russia, we were silent, as you know. I thank you from the bottom of my heart. French students, on behalf of Russian youth, materialized ideas. Your developments at the Liège council, and I hope that one day they will come to help us achieve the triumph of the materialist cause.

Already in Liège, the member of the bureau representing Spain, Mr. Sarro de Magallone exclaimed that the days of the congress were the happiest moments of his life, and explaining how, at Liège, because of cholera, the students in Spain generally had died. If they were lacking, he promised instead to bring many of them and was eager for the next congress.

Citizen Caesar of Pace succeeds the Russian student and comes also, on behalf of the Belgian socialist workers, to thank the students in French words:

"We have just heard you thank the Belgians," he said. We ourselves owe you thanks, you who came to us. Give strength, French citizens! The words you have heard. They must support you if you need support. You have given that in Belgium there are positivists, atheists, revolutionaries. Everyone wants social reform. A month ago, I was in London. There, as here, as everywhere, the movement is the same. Germans, English, Belgians, French, Swiss, want socialism based on the science; you too, student citizens! This vast union makes our force. In the past, only privileges reached out to one another over the borders... Now work and science are doing the same. I applaud. "Tell us to unite science and labor, students and workers."

LS CONGRESS OF STUDENTS AT ILLÈGE 531

Finally, the student Rey, a member of the office in Liège for France, He responds to these congratulations as follows:

"Citizens, or rather fellow citizens, for we are all of the same homeland, for eighteen centuries the people have suffered and worked. Alongside them, suffer like him, work like him, some men, despite the Inquisition, despite the dungeons, despite the stakes, studying and bringing so obscurely, silently, sometimes secretly, their stone to the building fact of science.

"Today this building stands, and its rich architecture shines in the eyes of all. To get there, we have one word: Justice! To achieve this, there is one way: Revolution!

"Freedom will soon reign, the slaves will become the masters, he There's room for everyone in the bright sunshine of Revolution 2.

Who doesn't recognize the Masonic temple there, the vast, elevated edifice to independent morality, and completed by state education, on the ruins of all nationalities?

From these quotations, says the Gazette de Liège, to the reports from which we borrowed them and which were transcribed in shorthand by its editors on the very tables of the congress, the most revolting aunts have always garnered applause from a portion at least a notable figure in the assembly; there was sometimes unanimity to protest against a spiritualist speaker, never against a materialist or atheist. The majority of the assembly was not frightened words alone: – too sharp or too cruel, they aroused protests mations; but the same doctrine, better veiled under terms softened, it no longer aroused this repulsion and provoked immense Bravo! Mr. Arnould's success is undeniable proof of this. gnage. Wasn't that, moreover, the logical consequence of the doc- the trines of state education in France, as we have demonstrated by irrefutable evidence? And the president of the congress and its organizer, Mr. d'Hoffschmidt, in his closing speech Didn't he say that the congress was what it was supposed to be?

Moreover, citizen Fontaine from the Left Bank expressed his opinion on the matter. Thus, at the last Brussels session: "In the minutes The Belgian press has shown generally due to gross ignorance or bad faith. She has will always truncated, altered, falsified, sometimes deleted the speeches delivered; she did not dare to conclude: she backed away, as always, faced with the affirmation or negation of principles revolutionary social and atheist movements that occurred. However A choice must be made; one must believe or deny!

532

THE UNIVERSAL REPUBLIC

"Only one newspaper, just one, acted in good faith. That was the Gazette." of Liège, and this because she is frankly Catholic, apostrophes Tolic, Roman... She published a complete analysis of the de- bats (1). »

considerations of the sentence rendered by the academic council of Paris, which excluded certain students from state schools (2). The Journal des Débats wrote on this occasion:

"To which generation do these young people belong? No Didn't they treat at college about fifteen years ago, at least "Where did the current regime take root?" This was written by Le Temps. in turn: "Shouldn't we ask the institutions and to the teachers who shaped these young people. of what im- pressures and what lessons could be learned from the documents "Trines so sad, so negative, so desperate?" (3)

Isn't it finally the Revue de l'instruction publique which, on in a completely opposite tone, and as if to justify the masters, dared write: "The student meeting in Liège has a very real existence laughing and serious, and even though the congress would only have served to to give an indication of the high trends in which young people feel comfortable generations, that would at least be a result that comes at a price (4). »

Shall we now say that this meeting of students and... vriers, in Brussels, starting from the primary state education system, Secondary and higher education, all sharing the same foundation: naturalism. pantheism, the hatred of religion under the guise of superstition and fanaticism, transformed into a vast secret association which covers Europe and whose trial on January 5 in Paris has cons-

(1) These reports have been compiled into a brochure under the title of Inter-Congress national student association. 1866, Liège, 3rd ed.

(2) See the Moniteur of December 18, 1865.

(3) These quotes are taken from the Gazette du Midi, December 4 and 5, 1865.

(4) To say, wrote the student Pilon, in a letter to the Gazette de France, May 29 1868, to say that the teaching of the medical school is not materialistic, but it is Deny the sun! SK Castelnau, a writer of dubious character and very well-informed, says he, VerSy found nothing there, in an article in the Moniteur scientifique, July issue, but three spiritualist professors; the rest breaks down as follows: eleven atheist professors materialists, and twelve uncertain ones. Mr. Castelnau thinks, memo, that among the latter There are many names (he mentions five) that could legitimately be passed on in the category of atheists; "but the list of these," he said, "is quite decisive by the number and, even more so, the scientific value of the names of which it is composed to justify the assessment of an eloquent cardinal* that the major of the faculty is "Materialist..." (Gazette du Midi, October 18, 1868, Paris correspondence.) (Universe, October 31, 1868.)

and international in Geneva and elsewhere? Shall we say that in ■
New Congress of Geneva, of Students and Workers, God and the
religion was dismissed by common agreement, as were the ideas of religion.
gieuses were declared harmful to the people and contrary to U
human dignity, where morality was proclaimed independent of
religion, that they were talking about organizing strikes in Europe
menses, invincible, and to push back into the social question the in-
intervention by any authority, by any government. "Such is the
"A flood," said Liberty, "that is rising and that in twenty years will cover everything."
This, says another newspaper, is the new Freemasonry.
whose members may one day number in the millions
my, and who receives the order from a secret committee (1). »

Shall we say that in the meeting at Café Mathieu, on November 7th
In Paris, a letter from the high-ranking Freemason, Félix, was read and seized.
Pyat, urging the association not to just speak like
in Liège, but to follow the examples of their brothers who did not
No newspapers, but barricades, not congresses, but
plots, which did not go to Liège, but were encamped in Saint-
Merry, calling for new regicides, a new Convention,
new Louvels, new Alibauds, new Orsinis,
There is atheism at the archbishopric, socialism at the town hall, the
Revolution at the Tuileries? To arms, citizens, form your
battalions!

Would we say that this association is already pushing its members to
solidarism, and that it was Aristide Rey, a medical student, at
which, says Mr. the imperial lawyer Lepelletier, the congress of Liège has
made a name for itself, which led to the drafting of the statutes read to the audience by
The same magistrate?

Society: Act as you see fit

"T. Whereas he alone is an honest man whose actions and
convictions are always in agreement; that it is not permissible to treat
with contempt certain practices and to submit to them;

"II. Whereas conscience condemns all religions, these
directing man by the most unworthy motives: self-interest and fear;
that our more enlightened intelligence rejects the various beliefs of
primitive peoples transformed into religious dogmas; that reason...

(t) Cited in the letter of Bishop of Orléans on the signs of the times, Douniol, 1566.

gives truth, science, and that good, inseparable from truth, cannot to exist with the false doctrines of any sect;

"III. Whereas the communion of ideas between man and woman can alone found a family; that a rational education is necessary – to the child; that he instill in him beliefs in opposition to All that his nascent reason reveals to him is to distort his judgment. blinding his mind, perverting his conscience; that our weakness towards the defenders of the past, to whom we abandon women, is the a major cause of suffering for our modern societies;

"The undersigned pledge never to receive any sacrament." from no church. They don't want religious ceremonies at the wedding. nor to death, they do not want religious initiation at birth.

They do not form any secret society, nor have any other positive link in three others than the registration in this register, and cannot meet "only to perform the final duties for one of them."

But will it be said that these declarations cannot bind the Freemasonry, and that the speakers who read it were not Bricklayers?

Here is an indisputable answer:

"Didn't Proudhon, one of the greatest minds of this century, have Were the young men at the Liège congress not received into Freemasonry? They weren't received as Freemasons? Yes, certainly; we offered them the hand, and we said to them: Work with us! b

It was at the Masonic convent on June 13, 1867, that he spoke thus. F.*. Garrison, and his words were immediately recorded in the Masonic World (July 1867), as recognized Official confirmation of an undeniable fact!

Some time later, the lodge L'École mutuelle, which had In Paris, the most prominent men of the young bar received so one of the students, F. Grenier, whose theses materialistic and anti-patriotic, admitted to the faculty of medicine, had been slygmalized by Mgr Dupanloup (1).

(1) Le Monde masonique, May 18CS. In his doctoral thesis, P.*. Attic he wrote: "Patriotism, the principal virtue of the peoples of antiquity, is no other something that the altruistic law is limited to the fatherland. Therefore, this sentiment Nuant, and while it was a progress at the beginning of history, times will come, They came perhaps, where the way of Ciro will only be the reaction, of the ar-developmental delay, a vice. F. – . Grenier rejects in another passage all freedom to man; but on the other hand, he declares it possible that locomotives have passions and desires.

These are the doctrines that Freemasonry embraces, because they are the final logical development of its principle.

SOCIALISM AND FREEMASONRY 535

Moreover, Belgian and French Freemasonry proclaims, under the in the name of solidarism, the same statutes, spreads everywhere the ma-free marriage and civil burial.

IV. – SOCIALISM AND FREEMASONRY

Socialism and communism necessarily stem from principles of Freemasonry. We have already, through analysis of its rituals and the books of its principal founders, shown how its doctrines destroy at its root the right of propriété (book I, chapter VI).

Since man is posited as an end in himself, it follows that For him, the right to all pleasures.

The last socialist manifesto published by Le Révolté de Genève, on the occasion of the workers' congress in Marseille (September 1879), It begins like this:

"Considering that every man, by virtue of his being a man, has a right from his birth to equal satisfaction of its needs and equal development of all his faculties.

But this is precisely the old doctrine of the declaration of the rights of man and of the citizen of 1793, classifying the pro-privacy among the natural rights of man by charging the law, that is to say the omnipotent State, to fix this property.

This is the doctrine of Condoicet, one of the men who had penetrated most deeply into the doctrine of secret societies:

"The Jacobins," said Ma Ion, "adhered to equality before the law, the only "Compatible with the institution of private property." Condorcet "was more revolutionary when he said: 'Equality' in fact, the ultimate goal "Social art (1)."

Ragon also indicates the same thing as the ultimate goal of The royal art of Masonry:

"It is to Freemasonry alone that we owe the affiliation of all the classes of society. She alone could effect this fusion, which, from her within, has passed into the lives of peoples. She alone could promulgate

(1) Exposition of the socialist schools, by Malon (Paris, Lechevalier, in-12, 187?p

THE UNIVERSAL REPUBLIC

53?

CCTTC humanitarian law, whose upward action tends towards the great unity social formation, a march towards the fusion of races, of diverse classes, of Customs, codes, traditions, languages, fashions, currencies, and measurements. Its virtuous propaganda will become the humanitarian rule of all cons sciences.

"Every generous reform, every social benefit, stems from it,"
And if they survive, it's because Freemasonry lends them its support.
This phenomenon is due solely to the power of its organization. Its past... belongs to him and the future cannot escape him. By his immense leverage of association, it alone is capable of achieving, in a general communion trice, this large and beautiful social unit, conceived by the Yellows, the Saint-Simon, the Owens, the Fouricr. Whether the masons will it, and the generous The ideas of these philanthropic thinkers will cease to be vain.
utopias. – The social movement, moreover, he adds in a footnote, has since long occupied Freemasonry in general and the Grand Orient of France especially (1).

Nothing could be more accurate: all the founders of social systems lists emerged from within its ranks and the Masonic lodges have all days supported socialist propaganda.

Buonarroti, the founder of French and Italian Cliary
Lienne, the tireless propagator of all secret societies
during the Restoration period, he removed a former accomplice of Babeuf;
He had appeared with him before the high court of Vendôme. Far away.
to renounce the communist principles he then professed (2), he
have infiltrated the Carbonara's constitution:

"In the origin of the centuries that we call the golden age," said the speaker
Starred in the Vcnclita with the rank of Grand Elect, our meetings were unusual
tiles, my good cousins. All men, obeying the simple laws of
nature, were good, virtuous and helpful; all their virtues
their sole purpose was to prioritize the practice of charity.
The land, without any particular owners, abundantly provided the necessities
It was useful to all those who cultivated it. Their needs were moderate:
Fruits, roots, and pure water were sufficient for the sustenance of men.
"my and their partners..."

And, to restore equality of nature and the community of goods

XXXVIII of its constitution:

(1) Course on ancient and modern initiations, pp. 46 and 47.

V. Conspiracy for the Equal of Babeuf, Brussels, 1828, vol. I, pp. 86, 87 and Malon, Exposition of Socialist Schools, pp. 26, 27

SOCIALISM AND FREEMASONRY 53*7

"The tax will be progressive... The poorest will only pay one percent." one-fifth of his income, the richest will pay six-sevenths; we observe will see the progressive rule for intermediate classes (1).

Saint-Simon is considered by all Masonic authors as one of the illustrations of the order, and in turn Enfantin, in a letter to General Saint-Cyr, thus uniting Saint-Simonianism with the Carbonari and the Jacobins:

"To sympathize with Saint-Simon today, the men of thirty to forty years old must have sympathized with Foy, Manuel and Lafayette, and the men of sixty, with Mirabeau, Saint-Just and I I'd almost say Robespierre.

At the time when Fourierism was seeking to spread, the logos Masonic lodges in Paris provided him with sympathetic support. Jau- The people of Pompéry were members of the lodges, and held conferences there. rences and found proselytes there(2). Later, as we saw, The same thing happened in Paris with the spread of VInter-national.

This is the tradition of Freemasonry everywhere. In 1845, the lodges Belgians bestowed Masonic honors upon Eugène Sue, and the socialist novelist, in his response to the lodge La Persévérance from Antwerp, explicitly stated that "the Masonic lodges were at the head of the liberal socialist party" (letter of January 13, 1845).

On November 7, 1866, the lodge La Parfaite intelligence and L'É The canvases gathered from Liège affiliated with the Philadelphes lodge of London, to continue the work of militant Freemasonry and progressive (sic), and sent him a board in which she formulated This is what she meant by progressive Freemasonry:

"To banish from the mind the vain preoccupation with a future life and the the notion of a providence ready to rescue all distress; – to overthrow blind forces; – to humble the pride of money and privilege; – transforming charity towards the poor, which humiliates them, and seeking the rights of the poor who raise them up; – to equalize intelligence through education tion, fortunes through the proportional balance of wages, protections by laws that are equally respectful to all – to achieve justice

In 1868, regarding a proposed revision of the statutes of the Grand Orient of Belgium, Brother Jacobus said to the lodge of Philanthropic friends from Brussels:

- (1) Constitution and organization of* Carbonari, g 99, f 02 and t?8.
- (2) Le Globe, journal des initiations, 1839, p. 170 et seq., 1840, p. 144, 168, 210.
- (3) Quoted by Le Monde on January 16, 1807.

538

THE UNIVERSAL REPUBLIC

"These words (the passage: Working together, etc.) announce another reform, due to a decision of the League of Philanthropic Friends thropes. This workshop examined the issue of charity, and in a substantial report, concluded that the most effective way, the the most humane, the most Masonic way to practice charity was to push to contribute to economic and social progress, either by promoting the establishment cooperative societies, workers' banks, either by spreading the ins- instruction. It was following this report that a restaurant was established at cheap.

"To call on the people to conquer their own well-being, to help the minor classes to emancipate themselves through education, work and credit, This is, without a doubt, the most powerful form of benevolence, for not only She excludes almsgiving in the present, but she makes all protection unnecessary in the future.

"It is this transformation of charity into emancipation, of the charity in social institutions, from protection to liberation definitively, it is this doctrine, which could be called a practical socialism tic, which the project wanted to specify clearly in the first article the general statutes of Belgian Freemasonry (1).

Currently, the lodges in Paris are all joining forces to found a higher school of positive sciences, according to the positive method tivist, intended to scientifically propagate socialism in the intelligent classes, and with socialism this brutal materialism and this radical negation which is the essence of positivism and of Freemasonry (2). It is not in vain that F.-. Jules Ferry proclaimed in 1875 the identity of the two institutions (book I, chapter 1). II, § 15).

The Masonic World, which reports all these actions with

administrative measures taken by the Grand Orient of the Netherlands against the L'Alpina lodge, because of its overly socialist tendencies accentuated, it seems, by this workshop (3).

Mazzini, in turn, while claiming not to be a communist, claimed to change the distribution of wealth and to make people govern collectively, work by the State:

"There are no inequalities of nature, no fatal inequalities of con
Despite the divisions and classes, inequalities exist that stem from

(1) Quoted by La Patrie, of Bruges, October 1868.

(2) See the program of this environmentalist and the account of the actions of the lodges this meaning, in the Masonic World, August and November 1879.

(3) of uovombre 1879, p. 314.

SOCIALISM AND FREEMASONRY 539

social forms, within the very element where life develops. and
we must work to change these forms, to transform, in the name of
God, in the name of the war that God commands us to wage against evil,
to sin and its consequences, this element is susceptible to change
perpetually. The physical world, humanity's great workshop, has
It was not given to a few, it was given to labor. The goods
material, neither good nor bad in themselves, but instruments of good
or evil, depending on the individual or collective destination they receive.
wind, belong to all those who work, and the distribution always
The increasing production of these goods will yield fruits that are all the more useful, a
more pleasing to God than the most advanced education of humankind
will have taught men to use it for good (1).

The statutes of Young Europe contained these articles which left
know that the door is open to all socialist ambitions:

"Art. 8. According to the law of God and humanity, all men
are free, all men are equal, all men are brothers.

"Art. 11. Equality consists in recognizing for all the
same right and the same duty, in that no one can be under
to adhere to the law which defines rights and duties, and in that each person, pro
in proportion to his work, he shares in the common wealth.
which is the product of all social forces put into action.

The first German socialist, the tailor Weitling, who in
1837 began his propaganda in Switzerland and Germany, had
organized its societies on the model of the enlightened and the carbo-
nari, and he used cbant associations to propagate them

We should therefore not be surprised to see Masonic lodges to provide the International with the first cadres (§ 5). Ac- still, despite the experience of the Commune, the lodges Masonic lodges continue to propagate socialism.

Thus, in Paris, in 1877, at the opening of the L'Homme lodge free, whose name is reminiscent of the title of Louis Blanc's newspaper, ie F.*. Minât, venerable of the L.\ Perfect Equality, makes a exposition and commentary on the social system of Louis Blanc (3).

Most recently, on June 28, 1879, the lodge Le Globe, of Vincen-

(1) Address to priests concerning the Encyclical of Pope Pius IX given at Portict U December 8, 1849-

(2) V. Frost, The secret societies of the European Revolution, t. He, p. 268 e* *

(3) La Chaîne l'Union, year 1877, p. 73.

540

THE UNIVERSAL REPUBLIC

born, listened to the funeral oration of F.*. La Chambaudie, "poet so specialist and apostle of Saint-Simonia (1). »

In Italy, the Masonic lodge of Palermo, known as Y Equality of the 10th In March 1878, in a circular sent to the press, he invited all SCS members to deal with social issues, CL states that Economic emancipation alone will bring well-being and happiness to the people.

V. – The founding of the international association of

WORKERS. – KARL MARX AND MAZZINI

It is also a mistake to represent VInternatio- nale as a purely revolutionary secret society, similar at the Société des saisons, at the Charbonnerie, and when it is represented felt as merely an expression of the social unease of working classes.

She possesses both of these traits, and that's what makes her stand out. a completely unique place in the history of secret societies.

The vast majority of its members are solely under the impression of suffering caused by the disorganization of the ancient system of work. They are prey to passions which are the continuation of the liberal regime applied to economic relations.

In this vein, they often curse the revolution of 1789, the bourgeoisie hoarded national property and destroyed leaders of the corporations; they even cover them with their imprecations the Masonic lodges, where they see, entrenched as if in a citadel, the bosses they have to complain about (see Introduction VII).

But to these feelings, one could find the equivalent in the social struggles of previous centuries, is added to the the internationalists a furious hatred against religion, a radical denial of God and the afterlife. This spirit of impiety It was inspired by their founders and is maintained by their leaders, all of whom belong to the large anti-Christian sect and who see in this uprising of popular passions the means to achieve the ultimate goal predicted by Weishaupt: freedom and equality forests on the ruins of religion and property.

[\\] Masonic World, August 1879, p. 161.

THE FOUNDATION OF INTERNATIONAL ASSOCIATION. 541

Their skill lay in seizing upon the feelings specific to working masses suffering under the modern industrial system, to serve-
vir as a framework of their spontaneous organization in Trades-
Unions, syndicates, professional societies. Through this they had a
action much broader than that of exclusively revolutionary societies
Mazzini's tionaries and policies.

They adapted to the temperament of the modern worker by rejecting all the fantastical apparatus that exists in Masonic lodges
It amuses the bourgeois, but it baffles the worker on the evening of a day
born from hard labor. The International was therefore able to raise
the veil almost completely and work in broad daylight. But she
It always remains a secret society, because it is led in
the shadow and the mystery by chefs who are in close contact with
the other Masonic lodges, and often combine their actions
with theirs. As a man who had wittily put it
initially quite rashly engaged with the Fifth International, Mr. Jules
Simon, "twenty years ago the socialists were sectarians, at
"Today they are practitioners." (Radical Politics, p. 23.)

These two characteristics, combined in the Internationale, explain the two tendencies that sometimes occur within it and have led to a temporary split: some are socialist Jacobins

It is very instructive to note that the exclusive socialists, not wanting not entering into political struggles, have always been eliminated or absorbed by the socialist Jacobins.

We will now look at the earliest origins of this formidable association and how Masonic societies what his staff provided him:

"In March 1850, wrote in the German Universal Gazette of Leipzig, a man who initially favored communist tendencies, He had then completely separated from me; I had just been released. after being imprisoned, as a political prisoner, in a prison of Augsburg, when I learned, from a commissioner, of the existence of the league in the form of a conspiracy whose leaders were Engels and Marx (1). The following year, another emissary, Weidmeger, at*

(1). Karl Marx, a wealthy and educated man, a philologist of note in universities German, is the son of Israelites converted to Protestantism. (Lasalle, the founder of a socialist association, which today feeds into that of Karl Marx (was also Jewish). Karl Max was in Rome with Weitling in 1847 preparing for the return payment by Pius IX (V. Bresciani The Jew of Verona 1.1. p. 75.)

542

THE UNIVERSAL REPUBLIC

today, dead, came to visit me in H...., where, in full view of my political co-religionists, I accepted the position of president of the A commune, established in this country by the association. I attended in this capacity, in Frankfurt am Main, at a congress organized by the associations of Mannheim, Mainz, Giessen, Frankfurt am Main, Ha-nau, etc...

"The party was then called the Communist Party; it was only later that it called itself democratic social. But under the very name of communisle, it already formed an international association, and one could read in The head of his program was: "Workers of all countries, unite!" This manifesto, printed as early as 1851, and which I have in my hands, contains exactly the program and main features of the International current. The propaganda has certainly followed since a pro-march aggressive; but, as for the organization, by 1850 it was already complete. From that moment on, the central fund was financed by contributions of the various members and of the Communes (1). »

The Universal Exhibition in London in 1862 gave to the association tion an immense increase.

met, says Fribourg, on the ground of production and Observation. Questions of labor, daily working hours strikes, even, and many others were expected and were supported. levies. Correspondence then took place between Parisian workers and workers English and others; on September 28, 1864, a public meeting, organized in Saint Martin's Hall, reunited again, and officially this time, said the same historian, the workers' representatives of several nations European. A month later, the post brought the founding pact to Paris mental, and the international association was taking possession of France (2). »

Mr. Winterer, in his scholarly work, Contemporary Socialism porain, thus completes the story of the birth of the International:

The most famous conspirator of our century, Mazzini, could not not to remain a stranger to the formation of this international league. He he, too, proposed a draft address and statutes; but it remained too himself, that is to say, Italian and a conspirator. – His address reproduced simply knows his political program, drowned in a phraseology

(1) Translated and quoted by Le Français on July 17, 1871. Ragou recounts in Bon Course, p. 344, that Krauso, a famous German Freemason, had proposed, as early as 1812, to replace Masonic mysteries with the institution of a society which he named Menscheitbund or Alliance of Humankind.

(2) The International Workingmen's Association. Origin, pp. 6 and 12, by EE Fribourg, one of the founders. (Paris, 1871, iu-12, Lechevaller, ed.)

THE FOUNDATION OF THE INTERNATIONAL ASSOCIATION 543

socialist. – As for its statutes, they called for centralization so rigorous, such an absolute dependence on the impulse central, that any initiative and consequently any development will become impossible to establish in local associations. Marx had the work of Mazzini, who withdrew in despair to his tent, abandoning the International to its fate. In turn, Marx presented an address and some statutes, which were unanimously adopted by the London committee; the The general congress in Geneva ratified them in 1866. The address and statutes The German socialists were far from disarming the central leadership which was to remain directly or indirectly in the hands of Marx; but they reserved the rights of particular associations and threatened "They aroused all fears and sensitivities (1)."

The association's supreme authority resides in its congresses. as in Freemasonry it is placed in convents. Congresses, like convents, meet every year.

The time and place of their meeting are indicated, as well as the matters which must be addressed there, by the congress itself, or by the general or international council, which is for the association what the Supreme East represents for Freemasonry. – "This

nations belonging to the international association. It takes within it, according to the needs of the association, the members of the office such as president (2), secretary general, treasurer and Personal secretaries for different countries.

"Every year, the congress convenes to designate the seat of the council general and appoints the members. » The seat of these councils has been first in London; since 1873 he has been based in New York.

"Each section is sovereign in appointing its correspondents"

"These are the correspondents who..."

Beneath a subordinate appearance, the directors are in reality all powerful groups.

(1) Mr. de Lavoley has just recounted, in almost identical terms, the founding of The International (Revue des deux Mondes, March 15, 1880). In the conferences At the London preliminaries in 1862, Mazzini was represented by his secretary, the Major Wolf.

(2) Two years later, in 1869, the Basel congress adopted the following resolutions yours: "Considering that it is not worthy of a working-class society to maintain in within it a monarchical and authoritarian principle by admitting presidents, during even if these were not invested with any power, the purely honorary positions being yet another attack on democratic principles, the congress in pledges all sections and workers' societies affiliated with the international to abolish t presidency within their ranks.

II

35

544

THE UNIVERSAL REPUBLIC

"The general council has the right to admit or refuse affiliation" tion of any new company or group, except the call to the next congress.

"The general council also has the right to suspend until the next congress a section of Pinternational. Any group, of For its part, it may exclude a section or a company from its membership. without, however, being able to deprive it of its international character, but he will be able to request its removal at the next congress (1).

"Wherever circumstances permit, the central offices

offices in the same language will be established. The members of these offices central, elected and recallable at any time by their sections respective, must send their reports to the general council one "Once a month, and more often if necessary." – These offices or federal councils, as they are now called, and the sections that name them, equivalent to national Orients and to lodges of Freemasonry.

It is not without reason that Assi, in the manifesto he addressed knows all Y International affiliates to ask them to to support the strikes at Le Creuzot, invoked the name of France masonry:

"In the name of social republican democracy," he said, "we let us loudly proclaim our membership in the great association in International Workers' Federation, this sublime Freemason the folly of all the proletarians of the world, this hope of the future, of equality... (2). »

(1) The entire national leadership of YI resides in fact within the General Council, It is interesting to note the names of scs ineml>rc 3. The fundamental pact, which It serves as the basis and form of its first foundations, was initially signed Odgers, Cre "Wheler, English workers* and arrived in Paris under that name and with signatures which were members of the provisional committee established in London. Approved by the At the Congress of Geneva, it adopted the name of the General Statutes. The General Council then of President Odgers, an English worker and carpenter, and of Secretary General George Kccarius, tailor, who had been so from the beginning; in place of Wheler, the tre- The secretary was Cow'ol Stopnoy. The private secretaries of correspondence were S. Shaw, for America; Karl Marx, for Germany; Besson, for Belgium gique; IL Yung, for Switzerland; A. Sabicki, for Poland; Johannard, for Italy; Eugène Dupont, for France; Paul Lafargue (Marx's son-in-law), for Spain. Since then, in 1871, Serraillier is said to have replaced Besson; Giovanni Bora, Johannard; Eccarius, while remaining secretary general, would be in charge of the correspondence with America; James Cohen would be the delegate from Denmark; John Wclon would have replaced Cowcll & the treasury.

(*2) VInternationale, Brussels newspaper, no. 24, April 1870 – Tcstut, L*Asso- International Workers' Association, octavo, 1870, pp. 34 and 98.

THE FOUNDATION OF THE INTERNATIONAL ASSOCIATION 545

Fribourg tells us, in fact, that the International was based on everything about Freemasonry; that through it the In International Freemasonry was penetrating Parisian Freemasonry, where it garnered strong support, and that finally Switzerland, the Bel France and America announced the creation of French groups socialist movement (1).

In April 1865, several Parisian lodges, notably Le Tem-

Lodge No. 133, The Rose of Perfect Silence, The Future, The Renaissance sance, united, at the instigation of Fribourg, to prepare the reunion union of a great congress of workers from all nations. We we do not know why this project failed (2); but the lodges nevertheless continued their support for the International.

Fribourg also recounts its active role during the elections de Pelletan and Garnier-Pagès, high-ranking masons, – the former even, venerable master of the Paris lodge, who first organized the association tion of those in solidarity (book I, chapter II, § 12), – had put him in contact port with groups from schools and the St-Antoine district, restless students or Blanquist workers, whom they did not disdain not to use, while despising them, the committee candidates of the thirteen, all high-ranking masons.

The founder and historian of the International adds further:

"Having made the acquaintance, we met again in the St-An- suburb toine, and when the Left Bank was founded, Fribourg was admitted in the small circles of the Latin Quarter. This explains how strangers to the world of work, such as Longuet, Emile Richard, Emile Maison, Robert Luzarche, Jules Ducrocq, Nauzet and Pierre Denis, were, from the very beginning, members of VInternationale. »

It was in these circumstances that Mr. Jules Simon gave his membership and accepted, from Fribourg, the membership card bearing the number 606 (3). Certainly, Mr. Jules Simon did not foresee not at that moment that Y Internationale prQnÀmiiiext aux incendies of Paris, and that he himself, the enemy of standing armies, the author of Radical Politics, would associate himself with the legitimate but harsh repression of the Commune as minister under Mr. Thiers.

(1) Fribourg, International Association, p. 31, The parliamentary inquiry into the Government of National Defence, de Sugny, 2nd report, cliap. 1",

(2) Le Monde maçonnique, May 1863.

(3) Fribourg, The International Association, d. 152 and 17a.

546

THE UNIVERSAL REPUBLIC

Like so many others in his party, he was inevitably led by the community to the first principles laid down by a philosophy that starts from the absolute independence of man vis-

of this man's adherence to a naturally benevolent spirit
That alone would be proof enough, even if it were just a few months later.
Later he would not have addressed the following letter to the Vin- congress
international in Lausanne in 1867;

"Men who spontaneously gather in all countries"
of the world for a common and noble purpose; who have no other
concerns that contribute to the triumph of common sense and reason;
who, in politics, in socialism, and in science, do not seek
that the truth, treating brute force and routine with equal contempt,
these two enemies of thought; an assembly that has no other president
tooth than the one she chooses and other regulation than the one she
In fact, it's a spectacle that consoles us with the official truth, with official justice.
cielle, of the freedom granted by the menu cl of the truth stifled under the
myriads of restrictions and conventions.

"Believe me: when I called from the podium for the abolition of the ar-
permanent laws, the separation of church and state, and total freedom
of the press with suppression due to the offense of offending public morals and re-
My dear, I was not speaking to the Legislative Body, but to your council.
sandstone; I was bringing him my share in advance, just as I am sending him today
"From today, I offer my support and best wishes from afar (1)."

Mr. Jules Simon was not alone in giving his support in this way.
to the statutes of VInternationale. A number of prominent figures
politicians did not hesitate to do so either, and Mr. Fribourg cites
expressly "Henri Martin, the popular historian, Gustave
Cliadey, Proudhon's active collaborator, fell victim
by Raoul Rigault, Corbon, the former vice-president of the Constitution
the killer of 1848, and many others whom events separated
later from the founding group (2). » All were removing Freemasons,
We saw that earlier.

Mr. Fribourg also notes the contribution that the group formed by
The students of the Liège congress brought to the International:

(1) Reproduced by the Gazette du Midi on August 13, 1871 and most newspapers
from Paris at the time.

(2) Fribourg, L'Association internationale, p. 431. En nofe, p. 132, he cites the
articles written by Henri Martin, in Le Siècle de 1865, in Tuouueur de l'interna-
Uo.tale*

THE FOUNDATION OF THE INTERNATIONAL ASSOCIATION 547

"While Parisian workers remained silent and studied,
European students were meeting to speak at the congress
from Liège; there Tridon, Protot, Humbert, Jaclard, Regnard,

they put on a spectacle for the world, fighting with fury philosophical opinions contrary to their own. » Between Pro-Mr. Testut also names the student Rey, and Humbert, all delegates to the Geneva Congress of the International; Mr. Fribourg It even says in its history that an unholy program, or Association international of freethinkers of this same student Aristide Rey found followers there and enjoyed some success. The accounts- The proceedings of the Liège congress demonstrate, down to the last detail, dence these furious battles of the students of the International pari- his own, against what Mr. Fribourg calls philosophical opinions physics contrary to their own were nothing less than the belief in God and the Catholic religion, its morals and dogmas, and the principle of nationalities themselves, as Aristide Rey did.

At the Geneva Congress, which organized the International, it was posed the question that was supposed to be the touchstone of the association.

The French delegates, who were socialists of good faith, wanted to exclude from the association those who did not engage in to manual labor, who were not workers in the strict sense In short, the speakers who had, in the past, caused them So much disappointment. But the Germans, who made up the chosen group Karl Marx's team rejected this proposal. The International therefore remained open to all revolutionary elements of any kind Whatever the case may be: this is how Karl Marx, a man of letters, his son-in-law Lafargue, Dr. Buchner, the author of Force and matter, Lucraft, employed in London at the Schoolboard, Hins, the Belgian professor, General Cluzeret and so many other Jacobins bourgeois were able to continue to be part of the association and in made it possible to direct it. The question has often arisen since in local groups, but the clever ones always managed to get by. to maintain the politicians of the Revolution in their place the association's headquarters.

548 THE UNIVERSAL REPUBLIC

V, – The doctrines of the International and those

hence Freemasonry.

•»

As for the religious and social doctrines of the International, We only need to read the documents published by the association itself. following each congress.

In 1866, she sent to the Geneva Peace Congress Eu-

he expressed himself thus:

"Citizens, the most ardent supporter of perpetual peace is in Undoubtedly the worker... He wants peace; but peace is not In principle, it can only be a result. Do you believe, citizens, that you will be able to reach it by the means that were proposed to you yesterday in creating a new religion – (the religion of the God-Reason of Garibaldi) ? – No, isn't it? Far from creating a new one, reason must destroy those that exist... Every religion is a despotism that also his standing armies: the priests... Don't these armies have not inflicting on the people deeper wounds than those they receive on the battlefield? Yes: those armies distorted the law, atrocious That's the reason. Don't clear out the barracks to turn them into churches: "Leaks, a clean slate for both."

And at the banquet that concluded this congress, the Italian Stéphane por This toast was silent:

"To Garibaldi, to the first citizen of Italy, to the great man European whose contribution gave so much impetus to the first congress of the Peace, to freedom, to the true regenerator of peoples, to Garibaldi!

The following toast was given by the Russian Bakunin:

"To the future of the League and future congresses, which, developing the principles established and increasingly uniting the scattered republicans in the world, can hasten the advent of true democracy through the federalism, socialism and 'aktithêoi.ogism (1). »

The following year, at the Lausanne congress, Albert Richard went so far as to say:

(t) Annals of the Congress of Geneva (Geneva, 1868).

DOCTRINES OF THE INTERNATIONAL AND OF FREEMASONRY 549

"In matters of education, we must oppose the immoral study of the The Bible, that of useful men.

And Murat added:

"The Bible is the code of immorality!"

Fribourg supplements these details with the following account:

"The freethinking movement was bound to find followers in The Internationale. Also the following play, a work by Mr. Aristide Rey, student, – (one of those from the Liège congress who had been so large

"International Association of Freethinkers."

"Society: Act as you think."

c I. Whereas only he is an honest man who agrees
aligning his actions with his principles;

"II. That good cannot exist outside of truth and that there is no
truth than that given by science; that it is important to separate the mo-
progressive and scientific analysis of outdated dogmas that reason...
damned, and which sentiment must condemn; which conscience rejects
religious doctrines that govern man through fear and the most
unworthy motives; that these doctrines have divided men by distorting
morality and by corrupting the notion of law... »

And in conclusion, the play ends like this:

"Not a priest at birth,

"No priest at the wedding,"

"No priest at death (1)."

"They constitute, under this title: Society act as you think, a
an association whose law is science, whose condition is solidarity, for
But justice.

(t) Ftibovfg. International Association, p. 154 et seq.

This satanic association continues to spread. Here is the document published in
The Marseillaise of August 1379:

"N® 1750. – Membership of MC.. (Auguste).

I am a great supporter of your association for the propagation of the faith
civil. However, before my membership is published, I would like to be convinced
that, thanks to the organization and statutes of the Society, this membership is irrevocat
ble, that is to say, that it not be taken into account in my final moments, when I do not
I no longer have the mind to lihro, of such a desire that I could formulate, contrary to n

today resolutely expressed.

"If this is the organization of the Society, accept my full support today."
Miss, and publish my name if you deem it appropriate.

Please keep me informed of the progress our ideas make.
municipalities.

THE UNIVERSAL REPUBLIC

"The following document was attached to this statement:

"THIS IS MY WILL:"

"My last wish is not to be buried according to the rites of any religion."

religion, and I give to . the power to represent me before

my family, to prevent the desecration of my body.

This is undoubtedly for the execution of this international program.

final list of freethinkers decreed by the Lausanne congress:

"1° Scientific, vocational and productive education, and the implementation to the study of a comprehensive teaching program; 2° organization of Y school-workshop; 3° considering that the term free education is a non-makes sense, since the tax levied on citizens bears the cost, but that Education is essential and no father of a family has the right to deprive one's child of it, Congress grants the State only the right to replace the father of the family, when the latter is powerless to remedy to fulfill one's duty. In any case, religious instruction must be excluded from the program (1).

And a little later, the London General Council, in July 1869, admitted as section Y International Alliance the final stage of socialist democracy, whose program, drafted by Becker, Bakunin, Albert Richard wore:

"The Alliance declares itself atheist; it wants the abolition of cults, the substitution of science for faith and of human justice for justice Divine! (2)

Moreover, from the very first days of the International and even in relatively moderate fractions, we find the same spirit.

The fundamental pact accurately reflects Masonic phraseology in the preceding considerations;

"Considering that the emancipation of workers must be the work the workers themselves; that the workers' efforts to con-

The inclusion of the Marseillaise proves that the awful deal offered by the a* 175*0 is subscribed. The contraction and spread of this association in certain large The fact that the Paris workshops exist is, moreover, a matter of public knowledge.

Mr. Ilérroid, Prefect of the Seine, has just given official consecration to this

of which every patient must, upon arrival, declare whether they intend to receive assistance of religion and cannot, outside of this prior declaration, be visited by the chaplains.

(1) Fribourg. International Association, p. 155.

(2) Fribourg, International Association, pp. 129–131*

DOCTRINES OF THE INTERNATIONAL AND OF FREEMASONRY 551

seeking their emancipation should not tend to create new privileges, but to be established for all with the same rights and the same duties;

That the subjugation of the worker to capital is the source of all political, moral and material servitude;

"That, for this reason, the economic emancipation of the workers is the great goal to which every political movement must be subordinated.

a That all efforts made so far have failed, due to a lack of solidarity between workers of various professions in each country and of a fraternal union between workers from various countries;

a That the emancipation of workers is not a simple problem local or national level; on the contrary, this problem concerns all civilized nations, its solution being necessarily subordinate to their theoretical and practical competition;

"That the movement which is taking place among the workers of the countries the most industrious in Europe, giving rise to new hopes, gives a solemn warning not to fall back into old habits. errors and advises combining all the still isolated efforts;

"For these reasons,

"The congress of the International Workingmen's Association, held at Geneva, September 3, 18(36), declares that this association, as well as all member societies or individuals will recognize, as de truth, which should be the basis of their conduct towards all men, justice, morality, without distinction of color, belief or nationality.

"Congress considers it a duty to demand not only For the members of the association, human and civil rights, but also for anyone who fulfills their duties; no duties without Rights, but no rights without duties.

"It is in this spirit that the congress definitively adopted the statutes
"The following tuts of the International Workingmen's Association."

to definitively define the rights and duties of man in the whole world, and at the Brussels congress one of them was heard them, a deputy of the Swiss workers, named Catalan, was shout, usurping a word from the apostate and high mason Sieyès, that "the The revolution of the last century was contained in these words: "What is- What is the Third Estate? Good. What should it be? Everything. Likewise Today, to summarize the revolutionary movement, we can say naire: What is a worker? Good. What should he be? Everything. that is to say religion and papacy, society and magistracy, nation nation, kingdom, and republic! To him and him alone the priesthood, the Capital and property!

052

THE UNIVERSAL REPUBLIC

It is up to him to decree truth, justice, and morality, outside or without distinction of belief or nationality. He decrees, himself, five quième, to which are added fifty-five other individuals, that truth, justice, and morality are outside of all religion, of any belief, apart from God. That's it. that they decide against the entire human race since the beginning The beginning of the world!

And what then are justice and morality? What is the truth for affiliates who, in a sovereign congress, decreed the abolition of the presidency altogether, of the very word "president," Out of hatred for authority? What is truth, apart from... reason of the centuries, against the authority and testimony of all the 3 peoples since the beginning of time?

Justice, morality, law, rights – all these ideas imply a supreme authority, a king, universal sovereign, God in one word, from which all fatherhood, all royalty, all superiority derives or presidency, any power that binds and obliges, anything that can bind and to bind men together, to constitute them in society, in any association whatsoever.

Outside of that, what becomes of the groups, the sections, the federations? rations, general councils, and the congresses themselves? What What rights do they have? What authority do they have to make statutes and... binding laws; directing the actions of other men, work their and bourgeois; to do justice and morality, truth, the Rights and duties: determining where they lie, what they are? What man has ever had such power over one or more men? My? To merely claim so, isn't that despotism in its purest form? At the highest level, a monstrous tyranny?

Poor, honest workers! How you are being deceived, how
They corrupt you, just as they erase your conscience itself.
even !

Following the statutes, nine or ten questions were discussed.
tions, on which the Parisian founders and the sections of
The Paris branch of the International had sent a memorandum to the congress
with the French delegates. In this memorandum, signed by all the
French delegates (1), but only the German and English delegates
They found it not advanced enough, we read this:

(i) Among the signatories, the following were distinguished for Paris: Fribourg, Malon, M
Tolain, Varlin; for Lyon: Nichant, Sccrcluiu; for Uouou: Aubry, Tousincueurs
main international or Fiauce.

DOCTRINES OF THE INTERNATIONAL AND OF FREEMASONRY 553

"Work is still the act by which man manifests his vail
man's strength, his morality; through work, man tames nature.
acquires new knowledge and rises to the point of deification
himself, if it is permissible to use such an expression here, because
Divinity is and has never been anything but the ideal of perfection towards which
invincibly tends humanity through the complete development of its
faculties.

How can one not recognize the doctrines of Freemasonry here?
and of F.*. Renan teaching that God is nature, that God is
a word which, although old, should be considered an ideal
For the people? This is the ultimate expression of teaching
Cousin's philosophical approach, bringing back the triple infinity of God, nature,
humanity, to a unique synthesis.

A little further on, the delegates of the Parisian International
added this statement which recalls the reception of the rank
apprentice:

"It is impossible for us to do, on this question (religion),
something more than a statement of principles.

"Religion is one of the manifestations of human consciousness,"
respectable, like all the others, as long as it remains an internal matter.
individual, intimate; we consider religious ideas and all the
ideas a priori as not being subject to useful discussion; each
will think, on this point, what he deems appropriate, provided that he does not
to involve one's God in social relations, and to practice
"What about justice and morality (1)."

A member of the Commune, Lefrançais, was therefore indeed self-employed.
ridiculed to say, in a Masonic meeting held in Paris, on April 26

My heart was with Freemasonry when I was received into lodge 133. one of the most republican, and I made sure that the goal of the Masonry and the Commune was the kid.

After having preluded, in the congresses of Geneva and Lausanne, the International declares, at the Brussels congress: "that machines, like all other working tools, must wind belong to the workers themselves and operate at their profit...; 2° that the means of communication, canals, roads, telegraph lines, and the forests must remain in the community social; same decision regarding land, mines, quarries, coal mines, railways.

(1) Fribourg, *Revue internationale*, p. 84.

THE UNIVERSAL REPUBLIC

55'

The Basel congress confirmed and further emphasized this denial of the right to individual property. It was decided there:

"1° That society has the right to abolish individual ownership of land and to bring the soil back into the community; 2° that there is a need to do to bring the land under collective ownership.

There were only four votes against these decisions, and in withdrawing The congress left, as a stepping stone towards the abolition of inheritances, the following considerations:

a Considering that the right of inheritance, which is an inseparable element individual property contributes to alienating land ownership e< social wealth, to the benefit of a few and to the detriment of the most large number; that, consequently, the right of inheritance is an obstacle, at the entry of the land and social wealth into collective ownership;

a That, on the other hand, the right of inheritance, however restricted it may be his action constitutes a privilege, the greater or lesser importance of which does not destroys the inequity in law and which is a permanent threat to the law social ;

"Furthermore, the right of inheritance, in all its manifestations, in the political order as in the economic order, is an element essential to all inequalities, because it prevents individuals they have the same means of moral and material development;

"Considering, finally, that Congress has voted in favor of property

corroborated by the one that follows;

"Congress recognizes that inheritance rights must be completely and radically abolished, and that this abolition is one of the conditions the most essential elements for liberation from work.

It goes without saying that Richard, Bakunin, Varlin, Brismée and the Others having spoken out against the right of inheritance, it had to be abolished. in the program of the ['International Alliance for Democracy'] social.

Langlois, considered by Fribourg as an opponent, differed little. However, the majority; here are its conclusions, reported by Fribourg:

"1° The land, insofar as it is not a product of human industry belongs indiscriminately to everyone, and, by right, it has never ceased to belong to them. 2° The parts of this common domain, of this common and inalienable property could not be granted to a few; under certain conditions. 3° These conditions, which, history tells us, are there

The Paris Commune and its accomplices

555

to demonstrate this, have often been modified, will be modified again, and they will have to be in each nation, as soon as they have been recognized there. contrary to justice and the public interest.

Carteret, also in the opposition, nevertheless said:

"Any owner who wants to rent out a building proves, by that very fact* "He doesn't need it: let him be expropriated."

We cannot here explain the nuances that separate the collectivists of the communists; these are among the socialists of school questions, all of which presuppose the prior destruction of the existing social order, the abolition of private property sort, finally the reconstitution of society by the omnipotent State on an imaginary plan over which they are divided. These divisions are primarily the result of personal rivalries; one cannot assume tending indeed to ensure that the wicked escape the causes of dissension that human infirmity produces even among people of good.

But these divisions do not prevent them from coming together for the destruction: all secret societies, Jacobins, Mazzinians,

Paris commune and, after a few years of division, they have reformed into a compact body.

VI. – The Commune in Paris and its accomplices

At the Brussels congress in 1869, one of the former students The Liège player recruited by Fribourg at Y Internationale thus ended his career. one of his speeches:

You speak of federation and republic, and you think you have
He did a lot by establishing them. However, if I examine what follows,
I see misery and rickets there... You need a philosophical foundation.
that in order to establish, and if you want to make a social revolution, it

You have to be atheists, otherwise you'll collapse. If you're not

As atheists, you must logically be despots, and instead of being a league
of emancipation, you will be a holy alliance against the Revolution....
My conclusion is that we must put an end to everything that exists, to all
to this bourgeoisie that has nothing in its head, nothing in its heart, and that

556

THE UNIVERSAL REPUBLIC

no longer stands, and it is only upon their smoking ruins that...
Socra the republic, not in their blood, they haven't had any for a long time
no longer in the veins, but on their accumulated debris that we plant
"We will raise the flag of the social revolution."

And Ilins, the Belgian professor, added:

"The International is now strong enough to inspire fear and
Respect. From now on, its motto must be Danton's words:
"Audacity, more audacity, always audacity (1)."

These threats clearly indicate the role that Y International played.
in the explosion of the Paris Commune and in the crimes that
marked his reign.

The communalist idea, that is to say the dissolution of the national bond
nal, the autonomy of communal or federative groups, and their
Grouping by federation is one of the foundations of the association.
No doubt the Parisian sections of the International have

justice in the Commune. But they had precisely let themselves invaded by these Jacobins (2); it is voluntarily and by virtue of their principles that they had held for several years and more especially during the siege, grouped this cosmopolitan element which then completely dominated them. Now, it is this directed element by Karl Marx and his confidants who prepared the Commune and who supported it with the tolerance, if not the cooperation, of Mr. de Bismarck.

On September 7, 1870, Eugène Dupont, the council member general who directed all French sections and federations, he wrote to them from London:

The pitiful end of the imperial Soulouque brought the Gambetta, the Favres. Nothing has changed: the power still lies with them. bourgeoisie. In these circumstances, the role of the workers, or rather their duty is to let this bourgeois vermin make peace with the Prussians.

"We must take advantage of all the freedoms that circumstances will allow." to bring about the organization of all the forces of the working class. The bourgeoisie, who is currently overwhelmed by her triumph, will not notice

(1) Teatut. International Workingmen's Association, p. 34.

(2) See in the parliamentary inquiry on March 18 the depositions of Messrs. Nusse and Lagrange on the merger of all revolutionary societies into the International during the siege.

The Commune in Paris and its accomplices 557

not first of all the progress of the organization and, for the day of truth The workers are ready for war. The general council has written to all the corresponding, so that all efforts are focused in this direction to act together at the opportune and decisive moment.

And on October 17, fearing a resurgence of national instinct, he he added:

"Many of our friends have allowed themselves to be blinded by patriotism" ism, joined the chorus of the bourgeoisie who are shouting everywhere: Let's forget Despite our differences of opinion, let us sacrifice our dearest principles. Pedestrians on the altar of the fatherland! Infamous deception! For the bourgeois have nothing and had nothing to sacrifice, and the people are once again deceived Because it lacks organization.

During the Commune, the sections of the International gave in Paris there was strong support for the movement, and in the departments It was his main followers in Marseille and Limoges who...

in his favor.

At the height of the struggle, in March 1871, the Vorbote, an official newspaper
sky of German socialism, wrote: "History is in
the presence of a revolution that the socialist democracy of the world
The whole community should greet it with enthusiasm.

After the fall of the Commune, although Karl Marx had dressed
arranged to disclaim all responsibility for his failure
In this regard, the general council of Y International highly approved
all his crimes are detailed in a lengthy manifesto dated May 30, 1871.
which was sent to all members of the association in Europe
and in the United States, and was published in its entirety by the Volkstaat of
Leipzig. "He is for the Internationale," said Mr. Winterer, "the story
official account of the events of the Commune; he must be among them, before
History, authorized apologetics. When one reads the manifesto,
we wonder with a feeling of dread in what sphere
"You need to live with ideas to appreciate such packages (£1)."

Freemasonry itself persisted after the Commune.
to show its fighters the sympathies that its lodges give
were born to the founders of P International. Thus we read in
the Chain of Union of 1872, that on April 17, 1872 the great
The Philadelphes and Concord lodge, which meets regularly at
London, gave a banquet in honor of the Commune, where

(!) Contemporary Socialism, j>. 129.

558 THE UNIVERSAL REPUBLIC

Present were the Brothers Lelubez, Cambault, and Albert May.
Mairé, Benoît, Vésinier, Bradlaugh, La Cecilia (1).

In New Caledonia, the deportees found a center for
their secret meetings in the V Union calédonienne lodge, founded under
the empire by Governor Guillain. Their actions, tolerated by Mr.
of the lichcria by virtue of secret instructions from Mr. Thiers, about
They fired upon the escape from Uochefort. The investigation was conducted by Admiral Ribot
at the request of the Assembly, establishes that the necessary funds
had been supplied first by the lodge, then supplemented by a brother,
receiver of the registration in the colony who was venerable of the
lodge. The lodge was, until its closure, the center of communal meetings
Nationalists. A Prussian also played an important role in the escape.

Some time earlier, a lodge in Bordeaux, L'Anglaise,
having made a decision to exclude the Franks from French temples
German Freemasons, the Italian lodges, in assembly gathered in Paler-
They addressed this admonition to the Grand Orient of France:

"Dear and venerable brothers,

"When the cannons of the Porte Maillot sounded ominously until..."
that at the gates of our temples, the voice of our dear brothers from Paris...
was comforting and friendly; she did not cross bayonets and
dangers of foreign guests, but rather curses and weapons
fratricides on both sides, where the same language was spoken, the sons of
the same mother, where we shared tears, glory and misfortune.
This voice carried the holy word of peace, love, and brotherhood.
eternity, where war, hatred, evil, and violence reigned
the most terrible, Cainism, fratricide.

"So, we sent our sincere approval which came from the
heart; but perhaps she was not welcomed with heart-rending cries
Frenchmen who fell by French swords.

But today we are struck in a more sinister way.
and even more chilling due to the "no" of the venerable lodge L'Anglaise, communiqué
via your newsletter.

Freemasonry is one, just as the harmony of the universe is
one; the pyramid of our symbols has as its base the surface of the globe and for
summit the highest ideas of humanity. All branches, no matter
Whether they are French, Italian, or German, they are connected to it and are linked to it
melt.

(1) As early as June 11, 1871, the London correspondent of a Moniteur universel, him
ilgnftlait la sympathie qüo rencontréaient les crimes de la Commune dau3 certains
Layers of the English population. And he added: "We would make a little bit of an idco cxa
of the propaganda of the national nier by assuming it is limited to the lower classes
English society. In certain literary circles, the doctrines of the Commune
have encountered two defenders, especially among the followers of positivism, which has in
planted in England recently." (N* of June 18, 1871.)

The Commune in Paris and its accomplices 559

"His past is the catacombs of Rome, his martyrs, and the em
The worst of violence that collapses. Its present is the most beautiful of your
nights, the night of August 4, 1879, human rights, the nations that res
freely awaken and develop their individual genius. Its future, the
realization of a threefold ideal of which Christ and the French have the glory:
Liberty, equality, fraternity! Annihilate, by your authority, the name of
The Englishwoman, fraternity demands it. Annihilate him, he is against equality.
Destroy it, and it restricts human freedom, represented in
you by Rousseau, Diderot and Voltaire, who fought against superstition;
against human freedom, which, through your Lesseps, has pierced the isthmuses and
united the seas; who, in our land, pierced the mountains by subjugating
the elements; against human freedom, which will destroy the last and the most
One of the greatest evils is the prejudice that turns a universal people of brothers into

And dear brother, the symbolic triple embrace.

"The secretary,

"BrAGio la Manna."

In 1875, Tolain, one of the founders of the International, was receiving Freemasonry into the Lodge of Foresight in Paris. When questioned, F.*. Emm. Arago asked him why he He wanted to become a Freemason, and his response was essentially:

"Having entered political life, concerned with social issues and In my haste to arrive, I confess I hadn't given a thought to the Freemason. Laughter. I must even say, I thought it was an outdated institution and, While respecting it, I neglected it, believing I would find on my path more precise weapons. I recognize today that I was wrong; the Freemasonry can still render eminent services, and I come to she (1).

History has not yet clarified to what extent the Mr. de Bismarck's tolerance for the Paris Commune; but She collected numerous testimonials regarding service offerings. that the Jacobins and Parisian internationalists made to the en invaders of their homeland. Cluzeret, in the steps he was taking to Mr. de Hatzfeld to encourage him to openly support the Commune, spoke to him in exactly the same language as Mr. de Bismarck later wrote to Mr. d'Arnim:

"Let's leave that aside," he said in the report he himself published, the archbishop's case and let's talk about the common interests of your government government and to the Paris Commune. If the government of Versailles triumph, it will be a desperate effort by the monarchy to return to Water. There is no monarchy in France that can, I'm not saying... to maintain (none will maintain itself), but to attempt to maintain itself without promise revenge... You smile... She won't be able to keep that promise. Mass, I know it better than anyone, and I count on it like a a means and an opportunity for revolution (2).

(1) Quoted by L'Univers on August 11, 1875.

(2) Cited by the Gazelle de France of May 30, 1873-

II

36

A few years go by and we still see the money.

No, the Prussians' hand in the attacks by the internationalists and the Jacobins. In 1878, the debates of the Lebiez trial established that Father Duchêne's surety had been provided by the Baroness d'Eckstedt, a Prussian woman who claimed to live in Paris to spread socialist ideas. At the same time, a trial engaged between the leadership of Y Free Man of F.*. Louis Blanc and the Baron of Panaïef, where a treaty was produced by virtue of which the latter had reserved for himself, in exchange for the sums given through him, the right to direct the policy of this revolutionary body naire and socialist in the sense of pan-Slavism (1).

Here, responsibilities and complicity extend in a unique way. ly, and it is impossible not to notice the preponderant role two leaders played a role in the founding of Y International of Pan-Slavism, Herzen and Bakunin.

Mr. Rodolphus Meyer, a very well-known German writer, who, after having had a long relationship with Mr. de Bismarck, is at today, honored by him with a very particular hatred, he raised to on this subject the most serious accusations and supporting them with documents that are likely to make a great impression. We have them Let us borrow the following summary from the study SM: Contemporary Socialism Mr. Winterer's opinion, whose judgment carries the most weight.

"According to Mr. Meyer, Russian unrest in Switzerland and England, by Bakunin and Herzen, was not directed against Russia, but against Western Europe, for the benefit of Russia; Herzen and Bakunin were merely Russian agents, either in the service of the government's right, either in the service of the Pan-Slavist party; the cause of the two agitators was Pan-Slavism, not socialism.

The Internationale. If Mr. Meyer is right, one shudders at the thought of the hideous immorality of Russian politics and the fate that this Politics prepares for Western Europe. Let us hasten to say that Mr. Meyer is not alone in his opinion. Karl Marx and his followers have long accused Bakunin of being a Russian agent. But Mr. Meyer is not simply referring to the accusations of certain socialists; the life of Bakunin, his enterprises, his

(1) Baron de Panaïev has for many years directed days in Russia institutions that propagated both Pan-Slavism and a pronounced radicalism. See on this personnago Essay on the history of the revolution in Russia, by N. de Gereblzoff (Paris, 1858), t. II V p, 361 et seq.

seems to confirm the suspicions surrounding the cynical blasé Swiss congress phemerator.

"Herzen was, without a doubt, an apostle of Pan-Slavism, li was socialist, but Pan-Slavism is also socialist. The dream Pan-Slavism is the domination of Europe and the world; it wants to reign over the ruins of the European social order, and to establish in the middle The site of the ruins represents the Russian social organization. It is not widely known t the basis of this organization is a kind of communism agrarian.

"This constitution of the commune is at the heart of all dreams social aspects of Pan-Slavism. Its apostles speak with disdain of pro- the clergy of Western Europe; they proudly proclaim that The social constitution of the Russian commune delivered their country from the scourge of such a proletariat. Alas! if Russia does not have this wound, she has other wounds no less deep.

"Let us now turn to Bakunin. Was he, too, an emissary..." what about the Pan-Slavism movement? After answering this first question tion, following Mr. Rodolphe Meyer, we will ask ourselves a second question, which is a consequence of the first: Baku Was nine simply an emissary of the Pan-Slavist party, or a direct agent of the Russian government?

"Bakunin's turbulent life is obviously, according to Mr. Meyer, The life of an unrepentant Pan-Slavist. The Russian gentleman Baku Nine was initially an artillery officer, according to the Chronicle. workers from Pest. He came to Breslau, in Silesia, around the year 1848, and was received into the democratic party of that city. During the same year, he took part in the Slavic congress of Prague, and published, in the name of this congress, a pan-Slavic manifesto visit. He was soon denounced as a Russian agent by the New Rhenish Gazette. The Breslau democrats having taken Taking up the cause of their colleague, one of them asked for explanations. tions to the New Rhenish Gazette. He received the following reply, which is not without interest for French readers: "If you "Do you want to convince us of the truth of our assertion, if you "Request written proof; contact Mr. Georges." "Sand; she's the one who provided us with this evidence."

"Bakunin's revolutionary activities led to his arrest at Chemnitz, and he was condemned to death in Saxony and Austria; but Russia demanded it; Emperor Nicholas himself seemed to be interfering.

to take special care of his fate. He was sent to Siberia in 1856, not as a convict, but as a simple exile. The governor Governor of Siberia, Count Muraviev, a cousin of Bakunin, showed every respect to the exile, allowed him to practice at around him a great action, and he finally charged him with a mission official who was to take him to the very border. Arrived in Nikolajevsk, Bakunin did not miss the opportunity that was presented to him. He offered, embarked for Japan, from there went to America, and appeared in London in 1861 to assist Herzen in his panslavist mission. He declared, in a manifesto published by "Kolokol", that he was determined to dedicate his life to the struggle for the freedom of Russians, Poles, and all Slavs. He asserted that the emperor Father Nicolas, shortly before dying, had thought in the same but to declare war on Austria and to incite the Slavs to revolt Austria and Turkey, along with Hungary and the Italians. The man who, in 1868, was to speak on behalf of the Internationalism was therefore preaching racial warfare in 1862. At the epicenter than the emancipation of the serfs, the revolutionaries of the West found that the Russian government was not going far enough, and they Herzen and Bakunin urged Herzen and Bakunin to declare themselves against the government Russian ment. Neither Herzen nor Bakunin obeyed this advice. Bakunin published a Pan-Slavic pamphlet under this title: "Romantism, Pugatschov or Pestel", in which he exhibited with enthusiasm fueled his Pan-Slavist dream of a new Russia, and of-

P

commanded Emperor Alexander to establish a state such as Peter the Great had created it. "Alexander alone," he said, "could "to accomplish, without shedding a drop of blood, the most "Great and happiest... We can still do it now... We "Do not stop a people who are finally waking up from a lethargy of "A thousand years. Let the Tsar take a firm resolution; let him "He had the audacity to put himself at the head of the movement! His strength "Action for the prosperity and glory of Russia will be without "boundaries."

"Bakunin then outlines the program of his Pan-Slavism. He wants for the Slavic state government by the people in the municipality, in the province, in the country, throughout the state, with or without the Tsar; he wants to extend a hand to Lithuania, to Ukraine, to the Poland; he wants to liberate the Slavs who groan under the yoke of Austria and Turkey. He proposes an alliance with Italy, Hungary, Romania and Greece.

the Commune of Paris and its accomplices 563

"Following whom shall we march?" asks Bakunin.

"Pestel? Let's be frank. We would prefer to walk at the
"following Romanoff, if Romanoff agreed to no longer be a cm-
"Father of Petersburg, but a czar of the peasants."

"Bakunin remained faithful to his program until his death."
Pan-Slavist. The contradictions in his life are only apparent.
The fiery agitator of the League of Peace and the International
is always the Pan-Slavist, more or less disguised. He justifies it by
Russia is constantly criticized for being the focus of reaction.
While we see him loudly demanding political action
He is on the side of the Slavs, he preaches complete abstention from
Western European socialists. He doesn't want that
the international alliance of the West becomes a power of
Minante. He needs to unsettle the West, to sow anarchy there.
and the Revolution. When anarchy and revolution have exhausted themselves
In Western Europe, the time for Pan-Slavism will have come; it will be
will assume the general charge; he will march to conquest and to trans
formation of the world.

"Bakunin, who had no personal fortune, spent the
the last years of his life in a delightful villa in Switzerland.
These are not subsidies from the International, said Mr. Meyer,
nor the workers' contributions, which provided him with this pension
aristocratic. From his tranquil villa, in view of the turmoil
surrounded by social groups on all sides, the Russian agitator was able to
to comfortably indulge in the cursed fruit of his revolutionary work.

"One objection to Mr. Meyer's opinion remains to be addressed."
socialism that Bakunin propagated in Switzerland, Spain and in
from other countries, doesn't this prove that the accusations directed against
Are they lacking any solid foundation? Baku socialism
nine is, on the contrary, further proof of its pan-Slavic mission
visit, because this socialism is essentially just agrarian communism
of the constitution of the Russian rural commune.

"Bakunin was therefore a Pan-Slavist emissary; it is difficult
to doubt it. The agitator's direct relations with the government
Russian stances are less well established. He sometimes attacks violently.
the Tsar and his government; however, it is the government
Russian government which saved Bakunin from the hands of Saxony and
of Austria; it is the same government, so ruthless towards
other exiles, which strangely softened the exile of this condemned man
politics in Siberia.

"Contemporary events are far from displacing the es taken to absolutely absolve the Russian government. On another On the ground and in another sphere, didn't ChernaëlT exercise a pan-Slavist mission somewhat similar to that of Baku ninc? Didn't the Revolution also hail this Russian leader of The Serbian army? Hasn't Serbia been worked on in all areas? in a sense through pan-Slavist and revolutionary actions at the same time Time? Didn't Garibaldi acclaim his cause? Chernaelt Did he not depart at the opportune moment with all the blessings? tions or at least with the favor of Emperor Alexander? No Didn't he go to Prague, where Bakunin had also found the The first scene of his exploits?...

"Whatever the truth may be regarding all the mysteries of Russian politics, if one can doubt Bakunin's positive relations with the government of Saint Petersburg, it is hardly possible It is possible to doubt the agitator's close ties with the party. Pan-Slavist party of Russia, which enjoys the favor of the government ly. Truly, the projects of this panslavismo are hideous; better is still worth the motionless barbarity of the crescent. To corrupt, to tear apart to weaken Europe through revolution, anarchy, and war; to push the countless Slavic hordes upon ruined Europe; to offer the insurgent proletariat of Western Europe the lure of Agrarian communism, that's Pan-Slavism, that's the system monstrous which, at the same time as the International, threatens Civilized Europe (1).

A German writer very knowledgeable about secret societies, Mr. Rcichcnbach, for his part, recounts the biography in these terms graphic of the famous Russian agitator:

Bakunin, who died in Switzerland in 1876, played such an extraordinary role one is tempted to take it, as former interns say nationalists, for a Russian agent. His exile in Siberia was a real Just kidding. Hopefully the phases of his existence will be a better known, when the true history of the Com- is done Paris, Marseille, Carthage, etc.: Charles Marx will know to talk to us about it, as he would be a very apt man to tell us. what he needs to know about Mr. Hamburger, the private advisor, a character of German nationality and of Jewish descent, and who enjoys with

(1) Contemporary Socialism, by Abbé Wintorer, Member of the German Parliament ni;i 'd (Paris, Palmé, 1878), p. 153 to 158.

The Commune in Paris and its accomplices 565

of Prince Gortschakoff, with the same confidence that Mr. de Bis- Marck honors Mr. Bûcher.

trials of a wandering and laborious life, have learned to know the steps* unions and the secret tendencies of men, social classes and races: under the modest titles of secretaries and close advisors, They occupy, in a way, only the background of the scene, but However subdued their characters may seem, they are nonetheless them. which lead the action (1).

What responsibility do such revelations place on the chancellor who for so many years 'has governed Russia under the Emperor's name (2)! How could one not remember Mr. d'Israëli saying that Russia's secret diplomacy was entirely at hands of the Jews (Introduction VI), and Mr. de Maistre denouncing the skill with which the Illuminati infiltrated even into the most secret advice of sovereigns to use first of all their power for the benefit of their designs and to destroy them then themselves (Book II, Chapter VIII, § 1).

(1) Socialism and Reform in Germany (Paris, 1878, at the headquarters of the society (Social Economy), p. 52. In the same work, Mr. Roichenbach outlines the following: biography of one of the leaders of the German revolutionary movement in 1848, one of the afüdesdô la Jeune Europe, Struve: "A lawyer from Baclat, of Livonian origin, brother of close advisor to the Emperor of Russia, it is worth noting here that here the Russian legation in Switzerland, represented by the late Baron and Baroness Krüdner*, refugee from Bern & Freiburg im Breisgau, where she remained for a long time in the same hotel F., which was, in short, the headquarters of the insurgent movement tional of the Grand Duchy of Baden. I was assured that the chiefs Struve, Blind, Ileiker and Brentano, especially Struve, were not on too bad a relationship with the Russian legation, s

(2) On the occasion of the French government's refusal to extradite Ilartmann, The newspaper Le Gaulois, dated March 17, 1880, claimed to have received the following dis from his correspondent in Vienna:

Vienna, March 15, evening.

"The violent article published yesterday by the St. Petersburg Journal against the govern The French government, it is said, was created by the close advisor Giers. The Tsar is more irritated than ever since he received the detailed report on the incidents of do IV - Hartmann: Speaking to Prince Gortschakoff about the men currently in power If we were to see in France, the emperor would have said: "And these are your friends I s

Following the failure of the Paris Commune, the influence of Karl Marx's position on the International was momentarily shaken. Violent recriminations occurred against his authoritarian leadership. He was accused of being in league with Mr. de Bismarck and of having deliberately allowed the Commune to fail. At the congress of the Haye, in 1872, he had the transfer of the general council to New-York. It is difficult to understand the motives that may have dictated this decision: however, we can assume that he had a dual purpose, to lull European governments to sleep, to avoid an immediate conflict and direct contact with Mr. Bismarck, finally preparing for the revolutions futures of the world the powerful support of a strongly socialism organized in the republic of the new world.

If those were his thoughts, they were entirely successful. It would be a strange illusion to believe in the decadence of the International.

There was indeed a split within the association in 1873, which we will give Tliistoriquc; but we will see that it has not been that it was temporary and that the International emerged stronger.

In 1873, after the General Council moved to New York, the Jura federation led a lengthy indictment against Marx, against the General Council and against the Congress of The Hague. "Defections became considerable from 1871 to 1873, especially in Belgium and Spain. The Spanish followed Bakunin, who had been the great propagator of the International in their country. The secessionists met in Geneva on September 8, 1873, a congress where Spanish sections were represented, hol Landes, French, English and Swiss. The Lasallian party of Al-Lemagne announced his support for the decisions by telegram. congressional elections. The secessionists organized a new an international association, that of anarchists, in the form of a a simple federation of national sections, without a general council and without central direction. The annual congresses were supposed to be held in the same place of federation union; in the interval between congresses correspondence between national sections was to be between-

THE CURRENT SITUATION OF THE INTERNATIONAL 567

held by the country's federal council, designated for the congress next (1).

Marxists and Bakuninists are also atheists, and they they also want to destroy private property and all the existing governments; only while Karl Marx intends

delegations from different countries, the anarchists, like their
 As the name suggests, they claim to further loosen the bond so-
 cial. In their social reorganization plan, not only
 each municipality, but also each corporate group, must have
 its autonomy. Freely formed economic federations
 would group together worldwide without distinction of country the
 industrial workers, farmers, artists, etc. One can
 see an outline of these plans for anarchy in a work
 de Py y Margall, the Spanish revolutionary, entitled *The Nations*
nalités (2), as well as the transactions of the congress of the
 Peace was held in Lugano in 1872. Bakunin's supporters were
 especially widespread in Spain, French-speaking Switzerland and Belgium
 gic. But little by little he lost ground by diverting the
 workers to take part in electoral struggles under the pretext of
 to reserve themselves for the revolutionary explosion, and as, far away
 to exclude bourgeois politicians from socialist groups, according to
 His promises were fulfilled; he delivered to them the effective management of the organiza-
 socialists, his supporters eventually came to believe Karl's accusations
 Marx, who identified him as the secret agent of one or two governments
 European groups interested in maintaining division among the ou-
 vriers. His death, which occurred in 1877, also facilitated the reconstruction
 The Socialist Party's tuition. Two major events have confirmed this.

In 1873, at the Gotha Congress, the two major factions which
 German socialism, which was divided among itself, has united into one
 Democratic Socialist Party. Lasalle's followers, who had
 more or less controlled under the direction of the Prussian government,
 rallied to the Marxists, and all their combined forces have
 delivered to the German Empire this assault which has just halted the course of
 the Machiavellian policy of Prince Bismarck.

(t)Winlerer, *Contemporary Socialism*, pp. 32-33.

(2) One theft. in-12, trans. by Ricard, Germain-Bailière, 18?!). The author pro-
 proclaims the two fundamental dogmas of secret societies: absolute atheism and
 the autonomy of the individual. These are always, under other formulations, the ideas of
 'Weishaupt. (W. liv. I, chap, I, jj 3).

568

THE UNIVERSAL REPUBLIC

In September 1877, a socialist congress took place in Ghent where
 delegates from all the dissident factions of the
 socialism. Karl Marx did not appear there; but his friends obtained
 great results for his policy.

the specialist advocated by the author of Capital were adopted, but above all, a solidarity pact was concluded between the largest part of the socialist associations of various persuasions. The delegates from the German Social Democratic Party, who, because laws in force in the country, has always maintained an organization a separate nisation from Y Internationale, y have formally adhered. The same was true of most of the groups that had been trained Bakunin.

With a few changes to the external organization, Y International is therefore more strongly united than ever. Its newfound strength is primarily due to a significant change implemented from 1872.

Instead of forming local sections grouping workers From various professions, she adopted the principle of grouping. corporate. It thus responds much better to the aspirations of workers, who above all want professional associations. Thanks to this new tactic, Y Internationale benefits from this such a remarkable social movement that created the trade unions in England and in the United States, labor unions in France. It is enough for his loyal followers to infiltrate these groups and acquire influence, so that this enormous mass of workers falls, without even knowing it, under the direction of his hidden leaders.

The goal of Y International, and this is what differentiates it pro- the foundation of the previous phases of the Revolution, it is to put economic issues as well as political issues are at stake. religious and social issues. She wants to create a workers' state embracing all of humanity, where the general council of corporations or trades would regulate the production of wealth worldwide and individual consumption. This dream of monstrous despotism The sly and brutal communism has today the greatest grip on the workers, who are suffering so badly from the disruptions of the industrial system and especially of overproduction crises. VIN The international organization claims to provide them with the means to achieve this. The following instructions cannot be emphasized enough from this point of view. resolutions adopted by the General Council of the International on January 1st 1870; they have lost none of their relevance:

THE CURRENT SITUATION OF THE INTERNATIONAL 569

"Although the revolutionary initiative must originate in France, England alone can serve as leverage for a serious revolution. economic situation. It's the only country where there are no more farmers and where Land ownership is concentrated in a few hands; it is the only countries where the capitalist form, that is to say combined labor on a large-scale, under capitalist masters, has seized control of the entire production; it is the only country where class struggle and organization

maturity and universality due to its market dominance of the world; it is the only country where every change in economic facts normiques must react immediately to everyone. If the landlor* Dism and capitalism are headquartered in this country; consequently, the The material conditions for their destruction are more carefully considered there. The cou general being placed in the fortunate position of having control over the a major lever of the proletarian revolution, what madness to let it fall in purely English hands!... -Signed: Dupont, secretary of the general council.

Despite the difficulties that the International's actions present the very exclusive patriotism of English workers, however little to Little by little she gains ground among them, and we have been able to see at Congress of Trade Unions meeting in September 1879, progress of cosmopolitanism and communist tendencies.

The same is true in the United States, and the constant progress that Karl Marx's theories, the gifts, have an impact on the workers' minds born from the instructions of the general council, reported above are a very significant symptom (1). Who can foresee the dreaded What consequences will emerge from this in ten or twenty years?

In France, we sometimes find reassurance in seeing how little grip that socialist theories have on the minds of our workers and on the almost constant failures experienced by collectivists when they engage in violence against purely political elements questions of the radical party. It is to this national temperament that Yop - Gambetta's portunism owed its successes to; but the danger to come is all the more real. If the native common sense of French grasps ins- tangentially what is unrealizable in collectivism and In anarchism, socialist passion finds an outlet in him of au- all the more formidable because she doesn't bother with a plan of reconstruction and immediately seeks to destroy. The elements

V. in the Correspondant of October 25, 1879: The social question at the» Él-'ht- United, by Mr. Claudio Jaune!

570

THE UNIVERSAL REPUBLIC

Jacobins and socialists are inseparable in our country; the frightening the rise of atheism, the spread of solidarity associations emerging from the lodges of bourgeois Freemasonry, don- will give this explosion a character of savagery in comparison to which, as a follower of the Internationale said, the fires of the

I (I) The most advanced seclos are actively working to meet this audacious challenge and to push to their ultimate consequences the work begun by France So-called conservative Freemasonry. Information from various sources. They inform us of the holding, at the beginning of 1880, of a convent similar to that of Locarno in 1872 (book, II, chapter XII, g 2). The following decisions were allegedly measures taken for the different countries: – for France, to destroy religion by laws against the clergy and by secularizing public education through destruction free schools. After eight years of educating youth without religion, throw this new generation in Europe in a revolutionary war; nothing for him will resist. – For Spain, a country of fanatics in the hands of the clergy, to dishonor the clergy by all means; to attribute to them all crimes, such as fires, which can inflame public opinion. When the Spanish are once in }a revolution, nothing will surpass them in energy, – For Italy, it will be in republic republic as soon as there is no longer any opposition; we just have to let it happen. – For northern powers, for Germany and England, to break their military power by destroys the family spirit and the local spirit.

Spain is currently the subject of very intense underground work; in memo As long as official Freemasonry carries corruption into the upper echelons, the lodges serve as a vehicle for the propaganda of the Universal Democratic Alliance. The explosion in this country, as in Italy and France, appears to be subordinate to the success of the Russian nihilists who are redoubling their activity and are far from being their previous failures. It is becoming increasingly clear that the nihilists do not are nothing other than the Russian branch of the Universal Democratic Alliance, founded by Bakunin. Its progress has been very considerable, especially in Spain and in Italy, and this explains the preponderant role that seems to be expected of nir to cps country in the next explosion. The congress of freethinkers, held at Brussels at the beginning of September 1880, under the auspices of the Freemason rie, seems to have been organized to play the same propaganda role that fulfills the student congress in Liège in 1805, five years before the communal explosion (See the report of the congress in L'Français of September 14, 1851.) a large cosmopolitan socialist congress, similar to that of Ghent in 1877, is con-summoned for September 185 i in Zurich.

CHAPTER FIFTEEN

RUSSIAN NIHILISM

YES. – The crimes and program of Nihilism.

For a long time the Russian empire seemed inaccessible to The upheavals of old Europe. The social convulsions, which periodically threaten France, Spain, and Ila– since 1789 Lie and Germany, seemed to many to have for

billers. For others, they were the result of the struggle undertaken by Catholicism against modern ideas, and they readily would have held the Church itself responsible.

But for the past fifteen years, Russia, despite the difference profound influence of its civilization, despite egalitarian institutions of its land tenure system and its municipal organization, despite the abundance of land that remains free for its peasants, Russia, we say, sees a sect, powerful in numbers and audacity, to launch a furious assault on the dynasty, on the religion national and at all levels of society. The demands of the most egalitarian socialists or the most radical Jacobins These are strangely outdated, and the sect itself writes on its flag this sinister word Nihilism, that is to say the Destruction for destruction's sake. Indeed, it no longer even takes place concern to develop a plan for social reconstruction. To make room clear-cut by the destruction of religion, authority, and the family, free from all dogmatic prejudice or moral sentiment, that is his sole purpose.

572

Russian Nihilism

She pursues him with a series of crimes which, even after those Carbonari, Mazzinians, and members of the Paris Commune, baffle the modern world. Five attacks against the life of Tsar Alexander II, who emancipated the serfs, who revoked the humiliations of 1856, the honor of the national flag, and which... was ready to give his people a constitution, – several leaders Police officers and provincial governors assassinated – a young Chamberlain to the Emperor, Count Nicolas Koskul, abducted as a hostage in the heart of the capital and slaughtered a few days later – of scandalous acquittals before the jury – an organization secret network that penetrates the police and the highest administrative regions tives and which in most cases ensures impunity for the culprits fires, blazes in almost every city –such as These are the proofs that Nihilism has given of its power. At the very moment we are writing, it affirms its vitality through new new crimes, despite a year of martial law and a deployment of unprecedented police and military repression measures in Russia.

This label of nihilists is well justified by the character boldly destroying the sect. It was given to him for the first time, in 1861, by the famous Russian writer Ivan Tur-Guenieflf in his novel: Fathers and Sons. Whatever the in-

this name, as the beggars of old had done,
the sans-culottes, and they adorn themselves with it as if it were a title of glory.

Nihilism is both an organized secret society and an action
health, and a doctrine whose followers are inspired by a spirit
a propaganda fanatic. For a long time he remained in that state
of a moral epidemic; its followers formed small associations
mysterious tions which were limited to a hostility of words and
of writings against the government; but these associations have,
In recent times, they have merged into a revolutionary organization.
a society whose leaders appear to be based abroad and who find a
more or less active complicity among the many members of
The doctrine. They are the ones who are spreading pamphlets everywhere.
incendiary documents written in Russian and printed newspapers, the Zembla
y volia (Land and Freedom), Proboudjenie (The Awakening), Wpered (In
a/oant), and other sheets, which are printed in Bern, Geneva,
in London, in Paris.

Adherents of Nihilism are rarely encountered except in the

CRIMES AND THE NIHILISM PROGRAM 573

educated classes. So far, his most numerous followers
They were recruited from among the professors and students. Officials
ciders belonging to the less well-off nobility, civil servants
Subordinates rushed in large numbers. Some merchants
and schoolteachers are beginning to join; but the peasants
and the urban workers thus far seem inaccessible to
virus, despite the propaganda targeting them by exploiting
their particular economic position.

In 1873, Count Pahlen, Minister of Justice, in a
a confidential circular addressed to magistrates noted this aspect
frightening situation:

"Investigations have shown that several middle-aged people, fathers
and mothers of families, possessing financial resources and a position
a more or less honorable social approach, far from acting against the propagandists,
On the contrary, they very often showed them unequivocal sympathy.
that they helped and rescued them, as if they had been unaware,
in their blind fanaticism, that such a way of acting should
to have as its ultimate consequence the ruin of all society, as well as of themselves-
same. Thus Endaouroff, a fairly wealthy landowner and justice of the peace
the government of Penza, favored the actions of one of the men
of the most dangerous actions, Voinaralsky, himself a former justice of the peace of the
Goroditschi district. Thus the wife of the Oren- gendarmerie colonel
bourg, Gooloucheff, far from excluding his son from participating in the movement
revolutionary, on the contrary, helped him with his advice and his
information. Thus, a very wealthy and already elderly woman, the owner

the local peasants; not only did she personally apply herself to it eminently, but she had also determined her pupil, Ms. Chatiloff, to join her, and had sent his daughters, even though they were minors, to finish their studies in Zurich. Thus, the daughters of private advisors (the highest rank of employees) civilians), Natalia Armfeld, Varvara Batuchkoff and Sophia Pérovsky, the daughter of Major General Sofia Lechern-von-Herzfeld, and several others went to mingle with the people, taking part in agricultural work, living with the peasants, becoming their companions in work; and all these acts, Far from being blamed, they have earned the support of several parents and acquaintances. sympathy and approval. Such examples—and there are many— This blow – confirms the opinion that the success of the propagandists depended less from their own efforts and personal activity, than from the ease with which their doctrines were received in the different classes their place in society and the sympathy they found there. Thus, for example, three of the most ardent leaders of the extreme revolutionary party – the resigning artillery lieutenants Kravtchinsky, Rogatcho.T, and

574

Russian Nihilism

the student Clément – lived for several months in different families in the city of Moscow, and far from being forced to hide their They propagated theories and their tendencies. This same Rogatchoff had made the acquaintance, in the government of Penza, of a certain Soïnaralsky, who later became one of his most zealous disciples, and who sacrificed almost to the cause of revolutionary propaganda His entire fortune, 40,000 rubles (approximately 135,000 francs).

Large numbers of women are being subjected to the doctrines of the sect, and they sometimes become its most active agents. The true causes of such a strange phenomenon are to be found in the The position that Russian society places on women of the educated classes in the almost complete absence of intimate religious life in these classes, finally, in the development of education without constraints moral weight given, in universities and academies, to children of both sexes from a caste of civil servants mostly without connection to the land and to whom the mediocrity of his means of existence tence is unbearable (1). The result is that idle women People initially welcomed these destructive ideas as a gateway. time, then devote themselves to their propaganda to fill the void of their existence. The very large class of female teachers especially fulfills this role, and it is to them that we must attribute the penetration The spread of Nihilism in the palaces of St. Petersburg and Moscow neck. The social decline of a fairly large number of young girls who engage in liberal professions, in the practice of medicine cinema in particular, and who frequent the

which it first revealed fifteen years ago.

In university towns, one sees women wearing short hair, loose-fitting clothes that conceal the figure, masculine hairstyles and blue glasses intended to veil the gaze; these are the nihilistic female students, who begin in this way to put into practice the sect's fundamental dogma: equality of man and woman.

And here it's not just a matter, as in America, of the equality of civil and political rights means the radical destruction of the family we want to create.

Nihilists reject marriage; and if, in order to ensure rights

(I) See in the remarkable book by Schedo-Ferrotti (Baron Firks) *The Xilitlum & 6n Russia* (Brussels, Glassen, 1807), the cliap.VI and VU.

CMMES AND THE NIHILISM PROGRAM 575

civil marriages to children; they contract a kind of legal marriage. the husband immediately signs a deed in which he declares to renounce the use of all the rights that the law or religion gives him It would be. Often [nihilists, men and women, live by small groups, where everything is shared. To be fully independent, The woman must provide for her own subsistence.

"Since motherhood is the result of an inequality of nature, the nihilists They avoid it by all possible means, one of the historians tells us. "designated members of the International, and if they cannot achieve this, the woman "A nihilist readily abandons the fruit of his loves, or rather, of his "Natural necessities (1)."

The general destruction of the entire social order, that is the goal that continue the nihilists, and in this, they far surpass the the most extreme socialists of the Fifth International.

"You deny everything, or, to put it more precisely, you destroy "Everything," they ask Bazaroff, the hero of Ivan Tour-'s famous novel. Guénieff, and yet we must rebuild! —Gela doesn't look at us "No," he replied. "First and foremost, we need to clear the land." rain. Later, when all institutions have been destroyed, when the tabula rasa is perfect, then the existing forces, then the human manity, will crystallize again in institutions, which will be no doubt appropriate to the environmental conditions.— Bazaroff continues his thesis by asserting that there are no just relations between men, "Nor feelings, there are only sensations"; and his last word

"Distinction of animal heat."

This is not a fanciful painting. The following passages
Bakunin's Revolutionary Catechism confirms this.
too authentic information:

"I. The revolutionary is endowed with a sacred character. He has nothing that is personal to him, neither an interest, nor a feeling, nor a property, not even a name. Everything about him is absorbed by a single object, by a single thought, driven by a single passion: the Revolution.

* II. He broke completely, in the deepest part of his being, with everything the current civil order, with everyone civilized, with laws, customs, morality. He is its implacable adversary; he lives only for the destroy.

(1) tfrïboürg, L'Asèôcialiàn Internationale des Travailleurs, p. Ifii, and Schedo-Iforrotti, Nihilism in Russia, p. 219,

37

576

Russian Nihilism

"III. The revolutionary despises all doctrinaire thinking and all the present science; he only truly understands one science: destruction. He studies mechanics, physics, chemistry, and perhaps the medicine; but only with the aim of destruction. He devotes himself, in the same way, to the study of living science, that is to say, to the study of humankind, of their character, of their current social conditions. His desire will be always the quickest and surest destruction of these despicable things and social conditions.

a IV. The revolutionary despises public opinion. He has the same contempt and hatred for current morality in all its forms and festivities. For him, anything that promotes the triumph of the Revolution is honest; anything that hinders this triumph is immoral and criminal... »

The nihilists appeal to the peasants by exploiting certain features of the social constitution of the Russian people.

As a result of the very prolonged duration of the patriarchal system, in the vast, still imperfectly cleared steppes which constitute the soil of Greater Russia, a very particular regime of land ownership has continued to this day. The families

dwelling and its adjoining enclosure. The arable land and pastures are the collective ownership of the group formed by the inhabitants of the village who originally removed all those descended from the same stock. The chiefs families from the village periodically distributed the land between the different households. When a household disappears, The lands allocated to him did not pass to his parents. but they return to the community, which then allocates them news to another household. All the inhabitants of the village being formerly jointly liable for the payment of seigneurial dues, even today for the payment of the compensation due to the six landlords, and taxes, as well as for the conscription of conscripts, the The council of heads of families exercises discretionary power over the conduct of each household, so that its laziness does not compromise They don't put common interests first. Hence, constant interference. in what Western peoples regard as the domain inviolable privacy.

The great act of 1861, by which Alexander II emancipated the peasants, and divided the land between them and the lords, in exchange for a small indemnity, and granted the lords ownership of forests, by removing the peasants' usage rights, appeared in the eyes of the people, as the undeniable manifestation of

CRIMES AND THE NIHILISM PROGRAM 577

the omnipotence of the State: "There is no true property except that of the emperor," such is the popular and legal saying which ex It prioritizes the core beliefs of the Russian people.

The settlement of the reciprocal rights of lords and peasants This could not have been accomplished without offending many interests, nor without aroused desires that could not be fully satisfied do.

The nihilists are skillfully taking advantage of this situation, and, for to incite the masses against religion and the tsar, they promise the peasants the abolition of all taxes and all royalties, which still burden them.

These explanations were necessary to make people understand... certain particularities of the following proclamation contained in the Zmlja i Vola (Land and Freedom) newspaper, April issue 1879, and where we find the entire destructive plan of the sect:

"Land and Liberty 1" These are the magic words that have always made life to win the hearts of the Russian nation: twice, they were enough to raise the country, and even today they have the power to make it tremble with a from one end of the empire to the other.

1860, our predecessors, the true representatives of genius and history of our people.

"We too will make it our rallying cry. Our conviction
The point is that there is no future except for social constitutions, which can
will be their organization in human reason and aspirations
popular.

"And we do not believe in the possibility of spreading it in the masses
its principles, whatever propaganda we may do, contrary to
those sown there by previous revolutions.

"Attempting that would be a waste of time; we know, by all accounts,
popular movements of recent times, since the Peasants' War
up until the Paris Commune, every revolutionary action, in its
developing, necessarily also develops, purifies and spreads outwards
laughter at the fundamental ideas that presided over its emergence.

"Revolutions are the work of the popular masses. The past..."
prepare. The revolutionaries are not in a position to determine the
stopping point. They are merely the workers of the evolution of peoples and
The interpreters of their ideas. Their role is to guide the masses.
in the spirit of progress and their aspirations, to call them to the fight
to achieve its realization, in such a way that the impenetrable stops
the principles of the law that governs human societies receive their application

\$57

Russian Nihilism

within the appropriate timeframe. Outside of that, revolutionaries can do nothing.
But, within the sphere of action we have just indicated, they constitute
kill a formidable lever for the evolution of peoples.

"At all times, everywhere, and in all possible uprisings
bles. Whatever their importance, the Russian people have always returned
Dedicated to the land and freedom:

"The soil, as the common property of those who cultivate it; and freedom,
as a right belonging to all men to be the sole masters
of themselves, as well as of their actions.

"To wrest the land from the lords and its holders; to expel, and
In certain cases, they exterminate civil servants and all representatives.
of authority; to create Cossack territories, that is to say, communes
free, autonomous, electing responsible representatives
and revocable: such has consistently been the program of the revolutionaries

"This program is undoubtedly that of the vast majority of the Russian people. That is why we, men of the Revolution, we accept it. That's why we put the questions first. the issues it raises. We will temporarily leave aside the question worker. We insist on this point so that no one thinks that we we consider the expropriation of industrial establishments to be unnecessary trials; but to establish that the social evolution which west of the Europe gave pride of place to the workers' question, on the contrary, In our country, agrarian problems have been highlighted.

"This will not prevent the revolutionary movement, while elevating putting the question of land on the map, to solve the workers' problem, and inevitably lead to the expropriation and destruction of capital, of which The grave will be dug as much by the current state of affairs as by the development of the work of the Revolution. To this end, and independently In addition to that of the countryside, an uprising must be prepared in the cities: he will inevitably encounter the one whose object the agrarian social question. Because of the truths we have just discussed To develop further, we will not touch on the concrete questions, which appear still cling to the socialism of the future.

"All of this falls under the category of future questions. Let's leave to the future what. It belongs to him. The present has a colossal task to accomplish which can be In summary: the development of the popular revolution, which alone is in state of preparing the way for the social transformation of the future such as "You understand the spirit of the people."

DISORGANISATION OF THE Nihilism

579

II, – U ORGANIZATION OF Nihilism

To avoid misunderstanding the current state of Russia, one must It is important to understand that Nihilism, like Freemasonry, is both a doctrine and a conspiracy. For a great For many Russians, Nihilism is merely an intellectual aberration. tuelle, and fashion, at certain times, has strangely contributed to its spread. But in this mass of perverted minds, the Conspiracies, real secret societies recruit from all over the world naturally.

The entire set and sequence with which the attacks are carried out nihilists, the power of publicity they possess in de- Of all the police measures, the ease with which they

attest to a highly centralized organization and also to complicity in the highest ranks of the administration. The latter This point is indisputable, but it is worth noting that up to Currently, none of these high-ranking accomplices have been discovered: The sect knew how to maintain their position and cover up the secret from which depend on the astonishing speed and accuracy of the shots she has managed to strike even within the sovereign's palace.

Its main periodical publications are printed abroad. Ger, we've seen that. But where is its central committee located? It seems established abroad, but so far it has not been possible to discover if he was based in Switzerland, London or Paris.

Below the central committee are local committees, which present themselves as the embryos of freely federated groups j, We are not talking about society, but about the anarchy of the future.

Apparently, discussions are already taking place among nihilists about The organization of this anarchy, which indeed presupposes a dose of constraint and stifling of individual initiative much more greater than that of the most authoritarian societies of the past.

A nihilistic writer thus informs us of these divisions. intestines:

"There is a small Jacobin fraction among the nihilists whose organ is the Nabat (the tocsin), in Geneva, and which affirms certain trends which have often been attributed to the entire party; but this fraction has been fré*

580 Russian Nihilism

sincerely and expressly disavowed by all serious bodies and influential figures of Russian socialism, such as Vpercd (Forward), edited by Paul Lavroff in Paris, YObstchina (Commune) in Geneva, and 1 eZemblja e Vola (Land and Liberty), published clandestinely in St. Petersburg. In the no og On issues 9 and 10 of La Commune, a protest appeared, signed by the names the most prominent of the nihilistic emigration, disavowing all the tentatives on the part of the Nabat to give to the revolutionary social party Russian list of Jacobin tendencies and a dictatorial organization. It was formally stated that "the different sections of the party do not "are subject to no central directing power, but are organi- "based on federal principles and the recognition of this doctrine" "It is fundamental that the liberation of the people cannot and must not be ac- "It was complied with only by the people themselves (1)."

This divergence of views seems to us quite similar to that which The International is dividing the communists proper, collectivists and anarchists (see book II, chapter XIV, § 5) and which we mentioned earlier. Like those, we believe

From a practical point of view, they are of no importance, and yet the writer we have just quoted would not have had as his objective to mislead public opinion about the true center of action of the Having left, reading his article shows us that he fully approves all the attacks committed by the nihilists against the Tsar and the generals or provincial governors who fell murdered.

The entire party is therefore complicit in these crimes, and moreover, regardless of any disagreements among its leaders regarding the following day of the victory, it is obvious that it is only through a great concentration of forces that they can sustain in a fight to the death which they declared to the empire and the dynasty.

III. – The Origins of Nihilism

Upon reading the declarations of principles of the nihilists, it is impossible not to recognize their close connection with the doctrines born from contemporary German naturalists.

(1) The Revolution in Russia by a Russian Nihilist, North American Review, July 1879.

THE ORIGINS OF NIHILISM

581

Dr. Louis Büchner, one of the members of the congress of the Internationale at Lausanne (book II, chapter XIV, § 5), a former He emulated the radical materialism of this collaborator in his books Force and matter, Man according to science. They are both exhibitions of materialist science and practical socialism.

In Turgenev's story, which we quoted earlier, the nihilistic character pompously cites this book as the extreme most complete pressure of these ideas. One can also be convinced of their identity by comparing the following page to the German doctor of the CIT programs at the beginning of this chapter:

"One of the main arguments of those who admit that the birth and the preservation of the world must be attributed to a creative power, governing and regulating everything in the universe, is the supposed doctrine of "the destiny of beings" in nature... All something in the ship excites the admiration of those who believe in the destiny of Beings, for the profound wisdom of this superior power. Science

They only scratch the surface of things. Our reflective mind is the only
the cause of this apparent destiny, which is none other than the consequence
necessary for the interaction of matter and physical forces. •

"Man, as a physical and intelligent being, is the work of the
nature. It follows that not only his whole being, but also his
His actions, will, thoughts, and feelings are inevitably subject
to the laws that govern the universe... The individual finds himself in a relationship
so intimate and necessary with nature, that free will and the
Spontaneity plays a very secondary role in his actions. The phenomena
behaviors that have hitherto been attributed to chance and free will are re-
governed by specific laws... The actions of men depend everywhere,
and lastly, certain specific physical necessities...

"Let us be permitted, finally, to disregard all
A question of morality and utility. The only point of view that guides us.
In this examination, that is the truth. Nature does not exist for religion,
Neither for morality, nor for men; it exists by itself.
What else can we do but accept it as it is? Aren't we making ourselves look ridiculous?
if we wanted to cry like children because our sandwiches didn't
Are they not buttered enough? The empirical study of nature has no other
but that the search for truth, whether it be comforting or disheartening
lante according to human ideas, whether aesthetic or not, logical
or not, whether it is in accordance with or contrary to reason, necessary or
miraculous (1).

(1) Force and Matter, popular studies of natural history and philosophy, by

582 Nihilism busse

Bakunin is merely developing the doctrine of the German doctor
mand, when he says bluntly in his critique of theology
Mazzini's policy and the International (1871),

"The moral law, which we materialists and atheists recognize
sons of existence more truly than the idealities of
whatever school it may be, Mazzinian or not, is not a law
truly moral, a law that is both logical and real, a powerful law,
a Joy that must triumph over the conspiracies of all the idealists of
world, because it emanates from the very nature of human society,
nature, whose true foundations must be sought not in God but in
Animality.

Who would not notice how God, according to the word of the saints

Since Protestantism, and especially since 1789, it is not of expression that has provoked more anger and protests than that of divine right. This idea, misunderstood by some, deliberately disfigured by others, seems to have been particularly unbearable to modern men, and recently a frank-mason violently reminded the French Chamber of Deputies, that the Revolution consisted, in its essence, in the triumph of human law over divine law (1). Now, in turn, the Human rights are dethroned, trampled upon, and a revolutionary is no more Logic raises the flag of animality on its ruins!

To give free rein to animality, to let the forces of nature, as Bazaroff said, we must destroy all the institutions; we will then see what these forces will produce; the Nihilists imagine that they will lead to complete equality of individuals:

"All men resemble one another in body as in the soul, Turgenev has his hero Bazarov say. Each of us has a brain, a heart, a liver, lungs built from the same manner; the qualities that are called moral are also identified found in all men. They only present such differences Significant. A single human example is enough to judge everything else. The Men are the beech trees of the forest. No botanist would bother to study each specimen separately. There is no other difference.

Louis Büchner, Ind. sur la 8^e édition allemande. Paris,» Reinwald, 1865, 2^e ed., pp. 93, 247, 265.

(1) Madior-Monijau, speech to the Chamber of Deputies, session of March 16, 1880.

THE ORIGINS OF NIHILISM

583

between the fool and the wise man, between the good man and the wicked man, than between the healthy and the sick. The lungs of a consumptive are not in the same condition as yours or mine, although their structure is the even. We know approximately the causes of certain diseases Physical illnesses in women. As for mental illnesses, they stem from a bad education, all sorts of follies that are crammed into our heads, in short, the absurdity of our social law. Reform society society and you will no longer have diseases. Once society is reformed, it It will amount to the same thing whether a man is stupid or intelligent, good or "Wicked; they will all be in the same position."

and our European socialists. The Russian nihilists are nothing but plagiarists, despite their claims of originality.

In this renewed world, fraternity, this resounding word added by Saint-Martin to the program of Illuminism (book I, Chapter II, § 2), disappears. There is now only liberty and equality for These men had reverted to the state of forest dwellers. It is in all its purity the data of Weishaupt (book J, chapter I, S 3). How can one not be struck by the persistence with which re-ideas come in all forms and from all walks of life. fundamental aspects of secret societies?

Death is the great agent of this destruction towards which the The sect rushes forward. Contrary to the common feeling of the genre As a human being, naturalists celebrate it as their ally, and they fight against heredity, family, tradition, as preventing death to fully realize its effects. Listen instead to Mr. Naquet in his letter to the Journal des Débats of December 19, 1872:

"The family can now only be harmful to man... Education"
The family bond neutralizes the positive effects of death. The family prevents man from dying entirely; it perpetuates and sustains him. continue.

That is why nihilists, like the thugs of India, hasten the work of death through all the attacks:

"There's only one thing left for us to do, and that's to strangle"
"Our masters are like dogs," said one of their proclamations! No neighborhood! They all have to disappear! The cities have to be burned down; it Our country must be purified by fire! What good are these cities? They only serve to create servitude!... As if they had cannons and rifles, and that we are disarmed, it is only by fire that

584

Nihilism

We can attack and defeat them. Once the walls, behind which this rabble takes refuge in, reduced to ashes, it will be necessary that she starves to death (1).

Russia's educated youth drew their destructive principles professors in German universities. Ivan Turgenev, who has contributed greatly to popularizing the nihilistic idea, his biographers, spent three years in Berlin, from 1838 to 1841, studying Hegelian philosophy (2). It was at the University of Zurich that

lists and they were soon repeated in the universities of the motherland. Finally, it is undeniable that these ideas have been originally propagated mainly by Russians who stayed in the foreigner. The eminent writer whom we quoted in the paragraph In his previous statement, Mr. Schcdo-Fcroti indicated the causes of this A strange situation that meant that the Russians for two centuries disdained their national tradition and religion to demand to spend their intellectual lives abroad. The impious ideas which since the mid-18th century appear to superficial minds to have an irresistible ascendancy, have naturally been adopted by the most part of the Russian classes that receive a rudimentary culture intellectual.

Not only did the Russians stop drawing from Germany and France ccs destructive ideas, but even they were propagated by the public education system established by the imperial authority.

Mr. de Maistre pointed out this danger as early as 1811, in a memorandum confidential document intended to be shown to Alexander I. showed how unwise it was to entrust public chairs ques and especially the training of young clergy in Calvinism your Germans, who pushed destructive principles to their limits of their sect, "of this sect united for the ruin of kings and of States, and whose spirit is to hate all forms of authority." He showed the link between this sect and Illuminism, and we can now indicate proper names where, by a Reserved by the high purpose of this memoir, it does not spoke only in general terms (3).

(1) Cited by Fribourg, International Workingmen's Association, p. 184.

(2) See The New England, July 1878. NikUism in Russia.

(3) Four unpublished chapters on Russia (Appendix), pp. 18?, 184, 185. See also Document K contains details on Freemasonry in Russia and the early origins of NiliilUuic.

THE ORIGINS OF NIHILISM

585

Emperor Alexander then had as an advisor a Frank- a highly skilled mason, the famous Michel Speranski. Son of a Pope, then tutor to the children of Prince Kurakin, he vegetated was in the lowest ranks of the bureaucracy when, in 1801 The emperor, the day after his accession to the throne, gave him

his tutor, Laharpe, one of the most dangerous sectarians of the time (book II, chapter VIII, S 2), was largely responsible for this sudden fortune (1). Speranski was the evil genius of Alexander I 8r, until his sudden disgrace in 1812, which has not been further explained that his return to favor came a little later. The secret influences that Mr. de Maistre so often pointed out must have contributed to it a great deal. What is undeniable is that Speranski exercised a decisive influence on the future of Russia through the organization the emphasis he placed on public instruction and especially on education of the clergy. In this work, he used the Capuchin as his instrument. apostate Fessier, who, after having key the advisor of Joseph II in his war against the Church, had turned to Protestantism and had organized The new rite of the Grand Lodge of York was presented in Berlin. A. Friendship (Book II, Chapter XI, §1). Speranski had called him since 1809 as a professor of philosophy in St. Petersburg. There he occupied himself actively sought to propagate the principles of Illuminism. Accused of atheism by a Greek priest, he had to exchange this position for that of correspondent for the legislative committee; but later He regained favor: in 1820 he was found to be superintendent at Saratow, and, in 1834, bishop and ecclesiastical councillor at ayt-Péters-town, where he died, after having had every opportunity to throw in educated society, and particularly in universities and the sciences and literature. trinkets of radical impiety and social destruction!

This short biographical sketch will make everything clear. that there was something precise in this page written by Mr. de Maistre in 1811;

"German Illuminism is nothing other than Calvinism"
Consequently, that is to say, rid of the dogmas he had retained by whim. In short, there's only one sect. That's what no man
The state must neither ignore nor forget. This sect, which is all at once one and several, surrounds Russia, or, to put it better, the pene- attacking from all sides, reaching its deepest roots

(t) Pachlkt Der Gælze (1st ffumanitcet, p. 142 (noie). See the article devoted to Speranski in VJUycmi"* "undùuch der Freimaurcrei (naclitræge), Leipsig, 3 v. in*8«.

586

Russian Nihilism

of. She does not need, as in the sixteenth century, to go up from the pulpit, to raise armies and publicly rouse the people ples. Its methods nowadays are more skillful: it reserves the noise Finally. All he needs today is the ear of children everywhere. age and the patience of sovereigns. She therefore has everything she desires.

It's not as we believe it. And don't come telling us

that these dogmas are outdated; on the contrary, they are more alive and more active as ever. In the sixteenth century, they were children, and a few pages of the catechism that had been saved from the fire still impressed them; Today they are adults and no longer have any kind of restraint. This This appalling sect, which calls itself the Legion, has never been more to be feared. that at the moment, especially because of its alliances (1). »

In another passage, he referred to these men as being in front to end in nothingness, like the "nothing-goes." A marvelous prophecy of the A genius enlightened by faith! Sixty-five years later, the minister Russian justice was obliged, in the face of the attacks of Nihilism, to note that the cause of this rapid perversion The cultured classes were found in the education given to the youth nesse:

In many parts of the Russian Empire, it became a extremely criminal propaganda, which also threatens religion, the Morality and property. This evil has taken such great forms that Legal proceedings alone are powerless to suppress it, then that no one would want to stigmatize these pernicious theories such as crimes and attacks. Moreover, there are even people who Their official character and social position should keep them away from communist and revolutionary maneuvers, which not only assist im-susceptible to these events, but still have the audacity to reproach the the government and the measures it adopted against harmful propaganda which is expanding further every day.

"The revolutionaries chose as their instrument their infamous

(i) Four unpublished chapters on Russia, pp. 185 and 175. Emperor Paul I" had seized the traces of the plot hatched by the Illuminati against all religion and all authority. We have proof of this in these words that he dictated to Father Gruber, in 1800 "I see no way to stop the tide of impiety, Illuminism, and Jacobinism."

In my empire, there are other means than entrusting the education of youth to Jesuits. It is with childhood that one must begin; one must rebuild the structure from the "Fundament, otherwise everything will collapse and neither religion nor government will re (Letter from Father Gruber to Bishop Marolli, quoted by HP Gagarin in his work: Emperor Paul and P. Gruber, p. 7,} Who will tell us if the Illuminati, threatened by His foresight, however, was not the inspiration behind his assassination, which remains so

THE ORIGINS OF NIHILISM 587

propaganda is precisely what most deserves your attention. Honorable and enlightened men, I mean the youth and the school. And This is understandable: their communist doctrines, which tend to destroy

crude, they can only find some credit among the like children, inexperienced young people, or ignorant individuals belonging to the common people. But unfortunately, these children and young people, instead of finding resistance in their surroundings and families rebuke to the exalted doctrines and political utopias with which they are infected, On the contrary, they often encounter only encouragement and support. Only in this way can we explain the expansion that they have undergone, in thirty-seven governments, socialist theories that have since long since condemned by true science. Like the investigation As the courts have shown, there are fathers and mothers who themselves have taught their children these dangerous theories. Such an act is to my eyes find it even more distressing than the propaganda itself; it makes to see how superficial a certain portion of Russian society is cieal and, I must say, ignorant. It strengthens me even more in this conviction that, in our culture, the family is not a support for the school, and that the school, on the contrary, must educate the family itself, something that does not happen in any other European state.

"Let the teachers therefore replace the parents here – that is their duty, – that they choose favorable opportunities to do it to them to understand. "

A government newspaper, the Moscow Journal, told this occasion:

"It is not without the deepest bitterness and without apprehension* the most serious questions we considered in our youth. At twelve years old, the Fant ceased to believe in God, family, and the state; at fourteen, he he practices practical protest; at fifteen, he is a conspirator; At sixteen, he may already be a criminal; at seventeen, he closes his The result, by blowing their brains out. Such is, alas! the all-too-familiar story. "A repeated wind from our children."

In Russia, as everywhere, secret societies therefore have began by seizing control of youth education, and when they believed they had sufficiently prepared the ground by destroying in souls, regardless of religious belief or patriotic faith, they have appeared on stage as a conspiracy, grouping all the disbelievers temptations and all passions through the hope of a cataclysm social.

We have just grasped the point of convergence of Nihilism with

We will see, in the following pages, the relationships that he did not ceased to maintain contact with them, despite the very particular nature that the Russian world gives him.

IV. – Relations between Nihilism and secret societies

of the West.

Nihilism revealed itself as a social danger in 1866. by the Karakosow assassination attempt; but it is especially since 1877 that he highlighted the power of his revolutionary organization, by waging a fierce struggle against the government.

But Nihilism was preceded by a long propaganda campaign Herten, whom we have already encountered as the precursor of the International (book II, chap. XIV, S 5). In 1850, in Leipzig, we saw him trying to group the first elements with Karl Marx and some Russians, among whom were Golowin and Bakunin (1).

A Republican Red and Socialist, Herten, for twenty years, From 1818 onwards, Russia was flooded with virulent pamphlets and... an underground newspaper, Kolokol (the Bell), which opened doors for him ardent propagators throughout the empire, and thwarted all the police measures. From 1860 to 1865 especially, he exercised a veritable intellectual dictatorship over the younger segment of the cultural classes. From 1862 onwards, following the advice of Kolokol, he formed a number of secret societies whose purpose was to make revolutionary propaganda (2).

Herten is now outdated and obsolete.

Around 1865, his influence was replaced by that of Chernichewsky, one of the editors of Le Contemporain, founded by the baron de Panafieu, and by that of Bakounine.

Tchernichewsky is the most original socialist writer of our time; it is he who, in his social novel: What to do? – in his Critique of Political Economy, – in his Letters Without Addresses –

(1) See the curitfux story published in the Gatelle de France on July 23, 1871.

(2) V. Scüedo-Ferrolì, Étude sur le Nihilisme.

RELATIONS OF NIHILISM WITH SECRET SOCIETIES 589

his, formulated the modern theory of socialism, the Collectivism

a lot.

Tchernichewsky, because of his talent, his trial retained weaving, then his deportation to Siberia (1864), enjoyed a great prestige among Russian revolutionaries. It is in his honor that the nihilists made in 1877 one of their most important public demonstrations (2). Why him and his associate Baku Did nine supplant Herten's influence? It's difficult to say. to say, because we do not attach any practical importance to their statements Subtle distinctions between communism and collectivism? Herten was as much an atheist and a revolutionary as Bakunin. In 1848, at On the eve of the June days, he uttered this wild cry:

"What is resolved is finished, and the coming Revolution is only just beginning." We do not build, we demolish; we do not announce New revelations, we discard the old lie. The man contemporary, sad pontifex maximus, merely lays the bridge, another An unknown future will cross this bridge.

"The world we live in is dying, and the successors..." To breathe freely, they must first bury it.

"In passing from the old world to the new, one cannot change anything" to carry with you.

"Long live chaos and destruction! Long live death! Make way for the future! (3)"

This is indeed the savage genius of Nihilism. Therefore, if we we could put forward some conjecture about what is happening in the in- within secret societies, we would rather believe that the distance The current trend in Herten's thought stems from the sympathy he... showed the Polish insurrection in 1863 (4). Closely linked

(1) Some of Tchernichewsky's writings have recently been translated into French. A very good analysis of this can be found in the History of the Technical, by Malon (Lugano, 1879), p. 585 et seq.

(i) See the account in the Time* of January 30, 1877.

(3) From the other bank, letters from France.

(4) See in Malon's History of the Totalitarian, p. 577, the text of a protest d'Hilzen against the atrocities committed by the Russians in Poland and which is directed against Bakunin.

Without being able to find the true reason, one is struck by the place that the The Polish question in the founding of the /i'.fernaffanale. In 1862, in London, it was And following a meeting, the first group was formed. In the program of of the questions posed to the study at the Geneva congress, there was a ninth question tion thus conceived î «On the necessity of annihilating Russian influence in Europe by I apply the principle of the right of peoples to self-determination and the recons-

Russian Nihilism

to the Pan-Slavist movement, as we will show in a moment, Russian nihilists are essentially hostile to the Polish cause.

In any case, Herten's influence from 1848 to 1864 was considerable; he is the link that connects the Russian sect to the societies •secrets of Western Europe. It's because of propaganda a preliminary point made by him that in 1870 Karl Marx had been able to represent numerous Russian sections on the General Council of the International (1).

We also saw the role played by Babunin, the founder of the Universal Democratic Alliance, the accomplice, then the rival of Karl Marx in the direction of the Internationale. He was at once criticizes one of the inspirers of Nihilism; but we have seen the Mystery surrounds his conduct and his relationship with the Russian government itself (book II, chapter XIV, § 7).

Indeed, there have been undeniable relationships between the nihilists both groups and the Pan-Slavists, and both are in communication with the most dangerous secret societies in the West.

"Tilution of a Poland on democratic and social foundations." Freiburg, to whom we owe the knowledge of this document (International Association* p. 19), in his book, p. 85: a Happier in Geneva than in London, the Parisians were able to do to dismiss the question of Poland for the following reasons: <r Supporters of "In the name of liberty, we declare that we protest against all despotisms and condemn the giquemont the organization and social tendencies of Russian despotism; but "As delegates to an economic congress, we believe we have nothing to say on the recon- "This political influence is a tactic." It is evident that powerful, very- superior to the level of knowledge of the workers' delegates of the International.' There was unrest within the association regarding, or under the pretext of, Poland.

This is the time to recall how advanced revolutionaries have always been. They are deeply hostile to this unfortunate nation. They make further compromises once pushing her into insurgents without hope, but Poland always left to be crushed and defenseless by Russia.

Garibaldi attributes Poland's misfortunes to prejudices of nationality and religion; and he wrote from Capri, December 28, 1863, to the Poles: "Cease giving the heroic struggle a religious and outdated character that alienates you "Masonic sympathies and provoke bloody reactions against you."

its, and you will be treated better. An official statistic has nonetheless established that, during the Polish uprising of 1852 alone, 33,800 young men were killed in combat, 468 hanged, 18,682 deported to Siberia, including 164 women. The number of exiles in the Ural steppes amounts to 33,780; the figure of those transported within European Russia, at 12,556, including 218 women 2,416 were incorporated into the Russian army; 31,500 were imprisoned; 620 died &v.mi judgment as a result of ill-treatment; and 7,000 convicted by contu maco to the capital city.

^1) Wintorer, Contemporary Socialism, p. 152#

RELATIONS OF NIHILISM WITH SECRET SOCIETIES 591

The following episode, which dates back to 1871, is quite significant. In October of this year, an insurrection broke out, under the pretext of some local discontent among the Slavic populations from Austria's military borders. Now, here are the details we Let us read on this subject in a letter from Vienna, addressed to Gazette de France, October 24, 1871:

"The leaders of the insurrection are well-known figures" in the country. The most outspoken is the lawyer Eugene Kwaternik, a member of Starcevic's party. The latter, an eccentric and bizarre character, member of the Diet of Agram and its representative in the Parliament of Pest, is the leader of a party sometimes called, after his name, starceviden, sometimes nihilistic, because of his affinities with the Russian party of the same name.

"The documents discovered at Starcevic's home, who has just been arrested, have proved that he had ongoing contact with the Saint- action committee Petersburg, with the International of Paris, and also with the VA sso-workers' association of Pesth, whose leaders are currently under investigation red. But alongside this socialist program, Starcevic and his friends had also a political program, and it was through this that they were getting closer to the "The national party" in Croatia. The Starcevicicians are in Croatia the presenters and agents of the South Slavic national movement. The Their goal is the creation of a vast Slavic kingdom, which would include Croatia, Slavonia, Dalmatia, detached from the Au- "cheating, Bosnia, Herzegovina, Montenegro and Servia."

"Kwaternick is what Mr. de Bismarck would call 'an existence Catiline. » In 1818, he fought with the insurgents commanded by Jellachich against the Hungarians. Since then, he has traveled throughout Europe and served several political parties; one day, he offered to sell for 200,000 flo-Rins, in Rechberg, the secret of the alleged agreements between Russia and France against Austria. Returning to his country, he wrote there... political brochures, and one day when one of his pamphlets had made him to face a heavy fine and imprisonment, he pulled a pass from his pocket Russian port declaring that it was a subject of the Tsar.

In addition to the details contained in the preceding letter, it is appropriate to add the following revelations, made by the Reform of Pest, and which was reproduced in the Gazette de France, in the same issue.

"There is no doubt that the Croatian movement is linked to the mou-
workers' movement which broke out in Pest, and which, in St. Petersburg and Paris,
A simultaneous revolution had been plotted in Agram and Pest.
projects of the Vienna Workers' Association having been thwarted by the pre-
Police clairvoyance, Y Internationale chooses Agram, Pesth and Karlstadt
for centers of its action. It hoped to find in the military confines-

H 38

592

RUSSIAN NILIFSM

to silence an army already prepared for his purposes. It is certain that the
Exalted among the South Slavs were in contact with the workers of
Pesth and that the joint operation had been coordinated in Paris.
The European revolutionary committee had considered nothing less than to...
He was from Pest-Ofen. He knew the area very well, and the insurrection
It was supposed to break out on August 20th, the day of Saint Stephen.

"On that day," said the plan drawn up in Paris, "the garrison was with its
Unloaded weapons in the fortress. Members of the International
can go there armed with revolvers, fall upon the soldiers, seize
to seize their weapons, the citadel with its munitions, and take possession
sion of the ministries. At the same time, another group of insurgents,
disguised as peasants, they would have climbed the B'ocksberg, near the citadel, which
has a small garrison, and from there launched some oil bombs on
Pesth, who would thus have been led to capitulate before the new Commun
no. The International could surely count on the alliance of the party
national among the South Slavs.

"The plan is expressed as follows: 'The Croatian uprising must break out in
"The military frontiers; first and foremost, we must seize the fortress"
"from Karlstadt, after which we will march on Agram, where the government
"Revolutionary must be established." The Paris committee did not find
old Starcevic, quite suited to the role of leader, which he entrusted to Kwater-
Nick.

Just recently, a well-informed newspaper...
commenting on the situation in Russia, signaled a rapprochement between
the nihilists and the leaders of the Slavophiles, who impatiently endure
ment the halt imposed on Russia in its advance in the East (1).

declared by Russia to the Turkish Empire, said La Civiltà cattolica of August 1877, and she reported the excitements that came to her of all Masonic parties, particularly the group whose Mr. Gladstone, an eminent Freemason, is the leader in England.

Leczar personally abhorred war, and he was forced reluctant to give in to the demands of the leaders and the cries of the misguided people. The audacity of the Pan-Slavists was such at that time that its leader Aksakolf was able to write to the Bohemian doctor Riéger:

“In the past, the government had usurped the monopoly on the Slavic question. Today it has passed into the hands of the people, who do not like to beg from the powerful which belongs to him by right and by justice (2). »

(t) Le Soleil of November 29, 1819.

W. Quoted by Le Monde on August 29, 187

RELATIONS OF NIHILISM WITH SECRET SOCIETIES 593

An undertaking under these auspices, having as its precursor this general Tchernaiëff, who has rightly been called the Slavic Garibaldi, the The war of 1877 caused a shock throughout the Russian nation deep-rooted, which sectarians exploited. Despite his great successes military, despite the prestige it restored to Russia throughout In the East, the Tsar, contrary to his predictions, found himself more weaker after the war than before, and from the day after the Peace, the internal question has been posed in a more acute way than ever.

Nihilists affect a great disdain for all institutions political actions of Western Europe, and they are very harsh, at needed, in words, for the socialists of the Paris Commune. The virgin soil of Russia seemed to them the only theater where the forces active forces of nature can create new forms social issues arise once the clearing work is completed. But this is a pure attitude on the part of the doctrinaires of Nihilism.

The Russian revolutionary society, as it calls itself, displays the red flag of the Paris Commune and the Revolution universal. It employs all the elements of cosmopolitanism Secret societies can provide him with information. Among the condemned... In the latest attacks, several Prussians were found.

The following facts, which relate to the month of June 1879, in clearly demonstrate the primarily revolutionary nature of the sect:

They take courage. In a suburb of Kieft, in the Podol district, inhabited by merchants, the police seized several crates containing Orsini bombs, a number of revolvers, and, it is said tend, a varied collection of poisons.

"The Jewish population itself, hitherto profoundly indifferent" to everything that wasn't trade, is now showing signs of being affected by the The most radical socialist propaganda. Countless pamphlets in Hebrew, and in German dialect, specifically addressed "to the youth" Jewish people were seized. Several Israelites were arrested. They stated, with enthusiasm, to be the apostles of the new religion, the religion revolutionary, mixing nihilistic theories in a curious jumble yourselves and biblical language. "Overthrow the whole old world of the ment dream and oppression. On its ruins will then unfold, in a radiant light, the red flag of the Social Revolution 1 » Such is the tuning fork to which minds have risen. In a situation similar blabbery, all sorts of surprises are to be expected (1). »

(1) Russian correspondence from the Sole# of June 6, 1879. Modetsky, who in the first In March 1880, he tried to assassinate General Melikoff, who was of Jewish origin.

594

Russian Nihilism

This upheaval among the Jews, in a country where they had had up to present, so greatly to praise the government, is indeed so significant. For their propaganda, nihilists do not disdain nor to make use of the History of a Peasant, of writers French Freemasons, Eckrmann and Chatrian, which they translated in Russian(l). The lawsuit brought by Mr. de Panaïefia Louis Blanc, at the occasion of their joint collaboration at L'Homme libre, revealed the close relationship that exists between Pan-Slavism and the Western socialism. (Liv. II, chap. XIV, §).

The true explanation for such a complex situation lies, we believe, in these wise words of Mr. Winterer:

"The Slavic or Pan-Slavist idea, the national idea, is not
"Foreign to nihilists. Simply nihilists beyond the
"At the border, they are nihilists and Russian beyond. Like half"
"In Russia, the land is collectively owned by the municipality; there is
"a way for the Russian to be collectivist without ceasing to be
"Patriot. Bakunin knew how to reconcile the two things (2)."

In any case, the close ties between the revolutionaries of the
The clash with the nihilists was clearly revealed by the incidents which

Russian government to obtain the extradition of Hartmann, the author of the plot which, in September 1879, nearly blew up, near Moscow, Imperial Train.

Hardly had Hartmann been arrested in Paris, where he was hiding under Mayer's false name, at the request of the ambassador of Russia, that the French radicals rose up as one Man. One of the leaders of the left wing in the Chamber of Deputies. F.*. Engelhard, having appointed his own lawyer, demanded the ability to communicate with him and wrote a memorandum in which he claimed to demonstrate his non-identity. At the same time, some me Death threats were addressed in writing to Prince Orloff, a Russian ambassador; noisy student demonstrations and a unanimous chorus from the radical press, demanding his implementation freedom; a challenge from all left-wing parties was even being prepared in the House, threatening to overthrow the government. It was then that this one, without waiting for the new documents announced by the Russian embassy to establish Hartmann's identity} has been

(U Thomas Prost, Secret Societies, t. II, p. 306*
{■) Contemporary Socialism, p. 160.

RELATIONS OF NIHILISM WITH SECRET SOCIETIES 595

pressed with unusual haste to adopt the conclusions of the memorandum of F.*. Engelhard. lia refused Hartmann's extradition, under the the double pretext that his identity was not established and that his The attack was a political crime, and he was taken to safety. in England (1).

This incident demonstrated both the dependence in which In France, the ministry finds itself in opposition to the Masonic majority. the Chambers, and the pressure that the revolutionaries more extreme elements in turn exert influence on this majority composed of however, mostly men who were personally harmless.

Here, in fact, is the double manifesto that was published on this occasion Sion, two of the leaders of demagoguery:

London, March 1, 1880
Félix Pyat to Garibaldi
"My old friend,

The latest attack against the despot of all Russia confirms your legendary phrase:

"From the first king to the last president of the republic"
bourgeois, all must disappear either willingly or by force.

"Join your voice with that of the French socialists to protest"
against the planned extradition of our valiant friend Hartmann.

"French soil must be inviolable for exiles who, like
We want armed action to establish the universal Republic,
democratic and social.

"I shake your hand. Greet your charming wife."

Your sincere friend, Félix Pyat.

To this beautiful epistle which preaches disappearance, willingly or by force,
of all sovereigns and presidents of republics, Garibaldi
had to respond in the same tone. So as not to fall behind,
He even emphasized and commented on the glorification of the assassination.

(1) Harlman, in a letter dated London, March 19, 1880, and addressed to
The newspaper La Justice refuted the fanciful account of the Moscow attack that he had
attributed to the English advertising agency Central-News; but he does not deny his
participation in the crime itself: a Neither in London nor in Paris, he said, have I ever
"Tell anyone about this." And he concludes with this sarcastic remark:
"So that you may not doubt the identity of the one who writes to you, I ask my
my friend, MF Lavroff, whom you know personally, to pass on to you
that letter. » MP Lavroff published in Paris the nihilistic organ Le Vpered (Forward).

596

Russian Nihilism

Caprera, March 6, 1880.

Garibaldi to Felix Pyat
"My dear Pyat,

You are the popular hero of the Parisian barricades. Thank you for
your affectionate letter, although I had reason to complain about the long
The silence you have maintained towards me.

Hartmann is a valiant young man to whom all honest people
Minister Freycinet and the president deserve respect and recognition.
Grévy will not tarnish their name as honest republicans by ex
tradition of a political outcast; that would be worthy of the hyenas of Verdi

"Political assassination is the secret to successfully guiding the Revolution" tion. The rulers call the friends of the people assassins. The true republicans, Agesilaus Milano, Pietri, Orsini, Pianori, Monti and Tognetti They were, in their time, assassins; today, they are marabouts. Tyres, objects of veneration for the people.

« Hædel, Nobiling, Moncasi, Passanante, Solovieff, Otero and Hartmann They are the forerunners of the government of the future, the social republic.

"The assassin is the despised priest who first assassinated progress in with the help of the stake and now murders consciences with the men dream.

"It is the priest who should be deported to Siberia, not the companions" Hartmann gnons.

"I shake your hand affectionately. Greet the brave Vallès."

"Always yours, G. Garibaldi (1)."

After the publication of such documents, no man of good faith will no longer be deceived by writings that represent they view Nihilism as a historical development of institutions tutions of Russian soil, or at most as a particular evil to Moscow society.

On the contrary, we will adopt this conclusion of the revolutionary writer— Russian lutionary, which we have already cited several times:

"In reality, Nihilism is nothing other than the Russian socialism, and as such it stands ahead of all others parties, liberals or Slavophiles. He is the natural leader of the revolution present, and he will retain this position until at least one part so that all of his claims can be fulfilled (2). »

(1) Reproduced by the Union on March 14, 1880.

(2) The Devolution in Russia by a Russian nihilist, North American Review, July 1879. See, in the same vein, a letter from Hartmann reproduced by the Union du April 13, 1880.

CONCLUSION

These are the doctrines, facts, and antisocial conspiracies qn i are displayed for all to see and everywhere in the broad daylight of history. to lay bare, without fear and without accepting conditions and people, demonstrate them through numerous and indisputable examples

perils and hardship, a duty of conscience; it is up to each individual, according to its position and influence, amidst the material ruins, in intellectual and moral issues that are accumulating on all sides, under the incessant upheavals of revolutions that threaten to tear away and to scatter far and wide the last vestiges of social order, that it is our duty to study them, to unmask them, to finally oppose everything that religion, love of family and his country, common sense, the instinct for self-preservation, can suggest to manage energy and strength. In these noble and necessary struggles, In this supreme struggle, the good man, whom he often calls himself redis, is not alone.

The cause he defends is indeed that of God.

Secret societies of every name, by deifying man, by seeking a song to establish the universal Republic on the ruins of all States and people of all nationalities, by engaging in a work Wild destruction, like Russian Nihilism, is not something other than preparing for the reign of the Antichrist.

The Antichrist was presented to us as an attempt at revenge. wise and powerless of the ancient enemy defeated by the cross Calvary.

Mr. de Maistre said it with great reason, the Revolution is essentially satanic. The same is true of Freemasonry. which is the Revolution in its active and living state, as we have repeated to all his followers.

This is what gives it its momentary strength, but also its weakness. irremediable.

598

CONCLUSION

The table of doctrines of secret societies, which we have outlined in these two volumes, shows us at once a singular uniformity and absolute powerlessness.

Their uniformity is nothing other than a fatal chain of events. of the error that forces them to keep going around in the same circle. The persistence of certain ideas is historical proof. testable lineage and transmission of satanic ideas, which has taken place throughout all ages. Several of their maxi- my, repeated from sect to sect with characteristic tenacity, reveal even more directly, through their perversity, the inspiration

Attentive men can recognize it at first glance.

But there is no doctrine in Freemasonry and sects that emerged from within it, no principle capable of allowing a society of life.

They perpetually oscillate between Vanarchy, freedom, and the equality of the beasts of the forest on one side, and the most monstrous Despotism of the state or of the community, on the other hand. A hundred times already. These ideas were put to the test, and they failed in the face of the instinctive resistances of outraged humanity and reactions spontaneous, of that natural order of societies whose laws have been established by the Creator himself.

Also, despite the apparent unity given to them by their spirit of destruction and their hatred of the Catholic Church, they carry in themselves are principles of contradiction and antagonism which, The day after their triumph, passions clashed that they have raised. Thus their work always tends from itself-meme to undo.

Sterility and lies, these are the two characteristics of the Revolution. tion in its multiple forms. Powerful for destroying at certain In the course of history, it is incapable of building anything, and yet less than giving men purely earthly happiness that she promises them. This very strength is given to her only to for a time: it could not definitively prevail against the Church and against this Christian society, which, upon exiting the catacombs placed the cross on the crown of kings.

So, despite their momentary successes, the good man who The fight against cults must have confidence. He knows he is accomplishing something. divine will, by defending the social order that God himself he established, and the Church which he founded with his blood.

CONCLUSION

599

The hope of final triumph must sustain him, for God who has makes nations healable, and has promised to assist his Church until the end of time, is with him, and if God is For us, what do we have to fear from the very powers of hell, when we fight with him for order and for the truth: Si Deus pro nobis, quis contra nos?

AN EPISODE IN THE SPREAD OF MASONIC PRINCIPLES
IN THE 18TH CENTURY IN THE AUSTRIAN NETHERLANDS

The history of the 18th century is inexplicable if one does not consider taking into account the secret influence exerted everywhere by the masonic affiliation.

We have proof of this in the extraordinary career (one journalist of very minor rank, named Pierre Maubert de Gouvest, who directed the Royal Gazette in Brussels around 1759, and was afterwards picked up by the greatest figures with a strange wash when we know what his background was. The attention of the persons who deal with the history of the 18th century has been called recently on this character by a reading done by Mr. Ch. Piot, in the literature class of the Royal Academy of Belgium, in January 1880. We reproduce the analysis from the newspapers. From Brussels. Our explanations will follow:

"In the 18th century, the periodical press was especially exploited in the Netherlands; Austrians by French writers, who, rejected from their country, they readily came to settle in ours. It didn't matter. Regardless of their qualities or their flaws, they were sure to find a welcome there. eager on the part of a government always willing to favor them to introduce the French spirit into Belgium through them and a taste for light literature. In terms of writers, our country... only scholars, no journalists steeped in philosophy French philosophy and even less so the pens devoted to literature of the day. We have already said a word about these trends regarding the linguistic day in Belgium.

"Currently, we will be talking about a similar position taken in favor of Jean-Henri Maubert de Gouvest, writer, born in Rouen on November 30th 1721, died in Altona in 1767.

"This very peculiar character led the most extraordinary life" centered in France and the most nomadic abroad. At the age of 19

604 DOCUMENT A

In 1740 he entered the Capuchin order, taking his vows in 1744. under the name of Brother Bernard of Rouen, professed Capuchin cleric; he... fled from the convent in Caen (March 10, 1744), and joined the army French, left him to go to Spain, then to Holland, where he arrived bearing letters from the Duke of Bouteville. His mind was restless and adventurous. He did not allow him to reside for long in the Batavian republic.

to remain silent, in the army of the King of Poland, Elector of Saxony, and there he was marked by a certain tact in the art of war. Having become a tutor from the son of the field marshal, Count Rutoswski, he obtained, through the intermediary from him, the favors of Count Brühl, prime minister of the king of Poland. Thanks to the title of Knight of Gouvest, which he had bestowed upon himself, He managed to gain access to the court. Certain very indiscretions- His inappropriate and inexcusable actions led to his dismissal. brutal imprisonment and detention at Kœnigstein Castle. During his incarceration Through his cunning, he managed to outmaneuver the Pope's nuncio. The prelate felt compelled to intervene on behalf of a converted sinner, ready, he said, to return to his monastery and do penance there. In 1752, he regained his freedom. Forced to go to Rome dressed as a Capuchin friar, he there he was subjected to continuous and very annoying surveillance for a a character of his own caliber. Finally, he managed to break free from him...

"Far from fulfilling his commitments, Maubert arrived unexpectedly In the town of Mâcon, he threw his habit to the nettles a second time and fled. in Geneva, then in Lausanne (1753).

"What became of him afterwards? According to French biographers, he was expelled" from Holland by order of the States General, then he would have been received, during the year 1759, in Belgium, thanks to the intervention of Mr. de Hesluer, the emperor's resident in Liège. This diplomat is said to have supported him to the Count of Cobentzel, Minister Plenipotentiary of the Empire- queen in the Netherlands, who received him with open arms. On the sole recommendation In exchange for his writings, the minister allegedly granted him an annuity of 600 ducats. and the privilege of the Gazette, including the management of the printing press royal. The intolerance of the Belgian people, who called him an apostate monk, would have chased him out of Brussels. That's what Mau's biographers say. Bert before and during his stay in the Netherlands.

"Mr. Piot's note corrects and completes, by means of the correspondence unpublished dance of Maubert and state papers, the biography of the publisher French civicist, when he resided in our country, from July 24th 1758, to return to Holland for just a few days. This is a whole episode intimately linked to the history of the press and liberal journalism in 18th-century Belgium; it's a picture "The island's customs and the habits of bohemian writers, so numerous at that time..."

EPISODE OF MASONIC PROPAGANDA IN THE 15TH CENTURY 605

Reading the account of this tumultuous career, where a per This seemingly uninteresting survey found everywhere such powerful protectors, we thought it was one of the creations tures of Freemasonry. Our conjecture has been found confirmed by the following indications that we found in VAUgemeines Handbuch der Freimaurerei (2nd edition, Leipzig 1863).

grand patrol of the apostate Capuchin.

"Rutowski, born May 1, 1702, died in 1794, known as the Knight of the Eagle in the Templar system. Through the creation of the lodge with the three Eagles in Dresden in 1738, he is the first founder of Freemasonry in Saxony. In 1741, he was chosen as Grand Master of the Order in Saxony. and in this capacity established four lodges in Leipzig, Altenburg, and Sachsefeld and Nossen.

As for Count Brühl, the Prime Minister of the King of Polo He himself does not appear in the list of masons given by VAUgemeines Handbuch, but his four sons were invested with important ranks in the Templar order and were at the head of enlightened. It is difficult to believe that their father was not himself frank-mason, when we see his son Frédéric-Aloys de Brühl, aged only at the age of 27, he became in 1766 the Worshipful Master of the lodge Aux trois brothers of Warsaw, at a time when Freemasonry was outlawed by the laws of the kingdom. (See Findel, Geschichte der Freimaurerei.)

Masonic influences must have followed Maubert de Gouvest in the rest of his career. We can believe it all the more. that a lodge had been founded in Mons in 1721, and that from 1742 In 1766, several new lodges were founded in the different cities of Belgium, despite the bull of Clement XII and the edict of Emperor Charles VI. It was necessary that the governor of The Netherlands was more or less in league with the brothers; hence the warm welcome given to Maubert de Gouvest.

The information we have about 18th-century figures The information on lodge affiliations is very incomplete. It is impossible to propose... a more useful application to scholarly investigations than the re-raised and the publication of the names of the lodge members with the biographical information provided by local archives Many obscure points in history would thus be clarified.

Document B

The laws of the Revolution on public education.

I

"All the Church's possessions," said Talloyrand, the Freemason bishop, belong to the State, it is the State's responsibility to take charge of its account "the obligations attached to these assets, a subsistence honest to each holder, the maintenance of hospitals, workshops charity, church repairs, public education costs "Olique, etc..."

What is property, Mirabeau wondered, on the other hand, trained more immediately in Woishaupt's doctrines? "That's he replied, the right that all have given to one person to possess exclusively a thing to which in the state of nature all had equal rights. It is the law alone that constitutes the right. privacy.

It is in the name of these false principles that Freemasonry, which, through the Constituent Assembly, became the government of the State, will throw the foundations of the broadest socialism and everything to the law of the most monstrous the most utter despotism imaginable. It is by virtue of these principles and by the force of the decrees which consecrate them Consequently, the Constitution handed over to the State all schools and colleges ges, all educational institutions run in cities and the countryside by priests and religious. He read it from memory. universities, which, according to Fleury, were merely corporations of clerics exempt from secular jurisdiction and holding the authority of the Pope himself rite upon all their members. All these foundations were laid to the street or delivered, like that of the Jesuits, according to the prophecy de Maury, prey to the masons and their accomplices. He was not not even a mention in the decree that put all the property ecclesiastical staff at the disposal of the nation or state holding office, imposed in the reasons, to provide for the costs of the schools maintained by these goods; there was only talk of the fruits of the cult, of renouncing three members of his ministers and the relief of the poor. Only ment in the law of February 19, 1790, which declared that the law cons • The kingdom's religious institution will no longer recognize monastic vows. solemn, the second paragraph of the second article added: "To Moreover, nothing will be changed, for the time being, with regard to the mai-

Laws of the Revolution on Public Education 607

schools responsible for public education and educational institutions charity, and this until a decision has been made on these matters."

But the sequestration and sale of ecclesiastical property, especially the civil constitution of the clergy and the oath required of the ecclesiastics, professors, and members of religious congregations The grievous spirits soon came to overturn this supposed status quo. Less A year later, Talleyrand, mounting the tribune to denounce to highlight the urgency of a decree on public education, on which He had presented a report a few days earlier, which He expressed this significant fact in these words: "Universities everywhere have Having suspended their operations, the colleges are without subordination, without "Teachers, without students (1)." This was what the sect expected, in order to to complete the moral destruction of French nationality by The Masonic organization of education. Already a decree,

the constitution had decreed the legal destruction of all the educational and training establishments of old France.

"A common public education system will be created and organized in all citizens, free with regard to educational components indispensable for all men, and whose establishments will be distributed gradually in a combined ratio with the division of the kingdom.

It was simultaneously the communism of intellects with the destruction of all equality and all freedom in a monopoly of the state. The first report on the organization of this monopoly by one of the highest leaders of Freemasonry, the apostate bishop d'Autun, is too instructive, it exposes too much the lying spirit of the sect, as well as its materialistic spirit, so that we Let's not give a quick analysis of it.

The famous report, like everything that comes out of the mason's workshop nique, begins with the grand words of liberty and equality conquises, and by a declamation as false as it is insulting against the previous teaching of the French nation, or what we have, he said, appointed until this day as instruction.

"Under the old order of things, one could not fix one's thoughts on the barbarity of our institutions, without being frightened at first by this privation total lighting that extended over the vast majority of men my, without being revolted afterwards, and the deplorable opinions that were thrown into the spirit of those who were not entirely devoted to ignorance, and of prejudices of all kinds with which they were nourished, and of discord or rather, the absolute opposition that existed between what a child was forced to learn what a man was required to do; finally this blind and persistent deference to long-outdated customs born, which, constantly placing us back in the era when all knowledge was con-

(1) Lallamaot, Choisi de rapports et discours depuis 1780, tome V, p. 136.

n 39

608

DOCUMENT 13

centered in the cloisters, they still seemed, after more than ten centuries, to be... to limit the universality of citizens to living in monasteries.

"However, these shocking contradictions and even greater ones

Constitutionally, everything was out of place, where so many interests were gathered to deceive, to degrade the human species, where the nation's government's approach rejected true principles in everything that was not intended to flatter his mistakes, where everything seemed to make a need to teach men from childhood how to deal with pressures judged in the midst of which they were called to live and die, where he had to be accustomed to restraining their thoughts, since the law told them with the threat that they were not in control, and finally a prudent, pusillanimous, who dared to call himself virtuous, had made it his duty to do to rid their minds of anything that might one day remind them of rights that he was not permitted to invoke; and such had been the case in these respects. the influence of public opinion itself, which had been managed to see the history of ancient free peoples presented to young people – (where two-thirds of the population were slaves), – to inflame his imagination by the account of their ivy-like virtues, to bring it to life in a word in the midst of Sparta and Rome, without the most absolute power having nothing to fear from the impression that these great and memorable examples (1).

"This complete reform of schools is called for both by reason of all countries, and by the particular constitution of ours. It is impossible. It is indeed possible to have absorbed the spirit of this constitution, without recognizing to be born that all principles invoke the aid of a new instruction old.

"Men are recognized as equal; and yet how much this Equality of rights would be barely felt, would be barely real, if education did not was constantly striving to restore the standard!... The constitution exists. Would it truly exist if it only existed in our code, if from there It did not take root in the soul of all citizens if it did not imprint itself there. forever changed new feelings, new customs, new habits?

"And isn't it due to the daily and ever-increasing action of the institutions? What is the plan that these major changes are in store?

"Everything therefore proclaims the urgent need to organize education," Everything demonstrates that the new state of affairs requires creation in this genre, and the rapid and almost spontaneous decline of establishments current mentalities, which are withering away in all parts of the kingdom like plants on new soil that rejects them, clearly announces. It is now clear that the time has come to undertake this great work.

(1) Lulloment, "Choice of Report," vol. V, pp. 337, 338*

LAWS OF THE REVOLUTION ON PUBLIC EDUCATION 609

"Indeed, we must consider society as a vast workshop; it does not. It is not enough that everyone works there; everyone must be in their proper place (1),

fold: whoever doesn't know that a small number distributed intelligently must do more and better than a greater person endowed with the same means, but different. How quickly is it invested? The greatest of all economies, therefore, consists of to put them in their true position; however, it is undeniable that a good education system is the primary means of achieving this.

That's the principle; let's see the application, or, as the other person says teacher, the rules on the distribution of teaching.

"There must exist for all men a basic education common to all; there must exist for a large number of people an education that tends to give greater development to the faculties, to enlighten each student on his particular destination; he must exist for a certain name a special and thorough education, necessary for various states, including Society stands to gain significant benefits.

It is not necessary to highlight the legal inequality which It serves as the uprooted foundation of this educational plan. And so that this system of inequality would be more radical, more entrenched tional, more stable, its author links it to the new division territorial, which has constitutionally annihilated even the elemental and historical elements of the ancient French nationality:

c The first instruction will be placed in each canton, or more exactly in each division that contains a pri- assembly mayor.

No more parish or communal schools, therefore; pri a new resort for the inhabitants and families of the canton, ex- concluding education for the greatest number, that is to say to say the children of the villages scattered one or two leagues apart of the chief town of the canton.

What became of the foundations of these parish schools? that barely a year ago the same person claimed to have to be so religiously replaced by the State, according to the intentions founders?

"The second instruction will be placed in each district."

"The third would respond to each department, so that by this means each one could find, either at home or around oneself, everything that is important to to know.

"From this a gradual distribution, an instructive hierarchy corresponds* reporting to the administrative hierarchy.

(t) Remarks on Masonic comparisons*

DOCUMENT B

Thus, radical inequality serves as the very foundation of the law. the most common, the most general one that can be imagined, that of education; inequalities, privileges and forced labor until in the places where this instruction is distributed; and, what will to become the most odious, the most tyrannical of privileges, unequal in the distribution itself, or rather incompatibility distances measurable between the different lessons that will be the subject of it; and these legislators establish as a principle that all men are born They are equal in rights and remain so!

"Near the primary assemblies, which are the units of the political body that, among the first national elements, the first naturally takes place First school, elementary school: this school is for children and should not understand that general documents, applicable to all conditions tions.

"For a long time, people groaned to see the men of all nations, of all religions, making morality depend exclusively on this a multitude of opinions divide them; great evils have resulted from this; because, by subjecting it to uncertainty, we save it from absurdity, we have necessary It has been compromised, rendered fickle and unstable; it is time to establish it on its own foundations, it is time to show men that even if disastrous divisions separate them, it is at least in the realm of morality. a common meeting place where they must all take refuge and reunite. This The change is simple, it doesn't hurt anything, and above all, it's possible. Com How can one fail to see, in fact, that abstracting from any system, from any opinion, and considering in men only their relationships with Other men, we can teach them what is good, what is simply, to make them love it, to shape their minds early on and their conscience and make them both sensitive to the slightest im- Pressure from everything that is evil? Nature has made great advances; it endowed man with reason and compassion: by the First, he is enlightened about what is right; second, he is attracted towards what is good: this is the twofold principle of all morality. But this a new part of the instruction, in order to be taught well, requires a... Elementary work, simple at the same time, clear and profound: it is worthy of the National Assembly to call for vigils and mediation on such a matter "sentences of all true philosophers (1)."

Thus, there are men who do not want us to believe in Jesus. to the Lord Christ and to his Church, to the reason of God and to that of the ages, they find it quite simple that we train our minds and our consciences sciences and those of our children on the reason of Talleyrand, of Mira- beautiful and of Lafayette and on the compassion of Danton, of Marat and Robespierre's doctrine. That was also La Ghalotais's doctrine!

[\\) Choice of speeches and reports p. 344,34 1.

Laws of the Revolution on Public Education 611

For the high-ranking Freemason Talleyrand, morality was the foundation of the people. Ples regenerated by Freemasonry and human rights, has no no relationship with God, nor with oaths, nor with morals, nor with politics, nor even with conscience, nor with religion Catholic whose morality is uncertain or absurd and whose dogmas opinions, nor with any religion or system whatsoever; this Morality, he claims, does not change according to countries and times; it is one and immutable. What is it? Is it Plato's or Aristotle, Diogenes, or Epicurus? But each of them differed on the other hand, and was therefore neither one nor immutable. Is it that of human and civil rights, which are the rights of all and Where will everyone's duties forever reside? But the constitutions Tuitions change like clothes, and rights and duties too. which serve as their guiding principles, such as interests and passions each one. What then is enün? The life of the high priest mason you He said it: it is the negation, the destruction of all morality and of all a rule of morals; it is as one as the demolition worker's pickaxe. immutable like the ruins she piles up without ever raising them none.

To this teaching of human rights and its eternal de regarding Masonic morality, the report adds, always for the education of children, the teaching of the principles of national language, whether spoken or written, and almost, on the same level, the basic rules of calculation, to which we must add those of the, measured, then the elements of religion; but he adds: "For If it is a misfortune to ignore it, it is perhaps an even greater one to "not knowing her well," which is not without being very significant; because, while it is true that they are all merely opinions, systems themes that divide men, and from which great evils result, As he said earlier, it is clear that there must be some of them religious teachings to be given to children and others, such as those of morality, and that they will have to resolve themselves into zero.

"The purpose of district schools is to give individual faculties greater development and to have access to all the functions by far useful elements of society. Thus, the principles of the national language succeed will give district schools a more in-depth theory of the art of writing and knowledge of those ancient languages which retain the most riches for the human mind. We will add in several of these schools teach one of the modern languages that Local or national relationships would seem to recommend more.

"To the simple elements of religion we will add the history of cetio religion and the exposition of the titles according to which it commands the cons

"To the principles of morality, whose application is so limited from the outset"
In the early stages of life, we will include the development of morality in

DOCUMENT B

612

its private and public applications, and to the principles of the constitution
tion, which can only be indicated for children, an exposure developed
the declaration of rights and the organization of the various powers
see (1).

Morality, religion, etc., therefore, there is nothing positive except the constitution-
Lionetlcs human rights: it's all there*

However, this intellectual training program is further enhanced by...
lectuelle swimming, Pescrtme and even dance, and for P imagina-
tion (sic), the beauties of eloquence and poetry, and the elements of the
music and painting.

We almost forgot one of the most ludicrously significant objects
imicatives in relation to the thesis whose demonstration we are pursuing
tration: the destruction of nationalities through Masonic teaching
fuck.

c. A memorial will be offered to students in district schools,
The history of free peoples (Greeks and Romans), the history of France, or
"More likely French people, when one exists."

So, the old France has disappeared; it must be erased from memory.
to nirs down to the last trace and create a new nationality which
will date from '89.

A word follows that sheds considerable light on this entire report:

"It will be necessary that, through useful institutions, the practice of honesty be practi
a tension developed between the students; such that the relationships that constitute the
morals become real relationships that extend and grow in their eyes
"They say it more and more every day."

Thus, the relationships that constitute morality are the only relationships
the customs between men, and also the relationships of honesty,
politeness or probity; therefore, no duty towards God, none of
to see towards oneself, and the moral duties of men between
them; it's the 1989 constitution, interpreted by each individual or by
the State, which determines and regulates them. That is absolutely the point.
Masonic morality as understood, in the name of the Grand Orient,

Here we are at the departmental schools.

Each departmental click-place will initially contain the school of district, but it will also include the named department schools for the states to which the company reserves special means of intervention instruction, albeit with significant differences, because the public good will require that, with regard to certain states, several departments join forces for the same education.

(!) Choice, etc., *ibid.*, p. 356 *elsuiv*,

LAWS OF THE REVOLUTION ON PUBLIC EDUCATION 013

The apostate bishop provides some very important developments here. to report on how he intends to have the State organize ecclesiastical teaching. It is the same thought, which later inspired Napoleon I when he had a catechism written for throughout the Empire and claimed to dictate to the seminaries the nature of their teaching. It was she who inspired Mr. Teste, the high-ranking official, in 1839. Freemason, Minister of Religious Affairs under Louis Philippe, when he re- was demanding for the government the right to have the powers to theology.

"Let the government have the right to have powers to
"theology; do not renounce through a narrow idea of economy"
"which is of little importance, I admit, today, but at this
"which could become much more so in the future (1;"

The firm resistance of the French episcopate, under Louis Philippe as under Napoleon I, prevented these projects from being carried out State domination over ecclesiastical education. But of In our time we have seen Mr. Bismarck trying to regain in the May laws on the education of pupils the Weishaupt plan and Talleyrand. Let us therefore follow with attention the program that the apostate follower of Illuminism was unfurling before the constituent assembly.

"The position of minister of religion is one of those to which the nation destined for specific establishments; the one where students will find The necessary instruction for them will be provided, as you have instructed. given, near the cathedral church. Each department will have the right to meet at any time for this part of the instruction at a departmental level neighboring ment.

"As for education, it should be divided in the following way
next:

"1° The fundamental tenets of the Catholic religion, which will be

It is primarily up to you to restore her rights.

"The reasoned presentation of the various articles that must include explicitly the belief of each believer, who is not obliged to believe more than those of the Church of the early centuries. It becomes more that there was no need to re-engage in endless discussions that were the nourishment of the old theology. The nation, which finds itself on every page Its history bears the deep trace of the evils that so many quarrels have engendered. religious figures have the equally undeniable right to seek to defend themselves against to shape the future, by removing them from public education, what protection ge... Theology, moreover, should not be regarded as a science... it must be today what it was originally; must concern itself not with extending it, but with fixing it, with enclosing it

(1) Official Monitor of July 14, 1839.

614 DOCUMENT B

within its limits, which too often ambitious subtleties strove to to make him cross.

"3° The development of the morality of the Gospel, or evangelical (1). The National Assembly will not dictate the rules for such a sign here. ment although e/Zc has the right to complain about the flaws of the old methods ... However, it can, and undoubtedly it must, order that one wait task especially to teach the students of the priesthood the moral aspect evangelical which consecrates in such energetic terms your perfect equality of men, and this religious indulgence that the philosophers themselves They dared not call it anything but tolerance, but that must be a very strong feeling purer, much more fraternal, much more respectful of suffering.

"4. Laws specific to ministers of the Catholic faith. The laws The organization of the clergy forms the whole of canon law.

"5. The principles and usual objects of preaching. And This must be true, for what could be more criminal in the eyes of a nation than a an official who uses what is most sacred to incite peoples to disobey its laws?

"6° Details that belong to a ministry of consolation and of peace, whether in the administration of the sacraments or in the government parish formation... thus, the rules of surveying and measurement, plus developed only in primary schools, the knowledge of simple things, what principles of hygiene and some of the law.

"By thus circumscribing this teaching, you are exercising an unlawful right" debatable, that of enclosing all kinds of power within their real limits.

All-powerful supremacy, universal dictatorship which, in the name of equality, has the claim to submit to the exclusive direction of the State: religion, morality, science, literature, and the arts, consciences, intelligences and wills.

Or understand after that what was supposed to be in this plan the military, medical and law schools.

"These are, to correspond to the various degrees of the admitted hierarchy administrative, the different levels of public education; and likewise that beyond all administrations lies the first or the organ of the nation, the Legislative Body, invested with all the force of the volonté PUBLIQUE, thus, both for the supplement to the instruction and for the rapid advancement of science will exist in the capital of the empire. and as if fully aware of all the instructions, a particularly

(1) The word became official in the University of Elat to designate the chair of Morality in Faculties of Theology. Do not confuse evangelical morality with State morality, universal morality. In Masonic language, these expressions Yes, that's how many different meanings there are.

LAWS OF THE REVOLUTION ON PUBLIC EDUCATION 615

national, a universal institute. And to conclude the comparison and the parallel, as the Legislative Body is invested with the full force of the will public, blind faculty, the institute will be invested with all the force of the intelligence or public spirit. It will be the papacy of reason, and it will will divide into sections of literature, science, inscriptions and belles-lettres, fine arts, and finally politics and morality.

The papacy of reason, that is to say Freemasonry, declares itself infallible leader, sovereign of intelligences and employing all the material force of the State to bend souls to its level of iron! What a profound word, what an illumination on the projects of anti-Christian sects!

But do they give their unfortunate followers the same equality they Do they promise them freedom? They deserve no less to be studied in this respect, because the entire plan of Talleyrand sanctions wealth inequality is, in fact, the basis of his new projects.

"There must be free education: the principle is indisputable"
It's possible, but to what extent should it be free? On which items?
But does it have to be? What, in short, are the limits of this?
What great benefit does society provide to its members?

The only schools in the canton will supposedly be free, that is to say maintained at the expense of the State, with common contributions budgets, that is to say, paid for by those who do not benefit from them

District and county town schools will be the responsibility of the state. for the strictly necessary part of the treatment of the institutions teachers, paid, as for the teachers of the cantonal schools, on joint contributions, that is to say by everyone and even by the many inhabitants of the cantons and communes, who do not will not benefit; and, on the other hand, by the students who will be obligated, moreover, when they do not reside in the district or the chiefs-places, to come and settle there at great expense, which will increase core by expenditures the privilege of the districts or chiefs-rieux

It is added that scholarships will be created for some children poor, of distinguished and exceptional talent; but these scholarships will be based on taxpayers' money, and will be distributed accordingly ministerially, that is to say between the children of brothers and friends. How, moreover, can we recognize these talents in the children of municipalities that will not be able to attend the cantonal school, and in those municipalities and cantons that will not be able to establish themselves on a large scale Fees to the districts? So it's privilege and arbitrariness everywhere, and inequality.

Let us now compare, in terms of equality, the freedom and free access, truly national schools of the France and Christian Europe, with the schools of Freemasonry-

616 DOCUMENT B

revolutionary lie, such as one of its highest leaders comes to provide the plan.

As for the methods dealt with in the rest of this report, they They have nothing new but hatred of religion, of the monarchy, and the declamatory denigration of everything that was done before the reign sovereign gno of Freemasonry.

A single quote will suffice to give an idea of the spirit of the second part of this report.

"Man is a rational being, or more precisely perhaps, he is destined to become so; he must be taught to think; he is a being social, he needs to learn to communicate his thoughts; he is a social being Right, we need to teach him to do good. How can we help him fulfill this? triple destiny? By what means will we manage to extend and perfect to activate reason, to facilitate the communication of ideas, to smooth the Moral difficulties? Such research is worthy of our time. Here are some glimpses, perhaps some results that we share to the public.

Everything that is not him is nevertheless so dependent on him organization and the impressions it receives, which it almost seems to hold from the outside its existence, as well as its development; it is necessary Therefore, monitor these initial impressions, to which they are attached. and the true nature and dignity of man.”

a And first, let it be prescribed to banish from the new teaching everything that in the past was clearly only suited to corrupt, only to... to chain this first faculty, and the superstitions of all kinds of which one It frightened her, and they exerted a terrible power over and against her. long after reflection had dispelled them; and all these sterile classifications which, never being the expression of an idea felt, were both an overload for the memory, an obstacle to the reason; and these bizarre modes of teaching which, being classified, being valued in inverse proportion to their actual usefulness, served well more to confuse and deceive reason than to enlighten it; and these methods go ethical, which, by converting even the rules intended to act into obstacles Accelerating her pace almost always caused her to regress. It's time to break these chains (i). »

The superstitions to be banished from the new method are therefore the Gospel morality and the punishments of the afterlife or hell, which are the punishment, as well as the heavens.

But the Constituent Assembly was nearing its end, and despite the At Talleyrand's insistence, she refused to comply with a

1) Lallement, Choix de rapports, p. 338, 349, 399,400.

Laws of the Revolution on public education 617

decree to this report; she merely voted for its printing and the distribution to the members of the Legislative Assembly, so that it could serve of foundation and rule to everything that would be done in matters of en-teaching under the Masonic regime.

He

It was the Marquis de Condorcet, one of the most progressive Freemasons, who was tasked with taking up the issue of public education to the Legislative Assembly, and he did so by means of a new report which does not differ scarcely any like Talleyrand's, except perhaps in a more pronounced tone of fanatical hatred against the Catholic religion and all institutions traditions of old France. This characteristic is evident from the very first These lines of this new Masonic work:

to see to their needs, to know and exercise their rights, to hear and to fulfill their duties; to ensure that each of them has the opportunity to to improve its industry, to make itself capable of social functions which he has the right to be called upon, to develop the full extent of his talents that he received from nature, and thereby establish equality among citizens in fact and make real the political equality recognized by law: such must be the primary goal of national education, and from this perspective, It is a duty of justice for the public authorities.

"To direct education in such a way that the perfection of the arts increases lies the enjoyments of the generality of citizens and the comfort of those who cultivate them – to cultivate, finally, in each generation the faculties physical, intellectual and moral, and thereby contribute to this perfection general and gradual functioning of the human mind, the ultimate goal towards which Every social institution must be managed:

"Such must also be the object of the instruction, and it is for the power Public session, a duty imposed by the common interest of society. by that of all humanity.

We can see from this beginning the Masonic spirit in (its extent): nothing national except the mol alone; everything applies only to the human species, to all of humanity, and to a human species, to a humanity without religion, without ties, and without other principles social norms than those invented by a few men; human standard a soulless entity, without immortality and without any idea of another life; to a humanity, in short, degraded to the level of an animal species, which differs from other species only in stature and habit

A few lines later, Condorcet expresses his thought in a more even more explicit:

618

DOCUMENT B

"You owe," he said, "to the French nation an education at the level of the spirit of the 18th century, of that philosophy which, by illuminating the generative contemporary tion, foreshadows, prepares and already anticipates higher reason ii which the necessary progress of humankind calls for the future generations.

"Such have been our principles; and it is according to this philosophy, free free from all chains, liberated from all authority, from all old habits, that we have chosen and classified the objects of public education. It is according to this same philosophy, we have examined the moral sciences. political and educational policy are considered an essential part of common education.

"It is even less according to these philosophical principles, than on
[experience, that the project presented to the Legislative Assembly was com-
bined; but to apply the experience to a new nation, it was necessary
"To disentangle the facts from the influence of causes that no longer exist..."

From what experience, from what influence can there be here ques-
tion, if not from the experience of Catholic education which had
This makes France the first of nations, and yet it is rejected, it is rejected.
Destroyed, like the old France was destroyed?

But where will the sovereign authority of such teaching be, and the
An infallible judge of this experiment? Let's listen carefully:

"The first condition of any instruction being that it does not teach
than truths, the establishments that political power dedicates to them
must be as independent as possible from any authority
litigious, and yet this independence cannot be absolute,
It follows from the same principle that they should only be made dependent on
the assembly of the people's representatives, because of all the powers
He is the least corruptible, the furthest from being led astray by interests.
particular loans, the most subject to the influence of general opinion
enlightened men, and especially because he is the one from whom essence emanates
so completely all the changes, it is therefore the least enemy of
progress of the Enlightenment, the least opposed to improvements than this progress
must bring (1).

Here again is the dictatorship, the despotism of the intellects, of the
consciences, souls; an assembly of men forming, so
decreeing God to decide the truth and enslave the entire world
to her whims, which she will call laws.

"If this plan is criticized for containing too extensive an instruction
due, we can answer that with well-made elementary books and
intended to be placed in the hands of children, with care taken to give to
masters of the works composed for them, where they can learn from the

(t) Lallomont, Choix, etc., t. XUI, p. 261, 263, 279, "SO, 295 noie.

Laws of the Revolution on public education 619

a way of developing principles, of adapting to intelligence
students, we will not have to fear that the extent of this sign*
ment exceeds the limits of the ordinary capacity of children.

"In the first three levels of education, only the following will be taught"
elements of varying sizes. Therefore, the power must be able to
The Church indicates which books should be taught. It would be dangerous.
to abandon the direction of elementary education, because the lu

fearing that she might be led astray by prejudices.

"But in the high schools, of which there will only be nine, and in the highest level of education, the national society of sciences and arts, Professors will be prescribed nothing except to teach the science of which the The courses they will be responsible for teaching will bear the name.

These latest regulations show that the new plan makes closing one more level; primary school no longer began at canton, it extended down to settlements of 400 inhabitants; but secondary or district schools were just one school primary education is somewhat more developed, and the schools in the main towns of the department was still only a continuation of the two previous ones Mières, where there was nevertheless supposed to be a Latin teacher, for to introduce students to this language; the high schools, where only all the sciences will be taught in their full scope, and where will be formed The teachers of the other grade levels will number only nine. and the final degree, as in the previous plan, must not be than in Paris.

Thus, all the facilities offered are radically destroyed. to enable poor young people to train in the study of literature and sciences without leaving their locality and their family 'they that They offered them the free foundations of the old colleges. On From these ruins, a centralized education monopoly is being built, which must lead to the creation of a true financial aristocracy in Paris and philosophical-Masonic, that of the La Chalotais, of the Talleyrand and Voltaire.

The reasons given for this division and the objects of this en-teachings by the philosopher-marquis will make them even better known his tyrannical spirit and his hatred of religion and the old France:

"The old teaching was no less vicious in its form than through the choice and distribution of objects. A six-year study The progressive study of Latin formed the basis of education, and it was on this funds that disseminated the general principles of grammar, some knowledge of geography and history, some basic speaking skills and to write; it seemed they had only wanted to produce theologians and preachers; we aspire to form enlightened men.

620

DOCUMENT B

Thus the education that shaped the France of Saint Louis, of

and trained all the great men of all states, of all the conditions, in literature and science, in the arts, in the law and administration, in commerce and war, this en-Free and equal education for all was only suitable for forming theologians and preachers, ignorant men, men without... Mother, unenlightened!

He said nothing, and for good reason, about his two and three years of philosophy. Sophie and physics, from this teaching which formed the Copernicus, the Galileos, the Newtons, the Leibnits, the Gassendi, the Pascals, The Descartes, the Bossuets, the Lalandes, and the La Condamines. He be careful not to say that it is this in-depth study of Latin and of the Greek, which shaped our beautiful French language with its precision, its clarity, its profound and Christian philosophy, and all the writings of those who have spoken and written it best, since Malherbe, Racine and Fénelon up to Massillon, Fontenelle and Voltaire; but these are the very properties of this language that Freemasonry had in interest in destroying, and she wanted, by suppressing the study of languages old ones in the most common levels of education, alter down to the very meaning of the main words that compose it.

He gives two other very curious reasons from the point of view of masonic: the first is that this study of ancient languages trained poets and orators (it was no longer just a matter of theologians and preachers), and that this poetry and eloquence, necessary for ancient constitutions, would be in ours the germ of a destructive corruption. And that's why we wanted the bishops and priests elected to the Constituent Assembly took an oath to the Civil Constitution of the Clergy, by yes or by no, without sentences, and that later the true Freemasons also voted without question death of Louis XVI. – The second reason is the slope towards the aristocracy, particularly noteworthy in ancient historians:

"One only needs to see the features in which the tenets were presented to us measures taken to destroy in Rome the influence of this inequality which was bound to destroy the Republic in the long run; distribution of national lands even though the rules are still reserved, there has been a change in the form of the delinquency; extension of citizenship rights; all these operations, as soon as they tend towards Equality (especially agrarian laws) is always presented, not as evil combined, containing some injustices, but as seditious, as inspired by the spirit of faction and brigandage (1). »

From this it follows that communism and land sharing, or the Banditry and theft are not unjust, and the great wrong of Ancient authors called them seditious.

i, Choice of reports, etc., vol. XIII, pp. 267, 276, 278, 294 note, 296*

Finally, since everything must be said, since all prejudices must
Today, the long, in-depth study of languages is disappearing.
ancients, a study that would require reading the books they have given us
Leaving them would perhaps be more harmful than helpful.

These reasons for the destruction of the old establishments of ins-
public education are the same as that Condorcet argues for
the creation of new teachings.

Material sciences, calculation, surveying, geometry, mechanics
that which, at all levels, are the principal objects of study,
the only ones, even, with human rights and their consequences
these.

"Were not elementary notions of physics born from this," he said
necessary, if only to protect against sorcerers and manufacturers or
storytellers of miracles. I would even like to, continues the facetious and very-
learned mason marquis, which the masters weave from time to time
some in the weekly and public lessons: a duck
of glass that comes to get the piece of bread that is presented to it with a
knife; the answer to a question that one has to find in a book
white; the fire that appears at the end of a pike; the pyre that lights up in
sprinkling the victim; the blood liquefying; the miracles of Elijah of Saint
January and a thousand others of this kind, which would be neither costly nor difficult
to repeat.

"The principles of morality taught in schools and in the
institutes will be those which, founded on our natural feelings and on the
Reason, they also belong to all men. The constitution, in
recognizing the right of each individual to choose their religion, establishing
ensuring complete equality among all inhabitants of France, not per-
puts a stop to admitting into public education a teaching which,
Rejecting the children of a segment of the population would destroy equality.
social benefits, and would give particular dogmas an advantage.
This was contrary to freedom of opinion. It was therefore strictly
It is necessary to separate the principles of any religion from morality.
particular and to not admit into public education the teaching
of no religious affiliation.

"This proscription must extend even to what is called religion"
natural; for the theistic philosophers are no more in agreement than the
theologians on the idea of God, and on these moral relationships with humans
My. So it is an object that must be left, without any influence
foreign to the reason and conscience of each individual.

And that's probably why he said earlier:

"Thus, in schools, the fundamental truths of social science"
will proceed with their applications. Neither the French constitution, nor even the

Declaration of Rights, will not be presented to any class of citizens comfortable tables descended from heaven, which must be adored and believed in; their Enthusiasm will not be painted based on prejudices, on habits of childhood, and we will be able to tell them: This declaration of rights, which you teaches you both what you owe to society and what your rights are. to demand from her this constitution that you must maintain at the expense of Our lives are simply the development of these simple principles dictated by nature and reason, which you learned in your early years to recognize the eternal truth. As long as there are men who do not obey will not rely on their reason alone, who will receive their opinions from an opinion foreign, in vain all the chains would have been broken, in vain these Opinions of command would be useful truths: humankind does not would still be divided into two classes, that of men who reason "And that of men who believe, that of masters and that of slaves."

Who can fail to see the falsehood and absurdity of this entire theory of morality? and of constitution?

Who doesn't see in this entire teaching monopoly the design Stop destroying all religions?

Finally, we see emerging in Condorcet's report a corporation responsible for managing this monopoly on behalf of the State monstrous in minds and hearts:

"Members of the National Society (or of the highest degree of self* (The group established by the report) will choose themselves. The first Once the training is complete, if it includes nearly the most enlightened men, We can be sure that the Society will constantly present the meeting.

"Half of these scholars will have their habitual residence in the departments, and this more equal distribution will have the further advantage of to better appreciate the value of talent and knowledge, to offer by all in the ignorance of the instructors and supporters; to the charlatanism of the enemies quick to unmask and fight him; to leave no room for prejudices no retreat where they can put down new roots, se to strengthen and expand.

"Each class of the National Society Ht high school teachers * High school teachers appoint those from institutes. As for the institutes secondary and primary school teachers, the list of eligible candidates will be made by the professors of the institutes in the district, and the choice appeared will hold for the first time the municipal body of the place where the school is located killed, for the last ones at the assembly of fathers of families of the district school administration (1).

But Condorcet's report, like Talleyrand's, was not also that an attempt; it required time and considerable strength

Laws of the Revolution on public education 623

a despotic commune to bring about the vastest machine of compression and as if in an eminently masonry mold fucks the intelligence and conscience of a great people and of a people who remain Catholic to their very core.

neither

Finally, Robespierre appeared, dominating the Convention and the clubs. and the most advanced part of Freemasonry. A law makes due between August 10th and the September Massacres, August 18th, 1792, and bearing Danton's signature, came to finish destroying everything what remained of secular teaching congregations, and decree to end the sale of their assets, foundations of the Catholic faithful, their members were not to continue practicing teaching public as well as individually, and up to its defined organization tive.

Less than a year later, Robespierre himself, on July 13, 1793, for this purpose came to read the national education plan to the Convention left by one of the first enlightened figures of France, the regicide Michel Lepelletier, "a plan that the genius of humanity seemed to have" dictated, » to the judgment of the great philanthropist (1).

This plan, intended to be more national in scope, begins with the the greatest praise of previous works, that of Condorcet especially, which had just been approved by the Convention instruction committee and presented in his name with some modifications; but Lepelletier and Robespierre found too much inequality there. Wisely designed for the preservation and improvement of knowledge Human intelligence, it seems far removed from the advantages that should to offer a truly and universally national education. By conserving, therefore, the final degrees proposed by the committee, it demands a complete overhaul of primary schools. Here's what said Lepelletier through Robespierre:

"I request that you decree that from the age of five until twelve for boys, and up to eleven for girls, all children without exception and without distinction will be raised jointly at the expense of the Republic, and that all, under the holy law of equality, will receive the same same clothes, same food, same education, same care.

"At five years old, the homeland will therefore receive the child from the hands of nature. At sixteen, she will return it to society... In the cities, there will be a

lincloths. Each establishment will contain four to six hundred students.

(I) Choice of reports, Aie., t. XIII, p. 316.

He

40

624

DOCUMENT B

one teacher for fifty children; those aged ten and eleven will be able to relieve the teacher in his duties, to supervise the younger children, to help for rehearsals... No servants will be employed in the institutional homes; the older children will give to the younger ones young people will receive whatever help they may need; each will do their part. their turn the common service.

"Will the public institution of children be compulsory or optional?"
tative for parents? According to the principles, everyone should be obligated to do so. everyone; for the public good, everyone must be obligated to do so. I ask

that anyone who refuses to allow their children to attend the common institution shall be of the exercise of the rights of a citizen, for as long as he will have exempted from fulfilling this civic duty, and that he also pays double contribution in the children's tax I

"It will be easy for you to place these establishments in the buildings" belonging to the nation, religious houses, émigré dwellings and to very public properties.

"I would still like, failing this resource, the old cita
The doors of feudalism open up for this interesting destination.
From all sides there are murmurs and protests against the existence of these castles and those towers, odious monuments of oppression; instead of
To destroy them, let us put their ancient mass to good use... By demolishing them by handing over the owner, she will bring out of the hands of ordinary citizens palaces that offend the stern eye of equality, and this last sacrifice will serve Vira, perhaps against his will, the sad lord of the castle, currently oppressed by its colossal residence, ever since the liberation of the countryside has dried up the source of its opulence.

"Here, then, is how I propose to equip our institutions with institutes"
National tuition: 1° the product of child labor; 2° income

their education; 3. the surplus will be provided by the proceeds of a tax imposed on all citizens of the canton, each in proportion to his faculties, half in addition to the contribution.

So much for the promised free access in place of the old foundations!

"Expenses will be limited to what is strictly necessary. I wish that for the necessities of life, children deprived of all kinds of superfluity, be restricted to the absolute necessities; they will be laid down hard; their food will be healthy, but frugal... the wine and meat must be... to be excluded, their clothing comfortable but coarse. The salaries of male teachers will be fixed at 400 pounds; those of female teachers at 300 by giving them double the amount of food given to children older.

Laws of the Revolution on public education 655
Regarding the administration:

"Fathers have both the right and the duty to continually shower with tender and solicitude these interesting deposits of their sweetest hope... I propose that Every year, fathers choose for each school a national council, which will be established there, a council of fifty-two fathers taken from within their bosom.

"Each member of the council will be obliged to give their all" during the year seven days of his time, and each will do his week of residence in the institutional home to follow the conduct and children and teachers. Once a month the council of fifty-Two fathers will get together, and each will give an account.

"For financial administration, for revenue and expenditure, the The council of fifty-two fathers will form a committee of four members taken from within its ranks, whose functions will be to handle all purchases, to prescribe the nature of children's food according to the seasons, determine the types of physical labor they will be employed in, to set the price for their tasks, and finally to keep all the records. Each They will present their accounts in a few months.

"It's all about establishing a wise order and setting up the machine properly."

But what will the education system be like during the course of the institution? public?

"After strength and health, the fruit of a disciplined regimen, there is a good that the public institution owes to all, because for all it is of an invaluable advantage, I mean, habituation to work. In The day's schedule, everything else will be secondary, the work of the hands

to work the land. We can still make them gather and spread the waste materials on the roads; the localities, the seasons, the car factories House sines will offer particular resources. Finally, I would like that various kinds of institutions be established within them tasks to which all children are suited, and which, distributed and distributed across all these establishments, would grow significantly for the republic the annual mass of manufactured production.

"What are the concepts and knowledge that we owe to our Students? Always those that are necessary for them to be citizens. and whose usefulness is common to all professions.

"I fully adopt the nomenclature for the public institution" that the committee presented to you for the primary school course: ap- to learn to read, write, count, measure; to receive principles of manner a basic knowledge of the Constitution, some basic economic concepts domestic and rural economy; developing the gift of memory by...

626

DOCUMENT B

engraving the most beautiful stories of the history of free peoples and of the Revolution French solution; this is what is necessary for every citizen, this is the ins- instruction that is owed to everyone.

"It is based on the principle that childhood is destined to receive the im- the healthy pressure of habit, which I would like to see at this age not be We didn't talk about religion at all... I would like it if during the entire course of The public institution where the child received only moral instruction universal and not the teachings of any particular belief. I I wish it were only at twelve years old, when he had returned to the society that he adopted a cult with reflection.

"However, according to the current state of mind, especially in In the countryside, perhaps you might fear carrying the discontent the situation and the scandal itself... I submit to this circumstantial difficulty to the wisdom of your reflections; but I insist in all cases that This part of the teaching is not part of the education curriculum. national, not to be entrusted to national schoolteachers, and that it be only permitted, if you deem this condescension necessary, to to take the children to the temple on certain days and at certain times closer to learn and practice the religion to which they will have been dedicated by their families.

"Such are the limits within which the plan of the ins- is enclosed public institution. Never in private schools will we find

than an imperfect education. Their fundamental flaw is not to seize that of a few hours, and to abandon all the others.

"In the public institution, on the contrary, the whole child is considered by us belongs; matter, if I may put it that way, never leaves the mold; no external object will distort the modification you Give him... (1).

Thus, according to the most advanced Freemasonry, the French nation dates only from '89 or '93; her children must be raised as foundlings, without God, without religion, without any other rule of customs that universal morality, which we are careful not to define, by a handful of atheist tyrants seizing total control of their existence to cast them into a mold made in their likeness and from which they They must never go out.

A decree of the Convention dated August 13, 1793, had, said Lallement, prescribes the common education according to the plan of Lepolleticr, proposed and supported by Robespierre; but this decree was repealed on the 28th of Friday Demi-Brief Year II (October 19 of the same year), before the impossibilities bilities of the execution. Two days later, 30 Vendémiaire (October 21) He was replaced by another who did not keep previous plans. that primary schools, one per municipality of 100 to 1500 inhabitants people of both sexes and all ages.

(1) Choice of reports, etc., vol. XIII, p. 316 et seq.

Laws of the Revolution on Public Education 627

"Children, says article 2, receive their first education in these schools physical, moral and intellectual cation, the most suitable for developing in them republican values, love of country and a taste for work vail.

"Art. 3. They learn to speak, read, and write the French language. They are shown the traits of virtue that most honor men. my books, and particularly the features of the French Revolution more likely to elevate the soul and make them worthy of freedom and of equality. They acquire some geographical knowledge of France; knowledge of the rights and duties of man and citizen is made accessible to them through examples and their own experience. gives them their first notions of the natural objects that surround them and the natural action of the elements. – (This is the part of the miracles of Condorcet!) – They practice using numbers, the compass, the level, weights and measures, lever, pulley, and measurement of the times. They are often made witnesses to rural work and to workshops; they participate as much as their age allows.

decree of e.Yécu(ion relating to the location of these schools and to the
The first appointment of male and female teachers. "Their
The examination was to be carried out by a commission composed of five
members, chosen by the District Directorate from a list of
five citizens sent by the council of each municipality, after
having consulted the supervisory committee for each of them
This place, to attest to their patriotism and good morals.
The commission sets up in the district capital; it invites all the
citizens who wish to dedicate themselves to the honorable function of instituting
teacher in the first schools (that's their official name) to be ins-
write in their respective municipalities, with a visa from the committee
monitoring the site, to similarly attest to their patriotism
their morals and their good morals. Excluded from registration are all
formerly noble, any ecclesiastic and minister of any religion whatsoever
conch shell. The formerly noblewomen, the formerly nuns,

canonesses, grey nuns, as well as schoolteachers who
would have been appointed in the old schools by clergymen
siastics or former nobles.

"The commission examines publicly, according to the ranking of
registration, knowledge, teaching ability, morals
and the patriotism of the individual, and the fathers of families, the widows
mothers and guardians gather in each community
a meeting to choose a teacher from among the eligible candidates on the list
displayed in school districts (1).

(i) Complete collection of laws, decrees, etc., by J.-B. Du Verger, volume VI, p. 299
and 320.

6.8 DOCUMENT B

In that same year, 1793, the Convention member Lakanal pre-
felt a plan for moral education for the youth of both
sexes, which was based on patriotic festivals in honor of the re-
A tour of greenery, fruits, harvests, and grape harvests. These
The festivities were to be celebrated with patriotic songs and dances.
Ticks. Dancing became mandatory!

This great legislator even wanted to help men
and to women, whose education had been neglected under the old
regime, and, in his draft law on education, he asked
that a theatre be built in each canton where men come
They should learn to dance!

This was entirely the practice of androgynous lodges, of which we
we have pointed out the profound immorality (Book I, Chapter IV, § ?); and
it is with less grotesque forms, but even more subdued

modern seeks to establish in state education the
what she wants to subject the young people of Lille to in Germany, to France
and in Belgium (book II, chapter XI, § 3. XII, § 9, XIII, § 3) (1).

"It would be as tedious as it would be pointless to reproduce the discussions
"sions which accompanied these various decrees," Lallemeant continued,
most of them interrupted, agitated, or marked by incoherence
political events. Their positive result is the law of 3
Brumaire, Year IV; these developments are found in the reports
Talleyrand and Condorcet's reports, put, so to speak, in a state of hardship
moniker by the report that precedes it.

This report is from Daunou, an apostate priest of the Oratory, and all
faithful days in the assemblies to the Masonic doctrines of the
left. He is notable for his declamations against the teaching
the organization of old France, by the reasons he gives for its
destruction, and by the reasons he sets forth to justify the new
calf. The Masonic spirit completely dominates him.

"In 1789," he said, "education was undoubtedly flawed, but it
was organized. Here, the higher education institutions, everything that provided training,
so to speak, the pinnacle of education, the academies, the societies,
The high schools and theaters had honored the French nation in the eyes of
all cultivated peoples. There, eloquence and philosophy were united.
sometimes to cast long furrows at the foot of terrified thrones
light through the ancient night of prejudice and error. There, it is formed
mastered a kind of public opinion, which was probably not always
pure... but who nevertheless grew accustomed to murmuring around the governor
nement, and even managed to intimidate him sometimes; in short, one could not
one could not say that there was no education among a people where one

(1) See the fact-filled speech delivered by Mr. Koller in the Chamber of Deputies
put on January 19, 1880, during the discussion of the F.* project. Camille gaped over the
girls' high schools.

Laws of the Revolution on public education 629

began to meditate on the writings of d'Alembert, Condillac, and especially
of this immortal author of Emile, who seemed to have been mistakenly thrown into our
modern times and among crowds of slaves, like the representative of
antiquity and freedom.

"This is what public education was like among us in 1789 in
its higher degrees... In second-order institutions one does not
almost nothing remained of the physiognomy and character of
first. It's not that several universities, several colleges don't
were justly renowned for the skill of the masters and for the emotion
the disciples' conversation; but the plan that both were con-
Those damned to follow misled their talents and deceived their activity. I do not

childhood... where reason was insulted by the forms of reasoning, where
Finally, nothing was intended to develop man, nor even to begin him.
cer. But it was especially at the gates of the small schools that the careful watch was kept
ignorance, fanaticism, prejudices of all kinds.

You see, representatives of the people, that public education
was bound by too many chains to the abuses that you overturned for
that it could withstand the shocks of the revolution.

"Lower institutions were soon to give way to progress"
from public reason, to the contagion of enlightenment, to the sudden overflow
dement of philosophical ideas, which were spreading for the first
times, perhaps recommended by a kind of general approval and
bearing the very seal of the law.

"The intermediate institutions, hit by the same blows, have dis
appeared gradually along with the corporations that governed them; and, with regard to the
In higher education institutions, they were also driven by their own
corruption, through this aristocratic immorality which they contained
deadly seeds.

"Among the public education projects that have multiplied so much over the past six
over the years, there are two to whom your committees have felt they owed attention
particular tion; but a public education system could not sr.
to place alongside a republican constitution. Your committees, in drafting
the project they are reproducing today has only brought together, in
linking them to the principles of the republican constitution, the ideas
scattered famous men who had dealt with it; we honor ourselves
We will recommend this project in the names of Talleyrand and Condorcet.
and several other writers (1).

Thus, there is no longer any doubt, the old teaching of the Franco,
with its foundations, its freedoms and its free access at all levels,
was completely destroyed, for two Masonic purposes

(1) Lallement, Choix, etc., volume XV. p. 402 et seq.

530 DOCUMENT B

to annihilate the Catholic religion first, the patriarchal monarchy
then, double haze of our nationality, and all the trials
Those tempted to create a new one have not had, and should not have had,
no other purpose than to maintain and consume these two major
destruction.

The law of 3 Brumaire, Year IV (October 22, 1795), which followed this report
port, is in fact a summary of the reports, projects or decrees ana-
mentioned above, and the evident manifestation of the dual purpose that one

1. One or more primary schools per canton; teachers examined and chosen by juries, presented by the administrators departmental offices; premises and garden provided by the State to these institutions teachers, and annual remuneration paid by each student and set by departmental administration; and finally, teaching materials: reading, writing, calculating, and elements of republican morality.

2. Central Schools: one per department; three sections per school; in the first one a drawing teacher, a teacher of natural history, a professor of ancient languages, a modern language teacher, as judged by the relevant administrative bodies departmental, and with the authorization of the legislative body.

In the second section, two professors: one of mathematics ticks, the other being physics and experimental chemistry.

In the third section, four professors: one of grammar general mayor, one of literature, one of history, and the fourth of legislation.

Examination and election of these professors by an investigating jury, and administrative approval; annual salary equal to that of a department administrator, with an annual remuneration a daily allowance that cannot exceed 25 pounds per student. A quarter of students from each section may, however, due to individual circumstances agency, to be exempt from this fee by the administration of department.

Finally, additional central schools, at the expense of the municipalities those who once had colleges, and who have lost them.

3rd National Institute in Paris, divided into three classes: physical sciences ics and mathematics, moral and political sciences, literature ture and fine arts. For the training of this institute, the Directorate The executive committee will appoint 48 members, who will then elect the other 96. which, assembled, 141, will appoint 24 associates, eight for each class.

Once organized, the nominations for the vacant positions will be made by the institute on a less than threefold list, presented by the class where a place is vacant.

The Legislative Body will determine annually, based on the statement provided by the Directory, a summons for the maintenance and works of this ins- titut.

4. In each canton of the Republic, each

Year seven national holidays: that of the founding of the Republic that, on the 1st Vendémiaire; that of youth, on the 10th Germinal; that of the spouses, on the 10th of Floréal; that of the recognition, on the 10th of Prairial; that of agriculture, the 10th of Messidor; that of liberty, the 9 and 10 Thermidor; that of the old men, on 10 Fructidor.

These national celebrations consist of patriotic songs, in discourses on morality (read by the citizen, in fraternal banquets, in various public games and in the distribution of rewards (1).

These festivals are reflected in the constitution of the Carbonari.

So again, more free services, more equality, more freedom.

no other morality than that of the republican constitution—

no more religion, no more worship, no more God than the God of

Freemasons: Nature!

*

This system could only be implemented with a doubling a series of tyrannical measures. A decree of the Directory dated the 13th Thermidor year IV, was thus conceived:

"The teachers of the youth who will live in the commune, will will return with their students to the public square. They will commit to in a loud voice, in the presence of the constituted bodies, not to inspire their students than republican sentiments, respect for virtue and recognition birth for the founders of the republic.

Two years later, Chazal proposed to the Five Hundred, on the 12th of Vendée Year IV, that the "teachers and schoolteachers who would harbor hatred for the republic and its laws would be reported to the public prosecutor and deported for life.

And as the acts of violence increased more and more more to impose on the population a system in opposition if complete with their Catholic sentiments, a member of the con "Boonaire (of Cher)," cynically said from the tribune, the 1* p Iloréal ah VII:

"Either fathers of families are friends, or they are enemies of order." current state of affairs. If they are friends of him, they will abide by the laws he established, and will not hesitate to entrust their children to teachers Republicans. If they are enemies, I don't see how we could to demand for themselves a freedom which they certainly could not abuse ser (2) 1 »

(1) Complete collection of laws, decrees, etc., by J-B. Duvcrsier, vol. VIII, p. 435.

(2) See the excellent work on the laws of the Revolution concerning public education by Fr. Rouvier SJ, The Revolution as Schoolteacher, a study on secular education, free and compulsory, one volume in-12, 1880, Seguin, publisher, in Avignon, Oudin in Paris. As for the absolute state of disorganization into which popular education fell during the entire revolutionary period, V. in the Revue des Questions Historiques d'avant-P 1880, an important article by Mr. Victor Pierre V, "School during the French Revolution," 1789-1802.

632

DOCUMENT B

IV

However, the Revolution had just brought about a new development new; to the Masonic dictatorships of the Constituent Assembly, of the Legislative, of the Convention and the Jacobins, of Robespierre and of the Directory had been succeeded by that of one of the most famous Freemasons. Napoleon Bonaparte. The First Consul (statement of the situation of The Republic, presented to the legislative body, on 3 Frimaire, year X by State councillors Thibeaudeau, Marmont and Regnauld de St-Jean d'Angély) expressed himself thus on all the laws of education trials to date.

"Public education has taken a few steps in Paris and in a small number of departments; in almost all the others it is either Slight or nonexistent. If we don't step off the drawn line, soon it There will only be some light shed on a few points, and elsewhere ignorance and barbarity.

What was the cause? Roederer, rapporteur of a new the bill implied it in these terms:

"Experience has shown that most fathers wanted that their children be raised in the principles of their faith, and that they preferred schools paid for by themselves, where their religion, in free schools, which did not teach it.

Legislative Body member Daru formulated this cause more explicitly again:

"Public opinion, stronger than all laws, rejected the new institution" old, despite its usefulness. What was the cause of this resistance? tance? I don't think I'm wrong in attributing it to religious opinions. his. Nothing could be more true, no doubt, than this feeling which tells man

more natural than the alarms that parents must have felt, when that they were offered the option of entrusting their children to a master who would keep the deepest silence surrounding the religion they children professed.

But this same cause is accentuated in a much different way. in the analysis of the minutes of the departmental general councils statements, made before the Legislative Body by State Councillor Portalis, in the explanatory memorandum of the concordat that had just been concluded with the Holy See.

"Listen," he said, "to the voice of all honest citizens, who in V&s Departmental assemblies expressed their wishes on what will happen for ten years, under their eyes.

Laws of the Revolution on public education 633

a II, they say, is the time for theories to fall silent in the face of facts. There is no instruction without education, and no education without morality. without religion.

"The teachers taught in the desert, because it was proclaimed imprudently believing that one should never speak of religion in the schools.

"Education has been nonexistent for ten years. We must embrace religion." as the basis of education.

"The children are left to the most dangerous idleness, to vagrancy The most alarming bondage. They have no idea of divinity, no notion of justice and injustice, hence of fierce and barbaric customs, hence a ferocious people. If we compare what education is with what it should be, one cannot help but lament the fate that threatens the present and future generations. Thus all of France calls for religion to the rescue of morality and society.

"It is the result of the analysis of the minutes of the general councils departments, which the majority of French people adhere to the Catholic faith that... The same things result from the correspondence of the government "lying with the prefects (1).,."

So, according to official findings, these are the results had culminated in a whole century of crowned Masonic propaganda through several years of revolution and bloody persecutions. And yet, far from experiencing such a brilliant and to the wishes so clearly expressed by the vast majority of the French nation, Masonic fanaticism persisted in pursuing his anti-national enterprise and resorting to making it succeed Rob *spierre's own methods by masking the violence under the guise of outside of privilege and cunning. Councilor Thibaudeau continues

Next project:

"A more focused public education system has fixed thinking of the government^ Primary schools assigned to one or more municipalities, if local circumstances allow this association, will offer elementary knowledge to the children of citizens everywhere, without which man is little more than a blind agent and dependent of everything around him. The teachers there will receive treatment fixed salary provided by the municipalities, and a variable salary consisting of remunerations agreed upon with the parents who will be able to bear them. Some useful functions can be assigned to these teachers, if they can be reconciled with their primary and necessary function.

"The basics of languages will be taught in secondary schools." ancient subjects, geography, history, mathematics. These schools formed-

(1) Lallemeut, Choix de rapports, etc., t. XVIII, p. 8, 43, 60, 61, 127.

634

DOCUMENT B

meront or by private companies avowed by the administration public funding, or funding through the support of local municipalities, will be encouraged through concessions of public buildings, through free places in the Higher education institutions are awarded to the most distinguished students. and finally through bonuses granted to a specific number of pro-teachers who will have provided the most students to higher education institutions.

"Thirty schools, under the name of lycées, will be established and maintained" at the expense of the Republic, in the main areas, which by their the situation and the customs of their inhabitants will be more favorable to the study of literature and science.

"There, scholarly languages, geography, and history will be taught." history, logic, physics, geometry, mathematics; in some of them, the modern languages whose use will be indicated speaker situation.

"Six thousand students from the homeland will be distributed among these thirty establishments three thousand will be children of military personnel or civil servants who have served well the state; three thousand others will be chosen from secondary schools, based on specific examinations and competitions, and in a number proportionate to the population of the departments that will have to supply them.

"Students from the merged (annexed) departments will be called in

They will absorb our maxims there, and will carry them back to their families. love for our institutions and our laws.

"Other students will be received, cared for and educated there at the expense of their parents.

"Six million will be allocated each year to training and education maintenance of these establishments, to the education of the nation's students, to salaries of professors, to the salaries of directors and staff accountants.

"Special schools will provide the final level of public education" that; there are some that are already formed and that will retain their organization; others will be established in places that suit will indicate, and for the professions for which they will be necessary.

.* This, in short, is the system that appeared to the government. to gain the most advantages, the most chances of success, and that in this During the session, he will propose to the Legislative Body, reduced to a draft bill.

"Its surveillance may be sufficient for thirty establishments; a larger many would escape his attention and his gaze; but above all, one more Many today would find neither distinguished professors who do the reputation of the schools, nor of the principals capable of maintaining a strict discipline, nor sufficiently enlightened advice to direct the administration.

a. Thirty high schools wisely distributed across the territory of the Republic

Laws of the Revolution on public education 635

will encompass its entire extent through their reports, I will illuminate, spread "will shine upon all parts the brilliance of their lights and their successes" will strike even the eyes of foreigners (1). »

We have seen, and continue to see even abroad, the progress and the fruits of these lights.

Thus, at all levels, there will be no more religious instruction. than before; republican morality itself has disappeared.

In vain did the legislator Daru, during the discussion of the bill, did he strive to show the disastrous consequences of this materialism for the very success of the law:

The mason Roederer, the government's spokesperson, was responding to citizen Daru, who, in order to bring religion into schools, had national laws, it would have been necessary to return education to the priesthood. the doctrine of the various cults, and that one could well sense how many reasons revolved around such a system, and how imprudent it would have been to

two different institutions (2). »

As for the difficulties arising from inequality, from the resurgence of privileges of places, establishments and people, from the creation of the worst kind of aristocracy, that of bayonets and offices, State Councillor Fourcroy simply replied dictatorial-element:

"The government thought that in order to establish literary institutions to establish a solid foundation for research and scientific knowledge; it was necessary to dear to the pupils and to populate the classes with students, so as not to run the risk to populate them only with professors. That was the goal he wanted to achieve. by creating a fairly considerable number of national expenditures so that their funds, distributed among the high schools, may be sufficient for their upkeep. The foundation. The total cost of the new system is based on this design, of which the , grandeur is worthy of the French people, and whose suitability to the times pre- the feeling will be easily felt by all those who know how to appreciate the state of the constants in which we live.

"Those who believe that the government must provide everyone with the means The investigating judges will recognize that he has done everything he can in this regard. in the circumstances in which it is placed. It would have taken more than ten thousand lions of annual expenditure to establish, at the expense of the public treasury, two hundred and fifty secondary schools; and yet this number is indispensable sand WOULD HAVE BEEN INFERIOR TO THAT OF THE COLLEGES THAT EXISTED IN 1790 AND WHO ALMOST ALL OWE THEIR EXISTENCE TO PARTICULAR FOUNDATIONS RES... »

Yet another very significant admission in favor of the old institutions tutions; it would be difficult to state this more explicitly

(t) Lallemenl, Choix, etc., tomeXVII, p. 384, 385.

(2) Lallement, Choix, etc., tome XVIII,^ 8.

636

DOCUMENT B

the violence and injustice of revolutionary plunder, as well the sterility of efforts attempted outside the religious framework for to repair the ruins of an unprecedented despotism.

Title VII contains one of the most important parts of the draft bill; it deals with national students: out of six thousand four hundreds of boarders or students kept near the high schools, gentle fourteen hundred will be taken immediately by the government

and for ten years among the inhabitants of the united departments;
and four thousand will be chosen, according to a competition, from among the
secondary school students.

"The basis of the system which constitutes the novelty of this plan and its diff
In comparison to all those that have been proposed so far, everything rests on

entire on this last provision. When the students have finished

their six years of study in high schools, their application or their pro-
sandstones will find, at the first stage of their work, a new character
a source of hope and success. Two-tenths of them will be placed
in the various special schools, where they will continue to be educated and
maintained at the expense of the public treasury, so as to acquire with glory
A secure state and existence within the Republic. Never an advantage
No greater opportunity has been offered to studious youth. Jurisprudence, medicine
cinema, mathematics, physics, military art, manufacturing, diplomacy,
administration, astronomy, commerce, painting, architecture, all
the paths of knowledge and talent that make men valuable and useful
The doors to their peers will be open to them. Five hundred high school students
will be received at the only military school; they will be cared for there during
two years at the Republic's expense, they will receive all their education there
necessary for men of war, either in theory or in practice
ministry, either in the practice of military art, and after these two
years, which will be counted as time of service, they will enter officially
candles in the bodies.

"Title VIII sets the average term of six thousand four hundred pen-
pensions of seven hundred francs. These pensions will be used for food, for schooling
maintenance and instruction of students. Those that the parents will pay for.
Their children will receive equal government pensions... The students
External students from high schools, like those from special schools, will pay a reduction
proposal put forward by the high school administration offices and confirmed
by the government. Not only will pensions be used for food
In addition to the care and maintenance of the students, they will also provide for the p
fixed by the three administrators and the high school teachers, which will be
completed by the government and deducted from these pensions. This processing
fixed supplementary treatment (sic) taken from those of the pensioners
non-national staff and on the remuneration of external staff; and this supplementary
The amount will also be determined by the government. This will determine merit and...

Laws of the Revolution on public education 637

zeal of the professors, the censor, and the prosecutor of each high school, receipt
will receive a reward proportionate to the number of students they attract.
will. It was deemed appropriate not to include in this provision
the headteachers of the high schools who will receive immediate support from the government
an additional fee related to their treatment and services

In other words, France no longer wants us or our brands. Our schools are empty; let's fill those that have... intended to govern France and public opinion, of our teachers, our children, and all of France, poor and The wealthy, who had to deal with the costs and the foundation on the budget, by paying teachers and students. This increases our income. we are reducing our expenses; and thereby the inspector positions, administrator, professor and supervisor, etc., all at the appointment by the government or ourselves, belong to Freemasonry; the Freemasons remain masters of opinion, of the intelligence, conscience, the army and the fortresses, and by They are from all over France. And we'll see if, with our national government and our students alone worthy of the name nationals, we will not destroy the old nationality, for to create a new nation, not French, but revolutionary and cosmopolitan or Franco-Masonic.

Such peremptory reasons were perfectly understood by the brothers and friends, and the bill went to the Court, to the a majority of 80 votes against 9, and in the Legislative Body by 251 votes white against 27 black.

Thus was completed the work undertaken against education through Freemasonry and the Revolution. Nothing less than the organization of this monopoly to put it in the hands of the State all schools in France, from primary school to the highest faculty, and to mold the entire country in its image of a new dictatorship.

The establishment of the Imperial University by arbitrary decree and anti-constitutional of March 17, 1808, (see Book II, Chapter VII, § 5j- was merely the consecration of the Masonic plan with a set despotic prescriptions intended to establish in the young generations and the educated classes, the despotism of the dictator that The secret societies had given to France.

(1; UUeaieat, Choix, etc., tome XVtll, p. 91 et seq.

Document C

Secret Societies and the Assassination of Gustav III.

We indicated in chapter VT of the second book p. 131-136 and pp. 168-160 the numerous contemporary testimonies which attract secret societies believe the assassination of the unfortunate king of

This very important fact, which until now has been shrouded in so much mystery has been definitively clarified by documents that have been published first the Moerkische Kirchliche Blættcr, then the Germania of the 9th June 16 and 23, 1878, and which Mr. Krnest Fagiant analyzed in The Universe of August 13, 14 and 15, 1878.

These are extracts from the file relating to the count's servant d'Ankarstroëm who, on the orders of his master, had assassinated Gustave III and who had subsequently taken refuge in Berlin. A magistrate went In 1812, and was tasked with organizing the archives of criminal court and found there a series of legal documents relating to this person, of whom the Swedish government had later requested extradition.

The Prussian magistrate we just mentioned made extracts of these documents and communicated them through an intermediary to these newspapers in 1877 with the permission of the higher authority. The the Prussian government, which has so many ties with France Freemasonry had long held their secret tones, but, after the last In response to the socialists' attacks, he instead found it advantageous to to incite public outrage against the fregislates.

We reproduce the essential passages of the interesting story in which Mr. Fatigant analyzed these documents.

"After the destruction of Catholicism and religious orders in Sweden, He had founded three different lodges of Freemasons which, until Gustave III, had held all the real power. This prince having To dare to escape their domination, various attempts were made to bring him back to other feelings. Seeing him unwavering, the The fanatics did not hesitate. They resolved to assassinate him.

"Three members of the nobility, Horn, Ribbing and Ankarstroëm, were They were tasked with the assassination attempt and drew lots to determine who would carry

SECRET SOCIETIES AND THE ASSASSINATION OF GUSTAVIAN III 639

Appointed to carry it out, Ankarstroëm entrusted the mission of striking the king to one of his servants, a brother serving in the lodge.

"This is how this criminal plan was carried out."

"Ankarstroëm had dressed his servant in a domino and had con due to the theatre, to a masked ball which the king was to attend (March 15) 1792).

"At a moment when Gustav III, masked, was crossing the hall of

From the gathering a shot rang out, the sound of which was almost stifled by the shouts and laughter of this undulating and tumultuous crowd killer.

At that same moment the king collapsed into the arms of Baron Essen. exclaiming:

"— I have just been injured by a large black mask (1) 1
"But already the gathering that protected and covered up the assassin, had scattered in all directions.

c The king's supporters, and this was the vast majority of those seated They rushed to his aid. They were indignant, and in the first In a moment of anger, they severely mistreated all the black masks who they fell into their laps.

"The king had a deep wound in his side. They rushed to him transported to his apartments. He thought he had sensed, he said, that someone he pressed a pistol against his chest, and, having then freed himself from a With a quick movement, he had deflected the blow. The numerous folds of His scarf had, moreover, cushioned the force of it, and he owed it to these two circumstances of not having been killed immediately. The scarf had also taken fire, and the flame then spread to the cloak; but one had been able to extinguish it by tearing off the scarf and tearing it to pieces.

"The troops appeared a few minutes later, and we were returned to the ble of their prompt arrival to the zeal and presence of mind of the son of The young Pollet, governor of Stralsund.

"Seeing the king fall, he rushed out of the hall, and he had run to warn the regiments on whose loyalty the royal party could count on it. He had taken care, upon leaving, to have the exits guarded. sentries were posted to the hall to prevent any unauthorized attendees from entering. ringers. In addition, he arranged the troops he had gone to warn on the square located in front of the theatre.

However, there were individuals who, without a doubt, were bribed by The conspirators, in order to increase the unrest and confusion, had set themselves And to cry out, at the very moment the king fell; To the fire! The hall is burning! Every man for himself!

(i) Count Aokarstrom was short in stature, but a domestic servant, who drew the A gunshot, had been fired from six feet away.

zi 41

"And the crowd immediately rushed out of the hall and surged into the corridors.

"Neither the stairs nor the corridors had handrails. But there existed at various levels, and at intervals, sorts of landings on the which sentries had been placed on. These men, taken from among the The guards carried out their duties with inflexible rigor, that the crowd had suddenly come to assail them with its disorderly waves born. An indescribable uproar ensued, in the midst of which several were hurled from their narrow pedestals and killed in the fall, or injured, some more seriously than others. However, the order could not be enforced.

"Meanwhile, the police lieutenant, von Liliens, arrived."

He was escorted by a strong detachment of reliable troops. He forced the crowd, having entered the theater, were placed in the middle of the In the room, around a table, a platoon of soldiers stood with bayonets fixed. a sharp drop; then, after having surrounded all the areas around the buildings Surrounded by an impenetrable cordon of troops, he sat down at the table, and made himself he brought in all the assistants one after the other, and subjected them to minute examining difficult interrogations.

"Count Horn, one of the most brilliant horsemen at court, had to..." to suffer like everyone else. Although he was only twenty-two years old For years, he was considered one of the most fervent members of the opposition. His distress was extreme, and the most intense anxiety was evident on his face. and in his entire demeanor. He attributed them, when they were pointed out to him, to the horror that such an attack inspired in him. The response seemed pleasant possible and dispelled suspicions. Von Liliensparre did not believe it, at least. entitled to retain it.

a The main leaders of the discontented: Ribbing, Engstrom, Bielke, Lilienhorn, General Pechlin, etc., appeared successively in subsequently, and by the firmness of their demeanor and their responses, did not provide They have no grounds for the accusations.

Finally, Count Ankarstroëm, then an ensign in the Blue Guard, He was questioned. He was, at least outwardly, perfectly calm. and master of himself. But suspicions had already fallen on him.

"At the moment when the group of conspirators had rushed into the hall, to meet Gustav III, and had surrounded him, a musician from The orchestra had seen the count approach very closely to the king. He had made the remark to several people.

"Ankarstroëm, having been informed of the matter, had begun searching for this..." man, had led him to the buffet and after drinking with him and his health, he had left her after shaking her hand. But this poor behavior acquaintance, far from dispelling the musician's suspicions, had increased them, and He had communicated the fact to Liliensparre. Ankarstroëm, however, did not

"The room was already beginning to empty. The assistants, as they were questioned, were sent back, not to their homes, but to the changing room bubble. It was then discovered on the floor, not far from where one had shot the king with a dagger and two pistols.

"The dagger had a very particular appearance and was well made for to frighten, because its shape had been calculated in such a way as to make it almost necessary any wound, even a slight one, inflicted with its blade is fatal.

As for the two pistols, they were of English manufacture, and the cannons were five inches long. One had just been fired, the other was still loaded. Two small round balls were found in the barrel, which were not of the correct caliber; a triangular piece of lead, which appeared to have been cut with a sharp instrument; another fragment of the same metal and shape, wrapped and sewn in a hide of glove; eight small nails first and two lead pellets. From this we conclude that the other pistol was to contain the same charge, and that a number of equal number of projectiles were found in the king's wound.

"Around four o'clock in the morning, people who had attended the ball before returning home. The interrogation was over, and had not provided any decisive information about the authors of the attack attempt.

"The crowds that filled the streets were expressing the most profound grief, lively and most sincere, because Gustav III was generally very well liked.

a – It was a French Jacobin who just assassinated the king, they said the conspirators to the people in the streets of Stockholm,

"And as a company had just been formed in Paris the idea of regicides, the supposition, was not entirely plausible. and justified.

"On the morning of the 16th, the police lieutenant had it announced to his... "deceived in the city that a reward of ten thousand rixdales would counted towards the person who would reveal the king's assassin. Then he summoned all the armorers in the city, in order to subdue the dagger and the pistols upon their examination.

"However, Akrel, Stockholm's most famous surgeon, had They were able to remove two projectiles from the king's wound. The entire court was gathered in the castle's great hall. The pain was painted on the greatest number of faces • but it would not always have been easy to guess whether she was sincere or affected, because some of the conspirators had had the audacity to come.

"They hoped in this way to deflect suspicion, while..." giving them the pleasure of witnessing their victim's agony. They accused highly accuse the Jacobins of being the perpetrators of the murder, and Count Rib-Bing, one of the leaders of the most radical opposition, was ranting against games with extreme violence.

642

DOCUMENT C

"The government is on the wrong track," he said in the middle of a group of courtiers, speaking in a vehement and convinced tone. The real cousins pables, these are the French. The king was preparing to wage war against them; They knew it, and they wanted to warn him.

"An infantry general, cousin of a minister, Baron Årmfeldt, he was then unable to control his indignation.

"You are mistaken, sir," he replied. "Those are not the Frenchmen who murdered our master; he was a Swedish gentleman. And although I blush for my order and my country, I do not want to Hide for longer.

€ This firm and severe response provoked strong recriminations. But the unrest was suddenly calmed by the arrival of the governor of the town, which came to announce that the real culprits had been discovered.

"One of the gunsmiths summoned by the police lieutenant had admitted the pistols and declared that he had sold them to Count Ankarstroëm, in* A sign in the Blue Guard. We immediately went to the latter's house, and After arresting him in his bed, they took him to prison, where they had subjected him to an initial interrogation.

Upon hearing this news, Count Ribbing paled and wanted to leave. gner. But he was taken prisoner. The search had already begun, without losing a moment, of all the discontented people whose intimate relationships my dealings with Ankarstroëm made them suspects of complicity.

"However, a number of conspirators escaped. Baron Bielke..." poisoned. But his corpse was handed over to the executioner, who took it to the scaffold on a cart, and buried him in the place where they were the executions. A Stockholm notary hanged himself. However, one managed to seize Lilienhorn, from the Horn counts (father and son), of General Péchlin, of Artillery General Sinclair and about twenty other gentlemen suspected of being fanatics and accomplices of the assassination assassin.

that the investigation began. But it was only ordered to appease public outrage; it was conducted with extreme leniency, and The search for the accused was incredibly slow. Everyone in Stockholm, however, was convinced that among the members of the a large number of the nobility who lived in this city had taken part in the conspiracy.

"Gustave III left only one young son, and the Duke of Suder-Mania, his brother, was appointed regent after his death. A commission was constituted by his order to judge Ankarstroëm and his accomplices. But, as he himself was affiliated with their lodge, she was only composed of fanatics.

"In the initial moment of confusion and surprise, Ankarstroëm

SECRET SOCIETIES AND ASSASSINATION THE GÜSTLVE III 643

had confessed. But afterwards he consistently refused to count them. ter, and not a single word could be extracted from him about his secret plans, nor on the number and quality of his accomplices.

"Furthermore, much insistence was placed, but with just as little success, on to make him tell what had become of Mahneke, the servant he had charged with carrying out the crime. It was not mentioned in the documents of the procedure, and for what reasons this question was returned to so often. tion, so that we do not know if the suspicions that this insistence conveys The hits were based on a beginning of evidence. But the silence obs Tiné d'Ankarstroëm revealed that he had serious reasons for not point to facilitate the investigation of justice. Mahneke could not be discovered green. We will explain later why, and what became of it.

"Many historians have claimed that Ankarstroëm was resolute," Having committed his crime, he took justice into his own hands by shooting himself. in his head. The assertion is false. Ankarstroëm hoped to escape the research; he even expected to receive the prize for the murder. It was, moreover Their end showed him to be a man devoid of courage and energy. This is further proven by the fact that he initially weakened and did not know how to to uphold the oath by which the conspirators had solemnly pledged themselves not to confess, whatever happened, and especially not to reveal to denounce each other. He was better able to control himself afterwards, it is true; He even tried, during the second interrogation, to go back on his previous statements. first admissions and to mitigate their seriousness.

"The investigation, moreover, was progressing with extreme slowness. The The regent showed himself to be neither impatient nor even eager to avenge his brother and his king. The judges could, however, have easily discovered this. the leaders of the conspiracy. But they systematically left in the shadow of all the compromising revelations for the sect of the Illu-mined.

"It was finally necessary to satisfy the people, who were demanding punishment" tion of the assassins, and, after a month of investigations and interrogations, the Count Ankarstroëm, found guilty of the murder of Gustav III, was sentenced to death and executed.

"We have just said that the conduct of the Duke of Södermanland was, in this whole affair, which is extremely suspicious. Grand master of all following the orders of Swedish Freemasonry, he acts as little as possible and always under the pressure of public opinion.

"By closely examining his habits and intimate relationships, one He became almost certain that he was among the conspirators. We are even though he is convinced today, in Sweden, that he could have saved his brother, if he had wanted to, for in his capacity as grand master, he knew everything about what was being discussed and plotted in the lodges.

"Once appointed regent, he removed all supporters of the court from the court."

044

DOCUMENT 0

Gustav III stripped them of their offices and pensions. to reward Ankarstroëm's accomplices, and didn't even bother to conceal his hatred for the deceased king.

"Among the most loyal supporters of the latter was the general Count Armfeldt. He had been his closest confidant. Gustav III He hid nothing of his feelings from her, and he had even, it was said, entrusted with the safekeeping of highly compromising documents concerning the conspirator. The regent did everything in his power to regain possession of these papers; But seductions and threats failed in the face of the count's firmness.

"— I handed over to you everything that pertained to the interests of the State," he replied Armfeldt. As for my master's secrets, I cannot divulge them. ser; but they will die and be buried with me.

"Despite this promise, he fell from grace and soon had to leave the precipice." especially Stockholm and Sweden, his friends having come to warn him one day that his freedom, his very life, were seriously in danger. He fled. in Naples; but the spies sent after him discovered him there almost that immediately, and one of the leaders of Swedish Freemasonry, the co Ionel Palinquist came there to revive it...

"Tasked by the regent with secretly abducting Armfeldt, he had made himself to appoint captain of the frigate on which he was to bring back his pre-State bell ringer in Stockholm. Lise believed success assured, having acquired

court for having betrayed the secrets of the association, an unforgivable crime and always punishable by death. Armfeldt was suspected of being searching of his master's assassin, the servant of Count Ankarstroëm, and That, in reality, was the reason why he was being pursued with such ferocity. of relentless pursuit.

"Secretly warned of this new danger, he was able to escape it by fleeing to Russia.

"Count Munk was less fortunate. He was a strong-willed man and of heart, and one of the most devoted supporters of Gustav III. The Duke of Sudermanie judged him so formidable that, immediately upon being appointed regent, he reacted arrested and taken from Stockholm by soldiers. A few hours Afterwards, these men returned to the city without their prisoner, and nobody Since then, he has only known in a positive way what they did with it.

"But it was being said publicly in Stockholm that it was one mile from the city Count Munk had been shot, then buried by his escort in a deserted place. The soldiers in charge of the execution had themselves confessed.

"The orchestra musician, an eyewitness to the assassination, disappeared Rut also, and without anyone being able to discover what had become of him.

"He was Polish."

"Where was the assassin hiding?"

SECRET SOCIETIES AND ASSASSINATION BY GUSTAVE III 645

Perhaps we could have known, if we had contacted the police at the time. from Berlin.

In April 1792, a man calling himself Schultze and... said to be originally from Swedish Pomerania, a province now part of Sweden his own, had come to settle in this city. He was an individual of a exceptional size (he was nearly six feet tall), with striking features, but poorly drawn, with blond hair, whose gait seemed difficult and He was unsteady. His facial expression was usually mocking. and disdainful, and with an air of smugness, not to say vanity, was imprinted on his entire being.

"He aroused the curiosity of the respectable middle class of his beautiful neighborhood" a blow more than that of the police. He spoke fluent German and must have had a secure means of subsistence, because he lived well and paid counting, although he did not do any work with his ten fingers.

"Curiosity intensified when it was learned that he regularly attended..." the Masonic lodge on Splittgerbergasse, and was not just a

as they used to say in the language of those who claim that
"Humanity, charity, and fraternity exist in all countries of the world,"
the distinctive qualities of the brothers.

"Schulzte, moreover, led a very secluded life. He kept to himself."
reserved with his neighbors, he almost never spoke to them and received no visitors
other visits than those of a few individuals of whom he had made the
knowledge within the lodge.

"Despite these respectable appearances, curiosity soon gave way to
suspicion, and the rumor spread through the neighborhood that Schultze was a
foreigner whom nasty affairs had forced to leave his country
natal. The distrust aroused by his mysterious life increased even further during
that one day we learned that we had found his apartment locked, and that we
He never reappeared.

"Soon it was whispered that this disappearance was not
volunteered, but that they had come at night to abduct him with all sorts of
precautions, and that at the same time his papers and his
effects. It was also claimed that Schultze was not originally from the
Swedish Pomerania, as he claimed, but from Sweden itself*
even, and that if he spoke German so well, it was because his mother
was Pomeranian.

"What was true in all these rumors and what was really going on?"
mysterious character?

"To these two questions, the author of the work we are analyzing
lyse responds in the most categorical way, using official documents
cielles.

"One of the files I was examining contained the procedure investigated

DOCUMENT C

046

against Police Commissioner Mahneke, known as Schultze, for forgery*
ments. It piqued my curiosity, because it is very rare for functions
Police officers are guilty of such crimes. I examined him
in a very attentive manner. Among the documents in the proceedings was an
a second file entitled: Documents (Acta) relating to the application
made by the Swedish government to obtain the extradition of the 6th
Mahneke, a domestic servant, is accused of being an accomplice in the murder committed
on the person of King Gustav III by Count Ankarstroëm.

"Here is the substance of what the two files contained:

neighborhood, in Berlin, were not mistaken in saying that he was originally from, Not from Pomerania, but from Sweden. They had no idea... The fact remains that he was the servant of Count Ankarstroëm whom they were looking for. then throughout Europe.

It was indeed the police who had made Mahneke disappear, and this The secret arrest had taken place at the request of the Swedish government. dos, who was demanding his extradition for the reasons stated above, because we had the strongest reasons to believe that he had known the conspiracy of the Swedish nobility and probably participated in the crime. It was also recommended on several occasions, and in the most express, to seize all of Mahneke's papers at the same time. The Swedish government was undoubtedly much more concerned about the pa Piers and revelations of this man than of his own person, for he had shown until then to be very little concern for prosecuting the guilty.

"Upon reading the first few pages, I soon became convinced that alongside the official instruction, a second one had been opened much more important, but kept secret, and that it was in the transcripts of his interrogations which needed to be sought to verify Mahneke's confession tables and the final word on the case.

"Curiously, the person who denounced Ankarstroëm's servant was one of the powerful figures who had hitherto protected him protection.

"The justice system and the police, whose most active investigations were which had remained fruitless, one day received the following note, emanating from the the office of the State Chancellor himself;

"Count Ankarstroëm's servant, wanted by the government"

"A Swedish man named Mahneke lives on K.. N.. Street."

"Arrest him at night in the most secretive way and with the greatest-
"take precautions, and at the same time seize his papers and"

"His effects. You will send every three days to His Excellency, Mr.

"Chancellor, a report on this matter and a copy of the interrogations."

"It is of the utmost importance to keep this from all those concerned."

"Mahneke is in B... (Berlin), and most importantly, he should stay there between the
"Hands of justice."

SECRET SOCIETIES AND THE ASSASSINATION OF GUSTAVIAN III 647

"One of the minutes was worded as follows:

"It was observed that he had to confess frankly and without any diss."

Gustav III by his former master, Ensign Ankarstroem, and recognized to also determine the extent to which he had become involved in the plot, if he wanted to avoid being extradited by the Prussian government, while that, if he tried to deceive the judge with lies, he should expect he was to be handed over to the Swedish government, which would subject him to the penalty. The accused responded to the most severe and harshest questions:

"I no longer want to conceal the truth, and I tell you I will tell you, without hiding anything I know, how the king was assassinated. siné.

"My master, Count Ankarstroem, had particular motives for hatred against King Gustav III. He belonged to the order of the Illuminati. B let me in, and since I was poor and couldn't pay a large contribution, I was admitted as a serving brother.

"The count was a fiery, violent, and vindictive man. Only one This example will suffice to make you understand the violence involved. of 6on character:

"While riding with several officers who were friends of his, he He wanted to lead his mount across a stream. But the animal refused. And all his master's efforts could not overcome his obstinacy. This resistance enraged the count so much that he drew his sword. and struck both of his horse's front feet until they would have been broken. Then, pointing to the slain beast:

"That's how you treat the rabble who refuse," he said. to obey.

"And crossing the stream at a ford, he rejoined his friends, who were waiting for him." daient 6ur la rive contraire.

"When he wanted to take revenge on the king, he set his sights on me, because that I was a serving brother of the lodge. He hid nothing from me, and he had also absolute confidence in his two friends, Counts Horn and Rib-Bing. One day, while they were talking in front of me about drawing lots to decide which c Tasked with killing the king, my master burst out laughing and replied:

"— It's pointless. I'm asking, as a favor, to be put in charge of hit Gustave.

"However, lots were drawn and my master's wish was granted. He was the one chosen.

"But the count was a coward, despite all the violence of his character." and his hatred; his response had been nothing but bravado, and he was not at all inclined to strike the king. Before his friends even had a chance to speak to h They were talking about drawing lots, he had suggested I do it.

"I couldn't be in any danger," he told me; "I was just a kid."

DOCUMENT G

sure to then obtain a beautiful and rich reward, because our order was too powerful to leave me in grief and not pay me a such a great service. I knew just as well as he did, he added, that the The Duke of Südermanland was its Grand Master, and that in its ranks he It comprised the highest and most powerful nobility in the kingdom.

"For a long time, I refused to consent. But one day he found in my room several silver spoons marked with the monogram of our lodge, and this discovery placed me entirely at his mercy. Con- Moreover, given the growing power of our order, I allowed myself to be persuaded to commit an action for which remorse will haunt me as long as I I will live.

"My master and his two friends, the Earls Horn and Ribbing, had had taken the precaution of having state documents delivered to him by affiliates of high value to the powers neighboring Sweden. They include were planning to use it as a weapon, in case they were forced to to flee, and use it to defend oneself. My master handed me the iron box that contained them, giving me the advice of the to leave with friends; but never to leave it for long between the hands of the same person. I still possess it; it is in deposit at the home of one of my acquaintances.

"It had been decided that I would hit the king during the ball. Like I wouldn't have been able to recognize him under his mask, my master recommends me he ordered me to stay constantly to his right and to unload my weapon in the person's chest, whose shoulder I would see him touch with his hand. The count had loaded the pistols himself. When he He handed them to me; I kept one in my hand and hid the other in a from my pockets. We were both wearing a black domino. I followed Following my master's instructions point by point, and I fired at a mask of small stature whose coat shifted when he lost his balance. and that I recognized as the king with his plaques and decorations.

"Instead of reaching the chest, the blow pierced the entrails. The king had seen me point the weapon at him, and the movement he then made with The arm, to push me away, lowered the pistol and pointed the barrel towards the lower abdomen. In the midst of the ensuing turmoil, and which The conspirators and their accomplices decided to rush towards the As I entered the room, I dropped my two pistols to the ground without that we noticed. My master likewise disposed of the dagger which he had brought with him. This did not prevent him, however, from being arrested shortly some time later.

"He had assured me in the most positive way that I would receive my reward as soon as the troubles that were to follow the king's death

we had thought. The energetic measures taken by the police lieutenant

SECRET SOCIETIES AND THE ASSASSINATION OF GUSTAVIAN III 649

and the city's governor made the uprising impossible. He had planned and massacred all the nobles of the royal party. Upon hearing the news of Upon the arrest of the Earls Horn and Ribbing, I no longer hesitated: I took the I fled and didn't forget to take the strongbox. The countess not being As an accomplice of her husband, I deemed it prudent not to speak to her about these things papers. But I asked him and got money to earn Stettin. I know for certain that the documents I am owners are of the greatest value to the government of this country, and I am ready to give them to him. I only ask in return "not to surrender myself to the Swedish government."

"Mahneke's request should have been welcomed, because It was, in a way, granted in advance by the chancery, which, in his instructions to the police, he recommended, as a point of the Of utmost importance, to keep silent from all those concerned that Mahneke was located in Berlin.

Mahneke was probably not exaggerating when he said that the papers contained in the cassette were high-priced pine trees for Prussia, because He was appointed police commissioner. This is evident from the documents in his file. that he held these positions for two years; that afterwards he was arrested under the charge of perjury, then convicted of this crime and sentenced to several several years of confinement, and that, shortly afterwards, he died in Spandau prison (1).

"Thus the brothers had never ceased to follow him since his crime, and of to watch over him. After having, in a way, disarmed him by forcing him ingnant to deliver Ankarstroëm's papers to the Prussian police, in into whose ranks they brought him in to keep him even more firmly under control

(1) We will naturally be curious to know what became of the papers d'Ànkapstro'éin. Here is what the Prussian magistrate, author of this account, says:

Struck by the importance of these documents, I felt obliged to bring them to the attention tooth of the tribunal of S....; and, upon his expressed desire to examine them, I placed in his hands. Since then, I have not had the opportunity to see this magistrate again nor to write to him. But I had addressed myself, in 1850, to one of my former colleagues whose functions gave access to the registry where they were filed, in order to obtain I received a copy of two of them, and the magistrate replied that he had found no other trace of the file that this brief mention, inscribed on the register, in the margin of its Report: Transferred to the State Archives. But the statement was false, because I had occasion, some time later, to do some research in the archives, and one of them My friend, who was employed there, told me: "This file never entered here."

"This was not the first time I had noticed such errors,"
very deliberately committed. Thus, for example, in the article concerning the mômoi-
posthumous gifts left by Prince H..., who was State Chancellor, can be found on
The Celtic directory mentions 's'. Transferred to the royal family archives, and yet -
dant, when they were looked for there, they were not found, and this is what they are doing.
Answer: They are in the king's study, where he reads them.

650

DOCUMENT 0

Their dependence had ensured him a peaceful existence.
had covered him with their all-powerful protection until the day when
compromising himself in a way too clumsy for his fault to be
Because it was hidden, he had forced them to abandon it. And then, by a
a coincidence which, perhaps, was not accidental, his death had almost
This abandonment was immediately followed.

Document D

Napoleon I and Freemasonry

I

We said in chapter VII of the second book of this
the work on the considerable development undertaken by Freemasonry
nerie under the First Empire and the services it rendered to
government.

The following excerpt from the proceedings of a lodge in Paris may give
an idea of the depths of adulation to which these
Proud Rosicrucians and Kadoch, destroyers of all despotism:

EXTRACT from the Annals Mac.*, dedicated to His Serene Highness the Prince

Cambacérès, Arch-Chancellor of the Empire and Grand Master of the Order of the Holy Roman
France, by Caillot, R.'. C.\ (Caillot, printer-bookseller, rue de

Hurepoix, Quai des Augustins, No. 9J. - Year 5807.

Meeting of the R.*. L.\ Ste-Thérèse of the Friends of Constance, on the 15th

"...Fr. Savari, Or., deputy, is given the floor and, rising, by a sudden surge, on par with the prodigious feats of valor produced by the bra warriors who executed with the most courageous energy the profound He hesitates to consider the conceptions of genius that led them to victory. Indeed, what he should admire most in the hero of France, or of his military qualities or his moderation.

"It is no longer a Sesostris who is concerned with the happiness of his people, and who uses the unfortunate kings he has defeated to serve his triumph.

"It is no longer an Alexander who takes the mother, the woman, prisoner and the daughter of the wise and courageous Darius, who, after the battle of Arbella, was forced to flee to Media, where he was assassinated by Bessus.

"This is not a sovereign who is only concerned with his own glory; He is the protector of humanity, the friend of princes and peoples, who sacrifices his days to remind his family of their duties, in order to secure The happiness of others.

652

DOCUMENT D

"Napoleon, in Alexander's arms, is even greater than at at the head of his victorious army; he is above passions and human vanities. Each sovereign, having become his ally, will fulfill, to his For example, the sacred duties of a good prince, by taking care of himself happiness of his subjects.

"A burst of applause vividly portrayed the vivid and profound an emotion that stirred every soul... »

II

In doing so, the instruments of the reign, the same lodges Masonic, which had been active in 1789 and 1793, was not as active. more significant than it might seem at first glance.

Napoleon!*• was in effect the Revolution on horseback, as he said in a picturesque way Lamartine, or better yet the Revolution organized.

We have demonstrated this; but we like to quote In support of this, the following passage from a German Protestant writer

to influence judgment and which consequently will not be suspect.

This is how the illustrious Frédéric-Jules Stahl expressed himself in his speech entitled: What is Revolution, delivered in 1859, and which produced a pro-impressive impression throughout Germany foundation:

"The essence of the Revolution and of rationalism is the man of sin" being worshipped in the temple of God. It is true that this leads to a personality, but it is the workings of a system occupying first the spirits, then personifying itself through its culmination in an individual. From that humankind is deified, it takes very little for an individual to powerful, driven by mass fanaticism, does not consider itself as the representative of the deity of this same human race and does not demand his worship.

(1) Frédéric-Jules Stahl was born in Munich in 1802 to Jewish parents; but He converted to Christianity at an early age. Initially a professor at the University of In Munich, he became a professor at the University of Berlin in 1827 and formed close ties with Auguste de Schlegel. Like him, he became deeply religious and dedicated himself no, in itself. A moment to be refuted on the grounds of the philosophy of law and history. the revolutionary and rationalist school. He became president of the central consistory. from Berlin and a member of the Chamber of Healers in 1846. He died on August 18th 1861. The pinnacle of his career was marked by the speech which we are giving Here is an excerpt, and he said it was the crowning achievement of his career, the defense political life. He left behind a history of the philosophy of law, which has just been written translated into French by Mr. Chauffard, president of the Lavaur court, (Paris, Tkorin, in-8* 1880.

Napoleon I* and Freemasonry 653

"Rationalism and revolution are not mere appearances of always identical forms. Being the product of the principle of evil, they enter history at certain moments and take shape under a a fixed form in the development of the struggle between the spirits of the light and the demons of darkness. They are the beginning of the line, the sign of the entry into the apocalyptic era.

"If, therefore, the revolution has an immeasurable depth, it would be It is childish to be blind to the means of fighting it.

"The era of revolutions cannot be closed by a constitutional charter." nelle. This charter is a revolutionary piece. The French are forging constitutions from 1789 to 1852, but the gaping maw of the Revolution was not blocked by these paper stamps.

"Nor do we close the Revolution by force, or by the empire. The French empire, far from destroying the revolution, consummated it. the idea.

"In the empire as in the republic, the natural elements Created and developed by God, they completely failed. There was nothing national representation point composed of historical elements and popular. It was the emperor who created the Senate, and the Senate created the Body legislative. There were no communes with their natural administration real. The emperor created the communes and appointed the administration. There is no had no free science. The University of France, this breeding ground of Skeptical scholars commanded science, and the emperor commanded at the University. In the empire as in the republic there was no idea of moral submission, either to a historical right, or to the religion. It lacked the principle representing in man the cons science, and what I will call state consciousness, allegiance to an order divine. Wasn't it the emperor who broke European law, who de destroys all the works of the divine order, which has scorned all the elements of nationality? Hasn't he made it perfectly clear that he has an iron will recognized no law above it? The empire, like the republic The republic is founded on the exclusive will of man. It is made with the Human reason, and serves only that same human reason. The empire, was another phase of the revolution. Through the Terror, the powers infern forces had established their power. In the empire, the powerful reigned. powers of nature, the forces of the earth. No celestial ray has illuminated this reign. With all its glory and all its intelligence, the empire was the annihilation of the true essence of man, who lives only through the radiations from the sky. The characteristic feature of the revolution is the adoration, the deification of man. In the republic, it was necessary to worship the people. Under the empire, they worshipped the divine emperor. Co was a veritable return to paganism. Now, if a Christian people re- He falls into paganism; he no longer possesses the innocence of mere powers.

654

DOCUMENT D

of the earth, the darkness of hell plays the leading role. If the revolution The solution was identical with anarchy. Napoleon would have closed the revolutionary era. Revolutionary. But if revolution means the elevation of a reign according to the human will against God's order, then, far from having defeated the revolution, he was only its hero, its missionary...

"There is one power, and only this power, capable of closing the era." Revolutions: that's Christianity. Christianity is the extreme opposed to the sin of revolution; for it places all of human life on the divine order. Furthermore, Christianity fully satisfies all the demands of the revolution.

We do not know if Stahl had read the rules of the French lodges. under the First Empire. But it was impossible to find a better example there.

baseness which completes them, the adoration of the divus imperator.

Document E

Italian unification and the Masonic conspiracy

As we move further away from the events, the various authors from the comedy performed in 1860 by Cavour, Napoleon III and Garibaldi gradually reveal the machinations they used to make people believe in an uprising of the Italian population against the legitimate governments. It is only through the betrayal of their officers prepared in the lodges, by the abuse of their privileges lèges by the ambassadors of Victor Emmanuel, finally by the numerical superiority of the Piedmontese armies than King Francis II, the Grand Duke of Tuscany, succumbed.

Lastly, here is Admiral Persano, the Inca commander pable of the Italian fleet at Lizza, which, to avenge itself on its disgrace, reveals in its final details the part played by the government Turin government to Garibaldi's expedition in 1860. The Moni-universal author, who received an advance communication from this work, published in its issue no. of March 17, 1880 the following letters sales:

It begins with a letter from Garibaldi to Persano: what emerges from it that Piedmont's support was already assured.

Admiral,

Pagan, June 15, 1860.

You have given me, in truth, very pleasant news, and I... This attests to my deepest gratitude; under your all-powerful protection I am calm.

I believe, like you, that it is better for the flotilla to come directly ment here. I therefore order Medici to enter the small port, where I will wait for him. Garibaldi.

Then a letter from HRH the Prince of Carignan, who was working, he too, as we can see, was involved in the conspiracy against Francis II;
n 42

DOCUMENT E

Tarin, August 1, 1860.

My dear Persano,

I rejoice with you and congratulate you on the distinguished manner in which you fulfilled the important and difficult mission which was entrusted to you, and at the same time I thank you for having kept informed of political events in Sicily.

I hope everything will be alright, even in Naples.

I wrote to the Count of Spanense asking him to place all his trust in you as if you were a close friend.

Baron Nisco will certainly introduce himself to you, with a ticket as an introduction on my part.

I recommend it. If necessary, protect it and offer it shelter. on one of your ships.

I have every hope that everything will end with the triumph of the cause of Italian unity and independence. But, for that, we need Prudence and a certain discretion. Eugene of Savoy.

We now give a letter from the Count of Cavour to even :

Turin, August 1860.

"Admiral,

"As I informed you by telegraph, the government desires that, if a revolution were to break out in Naples, you accept the dictatorship, if it were offered to you by the people. If the offer was done in Villamarina, which would be wrong, Villamarina should also accepting, in order to avoid the greatest of perils, that of seeing to fall power into weak or disloyal hands.

"Whether or not you have a dictatorship, you will have to assume immediate responsibility. to assume command of the Neapolitan fleet and occupy the forts

provisionally, the army command.

"You will gather in Naples or in the vicinity of that city all the Neapolitan fleet, by removing all officers devoted to the king and in replacing them with proven liberals.

"Before immediately dispatching a Piedmontese division composed of from the brigades of Aosta-Piedmont to Naples, you will take care to see in Genoa a number of Neapolitan buildings and our ships to transport it.

"If the revolution does not take place before Garibaldi's arrival, we will find ourselves in a most serious situation. But let us not let's not get carried away by that. You will seize, if you can, all the forts, you will reunite the Neapolitan fleet and the Sicilian fleet, you

i/ITALIAN UNITY AND THE MASONIC CONSPIRACY 657

You will give all the officers commissions, you will make them take an oath to the king and the status, and then we'll see.

"Admiral, the king, the country and the ministry have full confidence in you." Follow, as far as possible, the instructions I send you; but, If unforeseen circumstances arise, do your best to achieve the Our ultimate goal is to create Italy without us. to be defeated by the revolution. Cavour.

But here is something much more curious and instructive: core. Admiral Persano gives Cavour details about the conspiracies errors that hinder him and on the sums that he is obliged to give them pay :

Naples, August 31, 1860.

"Your Excellency,

"I had to distribute more money! Twenty thousand ducats to Devincenzi," two thousand ducats from Consul Fasciotti, on the order of the Marquis of Villamarina, and four thousand ducats to the committee. Although all this is executed cut according to the measurements I established, without a single penny going to waste. However, this money issue, which I handled myself, eventually began to tire me out. In truth, it's not my business. I found myself forced to argue. with Devinceuzi in the presence of Villamarina; he asked me for more twenty thousand ducats, and I didn't even want to give him that much.

Regarding the people I am in contact with, here are my impressions: pressures...

What follows is a series of notes on several characters who played
Then, and ever since, they have played an important role in Italian affairs.
Universal Monitor did not elaborate further on its extracts, but the
The forthcoming publication of Persano's book will complement them and will be
the latest confirmation of the narrative of the Unity of the Alians, which the Father
Deschamps contributed to this volume.

(f) The Count of Villamarina was then the ambassador of the King of Sardinia to
of Francis II, and was, as we can see, the principal agent of the conspiracy.
age against lut

Document F

IA RELIGIOUS POLICY OF THE EMPIRE

I

We reproduce the conclusions of the Memorandum submitted to Napoleon
Leo III in April 1860, on the policy to be followed with regard to the Church,
by Mr. Rouland, his Minister of Religious Affairs.

A special edition of this important document has been published
first in 1873, then in 1879, under the supervision of Mr. Léon Pagès
(8° brochure of 24 p., Paris, Pillet Dumoulin printing house).

We strongly encourage our readers to read the presentation of the
The religious situation is being addressed by the minister of the Empire. They are there
will find the prejudices, the errors, and also the slander that,
Twenty years later, Mr. Jules Ferry brought them to the podium of the Senate.
The conclusions, except for the question of procedures in the execution,
are exactly the same. Let's see:

"Should we, by abruptly changing the system, expel the congresses
religious orders of men, amend the law on education, application
that all organic articles, and arrive at the point that legality
absolute will resemble persecution. No, because one would doubt the sin.
the sovereign's fairness, passing so vividly from the broad and affectionate protection
killer in the strictest respect of all prohibitions; we would hurt everyone
clergy and a host of respectable Catholics; one would suppose,
Nevertheless, let us return to Voltairean prejudices, and perhaps we would have—
we must defend ourselves against an anti-religious reaction that believes itself
permitted in its excesses.

"The measures to be taken must not exceed the proportion of the
abuses which we want to eliminate, in the interest of respecting memory

their view that public opinion itself polices the mistakes of the clergy. Every time he steps out of his true role, and wants to comp to encroach upon the powers or independence of the society

THE RELIGIOUS POLICY OF THE EMPIRE

659

within society, a circle of resistance and opposition forms around him which compresses it. That's why today he's starting to get scared of this which he believes to be revolutionary passions, and which in reality are only the nation's strong sentiment rejecting theocratic tendencies questions. To remain true to the integrity of religious sentiment, – not to use do violence, – borrowing from our public law what is necessary for to stop unbearable invasions – thus separating the cause of religion, sincerely practiced, exaltations and calculations of the Roman propaganda, there you have it, one can believe, a good plan of action adapted to the needs of the time and which would obtain the approval of country.

"Based on these general ideas, we might perhaps arrive at..."
to the following measures:

"1° Not to be tolerated, except for perfectly consequential local needs
tates, NO NEW ESTABLISHMENTS OF RELIGIOUS CONGREGATIONS for MEN,

whether it be convent houses, churches, chapels, and the pretext for auxiliaries in the sacred ministry, whether it be state public education institutions and general charitable works. The hospitality so generously extended by the Emperor to the congregations The practice of men, although prohibited by law, would not be so retracted. – "There are quite a few of you, surprised you didn't give the France to exploit;" – that is the sensible response to give without incurring the accusation of exclusion.

"2° To henceforth apply the greatest severity in the authorizations – the duties of women's congregations, which should not be granted that in the presence of undeniable necessities of public charity or of primary education; demanding certain proof of their resources sufficient for their existence; no longer easily accepting the conversion sion of local communities into communities with general superiors which flood France with their subsidiary establishments. – It is very- It's true that we can't prevent de facto religious congregations; – but then not recognized by law, they see each of their members remain subject to common law; and the de facto congregation, which has no of collective civil existence, cannot receive gifts and bequests, nor act as a body.

"3° With regard to authorized congregations of men or of women, bringing the Council of State back to a great severity in the assessment of the gifts, bequests and donations that need to be authorized. It is not enough to simply consider the situation and the demands the families' requests for a reduction of these gifts; it is necessary also examine the needs of the congregation receiving the benefit. There is no obligation to provide them with the means of unnecessary or abusive expansion, by authorizing them health to receive, to cope with expenses they should not

660 DOCUMENT F

to undertake. The communities, once established, would remain what they are, if the fertile source of more or less provoked liberalities and the desired effects did not stimulate the natural propensity of these communities to expand indefinitely. The spirit of rivalry that exists between For them, the desire for propagation and influence, everything pushes them towards development incessant lodging. Having embarked on this path, they need money, and they are doing their best to find and call for help, donations and alms. If the authorization system for these donations and bequests were more severe, if one were to posit as a principle that liberals should not be admitted presented as an incentive to expand spending and establishments If we were to implement these measures, we would put a stop to the excesses we complain at

c It must be admitted that the congregations, whether authorized or not, always have ways to commit fraud and receive help. by hand. – There's nothing we can do about it when things are skillfully done. and the congregations are not lacking in either wise counsel or members Many rents are ready to help them in any way. But, even in this case, the the result of these frauds or these manual gifts that deprive the father thousand, during their author's lifetime, is easily appreciated. Where does it come from? They, for example, possess the immense resources that religious orders, condemned to poverty, they had to dedicate themselves to numerous and vast establishments What? The Jesuits' real estate holdings exceed 20 million. How did they buy or build them? – Obviously with the donations from individuals. Now, this is well known, doesn't it follow from this that the State's obligation to no longer tolerate new establishments, which would require further appeals to private fortunes, and the certainty, For him, is this prohibition a way to do the right thing?

a 4° Maintain as much as possible, without breaking the freedom of municipal council choices, secular and primary education. If we The maneuvers are not stopped by the intelligence and firmness of the prefects. incessant pressure from the clergy, pushing municipalities to entrust their schools The brothers of Christian doctrine will soon have no more teachers. lay people, except in poor localities, which these brothers disdain. It should also be noted that efforts are being made to increase the number of religious communities They are called little brothers, who settle in isolation in the countryside. while the brothers of the Christian schools can only establish themselves by Groups of three brothers, in the same school. The municipalities that do not have

Christian schools would therefore be run by the Little Brothers, known as of Lamennais, – of Saint Viator, – of Tinchebray, etc.; and we arrive would thus see the complete elimination of secular institutions. Today from today that these teachers, modest and useful civil servants, are devoted to the Emperor and render significant services in rural communities, We would be greatly weakened, from the point of view of universal suffrage, if everything

THE RELIGIOUS POLICY OF THE EMPIRE 661

Primary education passed into the hands of religious orders, which depend more on Rome than on France.

a Therefore, it would be wise to no longer recognize as est* public utility building no congregation of men for the cn primary education.

"It should also be noted that it is in the boarding schools of young girls led by religious orders, in primary schools free activities entrusted to them, as in secondary institutions directed under their influence, that history books meet compiled with the aim of glorifying monarchies by divine right, of exalting the religious supremacy and indirectly undermining civil principles and political gains made since 1780. In reality, these establishments so Many are, more or less, veritable branches of the legitimate party. misti and Catholic. On the contrary, it is in our imperial high schools, in our municipal colleges, in our secular schools, where instruction is more male and more popular, keeps all the feelings in the hearts of children national ments.– Where do they cordially cry: Long live the Emperor? Assu– This is not the case in religious institutions. (1)

"5. To vigorously support state education, because it is the a true national education system, and to establish its institutions, through a sufficient budget, even to increase, to improve their installation material preparation and their means of instruction; therein lies the keystone of the future. That's what the Legitimist–Catholic party had wonderfully understood, by asking so vehemently, under Louis–Philippe, freedom of education, monopolized by the University, and by voting, in In 1850, during the presidency, the law on public education was passed. Later, At the beginning of the dictatorship, he dared to consider the absolute abolition of education government–run, in order to deliver this teaching to the clergy and to congregations; but the Emperor, well informed about the implications of such measure, refused. Nevertheless, thanks to the law of 1850, it allowed so much so that every French citizen should teach, the Legitimist–Catholic party has been able to perpetuate the division of castes and of ideas, which could disappear under the unity of university intelligence to remain silent. He was thus able to continue, through the children raised in the houses congregationalists, the existence of its social and political doctrines. It is a great evil. But however great it may be, it is impossible to think

1) On this occasion, let us recall the fact that our poor schoolteachers alone have, given more subscriptions to the asylum of the Imperial Prince than all the autici classes of society united; – that it is among them that a newspaper lives and circulates educational and political with 30,000 subscribers; and that it is they, finally, who allow us to encourage the Rural Library, reminding everyone of all that it has useful in our arts, all that is glorious in our modern history*

(Minister's note).

662

DOCUMENT F

to abolish the law that guarantees the freedom of families. That would be a
An immense, fierce, and unlawful struggle. This leaves only one party.
Fair and prudent: there is competition. Let's strengthen and promote it.
State education, which prepares for all careers, which is the most
solid and the most patriotic, at the same time as it was made religious,
moral and paternal.

6. Return as often as possible, without pushing things to extremes.
To the implementation of the organic provisions which put in place beneficial

OBSTACLES TO THE ENCROACHMENT OF POPAL POWER OVER THE CLERGERIE AND ON

the State; in other words, to tolerate no attack against our
civil legislation and our political constitution, whether in writing or
in the pulpits.

c. Regulate the office of the nuncio, in France, like that of any other
ambassador of a friendly power, and to suffer in no way that he corresponds
ponde, in the name of the Pope, with the French bishops, – nor that he should do so
no act of jurisdiction, – nor that he have the slightest say in the choice of
bishops.

"To hold the hand firmly & that no act of the court of Rome
may not be received, published or distributed in France without authorization
of the government.

"Gradually extinguish the faculty, which has been left to the bishops for the past ten years
to periodically convene provincial councils without authorization
special government initiative.

"To resolutely choose bishops from among pious clergymen and
honorable, but known for their sincere attachment to the emperor and to
institutions of France.

needed before the invasion and the unrest of the ultramontane party. The clergy to its discipline, its bishops, its priests, its pulpits, its mandates, his pastoral letters and a complete government. There is no need the need to add press controversy to the ordinary means of advertising city of this ecclesiastical government. Moreover, this press, while in The third party has never been anything but the instrument of the doctrines and designs of Roman theocracy or parliamentary Catholicism. Today it is the most active fuel of religious agitation. Eliminate this source. of excitement which is spreading throughout all the presbyteries, and the clergy will be a bowling pin. The Universe has confused the heads of all the young clergy by preaching to religious supremacy, and the damage caused will not be erased before for many years (1).—To impose the tutelage of the Church on the State; —to undermine all civil and political liberties; — to undermine all institutions

(1) The suppression of the newspaper [l'Univers, despite the support it had, up to the The Italian War, given to the government of Napoleon III, closely followed the handover of this thesis.

THE RELIGIOUS POLICY OF THE EMPIRE 063

secular; — to relentlessly attack any European alliance other than that of Austria and the Catholic states; — thus bringing above The influence, ideas, and hand of Rome pervaded everything and everywhere; that was the work of religious newspapers, supported by the legitimist party.

"Finally, encourage the public study of ancient French liberties" his, and to profess everywhere and with energy the conservative principles of the independence of the State from the papacy.

"7° To maintain, moreover, a system of fair protection for the genuine religious interests and deference towards the clergy. Nothing would be more skillful and fairer than increasing the treatment of the lower clergy who, in almost all of France, are experiencing harsh conditions deprivations. — That is how it must be tied to the government. If The episcopate, through weakness or some other reason, abandoned the emperor. We would need to win over the lower clergy, who would be only too happy to oblige. than to have a little more ecclesiastical independence and who suffers sometimes episcopal despotism. — In all cases, it is very important suddenly the religious country is astonished by the noise of Roman quarrels or He remains indifferent, seeing the national cult still peaceful, protected and honored. It is for this reason that it is very useful that the allocators budget allocations should be increased to benefit construction and repair ration of churches, presbyteries and diocesan buildings.

"8. Perhaps, finally, it would be appropriate for the government to concern of large secular associations, such as Saint-Vincent de Paul, Saint Francis Xavier, etc., who, by their direction and nature of their works, are really in the hands of the clergy and the party legitimist.

"The conferences of Saint Vincent de Paul now transcend the number 900, they penetrate all ranks of society, and until than in high schools and colleges, where they enroll children under the title of prospective members. They connect to a main conference, in each department; – they are governed by the general council of this society, which presented a report to the Holy Father in Rome on the general state of French conferences. It is a formidable association than that which, having so many members and resources, form like a secret and complete government. Our laws do not admit Nowhere is there an independent organization of such associations. Everything recognizing the charitable and Christian purpose of the Society of Saint-Vincent de Paul, the benefits for which we owe him, the excellent in the minds of many of its members, it is impossible not to notice see the tendencies of men who have the privilege and the thought of his direction; it is also impossible not to be concerned about an organization tion so vast and so skillful, with the help of which thousands of citizens can receive this or that impulse or this or that command. The

664 DOCUMENT P

Selfless charity knows how to do without such propaganda, and the Charitable organizations do not need, in order to exist and do good, to leave their locality, nor to affect the spirit of affiliation and solidarity a trait that until now had only been encountered in secret societies your revolutionaries. Isn't there a risk that they might be replaced, do the sort of, the old Catholic restoration associations, that the The people then called: the Jesuits in short robes – or the congregation?

It is beyond doubt that one no longer enters these societies uniquely. out of love for charity or out of a taste for religious exercises; They are so numerous, so well recruited from all ranks of society a society where one finds a powerful solidarity for family interests and career.

"The Society of Saint Vincent de Paul, which was shown earlier" introducing children in our high schools and colleges, has entered the school po high school and in all state administrations. It is developing Loppe in the army, in the judiciary, in the bar; everywhere, in short She manifests her secret influence and unites all her members through bonding of mutual support. To be a member of the Society of Saint Vincent de Paul today is not simply an act of religious affiliation, It's entering a hidden, highly organized world, acting... on all sides regarding the feelings and affairs of society; it is to procure active and influential back protectors, and prepare all the ways success in the various fortunes or directions of life.

"The Democrats had wanted to establish republican solidarity. The Clericals and ultramontanes, allied with the legitimists, established the mu- The tradition of Saint Vincent de Paul. What an immense lever this could be!

To reiterate, the power of associations is such that people come to them through purely temporal motives. They weigh, more than one might think, on the determinations of families, and it's quite a strange spectacle that that of a considerable number of our civil servants enlisted under their banners, while their children, fleeing state institutions, receive their education from the Jesuits, the Carmelites, the Marists, the Dominicans.

This Memoir was not simply the work of a Gallican legal expert, whose brain was bound by the ghosts of another age. was the exact expression of the Emperor's policy, and what The proof is that, some time later, the Y Universe newspaper was removed by administrative measure, according to the proposal of the Minister moire, and that all the government's actions towards the Church were, from that time until the end of the reign, the application exact tion of the rules of conduct drawn up by Mr. Rouland.

THE RELIGIOUS POLICY OF THE EMPIRE

065

H

The heir to Napoleon's blood, Prince Napoleon Jérôme, the a Freemason of sound principles (Book VI, Chapter X, § G) hastened to seize an opportunity to affirm the essentially revolutionary in the Napoleonic tradition, despite the interest It was obvious that he had to win over religious men, who admitted They deliberately gloss over his past.

Already in the session of the Chamber of Deputies on March 16, 1880, at the moment when the Gambettist majority was about to dictate to the ministry a war program against the Church, one of the main deputies of the The Bonapartist party had not hesitated to assert from the tribune the existence tenancy of laws condemning the individual rights of French citizens, Catholics committed by vows of conscience to live together in the same residence.

Mr. Jolibois, former prefect and State Councillor, had the sad courage to claim the legacy of Mr. Rouland's policies and to highlight its advantages over the more brutal one of Mr. Ferry. Here are his own words, as collected at the analytical report at that very moment:

"The empire, for its part, found a liberal law, that of 1850; it lived with it, containing even those you call the powerful and their

to become factious. It is to the honor of the empire that we recalled what they had Messrs. Rouland and Duruy did. These men, in terms of liberalism, have no... lessons to be received from no one (1).

This was only a prelude, and three weeks later, Prince Napoleon Leon violently brought his party back to the Napoleonic tradition. by giving his solemn approval to the decrees of proscription tion of March 29, 1880.

Here is the text of the manifesto that he had published in the newspaper The Order in the form of a letter addressed to a friend:

there

"Paris, April 5, 1880.

"My dear friend,

"You tell me that our friends are hesitant about what course of action to take in struggle being prepared against the decrees issued by the government

(I) The effect produced by these words was such that the speaker's audience dis to appear from the stenographic report published by the Official Journal the expression of factious people, which applied to the Jesuits. As witnesses to this session, we can to affirm the accuracy of the stenographic account. Our memories assure us Mr. Jolibois even described Mr. Rouland as a great Minister of Education, public and that he called Mr. Duruy his eminent successor.

666

DOCUMENT F

on religious congregations. You ask for my opinion. I don't I show no embarrassment in expressing it to you; I don't like to hide in the silence of shadowy machinations, and I believe that it is through the honesty that wins the trust of a people like ours.

A Napoleon could not, without lying about his origins, appear The enemy is either religion or revolution. Religion, he said. My uncle on Saint Helena is a pillar of good morals, of true character. principles. » The destiny of my family, in 1800 as in 1848, was to save the Revolution from the royalist reaction.

"Napoleon reconciled these two forces equally through the Concordat."

immortal work, he traced with the foresight of genius the domain respective of the State, assured to society the most precious of goods, peace religious, and to every citizen, the most sacred of rights, the freedom of awareness.

"Two types of aggressors threaten this pacification charter: the sectarians of theocracy, who dream of a return to a state religion oppressive and intolerant; the sectarians of disorder, who pursue the organization of a society without God and without moral law.

"I have always been and will always be an opponent of these two extreme demands. When the budget for the worship services or the closure of churches, I will oppose them. When one tells I will defend one of the principles of the Revolution.

"The recent decrees do not constitute persecution: they are not that the return to an indisputable rule of public law. The principle which subordinates the existence of a religious order to the authorization and supervision The vigilance of political power is found in all societies; The Bourbons themselves acknowledged this. To abandon it would be to destroy it. the State and place it at the feet of the theocracy.

"Why would our friends attack these decrees?"

"Is it because they are based on the laws of the empire and that they are renewing the Concordat's provisions, which have been neglected for too long? That would be a strange way to show oneself to be a Bonapartist.

"Is it because they are the work of the Republic? Only the oppositions without principles and without morality deny good out of hatred for the the hand that makes it happen.

"Is it out of fear of dissolving the Conservative Union?"
This disastrous fiction has gone on for too long. There is nothing in common. between the legitimists, who are conspiring against 1789, and us, who have rendered invincible; between the men of the white drapery and the faithful of the National flag. It's time for everyone to reclaim their colors, their tradition, its principles, and that all ambiguities cease. Of all the errors of not being ourselves, the most disastrous would be that which

RELIGIOUS POLICY IN THE EMPIRE 667

would make us, in the eyes of the nation, united in the hopes of the year the old regime would lead us to reject the legislation of which the Napoleons are the authors and would make us the auxiliaries of the party forever condemned one who lowers Religion to being the instrument of passions and of calculations of a retrograde policy, hostile to civilization, to science and to true freedom.

She obtains the approval of our friends.

"Napoleon Bonaparte (Jerome), has

Document G-

The Role of Freemasonry in Revolutions

from Spain and Portugal

The revolutions that have taken place in these countries since 1812, were mostly caused by rivalries between different factions of Freemasonry, which are always united to fight between the Christian social order, but which tear themselves apart as soon as they are mistresses.

The same thing happened in Mexico, as it was as evidenced by the declaration of the country's nobles at the time of the accession of the unfortunate Maximilian, a statement reproduced by The Moniteur, the official journal of the French Empire. Someday we will return to the history of Freemasonry in America than from the south, but for the moment we just need to justify what we have just stated regarding the revolutions in Spain from a few extracts from Le Monde maçonnique. We reproduce verbatim, by pruning only digressions without any In relation to the point in question, two important communications that were sent to this newspaper during the year born in 1875 and which complement each other.

I

Communication from a Spanish mason very knowledgeable about matters res of his country, says Le Monde maçonnique, April 1875 issue.

"At the end of the 18th century, there were indeed some masons in Spain a group among elite men, belonging to the aristocracy, at the bar and to literature, won over to the cause of the French encyclopedic school, and initiated into the mysteries of our association through trips to France and in England. These men formed a particular society in Madrid. which never missed an opportunity to expand by attracting to itself the

THE REVOLUTIONS IN SPAIN AND PORTUGAL 669

best minds; but they were not organized into lodges; one could not

monks of our temples; but they cultivated the Masonic spirit, li-
They knew and spread good books, fought against the Jesuits and
inspired the 1812 constitution with their spirit.

"The return of King Ferdinand, after the fall of Napoleon I, put
Their influence came to an end. An era of persecution began for them. All
were either captured and imprisoned in castles or in prisons,
or pursued like wild beasts and driven to the border, from where they
They fled to France, England, and Italy. But they had
left behind them, on the beloved land they were forced to leave,
friends, fellow believers, who under their direction began to work
ardently to the triumph of liberty and civilization. It was then
that societies were founded in secret throughout Spain
conical schools frequented by the youth and the bourgeoisie, and which worked
milked with fervor, despite the threat of the greatest dangers. Woe,
Indeed, to the brother whom the government caught in the act! The gallows of the assassins
Sins was the punishment for his recklessness. How many, alas! honest fathers
family members and courageous young men gave their last penance there.
Pir! The 1820 revolution, soon crushed by the French expedition,
drew these societies out of the mystery in which they lived. They revealed themselves to
big day, surrounded by the prestige they owed to their work and
to the persecutions they had suffered. But the return to the ab- regime
Solu soon made them return to the shadows, where they resumed their conscientious activities
reusing their old work, braving the same dangers and the same

tortures. After this new ordeal, which was as harsh as the

previous (1), they triumphed again, at the death of Ferdinand.

"We understand, from this brief explanation, how Freemasonry's space
Gnol was led, by the persecutions she suffered, to play,
In these difficult times, an active role in public affairs, a role

(1) In support of the opinion expressed by our colleague on the rigors exercised
of the attacks carried out at that time against the followers of Freemasonry; we will suff
of Granada, where seven Freemasons, caught in a meeting, on August 6, 1825, at the time
where they were undergoing an initiation, they were thrown into dungeons with their feet i
They were summarily tried and finally hanged on September 9th.

Here are the names and qualities of these unfortunate people:

Don Felipe Azo, Lieutenant Colonel, former commander of the guides squadron
of General Morillo.

Don Juan Sanchez, captain.

Don Antonio Lopez Quintinilla, ex-notary.

Don Francisco Meslo, retired lieutenant.

Don Ramon Alvarez de Toledo, Second Lieutenant.

Don Francisco Alvarez, lieutenant.

Don Jase IbarreUa, colonel, venerable of the Lodge.

The recipient, Don Manuel Suarez, was sentenced to eight years of exile.

DOCUMENT F

unfortunate, which distanced him from a studious, peaceful and fraternal existence that which is the very life of Masonic societies and which constitutes their grandeur and their glory. Objects of unspeakable violence, constantly threatened with the most cruel tortures, the Spanish masons, although ex-united exclusively for a work of civilization, peace, and love, They were bound to slide down this disastrous slope. That was the cause main of the tensions that dismembered Spanish Freemasonry and most of the misfortunes that have befallen her. Accustomed to mingling In public affairs, the masons of the Peninsula long believed time to persevere in this disastrous path which was bound to compromise everything to put it into practice. Division crept into their ranks, and the institution, agitated, Fragmented, fragmented, it lost all its strength in internal struggles, until she disappeared in the bloody clashes of the conservative party and of the progressive or liberal party.

Around the year 1848, amidst the prevailing turmoil in the minds of the people At that time in Spain, some progressives in Madrid and in Barcelona the Masonic banner; but once again they were trained to give their work a political slant. This is not that those who were convicted, or even just suspected, were always hanged known to belong to Freemasonry. No. 1 The new regime was more humane. They were simply sent to the penal colony. Nothing At least, the new societies appeared formidable. They were credited with the a coup against the life of General Narvaez, the priest's attempt Merino against the queen, the uprisings of Madrid and Catalonia in 1846 and 1848. But it is of the utmost obviousness, although some-Some of those who played a role in these events were Freemasons. like Merino for example, it is perfectly obvious that the blows The attacks against people were not the work of Freemasonry. The attempt against Narvaez stemmed from the impatience and hatred of a a small number of men; the attempt against the queen, of hatred per Merino bell.

"The competition among the Lodges had a wide influence on the movement" liberal of 1854; but it did not prevent the opponents of Freemasonry the idea of taking charge of affairs. The Lodges are not discouraged They didn't return and continued working. Their work had, moreover, a more sensible, more practical character than before. We had days, their own, deputies belonging to Freemasonry and imbued with his a truly conciliatory and fraternal spirit. The authorities were indeed persecuting

It was something that had been won.

"Then came that terrible struggle, which began in Parliament under the directed by Messrs. Olozaga and Ribera, and completed in Cadiz by the generals Prim and Serrano. Queen Isabel's throne was attacked and ren-

THE REVOLUTIONS IN SPAIN AND PORTUGAL 671

paid after many setbacks. The Bourbons left Spain and the The lodges opened into the light. This is the third period of Freemasonry. Spanish nonsense.

"Our readers will no doubt have noticed that there is no difference The essential difference between the two periods we have just outlined is... since they obviously had the same concerns, the same trends. However, an interesting point is the internal discipline of lodges differed completely in the two periods. During the reign of Don Fernando, that is to say during the first period, the lodges They operated under an iron discipline. No one was accepted without having gathered the most rigorous information. One did not make an initiation only after subjecting the candidate to all the tests. On would only open an outfit once it had been carefully ensured that the The work would be protected from any surprises or betrayals. It is It's easy to understand the reasons for this extreme caution. A negligence could have cost the lives of a hundred, and perhaps a thousand, honest good people. During the second period from 1844 to 1868, it was all something else; far fewer precautions were taken, because the Persecution had weakened and caution was less necessary. At receptions, we easily relied on the word of one or two people. brothers, and the initiations took place almost without ceremony. However It should be noted that from 1846 to 1854 the lodges were more easily accessible difficult; but from 1856 to 1868 there were hardly any lodges in the strict meaning of the word, because, although there were dignitaries cons within the framework of a Grand Orient, the brothers worked generally without constituting itself. It is also worth noting that, in these Lately, the upper ranks of our association counted good a number of men belonging to the Liberal and Progressive Party; while that the majority of Freemasons holding the first degrees attached to the democratic party. The first were old ma lessons having belonged to the lodges during the time of the great persecutions; The latter were newcomers. Such was the situation of the Spanish Freemasonry at the time of the September Revolution.

a. At the time we arrived, the lodges multiplied quickly. Madrid, Cadiz, Barcelona, Valencia, Zaragoza, Malaga, Seville, Valladolid and other cities took an active and glorious part to Masonic work. But at the heart of this situation, if While seemingly satisfactory, within this very progress lies a sense of unease.

masons. On the other hand, accustomed to drawing resources from Freemasonry-sources for their projects, all parties wanted to seize the , direction of the lodges. Their efforts deeply disturbed the association tion and gave rise to continuous storms within our great fa-

43

672 DOCUMENT G

A thousand. In vain did the well-meaning seek to banish politics In Masonic workshops, it was impossible for them to make themselves heard. reason to those who had taken to the unfortunate habit of putting the ins-a position serving the interests of their party. We know how these things turned out. Misunderstandings. Spanish Freemasonry split into gentle great fractions: the group of those who believed it necessary for the general interests the desire to associate the lodges with political unrest, and the group of those who intended to place the sphere of action of Freemasonry in calmer regions. This deplorable split deeply affected the true Freemasons, who took the most active steps to reconcile, the two parties and bring them to recognize each other and to lend themselves to each other help and assistance. But Brother Ruiz-Zorrilla, grand master of one of the groups, having renounced the Grand Mastership after the king's abdication Amédée, the plans for reconciliation were abandoned. Far from it to follow, the lodges which had been headed by Brother Ruiz-Zorrilla They elected as Grand Master Brother Juan de la Somera, a full Freemason of ardor, whose zeal seems entirely limited to forcibly bringing back the Spanish Freemasonry, united, and which does not hesitate to launch the excommunication action against lodges that refuse to work under its authority. We sincerely hope that this violent attempt, which cannot to achieve a serious result will quickly slow down. It is no longer time for the Spanish masons to wage war and fight amongst themselves The time to unite and reconcile has come.

"We had thought of stopping here; but it seemed to us that the sketch would not be complete and that these indications would be missing historical tions the idea of the struggle that Spanish Freemasonry has supported resistance against clerical fanaticism. This struggle was fierce in the pre-in the early years and recently, it has been almost nonexistent in the first middle period. In the early days it was terrible and without glante, because our enemies were powerful against the order, while that in recent times it had no serious consequences, because that they were powerless.

II

Following the publication of this note in Le Monde maçonnique, The Grand Orient of Spain sent this newspaper a further notice extensive which appeared in the June and September 1875 issues and

It begins with some details about the destruction of the archives of the Grand Orient. A few names are worth noting at passage :

THE REVOLUTIONS OF EPAONE AND PORTUGAL 8*73

The former mason Narvaez, once very zealous, came to power, and exercising dictatorship, persecuting or deporting his former brothers, he allowed his agents to commit an indignity, which would have been repugnant to his character. The outgoing secretary of the Grand Orient was won over, and we discover He revealed the place where the archives were hidden. This secretary was a priest; and it is quite peculiar that the two major denunciations against the Ma-Spanish nonsense, that of the middle of the last century, and that of the middle of this century, were made by priests, seemingly very zealous masons.

"The current Grand Master had just been elected in December 1847."

The resigning Grand Master was succeeded by the Infante Don François, Grand-Father of King Don Alphonse. Lieutenant Brother Couder (Nephtali) and the Secretary Jean Cruz communicated via a board, which was autographed.

And that Brother Caubet has the power to call new elections. So be it.

Brother Cruz's resentment at not having been re-elected, or other reasons more criminal, he proposed to sell his brothers, and began under various pretexts were used to delay the inauguration of the newly elected official.

Deputy Grand Master Brother Pinella, betrayed in his trust, left him time to carry out his act of treason. Meanwhile, the con

The effects of the February 1848 revolution were felt in Spain.

The government took all sorts of violent measures. Brother Pinella,

Fearing the seizure of the papers, he carried them, with the help of Brother Cruz, to a a hiding place known only to them. But during the night, the idea came to Pinella that The papers weren't there in a safe place; he got up very early in the morning, had the most interesting seals and papers transported and left that some useless papers in case the police were to decide to break into the house.

"Shortly afterwards, Brother Cruz rushed breathlessly to Pi-

Nella told him that the police had discovered the hiding place;

that there was no way to save the papers; but that being compromised

Having been put in charge along with Pinella and all the brothers from Spain, he only had dear, trying to warn those we might meet. Pinella very-

Calm asked Cruz how he knew the papers had been taken;

In his confusion, he gave very confused explanations; then the brother

Pinella told him that he should reassure himself; that he had been deceived and that

No one was compromised. Furthermore, the fate of Brother Cruz was very...

unhappy; no doubt consumed by remorse and conscience.

Public contempt led to his premature death.

"The earliest traces of Freemasonry found in Spain"

in 1717 in England under the name of philosopher. This name and that Accepted things, which are generally not understood, stem from affiliations. which, as we have said, took place within the brotherhood of masons

674

DOCUMENT G

in other professions and trades, admitting members who They were not of the profession. They were called accepted. These in 1717 made the Masonic brotherhood a philosophical symbolism in of which all men were brothers.

"Well, in a quarterly session of this meeting of brothers, at the place called Crown Tavern, near the London Stock Exchange, on Wednesday On Wednesday, April 17, 1728, the delegate of the Grand Orient communicated a letter from some masons from Madrid and other parts of Spain, saying that they had taken advantage of the Duke of Wharton's presence to found a lodge called Matritense, on the main street of San Bernardo; we meet there knows the first Sunday of each month. The date of the letter is the 15th January 1728 and is registered by Philip, Duke of Wharton, delegate of the Grand Master, Charles de Labelye, Venerable Richardi, first vigilant, Thomas Hasson, second (pro tempore, for time) Eldnage, Diusdale; André Halluy, etc., etc.

c. Consequently, the first authentic fact about Freemasonry is Pagnole, as evidenced by documents still existing in Madrid and at London demonstrates that the institution began, as in France, by delegation of the English Grand Master, and that a Frenchman was the first venerable.

The Grand Orient's notice then recounts the history of the order in Spain:

"The introduction of the Scottish Rite into Spain is due to the Count of Tilly, relative of the founder of the Rite of France.

"It is not necessary to recall here the origins of the Scottish Rite" old accepted, nor to examine the value of these words: Old Scottish and Accepted. There are few people who know the history of Freemasonry. stupidity that could not appreciate the serious reasons that one might have to dispute the three qualifications of this rite. As for its antiquity, one knows the history of propagandists from Bordeaux, and the patent of the ad-joined to the Grand Master of France in the second half of the last century; We know of the regularization of the rite in Charlestown, its introduction in France at the beginning of this century by the Count of Grasse-Tilly; and its later introduction to Scotland, where since the 12th century there had been

A family of high nobility occupied the Grand Mastership from father to son. Therefore, the Scottish Rite as we know it, which has no the kinship with the ancient Freemasonry of Scotland is much less similar to Freemasonry as practiced in Spain and less Scottish than this Freemasonry, daughter of English Freemasonry, which was sister of the ancient Scottish Rite. As for the title: accepted, we have already explained its meaning; people were returning to the brotherhoods

THE REVOLUTIONS IN SPAIN AND PORTUGAL 675

of art and offices to associates who were not of the profession. Thus he there is no reason to apply it to the Charlestown rite imported in Europe by Grasse-Tilly's brother, who was never a member of the brotherhood of stonemasons in the literal sense of the word. The apparatus The development of this rite was a simple evolution of philosophical Freemasonry. that.

"Some may find that what we are saying here is a digression" unnecessary and even inappropriate; but our first duty as a Frenchman—A Freemason's duty is to tell the truth, even when that truth may turn against him. ourselves.

"Moreover, the Scottish rite can easily do without subterfuge, because the The foundation of its institution is an important development in the history of the Masonry.

"As we have indicated, its introduction into Spain had place shortly after its appearance in France, due to the kinship of the Count of Grasse-Tilly and the Spanish Count of Tilly.

"This last character was a Guzman, therefore belonging to the oldest families, but enjoying a rather modest fortune cre, and a genius that drove him towards adventures. He was close by rent from this Guzman, who played a considerable role during the great Revolution of 1792. After traveling across Europe without much success In his ventures, the Count of Tilly returns to Spain with an au permission of his relative, the Count of Grasse-Tilly, to propagate the a new rite. He first tried it in Seville, and he took advantage of his stay. in the peninsula to ensure the triumph of the May 1808 movement against Napoleon's invasion, knowing the popular movements through the learning he did in France, he was able to master and control them. to rise in the shadow of a former minister, named Saavedra, made by him pre-President of the Junta (committee), of which he was the soul. His rivals and hastening campaign preparations, French forces advanced, towards Andalusia. He displayed remarkable organizational skills, Cunning and energy to crush his competitors. He will reunite in a month forty thousand men, rather poorly armed, it is true, but who formed at Baylen the large network that paralyzed Dupont when he was attacked by the veterans of Reding and Castanos, whose Tilly had decided

Appointed by the Junta, Tilly was the company's director, the head of the combination, and in that capacity drafted the capitulation of Baylen.

"Napoleon harshly criticized the conduct of those who had were the victims of his mania for ordering everything in Paris, without knowing this gorge of the Sierra Morena, where any army that ventures there when The country is in turmoil, especially in summer, and people are bound to die of thirst. or to have been put to the sword.

676

DOCUMENT G

"If Napoleon had known that the man who commanded the camp in Nemi was the leader of the Spanish Freemasons of the new rite, of which his Brother Joseph was then the Grand Master in France, and who counted undoubtedly a large number of followers in the divisions that came He would not have failed to capitulate, with his frivolous and sullen character conneux to attribute the defeat of his armies to treason, when he This coincidence should have been seen only as reasons to soften the rigors of war and to alleviate misfortune.

"Tilly, following his successes, was appointed one of the two representatives tantrums of the Seville committee to the central government, which was established & Aranjuez, September 21, 1808. On the same day, he was at the council supreme of Scottish Freemasonry, of which the members were part government liberals, among whom we knew the great poet Quintana, who faithfully transmitted to our generation the evè elements of time.

"Then one of those anomalies called cosas of Es- occurred." pana. The Scottish Rite that introduced the higher degrees was the Rite of those who tended towards democracy, while Freemasonry... three grades was, at least as far as its grand master was concerned, the defender sister of the aristocracy and absolutism.

"While Tilly was dying in prison, a victim of freedom, Montijo devoted himself to the triumphant liberals from 1810 to 1814 implacable hatred. Upon the return of King Ferdinand, after the fall of Napoleon Leon, in two councils where the king brought up the question of knowing if it were necessary to proclaim the Constitution or restore absolutism, Montijo repaired itself with its colleagues of the high nobility who wanted the Cons a constitution of national sovereignty or at least a granted charter while the councilors drawn from the people (another anomaly) of demanded the complete restoration of the old regime.

cut the deputies who had given him his crown, Montijo tried to do to give the restaurant a semblance of popularity by rallying the The slums of Madrid, defiling themselves to the point of giving the password to the fanatics around the prison, whose gates they almost forced open to massacre the liberals.

"But, endowed with a light and fickle nature, he changed his behavior" three years later. Being in Granada, as captain-general of King Ferdinand, he protected the masons of both rites, and brought the rite that he was heading towards uniting with the Scottish Rite, which after Tilly's death had been led by Vellido and Vellesca, capable and honest ministers, but without notoriety. To consecrate the union, a Chamber of Rites was created under the management of Montijo.

"Since then, and for six years, the history of Freemasonry is

THE REVOLUTIONS OF SPAIN AND PORTUGAL 677

the history of Spain. She fought against the absolute power of Ferdinand and took part in the 1820 movement, which restored the constitution of the year 12 and which spread to Portugal and Italy, and was nearly to precede 1830 in France. But Montijo had previously separated himself from the movement lodges led primarily by the heads of the Scottish Rite, which had triumphed in practice. Driven by prejudices or aristocratic calculations As far as his changeable nature allowed, he kept his distance from ticks. and finally, in 1821, he ceased his duties as Grand Master and was replaced by General Riego, the leader of the 1820 movement.

"Riego was a fine character, albeit eccentric; still at Today, to praise liberalism, we say: More liberal than Riego. Under his great mastery (yet another anomaly), as a politician that he was rather the leader of the democrats or the zealots, but affiliated in Freemasonry with all the distinguished men of Spain by the Birth, wealth, talent, or service, he found himself separated from more advanced, who had formed a democratic society, under the name of Gomoneros. Thus Riego found himself almost always torn between the respect due to his distinguished colleagues and the acclamations of the masses the rival company.

"We know the sad end of this liberal phase of Spain, La Sainte-Alliance, threatened by a movement that had spread in Italy and which threatened to spread in France, hastened to suppress it in Naples and in Sardinia and to distract the revolutionary spirit with the military spirit silence.

"Freemasonry having been accused of contributing to the revolution From 1820 onwards, no one questioned after 1823 whether it was meeting innocuously decently or for conspiring, she was considered a rebel. In 1825, it was decided

to reproach its members for nothing other than having been found wearing aprons, They were thrown into prison, tried quickly, and executed. seven.

"Until the year 1828, when the uprisings of royalist fanatics..."
Yourselves and clerics informed Ferdinand that there were, among his former supporters, men who called him a mason for not having wanted to reinstate the Inquisition, and who wanted to replace him with his brother, the spirit of persecutory continued to display itself in all its horrors reurs. The impossibility of organizing Freemasonry continued; only The sacred fire was preserved thanks to the care of the Duke of San Lorenzo and some friends of the Sovereign Chapter, aided in this by high officials Ferdinand's followers who had belonged to Freemasonry, So it happened that, exiled from Madrid, San Lorenzo passed through Valencia, where the man invested with (the highest authority, by a happy coincidence, recognized him as a brother and made him stay in that city, surrounding him with every kind of consideration and protection.

678

DOCUMENT G

"After the defeat of the Carlists in 1828, a relatively liberated spirit Ral reigned around Ferdinand; the old masons, among whom Many belonged to the high nobility, and had their entry to palaces began to form a nucleus of the opposition liberal party to the absolutist party.

cc And as monarchies never lack a member of the royal family to sponsor an opposition party, to Don Carlos and to his Portuguese wife, there was the younger brother, Don François, and his wife me, from the House of Naples, who patronized liberalism. This This phase was also a new era for Freemasonry.

The revelations in which the Spanish Grand Orient launched were undoubtedly compromising, because Le Monde ma Connique never published the continuation of this notice. But one can to see that in its broad outlines it confirmed the first com- communication that reveals your full role in Freemasonry revolutions of contemporary Spain. Most of the pro- nunc-.amicntos had as their point of reference one of the fractions between which the lodges were divided.

The same divisions continue today within Freemasonry. Spanish riots and foreshadow new revolutions (see a letter) (from F.*. Ferez in the Free-Mason of August 14, 1880). The document emanating from the Grand Orient presided over by Brother Sagasta, who represents

published at the end of volume I, it clearly indicates the anti-Christian spirit of the last revolution in this country that we have mentioned (book II, chap. XII, § 3, note).

III. – Freemasonry in Portugal

has

We reproduce without comment the following extract from a communication addressed by F.'. Chabirand, lieutenant of vessel, to the Chain of Union and published in this journal years 1872–1873, pp. 581–581. It confirms everything we have seen here–above, relative to Spain, and can be considered as supplementing the truncated account of the Spanish Grand Orient •

"The origin of Freemasonry in Portugal dates only from..." beginning of the 19th century. It was then inaugurated almost in at the same time by English and French lodges.

"Until the fall of the First French Empire, the workshops were able to work successfully in Lisbon and Porto. They were also open protected either by the French or English authorities, who successively governed the country at that time.

But after 1815, under John VI, King of Portugal, Freemasonry was subjected to one of the most violent persecutions in history make mention. Several Freemasons were condemned to death for their opinions and executed in Lisbon, Porto and Terceira.

there. Freemasonry in Portugal 679

c The Grand Orient of Portugal then had as its Grand Master the illustrious Fr.'. Gomez Freire d'Andrade, a brave general officer, who had gloriously commanded a division in the French army during the Russian campaign. The military services of the illustrious Fr.–. d'Andrade did not protect him from the vengeance of the political party which pursued Freemasonry in Portugal. Sentenced to death, he was hanged ignominiously on October 17, 1817, along with several members of his obedience.

"This execution dealt a fatal blow to Freemasonry. The lodges..." closed and did not reopen until around 1824, at the continuation of the liberal trends manifested by the Cortes assembly.

John VI died in 1826, leaving his son Don as his successor Pedro, Emperor of Brazil. Don Pedro came to Portugal, ceded the crown to his daughter Dona Maria, then seven years old, during the regency of Don Miguel, second son of John VI, and, giving to Portugal the famous constitution known as the Portuguese Charter, returned

Don Miguel immediately usurped the throne after his departure, restoring the absolute regime and inaugurated its advent with a new persecution against Freemasonry.

"The reign of the usurper Don Miguel was fortunately short-lived." duration.

After a civil war that lasted a few years, Don Pedro He drove out Don Miguel and restored his daughter to the throne; in 1834 he gave to Portugal adopted a new constitution, which guaranteed the country's freedoms, and he himself returned to the darkness, content with the satisfaction of having inaugurated among the peoples of the Lusitanian race the reign of freedom.

Freemasonry had played a major role in the revolution. which ultimately led to the act of 1834. She was to remember it. for a long time. A large number of Portuguese masons did not consider giant that the political results, which had in reality only been the as a consequence of a huge liberal movement in the country, in attrition They gave all the credit to the influence of Freemasonry.

"They wanted to continue to make order a political instrument." This disastrous trend was bound to influence the foundation of as many Orients as there were political parties in Portugal.

"In 1840 there were as many as nine Masonic authorities: too many" Indeed, it must be said, Freemasonry was often called upon to play a role. a leading role in the triumph of a party.

"Internal divisions will subside in the long run, thanks to the fruits that sooner or later, Freemasonry was bound to adopt the wise constitution of 1834. She herself eventually began to feel the effects of this beneficial influence.

"In 1859 the Grand Orient of Portugal, which was essentially the authority..."

DOCUMENT 0

Masonic tradition is ancient and, as such, legitimate, and Qni had the honor of counting among its great masters the glorious martyr Gômez Freire d'Andrade, established himself on new foundations and chose for Grand Master the illustrious Fr.*., Count of Paraty, managed to gather under His obedience largely encompassed the workshops.

"At that time, there were four different Masonic authorities" in Lisbon, outside the Grand Orient of Portugal:

"1° The Grand Orient of Portugal;

Marquis de Loulé, had been able, on several occasions, to maintain relations fraternal ties with the Grand Orient of France;

"3° A supreme Scottish council;

"4° A Grand Provincial Lodge of Iceland, a foreign authority relating in front of the Grand Lodge of Dublin.

In 1863, the Grand Orient of France officially recognized the Grand-Lusitanian East. after* having thoroughly inquired and acquired the certainty that Brother*, from Loulé, no longer belonged to any of the obediences these existed then in Portugal.

In 1867, the Grand Orient of Portugal and the Masonic confederation that the Portuguese joined forces and formed the Grand Orient
The illustrious Portuguese F. Mendes Leal was elected grand master.

This new authority was only temporary. Thanks to the efforts of nis of the FF.*. Mendès Leal and of Paraty, the Portuguese Grand Orient met at the Grand Orient of Portugal on August 10, 1869. The Ma- power conic, which was thus formed by the fusion of the entire Portuguese family Gaise took the name of the United Lusitanian Grand Orient. The Count of Paraty was elected grand master, and Brother Mendes Leal was declared grand master lifetime fee.

The Scottish Supreme Council is on its way to meet at the Grand Orient. The Grand Orient of Portugal had, in 1870, under his authority, fifty-six lodges, including twenty in Spain.

Document H

MR. DE BISMARCK'S RELATIONS WITH THE SOCIALISTS

Here, in essence, are the statements made by the socialist MP Bebel made this statement in the Reichstag on September 26, 1878, during the debates on the law against socialists; they complement what we have said (book II, chapter 11, g 2, p. 405):

"The workers' movement began in 1862 in Leipzig, where it was A steering committee was then formed. A man named Eichler presented himself. to this committee, claiming to be sent by the Prussian government, and offering even the material support of the government, if one agrees was determined to fight the progressives. An initial sum of 60 to 80,000 thalers were to be given to participate in the foundation tion of a production company. »

Bebel also provided detailed information on the en

around 1863–64. One day, the Bavarian ambassador had to wait at the Bismarck's door, which was in conference with Lassalle.

"In these conferences, the main issue was..." universal suffrage and a state subsidy for the establishment production companies. Prince Bismarck elaborated fully committed to Lassalle's plan; he only refused to acc to immediately implement universal suffrage, as required Lassalle; he believed that this would not be possible before the end of the Schleswig-Holstein War. This disagreement led to further very. It is not Mr. de Bismarck, but rather Lassalle, who intervenes broke off negotiations.

Bebel went further in his revelations:

"The leader of the Socialist Party after Lassalle, Dr. Dammer, recommended to his successor Fritsche that in the meetings which would take place in the kingdom of Saxony, one should not be born gliger, while affirming socialist demands, to ask of the unification of Germany under Prussian domination. Fritsche had to report to Mr. Bismarck personally on the re-

DOCUMENT H 682

results obtained in these meetings. According to Bebel, Fritschp would have refused, but his successor, Mr. de Schweitzer, would have accepted, in 1866, to stir up trouble in favor of the German Tunitô, of consultation with the government.

The socialist Liebknecht, a member of the Reichstag, claimed from his on the side of having been subjected to unofficial solicitations; he was also told to* would have offered to address social issues from his point of view in the Norddeutsche allgemeine Zeitung; he was reportedly given a card white on this point.

Document X

The enlightened Montgelas and compulsory education

in Germany

This war machine against Christian morals of people was introduced to Bavaria as early as 1807 by a disciple of Weishaupt, who, thanks to the support of the sect, was hung fifteen in the absolute master of this country, under the high domination of

on this character from Michaud's Universal Biography and Didot's New General Biography:

"The Count of Montgelas, from a family originating in Savoy, was born in Munich in 1759; the origin of his great fortune was the friendship with which The duke's brother, Prince Maximilian Joseph, later king of Bavaria. When this prince succeeded Elector Charles Theodore, Montgelas followed him to Munich and soon rose to occupy the important position of Minister of Foreign Affairs, to which he added in 1803 the finance department and in 1806 the Ministry of the Interior. It was according to his advice, which Maximilian, changing his ways, abandoned the coalition and became a vassal of Napoleon I. Until the end, he sought to keep Bavaria within the empire's orbit and he did not withdraw, of power only in 1817, when Marshal de Wrède declared himself his adversary. During his all-powerful administration, he distinguished by a large number of reforms which earned him the nickname Pombal of Bavaria. He was with Abbot Salabert at the head of a society of zealots, and both ruled over the weak, less busy prince of business as of pleasure; a declared opponent of the Jesuits, he provides to the historian Lang the documents necessary to compose Y History The Jesuits of Bavaria, a violent pamphlet against this order. He is* no less hostile to other religious groups and to the old privileges of the clergy, which he significantly restricted. He played a leading role in the secularization of ecclesiastical principalities in Bavaria

DOCUMENT I

684

and all of Swabia. At the same time he attacked the nobility in its privileges and completely changed the laws of Bavaria.

Arndt expressed himself thus regarding this nefarious character:

"Mr. de Montgelas, whose dignities and titles are accumulating" Year after year, he comes from Savoy... He came from a good background school, the school of the enlightened, which gave us the Dalbergs, the Benzel-Sternane and others. We have not forgotten the time when, at the beginning of the French Revolution, this Mr. de Montgelas, Mr. de Zwach and some other followers of their school, who were suspected by the government, wandered to the borders of Germany. Montgelas returned in Bavaria with the current king whom he completely dominates, and in the name from which he ruled all of Bavaria like a despot. He was a gentleman. Impoverished and burdened with debt, he now possesses millions; his Immorality and corruption are an affront to German probity. Skilled, with a lighthearted character, and extravagant, he never hesitates to He has nothing to gain in order to reach his goal, and that is what makes him dangerous. All Bavarians curse his regime, which two words can...

convenient potism, able to bend everything to general formulas, and k
to undermine all religion and all morality (/). »

(1) Arndt, Beheizungen vor der Wiener Congress, 1814.

document J

Thiers' secret dealings with Gambetta and Rociiefort

in 1*871

The quarrels between opportunists and intransigents come
to uncover documents that show how narrow
were Thiers' secret relations with Gambetta at the time
where, in his public speeches, he called him a raving lunatic.

In July 1871, Rochcfort, on the advice of his lawyer
Albert Joly wrote a letter to Gambetta in which he told him
ordered intervention on his behalf, and where we read verbatim this
passage: "You must have, my dear friend, a very significant influence
laughing at Mr. Thiers, who is forced to reckon with you more
than with anyone.

ftochefort having sought to cast doubt on the circumstances
Gambetta made
to respond with the following note published in the French Republic
French decree of December 15, 1880:

"In response to questions from several newspapers, we are
my authorized representatives declare that the letter from Mr. Henri Rochefort, published
by Voltaire, was handed over to Mr. Gambetta, 12 rue Montaigne, to the
end of July 1871, by Mr. Albert Joly. Mr. Gambetta immediately...
They assisted Mr. Thiers with the procedure that was requested of him by
Mr. Rochefort.

Rochefort was quite right to count on the situation
where Thiers was located opposite Gambetta. Thiers, compliant to the
the request made to him weighed heavily on the
pardons commission to save Rochefort's head and the
followed by his acts of kindness as far as New Caledonia.

Bans all the letters published on this occasion by Rochefort
The following assertion must also be noted:

"From all sides – one only has to read the newspapers of the time – it was repeated

DOCUMENT J

686

that Mr. Gambetta was the true leader of the Commune, that he would lead was being handled through Mr. Ranc, and there was talk of apprehending them both.

In a letter from Paschal Grousset, his escape companion de llochefort, written on December 18, 1880, on the occasion of these Controversies arose, and the following passages stand out:

"An honorable merchant from Nouméa, a good republican and a good man – mason, who had come to see me on the Ducos peninsula and whom we had the joy of meeting upon disembarking in Sydney, kindly agreed to us spontaneously cover the necessary sum to meet our

initial expenses. Upon my arrival in London in July 1874, with

Mr. Jourde, I knew that Mr. Rochefort, who had arrived there first with Mr. Pain had received a visit from Mr. Edmond Adam... It was only the following year, in March 1875, I learned for the first time, of the mouth of a member of the Paris City Council, visiting London, at his brother's house, that the 25,000 francs sent to Sydney were the proceeds of a subscription organized by Gambetta.

Other Communards were the object of very special protection. Mr. Thiers's cial: such was notably the case of F.*. Roques de Filhol, later mayor of Puteaux after the amnesty. He obtained in Nouméa, on orders from Paris, an exceptional position nelle.

What is evident to the reader from all this po-
The key point is that the four characters named there were at that time partly linked or at least negotiating crudely with each other.

JSL document

Freemasonry in Russia and Poland.
THE INSURRECTION OF 1830 AND THE JULY REVOLUTION
THE ORIGINS OF NIHILISM.

Unfortunate Poland was, as a Catholic nation, the

the Church and the Christian social order. On the other hand, Russia is of then for several years the scene of the decisive struggle between them all. These considerations lend great interest to the study of the Ma- stupidity in these two countries. We borrow the elements from them. a highly authoritative work by Mr. Georgios Michalof published in Leipzig and in Amberg in 1877, under the title: Die geheime Werkstätte der Polnischen Erhebung von 1830 mit Streiflichtem auf Russland und France.

I

Freemasonry in Russia. —• From the earliest years of During Catherine II's reign, lodges were greatly multiplied in the Russian high society, and Saint-Martin propagated his doctrines there by the intermediary of the Polish Count Grabianka and the Russian Admiral Pleschtschejev. The Polish Freemason historian Valerien Kran- Sisky, in his Religious History of the Slavic Peoples (Paris 1853), tells how St-Martin lived in the Russian lodges a field a very large area open for the propaganda of his ideas. In Moscow was established a typographic society, which, with the works of Jacob Boehme, d'Arndt, and de Spene published all the manuscripts and all translations of French works imbued with reli- The moral zeal of the sect. All the literature of the country was soon to be influenced by imbued, starting with the famous historian F.*. Karam-

ii 44

688 DOCUMENT K

sin. The soul of this society was Novikof, grand master and director intimate author of Russian Freemasonry.

“Every member of Freemasonry,” said Kranisski, “used to his noble works not only his talents, but his authority, his influence, his relationships. Were some being discovered in the provinces? A man of talent, he was remembered and highlighted. Those which among the Martinists could not contribute financially They gave their time and energy. Some sacrificed their entire estate, like Senator and Criminal Advisor Lopu- China.

The Martinist lodges thus penetrated the Church and spread there rent, through high-ranking officials, the spirit of Calvinism. the pious appearances with which Martinism cloaked itself had for the aim of attracting religious souls to him, to hide from the police its political aim, to lull the im- empress, who was born into Protestantism and was very zealous for civilization, and to spread the ideas of liberty and equality in

The social state of the Ilussic (Hamburg 1854) is expressed as follows:

"The first serious action that gave a different scope to the dilettante-literary ism, from Freemasonry. At the end of Catherine's reign
rine II, she was very widespread in Russia; her leader Novikof was a
of those prominent figures in history, who perform wonders
on a scene that must necessarily remain in the shadows. He was
one of the propagators of these underground ideas, whose work becomes

all of it suddenly became visible at the moment of the explosion. In all

the expensive publications he produced were strongly supported by
the order of Freemasons, which united for a common purpose of
then great lords like Prince Leopuchin, up to the
"Poor environmentalist teacher and district surgeon."

Catherine II, in the early years of her reign, had
declared the protector of Freemasonry and had built in
In 1784, the Imperial Lodge was established in St. Petersburg. In 1787, there were 145 men
lodges in Russia and 75 in Poland.

After the explosion of the revolution in 1792, the Tsarina changed
of feelings, and when she learned that the Grand Duke heir
Since Paul I, who had been initiated by Novikof, she wanted to put an end to it.
with Freemasonry. Novikof was thrown into the fortress of
Schlussebourg, and the princes Léopuchin, Nicolas Troubetzkoi,
Turgenjef relegated to their lands. But only a few heads remain.
The members were struck. The rest of the affiliates worked even harder.
actively working behind the scenes.

Paul I, on the day after his accession, restored freedom to

Russian and Polish Freemasonry 689

Novikof and again favored Freemasonry, but at the com
At the beginning of 1797, he closed the jousting lodges and exiled the most
dangerous affiliates. "Despite this, to use ex-
Despite pressure from Kranisski, the Martinists did not continue.
less to pursue their philanthropic goals." Alexander I, in
Despite his good intentions, he fell under their domination, and
In 1803 he revoked Paull's ordinance. In that year he-
even entered the order, thus adding his name to the list of
sovereigns who serve as playthings for the skillful leaders of sects.
It was Bober, the State Councillor and Director of the Cadet School.
which thus earned the lodges imperial favor; and so it was great
Grand Duke Cons
Tantin, Count Potoki, organized in the very courtyard of
lodges set up on the largest footing. Several lodges practiced

riale under the name of Wladimir to the order which consisted of high-ranking members and representatives of the lodges joined. (1).

The campaigns against Napoleon fostered Freemasonry. In the army. Military lodges formed within its ranks. They fraternized with all the lodges they encountered. In their race across France, Holland, Germany and Poland (2). We now know what the secret direction of the movement was. It was understood by the war cry of 1813: liberation of the peoples from foreign domination; it was, in essence, absolute independence. The man of all religious and civil authority. The Russian army was gradually infected by these ideas.

Freemasonry had long been working to Protestantize the Russian church through Bible societies. It was served at the emperor's court by Mme de Krudoner, a Protestant mystic. "Under his influence," said Kraniski, "he surrounded himself with martialists, chose as minister one of their own, Prince Galitzin, who was charged with an affiliate, Labzin, (to propagate Russian translations) and founded several religious works in the style of Stilling and founded for this purpose the Messenger of Zion, which soon numbered numerous subscribers." A characteristic passage from the Journal de Vienna for the Freemasons of that time shows us the interest with which Freemasonry followed this religious evolution of the emperor. For his part, Herzen points to the biblical societies, like the forerunners of socialist Young Russia.

While the emperor charged two brothers, Karamsin and Speranski, to prepare a draft constitution, the Sufi lodges sensed the insurrection in the minds of the young nobility and were to dangle before his eyes the prospect of restoring the old republic.

(1) Allgemeines Handbuch der Freimaurerei, (I. III, p. 112.

V. Allgemeines Handbuch von Fedtogen.

690 DOCUMENT K

Russian aristocracy. From their ranks a young phalanx detached itself in which young men distinguished themselves by their zeal literary, such as Pestel, von Wiesen, Narischin, Juchniewsky, Murawieff, Orlof, the writers Rulejef and Bestuschef, the princes these Obolensky, Trubetskoy, Odoevsky, Wolkonsky, the count Tchernichef. The Alliance, of salvation, that was their name, and at their head. At the top, we could still find the old master of the lodges, Novikof!

The first group was organized in 1813, within a regiment of the guard, modeled after a lodge, and in 1815 Pestel tied all

reds. At the same time, for foreign propaganda purposes, a Public Good Society, divided into four sections, one of which having the first object being works of philanthropy, the second being civilization intellectual and moral development and the spread of schools, the third the oversight of courts and officials, the fourth the study of the national economy. Impossible to ignore the identity of this company with similar companies, which were created at that time in France, Spain, Italy, and Switzerland, in Germany.

The conspirators' actions opened the emperor's eyes, who, By a decree dated August 22, 1822, all secret societies were forbidden. particularly those of the Freemasons. A special provision The civil service extended this prohibition to residents, consuls and embassies. foreign soldiers. The emperor must have acquired proof of the part that several members of the diplomatic corps took to conspiracies, as has happened so many times since.

But only a revival of the Christian spirit could have stopped the evil. In November 1825, Alexander I commissioned Count Tschernitschew chief to search for the conspirators; but he only spoke of hastening his tin, and he died suddenly on December 1st, in Taganrog.

The conspirators did not intend to rise up until 1829. Prisâ l'im- They burst forth unexpectedly without sufficient preparation and appointed Prince Trubetskoy was appointed dictator. We know how energy Nicholas I finally overcame it.

The Salvation Association now had to hide underground and taking refuge in two even more secret societies, the Northern Union, which had its directorate in St. Petersburg, and the Southern Union, which had his own in Podolia.

There was also another secret society in the South, which in In 1823, the Masonic lodge "The United Slavonians" was founded in Kyiv. and which had a total of 33 members. This small number should not to downplay their importance; the centers of action in the Secret societies are still few in number. Their rituals were exactly those of the higher degrees of Freemasonry; their symbol bole, the dagger, as in the 30th Scottish grade (Kadosh). As for their goal, the Calligraphy of the Slavs presented it thus in style Masonic:

Russian and Polish Freemasonry 691

"Through a federal alliance and an egalitarian republican government—to remain silent, but without prejudice to their respective independence, to unite the "eight Slavic countries, whose names were inscribed on a seal with eight

"Dalmatia, Hungary (?) with Transylvania, Servia with the
"Moldova and Vatachio. They wanted, at the geographical center of the
"Slavic country, found a federal city and raise on a throne there the
"Goddess of civilization!"

This is a goddess who strongly resembles the goddess of reason from 1793.
We have in this outline the federal republic
Slave, a new proof of the antiquity of the sects' plan which
want to establish the United States of Europe with republics
federated, Romance, Germanic and Slavic.

The United Slavonians, who were in contact with the Southern Union
Did they join the 1825 insurrection? We don't know.
Proof of this is that at least they did not take an overt part in it.

Even before the establishment of the United Slavonians, societies
Russian Cretans had close ties with secret societies
from Warsaw, who exploited Masonic patriotism
Polish, as was happening in France, Germany and in
Italy.

What characterizes the Russian movement from 1817 to 1825 is the idea
National-Russian-Socialist, which proves that the defendants in the trial
of 1875 were mistaken when they claimed that the movement
Socialism only dated back to 1870. "In the beginning," he said
"Herzen, the company had a constitutional tendency in the
"English meaning, but it soon took on a radical character, which in
"It alienated many members. But the core of the conspirators..."
"was a republican. He wanted to establish a revolutionary dictatorship-
"Nairo, in order to be able to proceed with a republican organization"
"of the country... Pestel, as soon as he took over the management of the company, asked
immediately addressed the agrarian question and put forward the principle of
"The expropriation of property... If the plot had succeeded, it would have been him
"who would have been a dictator..."

II

Freemasonry in Poland. – Already, during the reign of Frei
Deric-Augustus II. There were a few lodges in Warsaw. In 1742 the
Count Stanislas Mniseck, André Mocranowski and Prince Cons
tantin Jablonowsky opened a lodge in Winiesvitz in Volhynia;
But they were mostly French, Longchamp. Jean de Thoux
de Salverte, General Lefort, who were in this country the propa-
leaders of Freemasonry.

In 1744, Brother François Longchamp opened the Lodge of the Three

brothers in Warsaw and the lodge the Three Goddesses in Leraberg, in 1717. In 1749, F.*, de Thoux de Salverte appeared in Poland and founded in Warsaw the lodge to the Good Shepherd, in whose name he established several Masonic lodges in different cities in Poland.

During the reign of the Saxon kings, under the leadership of the two great Masters von Brühl and Zimoisky, there was a lodge in Warsaw

A German lodge and a French lodge working together.

On April 30, 1778, Brother de Thoux de Salverte erected the Knights lodge of Saint Charles, friends put to the test, which was a chapter of the high grades and which included among its members the Brothers Charles de Heyking, G. Wilhorski, Count Jos. of Hulfen, of Woiwode, Joseph Zaikeseck and General Dzuski. Two years earlier, at the end of 1776, the merchant Jean Mioche had founded in Warsaw the lodge Le Parfait Silence, which asked the Grand Orient of France its constitutions and introduced into Poland the system which was practiced. This is the one that Count Pobcki chose to prevail in 1781. when he had been chosen for the second time as grand master.

Nevertheless, the progress of Freemasonry in Poland was not not very fast at first; the Masonic World (vol. VII, 1864, p. 727) He blames "the influence of the Jesuits, which hindered the direction too much." "Order so that he could establish himself in this country as firmly as possible" "that it was at that time in many other civilized countries" "Lized." After the destruction of the Jesuits and the first dismemberment In Poland, Freemasonry experienced a great boom, and one It had 70 lodges in 1784.

The Polish legion of 20,000 men, which Dombrowski commanded under the reign of Napoleon I or, became a hub of propaganda Masonic, because, like the French officers of the time, the Poles also organized themselves into lodges. Among them was Ramorino, the famous Carbonaro. Freemasonry thus took root in Poland an ardent patriotic character, so much so that Brother Maurice Mochnacki was able to say: "In Poland all insurrections are "Exits from secret societies (1)."

Around 1818, a society that borrowed its entire organization from Freemasonry was formed under the inspiration of Dombrowski and the direction of Second Lieutenant Prondzynski, of the prince Jablonowski and Teraszinshi. Other former officers of Napoleon-Poleon, Freemasons already, the FF* *. Lukazinski, Wierzbonski. Macliniki and the lawyer Schroder formed a law firm in Warsaw in 1819. lodge, whose purpose was essentially political and which was the home of the 1831 insurrection. "The words signs and degrees," said the "The Masonic world, they were entirely Masonic, and the members pledged by oath to help each other, to endeavor to devote all their efforts to the triumph of the national cause." * Major Lukasinski was appointed Grand Master. » After various

(1) Powstanie Narodu Polskiego 1830 i 1831. Posen, 1803, 3 vols.

changements dans l'organisation intérieure, nous voyons en 1821 la société réorganisée par le général Uminski et Sazoznieski-
« Ils groupèrent autour d'eux, continue le Monde maçonnique, un
« certain nombre de vieux maçons "politiques comme il en faut dans"
« les circonstances suprêmes... Le comité central s'établit à Varsovie.
« Seulement le succès de cette nouvelle organisation exigeait en-
« core que la dénomination de Maçonnerie nationale et celle de
« Kossinieri (les faucheurs, en souvenir de la guerre de 1794), fus-
« sent remplacées par celle de Société patriotique. » Ces derniers
mots montrent bien que la Société patriotique et la Maçonnerie
polonaise n'étaient qu'une seule et même chose. Elle comptait, en
1822, 5,000 members. All three were leaders, Uminski, Louis Sobanski
Lichowski and Jordan were long-time Freemasons.
as in Freemasonry, the supreme and absolute power, which
directed the entire association, removing it from the hands of a very-
few in number, consisting of only seven members.

As it does everywhere, Freemasonry skillfully made use of
popular associations, which bring together ardent men in
large numbers without initiating them "into any secrets and allow him to do
to maneuver them as she pleased while remaining true to herself
behind the scenes. The strength of patriotic sentiment greatly facilitated things.
In Poland, the formation of associations of this kind. In imitation
German Burschenschaften, or student associations, or in
the same spirit of impiety and republicanism, they formed among
Youth in Vilna, the Society of Rascals, the Student Society
Polish people from Berlin and Breslau and the Radiant Brethren. The president
The first member of this latter company was an enthusiastic young man.
Thomas Zm is, moreover, quite honorable; but his real director
It was history professor Joachim Lelewel who played a role
important in the 1831 insurrection and who later took refuge
in Paris, where he died in 1861. This last association had a
marked social trend. "She proposed," a document states.
* time, to unite the rich and the poor in brotherhood.
Dissolved by the police in 1821, it reformed into a society called
linked to the Union of Philanthropists. in memory of the German Tuqndbund, which
acted both as a public association and as a company
secret. In the first capacity, she exercised great influence.
influence in Vilna by maintaining a hundred poor students at the university
books and by forming a publishing agency, which published a collection
Selection of Polish classics. Through the Patriotic Society,
It establishes corresponding centers in Lithuania, Ukraine-
ne, Samogitia, and thus covered all of Russian Poland with a
a network whose threads were wrested from the hands of Freemasonry. But
The Philaretes were also a secret society, because they
above them was the Committee of Philomaths, composed solely of
a group of twenty members chosen from among the most reliable and advanced

They forged a close alliance with the Templars of Volhynia.
denie. high Masonic chapter.

In 1821, Alexander I extended all societies to Poland
secret; but Grand Master Lukazinski had parried the blow
by eliminating the least reliable members from the lodges for two years
previously, so that, while ostensibly forming the
Lodges, Freemasonry continued its existence. However, the police
Having obtained secret proof that he was preparing an insurrection, he
was arrested along with four of his accomplices and sentenced to ten years of
prison. Other brothers were able to conceal their participation in
plotted and reconstituted the central committee, of which members
Krzanoxvski, Piichta and Grzymala. Shortly afterwards, the government
The Russians discovered the revolutionary activities of the Phuaretcs.
and the Philomalhcs, and in 1821, twenty of these young men were convened
condemned to deportation.

However, these associations constantly reformed under
other names; moreover, the prohibition of secret societies is not
was not so rigorously applied, that in 1825 the grand master
The rule of Freemasonry in Poland could not be offered to the count
Stanislas Soltyk and accepted by him.

It was then that the Polish secret societies formed
two very important alliances, one with the Templars of
Volhynia, the other with the socialist political societies of the
Russia.

The first of these companies had been founded in 1819 by the ca
Captain Majewski, who had received the high Templar ranks
while he was in Scotland as a prisoner of war. To the three
symbolic grades, she added a fourth, where, as
In the rank of Knight Kadosh, one swore hatred to death to
triple and hideous despotism, that is to say, to the papacy, to the monarchy
and in the army. The lodges were called encampments and the large
lodges large encampments (1). In 1822, the Templars entered
mass in the Patriotic Society and the two associations merged
they practically fit into each other.

The Warsaw Central Committee also entered into this period
relationship with Russian secret societies in the North, South and
United Slavonians. The Southern society especially promised to the polo-
the independence of Poland and its return to the kingdom
parts of Lithuania that were not Russified, from their
On the other hand, the Poles were expected to rise up at the same time as the
Russian conspirators, contain the Lithuanian army, assassinate the
Grand Duke Constantine, if necessary, and proclaim the republic

(1) Nolo the spread throughout Europe of this order of the Templars that we saw at the time the preparation in France of the July Revolution (book 1, ch. VIII, g 5) or closely united to the Haute Vente italienne (Editor's note).

Russian and Polish Freemasonry 695

between the president of the Polish committee, Prince Krzyanowski, and the two Russian conspirators, Bestuchef and Murawiev; a second had place between Prince Antoine Jablonowski (the son of the founder of lodges of Volhynia, in 1742) and the Russian leader Pestel, in the castle of Prince Wolkowski. There Pestel revealed his plan, which consisted of to kill the entire family of the Tsar and to proclaim the republic. Prince Jablonowski recoiled in horror before these pro-assassination plots and refused to hear anything about socialism, but only liberation and independence for his country (1). It was agreed, in order not to break off relations, that Poland would have the choice of his government. The Russian conspirators gave to the Poles the assurance that alliances had been concluded in Germany, Italy and Hungary (2).

We have seen how the death of Alexander I precipitated in Russia's explosion, a conspiracy originally planned in 1829. The Poles did not want to risk everything while joining in. However at least, they were compromised in the investigation of the trial of conspirators, and more than 200 were arrested, among whom were the old Freemason leaders, Senator Castellan, Count Stanislas Soltyk, aged 77, Andreas Plichta, Alb. Grzymala, Adolph Lichowski, who, in 1831, was to write the ultra-democratic newspaper that, the Polish Courier, finally Prince Jablonowski. In the arrests were also made in the Grand Duchy of Posen. among others those (the Nepomucene Uminski, by Jean Krzyanowski, by Prondzynski, by Mathias Mielzynski (3). These last names clearly prove that the two governments were on the same page tracks.

In vain did Nicolas forcibly contain the dangerous elements relations in Russia; relations nevertheless continued between the former Russian conspirators of 1825 and the future Polish insurgents from 1830. Marc Fournier, in his book *The Mysteries of Russia* (Brussels 1844, p. 40;), informs us that "the secret societies of "The two countries had continuous relations; the Russians proposed "to Prince A... J... and Count Peter M..., later chiefs of the del-"Polish uprising, to exterminate the imperial family in a way "to thereby redeem all the crimes of the Russian government against "Poland. This proposal, although it was not accepted,

"proves the existence at that time in Russia of a liberal party He was very passionate about it.

A lively political unrest began to be stirred up in the youth schools under the direction of Lelewel, by Julien Ursyn Niemcewicz, Boleslas uestrovvski and Kempawiecki, so well

(1) Onorowski, Polish Insurrection, y. 93.

(2) nr Spazior, Geschic/itc des Aufstandes des ponüchen Volkes, 1830-i83I (AHenltorg, 1832, vol. I, p. 93).

(3) Cliodsko, Dits ti'iederuuflebea Potens, Brussels, 1831, p. 257. Cùodsko case' agent for Polish companies in Paris, in 1830 and 1831.

696 DOCUMENT K

that a police report in 1826 could provide the names of 2,600 affiliated. During Napoleon's wars, most of the officers had been received as Freemasons, so that the Masonic apron The in-nice was quite fashionable in military circles. The in-nice Greek uprising and Turkey's war against Greece (1828) circumstances appeared favorable to the Poles. We have certain that there was a large presence of Poles in the Russian army significantly paralyzed the 1828 campaign, and that knowledge a concerted plan between the Poles and the Greeks prevented the the czar in the midst of his triumphs to push on as far as Constantine nople (1).

The leader of all these movements was Lelewel. He attracted into his Valentin Zwierchowski, MP for Mnejechow, network of intrigues who, moreover, was already a Freemason and who became the head of the op-position in the diet. The Freemason Vryzinski, Count Ro-Inin Sollyk, Count Gustave Mulaohowski, were also won by him. Lelewell himself reserved the correspondence with Lithuania and all the annexed provinces, where he was strong widespread and where he had an in-depth knowledge of all secret societies, even those composed of nisses(2). A witness of the time recounts that every day the followers could go see him at the library library where he was bent over a pile of folios. The less he puts himself The more zeal we put into going to him, the further ahead we went.

Under his inspiration, a society was formed on December 15, 1828. secret within the Warsaw cadet school, which took part decisive in the 1829 insurrection, Tsar Nicholas was to be assassinated without ceremony during the coronation festivities: Accidental circumstances caused this attack to fail (3). Finally, the insurrection broke out on November 29, 1830. "The last- "The last remnants of Freemasonry emerged, so to speak, from "Their catacombs," says Le Monde maçonnique, "and were quite "Happy to die perhaps; but before dying, they

III

The Masonic character of the Polish revolution. – The true
A defining characteristic of Freemasonry is cosmopolitanism. It has shown this well.
during the French Revolutionary Wars, by destroying

(1) Poland, by brougham (Russell), p, 153.

Ç2) Spazicr, Geschichle des Anfstandes des polnischen Volkes 1830–1831 (Al-
(CDlmg, 183?), t. I, p. 1H.

(3) Moelinaeki, Pomtania N-irodn Po'slcivgo wiroku 1830 i {831 (Poson, 1803,
3 vol.), t. I, p. Vj'2.

(4) See also the Zirkd (Compass), Masonic journal of the Viennese lodge
Uumanilns, n" of August 15, 1870, which recalls the bet taken by Franc-ma-
connerie el l'ordre ues Templiers à l'insurrection.

Russian and Polish Freemasonry 697

to its benefit all neighboring nationalities. It did not take any*
their nationals than when the despotism of Napoleon I" had
stirred up the people; but this is only a mask for her.
This was also the case in Poland.

Immediately after the revolution of November 29, 1830, the
The Poles split into two parties, one truly national and
Conservative, the other radical and Masonic, at the head of which
found the old revolutionary doctrinaire Lelewel with his
Patriotic society, and one that was much less willing to fight in the
Russia, the enemy of Polish nationality, is the principle of
narchic. Let us listen on this point to Brother Jean Czynski, vice-president
President of the Patriotic Society (1):

"While in the Warsaw Diet there were elements
monarchists and conservatives inclined towards compromise, the thought
revolutionary democracy found its expression in some
newspapers, notably Gazeta Polska, edited by Nep. Janowski,
and Ludw. Zukowski's New Poland. Its home was the Polish Society
Lelewel's triotic, where a large number of the early authors of the
revolution, peasants, bourgeois, soldiers, workers, merchants, Israelites-
people from all walks of life, no longer concerned with privileges, you
waged an irresistible national war by means of renovation
cial. There, proposals were made for improving the lot of the pays
without Jews. Prince Czartorisky, head of the section, was denounced.
diplomatic, which relied too heavily on the aid of the
poorly arranged courts. There, the affairs of the people were dealt with against
with whom the kings had conspired, had forged a holy alliance.

who played the role of beggars near the courts. There, they wanted to break with the courts and we wanted to turn towards the people First to Poland, and from there to all the peoples of Europe. The Society patriotic therefore addressed an appeal to the Russian people as to unfortunate brothers deserving of a better fate. And she celebrated by a solemn ceremony, on January 21, 1831, in memory of the mar Tyrants of Russian freedom, Bestuchef, Pestel, Muraview, Rylejeff, Ka-chowski (2).

...“If a happy success had crowned the 1830 enterprise, the ar
A victorious Polish army would not only have dethroned the Tsar,

(t) Die Ereignisse in Warsehau am 15 August /8Si, by J. Czynski, Irad. of Polish, Deux Ponts, 1832.

(2) The anniversary of this scene was celebrated in Paris in 1832, by the radi-
the hold of Polish emigration. A medal was struck on this occasion, on the
which one saw from a commando, liberty trampling underfoot a throne on which was
On the other side, he wrote the name of Nicholas, and on the other, the names in Russian c
Pestel and his companions.

698 DOCUMENT K

But she would also have brought freedom to oppressed Europe. That was it.
the destiny of Poland, the goal of the patriots who had undertaken the
revolution ”.

Here again, Lelcwoll was the secret mastermind. At the second com
commemoration of the Polish revolution, celebrated in Brussels in
4846 by the radical part of the Polish emigration, it is said ou-
clearly stated that "Lelcwel represented the socialist element as early as 1831"
"And that he wanted to make it prevail in the Polish movement!"
Among the speakers at this festival, we note (two workers)
Mands, Kats and Pollcring, Wallan, president of the Union of transporters
German valiant men of Brussels, S nault, F. Engels, the Jewish lawyer
Lublincr,ct Kahl Mabx!

This socialist element did not exist among the Polish people.
but he removed it, introduced by Freemasonry, whose doctrines
all lead to socialism (1)... Freemasonry showed itself
So, here as everywhere, it's anti-national.

Things came to a head that after having made a revolution
tion against Russian domination, they wanted to make it one against the
better social elements in their own Polish homeland. This
plan, which was carried out on the fateful day of August 15, 1831,
had been prepared by Lelcwel, Czynwiski, Franz Nakwashi, Ant.
Ostrowski, Zwierkowski, Szamieski, Kemprowiecki, Franz
Dmochowski, Casimir Pulaski. A furious mob rallied

Raux Llurtig, Jpnkowski, Bukowski and others. Czywski said on this occasion with rare cynicism: "The people felt their "dignity and strength; and as the enemy withdrew near, he saw" "that his cause was compromised by the weakness of the government" "By the underhanded dealings of the powerful; his anger turned "about the traitors and spies who had long been "Arrested and not punished." Gzartorisky had to flee. under a Warsaw disguise; the aristocratic party in which included the noblest patriots, was driven out of the country see and the Patriotic Society played the role of the Paris Commune. But the Polish cause was soon finished.

We now understand why F.*. Kossuth, the the Hungarian dictator of 1818, was already working as a zealous agitator for Poland in 1831 and why the Masonic part of the emigration The Polish tion always and everywhere takes part in insurrections. Major Michalcwski was the leader of the uprising. Frankfurt am Main, April 3, 1833, with the Privatdozent do Gætlingue llauschcnplat. Bolim ligure dans l'insurrection vien-

(1) The around do la hrochuro quo we analyze proves that proposition by do Numerous extracts from Masonic newspapers and writers? This is a demonstration new to ajoulor to colio that P. Doschamps made in book I, "lmp. VI do eot work. (Publisher's note.)

Russian and Polish Freemasonry 699

noise of 1848, while waiting to join Kossuth in Hungary, then to embrace Islam. Mirolawski is with the insurgents Baden in 1848.

TV

How all the sons of the Polish revolution left from Paris. – The overthrow of Charles X in 1830 was caused by the in triges of Masonry and mainly of Marshal Maison, who belonged to the lodges and committed himself to his prince and in his most shameful treasonous service. All the chels of the movement, Laftite, Lafayette, Dupont de l'Eure, Schonen, Gé-rard, Odilon-Barrot, Mérilhou, Teste, Bérard, Manguin, Audry de Puyraveau, Labbey de Pompièrcs, Alexandre de Laborde, Dupin The eldest sons were Freemasons. It should never be forgotten that the High-ranking Masonic figures, the Templars, constantly pursued a political goal. F.-. Schwerman, in a speech delivered in Brussels on March 22, 1822, said: "We who almost "We all know the high ranks, we know very well that in some of them

"would never be permitted by governments." Likewise, at no dynasty was hated by the sect to the same extent as the Bourbons. Already the evil genius of Louis XVIII had been the F. Decazes (1)..

Thus, we understand why Louis-Philippe, the Bourbon king geois "who boasts of being one of us," as the Franks used to say The Freemasons of that time were brought to power by the lodges, and how the The constitutional monarchy was proclaimed the best of republics. bliques. Let's just recall one coincidence: it was in 1829 that the Pestel conspiracy was to erupt, including his premature death Alexander's hastened the explosion. What would have happened if he had for his preparation, for as long as he wanted!

By around 1820, secret societies had extended their network to throughout Europe and provoked movements in Portugal, in Spain, in Naples, in Romagna, in Piedmont, in France, in Belgium, Germany, and as far as the banks of the Nawa; the The route departed from Paris.

Polish Freemasonry, as we have seen, was a daughter of French Freemasonry: in 1781, in particular, when Count Ignace Potocki was elected Grand Master of the Polish Logos his, he drafted statutes similar to those of the Grand Orient of France, which were definitively adopted when André Mocra-

(1) Here the author of the brochure reproduces the evidence of Masonic activity Duke Decazes, more or less as we have given them in the work, book II, Chapter VIII, § 2, and he cites, to complete his demonstration on the action of the lodges against the Bourbon government, the very important passage of the Templar of Asweld which we ourselves have given, book II, chapter VII, g 5. (Editor's note.)

DOCUMENT K

700

Nowski definitively organized Polish Freemasonry in 1785. opposite the Grand Orients of France and England. Bous l'em- worse than Napoleon, the alliance became even closer; the Grand- The Orient of Poland was reconstituted in 1811, and on March 12 of the same In the same year, a concordat was reached between him and the Grand Orient. of France. That same year, a chapter for the higher degrees was established in the province of Posen directly by Paris.

From 1821 onwards especially, the maneuvers of the lodges, the societies semi-public entities that they constitute are the same in Poland and

maintained a special agent in Paris, F.'. Léonard Ghodsko, who in 182b he published his History of the Polish Legions in Italy.

Immediately after July 1810, Emperor Nicholas formed the a plan to combat the revolution and proposed for this purpose a combined action by Austria and Prussia. These powers have not had not rejected its openings. Only one thing could appear to lyse this action, it is clear to occupy the llussic at home by means of a Polish uprising. French secret societies covered it up immediately Europe, through their emissaries, to plot new movements, particularly in Poland and Belgium gic. "It was," said Lucien de la Jloddo, who gave the details "More precisely on this subject, the means of diverting the gold.'ige which me- "was about to erupt from the work of the revolution. The great states "were on their guard and were able to stop these maneuvers; but "Two small peoples, the Belgians and the Poles, allowed themselves to be-

- to drag (1). »

It was a Masonic newspaper from Paris, La Tribune, that said even in 1833: "Regardless of the large wheels which con They all led from Paris to the capitals of the absolutist states, there is also

* an underground path, and when the appointed day breaks, we "We know where burning fuses are placed which "will shatter the thrones into dust."

In Warsaw, at the beginning of October 1830, a dispatch from Grabowski, Minister for Polish Affairs in St. Petersburg, at Prince Lubecki, the kingdom's finance minister, where he was the question of a campaign on the Rhine, of an eventual mobilization guardianship of the Polish army and financial support from the kingdom, an essentially confidential dispatch was made public, thanks to an inexcusable carelessness. Public opinion immediately went completely astray. lying in the direction of the secret society. The latter took advantage of this to prepare for the November explosion.

Let's be clear: four long months had passed. since the July Revolution, without public opinion having It was a turbulent summer. But in France, at the beginning of autumn, 1 the Freemason ministry, of which Laftite was the head, was located between

(1) History of Secret Societies from 1850 to 1818, Paris, 1850, p. 38.

Russian and Polish Freemasonry 701

The anvil and the hammer. He didn't want to abandon Belgium. and feared a war with the great powers. Despite all efforts, proclaim the principle of non-intervention abroad and the

Dear. That's when Poland exploded. We know the joy with

which news was received in Paris. The Minister of war, F.*. Sébastiani, the same one who under Napoleon had commanded a Polish corps, knew the country well enough to knowing that it would take Russia several months to triumph over Poland, and afterwards, an occupying army of should still stay there for a long time. The war that Nicholas deserved The Franco affair was therefore postponed indefinitely. mine.

In Warsaw, however, a French army corps was expected. But the French cabinet continued to offer delaying tactics. to the demands of Poland's friends (1). Everything he did was to send, but without men, a tried and tested Carbonaro, the general Romorino in Poland, where he was immediately provided with a commandment (1)... Poor and noble people unjustly deceived and sacrificed to the most secret schemes of the sects! Which later clearly demonstrated the obligations undertaken towards the insurer Polish administration, "these are the aids that for so many years The July government included funds in the budget for emigrants. It was obviously not a simple matter of humanity, but the paying off a debt, a way to shut men up my obligations towards those we had committed to.

"The lodges distinguished themselves in this task, as the F.*. Rébald, History of the three major lodges of Freemasons in France, p. 151.

"This period of 1830 is memorable in the annals of France-Freemasonry. After the events of July 1830, the Polish people he sought to shake off the yoke that still oppressed him, but he succumbed in the struggle, and a great number of its heroic remnants took refuge lodges were established in France; Masonic lodges of all countries, those of France in particular welcomed them as brothers and striven to alleviate the plight of these valiant defenders of rights of the people. Most of them were initiated, and their participation The work of the lodges gave them new impetus. Grand Orient places no obstacle to these demonstrations of sympathy ques. »

(1) S. A few words concerning the order given to the corps of General Ramorino, Paris, 1832, p. 4 et seq.

(2) The German brochure sets out in detail this conduct of the government of Louis-Philippe, who is very well known in our country. See also Spazier, Getchichte de Aufstande» des polnischen Volket, 1830-1831, t. I, p. 268.

This passage suggests a reflection: if the Polish refugees had received the light for the first time in the French lodges As apprentices, how could they have given to their work a new impetus? For that, it was necessary that the most of the emigration had long belonged to the sect and read in the high ranks 1....

V

The universal, democratic, socialist republic of Freemasonry in Russia and Poland. – We have seen how the left wing of The Polish insurrection had, as early as 1831, turned to pure socialism. The same was true of emigration, and from 1832 to 1848, we find Poles involved in all the insurrectionary movements which agitating the various states of Europe. In 1848, the idea of the republic the United States of Europe, with three Romance, Germanic confederations Nic and Slavic, explodes. On March 25, 1848, a manifesto is published Title: General Federation of Free States, dedicated to the friends of people, by S. Gordaszewski (Paris, "general" bookstore of J. Bry). Time passes, the sect's ideas remain the same, and In 1867 we find, under this title: Universal Republican Alliance saddle, Polish department, an appeal to the Russians in which all the principles of the democratic, social republic, are exposed and where an appeal is made to the people to rise up against the Tsar's government. It is signed for the steering committee of the Polish republic, Bosak-ianke, General Bulewski (1). It was an echo of the Universal Republican Alliance, which was formed was killing in New York at that time, and from there, as from a safe place, radiated throughout Europe (see Book II, Chapter XIV, § 2). The Alliance Republican television is the diplomatic television of this army of the revolution. tion, the bulk of whose troops are supplied by this International which, in 1872, also moved its center to New York.

But Polish socialists can do nothing as long as Russia is their enemy. Hence the necessity of an alliance with the revolutionaries Russian officials. As early as 1822, Pestel had forged links between them which have never been broken.

Freemasonry particularly hates Russia (2), and it is in

(1) The full text of these documents is published in Mr. Goorgios's booklet Micbalow.

(2) Russia and Austria are the object of the particular liaison of Freemasonry. Here is what the monthly journal Der Freimuurer illustrierte Zeitschrift für wrote. die gemmle Freimanrcrei (Visuno 157G, n° 1< On all the earth, Austria and the Russia are the only two countries where the Mnçonnerio no poul pas deploying its full son activity, and these were precisely the countries that needed it most urgently. This is being printed under the watchful eye of the Austrian government, and they would l Say more! Why do Austria and Russia have a more pressing need for

c. social initiation?

Russian and Polish Freemasonry 703

It was in vain that Alexander II in 1857 allowed the reopening of the lodges and they were given complete freedom in their work.

The man behind this alliance was the Russian refugee Bakunin, who holds a high rank in Freemasonry.

Without going back over his life, an outline of which has already been given in the body of the work (book VI, chapter XIV, § 6), here is the summary of his policy, as he himself outlined it in a brochure work entitled: To my Russian and Polish friends (translated from Russian, Leipzig, Wolfg. Gerhard, 1802, in-8°)

"The current social relations in Russia cannot continue."
Two parties are involved: one wants reforms, the other revolution. radical solution; the first forgets that the entire governing organization The mental state has been a corpse ever since Peter I diverted Russia from its historical development. Russia must therefore fall like the Austro-Hungarian cheating and Turkey, but with this difference that the latter must wind disappear completely while, after the ghost of the Russian official, must appear the Russian people, that child who has centered in the Rascol against Czaropapism and official Russia.

Quite different is the party of the radical revolution. It too has its roots born into a segment of the Russian nobility, which, instead of weakening In contact with the West, it actually recovered. This contact awakened in them a new feeling: love for humanity; They were counted in the dozens under Alexander I; today they are hundreds today. In 1815, they demonstrated the purity of their views, but also their powerlessness. Among them, Pestel, that powerful genius,

The first recognized the need for a social revolution in Russia.

Peasant Russia is the only one that has life and to which the future appears yours.

The main means of bringing about social revolution in Russia, According to Bakunin, it is union with the Poles.

"We must," he said, "extend a hand to all Slavs, and above all others to the Poles, who are our closest neighbors. As long as we will hold the Poles under the yoke, a close alliance will reign between the three German governments, which are based in Berlin, Vienna and St. Petersburg. Once this solidarity was broken, the Germans did not form will no longer have bodies, and we will no longer have to take care of them in Petersburg. There are very few Russians left who deny the need to liberate

"Already, Tsar Nicholas, anticipating a war with the Austro-Hungarians..."

cheating, had thought of making an appeal to all the Slavs of Austria and from Turkey, as well as to the Italians and the Hungarians, and to do the a czar of the Revolution instead of a czar of despotism.

45

II

704

DOCUMENT K

proclamations to the Slavs and Poles previously freed.
were already signed (???)... The Slavs, the Poles are necessary to us-
saires. They themselves will help us when the time for Pan-Slavic battle comes.
visit will have come, when all Slavic land is claimed in the
East Prussia, in Poznań, Silesia, Bukovina, Gali-

company, Bohemia, throughout Austria and Turkey. That's us,

Russians, who must pave the way for the great chosen ones (1). »

Bakunin had already expressed the same ideas on the necessity
of the union of Russian and Polish socialists, in a
speech delivered in Paris on November 17, 1847, for the seventeenth
the anniversary of the Polish revolution, and he had invoked
the memories of Pestel, of Rylejef, of Muravief, of Bestucbef, and
Rohoffski, who had been executed in St. Petersburg as
the martyrs of this idea. He concluded:

"The reconciliation of Poland and Russia is an ongoing work"
comparable and worthy of our complete dedication. It is the deli
The surrender of sixty million men is the deliverance of all the
Slavic races groaning under the foreign yoke; this is finally destruction
radical dismantling of all despotism in Europe.

The events which, since 1872, have demonstrated the power
of socialism in Russia, show that the socialists did not
They wasted their time; but one other thing has also been quite remarkable,
This is because socialism has almost exclusively confined itself to the

to the former Polish kingdom, either within its former borders, or in its latest, most restricted form, have been completely exempt. The explanation is quite simple. The revolutionaries Russians were inside the country, while Polish socialists not only were they physically distant from Poland, but hated by her and by the best part of the emigration. This, Mr. Georgios Michalof aptly adds, is an indication tion which should benefit those who hold power.

(t) This last expression, borrowed from Masonic rituals and which designates Freemasonry as the revolutionary force par excellence, as indicated by Baku Nine belonged to the higher ranks. It will also have been noted, in the passage cited Above, this expression of love for humanity, quite strange under the pen of the Russian nihilist, but which is characteristic of Masonic doctrine 1

TABLE OF CONTENTS

Pages.

BOOK TWO

The Action of Secret Societies and Modern History {Continued}.

Chapter Three. – The Spread of Freemasonry
t in the 16th century and the philosophers.

1. The distinctive character of the 18th century.
2. Spread of Freemasonry in continental Europe. 2
3. Adoption Freemasonry. 9
4. Lodges and parliaments. 11
5. The philosophers and the encyclopedists. – Crush the in-
fame. 15
6. Attacks by philosophers and encyclopedists against
social order. 34
7. The first conspiracies against the monarchy ... 39

Chapter Four. – The Destruction of Christian Education
yours, the first object of the Masonic conspiracy, and the abolition
of the Society of Jesus.

1. Overall plan agreed upon in the lodges for abolition of the Jesuits. 43
2. Pombal and the destruction of the Jesuits in Portugal... 50
3. Choiseul and the abolition of the Jesuits in France. 56
4. The abolition of the Jesuits in Spain and Naples. D'Aranda and Tannucci. 66
5. New schools that Freemasonry wants to replace to Catholic schools. – The La Chalotais plan .. 73
6. The origins of state education. 81

06

TABLE OF CONTENTS

Pages.

Chapter Five. – The preparation for the explosion
tionary.

1. The Revolution of 1789, the result of a conspiracy according to the
Testimony of Louis Blanc. 87
2. Concentration of French Freemasonry under the great
Mastery of the Duke of Orléans. 89
3. The lodges of the Illuminati of Saint-Martin .. 93

5. Wcishaupl and Illuminism.102
6. The Willieinsbad convent in 1782. .. 105
7. French Freemasonry penetrated by Illuminism.
– Mirabeau.♦.115
8. Cagliostro and Cabalistic Masonry.12.3
9. The war chest of the Revolution129

Chapter Six. – The Revolution in France and Europe. –
1789 to 1800.

1. The Revolution, the result of a conspiracy. – Testimony
de Mirabeau, de Robison and d'Haugwitz.131
2. Regicide and the Masonic Convention of 1786. 134
3. Composition of the lodges in 1789. 137
4. Terror halted in the lodge of the United Friends 142
5. The Martinist lodges and the constitutionalists. 147
6. Philippe-Égalité.*.. 149
7. The European Revolution. 150
8. Masonic work in Germany and in the countries
North.155
9. Masonic work in Italy.161
10. The Battle of Valiny, Dumouriez and the Duke of Bruns
wick.164
11. The assassination of Gustave III. . ..167
12. The triumphs of the revolutionary armies.169
13. The alleged dissolution of the Masonic order by

14. Freemasonry and Theophilanthropy.175

15. Bonaparte and the destruction of the temporal power of
Pope.177

Chapter Seven. – The Napoleonic Dictatorship.

1. The failure of the Revolution in 1799. 189

2. Bonaparte's Masonic background and his role
revolutionary.191

3. The development of Freemasonry under the emperor
worse. 196

4. Attempts to subjugate the Church and the des
Construction of the Pope's temporal power. 200

Pages.

5. The creation of the university monopoly..207

6. The Revolution on horseback and its accomplices in Europe.. 210

7. Napoleon abandoned by secret societies, 1809–1815. 215

8. The Return from the Island of Elba.219

Chapter Eight.—Secret Societies from 1815 to 1830. —The
coal mining and the constitutional government.

1. The Tugendbund and the Holy Alliance.. • • 221

2. Freemasonry and the Constituent Government

tional.224

3. The Carbonari in Italy, Spain, and France.. 232

The Congress of Verona.242

5. The July Revolution.243

Chapter Nine. — The War Against the Papacy and the Republic
universal, 1880 to 1852.

1. The July Government.253

2. Rivalry between the Haute-Vente and the Action Party.

The Italian uprisings.256

3. Diplomatic intrigues against the papacy.263

4. Mazzini and Young Europe.272

5. The Revolution of 1848. 280

6. The first assault on the temporal power of the popes. ^35

7. The Roman expedition of 1849. — Louis-Napoleon and
Palmerston.300

8. Palmerston's plan for the reconstruction of the Eu-

Chapter Ten. – The Destruction of the Temporal Power of Pope and Italian unity, (1852 to 1870).

1. The establishment of a dictatorship in France.315
2. The Convention of Secret Societies in 1852. 321
- 3 The Crimean War.324
4. The Italian War. 330
5. Italian unity'.. 356
6. The Napoleonic idea or domestic policy of the empire. 381
7. The fall of Napoleon III and the capture of Rome, on the 20th September 1870. – Freemasonry, the dominant force in Italy. 388
8. The reign of Freemasonry in Italy.394

Chapter eleven. – Prussia and the Masonic empire.

1. The Masonic Genesis of Prussia... 397
2. German unity. ..400

708 TABLE OF CONTENTS

Pages,

5. Freemasonry, master of education in

Germany.406

4. Masonic work in Austria.409

5. The Masonic Empire and the Kulturkampf.411

6. The triumph of the Jews at the Congress of Berlin.415

7. A Masonic threat.417

Chapter Twelve. – The Republic of 1870 and the War in
Christian teaching.

1. How the work of the Revolution was compromised

by the elections of February 8, 1871.419

2. Freemasonry and the Commune.421

3. The failure of the monarchical restoration . . . * . . . 425

4. The Gambetti dictatorship and the elections of 1876–1877. 436

5. Freemasonry in power. 443

6. The radical program and Masonic doctrine . . 463

7. The League of Education. 469

8. The Ferry Laws.476

9. Freemasonry and Women.484

10. Freemasonry and the expulsion of religious figures .. 487

Chapter Thirteen. – Freemasonry in Belgium.

1. The universal war against Christian teaching,

work of Freemasonry.489

"

3. The war on Christian teaching.505

4. Freemasonry and Charity. 517

5. The Masonic triumph and the outrage against the Papacy . . 518'

Chapter Fourteen. – The Universal Republic, the International
nationalism and socialism.

1. The latest development of the human idea 519

2. The Universal Republic.521

3. The student congress in Liège, in 1865. 525

4. Socialism and Freemasonry.535

*

5. The founding of the international association of tra-
vagrants. – Karl Marx and Mazzini.510

6. The doctrines of the International and those of Freemasonry
nerie .513

7. The Paris Commune and its accomplices.555

8. The current situation of the International.566

Chapter fifteen. – Russian Nihilism.

1. The crimes and program of Nihilism. 571

2. The Organization of Nihilism.579

TABLE OF CONTENTS

709

Pages.

3. The Origins of Nihilism /. 580

4. Relations of Nihilism with Secret Societies

the West. 588

Conclusion.597

Appendices. – Document A. An episode in the spread of
Masonic principles in the 18th century*

Austrian Netherlands.603

Document B. The laws of the Revolution on education

public education.606

Document C. Secret Societies and the Assassination of

Gustav III.638

Document D. Napoleon I"and Freemasonry. 651

Document E. Italian unity and the conspiracy

Masonic. • . . . •.655

Document F. The religious policy of the empire .. 658

Document G. The role of Freemasonry in

The revolutions in Spain and Portugal 668

Document H. Relations of Mr. Bismarck with the

socialists. 681

Document I. The enlightened Montgelas and the sign

Document J. Thiers's relations with Gambetta and
Rochefort in 1871. 685

Document K. Freemasonry in Russia and in
Poland. – The 1830 uprising and the revolution
of July. – The Origins of Nihilism. 687



French



English



Full text of " Pere N. Deschamps Les Societes Secretes Et La Societe Tome 3 "

[See other formats](#)

IHE

SECRET SOCIETIES

THE COMPANY

OR

PHILOSOPHY OF CONTEMPORARY HISTORY
BY N. DESCHAMPS

VOLUME THREE

NOTES AND DOCUMENTS

COLLECTED

Mr. Claudio Jannet

AVIGNON

SEGUIN BROTHERS

PRINTERS-PUBLISHERS
13 – rue Bouquerie – 13

PARIS

ÜUDIN BROTHERS

PUBLISHERS

51 – rue Bonaparte – 51

<http://www.liberius.net>

© Saint Libère Library 2008.

Any reproduction for non-commercial purposes is permitted

THE

SECRET SOCIETIES

AND

THE COMPANY

AVIGNON.

IMPRIMEUR SEGUN KIKUES.

PREFACE TO VOLUME THREE

The notes and documents that we are publishing today, form the complement to the work of Father Deschamps.

Faithful to his thinking, as much as it was within us, we have not ceased to collect confessions and testimonies emanating from the sources these most diverse, which, in recent years, have come to confirm his assessments and his accounts.

The Memoirs of Prince Metternich, the revelations so curious—Mr. Diamilla Muller's comments on the relations of Victor Emmanuel with Mazzini and Napoleon III are, to name just two examples, sources of information, that we can no longer neglecting, at the risk of reducing history to the reproduction of official journals.

We also followed, day by day, the traces of the part taken by Freemasonry in the great struggle engaged against the Church in Spain, in Italy, in Belgium and especially in our France. The place it ostensibly holds in the government at the beginning of the Third Republic, the penetration of all the forms of social life in which she engages before our eyes, do not confirm that too many of the deductions drawn by Father Deschamps, with such insight, from the analysis of internal principles of the sect.

However, the extent of its action and its methods vary

PRAYER

depending on the country. The particular temperament of the peoples changes are made to it, which the impartial observer must to note. Therefore, we have devoted a series in this volume from chapters to secret societies in England and the United States, in Canada, Ireland, Brazil and the republics of South America. We also studied them in the events Eastern movements. Finally, we have grasped their manifestations extremes in the recent attacks by the Anarchists.

We repeat once again, see exclusively the Freemason* to be mistaken in the events of modern history would be beyond to draw the legitimate conclusions of these studies,* the life of peoples is too complex for everything to be reduced to a single cause unique; but the underground work of secret societies has not no less was, at certain times, such an important factor so much so in the great assault waged against the Church, that one cannot make of it abstraction.

And this is not simply a matter of purely subjective appreciation historical.

Good people, who, in order not to break with tradition outdated party structures or old ways of thinking, would persist in ignoring this very important element in the social life of this century, would voluntarily place themselves in their powerlessness to react effectively against the evil, of which they the effects are regrettable.

The authority of the work "Secret Societies and Society" is today consecrated, we might say, by the highest approaches the positions he obtained in the episcopate and in the political world tick. We will judge for ourselves by reading some of the letters that Their Excellencies the bishops deigned to address us on the occasion of his second edition.

But we were particularly encouraged to continue these works through the insistence of His Holiness Leo XIII, since the beginning of his glorious pontificate, has put to note

III

to the princes the grave danger that sects pose to the civil society, and to warn the people of hidden agendas hidden beneath the specious formulas of freedom and emancipation. Addressing, in February 1882, the preachers of the station of Lent, Leo XIII focused on the general movement of This serious judgment, which, it seems to us, confirms a strikingly the general data of the Father's work Deschamps:

Today, note this well, incredulity and corruption, which are the primary sources of all civil and moral disorder, do not derive solely element of ignorance and the gratification of passions, but truly they are rather the The result of this relentless and ferocious war, which the sects have declared to Jesus Christ and his Church, with the unholy aim of annihilating and destroying it, if It was possible. Today, in fact, it is through a premeditated design, with a firm resolve and arrested and by all sorts of means that one attacks the truths of the faith, which are propagated more criminal doctrines and that one foments the baser appetites.

These words cannot be pondered too deeply. They do justice to the mistake of those who attribute the critical situation of society contemporary exclusively to the abuses of the old regime in its decline, due to culpable failings or political errors of certain princes.

There is something else at the root of this immense evil which, like a A pestilential cloud envelops the Christian world at this very hour. path.

The systematic action of the sects has exasperated all the sufferers* these; she prevented all remedies; she gathered in one fell swoop-

IV

PBÉFÂGE

that formidable thing, all the passions and all the desires^ that original sin incessantly excites humanity fall.

These sects are themselves instruments of a more powerful action deep.

An illustrious religious figure, Dom Guéranger, in his book *Le Natu* Realism in history has maintained the great Christian tradition yours, by showing the predominant role that the element the supernatural power of divine grace had in the constitution of the Christian society and by putting in the background, – without for this denies its scope – the political and social causes which had contributed to this prodigious renewal of the world.

Similarly, the other side of the story, the one where the sequel takes place attacks against the Church and the chain of heresies remain misunderstood and unintelligible, if we do not place in the foreground the ins- inner aspiration that modern sects, like ancient ones, they receive from the father of all lies, from the one who was a murderer from the very beginning.

No, the hatreds of Freemasonry are not purely human, and, after the new picture that we are going to draw of it, we will repeat with even more conviction the luminous word of Joseph de Maistre: The Revolution is satanic /

Liberalism, which eliminates the influence of this from its calculations hidden engine, is the political expression of rationalism^ and its his inability to control events is a consequence of his false conception of the whole of human affairs.

We will not dwell further on these considerations: they will find at the beginning of this volume a masterful development in the letter that Bishop Gay, the worthy colleague, was kind enough to send us builder of the great Cardinal of Poitiers.

Paris, March 1883.

LETTER ON FREEMASONRY

By Bishop FAVA, Bishop of Grenoble

To the editors of the Catholic Review of Institutions and Law

on the occasion of the book by P. Pesohamps and U. Claudio Jannet (1)

MBÂSIBURS,

Several times, you have kindly asked me to...
to send, for your excellent Review, of which my diocese is an honor,

to respond to your invitation, such an opportunity, that it is
It's impossible to keep you waiting any longer.

Mr. Claudio Jannet, your learned friend, and also mine, had Pat*
intention to send me Father Deschamps' work on the So-
secret societies, to which U. aLionté an introduction and a complement
I feel it is my duty to express my gratitude to her.
on occasion, and I believed that nowhere was my reply to her gracious letter
The sending address would be best placed in your Review. I am
persuaded, gentlemen, that upon his return from America, our excellent
My friend will be happy to see that in his absence we have done something
his memory.

I will speak here about the three fundamental ideas that were suggested to me.
Read either the introduction or the work itself:

"Freemasonry is the true mother of the Revolution, which"
has been stirring up the world for one hundred and fifty years;

2® Freemasonry has been able to conceal its actions, by commanding
the secret to its followers;

3® Freemasonry claims to become the schoolteacher

(1) Bishop Fava has written two letters about this work, (/ui under a
The Syatbetic form constituted a very complete study on the work of Freemasonry.
We would have liked to reproduce them here in their entirety; but they form a bro-
propaganda book, which is on sale at the bookstore of the Bibliographical Society, k
Paris (195, Boulevard SuGerman). We must therefore publish what
These pages, which have been and remain for us the most precious encouragement.

VI LETTER FROM MONSIGNOR FAVA

of humanity and to substitute, on this quality, for the Church ca^
Catholic.

9

This is the doctrine that Freemasonry undertakes to teach.
and that she teaches, as much as she can, and more and more, at the eh-
fapt, to youth, to middle age, to old age, to the rich, to
poor people, to all of humanity. It is to fulfill this mission
the idea that she wants to ruin the Catholic Church, that she is closing the economies
the congregationalists, expelled the Jesuits, destroyed their colleges, dis
perse the unrecognized congregations, pending her decision-^
persecutes the others and that it reaches the clergy, the bishops and the
Supreme Pontiff.

It is through this complete organization, as we were told earlier the F.*. Goblet d'Aviôla, that Freemasonry is in a state of rioa- User with his great enemy: the Church of Rome.

Since Freemasonry regards the Church of Home as a enemy, if Freemasonry the pcul, it will reduce this enemy to Silence, obviously; and Christianity, he hopes, will have lived.

Let no one accuse us of exaggeration; here is how it is expressed master himself, one of the sect's leaders, always in agreement with the Doctor of all lodges: "Our ultimate goal is that of Voltaire" and so the French Revolution, the annihilation forever of Gallicism and the child of the Christian idea, which, remaining standing on The ruins of Rome, that would be their perpetuation later on.

Such is the ideology of Freemasonry and secret societies crests.

Let us conclude by saying that this idea, for fifty years on- everything was ardently promoted by the lodges; she penetrated into modern philosophy, which draws inspiration from it, in the sciences and the arts; it spread among the people and especially among the class working class in large cities.

The three or four million Freemasons, who are spread dues in the world, belong to the bourgeoisie, for the most part Part. Well! These are the gentlemen who adopted the program which we have spoken of: 1. "Destroy all government; 2. all religion; 3* all property.

We understand that they consent to the destruction of the government. the Church and the Church which hinder them; but the tour of the property will come. How can these good bourgeois not see that the The priest is there to say: You shall neither take nor withhold the property of others. dras d ton escient; the magistrates to condemn the thieves to the Prison; and the army to stop the looting? – They're leaving the sect to overturn the walls behind which property is sheltered, and Then, soon, they will be surprised that it is being questioned and that...

LETTER FROM MONSIGNOR FâVA

VII

To truthfully apply this maxim: We are the children of our works.

But what can be done, one might ask?

What would need to be done, if it weren't so late—and it's never but too much to do right — that would be to leave the Catholic Church to freely fulfill its mission; to ensure respect for the magic to cultivate and to honor the soldier, by providing him with the means to maintain one's faith and religious principles.

What should be done is to close the lodges and re- to know that the Bavarian Weishaupt caused France more than evil, through its impious doctrines, that the German armies with their cannons.

Here is some practical advice to give your readers, gentlemen, It is to read the work of Father Deschamps and Mr. Claudio Jannet. This work will prove to them that Freemasonry is destructive:

1* Of any religion;

2* Of all morality;

From the family:

4° From civil and political society;

5* Of the property.

The second book was admirably completed by Mr. Claudio Jannet. He proves abundantly how right F,* was. Malapert, when he said: "In the 18th century, Freemasonry was so widespread throughout the world that one could say that nothing was done since that time without his consent.

Grenoble, July 2, 1880.

i AMAND-JOSEPH,
Bishop of Grenoble.

LETTER FROM Bishop Sébaux

Bishop of Angoulême

To Mr. Claudio JA^NET

Aiigoillême, January 2, 1882.

Sir,

First of all, please accept my thanks for referral that you were kind enough to give me of your fine work on ScCHtcs Companies.

But these thanks go further. Father's research. Doschamps, the documents he had gathered and arranged Yours are for us and for the cause of the Church of the most Seriously interesting. I had already read these lovely volumes in an edition previous, and from today I can tell you my thoughts on it.

Thanks to already valuable works, we knew the so secret societies with various names; they had not been able to shroud themselves in darkness so thick (their organization, their mind and their Rostassout's designs in a mysterious plot. The writers who Those who had revealed them had well deserved the Church's, by justifying them the condemnations issued by the Sovereign Pontiffs and in pre-protecting the faithful against deadly training. But the facts and authentic texts cited by you in such a high name They conclude a salutary demonstration in its sadness. There is no there is more reason to doubt that secret societies are essentially enemies of the Church and of social order, and that their rites, sometimes childish and sometimes sacrilegious, do not cover the most sinister of breasts.

Among the members of these societies, we know that there are some who inexperience, youth, lack of discretion, or scruples religious figures whose secrets 011 conceals; who do not see in them than philanthropic associations, useful to their interests or to help them in their distress; who join them through persuasion or by fashion, and which is deemed prudent to leave at the entrance, where they They maintain their illusions. They are no less than lethal recruits. to whom we will know how to appeal in times of struggle, by reminding them their daring commitments.

LETTER FROM MGR SÉBAUX

IX

We also know that in the past, and in certain regions, these societies^ In order to gain acceptance and establish themselves, they presented themselves under the harmless forms; that they initially seduced the imprudent, friends of novelties, who would not, however, have lent themselves to

freedom of faith and that even religious convictions were surrounded displays of apparent respect. The innermost thought remained, and one She understood that one day she would be the dominant thought.

It is claimed that several companies have abandoned their bizarre ceremonial, probably judging it to be outdated and now useless: It is possible; and we understand the boldness inspired by the success and the hope of a future triumph.

But whether or not they have abandoned the rites of their initiation successive tions; that from time to time, they even emerge shadows, everything demonstrates to us that with regard to the Church, the Holy-Seat of the clergy, of the religious state, of Christian teaching, the plans have remained the same, and may they continue with a satanic agreement. Recent events have provided us with one new evidence

So you have rendered a genuine service, sir, by gathering and presenting documents to serious men equally capable, by their sheer number, of dispelling their power. all doubts. For Christians who absolutely accept the di-the salutary governance of the Church, the repeated and formal acts of the Holy-Sieve resolve the question: Homa locuia est^ causa finita est. Si some, for themselves, or with a view to giving advice, want to gain more insight, less extensive works than the Yours may suffice. But there are more demanding minds or Those who are more prepared should read your two volumes.

For us, and for all those who are called upon to preserve the souls or to remove them from the wrong path, to justify the decisions of the Popes and to subdue their minds, to defend the order As a Christian and social work, your book is of paramount importance, and is, in a way, essential to any serious library. We do not Let us not condemn without knowing; but from now on we will know better Again, the sects themselves are revealing their secrets to us.

I will not stop at simply reinforcing these considerations with texts Your book is there, and that's all that's needed.

I therefore add my vote to those you have received.

I beg you, sir, to accept the expression of my sincere regards. respectful demotion.

f AL,

Bishop of Angoulême.

Bishop of Anthedon, Vicar Capitular of Poitiers.

4 Mr. Claudio Jannet

Sir,

Poitiers, February 2, 1881

I took longer than I would have liked to thank you.
I am very pleased with your two fine volumes on Secret Societies and Society.
You were aware of the reasons for this delay, and you excused it.

Today I was able to read part of it and browse through it in its entirety.
I consider it my duty to third your important work
to congratulate you loudly and even publicly, if you judge
Get the right thing.

By republishing, after having skillfully done it yourself
and learnedly revised and completed, the already valuable work of R.
P. Deschamps, you have given back to the Church, to France, to Europe,
I will be able to tell the whole world, a first-rate service.

To discuss, as you have just done, the actions of companies
secret societies, and particularly those of Freemasonry, concerning the so-
contemporary society, that's putting your finger on the wound. Alas!
Is it just a sore? Isn't it rather leprosy, or something?
an even more serious internal evil, and are we not reduced to
to say of the modern social body what God said of his people
in the time of Isaiah: As a result of the terrible evil which, despite so many
laws, warnings, and pardons—he neither knew how nor wanted to defend himself.
dre, "from the soles of his feet to the top of his head there is
"Nothing healthy left in him (1)"?

You make the day (a day all the more frightening because it has more
of brilliance and strength) upon these living and active darknesses, that
So many fascinated souls prefer the light, even claiming
that they are the true, the unique, the universal light. You tell us
Refer to the living sources of the Revolution, that is to say, to the principle
.of this movement of pride, impiety and hatred which, as

(1)IaBi. J, 6.

LETTER FROM MONSIGNOR GAY

never before has it seized the civilized world and swept it away to supreme ruin. You're pushing me to all extremes. You're showing us the great opening of what Scripture calls "the pit of the abyss"* adding that smoke was escaping from it as from a furnace toothy, but so thick that it obscures the sun and the air: fertile smoke in its own way, for in this night where it... dives, she gives birth to some unknown mysterious beings who, having They have the appearance of men, yet they are true animals, redubious, hostile, and very powerful enough to do harm, especially since they form an army and obey a sovereign leader, hidden in bottom of the abyss, from where he inspires and guides everything.

The Book of Revelation gives the name of this odious monarch, whom it condemns. simultaneously declares himself to be a fallen angel. She calls him "the Ex-terminator," which clearly indicates that he lacks genius and passion. and of such force as to devastate and destroy (1). It is he who, according to the testimony of Saint Paul, holds the empire of death and governs it (2). This is the one Jesus Christ was finally saying to the rebellious Jews:

"Your father is the devil, and you want to accomplish, in killing me, the desires of your father, who has been a homicide since the beginning (3).

We cannot read your exposition of the doctrines, the designs, of the organization, history, and hidden or public influence of Freemasonry, without seeing, and even before the obvious, that, under its various names, with its multiple, changeable forms and despite its divisions and internal struggles, this execrable and highly criminal such a society is merely the body constituted by anti-Christianity and the infernal counterfeit of this holy Catholic Church, of which Jesus Christ is the invisible leader and the Pope the visible leader. Furthermore Several highly esteemed authors had begun to collect them. evidence; gathered by you into a bundle and supported by documents Whether unknown or recent, they impose on the mind a conviction that leaves no room for the slightest doubt.

It is therefore both formulated and established there; it is there, alive. and operating with superhuman weapons, a formidable activity, Alas! And a prodigious success, this old "mystery of iniquity" which, in the time of Saint Paul, already had its place and its action in the world, and whose ultimate fruit and sovereign agent must be "the man of sin, the son of perdition," the Antichrist, the great

(1) And saw putoam Abyssi; and asceadit fumus putei sicut famus fornacis magna, et obscuratus est sol et aer de fumo putei. Et de fumo putei exierunt locustae in terram.....Et dolum est ois ut cruciarent. Et similitudines locustarum similes equis paratis in proelium.... et facies earum tanquam facies hominum. Et babe-

bant super se regem angelutn abyssi, cui nomen bebraice Abaddon, grace autem Apollyon, Latin babens nomen Exterminans. Apocal.^IX, 2, 7, 11.

(2) Ad. ffebr., II, 14.

(3) Joanii., VIII, 4i.

XII

LETTER FROM MONSIGNOR GAY

possessed and Satan's master craftsman (1). He will be, continues TApô-three, the opposition, the objection, the contradiction personified^ which adversatur. In his pride and audacity, he will rise up against everything that bears the name of God and is honored as such, extol-
litur suprà omne quod dicilur Deus aut quoi colitur, i.e.
that he will rebel against the adorable Trinity, the one God, created author and lord of all things; against Christ, the eternal son of the Father, and one God with him; against all authority, whether divine, be human; against all grace and natural paternity; against all power exercised in the name of the Most High: priestly power, political, civil or domestic. He will rebel against any law, in as long as the law presents itself as being based on a higher right to man and dominating his will; finally, rising above
He will trample everything and people underfoot, in the name of humankind, of which he will proclaim himself king, the word and even the God, for that is where he will go, and it is inevitable that he will go there. Saint Paul announces it in explicit terms: "This monster will lay his seat in the temple of God, he writes, making himself the center and master of all religion as of all power, and the object of the only cult that, under his reign, will be legally permitted, Ua ut in Umplo Dei sedeat oslendens se tanquam sü Deus (2). *

And here, looking at the Ktat that we call modern, still that it be precisely the ancient state, the pagan state, that of the old monarchies of the East and the Caesars of Rome, the State as the Freemasonry dreams of it and wants it, as it began and having succeeded in establishing it in the world, the State that dominates everything, cer and absorbs everything, can do everything, and intends to do so without control, being the nation itself and this sovereign people "who have no need," says Rousseau, to be right in order to validate his actions (.*1) »*, – it is necessary to re- to know and confess that the prophecy is already becoming history.

Freemasonry is the field that will produce this abominable fruit.

of this deified tyrant, reigning on behalf of Hell and inau
managing the state here below. She prepares everything for the advent and the
triumph of the Antichrist; click smooths the paths for him, reconciles him
she wins the minds of men in advance and gains their sympathy; she
He creates his resources and trains his organism in every country
political; she popularizes its principles and formulates its dogma
me; she propagates her morality, which, starting from lies, leads to
perversion; it is the basis of his teaching and ensures its
monopoly; it recruits its army; it provides for it to have
its scientific, literary, and artistic apparatus; it builds its theatres

(1) Nisi Tenorit discossio primum et revelalu» fuedt homo peccati, fllias perdi-
tionie... Nam inysterium jam oporallir iniquitatis. (lU ad Thessaloe. II, .1 et seq.)

(2) IbM.

(3) Rousseau had borrowed this maxim from Minister Jurieu, as one can
see it in cb. .59th of the V* warning of Bossuet to the Protestants.

LETTER BS MONSBiaNEUR GaT

Ein

very; she sets up her platforms for him; she preludes her legislation and
She invents his language; she keeps her press all ready; finally, in
building her throne, which she knows will one day be an altar,
Above all, she shapes his people, this blinded, degraded people.
and the servile nature it takes for him to be acclaimed, followed and obeyed.

Father Deschamps writes, at the beginning of his book, that he is like
the philosophy of contemporary history; this title is all too much
justified. As it is impossible to understand the work and the*
took secret societies without understanding the mystery of Jesus*
Christ, who is the divine foundation of all things (1), the great
question of the centuries, the sign posed to the contradiction (2) and the cause
principal, albeit indirect, of the disputes and wars that
fill history; likewise, if one ignores the mystery of these
harmful societies, one cannot explain what, since the pre-
tense Reform, but especially since the first half of the last
last century, took place in France and around the world and is being fulfilled
still before our eyes. In your introduction you have already...
watch.

Ah, how wise the Holy See was, and has continued to be so!
that he has shown himself and continues to show himself faithful to his mission of pa
universal charity and charity, when, since 1738, through the bou-

up to Pius IX and Leo XIII, he relentlessly denounced to the authorities rains and to the peoples these infamous societies as the great peril of our time and a diabolical power that threatens everything invade with the firm intention of destroying everything that holds society together standing. Alas! It has been the same with the vicars of Christ as with Christ himself, who said: "The judgment," that is to say, what will serve as his thesis me and for too many will make it so formidable, "the
 "The judgment is that light has come into the world," this light which is my word and the testimony I bear to the truth*
 "And men have loved darkness rather than light," because their works were evil (4). We have not listened to the Holy See; they scorned and ridiculed not only its warnings and alarms, but also sentences of excommunication cation with which he struck the heads, members and perpetrators of these shadowy associations; kings and peoples continued to march dear in their ways, carrying, without always being conscious of it This, the shameful yoke imposed by the lodges. Everyone knows what, by Next, they became kings; we are learning what becomes of the people.

For us, sir, who has long been aware of the facts and gestures of Freemasonry, we eagerly hope that your

(1) Omida in ipso constant. Goloss. 1.17.

(2) Positus est hic in signum eut' eontradieetur. Lake. II, 34,

(3) GootÛtaÛo In eminenii, 4 Kalend. Mayi.

(4) Joann. III, 19.

XIV

LETTER FROM MONSIGNOR GAY

May this book spread throughout France and Europe, may it be read and pondered upon? by mature men, by young men, by all those who their position puts or may soon put them in a position to exercise at around them a political or social influence. Our conviction is formed: either society, disillusioned and weary to the point of no longer more power, will break these impure and tyrannical chains of the Freemasonry, which increasingly surrounds and enslaves him; or Well, plunged from abyss to abyss, she will return to barbarism. by way of slavery. But if God allows her to escape and that, above all (a necessary thing), she wants to be saved, it will only be so through a frankly Christian power, very much in loyally united to the Holy See and valiant to the point of heroism; for

to personally brave a death decreed by thousands
of voices having thousands of arms at their service to carry out the
sentence.

In any case, these will remain blessed by both God and men.
who, like you, sir, will have used everything they have
received in talent and strength, all that they acquired in knowledge and
of authority, to serve and defend the holy cause of truth, which
is that of God, of the Church, and of souls.

Please accept the expression of affectionate feelings.
With the utmost respect, I am your humble and devoted servant.
author in NSJC

Charles

Bishop of Anthedon,
Yicaire-capit. of the diocese of Poitiers.

BOOK THREE

WjW^H secret societies

AND E% REWOEVTI0IV VIVlWERSEELiE

NOTES AND DOCUMENTS

to follow up on the work of Father Desohams

c Aojourâ'huit rymarqaaz-le bien, riacrédnlité et
corruption, which is the primary source of everything
Civil and moral disorder, do not derive solely from
ignorance and the gratification of passions, but
In reality, they are more the product of this war.
implacable and ferocious that the sects declared to Je-
to the Church and its Church, for the impious purpose of Tax*
to annihilate and destroy it, if that were possible. Today
today. Indeed, it is by a premeditated destein^ with
a firm and determined resolution, and by all kinds
of means, that the truths of the Faith are attacked, that
the most criminal doctrines are propagated and that
fomented the basest appetites.

(Words of His Holiness Leo XIII)
preachers of Lent in Rome, the

PRELIMINARY CHAPTER

SPECIAL CHARACTERISTICS MASONRY ACCORDING TO THE TIMES AND THE COUNTRIES

SI. – The unity of the purpose of Freemasonry and the diversity OF ITS mode of action

Father Deschamps' work highlighted with what per
Despite its severity, Freemasonry pursues the same goal everywhere:
namely the constitution of the company on a purely human basis
Maine. Liberalism, State Caesarism, the Commune and the
Nihilism—these are the three stages she goes through, carried away by
the logic of the principle of lying posited at its source. His hatred
has as its main object the true Church, which is the great obstacle
key to the realization of these designs, and with it the institutions
social structures that serve as an external defense of religion. It is at
then tackles all religious denominations which, admitting
Revelation retains a part of the truth. This unity of the
Freemasonry, whose three fundamental degrees are the expression
sion, is revealed by the identity of the attack methods, the measures
legislative changes it inspires, currents of opinion it has shaped
to create.

However, it could only be a grim counterfeit.
fifty of the divine unity of the Church. Therefore, it is imperfect.
and is it never fully realized? Kon only
His doctrines are always contradictory, like error and

III 1

2. SPECIAL CHARACTERISTICS OF MASONRY

the lie; but also the Masonic sects, according to the
Time and countries obey two distinct trends, although
not absolutely opposed: some would like to maintain a gold
social and material benefits, from which their members reap the advantages;
They direct their attacks only against the Catholic Church and
the dynasties who, faithful to their mission, are the auxiliaries of the

their active instruments or at least their accomplices by an inculpable difference between good and evil: they would accelerate even the Church, if it could be reduced to the role of a simple organ police force for the people and renounce fighting the vines. These are the human beings in revolt against Jesus Christ.

But this measure in evil is not a position that these sects can maintain their power indefinitely. A vengeful logic. This pushes more advanced sects behind them, recruiting both the majority among the disinherited of the social order and those governed by distinguished minds at times, than by destructive fanaticism alone. This new layer of the Masonic army accepts always, as a first step in clearing the land, the destruction of the Catholic Church, which began with the first ones, but it pushes further the hatred against the work of the Creator God and claims to destroy the entire natural order of societies, civil government, Property, family. The International, the democratic movement. Socialism and Nihilism currently represent this fraction of the army of the sects: it would be in antagonism with the Masonry properly speaking; but the attentive observer perceives the ties that prevent them from dividing, at least as long as the aim is to fight the Church.

The action of Freemasonry in different countries is naturally really influenced by the circumstances specific to each people. And in every era, man is a complex being and life social development presents a very significant complication. In the development of a historical situation, as in the formation of the moral state of a soul, multiple causes come together to mingle their influence to the action of dominant causes, and it is necessary to know how to relate to know each other. We don't hesitate to say so. very high up: it would be a serious exaggeration to see everywhere and exclusively the actions of secret societies. The truth is that this action is one of the important factors in the events and that at certain times this factor was predominant.

CATHOLIC AND PROTESTANT COUNTRIES 3

We will clarify our thoughts with two factual considerations:

The prosperity and social stability of Protestant countries compared to the decadence of Catholic countries is for our contemporary issues a major source of scandal: we will explain in a moment how the action of the sects must have moved so close exclusively on these latter countries; but we must also consider account of a milk of another order: from the 16th century onwards the large trade routes having diverted from the Mediterranean basin Spain, Italy, and southern Germany were hit. of relative inferiority, while England, Holland"

Perity in this economic situation.

Currently, in France and in parts of Europe, the irreligious education given to youth for a century and the The impious press has done its work: a considerable fraction of the nation is imbued with false ideas and prejudices, which correspond They lay too well the secret desires of passions not to to spread like wildfire. Many people have all the ideas of Freemasonry before being affiliated with its lodges. That is Obviously, there's a display of things there, which must be taken into account for the practical solution to certain government issues. But It is nonetheless true that this situation is the result of the propaganda of secret societies in the 18th century and in the first half of it. Even now, Masonic action nique gives all these bad elements a different direction a precise statement regarding the harm they would not have suffered if they were delivered to themselves; it prevents the healing action exerted cons particularly on society through the Church, and above all it acts powerfully within the sphere of international relations.

§ 2.—Why Freemasonry has a

LESS REVOLUTIONARY CHARACTER IN PROTESTANT COUNTRIES
AS LONG AS IN CATHOLIC COUNTRIES.

A notable difference exists between exclusively pro-testing countries like England, the United States, and the Scandinavian States naves on the one hand, and on the other the purely Catholic countries thus

4 GAAACIÛIIES PARIIÇULIERS DE LA MAÇONNERIE

that those where the Church has, coincide with the confessions pro-testing, a constitutional position, like Germany of North, Switzerland, Holland.

In the first ranks, Freemasonry is currently viewed having largely lost its anti-religious character and antisocial. The political institutions there exhibit stability which is their strength, and the Church in fact enjoys a freedom there that We are reduced to envy: Some conclude from this contrast that Catholicism is precisely the source of political conflicts social and cultural issues that are devastating France, Italy, Spain, the Belgium, South America. This is the thesis put forward by Mr. de Laveleye, in a pamphlet that the sect had translated into eleven languages. We do not have to refute it here.

Sincere Catholics, but imbued with liberalism, pre

and the intensification of their antisocial character in these countries have primarily political causes, and stem from vices governments. They are thus promoted, in defiance of the signs Church statements, to look at the overthrow of governments legitimately established, as a good thing; moreover they fa unconsciously accept the opinion of our opponents, admitting both as a proven fact that Catholic countries have been and are still the most poorly governed, with the complicity of the clergy, until they felt the benefits of movement from 1789.

When we studied the subsequent actions of secret societies and Knowing their generating principle explains this contrast easily.

The largest faction of Freemasonry, the one that has which has hitherto held the preponderance, continues almost exclusively the destruction of Christianity. This is the adorable person of The incarnate Word, which is the very object of his hatred; for, not to open it Let us not forget, Freemasonry, like Devolution, is essential satanic ment.

However, Christianity is not found in its complete, living and expansive, as in the Catholic Church. Protestantism, poorly despite all the natural and supernatural virtues, even though few It is possible to have a good number of baptized and well-intentioned Protestants. is merely a Christianity in a state of decay. Of itself, by virtue of the principle of free inquiry, it gradually disintegrates.

Catholic Countries RI' Protestant Countries 5

little; the less it is opposed externally, the more this result is achieved. hundred, and, two centuries after Bossuet's Warnings, a A large number of Protestant pastors no longer believe in divinity. The Community of Black Lord Jesus Christ. Protestantism and the Freemasonry thus moves towards one another, without this the latter needs to act. Moreover, the savage hatred against the Papacy, incited by the apostates, authors of the Rôformation, the fact that a large number of Protestants are acting in good faith complicit in all the attacks directed against the Catholic Church lique. The governments of these countries, particularly those of the Prussia and England, under this impetus, too often propagated the Revolution they were fighting in Catholic countries. were at home. It's hardly been since the beginning of this century the most enlightened men of the Franchise set of these pre*-judged.

Protestant countries should therefore not be affected by the flood destructive, that when, the Catholic Church having lost its position

sects to attack the natural social order. The progress of social-democrats in Germany, internationalists in Switzerland and in Denmark, radicals in England, nihilists in Russia, are a first symptom of this barely sketched evolution Again.

This demonstration, to which reasoning leads us, is corroborated by positive statements made in the boxes.

Thirty years ago, a very important Masonic journal said knows that Protestantism was half of Freemasonry. (Book I, Chapter II, paragraph 14.)

In 1874, Brother Conrard, Worshipful Master of a lodge, wrote in the Leipzig Bauhütte;

As for Protestantism, which has remained lamentably confined within the swamp of scrofula to the letter of a book, and mistletoe, deprived of a discipline" Pliny, a living force pushing forward the work of the mind, broke and fragmented into Confessional parties without power, they no longer need to be taken into account except as of a statistical section. Only the organization, so strongly coherent Catholicism is still an active factor, capable of stopping by a powerful barrier the formation of limonies in view of humanity independent.

"• Here is CO that the wicked, concerned about their oaths, did not san't

6. DISTINCTIVE CHARACTERISTICS OF MASONRY

Forget. He who aims for the highest must reach the highest. In the sense of the infallibility of the Roman papal Catholic Church, a frank* A mason absolutely cannot (Christian). This Church is a challenge thrown not only to the Freemason society, but also to all Civilized society. Do we, like worthy Freemasons, want to progress? In keeping with the spirit of our association, we must therefore resolutely say with Strauss; We are no longer Christians, but only Freemasons, nothing more, nothing less! That's enough! We must concentrate focus our strength on that which is truly useful to man, Vassocial-humanitarian mission. Masonic dilettantism contributes little. of benefits to humanity and little consideration for our association. It's either one or the other (1)!

The main efforts of Freemasonry have therefore been directed against Catholic countries for a century and a half, and that is what which explains the constant political upheavals they have summer Je théiUrc. There memo, its lactic acid varied according to certain circumstances constants of time and environment that must be presented.

§. 3. – Special tactics of Freemasonry in

SOME CATHOLIC COUNTRIES.

Not understanding the supernatural assistance of which the Church of Jesus Christ is the object, the skillful directors of Freemasonry They had long believed they could achieve the to attract, at least in some countries, that they could spread with the complicity of legitimate governments and a clergy to corrupt morals, their practices and their anti-principles Christians. This was the ancient method of the Gnostics, of the Mani-Christians, Albigensians, Templars. Weishaupt has some, in his The tour, the sketch, and the complete plan finalized in 1818 by the Roman High Vendée, to install a confidant on Peter's seat himself!

Such plans seem to us absolutely insane. ses. However, strictly speaking, their realization jiarlicllo would be possible in certain particular churches, if divine Providence and

(1) Rcproilult by Paclillcr, Stille Krieg gegen Thron nnd Allar, 2® edil, p. 58.

A SPECIAL TACTIC 7

The vigilance of the Apostolic See did not intervene. In the In countries where Freemasonry has adopted this tactic, it does not attack the ecclesiastical property nor the privileged position of the clergy; the external pumps of religion are maintained as a a kind of police force for the people. It would suffice for him that the clergy of these the country became expressly or at least de facto schismatic and plunged thus into those abysses of which an ancient man said: optimi corruptio pessima.

Didn't this lodge tactic, at the end of the 18th century, key, received some implementation in a part of Germany, in northern Italy and Tuscany, at the beginning of This one in Portugal? Some indications will be found in this volume. cations on Masonic activity in the latter country, which confirm this assessment. What is certain is that such was the plan of the lodges in Brazil, such a profoundly Catholic nation, that the sect could never have launched an open attack on it at first. Religion. He was fortunately thwarted by vigilance of Pius IX, who sowed the seeds of regeneration in this country by sending bishops whose science and energy have broken these plots so treacherously designed.

When Freemasonry reaches this period of action, it pro

It is tempting to be hostile to him. But she seeks to separate the clergy from the a center of unity, it pushes civil power to extend the limits of its powers in mixed matters and even to encroach on the essentially spiritual attributes, under the pretext that it is Bishop from outside. Gallicanism and Febronianism have been in their time very useful auxiliaries of Freemasonry, although Most of those responsible were probably unaware of it. Also, the sect is not afraid, on occasion, in certain countries, to to revive these outdated memories enshrined in civil law, However grotesque the evocation of principles may be in his mouth also contradicts his theories of a purely human.

Religious orders, whose mission is precisely to re-inflaming zeal in the Church is particularly odious to the Freemasonry, and it has always sought to separate their cause from that of the secular clergy. When the necessities of his tactics forced him- She was careful not to attack all religious orders at once. no need to distinguish among them those whose management is in Rome

8. Distinctive Characteristics of Masonry

**

racrne and which thus contribute further to strengthening Catholic Unity lique. That's the secret of their attacks against the Company of Jesus. She always tries her strength against herself first, and when She manages to divide honest people about herself; she has won. a major point. The war in Jerusalem in 1760 and under the Refuge "Tauration" was his watchword, like the famous cry of today; Clericalism, that is the enemy.

S. 4. – Freemasonry and legitimate governments.

The conduct of sects towards legitimate governments my has always been south-ordered towards the supreme goal that they for-follow.

Where the heads of the national dynasties have agreed to put themselves to be at the head of the war against the Church, as in Prussia and in Pie- They cheered them on the mountain; they gave them at least for a time, these kingdoms of the world, of which they seem to see available.

Where local circumstances have allowed for the raising of difficulties They did not attack based on the order of succession to the throne. itself is the principle of legitimacy, whose good effects are

material. They limited themselves to choosing, among the branches prevailing by a legitimate right of accession to the throne, those whose chiefs promised them their support (1).

This behavior was particularly pronounced in Portugal and in Spain. The regent Maria Christina, who came to power in invoking, rightly or wrongly, the principles of Spanish public law, inaugurated the course of the Revolution in this country. Within this A unanimously Catholic nation, constitutional rights have were spontaneously recognized in the heresy and the error, which thus acquired all the facilities for propaganda; the clergy was stripped of her property, religious orders were outlawed. Queen Isa Belle, having refused to continue this political course, was expelled.

(1) V. (Ifin.? CO voIiiiTjoIo chapiiro VI inlitiild : The» Secret Societies in Spain of- p read the XVHl* siede ji*q'i'en o' parliciüère'noul Ij g 1.

LA MaGONNEBIS and LEGITIMATE GOVERNMENTS 9

After a few years, his son was raised to the throne by those the same ones who had expelled the mother, to avoid above all the Don Carlos triumphs. The young Alfonso XII is today – probably unconsciously – the example of what can to be a legitimate king of the Revolution. The attempts made to then his reign to take away the education of youth from the direction of the clergy by the ministry of Canovas del Castillo, the foreigner the proposal for settlement made to the Jews of Russia by the Sagasta's ministry clearly shows that here too the sect is pursuing the plan established in its central directorate, independently and by above any purely national political question (1).

When Freemasonry found itself facing dynasties, who, despite the individual failings of their members, are, by a providential arrangement and a glorious tradition, the servants of the Church, defenders of the truth, she leads con between them all his effort.

Such was the fate of the Bourbons. Liliapedibus destrueQ^i de- Then, in the 18th century, the motto of the sects. History... temporary is there in its entirety to attest with what perseverance France, he was executed.

Not to mention their own duty, which obliges citizens to that country to enforce national public law, guarantee of all private rights, the tactic of backing sects indicates quite clearly the in-major interest that Catholics have in wanting the opposite of this that the Church's adversaries so stubbornly want. This interest The rêt exists primarily for French Catholics. It cannot be their

countries like ours, are delivered into the hands of a dictator chosen by the sects, or belong to the prince, who openly professes of wanting to make him reign supreme. Let no one say that the Customs make the laws, and persistent efforts on the ground exclusively religious practices will eventually revert to Christian customs. born in our country: these efforts and works of zeal are assured It is indeed an imperative duty, but he must do this and not omit the rest. For this action can only be very slow, if even she is not completely paralyzed by the torrent of revolutionary measures. On the contrary, experience demonstrates

(1) V. in this volume to chajitro intiulé: Freemasonry in Spain under Alf~ Phone XII.

10 DISTINCTIVE CHARACTERISTICS OF MASONRY

ê ^

the powerful and much more immediate influence than laws and the impetus given by sovereign power has on morals public: the majority of men is determined in its con directed mainly by the iu)i)ressions it receives from the outside. However, the chances of survival are much greater for the individuals, if the environment in which they live is Christian. That's why rKdisc has always condemned all forms of daii^e- a reuse theory of the separation of Church and State; that's why On the contrary, Freemasonry seeks to establish everywhere what may call for the secularization of your social life.

Here we are dealing with a common interest among Catholics of the whole world; nowhere could they be indifferent to the res the establishment in France of a truly Christian power.

The particular situation of many countries, the mixture of Races and beliefs make it impossible, probably because always, the establishment of the Christian state, that is to say the realization practical application of the doctrines that the Holy See has not ceased since a century of teaching and which have been summarized in the SijUabus. The establishment of a fully Christian power in France, all by scrupulously respecting the civil rights acquired by the separate religious denominations, is rendered])ossibl both by the national tradition, through the logic of the French spirit and finally by the very violence of the struggle undertaken at this hour by the Re-evolution.

However, the realization of the Christian idea in a country reasoning/sounding like France, must exert a very strong influence

world and on maintaining Christian consciousness in its integrity.

The complete lack of practical application of the teachings given in our century by the supreme magisterium of the Pontiff Romain would be, as far as one can humanly judge from the views of Providence, a subject of scandal for weak minds, on all in the countries where Catholicism began to take root in the mid-place of heretics. This (Jew is only r/////}o///é.ve commanded by The circumstances of time and place would risk taking little gradually in people's minds the superior place which belongs, unique-inherent in what must always remain the thesis of the wall of the threads subjected to Church information.

Beyond the reasoning, the spectacle of the fury in the boxes

LA. Freemasonry and Legislative Governments 11

of all countries faced with the possibility of a monarchical restoration A little bit of chic in France would be enough to enlighten people. You'll find some of it very informative testimonies in the chapter entitled: The Great 1873 plot.

What we have just said about the Bourbon dynasty, also applies to the noble race of the Llabsburgs.

When the Revolution cannot overthrow the true dynasties Christian women, she seeks to paralyze them by enveloping them within the constraints of the constitutional regime. That's what she has Made in France in 1814, under circumstances which have been fully clarified in the work of Father Deschamps; that is what she Made in Austria today.

An explanation is necessary here to avoid misunderstandings.

Certainly, the constitutional, or parliamentary, system is a form of mixed government that is perfectly legitimate in itself, as well as the Republic. The Church, which does not shy away from one form of government, accepts it like any other, provided that in the country in question it be established according to justice, That is to say, in accordance with the national constitution. The free constitution of Aragon in the Middle Ages, the almost Poland's anarchic policies were approved by it; it is uni a certain kind of alterity to the people, instructed by experience, to correct the flaws inherent in these kinds of constitutions.

But when Freemasonry became propagated in this century As guardian of the constitutional regime in Catholic countries, she has had only one aim; 1® to establish as a legal principle

protected by freedoms of conscience, of the press and of association, in substituting this false principle for the recommended practice of tolerance mandated by the Church within the limits of the particular needs of each country; 2° to weaken the authority of dynasties, of which it knew the attachment to the church, and to prepare for a long time their overthrow at the heart of press freedom, liberty which always degenerates into license, where the law of God is not the undisputed foundation of institutions.

This is a practical point of view that must be taken into account, if we want to appreciate the true scope of France's efforts
Freemasonry j) restoration of the constitutional regime in France, Italy, Spain, Portugal and Austria,

12 SPECIAL CHARACTERISTICS OF THE MAGDNNERIE

Certainly, when governments of this kind function for many years and that civil relations have established on this basis, Catholics must loyally respect the Church, "as happens in human affairs, is the constraint of sometimes tolerating evils that it would be almost impossible to make money without exposing oneself to calamities" "and to even more disastrous troubles (1)." But something else is a respect for the situations actually, also in accordance with the great policy which inspired Henry IV when he issued the Edict of Nantes, than to the prudence that the Church has always recommended to Christians here, without thereby betraying the inalienable rights of the truth; something else entirely is a blindness to the maneuvers of the sects, which in the past has led to the falsification of history, and in the present to do Play the calholi((ues the rhyme of dupes.

A better understanding of the facts would have prevented certain publicists, whom it is pointless to name, represent the struggles Catholics against this tactic as ridiculous attempts of the supporters of the old regime and of monarchical absolutism-ohique, M. d'isracii, in his latest work, has perfectly ex-
Awarded, with his extensive experience, this sensitive political point
Practical information regarding the July Revolution:

It wasn't the bourgeoisie who erected the barricades, I know the people who made them; they do not form a nation, but a con Brotherhood... Their secret societies cover Europe with a network. They are widespread throughout Spain; Italy is ruined. The same The organization exists in Germany and in Itussio. The wiglis do not admit that a remedy, and according to them infallible; the constitutional government They assert that "secret societies" cannot coexist with representative institutions; I may deny being mistaken, but it seems to me that secret societies will instead make representative institutions disappear

This proves how indifferent secret societies are.
to the constitutional regime taken in itself, when the circumstances
tances do not allow them to derive any particular profit from it, that is
that they favored the absolutism of all the princes ([who have

(1) Brief from NSP Leo XII to Cardinal Doelians, Archbishop of Malinos,
August 3, 1881 •

('2) Knndfjmion (London, 1880), 1, i, oh« VU.

THE TWO PHASES OF MASONIC ACTION 13

They wanted to serve their purposes, so that they would eliminate councils everywhere.
the most liberal traditional institutions, such as those of Tyrol
and the Basque countries, that they destroyed the autonomy of the republics
the freest republics, such as those of the forest cantons in
Swiss.

§ 5. – The two phases of Masonic action

What has just been said will help to understand how the action
of Freemasonry in Catholic countries, a success story
tively in two phases: in the first, it lays its principal
principles in the laws; in the second, when legality revolutionized
tionary has taken root; it directly attacks morals
Christians through the organization of an impious and corrupt teaching
author.

The entire system of Masonic legislation rests on
This error: that the State – (delegation of the sovereign people, king
absolute or organ of positive science) – creates law, and can
making laws without regard for dependence, where is man?
vis-à-vis God in all aspects of his activity.

Voltaire expressed this idea as early as the mid-18th century*,
in his tragedy of the Guebres or Intolerance:

Honored and submissive, upheld by the laws
And by these same wisely contained laws.

The Guebres will now be free
To follow a secret cult that has long been persecuted.

May each person peacefully seek the light in their heart.

But the law of the state always comes first.

Another advanced Freemason, Odilon Barrot, said bluntly
In 1828: "The law is atheistic and must exist."

The publicist of the German Masonic empire, the f.*.
Bluntschli said, more hypocritically:

"The modern state is founded on human nature."
The State is a human community of life created and administered by

14. Distinctive Characteristics of Masonry

Man for a human purpose... The modern state is an organization
Human constitutionality; the law of the land is governed by public law. Its
Politics seeks the public good according to the principles of reason.
human beings using human means... He feels independent and free
even in the eyes of the Church, and he even asserts his right over it
high (1).

From this stem the equality of religions before the law, the freedom of
the press understood in the sense that there is no crime of opinion
(to put it more accurately, in a manner of speaking or opinion), civil marriage, the
denial of the Church's own right to exist as an independent society
dependent, to administer itself according to its own constitution, to teach
to gner, to possess the goods necessary for the maintenance of his ministries
their temples, the destruction of religious orders or their
assimilation to other associations.

Legal formulas vary according to the particular spirit of the law.
to link to each people and the historical development of its legislation
lation.

Thus, for the French, a people with a logical mind, friends of the
equality, accustomed to centralization, the watchword of the Freemason
The question is: Christians must be subjected to common law.
a cunning mule, of which Bishop Aiguiecy recently showed
the destructive character of Clericalism (2). –In Italy, where the
The people are fundamentally religious, but where they are eclipsed by
glorious historical memories applied in the wrong direction, that was
The free Church in the free State. – In Germany, a country covered
green still of traditional associations of all kinds and where the
corporate life has an indestructible vitality, the formula of oppres-
The Church's position is this: "The Church is in the State and is not
"before him that a corporation with subordinate rights as
"The others."

Despite these differences in expression, the Masonic program
is still the kid.

We could see from the general plan of the works of the large

Introduction, § 4), how adept the sect is at exploiting the ideas of the time, what the 'principles' want to say for her of equality, liberty, fraternity, which she seeks to introduce

(t) General Theory of the State, French translation, in-So. pp. 50-55,

(2) Common Law, by Mgr Isoard, Bishop of Annecy, in-8o Paris, 1881.

15

THE BEST PHASES of MASONIC ACTION

d<ms public institutions^ the spread of knowledge- these popular, secularized educational institutions and of charity. This will be discussed in a chapter of this volume. how in this noble country the sect has already taken root and progress is being made little by little towards the realization of this plan.

When, following work of this kind on opinion and In public assemblies, legality became revolutionary. Freemasonry takes a second step and sets out to corrupt the people by destroying Christian morals, the fruit of ten-eight centuries of faith, which serve as a basis for beliefs, pushed individuals are influenced by external factors and seem may be necessary for the ma- in a given society The majority of men practice religion.

Father Deschamps' work revealed in all its details the systematic plan to corrupt the family pursued by The lodges for a long time. A chapter on the current state of dogma and Masonic morality will complement them all too well.

Today they seem to have more need to resort to covert maneuvers. They claim to corrupt nations on a large scale through the education of younger generations, that they completely wrest from the Church's control to to make it a state monopoly. But the state has become their property. They took care to seize political power beforehand. tick, and under this direction Public Instruction becomes a propaganda continues to promote atheism and immorality.

Separating education from religion, that is, at this moment, a From one end of the world to the other, the direction given to the lodges.

We are witnessing the most complete development of this plan in France and Belgium.

Since Freemasonry ostensibly reigns there, it adds to this activity

which have the avowed aim of replacing Catholic worship in the popular customs: these are only baptisms, weddings and burials Masonic practices. The flaws of the Tæuvre du Sou of secular schools and of the League of... the Freethinkers, the Masonic lodges white ones take the place of our processions, forbidden by the arbitrary administrative. All scientific and professional organizations are being invaded by the sect, and it is making use of all these natural groupings of men are all means of retaining the populations under their rule. As well as all life

16 FEATURES OF MASONRY

Social life among Christian peoples was deeply influenced by religion. of a child in a nation given over to Freemasonry, she is penetrating entangled in its venom in all its manifestations, while waiting the day when, according to the prediction of the Apocalypse, it will be necessary to wear on the forehead the mark of the beast to be able to buy and sell {\),

§6. – The exploitation of national issues by the

Frang-Masonry

The cosmopolitan principle of Freemasonry is essentially contradictory to the national principle: its aim, as we have seen, is

r

restoration of the state of illuminy; it must therefore sacrifice to it One after another, all the nationalities, and, in fact, the destruction of a considerable number of independent states, autonomous entities centuries-old wedges, was the consequence of the ascendancy it gained in the general politics of the world.

But, when it comes to inciting a people against governments established elements and to introduce into social life elements In terms of disruption, Freemasonry excels at exacerbating issues national and to exploit them.

The same sect which, in 1815, delivered Catholic Belgium to Holland and the Rhineland to the Prussians, who, in 1817, destroyed the autonomy of the small Swiss cantons, which, in 1832 and 1876, dealt a fatal blow to the ancient popular constitution of In the Basque Country, this same sect, we say, exploited against Austria, the Italians' al-riological sentiment, and it became The idea of unity became a weapon against the temporal power of the Popes. the most national power that ever existed.

the most national movements, and introduce elements into them dissolution processes that cause them to miserably abort.

This is a lamentable history of Poland in 1830 and 1863.
that of Ireland in 1881.

The Catholic Church is a mother; and she multiplies her solicitations studies and his tenderness for those of his children who are suffering.

(1) Apocolypse, cb. xui, 16, 17,

EXPLOITATION OF NATIONAL QUESTIONS 17

Among peoples who enjoy the fullness of their national life
In her later years, she carefully withdrew into the spiritual realm.
and leaves temporal matters to the civil authorities. But
when a nation is in mourning, when it is widowed of its memories
legitimized and independent, then we see the bishops
and the monks tending the bleeding wounds, supporting the failing soul
the people's hearth, and the sanctuary thus becomes the sacred home where
Beneath the ashes lives the patriotic spark, the promise of resurrection
future!

Under these conditions, Freemasonry is careful not to do the
War on Religion, it hides its true purpose; but, temptress
Treacherous, she promises temporal victories to oppressed peoples
but, if they accept the help of the Cosmopolitan Revolution. The Church
inevitably opposes such disastrous compromises, and few
Gradually, Freemasonry created a party in these countries, which then separated
firstly, the direction of the bishops on the ground of national action
national, then gradually becoming hostile to the Church itself
even.

This is how the Revolution lost Poland. (See the
Secret Societies and the Society[^] t. ir. Attached Document K. The
Freemasonry in Russia and Poland. – Insurrection
of 1830 and the July Revolution.)

Some words escaped from men very advanced in the
The secrets of the sects even make one doubt that they ever wanted to
sincerely the resurrection of a country, which would have formed a great
Catholic nation and would have been an impregnable bulwark opposed to the
Revolutionary Pan-Slavism (1).

A similar situation is occurring today in Ireland. If this
noble people have preserved their nationality and distinctive qualities
The freedom of his race, he owes it to Catholicism. But his demands
cannot go so far as to authorize insurrection against a government

principle of property. By its very mission as guardian of the uncorrupted The Church, vulnerable to the principles of morality and social order, finds herself obliged, while energetically seconding the movement national of the Irish people, to indicate the limits that it cannot to surpass. Anti-Christian sects skillfully take advantage of this to

(1) See in this volume the chapter entitled; Poland and the religious sects-naires.

III

2

18 CHARACTERS PAUTICÜLBRS DE LA MAÇONNERIE

to incite the people to shake off the yoke of their pastors, to sow the distrust of the Holy See, and finally to push it in back roads of violence | which open the way to crimes more atrocious.

11. 7. – The agonistic objection against the Church in

THE GERMAN COUNTRIES.

11 is a number of countries, whose governments are Protestants, but where Catholics form significant minorities and where they had rights recognized by the national constitutions, the CPII ensured the necessary freedom to the ecclesiastical government. Such was, and such still is in right, the condition of the North Charleroi region, of several cantons from Switzerland and Holland.

This situation is certainly not acceptable to the Church. poses as an ideal; however, given the circumstances, She was acquiescing for the sake of peace. As long as the governments All things respected and loyal, these peoples have enjoyed all inner tranquility, which is compatible with the division of beliefs. We will reread with further insight, in the work of Mgr de Kellelcr iulilulated: CALlemaiino after the war of 1860 (1), the conslatalioii of the re.sullals lieurciix of this stall of choice their, that they contrast with the deep troubling of consciences which The reversal followed.

It was the Erauc-Masonic that demanded the Kultur-Kampf as pledge of his contribution to the work of the German institution. We

nor to retrace the various steps of this new persecution
tion, (jui a eu son cofiIre-coup dans toutes parts du monde.

It is only necessary to give here its legal characteristics
discs.

Neither the German government nor the Bernese government has...
ficheut, like ff. Gambetta and Ferry, the pretension of sub-
to treat the nalioiii to what they call reveries and supers-

(i) Trans. French by Abbot JJelet, 1 vol. io-8*'» Gaume, 1866.

WITHOUT GERMAN PASTA

19

tuions (that's what they call Religion), to replace it
The empire of positive science, that is to say, a brutal materialism.
No; these countries are not yet advanced enough, and the Freemasons
conservatives (see above 1 and 2) who lead the movement,
find in the state churches j)rotcslantcs an instrument too
compatriotic period of government seeking to ruin the people
any religious idea.

The KuUur' Kampf consisted of denying any rights inherent to
the Catholic Church, to recognize only granted rights
by the State as to the Protestant confessions, then to him
to impose in its discipline and administration the pro-
close to the country's Protestants, but who essentially repugnant
to its constitution. *Thus, in Bern and Geneva, as well
that in Germany, the Kultur-Kampf had been forced to interrupt all
relationship with Rome and destroying the religious orders. The difference
The inconsistency of the procedures is only evident in this: the laws of prudence
his own, known as the May laws, on the education of clerics and the nomi
nation with pastoral functions, tend to impose on the Church
Catholic, the direct interference of the State, which is the law of the con
evangelical federation; while the laws of Geneva and Bern
on the election of priests they attempted to subject it to the democratic regime
cracy of these countries. That's what one might call the es-
legal department of the Kultur-Kampf.

As for its outward appearance, the most characteristic feature
Tunion is a united front, fueled by a shared hatred against the Catholic Church.
lique, Freemasonry and the faction of Protestantism called
liberal, that is to say, one that no longer recognizes the divinity of Our-
Lord Jesus Christ.

Masonic lodges in Germany, the Netherlands, and Switzerland (and we could add also among French Calvinists) is considerable.

The history of Freemasonry in Germany presents two phenomena contradictory terms only in appearance on which we draw attention; on the one hand, Freemasonry in certain Certain systems have taken on Christian appearances, have borrowed part of its rites to Christianity and excluded Jews from his lodges; on the other hand, it is the country where the Jews, by means of higher lodges have certainly exercised and continue to exercise The most active core leadership within the entire sect. One cannot

20. Distinctive Characteristics of Masonry

to tire of repeating that part of the practices of Freemasonry The main purpose of this is to deceive minds. Let us explain. Thus, how could such a considerable number of ministers protest? Many enter the boxes.

Franc-maronncric does not thereby relinquish its hatred of Our Lord Jesus Christ and all revelation. Spend more earlier than what F. Es. Van Schaick said in the Official Almanac Dutch Lodges 1872, on the use of the Bible in the lodges:

"As things stand, the Bible is placed on the altar of the Lodges" as a mere extra. From whatever point of view we consider If we laugh at the Bible, we do not hesitate to declare openly that it is no longer in its place in the works and cannot be there since the doctrine of humanity is its basis and is proposed as the means to improve man" (1)^

Therefore, it is not surprising that we see a writer, Ecclesias. Protestant tic, Dr. Guerike, declared, as early as 1840, that the "p& birth of the Eranc-inaconcrie in the Protestant churches has toncontribué like a hammer striking relentlessly to destroy the Positive Christianity, to erect a tower in place of Christ temple, and that it made use of the principle of fraternal aid as a powerful system of corruption and monopoly for to invade all official positions and jobs having a influence in the Church and science (2).

§8. – On Freemasonry in Anglo-Saxon countries

Saxons

the same anti-religious and anti-social character in England and to United States as well as on the European continent and in America South. The vast majority of SCS members do not see it as that an opportunity for friendly gatherings and a supporting institution mutual. Nevertheless, English lodges consider themselves as

(1) Cué by Pachŭor, Sllk Krleg gegen Tkron und Allar, 2* ôdit., p. 111.

(2) llandbuch dtr Kirchengeschŭchte, t. II, p. 253, cited by Pachtler, ibid., p. 118.

IN ANGLO-SAXON COUNTRIES

21

being part of Universal Freemasonry, and they do not refuse not on occasion, in accordance with Masonic oaths, the aid fraternal to their brothers on the continent. Therefore, there is in this a special characteristic of English Freemasonry that is a difference in the intensity of the action and not in the essence of the principles. The Holy See was not mistaken, and it has always maintained the application to the lodges of these countries of the censures imposed by all The sovereign pontiffs, since Clement XII in 1738. They have were extended specifically in America to VOdd-Fellowshlp, which is merely a simplification of Freemasonry for the use of people.

The causes that led to this situation are numerous; it To completely outline the whole story, it would be necessary to sketch it out. political, social and religious development in England since the 18th century* century. Therefore, we dedicate a special chapter in this volume to the situation and trends beyond Freemasonry in these two countries. In this, as in many other things, the Anglo-Saxon race follows very different paths from that taken by the races Latin and Germanic. By diverting from the odious conflicts anti-religious groups that exhaust these communities, by rejecting the interference of The state's influence on private life creates elements of superiority. which foreshadow a leading role for him in the near future. Failing the 19th century, the 20th century may perhaps see the realization of the glory of the Church, the famous prophecy of M. de Maistre, announces assuming that England will unite with France for the propagation of the truth in the world.

However, one fact must be taken into account, namely that, under the violence of persecution, Catholicism for nearly two centuries disappeared almost completely from England and its

The nonsense fell asleep. The movement, which resulted in making Civil liberty for Catholics, had as its main propaganda The religious struggle between the Usonters remains very intense. here and the established Egliae. On this subject, a very distinguished English priest we were told that the disastrous form of the Episcopal Church did not pre- would offer no real advantage to calitolytics. On the contrary, The result would rather be to turn against them all the fanaticism intolerance, which still exists in Protestant sects.

This can be seen in the United States, where for a quarter of a century Catholics have become numerous enough to be a factor

22 PRIVATE GARAGES OF MASONRY

"#

important social. Their progress was followed by attempts to nominate breuses to awaken both Protestant intolerance against the Papism, which posits the principle of the supremacy of the modern state. according to the Masonic program outlined above.

It will likely not be without struggles that the people Anglo-Saxons will succeed in eliminating from their social constitution the venom that heresy has infiltrated.

S 9. – The ROLE OF Jews in Freemasonry

The anti-Semitic movements in Russia and Germany, some recent events that have highlighted the financial predominance Israelites on the stock exchanges of London and Paris called Attention is strongly encouraged regarding the role played by Jews in the poli- modern tics and especially on their connection with Freemasonry rie (1).

It is impossible not to be struck by the fact that the principals nihilistic and communist agitators, whom the recognized leaders radical parties in Germany, Russia, and Switzerland are of the Israelites. The author of a remarkable article published in the Nineteenth Century of January 1882, under this significant title, The dawn of a revolutionary era is expressed there in this way;

The most remarkable feature of all the upheavals that took place Returning to the continent is the predominant role of the Jews. While that some of them seize major financial powers, other individuals of their race are the leaders of this revolutionary movement the revolution we have outlined. Those who consider the Jews

point of view.

The work on Secret Societies contains in this regard the observation the presentation of a number of facts, to which the reader who wants to have a precise view of the subject. (Book I,

(1) Among the works responding to the nctlc iiréoccupaliou, we must particular-romont report the volume iuliliile: Fruiivs^rnnavotts H Juifa^ stem üeVFglise

itaprh do Sî-AimIiù (In-tîi", IHSI}. 6or liter

irii|i'|n«? sufü^'imiincul read of ainjucl view isf jiÎLiê the iulrur.

THE ROLE OF THE JEWS 23

chap. II, §9, Book II, chap. V, § 6; chap. VIII, § 3, chap. XI, § 6, chap. XII, 2, chap. XV, § 4.)

We have specifically mentioned this in the Introduction (§ VI, note) the indications from which it would follow that the Jews are mostly in the central leadership of the sects which likely-menla its headquarters in Germany. What other clues have been gathered? Since then, we have become more inclined to admit the data.

For a long time, the Israelites were excluded from most German, English, and French loges. They then founded special rites like that of Misraïm in France, of the Beni-^Berith in the United States, which allowed them to benefit from advantages ensured by the universal nature of Freemasonry and to communicate with all lodges as needed. However, one will find in this volume (chapter I) proof that, even at mid-18th century, a number of Masonic lodges that the Jews received into their midst. Martinez Pascbalis, the founder of the French Illuminati, who, according to our latest studies of, would have played a very important role in the spread of sects at that time (see chapter P'', S 3, cf. book II, chapter V, 3) was a Jew.

Moreover, the internal movement within Freemasonry has overturned almost everywhere the barriers that a remnant of Christian ideas or social prejudices opposed the admission of Jews into the ordinary lodges. Freemasonry in Catholic countries, that of France, Italy and Spain were the first to admit them. Germany has followed suit in our time. In the United States and England On earth, only certain rites are accessible to them. Of since most German lodges have lowered the old These barriers, we see even in the Masonic world, no without a certain amount of dread, the influence that the children of Israel have there

gressistG and national-Uberal^ has become 'i)liculièremnt désa- agreeable to the Grand Chancellor. One of his writers, Theodore Mommsen, in a pamphlet entitled: A Word on the Jews, he reproached them for their ingratitude and addressed a curious apj)cl to them the alliance with the Germans against France and Idlomontanism.

In France, we don't have a social question to address.
To speak frankly: the numerical proportion of the Israelites is too

(1) v. P,.-AC. V)n \Ve<!<ill, Vnrurllilcil nder hercc/tUocr llux, UorWn, 18X0,

24. Distinctive Characteristics of Masonry

s»

low, but the number of official positions they hold is without any proportion to what the general population reported. Furthermore, all those among them who have reached a certain position, are involved in Freemasonry and exercise a considerable influence. One of them, Brother Créinieux, has, during for many years, Grand Master of the Supreme Council of the Rite Scottish. Another, a chief rabbi, Brother Dalsace, is one of the the oldest members of the Grand Orient. The Masonic Mummy that of 1878, said of him: "that he glorifies the Jewish name by the the way he leads Freemasonry.

Judaism is, moreover, in itself a form of Freemasonry. times by the close solidarity that unites its members, l)ar 1(3 cosmopolitanism which places the Jew above all ties of homeland, finally by his hatred of Christianity. With the decline of Talmudic worship, a new organization, the Universal Israelite Alliance, was founded in 1858, to create a bond between all Israelites mun on the bases we have just indicated, independently traditional rites that many no longer care about. Here are how Brother Cnhuieux explained the purpose of this association:

<tVAlliance üraélUc universal how barely and already its influence Its salutary effect is felt far and wide... It doesn't stop at our worship alone. It addresses all faiths. It wants to penetrate all religions. gions as it penetrates all lands... Well! gentlemen, Let us continue our glorious mission. May enlightened men, without distinction of worship, unite in this universal Israelite association saddle, whose purpose is so noble, so broadly civilizing... To give a A friendly hand to all those men who, born into a different religion than the ours, extend their fraternal hand to us, recognizing that all religions, whose foundation is morality and whose summit is God, must (Hre friends with each other; thus breaking down the barriers that separate what must one day be reunited; there, gentlemen, is the beautiful, the great mission of nolro Universal Israel Alliance... I call on our

How eagerly we will go to them... The time has come to found on an indestructible foundation, an immortal association. (1)

It is difficult not to be struck by the identity of this program with that of Freemasonry.

Judaism and Freemasonry are two parallel institutions.

fl) isvArlfin l, XXV, p. dII cl s iiv,

THE ROLE OF JEWS

25

This thought is not exclusively ours. It has been expressed by the Chief Rabbi of France at the prize distribution to students Israeli vocational schools, December 27, 1879, at the hotel of the Grand Orient:

"Listen, my friends, there is a coincidence in this meeting that something strikes me, and I want to share it with you. Do you know where you Guests, where are we? – We are in the salons of the Franc-masons. They kindly agreed to make them available to us. I told them Please send me my gratitude.

The Freemasons! What hasn't been said against them? They have been I am nothing but a bunch of troublemakers, disturbers of the public peace, impious, atheists I don't know what else. They've been bombarded with misery, they've been slandered, persecuted 1 They tried to drive them out, to exterminate them, as We !

But they are here, standing just like us! They are not, like you, You know, neither rebels nor atheists! I know many of them, there are even among us in this meeting, and I assure you that this They are men of heart and honor. They preach, as we do, tolerance and charity; they preach, like us, fraternity, the Work, human solidarity; and that is why we live together. and the others, and that's why we live despite and against all odds. Ah! my friends, brotherhood cannot be stifled. Truth cannot be killed(1).

Ten years earlier, on June 29, 1869, a large synod convened in Leipzig there are Orthodox, Reform and Liberal Jews of all kinds all the nations, and made the following decision:

"The synod recognizes that the development and realization of ideas Modern euros are the most reliable guarantee for the present and future of the "Jewish nation and its children."

This nonsense powerfully serves the particular interests of the Jews. Also It must be acknowledged that the material and economic transformations global standards are increasingly increasing the value of remarkable abilities of the Israelites, and demonstrate superiority an indisputable ethnic identity that they have preserved throughout the centuries. The growing influence exerted in our societies by their pen- their writers, their artists, their financiers; their pener- tration in certain populations such as in the United States, where they tend to merge with the large, indifferent mass

(1) chain of union do nioi-juiii 1880,

26 CHARACTERS PARTICIPATING IN MASONRY

to Christianity: these are providential events whose consequences The consequences will only become apparent later. Let's just note that the Jews still hold fast to the belief with great tenacity to the Creator God, to the living God (1), while more and more The lodges suddenly became positivist and materialistic. If The apostasies of the Christian peoples filled the measure, did they? through them, according to ancient prophecies, the return would take place of riiumanity to its author?

(1) V. onfre autres l'ouvragod'im israélite, M. Bonlæw, former dean of the Faculty des lolllrcs do Oijon^ The laws of history (iii-S*. Germer-Uaillère. 1881).

CHAPTER ONE

Freemasonry in the 10th Century

b

§. i.-Some new historical sources.

Mazzini, in 1868, wanting to bring the Italian Freemasons to to work for the restoration of the Republic, he cited the example the core of 18th-century Freemasonry, which had taken part preponderant to the great Revolution of 1789 (1). This is the ve^ historical truth, and it must now take the place of legends those who represent it as a spontaneous movement of the oppressed nation. Father Descamps (Book II, Chapters III, IV, V and VI) provided the general elements of this demon. tration, by broadly following the course of events and eu

In this chapter and the next, we propose to complete his work, by summarizing numerous research projects on the history of local history in which either French writers engage Freemasons, or independent scholars. They allow one to grasp on the spot, social and political activity carried out by the lodges, and by there they allow us to grasp the action of hidden mechanisms, which have produced the major events of general history. Another An equally important source consists of the numerous writings which were published in the 18th century on Freemasonry.

M) Quoted in the *Philosophie italienne* (Turin, Iluux cl Favalo, 1880, in-S®) p. 383.

28

FRENCH MACONSERIE IN THE 18TH CENTURY

^ ê

It is very surprising to see all governments banning it from the outset. its beginnings, and it is particularly remarkable that the gou Protestant governments may, in this respect, have preceded the Holy-Seat (V. S 9). There is therefore a great interest in collecting in the dust of libraries the authentic testimonies of The contemporaries' assessment of the new society. These are brochures and books for the occasion, which the absence of m- literary ritual has caused it to fall into oblivion, but those who haven't less of great historical value. They fully trust the action. repressive governments. Some of these writings are from the memoir of the Revolutionary period; they emanate from men who have taken part in the events, who were themselves involved in the so-secret societies; these are irrefutable witnesses, who come to confirm in a striking way the accounts of Lefranc and Barruel.

The history of Freemasonry in France can be divided in three periods.

From 1721 to 17C0, Freemasonry was propagated across the continent by the English and the Scots. It is outlawed by the auloritô royal; but the application of these measures is done with so much leniency on the part of the magistrates, - l)eaucot!p are themselves followers - that propaganda is hardly hindered by. During During this initial period, the lodges mainly attracted young people. people, men engaged in philosophical innovation, the libcrins^ as one would have said in the previous century. On the

usually in cabarets. We have very few documents
writings on the lodges of this egregious creature: either because of the necessity
SC hides a little more, either jrarce (pic h's foiulateui'S des hjgcs,
the vncrablcs^ the mailrcs of coniiiiiic we called them

then, they were in (some way) and kept by
towards them the constitutions and the verbal points, (thus the
Freemasonry continued to progress, and lodges were established.
from the middle of the century in many more cities than those
which are mentioned in the work of Secret Societies (Book II,
chap. III, 2). We will encounter this fic ((uemrnenl riidicalion in
the course of (V*s eludes.

The second period begins with the rninistèi'o of the Duke of
Choiseul, 1702, and the destruction of the Jesuits. It is marked by

A BOOK FROM 1747

29

absolute tolerance, by the very favor of the public authorities.
In 1772, the Grand Orient was founded, with the Duke of Chartres for
Grand Master; Freemasonry then spread rapidly
extraordinary situation and at the same time takes on an organization
more focused: she is preparing for action.

Finally, the Convents of Willemsbad, in 1781, and of Paris, in
1785, inaugurated the period of active and decisive conspiracy.
The Revolution breaks out, and the men of the lodges become the
key players in the events.

Abroad, the development of Freemasonry progressed by little
closely followed by the kids' phases.

§. 2. – What was thought in 1747 of France

Masonry*

has

Contemporaries were not mistaken about the importance that al
milk to acquire this new company, which claimed to be only
a charity and fun gathering, like so many others
formed then under the influence of the customs of the time which had become
easier. The number of works published for them against the

One notable example is the one entitled: "The Freemasons Crushed" first published in 1747 and which had many editions. Its author is Pérau, one of the most serious publicists and the best informed of that time (1).

The previous year, he had published *The Order of Freemasons*, betrayed and the secret of the Mopses revealed (in-8°, Amsterdam), in the which he merely described as an explanation of the organization of the lodges and the rite the reception at the three symbolic grades.

In "The Crushed Freemasons," he points out the danger they present for religion and civil society. The following pages These sales are interesting to reread after the events have taken place. have given such confirmation:

R The order of Freemasons is a society which, under the special title two of the closest brotherhood, united together and in the same

(1) See Miebaud's Universal Biography, article Peru, and Barbier, Dietiorv-black of anonymous. This work has also been attributed to Abbot Larudan.

30 Freemasonry in the 18th century

views an inBnity of people, without the diversity of characters, of Inclinations or religion present no obstacle. A policy ad admirable, widespread in the doctrine which it teaches, animates it, sustains it and extends not only to the brothers it gathers, but also on all the inhabitants of the world.

This doctrine, which is like the lifeblood of society, which animates all of it the members, is nothing other, according to the Freemasons, than this principle natural, that this primitive law engraved in all hearts and which must to be the basis of all our actions.

Every candidate is informed of this principle on the day of their interview. that he is always made to consider, nevertheless, in the light of approval and usefulness, and in proportion to the penetration and intelligence that it made it apparent to those whom the lodge had charged with the task of indoctrinating him.

However, it should not be inferred from this that every brother once received deposits Suddenly the prejudice to which he had been enslaved until then; no, the air of The lodge does not immediately inspire that grace which is called grace of state and does not work in hearts those marvelous changes, which hold The wonder. The diverse feelings, far from being destroyed, They remain exactly the same as they were before. All reli- gion retains its rights there; the Catholic and the Protestant, the Jew and the Christians gather there under the same banner, without deviating from that of their sects. The prince and the magistrate lose nothing in terms of homage.

Here the reader undoubtedly awaits with imi)atience the explanation of this doctrine: he is already asking me what science is subtle and profound, what charming and inconceivable art could have gathered together in a Even the sect, the followers of an infinite number of others, and becoming the miraculous a cultural and universal concept that unites them all without prejudice to any?

Here are the main points:

Liberty and the Palliated: these are the precious prerogatives that the so-the company claims to be able to put each person in possession of them. bres; it is they that produce this admirable effect, by drying up the poisoned sources from which all human evils stem, I mean ambition and avarice. The former makes everything disappear. An unwelcome and mortifying idea of superiority. Through it, man, having returned in its original rights, no longer recognizes either ranks or dignities, including the The sight wounds the gaze and shocks his self-esteem, Subordination is now nothing more than a chimera which, far from finding its origin in the decrees of a wise Providence that made it necessary, does not find it more than in the whims of fate and the extravagances of pride

who wants everything to bend beneath him. The second, finally, produces this delightful peace, this trust so sweet and so enviable but incomprehensible compatible with avarice, whose designs it ruins, by making it corn

A BOOK FROM 1747 31

muns these goods and riches, the possession of which costs man so much of care and the loss of so much remorse.

Such is the essence of Freemason doctrine; but let us not it is not expected that it will suddenly be exposed to the public eye or in such strong to Mels's aspiring asset: a subtle and agile mind could draw from it

consequences too disastrous for the intentions it conceals.

Dogma is proportioned to capacity in this order; to facilitate this... to legitimize progress and to publicize its importance to a greater or lesser extent, one distributed it into three different classes, the first of which is that of penetrating minds, the second restless and anxious minds; the third me, credulous and superstitious minds...

The true meaning soon becomes apparent in the first one, whose enlightened members, instantly dispelling the cloud surrounding it,

that the leading roles belong to, such as those of the enthusiasts and to the drivers of society, delicate and important responsibilities which are part of its first columns and main supports.

The second, a mobile and restless troop, did not reach this high condition only by degrees, which are its emblems and similarities, that are presented to him to guess and which captivate him with their difficulties* fickle imagination, whose deviations could cause some disorder.

As for the last one, which I can call that of the fools and made ex-Ready to house ignorance and superstition, nothing else is required of it. than to blindly and unreservedly follow the spirit of the doctrine that he insinuates, to embrace him warmly, to support him strongly, and to remain inviolably attached to these divine oracles, that a prophetic "Fury," he repeats to her constantly. This is how the insensible communicates itself. This light, which is meant to illuminate the universe, is consumed by this system. which must purify it and restore its original excellence, but that however

We always take great care not to develop abruptly.

Regarding this Liberty and this Equality, if the Freemasons could read the hearts of their candidates, if they could ascertain of their tastes and their characters, they would soon explain it by the return to that first state in which man found himself upon emerging from the hands of its Creator; by this independence which, according to them, would have been the eternal prerogative, if ambition and avarice had not changed the face of its condition by subjecting the weakest to the tyranny of the strongest; by one word, by this salutary antidote that they want to use against the progress of an evil too deeply ingrained not to tend towards the unfortunate humans a propitious arm that breaks their chains, crushes tyrants and the finally restore to them the rights whose loss has cost them so much pirs.

32 Freemasonry IN THE 18TH CENTURY

This is the precious time of the Golden Age that the Freemasons want to bring back to earth; but, as for a change so sudden it does not It would take nothing less than a miracle and a hasty execution. would become prone to too many incidents, the policy found about to first introduce this Freedom and this Equality among the brothers, of the y foment, to perpetuate it without interruption, until society sufficiently strengthened, it can finally rally under its banners. entire .

This is the current method adopted by Freemasons for to conduct oneself with certainty to the brilliant denouement of this plot.

Masonic doctrine, through all the allegories of the rebuilding—the destruction of Solomon's temple, aims to destroy of all revealed religions in order to bring man back to the pure natural religion and discredits them all equally by confusing their followers within its ranks. He also shows how the Freemasonry undermines the entire order of civil society from its very foundation:

This respect owed to princes becomes a weakness and a cowardice. te, as long as it is not measured by their wisdom and equity; so than to obey them in circumstances where neither has any To share in their crimes is to share in their crimes, to execute guilty parties. tensions.

This abolition of all authority, which the true Freemasons, that is to say—to say that those who are perfectly aware of the society's views, do not cease to preach among themselves; this independence to establish, these scepters to break to break, to dissolve this harmony that reigns in the universe So, are all these things merely simple revolutions? details that should be viewed with indifference and which have no influence whatsoever On civil order and society?

The author also points out the role of dupes that are played. to the princes received into the order (I j. Belonlui, if the order of the Franks—Janson had not yet provoked any violent uprisings, it was because the time has not yet come. H tells a story a number of murders ordered during his time by the lodges and executed by their henchmen against some of their own brothers who had betrayed them. (Cf. Liv, II chap. V. §2.

(I) It also mentions the arrest of twenty-five brothers by the watch on May 22nd 1240, in Paris; They were immediately dismissed because of their condition, says the autho

A BOOK FROM 1747 33

At the end of the book, the author describes the reception into the rank of arohU tecteu. Scottish (Past Master)i in which, at that time, a more advanced introduction was provided:

On the evening of his reception, he was told nothing else, except that the freedom and Yégalüé between brothers are the Tunic, the goal of society, and that the temple depicted, the mysteries, the emblems and the metaphors are similarities that conceal the true purpose from weak minds, things that they gradually give a taste of the true meaning to the point of making them embrace their feeling; after which they say that this freedom and this equality do not can only be acquired with a singular firmness of spirit. During this At that time they were already tasting among themselves the sweetness of that state... The

gives signs of perfect docility towards the company's purpose, then we reveal the hidden agenda, or rather the key object of the society, which is to reduce all men to a mutual equality and to give humankind natural freedom. Finally, after some During assembly days, they openly say that the expression "to make all" men are equal among themselves and the free human race includes indistinct* all persons of whatever quality and condition they may be, without even excluding princes, magistrates, the Both adults and children. Once this big step is taken, they have nothing left to do. than to imagine the means of achieving their ends... The Freemasons they find nothing that frightens them more than the power of sovereigns and the authority of magistrates.

I have always recognized in their speeches that the spirit of society was quite similar to Cromwell's conduct, and this was so evident the doctrine, the projects, the actions and the thoughts were as many copies of this original.

It should be noted that Brother Louis Blanc appreciated it exactly. in the same way the influence of Freemasonry on the neck rant of the ideas of the 18th century (Book II, chapter V, § 1).

The author of "The Crushed Freemasons" appears to have penetrated the more secret designs of the sect. He attributes its founding to Cromwell, and he goes into very specific details on this subject. ciés, which he claims to have learned from one of the great masters of Tor- dre (î). If this testimony, collected a century later, amplifies

(1) The tradition, the most generally accepted throughout the 18th century, fai^ going back to the supporters of Charles I*', after the Wuitehall crime, the organisation Freemasonry in a Potential Society. A summary can be seen in the Archi- Literary trends of Europe, by Suard, Morellet, Ségur, etc., no. of January 31, 1805 We must conclude from these contradictory statements, as we have said (book, II,

3

III

34 Freemasonry in the 18th Century

..

perhaps a tradition from which we have, moreover, collected other three echoes (Book II, chapter II, ^ 3), the insistence with which The author emphasizes the regicidal nature of Freemasonry. or a very wonderful premonition, or rather the testimony

the lodges. He claims to have frequented a large number of them, namely in England, that is, on the continent.

S III. – The High Degrees. – Illuminism. – The Philosophy

LALETHE. –MartINEZ–PaSCHALIS. –BaINT–MarTIN

The author of the crushed French maps only speaks of Freemasonry. symbolic nonsense, which was therefore the most widespread and which was aimed at the masses. He only heard about va– the organization of high Scottish degrees and philosophical systems, who were trying to supersede English Freemasonry.

We have gathered together (Book II, Chapter 11, 3 and 4, Chapter III, § 2,

chap. V, 3) some indications on the origin of the high degrees.

We explained how the Btuartistes had clicked to get involved to establish a foothold for their businesses on the continent.

But after a few years, after the knight's death

In Hamsay (1743), Charles Edward had fallen into the hands of trigants of all kinds and had made himself a source of revenue from the sale of constilulious chains of high grades. Already, in

In 1738, he had conferred upon a Spanish Jew, Marlinez–Pasclialis, the power to establish lodges. If we are to believe a letter

This character, his father, is said to have founded, as early as 1723, lodges in Aix and Mars (Miss (1). For over thirty years. Mar–

ti nez–Pascha lis traversed France, clKMchunt to i[n]»larj{er les high ranks in the Synboliri lodges. That's how we

We find him operating in Bordeaux in 1702 (2 days). There, as on

chap, II, g iÇ, quo Here P0cii'*l('>s <ic fr.inrs–ma'ons have been playing since the 17th a political role in An.lu erre cl that the clillèfci.is j/ariid avaienl esscyu successi–vemetil (Jo s'uii servir.

(1) V. CCS documents published by the f, '. Henri de Loucelles in the Chaîne d'Union. 1880, pp. 277 cl suiv.

(?) Ibid.

THE HIGHEST GRADES AND THE ILLUMINAS 35

On several points, he encountered strong opposition; but his The influence was nonetheless considerable. We have reported the very important testimony of Joseph de Maistre on this subject (Book. II, chap. V, § 3).

Jewish, and it is impossible not to compare his actions to that of certain Rosicrucians and Hermetics of the 17th century.

In 1723, Naudô, in his Atis to France on the brothers of The Rosicrucians, in their secret doctrine, pointed out the following points hidden in the middle of a jumble of alchemy:

That by their means the Pope's triple diadem will soon be reduced in powder form.

a. That they recognize only two sacraments, with the ceremonies of the primitive Church, renewed by their society.

That they recognize the fourth monarchy of the Emperor of the Rota hands for their leader, as well as for all Christians.

A quarter of a century later, a character whose real name is unknown, but (he calls himself Eyreneo Philalethes, travels the France, England, Holland, America, speaking of a new a new humanitarian religion that must be established. His writings have a A very pronounced Jewish influence. Humanitarianism is evident. already in place of Christianity (1). This is obviously not without a certain prior relationship, that this designation of Philalethes was taken at the beginning of the 18th century by the Toland's group (Book II, Chapter II, § 4) and later by the elevs the most advanced aspects of the sects (book II, chapter V, § 7).

It is generally believed that the Jews were only received from our days in the lodges. Reflectively, they encountered opposition situation when Freemasonry wanted to expand, and it was necessary that it to organize, in order to attract the simple-minded, the mystification called the Christian lodges (see Book II, Chapter VIII, 1). But at the time, pri- In the past, Jews were received in symbolic lodges. The author Freemasons crushed, claiming to have seen three receive in a lodge in London. They were made to swear an oath on the gospel. of St. John, which indicates either a desecration of the holy books

(!) V. History of Hermetic Philosophy accompanied by an annotated catalogue Writers of this science (by Lenglel-Dufornoy), 3 vols. ia 12, Paris, 1742, l. 1, p. 402.

36 Freemasonry in the 18th century

or the existence of specific books in the lodges. Elsewhere, He says that the essence of Freemasonry is to disregard all religious beliefs, to also receive the Jew and the Christian here. (1)

and having spread it throughout France, Martinez-Fuschalis disappeared, whether he had to leave Europe for America, as It is commonly believed that he died obscurely, thus as his disciple St. Martin seems to indicate, but the sect does not survived no less. She indulged in the practices of the Heurgy and She made great use of the support she received through her writings. Count of St-Martin, so famous under the name of the unknown philosopher.

Born in Araboise in 1743, into a family of the local nobility, He was initiated in Bordeaux by Martinez-Paschalis. Later, he separated from his disciples, who had their principal headquarters in Lyon (2), because he was averse to the very frequent and sensitive displays and very real in these lodges. He nonetheless propagated them through his writings and conversations, in aristocratic salons, the fake mysticism, which Schroder, St-Germain and Cagliostro exploited so skillfully for the benefit of the revolutionary sect, and which opened the aluminum door, a much more active alternative to Weishaupt's.

We find some interesting indications] Kîs in a correspondence the relationship he had from 1792 to 1797 with a Swiss gentleman, Baron de Kirchberger-Liebistorf, member of the Grand Council of Bern. It revolves mainly around mysticism and the ancients. Authors who have written on this subject:

"In the school I attended more than twenty-five years ago, the communalities of all kinds were numerous and frequent, and I have I had my share* like many others, and in that share all the signs The Repairer's instructions were included (3). However, you are no longer unaware

(1) Around 1750, the lo^es of Bordeaux decided not to receive the Jews, mewe masons rrguliert, ni comme visUour, ni à aucun tilro. {Chaine d'Uunion, t87v, p. 347.) there were therefore no Jews in the inaçoouiurio à ceUu ('p<a{uo.

(2) pans the last loved ones of the old regime, the general lieutenant of the police in Lyon, Anloiuo-Fraçois Prost do Roger, email, under the name of AntouiuS eques ab Aquila, member of the Strict Observance, Grand Prior of France and administrator of of the second province (l.yün) {Allgemeines lianbduch der Freimaurerei bv). This is how the nionnrcliio éiait servie I

(3) Unpublished correspondence of SC de Saint-Yartin with Baron de Kircltberger, published by L. Sebauor (!n-8*, Paris Üeutu tstiü). - Letter of March 6, 17a6 In a later letter dated July 11, 1796, Saint-Martin expressed himself thus: "Our first school has two precious things. I am still tempted to believe that"

THE HIGH GRADES AND THE ENLIGHTENED 37

that this repairer and the active cause are the same thing. Despite this, as I had been led there by an initiation, and that the danger of the initiations

This is what happened to Adam when he initiated himself in his imagination, (Memch) Werdung, Part 3, Chapter 6, No. 1j, and that his desire was not total
As for God, I can only answer through the forms that were communicated.
to me were not forms borrowed; for the door is open
to all initiations, and that is what makes these paths so erroneous and so
suspicious. I know that Germany is full of these initiations; I know
that the Berlin cabinet conducts itself and its king only in this way ^
But so far he has no reason to be pleased with it; I finally know that the earth is
filled with these wonders; but I repeat to you that unless things
"They don't leave from the kids' center, I don't trust them..."

We have seen (Book I, Chapter II, § 2) what authority Saint-Martin in Germany. During his lifetime, despite his secluded life, he
had a considerable nobility, and it is very significant to
to note that in 1791 the Legislative Assembly appointed him to
Louis XVI as one of his candidates for the office of governor
The young Dauphin's father. To make the representative of the monarchy
A very Christian, enlightened one – what a masterstroke for the sect!

Throughout the Reign of Terror, Saint-Martin lived peacefully.
In his correspondence with Baron de Kirchberger-Liebistorf,
He rarely alludes to the terrible events that were taking place.
So. No doubt, prudence dictated it to him; he lets it
to hear it repeatedly. But the crimes of the time did not concern him.
did not cause the horror felt by, for example, the unfortunate
Cazotte. On January 6, 1794 (17 Nivôse, Year II), he wrote:

"I hope the political outlook doesn't seem entirely
as dark as it was some time ago. For me, I never doubted that
Providence should not interfere in our revolution, and it was not possible
It's possible she'll back down. I believe more than ever that things will go...
their term and will have a very important – and very instructive finale
for humankind.

He and his correspondent seem very opposed to impiety.

Martinez-Pasqualis, whom you mentioned (and who, since it must be said, was our
master) had the active key to everything that our ciar Boelimo exposes daa.'< his

tliéorios, but that he did not believe us or state to bear these high truths.

I am convinced that we would have eventually succeeded if we had kept you.
longer; but scarcely had we begun to speak together when he
Death has taken him from us.

38 Freemasonry in the 18th century

brutal, to the crude materialism of the men of the sect of Nî-

intense hostility towards the Roman Catholic Church and the regular priesthood that J. de Maistre pointed out in them (book II, chapter V, S 3), unites them in definitive with those whose methods most shock their ins- aristocratic tendencies. They dreamed of a theocratic government- that, like St-Simon and Auguste Comte later, and, in 1797, They thought they were touching their millennium.

We anticipated the history of sects during the Revolution resolution. At the time when Martinez-Paschalis began to introduce In France, the high ranks, around 1750, the Strict system Observance was spreading in Germany. It was being reproduced in its higher grades the allegories of the Uose-Croix (2). 11 spread also in France, concurrently with the various Scottish systems and Martinists.

We have said that we find in the history of the lodges the trace of much opposition was raised against the various systems based on the high ranks; however, these eventually triumphed.

In 1776, a treaty of alliance was concluded between the Directories Scottish and the Grand Orient, according to which the former con served complete freedom to establish chapters of the high ranks within the lodges, the Grand Orient reserving only exclusive jurisdiction over the three symbolic grades (3).

The Stuartites were definitively eliminated; but the Marlinis- The Swedenborgians allied themselves with Weishaupt's Illuminati. and both triumphed at the Willeinsbad convent.

This alliance was further sealed at the Paris convent of 1785. (Book II, Chapter V, 7), in which Cagliostro took an active part, as representing high ranks, despite the scams and crimes of all kinds to which he had just indulged during his stay in Lyon (4).

(1) Ibidem, p. 195 ot seq., ot p, 284.

(2) European Literary Archives, no. of January 31, 1805.

(3) Masonic world, 1880, p. 81.

(i) Caglioslro's stay in Lyon, from 1784 to 1785, A, P, (Anloiiilo Poricaud), Lyon, Kossary's imprimorio, in-8* (1832).

PE 1760 to 1789

#

TÈRE GiioISEÜL JUSQÜ'a LA CONSTITUTION DU GrAND-

East.

After 1760, Freemasonry experienced a great boom. The destmc-
The Jesuits completely occupy Choiseul's ministry:
there is no longer any question of the police orders that prohibited
the assets of Freemasons; in the lodge registers
From this period, we see the inclusion of the councilors in a large number of figures.
to the parliaments and magistrates of the bailiwicks (1).

The appointment of the Duke of Chartres, in 1772, as grand
master of the Grand National Lodge or Grand Orient, finished
hasten the movement. The highest-ranking figures hastened
rent to be initiated: it was like a way of doing
their court; in the provinces, the momentum was followed. Between 1772 and
In 1785, in every town, in every regiment, one sees
to form lodges through the initiative of the upper classes of society
society. Even clergymen are not afraid to do so
part. We are no longer concerned about the excommunications brought by Clé-
ment XII and renewed by Benedict XIV.

The great influence that the Jesuits exerted on education
Moreover, the youth movement did not make its presence felt in this new development.
generation. Religious defense is also weak at this time*
that the attack is bold.

High-ranking magistrates, intendants such as M. de La-
Koré, in Besançon, Mr. Leberthon, First President of Parliament
In Bordeaux, they are not afraid of being at the lodges. These
take advantage of every public event to assert themselves at the top
outside of an institution, and they engage in activities to that end
acts of philanthropy to which they give prominence
theatrical.

In Bordeaux, in 1775, they took a public part in the
festivities to celebrate the return of Parliament, the pre-

(1) See, among others, H. de Louceiles, General History of Freemasonry in
Normandy (1739 to 1875;, in>S", Uieppe, printing house of f.*. Qmile Dclov.igo, 1873.

40 The Freemasonry in the XVIII* CENTURY

First President Leberthon was one of them, moreover. "The Francs-

superb triumphal arch... The Venerable harangued M, Lebertuna and invited him to the prepared meal (1).

Father Desebamps published the considerable chiler which They had arrived, about seven hundred of them. There were even some... in the smallest towns; thus, in Normandy one could find them in Pavilly, in Gournay, in Caudeboe, in La Ferlé-Mare, in Carenton, in Isigny, in Pagny-sur-Eure. They were also trying to establish some in the countryside. The same is true in Aunis, Sainlonge and Angoumois. Cognac, Oléron, Saint-Jean-d'Angély, Marennes, Aulnay-en-Poitou has lodges like Saintes, Angoulême, and Rochefort (2).

When we went through the lists of lodges from that period, we sees it as a reflection of the society of those times: France-Freemasonry loudly proclaims, in its statutes, absolute equality men's view: all distinctions drawn from social conditions Commercials are ephemeral; nobles, bourgeois, artisans will therefore make them part in the same capacity. However, the various classes have a a tendency to separate, to form distinct lodges. This is very visible, particularly in Troyes: we take this example between a hundred others like them.

A lodge had been founded in that city as early as 1751. It reconstituted in 1773 under the title of Union and Sincerity and Until 1790, it displayed great activity. One of its Deputies, including Milony, took part in the work of the constitution in 1777. tuition of the Grand Orient. It has about fifty members brothers who all belong to the upper middle class. As for the As members of the nobility, they initially kept to themselves. But soon they enter a military lodge, the Regularity, which for the officers of the 2nd company of the King's bodyguard, then garrisoned in Troyes, and whose composition is very aristocratic. It is the Duke of Crussol (who, on March 2, 1787, came reinstalled in the name of the Grand Orient. At the same time, the new-

(1) Historical journal of the evolution carried out by Maupeou, t. VII, p. 217.

(2) V. un très intéressant mémoire de .VI. Jules; Péliou sur les loges maçonniques de l'Angoumois, de r.Vuai3 and la Suintonge, read at the meeting of the companies scholars at the Sorbonne, April 21, 1881. The kind author was kind enough to communicate the following document with a bicavoilliMicu duil nous 'ouons & lui osprimer ici toillK DULru gralittulc.

FROM 1760 TO 1789 41

The old lodge decides to admit to its work the most honest people from the city.

grades and those of approval were very high (8 louis for the first 24 pounds for the first grade, 24 pounds for the other grades, and 5 louis for the affiliates; for the military, the rights respectively removed from 6 louis, 12 livres, 72 livres). It is therefore not surprising that the war chest of the Revolution (Book II, Chapter V, § 9) had been so abundantly provided, although certainly very little of the Members of the lodges suspected what use was to be made of their contributions.

Although composed of different social elements, the two lodges maintained very frequent contact. Their delegates assisted each other in their work (1). Above all, the dependence on the Grand Orient was becoming increasingly energetic. To feel and bring the scattered groups back to unity: thus, it attracts gradually, the lodges founded by the St. John lodge came under its authority. of Jerusalem of Bordeaux which itself went back to Martinez-Paschalis (2).

Within the Grand Orient itself, both elements are easy to be distinguished. Take the State of the Grand Orient for the year 1777, The list of honorary officers includes the biggest names of France. They are the ones who preside over the extraordinary gatherings of the lodges; but the reality of power belongs to the chamber of administration to the chamber of Paris and to the chamber of provinces. They are composed of men from the Third Estate, lawyers, and... doctors, men of letters. From that date onwards, we see the inclusion of Dr. Guillotin, Bignon, Guy Pingré, Savalette de Langes, who was expected to play such an important role in the revolutionary explosion. He is the secretary of the Grand Orient and is in charge of monitor all printings relating to Freemasonry: by Among them, there is only one man of high birth, Moreton of C..., who was therefore heavily involved in Templar rites.

The Grand Orient, once constituted and placed under the direction of the Duke of Orléans, exerted on Freemasonry at the same time a work concentration and a purification process.

(1) 2/1 Freemasonry in Troyes. by Emile Socart, in the Memoirs of the Academic Society of the Department of Aube, Volume XLI, 1877.

(2) V. mo.ajoire cited from il. Joies Péliissoa and History of Freemasonry in Normandy, by the f.*. de Loucollcs,

42 La Franc-Maçonnerie in the 18th century

•J

The diversity of social elements, which were brought together by the brotherhood

The Grand Orient decided, through two successive circulars, that the Craftsmen will not be able to do so by way of the lodges. He explains in a This very serious attack on the principle of equality "To be silent," he said, "the masters of arts and crafts do not have independence." The dance required by Freemasonry, they can fall themselves in need and no longer able to take part in the works of philanthropy, which is the object of the order There is, it seems to us, a pretext for expression here, that the true directors of the lodges reserved the right to apply com

they renlendaicnl; for, in the states of the Grand Orient of the an- In subsequent years, we see, notably, a certain number bre d'artisans figurer comme vê'uh'ablca des logos.

The task of concentration consisted of bringing back all the lodges who practiced the symbolic grades under the obedience of the Grand Orient, while leaving the workshops of the high gnules to function to function within their ranks; to defend the lodges from being engaged in public places, which removed the guarantees of secrecy and made it pre- to dominate the character of a gathering of pleasure which had hitherto been theirs there served as a mask; to suppress rheredib* the functions of veneration rables; finally, to impose Icrenoiivclk'inentdn as the watchword of the lo- every six months. Thanks to this latest measure, Elahlie definitively established by a circular dated the 21st day of the 9th month of the year born in 1778, secret communications, made through the intermediary diary of the lodges, present an unknown security in the pass.

In 1774, the Grand Orient attempted to group the lodges into so many nudes in the provinces, Masonic pics: there would have been in each generality a provincial logo-mèn'provinciale which served him as an intermediary with the local lodges, and thus given beautiful this made its action more effective; but these people were concerned few of those organizations, which deprived them of their autonomy and increased their contributions (I). The project had to be abandoned given a few attempts.

(1). See the cited memorandum by Mr. Jules Pélissou.

WHAT DID GALLICANISM SERVE?

When we browse the lists of lodge members, we are struck by the relatively considerable number of ecclesiastics and of religious figures who are part of it.

Read, for example, the General History of Freemasonry in Normandy by the late 19th century, from Loucelles; one sees in almost all the lodges, established at that time, of the priests, the canons. This fact had not occurred at the time of the founding of the lodges in the mid-place of the century. Had the Gallican priests come to ignore the very serious censures imposed by the sovereign pontiffs, or Should we see their presence within the lodges as proof of the corruption which, at that time, had gained a share of the first state order, which was bound to lead to so many defections during the Civil constitution of the clergy? Both explanations are true. Both, depending on the person.

At that time, there were convents that were transformed in the boxes almost en masse.

Thus, the lodge La Triple Unité was founded in Fécamp in 1778. by twenty people, among whom there are nine Benedictine religious abbots of the abbey, a priest, three cantors of the abbey and seven brothers belonging to the best society in the city (1).

In Champagne, we also note the presence of nom- religious figures in the lodges:

On March 6, 1785, we find in the minutes of the lodge Union and Sincerity that "a letter was sent by Mr. Galien, re- <t religious of Glairvaux, by which he appears to be asking to establish in "His place was a regular lodge." The lodge of Troyes, which was then in all its expansive force, welcomed this opening ture. Also on the 28th of the same month. Lodge of Virtue in the East of Glair- Vaux – as she is called – wrote again to the one in Troyes, inviting him to appoint members of parliament to come and visit his works, in order to to then obtain constitutions from the Grand Orient of France. Three

(1) H. de Loucelles, Uisl. General of Masonry in Normandy^ p. 134. The other Ecclesiastical authority must intervene, because in 1780 the religious withdrew en masse t the logo, p. 135.

44 Freemasonry in the 18th century

deputies were appointed, the V.'. ir.*. Bertrand, the fr.'. Odin she fr.*. Dhuyelle. The account they gave of their visit and the reading of The tracing boards of Clairvaux led the lodge of Troyes to support the request drawn up by the friars of the East of Clairvaux to obtain Constitutions of the Grand Orient. These constitutions were obtained

immediately. She was even put in charge of installing the new lodge with all possible speed. Three deputies were appointed to the ballot; the ff.*. .,*. Odin, Adino and do Montineau, to transport themselves at Clairvaux. It seems that the abbey of Clairvaux. – because the news lodge had formed in her care – was impatient to see the arrival of the day of her installation; the following April 20, she was elected deputy for Dreux.* at the lodge in Troyes to expedite this ceremony, assuring that the ff.*. .' deputies would have all the necessary approvals and freedom to proceed with this installation, even with the written consent of the procure and other officers of Clairvaux Abbey. It was only at the month of July following the installation, as can be seen by the tracing board of August 15, 1780 (1).

The lodge La Régularité^ forinCe in Trdyes, as we have said, by the officers of the second company of the guards of the body, had established itself in premises rented by the Cordeliers fathers of this city. Soon some of them were incorporated there. Among the admissions of March 4, 1787, we note that of the re-Antoine Germain, a religious, superior of the convent and that of Brother Henry, prosecutor.

In Dieppe, it was the Miniine religious order who melted open Position with the ordinary to enter Freemasonry. Here is this that we read in a History of the lodge of Üb-Louis^ created in this city in 1760:

Mac. had many admirers; in religious congregations her of this era. Lise/. the minutes of the meeting of October 7, 1873 and

Think about it. Brother Hamel has just died! Despite the appeals

tions of the ff.*. .* at the Parish Priest of Saint-Jacques, a funeral service is refused. The religious Minims, through the intermediary of F.-, De.«cassins, They spontaneously offer to provide this service... The Reverend Father Minim Erasmus Duchateau goes further, he offers to perform this ceremony according to the rite of the de The convent chapel is decorated with this style. The choir is draped in black in its entirety. The gentle lodges, the Venerable Masters at the head, the L.,, of adoptio

(1) Freemasonry in Troyes, by Imilo Socart. Memoirs of the Society academician of the Aube department, t. XI.I, 1877.

in pomp at the convent of the Minims religious, where the service is celebrated Masonically. All the FF.*, religious, attended this magnificent ceremony. The ceremony was a formal affair. The costs were paid by the community, which refused any salary.

A few days later, Erasmus Duchateau came to request initiation. I don't need to tell you, my Brothers, that his entry was ac-
shouted by the masons.

"My soul still filled with the sweet emotion caused by our presence"
In his temple, he delivered, according to the official record, a powerful speech, of energy and eloquence that moved all the Freemasons.*. *. »

In that same year (1788), Charles Delacroix, parish priest of Rouse-Mesnil, The 70-year-old man was initiated. The younger brother, Jean-Baptiste Maillard de la Martinière, a captain in the Poitou regiment, gave him his hand and guided him in his symbolic journeys (1).

In Guise, in 1774, it was in the Minims' own convent.
that the lodge La Franchise is established.

"We left from the East of St-Quentin," said a relative of time, at 7 a.m. Arrived at the Or. *. of Guise at 10 a.m. and descended, at the gracious invitation extended to us, to the conventual house of:; RR. *. *. PP.*, *. Minims, whose supé-
Rieur received us with the most sincere welcome, and who, by his gestures, words, etc... he revealed himself to us as a mason, and immediately to Venerable Master of the aforementioned lodge, at the Or.*, of Guise... The installation was marked by an admirable speech by F *. Loth R.*. P.*, Minim.

The lodge of Guise was represented at the G.'. O.*, by F.*. Loth.
Do we want to know how this MP understood his obligations? What
read the letter he addressed to the Grand Orient of France on February 5, 1776:

My state and my commitments call me to Brussels.

(1) In the lodge on the Ile de la Réunion, a similar event had occurred, if it must be
According to this account published in the Masonic Mold of June 1877, p. 55:

"Brother Derieul de Roland (Ils, has just published a very useful procedural summary*" Interesting history of Freemasonry on Réunion Island. Our institute
The tuition shone brightly on that island. It counted among its members the Bomiuos remained celebrated in Laos, the Masonic fasts: the Beurnonville brothers, of Ponds, sons, the governor Ripaud Ponlaudeverl, the governors Farquhar and Roa-
ting, etc... But we must not forget, says the author of the summary, Brother Collin who, parish priest of Ste-Marie, was part of the Triple Union of St-Benoû, at the closing of that lodge is affiliated as a Rosicrucian to Perfect Harmony^ giving, and for the price of its qualities and its affiliation,)a masso of the dead and the mass
"The &:-Jean, which he will say every year for the workshop." Brother Collin's leltie is still in the lodge's archives. This fact is, in fact, quite original, for me

46 Paanc-Masonry in the 18th century

"to preach the next Lent at the court of Prince Charles;
"My status and my Masonic commitments require that I not leave"
"Not rOr.'. do Paris without warning you, begging you, TT. JJ.FF.,
"to take into account the reasons for my absence, without diminishing in any way the
"zeal and fervor that I will always be proud to show for
"The A.R., and the sentiments with which, etc."

The Franchise within its ranks the FF.', of Martigny, lieutenant-

general of the ducal bailiwick; Desmoulins, lieutenant-general of the bailiwick royal; Leynoux de la Framboisière, reporting commissioner for the item of honor; Menechet du Ilaquet; Violette de Bretagne; de la Beyrie Cavenue, superior of the Minims, venerable; Dercassins and Loth, Minim friar; Leynoux de la Framboisière, canon of Guise, and Menechet, canon of Origny. (1)

In Bordeaux, the general lodge of July 22, 1759, dealt with the religious Freemasons and decided that "in the future he would be asked to religious laypeople who would present themselves for initiation if the The statutes of their order did not impose an obligation on them to disclose to reveal to their leader the secrets of Freemasonry and that in this case They would be refused. » Some responded satisfactorily doing, because 16 2'! September 1770 \iL Frenchwoman of Aquitaine toa-Creta to admit religious brothers free of charge to its banquets of all orders. It must be said that every year the lodges do know how to celebrate a mass for their festive occasion! (2). The simple people could be mistaken.

We see, on the list of members of one of the lodges in Annonay, said Father Bélat, men such as Abbot Mourmeson and Abbot MontgolBer, canon of the collegiate church, of the Reverend Father Pounet, provincial of the Cordeliers, of Abbot Bonlils, parish priest of Annonay, of Abbot Froroageot, prior of Goudargues. The bourgeoisie, then liberal, was there. represented by members of the most honorable families of Anno nay, and we see many names of the nobility of the surrounding area (3).

The situation in Maine is roughly the same.*

"For about half a century," said Dom Piolin, "associations Masonic activities had made deplorable progress in our province.

(1) Le Monde maçonnique, May 188t, p. 4.

t2) Chain of Union of 1882, p. 348.

(3) – 1881, pp. 192, 193.

WHAT WAS THE GALLIEANISMFI 47 USED FOR?

Members of the clergy had entered, and canons were reported. of St-Pierre-de-la-Cour as notoriously affiliated with these companies, including The primary goal is the destruction of Catholicism. What is certain Damn, it's because several of these canons professed the doctrines philosophical views most contrary to Revelation. The cis- abbeys the ternéennes of Epan-Clermont and Fontaine-Daniel were considered very lax in terms of discipline; these rumors had too real a foundation; we nevertheless ensured ourselves by irrefutable testimonies that took place in each of these meetings, Until their last day, a few religious men led exemplary lives... Philosophical doctrines had not, in proportion, achieved as much progress among the nobility of our province. (1).

The discipline and morals of the clergy suffered greatly from this neglect of Church discipline, into which so many clerics had fallen siastics. In Maine, the trade union assembly of 1788 and the ass The assembly of the clergy for the elections to the Estates-General were marked driven by a great insubordination against the venerable bishop of Le Mans, Mgr de Joulfroy Gonsans, when the monastic orders ques fureut abolis, les religieux de l'abbaye de l'Epan ainsique the U.' collars of the Fléché quiillèrent en musse their monastery (2).

These are painful details to recall; but history has its rights and its lessons. Some fault always preceded the major crimes: the canons and Freemason religious figures are the explanation of the sworn and apostate priests, that, thanks to God and the form of discipline of our contemporary clergy, we We will never see each other again, whatever the misfortunes of the times.

The priests, from that time onward, – and they formed the im- The majority of the clergy–severely judged those of their colleagues who were members of the lodges. Mr. Mathieu, in his A truly remarkable book: The Old Regime in Lorraine many details were taken from the diary of the priest of St-Clément, a strict priest, very learned in morals; now, here is how this priest recounts a scandal that happened right before his eyes;

"1774. D. Bernard Malin, prior of Beaupré, has just had removed, by lettre de cachet, D. Ricatte, his religious brother, and has him taken to

(!' Uom Piolin, History of the Church of Le Mans during the ReooluUon, vol. I, pp. 7, 12, 13, 14.

(2) Ibid., pp. 148–149.

40 Freemasonry in the 18th century

Sept-Fonds. We do not know the cause of this violent and scandalous act. them. This superior is not one to stay put; he is He himself is a Freemason, a gambler, and associates with people who speak rather rudely. of Religion (Ij. »

§ C. – The Episcopate and Freemasonry

ON THE EARLY DAYS OF REVOLUTION

Among the bishops, some indulged in an in fatal dulce. One of the most culpable in this regard was Bishop de Conzié, appointed archbishop of Tours by the favor of Brienne who had employed him, in 1778, on the commission of regulars, tasked with secularizing the monasteries, under the pretext of reform. In several letters addressed to Brienne, we see that among the Cordeliers there were a number of free-masons. Bishop de Conzié sought them out in preference, because to place them at the head of the convents that he was uniting with each other others (2). In this affair, Bishop de Conzié had found himself in opposition with many of his colleagues in the episcopate, no particularly with the venerable Bishop of Quimper, Mgr de St-Luc, which we will have to talk about soon.

At the same time, a bishop of Savoy, Bishop Biord, had also to crack down on Freemason Cordeliers. We borrow read the following account in Le Monde maçonnique (3), which reproduced it himself, according to the Swiss Masonic newspaper VALPINA. In the middle of his venomous tale, we will see the no less zeal shine forth that of the long patience of this holy bishop.

In tTG-l, Freemasonry was emerging from a long lethargic sleep. that and set foot on the fertile soil of Savoy, depilated by the monarchy and the clergy.

(1) The Old Regime in the Province of Lorraine, in-S, p. 85.

(2) Cos lollrcsont ôlo published by M. Oorin in the Revue des queslions histo-riques, l. XVII, pp. 112, 113, 1875 Happrüchoineiit caraclérislique. The family of Conzié had been the great champion of Llobospierro in his early days in Arras. do ses égarements, commo t-mi d'auircs, .sous lo coup des événements, Mgr do Conzié In 1790, he joined the bishops' protest against the Civil Constitution of the Clergy. and died a Christian in The Hague in 1795. See Biography of Miebaud.

(3) N« of December 1880.

Convents and monasteries were plentiful in Savoy; but, uh Fortunately, among the religious there were intelligent and generous women fertile natures, understanding the miseries of the people and associating themselves with legitimate expectations.

Considering the critical situation in which he arrived at headquarters episcopal, Bishop Biord – appointed in this same year bishop of Geneva, residing in Annecy, – captivated his clergy with his zeal and through his zeal in creating new churches and new presbyteries; He won the favor of the masses through the establishment of schools and institutes. charitable trusts (i).

To consolidate clerical power, to wage war against philosophical evolution phique, by gradually seizing all the points where instruction A secular approach could have made the torch of truth shine with a brighter light. Order, such was Bishop Biord's plan. In the fervor of his zeal and

upon learning of the existence of Masonic lodges within his diocese, He rages against them. Chambéry, Annecy, Thonon, St-Julien, Ru-Milly, Evian, etc., became the 'phylloxera-ridden joints,' where the clergy had to use the episcopal remedy to destroy the insect.

Pulpits are being uttered with words of condemnation against societies secretive activities and threats against their members. And this adds to the Holy terror will intensify the struggle; this is the strange news. that religious figures have joined Freemasonry, and this at the disregard for the excommunication pronounced by Pope Benedict XIV.

On the other hand, Bishop Biord had received confidences from an officer already advanced in rank. This officer told him he had been frightened oaths were required, and he was subjected to an ordeal where a dagger was placed in his hands, telling him to defend himself against any prince, king, etc. power that would seek to hinder freedom.

This statement confirmed the bishop in his own judgments; From then on, he openly denounced Freemasonry as a danger for society, the throne and the altar.

The opening of the Rumilly lodge provides the pretext for a correspondence pondance, which reached the king. At the urging of Bishop Biord, His Majesty sent successive orders to the commander Mr. Desolières so that he would have to close the lodges not only in Rumilly, but also in Chambéry and Annecy, which is accomplished successively vement in all the Savoyard towns where they had taken up residence density.

It remained for the bishop to discover which religious figures could be free-masons, in order to act against them with certainty and rigor.

(t) We will note in passing this testimony, wrested from hatred and returned to zeal, that

needs of the times.

III

50 THE FRANG'MAÇONNERIB in the 18th CENTURY

Bishop Biord began with the Cordeliers of Annecy, affiliated in sufficient numbers a large number at the lodge known as Sie[^]Marie,

Complaints had already been made to the king against Father Montaut, provincial of the Custody of Savoy. The oldest religious figures were trying to exert a despotic authority and to have[^] at the time of the last chapter, sidelined the best subjects of the order and tolerated the participation of some fathers in lodge meetings

Armed with these documents, the court of Turin warned Bishop Biord that Such disorder could not be tolerated and it was necessary to demand to the Pope the suppression of this religious house, as well as that of Evian, whose religious figures were accused of facilitating smuggling.

It was a complete revelation for the bishop.

His surprise was even greater when Father Montaut came to him to announce that, by order of the king, those who had been imprudent enough to be admitted to the Ste-Marie lodge would be divided into the houses of the Custody and replaced by other religious orders until the arrival of the chapter.

The general of the Jesuit order (???) (1) having been informed of this event, he himself came from Rome to gather information; he consulted Tata, the dissension existing among the religious leaders, and the relaxation of their discipline. He immediately went to the court of Turin, and there he learned that there was talk of abolishing the Cordeliers convent in Annecy, to convert it into a bishopric, and to cede the church to the canons for the cathedral.

Bishop Biord was consulted for the execution of this delicate point. He, sensing that he was about to lose the sympathies of the most religious figures prominent figures in his diocese replied that it was better to attempt a reform and keep these religious figures.

But then, by order of the Pope, someone arrives in Chambéry on Father Honoreo Marcantini of Sommariva, with the title of Vicar Apostolic. He had received from the Pope, in agreement with the King, a mission to establish in the Cordeliers house in Annecy the reform, of the strict observance advance according to the rule of St. Francis of Assisi or to proceed to a secularization. He first warned the religious leaders, and made them feel the need to return to the spirit of their vocation, through the practice of

This meaning applies not only to the Cordeliers of Annecy, but also to those of Évian, from Cluses, Moutiers, Mians and Chambéry

Everywhere he encountered formal opposition from religious leaders.

Their community was dissolved on August 24, 1781 by a papal brief. Clement XIV.

(I) At the time this story takes place, the Jesuits had been abolished by Clement XIV (1773).

The Episcopate on the eve of the Revolution 51

The Freemason religious figures distributed themselves among the houses of Franciscans in Savoy and Italy. As for their house in Annecy and to its dependencies, they were granted to the bishop, and their church with all his furniture and sacred vessels passed both to the bishop and to the chapter. This liquidation was completed by Father Salietti.

The Freemason religious of Savoy, stripped of their possessions by their mother church, gave a great example of the strength of their convictions and their loyalty: they continued not only to frequent Masonic lodges^ but also to include the most capable subjects their order's members.

As for Bishop Jean-Pierre Biord, who believed he had destroyed the a philosophical seed planted on the soil of Savoy, he died on March 7th 1785.

As early as 1776, the Bishop of Quimper, Mgr Conen de Saint-Luc viewed Freemasonry as the main center of the impiety and the revolutionary spirit. The following episode that we were piling up on the touching tale of PX Pouplard: A martyr in the final days of the Terror, Victory of St. Luke (1), shows the vigilant foresight of this prelate at work, and in At the same time, the sect was taking over all the powers public.

In 1776, Bishop de Saint-Luc had summoned about forty clergy* scholars of his diocese, distinguished by their learning and eloquence and their virtues in order to give the jubilee, in the form of a mission, in its episcopal city. Among the subjects of major importance on which It was deemed necessary to educate the people; a common ac Freemasonry, which was involved in more than one class of citizens the most deplorable. The country folk themselves were seduced by emissaries of the sect who promised to make them rich, provided that they pay, upon enlisting, a certain sum which is given to them gave a receipt.

Moreover, the scandal and damage caused by the clan assemblies
The lodge's frequent and dubious activities were all too well known.
as the principal chiefs held a rank and an office in the city!
The qualities that made them formidable meant there were obvious risks involved.
laugh, by openly attacking the sect.

The bishop, whose conscience could not resign itself to hesitation

(1) One theft. in-18, Lille, St-Augustio printing house, 1882.

These facts, completely unknown until now, are taken from manuscript memoirs.
writings of Abbot Boissière.

52 Freemasonry in the 18th Century

Faced with a real danger to souls, he declared to the missionaries that
It was his responsibility, as the first pastor, to expose himself first and foremost
and, after having thought it over carefully before God, after having sought the advice of
cooperative members, it was decided that it became all the more necessary and ur
It was a matter of raising their voices, as the Freemasons were saying loudly that
"The bishop would not dare to do it." The prelate therefore mounted the pulpit, and, in
the presence of a huge crowd and people from the sect, who had come
In fairly large numbers to swell the audience, he attacked the Freemason
negativity, both in its principles and its consequences; it unveiled a
part of her depravity; he showed that it was opposed to the laws of
the State as well as those of the Church; in short, he argued with a
apostolic zeal all the reasons and motives that should have distanced
to manage these assemblies every good Christian as well as every good citizen and
every faithful subject.

This speech made a profound impression on the audience; it was the talk of the town.
many in Quimper and the diocese. As for the Freemasons, dis
Feigning resentment and ill will, they merely did
inform Bishop de Saint-Luc that, if a second negotiation were to take place
This matter, as he had announced, would lead to him being denounced in court.
This threat could not intimidate the holy bishop; it encouraged him.
rather than deliver a final blow to the sect. He did so, and with a new
vigor, the day before the mission's conclusion. Upon returning home, he
found in the vestibule of the palace a summons that had been thrown there
to Rinsu of his people, and who ordered him to appear the next day
before the criminal lieutenant "to testify as a witness on a ser
my sermon in the cathedral, circumstances and dependencies, etc. » My
The lord had a plea of decline served on the King's attorney. The decline
The appeal was not accepted, and a new summons was issued to the
prelate. He then felt obliged to appear before the tribunal; there he
already offered other witnesses, mostly chosen deliberately, and pro
ready to embark on the project of stirring up a serious affair with His Lordship
laughing. The criminal lieutenant ordered the complaint to be read aloud.
brought against the Bishop of Quimper. My lord, seeing that he is

interpretation and a twist worthy of the most refined chicanery and
The most cunning one then takes up the pen himself, and to prevent any
Surprised and affected by the bad luck, he wrote his deposition in these
terms: * Toussaint-François-Joseph Gonen de Saint-Luc, bishop of
"Quimper... declared that he only appeared here to obey the law-
"and to give his diocesans the example he owes them in all
"genre; but that, as soon as there is talk of a sermon preached by him,
He has nothing to deposit, being accountable for his doctrine only to God and
"to his superiors in the hierarchical order, etc."

Nevertheless, Your Grace, to fulfill his religious obligation...

The Episcopate on the eve of the Revolution

gion and his dignity, felt it his duty to instruct the Keeper of the Seals and
The general agents of the clergy of what was happening. The first
ordered the presidial court of Quimper to send him the procedure.
ce; and shortly afterwards, he wrote to the prelate to give him advice
that he had sent, on behalf of the King, following the Council of State, the place
criminal prosecutor and King's attorney. My Lordship, who was then in
during pastoral visits, he hastened to reply to Mr. the warden of
seals and to beg him most earnestly to send back the
two magistrates in their positions. But, despite the reasons that the cha
the bishop's order alleged in his letter, the Minister of Justice the rights
He stayed in Paris for several months.

From that time until his death, His Grace put everything into
work to prove to these two magistrates how far removed he was from
to retain the slightest memory of their shortcomings towards him; he
He showed them on every occasion full consideration and attention.
born of delicacy, and rendered them all the services that depended on
him.

While the Minister of Justice acted as we have just
to say it and punish the magistrates who had so publicly insulted
the Bishop of Quimper, Cardinal de la Roche-Aymon, Minister of the
sheet of profits, informed on his side of the persecutions and the disasters
the feelings he was experiencing led to his appointment, without warning, to the bishopric
he was from Saint-Flour, and in announcing this transfer to him, he was making him
to consider the advantages he would find in this new seat. Bishop of
Saint Luke was very touched by the goodwill of the cardinal-minister,
but he hastened to write to her, after having expressed his gratitude
sance, "that His Eminence already had to reproach himself before God for
<t having placed him on the seat of Quimper; but that, since the Provi-
"Having thus allowed it, he would not leave his wife... That the
"Fear of the persecutions themselves had not appeared to Saint
For Francis de Sales and so many other great bishops, one motive was sufficient.
"sant to change seats, and that he was determined to imitate them at least

"deep recognition and at the same time his formal refusal... That at
"He remained, he hoped, with God's grace, to win through his good deeds—"
"those of his flock who had strayed from the sentiments they
"They owed it to their pastor..."

Cardinal de la Roche-Aymon having shown this letter to the king
Louis XVI, His Majesty was greatly edified by this and did not insist on
that Bishop de Saint-Luc should change his seat.

54

LA. FjtANC-MASONRY IN THE 13TH CENTURY

7. – The concerns of an honest Freemason

IN 1785.

We repeat once again, although the most prelates
Enlightened people consider Freemasonry a dangerous breeding ground
of errors and even conspiracies, good number of people
upper classes, nobility, even the clergy, were making themselves
illusion about its scope. In those days of Gallicanism, it was repeated
willingly Index non viget in GalUa, what a man of wit has
translated as: "We do not want to lose the precious right of
"We are mistaken in France."

The conduct of many Freemasons who, during the
Revolution, showed great loyalty to the monarchy, until
tifie that appreciation. We have before us a number
considerable number of speeches were delivered in the lodges at that time:
Most are filled with warm sentiments about virtue,
duty, love of men; the lodge meeting provided
their authors, they constantly remind us, at least, of the means of
better to cultivate these feelings.

However, all these discourses exude naturalism and
the exaltation of human reason; revealed religion has passed
either silenced or drowned in a haze of empty phrases. It was
It is already a great deal for the sect to take away the Church's role
cial and to separate morality from its teachings. The lodges
contributed in this way, along with all the philosophical literature of the
time, to dethrone Christianity. Even if they had done only that,
a considerable share of responsibility in the final catastrophe
should be allocated to them: we have proof of this in the abandonment

among upper-class men, even in families more devoted to the throne and the altar.

Sometimes, however, honest people were astonished by certain bold remarks were being made around them in the boxes. We owe it to the kindness of the Marquis de Virieu the communication of a very curious document in this regard, and which dated 1781 or 1785.

CONCERNS OF AN HONEST FREEMASON IN 1785 53

Its author was obviously driven by ideas and feelings the most irreproachable. He thought he noticed that Franc-ma- stupidity, she was coming from the straight path... she forgot her origin spotless... He shares his impressions with his brothers and their in discourse on the means of improvement. His speech is entitled; Observations on the circular invitation to a fraternal convent eternal, written by the council of friends assembled by an annal nyme. (Cf. Book II, chap. V, 7.)

At the top of the first page is this verse from the Proverbs verbs: Hominis animam preparare and domini gubernare Un- Guam.

After having said that the creation of higher grades is re- center, that it is wrong to represent them as giving the true science, he adds.

I will confine myself to pointing out to you that the allegories of the pre- The first degrees never make one view science as anything other than a reward. thinks of virtue. I therefore think that it is by straying from the true the spirit of Freemasonry that some brothers, seduced by illusion that the other grades present, imagined that it contained truths hidden secrets, which could only be discovered through a series of investigations ches and correspondences. And I will conclude that, the truth being super While they may be the conduit for human institutions, they can also serve as institutions never the deposit, because the truth, always active, circulates and does not stop Never rest. I therefore think that to restore Freemasonry to its primitive institution and derive all the advantages that it can offer To understand, we must limit ourselves to destroying prejudices, which impair faculties. the traits of man, to remind him of primitive equality, of the feeling of the existence of his soul, his correspondence with his author, to the ob observance of the duties that derive from his relationship with God and his similar and prove it to him, through lessons, or even better through examples ples, that he can only find his happiness in the laws emanating from Divine wisdom... Such is the desire of a brother zealous for all that interests his peers, desiring to see them follow the simple path, from which he derived the greatest advantage, that of the entire conQanco in divine providence.

That is surely the language of a good man. He had suffered the enthusiasm of his time in believing he would find the practice of virtue in a new society instead of being content with practices of religion. A little reflection and perspicacity made him to glimpse frightening thoughts from behind, as Pascal said,

56 Freemasonry in the 18th century

in the machinations of those who led the lodges. His state of mind dutétrc that of many honest Freemasons, at the time where events began to take shape and where they saw the part that the lodges took.

§. 8. – Freemasonry in the Netherlands

0

Austrians.

We have published (Volume II, Appendix A) an episode of the propagation of Masonic principles in the countries– Austrian stockings. Much more extensive information are provided on similar facts by two interesting sources memoirs on the propaganda of the French encyclopedists in Belgium gique, who shared the prize in 1879, in an open competition by the Royal Academy of Belgium. One of them is authored by Mr. Kuntziger, a liberal writer—we know the meaning of this name in Belgium; – the other, Mr. Henri FrancoLe, one of the young public The ciders of this country that show the most promise.

In 1756, a French writer, enrolled in the brotherhood of encyclopedists and who served in their ranks with great Pierre Rousseau, an active participant, conceived the project of establishing one day literary and philosophical center in the city of Liège. This helit the country was then the seat of a dependent ecclesiastical principality of the Empire. By virtue of its political status and position, it offered very large facilities to operate throughout Europe. Circuits particular constants, as we shall see, allowed Pierre Rousseau believed that he would find in that ecclesiastical principality siasliquc plus de liherlô, même (pi'en France, pour la propagation philosophical ideas[])lii([Ucs. There was, in eirel, i)Our prolecteur and in– Introducer, Count of Ilorion, canon and grand provost of the prince– Bishop Theodore of Bavaria.

“People may be surprised,” said Mr. Kuntziger, “to see the Prime Minister the prince–bishop's favor to grant his protection to one of the sect's followers pliilosnpliique. But we must not forget that this man was himself involved

as the prince's ambassador, and had witnessed the movement

IN THE AUSTRIAN NETHERLANDS

57

who fascinated everyone. A man learned in the arts and letters, he did not share the narrow ideas of the Liège clergy and did not he couldn't have asked for anything better than to foster a literary renaissance in the principality, by welcoming French writers there. Here the portrait left to us by a contemporary: "Incomparable in Politics, said Vevarth, educated in secular sciences, with a taste exquisite in fine literature, perhaps more versed than required by the faith in fashionable criticism, he was not the first of his kind in neither theological sciences nor Christian instruction.

Lecomte d'Horionet, his brother, who removed the Grand Mayor of Liège, They were Tun and the other Freemasons. Upon his arrival, they filled They showered Rousseau with favors and privileges. In particular, they did exempting his newspaper from ecclesiastical ceremonial restrictions, the great pre-vôt reserving to himself the right to remind him of the principles caution, if he deviated from it.

P. Rousseau set to work under the most favorable, and quickly gained 1,500 subscribers. Some dim allowances for postage costs were granted to him in France and in Germany. Lemagne. The sect carried and supported him. "Voltaire and all "His friends enthusiastically joined an enterprise which "They knew the true purpose and appreciated its usefulness to the cause." "commune". (as its title indicated, the Journal Ency- The clopédique was, in fact, an echo of the famous dictionary. In all On this occasion, Rousseau affirmed solidarity with the doctrines. philosophers of Paris. He had called upon a certain Abbé Yvon, whose portrait was thus drawn by a contemporary: "He was He was widely criticized in Paris for his religion, his morals, and his affairs. with some of those who work on the Encyclopedia."

Mr. Francotte very subtly outlines the hypocritical methods used by the journalist to insinuate his doctrines:

Those who would read it today, without knowing exactly to whom they are dealing with, would be quite willing to believe the pompous declarations Rousseau's rations, and to answer for his scrupulous orthodoxy. They would wonder where the basis, the pretext for the accusations lies. mules against him. If, here and there, they encounter some passages whose bold tone astonishes them, ten lines below, the attenuations, the Retractions, reservations accumulate until they satisfy consciences.

lack of decision <l;ms the defense of the attacked truths, an admiration too exclusive a concept for the leaders of the Encyclopedist party, that's all.

58 Freemasonry in the 18th century

which we could include in this collection today. In any case, No fanaticism, none of those fierce and intolerant hatreds that one is entitled to reproach Voltaire for, no obscenities, no pleasantries "Santeries gro.«sières, a tone always serious and decent., ..

Read the Journal Enct/rloiu^dùjue carefully, and pay close attention to it. By exploring thought in its twists and turns, you will soon discover what you You hadn't noticed at first: you will distinguish what is necessary to take seriously and the part of what one could not believe without a excessive credulity.

In the places where Rousseau affects a zeal for religion that he if you do not experience it, you will rediscover the mocking smile with which Vol- "Silence," wrote the preface to his Mahomet. "Remove everything that is not..." that are merely rhetorical precautions, mere concessions to the prejudices of Listeners, read as their contemporaries read, between the lines. like them, keep your mind constantly alert to grasp beneath the surface the the tricks of language, the ideas that dare not appear in broad daylight, and you you will soon be convinced that Rousseau, as he wrote to him Voltaire thinks like a true philosopher.

The Liège scholar was also Roco. Tiniandable by his science than by his virtue. He soon realized the danger of the The Journal Encyclopédique demanded its suppression. But the The prince-bishop resided in Germany and cared little for affairs of his diocese. Besides the brothers of Ilorion, Pierre Rousseau

had a protector at his side in Velbruck, who was supposed to to ascend later to the episcopal seat and whose role we will see. Pierre Rousseau went so far, he replied, ([iie the faculty of Lou- Vain censored his newspaper. Horion's brothers died one one after the other in 1759; the prince-bishop, finally yielding to the demands repeated demands from his superior, the newspaper was suppressed.

Pierre Rousseau then wanted to settle in Brussels. There was a no less fervent protector in the Count of Cobentzel, mi- Cobenzel was imbued with the power of the plenipotentiary minister of Maria Theresa. Voltairean ideas and involved in the high Masonic degrees niques (l). He had promised Rousseau that he would let his newspaper in Brussels. But Marie-Thérèse refused, according to the opinion from the nuncio and the faculty of Louvain. Pierre Romsseau then went

to settle, he and his newspaper, in Bouillon, in the Ardennes, from
He created a center of propaganda. It was there that the most immigrated.
part of the impious and immoral books, published without indication of

(1) See *Allemeinen Ilandbuch det Freimaurerei*, 2nd edition. Leipzig, 1869, h, v*.

IN THE AUSTRIAN NETHERLANDS 59

place or with false indications, which were spread widely.
sion during the last third of the 18th century (1). His day
nal, which lasted from 1764 until November 1793, played quite
at that time the role that the *Revue des deux* now fulfills
Mondes. It was Voltaire's official publication.

Cobentzel did not cease his protection; he obtained for Rousseau
subsidies from the Austrian government and all sorts of
facilities for the circulation of his newspaper in the Netherlands,

P. Rousseau, upon leaving Liège, had stated that his work
had not been sterile. The seeds of impiety that were there
seeds developed under the reign of one of these ancient pro-
tectors, Henri de Velbruck, who became Prince-Bishop of Liège in
1772. His reign removed the "edebre" (a derogatory term used by all the Encyclopedists).
as the golden age of philosophy. According to Mr. Francotte, this is not
He was not an absolutely impious prelate, like some others
bishops of Germany at that time; but he was imbued with
New ideas, lighthearted, fun-loving.

The philosophers asked for nothing more. During
During his episcopate, Liège became one of the main centers of pro-
encyclopedic pagan.

"We will never know," said Mr. Francotte, "the honor of the
The city has nothing to gain from it, what it has printed in books within its walls,
for a period of forty years. They ran around the world, hiding
carefully their birth certificates and as if disowned by their father.

No one knows to whom they owe their existence, nor where they come from;
But each one has met them, for there are no distances they cannot cross.
They cross, and there are no police who can stop them along the way.

When it was stirred, at the back of an old, rather crude library
printed materials bearing the title *Isfahan*, London, Frankfurt,
Rome, etc., some unhealthy productions from the last century, there are
It's a safe bet that we have Liège works in our hands: this large piece of paper
of poor quality, these tastelessly drawn characters, and especially the im
The morals of the book are like so many trademarks.

figure that of counterfeiting, and of the most audacious counterfeiting, the most brazen one that ever was; it seems to be a twist of fate who designated Megève as a haven for press freedom, everywhere outlawed; in France, the censorship has redoubled its severity; in Holland, The printers' license no longer allows the government to close

(1) V. Francotte, op. cil. p. 63 et seq.

60 Freemasonry in the 18th century

the eyes; and it is in an ecclesiastical principality that he comes to to shelter a trade, whose neighboring states are reddened...

Plomteix, the bishop's printer, used his presses for... works much less orthodox than episcopal mandates. unabashedly mixed the sacred with the profane, and published in 1771 the works Voltaire's works and partnered with Panckouke for a new edition tion of the Encyclopedia. At the same time, he was profiting greatly from the impression sion of religious books. This wise man had, as we see, two strings to his bow.

The edicts that subjected books to censorship existed all days; Velbruck renewed them again ^ but the same and all his officials had tacitly agreed not to apprehend them explain.

Freemasonry, with its secret organization, was... behind all these maneuvers. Here we give the floor to Mr. Kuntziger, the liberal writer:

Other circumstances further contributed to this propaganda: These were, to mention only the three main ones, the suppression of the Jesuit order, the establishment of Masonic lodges within the order itself of the episcopal city, and especially the founding of the society of emissaries lation

Freemasonry had established itself in Liège from the very first years of the second half of the 15th century (I). This institution, which hides his actions under the veil of mystery and whose avowed aim is to fight ultramontane doctrines were to exert a more or less significant influence considerable on the intellectual development of the nation. Lille was held in high esteem in Liège, where we arrived. The men my most distinguished by their science and their social position in fact Bishop Velbruck, who was part of it, tolerated it, resenting the anathemas of which 1 had struck Clement XII and Benedict XIV. It is even reported that he

(1) Mons already had one logo in 1721. Maesiricilil already had three in 1769: the first one which dated from 1?.'')!, before 11th for 11th La Concorde; the second one wa

The first lodge in Liège was founded on December 10, 1771, by Pierre Io clievalicr de Sicard cl porla lo nom do ['Union des cœurs. Le 12 octobru <775, elle so fondit en uno aulrc, erected under the au«jiices of the ('irand-Orient do èVancc; cetlo dernicro It took the name of the Vnrfailc intelligence. Read 1776. The great logo of France establ Liège colle do la Parfaite égnUlr ; oiinu, Io n mars 1778, la grando logo do Hol- Lande established the Temple of the Invisible in Spa. (See for Ions cos dclails an opus- cule of M. ülys.ºo Capilainc, intilnlô: Historical overview of Freemasonry at Ld'ge before iS'i0, and inserted in the ISIilIctindc the Liège Archaeological Institute (tl, pp. 406 and snivanlos.)

61

BANKS IN THE Austrian Netherlands

was part of it (1). What is certain is that many priests had been received by members of the lodges, among others, Abbot HJ of Pais, treasurer of St-Lambert, who wrote even in favor of the institute* tution a heroic poem entitled: The Praise of Freemasonry (2). However, the prosperity of the lodges in Liège was not long-lasting. After Velbruck's reign they declined rapidly, and, at the time that of the Liège revolution, they had fallen into oblivion complete.

Mr. Francotte also cites among the main figures who were part of the Liège lodges of Go6r d'Haltine, president of the ordinary council, of Bourguignon and Hodeige, mayor, of Lantremange, treasurer.

Several lodges in Liège were affiliated with the Grand Orient from France.

But the influence of Freemasonry was exerted primarily in the means of a public society, a supposedly literary society that it secretly directed and which served to prepare followers for him. This is the method she still uses today (V* Intro~ (duction^ § 5). Nothing is as persistent as its traditions. But Let's continue. Mr. Kuntziger:

The Society of Emulation was founded in 1779. It was founded by Velbruck himself saw it as the most effective way to develop

in his principality the taste for literature, science and the arts. There

The V. Bassenge, the Régnier, the Henckart, and the Ches- families gathered alongside the Villenfague, Anciaux and a host of other laypeople, who formed the elite of Liège society. The good idea was to... also admit some active and enterprising foreigners, refugees Mostly French, who had settled in the city. We quote

Peravi, who was appointed Speaker of the society⁽³⁾ and delivered the speech opening during the formal inauguration, which took place on June 2nd

(t) Or read in Michaud's Universal Biography, article RobUon, that this— Having arrived in Liège in 1770, he was invited to dine at the Prince-Bishop's residence; To the surprise of all the guests and the prince himself, wearing the insignia of France.. masonry; that he was persuaded to go there and that he obtained, during his stay i Liège, all the successive grades of the order from the title of apprentice to that of Scottish mailro.

(2) See Ulysse Capiuine, Historical Overview of Masonic France, [, c, R de Paix, in 1789, renounced Freemasonry and placed himself in the first rank defenders of the Church. See the work cited by Mr. Francotte, p. 170.

(3) Note this Masonic designation.

62 Freemasonry in the 18th Century

1779, in the presence of the prince-bishop and the principal members of the high clergy. As for the philosophical and social doctrines which pre-

public opinion was so deeply preoccupied at the time, it's easy to imagine that the Members of the Society of Emulation did not refrain from discussing them. The regulations did, in fact, forbid them from dealing with any other matter. which, directly or indirectly, may harm religion or to the government; but they weren't looking at it so seriously.

The Emulation Society did indeed become a propaganda center philosophical, and naturally ends up attracting the hatred of a great part of the clergy, who did everything in their power to bring her down, or of the less to make him lose the support of the prince-bishop; but it was In vain. Velbrück himself followed the movement, and far from fighting He favored the ideas of progress that were emerging from all sides. knew as much as he could; he had understood his era and its aspirations of his people.

Is it really true that the lodges ceased their activity after the e Velbrück's episcopate? 11 It is more likely that they concealed it. rent under his successor, the Prince-Bishop of Moensbroeck, who was driven by entirely different feelings.

In Liège, a very active revolutionary party existed in 1789, and Seconda, the French invasion. A very well-informed contemporary. Cadet Gassicourt, claims that the leaders of the Liège revolution were affiliated with the Masonic-Templar center of Paris: one will find further on his testimony (book, III, chapter II, § 3).

After the Revolution under imperial rule, the functions French leaders, and in particular the apostate Saiqt-Marlin, reconstituted

that the ancient elements provided them with the first nucleus.

Moreover, on this reconstruction, one will find the linked lodges
geois, some very interesting documents in the large work
by Mr. Armand Neut: Freemasonry subjected to the great
day of advertising^ volume I, Biographical and historical documents
torics concerning Freemasonry in Liège.

The same writer found in the archives of the Privy Council
from the Netherlands, now kept in Brussels, correspondence
official dances which established the importance that the lodges had
captures in Belgium at the end of the 16th century. The protection of the
f.*. Cobentzel had been effective. At the accession of Joseph II, he
There were twenty-one civilian lodges and three grouped military lodges.
under the authority of a provincial lodge, formed by the great

In Germany and in Russia 63

Officers of the order and delegates from the lodges. The Grand Master
was the Marquis de Gages, chamberlain to the emperor, and member
of the Noble State of Hainaut. When, in 1785 and 1786, the emperor
Joseph II wanted to keep a close eye on Freemasonry and placed
In the dressing rooms under police surveillance, he met a
muted resistance. The Fays-Bas privy council and the minister
plenipotentiary, Prince Belgioso, defaced themselves as much as possible
to mitigate the application of imperial edicts, and the lodges were
still very influential in Brussels in 1790 (1).

§9. – Freemasonry in Germany
AND IN Russia

The history of the sect, present on the other side of the Rhine, is not far off.
following almost the same phases as in France. In its early stages, the authorities
they prohibit it.

On November 30, 1735, the States General of Holland
issue an edict, which forever forbids Masonic meetings
ques. In 1737, a lodge having assembled in Amsterdam, the magis-
The treaty made the offenders arrested and the Estates-General renewed
slow their edict.

In the same year, the Elector Palatine of Bavaria issued an edict
against the Freemasons. In 1738, the magistrate of Hamburg,
Frederick I, King of Sweden, Emperor Charles VI in his Estates
hereditary, in 1739 Augustus II, King of Poland, took the
same measures. In 1743, the Grand Council of Bern defended the

forbidden, under penalty of deposition, to all pastors from doing part of the lodges. It was based on the secretive nature of the society, on the oaths she demanded: as for the bond of fraternal love eternal union that it claims to establish among its members, the Christians They have, he rightly said, a sufficient one in their religion. Finally, in 1763, the magistrate of DanUig defended Franc-Freemasonry by an edict, the details of which were reproduced by Father Deschamps astoundingly remarkable (book II, chapter 111, § 4).

(1) y. Amand Neut, La Frane-maçonnerie tounise au grand jour y in«80, 2 « ed. 1866, Ghent and Bruges, vol. 1, p. 62 et seq.

64 LA. Freemasonry in the 18th century

It is remarkable, however, that in Prussia there was never any prohibition of this kind of thing (''fô porlôe. Kiiire the sect and the desceiidatits of the apostate grand master of the Teulonic order there were secret alfinilùs.

Despite this, Freemasonry spread throughout all states Germans, because it recruited affiliates from the very first day among the high-ranking civil servants and religious monks who had to carry out the orders of the sovereigns. The systems of the high The ranks spread the most dangerous mysticism there. One must read in the work of M. (k'oITroy: Giistavelfl and the court of France^ the curious chapter devoted to the Illuminati and Freemasonry nyah. We will see there how these sectarian hahilis had, towards 1775* seduced most of the princes with their charlatanry, and they took advantage of this to spread their conspiratorial meetings with impunity pirates. Mr. George Troy does not hesitate to attribute a major role to them. in the aftermath of the Revolution: these accounts all agree on made with those of Father Deschamps (book II, chapter V, 4 and 8, and Chapter VI, § 11. See Volume II: Annexed Document C.)

We are talking about the failure of the ecclesiastical authorities; we has already been able to see (Book II, Chapter V, Section 6, and Chapter VII, Section G) s information on this subject.

Father Pachtler reports the affiliation of a certain name to the sect. br of German and Italian prelates at the end of the 18th century. Thus Prince Michael of Liriggido, Archbishop of Laybach, was received, in 1778, into the high degrees of strict observance; AloysFickert, prior of the Augustinians in Prague, was so in 1791 (1).

Grégoire also mentions among the members of the Illu-mined, Martinowicz, imperial advisor, provost of the cathedral d'CEdenbourg, abbot of Zagras, ([who, he said, removed a large parish proponent of revolutionary ideas, and took part in attempts to support

However, the regular clergy were far from being considered to portray Freemasonry as harmless, and we have preserved in Aachen the memory of the sermons of an eloquent Dominican friar Louis Guntzman, who denounced it vigorously a few years before the Revolution (3;.

(1) PacliUor, Der ilüle Krieg gegen Thron und Altar, 2nd edition, Amhorg, 1876 p. 44.

(2) Grégoire, History of religious sects (new edition, 1828), vol. II, p. 13.

(3) See this fact recalled in the Masonic Bulletin of the Grand Symbolic Lodge, ecoMAiie, June 1880, p. lit.

SBGTE IN ITALY 65

The Viennese Masonic newspaper, Der Zirkel, published, had 1880, a study on the history of Freemasonry in Russia, hence We extract the following passage:

It seems that Peter the Great, upon his return from a trip abroad, was part of a Masonic lodge, and that his favorite, Lefort, was Grand-master.

But the introduction of Freemasonry took place in 1732, by the English general, Lord James Keith, and the most distinguished persons of the empire were part of the lodges. The poet Sumarolaof should be mentioned. and the historian prince Scherbatof.

In 1770, a large provincial lodge was founded in St. Petersburg, named Jelaguin System Society, by the initiative of the director of the imperial theatre. The various lodges that formed worked following the English system; but in 1777, one was founded according to the Swedish rite, by Prince Kurakin, who was returning from Stockholm.

Their activity manifested itself through philanthropic works and through the publication of moral books. But, in the time of Catherine II, after the death of General Chernishef, protector of Freemasonry and The governor of Moscow, his successor, Bruce, imprisoned the impostor Novikof first, and the masons were persecuted throughout the area of the globe. In 1796, the last year of Catherine's reign, all the lodges were closed (1).

Information on the activity of lodges in Russia at that time can be found on the website 1 particularly on Novikoff, details in the anr- Document nexé K ^ 1 published at the end of volume II of Secret Societies and the Company.

§ 10. – The sect in Italy

The sect, which primarily targeted Catholicism and the papacy, was supposed to seek early on to establish a presence in Italy. We find in the Masonic Bulletin of the Grand Symbolic Lodge dco55aw0 (September 1881) the following indications, which complete those of Father Deschamps (Uv. II, chap. III, § 2).

(1) Translated by the Masonic Bulletin of the Grand Symbolic Lodge of August 1880.

ui 5

66

FaANC–MaÇONNEHIE in the 18th CENTURY

The first traces of symbolic masonry appear around 1732 in Florence, where an English duke, Charles Sackville, founded a lodge, who established others in Milau, Verona, Padua, Vicenza and Venice. From 1735 to 1737, Allome worked in an English lodge of the Scottish Rite.*, anc.*. acc.*. In 1737 Pope Clement XII, in concert with the cardinals Ottobonc, Spinola and Zadederi ordered the dispatch of an inquisitor in Ferrara, where the lodge committed the crime of receiving indiscriminately Catholics, Protestants and Jews.

Towards the end of 1737, Gaston de Medici issued a decree against the Freemasons*. and several were arrested; but, at his death, the new Grand Duke (who later became Emperor Francis and married Marie-Thérèse), being himself a Freemason, took the Freemasons of Florence under his protection.

On April 27, 1738, the famous bull "In Eininenti" was published, and soon after a French Freemason writer was burned at Home, and a doctor Cru-Deli, in Florence, only narrowly escaped the pursuit of the inquisitors. tion, thanks to the help of some English brothers.

As we have already noted, several Protestant states had Freemasonry was outlawed before the sovereign pontiffs.

The jubilees celebrated in Rome from time to time brought about frightening revelations about the ungodly sects that were forming in the shadow. We still preserve those of a Freemason today. who, after converting, wrote in 1759, a notice on a so-secret society where he had been employed for twenty-five years previous ones, and where he himself had received more than two hundred per

put into Latin, the maxims of impiety and libertinism that one finds there practiced:

"1. Nos per nos.— 2. Nullus super nos. — 3. Quæcumque ubique and quodcumque comode, bibe, hotaro.— 4 Cum quocumque quacumque conjunge et disjunge, diimodo convenias .«iimui. — 5.Da necessaria atl victum, veslitum et voluplatcs signatis nostris indigenis. — ü. üxorom, lilios, tilias» serves, ancillas cum aliis convenientis non impediatis. — 7. Neque aliorura hbertati, etsi contraria volentium, resists. — 8. Nil est quod sit malum, et occisio voluntaria imo. — fi. Honum necare qui vol unite priestess nobis. — 10. Morimur et vivimus et ilorum .'omper. — 11. Possumus omnia facere quu) vülumus absquo levi etiam culpa. — 12. Ergo semper liberi sumus (1).

(I) Hui)ru(lit in the Memorie documetUali per la tloria deüa JHvoluzione lluiiana harvests from i'aolu Ueucacci (iu-8o lluiua 187!)) t. 1, pp. 44-46.

THE SECT IN ITALY 67

Certainly, such maxims should not be attributed to the generality of Masonic lodges of that era: but it is within their midst and under the cover of their secrecy that this a company had been founded. Moreover, it should be noted that these remarks These sites contain the essence of all of Weisliaupt's doctrines. and of Saint-Martin; only it is expressed with concision and the frankness inherent in a confession made to shed light religious authority.

We can therefore understand the alarms of the sovereign pontiffs and of the most serious doctors of the Church, such as St. Alphonsus Liguori. gori, who knew of this terrible outpouring of impiety. It was the knowledge of facts of this kind, gathered on occasion of the Jubilee of 1750, which in 1751 determined the great Pope Benedict No. XIV to renew the condemnations issued in 1738 by Clement XII.

In Northern Italy) continues the Masonic Bulletin of the Great lodge that we mentioned above, despite the excommunications of Popes, Freemasonry continued its work; around 1762 a Grand Master of province, Manucci, was appointed from England, and in 1772, another The English lodge, L'Union, was created in Venice; several Masonic works Important articles were even published in this latter city around 1780. The large cliap* of Lombardy, in Turin, had branches in Modena, Verona, Ferrara, Garmagnola, Borgoforte, Padua, Vicenza, Mondovi, Tortona, Gberasco, Aosta, Vogliera, Alagno, Savona, Trino, Mortara, Alba, Messala, Bondeno, Treviglio and Milan, under the rit.', Scottish.'. ancient.', acc. *.

century; in 1801 the lodge L'Heureuse Rencontre was founded in Milan; in 1803, in Mantua, the lodge "The Friends of Glory and the Arts"; in 1803 a sup.'. cons.', is created: Grasse-Tilly, Peyron, Renier and Vidal directed its constitution and Prince Eugène Beauharnais was appointed Grand M.'. with Galepio as his deputy; on his side Murat, former king of Naples, and lodges in Naples, Genoa and other places.

English Masonic newspapers recently published an anecdote relating to the year 1781 which paints a good picture of these times :

"Two young French Freemasons, François Cartier and Adolphe Lemercier, had attended a lodge meeting in Venice, where there existed several workshops, and where many works were published around 1780. They knew that the Council of Ten, having taken offense at

68 Freemasonry in the 18th century

Freemasonry, thanks to its countless spies, had discovered the names of most members of the Venetian lodges (not all fortunately) as well as those of their visitors. The St-Marc lodge in Venice being more specifically suspected, the Council of Ten... ordered the immediate arrest of all members and visitors, including the names known.

Two days later, while the gondola carrying these young people glided by on the canals of Venice, they were approached, blindfolded on their eyes, and thrown into an underground dungeon. Shortly after, taken away by masked men were led into a room and found themselves they see in front of five figures seated at a covered table of a red sheet.

They were told of the accusation against them; they defended themselves. They did the best they could, citing their ignorance of the laws of the country, adding that in France, as in England and Germany and in many other countries, the heads of state belonged to the order and were its great masters.

At the moment they were made to withdraw, they noticed that one of the judges made a Masonic sign to them, and they recognized him as one of the members of the R.'. L.'. St-Marc. They left feeling more reassured than when they arrived in Venice. Soon, in fact, a man dressed all in black came to inform them they were free, but they had to leave Venice in the twenty-four hours.

A few years later, the two French brothers met in Paris, an Italian man was making the distress signal to them. It was their judge of Venice, whose progressive opinions had forced him to leave his homeland (1).

(1) Reproduced in the Masonic Bulletin of the Grand Symbolic Lodge Eoss.,
Tfi of May 188t.

CHAPTER TWO

THE SOCUËTËTBS DURING THE

FRENCH REVOLUTION

&

§. 1. – Influence of Freemasonry in the ELECTIONS OF 1787 AND 1789.

At first glance, it would be surprising if the considerable force re-
resulting from the number of lodges, from the close solidarity which obliged
the brothers to help each other in civilian life, of the secrecy which guarantees
knows all communications made under Masonic cover,
had not been used by men determined to overthrow the mo-
anarchy in the elections to the Estates-General of 1789. "In
"The electoral operations, we said, where the investigation is taking place"
"With all power gone, the lodges had taken their revenge on the
"drafting of the monarchical notebooks, which they had been unable to en-
"to sin, because that would have required facing a discussion"
"public and to blatantly go against universal sentiment"
"of the nation. » (Liv. II, chap. VI, § 3.)

Several documents published since then have demonstrated this
preponderant action of the lodges in elections and in the
provincial gatherings of 1787, which served as its preface.
One of the most significant is the history of the Joigny logo, the
Phoenix^ as recounted by the Masonic World in its
December 1880 issue. We reproduce it in its entirety.
ment:

70 THE SEGRATE SOGLËTS AND THE FRENCH REVOLUTION

It was on October 13, 1777, that the Joigny lodge was installed under the
title of Eagle of Saint John. It had twenty-eight members, including
Here are the names:

Saulnier de Moulins, honorary councillor in the election of Joigny,
venerable; – Saulnier de Montmarin, infantry captain, 1st on-

king in the election, 2nd supervisor; – Bourdois de Champfort, warden of the Mr. d'Artois's body, orator; – Bourdois de Peschoire, officer of Fanterie, secretary; – Badenier do la Perrière, lieutenant of the bailiff ge, assistant secretary; – Boullard, merchant, Keeper of the Seals and stamp bre; – Landowner of Gliesne-au-Roy, squire, tax collector, l*® Master of Ceremonies; – Louvain de Pescheloché, lawyer, 2nd Master ceremonies; – Bazille de Villars, merchant, tiler; – Gharié son, alderman of the city, steward; – Bazille (Gabriel), mayor of Joigny; – Bourdois de la Perrière, canon of Sainte-Geneviève; – Bourdois de la Motte fils, doctor of medicine; – Boit de Grèvecœur, Knight of Saint-Louis; – Marquis of Briqueville, officer of the dragons; – d'Hermand de Gléry, vice-consul in Lisbon; – Ferrand des Fourneaux, dragoon officer; – Gillet de la Jacqueminière, di Postmaster; – Gondot, War Commissioner; – Jacquinet de la Goudray, Knight of Saint-Louis, dragoon officer; – of Risle, comptroller general of farms; – the Worker, commissioner of the generality of Paris; – ■ Marchand, notary; – Meignen, merchant; – Perroté de Richebourg, Knight of Saint-Louis; – Soufflet de Pâlotte, farm controller; – Vougino de Waufourand, officer foreign infantry,

The list of founding members of the lodge had been accompanied a certificate attesting to the regularity of the work on the new lodge, attested Signed: Maret, parish priest of Saint-Savinien, Venerable Master of the lodge Concorde of Sens.

The Sens logo, loaded (the installation was represented by its venerable Brother Sendrier, advisor and prosecutor to the king at the bailiwick of Sens; by its orator, Brother Larcher, first advocate of the king at Sens, and by Brother Dalmières, lieutenant of the first surgeon of the king.

Brother Larcher's speech ended with these pieces of advice;

(c Let us observe the ancient rules, the true principles of our Cons-Institution, the precious maxims of wisdom and equality! What the love of good and the noble emulation of filling the gullies of the Great-Let the East be the rule of our work and of the example it leaves us. "They will come after us!"

The venerable Brother Saulnier of Moulins replied to him in these terms:

examples, to devote ourselves entirely to the practice of virtues and trades values of the Masonic order, and to make Freemasonry formidable to all vices.

The following year, under the Venerable Master Brother Bourdois de la Motte, The lodge was tasked by the Grand Orient with establishing a lodge in Auxerre. titled; The truly zealous.

In that same year, the number of lodge members increased fifty, including twenty clergymen, canons, Benedictines, etc.

In 1773, the lodge proceeded once again with the installation of the lodge. Friends gathered at Tannerrel

Brother Bourdois of 'a Motte remained venerable until 1782. His successors The cessators were Brother Dufour, receiver of aids (1783–84), and the Brother Gillet de la Jacqueminière, receiver of bridge tolls, who directed gea the workshop until the Revolution

And here it is appropriate to pause for a moment. What was the role of the mem- The sled's breeches of the Eagle of Saint-Jean, at that time? Brother Bérillon was careful not to leave this point in obscurity, and we will summarize In short, what it teaches us:

From 1788 onwards, with the creation of the provincial assemblies, the Ba brothers> Zille, Meignen and Badenier de la Perrière had been appointed members of the third estate in these assemblies.

Brother Gillet de la Jacqueminière, elected public prosecutor for the the district of Joigny, laid the foundations of the new territorial organization territorial and administrative which is still in force.

The election to the Estates-General was, as we know, conducted indirectly. The primary assemblies of the voters of Joigny had six deputies at to appoint someone to draft their list of wishes and elect the representative of the Third state. They chose five of the lodge's dignitaries: Gillet de la Jacqueminière, venerable; Gharié, alderman, orator; Ragon des Essarts, King's Attorney, Secretary; Badenier de la Perrière, Lieutenant (cf.) nant of the bailiwick and councillor, treasurer; and Bazille, mayor of Joigny. The commune of Joigny belonged to the bailiwick of Montargis, where it was to hold the election. It was the venerable Gillet de la Jacqueminière who, by a large majority, was elected deputy of the Third Estate to the Estates General. His deputy was Brother Bazille. Both had taken the most part important for the drafting of the final notebook.

At the Constituent Assembly, Brother Gillet was part of the committee of. agriculture and commerce; in 1790, he made the report to which two the abolition of toll, haulage, measurement and standard fees swimming. It also led to the adoption of several important measures on plantations, maritime trade, and freedom of trade Grain, mail services, etc. In 1793 he was appointed to the council.

THE SECRET SOCIETIES AND THE FRENCH REVOLUTION

Ginq>Gent8. He then moved to the Tribimat, where he was secretary, then president of the finance section. He was finally one of the first conc master seillers of the Court of Auditors.

A. The suppression of the provincial "embiées," three other members members of the lodge were called upon to sit on the General Council of Joigny; this was rent, in 1790, the Foacier and Badenier brothers of La Perrière; in 1792, the Brother Gharié-Bérillon. Brother Bagon des Essarts was elected vice-president of the district.

In 1792, Badenier de la Perrière was appointed public prosecutor of the department, and Boullard, district prosecutor. Saulnier des Moulins was mayor, and Saulnier de Montmarin commanded the guard national of Joigny.

Shortly afterwards, the lodge had to go into dormancy, like all all the other lodges of France...

Father Deschamps noted the Masonic affiliation of all prominent men in the National Assembly and the Convention tion; the same was true for obscure deputies, whose votes The silent ones gave strength to the bold. We might find some more The trail for almost everyone.

Thus, Mr. Jules Péliisson in the interesting memoir that we we have cited, noted among the members of the Amiable Con lodge cord^ in Rochefort, in 1776, the name of a f.*. Romme, who was the brother of the famous member of the National Convention of that name.

In 1792, the department of Haute-Garonne sent for his representative at the Convention, a deputy who was secretary of the Assembly, Julien Bernard Dorothee de Mazade. Now, he finds himself it was understood that this character had been a propa~ for many years active promoter of Freemasonry (1). So it was with many others that their obscurity alone allows them to escape the investigations of history.

S 2. – A final warning in 1789

At the moment when the Revolution was about to break out, a few men courageous men pointed out the source of the evil. We know the vigou several writings of Abbot Lefranc, superior of the Eudists, who perished

(I) V. uDo üoMco on Mazalo in the Masonic i/onde of June 1880.

in the September massacres. Before him, from the very first
In 1789, a man of letters, of a completely different character, the
Marquis de Luchet published an Essay on the sect of the Illuminati,
in which, through great emphasis and a certain vagueness
wanting to avoid compromising himself too much, he signaled the existence
of the Illuminati sect, headquartered in Germany,
and accused him of working to destroy all thrones and the
religion to establish anarchy on its ruins. Luchet has great
Care is taken not to mention any proper names, but it clearly refers
The Weishaupt Illuminati and the Martinists. In closing, he
urges all honest people to open their eyes to save the
French monarchy.

He rectifies, with very good reasons, the crude fable he has thrown forth.
in public by Mirabeau, after the discovery of the papers of
Weishaupt, claiming that the Jesuits were the directors
Crets of the sect of the Illuminati (1). (Book II, Chapter V, § 7.) He
shows that she uses Freemasonry as a pre-order
a competitive examination, where trials and secrecy allow him to recruit
with his followers. Here is how he describes the organization
active in the sect;

Each member of a circle also belongs to all the others.
so that a Venetian (2) arriving for the first time in Breslau,
introduced into the circle of this city, is admitted to the secret children that
those who have been part of it for ten years.

These circles are therefore the points of correspondence, the beacons placed
on this sea of iniquity; and, to better grasp this invisible chain
If possible, I will go into more detail. Frankfurt am Main
Mein, for example, instructed Mainz, Darmstadt, Neuvied, Cologne,
Weimar. Weimar illuminates Kassel, Gottingen, Wetzlar, Brunswick,
Gotha. Gotha brings its light to Erfurth, Leipzig, Halle, Dresden,
to Dessau. Dessau takes charge of Torgau, Wittenberg, Mecklenburg-
Berlin is a town. Berlin connects with Stettin, Breslau, and Frankfurt.
on the Oder. Frankfurt takes care of Königsberg and the Prussian cities.
Following this scale, we can clearly see that there are some fairly significant links.

(1) He makes a very judicious reflection for a man of letters
(note X, p. 198 of the first edition, 1789): "Without the destructive bull of Gan-
Ganelli, perhaps we are the first Jesuits against the Illuminati, like Louis XIV
and Madame de Maintenon launched them against the Jansenists.

(2) Note this mention of Venice, which is by no means thrown without purpose. The Illu-
Minimism had a number of followers there. (Book III, Chapter I, | 10.)

K»

squeezed between Mainz and Poland, and that an entire country is soon known in its most secret parts.

That the reader now etc. this communication of kingdom to kingdom, and that he supposes a center where the plans of those would end Those who govern Europe, we see who the true masters of each country.

Luchet, who claims that "the content of these horrible services-
"Menls revealed to him the key by people lost in the te-
"darkness of the Illuminati and to whom the proposal to enter a
"Such a conspiracy has restored reason and courage," Lu
Chet is fully aware of the sect's plans and of
its centers of action. Its indications regarding Germany are of a
rigorous accuracy, and he mentions the outfit very precisely.
from the Willemsbad convent. As for France, he doesn't want to, ev-
deliberately, without going into any specific detail, to threaten
managing people; but it very clearly involves, in Vayer-
tissement placed at the beginning of the book, that she is threatened with a Troy-
a major upheaval.

Although Germany was the source of these fatal errors, although they
They enjoy high protection there; they are not entirely foreign
manages other nations. Franco is not entirely pure; and if,
In the crisis that torments us, the Martinists dare not, or perhaps
If they cannot make themselves heard, they will reappear with even greater danger when...
that calm will have returned.

Five years have passed: conspiracies have been carried out,
Torrents of blood flowed, the mnnarcbio collapsed, equality
He paraded his level everywhere, the cult of reason was celebrated
at Notre-Dame. Hardly any freedom of the press has been restored.
reappeared, after the Thermidorian Reaction, (here is a witness
escaped from Récliaraud, who comes to denounce the unlenrs of all
these crimes, and this time by calling them by their proper names.

The story of the revolution as told in 1794 75

§3. – The history of the Revolution as told in 1794.

Charles-Louis-Cadet de Gassicourt, son of the illustrious chemist
of that name, had followed very closely, as a lawyer and journalist,
the first uprisings of the Revolution, and he was one of the
one of the most active supporters of the Thermidorian Reaction: he was

barely the scaffold. Yet he was not a religious man; In his writings, he reveals himself to be Voltairean and full of prejudices. among the Jesuits. Under the Restoration, he became one of the coryth phemes of the Parisian liberal opposition. Now, in year IV (1794), While he was still in prison, he published a book that made It caused quite a stir when it appeared, and it's titled: The tomb of Jacques Molai^ or secret and abridged history of the ini- Ancient and modern ties^ of the Templars^ Freemasons^ Illu^ MinaSj and research on their influence in the Revolution French, with this epigraph: Neither gold nor silver pays would make my silence (1).

The entire Revolution with all its crimes, he said quite clearly. This was the result of a plot hatched in higher lodges. a group of enlightened individuals, who formed the Order of the Templars and who used they viewed ordinary Masonic lodges as an instrument more or less unconscious.

He traces the founding of this back to Jacques Molai sect, and claims that it has always existed since then, and has formed early English and Scottish Freemasonry. He does not give any further their lack of evidence for this assertion other than tradition lodges and some historical comparisons (Cf. Book II, ch. I, § 5 and ch. II, § 1); but his testimony, as to the facts. contemporary, with great precision, we shall judge it;

All the ceremonies of ordinary lodges, although conforming to the association's goal, since it only concerns avenging death

(1) First edition, in-S*, Paris, year IV of the French Father, edition, in-12, year V.

76 SECRET SOCIETIES AND THE FRENCH REVOLUTION

%»

of a certain Hiram, architect of Solomon's temple, serve only to to conceal the constitution of the order, and to test those who will be called to know the great secret; for one cannot present oneself to chapter, even if we were aware of its existence.

There are therefore a multitude of Masonic lodges in Europe; but they mean nothing from a political standpoint; they are merely truths bles sfminairei. The true 'fempliers' masons are only one hundred and eight out of the earth: it is they who, through vehemence, ambition, and system, have sworn to massacre kings and to achieve the independence of the universe (1).

Only two sovereigns knew the whole truth about Freemasonry, and did not They weren't afraid: it was Frederick and Catherine. The current King of Prussia,

An insignificant comedy, but he is surrounded by initiates; and when their party will be stronger, William will suffer the fate of the King of Sweden.

The Duke of Södermanland is not the only initiated prince. The uncle of William is a Templar. Prince Potemkin, that famous minister of Catherine, her lover, and the assassin of Peter III, was a Templar. believes that the Grand Duke is an initiate, and that this is one of the reasons that led refused the crown at his majority (2).

Such, in a few words, is the mystery of Freemasonry, denied, Ignored, ridiculed for five centuries. Gela may seem like a fable to anyone who is unaware of the immense resources of this sect; but that he be admitted once into a simple lodge, and the spirit that reigns there He will make him judge who should lead the leaders.

What wouldn't the followers of Molai have done in France? the horror of tyranny, if the feeling of true freedom had not brought about the 9th of Thermidor! For a while, people believed in the reign of laws; the Jacobins, everywhere unmasked, hid the shame in the shadows and the contempt with which they were covered; but they were plotting new schemes the plots; they sharpened new daggers, and the massacre of Vendémiaire, the Grenelle revolt, the Babœuf conspiracy, prove what they hope for, what they are still pondering.

All the memories of that time reveal indiscretions... blables, pailiellles revelations of the niaçonnitjuc plan, which produi.saienl in the heat of the action. One day, in the living room from the Count of Nikolai, first president of the chamber of competencies states of Paris, shortly after the reopening of the States-General rau.x, a discussion had arisen on the question of whether the

(1) In the construction that one can make of these diirôronles bases, it is always necessary to fight the Initiates of the Freemasons (Note from GG).

(2) See on rorapcrrur Paul !«»• Book II, chapter XV, g 3.

The story of the revolution as told in 1794 77

France had a constitution: did it need one? Would it have one?

This removed the topic of discussion, which involved many participants. right-wing MPs, such as Maujy and Cazalès, were philosophers. such as Laharpe and Marmontel, and other lesser-known men. Standing apart was a usually rather quiet figure, who was thought to belong to Masonic societies and to know them the secrets. But why a written constitution? they said. members of the right wing; France has one that the centuries have gradually made it happen, and it is doing very well in the end. England alone has a clearly formulated constitution,

continued in this vein, each remaining of their own opinion, when the per
Silent sonnage stood up and spoke the words in a confident tone.
following: "We don't need a constitution, that's true;
"But we will have one, and this constitution will make the
"Around the world. She will go as far as Russia, as far as Constantino-
"Pie. Yes, a day will come when there will be a constitution in Cons-
"tanlinople" (1).

It is very striking to see how this word constitution
for three-quarters of a century, it was the rallying cry of the
revolutionary sect in Russia (Book II, Chapter VIII, § 4) also
although in Italy and Spain. The strange prophecy of the adept
the plan of 1789 was to be fully realized in our time, where in 1877
the Young Türkiye party tried to establish a constitution in
Constantinople and even Cairo.

The Templars, whom Cadet Gassicourt mentions, were the leaders
Parisian lodges, the active members of the Grand Orient.
recounts in great detail how, in order to weave their plots
and to stir up public opinion, they used charlatans such as
Saint-Germain and Cagliostro, false mystics like Saint-
Martin and Lavater, whose pantheism shook the believers
these Christian women, magicians like Swedenborg, Messrs.
sea, Schræpfer; all these elements of moral disorder and de-

(1) Mr. de Nicolai was a member of the French Academy. He received guests in his
salon, his colleagues from the Academy and many political figures, belonging
belonging to various parties; he himself was very devoted to the monarchist cause and
was very struck by this conversation. He recounted it several times to his family before
to mount the scaffold. We owe the communication of this curious story to a
of his descendants.

*78 SECRET SOCIETIES AND THE FRENCH REVOLUTION

social organizations contributed, under their skillful direction, to
to prepare for the great work.

You who see in this writing only the dream of an imagination
Exalted, whether it's a game of wit or a mystical deception, explain it to me, I'll tell y
pray, why, in./e muxcuni German (January 4788, page 56) Ga-
Hlidonne and Schwedemborg clearly announce our revolution, in
saying; "A very political revolution is going to take place on our globe
"remarkable, and there will be no other religion than that of the pa-
"triarebes^ that which was revealed to Gagliostro by the lord, of which
"the body is surrounded by a triangle s.

Explain to me by what means, if not by espionage and the
rapid and secret correspondence of the enlightened and initiated, the duke
d'Orléans managed to have so many murders committed at once;

they rose up that same day, at the same hour as the Parisians, who marched against the Bastille. Explain to me why the movements revolutionaries have always been in exact relation to time and motifs in different parts of the Republic.

Cadet Gassicourt then recounts the rapid multiplication of lodges in the years 1787 and 1788, although a good number were sent composed of people who would have been horrified, if they had known, of the designs to which they would contribute.

The lodge attire served as a means of correspondence and of meeting with accomplices, who could not have met otherwise. He lies without arousing the suspicions of the police. He tells the story in grand style. details a solemn outfit at the time of the convocation of the Estates-generals, where all the venerable masters of the lodges were to meet under the presidency of the Duke of Orléans, and which was intended to unite the supporters of Necker were among them. Mirabeau was there. d'Aiguillon, d'Espréménil, Lally-Tolendal – The pretext was the reception as a Freemason of Madame de Staël, the daughter of Necker.

The main insiders, who played a role in the French revolution French figures include Mirabeau, Fox, the Duke of Orléans, Robespierre, Clootz, and Danton. Dumouriez, St-Fargeau. The current Grand Master is the Duke of Suderma. neie, regent of Sweden.

The Revolution began with the storming of the Bastille, and the Those in the know singled her out for the people's blows, because she had been the

The story of the Revolution as told in 1794 79

Jacobus Molay prison. Avignon (1) was the scene of the greatest atrocities, because it belonged to the Pope, and because it contained the hundred The Grand Master's offices. All the statues of the kings were torn down, in order to to remove that of Henry IV, which covered the square where Jacques Molay was executed; it was in this same place, and nowhere else, that the Those in the know wanted to erect a colossus that would trample crowns underfoot. and tiaras, and this colossus was but the emblem of the Templar corps folds. How many features I could recall; but I limit myself to the principals main facts.

The King of Sweden was an ally of Louis XVI; during the flight to Va-Rennes, Gustave came all the way to the borders to receive him and take him teger, but the Duke of Southermania had his brother assassinated by Ankas-Troem, a Freemason, who was previously convicted of theft, was hanged, had obtained a pardon from the king. As any Templar can govern ner, but cannot regulate, we immediately saw the Duke of Southmania to form an alliance with the Jacobins of Paris, to take away from the Swedish nobles many of their privileges, restricting the prerogatives of the young king

On the other hand, the Grand Master of the Paris chapter, Philippe d'Orléans, orchestrated the downfall of Gapet and his family to achieve the goal marked by the initiates, it was necessary to strike big blows, and to strike them quickly. For two years, the followers held chapter meetings in the the Grand Master's palace, then in the village of Passy. It was there that Sillery, Jacob Frey, Dumouriez, d'Aiguillon, Clotz, Lepelletier, Mer..., Abbot S..., the Lameths, Mirabeau, D... - C..., Robespierre, prep would have the plans they delivered to the second-order conspirators, who were in charge to translate them into a philosophical-revolutionary language.

Philip's gold is not spared; first the parliaments are, Divided, they can then be destroyed. To put the people in action, d'Orléans seizes the wheat (2) and exports it to the islands of Jersey and Guernsey, while its leaders accused the government How to orchestrate the famine. Their agents roam the countryside? They massacre the nobles, the rich, the priests, and burn down the castles. and ravage the me. "5, eons. The propagandists seduce the troops and they regroup abroad; they prepare there the assassination of Gustavus, the Berlin movements (3), the disintegration of Poland (4), the

(1) Avignon has always been preferred by initiates, and by Freemasons, in this city, are much more educated than elsewhere. (Note by O. G.)

(2) See Philippe's History of Your Conspiracy, 1796. (CG's note)

(3) All the newspapers of the time agree that it was in their boxes ma- conical plans were being made for these movements; the authorities stopped them in time. (CG).

(4) Everyone knows that Kosciusko came to Paris to receive his instructions and that he frequented the Duke of Orléans. (GG note)

80 SECRET SOCIETIES AND THE FRENCH REVOLUTION

dissension in Holland, the insurrection of the Liégeois, and the uprising Netherlands (1).

After spending the days of October 5th and 6th, Philippe goes himself in London to conspire with Fox, Stanhope, Sheridan, the Doctors Price and Priestley. The initiates establish the Jacobin Club. and recall the Grand Master. Shortly after his return, the days of the June 20 and August 10 overthrew the throne (2). Philip had exhausted his coffers, and his ambition was his undoing. After the king's death, for which He had voted himself, he believed he was taking the reins of the state; he would have succeeded. No doubt, but the insiders were divided. The downfall of the Bourbons, sworn. by the Templars, only allowed him to govern by losing his name; he believed it was enough to renounce it; he disowned his father from the tribune of the Jacobins; he protested to the commune that his mother, a prostitute, had received

He humbly begged that his name be taken from him, and he took the name of Equality, But Robespierre already had a party, and d'Orléans, despised even by His accomplices were sacrificed.

What Cadet Gassicourt says about the predominant lolc of the Masonic-employee sect, which manipulated all the ordinary lodges, is confirmed by d'IIaugwilz, whose e.^- are as follows textual pressures in his memorandum to the assembled princes Verona:

"The Order of the Temple was in possession of the secret, and the facts"
"have shown that it was not by pure chance that Louis XVI
"was led to the Temple, from which he only emerged to be sacrificed"
"to the spirits of Molay" (3),

Cadet Gassicourt thus continues his account of the events of the Revolution:

The emperor soon perished, a victim of the sworn enemies of kings; Leopold, He was not long in following him; the emperor's valet, suspected of having poisoned his master and Leopold, he did, in his interrogations toires, the confession of these two crimes, and declared that he had received payment for of the Duke of Orléans (4),

(1) Van der Nootet van Espen étalent initiates et chefs de lodges. See the causes The Brabant revolution, by Le Sueur. (GG's note)

(2) In March 1788, the king had wanted to attach himself to Orléans by a double alliance.

He proposed marrying Philip's daughter to the eldest son of the Count of Artois, and the I from Chartres to a princess of Naples; but, faithful to his parricidal oath, Philip had refused. (Note do G. 6.)

(3) V, Darrow's Denkschriefften and Briefen zur CharaehterUtile der Welt und lüteratur (Berlin, 1840), l. IV, pp. 211-221.

(4) See the Jacobin journal from that period, article on correspondence. (Note) (from GG)

The story of the Revolution as told in 1794 81

For four years, Ireland has been restless and threatening to revolt: it has a Templar chapter. The leaders are in London (1), and Georges, already attacked four times, thought he would lose his life on October 13th and February 3rd of last year.

A newspaper from Pluviôse, Year IV, informs us that the Freemasons took the name Defenders in Ireland, and James Veldor, con condemned on December 22nd in Dublin as guilty of high treason,

Question. I'm interested. – A. Me too. – D. With whom?
R. With the National Convention. – D. What is your goal? – he. The
freedom. – D. Qrix, is that your project? – it. Its foundation is built on rock.
– D. What do you propose? – he. To subjugate all nations,
to dethrone kings... – D. Where did the rooster crow, when the whole universe
"Towards... I heard?" –He. "In France." –D. "What is the password?"
R. ÉLIPHI.SHATIS.

The first voters of Paris (Lavigne, Moreau de Saint-Méry, Ds-
leutre, Danton, Dejoly, Champion, Keralio, GuilloHn f5), etc., etc.), the
The first commune of this city, the first Jacobins were almost
all Freemasons, and at the head of the lodges, although there were none in France
than twenty-seven initiates. We will no longer be surprised if we soon see them fall
under the sword the King of England, the King of Sweden, the Pope and the Emperor
pereur.

Cadet Gassicourt then reveals a previously unknown detail of history.
of the Revolution, but which is explained when one knows the mass
of honorable people involved in the lodges at that time:

Several lodges were opened in France, with the intention of bringing together the
supporters of the monarchy, like the Freemasons in London, when
They wanted to restore Charles II, designated in the Romance, to the throne.
Irish Masonic lodge, under the name of the widow's son. Twenty-four
People attached to Louis XVI favored this project; but as

(1) When the first edition of this work appeared, one of my friends, an employee

near the Directory, he gave a copy to a very powerful man at that time.
This man wanted to meet me; my friend refusing to name me, he said to him: If
The author has some specific notes on the current projects of the Initiates; hire him.
to entrust them to the government, which is informed that the Duke of Bedford, head of the
is organizing a revolution in London at this moment and wants to play, in England, the
role of the Duke of Orléans: the Directory was even approached to see if he would favour
would be this insurrection. Gute confidence was made to me at the time when we pre-

The famous descent into Ireland appears. (CG's note)

(2) Guillotin, forever famous for his terrible mechanical invention, which we do not
He owed, however, to his principles of humanity, and was the venerable master of a lodge.
that he fabricated the famous petition of six bodies, which led to his appointment to the
raux. (Note do CG)

neither

it was clearly contrary to the spirit of true Freemasons" and that the True Freemasons could not be excluded from these lodges; this only served to irritate them and designate victims for them (1).

This attempt helps to explain several incidents in life if curious about the unfortunate Cazotte and especially the strange speech that addressed him, in condemning him to death, the president of the court revolutionary, Lavau, who like him had been part of a société d'illuminés:

You, weak plaything of old age, whose heart was not big enough to feel the price of a sacred freedom, but which has proven, by your security in the debates, which you knew to be sacrilegious even to your very existence for the Supporting your opinion, listen to the final words of your judges! Then do they feel ■pouring into every soul the precious balm of consolation. May they, by prompting you to pity the fate of those who come They are not about condemning you, but about inspiring this stoicism, which must preside at last moments and to fill you with the respect that the law imposes on us Us!... Your peers heard you, your peers condemned you, But at least their judgment was as pure as their conscience; at least No personal interest interfered with their decision. Go, resume. Gather your courage, summon your strength, face death without fear, think that he has no right to surprise you; it's not a moment that should frighten a man like you. But before you part from life, re-maintain the imposing attitude of France, within whose bosom you do not Don't be afraid to loudly call out to the enemy; look at your old homeland. oppose the attacks of his vile detractors with as much courage as you You suspected him of cowardice. If the law could have foreseen that she would have to... to denounce a culprit like you, out of consideration for your If you were old, she would not have imposed any other punishment on you; but rest assured, She is severe when she prosecutes, when she has pronounced the sword falls from her hands; she moans at the very door of those who worship her. They were tearing her apart. Look at her weeping tears over her white hair, that she felt she had to respect until the moment of your conviction; May this spectacle bring you repentance. May it compel you, you ill old man. happy, to revel in the moment that still separates you from death, for to erase even the slightest traces of your plots with righteous regret felt it. One more word; you were a man, a Christian, a philosopher, an initiator Hey, know how to die like a man, know how to die like a Christian, that's all. that your country can still expect from you (2).

(1) Go fait so trouve indicated in La clef des loges, appendice added by Cadet Gassicur, in the 2nd edition, year V.

(2) It appears by Gérard de Nerval: Les Illuminés, 1822, Paris, p. 218. See also Alfred Jouin, Masonic Laws, Cazotte trial, pp. 49 and 50.

This speech, with its mysterious allusions, struck people with astonishment. gathered together, recounted the stories of the time; it was indeed quite in contradiction with the usual procedures of the bygone court* tionary.

In many circumstances, one finds at this time that the trace of the lodges' actions or the influence of commitments who were taken there. For example, during the September Massacres of 1792 At the Abbey, some of the arrested suspects owed their salvation to Masonic symbols. "When Jourgniac Saint-Méard was Absolved by the tribunal of blood, he was made to put on his hat. on the head and they led him into the street. One of the guards cried out: Citizens, here is the PCMR for which your judges are asking for help and Help. That, as we know, is the distress call, the urgent call. Freemasons." (1).

§.4. – The lodges transformed into clubs according to a

PRANC-MACON WRITER.

•*

The Masonic Bulletin of the Scottish Symbolic Lodge has published in 1880 a series of highly remarkable studies on the francs* masons in 1789 and 1790, who reproduce almost word for word Father Deschamps's account. Like him, F.*. Schæfler attributes a predominant role in the lodges in the preparation of the mou- movement of 1789, in the elections to the Estates-General, and finally in the direction given to the Revolution. He passes successively actively reviewing the main lodges of Paris, which trans- formed into clubs. The very precise details he gives about the Circle The social group Friends of Truth deserve to be registered here, because they clearly illustrate how this transformation took place.

Under this system of general freedoms, which would be new today Even today, masons had only one course of action to follow; to open the The lodges opened their workshops and boldly published their work. properly speaking, they saw, in fact, a rapid decrease in the fever of a- activity that had animated them until the elections of 1789, The temples,

(1) This fact is related in the work entitled Danton; the reign of Justice and of laws in 1792 by Léon Pagès, 1880, p, 53.

in large numbers, had become clubs, where the political leaders they met publicly.

But having changed form, would the Masonic spirit continue to evolve? disappear completely? Does Freemasonry reside entirely in the symbols and mysterious ceremonies, which are the character Exterior and apparent aspects of his work? We can judge that by a example.

The social circle of the Friends of Truth, opened on October 15, 1790, at Circus at the Palais-Royal, before an audience of eight to nine thousand people, was a former Masonic lodge. Its founding members The members were Goupil de Préfelin, deputy of the bailiwick of Alençon, Mailly de Ghatteau-Regnaud, Condorcet, the future member of the National Convention, especially Bo Neville and Fauchet, the editors of La Bouche de Fer. They had given in the club's journal the name of the famous lodge from which they had come. In two eloquent speeches, Fauchet, appointed Attorney General of the truth, expounded the doctrine of the circle and indicated the goal of the efforts communs. The followers wanted to "free men from slavery to hunger... and to give everyone liberty, equality, and property. To achieve this to achieve, they proposed to form, "with the Masonic organization "Nic, a federative pact of humankind."

"Gentlemen," said the new apostle, "a great thought has dawned on us." It seems. It is a matter of beginning the confederation of men, of rap to bring together useful truths, to link them into a universal system, to make them to enter the government of nations, and to work, in a a general concert of the human spirit, composing the happiness of the world.

"For us, simple brothers in the great alliance of nature, Let us approach these circles with open minds and united hearts. of men initiated in all parts of the world into freedom and equality, to unity. Let us raise one hundred million voices in unison with humanity. in the grand concert of fraternal harmony. Let us raise our hands, "All-powerful as soon as they act in agreement, the throne of public opinion." Then the speaker recalls the history of Masonic societies – societies ancient, which have been perpetuated to this day with the principles of frankness, equality, liberty, fraternity.—"These vestal societies have preserved the sacred fire of social nature... If he has been prudent until CO day to further unveil the mystery surrounding this precious deposit, the moment approaches when the sacred fire will be freed, and when the statue of the Humankind will be animated by the Prornethees, who have preserved the "Celestial flame."

It shows how powerful a central assembly would be, where all the friends of truth, liberty, and human happiness, divided into Specific companies would come together to form a common coalition. proposes a general organization of Masonic Lodges receiving the

movement of a single consistory, sitting in Paris, – the capital of humanity.—"The social circle will serve our efforts," he said in closing, He will establish relations with other circles; he will support our correspondents* correspondences with external associations that will form in the example of ours among the nations... All that I have of strength, of patriotism, love for mankind, zeal and courage for the truth will be consecrated created to contribute to this supreme work. My pen and my voice will be "At your command; my mind will expand with your thoughts." (Excerpts from (La Bouche de fer newspaper).

Thus brilliantly inaugurated, amidst a huge crowd, the ceremony. The social group began its discussions by examining the first chapters. very much of the social contract, when an article was agreed upon, we sent it via the periodical, with developments, in all the headquarters of the club's correspondence, and great lights arrived from all sides to illuminate the principles of truth. » (/W-dem.) And what were these, by the way, if not the principles the same as the Masonic organization, with the suppression of the high grades and the autonomy of symbolic lodges? But what did they want? serving Freemasonry, the brothers who renounced the protection of ancient mysteries to be revealed to all and thus offer the object of Their work in the public square? They renounced symbols full of oriental poetry which until then had vaguely taken on their thoughts and their hopes. For the moment had come. One statue long shrouded in jealous veils, by the artist who formed it Mastered in secret, it must one day reveal itself in its true proportions. definitively settled. Thus, the mature and complete idea was about to confront discussion and submitting to the judgment of men.

It was indeed Masonic doctrine that was meant to distinguish between all the club organized by Claude Fauchet. The foundation of this association tion, it was truly the fraternal spirit, that is to say the essential basis of our institution, the principle of universal solidarity of men mys and things, united in the pantheism of Bonneville and Con-Dorcet. And it was the spirit of brotherhood that gave the orator the Friends of the truth a singular prescience of this modern socialism, "the "scandal of the 19th century, its horror and its glory." (L. Blanc.) From that day, in fact, when humanity formed nothing more than one vast family, as in a family, the common inheritance should be equal Shared ownership was meant to become accessible to all. "Sublime" "Rousseau," exclaimed Fauchet, in La Bouche de fer, no. XV, "you have heard of, one of the first, the eternal order of justice. Yes, every man has right to land and must have ownership of the domain of its existence tence. » This beautiful vision of Freemasonry undoubtedly also came from Freemasonry the future, where the apostle foresaw the whole of humanity in-

ê U

voluntarily embodied within the framework of "Universal Harmony".
Illuminism, one might say, if you will. But already many times this word
Hasn't it been synonymous with prophecy?

What still served to characterize the social circle was that the
Women were allowed there to claim the rights of their sex. Deman*
to the Revolution 4'to raise the condition of the mother, the wife, of
"To address her as a lover was certainly to make a request worthy of her."
(L. Blanc) (I).

This was the work of the lodges ((that Cambacérès presented to the Con-)
convention in the form of a draft civil code: the lover, as
Fauchet asked for it, seeing his condition improve, the children
natives received inheritance rights equal to those of
legitimate children.

Citizens, he said in his report, the Civil Code establishes order
moral. But what sanction will we give to our laws? We do not wish
We no longer pay oaths or worship at the altars of the gods. For us, more
wise as all legislators, for us, free from all prejudices, our
laws will be nothing more than the code of NATURE sanctioned by reason
and guaranteed by liberty. Adherence to the laws, obedience to the laws;
this is the guarantee of public happiness (2).

§. 5. – The reorganization of the lodges in 1794.

In 1791 and 1792, Masonic lodges closed everywhere
in France. On February 22, 1793, Philippe-Égalité had to send his
Resignation of the Grand Master. (Book II, Chapter VI. .Sc. 6.)

This closure of the lodges had two reasons: firstly, a large
many were disorganized, because many of their
Members were forced to emigrate or became suspects. We have
not forgotten indeed the aristocratic character that they presented
a good number of lodges. (Book III, Chapter 1, § 4.) That was enough for
to arouse the distrust of the Jacobins in the street, (some services
that they had previously submitted to their cause. That is how it is
that in Le Mans, in 1792, a popular riot ransacked the hotel, where
a lodge was meeting, composed largely of the nobility.
of the country.

(t) Bulletin linked to the Grand Lodge SymhoUqve, August 1880.

(?) Ci!nbaol(.Tü3, Bupporl on the draft Civil Code, .Uonileur of September 9th–
1791.

THE REORGANIZATION OF THE LODGES IN 1794 87

The second reason for the closure of the lodges was the persuasion where it was the Illuminati who had definitively triumphed, that the great work was accomplished. From now on, there was no longer any... they, like the Girondins, celebrated the cult of Reason and the Brissotins or that of the Supreme Being as understood by Robespierre (1).

But these are only the lower Masonic lodges. The Higher-ranking initiates always kept their ties secret, what that Providence had allowed them to divide and break away destroy each other. Cadet Gassicourt brings to this A crucial point: a testimony of the utmost precision. It dates from 1794, let's not forget.

Although Masonic lodges are closed in France, the chaos The clown created by Jacques Molay still exists, and the Templars never will. The Jacobins were no longer powerful. Calvinists, men of all the sects, prominent figures, former ministers, Members of the early assemblies are still conspiring; a club established in Morat is the center of the conspiracy

Immediately after the Thermidorian reaction, deceiving the will of the Jacobins who had organized this day, had come Having promised the work of the sect, the lodges were reconstituted everywhere.

(1) The three lodges, however, did not cease to meet absolutely everywhere. We find in the Chain (the Union, October 1832, back details on the logo the France French from Aquitaine, which give an idea of what happened then on more than one point of the territory:

"In November 1791, the ultra-revolutionaries, who were in power, forced The lodges changed their titles. Our R Atel took the name of French Lodge of VUnilé. The blue color of the cords was replaced by the national colors. It was decided that the republican oar would be joined to the Masonic cross, and that the would be purged in a republican manner. Los glaives .avait été tombés dos lodges , and a petition was addressed to the member of the MtaAnEAU convention, to the effect of obtaining the remission On January 19, 1794, the general lodge reported the interdict which paid the Jews and decided that all good citizens, whatever their religion, the color and profession would initiate them into Masonic mysteries. The day of Thermidor so produced it shortly after (July 27, 1794) and laid six months in Viron le travail dos lodges était suspendu ; mais même pendant ootlo tempête, the FF*, of our Atol, gave the lumioro to a professor, Paul Songones, the reception of which took place in a secret location. On November 6, 1800, the logo reclaims its former title of "Frenchwoman of Aquitaine," rejects foreign emblems to Freemasonry and held a new inauguration of the temple.

88 SECRET SOCIETIES AND THE FRENCH REVOLUTION

» U

The following year, J 795, the Grand Orient reorganized itself and placed at its head, under the title of Grand Venerable, Roettiers of Montaleau, one of the members of the Correspondence Chamber before 1789. Little by little, the lodges were reformed in all the provinces.— Freemasonry was back on its feet by the 18th of Brumaire.

At the same time, we find Ta \ti in Father Deschamps' work (Book II, Chapter VI, § 1), the military society of the Philadelphians; its aim was to resume the policy of the Leaf-lants (Book II, Chapter VI, § 5) and to halt the monarchical movement the chic that was emerging so strongly in the country, to take it, If he succeeded, safe havens for the Revolution. The general Ral Moreau was its director (1); this explains the households comments that Napoleon Bonaparte had for him, while Pichegru disappeared in such a summary fashion, and the strange role that the former general of the republican armies was preparing to fill, when, in 1813, he perished in the midst of the Allied camp while carrying weapons against France.

(1) Ernest Hamel, the two compilations of General Malet, in-8°, Paris, 1873, 2nd edition.

CHAPTER THREE

NAPOLÉON I^{er} BT LB MONOPOLI
UNIVERSITY

ACCORDING TO A BONAPARTIST PUBLICIST

Napoleon saved the work of the sects, which had been compromised by the effect terrible material disorder in which the Convention and the Directorate France had been thrown into chaos and by the fierce reaction which, in 1798 and 1799, quickly brought the country back to religion and the monarchy
Shit.

A writer whose name will certainly not make him suspect, Mr. Albert Duruy, in a recent work: PUELLI—that and the Revolution^ observed and described this state of public opinion

more than anything, he is and remains a great supporter of the Revolution. highly praises Napoleon P* for having saved the essence of his work v in matters of public education and having stopped the movement a reactionary movement by resuming the monopoly plans developed by the first revolutionaries (1). We cannot too much Turn your attention to the following page, which summarizes his work:

(1) To the plans of La Chalotais, Turgot, Talleyrand and Condorcet cited Book II, Chapter IV, §§ 5 and 6, and Volume 11, Annex B, another must be added national education plan by Roland de la Platrière, one of the most advanced logos. MA Diiruy, we speak in these terms:

"It is above all Roland's plan that must be studied if one wishes to make progress." account of the movement of minds regarding public education in the last* The final days of the monarchy. With Roland, we are in the presence of a spirit Very clear and very positive, going straight to the practical solution and always indicati

90 NAPOLEON AND THE UNIVERSITY MONOPOLY

Bonaparte has often been criticized for having brought about this reform me of 1802, and especially in his great creation of 1806, a spirit of centralization and excessive regulation. A less super-ücieilc and especially more equitable would not have failed to notice the slight rest of this grievance; l)But even if she had studied the documents very little, she would It quickly became known that the only way to save public education from a irremediable decadence was precisely to confine it within a rule and to impose an inflexible discipline on him. That there was this aspect of it being somewhat exaggerated, an excessive abundance of precautions, a there may be an overly pronounced tendency to militarize schools; the matter is pos-possible; but apart from this slight defect, if it is one, what a marvelous The concept that this University of France, with its grand master, its council, its inspectors general, its ranks and its powerful hierarchy! What a stroke of genius to have understood that %Cü was just a large corporation secular, to compete with the younger generation for the remnants of the old corporate 7 'a hold on, teachers, and especially "their cspntl Before 18 BRUMAIRE ON COULD ALREADY FORECAST A MOMENT WHEN THE REACTION WOULD HAVE REGAINED IN THE DR L'EXSEIGNEMRNT ESTATE ALL THE LAND LOST SINCE 1789.

A grave danger, which aimed at nothing less than calling into question, in the very near future, the principles of tolerance and equality of which the conquest had been the goal of so many efforts, and which remained an excuse for so many excesses. By creating the University of France in his own image, by animating it the maintenance of his mind, that is to say, by giving him the mission of being, in at the same time "as a guarantee against pernicious and subversive theories guardians of social order, the guardian of laws and of established liberal ideas in the French constitutions(1) », Napoleon forever dismissed this dan ger. After having riveted the present to evolution by the civil God and the

There was above all an administrative system, click on Roland, and, naturally, a centraliz

University of Paris, the superior literary institution of the provincial universities. Above a fairly standard council called the Bureau of Education/Township and a senior director do Tédualion, placed under the immediate orders of the minister of justice, would have Summer cliarés do maintain runilé do inseignoineui. Add delegated visitors by the Faculty of Arts for inspection of the courses, the creation of a house an institution for teachers, a kind of normal eco-school; cnilu, the subordination of private institutions at colleges and at the authority of the university, and you will have lines of a system that certainly no longer lacked breadth, s (p. 4C,) – This Wasn't the correspondence room inspired by the Chamber of Correspondence created? at that time in (Morand-Orientales? See the curious pages of Ra-'ou on Tin-fluonco dos institutions ma^'onuiques dans les créations adiuinislralivcs do la Cons-tituanlo cited by Father Do-'Cbamps (book 11, chapter IV, g 4). But above all, we must not ter «the subordination of private buildings to the autonomy of the Klal >', (I have reslô since then the keystone of revolutionary legislation and Freemasonry seeks to establish in all countries where clic a do l'inllucnro,

(1) Note from Napoleon relating to the organization of the Imperial University.

according to a Bonapartist publicist 91

The Concordat secured his future through education. Historians of The liberal school has neglected this point of view too much; and truly, from their On the one hand, it is indeed ingratitude; for, of all the services that Napoleon returned to their cause believing, I grant you, that they could win his own, I I know of nothing more memorable than having wrested the teaching to the worst enemies of the new regime, to entrust it to a pro-regime body fundamentally imbued with modern ideas. The University, no doubt, has numerous personal titles in recognition of the de-democracy; she has been preparing for a long time, sometimes openly and sometimes quietly, generations have been pushing its worship to the super-level. tition. But however large a share we give it, that's not a reason to forget the one that belongs to its founder, and, so as not to put there to be at the forefront, to have cast in bronze what was still only of clay (1).

These pages are not only of historical interest. They show thirty what the Church and the cause of social order have to expect of a Bonapartist restoration. MA Duruy was personally honored ne! leraenten combating the republicans' plans against the teaching Christian movement; but he is at the same time a defender of Napoleonic emptiness, and this idea is nothing other than Revolutionary video. The statement is so precise that he makes it here must be attached to the published indications (volume II, book II, chapter 1). X, S 6): The Napoleonic idea or the internal policy of The Empire, and document F: The religious policy of the Empire.

(1) Public education and the Revolution, Paris, Hachette, 1882, one volume in*8*, pp. 357, 358.

CHAPTER FOUR

THE MASONIC CONSPIRACY FROM 1815 TO 1830

S 1. – Secret Societies and the Parliamentary System

To have a historical understanding of this period, one must always keep two considerations in mind: 1. QueIque However important the actions of secret societies may be, they have to take into account the ideas that are spreading among the peoples at the following certain situations. Their great skill lies in not to go against these currents of opinion, but on the contrary to mingle with them and to exploit them by introducing their destructive principles.

Thus, after the long oppression of the people by the Revolution French and by Napoleon, the restoration of the Bourbons was necessary. knows as an absolute necessity. The sects renounced to hinder him; we even saw Talleyrand have himself, in 1814 and 1815, the champion of the principle of legitimacy, except to begin The very next day, underground mining work began to overturn the Bourbons (1). People everywhere wanted to reclaim their independence. The feeling of nationality, after having been heinously raped for twenty-five years, resumed by a reaction

(1)V.daiiB the memoirs and various writings of M. de 3fenerntc/ipublished by his ôls(Parls Plon, 5 vols. in 8vo (1830-82) his assessment of Talley's revolutionary role rand, t. L, p. 70.

94 THE MASONIC CONSPIRACY FROM 1815 TO 1830

inevitable, an empire much larger than it had ever been eu. The domination, of Austria in Venetia, of Russia in Po- logne, from Holland to Belgium, constituted acts of violence incendiary, injustices, which the Secret Societies skillfully exploited enjoy.

2® Absolute doctrinal unity does not exist within sects; among them there are always diverse currents and rivalries of people. At times they unite to destroy; a

■ A secret instinct, in the absence of a central guiding force, brings them together to to fight the Church and the truly Christian dynasties; but

means to be employed. It should therefore come as no surprise that the so-secret societies, after having favored them during the early years of the century, the French conquests, turned violently against Napoleonic despotism from 1808 onwards and have adopted as its watchword the establishment of a constitutional government. Later they added the principle of the nationalities.

An anecdote, which would be grotesque if it weren't mixed with... These very serious events clearly demonstrate how the government constitutional had become their password at that time.

We saw above (Book III, Chapter III, § 3)^ at the beginning By 1789, the men of the sect were already using the word "constituent." to stir up minds, and to boast of carrying it all the way to Russia and as far as Constantinople. That was in 1825, the day after the death of Alexander I; a military revolt had broken out in cries of: Long live the constitution! The officers who took part They knew perfectly well the meaning of that cry. As for the soldiers, they had been led to believe that it was the name of the wife of the Grand Duke Constantine, whom the rebels claimed to represent the rights to the throne, despite his abdication in favor of his brother Nicolas!

We explained ourselves in the preliminary chapter,

§ 4, on the scope of these claims. By pursuing the state establishment throughout Europe of the form of government Glais, without taking into account any of the specific conditions each people, the secret societies had no concern for real and steady development of popular freedoms. They have proven by thwarting, throughout the Restoration, the projects for the decentralization and reconstitution of corporations

THE PHILADLPHIANS AND THE CONSTITUTIONAL PARTY. 95

professions. What they wanted was the aqâblissement of the rauroritc of the Legilian governments and especially the freedom of art attacking religion through impious literature and bad press. This is what must not be lost sight of in order to appreciate the struggles. your story, which will follow.

§. 2. – The Philadelphus Society and the first

ORIGINS OF THE CONSTITUTIONAL PARTY.

We saw in Father Deschamps' work how in 1789

among the Martinists (book II, ch. VI S, 5)" had tried in vain to promote, from that time onwards, the theories of the government constitutional amendment.

This party, long silenced, naturally had to revive after the destruction of the Jacobins and in the midst of the imbecility of the Directory. It took shape in a secret society a particular society which called itself the Society of Philadelphus and had its main center of activity in Franche-Comté. It brought together high-value elements and had recruited mainly among the military. General Oudet, General Guillaume, Moreau and Malet were among its principal members. The history English Torian of Secret Societies, Mr. Thomas Frost, notes that they were all Freemasons (1).

Initially disconcerted by the coup d'état of 18 Brumaire, in which Bonaparte had had as his principal instruments Former Jacobins, the Philadelphs, soon resumed their activities with a tenacity that proved among their members a great conviction. If we are to believe Nodier (2) and Mr. Ernest Hamel, they were allegedly involved in the Arena conspiracies. The government The consular authorities at that time were fully aware of their actions and the Moreau played a major role in it.

According to the journal of the Earl of Malmesbury, which Mr. Thomas Frost, laborious 'negotiations for the restoration of the The Bourbons were pursuing each other between Pichegru and Cadoudal in a

(1) 7/(6 Secret Society» of Vie European Revolutions volume 1, chap. III.

(2) Nodier, History of Secret Societies in the Army

96 LA. CO.INSPIRATION MASONRY EU 1815 TO 1830

Part C Moreau on the other hand in the name of the Philadelphians. The nejja-cialioris focused specifically on the gura/ilies to be demanded of Louis XVIII and on the re-establishment of a constitutional regime, semblable to that of England. Meanwhile, the police of Bonaparte seized them. Moreau's friends, said Mr. Hamel had sworn to rescue him from his tormentors if he were to be condemned to death. Moreau, leaving for Texel, had to abandon to take over the management of the Society. It was taken over by the general Oudet, its first founder. Struck by exile in his turn, he transmitted the command of the Philadelphs to General Malet. That is It was in this capacity that Malet received proposals in 1808 for the destruction of the imperial government by a group of Jacobin terrorists, at the head of whom was Demaillet. This commander

riale seized the traces and threw Malet in prison without trial (1).

Many other people, who appear to have been strangers to the secret societies, preparing, for their part, in the silence of the office and within the circle of private relationships, restoration of the parliamentary government under the Bourbon monarchy; because its restoration therefore appeared imminent to all men clairvoyant. Works like those of Montesquieu have on the direction of the human mind an influence that translates more Late in the events, Lally-Tollend is the representative the the most eminent of this group of men, (who in their preconceived notions, without taking into account the underground work of sects, have unconsciously but very powerfully favored the work of the Revolution.

It is certain (due to his long correspondence with Boyer-Coland and its relations with the 18th-century philosophers had prepared Louis XVIII for the accession of the government by commentary. However, the energy with which he rejected the charter developed by the old revolutionaries of the Imperial Senate, is an indication that he had persisted in that path and had returned to the true traditional government of the Romans, without the pressure exerted on him by Emperor Alexander, himself urged on by Talleyrand

(1) E. Hamel, History of the two conspiracies of General Malel, 2nd ed., Paris, 1873, in-80. According to this author, the Philadelphes would have been for nothing in the conspiracy of 1812: it sprang entirely from Malet's brain and was concocted born exclusively from him in his prison.

A DISGUSTING SIDE OF THE Hundred Days 97

and Dalberg by means of the influences which are known (book II, chapter 1). VII, §1).

This is the memory that Louis-Philippe invoked when, wanting to make amends for the July Revolution, he wrote to the Emperor Father Nicolas "that he would maintain the granted Constitution" BY THE ALLIES at the Peace (1). »

§ 3. – A neglected aspect of the Hundred Days

Few events are more poorly received today than the Return from the Island of Elba and the Hundred Days. The grandeur of the catastrophe, which concluded this brief episode, inaugurated by the march from the Gulf of Genoa to Paris, make it appear as a wonderful

of a great general on his former soldiers.

The Hundred Days, however, were above all an attempt to revenge of the Revolution, and they were prepared in the societies secret* Mr. Nettement, in his History of the Restoration, has recounted that, as early as the end of 1814, two centers of conspiracy existed in France: a military conspiracy in which he was only involved than Napoleon; a civil conspiracy, including Fouché, Carnot, Barras held the principal sons, and who, by using Napoleon as indispensable for overthrowing the Bourbons, he thought either of to establish a regency, that is, to place the Duke of Orléans on the throne: "The Duke of Bassano, in particular, had remained the active intermediary of these relations. The emperor had few correspondences there; this means Dangerous, it compromises more than it helps. The information... plus i.Tiporlant3 arrived for him through devoted servants, accré-said to him by means of agreed passwords, and which were following his instructions (2).

(1) Colle Icclro, communicated by a member of the revolutionary government of Poland, which had it discovered in the archives of the Grand Duke Consanliu, was pu-forgotten by the newspaper La ReooluUon, then edited by James Fazy, later pre-resident of the governorate of Geneva. V. Ivan Golovine, Revolutionary Europe, Paris, in-lî, Gapelie, 1819, p. 2.

(2) Clearly, Hüt. of the Restoration, book, V, (or II. This preparation of the Gent-Jours is barely mentioned in the book (LYlle) that 11. Tbiers devoted to them created in the Middle Ages of the Consulate and the Empire.

ill

98 THE MASONIC CONSPIRACY FROM 1815 TO 1830

But this is only one aspect of the fabric of societies. Crete. In Italy too, they were returning to the former general beyond the Convention, towards a mocking of the Treaty of Tolenlino.

When Napoleon (pillaged the island of Elhac), he was already camped out of Romans and king of Ilia by the will of the people and the grace of God. He had accepted the project and received the council only... Delegates from Italian cities had drafted documents in Turin. We have conserved the reports of his principal emissary in Italy, dated Naples, October 1, 1811, on the means of creating an insurrection revolutionary tion in the States of the Church (1).

When the Duke of Wellington and Count Pozzodi Borgo, it was "5 the first days of February 1815, proposed confidential the Congress of Vienna to transport Napoleon in a

certainly, and it was certainly not those who violated the just faith created by the Treaty of Paris.

5.4 – The role of secret societies in politics

EUROPEAN ACCORDING TO M. DE METTERNICH. – PRUISE AND FREEMASONRY.

The publication of the memoirs of the great Austrian chancellor is came to provide striking confirmation of the facts that signed then, with such great devotion, Cardinal Consalvi, Joseph de Maistre, M. d'Haugwitz.

Mellerich's testimony on the actions of sects is also It is all the more noteworthy that this statesman was, by his past and by the turn of his mind, far removed from the views which inspire would be the eminent men, whose... we have just mentioned names. Absolutely suppress freedom of the press, prevent any development of representative government, especially organs to establish a secret police force headquartered in Vienna, that's what only means (that he saw to oppose evil. He readily deals with in his intimate correspondence of the, of visionaries, the hom-

(1) Y. the Italian documents cited by Rattazi, 'Mazzini and his time, volume I' pp. 17-21, p. 25.

Russia and Masonic sects 99

those who believed that the real remedy lay in religious education joy of youth, in the freedom of the Church, in the rise given to works of zeal, true science, and propaganda of which she still maintains the home.

From 1817 onwards, almost or at the same time as Consalvi (book II, (Chapter VIII, Section 2), the chancellor realized that the work of the Res- The situation was very precarious and was undermined on all sides. through underground work.

In his view, the main causes were the disastrous path in which the French government had entered with the ministry Decazes, Emperor Alexander's enthusiasm for the "if/sU"-ques who exploited him and used this coat for cover to uncover their plans, and finally the persistent complicity of Prussia with Freemasonry, despite Mr.'s representations.

In a dispatch dated June 28, 1817, addressed to Count Lebzeltern, the Austrian ambassador to Plersburg, he called with great care the attention of the Russian court on "the progress of sects which are beginning to threaten the peace of "Several parts, especially central Europe." H describes the manner of the mystics in terms very similar to those that em then folded de Maistre (Book II, Chapter VIII, § 1^, then he shows the alliances that existed between the most diverse forms verses of error in the practical field:

It is undoubtedly worthy of the wisdom of the great powers of to take into consideration an evil that is possible and perhaps even Easy to shut down in principle, but which can only gain in intensity as it spreads. This is something to remember during the courses. that there exists in Europe a class of disturbers of the public peace, who was deceived in all her calculations by the strong and constant march and by the just and liberal principles of the great monarchs, who saved Europe. These men, desperate and forced into their last refuge chements, regard all questions of any kind of disorder, and it may be reserved for us to see the editorial staff authors of the Yellow Dwarf and the True Liberal preach against the vanities of this world, and to see Carnot and Darrère become the apostles of the New Jerusalem. This matter deserves the most serious attention; it is linked more that one does not believe in the peace of society and the tranquility of states, and the major courts should soon take into consideration the

100 THE MASONIC CONSPIRACY FROM 1815 TO 1830

means of thwarting the plans of these perpetrators of a new kind of revolutions (i).

Two months later, Metternicli received a strange communication. (the emperor of Lüßio. Alexander P''' addresses the cabinet of Vienna, to complain about the obstacles put in place by the police Aulriclian to the pro)agande of the Bhliques Societies! Metternich, in his official response to Mr. do Nesselrode, gives some explanations in diplomatic style; but in a letter dated the 29th In his letter to Emperor Francis in August 1817, he expressed his full thoughts. and in very pi(iLiants) terms:

VM has probably long been convinced that the spirit of The prosecutor Alexander is unable to persevere in the same order of ideas. Since 1815, he has abandoned Jacobinism to throw himself into the mysticism. However, as its tendency is constantly revolution tionary, his religious sentiments are also; therefore the protector rat of biblical societies no j)Where could he escape from him.

I ask VM to consider my reply to the Count of Nesselrode

To specify that from this point of view. If I'm fixated on details of a certain kind What's particularly important is that I wanted to cut short, right from the start, Correspondence between the two offices concerning biblical matters questions and religious police, Emperor Alexander will certainly lose any desire, any wish to become more involved with Christians as well limited, as narrow-minded as VM and his minister are in my letter. I wanted to fully enlighten him on this point, regarding his ideas on the matter VM's ideas about religion are not those of VM, therefore VM might not be easy to convert. However, it is difficult to To predict how far this aberration might still lead. In all The ideas of Emperor Alexander include the desire to make proselytes. which holds first place in his calculations. It is in this spirit that he enlisted the Jacobins in Italy and the sects in Europe. Today the The rights of the bourgeoisie have given way to the readers of the Bible. We have not What will the next answer be, as curious and disinterested observers? to my last fishing trip to Lebzelttern regarding the dangers of the mysticism and the common agreement of the cabinets in view I fight against them unfortunate consequences.

The reader may wish to refer to what was written at that time that of Maistre on the form of Bible Societies that the

(1) itemoriesyl^{fi}il, p. 53 »

Russia and Masonic Sects 101

sect had taken root in Russia (Uv. II. chap. XV, §. 3.) further on in this volume you will also find proof of their action in the events in the East which broke out shortly afterwards. These dispatches from Melternich perfectly reveal this situation.

We should also note the role played by Russian agents in the center of Europe and in Italy, and we must not forget that it is among the diplomats that the Roman High Court recruited its members. (Book II, Chapter VIII, § 5.) Some good in However skilled Metternicli was, he could not always outwit his plots, and, in a cruel twist of irony, it was in his office the kid who was hiding one of Piccolo Tigre's accomplices and Nubius, a Lombard nobleman, named V, whose name Gaëtan was at war. We still have a letter from him dated... Vienna, late 1840, addressed to the Swiss avoy Neuhaus, in which he urges him to vigorously pursue the war against the convents and Catholic institutions that were to lead to events of 1847.11 urges him not to let himself be stopped by Austria's diplomatic notes, because, he said, there exists in the Austrian cabinet «unanl^{igoiii}isra) between the Prince of Mettcrricch and Count Kollovrath, who succeeded in paralyzing everything." It is necessary to

"to one and in silence all the roots of the great oak at-
"Trickster. He will be satisfied with himself and then everything will be
"finished (1),"

Metternich naturally raised the question of the Societies
Cretans before the sovereigns in the conferences that took place
place after Kotzebue's assassination. The sects had insisted on
to show their hand in this audacious crime, because Sand was wearing
On him at the time of the crime was a piece of paper on which was written
these months:

Death sentence against Auguste de Kotzebue, executed on March 23
at five-thirty in the evening, according to the decision of rU 7 iiver<
sitô de .

(1) V ilemorie documentate per la storia délia Riooluzioru ilaliana, raccoUo da
Paolo Meucacci, Uoina, IST0iia-S'i t. I.pp. 51, 52. Mr. Moucacci adds, quo beaa«
A number of Freemasons were found in the ranks of the army and the administration.
autricliieuaos and contributed to spreading in Italy the secret societies that their
government complied. V also, on the Austrian cabinet at that time, Créti-
noau-Joly, History of the Sonderbund, ch. VI (2 vols. ia-8 », Paris, 1850).

102 THE MASONIC CONSPIRACY FROM 1815 TO 1830

The fact is quite horrible in itself, wrote ftentz on April 1st
1819, but the first course of the crime and its probable connection, already
almost obvious at this point. with the diseases and the dangers
more formidable than those of the present era, make it far more horrible and
even more appalling for someone who is used to seeing the
Things from above. This is the result of these innocent efforts.
and virtuous of German youth and its excellent teachers, of which we
He talked so much, to silence us, when we had for the
first reported the danger regarding the excesses of the AVartburg.

Metternich replied to him from Rome on April 9, 1819:

For my part, I have no doubt whatsoever that the murderer acted not
not of his own volition, but at the instigation and on the orders of a
secret society... The sad end of poor Kotzebue provides us with an a-
gumentum ad hominem, that the Duke of Weimar with all his liberalism
could not defend...

•.. 4 ...*

It seems absolutely certain that Kotzebue's murderer was not
that the emissary of the Vehmic court of Jena, that is to say a true
Ilaschischin. The university that was to carry out the coup was designated by

member of the association who was supposed to strike the victim, by doing so in advance the sacrifice of his own life, and who, in fact, was the executor of the sentence tence.

We will soon see what the Russian leader will say about the the amiable manner in which these State Councillors are treated in Germany Magne.

But while in Germany Russian agents are being assassinated... obscurationem^ other Russian agents preside in Italy over the clubs of Carbonari. ,1c thinks that soon we will be done with these excesses.

Alexander of Russia, with the great integrity that characterizes him knows, had to return to its infatuations.

Even more dangerous was Prussia's collusion with the Soviets secret societies, which served his hidden plans for the unification of the Al-Lemagne under his scepter.

Among Prussia's allies in that party linked with the sects, there was the Duke of Saxe-Weimar, Charles Augustus, who was one of the most active members of the high Masonic ranks ques, one of Weishaupt's followers (1). Mr. d{; (lenlz addressed the Next dispatch to Meltrnich, April 25, 1819:

(1) See the article in his name in VAUgcmcincs Jlandbuck (1st FrciHi««rcrci, Leipzig, in-S\ 2'> cdil

LA. Prussia and the Masonic sects 103

I must return to the matter at hand regarding the declaration of the great-Duke of Weimar, as on one of the most important documents of our era. A primary focus on the evil from which Germany suffers* gne, one of those who helped the most to spread it, was able, eight days after a crime that sparked revenge against him and his advisors more than against any other, to be heard on the diet, by the organ from his representative, words like these: "It is necessary that "freedom of opinion and education must be respected in the "universities; for it is in the open struggle of opinions that one (the students- "Gods!" must find freedom here; it is against trust in "The authority of the teachers, from which the schoolboy must be protected, is to the a level of independence of judgment qtt'on l'apporter direct- "lying."

When I consider how far back I would have to go, how far back as what To achieve depth, one would have to plunge the scalpel into the raw flesh to operate. To believe in a radical cure, I find it almost madness to believe

congress of the first sovereigns of Germany, it may be found enough unity, insight, courage and resolve to bring results.

The chancellor, strengthened by the revelations that the assassination of Kotzebue sparked, drawing primarily on the uprisings in Naples, from Piedmont, Spain, will now act personally to the sovereigns to reveal to them the danger with which they are playing unconsciously. Here is Metternich's letter to the emperor, dated July 30, 1819, in which he summarizes his interview with King Frederick William III, in Teplitz, and his conversation with this prince;

Before intervening, the emperor needs to see things clearly; he needs to know which governments are worthy of the name that are capable of designing and executing a plan. The question applies to Prussia itself. The country does indeed have its king; but we are looking there in vain for royal power to prevail. If the king gives free rein to evil which threatens his throne and even his person, as evidenced by the evidence against the conspirators, the emperor must turn in on himself and follow, in the interest of his own salvation, a very different approach from the one he had adopted until then.

...I can speak openly to Your Majesty, I added; for she has always been receptive to my sincerity. Therefore, I will freely say my thought, as in the past, since you expressly invite me to do so. All the

104 THE MASONIC CONSPIRACY FROM 1815 TO 1830

The advice given so far to Your Majesty was, in principle, bad or defective in the application. The discovered conjuration is only action always follows theory. This conspiracy has its origin and its seat in Prussia. The lower-ranking conspirators are known today; the leaders are not yet in charge, but they belong certainly in the highest spheres, and are found among your Majesty's advisers, the Prince of Hardenberg. He has rendered to Your Majesty the most distinguished services; but today he is old, he is a weak man in mind as well as body. He always wants what is best and does not argue that too often evil.

"You know," replied the king, "that I know the Prince of Hardenberg; what makes him unlucky is his entourage, in which there are some very unusual men.

Why does Your Majesty tolerate these people? Why have you given free rein to any notoriously bad institution? Vase and dangerous?

"You are absolutely right," replied the king; "but here is what

It happens when people get old. I wish that, while you
You will be here, we will establish principles which will then be rigorously
applied.

On August 1, 1819, the Prince of Metternich reported to the em-
peror of a conference he had with the Prince of Hardenberg,
Prince Wittgenstein and Count von Bernstorff:

My plan generally included the following points:

The shady, even unbelievable, conduct of the most
part of the German governments (and in this respect the government
(the Prussian leader) gave such impetus to the revolutionary spirit
naire in Germany, that we have perhaps arrived at the last
period in which evil can be successfully fought.

In the past, German revolutionaries were separated from one another.
others, like the states in the squalls they lived; the con.'?pirates do not
They soon realized that, under such conditions, it was impossible.
to strike a blow that would carry. The Prussian military party began to
to consider enlarging Prussia by means of conquest; the civil party
limited himself to turning his efforts towards the side of the Transformation of Prussia.

Soon some men (who – remarkably – belonged
(almost all in teaching) went further: they followed the
a true path, if one adopts a revolutionary point of view; they aim
return to the reunion of Germans into one Germany!

The already advanced generation could not be used to help them achieve this

Prussia and the Masonic sects 105

But; so they cast their eyes on the generation to be raised. This was a
plan which left a fairly wide field of inquiry, even for impassioned minds
hold on; for the student groups succeed one another every four years in
Four years at most. But more than one of those generations has already passed.
since we have been systematically working with youth towards this goal
criminal; therefore, there is now a whole class of future employees
of the State, of teachers of the people and of budding scholars, which is ripe
for the Revolution.

If we now consider that, in the public administration of the
Prussia, most of the jobs, and precisely the most important ones, are
occupied by outspoken revolutionaries, and this in the center of the government
lying as well as in the provinces (and this is particularly the
(as in the case of the Rhineland provinces), it should come as no surprise if one can

To complete the work, all that remains today is to introduce a democratic constitution in Prussia. If the measure is not in To make matters worse, this stems solely from the king's personal aversion to this innovation.

Could I have foreseen that the great conspiracy, which extended over Would all of Germany be unmasked right now? Gela was all the less possible since it was part of my plan not to reveal it. than in Garlsbad.

In all my interviews with the first statesmen of the Prussia, I have become convinced of the following truths which are self-evident by themselves.

The Prince of Ila''denbe»'g is, both morally and physically, prey to to a weak, almost childlike state. He wants what's best, he he even knows how to discern; but as a consequence of his great weakness, he is today even more than in the past. "Under the influence of two elements, which are always the most dangerous for a statesman who enjoys of great authority: one is an extraordinary need to pass for liberal; the other is an unfortunate tendency to seek a singular entourage. It has reached such a point that one can affirm, without being accused of exaggeration, that he does not have around him a man who does not profess the doctrines of pure democracy or who is not prepared to to play an active role in the conspiracy against the Prussian throne himself.

After the Naples Revolution (1820), Emperor Alexander ou- He saw absolutely everything. Metternich wrote, on August 8, 1820,

i06 IA MASONIC CONSPIRACY FROM 1815 TO 1830

Then (read 20 Novcmbro, for coustator ce chan cmenl. Later, (l.jdéceiuhrc, he addresses) to Alexander himself a memorandum on

It shows the paths the disease has taken and the remedy to be applied. how" the revolutionary spirit could, in Germany, in Italy and "Later in Spain, to cover herself with the sincere veil of love" "of the homeland", amidst the upheavals caused by the Napoleon's conquests:

Prussia committed a grave error in calling for help from weapons as dangerous as secret societies will always be Your fault; which cannot even be justified by the deplorable situation in which this power was then found. It was she who pre-Mière gave a strong impetus to the revolutionary spirit in his States, and this spirit made rapid progress, sustained as it was in the rest of Germany through development since 1800 It was seen as a step towards a system of foreign despotism. Several princes of the Rhineland confederation will (will go on to particularly the auxiliaries) liars and accomplices of this system, to which they sacrificed the institutions tions, which, in their country and from time immemorial, served as safeguard against arbitrariness and "democratio.

The alliance war, by putting limits on the preponderance of France was strongly supported in Germany by the men themselves. whose hatred controlled France was in reality nothing but hatred against the Napoleon Parte's military despotism and also against legitimate power of their own masters.

• • • • •

The return of the inventor to France and the completely erratic march government smoked. From 1815 to 18 accumulated a sum of new dangers and harmful calamities for civilization entire tion. It is to the first of these misfortunes that the state crilifjue, in which France and the entire social body are placed entire. Lionnparle annihilated, in one hundred days, the work "the fourteen years years during which he had held power. He unleashed the revolution tion that he had managed to enchaîner in France; he brought back the spirits not at the time of the 18th Brumaire, but to the principles that the Assembly constituent assembly had adopted them in its deplorable blindness.

We have not yet touched upon one of these points in this present memorandum. instruments at the same time. The most active and the dangerous problems of which serve revolutionaries of all countries, with a success that... jourd'liui is no longer debatable. Ce .totit les S'fcu 'rs xeo'Nes, puissance genuine and all the more dangerous because it acts "in the shadows, It undermines all parts of the social body and deposits the seeds everywhere.

MEMOIR OF MR. DE METTERNICH 107

of a moral gangrene, which will soon develop and carry its fruits. This scourge is one of the most real. friendly governments rest and their cuplej* can monitor and fight.

And he concluded by asking the princes to "Vélouffer les Socié~"

§. 5. – Memorandum from Mr. de Metternich to the Emperor

Alexander in 1822.

At the Congress of Verona, he addressed Emperor Alexander, on this subject, a special report which we reproduce in extenso. It contains a broad overview of the activities of cults in modern societies, as conceived by the prince of Metternich. However, general forms must be taken into account in which the purpose of this memoir required the skillful diplomat to envelop his thoughts. Alexander himself had been As we saw earlier, he was too easily seduced by the intrigues of sects. so that it would be possible to tell him how much he had fooled them at times.

Of all the ills that afflict society today, the one that what deserves to draw the particular attention of governments is the criminal game of sects.

One of the weaknesses of the human mind is the tendency who, at all times, led him into the vague realm of mysticism cynicism. There is a multitude of restless minds, that the need to create a occupation is turbulent and its activity is unable to focus on objects of limited utility, it pushes them towards sterile abstractions. Dupes of their disordered imagination, duped by anyone who wants to use their These men, obsessed with perverse projects, have constantly been for the secret societies as a breeding ground for followers.

Societies have always been influenced by the changing spirit of sects. If there are any among the clicks that have remained faithful to certain based on their primitive institution, the largest number is always ready to deviate from it and give in to the strong impulses of the moment. That's as well as in times of religious fervor, secret societies Your people armed themselves in support of these or such dogmas. Today that the spirit of the century is directed towards the reform of modes of governance

108 THE MASONIC CONSPIRACY FROM 1815 TO 1830

nomoiit, c'esfsur 1 p champ <1(5 la politique que nous vois ces mêmes associations ilcplovor all their turbulent activity.

Where secret societies do not seek out factions, These groups, knowing all the advantages they can derive from the sects, do not delay they hardly need to go looking for them.

It is necessary to indicate three main periods from which the ex- dates

time (1).

The French Revolution, at its beginning, had suspended work
sects. The arena was open to all the aberrations of the mind.
human, as with all ambitions; what would the followers have gained?
to mysterious conventicles? They embarked on the career which,
while flattering the dreams of their imagination, offered them the perspective
of a brilliant fortune. Also the revolutionary administrations in
Did France recruit its members from the ranks of sectarians and lodges?
Masonic lodges found themselves depleted; just as we have seen
the revolutionary army in Naples to complete its cadre with the Mal
content.

It was under the Empire and following the purges that Bonaparte had
made in the administrations (2), which the secret societies have com-
began to rebuild itself. Strengthened by his will, Bonaparte cellula qu'au
instead of emulating useless resources to prevent their organization, it is up to him
would be easier to contain them or the "iijeti" users by placing them under surveillance
severe and even to make them serve iiUliMinMit to his descendants. From then on,
While covering them with ridicule, he worked to secure a way
of police active in associations which seemed to him likely to be
guided; on the contrary, he displayed an inflexible severity against all
the others.

The fall of Bonaparte relieved the world of an immense burden; but
this weight having weighed on both the good and the bad, the right and the
They felt unwell, yet simultaneously free from the constraints that bound them.
were. Unfortunately, the ebunents of the biim were either distorted
or paralyzed, while those of evil did not remain inactive,
and we soon saw the revolutionary esjirit take up a new
growth.

However, the factious ones themselves soon realized
to see that the people, weary of so many violent scourges, were not
more willing to actively and massively serve their purposes. He was
reserved for the most remote country, in terms of civilization, and unfortunate-

(t) Our words are underlined in lo toxio.

(2) MoUornicli viso here the coii.sUtulion dos Philadolplics ol des Garbouari, which dato
was close to the TKiiipiru communities.

MEMOIR OF MR. DE METERNIGH 109

the most stirred thing within him, to create a new way for
to bring about upheaval.

A general unease reigned in Spain; no people, however,

Was the Revolution of 1820 the direct result of a conspiracy? hatched in the darkness, prepared and combined in the ways of a secret society. If there could be any doubt about the truth of this In fact, it would be lifted by indiscreet confessions, that one of the instruments more active and at the same time the most shameless of the military revolt in The island of León has made them public.

What the crime had spawned was a government in a state of... No amount of utter nothingness could destroy it. The success of Leon's plot marks the second period of momentum that secret societies have gained.

The revolutions in Italy in 1820 and especially in 1821, seem to us bent indicate the third one.

If one cannot see in the military revolt of Naples anything but imitation servile tion of that <le the island of Léon, it could not be the same of the Piedmontese revolution. This was obviously led by the sectarians of France, and if enlightened observers had long ago time was able to sense the existence of a vast revolutionary association in Paris, linked to those abroad, is the revolution that erupted in Turin who tore away for us the veil that until then had enveloped his action.

It seems to us to be of positive interest to strive to distinguish the different characteristic differences that exist between the two Italian revolutions One was more local than the other. The genius of the Neapolitan people Tain and Piedmontese, and even the geographical position of the two states, had to establish, and did indeed establish, a notable difference between the two revolutions. We do not believe we are going too far in considering portraying the Neapolitan revolution as the work of pure Carbonarism and simple, foreign, in its origin, to any means other than means nationals, although it may have been fomented and supported by the influence Spanish. On the contrary, the revolution in the Sardinian States was placed under the combined leadership of the Piedmontese revolutionaries and French sectarians. If an infinite number of notions didn't support this We would find proof of this thesis in the moral situation current state of the two kingdoms.

The situation in Naples seems to us much further removed from such an upheaval. similar to that of 1820, which is not and will not be again the Pié-
mount.

The organization of secret societies in France, as they exist today (1), does not seem to go back further than 1820.

(1) These words are underlined for the second time in the text. Metternicli indicates

The work of the central commission in Mavoncc has provided more than one proof that the German revolutionaries did not yet maintain at that time at a time when only direct relations with the revolutionary center existed. Paris. It was only afterwards that the prisoners arrested in Carlsb ul curent forced the main leaders of secret societies in Germany to seek refuge in France, which several of them They returned to Paris, where they found little way to reach an agreement with French liberals. Hatred of Bonaparte had served as the first the impetus for German secret societies, the sectarians found This creates a difficulty in aligning with the French leaders. The no* the philanthropic sense of the Teutonic professors and students, who despised them on the other hand, by factions too convenient to stop at Nonsense. It was only in 1821 that direct relations were able to establish relations between the German and French revolutionaries (11, and Among the first group, there were German Bonapartists. the most significant places in Germany today, from the point of view of the combination of German and French revolutionary methods, are the kingdom of Württemberg, the city of Frankfurt and some cities of Switzerland. The men who play leading roles in these places, this are the Murhard brothers, and a few other men of letters in France* strong and the editors of the Neckar Gazelle. The enterprise of this paper is subject to the direct influence of the steering committee in Paris, and its re- chief actor, Lindner, served for several years as An active agent of Bonaparte in Germany. The second editor was police commissioner under Bonaparte.

Until that time, French radicals had followed in the footsteps of their own revolution.

Several attempts made in France to rouse the masses have had to prove to these men that such undertakings did not offer them not the chances of success of 1789. On the other hand, the one obtained by the The military revolt in Spain, however, was unable to capture their attention. on the new means that had prepared it, and this same means having since then, the government has also been overthrown in three days Although legitimate in Naples, the French revolutionaries had to adopt it. as the most efficient and quickest. By not bringing up the in- introduction of Carbonarism in France only in 1820 and perhaps child at the beginning of the following year, we believe all the more We are less likely to be mistaken, as we discover in the explosion of revolution-

by this that he knew the aclioa quo los soctos ont exorcé under another form to earlier periods

(1) See C0 which is recounted in Book 11, chapter VIII) § S» on the mission to Germany the family of Cousin and Folienius.

They were not in opposition to Raitre regarding the goal, but who proceeded in a slow manner. The revolt in Turin was manifest directed and prepaid by the concerted efforts of the revolutionaries Piedmontese and French, while that of Alexandria, of which all the cogs were run in the universal machine of pure Carbonarism, appeared to have its independent march from that of the capital.

The very secret of associations of this kind, those of which we are keeping them busy always makes them make rapid progress. That's why we see... that, in all the numerous attempts that have been made in the over the past ten months, with the aim of organizing in France military revolts, the instruments of French Carbonarism have played quite a role.

Having shown in this quick sketch the pernicious influence that the companies exerted on the major political upheavals of the last In recent years, we will not hesitate to establish as a thesis that these societies are a disease that eats away at the social body in its most fundamental parts wounds; that this evil has already taken deep and widespread root; finally, that, if governments do not take effective measures, no not only to halt its further progress, but to repress it within the limits beyond which it is no longer possible to reach T, Europe risks succumbing to repeated attacks. that these associations support him.

The factions today employ two methods; one of which is found in the form of secret societies, and of all sects that which is The most practical is Carbonarism, this institution, born among a a people not very civilized, but passionate, bearing the imprint of the character of this nation; quick to conceive, the Italian of the south executes with a equal ease. A goal clearly stated in the higher grades of Masonic association; simple means free from the clutter of Freemasonry; a true government reserved for chiefs; a number of ranks to classify individuals; the dagger to punish dishonor Confidence, indiscretion, or enemies: such is Carbonarism, which of all the sects seems to have come closest to perfection in the practical organization of political sects.

The factious groups found a second way in the merging of their factions. interests and in establishing a central point of direction,

Nationality, political boundaries, everything has disappeared for the sect. It is, without a doubt, in Paris that the steering committee of the radicals from all over Europe, and each day will contribute more to dismantling to show the truth of this silence.

The faction harbors an equal degree of resentment toward all states; powerful monarchies States, constitutional monarchies, republics, everything is threatened by the Levelers^

II2 THE MASONIC CONSPIRACY FROM 1815 TO 1830

Melton concludes in relation to the sovereigns of subordination -
ner riiili-rèt dhino onduaire to the common and fje interest ~

general conservation, and to create an information center in Vienna
mations, which could constantly enlighten them on all the demarcations
sects' houses.

Upon his return, Emperor Alexander ordered the closure of
numerous lodges that he had allowed to be formed since the beginning
ment of his reign. The Zirkel, of Vienna, gave, in 1880, on
this measure, details which he claims to have drawn from tra-
recently published articles in Russia on Freemasonry.

The first Grand Lodge of Russia was founded under the name of
the order of Vladimir. From 1811 to 1815, the reopened lodges grouped together
in the capital and in other cities. But the Schröder system,
imported from Germany, which included high-ranking Swedish officials, brought with it
discussions which led to the closure of the grand lodge and to the for-
the formation of two groups in its place: the Astrea and the Provinciale. The system
The liberal theme of the first attracted all sympathies to him, so much so that
that in 1822, it had twenty-four lodges under its auspices; while
The other only had six. The most distinguished people of
the empire were affiliated with Freemasonry.

But the elected grand master of "YAslrcû", General Kuschelc, appears
He had become frightened by the democratic organization of the institution. He was
Quiet to see the popular element exercise rights. The result was that,
Eighteen months after being elevated to the position of Grand Master, he...
put the felony of addressing the Tsar a memorandum divided into three parts.
In the first, he explained his reasons for accepting the
charge; in the second, he gave the history and the list of lodges
of Russia, with the names and jobs of the presidents, the dates of
their foundation, the number of members, the location, and the obedience. This
The painting is very interesting, and we regret not having the space
to reproduce it. It seems that in 1822 there were two thousand in Russia
masons. In the third part, he outlined the dangers that could
to result for the State from the existence of a society that proclaimed freedom
of thought.

On August 1, 1822, the Minister of the Interior, Count Victor Pawlovich
Kochubei received an ukase from the emperor, ordering the closure of
all the lodges. The Minister of the Interior communicated the order to
grand masters, who obtained permission for the workshops to meet
nir in order to settle accounts and declare the association dissolved.

On August 11th, V Astrea ended; on the 12th, the weighty La Provinciale began.
whose respective grand masters were Count Vaslli Valentovich,

§. 6. – England and the European Revolution.

The memoirs of Prince McIternich do not indicate that the HauteVenle counted followers among English statesmen. But the various cabinets that succeeded one another in business during this period, they nonetheless provided a point of support to all revolutionary attempts directed against the governments of Italy, Spain and France.

The sympathies that were developing within the lodges between the émigrés and members of the English aristocracy, the prejudices Protestants whom they, especially at that time, were feeding against Catholic countries, the fetish of constitutionalism, made them very conservative characters at home and for themselves accomplices of the worst revolutionaries on the continent.

The support given by the English government to the revolution The Spanish law of 1820 is notorious. The link is the same as its efforts. to prevent the success of the French expedition, led by the Duke of Angoulême. From 1821 onwards, all movements The liberals who succeeded one another in this country were prepared by the Spanish concert lodges with the Gibraltar lodge and with those of London.

The Spanish emigration in London received large subsidies tions of the English government and she used them to conspire (1). In 1824, a French agent wrote in a report:

The English government supports, maintains and promotes in every way in a way the Spanish refugees, whose caress he simultaneously cherishes, all passions. The aristocratic party of the émigrés possesses all the assistance that he may desire, and is thus in a position to spend considerable resources for political purposes. This party uses its members of Mina, as a base of operations, and both are, in In reality, they are dependent on the English cabinet. They must have received explicit encouragement to maintain the hopes of the Revolution lution (2).

(1) Wallon, The revolutions of Spain from 1808 to the end of 1836, 2 vols., London 1837 t. 1, p. 355

(2) Go document is cited in full in the Historia de las Sociedades secretas M BspanaéaV. de la Puente (3 vols. in-8o, Lugo 1870), t. I, p. 477-485.

114 THE MASONIC CONSPIRACY FROM 1815 TO 1830

It is understandable why Anglote favored this party. She... said at that time to replace the Bourbons with Don Pedro of Portugal, who had become the constitutional king of the entire Peninsula and would have made Spain a vassal province of Tem- worse than Britain, as Portugal already was. A few years later, the substitution of Infanta Isabella with the regency of Marie-Cliristine to the legitimate king, Don Carlos, was to lead to a result almost similar (1).

§, 7. – The ROLE OF Freemasonry during the Restoration.

For many people, Freemasonry remains foreign. to secret societies involved in conspiracies: di.^tinkle, Yes, but not foreign. We specified, as much as possible, in our Introduction to Father Deschamps' work, the reports ports that exist between these two divisions of the great army of bad. The altitude of the lodges during the Restoration will lighten them Even better, if possible.

The lodges had multiplied prodigiously during the Empire worse. In 1812, there were 886 of them, plus 337 chapters of the upper towns. grades (2).

The historical publications that have been produced in recent years, The Chain of Union and the Masonic World clearly demonstrate the role that they fulfilled in Napoleonic politics. Among their members, at that time, we regularly see figuring to the prefect, the general commanding the division and all the troops officials based in the departmental or district capital dissement. A number of people belonging to the bourgeoisie are juxtaposed with this element (3).

Under these conditions, the lodges had undoubtedly become rela-

(1)y. Die geheimen Getellschaften in Spanien von ihrem Eindringen in da\$ KonU greich iU zum Iodine Ferdinand'! VII, voo D* H. BrQck, (Maioz, io-So, 1881), pp. 291*295.

(2) Fiadei, GeseAicAle der Freimaurerei (tradacl. IraQ., vol. II, pp. 85), and Rebold.> Mut. of the three great lodges, p. 146.

(3) A certain number of ecclesi- are still found in the lodges of that period aiasliques, but they are much less numerous than before 1789.

Freemasonry during the Restoration 115

tively inodorous and quite similar to what the English lodges in this century. It is therefore not surprising that the great national current of 1814 and 1815 penetrated them and that in many cities their members have joined with popular demonstrations celebrating the return of the Bour- good. As it does with every revolution, the Grand Orient hastened to bring to the foot of the throne the expression of his loyalty and requested the honor of having a prince as his grand master. royal family – Louis XVIII, amidst certain errors of es had taken, and had always retained a sense of his duties as king very Christian; therefore he absolutely refused this order.

The Grand Orient retained the title of Grand Master for Joseph Bo- Napoleon. The deputy grand masters were successively the Marshal Beurnonville and Marshal Macdonald.

- Father Deschamps has repeatedly shown what reduces the influence of senior officers on effective management lodges. This time again, it was absolutely useless.

A truly remarkable event then occurred. Between 1814 and 1820, A considerable number of lodges are dissolving. At this point At the latest date, they fall below 300 (1). The governor ment was absolutely not responsible for this dissolution: the characters ostensibly placed at the head of the order, inspiring him would rightly trust them, and we have found many traces a kind of benevolence from the local administrative authorities with regard to them (2).

This collapse of the lodges can be explained by two causes;

Barruel's writings had a wide circulation at that time. sion and opened the eyes of a multitude of honest people to the action harmful tion of secret societies, on the radical opposition which existed between their doctrine and that of the Church.

But on the other hand, it is clear that the actual directors of Freemasonry lent itself to the closure of a large number of lodges so that they can be reconstructed later with elements safer ments (3).

(t) Rebold, Bûtoire des trois grandes loges, p. 146.

('?) V. Chain of Union, 1882, pp. 119–120. Cf. The General History of Freemasonry*
nerie en Normandie, par le f,*. de Loucelle, p. 77 et passim.

(3) If we are to believe Kaufmann (i7i<tojre phüosuphique de la Franc maçonnerie),
At that time, attempts were made to form a royalist Freemasonry whose members...

116 THE MASONIC CONSPIRACY FROM 1815 TO 1830

This reconstruction is taking place quietly in most cities
those of France from 1820 onwards. We see this in local histories
lodges, some former members from the time of the Empire, take
to take the initiative to resume work, to group men
belonging almost exclusively to the bourgeoisie and the pro-
Liberal associations (1). Alongside the Grand Orient, the Supreme Council
of the Scottish Rite led by Brother Decazes soon came to give a
a new impetus for Freemasonry.

Besides the regular boxes, there were also private boxes
leading to special rites, the ceremonial of which was more expensive
and who sought to group together somewhat superior social elements
laughers. We saw in the work of Father Deschamps (book II,
Chapter VII, Section 5) very precise details about the Order of the Temple
under the Restoration (2).

On the same date, there existed in Troyes a lodge of the Knights of
the cross of St. John of Jerusalem, which, although placed under the obedience
of the Grand Orient, practiced high degrees and considered himself
It was considered far above ordinary lodges. One of its
The principal member was a f.*. from Widranges, who was already at
the head of Freemasonry in this city in 1789 (3). The Marshal
Beurnonville was an honorary venerable figure there.

The true spirit that animated Freemasonry is revealed in a dis-
lecture delivered on August 26, 1821, in the name of the Order of the Sword,
by the three highest degrees of the Grand Orient, at the funeral
a celebration held in honor of this same marshal, who was great
Commander at the Supreme Consistory of the Jites, the Orator, Exajte
the republican campaigns of 1792, and your war waged for the
Liberty versus aristocracy. He speaks of Bonaparte's rise to power.
and presents in striking features the metamorphosis by which it
He made his own soldiers into soldiers of liberty. He implies that the
Freemasonry contributed to its downfall.

They were called the Francs-régiers. He added that the Grand Orient was the first
He petitioned, and obtained from the government, the dissolution of these lodges with tenc
jacbbiies.

(1) 'V. entering details on the resumption of Freemasonry in Bordeaux,

(2) On the Order of the Temple under the Restoration, one must read Grégoire, History of the Religious sects, new edition, (1828, 2 vols. in-8*. He was one of the principal members, which would say enough, if need be, about the spirit of this sect.

(3) Socart, Freemasonry in Troyes, in volume XLI of the Memoirs of the Academic Society of the Department of Vauhe, 1877.

FREEMASONRY DURING THE REBIRTH 117

Men can change like nations; but philosophy
Sophie, like the Divine, never changes. The man who was your
master and that of Franco, had loved him when he was poor and honest
clear; he abandoned him when he was strong and powerful; he dared to insult him,
To persecute her: look what has become of him.

We will also not forget that, besides Pépée of the fatherland, you carried

The sword of our order. This sword must also have its power. You

We waged war on the kings, our aggressors. The knights K*, H*, swore
to do it to the most cruel enemies of mankind, fanaticism and
superstition.

May this sword be effective and victorious in their hands; may it
May it drive away the darkness, and may it push back hideous ignorance, this
daughter of imposture, whose eternal vows only seek to gorge themselves
Gold and blood of nations! You fought with iron; we come
We will fight with the weapon of science and philosophy. As a great
Honorary commander, you had sworn an oath; this oath...
Let us renew it on the ashes, because we all know that, if the
States perish through ambition, they also perish through ignorance and the
fanaticism, and that their firmest support is justice, is science,
That's the truth (1).

Beurnonville is constantly referred to throughout the discourse as
his republican general's title.

It is difficult not to see in these words, when compared
the song of the date on which they were pronounced, the expression
of the hatred that Freemasonry bore towards the legitimate monarchy and
to religion.

Many other facts attest to this: let us cite only, according to Re-
bold, the role played by the lodges in the demonstrations to which
this gave rise to Lafayette's journey in 1829 across the
France. There, we will grasp the secret of this comedy of popularity, in
a means by which the true opinion of the country was falsified.

A meeting took place in Lyon in September 1829, in the premises of the Children of Hiram lodge, members and deputies of Lodges of Sincere Friendship, the Square and Compasses, Union and Trust, The Children of Iliram, Candor, the Sage's Asylum, the North Star, to Gold, of Lyon; Frank Friendship, Gold*, of St-Etienne; Perfect Union, Gold*, of Villefranche; Friendship, Gold*, of Geneva; Fidelity,

(1) Printed following a volume entitled: Collection of pieces relating to the ancient mysteries and modern Freemasonry by Brother Ant. Bailleul, Paris, 1821, in.-8*.

118 THE MASONIC CONSPIRACY FROM 1815 TO 1830

Or.*, from Lille, to receive Father Lafayette, veteran of the Li* Berté, a devoted representative of the principles of Freemasonry, who He had just arrived in this city, returning from the tour he had made in the south of France after the advent of the Polignac ministry, with the aim of preparing the nation for resistance and demands* cation of his rights. The march of this soldier of independence had not It had been a series of ovations, and the liberal party of Lyon had come, at its in turn, to give him a brilliant celebration, to which the entire population had enthusiastically joined. It was only right that the Freemasons of Lyon also offered the illustrious traveler the tribute of their gratitude Their admiration. General Lafayette and his son were received in this imposing assembly with the honors due to them. They were decorated with masters' insignia and jewels, on which their Names were engraved. – General Lafayette made a profession of mad passion, worthy of the great patriot and loyal Freemason. She was warmly applauded plea (1).

The following year, some prefects who had taken action against lodges measures that were obviously too well justified, the Grand Orient resorted to Marshal Macdonald, in his capacity as Grand Master-deputy, and received from him this reply "worthy of a hero" and from a wise man: "I saw the civil servant who misunderstood "the spirit of our meetings. I told him that the Masonic lodges-"Niques were not considered political societies; that" "I was pleased to be at the head of an association that was always so-"Enforcing the laws, useful to humanity; and that, if necessary, I would por-I would even go to the foot of the throne to make a well-founded claim against "Error and surprise (2)."

Poor grand masters of honor! This is what they're used for. their good faith and loyalty f

Lafayette, that most complete representative of Freemasonry's ideas nerie, was at that same time, as were several others members of Parisian lodges, in regular correspondence with

The bourgeois lodges and the liberal lodges find themselves competing, like the chorus in ancient dramas, through their applause, through their more or less conscious complicity, through their votes, to schemes hatched in the most secret councils of sects.

The veil that covers the war names of the members of the

(1) HUTùira d«\$ troU grandes loges, p. 142 and H.'t.

Circular of the 2nd of the month, Mon. lyar. 5830 (May 17, 1830).

Freemasonry during the Restoration 119

High-Sale price increases are partially lifted today. Here are a few details: ones that Civiltà caUolica recently published in a study on the events of that time:

The number of letters Nubio wrote each day for the affaH res of the sect is prodigious. It corresponded particularly in France with Buonarotti, with Charles Teste, Voyer d'Argenson, Bujard, General Lafayette, Saint-Simon, Schonen, Mérilhou and others; in Germany with Tschärner, Hegmann, Jacobi, Ghodsko, Lieven, Pestel, Mourawief, Strauss, Pallavicçini, Bem, Bathyani, Oppenheim, Klaus and Garolus, all heads of sales and lodges. He also used it for secretarial purposes. to remain silent, especially when it came to corresponding with Jews and to handle financial matters, of a young Israelite, who had for Masonic name Piccolo Tigre (1).

One simple fact will show how the lodges echoed the Haute-Vente. On June 4, 1825, Rome was horrified by a assassination, committed in broad daylight on the steps of the church of St-André de la Valle. The victim was a former Carbonaro and Freemason Joseph Pontini, whom his brothers had wanted to punish his repentance. His murderers were apprehended by the police and defeated after a long trial. The two most guilty were Targhini and Mootanari were condemned and executed; they died in rejecting the aid of religion, Targhini cried out from the top. from the scaffold; "People, I die without reproach, I die as "I was a Freemason and a Carbonaro." The sect made marches of them tyrs.

In a letter addressed to one of his accomplices, whose name Rücher was wartime; Nubio recounts how he, a former vice-regent of Rome^ directs all this propaganda and seeks to to take advantage of this proclamation of its existence for the sect, made from the top of the scaffold.

Getting back to the flowers, we've already ordered from one of the

Casimir Delavigne, a {Messenian) elegy on Targhini and Montanari.
This poet, whom I often see in the art world and in salons,
He is a brave man. He also promised me poetic tears in
honoring the martyrs and imprecations against the executioner. The executioner
It will be the Pope and the priests. Thus we will have struck a decisive blow.

(1) CivÜta catMiea, 21 agosto 1875, p. 473.

120 THE MASONIC CONSPIRACY FROM 1815 TO 1830

ble. 'The corrosive agents of the English leaves, for their part, make
their best. I know more than one among them who has already taken the plunge.
epic trumpet for the glorification of our purpose (1). »

Other testimonies, taken from the memoirs of General Pepe, of
Those from Vannuci complement these indications on the central rent
where all the sects branched out (2).

In 1821 a group formed
formed in Paris. Its aim was to overthrow all governments
legitimate figures of Europe. Among them were Lafayette, Benjamin
Constant, General Lamarque, Mauguin, Dupont de l'Eure,
Francesco Salvi, Masco, Galiano, Mina, Ciro Ménotti, Borso di
Carnusiatì, Filippo Buouarotli, Claudio Linati, Pietro Mirri,
Porro Lamberlenghi.

It was with this committee that the Roman Haute-Vente was in contact
followed lations, as we have just seen.

In 1829 he was preparing revolutionary explosions in Spain
France, Italy, and France. The French Revolution had to take place
for the benefit of the Duke of Orléans; but it had to be preceded by
a revolution in Spain and Italy; it is for this purpose that,
As early as 1829, Henry Misley was preparing a plan for an insurrection.
in which he had sought to involve the Duke of Modena. Already at
At that time, the two Bonapartes, Louis and Napoleon, sons of the king of
Hollande, were in contact with the committee. The sums considered
maple syrup, deposited with London bankers, which was at his disposal
then the Bonaparte family were strongly seeking their support.

(1) Cetto lellro, where ôclalont les sônlimonls les pins san"uinairo8, is published in-
extenso dans lu CiviUà caltoUcn, série IX, vol. VII, p. 320 et dans PaclUler Der
tlillé Krieg gegen TliroaunU Allar, 2* ed., pp. 202 et seq.

(2) .M* llal.'azi, after having finalized the composition of this revolutionary central co
tionnaire provides the following indications on the new direction given to
sects in 1821; "The choronari had at least a clear concept of the law
collective than individual right. Their soulovomont of 1820 and 1821 had not, in

what did the republicans, the Bonapartists, the nationalists accomplish from 1820 to 1830? was more logical. By bluffing the Habsburgs, by crushing Austria in Italy and by pushing the Hussars westward, they managed to reconquer the carnage of Europe based on nationalities and on the principle of sovereignty people. That's what they'll say... Liifayclie, who was in Paris, Icchuf of the committee ouropéon, inclined towards the republican forrao, without any concern for national distinctions... Pope was striving from London and Paris to instill in the Italian soul ideas, <iui, French, could not acclimatize there". Hallazi el son temps, ilocu^ unpublished mountains (Paris 1881) volume I, pp. 40, 71.

Masonic Oaths and the Military Oath 121

This committee was not in direct contact with the lodges and the countless societies detached from the Masonic trunk which, under the name of Adelphi, Latin Guelphs, Carbonari, brothers-sublime, perfect masters, Philanthropists, Philadelphus, Aegizins, Dormenti, Apofauumeni, then covered Italy; but its members were individually in communication with your hom* those who managed these companies locally, and that is how the impulse was transmitted to them (1).

S 8. – Masonic oaths and the oath

MILITARY

The fifteen-year comedy was drawing to a close. Its principal actors, as we have seen (Book II, Chapter VIII, § è), were all Freemasons.

Marshal Maison was also a Freemason who, at a decisive moment, when Charles X was surrounded by loyal troops in Rambouillet and only had to overturn the Parisian rabble to return to his capital in triumph, that is Marshal Maison, dissonous-nousj who, through the most odious betrayal of the military oath, consummated the work of the Revolution. Here we give the floor to Louis Blanc, whose account, at least, will not be suspect;

On August 3rd, an expedition was launched on Rambouillet; carriages, etc. buses, cabriolets, and cars had been requisitioned for transport to carry the bulk of the army. It consisted of 15,000 men

approximately.

The men of the expedition arrived three-quarters of a league from Rambouillet, harassed, starving and in the most appalling disorder. The municipality of Neuville was supposed to raise 6,000 rations; they had not

Defeat as inevitable in case of attack... Among the men of
The expedition, many overwhelmed with fatigue, collapsed and slumped on
the wheat fields that bordered the road and had fallen asleep there.
Such enemies were certainly not very formidable.

(I) V. the original documents and memoirs analyzed by 6, Silingardi in his
ariicies, CiVo JUenoUi and the Rivoluzioite dell'anno 1881 in MoAerut, in the Rivista
Europea, volumes XVIII and XIX, 187-J-1880.

122 THE MASONIC CONSPIRACY FROM 1815 TO 1830

The three envoys of the Duke of Orléans passed through this throng with their
car,

Messrs. Maison, de Rclionen, and Odilon-Barrot arrived at 9 o'clock.

Soon afterwards they were received by the king.

Mr. Odilon-Barrot spoke with confidence. He spoke of the horrors
of the civil war. And as Charles X insisted on the duke's rights
of Bordeaux.v, formally reserved by the act of abdication, the orator
he represented to him in a caressing voice that it was not in the blood
that the throne of Henry V should be placed. – "And sixty thousand men
"They threaten Rambouillet," added Marshal Maison. At these words the
The king, who was walking briskly, stopped and signaled to the marshal.
A house he particularly wants to maintain. After a few moments
After some hesitation, the marshal consented. Then, looking at him intently:
"Sir," the king told him, "I believe in your loyalty, I am ready to..."
"trusting in your word: is it true that the Parisian army is advancing
"Composed of 60,000 men? – Yes, sire." Charles X did not hesitate
sita plus. (1).

When Charles X said to a man, "I believe in your
"Loyalty," he no longer knew how to doubt. Alas! He didn't know to what extent
obliteration of moral sense: the impious oaths of Freemasonry
could lead a man, who had Ole brave on the field
of battle, and how much the secret ties of sects destroy within
their followers all are immils of honor and probity, on
on which human society rests.

§9. – La Uaute-Ventk after 1830, according to M. de

MeT! EUNICH

After the 1830 revolution, Metternich again pointed out to several several times the guiding action that c.vcrce la Haute-Vente on all the movements of the time.

On October 21, 1830 he wrote to Estherazy:

The game of the revolutionary faction, which, for many years, has established in Baris a center of action exhibiting all the characteristics of a true government, no cease to neutralize the defense of the government's regular ments, proclaiming from the rooftops the dogma of their isolation-

(!) Ten-year story, 1st ed., volume I, pp. 422-431*

Haute-Vente after 1830 123

lying, while the High Sale of the Revolution takes no account of the political delimitation of states, of which she swore the Itoulcversement. By protesting against any intervention in the disturbances of a Neighboring state, the new French government, faithful to the system to which it owes its origin, has for its part declared itself in favor of the same dogma.

Still in October 1830:

The present evil offers in all places two dangers particularly formidable: one, which we consider the greatest, is located in the extreme weakness of most governments; the other, in the organization of a compact revolutionary government, whose traces and points of connection we are discovering everywhere,

On the same date, he attributes Italy's tranquility to the lack orders emanating from the high revolutionary power in Paris (!).

Metternich considered the High Sale as the continuation of the sect of Illumiu's, which had fled the Revolution. The 24th In June 1832, he wrote to Neumann in London:

Germany has long suffered from the affliction that covers Today, all of Europe. From several points of view, this evil is there even preceded the explosion that occurred in France in 1789. The sect The Illuminati, this first radical association, owed its existence, well before that time, to the weakness of the government Bavarians and the complicity of several men, who had made part of it from their very origin. It is this same sect which has never since, was destroyed. qu(tiq\ie !(> same government sought to compri- sea and even saw himself forced to take action against it, and which took success

nominations of Tugendbund, <the Burschenschaft etc. (2).

Surely no one could have been better informed than him, and
From now on, Paclion of the *^001 Secret Islands will have to be watched by
all serious men as one of the main factors of
the Revolution which, since 1789, has been unleashed on the continent
European.

The harmful activity of Haiile-Venle continued to
To demonstrate, it is its members who revolutionize Switzerland.
destroyed the age-old liberties that flourished there and destroyed-

(1) Metternich, Memoirs, volume V, pp. 41, 58, 68.

(2) Memoirs, Volume V, p. 368.

124 THE MASONIC CONSPIIWTfON FROM 1815 TO 1830

sir, the sanctuaries that the Catholic faith could find there for its
works. (Joly has recounted their meii'es in the History of the
Sonderhnnd and a piihlié de nouibreuscs lettres de leurs agents.
They are all imbued with the same aristocratic cynicism and
impious, which we have pointed out in connection with the revolutions in Italy
(y.Introduction^ 7, and book II, chapter IX, §. 2). But there too
this first layer of revolutionaries, after having, by the
Clever treachery and skillful diplomatic intrigues destroyed the
old Christian building, found itself, on the day of triumph, eliminated by
the democrats and revolutionaries of the street. Neuhaus, their
adept, whom they had brought to the pinnacle of power. a|after having des
chained the temjjcte, se vil ahiudoi t ' eouiplèlCineMl: i! f he 'cui-
placed in 1810, in the j)oput.iriit (joe les sect 'Ssive »i ruire. par
Ochsenbein and James Euzy, las liaïuui.îs de M î/.ziai.

CHAPTER FIVE

THE BONAPARTES

AND THE REVOLUTIONARY SECTS ACCORDING TO M. DE METTERNIGH

MettPirnich, after the July Revolution, gave up doing
reix'sor la [)politique européenne sur le principe de la légiti-
iiiié: he died at Teiidroit, near King Charles X and the Duke of Bor-
of iuix a dèua'je.meni ètjoïstc. His entire fault consisted in limiting

Louis-Philippe, considering his interest, in entering the path of repressive measures against sects.

June 21, 1852, the prince wrote to Count Appony, ambassador rich man in Paris;

Neither the Tuileries Palace nor anyone else can doubt the sum of dangers that threaten the social body as a result of the force extreme that has been acquired, in the shadow of tolerance and impunity, a an anti-social sect, which, under this aegis, has managed to establish a government* solid and compact. This steering committee, which for years We were accused of dreaming about existence, which has now come to light. after his works had already been evident for a long time. Without an intimate and strict union between all governments, of some whatever their origin may be, between governments of law and those who are in fact placed at the head of affairs, the power of the sect will have to prevail over them (1).

To influence Louis-Philippe, Metternich had an argument puisiiirit in the part taken by the Bonapartists in all the explo-

(t) Memoirs, loin# V, p, 355.

126 The Bonapartes and the revolutionary sects

sioQS'rcvolulioiiiiuircs eii B.'îlgnjuc, in Polûy;iic and in Italy.

In a brief dated March 9, 1831, where he announces the next Entry of Austrian troops into Modena, Metternicli writes:

Meanwhile, the Bonapartes proclaimed the downfall of the power temporal session of the Sovereign Pontiff. Lc.s lils of Louis Bonaparte are at the head of the insurgents who want to conquer the capital; they are equipped with considerable sums of money.

Our future emperor was beginning to make a name for himself. More Later, Napoleon III would only too easily be drawn to these memories.

Louis-Philippe II favored these new things to a greater or lesser extent, and the Prince wrote again on March 0th:

The reports from Ferrara, Modena, Florence and all the others points are unanimous in re.\pre.«.«iun of the conviction that all the The Italian revolution is not the result of the work of the Parisian elite, supported on the claim of the Hon-intervention of the committee agents>director gave the signal from the uprisingjcnl.cn ensuring both that the principle

particularly by Austria, and that, in the event that we were to falsify it, France would stop us in our operations.

In each insurgent village, one or more Frenchmen are found the head of the uprising. The diplomatic agents in 'Lurin and Rome They speak like the provocateurs of the clubs.

On February 15, 1831, Mellernich returned to the revolution of Modena:

The Modena revolution was not an isolated event. It was an episode of the vast conspiracy that encompasses all of Italy; this is the signal of a conflagration that its authors want to make widespread. One could provide a wealth of evidence, but the simultaneity of the revolts, which have just broken out in the Papal States, renders all super-proof flue.

In Bologna, the conspiracy exploded an hour after the news of the election of Gregory XVI.

The prince notes that* at the heart of all these movements one finds the relatives and allies of the Bonaparte family, the Murats, The Pepoli family, former Bonapartist officers. 11 concludes thus:

d'apbês m. de Metternich 127

This vast framework, long established in France, obviously carries The hallmark of Bonapartism. The plan, according to the data we what we possess is to deprive the Pope of his temporal domain, to form a Kingdom of Italy under the constitutional King of Rome. The new dynasty Nastie is all set, as evidenced by the proclamation that was widespread throughout northern and southern Italy.

The next day he added:

The revolution is entirely Bonapartist. I do not doubt that very soon we will see Lucien Bonaparte and Jérôme there to take on a role. The same will be true of Achille Murat who, two months ago, landed in England. I will send you some by the first mail. curious evidence of the work of the Bonapartes near us. Proof that the revolution in Italy started in this direction can be found in The tranquility that still reigns in the Duchy of Parma, it is evident that they do not want to disturb the mother of Napoleon II,

The following year, the Duke of Reichstadl died, and the Bonaparte* tisrae was going to pose a much more direct threat to Louis-Philippe to supplant him in the favor of the sect:

to make King Louis-Philippe attentive to the person who will succeed him Duke of Reichstadt, I use the word succeed, because in the hierarchy Bonapartist dog, there is a fully acknowledged and respected succession by the party. The young Louis Bonaparte is a man committed to the tra- my sects. He is not placed, like the Duke of Reichstadt, under the safeguarding of the emperor's principles. On the day of the duke's death he will see himself as called to the head of the French republic.

The conduct of Prince Louis Bonaparte certainly had to justify the Metternich's foresight. Two years later, he reports to the other A new Bonapartist plot unfolds at the edge of Europe:

Metternich to Appony; Vienna, September 17, 1834:

Among the objects worthy of the attention of all those who know To assess the scope of the events, it would be impossible for me not to to consider the possibility of the Duke of Leuchtenberg's marriage to Dona Maria. Don Pedro pursues the idea of this marriage with fervor and the An English firm is also favorable to him.

Europe has enough to deal with with revolutions. It doesn't have There's no need for this scourge to be further complicated by Bonapartism. In ex*

128 The Bonapartes and the revolutionary sects

Prevailing this feeling, it seems to me that I cannot offend those of King of the French, and I'd like to know what he thinks about this.

This adventurous spirit (Don Pedro) will certainly give them a run for their money. to twist the two powers, who put him where he is, and who in the doing so, they made the mistake of not breaking the instrument, after having felt compelled to use it. There is indeed much confusion in all of this. the method of proceeding, and it is impossible to understand what has This could have motivated the attitude taken by France and England. As for me, I frankly renounce the pretense of being able to guess it.

By transporting Bonapartism to Portugal and placing it under the With Don Pedro's protection, you will see this specter take on a new body. Bonapartism represents something in the universal disorder; It would be nothing if the social body were less agitated than it is. It has the advantage of power provided by kings and presidents, that the revolutionaries They offer their solutions on the markets. If they find few buyers, they It is, however, difficult to understand how such governments that those in England and France might be able to prepare the ground.

The Duke of Leuchttemberg, King of Portugal, will attract to himself a fraction of the sect; the young Louis Bonaparte tends to secure its protection of another faction, because Bonapartism offers a very large super

people.

If I engage in this reasoning, how could they not
To occupy the thoughts of King Louis-Philippe? France is geographically
placed in such a way that the Bonapartist monarchy would only have to
cross the Pyrenees and the Bonapartist republic would only have to
cross the Alps to join hands in this kingdom.

By pointing out with such precision the role of Bonapartism
in the conspiracies of sects and particularly in those directed
He was against the papacy, "Was Mr. Metternicli a prophet?"
Mr. Coquille asks, after citing some of these...
Peaches? No, he's talking about coins on corn. Since 1796, the Bona
Parte have established themselves as masters of the ilalic; the leader of this race
he had conquered her and he never let go of his prey, which prevented
any serious attempt at peace in Europe until 1815.
In 1815, Murat launched himself onto the halic. A few years later,
Other uprisings broke out in the same spirit in 1821.
in 1822. The 1831 edition was a natural continuation, and this time,
we had a Bonaparte, an Austrian prince, to put at the head of
the company. The Kingdom of Italy under Bonaparte had re-

according to Mr. de Metternich

129

read with Bonaparte himself; in 1815, negotiations were
initiated between the Italian conspirators and the island of Elba for the
The re-establishment of the Kingdom of Italy by the Bonapartes. The same
The idea took shape and developed in 1831. It culminated in 1859 with the
Louis-Napoleon's will. Victor Emmanuel is taken for a ti-
tular, but he is forced to enter into a family alliance
with Louis-Napoleon. He applied roughly the program in
mentioned in Metternich's dispatch in 1831. The duration of
The Empire in France would undoubtedly have extended our hegemony to Italy
imperial ceremony. It was in the nature of things. Other events
Force majeure events have ruled out this necessary consequence.
saree (1). »

Today more than ever, we must remember these words.
from Prince Metternich:

Bonapartism covers a very large area. It
extends from military despotism to the society of
Friends of the people.

[\\) U Monde of February 8, 1882.

CHAPTER SIX

SECRET SOCIETIES IN SPAIN FROM THE 15TH CENTURY UNTIL 1832

Two important works have recently been published on this subject; one, due to Mr. Vincente de La Fuente, the learned author of The Ecclesiastical History of Spain is entitled: Historia de las sociedades secretas antiquas y modernas en Espana, y especialmente de la Franc-masoneria (Lugo, 3 vols. in-8°, 1870); the autre, by Heinrich Bruck, professor at the Mainz seminary, is entitled: Die geheimen Gesellschaften in Spanien und ihre Stellung zu Kirche und Staat von ihrem Eindringen in das Konigreich bis zum Tode Ferdinand's VI (Mainz, in-8'', 1881).

We reproduce some extracts relating to the periods the most important in the history of Spain.

^ 1, - Introduction to Freemasonry. - The ex
Jesuit impulse. - A plan for schism

The first lodge was established in Gibraltar in 1726; another... was in Madrid in 1731. They multiplied quite a bit, mainly in the commercial towns, so that, on July 2, 1756, an edict Ferdinand VI proscribed them.

The accession of Charles III to the throne favored their diffusion. This prince was formerly king of Naples, and in that country the Ma-

132 SECRET SOCIETIES IN SPAIN

Sconnerio had, from the middle of the 16th century, many a-
Members included courtiers and high-ranking officials. More
Freemason gentlemen were among the courtiers who
Among those who followed this prince to Madrid were the Marquis of Squillace.
The Madrid lodge immediately experienced significant growth and
began to exert a serious influence on the course of government*
government.

The Spanish lodges, like the Neapolitan lodges, were under the jurisdiction of the Grand Lodge of London. The cabinet The English were all the more interested in the spread of Freemasonry. In Spain and Portugal, that the lodges placed in this dependency usefully served politics and trade. The English ambassador to Spain, Keene, deployed a very great zeal for the establishment of Freemasonry in the country, and thanks to the complicity of the prime minister of Charles III, General Wall, he ensured the pre-weighting of English trade. Either by interest, or by other For very different reasons, Freemasonry spread throughout the world of the elite. officials. Among the most zealous brothers, one noticed... wealthy Spaniards from the American colonies, who had come to to be based in Madrid.

During the reign of Charles IV, Freemasonry further increased its forces. Many high-ranking figures, the king's minister, Urquijo and some clergymen entered the lodges. The Inquisition's office was invaded, and the secretary of the Holy Office, Llhorente became one of their most active members.

Following the closer relations established with France after the accession of Philip V, Gallicanism and Jansenism had entered Spain. The Grand Inquisitor, Raymond-Joseph de Arce, archbishop of Burgos, his secretary, Llhorente, the consultant S.-L. Villanueva, who had the upper hand in the tribunal of the Inquisition, were avowed Jansenists. The Espagne also had at that time an entire school of canonists and lawyers who are very hostile to the rights of the Church and the Holy See.

No doubt these men did not all hate Christ. Christianity; but, unconsciously, they were the instruments of the The war that the sect declared against him had the same outcome. objective and went through the same phases as in all the others states of Europe, namely: the de-Catholicization of the brand lower and upper, the spoliation of the Church and the separation ration of Spain from the center of Catholic unity.

ATTEMPTED SCHISM IN THE 18TH CENTURY 133

Charles III was originally well-disposed towards the Jesuits. Two Freemason ministers, General Wall and the Duke of Alba, urged on by the English ambassador, Keene, they employed the cause. He lost his most shameful secrets in his mind. He was led to believe that the Jesuits wanted to establish an independent state in Uruguay and Paraguay. Count Aranda, one of the principal agents of the secret societies, continued the plots thus started and succeeded, in 1766, in having them expelled from Spain and of all Spanish possessions (1).

No sooner had this Boulevard de l'Église fallen than the... legal measures to de-Catholicize Spain followed one another in an order absolutely similar to that followed in France (V. book II, Chapter IV, § 5: New schools that Freemasonry wants to replace killing in Catholic schools, and § 6: The origins of intelligence state government).

"Teaching," said Dr. Bruck, "experienced a great deal of..." cadence, and heretical doctrines were introduced into the ins-ecclesiastical institutions. The higher colleges were either reformed mis in the sense of the enemies of the Church or completely suppressed. In many episcopal seminaries, they taught Jansenist errors and even the atheist doctrines of the encyclopedias French clopedists. The rector of the Salamanca seminary, Estalla, a member of the lodges, taught the natural religion real and insinuated atheism to his listeners. It was a matter of even in the seminaries of Osma, Cordoba, and Murcia. The The government supported these attempts with all its might. King Charles III signed an edict on August 12, 1768, in which he proscribed the teaching of Jesuit doctrines (2), and subs* he titled for the teaching of religion a Jansenist work at

Ripalda's excellent catechism. Jansenist doctrines and

Masonic lodges had members in episcopal sees. in the chapters, in the universities. The chapter of Saint-Isi Dore, in Madrid, was distinguished by its illuminated members. There, Followers of Locke and Dalember were teaching the youth.

At the Royal Academy, Llorente and his clique held sway. The points

(1) MV de la Fuonle, Hislors. of society. segred., t. I, p. i04,121, establishes through numerous testimonies from Masonic writers that the expulsion of The Jesuits was a conspiracy prepared in the lodges and led by them.

(2) Mr. Bismarck was merely a copyist when he proscribed the Jesuits in 1871. and the orders affiliated with or similar to the Jesuits (Book II, Chapter XL, § 5).

134 SECRET SOCIETIES IN SPAIN

The meeting place of the frivolous and elegant world, in Madrid, was the main son of the Countess of Montijo and those of some wealthy Americans Southern Christians. Incredulity and immorality were spreading in the upper classes of large cities: but the vast majority The clergy and the people remained faithful to their beliefs and customs. of his fathers. The ecclesiastical authorities could not de to devote the necessary energy to combat the spread of evil,

The IL Bruck sets out in great detail the series of laws and administrative measures which, under the reigns of Charles III and of Charles IV, restricted ecclesiastical jurisdiction and over all of them almost completely eliminated the exercise of the law. tion of the Holy See. The weakness of Clement XIV contributed to this. tablement, in consenlanl, in 17CG, to the abolition of the tribunal of nuncio. The aim was obviously to establish a national church; Thus, for each of the religious orders, the king granted himself the right to appoint vicars general for the extent of its domain mination, vicars general who in fact became absolutely independent of the superior general residing in Rome. The Freemason ministers Campomanès and Jovellanos took measures to reduce the Church's assets. The bishops who Those who wanted to protest, like Cardinal Lovenzana, were exiled.

Upon the death of Pius VI, a series of edicts were issued to halt All relations with Rome were promulgated by Minister Urquijo. an advanced Freemason, who had filled the Grand Con- The sultans of Castile believed they had finally put an end to the papacy, and the same ministers were preparing a plan to establish Jews in Spain (1),

The accession of Pius VII put an end to these schismatic attempts. Thanks to energetic representations, he obtained from Charles IV the withdrawal of the measures most hostile to the Church, and Spain was fortunately for her, in communion with the Holy See, when the evils unleashed by the French invasion erupted.

(1) V. do la Fuonto, Hisloria cclesiastica de Espana, Madrid, 1873, t. IV, p. 144. Loa ff.*. Zorillaol Sagasta, we see, we do not follow the Masonic traditions ques (Cf. book 1, chap. V, g 5) on wanting to establish three Protestant colonies and Jewish women in a country which has so far been able to preserve the benefits of religious

The Cortes of Cadiz

135

§.2. – The Constituent Cortes of Cadiz.

The invasion doubly accelerated the progress of Freemasonry. nonsense.

French officers and officials established themselves in all

ques to their domination, \qs Afrancesados. A grand lodge, under The name of Santa Julia was established in Madrid. Generals L. and Mr., the first in Andalusia, the second in the province of Soria, They distinguished themselves by their zeal for propaganda, said D'Bruck.

But alongside the French lodges, a number of lodges purely Spanish continued to depend on the Grand Orient of England. Indeed, if the French were the great propagandists of Freemasonry in Spain, we must not lose sight of the fact that she previously had many followers there.

The two types of lodges were separated only on the field of political, but this disunity in no way prevented the brothers from helping each other, especially when they were in danger. During the Peninsular Wars, many times a French general left at liberty his opponent, as soon as the latter had made the sign of distress, and on their side many French prisoners recovered their freedom in the same way. Regarding the questions of political actions, the two major lodges both pursued the objectives of Freemasonry; they worked to achieve them and fought the Church with the same enmity.

The Afrancesados lodges had an easy task; for Joseph, or rather Napoleon, brought the most oppressive laws against the Church, closed a large number of convents, confiscated their property, persecuted bishops and clergymen and promoted the propagation and denunciation of all impious doctrines by word and by press.

The situation of Spanish Freemasonry was more difficult. Clergy and monks were everywhere at the head of the national resistance. The constituent Cortes of Cadiz were going to provide him with the means to carry out his plans.

These Cortes met under conditions that deprived them of all predetermined values as representations of the people of Spain. First, disregarding existing titles, the nobility

136 THE SECRET SOCIETIES IN SPAIN

and the clergy were excluded, and only representatives of the Third Estate. Secondly, most of the provinces occupied by the French who were unable to send deputies, were chosen to represent them, under the name of substitutes of the Es-pagnols originating from these provinces, who were in this moment in Cadiz. In reality, they had absolutely no mandate, and their choice was dictated solely by considerations of coterie and sect formations.

Secret societies played a leading role from the early

was particularly favorable to them. As early as 1753, a strong lodge important because of the position and wealth of its members, was established in Cadiz and had 500 members there. This number in 1809 had been considerably increased by the Freemasons who were came from various parts of the Peninsula seeking shelter from the French and by many adventurers from America from the South. Most of the alternates belonged to the lodge. Its Thus, from the very first day, the followers found themselves forming the majority The Cortes' order. A liberal press, entirely in the hands of the sect exerted constant pressure on the deliberations of assembled, excluding from the command of the armies the the most capable leaders, such as the Catholic and royalist general Duran, to replace them with Freemasons, like Mina, at whose ferocity did not compensate for his lack of military talent.

The Cortes of Cadiz were in many respects a reproduction tion of the French Assembly of 1790: while the minority Catholic and royalist, he received from his opponents the epithet of Serviles^ these took the name of Liberals and soon that of Jacobinos.

In the afternoon of the day they had solemnly taken their vows lying in the church, the oath of allegiance to Ferdinand VII, the Cortés declared that sovereignty resided in the people and took for themselves the title of Majesty.

The Freemason majority in Cadiz marched in all respects on the traces of the Afrancesados^ and was not ashamed to copy the decrees that Joseph returned to Madrid. She abolished the Inquisition, oppressed The clergy persecuted religious orders and suppressed convents. He forbade the admission of novices. Like zeal for defense Religious unity was the lever that roused the people against The French, the Freemasons of the Cortes could not

The Cortes of Cadiz

137

to fight openly. They therefore had to adapt to the circumstances constants; thus they proclaimed St. Teresa patron saint of the Es-pag^nc, but at the same time they were careful not to crack down on the irreligious press which, daily and before their very eyes, attacked quait the clergy and Christian dogmas. The bishops and the ecclesiastics, who wanted to defend the rights of the Church, were brought before the courts and convicted: the papal nuncio, Gravina, whose energetic protests were particularly disagreeable to the Freemasons, he received his passes on June 7, 1813. Minister Labrador's ports.

Obeying the watchword that had been circulating in the lodges since 1789 (See above, Chapter II, § 2), the Cortes set about elevating to draw up a constitution, while the enemy still occupied the two-thirds of the territory. They promulgated it on March 19, 1812. She begins by declaring that sovereignty resides essentially lies in the people and maintains the Monarchy only for the form. The reality of power belongs to the Cortes; the king is not more than a senior official, as in the constitution French Constitution of 1790. The Constitution stipulated, it is true, that The Catholic religion would be the only one permitted: this clause was so much controlled by the state of mind that she was found in the constitution that Napoleon had given to Spain and which he had had written by the Freemason Urquijo' already mentioned. But, in the laws they passed, the Cortes of Cadiz did not were not failing to remove any practical scope from this clause. The Constitution had to be explained in schools and the universities. The catechism itself was supposed to contain a a brief exposition of the citizen's obligations, something like me what later became the civic instruction of f.' Paul Bert.

No sooner had King Ferdinand VII returned than the feeling popular support, especially from the army, made it his duty to re- to promote this constitution which is contrary to both the national spirit and to the country's social conditions. He unfortunately abused this situation to exercise a highly unintelligible personal despotism a group, from which the Church and Spain suffered greatly.

138

THE SECRET SOGLÉTÉS SPAIN

3. Secret Societies under the reign of Ferdinand VII,

The historical criticism is that the members of secret societies Your policies sometimes relied on royal despotism, sometimes on revolution. lution, so as to be able to achieve their goals by one or by the other route. Many Freemasons who, until the return Ferdinand VII, who had been removed from the liberal ranks, threw themselves suddenly switched to the opposing party. The type of these men was the Count do Montijo, who had already taken part in the events of The Escorial in 1807. Upon the king's return, he was his most formidable opponent. ardent supporter of the Constitution, he betrayed all his former friends. That's him. however, the Spanish Freemasons then chose for their grand master. Secret societies were thus able to continue to

loyalists, and many of them filled the highest offices of state actions during his reign. These included, among others, P. Ceballos, minister from November 1814 until October 1814. A relative of Godoy, he had already served as Minister of State under Charles IV and had advised this prince to travel to Bayonne. There, he betrayed his king and handed him over to the usurper, who forced him to draft the constitution of Bayonne in the company of Urquijo and do Llhorento. Soon he abandoned Cevallos and went to the Cortes of Cadiz, who appointed him a member of the Council of State, in 1814, Cevallos. He became an extreme royalist, and Ferdinand VII entrusted him with a ministry. After his overthrow in 1810, he once again joined the arm of the liberals. Macanaz, also a Freemason, named Minister of Grace and Justice on May 31, 1814, was, after what a few months, deposed because of his corruption, and imprisoned in the fortress of San-Anlonio at Corogno. His successor, Thomas Moyano, like him a Freemason, only once gave places. These thirty-two parents! General Ballesteros, who during his long held the position of Minister of War and was a Freemason. He declared an adherent of liberal ideas, to the propagation of which he played a large part in. The same was true of the minister Garcia Pizarro. Garray is also suspected of having apj)arlenu

THE REIGN OF FERDINAND VII 139

at the lodges. Another of their followers was Taveuturier Lozano Torres, an ignorant and shameless parasite, that in 1817 the Camarilla elevated to the post of Minister of Grace and Justice. In 1813, he... During the Cortes' stay in Cadiz, he had lent his house to the lodges' attire. Many other officials and ministers. were also involved in the secrets of the sects (1). The Count Bardaxi, Spanish ambassador to Turin from 1817 to 1821, fa- in this city all the plots of the Carbonari ('2).

Ferdinand VII's wretched character, his lack of honor, the neur made it accessible to the base influences which were around him and which have remained tarnished under the name of Camarilla. This explains all too well the domination of such men.

Also, despite an edict of May 24, 1814, by which Freemasonry had been banned in Spain, and, except for a few lodges, Freemasonry had been banned in Spain, and, except for a few lodges, Despite insignificant consequences, the lodges remained open even in the past. of the reaction^ from 1814 to 1820, and were able to spread in the entire Peninsula. A large number of prisoners had made affiliated during their captivity in France; they returned to their country imbued with anti-Christian principles and brought to the Freemasonry of new elements of propaganda.

The testimonies of liberal writers are unanimous on the activity of the lodges during this period. According to the captain

A number of non-commissioned officers returned to their country with the attachment Masonic and gave a powerful boost to liberal projects plotted in secret. According to the Freemason Van Halen "a (the same oath united liberals and secret societies for "aveng betrayed patriotism and resist the threats of despotism. The lodges erected a temple to the lights and to the patriotism." The author of History of the Sea and the Reign of Ferdinand F// adds: "In the most flourishing cities, "Masonic lodges had formed, and in their shadow "Thick were preparing the overthrow of despotism." – "The "Spanish Freemasonry," said another liberal writer, a formed a political party which had inscribed on its flag the a- "annihilation of existing political and religious institutions" "Your aunts." Count Miraflores summarizes the history of this period

(1) V. de la FaoDte, HUi. of batch soc. dry. (. 1, p. 215, and U. Bruck Die geh. Gesells. in Spanien, pp. 39 and 42.

(2) Moacacci ilemorie documenlale pe' b storia délia passé therefore l. II. p. 7?,.

The Secret Societies in Spain

"by saying that Freemasonry gave the impetus to the resurrection" "of the constitutional system. Liberal and Freemason were sy- "Nameless at that time (1)."

A large lodge was established in Granada and, from there, radiated throughout the entire Peninsula. Its main focus was on the army and transformed the military quarters into lodges. At Al- among other things, a lodge was established in the engineering district and included almost all the officers of that corps. The large The Granada lodge and its grand master Montijo were engaged in the propaganda so openly, that they forced the government to to take care of it. Some of them were arrested, others They fled; the Count of Montijo was summoned to Madrid. This happened passed in June 1817, but as a liberal writer says, deeply involved in the events of that time, Louis Julian, their The only cause was carelessness (2). The measures taken were so frivolous, that the grand lodge immediately moved in Madrid itself. There, she could count on the protection of higher figures and she was even in the Inquisitor sition (3). The Montijo salons continued to serve as a center to all liberals.

The king was fully aware of the existence and spread of Cults: A follower, Van Halen, having been arrested, asked him he spoke, and revealed to him the full power of Freemasonry, he told him knowing that she was very devoted to the prince and wanted nothing to do with it.

a force by putting itself at its head (1).

We will not delve any further into the story of the events of reign of Ferdinand VII. The two works we are analyzing contain lengthy details about the preparations for the revolution of 1820, on the part played by Freemasonry, on the so-more active societies that formed within it, Comunerosy Carbonariy and who soon split under the influence of the riva personal issues, always so vivid in the world of evil.

(1) See all the testimonies reported by H. Bruck: Die geheimen GesellUhaften in Spanien, p. 40, 4i.

(2; Historical summary of the main political and military events that have brought the Spanish Revolution, by U. Louis Julian, in*8*, Paris, 1821, p. 36.

(3) V. do La Fuonto, IJist, de las soc. <ecr., 1.1, p. 267.

(4) Quoted by Bruck, Die geheim. Gesellseh. in Spanien', p. 43.46.

THE REIGN OF FERDINAND VII 1^4

The English historian Thomas Frost expressed himself thus, regarding This division within the revolutionary party:

Since all moderate constitutionalists were Freemasons and had used the Masonic organization to coordinate secretly the movement that led to the revolution, the ex-party The communists thought they could do no better than to adopt a similar organization.

This society was called the Confederation; it was divided in provinces called communes; each commune is composed of knows of an interminable number of local groups called towers.

The reception at the society, the passwords, the oaths were modeled on Freemasonry: absolute secrecy, obedience limitless bloodshed at the beck and call of the leaders, the vengeance to which In the event of infidelity to society, the alfiliés submitted to the system. They knew of a secret society quite similar to the Carbonari. Unlike the Freemasons and the Carbonari, there was no only one rank in society. All functions were elective, and the supreme power of the confederation resided in The Supreme Assembly.

The communalists were thus marking a significant step forward. They were able to follow the path that sects lead people down. abandoned early on by the bulk of the Freemasons, and the

of the revolution in its most advanced parties. Currently,
In Spain, the federalists are the heirs of the comuneros.

Mr. Frost adds that among the leaders of the commune in 1822
The Duke of Pasquale, who was a member of the society, was present.
of the European Patriots, founded by General Pepe (1). This
society was itself only an early form of the revolutionary committee
European revolutionary, at the head of which were in Paris the
General Lafayette (V, Book III, Chapter V, § 7). We clearly saw the
close ties that bound the comuneros to Haute-Vente
Parisian, when the Duke of Angoulême entered Spain.
Combined maneuvers in both countries took place to provoke
to encourage French troops to defect, and a group of refugees
Giés presented himself to fight them with the tricolour flag (2).

(1) Thomas Frost TAE seefet Soeieties of the European revolution (London, 1876^
2 vol. in>8*) volume 1, chap. SEEN.

(2) V. Nettement, History of the Restoration, Volume VI,

142 SECRET SOCIETIES IN SPAIN

During their period of domination, the two parties rivaled each other
to whoever would most brutally carry out the Masonic program.
The destructive laws of ecclesiastical discipline followed one another
they with a feverish struggle, and there was an outpouring throughout the country
Outrageously impious. The plundering of ecclesiastical property,
the destruction of religious orders, the expulsion of bishops, desten-
atives of schism, even attempts at organizing instruction
public in an anti-Christian tone (t), that's what it leads to from the start
First day of the constitutional government. Popular freedoms
The irises were the least of the sectarians' worries. What they did with
the Cortes elected under pressure from an insurgent army and under the
The top leadership of the lodges, they could just as easily have done it with the
the despotism of Ferdinand VII, if this prince had already had it at that time
wanted to make himself their instrument, as he was destined to become in the end
of his life.

These details are full of interest: but they only confirm
sea the account of Father Deschamps (book II, chapter VIII, § 3), and the
documents that we published at the end of the second volume
(Document G). If we reproduced them here, we would be in-
dragged too far outside of general Philosophy. We stop
Let us focus only on the decisive event in the history of Spain,
on the change in the law of succession to the throne, which threw
this unfortunate country in an endless series of civil strife.

AND THE Grand Orient of Spain

After the overthrow of the revolutionary government in 1823, said Dr. Bruck, the secret societies had to hand over to a distant time the accomplishment of their designs and prepare for it long ago. Like the vast majority of the Spanish people They were hostile to it, so they sought to interest the foreigner. The headquarters of the unrest was London: it was there that

(1) II. Rruclc, Die geh, geselUch. in Span,, p. 185.

THE CHANGE IN THE ORDER OF SUCCESSION TO THE THRONE 143

prepared the plans that a favorable opportunity should allow to be done later.

At the same time as he was filling the English newspapers, fran Spanish and other foreign sheets of recriminations against the cruelty of the Spanish cabinet, the dear Masonic liberal party chait to divide the members of the royal family and by the same the royalists, so that they could then more easily return to overthrow the monarchy. An instruction from the Grand Orient to the lodges dated April 1, 1824, and printed that same year in Cor- Doue expresses himself thus:

In the current crisis, we must make even more efforts than by the past to divide the families of despots among themselves. The lodges must wind throughout the Peninsula spreading the rumor that the royalists are The people have a plan to dethrone Ferdinand VII and proclaim king Don Carlos, that the king's brothers are complicit in this plot, and that the frequent visits of numerous royalists to the residences of the Infants have no other purpose (1).

The Freemasons worked in accordance with this instruction both domestically and internationally. The plan was treacherously devised. and it was carried out by the most despicable means. To accredit To stop these rumors, the lodges spread them throughout Spain in 1826. proclamations, which appeared to emanate from royalist societies and spoke of the need to elevate Don Carlos to the throne: These proclamations, in reality, were composed and printed at London (2). By these maneuvers, and by spreading falsehoods The rumor of a royalist plot spread through the lodges. came to arouse suspicions in the mind of Ferdinand VII against his brother. The people were thrown into doubt and turmoil. Don Carlos, a sincerely religious prince, of pure morals and of a noble character, enjoyed the love and esteem of Spaniards, whose eyes turned all the more towards him and

to the throne. The proofs of independence that Don Carlos had given born in certain circumstances had already aroused the jealousy of

(1) The complete text of this instruction is found in the *Historia de las sociedades secretas en España* de V. de La Fuente, t. III, p. 662 et seq.

(2) The revolts of Spain from 1808 to the end of 1836 with hisographica sketches of the most distinguished personages and a narrative of the war in the Peninsula down to the present time from the most authentic sources by W. Walton, (London, 1837, 2 vols.,) t. I, p. 363.

144 SECRET SOCIETIES IN SPAIN

Ferdinand VII: the false rumors and writings we have just discussed parlo, domiercnl to this feeling a new food. Don Carlos He was so outraged that he demanded the convening of a commission of inquiry into this [rérendii com]lot. More than a thousand people were questioned, and not the slightest trace of truth in these allegations that undermine his loyalty.

The lodge members were not discouraged. They provoked in 1827 sought a movement in Catalonia and became the spies of the general sent by Ferdinand VII [to suppress him, so as to sow doubt and division among the royalists. But this maneuver failed, because it was discovered on the prisoners a plan devised by secret societies and prepared to London jiar Mina for the establishment, in case of success of a Liberal constitutional government. Almost all the prisons moreover, the niers belonged to the lodges (1).

After the July Days of 1830, Ferdinand VII had refused to recognize Louis-Philippe, which had earned him the hostility of this prince. With his complicity, Mina prepared a movement on French territory. Its success was counted on the competition of a large number of Spanish officers involved in secret societies (2), and on university students, among in which Freemasonry had become very widespread. On October 1, 1830, Mina crossed the Pyrenees: the English newspapers, which were In secret, they were already announcing that he was marching on Madrid; but, Meanwhile, the Catalan royalists, united with the troops His followers surrounded him and then drove him back across the border. From three insurrections fomented by the lodges of Cadiz and Malaga erupted in Andalusia in 1831: they failed equally element (3).

These attempts, to achieve his goals through hard struggle, did not However, they did not divert the sect from the underground plot, if skillfully combined, which was to lead her to her goal: a circum A new consistency came to favor her.

The pious Queen Amélie, third wife of Ferdinand VII, had died on May 18, 1829, said Dr. H. Bruck. As early as June 19

(1) V. de LaFuente, Hist. of Society. segred. in Espana, t. 1, p. 471-473.

(2) A secret military society, which had formed in the wars against the co-Hispanic-American lions, existed at this time under the bizarre name of 'AyacuehM. Esportero and Maroto, the traitor who would later betray Charles V, were doing so part. V. de La Fuente, Utsl. of society. secret.^ t. II, p. 107.

(3) For more details, see the works cited by Bruck and La Fuente.

THE CHANGE IN THE ORDER OF SUCCESSION TO THE THRONE 145

In the same year, the monarch, on the advice of his sister-in-law, Louise-Charlotte (1) asked for the hand of the sister of that- Here is Marie-Christine, Princess of Naples... On December 15th, the wedding took place. The lodges rejoiced at this event. Several members of the royal family of Naples were, in Indeed, suspected, with too much reason, of belonging to the companies secret (2), and the new queen was more or less imbued liberal ideas. Above all, she was completely dominated through his sister Charlotte, whose ties to Spanish lodges were no mystery to anyone. This intriguing woman has the primary responsibility for all the harm that has been done since in Spain. What Freemasonry had prepared, Charlotte realized it.

She persuaded the king to change the order of succession to the throne established by Philip V in 1713. She used for this the favori royal Grijalba, a man of low birth, who, after the Ugarte's fall, he had become the head of the Camarilla (3). His Intrigues supported by the queen and by Charlotte led to royal decree of March 29, 1830, which abolished the Salic law and established heredity through women, so as to substitute for the king's brother, his daughter, Infante Isabelle, then barely a year old. The publication of this decree aroused the most intense indignation in Spain. tion.

On his deathbed, this unfortunate prince, on the representatives statements by his minister Calomarde, he understood the injustice he was suffering from. was found guilty towards his brother, of the crime he had committed to his country. By a codicil of September 28, 1832, he re-invoked his decree of March 29, 1830. The codicil was to remain It was a secret, but the Infanta Charlotte found out: she gave birth rut at La Granja in the heart of Andalusia, treated in the manner even more unworthy is Minister Calomarde, and through sheer prayers and Despite threats, she forced the terrified dying man to retract his statement. codicil.

Immediately, all measures were taken to ensure the triumph of the lodges: the Duke of Acudia, head of the ministry, was replaced by Zea Bermudès, and Calomarde by Cafranga.

(1) Wife of the Infante Francis of Paola.

(2) V. de La Fñente, Hi\$t. of society. tecred., 1.1, p. 510-599.

(3) See on this character, Wallon, The revolution of Spain, vol. II, p. 335.

III

10

i46 SECRET SOCIETIES IN SPAIN

October 7th, the universities, which had to be closed because of the pro-liberal pagan practices that took place there were reopened, and a decree The amnesty brought most of the revolutionaries back to Spain. émigrés. The regency was granted to Queen Mary Christine-, and all the positions entrusted to liberal Freemasons, supporters of the queen. On December 31, the king publicly dismissed he added his codicil and, soon afterwards, he summoned the infant Don Carlos to recognize in advance the young Isabella as heir to the throne.

This prince protested against this violation of national law. Spain, and sent his protest to all the EU cabinets Europeans; but, at the time Ferdinand VII died, the Franks-Freemasons and liberals were nonetheless in possession of all civil and military positions (1).

(1) The Masonic lodges did not cease to be hotbeds of conspiracy throughout the regency of Marie-Cristino and the reign of Isabella. Mingling with different political parties, they always favored those who made progress Furthermore, revolutionary ideas. We refer the reader here to the testimonies. that we published in the Soieilé\$secrèlet, 1. II, Attached Document GM Amand Nent, in Franc-Juaçonnerie soumise au grand jour, vol. 1, p. 332, published also a very important extract from the Belgian Observer, organ of the lodges, etc. highlighting the role played by Spanish Freemasonry in the progressive movement of 1854. At the end of her reign, Queen Isabella had banned Masonic meetings. niques.

CHAPTER SEVEN

THE ITALIAN REVOLUTION (1830-1870)

1. National Aspirations and Societies

SECRETS

The history of Italy during these forty years shows more than any other, how the harmful action of the Freemasonry and sects that emerged from it distort the development of nature of public life among peoples where they succeed in to establish itself.

Certainly, in the major transformations that have taken place in the Italian peninsula during this period, a considerable attention must be paid to national aspirations, and these aspirations were legitimate in some respects.

Peoples cannot remain static; the course of history the story indicates to each of them a development that he can and must to seek to achieve, provided that he observes justice: 1° in respecting the rights acquired by sovereigns or other peoples; 2° by employing only means acknowledging morality.

Italy, that predestined center of civilization par excellence, was, by a consequence of this very destiny, the field of battle of other peoples. The rivalries of his own children and above all, the republican regime of its municipalities prevented it to form a nationality, at a time when other European races European monarchies were forming compact entities. The domination, foreign, to which some of its provinces were submitted, has become particularly difficult to bear in this

148 THE ITALIAN REVOLUTION (1830-1870)

century: on the one hand, the feeling of nationalities has developed everywhere as governments have become more centralized to the detriment of local autonomies, so that the foreigner is* even more foreign; on the other hand, the unjust annexation of the Veneto by the brigandage of Oampo-Formio, and the scandalous contempt for the law, which the Congress of Vienna demonstrated in its sanctioning ignoring this injustice, had seriously compromised the principle of legitimacy that Austria could invoke over Milan.

The diplomatic correspondence of Joseph de Maistre contains repeatedly expressed the energetic sentiment of Italian patriotism link outraged.

will not deny it; the observance of duty has for nations as for individuals, austerities to which they cannot subtract without compromising their future. In fact, most of the Italian sovereigns were motivated by the best intentions. Duke Francis IV of Modena, the Grand Dukes of Tuscany, plus Later, Madame Louise of France, regent of Parma, took in their respective fields, limiting all economic progress. The kings of Naples ruled over much larger populations backwards of the Two Sicilies in the manner that their state entails social: the elTroyablcs soulTrances, which have overwhelmed them since the introduction of a different political and administrative regime, have Their policy was too well justified. (Book II, Chapter X, § 8.) The Popes were all ready to resume the great traditions of the regime Aegidian. But the goodwill of these princes was constantly paralyzed by the incessant revolts against their authority which exci* were the secret societies. Mazzini summarized the entire tactic of these companies in this passage of his instructions of November 1st bre 184C:

In Italy, the people are still being created; but they are ready to tear each other apart Fenveloppo, which holds him back. Speak often; much and everywhere of his miseries and needs. The people do not agree; but the part active members of society are filled with these feelings of compassion for the people, and sooner or later it acts. Scholarly discussions are neither necessary or opportune. 11 There are regenerative words that contain* They understand everything and it often needs to be repeated to the people. Freedom, right Man, progress, equality, fraternity, that's what the people understand. dra, especially when it is confronted with the words despotism, privileges, Tyranny, slavery, etc. The difficult thing is not to convince the people.

NATIONAL ASPIRATIONS AND SECRET SOCIETIES 149

It is about reuniting them. The day they are reunited will be the day of the new era. old.

The ladder of progress is long; it requires time and patience. to reach the summit. The way to go faster is to not fran to take it one step at a time. To want to take flight towards the last one is exposing the work to more than one danger.

It has been almost two thousand years since a great philosopher, named Christ, He preached the brotherhood that the world still seeks. So accept all the contests that will be offered to you without ever looking at them as of little importance. The Earth is made up of grains of sand; which Whoever wants to take a single step forward must be one of yours until... What he leaves you. A king gives a more liberal law, applaud! by asking which one should follow; the minister only shows in progressive intentions, hold him up as a model; a great lord af Instead of sulking over his privileges, place yourself under his direction; if he wants

against you, and you will have a thousand ways to make those unpopular who will oppose your plans.

All personal grievances, all disappointments, all Thwarted ambitions can serve the cause of progress by giving them giving a good direction (1).

Secret societies from the very beginning of the movement Italians, from 1815 onwards, were pursuing a goal quite different from rindépendance of Italy. They wanted the restoration of the Republic that, democratic government and the destruction of power temporal power of the Pope and of the Catholic Church itself. That was there the goal of the Carbonari, like that of the Roman High Vendée and the Masonic lodges.

Italy became covered in sects, says a writer very familiar with their led; Freemasonry was strengthened by Carbonarism. The Ma- his stupidity was humanitarian; his universal brotherhood could be translated in what is nowadays called communism or socialism, and in language radical: federation of peoples. She was anti-Catholic. The Carbo Narism had become enamored with constitutional government. It gave birth to a a host of other companies with baroque names, but all having little near the same goal (2).

No doubt, among the young men who were training at the sec-

(1) Reproduced by Lubienski, *Guerres et révolutions d'Italie*, Paris, 1852, p. 46.

(2) lialtazi and his time, unpublished documents (by M** Ratlazi), Paris, 1881, volume I, p. 20, p. 46. For the Carbonari, see also, in the work of U. Silengardi, *Ciro* Also, the chapter entitled *I Carbonari e le associazioni segrete*.

150 THE ITALIAN EVOLUTION (1830-1870)

Many were led astray by national passion and seduced. by the mirages of the libcralime. Such certainly removed the case of Silvio Pellico, from Massimo d'Azeglio, to name just two illustrious names.

But they were indeed guilty of linking the cause of the fatherland to that of these sectarians; they were all the more despised because they were despised. They are taking into account the repeated warnings given by the Holy See, including the condemnations bound the conscience of every Catholic (1).

Italia may well have won its independence, but at what cost? The price? She sacrificed the development of local political life and the wonderful resources of provincial autonomy, ap- based on the noblest traditions, to an artificial unity that

of the north and the south, and which will disappear in the first great European war or only in its intestinal convulsions Italy has, moreover, seriously weakened the principle of sovereignty. truth, by establishing a revolutionary and usurping monarchy in disregard of the rights of several dynasties, which, in a conference a similar division to that of the new German empire, had brought valuable elements to the country; she created a divorce against nature between religion and public life through destruction of the Pope's temporal power. Finally, to support this work through violence against material interests, she usurped the property of the Church, and has entered the dead-end path of struggles against the religion. The result is that the constitutional monarchy is on the eve of being overthrown by the republic. Anarchist socialism Bakunin's chic and materialistic ideology is making steady progress. among the outcasts of all kinds, whom such a profound revolution has thrown like unhealthy scum onto the surface of society. The example the odious means that this revolution employed and their successes remain in the people's minds as a permanent cause of demoralization.

(1) Rappoloas here Io3 dates of the most recent papal bulls. Pius Vif, by the bull EcclcsioLM aJesu Ohfisto, dos ides do soplontibro 1821, condemns all secret societies and notaries Timont les Garbonari. Leo XII, on March 13, 1826, recalls ar confirms the bulls of Clement XII and Benedict XIV against Freemasons, he extends them to all secret societies, and in particular to societies formed in the universities. Pius IX reiterated all these condemnations in a con- address sistorial of September 25, 1865, where he particularly stigmatizes Freemasonry and denounces it as the source of attacks directed against the Church and the Panegyric pauté.

151

THE SCIENTIFIC CONGRESSES FROM 1839 TO 1875

The liberals who applauded the Italian reunification effort They are frightened by it today. One only has to read the letters so cu Mr. de Laveleye's jokes about Italy to find there some disastrous late admissions about the havoc wreaked in the lower classes Republican and socialist secret societies. What are they doing? during, if not continuing the work of Freemasonry?

Two peoples found themselves in such a national situation painful as the Italians after 1815: these are the Canadians French people delivered to English domination in 1763, and the Irish. But these peoples remained faithful to the voice of their pastors; they have endured the harshest application of the principle of legitimacy, that which results from conquest. In the long run, they obtained the redress of their grievances; the French Canadians arrived,

at the same time as at the highest degree of material prosperity, without
They have lost none of their ancient customs and social peace.
Irishmen, with O'Connell's great voice, emerged from their sepulchers.
They have already won recognition of their civil rights and...
gieux and are on the verge of forcing England to backtrack on
territorial confiscations dating back three centuries. May they alone
how to persevere in this path of legal struggles in the open and
to turn a deaf ear to the seductions of the cosmopolitan revolution!
Revolutionary Italy is there to show them the danger of
allowing sects to exploit national demands.

The notes we publish in the following paragraphs
they do not form a continuous narrative: their sole purpose is
to shed light on some points of the secret history of this period,
to provide new evidence to support the masterful narrative of
Father Deschamps.

§ 2. – The Scientific Congresses from 1839 to 1875

Nothing in itself is better than periodic meetings of
scholars and friends of science, who meet every year in
a different city in the country. In France and England they
yielded the best results, from two points of view:
dissemination of science and the social relationships it creates
between men who are ordinarily distant from each other by
their daily activities. In Italy, another element was involved.
The first congress was convened in 1839 in Pisa by the prince

152 THE ITALIAN EVOLUTION (1830–1870)

Charles–Lucien Bonaparte, who, later, was to be one of the
instigators of the Ouazzinian republic of 1848, and who, from
at that time, was involved in all the secret societies (V.
(see above, Chapter V). In other years, the congress meets at
Turin, Florence, Padua, Lucca, Milan, Naples. The
The meetings always began with a solemn mass, and nothing
and appearance was no longer harmless. Only the government of
Gregory XVI refused them hospilalito in the Papal States
caux, and his intolerance was accused. In 1846 the congress
held in Genoa, and there its members made a great demonic
a ceremony in honor of Pius IX, the liberating pope "who
not following the examples of other princes, he walked with
the people and with time." In 1847, at the Congress of Venice,
who was the ninth, Prince Charles Bonaparte said: "We
We have finished the novena: next year we will celebrate the
"Feast." He predicted all the better, since, with all the sects he
was preparing for the fulfillment of his prophecies.

When, after the unification of Italy, the scientific congresses

that they had given at their previous meetings. In 1873, at congress of Rome, the syndic Luigi Panciani, grand master of the Grand Orient of Italy and distinguished Garibaldian, said in his speech opening:

The resurrection of Italy is largely due to you. Black moon
The movement began with the scientific congress, which took place in Pisa in 1839,...
The Congress of Venice in 1847 was answered by the Milan Days of 1848, and this heroic movement that we can call the marvelous dawn of the Italian resurrection of 1848-1849.

And you, me , who have managed to overcome the obstacles
the keys I was referring to earlier, when all the governments
They were suspicious of you, even though outwardly they welcomed you.
with honor – I remember well seeing myself followed by the police
the scholars who were officially celebrated at the Venice congress, –
You see what an honorable way the government welcomes you.
Italian. He applauds the work you have accomplished and hopes
to help you better govern the country.

Count Solar della Margherita speaks of these congresses in this way.
in his memorandum of 1852;

In 1839, the first congress of Italian scholars took place in Pisa, and

A noi caubonauro. – Charles-Albert io5

It was there that the web began to be woven, the threads of which had been...
long prepared; Charles-Lucien Bonaparte was the first pro*
engine. He worked for himself and didn't realize he wasn't

that the instrument of sects. People spoke publicly of science and

of art; but the leaders of the various liberal factions of the peninsula
they met privately and discussed matters of a very different kind.
tance. They forged personal relationships with each other, formed bonds,
formed friendships, established correspondence, and prepared themselves

to work together for the great work of the Italian revival. They do not

However, they did not hide so much that the Italian princes could be excused.
who, with the exception of Gregory XVI, all applauded these meetings
nions. O ccBd reges, qui rem non cernitis istam, could one say to the lesson
the form of a document that was printed in Lugano about the Congress of Pisa and which
revealed the whole trend. When the congress had to meet in Tu-

Rin, I could no longer keep from the king what was no longer a mystery. To him as
to each prince, to Ferdinand of Naples, to the Grand Duke of Tuscany, one

nification and the tolerance. I believe that in this circumstance his mind was He looked troubled under my gaze, but he didn't back down. He could take my functions, he did not do it; as for making me change, he did not do that either more and did not try it (1).

§ III. – A carbonaro king. – Charles-Albert

Charles Albert, Prince of Carignan, had allied himself with the Carbonaridans sa jeunesse et avait concivé à l'insurrection de 1821 (2).

As soon as things went wrong, he abandoned his accomplices and appeared having broken with them. Of dull mind and unpredictable character, he

(1) We borrow these extracts from the remarkable publication by M, the com Mandator Paolo Hencacci, Documentary document by the etoria delia rivoluxione ttaltana, Rome, in-8*, 1879, vol. 1, p. 10 et seq. – See also, on the conspiracy which mingled at the scientific congresses, Sattazi and your temple, vol. I, pp. 191, 295.

(2) M. Mencacci in volume II of his Memorie documentate, pp. 67 et seq., publishes some very curious extracts from a book entitled: Il conte Cibrario ed i lempissu Memorie "torfcAe (Firenze, Civelli, 1872), which was only printed in a limited number of c to please and which has almost completely disappeared. According to documents from Charles Albert, this prince, was not formally affiliated as a Carbonaro. but would only have joined forces with the Carbonari to carry out the military revolution silence of 1821, which in fact amounts to the same thing, Charles-Albert in these document the Duke of Alberg, am-, is identified as having been the instigators of this revolution French ambassador to Turin from 1816 to 1820, Count Bardaxy of the King of Spain from 1817 to 1821 and Count Scibilt Sdory, envoy from Bavaria From 1817 to 1824, they had made their palaces in Turin the meeting place for Freemasons. and the Carbonari. They themselves were affiliates of the Haute-Vente. 11 must be brought dear these names of the indications of Melternich that we have reported above. (Book III, Chapter IV, g 4).

ir>4 THE ITALIAN REVOLUTION (1830-1870)

He wanted to reconcile his ambition with his religious beliefs. In reality, he always maintained ties with the Societies Crete, even during his reign (1831 to 1847), when he appeared knows the most hostile to the Revolution.

A friend of Mr. de Cavour remarked that, during this During this period, he always took care to have, in his ministries, a man representing advanced ideas, like Count Pralor- Rao, Count Galliera, Marquis Alfieri, Cavour himself, that he called to the ministry in 1846, although he was not unaware of his biases Masonic (1).

Metternich recounted an incident in his memoirs, which will judge the ambiguous policies of this prince and his commitments which he kept:

In 1825, King Charles Felix was considering excluding from the Succession to the throne: the Prince of Carignan. The advice of Emperor Francis II dissuaded him from doing so, and, in the interview that The two sovereigns had, at that time, in Genoa, the prince he openly testified to his repentance, made the commitments more formal for the future.

Thirteen years later, in 1838, Charles Albert, now king, surrendered He went to Milan to serve Emperor Ferdinand. He then went to... Prince Metternich, this strange communication;

"There is a vast conspiracy in the world," he told the chancellor. seems solely directed against the thrones, but it is in fact directed against peace and the social fabric. I'm not talking to you. learn in this regard; what I want to prove to you is that I do not I am not, like so many others, the dupe of a faction; which on the other One thing is certain: the position of any king of Sardinia is the most difficult from all positions. The fact lies in the flaws of the pious mind. Montais, a meticulous mind, both daring and fearful, argumentative and cautious them; the position of the leader of a country, animated by such an evil spirit, is thereby rendered excessively difficult; it is never free and must therefore always be aroused suspicion by other cabinets nets. The Piedmontese spirit is above all anti-Paustian; it is the wind that It comes from France, which fuels this tendency within him. You know what that I think of the middle ground policy, and you know from that point on You can also count on me. But there may be

(1) The Count of Cavour, stories and memoirs, by W. do la Rivo, Paris, 1862, in-8° p. 144.

A CARBONARO KING. – CHARLES-ALBERT 155

There are instances where my conduct might not seem clear to you. In these Occasionally, contact me directly. Write to me and do not confide in me. Don't send your letters to the post office, but have them passed through a trusted hand at your envoy to Turin. He will be the one who, without telling anyone, will* I will give them to you; it will be by the same means that you will receive my explanations (1).

Mellernich naturally refused to go down that path. unworthy of sovereigns as well as their people, and which, in In reality, it concealed a trap.

Indeed, as early as the autumn of 1845, Mazzimo d'Azeglio, as he

Italy, in the interest of secret societies, and with the aim of bringing the Mazzinians and the Republicans to unite with the monarchists and to Charles Albert to achieve Italian unity. For the end to pledge to trust the Piedmontese king, he told them in his own words: "Let's treat this coldly. You might say that if we want to obtain from Charles-Albert, something contrary to his interests, there is no basis can be found in the case of the traitor who, in 1821, abandoned the Carbonari. But now we want to obtain* something to take from him something that is good for him, but which is even better for us. We ask him to..." "Let it be bigger and more powerful. If you wanted to..." "to turn a thief into an honest man, and have him do it for you" "He promised ten times, but could you count on his promises? But to offer a thief the chance to steal and fear that he won't follow through" "His promise, that's not reasonable." This comparison of the king's reason with a thief, Mazzimo d'Azeglio had said most great success. For members of secret societies, it was an argument without reply (2).

Rattazzi places the beginning of the Italian propaganda by Charles-Albert and Mazzimo d'Azeglio.

Central Italy was flooded, she said, with its revolutionary missi dominici. tionaries, Casale, Borromeo, Martini, Zorelli, Dominis, d'Adda, Ficolmi and Lechi held successive conferences with the king in view of the Emancipation of Italy; all aristocratic conspirators and do Res on the edge, but also conspirators in the Italian soul. The Count

(1) Memoirs of Prince Metternich, (IV, p. 267.

(2) Riordi, 1867, chap. 34.

156 THE ITALIAN REVOLUTION (1830-1870)

de GasUgnctto served as intermediary; Parctti, Doria, Zicci, Sal>

vagnoli, Gollegno, Giovanelli, Solerero.c tutti quanti. The monar*

Charles Albert's constitutional order was grafted onto the republic stunted Mazzini (i).

Crétineau-Joly, in his Memoirs, recounts a di-right, made near him by this unfortunate prince, in November in 1846. He was then preparing a History of Secret Societies and had already collected many documents in Vienna, and especially in Milan elements that proved Charles-Albert's complicity in the tra-underground world of the sects, or rather they presented it as a toy in the hands of their leaders.

As every year, Charles-Albert spent part of his time in Genoa
Autumn. I arrived there in November* Needing to coordinate my
thoughts, my observations and my materials, I resolved to live in Thé-
such, and to remain there silently and almost without movement.

But no sooner had I settled into my modest apartment than I was informed
that Monsignor Antonucci, the Holy See's nuncio in Turin, was asking me
see. He had followed the court, and, like me, had gone down to the hotel of the
In the town, he had just learned of my arrival. Antonucci, a man of the neck
Rage and moderation, was the type of the Roman diplomat, in the
better meaning of the word. He knew the purpose of my wanderings.
tions; he spoke to me about my plans; he asked me if he wasn't coming in
in my intention to visit Count Solar de la Marguerite,
Minister of Foreign Affairs.

"I know him and I love him," I replied to the nuncio; "but his position
The official situation is very difficult now, and I don't want to increase its
embarrassment at my presence at the Durazzo palace.

– And the king, who is for the historian of the Vendée military and of the
The Society of Jesus holds you in such profound esteem, do you not request...
Won't you have the honor of greeting him?

"My God, no," I replied. "With the king, one would have to use a..."
"Unseemly frankness, or condemning me to hypocrisy."

The next day, the king sent me a Jesuit whom he still liked.
had understood my discretion. Knowing what I had gone to Vienna to do,
what I was going to undertake in Rome, he had entrusted to Father Polydore,
under the strictest secrecy, to request an interview
at eight o'clock in the evening and in a secluded house.

My first impulse was to refuse. The Jesuit insisted; and as
Italians always like to shroud themselves in mystery at the appointed time.

(1) Rattazi and his time, p. him.

t:n black CARBONARO. – Charles-Albert 157

a man draped in a vast cloak, his face almost entirely...
hidden beneath a wide-brimmed hat, came, with a word of
pass, pick me up at the hotel and act as my guide. We wandered for a long time
time spent wandering through the dark, narrow streets of Genoa. My con
The conductor remained silent; I didn't utter a word during the entire time.
the journey. Finally, we arrived at the designated place. I was shown into
a small, rather poorly lit living room; a few minutes later, I had...
Charles-Albert is in front of me.

He was very pale. His face, on which macerations and an en-
mystical enthusiasm had carved deep, premature wrinkles, affected
a calm that was betrayed by a nervous trembling with every movement
want.

It was clear that, through his remorse, there was nothing decisive in him.
neither for good nor for evil, and that he would never be able to
to find, in times of danger, those sudden inspirations that we speak of
Tacitus, and which for some are crimes, for others experiments
savior teeth.

He greeted me with a cold, restrained sadness. After the applause
preliminary quotes on my previous works, congratulations that he
had addressed them to me in writing more than once;

"To Mr. Crétineau-Joly," he added with visible effort, "I have
I learned that you are now involved in such an important project.
aunt, but much more difficult. You will have to judge the events
These are little-known figures and men. Among the actors, some have made
doing evil for the pleasure of doing it; others through training, through
obsession or a vague desire to innovate. In these cases, there was
More of an error than a crime; and I can assure you of that, myself
who, in my youth, perhaps had the misfortune to succumb to seduction
tion. »

I bowed without uttering a word. The king understood this silence;
interpreting it according to his desires: Is it not so, Sir, that I tra-
Do you understand your thought correctly? – I wish I could affirm it to the king; but
I am convinced of the opposite, and that the dupes, in Societies
Cretans are the very small exception. It's a different story among the Franks-
Freemasons. In the lodges of England, Germany, France and I-
In Italy, we recruit an endless number of honest fools who let themselves be imposed
tribute for a banquet on a given day, or for the benefit of a philanthropist
pie and a lying brotherhood. If, in the sales of Carbonarism,
we regiment a few poor creatures tormented by the itch of a
Better is impossible; it's about making it a brand and sometimes a
safeguards; but attempts are always made to compromise them, and there
happens very often.

– I've heard about some documents that an archduke...

158 THE ITALIAN REVOLUTION (1830-1870)

would have shown, added the king. It is whispered that this proud
Prince Felix of Schwarzenberg, who caused me so much suffering through his in-
Solences, during his embassy to Turin, had with you, in Naples and
Elsewhere, frequent reports. I receive a letter from Vienna that he has
provided information that it would be wise to keep hidden at all times

Your discretion is appreciated. These documents, which concern me, Do you actually have it?

—■ I might know some of them. Sire, I stammered, sworn who pronounces a guilty verdict.

The word fell upon the king's head like a condemnation. He had since I wasn't very intimidated, but also because I wouldn't try to do trophy of my discoveries.

"Now," he continued after a pause, "now that I know what to focus on the imperial government's intentions towards me, I hope, sir, that your pen will not lend itself to the scandal that it expects from you. God is my witness that I have never aspired to the popularity that is coming my way and that frightens me. We will obviously be in dragged into an Italian war against the House of Austria. It is in this prediction that she commissions a work into which I will be thrown to the dustbin of history.

In terms filled with almost obsequious deference, I tried to make to understand to the king that the History of Secret Societies had not taken born in Vienna, but in Home; that it was not the government imperial, which had inspired and solicited her, but Pope Gregory XVI, and I explained the phases and the plan to him.

He listened with a somber and distracted expression, as if in the grip of a hallucination. or to an inner turmoil that my words, however measured they may be were, they only served to increase. When I had finished:

"Finally," he resumed abruptly, as if breaking with himself a tiresome monologue, in short, it's a direct insult that you are preparing rez against me, and an undeserved outrage, based only on the impos-
"Ture!"

I had followed every move of that unfortunate prince. I had studied in his wild eyes, and on his brow, furrowed rather by remorse than by repentance, the anguish of his soul. I felt trapped for His pity was such that it would lead me to make concessions. His last Words put me back in the saddle. With a first leap I cried out:

"I am not, sire, in the habit of relying on imposture. My The work will have the fault, the sole fault, of being true. It may contain on Your Majesty a judgment that the honor of no victory, the
"No defeat will ever be forgiven for pity."

I greeted the unfortunate monarch in respectful silence, and, ac- Accompanied by the unknown young guide, I returned to the Town Hall.

The following Sunday, there was a celebration at the church of Saint-Ambroise. belonging to the Jesuits.

The king came there with his court. Chance led me to meet him on his way. I waved to me. During the religious ceremony, Count So-Marguerite's wife sent me Father Guibert, rector of the house Jesuits, to offer me an interview in the house itself.

The minister either didn't know or pretended to ignore my conversation about the I stayed up with the king. I felt I should confine myself to the same discretion. tion. But he was aware of my history project, and he was afraid to see the prince, whom he served and loved, exposed to cruel fates revelations. A man of ancient faith and loyalty, an innovative servant a hundred of a guilty king, for three hours, in Father's cell Gaillard, standing guard at the gate, tried to prove something to me. monarchical men such as we were expected to bury in certain truths deep within their hearts; and, without arguing with me He asked me for my more or less guilty side, and thanked me. for him.

I refused in the name of the rights of truth, which are inalienable in all respects. time, and especially in the present circumstances; and, in order to to assert my authority as quickly as possible, I embarked for Oivita-Vecchia (1),

S 4. – An episode from 1848. – The History of Societies
SECRETS BY CRÉTINEAU-JOLY

The preceding pages have indicated the scope of the work that Crétineau-Joly was preparing in 1846. Gregory XVI, in the last in the last year of his life, he had asked him, and had confided in him documents of the utmost importance. The Holy Father was intervened with Metternich and the King of Naples, Ferdinand, so that they could provide the historian with the documents they contained their archives. Both complied with this request, and Pius IX, upon his accession, confirmed his mission to Crétineau-Joly. But many people, Charles Albert and others too, had great interest in the serious revelations contained in These documents never saw the light of day. They succeeded. Here he We must let the historian speak for himself:

The thought had come to Charles-Albert after despair, and she

(1) Published by M. Maynard in the volume entitled: Jacquet CritineaU'Jolij, your religious and literary life^ according to his Memoirs (Paris tSiby ia-8^}, pp. 336 to 371.

This had led him to appeal to the Pope, in order to obtain, through his intervention... I had refused his explanations and the prayers of his minister.

On November 16th, I arrived in Rome.

From the very first audience granted to me by the Sovereign Pontiff, to his Christian claritic recommendations, to her clans of paternal love As for the repentant conspirators, I saw that I would find them in Rome, In the generous sentiments of Râpe, a more insurmountable obstacle than in Genoa, in the obsessions of a complicit and duped prince. All the more so more so than where Charles Albert had only prayer at his service. Pius IX could issue an order which I was quite resolved to obey. submit. That's what Charles-Albert and his colleagues had clearly understood. seillers; and that is why a dispatch had been sent to the Pope, for to point out to him the drawbacks of such a situation, and to ask him to prohibit me from composing it.

Pius IX inquired about my travels and their outcome; he assured me that the records of the Italian secret meetings had been compiled by his orders, and he told me to come to an understanding with Cardinal Gizzi, his secretary of State, and Bishop Corboli-Bussi, his trusted man.

Suddenly, stopping as if by a sudden inspiration:

"This is a serious matter," he added, "and it must be considered before God." Go to Naples; see the king and his ministers. However, I will pray at foot of the crucifix. Whatever resolution it inspires in me, promise me to comply with it."

Despite anticipating the sacrifice that such a commitment would require of me, I promised on my honor and on my faith... The conversation continued It was quite early in the night...

On November 27th, I was in Naples. I had letters to introduce myself. very that Father Manera, by order of the Holy Father, had given me for the king, for his ministers and for his confessor, Archbishop Cocle from Patras.

Father Manera, then rector of the Roman College, had long been Provincial of the Jesuits in the Kingdom of Naples. Still young, and of a nervous sensitivity that sometimes reached even into the conversation. To the greatest effects of eloquence, he possessed a rare to the degree all the gifts that constitute the charm and pride of the world. The king Ferdinand had developed an affection and trust for him, which He gave him testimonies every day. It was said that Gré Goire XVI had wanted to move him from his convent to the Sacred-College, and that Pius IX, whose Father was the comforter, was going to accomplish to fulfill one of the last wishes of the deceased pope.

I saw the Marquis Pietra-Castella, president of the council, and the Marquis

1820; but they were of the same breed as those men who pass through all the governments under the pretext of serving their country, and who expect to The master's order to unleash the servility of their obedience. sance. The king having spoken to them of my plan with approval, they: < They in turn approved it, and even promised to sV associate in the most active way.

On one condition, however; that is, through more or less reluctance Skilled and loyal, the historian would be misrepresenting the truth about them. and also on the account of the Marquis Fortuitato, of the Knight of San-Au-geio and most of the senior state officials, who, under Tini- the impulse of King Francis of Naples, father of King Ferdinand, had thrown headlong into the Revolution and the Secret Societies.

I still had to see Bishop Code, who was then highly regarded in the roj-aumo, and on whom, according to everyone, the success of the enterprise depended. I I therefore went to the Ligurian monastery, where the powerful confessor, [religious] The slime of this kind continued to remain. I couldn't manage without Delicacy and without fear. What Gregory XVI had confided to me several once regarding Bishop Code, had just been confirmed to me by the general Saluzzo, first aide-de-camp of the roj.

"He was a Carbonaro like the others," the general told me; he Test perhaps still; and, at least, he still holds dear everything that This touches on secret societies. Make every effort to Tamener "You, but I doubt you'll succeed."

Indeed, my interview with Bishop Code was difficult and stormy. No He only refused to help me, but he went so far as to deny the pro-masses that had been said for me during my previous journey. My Loyalty flew into a rage, and I left, threatening him with some kind of revelation. terrible.

After such a spectacular display, approaching the king was no longer easy. The avenues of the palace were under the immediate supervision of the confessor. whose first priority must have been to close the most degrading door to me personally and to my messages.

I was alone, lost in sad thoughts, awaiting advice from the geue* ral Saluzzo, when a thought as swift as lightning flashed through my mind. The confessor denied the king's commitment; I wrote to the king on December 5th. bre, the following letter:

••♦4 «.*.4 444 .) *... ,

In this letter, Crélineau-Joly reminded the King of Naples of the

cel publication and asked if Bishop Code had interpreted the royal will, or had substituted his own...

103 THE ITALIAN REVOLUTION (1830-1870)

This fund, as one could have foreseen, resembled Mgr Code, the Carbonaro ancestor, more or less converted, who introduced him to of the king.

Crélineau left Naples: back to Rome, on December 31st
In 1817, the Holy Father declared to him (his father's dignity and his Princely duty opposed the publication of a history which,
In the present circumstances, it could offer more than one danger.

In 1811), while the Pope was in Gaeta, to Cardinal Pignatelli,
The nuncio in Paris urged him to resume his work.
Anonelli wrote a memo to Gaeta, a note to that effect.

But new vicissitudes awaited this book.

"Once more tick," said Mr. Maynard, "one last time, Crélineau was torn from his work by the intervention of Mgr Garibaldi. I/ainuislio had him suspended on 18th, the 10th IX no being able to promulgate that one attached to the pillory of the history of the people which he had pardoned and that he believed they were converted; the service that the government rendered him in 1800. Louis Lionaparte's comment about giving free rein to a book, where this prince, infant and pupil of the Secret Societies, would have played such a sad rôle and taken such an infamous place.

The book was almost finished and partly printed. Crélineau-Joly has always regretted that his hands were tied; "This should no longer be the case." "to surprise no one," he wrote to his daughter on November 21, 1800, "Today, all the masks fall. I wanted, in 1817, the..." "tear down all these ignoble faces; princes, generals, ambassadors-deers or prelates." (0

History of the Sonderbund and the Roman Catholic Church opposite the fiction contain some of the parts that were intended to be used of documents to this work But reasons of prudence litigious, households for high-ranking families, including some members had the misfortune of being trapped in the Ilaut-Vent, forced him to reveal the names of the authors of this correspondence. "Everything is known now," said Rubb's Maynard, "down to the cliff of revolutionary pseudonyms Nubins, Piccolo-Tigre, and the others, that there would still be some drawback to li-To open."

Victor Emmanuel and Cavour

103

5. – Victor Emmanuel and Cavour

The day after the Novara disaster, Victor-Emmanuel and his immediate circle have the will to resume the first opportunity the work of the Revolution.

We speak of the work of the Revolution and not that of independence. Italian dance, because, in 1850, this prince gave to the Freemasonry a positive sign of his intention to wage war on religion no less than to Austria and to make Tintérét révolutionnaire. He was a revolutionary before the Italian rilérôt. He did what the cosmopolitan sects above all; and the emancipation of the peninsula that in his hands would become a means of reaching the Church and the Christian social order.

The ministry of Azeglio, which after Novara had the mission to heal the country's wounds, to rebuild the army, took a very energetic authoritarian attitude and inspired the king to proclaim it tion of Moncalieri, in which, says M'® Ratlazi, one could see "an allusion to a coup d'état like the one Napoleon was supposed to stage" "A little later (1)." Cavour was the leader of this ministry; now, by the law of April 9, 1850, he broke the existing concordat with Rome: this law was passed with the support of Rattazi, in the year former revolutionary minister of Charles-Albert, the head of the opposition in the House. A close alliance was therefore contracted between these two men: the persecutory measures of the Church intensified rapidly. Archbishop Franzoni of Turin, having protested, was arrested, fined and sentenced to He was imprisoned by the courts, soon after sent into exile. as much happened to the Archbishop of Cagliari.

Rattazi had once been part of the Italian youth team: compromise with the militant revolutionaries much more so than Cavour, who until now seems to have remained in more hidden regions and more advanced secret societies, he brought to the latter the ap-then of the action party, whose leadership increasingly escaped Mazzini.

Cavour's break with the old Piedmontese royalist element The chain of transmission to which his birth bound him was soon complete. Rattazi was, thanks to him, elected president of the Chamber of Deputies.

(1) Rattazi and his time. Unpublished documents, correspondence, personal recollections, by Mme Rattazi, Paris, 1881, 1.1, p. 304.

164 THE ITALIAN REVOLUTION (1830-1870)

in 1852; he entered the ministry in 1851, and immediately proposed a law to confiscate the assets of religious corporations. A ministerial crisis ensued, and Victor Emmanuel used of his royal prerogative to maintain Rattazi in power and to overturn the law (May 28, 1855) by the Gliambre, which was threatened with abolition. solution.

"Mazzini," said Mr. Rattazi, "was thrown from his seat by the blow and became furious (1). » But the majority of revolutionary olcmenls res grouped around Cavour and Rattazi and entrusted them with the leadership of the movement. One of the largest memberships was that of Maniu, the former doge of Venice in 1818. He brought his influence and that of the French and Italian lodges, of which he was one of the leaders, serving the unified ideal under the monarchy Piedmontese dog, and fought against the Razzinian policy, which had the objective is a federal republic.

Rattazi suggested the idea of opposing this centrifugal propaganda outside From Piedmont, a centripetal pressure on Turin. From this idea, put into practice... cut by Cavour, came the Socielù nazionale^ which was the reverse of the medal of Parlilo of Apène. The triumvirate Manin, Farina, Pallavi-Cini se forma .son.® la direction de Cavour avec le programme ; Unifica-zionc d'Ilalia^ independence sotlo la dinaslia di Savoia, as long as this The dynasty would remain loyal to the Italian cause, using the action popular and with the useful support of the Piedmontese government. This so Society worked on the Italian spirit and transformed it. "Agitatore edngitato," he said. Manin. This agitation made it impossible, by unmasking them, for the Eu-Menides of Italy at that time, that is to say Mazzini, Murat, the Re-public, the Pope. The patriots were grouped together, the forces were concentrated. Cavour was the head and the focus of this immense polyp, which launched its tentacles on all points of the peninsula and concentrated the Italian soul lienne in Victor Emmanuel's study. The triumvirate had com took into account the situation, the spirit of the times, the national instinct, and found men who were to spread the great idea (pp. 337-338).

However important that concentration of elements might be Italian revolutionaries under the leadership of Cavour, she would not have not enough to protect Victor Emmanuel from a second Novara, if had not found cooperators like Palmston and Napoleon III.

These are the people we are going to see in action.

(1) Colto dcleclion explains the deep hatred that Mazzini harbored towards Rattazi and

tegrete italiana, Turin, Roux et Favalo, 1880.

Palmerston and the European Revolution 165

All matters from this period were handled by secret communications between the main actors of the events. Almost constantly the diplomatic documents, the Ministerial notes express the opposite of what Victor-Emmanuel, Napoleon III, Palmerston. Their way of acting is that of men involved in secret societies, and who have to take into account elements entirely different from those listed on the external political stage.

The Crimean War has never been properly explained in its origins. It remains a mystery in many respects. Well! It is very striking to see that, as early as March 12, 1849, this idea was highlighted by a newspaper of the sect, published in Rome, who advocated an alliance between Turkey, England and France versus Russia (1)! Government intervention. The Piedmontese role in this war is even stranger.

In 1853, it was Victor Emmanuel who, personally and despite his ministers, he committed Piedmont to this war where he had absolutely no interest, but which bound the revolutionary party with Napoleon III. Cavour was from that at that moment his instrument, and followed in concert with the king a policy completely opposed to that of the ministry, of which he was part. As early as June 1853, Victor Emmanuel was making to the Duke of Guiche, the French minister in Turin, made very specific overtures, which culminated six months later in the treaty of June 8, 1854, when we would have had time to work on public opinion in this direction (2).

S 6. — Palmerston and his roles in the Revolution

EUROPEAN

Father Deschamps attributed a pre-weighing heavily in the revolutions of this century... Misy had him reported as early as 1850, as exercising a kind of dictatorship over secret societies and this hidden diplomatic world which in reality leads European policy, and for which the debates

(1) V. CO fait si curieux rapport dans les Mémoires de Al. Moncacci, t. 1, p, 80.

(2) V. Guiseppe Masari, La vita e il regno di Vittorio Emanuele II, 1 vol. in-18, Milan, 1878; Godkin, Victor-Emmanuel King of Italy, London, in-18; Alacmilla, D, ot unarliclo de Al. Bouillior, Correspondant du 10 décembre 1881, où collo conver-

ICC THE "ITALIAN EVOLUTION (1830-1870)"

parliamentarians are not often (|only parades played on
trestles for grooving jnililic.

This part of Father Deschamps' work has raised some
doubts among sincere minds, who rather believe that Vold
Palm personified selfish politics in his long career
from England.

Since then, various writings have contributed to the views of
the author of Secret Societies at least partially confirms
which we must relate here.

From his first ministry in 1832, Lord Palmerston intervened
in German affairs, he complains that Austria does not want
not to enter into concessions and to focus solely
to repression. Metlcrnich strongly rejected this interference.
in the internal corridors of Germany(1).

In 1810, Lord Palmerston fled to Ochsenbein, the chief
of the free corps, may he, like Mazzini, have his sympathies
by the English minister to Borne, Mr. Peel. After the invasion-
In the Catholic cantons, he worked to stop the ambitions
intervention by the French cabinet against radicals (2).

In the correction of Lord Palmerston which was published
by Sir Bulwcr Lyllon and M. hlvelyn Ashley, we find a letter
strange that he addressed it in 18'iG to Sir Bulwer, who was then on a mission in
Italy :

Brondlands, lo 16 seplombrc 1816 .

My dear Buhvor, I completely agree with everything you have said.
Done, and I repeat what Lord Anglosoa said (Irish: cr Shake!
"Wave! Shake!" However, be careful, as this will not involve you in any way.
Einaut's project; but, avoiding any complicity in such
actions, you can support in their hostile dispositions those
that you would see willing to believe in the support of the English nation, and
consequently to make some attempt of this nature (3).

In 1817, at a time when Italy was beginning to ferment, he
sent Lord Minlo on a mission to activate the movement (Cf.
Book II, five). IX, 3).

(1) Dc|iùcîio 3 of 31 pclohro ItlJv' {Mémoires, lomo V).

(2) V. (a-plineau-JoIy, Uist. du Smidcrbnnd, lomo I, p. 2i0-25f, i05 et seq.

(:») The Life of Jh-J, Temple viacouul Palmerston^ wiUi sclrclinns from his spee^ speeds and corrcsj.ondcntCjhy i:\c Hulwcr Lyllon, and Kvelyn Ashley, Loudon, lierU loy, 2 vo'.iu- 20 , 1871.

PALMERSTON BT THE EUROPEAN REVOLUTION 167

The birth of Lord Minto in Naples in 1817, said the Commander Mencncci, under the pretext of obtaining from King Ferdinand concessions in favor of English subjects; but, in reality, his The goal was to incite the subjects of this prince to rebellion. results expressly from one of his dispatches to Palmerston, in Dated January 18, 1848. Sicily, meanwhile, had risen up. But then, on February 12th, Lord Minto sent a dispatch che to MG Godwin, English consul in Palermo, so that he might to know to the revolutionary committee of this city that he, Lord Minto was available to act as a mediator between the rebels and their sovereign. The committee, naturally, accepted the offer and, by a dispatch dated the 11th of the same month, invited Lord Minto went to Palermo in person. But the revolution from Paris arrived, and Lord Minto remained in Naples to press the King Ferdinand to grant prompt reforms (1).

In the volume she compiled on notes and memoirs Mrs. Llatlazi emphasizes her husband's role as boss and the initiator of the Italian revolution, played by Palmerston. Overwhelmed by personal resentments, she diminishes too much the actions of Napoleon III, but we believe they are in the truth when she shows Palmerston constantly goading her, pushing especially Cavour, with whom he was in close contact Mite. His testimony on this point has undeniable value. because it's Rattazi's own child.

She depicts Palmerston detesting the Pope and the princes these do the house of Bourbon (p. 99, 200).

The oaths of the knight Kadosh, the old motto: Lilia pecUbus deslruef appear constantly in scs dispatches diplomatic letters and his personal correspondence. In 1817, in his dispatches to Lord Minto, he urges Charles Albert to inaugurate the Revolutionary War (pp. 115, 132).

By the end of 1852, Cavour, who had become prime minister following of an evolution made towards the left with the support of the king (V. (above, § 5), enters into diplomatic struggle with Aulrichcct the Vatican. "Palmerston's loyal support was assured to him."

"Austria had to suppress a Mazzinic insurrection at

"Diplomatic measures against the repressions that had been part of it"

(I) *Memorie storiche di Giuseppe Mazzini per la storia della rivoluzione italiana*, t. I, p. 217.

168

THE ITALIAN REVOLUTION (1830-1870)

"consigliere. Lord Palmerston supported these protests with
"firmness, Xapôlôiii III with softness." (pp. 311, 312) From
From that moment, the diplomatic relations of Piedmont and
Aulrichc étaient incompromises.

At the Congress of Paris in 1856, when, on the orders of Napoleon
Leo III, the Italian question was raised, it was Count Claren
don, English ambassador, (lui, non sculemcnl supported the most
Cavour eagerly attacked, but <pii still attacked with the last vio-
lence the king of Nails.

As the congress was ending, Napoleon had advised
Cavour to go and find Palmerston as the sovereign in
tre (1).

"Lord Palmerston, said M^{re} liatlazi, had been converted since
"for a long time. However, he advised Javour not to alarm
"Napoleon, not to be bound by his promises, not to specify anything"
"To be a fool. Time is our best ally," he said. (p. 323)

J.I. de Cavour having accused Austria of committing atrocities
cited in Lombardy, Mr. de Buol addressed a circular to all the
diplomatic agents of Austria abroad. Lord Palmers
ton intervenes to support Cavour (p. 320).

In 1857, two difficulties arose in the East; Russia seemed
so closer to Aulrichc who is worried about the work of the sects, di-
rected by the Piedmontese government. Cavour is alarmed, and that's
with Palmerston (that Villamarina receives assurances fa-
vorables, encouragement, but also advice
of caution. Just declare, he told him, that you do not pro-
You will not mention the reversal of the state of affairs established by the
treaties of 1815 by violent means. By this means, the
concert established between France, England and Piedmont
will not be broken, and Austria will remain isolated (2).

Two years later, in 1858, the Pisacane expedition took place in
the kingdom of Naples, "a somewhat republican expedition, a
"Not very monarchist," said Mr. Rallazi. The invaders were

"also from the Caqliari, an English ship, which had transported Pisa-

(!) Los Mémoires do lladax.i rcproiluisoat ici les faits et les documents quo le P. Dttscliampsa puljliés (liv II, cliaj). X,g 4).

(•>)V. the curious letter of April 27, 1857 from the Marquis Villamarina to Cavour in the ifonorie Xocnmenlide i\o Mciicacci, t. II, p. 57 cl suiv.

Palmehton and the European Revolution 169

"cane, which led to a diplomatic conflict between Cavour, sou-
"held by Lord Paloierston, and King Ferdinand." (p. 335)

Lord Palmer's ministry had stumbled upon these intermediaries.
tes (1858), and the Tories held power precisely during
the period of the Ilian War.

This change of ministry did not benefit the cause of the re-
The Italian revolution and the consequences one might expect. The po-
foreign policy has in England such a slability that the mi-
nistères succeeded one another without noticeably altering it; then, the Tories
English people, in their capacity as Protestants, are full of prejudices
against the papacy and the Catholic monarchies; the house of
Bourbon is for them a traditional rival of British supremacy
tannic. Almost all are Freemasons, and, although the Mason
English nerie ailc/tc3c//6'des allures fort dilTérentcs de celle du con-
However, all the lodges fraternize; moreover, the English
In Italy, affiliates have hardly any relations other than with men.
my members belong to the progressive party. For all these reasons, the course
events in Italy were not stopped; Cavour was only
less supported (1), and Napoleon III was freer to conduct the
campaign as he saw fit.

Palmerston, however, although out of the ministry, did not cease
to push for war. At the end of November 1858, he pressed
the emperor.

Palmerston arrived at Gompiegne, says Mme Rattazzi, with a suite of
horses and dogs and an arsenal of rifles. 11 came there to hunt on
an invitation from the emperor; and indeed, old Cupid, like the ap-
Lady Sebthorpe was a keen hunter, and hunted admirably during the day.
stunning everyone with his vigorous old age, his skill, his
wit, of his shamelessness with the women of this tasteless Trianon.
During the evening, while the throng of guests chattered and danced,
he acted in comedies in official salons, he strolled around with the emperor
a philosopher; he scrutinized him and drew him into an exchange of ideas, of which
Each of the parties involved benefited reciprocally from their own interests.
personal matters. Lord Palmerston wanted to push the emperor towards a policy
that daredevil, while pretending to hold him back or at least

gique (p. 375).

By July 1859, Palmerston had returned to power

(1) Rattazi and his time, p. 35i.

170 THE ITALIAN REVOLUTION (1830-1870)

and during all the intrigues that followed the armistice of Villa-Franca, we see him constantly supporting Cavour and Rattazi in their maneuvers for the annexation of central Italy and Naples, weighing on Napoleon III to make him accomplish the great work, the runaway of Italy and especially the destruction of the temporal power of the pope (pp. 420, 425, 449). In January 1860, in anticipation of a Austria's offensive return due to the failure to execute the preliminaries In Villafranca, he promised Italy the support of the fleet English (p. 451). Garibaldi's expedition to Sicily is being plotted between him and Cavour (p. 457); we will see the details later, § 8. On November 9th, Rattazi, addressing a memorandum to the king on the situation resulting from the invasion of Naples and on the attitude to adopt vis-à-vis Napoleon, who, at that moment, was showing some ill will towards Victor Emmanuel, he wrote this: "He does not <c must not adopt too humble an attitude in their eyes, "in order to leave him always in uncertainty about our good re- "Let's take action against the other powers, especially against England." "lelTC." (p. 538)

If Napoleon is the arm that carries out the Masonic work, in lavishing the blood and treasures of France, that is Palmerston who controls everything. Every time ([that emperor wants to follow a particular design, when he dreams of an Italian confederation where he would have supremacy, or wants to establish Prince Napoleon at Florence, Murat in Naples, Palmerston intervenes; he threatens the emperor father, or else he has personal interviews with him (pp. 374, 450, 451) and the work, momentarily stopped, resumes its progress.

Palmerston, however, only committed England's arms (pjand there is a material English interest to be asserted, as in disguise in 1854. In all other circumstances he limited to diplomatic pressure on European cabinets, with vague promises of maritime cooperation.

What, then, was the reason for this prodigious ascendancy that he exercised? There is an inexplicable problem here for those who neglect will manage the very curious revelations of Misloy and Mr. Urquhart (Book II, Chapter X, 2 and 3), that is to say, the existence of a plan that the Secret Societies and their leaders want to impose.

the destruction of the Pope's temporal power. 8 Their plan included again the reworking of the map of Germany (V. book II, chap. IX, 118. – The Palmerstonian plan).

THE SECRET POLICY OF NAPOLEON III 171

Mazzini, who was in London, was in constant communication with him, in one of his confidential letters to Diamilla Muller, dated June 20, 1861, that Palmerston wanted, to Regarding the question of the Schleswig-Holstein duchies, to engage the war in Central Europe, extending a hand to Poland and to Hungary.

The conference turns into a war. The British cabinet believes it inevitable. 11 has already proposed to Louis-Napoleon that he begin immediately. The hostilities have resumed. This one has closed* Here is the secret: Louis-Napoleon has an agreement with the Tory party; an attempt will be made to overthrow the ministry before the end of the session. If successful, the new ministry will be... will be represented by a new formal alliance with France. Louis-Napoleon prefers a Tory cabinet to this one. He hasn't liked it since the Congress's refusal. He also knows that the cabinet distrusts him and the overwatch (1).

Did Palmerston really want to throw England into this? war, or was he only speaking this way to bring Napoleon III into the war? to make France bear the entire burden of this? that is the question (2^).

§. 7. The Secret Policy of Napoleon III

Throughout his reign, Napoleon III remained faithful to the ideas, perverse, to the commitments made in the sales of the Carbonari where his youth had been spent. His political methods remained always the same ones, and throughout his reign he is seen surrounded by obscure foreigners to whom he entrusts the most delicate missions. It is with agents of that sort, recruited in the personnel of the high secret societies, which he deals with all the great International affairs. Their foreign ministers, except Thouvenel, write notes, exchange dispatches made

(1) *Politica segreta italiana*, p. 101. It was at the time when Garibaldi was going to put to the test of a revolutionary expedition or *iloumanio*, and lend a hand to the insurgent movements prepared in Hungary and Gallicia. *Liossutli*, Klapka and Turr were very keen on the preparation, which had as its basis the *aris* and London, V. *Raltasi el son temps*, pp. 601 et seq., ut les *docatnonis cités* plus far, % 10.

(2) y. a similar assessment in a letter from Mérimée (Letters to Pannizi^

for the direct execution of scs designs.

172 THE ITALIAN REVOLUTION (1830-1870)

je n'aurais trompé l'opinion publique. Quite a different action, aiming for plans quite distinct from French interests, part of the Emperor's influential cabinet (1).

We will only report here a few extracts from the memoirs and writings from my exile, by Kossuth (2), which relate to the time of the Italian war and complete the father's story. Despatches (book 11, chap. X, 1).

This is an important fact, and one that the historian of our time must always keep in mind that the policy of Emperor Napoleon differed will often do, quite frankly, something entirely different from that of his ministers. These men were not even initiated into the master's policies, nor did they hold any position to implement it. Thus, the Hungarian refugees were in common interaction only with the emperor, with Prince Napoleon (who on important occasions was used as a mediator and enforcement agent. tion) and with certain characters without an official status, who were

(t) On dit 303 intermédiaires with Palmerston was Pannizzi, an Italian carbonaro fixed at London, and became curator or head of the British Museum. Pannizzi, born in 1797 in the ducal Modène, had taken part in the conspiracies of 1820 and 1821. His role there was quite active, so much so that the representatives of Austria, France and Sardinia demanded his expulsion from Swiss territory. Fugitive or Anglo-Roman, his Masonic connections quickly created a brilliant career for him in London. In 1828 Lord Brougham appointed him professor at the University of... London, and shortly afterwards curator at the Italian Museum. He had a confluent connection in the Times editorial staff. We would not be surprised if Pannizzi would have been in London one of those men of whom Mislay and Israel speak. We find quotations in his indications, mais très abrévées, sur ses relations avec Napoléon III dans the letters that Merimee sent him (Paris, Calmann-Lévy, 2 vols. 11-80 1881). Alérini, the devoted friend of the Emperor, no doubt had no part in CCS communications, for which he served as a material intermediary.

Our assumption is consistent to the point made by the biography that he dedicated to him by Fagan, The life of sir Anthony Pannizzi, 2 vols. in 8*, London, 1880. It shows the close ties between Pannizzi and Thiers, Afazzini, Garibaldi, Cavour, Gladstone, and especially Palmerston. The negotiations are discussed, including those that the latter entrusted to him with Napoleon III. Good morning, Pannizzi had separated from Mazzini. He seems to have secured the rescue with Palmerston of the entire Italian revolutionary party. It was he who encouraged Gladstone to write his letters as violent as they were unjust against the Neapolitan government in 1857. Thanks to him, the Italian ships and the English ships then favored the escape of Pannizzi, a revolutionary nationalist. Finally, what is even more significant, in 1855, Pannizzi actively worked to raise public opinion. that English against the papacy and the Austrians on the occasion of the concordat concluded

Gladstone (Book II, p. 120). Among Pannizi's first friends and proles, one sees Mr. Sliugby-l)uncoml)e, the negotiator of the treaty of 1815, between the prince Louis-Napoleon and the Duke of Brunswick, for the Unification of Germany (See book 11, ciia. XI, jt 2).

(2) One theft. in-8", Paris, Plon, 1880.

THE SECRET POLICY OF NAPOLEON III 173

However, the instruments of the emperor's trust. But we had not I have nothing to do with the ministers. For my part, I have no connection whatsoever. with them. They were not initiated into our relations, at least not in 1859. More Later, when Thouvenel was Minister of Foreign Affairs, there were This has changed somewhat, not because the system was modified, but simply because my friend, Colonel Nicolas de Kis, was close- was linked to Thouvenel and their families were related. The emperor, who was aware of this close relationship, did not disapprove of it. This dualism existed from the beginning in Napoleon's relationship with the god. Piedmontese clothing. It doesn't seem that a single French minister has I was aware of what happened at the Plombières meeting, no more than the defensive and offensive alliance treaty concluded in December 1858.

The entire ministry, with the sole exception of Prince Napoleon, who He was part of it at the time, and didn't even know the alliance existed. It's true that there was no solidarity between the prince and the other ministers; On the contrary, they were in marked opposition, and Prince Napoleon did not sign the secret treaty in his capacity as minister.

Among the men who served as intermediaries between the Emperor and among the revolutionaries, one of the most important was Pietri, a senator and the police prefect, and Doctor Conneau.

In June 1858, Mr. Conneau, the Emperor's personal physician, came in Turin to inform Cavour that the Emperor wished to meet him at Plombières. It was the Emperor's custom not to resort to Professional diplomats for secret missions. And also, what else? Although I did not know him personally, Conneau was indicated as I acted as an intermediary in case Pietri was busy elsewhere.

Kossuth recounts how, a few months earlier, Pietri had made every effort to save Orsini's life; he had obtained the Emperor's promise. The latter not having Pietri could not keep this commitment, because of public opinion (1), "was so offended that he resigned from his position as head of "The police." It was from Pietri himself that Kossuth got this information. details.

"Orsini had this mistaken idea," said Pietri, "that the Emperor Na

Wrong. The Emperor had always been a true friend of this freedom. He explained to Orsini, in his cell, that if the assassination attempt had succeeded, he, Orsini, of all the sovereigns of Europe, is said to have killed the only one

(1) Compare the curious account in Florence's Journal which has been reproduced in book II Chapter XII, § 4.

174 THE ITALIAN REVOLUTION (1830-1870)

that the Italians could expect help and relief. This explanation was not without consequence for Orsini. On February 21st, he addressed a letter from his prison of Mazas, a letter to the Empress.

"Do not reject, Sire," he wrote to him, "the words of a patriot who is at the threshold of the grave. Deliver Italy, and the blessing of twenty-Five million Italians will follow your name into posterity.

The newspapers were allowed to publish this letter. Orsini understood that his voice, rising from the threshold of the grave, had reached the heart of the Emperor and on March 11, this time from the Roquette prison, he wrote a second letter, in which he openly condemned the political assassination and urged Italian youth to prepare to fight for the freedom of Italy through the practice of the virtues mentioned above (1).

Kossuth gives curious details about the revolutionary character-
tionary that the republicans of Paris attached to the war
from Italy.

My friend Colonel Nicolas de Kis de Nemesther told me that he had seen, when the Emperor left for Italy, the workers – said rather than workers – surround his car and cheer him on; Good luck! Go on! Don't be afraid! We are the ones who make revolutions. But also, it's us who are preventing them! Go on!

Kossuth, at that time, rendered two kinds of services to the revolutionary politics. He took an active part in England in electoral campaign of May 1859, which resulted in the fall of the ministry, by organizing numerous meetings in the-
which he advocated for England's neutrality in the conflict
A dispute arose between France and Austria. It was on this issue that the question arose. that Lord Derby's cabinet fell and that Palmerston took over power.

Kossuth then returned to Italy in full swing to organize the Hungarian legion, which is to prepare an insurrection on the last rear of the Austrian army. At the same time he is in charge from a mission from Palmerston. Barely arrived at headquarters On July 3rd, he had an interview with the emperor, which he recounts

11 detained me for more than an hour, so that the king of Sardinia-

(i)p. 41-42.

THE SECRET POLICY OF NAPOLEON 111 175

Gno was forced to wait about half an hour. Pielri was pri-
He was present at the interview, and when we left, he said to me, "It's astonishing-
"Nant, he received you with extraordinary respect and treated you
"With high regard."

I began by reporting to him the results of my efforts.
in England. I was afraid of seeming vanquished, but Pietri inter
came

"The strangest thing," he said, "is that Mr. Kossuth has, in his pocket,
"Letters from English ministers, in which they boast of maintaining the An-
"We must remain neutral, remember if we go to Hungary."

"Really!" asked the Emperor. "May I see them?"

I gave him the letters. Biles seemed to interest him greatly. He
read them one by one, smiling in between and shaking their heads in a look of surprise
socket.

"- Your Majesty can see from this," I told him, "that not only
"I have duly fulfilled the mission I undertook, but what
"has been more successful than I had hoped (I).

As we can see, Kossulh served as an intermediary between Napoleon III
and Palmerston. What could have given him such an autonomous role?
mocked, if not for the oaths sworn long ago in the same Fridays
your ?

Pietri and Kossulh, like all those who were committed to
deeply involved in the revolutionary movement, they were profoundly disappointed.
pointed out by the Villafranca preliminaries.

Senator Pietri came to see me and told me he knew nothing about
more than the newspapers had reported. He doesn't understand the
thing; he believes it impossible, so unexpected and horrible is it. He has
He telegraphed the Emperor and sent him a letter by post. This is
"Impossible, impossible!" he exclaimed. A few days later, Mr. Pietri came
At home, everyone was in turmoil, crying out: "Woe, woe to us! It's over!"
"All is lost / Read..." It was an autograph letter from the Emperor,
addressed to Pietri. I was crying like a child. I could barely...

"We have pondered the situation with the prince and the king, and, well
"that it would cost us a great deal, we agreed that we
"We had to make peace. This time we cannot do more."

"The war is over. Tell Mr. Kossuth that I deeply regret..."
"that this law, the delivery of his psvs ccive, should leave it at that. I do not

(i:

i76 The Italian Revolution (1830-1870)

"Then there's no other way. It's impossible. But I beg him not to
"To lose heart, and to have faith in me and in your future."

It has often been said that the abrupt end of the war to
Villafranca had been imposed on Napoleon III by the circumstances*
CCS: it would seem that this project had been planned for a long time in
His program. Kossulli will show it to us with precision.
of remarkable dates;

Already, a year before the outbreak of war, while diplomacy
He didn't even dream of it; some members of the émigré community were honored.
gross, residing on the continent, revelations about pro-secrets
storm symptoms, so that they might give me information about them.
Then again, I was told it was second-hand and third-hand.
in the first half of December 1858, that war was inevitable
table, and I could have hoped for help in the form of weapons and money... But,
what was more important than these tentative steps, incapable of serving as
The basis for serious decisions was the report of General Klap*
ka with Count Cavour and Prince Napoleon who entered with
him in formal negotiations.

Among these initial openings, there is one so strange that it can
to provide historians with food for thought.

On December 7, 1858, Daniel Irangy, my friend and companion in exile,
today, a member of the Hungarian parliament, told me that Miero^
Lawskl, the exiled Polish general, had come to his house with a mission from
Prince Napoleon to place at his disposal a Hungarian, who would
in Italy to inquire about the strength and disposition of the honorary regiments
Gros, because war against Austria was inevitable. The plan,
he said, it was this: Piedmont would cede Savoy and Nice to France
and would receive in exchange Milan up to the Mincio. If Austria^ after the
the Milanese takeover, consenting to be dispossessed, then the conclusion would be made
Peace with her, without pushing things any further.

In truth, he said, there is no question of the fragmentation of the empire Austrian, nor in particular of the Hungarian Revolution, but If we could bring about the desertion of the Hungarian regiments, we would force would unite a Hungarian legion, under the command of Klapka; he It would therefore depend solely on us to give a different twist to the war.

The passage in italics reproduces word for word the conditions under which Seven months later, in July 1859, the war ended at Villa franca.

Isn't that strange? Either Mieroslawski was a prophet, or this

THE SECRET POLICY OF NAPOLEON III H?

The question arises before the historian: the Villafranca arrangement was it really a product of the necessity of the moment, in particular from the prospect of armed intervention by Prussia, or was it a plan coldly and silently devised, which neither knew nor Cavour, nor Victor Emmanuel, nor anyone else?

Historian Zini, for his part, cites documents that prove that Napoleon was not alarmed by the threatening intimations of the Prussia and the German Confederation, even less so the attitude of Russia, to which was attributed the hidden design of to incite Hungary, to invade the Danubian principalities and to to deliver to Bonaparte one of the states on the left bank of the Rhine (1).

The truth is that Napoleon III, while wanting to accomplish the great work of the revolution and to satisfy his hatred against the papauté, odere quem læsistij poursuivait un but d'ambition personnelle. His brain was haunted by the dream of resuming the work "V of Napoleon I", or at least the plans of 1815. (V, Book III, Chapter V). He hoped to make Italy all-Tranchie of Austria, a vassal power of his empire. Prince Napoleon, who was a nuisance to him in Paris, was said to have been established in central Italy in Tuscany and Romagna; Murat would have reigned in Naples. This explains his contradictory behavior. In appearance. Upon entering Italy, he promises to return it free as far as the Adriatic; it stops abruptly at Villafranca, and puts forward a project for an Italian confederation led against Piedmont's ambition. From 1856 to 1859, he undermined everything the possible means by which the Bourbon government in Naples; it spread proclamations throughout the Neapolitan army, stirring up uprising against the Bourbons and recalling memories of King Joachim; a Muratist committee, established in Paris, is actively functioning (2); then, when Garibaldi is arrested before Gaeta, he sees giving some support to Francis II to thwart

acquired by the Revolution to make him acquiesce definitively to Italian unity under the Piedmontese monarchy.

Napoleon III was dealing with a man of greater skill than him in Cavour.

No sooner had the Paris congress ended than Cavour com-

(1) Cited in the *outrage RaiUuixi et «on leinps*, t. I, pp. 247-248.

(2) Uencacci, *Memorie doeumentate*, t. J, p. 329 and scholars.

III

12

t78 THE ITALIAN REVOLUTION (1830-1870)

threatened, through secret societies, to prepare, in Italy
tral, uprisings that would coincide with the entry into campa-
French troops.

Mr. Mencacci published in his interesting *Memorie documen-*
tate of numerous letters from Piedmontese agents written in May,
June, July 1850, and which allow us to follow their day by day
conducted in the duchies and Liomanes. "In Tuscany, the Ira--
Vail is doing well, and in Romagna very well," wrote Lafarina, then in
Turin, July 19, 1850, to one of these agents, Vincenzo Cianciolo.
In July 1850, Garibaldi, who had been so hostile to Charles Al
Bert, under the pretext of offering hydrotherapy, has come to settle in
Votagio in Piedmont, he speaks in his manifestos of the pro^
Liberation Channel of Vllalie, and indicates that it is via Piedmont
that it will take place and that the revolutionary elements will march
all with Victor Emmanuel (1).

At the same time, Cavour's emissaries were preparing an in
uprising in the Two Sicilies. Malta was their base of operations.
ration, as evidenced by a letter from Ruggero Settimo of
May 21, 1850 (2), and the English government allowed them to do so.
to maintain the cadre of an Anglo-Italian legion, which had featured
in the Crimean War, and was later to serve in one of the
center in Sicily (3). But Cavour and his accomplices were very

(t) Mencacci, *Jtfemorie documenlate*, t. 1, p. 154, I60 et seq.

(2) Mencacci, *jemorie documenlale*, t. I, p. 155.

Confidential letter to Count Bernstorff, Prussian minister in London, established* knows from irrefutable facts the complicity of the soft-hearted English and English government French involvement in the attacks against this kingdom:

Assuredly, if he were in the king's states, two individuals who conspired sent against the king and the queen of Sardinia or the emperor of the French, not sent. We would not allow it, but we would inform the governments immediately. of these two sovereigns. It is well known that the horrible event of December 8th (l'attentat de Milano) had been publicly prepared in London; and in some French printed materials, memo before the attack was committed, it read: The late king from Naples!

<If one believes one can excuse the inappropriate press in England, by the bad reason> While it is free there, it is unforgivable in France, where we know what she enjoys freedom there, and yet where it is the most blatant provocation, God it is known for what purpose, but the proven result is to push Italy into revolt. and especially this kingdom.

It is also a well-known fact that the protection afforded by buildings which are in our harbor to all those who want to flee, and the sale they make of weapons and of munitions; every time a new building arrives, the exaltation of the so-called Liberalism is immediate.

"Although it has been said that English ships have come here from time to time"

MAZZINI'S POLICY 179

preoccupied by the thought that Napoleon III was pushing for overthrow of the Bourbon government to establish Murat. At the beginning In September 1856, La Farina wrote to him about this and told him request a passport for France, in order to go and consult with his friends in Paris, to thwart this project. "We mustn't, he told him, may our work be thwarted by those in whose favor "We are conspiring." Immediately, Cavour arranges a meeting with him. your secret(1).

Napoleon III was completely outmaneuvered, and it is not surprising that he had shown his bad mood, that he had sought to take pledges against Cavour and Victor Emmanuel. That's where the true explanation of Villafranca, as later of Mentana (2).

§ 8. – Mazzini's policy

Cavour and Napoleon III also had to contend with a third party a power that often thwarted their plans. On August 3, 1856, La Farina wrote from Turin to Vincenzo Cianciolo, who, from Genoa, directed the work of secret societies in central Italy:

For the protection of their citizens, the frigate Malacca has been here for a months without scruples about selling powder to anyone, and where it is occupied trying to encourage parties against the government and by spreading new information from the arrival of other buildings,

The agents of both powers in several points in the provinces, instead to inspire feelings of calm, provoke the greatest exaltation.

In Sicily, by Bentivegna and his associates, it was constantly shouted, to incite to the rebellion;

"That the English had landed;

c That the English were protecting them;

That the English would have defended them.

(The royal government is well aware of the large sums of money that arrive here) from abroad.

"A large part of the people from both countries are openly conspiring here, in treason..." thus misunderstanding the hospitality offered to them, because they believe themselves to as they actually are, by their governments; the man named Vincenzo Sproviero, a Calabrian, was sentenced in absentia to twenty-five years in irons for crying my politicians, embarked on the English steamship the Wanclerer, protected by the officers, and he was transported to Malta, from where on the French postal steamship, the Can, with a Piedmontese passport, he returned to the port of Naples and is went to Genoa.

(1) Mencacci, Memorie doeumentate, 1.1, p. 280-281,

(2) This assessment is also that of Mr. Gallenga, in his work, The Pope and the King (London, 1879, 2 vols. in-8°). Gallenga was, throughout this period, The Times correspondent in Italy. His testimony is of great value.

180 THE ITALIAN EVOLUTION (1830-1870)

The news I am receiving from Naples agrees with that You give me. They give me high hopes for a part of Varmce. A Massa and Carrara, Mazzini, as usual, unable to do it himself* kid, tried to undo our work (1*.

Mazzini, as we saw from the very important revelations of Misley had not agreed to the conventions of the secret societies. Held in Paris, in January 1852 (Book II, Chapter V, § 2). Aware plans agreed upon between Palmerston, Cavour and Napoleon III, He wants to thwart them and unleash outdated movements. Republican and local officials. He uses his weapon Iiabi- The assassination. Duke Charles III of Parma falls under

from Milan which he orders; the same year, as we have just seen see, he seeks to provoke an uprising in the duchies which aborted. Attacking the Piémontais government, a band of Mazzinians attempted to seize Genoa on June 29, 1857. Everywhere Mazzini fails: new forces hold him back its former power. He understands well that the obstacle is Napoleon III, and he seeks to overthrow him through conspiracies which were expected to be preceded by assassination. Numerous attempts succeeded one another without interruption since July 1852. than to Orsini's bombs (January 1858) which brought this phase to a close of Mazzini's actions. The imperial government sought as much as possible to hide from the public these attempts which revealed the fragility of its establishment (2).

Here are the forces that Mazzini had at his disposal. In London, there were two action committees; one, the Central Committee European policy, directed immediately by him; the other, called the A revolutionary commune, led by Félix Pyat. another committee existed in Jersey, a fourth in Brussels, a fifth in Geneva, where Eugène Sue had taken refuge. These committees. These groups remained in contact with various secret societies, which had continued to exist in France, the most important state the Lifjue of the South-East, which Alphonse Gent had organized in 1849, and which, from Marseille to Chalon, branched out throughout the valley of the

(1) Moncacci, *Memorie documentale*, (t. I, p. 156,

(?) The list, which is quite long, can be seen in **L'Histoire intime du second Empire*,] by the Viscount of Coumont-Vassy (t. 12, Paris, Sartorius, 1874), and in *Borne and the Second Empire, studies and recollections*, by Clément Coste, in 8vo, Paris, Dentu, 1879,

L4 MAZZINI'S POLICY 181

Saône and Rhône (1). In April 1857, regarding a plot that the imperial police had leaked, the Parisian correspondent of *Daily-News* gave him this information about the organization of the Secret societies of France:

It seems that the High Sale, to speak the language of the Garbonari, is led by some of the principal exiles who took refuge in England land. Between them and the directors of these companies inside, there is There were some disagreements. They were willing to accept the cooperation. of the first order, but do not want to submit to their law at all costs. In France, Secret societies are now reduced almost exclusively to... lower-class people, who are impatient and jealous of the kind of suzerainty The privilege to which exiles lay claim as a result of their education and their social position, "We know what we can expect from the me- "Nurses in frock coats," they say, "we want to see them at work and we..."

have been introduced into the organization of these companies. They are no longer divided into decuries and centuries. Each member can no longer have now only having relations with three others. In imitation of the so-secret societies of the Restoration, each occupying the peaks of a triangular an imaginary triangle, whose sides are in contact with another triangle, and This is how they spread gradually throughout the departments.

The political and commercial language adopted to transmit orders from one place to another by post and telegraph, was completely change. The words goods, traveling salesmen, shares, which signiûaient; arms, emissaries, subscriptions, were perfectly known from the police. They were replaced by other expressions. Today the communications are conducted as much as possible through affiliates, who belong to the company known as the Tour de France office. It is known that Many workers make the journey from the departments to each year. the goal of perfecting their craft. Those who are affiliated and who enjoy great confidence and are employed to deliver the Instructions to the committees. When orders are urgent, emissaries They are sent by rail and their expenses are paid. From this In this way, it is much more difficult for the police to discover them.

(1) In 1850, a large meeting of the leaders of the Southeastern League had taken place in Meknes, at a fair. Note that these same revolutionary elements have reappearing in 1870 under the name of the Virli League, and in 1882, they still formed the main core of anarchists. Note also at all these times the important role wearing by Félix Pyat.

(2) The split already indicated between the bourgeois Jacobin elements and the party The worker has been gaining ground ever since. The election of Bellevillo in 1869 was the development of the situation which began to emerge in 1837.

182 THE ITALIAN REVOLUTION (1830-1870)

new company, which was recently acquired, is probably clearly a branch of the larger association.

Mazzini never stopped trying to have Napoleon III assassinated. that after Orsini's failure. He tacitly accepted the commitments exchanged between the purged carbonaro and the son of the one who had formerly received in the Sales. (See Book II, Chapter X, § 4.)

In that same year, 1858, he was preparing from London, where he had formed a universal revolutionary committee, which included Garibaldi, Herzen, Bakunin, Kossuth, Türr and Klapka, a a general insurrection that would have broken out simultaneously in Hungary and Poland logne, in the Danubian provinces, and which would have resulted in the Universal democratic republic. On May 23, 1858, it was to issue a proclamation to that effect to the Poles by the committee of the Revolutionary Alliance founded in London in 1832, and which

the infamy that Napoleon III attributed to himself. When the Italian War It erupted, and Mazzini thought he was seeing his plans come to fruition. In May 1859 he wrote to the Poles:

If the Polish uprising is general, national, and begins in a striking way, it will have fruitful consequences. The insurrection will inevitably erupt in Hungary. That insurrection and that of Italy will draw in Turkey and other countries. Poland must be assured of this: no one will intervene. If, therefore, Poland does not doesn't yet feel strong enough to get up, relying on the success, of supporting the insurrection for at least a month against the troops Russian women, she must wait and remain quiet until the The movement from Italy has spread to Hungary. Then it will be the This is the moment for Poland, and it will have to break out at all costs. wants to locate the war in Italy, and make it a battle between the princes these; but it will become a revolutionary war. We will expand the field of war, and the peoples will appear on stage in brotherhood* If Poland were to rise up prematurely and with significant means— If sufficient, it would undoubtedly arouse strong sympathies, but it could easily be crushed, because we are too far away to see him assured of powerful aid. Until the crisis you must ha—

(1) This document is published in, as are those we cite in lo\$,

in a work written based on the papers of General Ilorg, commander-in-chief Russian troops in Poland, and which contains several secret documents seized from the insurgents. It is entitled Die polnischen Aufstoende \$eu i830 in ihrem Zusammenhang mit den lernationalen Umsturzbestrebungen von major Knorr (Berün, 1880, in-S*).

MaZZINI'S POLICY 183

They will work diligently to strengthen and unite national forces. Galicio is an important point on which we must primarily work to work. The conditions for success are: national movement, — adjournment until the day we are strong enough to be self-sufficient. border issues that could raise sensitivities Germany — reciprocal concessions internally and organization of the people, so that the movement does not divide itself — demonstrations public expressions of sympathy for other peoples. Moreover, the Po— The people of SC have to face all the promises and all the temptations. coming from Napoleon's side. They would inevitably be betrayed by him.

At the same time, Mazzini sent his emissaries to Poland and in Hungary. Orsini bombs were sent to various locations. Napoleon III was perfectly aware of his schemes and of has relations of Polish emigration with the party of the European revolution. Not daring to break completely with her, and yet wanting to get rid of her, he imagined doing

and to intern them in departments under the supervision of prefects. The Count of Morny was pushing him towards this measure, which was fought by Prince Napoleon (1).

We have seen (S 7) how Mazzini flattered himself wrongly or to reason, four years later, to see Palmerston inaugurate the revolutionary war in Central Europe. Seeing him re-
When Napoleon III came to the ministry in 1859, did he fear that Mazzini did not take the lead of the movement and that an insurrection general in Hungary and Poland did not have a scope exceeding Was Kossuth's diversion much what he hoped for? We can see that assume.

What is certain is that Mazzini and the revolutionaries Italians continued to prepare an insurrection in Hungary and in Poland, even after the Peace of Villafranca. In October 1860, Garibaldi appointed Mieroslawski, an old conspirator from 1848, senior commander of a Polish foreign legion, and Genoa, in the early months of 1861, became the center of preparations for this expedition (2).

We will see in one of the next ones how Mazzini was about to carry out this project with the support of Victor-Em-

(1) Die pöthchen künftigen von Knorr, pp. 94*95.

(2) Ibid., pp. 109*110.

184 THE ITALIAN REVOLUTION (1830-1870)

manual. But let's return to the events that occurred in the Italian Peninsula.

S 9. – The annexation of central Italy and the Two*

Sigiles.

Cavour was not discouraged by the preliminaries of Villafranca. Palmerston supports him with his advice and his courage. He can stand up to Napoleon III.

Let's listen again to Kossuth's stories:

The preliminary agreements for Villafranca were signed. Officially, he It was necessary to submit to it. Minister Cavour ordered Mr. Farini to leave Modena. But Cavour, the revolutionary patriot, summoned to his home, in his own palace, at daybreak, the republican Louis Frappoli(1), and approached him with these words: – Do you want to help save Italy? lie? – Yes, was the reply. – Well then! Meet me at once at

there. But if he had by chance obeyed the order that we were forced to give to give it to him, and if he had left Modena, take it upon yourself to For defense, make a weapon out of every piece of concrete, throw these Ita- into the Po unworthy ties that are ruining their homeland.

A few hours later, Mr. Malmusi, president of the assembly of Modena was knocking at his door. He was asking for weapons. Cavour kissed him On several occasions: – "Good people, whom you take away," he said, "I am not "No longer Minister of War; but we're going to try something." He he drew a few lines on a sheet of paper and said to Malmusi:

– "Take this to the armory; if they give you weapons with this, "Take them quickly to Modena." They gave him the weapons and he took them.

Farini received a dismissal order; he responded to it by telegram. phique: "The royal commissioner obeys; but the citizen becomes sur- "Soldier field with the people." (Dispatch from Farini of Modena, July 16) (Letter 1859.)

Moreover, without soldiers, a day's walk from the enemy, in Surrounded by a discouraged crowd, he appeared on the balcony of the princely palace. and presented himself as a dictator to the inhabitants of Modena, saying to them:

– "Forward with the Star of Italy. Italy did not sign the peace of Villafranca!

Cavour wrote to him on July 17: "The minister is dead; the good "My friend applauds your firm decision."

The dictator Farini appointed Frappoli as Minister of War. This is

(1) This is CO Louis Frappoli, who later became Grand Master of Freemasonry çonnorio italionno et dont la dostiuéo fut si étrange (liv. II, chap. X, % 7).

ANNEXATION OF CENTRAL ITALY AND THE TWO SICILIES 185

and thus the army of Modena was formed, in which our Hungarians took up service (1).

Cavour's departure from the ministry had been nothing but a false start. tie. A few months later he had odiously resumed the management affairs he had never truly left behind. Napoleon III, For his part, shortly after the Villafranca preliminaries, received the presumptive heir to Tuscany, the archduke, very poorly Ferdinand, and approved the methods employed by the government Victor Emmanuel's plan for the annexation of the duchies and the Tuscany (2). Lord Palmerston, said M[^]'Rattazi, assured Victor- "Emmanuel of England's friendship and urged him not to "to be concerned about the official protests from French diplomacy"

So we could dare more, and that's when the expedition
The Sicilian mystery was resolved. Every day documents are published which
attest to the complicity of Cavour and Victor Emmanuel in
this shameless banditry.

Here is, among other things, what we read in the correspondence
from Rome, from the Journal des Débats of March 23, 1882, under the si-
nature of Mr. de Montferrier:

La Gazette d'Halia tells about the death of Mr. Bombrini
a rather curious historical detail. In 1860, Mr. de Cavour protected and
organized Garibaldi's expedition to Sicily, while appearing to be there
to oppose for diplomatic reasons. He was only embarrassed because
the money, which could not be secretly taken from any chapter of the
budget. He addressed it to Mr. Bombrini, Governor of the Bank, and this one*
provided the funds against a bond signed by Mr. de Cavour, undertaking
not only as head of government, but as a person
private.

The story is very true, and I've known about it for a long time. I
I hadn't thought it necessary to recount it, but the Gazette having taken the initiative
tive, I no longer see any reason not to talk about it as well. Only
I think the Gazette is mistaken about the figure; it mentions 500,000 francs.
Half a million. The sum was much higher.

The transaction must have been rectified since then, but I don't know how.
It was.

(1) Memories and writings of my exile, p. 338.

(2) Hattazi and his time, pp. 434, 435.

(3) Ibid, p. 435.

186

THE ITALIAN REVOLUTION (1830-1870)

Other documents, published by Fanfulla in 1881, show
the personal part taken by Victor-Emmanuel in the experiment.

It is a letter dated April 16th of this year and signed:
William de Rohan, American commodore. The said commodore
recalls that in June 1860, he was driving in Sicily, on three
steamers, the second expedition of 3,400 volunteers. Dj return to
Genoa, unable to embark on the third expedition, was stopped by
an observation by the revolutionary doctor Bertani, who represented

your ship, on which the troops were to embark. On what?
The American commodore, vested with full powers, left by train
express train to Turin, where he saw the king and explained the situation to him. Vic
Tor-Emmanuel said he needed to see Mr. de Cavour, but
that he would soon return the favor. Indeed, an hour later,
An aide-de-camp brought the letter to the American commodore.
"Textual" as follows:

Commander, I am returning to you herewith the two letters from Medici,
which you will put in other envelopes and deliver to Cavour. I have
Already given three million to Bertani. Return immediately to Pa*
a term to tell Garibaldi that I will send him Vaïerio in place of La
Farina; and that he should advance immediately on Messina, Francesco (the king
of Naples) being on the verge of giving a constitution to the Napo-
litains.

Your friend,
June 27, 1800.

VicToa- Emmanuel (1).

Any further comment would be superfluous. But it is necessary to point out specifically
this feature of the "Make it quick," the watchword given to Garibaldi
by Victor Emmanuel, at the time when he supposed that Francis II,
granting a Constitution could thwart the maneuvers
revolutionaries with whom he had long been surrounded.

Lord Palmerston was privy to the details of Gari's expedition.
Baldi and he gave him decisive support on two occasions.

On May 1st, said Mr. Rattazi, Garibaldi learned that from the small port of
Two Neapolitan frigates had departed from Marsala the previous day,
And since two English ships had just arrived there, Garibaldi hastened the
jmarshc from Piedmont and entered that same day in that port. The Lombardo

(1) Reproduced by VUnipers on April 22, 1881.

ANNEXATION OF CENTRAL ITALY AND THE TWO SICILIES 187

had remained behind; the frigates arrived and began to cannon-
nei the little Lombardo. Bixio read him to force the pass, where he failed and blocked
the harbor entrance. The Stromboli wanted to seize it. The Argus, a ship
English, ordered the Neapolitans to cease fire as long as the

They complied with the injunction. The Thousand asked to be disembarked. Two hours afterwards, they were all on Sicilian soil. Only then did the An-
The Glas withdrew. The Capri and the Stromboli advanced, firing on the volunteers; they captured the already empty Piedmont, and moved away
rent (1).

A few months later, the King of Naples valiantly defended
lies to Gaeta about the true nationality of his people. Engaged by
of old promises, Emperor Napoleon left the French fleet
It would protect the city from the sea.

Victor Emmanuel complained to the emperor about the almost
aggressive of Admiral Lebarbier de Tinan. Napoleon retracted his statements
instructions and gave new ones, perhaps after the observations of the
English cabinet. To justify his conduct, he later claimed that he
had tacitly established himself as a mediator between the two kings, in order to...
force them to reach an agreement and deal directly. The truth is that Pal-
Merston, having suspected the emperor of intending to create difficulties
difficulties between France and Italy led him to understand that the English squadron
might well leave Malta to go and anchor off Gaeta, next
of the Italian squadron (2).

Also, when Garibalùì was received in England in 1864, he could-
He will publicly utter these words, which history must record.
ter: "In 1860, without England's help, it would have been impossible
"to accomplish what we did in the Two Sicilies, and
"Naples would still be under Bourbon rule without the help of
"Palmerston, and, without Admiral Mondy, I would never have been able to pass
"The Strait of Messina (3)!"

There can be no doubt about the loyal sympathy that the emperor
Ale.\andre II testified to Francis II, but one is astonished in

(1) Rattazi and your tempt, p. 473.

(2) Ibid., p. 533.

(3) Reply to the address of the Mayor of Southampton on April 4, 1864 and speech to
Crystal Palace on the 16th of the month, cited in the Meinorie documented by the
ttoria délia rivoluzione ilaliana (t. 1, p. 131), and Merimée, Leltret à Pannxfi, 1.1|,
p. 23.

188 THE ITALIAN REVOLUTION (1830-1870)

reading the diplomatic keys of his representatives. Slackel-
bcrg, the Russian ambassador to Turin, wrote to Prince Gorts-
chakofT, May 13, 1800: "The king spoke to me frankly: it's^
he who prevented any revolutionary movement from breaking out in
Sicily; it was he who gave the order to Cialdini* who commanded

of the Marches, unless the king of Naples intervenes. That is Victor Emmanuel, who advised the King of Naples to reach an agreement with him; but his advice has not been heeded, and that's why What, the Grand Duke of Tuscany lost his states and the Pope? Kornages; and that he hardly cares about his excommunication. Gortschakoff, for his part, said to Ugo, the king's minister, "Naples In St. Petersburg: "The King of Sardinia spoke to me like a man loyal, and I believe your king would do well to come to an agreement with him (1). »

It's fair to say: who were they deceiving, the King of Naples or Emperor Alexander?

We inevitably remember the role played by the Russian diplomats in 1821, in the Italian Hautes-Ventes and stigmatized by Mr. de Metternich (see above book III, chap. IV, § 1), and we have recalled close to the bitter words spoken by the unfortunate Alexander II to his chancellor after the government refused to extradite Hartmann French government (book II, chapter XIV, 7).

The legend of the Thousand is over. Instead, sell off what you have left. said an Italian who published interesting works under the name Flaminio studies on the foundation of the Italian unit in the Deutsche Rundschau à"" October 1882:

Italy has nothing to gain from this legend. It shouldn't that people abroad believe that Italian unity needed to... to achieve an intellectual nullity like Garibaldi. Those in the know understand. although the entire Sicilian revolution was carried out by Garibaldi, whose Military emissaries, dressed as peddlers, roamed the island and bought The most influential people were paid exorbitant prices. The general, who counted He who commanded the fleet and the army before Palermo was corrupted. He who The order placed in Naples received two million for its part. The shipment of Garibaldi with those famous Mille, whose poor equipment was not incapable of serious commitment, he was nothing more than a grotesque comedy that was performed before Europe to relieve the res-

(1) Quoted in Rallazzi and his time (p. 438).

Victor-Emmanuel and Mazzini (1863-1870) 189

the responsibility of the Piedmontese government. Garibaldi himself had lost all courage at the Volturne bay and was found by Nino Bixio is hidden in a tomb. Today, he tells him, it is necessary To conquer or die. The arrival of the Piedmontese Bersaglieri saved him and... gna the battle.

Freemasonry played a role at least equal to that of gold in these shameful betrayals. Liborio Romano, this rare_

leaders of Neapolitan Freemasonry, and he died in 1808 presiding over the death of the Grand Master of the Grand Lodge of Naples. The organ of the Freemasons, the Italian people, in announcing his death, said: "His actions, his popularity, the persecutions he suffered prove how much he was loved." "He was estimable both as a mason and as a citizen (1)." That is as well as Freemasonry understands honor and probity.

S 10. – The relations of Victor Emmanuel and Mazzini. – 1863–1870.

We are dealing here with a first-rate publication in the order. Mr. Diamilla Muller, who has been for many years the designated intermediary between Mazzini and Victor Emmanuel and by times also between these characters and Napoleon III, published in 1880, in Turin, an account of their relationship, based on their letters very original, under this title: *Politica segreta italiana* (2). Its revelations received widespread publicity and did not receive a single denial; they therefore now take their place in history. and will show even the most skeptical how important the action of Secret societies have played a role in contemporary events.

The figure of Diamilla Muller is particularly interesting. health. He is a distinguished engineer and scholar whose studies they establish close ties with Father Secchi; he is a man of the world and a businessman. He holds no official position, No one seems more detached from politics, and yet he is at hand during the biggest events. At all hours the cabinets of the offices of ministers and sovereigns are open to him; at one point Given the circumstances, the day after September 20, 1870, he led a negotiation to establish a *modus vivendi* between the papacy and the Italian government and prevent the departure of the S-Father. A great

(1) CU6 by *Le Monde maçonnique* of September 1867.

(2) In-Si*, Torino, Roux e Favale, 1880.

100 THE ITALIAN REVOLUTION (1830–1870)

In his case, education and lofty views were combined with passions. of the sectarian.

He is reminiscent of Henri Misley, who, in 1829, appeared in Paris to deal solely with the sale of nitrates and wheat from the country of Modena, who later worked on the construction of the roads of iron in Italy and Spain, and which, completely unknown to the public, contributed to bringing out the most hidden mechanisms of politics European. These are the men who represent the power of the secret societies.

physiognomy in his novel (['Enilijmmi;

The most powerful men are not in public life;
It is private life that governs the world.

But surely King Luitprand, who is called the Wise par excellence
Is this a powerful monarch? And Emperor Harold, who succeeded in
Everything? And as for the ministers, who will be great and strong if not Wen-
Ceslas? – King Luitprand is governed by his physician, who would be
capable of governing Europe, but lacking ambition. The emperor
Father Harold is under the influence of his mistress, the wife of a certain
age and great sagacity, but who nevertheless believes in magic.
As for Prince Wenceslas, he is inspired by an equally obscure individual.
that we and who, as far as I know, can be busy, like us
at the moment, drinking a cup of coffee in a private room(1).

It was 1863. The Italian revolution was unhappy.
of Napoleon III, who, despite his promises, had left the Fifth
netie under Austrian rule and which continued to occupy
Rome, as much to maintain a guarantee against the Italians as to
to obey the pressure of Catholic opinion in France. After the
death of Cavour, Ricasoli, Rattazzi, Farini, Minghetti, had
succeeded to the ministry without being able to control the situation. Gari-
Baldi, intoxicated by his popularity, no longer accepted the leadership of the
government as in 1859. By the publicity it gave to
his armaments, he had forced him to dissolve his first time
bands to Sarnico, then to strike him himself in the scaffolding
d'Aspromonte. Irritated by this action, all the violent elements
The revolution was fermenting dangerously. In these circumstances
Victor Emmanuel judged that they should be diverted onto
Austria: a direct expedition against Venetia had little

(1) Endtjmion^ (omol, cliap. XXXVIII, London, 1880.

Victor-Emmanuel and Mazzini (1863–1870) 191

chances of success and would have forced the Italian government to
to immediately enter the scene; but Poland was in arms, the
Servia and Romania were in turmoil; Austria could be created
complications in the East, rising up in Hungary. These insurrections-
They would have the tacit approval of Prussia, that much was known.
No doubt; they were preparing a movement in Veneto.
To carry out this plan, the king took a bold initiative, that of...
to dress directly for Mazzini. Mazzini had once offered his
competition at Charles-Albert. Later, he had turned violently
lies against him. Until 1859, he had not believed that the dynasty
Piedmontese pi)t to achieve Italian unity. But after Villafranca his
the point of view had changed. Moreover, the abrupt stop of the

manual; also, talks had been exchanged from that time.

Shortly after the Peace of Villafranca, says Kossuth, some prominent members of the Republican party addressed figures very influential members of the monarchist party to encourage them to concentrate all their efforts aimed at achieving a unified revolution in Sicily.

At that time, these talks, while not abandoned, remained in Suspense. They were resumed in March 1860. Then Mazzini, approving the negotiations, wrote the following on March 2nd: a It is not a question "It is not currently known whether Italy will be a republic or a monarchy-" "That, but whether it will or will not happen. If Italy wants to become a monarchy "Under the Savoy dynasty, let it be done! If, after the emancipation-" "The nation wants to call the king or Cavour the liberator." "Or whatever, let her do it. What we all want" "Now, it's about Italy doing its thing (1)."

At that time, Mazzini still had quite a few plot points at his disposal. considerable. From London, where he usually resided, he directed he had assembled a general staff of cosmopolitan revolutionaries that he could throw ourselves at some point in Europe and that we will soon to appear in this story. "He had," said Mr. DiamilJa Mul- "First, a wonderful talent for drawing contributions in ar- "gen of the enthusiasm and faith of its elders and its "New followers, mainly from the early days."

Mazzini had founded the first companies in Italy in 1848.

(1) Biancibi, Storta doeumenlala della diplomazia europea in llalia da iSii a é86i, tome VIII, p. 285, cited by Kossuth, Souvenirs et écrits de mon exti^ pp. 55-57.

192 THE ITALIAN REVOLUTION (1830-1870)

vrilhrs. In 1803, 153 were completed, with a clTeclif of 111,008 members and their number was growing day by day (1).

These societies were especially widespread in the South and in the Lombardy; they did not consist solely of workers, as their name might suggest; they also received the students, the marginalized of all kinds. In each group there are had a core of loyal followers; all displayed absolute obedience session at the higher committee, and that committee was Maazini. One will soon see the new influences that prevailed in this movement (S 12.)

Mazzini possessed a political acumen far superior to Garibaldi's, and he understood, like Victor Emmanuel, from a revolutionary point of view the definitive expulsion of Austria from Italian territory was to to happen before the invasion of Rome. The intermediaries of these

but above all Mr. Diamilla Muller, a friend of fifteen years for Mazzini, in whom he had complete confidence and who was in London in February 1863, to buy rifles for the governor of the Italian nement. He simultaneously purchased weapons for Mazzini, and the two expeditions were undertaken together.

To follow these negotiations more closely, Mazzini, in the month of April, moved to Lugano; Diamilla Muller, in Turin, communicated with Victor Emmanuel through the lawyer Pastore, who was not an official figure, but had the king's complete trust, handling his private affairs, the most intimate affairs; then by that of the Count of Savoiron, aide-de-camp to the king.

These negotiations continued for eighteen months; Mr. Diamilla Muller's book recounts all the events and... produced a large number of letters from Mazzini, Pastore, etc. questions from the king himself.

However, they were unsuccessful because neither party had not complete trust in each other. Victor-Emmanuel wanted Mazzini to create a diversion using only his own resources by Romania, Serbia, and Hungary; but what about the moment? There was no uprising in Venetia. Mazzini suspected...

the king's desire to remove the merciful revolutionaries from Italy the most active; he feared that Venetia would be sacrificed

(1) Lavolloy Contemporary socialism, Paris, 1880, p. 345 et seq.

Victor-Emmanuel and Mazzini (1863-1870) 193

and that the general war not be indefinitely postponed. 11 demanded therefore, that at the same time as the war was waged on the Danube and in Hungary, an insurrection was provoked in the upper Veneto and that the Italian government stood ready to support it by force of arms.

Prussia and Austria were then engaged in the question of the duchies. The general conflagration, the revolutionary war of the European [revolution] that the great agitator wanted would thus have erupted in 1859. Mazzini, on the other hand, made a commitment to Victor-Emmanuel, to temporarily renounce all republican propaganda for the time being.

Here is a letter written from Lugano in April 1863, in which he specified its position with great clarity (1):

Dear Muller, thank you for the information... To obtain the au-
very, it is advisable to remain on good terms with little Talleyrand (2).

During your conversations, you must tell him that if the king, instead
to conspire in Serbia with Prince Michael, conspired with the leaders
of the Serbian National Party, he would be assured of their immediate support; that,
Moreover, the king of a people of twenty-two million souls cannot...
to require that the initiative originate from a country of two million and
half of the inhabitants; that Italy must begin, attack first, at
condition of being followed immediately; that undoubtedly the king cannot
to take the initiative, and let no one claim that he is doing so, but that,
If he were sincere, he would let us act, keeping himself ready to follow.
vre and then authorized to do so by the initiative taken in Veneto and by the
fermentation that would occur throughout Italy. It should be added that,
Made incredulous by long experience, I do not wish to stipulate
agreed with the crown, but that the agreement would result from the very fact
that we would be given complete freedom to act and that no one would take
measures against us. Regarding the political question, per
Sonne cannot believe me stupid enough to want to proclaim the re-
public at the foot of the Alps. If I were to formulate a slogan, I who
I am determined not to make any commitments for the future; I will not give any.
other than that of: "Long live the unity of Italy!" But the king knows very well
although for the moment, because of the army's needs, all

(1) We are examining that tradantion, as well as that of some other pieces, A
The work of A. Auguste Bouillier, which appeared in the Correspondance of the 10th and 25th
October 1881: that's the only thing we owed to that study, which can't be said
consider using Diamilla Muller's work.

(i) This is the name given among them to the lawyer Paslore.

III

13

194 THE ITALIAN EVOLUTION (1830-1870)

The municipalities would necessarily add: "Long live Victor Emmanuel!"
It would have been enough for me not to do it.

P.S. - When you talk to little Talleyrand, let him believe
that, naturally, the measures taken by the government have made me
to renounce any attempt on Venetia, but that it is a bad
tactics for him. Because all the activity I would deploy outside
against Austria, I will inevitably bring it back inside and spend it
agitated against him.

conditions of its action; after having renewed its assurances of "Not to raise the republican flag," he added:

There are two essential points I haven't mentioned, because... Anyone who knows us can guess them. The first is that we We oppose, in any case, we declare frankly, any intervention France's role in our war, as well as in any intervention The first was Italy's intervention on the Rhine. The second was Garibaldi's action. Garibaldi is the soul of any volunteer expedition. No one may doubt his adherence to the statement I made at the beginning of this letter. But I am convinced that, both because of what has happened in the past, that to avoid divisions among the volunteers, he The general's actions would have to be completely independent and free.

A note was attached to this letter, which was intended to be circulated. confidential document in which we read the following:

I need to remain free for the future. We may have a day together. to enter into conflict over Rome, and a formal agreement concluded beforehand It would bother me. If you have my letters read to the king,

Observe the impression they will produce, especially my statement relating to France's intervention in Italy, and Italy's intervention in the Rhine.

In another confidential note dated January 25, 1864, Mazzini he adds. 'You must make this dilemma clear: or Venice, or Republican Propaganda," and he bore witness to his contempt for Pastore "who, he said, didn't have the slightest bit of "Moral energy and depended on a promise from Louis-Napoleon."

At a certain point, Mazzini's sensitivities having increased Having been informed, the king summoned Diamilla-Muller to him, and him delivered the following letter, signed and dated Turin, February 28 1864:

Pastore conveyed my words in a completely inaccurate way.

Victor Emmanuel and Mazzini (1863-1870) 195

I never said that I had caused or made an agreement with the per sonne (Mazzini), nor that this person had reached an agreement with me. I have he only said that I had been kind to her in various circumstances constants that she herself may not be aware of, and that I had left her quite peaceful in Naples, while on the contrary, in his writings, so much In both public and private matters, she has been ungrateful to me. I said that it was unacceptable for the action party to take the initiative in the events that are bound to happen, and that if he tried it, he would be re-

I am now saying that if he formally renounces doing so,
I am willing to agree to the terms requested, but with full responsibility.
for myself alone and my government, as soon as there is a shadow of
possibility, the glorious mandate to undertake, with all the forces
long live the nation, the completion of our homeland.

I have the same drive, the same desire to act as the person I have
spoken; I judge things by myself, with the most manly energy and
not with the timid impressions of others.

But the person must convince themselves that the circumstances are serious.
that they must be weighed with a calm mind as well as with a fair heart
tooth; that if I want, that if we all want to carry out, the plqs
As soon as possible, the great work of unification, woe to us all,
in the event that we prove inadequate to the task, and where,
giving in to an impetuous and untimely frenzy, we
would only lead to plunging our country back into its former situation.

The time is not yet right. Soon, I hope. God is coming.
dra in aid to our country.

VE

Things had reached this point when Garibaldi left...
blow for England. Victor Emmanuel feared, said Diamilla-Muller, that Mazzini and Condottiere did not combine,
with the secret complicity of the English government, an action which precipitated events against his will. He resorted to
Diamilla-Mulier and he asked to go to London. There, the
Negotiations continued, with Diamilla-Muller corresponding with
Count Verani de Castiglione, head of the king's cabinet (1).
On May 2, 1864, the king sent this handwritten note to Mazzini:

(1) Mr. Diamilla-Mulier provides curious details about Garibaldi's journey
England. Lord Palmerston, like Victor Emmanuel and Napoleon III, did not see
The competition among revolutionaries surrounding the Condottiere was not viewed favorably
and feared expeditions that could have thwarted his plans. (At the law link)
prohibiting access to the territory, which would have provoked the anger of the English people

196

THE ITALIAN REVOLUTION (1830-1870)

The statement that the party was manipulated cannot be accepted.
action, whereas on the contrary, he has always been made to understand a
in a clear and precise way that we would vigorously oppose and by all means

a takeover aimed at initiating an attack against the Venetian provinces.

Any attempt of this kind, under such conditions, would therefore be senseless, it would lead to nothing and would have unfortunate consequences which the promoters could only deplore.

Poland, in the various phases of its uprisings, lacked of expansionary force, and this is the main cause of its ruin. Could it, like the phoenix, rise from its ashes, if the uprising spread to Galicia, the principalities, and Hungary. where the land would be easy to cultivate, provided that men could be found my energetic and audacious ones who would serve as hyphens.

If the Galician movement were to spread to the aforementioned countries and pre- This gives rise to the proportions of a spontaneous popular uprising, capable of to create great embarrassment for Austria, then it would be necessary, before everything, from supporting this insurrection with a small troop of Italians

decided to entice the hero, to surround him with a brilliant world, to accost him bler de fêtes of official. The members of the aristocracy lent themselves marvelously to this conspiracy; the Duke of Sutherland would have accepted his hospitality; Then, when popular enthusiasm was somewhat satisfied, the duke made declared by Doctor Fergusson that the hero's health required his immediate departure diat. The day before, at a banquet, he had fraternized with Mazzini and Herzen. What A few days later, he was sent back to Italy amidst enthusiastic ovations. after receiving a visit from the Prince of Wales, but without being able to see his friend the revolutionaries. Questioned in the House of Commons about these maneuvers, whose secret had leaked, Lord Palmerston declared that the French government had not intervened in any way in this hasty departure. But Mr. Diamilla Muller leaves perfectly understand that Victor Emmanuel greatly feared for him the personal relationships that developed between Garibaldi and the leaders of the revolution European, and feared that they might take an initiative on the Venetian side which he would have been obliged to oppose. The Duke of Sutherland, against whom he had ac Palmerston, fortunately came to his aid. There was even more: Gari Baldi had expressed the intention of going to Paris and returning to Italy via the North.

He was the victim of another hoax, proof of which can be found in the tele- the following gram addressed on April 19 by Count Albert Maifei, secretary of the legislat tion, in London, to Count Verani de Gastiglioue In Turin:

Regarding Garibaldi's departure, he informed the king that the Duke of Sutherland, at < place to bring him back to Caprora, will keep him on board his ship for the entire "The time he will be traveling in the East. He will remain on the journey for two months. On this journey, he will probably stop at some port in southern Italy. There, the duke This will prevent Garibaldi from going down or undertaking any operations. Telegraph me if "Suitable for the king."

But Mazzini immediately learned of the telegram and informed Garibaldi at Gi- Braltar was aware of the plots being hatched against his freedom. He then had himself take he went to Caprora, from where shortly afterwards he went to Naples and Ischia.

Victor Emmanuel and Mazzini (1863–1870) 197

determined, and, having thus grouped the various elements hostile to the enemy, we could achieve the realization of our common desire.

VE

Mr. Diamilla Muller, by forwarding to Mazzini the copy of this
The king's note added:

Regarding Galicia, the king is ready to support the movement
ly, provided you approve his proposals. The opposition that
meeting your projects related to Veneto would cease as a result of your
membership, provided that your preparations aim not
an initiative to be taken, but simply cooperation on projects
royals. On this point, we defer to you and your word. But
The attitude of some of your friends inspires distrust... If you
If you succeeded in organizing the insurrection in Galicia, you could count on –
You are free to verify this yourself – on a body of maintained volunteers
at the king's expense.

The leaders of the European Revolution were then gathered
News in London: the persistence of the Polish uprising
gave hope. General Klapka, in concert with the
General Turr submitted to Garibaldi a plan for an uprising in
Hungary. But Mazzini preferred to employ someone named Frygezi, who
had, it seemed, supplanted Klapka and Turr in the confidence of the
Hungarian refugees. Meanwhile, a certain General Bulewski
was preparing an insurrection in Galicia. Mazzini having been unable to obtain
the action in Veneto, finding itself abandoned on this point, even
by her agent Diamilla Muller, perhaps discouraged by others
influences, seemed momentarily to adhere to the king's plan and read|
Bulewski was sent to Turin.

There, King Victor Emmanuel had the note delivered to the latter
The following is written in French:

Mr. Bulewski will have to report to the Minister within two days
Peruzzi, who will help him within certain limits when his men leave.
8a Her Majesty approves Mr. Bulewski's departure. A movement in the
Tyrol and Venetia will be repressed; but there is a promise that nothing will
will begin without a directive. Mr. Bu's project initiative
Lewski belongs to Her Majesty, who has been looking after it for two years, while
that Mazzini recently issued.

We can see how much Victor Emmanuel was keen to claim for

him and therefore the direction of this diversion revolutionary. This was, in essence, the plan outlined by Bu-Lewski in several notes:

Protesting against the Austrian alliance that the national government* Polish national adopted and viewed the Galician uprising as the only way to salvation for Poland,...< the revolutionary center The Polish people made direct contact with Italy and Hungary,... its natural allies, against Austria^ In Italy, the Polo Gentleman nais addressed both opposing parties, regarding their means of action, but which he considers both as requiring us to to him. He proposed to General Garibaldi that he accept the mandate

of moral leader of the insurrection in Venetia, Poland and Hungary; And, knowing the prestige of his name, he asked him for his son, the Colonel Menotti, to command an Italian legion in Galicia. The general accepted the mandate and promised his son. On the other hand, having Colonel Horyslawski learned that influential people consented were seriously supporting the insurrectionary movement in Galicia, the Polish Center had organized in Italy, by the said colonel) some Italian, Hungarian and Polish executives.

In Hungary, the Polish Centre had made contact with the party action in this country, under the direction of Colonel Frygezi, but at the condition that we will have nothing to do with Kossuth and the Klapka generals and Turr (1).

Finally, in Serbia, we made direct contact with the National publication: through the intervention of Colonel Zega, we are masters of a corps of three thousand men. The officers, all ready to leave and to which we have been paying wages for a month and a half, consist of of three hundred and sixty men, who are to disembark, as workers railways, to Sulina, to Galatz, to Ibraila, where we have already four of our civil and military commissioners to receive the colonnes^

In Moldova, under the command of Colonel Frygesi, we We have a Hungarian column ready to go into action. In Serbia, There is a corps of three thousand fully armed men; Colonel Zega is the head of this corps, composed of Serbs and Montenegrins. Our agents in Galicia prepared the elements of an uprising in the small towns general knowledge, and they are all ready to join our men in the mountains to organize militarily. But to be able to com To begin these movements, we need weapons and funds.

(1) Klapka et Turr étaient absolument dans la main du prince Napoléon et de Napoléon III. il en était à peu près de même de Kossuth. Il faut noter, au passage, toutes les traces^ de cette division des deux couches des Sociétés secrètes.

much more considerable than those we have at our disposal. We

We therefore address ourselves to the king and propose: 1** to send all our officers in Moldova by detachments of thirty men, at a rate of two convoys per week.

2® Ten days after the arrival of the last convoy entering the campaign both in Galicia and Hungary, as soon as our columns appear In the mountains, Galicia and Hungary will rise up in accordance* according to the plan we had organized in advance.

The program of Bulewski, plenipotentiary delegate of the Cen^
The Polish revolutionary character was:

It was, as he himself* said, the Revolution. Everything
For the people, everything by the people. No alliance with ideas
nor with the men of the past; solidarity with men and princes
examples of the future, war drawing its means of action and its forces
vital among the masses; Social order reorganized in such a way as to
to redress the age-old injustices to which peoples have been and are subjected
core condemned.

Garibaldi, in turn, wrote on June 30, 1864:

To the members of the Polish Revolutionary Centre:

The agreement I signed with your government's agents
national dedicates the same goal, the same path to follow for the salvation of
Poland, which you were the first to proclaim. What you recognize
were born as the flag of the principle of nationality, substituted for all
A purely local flag, the solidarity of peoples, the simultaneous struggle
against any common enemy, is now recognized by your government
government.

Therefore work together in complete agreement, and let no division be dis
appear before the active and ceaseless work of all.

Your friend, G. Garibaldi.

The Polish national government was unfortunately at
this moment fell under the direction of the revolutionary committee
European, led by Mazzini. (See Chapter X, Poland and the Soviets)
secret societies.) Garibaldi also addressed a letter around the same time.
letter to the youth of Pesth, to encourage them to insurrection (1).

This is the case here, and it's worth noting: this revolutionary war plan
The naire was the same one that Prince Napoleon supported in 1854, and

Ribaldi's contribution to the Polish uprising, in the volume entitled: *Pdnische Aufstände*, i.e. 1830, von Knorr (Berlin, 1880).

200 THE ITALIAN FUTURE (1830-1870)

which Napoleon III had opposed. (See Book II, Chapter X, § 3.) Victor Emmanuel adopted it for his own purposes and, for several months, he directed all the execution details, providing weapons and money. General Turr, a friend of Prince Napoleon Léon, as we have just seen, was also one of his inspiring figures.

On June 9, 1861, Diamilla-Muller wrote to Mazzini:

The king's agent is Sacchi. Other funds have been given. We have been written to the Italian consul in Galatz to pay 1,000 pounds to Fryges. Bulewski leaves for Caprera. We promised that if Ménotti starts on the road, he will be provided with the necessary agent. The first column will depart Tuesday of Genoa, Livorno and Ancona (1).

The expedition to the Danubian provinces would have struck at the Austria and Turkey were both involved. Prince Couza was counted on. obscure creature of secret societies, who owed his elevation that at their will and which was to disappear from the scene as soon as he them would have displeased them. Kossuth had approached him to make it happen. to supply, at the beginning of 1863, 23,000 rifles to the insurgents Polish; but, based on observations from France and Russia, he had intercepted them (2)*

Garibaldi was in Ischia, making preparations for his departure for the 0- They laughed. A Wallachian bishop had come to see him, and had spent two days in colloquium with him (3). The king, for his part, was actively pressing the Galician expedition was underway when an unexpected incident occurred disrupt all these projects.

The leaders of the left-wing party in Italy had not been put on the spot. during the negotiations of Victor Emmanuel, Mazzini and Garibaldi; they suspected, in the announced departure of the latter deny, a plot hatched by the monarchy against themselves for the deprive them of their leader and their means of influencing the masses. Desperate to keep him in Italy, they published in the *Diritto* of July 10th, that protest:

Knowing for certain that some of the members The most important members of the action party are called upon to take part in ex-military and revolutionary expeditions outside Italian territory, and convinced that Italy is in a serious political situation; that a

(2) Knorr, Polnische Aufstoende seit 18.30, p. 148.

(3) PoUtica segreta Italiana^ p. 172.

Victor-Emmanuel and Mazzini (1863-1870) 201

a revolution intended to serve the interests of liberty, cannot find more favorable terrain and a better-disposed population than in Italy; that companies that are too distant and too uncertain, such as those those we are talking about, organized by princes, must necessarily be rather in their own interest than in that of the people; the undersigned they believe it is their duty, to ease their conscience, to declare that the distancing of Italian patriots at this moment can only be futile neste to the interests of the nation.

This publication completely derailed the expedition project. in Galicia: Victor Emmanuel, whose secret plots were thus denounced throughout Europe, had to refuse any further assistance to Bulewski and Frygesi. He took the opportunity to reconcile. with Garibaldi. He sent his aide-de-camp, the general, to Ischia. General Porcelli promised him compensation of all kinds and a An important command in the coming war. Garibaldi, dissatisfied with the men on the left who had thwarted his projects, accepted the advances of royalty and remained loyal to it until than at the end of his life.

In vain Mazzini protested that he was a stranger to the publication unfortunate error in the Diritto note. It was obvious that His long absence from Italy had caused him to lose considerable the erosion of its power and that other influences were directing the advanced men. Victor Emmanuel now felt handsome a freer stroke in relation to him, although in 1867 and 1870, Mazzini could still have exercised a fairly significant share of action (Book II, Chapter X, § 7).

The Galician expedition was therefore completely abandoned. As for the Romanian one, it was too late to stop it. Fry-Gezi and Borzylawski had established their headquarters in Constantinople. military training and traversing the Danubian provinces, when Prince Couza, on whom we had counted (1), but who was the a creature of Napoleon III, probably on the advice of the latter Denial had Frygezi arrested and completely disarmed the insurrection.

The unfortunate Frygezi, released after two months of detention attention, thanks to a letter from Garibaldi to Couza, addressed, the September 6, 1864, to the Polish Central Committee, a request for

(1) Mazzini, who was aware of his relationship with Napoleon III, wrote as early as the 25

(llaliana, p. 109.) On August 12, a revolutionary agent, Kraus Carlo, wrote from Constantinople: "As far as our paedia is concerned, Prince Couza must attend** c dre permission from Paris. > {Ibid.j p. 114.)

202 THE ITALIAN REVOLUTION (1830-1870)

rescue, which reveals both the high-level complicity that had committed to this adventure, and the profound contempt with which the leaders of secret societies, whether they call themselves Victor-Emma Nuel or Mazzini, treat their instruments:

"I absolutely did not deserve the treatment I received," he said. Received here from Klapka's agents... I regret that the Consul General at Bucharest, Stumbio, did not want to protect me. By God, I am Italian citizen..... So far, I have not received a passport. Ambassador Greppi is causing difficulties. I am pleased to learn

to discuss your relationships and understanding with certain illustrious figures, includir

We can expect money. If they continue at this pace.

The king will be able to count on us more than on his army (I mean by this (which concerns the initiative). As for me, it's the first time I've seen a king conspiring generously with the republicans.

God willing, the prepared combinations will soon come to fruition. Mazzini with the king, Garibaldi with the government, we at the forefront Keep in mind, it's impossible for this agreement not to succeed.

You will allow me a fraternal observation. It would be a very It's useful not to tell everyone who comes here what you do at Turin. The most sacred secrets are known only to men who are privy to them. unworthy (1).

§ 11. – A little more light on the causes of the
SECOND ROMAN EXPEDITION, 1866-1868.

In 1866, when Austria was victorious at Custozza and Lissa, personally ceded Venetia to Napoleon III, the one who- this showed signs of wanting to revive the idea of a confederation Italian, and some of its agents were traveling through Veneto, seeking to provoke demonstrations in favor of autonomy mie under the protectorate of France. Grandguillot, from Consti- Honnel, I was preparing a brochure to that effect, which would have had as its Title: France, Italy, and the Venetians. Baron Ricasoli, then president of the council of ministers, took the side of depê- send a secret envoy to Paris to handle the matter confidentially to do, and he chose Mr. Diamilla-Muller. The representative habitu- Mazzini's relationship with Victor-Emmanuel also had

On July 14th he was in Paris and was going to see Grand

(*i) Poitica tegrela üaliana, p. 118.

A LITTLE MORE LIGHT 203

Guillot, who greeted them with these words: You arrive on time. Conferences were immediately established between the envoy of Victor-Emmanuel, General Fleury, Mr. Conti, head of cabinet of the emperor, and Grandguillot.

Two days later, things had completely changed in appearance. Prince Napoleon was then in Le Havre. The emperor Father summons him by telegram. He has barely arrived In Paris, the emperor and the prince had a long conversation. As he left, he said to the emperor in front of Conti: I am ready to make known to the king, my father, such a policy that and Your Majesty's benevolent intentions. Immediate* The prince was leaving for Italy, without even going through the Patent Royal lands, and the cession of Venetia to Italy, without conditions none^ became a new fait accompli. At the same time, Grandguillot had orders to suspend his pamphlet, and some days later, the Constitutionnel published a damning note. observing the change in imperial policy, notes that Mr. Dia-Milla-Muller had previously obtained approval from Baron Rica-soli. In a secret note presented as summarizing his thoughts In response, the emperor requested the Italian ministry to postpone any attack against Rome. "The emperor," it said, "whatever ((be it his power and his secret will to help you when it is "The case cannot follow you on this point. It cannot expose itself to "to see the Pope take refuge in the Austrian states." He invoked also the state of public opinion in France, which remained very sym-pathetic to the maintenance of temporal power. "The masses, what-" "that are not very religious and not very Catholic, as you say, "They are even more so than one might think. Le Siècle and VOpinion" "national^ who have lunch with a vicar and dinner with xm cwré^ "have not yet been able to create here, as in Belgium, "A sect of solidarity. From this, you can judge the influence of the clergy." and the account that the emperor must keep of it (1). »

This note, which had been drafted in the office of the emperor, clearly indicates the underlying gross impiety that motivated him master. But on the grounds he invoked with regard to Italy, for con Serving Rome to the Pope, at least provisionally, was joined by one

(1) *Politeia segreta Italiana*, p. 280. The idea of inviting Mr. Lucasoli to come came to the dear director with the emperor was then put forward and very well received by the latter. Mr. Grandguillot was sent to Florence for this purpose, but Ricasoli refused, to consort a greater freedom vis-à-vis France.

204 *la Belfiore di L'ITALIENNE* (1830-1870)

other than Mazzini, who never missed an opportunity to point out. The September 7, 1868, in a note addressed to Mr. de Bismarck, the The old and skilled leader of secret societies said:

Germany cannot expect anything else from the Italian government an attitude of neutrality or hostility. If it believes it can ally itself with against France, she is blind; she knows neither the king, nor the ministers, nor the official element. For fear of public opinion, the The Italian government may initially remain neutral. But the The day France wants to obtain her support, she will tell her: "I Gives you Rome," and on that day the seduced country will let the government do as it pleases government, whatever it wants.

The real secret of Rome's second expedition was precisely the need to obtain a pledge of alliance for the planned war (1).

Not all the veils have been lifted on the expedition that Garibaldi led a case against Rome in 1867, and who, as a result of a conspiracy an absolutely providential course of circumstances, culminating in the sending of a second French expedition and the victory at Mentana.

According to the information contained in Father Deschamps' work (book II, chapter X, § 7), we can now add the book by Mr. Diamilla-Muller. According to him, Rattazzi wanted to repeat the game of Cavour; in 1860, he allegedly secretly encouraged the expedition, reserving the right to take over the direction at a later date.

A certain major, Ghirelli, one of the principal instruments of This expedition, dated October 28, 1868, formulated a position conceived in the following terms:

It has been more than twenty days since Rattazzi completely abdicated
Grispi was in charge of directing the Roman movement;

2* Rattazzi handed over two million pounds to the committee, and took the pledge the agency to provide him with weapons and ammunition. On the scene, weapons and ammunition ran out;

3* Major Ghirelli left with the mission of training the Roman legion
Maine. Baron Franco Mistrali, correspondent for the *Gazzetta di Milano* and of the *Patria*, was attached to him by order of Commander Mon-

4® Ghirelli left with the formal promise that the Italian troops their followers would follow him at a five-day march;

5® At Terni, he telegraphed Rattazi in cipher, asking him for the

(1) PoUtica segreta Italiana, p. 354.

THE RISE AND FALL OF MAZZINI 205

the precise day of the arrival of the Italian troops in front of Viterbo. It was answered: Sunday;

6* Rattazi, when giving his mission to Ghirelli, told him that he knew to make a U-turn (1).

Victor Emmanuel, who, despite the fictions of parliamentarism, personally directed Italian policy and particularly all revolutionary movements had obviously given his approval of Rattazi's conduct.

As for the relationship between Rattazi and Napoleon III, all of this What we do know is that at that time Rattazi was particularly pleasing to the emperor, and that his accession to the ministry in rem-Ricasoli's placement had been very well received at the Tuileries. represented in Victor Emmanuel's councils the alliance French, as opposed to the Prussian party towards which he inclined Ricasoli.

What talks had been exchanged, what commitments had been made? taken, for this march on Rome,—* it is a point on which one still waiting for a little more light.

§ 12. — The rise and fall of Mazzini

Mazzini was a powerful figure in European politics, one has just seen it through the persistent efforts of Victor-Em manual next to him "Despite all the police, I was "still as well-informed, and even better than the diplomats" "The most skillful," said Mr. Diamila Muller (2). That is how He had been aware of the negotiations for several months in advance. for the convention of September 15, 1864, as well as a draft of border rectification on the Alpine side in favor of France this, which was originally joined, but to which Napoleon III He resigned out of condescension towards Italy.

(1) PolUiea tegreia ItaUana. p. 3?4.

This wonderful information, which has no other explanation than the presence of its AfBliés in all European cabinets. Thus, on July 27, 1865, he wrote from London To Oiamilla Muller: € From Paris I am assured that negotiations with Rome (for "The withdrawal of French troops) are arrested and kept secret solely for f not to give the opposition a pretext during the elections (for the councils (general)).

We will see later (Chapter VIII) how Mr. Bismarck addressed A Mazzini to obtain written proof of the secret treaty existing between Napoleon III and Victor Emmanuel.

206

THE ITALIAN REVOLUTION (1830-1870)

From that moment on, he sought to provoke an experiment on his own. edition in Veneto by exploiting the strong discontent that a- had caused the convention among men on the left, and the abandonment of Turin as capital in favor of Florence among the Piedmontese. One can read in the work of Mr. Diamilla Muller the A long account of his relations with the men of the Piedmontese party, to support the insurrectionary campaign in Veneto, the pre-military comparisons that he directs. This prodigious expenditure of assets this approach resulted in complete failure, and the war of 1866 ensued. to control the events without Mazzini having any part in them.

Two sentences from this voluminous correspondence characterize sensed the situation. One day, one of his correspondents, Parenzo, the editor of the newspaper Avant-Guarda wrote to him: "The moderates do not € will never unite with us if we do not have the government on our side no one, or at least the king. And without the moderates we cannot "Just throwing a few bombs in the cities. Them, but them..." "Only they could make a revolution." Later, in 1867, Mazzini will sadly exclaim that with one hundred and fifty thousand francs he would have revolutionized Italy, and he had not found this misery blue sum (1)!

This is because, little by little, the driving forces of secret societies... were worn elsewhere. Palmerslon, Victor Emmanuel, Napoleon Leo III, although often divided among themselves, got along perfectly to counter Mazzini's action. The most active, like Manin, Rattazi, Lafarina, Klapka, Turr, Kossuth, the abandon: the bulk of Italian Freemasonry had rallied to Cavour on the day he attacked the Church in 1850, and when he had posed the Italian question at the Congress of Paris (2). We have seen this by the manifesto published by Diritto, the men of the left themselves- They themselves did not accept orders from abroad without oversight. ger. Mazzini finally understood the weakness of his operational base

to reclaim Freemasonry, which he had perhaps too much disdained.

The workers' societies he had founded began, at

(1) Letter of April 1867, *Politica segreta italiana*, p. 261.

(2) The work of Mr. Rattazi, written from notes and correspondence from the minister of Victor Emmanuel, the emulator of Cavour, contains many traces of the antagonism that had arisen between these gentle representatives of the old The politics of the Carbonari and the old conspirator. It shows how, little by little the first ones had attracted around Victor Emmanuel all the vital forces of the revolution, (See especially p. 330.)

The Rise and Fall of Mazzini 207

From 1865 onwards, to be influenced by Bakunin who, as we have seen (Book II, Chapter XIV, § 6), was in complete opposition to Mazzini, not only on the religious question, – but Mazzini held much to his deism, – but also on the practical question. Mazzini constantly preached political and republican action; Bakunin, on the contrary, recommended abstention in politics and the concentration of all efforts on purely socialist ground. Mazzini having broken with the International, which did not want to su In its direction, it increasingly lost its means of action on the revolutionary elements, and recently the newspaper *La Plebe* from Milan, bluntly described the Mazzinians as reactionaries (1).

That is why Mr. Bismarck, better informed than anyone else whether it be actions by the International and in particular Bakunin's comment (Book II, Chapter XIV, § 6) did not do much funds based on the competition offers that Mazzini made to him in 1867.

S 13. – Mazzini and Freemasonry

After the breakdown of the projects on Veneto, combined with Victor Emmanuel Mazzini declared he no longer wanted to work except for the Republic. He was in Lugano in October 1867, at the beginning of the way in which the Garibaldians marched on Rome, ready to take the direction of the movement and to reclaim the dictatorship, as in 1848 (2). The crushing defeat at Mentana seemed to him a favorable opportunity* suitable for undermining the Piedmontese dynasty. Mr. Diaraila–Muller shows him trying to organize an Italian branch link of the Universal Republican Alliance^ therefore^ from {3}j

He had laid the foundations in America. Father Deschamps in published the program (book II, chapter XIV, § 2).

(1) Bm. de Laveleye, *Le SonalUme contemporain*, p. 347. He adds: c After the
After Mazzini's death, the Mazzinians and Garibaidians united to found a vast association.
"Society, which aims to bring together all the democrats of the peninsula. They took the
"J's name was Franchise Caponi. Their newspaper was *Le Sparlactu*. This grand project did r
"C put Bo realize this, and the Caponis almost all drifted towards socialism." V*
also Tullio Martello, *Storia della Internazionale* (Padova, 1863, ia-8*), pp. 418
and follows. V. on the current trends of the old Mazzinian party further on (book III|
Chapter XXX, Part 1, Section 4.

(2) *PolUica segrela italiana*, p. 323.

(3) *Ibid.* p. 254.

208 THE ITALIAN VOLUNTEER (1830–1870)

his agents, Moriundo, Villa, Diamilla–Muller, to turn back
Freemasonry and to make it its base of operations.

As Moriundo complained about the lack of political activity in the
Turin Freemasonry, Mazzini replied to him on June 9th
1868;

The method of admission into Freemasonry is a scourge that...
condemns to power. By not requiring conditions of faith
Politics will always be a mixture of heterogeneous elements. There is
However, for some time now there has been a tendency within it – especially in
the South—which should not be scorned. We must try, if it would not be
It's not possible to transform it.

To realize this idea, Moriundo affiliated himself with the lodge.
Dante Alighieri of Turin: "I believe," he wrote to him, "that this
The lodge will acquire much strength, because we are bringing it in
(Every day there are young and good elements.) Some time ago
beyond that, Moriundo provoked, on July 19, 1868, in Asti, a meeting
union of the lodges of Turin and the surrounding area to train them in
the movement and he asked Mazzini to send him a letter
that he could read there.

Mazzini hastened to send the next plate:

Freemasonry was in the past a noble and powerful institution.
His first thought was one of liberation, of freedom, of
equality between all men, who are all brothers under the law of God.
It was a profoundly political thought, and that is why it had
the honor of enduring great and prolonged persecution at the hands of
those who wanted to dominate the people by virtue of their birth, of the
conquest and arbitrary rule. Freemasonry bravely confronted the

to advance human progress, the last one she laid her hands on was the great French Revolution of 1789.

Since then, Freemasonry has fallen into decline. As a result of the general upheaval produced first by imperial despotism, then through the constitutional monarchies that followed it, it abandoned its primitive thought, became a society without social purpose, accepted in within her own circle of men of contradictory doctrines; she made her chief princes or satellites of princes; she contented herself with empty forms, devoid of true life, of symbols that no longer represented an idea. Its His works included banquets and acts of charity towards his own brothers, and nothing more, and Freemasonry fell in the minds of men my, as the papacy and the monarchy have fallen, as all have fallen-

Mazzini and Freemasonry 209

all the institutions that have ceased to produce, to direct actions, to to lead men towards brotherhood and the achievements of human progress hands.

The papacy and the monarchy will never flourish again because they rely based on privilege and on doctrines denied by the conscience of the best theirs. Freemasonry, based on a tradition of equality, can be revived by appropriating all the progress. But for that, it must re- turns to the thought she had abandoned. Institutions, like Machiavelli said, must from time to time go back to their prin cipe.

By doing so, Freemasonry can still have a powerful life in humanity, and Italian Freemasonry in particular can, if She wants it, to be the initiator of a new life, to provide a starting point lever support.

A major reform must take place within the Order. This reform must gradually reduce the worship of symbols and empty forms to substitute for it faith in the principle, which was the soul of the ancient Freemason Nonsense. An elimination will have to take place sooner or later within the ranks of lodges: a more rigorous initiation will have to recruit men who are not alone capable of speaking about the temple, but who can build it.....

The political viewpoint is inseparable from Freemasonry, from the Italian masonry in particular. It is not possible that it uninterested in the great and sacred questions of the country where Rome is located, - independence from foreign powers, the dignity of the nation, the advent the people's path to equality.

These thoughts should attract the attention of the Freemasons of the North. Italy; they are already almost dominant in Southern Freemasonry.

thoughts. Let there be no question of the divergence of rites. The rites
They are nothing when they do not represent an idea. That is the unity of
This idea needs to be established. Once established, the rites will not
will represent the diversity that must reign within it, a guarantee
For the freedom of individuals, the vital question lies in a pro
a gram encompassing all aspects of Italian life and the harmonies
health to the advantage of Humanity. It is this comprehensive program which
does not exist today at the head of Freemasonry. Hence the dissimi
comments.

Unite in the name of God and your tradition to develop it and
To adopt it. Therein lies the future of Freemasonry.

Brother Motiundo reported to Mazzini a few days later,
of the meeting of the lodges in Asti, and of the success his letter had there.
He had laid, with the f.*. Villa, he said, the foundations of a cū\ifédé-

I

III

210 THE ITALIAN REVOLUTION (1830-1870)

Masonic ration between the various lodges on the established bases
by the master. "If this attempt fails," he added, "I have the
plan to form a shooting society similar to that of Milan.
It's useful and even essential. Milan and Turin are the only ones
provinces that can keep the idea alive and resist.

Alongside this action on Freemasonry, Mazzini organized
nism the Universal Republican Alliance and drew closer to
Garibaldi and men of the left. Crispi was making him
large advances and charged Diamilla-Muller with managing her re-
reconciliation with him. In the practical instructions he gives
In anticipation of a movement, we note this passage:

It is necessary that you know a secure means of correspondence and
transportation. You will become involved with certain individuals from
steamships on Lake Maggiore and the Upper-
Italy (1).

We ask the reader to note this detail in passing.

1871, during the Commune, and in 1873, during the great conspiracy
Gambettist (see further on, Book III, Chapter XXI), one was astonished by the
promptness with which the men of the advanced party received
They were always kept informed about news that might interest them.
several hours before the authorities. This is the revelation of the me-

secrets.

Here is how Mazzini summarized his instructions:

Form a three-person committee from the Piedmontese section of the Universal Republican Alliance;

Form several groups, choosing a group leader from among the workers, among the students;

Establish a section leader in each city;

Spread the idea of the strength of the Republican Alliance;

Let's talk about the two cases in which we will rise up;

If you have a newspaper that influences the people, which you can dispose, attack the monarchy and the king by seeking to destroy them to credit as much as possible;

To tend to divide the lodges and affiliate them with the Grand Orient of Pa-tear.

(t) Volilicu segrela Ualiana, p. 392. On page 127 of the same book or will find the agreements made for the transport of Garibaldi's troops to Constantinople in 1864, with an agent from Messageries niarilimcs.

MaZZINI and FrANO'MAGONNERIE 211

Mazzini returns to this last recommendation several times. mandate; he wants to attach all the lodges of Piedmont, which do not recognize the Grand Orient of Florence, whose leadership belonged entirely to the revolutionaries Monarchist revolutionaries. The Grand Orient of Palermo at the con-milking, as we have seen, had retained all its independence (Book II, Chapter X, S h)*

According to Mazzini's letters from 1867 and 1868, we see that he still had in Romagna, Southern Italy and Sicily, a considerable action. In vain the Italian government, whose po The list was recruited from Freemasonry, and was always very well informed of his actions, and did he obtain, from the government of Ticino, in May 1869, his expulsion from Lugano; two months later, Mazzini was in Como itself to direct preparations for an uprising in Sicily, for the moment, which he foresaw was very near,* when war broke out would be between France and Prussia.

We saw in Father Deschamps' work (book II, chapter X,

base of operations at Mazzini by carrying out the invasion himself sacrilegious oath of Rome.

Italian Freemasonry nonetheless boasts of having counted among its leaders.

When Mazzini died in Pisa on March 11, 1872, the great The Grand Orient of Italy ordered that all Italian lodges Liennes celebrated mourning ceremonies and asked that Freemasons of all nationalities who could sit there they settle at his funeral.

CHAPTER EIGHT

THE SECRET REIIA.TIONS OF NAPOLEON LUE

WITH PRUSSIA

^ l". – Napoleon III and the unification of Germany

No sooner had Louis-Napoleon come to power than he conceived the idea of realizing to serve, for the benefit of Prussia, the plan for the unification of Germany that in the dreams of his exile he had sketched out with Slingby-Duncombe and the Duke of Brunswick, a plan which, moreover, was long since stopped by secret societies (see book II, chap. XI, § 1. – Book. III, chap. IV, § 4).

The first time, said the Duke of Broglie, that Napoleon III betrayed the strange preoccupation which made him view the reconstruction favorably the tuition of the German Empire in favor of Prussia, this was before his rise to power and during his presidency, following the disturbances that had shaken the German Confederation in 1848. he confided his secret feelings to the minister he was sending to Berlin, M. de Persigny, chosen, as we see, from his private life personal. As soon as the effect of these ignored instructions began to be to demonstrate, the Ministry of Foreign Affairs, then entrusted to the general Labitte, and where M. de Viel-Gastél directed the political work, took the alarm and stopped this madness with a severe rebuke: the prince, embarrassed in core in the exercise of his power, did not defend his agent (1).

(1) The Correspondent of November 10, 1882.

Napoleon III gave in easily in appearance, but he came back always clinging to his ideas as if under the sway of an obsession that He did not allow him his freedom. Throughout his entire reign, He used the same methods in his relations with Prussia. conspirator, whom he used with Victor Emmanuel. Over the heads of his foreign ministers and ambassadors for them, he sent confidential emissaries whom he took care to choose from among foreigners, from among the members of societies upper ridges. We still possess them – and this is quite natural, As long as M lives, Bismarck and his work – that very few documents on this period of contemporary history. In Here are a few, however, some of which relate to 1858, The others are from 1801 and 1860. Napoleon III is still there. dominated by his cousin Prince Jérôme Napoléon, working actively to redraw the map of Europe according to the Pal- plan Merston and continue its realization, without any concern for the in- French interests, nor even, it seems, his dynastic interests the most obvious ones.

§ 2. – The mission of Marquis Pepoli to Berlin in 1858

In December 1880, an English magazine founded in Rome, La Minerva^ published an account of an initial negotiation which allegedly took place between Napoleon III and Prussia in December 1858, in the following conditions: (1)

On October 9, 1858, Prince William of Prussia (the emperor (current king of Germany) became regent of his brother's kingdom Frederick William IV. His first concern was to send back the mi- ministry presided over by the]aron of Mantcuffel. The president of the no- The cabinet of curiosities was headed by Prince Charles-Antoine of Ilohenzollern. brother-in-law of Marquis Napoleon Pepoli. The latter was in charge by the Count of Cavour to sound out his brother-in-law's intentions, in the event of a war between Austria and Piedmont. The Marquis Pepoli, before going to Berlin, passed through Paris, and had a Interview with Napoleon III. From Minerva to Napoleon III handed the Italian envoy a note intended to be placed under

(n Ges (locuinonls have been puliliésilans/c French of January 23, 1881.

MISSION OF MARQUIS PePOLI TO BERLIN 215

the eyes of the Prussian chieftain and the prince regent, and whose aim was to separate Prussia from Austria.

Here is the gist of it:

Paris, December 1858.

There are two great German powers: Prussia and Austria. Prussia represents the future, Austria the past. France since ten years has always shown a marked preference for Prussia; this Will he fart at her? That remains to be seen.

Let us examine where Prussia's interests lie, of course. This country, like everything that grows, cannot remain stationary, and, this Meanwhile, if he forms a close alliance with Austria, he is obliged to remain stationary and even downshifting.

The best thing that can happen to him is to counterbalance by Germany, the Austrian Empire. But is that the only glory that befits a new reign and with high instincts and chivalry Prussian risk?

I don't believe it, and yet, if Prussia follows the advice of the interior Given the pressures it receives from various quarters, its role in Europe must be limited to balancing its rival. But in this policy there is a Danger: if, driven by disastrous influences, Prussia, making a common cause with Austria, guaranteed the Italian provinces of the House of Habsburg, then the European balance would be broken, The treaties of 1815 would be abolished, and France would be forced, by doing an appeal to Russia to throw down the gauntlet to Germany. I hope that this The end will not come. If, on the contrary, Prussia, by breaking away Without Austria making a fuss, she shows herself to be benevolent towards Franco, do Great destinies await her, without danger or upheaval. For, if, as a result of a struggle between France and Austria, the latter As power lost its influence in Germany, it was Prussia that... would inherit.

Therefore, if Prussia allies itself with Austria, all progress is at its expense. impossible, and it risks uniting Russia and France against the A-Lemagne. If, on the contrary, it allies itself with France, any reduction Austria's influence benefits her, and, supported by France, she can pursue in Germany the high destiny that awaits him and that the German people expect from her.

Napoleon.

Following this note, Minerva published a long letter in which the Marquis Pepolirend reports to Napoleon III on The result of his mission, and here are the main points:

Prince Clarios, (he told me he was going to send him straight to Prince Regent. This note, according to him, had great merit—that of our Clear and frank. I then had to ask him how far the spirit A public favorable to Austria would commit Prussia, and if it were true that The Prince Regent was going to guarantee his Italian possessions to Austria. He answered me clearly: "No." So I reminded him that in the At the time he had written to me that an agreement had been signed with the Autri-King J, he immediately replied that he had believed him, but that he believed he had made a mistake and that he would have had precise information there. Then he asked me if people in France believed in the war: I replied that I believed it, but that Your Majesty had not authorized me to add to add a word to the terms of the note and that my mission was entirely personal; that, however, Italy's position was very serious and that I was entirely in agreement with the opinion he had previously expressed to me, that we would never succeed in establishing true peace in Europe than with a]>onno war.

He replied that it was still his opinion, but this opinion, It was also personal for him. I took this opportunity to express to him in the name of Count do Gavour, whom I had seen in Genoa, all the sympathy* the feeling that was present in Italy towards the new Prussian government, and that it was hoped he would be favorable to Italian ideas. I told him observed that Piedmont was Prussia's true ally, then that their future depends on the downfall of Austria, and that the Italians links ask for nothing more than to love the Germans.

Quehlucs days later, the Prince of Ilohcnzollern handed over to martiuis Pcpoll one of the Prince Regent's titles in response to the note of Napoleon III. The text is not given; but the Marquis written by transmitting it:

I took the liberty of adding that I did not believe it was unified. Your Majesty, a very categorical endorsement of the note C, since ultimately She left the question unresolved, and did not allow judgment on whether Prussia would move further away from or closer to Franco on the major issues of the day. I therefore felt entitled to ask the prince if the new The new minister would be more favorable to Austria than the previous one. He told me replied that, in Germany's internal affairs, he was certain certainly more inclined towards conciliation than the previous cabinet, but that, in foreign affairs, he did not believe him; that one could agree in matters of the heart but not in matters of public opinion external; that we knew very well at Üerlin that we wanted to persuade the France, that the Prince Regent and the new ministry were not him favorable, but tpic was completely wrong.

MISSION OF MARQUIS PePOLI TO BERLIN 217

He added that there were only two possible policies in Prussia, those which Your Majesty had so well outlined in his note; that he, he

to take advantage of every event to expand Prussia, but that he
The Prince of Prussia had to take into account the uncertainty of his position.
and pressure from public opinion and most governments
comments in favor of Austria. As I desired the conversations
that I had with the prince were entirely accurate, I believed him to
see this report, so that he can verify its accuracy himself.
study.

He fully approved it, and I even left him a copy;
but since it contains the prince's personal ideas, and since he spoke
With the utmost candor, he confides in the high expertise of the em-
father, asking him to always send him his communications in a manner
confidential and reserved information.

December 26, 1858.

Pbpoli.

If we are to believe the anonymous author of the revelations of the Mi-
After Solferino, Prussia decided to join the army.
Franco-Italian alliance; a courier left Berlin for the
Italian headquarters with a letter for the Marquis Pepoli
where the Prussian cabinet was making its intentions clear. But it was too
late: news of the peace of Villafranca reached Berlin before
that the dispatch did not reach Marquis Pepolb and the courier was recalled
summoned by telegram before he had completed his journey. The Ga-
zette nationaleA q Berlin, in its issue of December 30, 1881,
translated the letter attributed to Napoleon III without raising any doubt
regarding its authenticity; she limits herself to this single observation:
"The story of the letter sent, then recalled after Solferino,
is old, but it is not at all believable [keineswgs beglaubi
(g tes). »

The information found in Father Deschamps' work
(Book II, Chapter X, § 4), the revelations of Kossuth that we were able to read
in this very volume (book III, chapter VII, §7), indeed give
It was as if, after Solferino, Prussia remained at least neutral and
that, if powerful influences were to solicit the prince regent to agree
to cable Austria, others worked alongside him in the direction
opposite.

218 SECRET RELATIONS OF NAPOLEON III WITH PRUSCEAN

§3. – The Italian-Prussian alliance of 1866 AND Napoleon III

Five years after Villafranca, the conquest of Venetia was complete.

the only way for him to resist the pressure from Mazzini and Garibaldi.

In October 1865, he had sent a secret emissary to Vienna, Count Malaguzzi, of Modena, to propose to Austria a cession of Venetia in exchange for monetary compensation. The Vienna cabinet initially refused; but, in February 1866, it returned to this proposal and offered the cession of Venetia to Napoleon III. He refused it: he preferred Italy allied itself with Prussia, and that Austria be crushed once. Furthermore, let us note these dates: in November 1865, there had the famous Biarritz meeting between Mr. de Bismarck and Napoleon III.

La Marmora, then president of the council of ministers in Flo-Regency, had sent General Govone to Berlin with the mission of negotiate a treaty of offensive and defensive alliance. The government The Italian was hesitant to commit. All the general's interviews with Mr. de Bismarck were faithfully reported to Napoleon III. La Marmora had dispatched one of his confidants, the Count Aresc, because he believed Mr. Nigra was too influenced by the emperor. On March 30, Mr. Arese telegraphed the short words to Florence and concise from the Oracle of the Seine, "Addressing Mr. Arese not as sovereign, but as a friend, he had said: I believe the A useful treatise.

The famous treaty was signed in Berlin on April 8th. Napoleon III in received the news that night, memo by telegram: after having Having read it, he SC fell back asleep with a light heart and great satisfaction. tion.

In May 1866, Napoleon III, with the hesitations which characterized his policy at that time, wanted to return to Austrian proposals, but this time it was too late;

REVISIONS OF AN AGENT OF M. DE BISMARCK 219

the Italo-Prussian alliance that he himself had forged, removed the challenge. nitive (1).

§4. – The revelations of an agent of Mr. de Bismarck

A former Hungarian refugee, Count Scherr-Thosz, who, from 1862 to 1867, was, in various circumstances, to what he said the confidential agent of Mr. de Bismarck, published, in 1881, in a German magazine, Souvenirs of his memories moires (2).

He recounts that he came into contact with Mr. Bismarck at the moment when he had just been summoned by the king to the presidency of the council of ministers, that is to say in October 1862. Mr. Bismarck, who was then Prussian ambassador to Paris for about six months, returned there after conferring with the king in Berlin, to present his letters of recall to the emperor. It appears from the Memoirs of Mr. de Scherr-Thosz that, from this At the time, Mr. Bismarck harbored plans for war against Austria; he made no secret of it in his conversations with the French ministers and politicians; but what he said was absolutely mulating then (and yet it was also an armed project (a dream he cherished), it was that he was already thinking about a war with France, and that he had above all else sought to understand the true strengths of our country during its stay in Paris, to find out when he would be able to reach us and what would be the most opportune moment to surprise us to get and to fight.

(1) These details, so important for clarifying responsibilities, are taken from the work of General La Marmora; Cn po pin tU lucc sugli eventi polilici e mili^tari del anno 1806 (Florence, 1873). "It appears positive," says the Gazette de France of It was on September 18, 1873, that Victor Emmanuel formally authorized the general, "whose close relationship with his sovereign is well known, to publish all the documents contained in his book. He had others removed, the general clearly states. "It's hard to hear, and one especially notices the care the author has taken with no noth "Publishing something very compromising for Bonapartist diplomacy. Cola explains—" "The fact that we are also guaranteed, namely that three months ago, the The general came to Paris and read his manuscript in the drawing room of a large house. (C of the imperial era, we presence of Uouher, Benedetti, Grammont, Drouyn t do Lhuys and other servants of the empire. >

(2) We borrow these extracts from Le Français of July 7, 188t.

220 SECRET RELATIONS OF NAPOLEON III WITH PRUSCEAN

Mr. (the Scherr-Thosz having written to Mr. Bismarck to to put at his service against Austria, the future Chancellor of Germany Magne summoned him and said to him;

You guessed it. I have set out to avenge the shame. d'Olmütz, to defeat this Austria which has treated us so unjustly* I want to give Prussia its rightful place in Germany. I I recognize the value that Hungary's aid can have for us. I know that the Hungarians are not revolutionaries in the traditional sense. dinner of the word. Besides, the great Frederick negotiated well for a alliance with the disaffected Hungarian magnates. If we are vain In the end, Hungary will be free; count on it.

surely the one that reveals to us that from this moment (October) 1862) Mr. Bismarck had obtained Napoleon's assent. Leo III had his views on the unification of Germany and withdrew his explanation very freely with him on the impossibility where he would always be to give France compensation on the left bank of the Rhine.

"I have no concerns on the French side," he reportedly said. The same circumstance, Mr. Bismarck. I spoke last night, during two hours with the emperor, and obtained from him the promise of a new absolute reality. He spoke to me at length about what he called a small correction. border crossing; he wanted the Saarbrücken coal basin. I told him I stated quite plainly that we would not give up a single village, because that, even if I wanted it, the king would never consent. There— On top of that, the emperor gave me his assent. He believes us to be weak. Or perhaps he is exaggerating the strength of the Austrians. He told me several times— They were asked to take good care. Finally, seeing that I was holding firm, despite His warnings. He told me; "Well, do what you cannot avoid doing this.

Count Scherr-Thosz proves once again in his Memories the nefarious and pernicious suffering that the prince Jerome had a view on the politics of the Second Empire. He recounts a conversation he had with the host of the Palais-Royal on July 5, 1806. Count Scherr-Thosz was crossing Paris to go to the theatre of the war and take part in the operations of the Hungarian legion, (which had been formed under the orders General Klapka. Paris was decked out and illuminated that day. had just learned of the emperor's request for mediation

REVELATIONS OF AN AGENT OF MR. DE BISHABKG 221

of Austria and the cession of Venetia to France. Is it known what was then the main concern of the secret cabinet of the Tuileries? — There were fears that peace might be made too soon and that the Prussia did not take enough advantage of its victory!!!

Prince Jerome, when I saw him, had just come from the emperor's palace; he was very excited. — You did well to come, he shouted to me; you You'll be doing us a favor. — He asked me to go directly to the district Prussian general, to warn Mr. Bismarck not to grant a neither a premature peace nor an armistice. Austria, flexible in the darkness, but vindictive and cruel in its success, if it is not complete Devastated, she will make them pay dearly for her setbacks on the first comeback. fortune.

For over an hour, the prince tried to convince me that he spoke less in his own name than according to the intimate and secret desires of the emperor, who would be obliged, in his capacity as mediator, to advise

I had to remind Mr. Bismarck that Prince Napoleon had already played this confidential political role twice in Italy.

The attitude adopted by Prince Napoleon towards the agent Mr. Bismarck's secret is entirely consistent with policy revolutionary and anti-French views that he outlined in his speech from Ajaccio shortly afterwards (Book II, Chapter X, § 7). (1)

Napoleon III, driven by necessity, changed his mind, but too late, again, and without abandoning his conspiratorial methods.

(1) The Duke of Broglie published, in the *Correspondant* of November 10, 1882, an article entitled: *The Ministry of Foreign Affairs before and after the Revolution*, in which he recounts that in 1866, after the Battle of Sadova, Mr. Ürouyn of Lhuys had convinced the emperor to intervene in Germany to save Austria and that the mobilization orders were already ready, when, during the preceding night, the publication in the *Official Journal* of a decree convening the legislative body, Prince Napoleon's influence prevailed and ended the war. Prince Napoleon, in a letter addressed to *Le Figaro* on November 23, 1882, claimed that he had not followed the emperor's advice, the influence attributed to him, but he develops in the same letter all your reasons — or rather some of the reasons — for which he opposed intervention in favor of Austria. The account of Count Scherr-Thosz shows what maneuvers Prince Napoleon resorted to to sense his policy prevailing, and if that were the case, as he claims in his letter to *Figaro*, guided exclusively by the interests of France. In reality, the agent's story Mr. Bismarck's secret and Mr. de Broglie's secret complement each other. We have also reproduced, in chapter VII, | 11, the very precise testimony of U. Diamiila-MuUer, recounting the role played in 1866 by Prince Napoleon to prevent the France to support Austria and its journey to Turin. *V. Politica segreta italiana*, p. 271. We can therefore judge the value of the prince's denial.

222 SECRET RELATIONS OF NAPOLEON III WITH PRUSSIA

4. — A SECRET AGENT OF NAPOLEON III IN 1866

In 1864, while Prussia was crushing Denmark, the party Danish national had sent a representative to Paris, Julius Hansen. The Danish National Party pursues the unity of the three Scandinavian kingdoms; Mr. Julius Hansen defended this idea in the press and in brochures. This was a recommendation to him, a perfectly natural mandate to the crowned Carbonaro, who in He soon read one of his conPidonts. Julius Hansen had his connections at the Ministry of Foreign Affairs and was the diplomatic editor France's tic. The emperor had sent him to Prague in 1866 on a confidential mission to Prince Bismarck, for to obtain in the treaty with Austria the insertion of an article por

the annexation already carried out to Prussia. Mr. Bismarck agreed to clemency to this childish request, which became art. V of the treaty of Prague, and which, as we know, was never executed. Napoleon III imagined he had thereby created a cause of future embarrassment for the Prussia!

In March 1807, he learned very unexpectedly of the conclusion of the treaty of alliance of Prussia with the states of Germany of south, which in fact achieved Germanic unity. Emerging then from its torpor, driven by public opinion, to which the debates of the The legislative body had caused a great deal of excitement, Napoleon Leo III and his ministers wanted to forge an alliance with Italy with a view to a struggle with Prussia. To this end, he sent to of Baron Liicasoli, then head of the ministry in Florence, the prince Cariatì, a Neapolitan, and all this negotiation went through Julius Hansen, who served as an intermediary between Napoleon's secret envoy Leo III and MM. Drouyn de Lhuys, from Moustiers, Rouher. At this Political negotiation was mixed up with a financial affair concerning the ecclesiastical properties in Italy that had been concluded with Rothschild, Bamberger and Crédit Foncier.

Entrusted to such agents, these negotiations were easily penetrated. Mr. Diamilla-Muller, from whom we borrow this account, publishes the text of a dispatch from a secret agent of the Prince of Bis-

A SECRET AGENT OF NAPOLEON III 223

marck, the man named B., placing, on March 30, 1867, the count

Usedom was fully aware of the mission accomplished by the Prince Cariatì (1).

Mazzini was no less well-informed, as we have seen from his notes from November 1867 to Prince Bismarck, which we have published in volume II. (Book II, chapter X, section 7.)

fi) Politeia tegreta italiana of chapter VIII, Varticolo V del trattato di Praga.

Chapter Ninth

THE MASONIC ALIAS OF PRUSSIA

AND FROM ITALY

§ 1. – The memoirs of General La Marmora

The ideas and hatreds that are common to Freemasonry have had, concurrently with gallophobia (1), their share of influence in the rapprochement which, from 1866 onwards, took place between Prussia and Italy, and upon which rested and still rests Mr. Bismarck's policy.

General La Marmora, in his curious revelations, recounts that in 1861, having been sent to the King of Prussia in the west Following his coronation, he made contact with the head of the Liberal party, the deputy de Vincke, and "he carried away the hope that, "Through him, he would appear in public opinion" "In Prussia, a reversal in favor of Italy"; but he omits to state what arguments he put forward to Mr. de Vincke and what means did the latter employ to bring public opinion back? that lost.

(1) See the feelings that the Italians harbored towards the France, the day after the Italian War, the curious work of M. Auguste Brachet: *The Italy we see and the Italy we don't see*. Paris, Hachette, 1881.

15

iii

226 Masonic Alliance of Prussia and Italy

In March 1866, Victor Emmanuel had sent the government to Berlin General Govone to forge an offensive and defensive alliance between Italy and Prussia, as we saw in the previous chapter. In In a telegram addressed to La Marmora, the general summarized a con-Mr. Bismarck's statement on the difficulties he was experiencing to engage Prussia in a war with Austria and on the motives that dictated his own conduct:

Mr. Bismarck had always been of the opinion that Austria should be regarded as the natural enemy of Prussia, and that is why he had, I have always viewed with pleasure the conduct and successes of the house of Savoy, but he was alone in Prussia in his opinion.

In the past, war against the Austro-Hungarian Empire was considered a crime there. cheating and the alliance with France; and public opinion had re-felt Italy as personified in Mazzini and Garibaldi. He had he had managed to change this way of seeing things, and, just recently, he had proposed to the King of Prussia to conduct a trial, to involve Austria

this Austro-Prussian one. This attempt had completely failed, or rather completely successful, according to his predictions: the natural rivalry of Austria and its sensitivity had become more pronounced than ever, and this the trial had cured the king and many other people of the Austrian alliance; King William had abandoned his exaggerated legitimist scruples. res, and he could now guide it (sic) according to his designs.

§ 2. – A Prussian Memorandum addressed to Mazzini

IN 1867

The same ideas are expressed in a memorandum intended Tule: The Pi'usse, natural ally of Italy, but sent this time directly from the Prussian chancery to Mazzini, in response to the overtures that he had made to Mr. Bismarck and that one was able to read book II, chapter X, 7.

Here is the full reproduction, because this document relates to a large number of points of contemporary politics and is the counterpart to Napoleon III's secret relations with the Prussia.

Affinities of language and race, analogies of temperament
Morality and customs matter little in the actual formation of alliances. Alliances do not

A PRUSSIAN MEMORANDUM ADDRESSED TO MAZZINI 227

are based solely on the incrot and are determined only by the advantages that they provide. When two states have a geographical situation such that they can develop their own system of action and increase* to indefinitely increase their power through industry, commerce and the war, without the power of one ever being able in any way to obstruct that of the other, that, on the contrary, the strength of one ac grows that of the other, these two States are and must be allies turels. On the contrary, when two states have a geographical situation such that one cannot extend its sphere of action without harming the other; when one person's business can only prosper at the expense of another on the other hand; when, in short, the goal to be reached in order to arrive at full their power development is the same for both of them, in a way that, if one of them achieves it, the other will never achieve it, and will therefore be sequent in dependence on the first, not only is there no of natural alliance between these two states, but there is between them a ri necessary value which, at any moment, can and must turn them into enemies mis.

Based on these principles, the only ones consistent with reason, it is

natural value.

Germany is a natural ally of Italy.

Italy's natural rival is France.

Let us suppose Italy, entirely in control of itself, strong in its political unit, which has become the warehouse for its own diverse products and of all those in the South; let us suppose Germany is also strong because of its unity politics, which has become a warehouse for its own products and those of the North; Italy mistress of the Mediterranean, Germany mistress of the Baltic; these two powers, whatever one may say, the most intelligent the most civilized, who divide Europe in two and who strengthen the center, these two powers with such precise borders and so clearly defined, so different in language and temperament, exercising their influence in such diverse ways that Italy never will be able to aspire to dominate in the Baltic, nor will Germany even consider dominating in the Mediterranean, and let's ask ourselves if they can do other than helping each other and loving each other cordially.

Italy and Germany are surrounded by peoples who aspire to to grow at their expense. In the north, England exerts pressure on Germany. And one day the East will manage to exert its influence on Italy. Only in the south, only The star of the future shines for both of them; to the south, where rAlle<* Magne relies on Italy, where Italy has the Mediterranean Sea in front of it. can become an Italian lake again.

The people who made 4844, 4848 and 4866 are the true ally of that which produced 4848, 4849 and 4860.

228 Masonic Alliance of Prussia and Italy

By the end of the year, Germany will have to form a single powerful state. extending from the Baltic to the Alps, from the Rhine to the Vistula and the Brave; Italy must no longer have provinces in foreign hands; or else Neither Tune nor Vautre will have understood their respective situations.

As for Tltaiie and France, the configuration of the globe Since they cannot be changed, they will always be rivals and often in enemies. Nature has thrown between them an apple of discord that they do not will cease to be discussed; the Mediterranean, an admirable port in the center of Europe, Asia and Africa, a canal between the Atlantic and the Pacific fique, basin surrounded by the most favored lands of heaven.

Wouldn't it be madness to think that France might not be ja- Italy's border, which extends so far into the Mediterranean, which possesses sede the most beautiful, most populated and richest coasts, of Italy, which is the most direct route between Europe, the East and India

Everyone knows the joy the French felt at the news of the Lissa disaster. France saw a great advantage in it. Although she showed some sympathy towards Italy in 1809, it was not whether by fashion or national pride, if child, at that date, one Carefully study the true French opinion, and you will see that everything limited itself to the praise of three or four Parisian newspapers paid for the insert. And when we talk about France, we mean France as shaped by its geographical situation, the French nation.

On the other hand, it is impossible for Italy to tolerate France ws- at any moment to seize Tunis as it did recently: from Tunis, which would only be a stepping stone for her to reach Sardinia, It is essential for Italy to constitute itself in such a way that it does not have no need to tremble for its coasts, for its trade, for its provinces at every frown of the French Jupiter.

France, mistress of your Mediterranean? France with the borders of Rhine? No: Italy and Germany must not allow it at any price. For them, it's a matter of life or death.

And let's not even talk about Italy's gratitude towards France. Italy owes nothing to France.

Here is a summary of both. It clearly shows which is the creditor.

France lost on the Italian battlefields, in the interest from Italy, twenty thousand soldiers.

And that's all.

For the benefit it derived from the French intervention, Italy has given Nice, Savoie and 60 million.

And that's enough.

But let's look back and remember the years

REMINDER FROM MR. USEDOM 229

elapsed between 1797 and 1815; let us remember the blood of a million Italian soldiers paid for the benefit and glory of France who, for Before making Italy free and great, he made it a slave; let us remember the millions paid by the thousands to France or spent on its behalf, and the incomparable artistic treasures stolen by France from Italy and which they still adorn the Louvre today!

France, in the war of 1859, was merely paying Italy a price.

Italy and France cannot join forces to exploit in common the Mediterranean. This sea is not an inheritance to be shared between parents.

The Mediterranean empire undoubtedly belongs to Italy, which possesses coasts on this sea twelve times more extensive than those of France. Marseille and Toulon cannot be compared with Genoa, Livorno, Naples, Palermo, Ancona, Venice and Trieste.

The empire of the Mediterranean must be Italy's constant thought, the goal to be continued by the Italian ministers, the basis of Italian policy.

A Prussian statesman, convinced of these truths, had the idea of to unify Germany by relying on an alliance with Italy. Prussia and Italy could have dictated peace to Vienna by rejecting in the Slavic countries, the Habsburg dynasty, which thus became a danger. What was a war for Russia ceased to be one for Germany and Italy. Prussia could then have completed the unification of Germany. (In a...) at a time when Italy and Germany were together forming their unity, They gained dominance in Europe. And, although England and Russia does not like to see Germany forming its unity, they would have resigned themselves to it, if this unity had resulted in making to disappear from the world stage another preponderance.

The missed opportunity will come again.

Italy and Prussia, being closely allied, could bring it about at their willingly.

Consequence:

The need for an alliance between Italy and Prussia through diplomatic means.

Or:

Prussia's strategic alliance with the Italian national party.

§ 3. – The recall of Mr. d'Usedom, Prussian minister, has

Florence in 1868

We published in volume II (book II, chapter X, S "0 the key documents relating to Mazzini's communications and

details are found in the work of Mr. Diamilla-Muller, and there we find the explanation for a diplomatic incident, which had remained obscure so far.

Mazzini, in his first note of November 17, 1866, signed milk to Mr. Bismarck the existence of a secret treaty of alliance between the emperor and King Victor Emmanuel. A few days later, Mr. Bismarck had the following note delivered to Mazzini:

The Berlin government fears that there may be an agreement between the king Victor Emmanuel and Emperor Napoleon III, an agreement which would be... to understand what the King of Prussia should expect from Victor Emmanuel... But he doesn't have proof of it, and that's the proof he would like to have. If he had it, he would immediately agree to deal with the man who Only today can thwart the policies of the Tuileries.

The author of the note is therefore interested in obtaining the desired proof. and to provide all necessary clarifications regarding the officer Prussian, so that we could then speak directly with him—even.

To make things easier for the author of the note, he is informed that the Generals Cialdini and Durando said they had read the exchanged telegrams. between His Majesty Victor Emmanuel and Emperor Napoleon III, in dispatches which the king pledged not to go to Rome, which were the preliminary stage of an Italo-French agreement against Prussia.

This written proof-Mazzini could not or would not provide it (See his reply, vol. II, p. 391). The Prussian government in obtained the proof through another means.

The Count of Usedora, having had, at the beginning of 1868, the o- As he was crossing Rome, he saw Cardinal Antonelli, who... gave very precise indications of the existing agreement between the Cabinet of the Uileries and Rattazi, for joint action in certain circumstances, and provides him with the means to obtain them authentic evidence.

Upon his return to Florence, the Count of Usedom had nothing to do with Mr. Dia was more in a hurry than to inform Mazzini's representatives. Milla-Muller in particular, from the conversation he had had with Antonelli.

A few days later, at the request of the Italian government^ He was suddenly recalled by Mr. Bismarck. The game had linked between Prussia and Italy. Victor Emmanuel had understood the scope of the threat which concluded the memorandum on Germany

Italy's natural ally: "Birth of the Prussian alliance and Italy through diplomatic channels or strategic alliances of Prussia with the national party." The chancellery

Prussian officials had the skill to have some extracts published in the Vienna Neue-Presse as a threat to the of Victor Emmanuel.

Mr. d'Usedom was compromised by the relationships that Mr. de Bis-Marck had imposed them on him with Mazzini's agents; the last The communication he had just given them was imprudent. whose renewal the two new allies wanted to avoid.

Mr. Diamilla-Muller concludes his story thus;

New commitments were made: the solution to these negotiations-tions was entrusted to new individuals. What had been written to Florence fell into a kind of oblivion. London today possesses documents, which are not unknown to us, on this second phase of the diplomatic intrigues, which were to cause a sea of bloodshed and to raise a new one in place of an old hegemony, before which the whole of Europe would be forced to bow down (1).

Through a reciprocal exchange of good deeds, in 1871, the grand master from the York Rite lodge of Berlin, Brother Von Schakenburg, of ordered and obtained the dismissal of Frappoli, Grand Master of the Italian Freemasonry, then his confinement in a mistress his insane (book I, chap. III, § 4 and book II, chap. X, § 7), because that he had been too sympathetic to France during the war.

§ 4. – Emperor William and Freemasonry

Italian

During Emperor William's visit to Victor-Emperor In Milan in 1875, the Italian lodges sent a manual to... deputation to their crowned brother. Deputies Mussi and Tamajo represented the Grand Orient and numerous delegates from the lo-The ges had joined them. The newspaper Il Secolo thus recounts their receipt in its n° of October 23, 1875 (2):

(1) *Politica segreta italiana*, p. 355.

(2) Reproduced by the Civüta caltoUc0t no of December 18, 1875.

Yesterday at five o'clock in the afternoon, the German Emperor received in private audience and with the most exquisite cordiality a delegation of Italian Freemasonry. The delegation presented him with an address so* assembly of members of the Grand Orient and all delegates from the lodges Italian women gathered in Milan.

After expressing his heartfelt thanks, the emperor wore the conversation on a completely intimate level and clearly demonstrated scs deeply Masonic sentiments. Speaking of the obstacles that the Freemasonry encounters, in its spread and with malevolence, the which some people seek to diminish in public opinion Recognizing its importance and value, he encouraged the brothers to remain steadfast. in the struggle without being disturbed, and always counting on the adherent Zion and the support of all affiliates. The words that came out of the mouth of such a character, to refute one of the objections constantly by our adversaries, deserve to be reported verbatim: "I "Also," he said, "I encountered obstacles at the beginning of my life as a Freemason- "nice, but to those who, to dissuade me, asked me what é- Regarding Freemasonry and what it could be used for, I always replied- "Go in and see for yourselves."

The emperor then kindly asked for information detailed information on the domestic system and family development Italian Freemasonry. 11 inquired with interest about the illustrious Grand Master. After a half-hour hearing marked by a touching and fraternal affability, the delegation withdrew, deeply moved by the ac a truly Masonic catch of the illustrious and powerful brother (1).

(1) The newspaper La Capitale, dated October 27, 1875, published the text of the address from the Grand Orient of Italy to Emperor William.

CHAPTER TEN

POLAND AND FREEMASONRY

9

Father Deschamps showed in his work how the Freemasonry, which has so skillfully exploited the idea of nationalities, in reality tends to destroy all nationalities, for to carry out his plans to destroy the Church and Christianity, and to erect in their place the temple of Humanity.

Unfortunate Poland learned this the hard way. Its cause has served as a pretext for a large number of meetings and demonstrations. revolutionary operations. On several occasions the leaders of the The movement sought to make him create diversions useful to their subsequent projects: ultimately, they always abandoned it.

this hidden thought of the sects towards him.

Napoleon I" in 1809 and 1812 had his fate in his own hands.

It was up to him to restore the kingdom of Poland, and there would have been found solid support for his military operations; but he stubbornly refused, despite the advice given to him by all men with political sense. A deep-seated hatred. Rani He opposed this Catholic nation and he let slip the secret in a conversation with M. de Narbonne. "I don't want € from Poland as a disciplined force to furnish "a battlefield," he said, and he added, for colo- to condemn this odious selfishness, these recriminations against the elderly

234 Poland and Freemasonry

liberal institutions of this people, against its mystical fanaticism or demagogic (1).

Napoleon III did not pursue a different policy. Nor did he...

1803 that in 1854 he refused to extend a hand to PoK)gne, mal- despite the obvious military interest that would have existed. The steps The diplomatic relations of 1863 were intended only to deceive the French public sentiment (2). The same was true of England and Palmerston.

Since 1832, the leadership of the insurrections has, in reality, been almost always in the hands of the Polish emigration faction naise who had embraced revolutionary ideas (see volume II, (See attached document K, paragraphs 4 and 5). The lamentable insurrection of 1862 was instigated by the committee of the united revolution verselle sitting in London, under the direction of Mazini, of Saflî, de Turr, de Kossutfi. The reader has been able to see in this volume (chapter VII, §§ 8 and 10) how this insurrection was, in their projects, part of a universal revolutionary movement intended to counteract the actions of Napoleon III. We will find documents attesting to these facts in a publication made based on the notes of General Berg, commander-in-chief of the Russian forces its in Poland, and which contains a large number of secret pieces your seizures on the insurgents. It is entitled Die Polnischen Aufstoende seit 1830 in ihrem Zazammenhange mit den in- ternationalen Umsturzhestrehungen^ von major Knorr (Berlin, in-8", 1880, Siegfried Mittler) (3).

However, while the Polish people rose up with a co rage and patriotism worthy of admiration, despite some

(1) Contemporary Sowenin\$, by M. Villomain, volume I, Jf. de Narbonne, Chapter XIV.

(2) Mérimée's correspondence with PannizzL (2 vols. in-8°, Paris, 1880) shows how hostile Napoleon III's inner circle was to the Pologe.

(3) This book should be consulted with great caution. The author has not worked that on documents and police reports; he is animated by prejudices German and Protestant Jews against Poland. He systematically blames the Catholic clergy to justify the barbarities of Berg and Murawif. It is equally-ignorant and unfair, presenting them as socialists and communists Polish patriots who were concerned with emancipating the peasants and resolving the agrarian problems specific to Slavic countries, which at the same time Emperor Alexander He was striving to make a decisive break in Russia through his memorable act of liberation of 186t. But the documents emanating from the revolutionary committee of London that he The published material is of indisputable authenticity.

Poland and Freemasonry 235

crimes unfortunately mixed in with the men of the revolution cosmopolitan tion, Hungary, Romania, Serbia, Italy I remained deaf to the voices of Mazzini and Garibaldi. That's that in Poland there was a truly national and religious movement gieux. In the work we have just cited, we find the Undeniable evidence. Mierowlaski, the revolutionaries' agent from London, could have been a socialist atheist, like Lelewel had He was a liberal Freemason; the Polish insurgents were rising up before everything to defend their faith, and the image of the Virgin was on their Banners. Prince Wladislas Czartoriski in Paris, the Count Zamoyski in London could agree to represent at foreign powers are instigating the Polish uprising. It is absolutely It is certain that, if she had succeeded, the superior elements of the country would have ultimately prevailed and Poland would have been reconstituted as a Catholic nation. Also the men Those who possessed the secret of Freemasonry, did they not care? Not at all. One of the leading figures of the sect in Italy, Brother Petrucelli délia Gatina, correspondent for the French newspaper le SU^ Cloy expressed this very clearly in 1864, in the Chamber of Deputies deputies from Turin, on the occasion of a motion of sympathy in favor Petrucelli strongly opposed the Polish uprising. motion and ultimately argued the decisive reason in the eyes of the Boxes:

The Polish Catholics. Their first act, if they emancipate themselves The pent will be to kneel at the Pope's feet and say to him: We Here is our sword, our blood, our fortunes are at the service of the Holy One Seat (1).

The chamber adjourned the matter!

Herzen and Bakunin were part of, at least since 1858, the

1862 (2), and one may doubt that they sincerely wished for it. success. The reconstitution of Poland would indeed have been the biggest obstacle to their plans for a Pan-Slavist republic, atheist and socialist (cf. book II, chapter XV, § 4).

(1) Rattazzi and his times (in-S", Paris, 1880), t. II, p. 652,

(2) Die polniseken Aufstände seit 1830, pp. 91 and 153.

CHAPTER ELEVEN

FRENCH MASONRY IN AUSTRIA (1)

S 1. – Prussian origin of Austrian lodges

During the course of the 18th century, some lodges had founded in the countries of Austrian domination, thanks to the protection of Emperor Francis I, husband of Marie-Thé Resis (cf. Book II, Chapter III, § 2). Joseph II, associated with the empire through his mother, continued this patronage. In January 1776, a bequeathed by the Grand Lodge of Germany established in Berlin, the f. *. Franz von Sudthausen came to Vienna with the aim of reuniting all these lodges at the center established in the Prussian capital. In an audience which he obtained from Joseph II through the intermediary of famously von Zinnendorf, his favorite, he presented this prince with a letter a letter addressed to him by the Grand Lodge of Germany, full of the most fine protests, and he asked him to grant Austria to the Freemasonry, a protection similar to that which it already received of the King of Prussia. The Emperor, seduced by a vain love of the popularity responded favorably. Freemasonry thus acquired

(1) In this chapter, we have borrowed extensively from an instructive brochure: Der Hammer der Freimaurerei am KaUerthrone der Bahtburger^'ton Annuaire Offeg, 2nd edition, in*80, Amberg and Leipzig 1880. We thus complete {g 2 and 5 of the Chapter XI of Book II, entitled: German Unity and Masonic Work in Austria,

238 LA Fbanc-maconnerie en Autriche

a kind of official recognition in hereditary states silences.

Most of the Austrian and Hungarian lodges was affiliated with the Grand Lodge of Berlin. Between 1771 and 1794 approximately 45 lodges of the different rites (1) existed in the countries of the Austrian monarchy.

The emperor was not rewarded for his condescension. war with Turkey, which troubled the last years of his reign, was the work of sects; it was instigated by diplomacy Prussian mate Herzberg, a Freemason, in concert with Pilt. The head of the Hungarian Freemasons, Count Nicolas Forgatzch, he personally went to Berlin to prepare, with Herzberg, an uprising in Hungary. The Illuminati, led by Mar-Tinovicz, the provost of Oedenburg, gave it their full support. (2) This is a tactic that the Prussian court has since adopted. frequently used in its struggles with Austria.

We have said elsewhere (Book II, Chapter V, § 4) what part The members of the lodges had, in the attacks against Joseph II, to the discipline of the Church. Their treacherous flattery drove them to This prince is increasingly heading down a disastrous path, which is wicked the education he received from his father had predisposed him to embrace all the errors of modern sophists. He wanted, at the end of his reign, to suppress sects and claimed, in 1789, to subject to surveillance the police launches the meetings of the Freemasons; but he does not was able to repair the harm he had allowed to happen. Francis II, in In 1794, he took more energetic measures. He absolutely prohibited Freemasonry and demanded that every official lend the oath that he did not belong to any secret society. The pro The spread of evil was thus largely halted, and it was at long standstill opposed to the invasion of Freemasonry which we must attribute to preserve the Catholic faith among the Austrian people lique, patriotic sentiment and sound social principles. The sects only became more determined to destroy of this noble monarchy. The delenda .iMxtna is, with lelftfa

(t) V. der Zirkél^ organ dUr Wienct-Loge lîumanüat, 1 Juli 1874. In 1749, the first lodge of the Strict obtervance of the Uuod system was foodéo at Prague.

(1) Cf. in Michaud's Universal Biography, art. Marlinovicz, and in this volume-ci the indications given book III, chapter I*', § 9.

Freemasonry in Cisleithania 239

pedibus destruey has since become one of the dominant directions Tests of the politics of secret societies.

During the reigns of Francis II and Ferdinand, the Freemason

a certain number of followers in the upper social circles, among the students, professors, merchants who traveled abroad outside, and were affiliated with foreign lodges, with those from Prussia and Saxony mainly. That is how "there exists There are more Freemasons in Austria than is generally believed; they are attached to a foreign center," as Freimau says. rerZeitung of July 11, 1874.

In 1848, in the aftermath of the revolution, which broke out in the In the streets of Vienna, a lodge was formed under the title of St. Joseph. She had as her venerable Dr. Ludwig Lewis, professor at the academy of engineers. On July 22nd, this lodge received its consecration. Institution of the Grand German Lodge of Berlin. The restoration the monarchy soon forced the brothers to interrupt their work ostensible values, and the ancient edicts that forbade Freemasonry nothing was reinstated.

2. – Freemasonry in Cisleithania since 1860

After 1859, Freemasonry began to raise its head again. Under the ministries of Schmerhng and Belcredi, steps were taken They were done to achieve official recognition. They were unsuccessful. thanks in part to the publication of one of the most remarkable writings Quables of Eckert: Die Frage der siaatlichen Annerkennung des Freimawrerordens in Oesterreich vor der Richtersthul der offentlichen Meinung gebracht und beantwortet (Vienna, 1862), The events of 1866 completely changed the situation. News of the Sadowa disaster was met with the Viennese Freemasons with demonstrations of joy not ambiguities. They were able to start immediately afterwards against the Church a legislative struggle, the development of which has been halted only by the will of the sovereign (see book II, chapter XI, § 4), and at the same time they worked towards the unification of Al-^ Lemagne under the rule of Prussia. Masters of the press,

240 Freemasonry in Austria

of which all the Viennese organs belong to them, to the only with the exception of the Fatherland; masters of the stock exchange by the Jews, their allies, they wield an influence out of all proportion with their numbers. The electoral law made by their affiliates gives the chambers the means to impose their policy to the vast majority of the nation, who are repelled by it as much by social reasons rather than religious motives. Not satisfied. In order to exert real influence, the sect wants to assert itself. From the 19th January 1868, under the ministry of Count de Beust, a rescript im- Périal removed the clause from the oath of civil servants by the

Despite the theoretical maintenance of laws that defend Freemasonry, a society of Freemasons – we don't say a lodge – was formed in Prague under the title of di'Amiciay and was recognized by the government. In Vienna, the Freemasons formed a non-political society^ according to the statutes, under the title of Hu^ Manitas. Its president is F.*. Franz Julius Schneeberger (1). It quickly grew to over 200 members, all high well-placed and wealthy, and founded affiliated societies in the provinces related. The members of the Humanitas society meet at Neudorf, on Hungarian territory, to carry out work regular Masonic lodges. The Hungarian government recognized officially. It was solemnly opened on February 25th. 1872, and the deputy, Grand Master of the Grand Orient of Hungary, the f.*. Liditeinstein, stated on this occasion that the Hu- company Manitas formed the crystallization nucleus of the future great Austrian lodge. Lef. *. Lewis, Venerable Master of 1848, He wrote, for his part, that "the Vienna Freemasons' Society,

"as well as the Neudorf lodge demonstrate an activity
"which is not surpassed by any lodge, and which many lodges an-
"Cians should agree that they have to take their model from
"their younger sister (2)." She has been publishing a journal since 1869.
special masonic under this title: Der Zirkel (the compass).

Following personal rivalries, another group, calling itself The International Circle of Freemasons was formed in Vienna and created several other similar circles in the provinces.

(1) Brother Schneeberger, a telegraph engineer, wrote many novels under the pseudonym Arthur Storch.

(2) Dr. Lewis, Geschichte der Freimaurerei in Oesterreich und in Ungarn, Leipzig, 1872.

Freemasonry in Oisleithania 241

11 also publishes a newspaper, VAllgemeine Oesterreisehe Freimaurer Zeitung. These two wealthy and numerous centers work together. to spread Masonic ideas throughout all classes of the population (1). If they persistently demand recognition official birth of the government, – it has always been to them refused – it's less about having more freedom of action (they don't may wish for more), than to assert their power in the eyes of the people. The liberal newspapers of Vienna have publicly acknowledged the dependence where they are lodges by the The vigor with which they supported this request. The reason that One of them points out the curious point: "The Austrian lodges are subjected to foreign influences. The day a grand lodge
"If it were established in Vienna, these influences would disappear! (2)"

In any case, the German Masonic powers, no particularly the Grand Lodge of Bayreuth, in 1873, testified publicly expressed the interest they attached to this recognition session.

In 1874, there were ten Masonic societies in Oisleithania. Since then, several new lodges have been founded.

Ever since the German writer we are analyzing wrote these pages, the Austrian government appears to have woken up from its tor-
-fear. Lef.*. Henri Palak, a member of the Zukunfly lodge, had re-
-produced in the journal of this lodge, Allgemeine Oestereische
Freimaurer Zeitung^ a translation of a speech delivered at the
lodges the Justice of Paris, entitled: Progress through
the ages when Christianity was odiously attacked. The par-
The Vienna prosecutor sued the newspaper's publisher and editor.
which suspended its publication (3). The lodges have not obviously
with the current ministry the favor they found at
near Messrs. Herbstet and Giskra. However, the repression did not
might not have been very energetic. For, in 1881, the Zirkel^ l'or-
gane of the other Masonic group VHumanitas^ signaled with
confidence in the activity of the lodges of Oisleithania (4).

(1) Correspondence from Vienna in the Freimaurer Zeitung of August 20 (874.

(2) Cited in the brochure Der Hammer der Freimaureret, p. 34.

(3) BuUetiu of the Grand Symbolic Scottish Lodge, May 1880.

(4) Reproduced by the Chatne d'Union, 1881. p. 437.

III

16

242

Freemasonry in Austria

U

3. – Hungarian Freemasonry

As in Vienna, some lodges had been founded in Hon-
Grie in 1848. One of them, in Pesth, had taken the title of Kossuth

The point was that Freemasonry embraced the revolutionary program of Kossuth.

After 1861, some Freemasons, Dr. Lewis, the former venerable Viennese of 1818, Edouard Caroly, Stephan Estherasy, Julien Tcleky, Baron Béla Bay, Georges Comaromy, the Two counts, Theodore and Coloman Czaky, tried to constitute to kill a lodge; but it was still necessary to wait for new Misfortunes befell the monarchy. We see from the names that We have just described how sect propaganda is carried out in certain upper regions of society, independently ment of the regular functioning of the lodges (1).

The Hungarian Freemasons were no less active in this regard. during the fateful year of 1866.

La Marmora's work, *Un po più di luce*, teaches us that Mr. Bismarck had sent to one of his agents in Italy, Mr. von Bernhardi, the order to enforce a camp plan a plan developed by Italian revolutionaries and Hungarian émigrés gross, and based on an insurrection in Hungary. The IT. •. Klapka and Kossuth were to be at the head of the movement. We saw (Book II, (Chapter XI, § 4, note) that, as early as 1863, Hungarian émigrés had formed among them a Grand Orient, of which the ge-General Turr, and whose honorary grand master was Kossuth. The Hungarian Freemasons residing in the country followed his impulse. We read in a note from Mr. d'Usedom to the general La Marmora, June 12, 1806 (2), these words relating to one of the Counts Czaki named above

(1) From that conslalaliou of a fact that must never be lost sight of when one It deals with a general policy issue; we should not conclude that in our This thought suggests there is no interest for a conservative government in prohibiting it Freemasonry is legally prohibited. This prohibition considerably hinders its access tion and completely prevents its spread in the middle classes and lower segments of the population.

(2) This dispatch was published by the *Opinione* on January 29, 1874, and by the *Germania* of February 3 and 4, 1874, without raising any contradiction on its autben-

Hungarian Freemasonry 243

Regarding the Hungarian Affair, Count Gzaki, whom you have addressed at the time and which I, in turn, had recommended to the count Bismarck recently visited Berlin, where he found a very Good welcome.

The Leipzig Bauhutte, dated March 17, 1866, announced, from its On the other hand, secret lodges were being organized in all the counties

peel the formation. They were to support the action of the organized legion nised by Klapka on Prussian territory (1).

The rapid pace of military events rendered this work unnecessary. underground. More peaceful days awaited the Hungarian brothers. After the establishment of dualism, it was accepted that the edicts Imperial decrees prohibiting Freemasonry had no legal value. in the kingdom of St. Stephen. The lodges were thus formed. since then ostensibly, and a Liberal ministry approved expressly, on October 6, 1858, the founding statutes of the Lodge V Unity of the Fatherland in Pest. A Grand Lodge for the lo- The Johannites were formed in 1870 and numbered approximately 20 lodges in its dependency from 1874.

Shortly after the government's recognition of the lodge of Pesth, in June 1869, a certain number of émigrés honored They constituted a Grand Orient for the high Scottish degrees. Among them was General Turr, Georges Joannovics, who more toi'd became Minister of Religious Affairs of Hungary (cf. book II, chapter 1). XI, § 4), Baron Albert Nyary, August Von Rubiny, Count Theodore Gzaki. This new Masonic power was not nothing other than the public and official constitution of the Grand- The Hungarian East was established in Italy in 1863. General Turr has ceded the grand mastership to Brother Joannovics, Minister of Religious Affairs of the kingdom, to save appearances. In 1873, it counted 18 affiliated lodges and 1,004 brothers. This last figure may appear... It may be insignificant, but we will appreciate it differently when we know that among these brothers are 22 members of Parliament (2),

(1) The account above should be compared to that of a similar project prepared by Mazzini, Victor-Emmanuel and Garibaidi in 1891 and 1862 (see in this volume, Book III, Chapter VII, page 10 and Chapter VIII, page 3). It should be noted that General excluded by the group of Hungarian émigrés linked to Mazzini; Mr. Bismarck, on the contrar resorts to him and other Hungarian Freemasons, whose names indicate the origin an aristocratic woman.

(2) Among these we also find a Count Julien Gzaky, who in 1872/ was the venerable master of the Hungaria lodge in Pest.

244 Freemasonry in Austria

"#

144 public officials, 155 merchants, 87 lawyers, 74 doctors cins, 46 landowners, 34 professors, 17 architects, 15 actors (1), 13 innkeepers, 8 writers, 8 newspaper editors, 3 Protestant pastors.

Freemasonry thus has an official position in the kingdom

addressed himself publicly to the Grand Orient of Pest, for him to request support for hospitals and certain charitable institutions. The Zirkelf of Vienna, naturally greeted as a fact This recognition by the Hungarian government is considerable. of Freemasonry as a social institution.

What is the political role of Hungarian Freemasonry?

Led primarily by former emigrants, it cannot than being hostile to the Habsburg dynasty, against which She conspired for so long with the help of Prussia and Italy lie. A Hungarian correspondent for the Union Chain (March) (1874, p. 187) wrote to him this: "Thanks to the action of those of our "brothers who hold important public and social positions" Your aunts, we hope to break the influence of Rullramontanism "which until now has dominated almost without obstacles in the "the ruling house of the Habsburgs, and through this we will come to "€ to also bring light to Austria."

In 1881, the lodge of the A^xciens friends of Pesth published to the triennial report of its work. It has created several several humanitarian institutions are keen to consolidate its influence local. Among other subjects that have been the topic of dissertations or conferences within the lodge, the report cites the following which indicate the political scope of its activity: 1® La Franc- Can Freemasonry exert an effective influence against corruption? reigning tion? And in what way? – 2® What is the superstition and how to combat or restrict it domain (2)?

It is well known that Freemasonry means corruption everywhere legitimate authority, and, through superstition, Christianity. The Ma Hungarian nonsense is just reusing the old masks under which French Freemasonry fought against in the 18th century.

(1) Before 1789, in France, actors also appeared in very large numbers in the boxes.

(2) Cited by the Chain of Union, 1881, p. 437.

245

4. – The completion of the unification of Germany

The Austrian lodges are closely linked to the Prussian lodges. their own. It is on these that they have relied since 1848 tally. 11 We must not delude ourselves into thinking that they are a preparation tion to the dismemberment of Austria, to the absorption of its pro-

On this point, Mazzini agreed with Palmerston's plan (Book II, Chapter IX, § 8). In the instructions he gave in 1851 to the revolutionary action committees, he expressed himself thus:

For Austria, one word says it all; *Delenda est Austria*. But over there the subversive principles of authority, on which one could rely, are not widespread. Therefore, the usual methods cannot be used elsewhere. But fortunately, alternative routes are available to us: we are exploiting the rivalry between different nationalities. You know—what, from this point of view, we can do for our goal in Italy, in Hungary and in the Slavic countries. In all these countries we will have to go through many periods of transition. But once

If unity has been broken, we will have already gained a great deal.

To create difficulties for Austria, we cannot be too active in London, Paris, and even, when possible, Berlin. I have since without reason to believe that the efforts of those who serve our interests secretly achieve some success in this regard in Berlin. *Delenda est Austria* is the first and last word of the action against

this empire. We must seize Prussia by appealing to its pride.

military and its susceptibility. Austria must be seized in excise by pitting the various peoples of which it is composed against one another (1).

A few years pass. In 1859, the national PCTRTI LU German politician halts his program, composed of..., in Gotha five following articles:

1. Formation of a large, united national party, with the same position vis-à-vis Prussia, which the Constitutionals had previously taken vis-à-vis Piedmont.

(1) The Journal des Débats of May 16, 1851 published in extenso the instructions.

246 LA Freemasonry ex Altriche

2. This party is completely turning away from Austria. Consequently he awaits the moment when this empire will be dissolved by a new national movement in its provinces. Then the German provinces from Austria will unite of themselves with Germany.

3. Current activity is limited to moral agitation, which excludes all violence, to bring the entire people to the conviction that, only,

Prussia,

4. The moment of action is that in which France, through agitations internal processes, which will soon follow, will force her to allow them to be fulfilled. the constitution of Germany. Presumably, this will be the moment where Piedmont will come to the aid of an insurrection in Veneto and where Austria will be occupied elsewhere. This situation would ensure success. On the other hand, a premature attempt would fail due to the opposition of Franco, Austria and Bavaria.

5. Prussia's role should now be to prepare for the union
Finally, by adopting a progressive popular policy at home and by encouraging popular uprisings against governments (1)

In 1859, wouldn't Prussia have begun to play the great of part without a confluence of circumstances^ on which the The truth is far from being revealed? Still.*? The fact remains that in 1866, M de Bismarck had adopted both the program of the Gotha party and that of Mazzini. He made the latter give the latter assurance in this memorandum of 1867, which we have reproduced (book III, Chapter IX, § 2) and where we read this sentence: "The people who have "The events of 1814, 1818 and 1866 are the true ally of the one who has "Done in 1848, 1819 and 1860. At the end of the year, Germany "will have to form a single powerful state, extending from the Balti^ "only the Alps, from the Rhine to the ViHule and the Dvina; Italy does not "will no longer have provinces in the hands of foreigners; or "Neither Vune nor Vautre would have understood their situation re- "Reciprocal."

As for the part that the German lodges played in the realization testimonials abound regarding the success of this program. Here are, among others: others, the words spoken by the f.*. Roennefahrt to a Solstice festival, March 22, 1869, in Stendal:

The King of Prussia is not only our king, but also a member
Brother of our Order and protector of Freemasonry. My brothers, we

(1) This program was published in the I>re\$dener~Journal of August 21, 1859.

COMPLETION OF THE UNIFICATION OF GERMANY 247

We have all lived through the events of 1866, which led, for all the questions of the present, such an unexpected and decisive solution. Yes, the The great Architect of the universe, who created everything and who ensures that the stars do not deviate from their orbit, also contributed to the advent the formation of a united Germany to this new constitution to which we worked with the utmost zeal for the happiness of the nation German. Just as Jehovah once said to David and Solomon: Ba- Weave me a dwelling in which I may live with my little

Santa said to our king: Unite all the German tribes into one
A great empire that is their homeland, so that in the end I may find satisfaction
in this people whom I love despite their discord, despite their tendencies
centrifuges and his mercantile spirit. King William undertook to acc-
to complete this work. But who could serve this work more effectively than
We ?...

This great work still has many enemies and adversaries.
So let us pledge to conduct ourselves like champions
unwavering steadfastness of our king in his battles against these dark powers
hateful and odious, who deny the Eternal.

Let us now compare these words with another speech held
in an Austrian box, at the time of the World's Fair:

Of the princes attracted by the exhibition, none excites more
our sympathy than the Emperor of Germany, HM Wilhelm, our
crowned brother. Has not our heart breathed more joyfully?
When did we learn the final news of his arrival? Don't you
Shouldn't we be proud when we look upon these princes, who
belong to our Order and preside over it with all their soul? His re
The response to His Infallible Holiness, Pope Pius IX, was published at
point, shortly before his arrival. By this, this prince removed all the symbols
the paths of the Viennese and almost made them forget the injuries he caused
to Austria. You already know that the ultramontane leaves, do not permit
not having the opportunity to present William and Bismarck as being
closely linked with Freemasonry. I will not learn, either
nothing new to the brothers, telling them that King William is a
champion of light and truth, all the more unshakeable and
acting, that he is a Freemason in the fullest sense of the word.
This talent and service should be attributed to the honor of art.
royal (1).

(1) Reproduced by Zirkely issue of August 15, 1874.

248 Freemasonry in Austria

Zirkely, organ of the Masonic society Humanitas, ex-
premium thus in its issue of May 15, 1874:

We live in wonderful times. In ten years, things are accomplished
Events that once took centuries to unfold. Wars
formidable battles took place: all were wars of liberation, that
whether it be for the liberation from servitude of millions of men who,
in the southern states, they were treated like merchandise; that this
either for the breaking of the chains and barriers that had been erected against

freedom, powers and dynasties, which had no opposition to these rights eternal as the principles of legitimacy, principles aged and become innocuous such as are applicable to modern times – that is to say, the wars of 1889 and of 1866. – These powers fell by virtue of a fundamental law by virtue of which the tree dies, when the sap is dried up, and the man I cease to live when the soul has flown away.

One could not more clearly incite insurrection and treason his against the Austrian dynasty and homeland.

CHAPTER TWELFTH

Masonic work from 1852 to 1870

§ 1. – Freemasonry at the time of the coup d'état

In 1848| in some localities, particularly in the South, The conservatives had believed they could make lodges of their own quality of the branches on rue de Poitiers. They did not collect any no real political gain, but only unpleasant memories pleasant, sometimes awkward. The vast majority of lodges had, on the contrary, strongly involved in what was then called the social movement. Also, immediately after the coup, The government demanded the suspension of lodge meetings. fearing that they might be used as rallying points to the socialist insurgents. But this ban was lifted as soon as the mid-January 1852.

Louis-Napoleon, who at that very moment was gathering in Paris a convent of the leaders of secret societies and who dealt with them (Book II, Chapter X, § 2), could not show hostility towards the Ma-Nonsense.

Far from it, he wanted to take advantage of the new legislation on the mutual aid societies (decree-law of March 26, 1852) for to recognize Freemasonry as an institution of utility public. The Grand Orient was perfectly suited to this; but the project

250 Masonic Work from 1852 to 1870

the prince-president encountered such fierce resistance in the con-upper echelon of mutual aid societies where, alongside high officials, there were several independent men, no especially Viscount Armand de Melun, that this proposal was abandoned. Louis-Napoleon reserved the right to return to it later.

Meanwhile, as the administration was mainly relying on, at that time, to the Catholic and conservative forces, the Ma stupidity, though secretly protected, invaded elsewhere on certain points by the technical elements, had to observe a large She exercised caution and avoided getting involved in day-to-day politics. She... withdrew into itself, but only worked more actively at to attack the church thoroughly, that is to say, to undermine Christian beliefs yourselves, to destroy faith in souls, to seize control of education youth organization.

S 2. – A prophetic revelation by Bishop Pie in 1858

The official overseers who had been given to the lodges did not- They may not have been complicit in these plans. The Freemasons they themselves declared that Prince Murat was "not very expo- "Mento still clings to the occult dogmas of this institution of "Charity and relief." Marshal Magnan, after receiving, one morning, the thirty-three degrees of the Scottish Rite, he said laughing that he didn't know the first thing about Masonic matters ques (1).

But the official authorities are of little importance in France. masonry and the currents that propel it forward become established, Whether these authorities like it or not. There is everything days in the middle of it a few avant-garde boxes which were ahead a hundred and lead the others.

It was at this time, in 1855, that a lodge in Liège adopted this program of f.*. Gofiïn, which became, a few years later, pelui of all Freemasonry (v. book II, chap. XII, S 6).

(1) The Freemasonⁿ of February-March 1852, p. 117, cl Liéponce du f.-. Viennet , to the circular of Marshal Magnan, Grand Master of the Grand Orient of France (1862), p. 22.

A PROPHETIC WARNING FROM Mgr Pius 251

The f." Edgard Quinet, professor at the Collège de France under the reign of Louis-Philippe, and then a refugee in Belgium, wrote at roughly the same time as this page:

The fight is serious and all-out. It is not only a matter of re- to eradicate papism* but to extirpate it; not only to dishonor it, but, as required by the ancient Germanic law against adultery, of

For me, I believe it's not too late to crown this end of the century by some great and memorable change of which the Posterity would preserve the memory. If the 16th century tore away half of Europe in chains of the papacy, is that too much to ask of the 19th century? that he complete the half-finished work... What then must be done? Religious despotism cannot be eradicated without the exit of the Legality: blind, it calls upon blind force against itself... Get out of the Old Church, you, your wives, your children. Leave by all means. open; go out, and if, through events I do not know, Providence He's reaching out to you again, take his hand. Don't give in to the world the spectacle of men who, unable to become accustomed to defeat, yet they never want to take advantage of the victory (1).

Father Renan wrote at the same time:

The physical temples of the real Jesus will crumble; the tabernacles where One thinks one can hold his flesh and blood, and they will be shattered; already the roof day, and the water from heaven comes to wet the face of the kneeling believer.

And some time later, announcing an edition of the (Bu-Voltaire's words:

The new edition that is being prepared of the works of this great man will satisfy the need that the present moment seems to feel to make a A response to the encroachments of theology; a bad response in itself. but adapted to what is to be fought (2).

The illustrious Bishop of Poitiers followed with his keen insight. the intellectual and moral movement of the time. In its magnificent In his synodal instructions of 1857 and 1858, he affirmed that the anti-Christian philosophical systems of Cousin and his disciples, would not always remain in the spheres where they pre-

(1) Introduction by Mr. Quinet to the Table of Disputes, the drafting, by Van Mamix do Bt0'Âldegonde (Brussels, 1857, 4 vols. iu-8*).

(2) Studies in religious history, Revue des Deux-Mondes, September and October 1857.

252 Masonry Work from 1852 to 1870

0

tended to hold them; that they would soon come down, that they would remove already down, on the practical field.

"The organization of rationalism," he added, "is the fact that

"EUROPEAN has formed, a universal ASSOCIATION"
"was established with the avowed aim of forming an army corps"
"who can gloriously resist the doctrines that Con wants
"To impose on the human mind through revelation."

The great bishop pointed out the international character of Celtic association and indicated Holland as one of its main homes (1).

S 3. – A center of free thought in Holland in 1857

Since the time of Spinoza (Book II, Chapter II, § 3; the Hol-
Lande has always been one of the centers of the anti-Christian base, and
if it did not provoke the same political upheavals there and
social issues than in neighboring countries, perhaps because it has
wanted to secure a safe place for himself among this small people
from where it could spread its ravages far and wide with impunity (2).

In 1855, a few Dutch freethinkers and positivists,
The brothers* d'Ablaing, Günst, Junghün founded next to and under
the patronage of the famous Post Nubila Lux lodge, of which we di-
we will discuss history elsewhere (Book III, Chapter XIV), a review called
the Dageraad or the Point of Day:

The first issue of this magazine tells the story of the Masonic world (3),
appeared in August 1855. Our common idea, said Mr. d'Ablaing, there
was sketched out through various small trials, all openly attacking
the fanaticism of the so-called Christian Church, all tending to propagate the a-
to die for the truth and to break the yoke of blind faith. Despite the obstacles
countless incitements by the clergy, the influence of the journal com-
begins to make itself felt at the end of the first year, and the circle of
The free thinkers movement gradually expanded. At that time, the critics

(1) Synodical introduction of 1858, Selected Works, vol. I, p. 265 (Oudin, ed.,
in-8*).

(2) We saw in the Secret Societies and the Society (liv, II, cüap. XIII, g 1) that the
The first stirrings of the League of Education were born in Hollaado in 1784.

(3) N* of January 1864.

t)N HOME OF FREE THOUGHT IN THE HOLLAND 253

àxiL dageraaà announced in the newspapers that, on October 8, 1856, they
would gather in one of Amsterdam's largest public halls
Damn, all those who, sympathetic to their work, would like to co-opt it
to manage personally. Only fifty people dared to reply

found the Dageraad association.

The Dageraad association grew rapidly. Almost all the

Readers of the Review asked to participate. The meetings were numerous and frequent. The discussions never ceased, fraternally, that when some theologian, misled in this sanctuary of free thought, attempted, by known methods, to defend the Bible and Christian dogma had nothing to do with this assembly. wheat.

A year later, on October 4, 1857, the Dageraad convened a universal congress of freethinkers, in which sixty- took part five people from both Holland and neighboring countries, and who In addition, it received numerous memberships.

The secretary's report noted that the association corresponded with the Revue philosophique, of Paris, with the Jahrbuch of Hamburg, with the weekly reviews of London: The Reasoner, The London investigator, The Humanistic journal; with the English Humanists and Secularists; with Ragione, from Turin; with the quarterly review, the National, the Congress liberal, from Brussels. During the Congress, the association of Dageraad recommended that freethinkers frequent the University of Brussels (1).

The f.*. of Albaing had some passing difficulties with the lodge Post nubila lux, but it was this one that yielded and which, one of the first, eliminated the formula of the great architect of the universe. He became venerable a few years later.

He also maintained relations with Ronge, the famous founder of Rongism or the party of the Free Communes of Germany Magne.

"There is something more to this than just passions or individual errors, he said in 1858, when recounting these events, a man of great perspicacity. There is a whole organization European sation; and if, to this picture, we add what has happened denying us any bias against the revelation in the work of

(!) speeUnSeur, December 23, 1857.

254 MASONIC WORK

Mr. Maury, whom an entire society of scholars and professors,

of rUniversitô, has chosen as an introduction to a new story universal; if we take into account the role played by rationalism the Franco Institute, in the person of so many scholars and literary figures, whose writings are constantly and systematically directed against revelation; of the reception that theatre and literature erasure, in general, that poetry more or less sensual or im-
pie, and even street songs, magazines, novels,
Newspapers and even some almanacs make daily contributions to doctrines thus professed in high places, it will be recognized that there are would be more dangerous than prudent to show in a society thus worked and circumvented a satisfactory spectacle for the faith and reassurance for the future; in the enemies who besiege him Everywhere, simple and innocent sheep unintentionally taken from the home. 11 There is a European league, vast, active, powerful, having his head in the highest echelons of the scholarly world, like his means action within a portion of the teaching staff and the press, extending its affiliations throughout all parts of the social body, and whose avowed aim is the annihilation in Europe of all belief based on revelation. (1)

It should be added that the magazine Dageraad was thriving. had 1864 (2). As for the Post nubila Itir logo, its influence has not never ceased to be very large, and today it attracts to itself the major part of Dutch Freemasonry (see book III, ch. XIV).

S 4. – The Universal Religious Alliance

French Freemasonry followed this trend. In 1854, at within the lodges is founded the universal religious association external tion that sought to confuse the members of all the cults on the terrain of rationalism with these three bases: in-
Violability of conscience, absolute religious freedom, right to

(1) MH d'Ànsolme, in the Revue dit monde païen, January 1858 issue, article entitled: the Rationalüme organite.

(9)V. Arnaud Ueut, La Franc-maçonnerie eoumiieau grand Jour^ (om. I, page 185.

ORIGIN OF THE LAWS OF BROTHERS PERRY AND PAUL BRIEF 255

free inquiry. The logic of the French spirit has vindicated this. hypocrisy, which consisted of giving the label of nun to a association directed essentially against all kinds of religion. But the lodges did not cease to be patrons for several years, as a means of external grouping of all the ele-

Does she know how to translate the innermost doctrine of the lodges? We have before their eyes, a Masonic instruction for the degree of apprentice taken, published at that time, and whose author declares that he has, for to write it, consulted the works of J. Simon, of Abbé Lame-nais, of Abbé Châtel, of Pierre Leroux, of Platon Blanchard, of Gentil de Cabagnet, as well as a large part of the rituals made by Conic (2). The god Apis and Jehovah are placed on the same footing, treated as pious follies, good for the people as if instrument of social discipline: "Freemasonry does not 'Don't be fooled,' it says; 'she seeks to destroy the error, and sur-' 'All religious errors can be corrected through true and reasoned instruction' of which she has so many resources at her disposal." The authors Those to whom this instruction refers were all masons; this indicates sufficiently the role they played in the great anti-Christian propaganda of the sect. Father Deschamps was therefore very right. In his book I of his work to constantly bring closer their writings on lodge rituals to establish the doctrine of the Masonry.

§5. – The Laws of Brothers Ferry and Paul Bert prepared

IN 1859

Bishop Pie pointed out in the synodal instruction that we recall* lions higher up. Importance of certain ideas put forward by Eugène Sue. This writer was very involved in the lodges, and the bishop This has shown that his ideas were not solely his own. but these were the plans of the entire sect. Here, in particular, is the plan which he outlined in 1859, in letters to the National, to substitute

(1) On VAlliancee religieuse universelle, see the interesting details given by Alex, from Saint-Albin, The Freethinkers and the League of Education, Paris, 1868, chap. XXV.

(2) In-12(1863) parle f.*. A. Fiseb. See particularly pp.25 et seq.

256 Masonic Work from 1852 to 1870

from atheist schools to Christian schools (1). They contain the entire framework of the laws to which, twenty years later, the ff.-. Ferry and Paul Bert have attached their name.

Here is the defense plan that could be used against the aggression of the en-Nemi:

In order to present my ideas more clearly and concisely, I I will proceed by asking questions and by answering them.

– What would be the first means to employ to combat reaction?
clerical union?

– To remove the generation from his influence and teaching
nascent.

– How can this result be achieved?

– By using all the resources made available by the press, by the sorting
bure, through oral or printed propaganda, through the legal agitation of the
country, in order to penetrate public opinion with this undeniable truth
that the MORAL INSTRUCTION of children could be and should be com-
pletely outside and distinct from religious instruction.

– What do you mean by moral instruction?

– I understand the teaching of the principles of morality, of justice
eternity, – the development of civic virtues, – the filial cult of
the homeland, – the love of liberty, – the horror of despotism, – the
respect for the laws, – a basic knowledge of duties and rights
that the child will one day be called upon to fulfill and exercise as a citizen,
teaching that can be formulated in a clear, precise, and appropriate manner
scope of the intelligence of the first young person, and summarized in what
I will call it the Civic Catechism.

– What arguments would you put forward in favor of education?
is this a summary of the civic catechism?

– This moral education would obviously be superior to that which

gives the Catholic Catechism. This one, except for the recommendation of
to respect one's parents, – to love one's neighbor, – not to steal, –
contains only a fabric of idolatry and lies, a chaos of imposture
something incomprehensible to everyone, and even more so to
the minds of children, which are thus disturbed, distorted, or perverted forever.
But. – This simple and sole maxim: Know how to die for your
homeland and aimed at countering the morale of the youth
the most beneficial, the most fruitful action for the future of a little
people.

– Let us admit that this opinion, relating to the moral instruction of

(1) The newspaper La Patrie, in its issue of November 2, 1882, reproduced
these letters, which Mr. Amand Neut had already included in his large collection.

ouïGÎNE d::s laws of the ff.--. Fehry and Paul Bert 257

children, if it were to become widespread, if it were to become popular, what would be the
in order to make it prevail?

– In free countries where the government owns a share of the stock the direct influence it must have on public education, it would be necessary to address to the legislative power of petitions signed by their members and exhibits
sant, I suppose, the following:

"Considering that the educational institutions placed under the supervision of..."

"The state's tutelary body, or the colleges it subsidizes, have not

"The mission is to raise young people in the Catholic faith,"

has Protestants, Jehovah's Witnesses, or Muslims, but to develop
among the children entrusted to them the virtues which should constitute

"to one day kill the good man and the good citizen;

Considering that moral education, which alone can produce

"These happy results are completely distinct from the teaching of re-

"religious and is often radically opposed to him;

a. To these causes, – and especially given the boldly

"admitted by the Church in the latest circumstances, – the petitions–

"The unions invite the legislative branch to consult with the government–

"ly, so that, in all educational institutions or colleges pla–

"Created under state supervision, a Mokal education should be given

by lay professors appointed to this function, teaching com–

"completely separate from religious instruction that parents will be able to

They should also make sure to give it particularly to their children, if they do not

"They do not find moral teaching sufficient."

– This method seems, in fact, practical and legal, and if it is not

Initially successful, it must have a beneficial effect on the es–

took to public view. But there is one fact noted in these letters, namely

that, – thanks to the considerable and mysterious resources of which it

disposes, – the clerical faction raises disastrous rivalries and

untenable for secular institutions, – Now, a decreed law

so much 'moral teaching separated from religious teaching would have certain

training as an immediate result of redoubling the efforts of the clergy

against secular educational institutions; and moreover, in several

States, they are less numerous than those ruled by priests.

How can this danger be remedied?

– By withdrawing the clergy's authorization to open establishments

of public education.

– However, the constitutive principles of modern societies

They are familiar with freedom of worship and freedom of conscience.

– Freedom of worship and freedom of conscience are complete

different from academic freedom,

– The State, – especially in the grave circumstances in which we find ourselves,

And unless one wishes to commit suicide, the State must have the right and the

Masonic Work from 1852 to 1870

to have the power to give new generations a rigorous education in accordance with the essential principles of the constitution that governs it,
 – Therefore, it is the State's duty, in the interest of social welfare, to refuse [this].
 Repentantly, he, his confessed enemies, gave him permission to raise the youth in aversion and in contempt of the fundamental laws of the country.

– Assuming that this is the case, we must not forget that,
 In several nations, freedom of education is recognized and guaranteed.
 protected by law.

– A law can undo what another law has done.

– What steps would need to be taken to obtain a law that would exclude
 The clergy of public intelligence?

– To take advantage of the legitimate indignation currently being provoked among
 the most moderate minds by the latest episcopal mandates;
 to further agitate public opinion on this subject through the press, through brochures
 through discussions and ultimately addressed to the legislative power*
 Latif, a petition drafted in roughly these terms:

"Considering the maneuvers and the highly declared goal of the
 "clerical faction, a goal very clearly stated in recent circulars"
 a laires of the episcopate: to these causes, the petitioners submit to
 "Legislative authority proposes the following:"

"That no citizen be authorized by the State to open a may-
 "His education if he doesn't belong to the Secular University."

Here we find not only the initial rotation of article 7
 of the project presented by Mr. Ferry in 1879, but also the foundation
 of all the speeches delivered at the Irihune by the ministers and the
 Republican deputies to repeal the laws destructive to liberty
 berté (information).

Moreover, the principles laid down by Brother Eugène Sue were not
 not different from those whom Freemasonry has always supported
 eonry (v. book I, chap. IV, 3).

G. – The PROTECIIOX of a FRATERN power

AND TOLERANT

The Masonic World wrote in July 1867:

To mouvement idéologique, beaucoup plus accenté et bolder dans
French lodges, as well as those in workshops in America and England
and memo from Germany, naturally placed the masons of our
countries at the forefront of volunteers for the independence of morality and

PROTECTION of a FRATERN AND TOLERANT POWER 259

of thought; but this movement is not exclusively French,
as they try to make people believe; it spreads and extends over the
Entire masonry.

".

After 1860, instead of receiving impetus from abroad, the
French Freemasonry transmits it to neighboring countries.

The Italian War, the role played by the imperial government
to the attacks against the Holy See, the official recognition of
Freemasonry under the ministry of Mr. de Persigny, don
give to the internal movement of the lodges a surge that nothing can
will now be able to stop.

In 1863, Brother Hayman, at the Grand Orient's order celebration
from France, celebrated the prosperity of Freemasonry in the world
whole. He proudly showed "Italian Freemasonry is consummated?"
opening up, asserting freedom of thought where
"The Holy Office once reigned." Then, addressing the brothers
French, he told them: "Protected by a liberating power
"And tolerant, your tombs are sacred sanctuaries." Then, their
speaking of the role incumbent upon them:

French Freemasons, I will say again, where have you placed your ideal? And
However, don't you feel that the old world is dying, that it
We need a new formula, one that humanity, which is awakening, needs.
dogmas appropriate to its aspirations, which the young society that Inonte has
A thirst for more harmonious beliefs? And the revealers don't descend
no more mountains!

It is up to you, my Brothers, to search for them and discuss them, in the si-
the liberation of our temples, these articles of faith of the future.

What were these articles of faith of Vavenir?

In June 1863, the assembly of the Grand Orient declared, to a large majority, that the profession of atheism is not an obstacle to entry into the lodges. The article of the statutes, which states that the Freemasonry is based on belief in God and immortality.

The state of the soul may soon disappear (1). Some lodges, in Hollande, Belgium, and France are taking action from this moment onward. initiator of this suppression. The Grand Orients from which they depend* winds hardly protest and only for the sake of appearances (2).

(1) See this discussion reproduced in the work of Arnaud Nout, *La Franc-Maçonnerie* submitted to the great light of publicity t. 1, p. 195.

(2) *Ilid*, t. I, pp. 192, 204, 236, volume II, p. 280.

260 Masonic Work from 1852 to 1870

As in all grave circumstances, the Sovereign Pontific came to hear his voice. In a statement delivered on the 25th September 1852, Pius IX denounced Freemasonry as one of the main agents of the universal war directed against the Church. It signaled its growing development, the impunity which she was assured everywhere, the audacity with which she raised the head.

The Papacy could now only point out the dangers that society. In 1865, most of the governments of Europe were more or less under the influence of Freemasonry. Also could she continue her forward march in complete freedom.

7. – The public courses of the Grand Orient on the street

Cadet, 1804-1865

An eminent man, Dupuy, was memorized to know and judge the events of that era, kindly agreed to write for this the following pages of the work (which show how the protection of fraternal and tolerant power:

In 1801, when Mr. Dupuy wanted to print, by lectures This, a shock to public opinion, he first resorted to professors from the University and then to a few people from outside, (whom he judged worthy of the governor's special favor) ment. To achieve his goal more surely, he changed the jurisdiction caution regarding authorizations for public courses. These authorizations Until then, stations were granted after consultation with the imperial council of public revelation: Mr. Dupuy attributed to himself in this regard a arbitrary power or, more precisely, he eliminated intervention

The entirely moral question of the objects of study and pedagogical aptitude
The political guarantee became entirely secondary; the political guarantee
was practically the only one required of applicants. The Bull
administrative Latin of the Ministry of Public Instruction has
published, in 1864 and 1865, the names of the authorized speakers with
indication of the subjects they were to address; therefore, one can
see ipi'ello was being conferred.

The public entrances of Grand'Orieijt at 261 Cadet Street

As it was in Paris that the conferences multiplied
The faster the speed, the easier it will be to follow.
the general management and appreciate the spirit in which they were ac
corded the government's favors.

We can disregard some lectures given by speakers
isolated, because the movement quickly concentrated in four
groups receiving nine-tenths of the authorizations: 1®, group
of Rue de la Paix; 2nd and 3rd, groups of the Pliilolech- associations
nique and Polytechnique; 4®, group do ta rue Cadet and du Grand-
The East. We will not discuss the Sorbonne lectures,
A sort of evening rehearsal, given by state-run teachers,
nor the courses of the Practical School of Medicine, which were self-
The Philotechnical and
Polytechnique, for its part, innovated little; it did not
that they broaden their scope by extending their former [activities] to the general public
adult classes. The only two truly new groups that
formed in 1864 were the one on Rue de la Paix and the one
of the Grand Orient.

The conferences on Rue de la Paix had as their main
Mr. Deschanel, the speaker, who was in a way the niece of the
house. Some special men, like Messrs. Corlambort,
Barrai, Toussenel, Samson had access to it, but the color po
The dispute was marked there by Mr. Deschanel and by the editors of the
SièclSy M. Jourdan, from Auriac, etc. M. Vapereau was doing some
literary interviews.

It was at the conferences of the Grand Orient that, from the outset, the following were g
The first day saw the most permits issued. Here's what they were.
were the names of the main speakers and the topics they were
authorized to trade in December 1804:

MM. Asseline, Anecdotal History of the Formation of Our
language.

Borie (Victor), Elements of Agriculture.

Castagnary, Contemporary Art and Main Artists.

Chauvin (Victor), Studies on Lucretius, Virgil, Horace.

Glaretie (Jules), Lafontaine.

Delord (Taxile), Biographical Portraits of Some Women of the Reformation. Voltaire.

Fouquier (Henri), Du théâtre au France.

Hébrard, Elementary questions of common finance.

262 Masonic Work from 1852 to 1870

Messrs. Lcneveu, Doraeslic Economy.

Lissagaray, History of the American War of Independence caine.

Martin (Henri), Some episodes from the beginning of the history of France.

Meunier (Victor), monthly review of the main discoveries scientific and industrial greens.

Pcrdiguicr(Agricol), Ilistuirc du compagnonnage, etc.

Pessard, On Morality in Contemporary Theatre.

Quentin, Travelogues in South America.

Reclus (Flysée), Travelogues in Central America.

Sauvcslre (Charles) (1).

The Giant-Oriental did not only grant its halls to the con farmers; he assured them, in a way, a sympathetic audience ethics.

11 There is no example ([uc the authorizations granted to its speakers have never been removed, which shows the perfect agreement from the administration with the management of the house. From another On the other hand, when we compare the lists of authorized courses in 1864 and In 1805, it was soon noticed that several of the speakers from The voices of those on Rue de la Paix were also heard in the Grand Orient, this which shows that the mind was pretty much the same, and one can re- to know thus, amidst the sometimes bizarre diversities of

ble indicate the strange variety of projects, a true unity of direction, going from rue de Grenelle to rue Cadet. He removed It was natural, moreover, that radjnistrion, who had recognized the Franc-Freemasonry, which spread dictionaries in schools where the Freemasonry was defined as: Charitable association^ dear She found her support among those she herself supported. with so much energy.

From 1865 onwards, the official iïidlctin no longer publicized the Names of speakers. All those (pii) were aware of the facts. and administrative procedures of that sad era, when one saw a governors to commit suicide in rage, have not forgotten that just that after Mr. Duruy's fall, the direction remained the same. The Authorizations remained the privilege of a few; and, as

(I) Administrative Bulletin of the Ministry of Public InslnriicUon, 18C4, (. II, p. 6H

PUBLIC COURSES OF THE GREAT EAST AT RUE CaDET 263

Few people, apart from civil servants, are forced to endure everything. or associates of the Grand Orient, were requesting authorizations, this was within the select circle of the four groups indicated above that so-called free eloquence had to contain its flight.

What happened to a group of talented and convinced writers t ions was not designed to encourage honest people, who would might have taken seriously Mr. Duruy's appeal to the men my goodwill.

Messrs. de Broglie, Guizot, and Cochi had obtained with a few friends, permission to hold conferences on Bona Street parte. Everything was ready: the speakers, the venue, the audience, the authorities The instructions were given, when an order from above stopped all at the very moment classes were about to begin. During this At the time, the most eccentric were allowed on Rue de la Paix and to the Grand Orient. Young's son was seen walking along Rue de la Paix, the founder of Mormonism, with Mr. Fréd. Passy, Mr. Lullicr, Mr. de Tonnon, King of Araucanin, and MJ-.1. Weiss. Sometimes the government wished to obtain pro-grams quite precisely. Thus, Clément Laurier had been somewhat flattered. not being able to give lectures on lawyers, as he proposed to do so. These vague, overly general titles left too much latitude given to the speakers, they gave them a freedom which They could abuse it.

The Grand Orient, however, had undertaken to follow all the Literary movement day by day. H wanted to do a review Spoken bibliography. The goal was quite delicate; we were going to

on all the ideas as they were put forward in the spotlight. What discretion in his speech, what certainty In principle, shouldn't we have desired in the one who would entrusted with such a mission! The course was, however, authorized at Grand Orient; the particular trust of the Grand Orient and of the imperial administration was going to seek, for this bibliographic review graphic, Mr. Jules Vallès, the future member of the Commune! (1)

(!) The courses of the Grand *Orient continued the IMasonic and nllacitc an grando inii>or'aaco.Lo F.*. Saint-Jean, prcsUicnldu Consoi! dj r 0;'dr 3, was at the convent of seploinbro 1882 a ciialcuroux appeal to all the fri'iros to the soulcnir cl the roui" liplicr. The provincial lodges faith-icut in this least of the Férics do oonforencos dan® their cities on this model. At l*.iris la Marotmenc installs adult centers of the same kind in the town halls of the arrondissements.-; , V. la Chainc d'i'niony de dé- December 1882, p. 505.

26 i

Masonic work from 1852 to 1870

§ 8. – The Explosion of Anti-Christianism

Freemasonry, with feverish activity, the conditions such favorable conditions were meted out to him. From 1801 to 1870 his pro Pagande has an intensity and a fervor that witnesses of this Time cannot be forgotten.

In the solstice festival celebrated on February 2, 1881 by the \o^,Qi\di Rose du 2^ar fait silcncG de Paris, «le f.*. Daily a rap~ Pelé believed that independent morality had emerged from the discussions which took place seven years ago in the two narrow lodges united, the Renaissance and the Rose of perfect silence, of which The venerable ones were the ff.-, Caubet and Massol (1).

It is during this period that all the works are formed. works of anti-Christian propaganda, the consequences of which we have seen development after 1877, the Societies of Freethought, the Li- information service, the Elementary Education Society, which are like the two wings, right and left, of the army whose The lodges form the center. Then a multitude of newspapers that spread these ideas among school children and in the workshops: VEcologic, Free Consciousness, VHorizon, the Resistant, Solidarity, journal of principles, Cooperation tion, ephemeral leaves, but which succeed one another and maintain fermentation in all the impure elements of the

Nationally, the Masonic world highly recommends them. thus attesting to the link that unites him to the lodges. From 1864 onwards, the lodges from Paris and the provinces are carrying out adoption ceremonies and baptisms raaçonnii(ues (2).

We can only mention this movement here: it has been described and followed in detail in the admirable brochures of Bishop Dupanloup; in the documents collected with such care gacité by Mr. Amand Neut; enliiii, in the work of Mr. de Saint-Albin, entitled: Freethinkers and the League of Ven-

(t) V. The Masonic Mummy of tn.irs 1881. Cf. Introduction, g iv.

(2) V, The Masonic World, March 1807. V. Sl-Albin, The Lihret pen\$eu\$es and the League of Education, p. 31-13.

the explosion of anti-Christianity 263

teaching published in 1808. Upon rereading this latter work, in seeing the activism deployed by the lodges during these years, we recognizes that this was the initial driving force of the entire movement which followed. One is particularly struck by the efforts made from this period onwards than the lodges to seize control of education.

We wanted, said one of their members, *. Félix Rocquain, in 1868, that all teaching be excluded from the domain of public education religious and dogmatic organization, along with any interference personal of the clergy. And it would be wrong to believe that, in our thinking In this case, this proscription only affected Catholicism. It is in our wish that no minister of any religion whatsoever, Catholic that, Protestant, Israelite, no one interferes in any capacity whatsoever in the teaching questions (1).

We saw in the work of Father Deschamps {Uv. II, chap. XII, § 6) the initiative taken by the Grand Orient, regarding the famous formula: - Free, secular and compulsory education.

But what is absolutely striking, what indicates the plan secret, planned and pursued through all obstacles with té- The nascent thing is to see the secondary education of young girls demanded by the lodges, twelve and fifteen years before Brother Paul Bert took over Mr. Duruy's work.

The 1st, the Amiens Renovation, proposed as a subject of con- courses for its solstice festival of 1867:

The education and instruction of women - what they have been in the past, - what they are today, - what they could be and

National Opinion said at the same time, in its number of November 20, 1867:

Let's start first with the education of women. That's the question vital for the country.

School added, number of December 1867:

Secondary education for girls is not established in France. It does not. It will only be on a broad and democratic basis that we do not find point here, and, then kid, it will only have substance if freedom and

(1) The newspaper *l'Echo*, number of December 1, 1868.

2GC Masonic Work from 1852 to 1870

With good sounds succeeding laws of privilege and prejudice, the professions become accessible to women (1).

And here we are faced with a universal program of Freemasonry. On the same date, "the League of Education for Belgium is pursuing its goal by seeking to develop the end—they would teach girls (2)."

In Italy, we hear the same echo:

The adoption lodge "Etendard de charité", whose sisters take care of with so much care and charity from the asylum and workshop of Naples, a voted an address to F. Vesuviano Salvatore Morelli, O.S.A., of Florence this, Member of Parliament, to thank him for the bill on the rehabilitation of the woman he presented at the last session (3).

At that time, in April 1870, Mr. Jules Ferry held a conference under the chairmanship of Mr. Jules Simon at name of the Society for Elementary Education. It ends born from this declaration:

He who holds the woman, he holds everything, first of all because he holds the child, then because he holds the husband, not perhaps the husband young, swept away by the storm of passions, but the husband is tired or disappointed through life. That is why the Church wants to restrain women, and that is That is also why democracy must choose, under penalty of dead.

A choice must be made; it must belong to science or it must be... partienne to the Church (i).

In 1808, the Paris mutual school received as franc-
a young doctor of medicine, Mr. Grenier, whose thesis
brutally malignant, it had been reported by Bishop Dupanloup.
in his pamphlet, The Signs of the Times. Mr. Grenier had
write this:

Patriotism, the principal virtue of antiquity, is nothing other than this.
that the altruistic instinct is limited to the homeland. Therefore, this feeling goes into

(1) V. SuAlbin, Les libres penseuses et la L>oue de l'enseignement, chap. XXIX
ol XXX

(2) Letter from Mr. Jean-Marie to U. Bador in the 15th issue of the League,
decombru 1800,

(3) Lo Masonic World, scplenil)ro 1807.

(4) ItuUelin of the society for elementary education, year 1870, p. 156.

the explosion of anti-Christianity 267

decreasing, and while it was progress at the beginning of history, of
The time will come, perhaps they have already come, when this way of our...
will be that of the reaction, of the cessation of development, a vice (1).

This was the doctrine that Freemasonry acclaimed and adopted.

At that time, the UEcole mutuelle grouped together many of the
men who, under the Third Republic, would become the
masters of France. Among them were the fT.*. Pelletan, Hendlé,
Goulon, Constans, Hérissou, Tirard, André Rousselle, Delattre,
Dréo, Murat.

A few days later, Mr. Jules Simon had spoken from the podium
from the Legislative Body the clearest expression of impious doctrines
in the discussion of the press law:

I demand, for religions, the right to be insulted... Rest assured that
Anyone who has lived by the power of reason is with us in this.
demand; rest assured that we are being followed, not only in
France, but in Europe, through all universities, through all the pro-
teachers, by all those who honor themselves with the name of philosopher, by all those
for whom the title of freethinkers is regarded as an honor and
like a glory. Well! thanks God, the battalion is large (2).

The men of September 4th were ready, as we can see, on all fronts.
the line, and their program was completely shut down. But for
some the consecration that only Masonic affiliation gives

was going to be received as a Freemason in the lodge "Le Réveil maçonnique" of Boulogne-sur-Seine. Attending this ceremony were the most of the deputies from the Seine, says the report (3).

At the same time, the question of freedom of education The superior question was posed and discussed in the press and in a com- extra-parliamentary mission. Two distinguished Freemasons, the f.*. Dolfus and Mr. Michelet were discussing the best a way to destroy the clerical worm, the year arguing that for this It was better to give freedom of education, the other than he It was safer to refuse her. That was the only thing that divided them.

(1) See Le Monde maçonnique, May 1868. J. do Mousme, La Ligue de l'enseignement, p. 49. The Universal Yearbook of Freemasonry of all rites, by the f.*, Pion, 3rd ed., 1867, in-3°. Paris.

(2) Official Journal of August 7, 1870.

(3) Le Monde maçonnique of July 1870.

268 MAHONIC WORK FROM 1852 TO 1870

*4

A manifesto published in Paris, at the headquarters of the Grand Orient, Sunday In the face of science, we reread and Frank's stupidity, by Edouard Lioullier, M.*, thus posed the crucial question:

Two or three thousand roliprions are vying for the world. If, therefore, the pro-sandstone of civilization depends on the truth of one's claims of them, there is immense interest; to know and adopt the most Done, the most excellent.

The time to address this high and important question is when we do not It may be favorable.

Indeed, Catholicism, that bitter enemy of Freemasonry rie, whose doctrines are entirely opposed to it, holds, in this moment, its major sessions under the name of ecumenical council. It is necessary, due to these circumstances, that our order affirms new, and more than ever, its ideas, its trends, and the goal to which he aspires (1).

Everything was ready, or so it seems, for an all-out war against FE- To complete the project, only a government was needed. a new kind of thing, which was free from the commitments that were only at its beginning The empire had to take it with your conservatives.

Looking at the path taken, it's understandable that the sect

at the civil funeral of a certain F.-. Périlleu.v, founder of the
The lodge of Charleville, is a cry of triumph: (2)

It was in the 19th century that the struggle was undertaken by free thought.
against religions po.'itivos seemed much less a practical necessity
than the social situation that the rutopio of a few isolated minds, in
dragged along by philosophical speculation in the world of ideas
pure; the works of freethinkers during our century offered
certainly a rather good ground on which to pursue the triumph of reason
on faith.

Free thought heralded the claim to bring, into the field,
social facts, the struggle, until then confined to books and to
the pulpits, and to banish religion from institutions and customs, com
She already was, according to science. What probability would such a plan

(1) Lilé «lans lo Mriariire nur les prngris island Vespril anlireligious-v in the instruct
Public lion, published for the General Society of Education and Teaching, Paris,
187?.

(2) This discourse is reproduced with full approval by the Chain of Union
do 1880, pp. 283, 281. Go journal mcnlionno la prosonco do M. Féray, Sénateur, à
these obsequies and speeches.

the explosion of anti-Christianity 269

How long could it have succeeded? The most audacious did not foresee the triumph.
the principle of free thought that in the distant future or at the cost of
the most terrible upheavals, all the more impossible because they de-
were supposed to be universal. Indeed, religious restoration in Europe
it seemed such an inconstructive and powerful fact that to shake it only
Simply put, it would have been necessary to stir up the entire society. Let us remember ou
Internal questions, the daily bread of politics: the priest in
the school, defended as a social necessity; the religious oath
maintained; purely civil marriage repudiated by almost everyone
of; civil funerals disrupted by riots instigated by the
priests; and the isolated freethinkers as if a breath of plague had
passed over them. The Church was triumphant. Gentlemen, in all the
governments, as in all classes of society. When
the pope convened this council which was to give, by deifying him himself,
of new laws to modern society, it seemed that these laws had
need only be decreed from the Vatican for everyone
bowed his humiliated head. And when, indeed, at the same time as the in
fallibility which made the pope the supreme universal magistrate, the council
had the legitimacy of the Syllabus been proclaimed, a bishop dared to exclaim: "Main-
holding the world can rest easy, the papacy has just restored it
peace. "

its downfall. Never did human majesty crumble so swiftly as did the papacy after this sort of seizure of power universal.

No sooner had these monstrous claims been formulated from the top from the Vatican, that the Vatican appeared isolated in a united storm universal. Civil funerals, purely civil marriages, the absence of baptism for children is an everyday occurrence; if Even today there are popular movements, it's no longer against the free thought that they produce; the people have identified with the liberal thought. Never has a deeper transformation been experienced in such a short time.

We have reproduced these delirious words. Some penitents— However painful they may be to hear, it is necessary to listen to them; They specify dates, and it is those who, having then the whole power in their hands, have allowed, have encouraged, have favored ridiculed even by their administrative measures, this propaganda, to whom does the responsibility for the evil fall before the law? s'cot unleashed since (book 11, cliap X, S 6, and vol. 11, Document attached F.)

CHAPTER THIRTEEN

A PRELUDE TO PERSECUTION UNIVERSAL IN PORTUGAL

§ 10*** – Particular Characteristics of Freemasonry

PORTUGUESE

Portugal has long been one of the countries where the French Freemasonry exerts the greatest influence (see the Societies of the Cretes and the Society of the t. II, Annexed Document G, III); but its action there takes on particular characteristics, which stem both from its origin and the character of the nation. It is the power which, by twice, under Pombal's ministry, and later in 1832, under the reign of Don Pedro, the lodges were established.

This dual origin is thus explained by a French priest of Father Delvaux, who resided in this country, received great distinction. a particularly critical period, from 1829 to 1834 (1):

No one doubts that the rebels of Porto originated from Masonic lodges. A consistent tradition attributes to the Marquis of

delée on those he had seen in England, where he had been ambassador
sadeur. He, as well as all the other diplomats that Portugal corrup-

(i) Unpublished letters of Father Joseph Delvaux on the restoration of the Jesuits in
Portugal (1829-1834), published by P. Carayon, 1866, Paris, 1866.

272 PRELUDE TO UNIVERSAL PERSECUTION IN PORTUGAL

were then living abroad, belonged to the school of publicists that one
called them disillusioned; they showed themselves to be very opposed to the Roman court and
to the pious belief of the people who looked to the clergy and religious
such as the support of the State, etc., etc. The Marquis reformed the university
In that sense. If he personally was a Freemason, it's difficult to
to verify; but that he and those of the sect he put into action prepared
rent the events whose consequences we see today,
That's beyond doubt.

In some colleges incorporated into the university, it began to...
recruitment for Freemasonry took place at a certain time. It is certain that in
By 1790, the problem was already long-standing at the University of Coimbra; the entire
The youth who frequented it at that time were entirely distinguished by
his taste and skill for maneuvers and discussions constituted
tutionals. It is a constant that among the men called by Pom-
ball to form the University of Coimbra in 1772, there were
men of the sect (I will provide you with their names). It is therefore permitted
to say that not the small, but the very large number of supporters
of the philosophy of Voltaire and Rousseau which are found in Portugal
They graduated from the University of Coimbra; this is a general phenomenon.
recognized. Lise/Aes Ecclesiastical News of 1880 b. 1790, and
you will see the doctrines that were professed there, doctrines that were confessed
here; for this periodical is very widespread, very highly regarded, and Jansenism
that he preaches has invaded almost all classes"

The Marquis of Pombal gave command of the regiment of ar-
tillerie called de Porlo, belonging to Jean Victoria Miron de Sabarjone
a native of Switzerland, and established in his favor and under his authority a military school
mathematics in Valença, where this regiment was quartered. Now from this
school, as well as all the lessons of the aforementioned commander, emerged
perhaps the first impious people of any name in Portugal, and never,
Since then, this fatal poison could not be eradicated from this place of war.

One will notice in this story the Jansenist character that had
took the sect to Portugal. It has maintained this there to this day.
mask. It was in the name of religion that, in 1833, the party constituted
The tutional order, led by men from the lodges, expelled the Jesuits.
which had been restored in 1829 by the legitimate king, Don Miguel. It was at
in the name of the principle of episcopal authority and under the pretext of strength
asserting his rights, ([that the same party, in 1862, odiously expelled

The unique nature of this situation is perfectly highlighted.
by a witty liberal writer^ M. de Laveleye;

CHARACTERS OF PORTUGUESE MASONRY 273

Portugal's situation is unique in Europe. Not only or no
He doesn't see a monk, neither black nor white, but not even any priests, it seems.
Is it because they don't wear cassocks? Country priests are
They are very poor. They live meagerly, often off the table of a maid.
tender soul. No spirit of propaganda or domination animates them.
Me. They are indifferent to religion, just like their flock.
They are even liberal on occasion. When I visited Portugal, the
The Liberal party was in power and the president of the council was a prelate;
the Bishop of Viseu. I can still see him in the Chamber of Deputies, he replied
during an arrest, in a frock coat, hand in his pocket, looking
mocking, with bright eyes, a warm complexion, and overflowing with life. When he
had gone to the council to vote for the Immaculate Conception, he had
accompanied by two young and pretty nieces. It was probably because
to delve deeper into the issue by drawing on their insights.
found in Rome that it was taking too much care and being too scrupulous;
But he did not give in. Why give in to the wicked?
languages? (1).

Portugal remains, on the surface, a deeply religious country
gieux. Catholicism is the state religion: the processions
are done publicly; the chambers, the ministers, the family
The royal family attends. The people, fervently believing, impose on the
public authorities respect his faith; and however great that
Be that as the moral miseries of the upper classes may be, there still reigns
A social peace prevails in the country, contrasting sharply with the unrest.
nations that are more materially prosperous, but where religion
The true [institution] ceased to be the first national institution.

Freemasonry nonetheless accomplishes its work under
other forms.

First, she established the constitutional regime in that country.
Nely, whose main practical result is to allow the most
complete overflow of the impious press (see book III, chapter
preliminary, § 4).

Then she found a way to infiltrate a crowd
of Catholic institutions, confraternities, foundations, and so on
that the barriers between good and evil are sometimes strangely
lowered. Thus, in 1860, in Porto, the president of the Third Order
of Saint Francis, and most of the administrators of this
the brotherhood, which had considerable foundations, were free-

(t) De Laveleye, LeUrettVItaly, 1 vol. in-12, 1880, p. 278.

III

18

•-^7i PHKLL DK A LA PKiL'-liCL'TlOX tM\ KitSKLLK KN rOM'n iial

Freemasons took an active part in the persecution directed against the Sisters of Charity.

The maxims of the most extreme Gallicanism, such as it has never
It has been practically implemented in France, and reigns in that country.
The consequence is that any spirit of zeal and propaganda there
is paralyzed, if not extinguished, as Mr. de Laveleye says.
The laws of 1833 and 1834 completely destroyed the religious orders.
religious orders, and as for confraternities, we have just said what about them
happened.

The lodges' tactic was primarily to isolate the national clergy
(read unit center. From 1838 to 1852, all relations were
iuleiTompucs praliquemeiil entre Rome et l'épiscopat. Même
After the 1852 rearrangement, the Portuguese bishops
generally refrained from attending the various summonses
(Peace Pius IX addressed to the bishops of the Catholic world.

The gravity of this situation compelled Pius IX to address the
July 8, 1862 to the Patriarch of Lisbon and the Bishops of Porto
Tugal, a brief document that contained serious warnings:

In the midst of the numerous and excessive amci tûmes which we
oppressive, said the Holy Father, we feel the sweetness more keenly
their cause is the deplorable state in which they find themselves in this kingdom
from Portugal matters relating to the Catholic religion and the Church.
Got state is known to us with certainty and no testimony
The public has not come to prove that you have contributed to the accomplishment*
the vigilance and energy required by your episcopal office
all tcmp.s, but especially today, in the midst of the singular ini-
The quits of the present times are urgently demanded by the obligation
even your ministry.

The papal brief then lists the ills from which more suffer
particularly Religion, the weakening of religious discipline
clesiastical, the decadence of monastic life, the neglect of
priests to fulfill the duties of their ministry, the teaching im-
the youth's machinations, the machinations of sects, the enterprises of
civil power over the rights of the Church

Do not let yourself be frightened by any consideration that may prevent from bravely entering all battles for the glory of God, for the defense of the Church and the salvation of souls... We cannot we will conceal how great our pain was at not having been able to see only one of you at the celebrations of the solemn canonization that

CAilACTKllKÿ UK LA MALONNKRIK PORTUfîAISK *27.-)

we collaborated on the 8th of June, where, for the sovereign consolation for our soul, a great number have prided themselves on intervening bishops from all over the Catholic world, who came from even the most remote regions further away.

Difficulties may have prevented you from going to of us; but it is no less evident that nothing could have affected you sin by sending us letters to give us testimony, which was in your power, thanks to your loyalty, your love, and your respect towards our person and towards this seat of Saint Peter, center of the Catholic unity, following the example of what they have done for the infinite glory of their name and, for our supreme consolation, a great number of bishops of both Italy and other churches, to whom it had not been permitted set about undertaking the journey to Rome (1).

(I) V. this serious document reproduced in the Universal History of the Catholic Church Iholiquede llochbachert continued by Cliailrol, sixth edition. Annales ccclésiasli-Ques de \8âG à 1866, p. 492. A few pages further on you will find the account of difficulties raised at the Holy See at the same time by the Portuguese government gays, on the occasion of the appointment of the patriarch of Goa.

The situation of the Portuguese church remains very difficult.

The wisdom of Leo XIII in 1879 spared the Church a great misfortune. do Portugal, by refusing to accept Abbot Ayres do Gouveia as bishop. A recent booklet under this title: Documentos e reflexoes, do l'abbé Amado, gives the following information about this candidate for the episcopate; "Abbot Ayres do Gouveia is affiliated with the Masonic lodge Liberia^ established in Coimbro in 1869. There is grade of the Uose-Croix and there bears the name of L*. Eurico. The lodge has given itself permission to combat the reaction (s»cj in whatever form it may take. Fidedo è This instruction, Father Gouveia did not miss an opportunity to distinguish himself in that struggle, either as a professor at rt.'uivcrsilé, or as a Minister of State. The newspapers^ Ordem and the Bem publico reported how Ayres de Gouveia, in his chair of Portuguese ecclesiastical law in Coimbra, publicly insulted saint Elizabeth, Queen of Portugal. It took the theologian Rodriguez do Âzovedo, delivering a panegyric to the saint, he refuted her calumnies. That is the person swimming which the Lisbon government wanted to make a bishopric 1 » P. Mencacci, Memorie documentate per la storia delia Bivoluzione Rome, 1879, t. II, pp. 117, 118.

These facts explain the new difficulties that arose in 1832 between the

Roman equivalent of the newspaper *Le Français* of November 28, 1882:

"A very acute conflict has just arisen in Lisbon between the nuncio, Archbishop Massella and the government. The Portuguese ministry, in agreement with the Holy See, had e-
"A new district was created between the dioceses. As there were five bishops..."
"new to appoint the government of Lisbon made the presentations to the Saint-
"Siege, but unfortunately they were deemed unacceptable. The court of
"Rome rejects the five candididsals that were submitted to it. The liberal press of Lis-
"Good attack violently on the nuncio and the Roman Curia; she advises the government-
"The need to break off relations with the Vatican, at the same time, the candidates
"Those rejected are intrigued at court and are trying to persuade people that the nuncio
"deafening leads from the parishes of Don Miguel Lü"

'276 PRELUDE TO UNIVERSAL PERSEOUTION IN PORTUGAL

Failures within the clergy alone made it possible
The same thing happened. Here is a quote that paints the situation well and
which we borrow from a highly authoritative writer. It was in 1861,
after the death of Mr. de Cavour; the lodges and the liberal party had
decided to have a funeral service held in a church
so?i honor J following the strange formula used in such cases:

The Italians residing in Lisbon joined forces with the Freemasons to
to stage a new scandal.

The opportunity was opportune, and the time fruitful. Already regarding the con-
Cordat on the Padroado of the Indies, unjust hatreds had been stirred up and
ridiculous attacks against the Roman court, without sparing the Pope; then they had
attacked to His Excellency the Nuncio.

The death of Count Cavour was another occasion, which he [importunities]
was trying to take advantage of this, and Mr. Délia Minerva, chargé d'affaires of Italy,
aida did her best for the brothers and friends.

His Eminence the Patriarch, having been consulted, declared that he wished to leave to th
with regard to the complete freedom of decision granted to its priests, the government of
Loulé, urged on by his friends, took the matter under his wing, and it was there that
All we want to point out is that this anti-Catholic conduct was
worthy of the persecutors of the Sisters of Charity. It was decided that one
would seek out bad priests, the good ones refusing to make demands
Italian and Portuguese patriots and refugees from various nations.
Once these unfortunate priests had been found, the search began for a
church.

The municipality of Lisbon, which possessed, by virtue of ancient privileges
village, that of Saint Anthony of Padua, born in Lisbon, put it with
pleasure at their disposal, and the service took place; that is to say, under pre-
The text to have a mass said for Count Cavour, a
a grand Masonic demonstration. The ministry was represented there, as well

to say that His Majesty Don Pedro V did not send any of his high-ranking officers there: He was ashamed of this impious scene. Not all Catholics were Less distressed and frightened by such audacity, people then understood better. Why were the Sisters of Charity so hated by their persecutors? authors.

And we do not hesitate to exaggerate the impiety of this ceremony, since a writer, a great admirer of Freemasonry, declares, in lamenting that Mr. de Cavour's funeral service would never have taken place in Lisbon, if the Municipal Chamber had not considered speculating on This mass was to secure his re-election!

With the scandal complete, the ministry, which had played a major role in it,

THE WAR ON THE SISTERS OF CHARITY 277

did not stop there; and all the wicked priests who had practiced This rebellion against the laws of the Church resulted in them receiving positions of power government. One of them, raising his views to the episcopate, said: "If I ever become a bishop, it will be by the grace of the king, never by that of the Holy See. (1)

§ 2. – The war against the Sisters of Charity

However, Portugal was not unaffected by this awakening of the Christian spirit that occurred throughout parallel Europe [This refers to] the attacks of the Revolution.

Not only the supporters of the legitimate and tra- government Traditionally, the Miguelists conceive of the relationship between the Church and of the State on a basis consistent with the teachings of the Holy Seat, but also, memo in the Liberal Party, many es prisoners have gradually returned to more accurate feelings about the conditions of freedom necessary for the Church to fulfill its mission sion. Eyes were opened primarily by the inferiority where this The country has fallen into everything that is suspicious of charitable works. and popular education.

A branch of the admirable Institute of the Daughters of Charity, which had been founded in 1819, had, in 1836, severed its ties with the head office in Paris, under the influence of these sentiments parastatists that we have reported. He had gradually become lifeless, like a branch that dries up once separated from the trunk. In 1857, a few pious ladies, at the head of whom was the Empress Mother, widow of Don Pedro I*', with the approval and the support of the Patriarch of Lisbon, Don Guilherme, of ordered the Daughters of Charity of Paris to send some-

to take care of the education of poor girls in a few shelters. About fifteen of these pious girls, accompanied by two Gentlemen of the Congregation of St. Lazarus, in their capacity as directors established themselves in Lisbon and Porto, where the former The Portuguese sisters happily joined them.

(I) Question of the sjeurs of charity in ^orti^al, ia-8*, Lisbon, 1863

278 PuÉLrrDE at the national PKIisÉcfrrroN in Portugal

Yellow fever was rampant at the time (they perished as soon as the [])rcmicrs days in themselves,^nant the sick.

The honor that these heroic acts of devotion brought forth on religion, the resurgence of zeal (naturally of Such examples were bound to produce in the clergy of the country: that's it this (|uc at first glance the Masonic lodges perceived. From the beginning of 1858, they began, by way of from the press, through public meetings, and as we Let's see for ourselves, with the complicity of government members, an uproar over what they dared to call the question of Sisters of Charity. After four years, in 1862, a large Victory was won: the French Sisters of Charity and the Two Lazarists were expelled from the country using adversarial methods. ministerial measures absolutely identical to those implemented in Italy in 1860, and in France, in 1880!

We borrow the main features of this singular story meaningfully linked to an authentic relationship of these events ments, which appeared in 1863 in Lisbon under the title: Question Sisters of Charity in Portugal^ (1857-1862), according to the press and official documents {\).

There is a political party in Portugal which, without wanting to admit it frankly, in the face of the nation, still very attached to the religion of his fathers, relies on this twofold propaganda, – revolutionary cosmopolitan and Anglo-Protestant, – effectively protects it, communicates with secret societies outside, and is rather Anglophile and revolutionary tionary than patriot, if by that word we mean devotion boundless to the homeland.

The audacity of this already long-established party has grown in recent years, and the triumphs of friends from outside so excited his own ambi' tion and exalted his hopes, that he claim the right to dominate the country and to seize power alone, against all the rules of the system constitutional. As for its union with external societies, the Evidence abounds, and, to cite just one example in passing, the smurs do Charity had barely left Portugal when a circular from

advanced faction of the historical party which still counts in its
among true liberals, men of order and government, called
Today, reactionaries, the men of this party, of which we are

(I) A volume ip-8*, Lisboaio, 1863, imprint of the Typographic Society
French-Portuguese.

GUEenBE AUX SOKUnS DE CLIABltÉ 270

let's occupy ourselves, they call themselves progressives, historical figures, rasgados or
could more clearly be called the party of revolutionary liberalism
born in Portugal.

Their current leader is the Marquis de Loulé, who, during the war...
to the sisters, will find himself both president of the Council and grand master of
Freemasonry.

0

At the head of this fabricated agitation directed against the sisters of
charity, was found in the Patriotic Association, a political association
public activism, recruited and directed by the lodges to act ostentatiously
possibly on the political field, like the former Society of Emun-'
lation in Liège (book III, chapter II, S 8), as today 1*^5-
liberal society in Belgium (Book II, Chapter XIII, § ?), and which,
as well as the latter, organizes riots in the area if necessary.
street. Its organs in the press were the newspapers 0 Portuguez
and 0 Asmoden.

As early as June 6, 1858, the first of these newspapers declared that the
The Portuguese nation was furious (furibunda) against the sisters
of French charities and their directors, and, on the 29th of this month,
she was informing the Marquis de Loulé that his continued presence in the ministry
depended on his willingness to obey the demands made by the
newspaper. The most odious calumnies occurred in these
sheets against the sisters: they were always confused by the
official investigations. The lodges then resorted to one of these
methods they have traditionally used. They secretly ordered
a complete outfit for a nun to wear
a woman of ill repute; but this horrible plot was uncovered
green in time, and it was necessary to abandon the premeditated scandal.

Insults against the aristocracy mingled in the columns
from the Portuguese to the attacks against the sisters.

The alarm bell is ringing in the ranks of liberalism, he said in scs
Issues of August 18 and 19, 1858. The seasoned soldiers of liberty...
are gathered. The struggle has taken on serious, frightening proportions. He

a breakdown in relations between her and the people. We need to import men such as Louis Blanc and Victor Hugo.

Interrogations soon took place in the chambers. The attitude of the Marquis de Loulé, President of the Council, was singular. embarrassed.

280 PRELUDE TO UNIVERSAL PERSECUTION IN PORTUGAL

As we have already said, the Marquis was both President of the Council, Minister of the Interior and Grand Master of the Masonic Confederation than Portuguese. Now, if it is difficult for a common member of the secret societies to break the heavy chains he voluntarily forged for himself The burden of shaking off the yoke of the lodges was even greater. great for the Marquis de Loulé, elevated to the dignity of Grand Master. Wanting to be a minister and the head of a political party, he needed to remain mason; and when members of his family devoted to the Sisters of the Charity, they expressed their astonishment at such a hateful persecution, or he of They demanded that it be stopped, but his father's heart filled them with hope. which the grand master of the lodges knew to be impossible.

The mere fact of having allowed the Sisters of Charity to enter, being President of the Council, he was accused of a crime of lèse-Mason-nonsense; and it was much worse when, instead of expelling them brutally, As he had received the secret order, he seemed to grope and equivocate. His dual function, both secret and official, could not be officially replaced fold, because it was serving both order and disorder, royalty and the revolution: but one can only truly serve one master. On the one hand, the cries Lodges and despotic liberals were pushing him forward; on the other hand, He was being held back by the jilainles, sensible people and true friends of freedom, progress, competition, education of the people and of civilization.

King Don Pedro V himself belonged wholeheartedly to this latter party. and he was deeply loath to give in to so much unjust clamor.

In vain the Marquis de Loulé, to gain time and to give the right to spare the sisters, declared loudly that he was a Freemason at the session of the Chamber of Peers on the 21st January 1850 (I). The sect was pushing him ever more vigorously. Portw/uez made no attempt to conceal where his blows landed:

A society with the Pope at the top would not be suitable for the people Liberal... We need a society that is acceptable to liberalism, daughter of liberty and reform, founded on the mine of superstitions of all the rules (n'' of November 10, 1858).

Lion of the Orders of Charity. Meanwhile, a minor clerk, Manuel Rodrigue/. Machado, who was collecting signatures in favour of the sisters without being embarrassed by the threats that had been made against him. He died several times, assassinated in the Serra do Murúo.

(1) Los anriones law? do Jean Vf, (jci proliibcnl la Franc-raaçonnoirie, are ros-
.(They are registered in the Portuguese Penal Code and are still nominally in force.

WAR ON THE SISTERS OF CHARITY 281

In February, the Patriotic Association met again. It was called to advise, and this time she holds a demonstration against the Marquis de Loulé, while at the same time making advances to Marshal de Saldanha, who was also heavily involved in the Freemasonry (vt II, Document G, § 3.) In the elections made. In the elections of that year, the Marquis de Loulé was not re-elected. Grand Master and the gavel passed into the hands of Mr. José Estevao, who kept it until his death, which occurred in November 1862, then in 1863, to Mr. Labo d'Avila, Minister of Finance. The Marshal Saldanha allowed the leaders to use his name and talk about a military riot that would overthrow the ministry. This, in turn, was pushed then, in his entrenchment, had the king issue a decree on June 22, 1861, dissolving the corporation of the Sisters of Charity in as long as it is a legal entity.

This decree was illegal, and in both chambers many Speakers argued that a law would have been necessary to dissolve thus a recognized corporation. Great misfortunes struck the country; death successively took King Don Pedro and two infants, leaving the crown on the head of a teenager, Don Luiz. In the midst of the truce that these calamities imposed on the parties, the sisters continued to serve the poor and the sick in hospitals run by private associations, where they had been peeled. The sect resumed its offensive, and in a manner that characterized This situation in this country is well understood.

In January 1802, the directors of the Third Order of St. Francis in Porto, pt'ireut V initiative to expel the sisters from V hospital in this city, where they had summoned them. They recognized, from the remains in the very letter by which they notified their departure to the sisters, (no unfavorable motive had influenced the sisters in this determination, but these tertiary singulars were Freemasons, and they were doing their work:

These are not, said a Porto newspaper, O Directo, on January 30th, the true brothers of St. Francis, but the enemies of the Church and of the Catholic, Apostolic, and Roman religion, which, through their intrigues, caused their lies and infamies succeeded in expelling the sisters; these are the ones even those who, during the night, led with pomp to the church of the

The secular office. The people who are not initiated into the dark mysteries of Freemasonry, or who is not deceived by these sectarians, loves and respects sisters.

282 PRELUDE TO UNIVERSAL PERSECUTION IN PORTUGAL

One more step remained: it was a matter of expelling the sisters. The Marquis de Loulé, now free from his shackles that King Don Pedro imposed on him, had brought into his midnislère the head of the most advanced Masonic party, Mr. Mendôs-Léal (volume II, Document G, § 3), and had it presented, on the 1st of 1862, by the Minister of the Interior, Mr. Braamcamp, a draft law absolutely prohibiting any religious association and "prohibiting the functions of Teaching^ as well in private and charitable establishments than in the public schools-Sj to any national or foreign member eVune "unauthorized religious association." This was, as we can see, the app Implementation of Eugène Sue's plan, article VII of the F.*. Ferry. Of Valiant defenders were not lacking in either chamber. to the cause of justice.

A former liberal, Mr. Casai Ribeiro, very aptly characterized the the country's situation, she was a target of sects (as stated in her speech on May 1st). 1862.

There are people who believe that all of this stems from a certain propaganda. Great Protestant. I laugh at Protestant propaganda, as well as at Those who are afraid of it. There can be no Protestant propaganda here. serious. There is no Protestant trend in Portugal. and it does not exist in any Catholic country.

Protestantism is not advancing: it is retreating every day on the land* rain that he formerly usurped from the unity of the Church, and here, the propa- A great Protestant can only be tempted by a madman. But what exists is far more dangerous than Protestantism. It is a pro- a certain school's pronouncement of a false philosophy that denies revelation and its necessity, and to the doctrine called rationalism, which is, in matters of religion, the most irrational system I know. It is in core the tendency towards a kind of obscure deism or pantheism and confused regarding atheism, as atheism itself [touches on the negation of virtue, probity, and honor... to the dissolution of social connections are key.

Mr. José Estevao; There is no atheism; you are writing the history of schools in Germany.

Mr. Pascal Ribeiro: I could do it, and very appropriately; ■but I will not do it to the illustrious deputy who knows history and who has read Mr. Rendu's book. I am very pleased to be exempt from it; but

For example, he knows that the doctrine of atheism is not a fable and that its consequences are far from being a climate. I know very well that there is no

WAR ON THE SISTERS OF CHARITY 283

There is no atheism among us; nobody wants it, and few even... Those who would like it admit it; but that is where it leads directly repugnance for any religious idea. Now, if we call reacting to the opposition that arises in response to such a trend, I move on frankly, openly and bravely, in the religious reaction, against the anti-religious reaction.

Brother Mendès-Léal, in his reply, declaimed against the reaction, against religious orders, against the relations of Catholics he had agreements with Rome; he cited the example of the measures directed against the Church which had been taken in Germany, in Italy and elsewhere. He extolled the Italian Revolution and authorized himself to take measures that the imperial government had just taken in France against the conferences of Saint Vincent de Paul.

Thus, the expulsion of some of the Daughters of Charity was demanded by the principles of the Universal Revolution!

The ministerial bill was stolen from the Chamber of Deputies, badly* despite strong opposition, he would have encountered even more effective probably in the House of Peers, when the day before the vote of the Chamber, on May 27, a French frigate, the Orénoque had entered the Tagus, coming from Brest.

It was soon known in Lisbon, according to the account from which we borrow* all these stories, which the ministers had had the Empress write down in French, by the young King D. Luiz, a letter in which His Majesty said that he was urgent for the peace of the country and the crown, to recall the Sisters of Charity from Portugal, all the Sisters of Charity.

In the face of such a demand coming from such a high place and based on Given such serious reasons, it was necessary to believe, at the Tuileries, that a critical decision for Portugal, and, consequently, the dispatch received was immediately communicated to the parent company, with advice to give in to the king's wishes. Father Etienne, despite the unprecedented persecution that he had endured the daughters of charity, would not have dared to take, before God, the responsibility to recall them from a country where they were doing the good; but when he saw the sovereigns assume this responsibility upon themselves, he gave in, and, no doubt he did not want it to be said that the sons of the charitable organizations, accustomed to peaceful missions, were shaking a throne! He therefore recalled all the sisters, except for those who had ministered at the Saint-Louis des Français hospital. – The sisters of this hospital were to remain for the sick and for the poor of the colony. The hospital was to remain for the sick and for the poor of the colony. French, and the emperor's government had made a reservation

28i prelude to the pp: universal sequestration in Portugal

3. – The celebration of the Centenary of Počibal

Freemasonry, which remained peacefully in control of Portugal, wanted to accuse its domination through the solemn celebration of the centenary of Pombal; it was the counterpart to the centenary celebration of Voltaire. Numerous protests arose in the country, but the government, completely in the hands of the sects, ignored.

On May 8, 1882, the festivities began in Lisbon with a civic procession organized by students.

Leroi, the royal family, and the great bodies of the State have attended the inauguration of the monument erected in honor of the one whom Freemason orators called "the great man" of the Portuguese state," but which his contemporaries ranked among monsters.

In the evening, the city of Lisbon was illuminated; all the newspapers Liberals in Portugal, beholden to Freemasonry, celebrate the administration of the Marquis of Pombal, and among the acts of his ministry, mainly highlight with praise the expulsion of the jesuites.

The few Catholic newspapers that bravely fight to restore true Catholic civilization in this country of Having arrived from a grand lodge, they protested vigorously against these men Magi paid tribute to the memory of a man whom history, impartial as it may seem, has over has rightly been branded (Book II, Chapter IV, Section 2).

Does the monarchical idea gain much from the fact that the monarchy Does she thus become the servant of the Revolution?

This curious extract from the Masonic Republic will demonstrate this. November 1882;

"Recently at the VAsile du progrès lodge in Bordeaux, we ap-
"excessively pleaded a member of the Grand Orient of Portugal,"
U, who urged French republicans to remain united, because they
< do not have the right to sacrifice the French Republic to their qu-
.a personal lies, and thus annihilate the efforts of the republicans

"foreigners, who can no longer persuade their compatriots of the good*
all facts about this regime by showing them France. %

In Portugal, as elsewhere, Freemasonry therefore has for
ideal, more or less close, the Republic.

CHAPTER FOURTEEN

THE AVANT-GARDE LOES

Freemasonry is constantly in motion. Carried away by the
logically, based on the principle of negation from which it emerged, it moves forward
always towards this state of nature, this anarchy, which is the bottom
of his doctrine since Saint-Martin and Weishaupt, if not before
(see book III, chapter II, S 2), and which has as its expression the Re-
public socialist. But along this path, the stages are
multiplied. From time to time, the masons who had achieved wealth, at
high official positions, or simply matured by experience
of life, seek to stop it, to fix it at a certain point which
It is called, depending on the time and the country: Freemasonry
Christian, Human State, Liberalism, Constitutional Regime
Liberal republic, Authoritarian republic, Pro-
aggressive.

The Grand Orients, what are called the Masonic powers
"These trends are generally swayed by these station trends."
naires; but their plans are constantly thwarted by
groups of new men, who form the youth lodges and who,
by delving deeper into Masonic data, they promptly position themselves
lying to a much more advanced point than their predecessors
aged. These are the vanguard lodges. When the Powers
Masonic groups want to wage war against them, the Powers
always end up being defeated, and after a while,
They are forced to return to those they had excommunicated.

The avant-garde lodges

^88

Elsewhere, this movement is happening without struggles, but just as effectively.
So, if we want to know where Freemasonry works and
What will his doctrines and actions be in a few years?
political, its social influence, we need to keep a closer eye on its

the solemn ceremonies of the old lodges, as well as the discussions of these young lodges, with their somewhat eccentric airs, that the old people call irregulars with disdain, or disguise themselves. They suffer from a feeling of powerlessness.

Follow, for example, Thisloire of Freemasonry in France of then the Restoration.

In 1855, the majority of lodge members were certain spiritualist* The most advanced lodge was that of the Trino-sophists, where the dominant note was represented in philosophy by Cousin, in politics through the Dupin family.

Fifteen years pass. We have the reports before us. addresses to the Grand Orient at that time, by its orator the f.*. Henri Wentz. He points out with concern the democratic tendencies ticks, from several provincial lodges: these are precisely the more active, more zealous, those composed of young elements, while those that remain just within the official rating age. They are felt and go out. These new lodges, a little turbulent, are* cupent of social issues.

a The commission, he said, on May 4, 1847, which will be appointed for Pin-s- The protection of the lodge La Tolérance will, I believe, have to insist with her on that its principal members, animated, moreover, by very philosophical sentiments lanthropic, sometimes even, if I may say so, too philanthropic pikes, are well imbued with the wisdom with which our legislators defended in 1, all political and religious discussions.

The "Friendship" lodge is a constant source of concern for the Grand Orient. which is responsible for handling complaints from the police headquarters.

On another occasion, it was a lodge in Paris that initiated the discussion. this question: Is belief in God indispensable, in Moral order, to social institution? As it precisely does Note the f.*. Henri Wentz, "for people who know Reading between the lines, can't we already see in large print... "The answer is 'No'."

1848 is approaching, and the Parisian lodges were expected to take part. a fairly active part (Book II, Chapter IX 5). The Grand Orient ce-

THE OUTGUARD LODGES 289

famous, we know with what lyricism, revival of the Republic. As for the honest man, Henri W'oiitz, he had requested letters fees in 1847 and left the management to less ar-riérés (1).

first part of the Second Empire, some lodges of Belgium that, from Switzerland and England, are grouping refugee demagogues, And that's where the projects for organizing societies are born. of free thinkers, of those in solidarity with Universal Freemasonry was to propagate ostentatiously after 1860. Edgar Quinet, Eugène Sue, were in exile at the head of this movement.

The same events are happening today. Seven lodges have, in 1880, separated from the obedience of the Supreme Council of the Scottish Rite I know, in order to be able to obey more freely the tendencies of the material political and authoritarian Jacobinism, which were hindered by the presence of Mr. Jules Simon in this Council and the method of recruitment exclusive of the Celtic authority (see Introduction, Part III). They have formed the Confederation, headed by the Grand Lodge of Scottish symbolism. Little by little, the new obedience attracts to her the lodges dependent on the Supreme Council; above all it is the new workshops are now operating under its aegis. The titles and choices are very significant. One of the most recent and most important asset category is called Social, and we will see in the following chapters following how he addresses all current political issues.

Here, moreover, is the program that the Grand Symbolic Lodge has taken shape;

Born from the struggle against the despotism of the Supreme Council of the Scottish rite by the most lively and active portion of the workshops symbolic of this obedience, the new Confederation began to immediately at work, and she focused especially on inaugurating in her within the ideal of freedom always proclaimed, but never realized, even in Freemasonry. On the front of the new temple, she began by inscribing this formula which summarizes his entire doctrine;

Freemasonry in the free lodge...

She organized freedom of the press for the workshops and the masons, now masters of publishing, without prior authorization and under their own responsibility, everything that their conscience dictates, without having

(1) Masonic pamphlets by Brother William Woatz, former orator of the Grand Orient de France, Paris, in-8", 1864, pp. 117, 163, etc.

III

LKS]>0(a:s avant-garde

U fear official censure, deregistration or suspension.
She ensured freedom of expression, the jihis ab.<o!ue in the temples,
by ii\imposing no restrictions on the independence of ideas and their
complete munil estation. She allowed the workshops the right to meet and
even to join forces with each other, to give more vigor to the initiatives
verses that they would believe they should pay in the face of such and such a cause
prolitable au jtrogrès géna! (1).

The Grand Lodge, which prospers all Powers
The Italians of the world have known her well, and that she has
received testimonies; punctual from syiupalhie do most of the
French lodges. She Inditjue ensiilo the questions she puts to
the study: the fusion of the guilds and Freemasonry, the ad-
women's initiation into riiiiliiation, all questions that must
to enjoy Freemasonry in a progressive way.

But within the very heart of that vanguard of Freemasonry
French rie, there are scouts, two children jierdus. Among the
of the lodges that founded it, one of the most active being the Lodge of the Free
thinkers of the PCQ. Trauclicaul themselves one of the questions put
expressly under study by the Free Symbolic Lodge
The thinkers of the PCQ admitted a woman to initiation, the ci-
Maria Deraismes, a well-known figure in Parisian clubs,
instead of receiving her only as iidoplion's sister.C(yi act
Hardi greatly moved certain provincial lodges. The Great
The Symbolic Lodge protested; the Freethinkers of Le Pecq...
declared independent, they continued their work no less.
Bieniol, it was they who, on this question of the initiation of women
my names, in the same liter as the others, will ensnare the entire Masonic order.
rieon. Here in fact are the conditions under which, despite their excoin-
Official municipal government, they celebrated their festival on January 12, 1882
solstice:

A large number of brethren belonging to all obediences have
arrived in St-Germain, despite the bad weather, to give more
to shine at this initiation, as well as to bear witness to the woman of heart
and of high intelligence, Ms. Maria Deraismes, and to the lodge that receives her
went into his temple, conferring upon him the first Masonic degree, of
their sympathy and the community of ideas and sympathies on this
crucial question.

(t) The acts of the symbolic lodge in the Masonic order of the grand lodge,
niuuiTo do mars 1881 .

Following the initiation ceremony, a fraternal banquet brought together... around 400 guests, including many laypeople accompanied by their wives and children.

On the proposal of Brother Constans, Ord., of the lodge of Pecq, who has highlights the anticlerical and profoundly democratic character of At the meeting, our secretary, Ms. Maria Deraismes, was acclaimed president. of honor at the banquet (1).

The insertion of these lines in the official organ of the Great Lodge indicated enough that soon the example of the lodge of Pecq will be followed. Indeed, shortly afterwards, that lodge returned to the Confederation; E finita la commedia! (2).

In Belgium, the f.'. Goffm, although excommunicated during for many years by the Grand Orient, has in reality exercised a considerable influence on the lodges in his country. The the program he outlined in Liège in 1855 became that of the Masonry of almost all of Latin Europe (liv. II, chap. XII, § 6). Its periodical publication, the Journal of Freemasonry Belgian (3), is one of those that must be read if one wants to know the tendencies of men who represent the future of Freemasonry.

In Italy, it is the Orient of Palermo that groups the lodges more advanced and which exerts the most influence (see book III, chapter 1). VII, S 13).

The link is the same in all countries.

The Constance lodge of Louvain had a conflict in 1866. with the Grand Orient of Belgium, for having taken the initiation tends to reject spiritualist formulas, including Freemasonry was still covered at that time. One must read in the work of Mr. Amand Neut the relevant documents of these debates. On He sees how the most advanced brothers invoke the the founding principles of Freemasonry and recall the march progressive, which she has always followed. Then, as always in pa In this case, it is the Masonic authority that bows down, closes the

(1) Masonic Bulletin of the Grand Symbolic Lodge, February 1882, p. 844.

(2) Masonic Bulletin of the Grand Symbolic Scottish Lodge, October 1832.

(3) This newspaper was published from December 1879 until February 1, 1881. If the f.*. Goffm has recouru tant du conlrndicieux, ce n'est pas à cause de ses idées atheists and socialists, but because of the violence of its poems, and especially because that he was attacking secrecy and wanted to transform the lodges into clubs before the tor public (v. liv, III, chap. XXVII, § 4).

eyes; a few loved ones pass and it is she (|who is then renewed by the novateiu-s (l).

There is also a cosmopolitan lodge in London, composed mainly refugees, the grand chajiital lodge of the Phila-Delphi of the reformed rite of Mempliis (book II, cliap XIV, 't and G), which is not recognized by English Freemasonry, but which exerts a marked influence on lodges across the continent. This lodge, following the publication of the famous Masonic program of Liège, conferred the rank of Rose-Croix upon Brother Guffin, for his fine conduite (2). This influence is exerted by means of the visiting brothers who exchange ideas; these are topics presented as themes discussions that spark curiosity and shake up old habits The received doctrines; these are, finally, the secret communications. which are established between brothers, and which the system always facilitates high-ranking officials, as one might believe from a document ment iusôréfurther liv. III, clip. XXI, S 3.

In Amsterdam, a group of Freemasons founded, in 1851, the lodge Posi nubila luxy and to be freer in its movements, she placed herself outside the obedience of the Graud-Orient des Pays-Down.

Here are the main articles of his couslilution:

Article – The Pnü nubila lux lodge is a Masonic corporation independent.

Article 2. – It recognizes love as the sole principle of the 0. *. of the cerîlâ and of justice. Its aim is the moral and intellectual tuel of man and society.

Article 3. – The work of the brothers,*, for the advancement of this goal, constitutes temporarily focused on the study of the science of the individual and society with their reciprocal interests and duties.

Assemblies will be convened to provide the [unclear] with the opportunity to exchange ideas on topics in this category, and courses will have been given, to equip them, by means of Freemasonry and do science, knowledge required to confer such ma-third parties in a manner befitting her.

The brothers are instructed to attend these assemblies regularly. and these courses. (.3)

.luiv., png, aSi ol sev., p. 400 et seq.

f'2) Journal of Belgian Freemasonry, 0'* of 1 the ai., 188(1.

(J). V. Aniaod Nout, Freemasonry Unveiled, 1.1, p. 185,

THE LODGETS ü'aVANĬ-GAH0E

One of the first in the world, the PoH nubUa Im lodge removed the formulas relating to the existence of God and to the immortality of rAmc. To act more effectively, she founded Alongside it is the public society of freethinkers, Darjeraad, whose activity we have already mentioned (book III, chapter XII,

3). (This, moreover, is the classic method of the sect, one might say.) say.

This lodge, thus constituted outside the national Grand Oriental, established relations with a large number of workshops in Europe and the United States, on which the very boldness of its principles give her a great advantage. She is memo arri raised, after thirty years, to draw into its orbit the major part of Dutch Freemasonry. Here is what it reads in elit in a letter from Amsterdam, published in Le Monde Masonic &Q December 1881;

For some time now, a movement in favor of the independent lodge Dante Posl Nuhila Lux is accentuated in various workshops of the Grand Orient From the Netherlands, currently, many regular maoons are seen forced not to visit this supposedly irregular workshop; but from a On the other hand, several brothers believe they can still go. He is It is necessary that after so many years of existence, this lodge, which works of in such a way as to leave nothing to be desired, to be recognized by the Grand Orient of The Netherlands. As I just told you, the brothers belonging to the Regular workshops go there as visitors, but the Arnhoirn lodge comes even to receive as visitors two members of the Post nubila lux lodge. However, most of the venerable figures in this city recommend to novices should not have any Masonic relations with this lodge. Therefore, these brothers, bound by their oath, cannot go there. to put an end to this state of affairs, it is a question of proposing one of the lodges of the city to seriously examine the work of the Posl lodge nubila lux, and, if they are found to be regular, to bring the matter before all the workshops and before the Grand Orient from its first meeting* We have no doubt that this method will lead to recognition of that valiant lodge, which has been working honorably for over thirty years, and which was the object of a fierce war on the part of the Grand Orient.

Let us add that the elections for the Grand Orient of the r*ay.s-Das, which took place in 1882, gave the majority to the candidates

common (1).

(1) V. Chnine d'inion, July 1882, p. '21;}.

294

THE AVANT-GARDE BOXES

Let us reiterate in conclusion that the very principle of Freemasonry it pushes her towards this forward march down the path of destruction. It was formulated very recently in a speech given at the the lodge La Française O.'Aquitaine, in Bordeaux, by Brother Baril:

What would become of this lack of workers, who were unable to draw from the A beneficial source of instruction? Ah! My brothers, that is where our role begins; we receive among us all these disinherited, and we give them Let us learn that there is a whole future of work and dedication, that Man is capable of improvement and it is in every season to improve himself. tion.

Finally, we teach them that one must constantly work to achieve Clear the road of brambles.

Freemasonry has neither beliefs nor official systems, that is what which is its strength. At its podium, ideas clash instantly. the most diverse and the most contradictory, but the true principle of the Freemasonry, it was that which believed in the inexhaustible fertility of the brain human, and respects the growing development of social ideas (1).

By virtue of this inexhaustible fecundity of the human brain, which is essentially his only dogma (see book I, chapter I, § 1), the Ma-French stupidity is currently marching squarely along the path of socialism.

(1) See the Chaîne d'L'nion of December 1882.

CHAPTER FIFTEEN

WHERE DOES THE DOGMA STAND?
AND MASONIC MORALITY

1«*'. •— Freemasonry considers itself superior to all

RELIGIONS

Ily abiea des aniites, les suprcnies conseils du rilo écossais du
The whole world gathered their delegates and drafted the treaty
solemn of union, alliance and confederation of April 23, 1834.

The declaration, placed in the outer box of this document, contains the
two following articles:

1® Freemasonry is a unicersi cult, whose object
God and virtue, which is divided into different recognized and ap- rites
proven.

Adoration of the gr.-. arcli. *. of Tuniv.',, moral philosophy, well-
Vigilance towards men, that is what a true mason must study
constantly.

This religion is essentially tolerant, and each Freemason is free in
the choice of the rite he wishes to profess.

All true Freemasons form an Order, which has its dogmas, and
which is governed by general laws and fundamental statutes.

2® The purpose of establishing lodges is to work towards the goal of
the Order. That of a dogmatic (Masonic) power is of their en-
to teach the doctrine and to guide their actions by the purity of dogma
and by observing the fundamental institutes and statutes of the Order.

596 Masonic Dogma and Morality

We cite this already old document because it represents this
that we call ostensible Freemasonry, that which we
shows the public, that of the bulk of the followers.

Well done! This Freemasonry, thus reduced to a minimum, is already
destructive of all positive religions, because it poses
like the superior religion of riliimaniié, it claims em-
to stir all the men in her bosom, and it presents itself, as
the only one capable of leading them down the path of virtue, of
lead to happiness.

The tolerance, which she displayed, towards religious opinions
of its members, is the greatest insult to religions ()0silives;
because it denies them possession of the truth, to which each
claims, and reduces them indiscriminately to nothing more than external rites
laughter and legends [jproblémalitjucs.

Freemasonry, says the Masonic World of July 1867, remains like the matrix in which human freedoms are developed, like the universal temple open to the faithful and to infidels, unbelievers and believers, orthodox and he-atheists, atheists as well as anitheists, deists, Catholics and Protestants of all denominations.

And the f. *. Ferdinand lîourc, to the 1.*. Friend of the ISaiifragés ùq Buenos Aires, June 1889:

There is only one required cult, that of the veitii, and who could say that such worship is not that of the true God?

In the world, there are ancient beliefs and modern beliefs. dernes; there are Jews, pagans, Inahometaus, Greeks, Protestants and anti-Protestants, and a thousand other sects, including the pre* tensions frighten thought, and which, all enemies of one another, slaughtered each other for centuries in the name and for the interests of sky.

In Freemasonry*, Mecca and Geneva, Itoinc and Jerusalem, are confused. There are neither Jews, nor Luahomctans, nor Papists, nor Protestants tants; there are only men, there are only lf.'. who have sworn to always remain ff.*. (1).

This claim by Freemasonry to replace the Islamic Club

(1) chain of union^ 188U, p. Tii.

Freemasonry is superior to all religions 297

is still expressed in terms worth recalling by a Italian Freemason, who wrote in 18G3:

The allegorical goal of Masonic brotherhood is the ancient project to rebuild the Temple of Zion; but the true and real object of these attempts ves is the reconstitution of religious unity, based on dual adherence or alliance of reason and faith and the reorganization of the hierarchical system that according to the data of virtue and science... The religion of the Or The Church is essentially unitary. It has only one dogma. The Mother Stupidity recognizes only one God, immense, immutable, creator and conservative of worlds, excluding any heterodox idea of a Freemasonry believes in lineage or a co-eternal and infinite procession. to the suffering beyond the grave and to a future life... The basis of his cult is the practice of austere virtues and an ardent and intimate love for humanity nity (1).

Mazzini. Today the uu cl the aulrc are good d('pas:<t'S, but it is necessary to note that always cl pUrloul la Maroniicric has posed itself as a religion like the adversary of Christianity. Here is nolan- In Spain, how was the definition of the Universe^ annals of the Freemasonry of Madrid^ June 1875 issue;

Free from any compromise with a particular church, the Freemason France is, in matters of religion, supremely free. It seeks what are the relations of human consciousness with the supreme principle? me of reality and life, in order to find there, if indeed it is there shows, the positive basis of all holy worship and of all knowledge pious zeal; for it is only in this way that one is a holy atheist, or virtuously deistic, without concerns, without dogmas, without idols. sorting, nor superstitions of any kind.

As for the morn/c', Freemasonry's mission, as an association organized, to signal to humanity the profound dominion of eternal laws implanted deep within its nature, with a view to forming a runic rule of his conduct and our sole and pure motive for his actions remarkable, full of clarity and justice.

Legally, Freemasonry is an organized center, defender of the weak, tiggable of law, of liberty, of Injustice liumaino, inevitable guarantees wounds, indispensable conditions, eternal means in which neither life is not worthwhile, nor is its development possible, nor are its sublime ends

(i) Sloriadéliesùcielà sccrelc slabprime origini agliultimi tempi, di Osvlado Pernii(2vol. iu-8", Milauo, 186J}, l. l,pp. Cûj-006.

298 Masonic Dogma and Morality

can be achieved. That is why she must always defend without question. doctrinal distinctions nor hypocritical reservations all institutions which in the social, political and legal order, are in better conformity*' with law, religion, justice. His responsibility, his mission, his aspirations are therefore eminently political and social, just as they are re-religious, moral, scientific, artistic; but all of it, to the point of practical, achievable view, producing a strong influence, an action etched in the hearts of the people, in all classes of society, in institutions, on interests, on the active elements of life and of progress, improvement and reform (1).

At the Charity Lodge in Malaga, the speaker addressed the ladies in an A'adoinion outfit, he told them

The temple of La Mae*, stands stronger than ever, because it has For dogma, logical reason; for practice, universal morality; and for the ideal of indefinite progress; these sublime elements and its program of real liberty, equality, fraternity (sic) guaranteeing him forever

The supposed indifference that Freemasonry boasts of, vis-à-vis religions, is therefore in reality a declared hostility. Saying it openly, instead of insinuating it, was only a question of time and circumstances:

The essentially moral and universal work of Freemasonry, wrote, in September, 'i H(\l, Le Monde maçonnique, far from comprising no religious demonstrations, formally exclude them under penalty of illogic, of violation of his law and even of forfeiture.

At the convent of the Grand Orient, of 1881, lof.*. Belat, member du conseil de l'ordre etoratenrdi} couvent, s'exprime ainsi dans his opening speech:

My brothers, where will you find for grown men, for spirits mature, such a school of progress, such a diffusion of light re? Will it be religious instruction, the lessons given by the members of the various cults in their respective pulpits which can be given ner as the equivalent of Franc-mneouneric? Ah! here, all the intimate feelings, all consciences would protest against a

(1) Pure product of the Union Chain, I87â.

f2) IIh0. We brought closer to these oxlrails the document A of ((uiic 1. l.uFrunc^ the expagmian ironwork and the exùlence of IHen.

THE TRUE SECRET OF FREEMASONRY 299

%has

such assimilation. Catholic, Protestant, or Jewish temples* Your religions! But my brothers, it is precisely against them, it is against the priestly work of all times and all countries that the Freemasonry was founded; it is against them that it delivers these commands. centuries-old battles, which have brought progress, sheltered under our banners res, all this space of field and sun, where it unfolds and extends today (1).

2. – The TRUE SECRET OF FREEMASONRY

In the presence of this radical negation of what constitutes the the basis of all religions, namely the fundamental principle that each of them due to its exclusive verilô, it is singularly instructive to consider der the altitude taken by the dilTrentes confessions.

Islam and the Greek Church pretend to ignore Ma-Nonsense.

In many Protestant denominations, the authorities nuns sympathize with her, and from this rapprochement arises The two institutions are in a strange state of affairs, which we we will study particularly with regard to England and the United States United. However, a number of animated Protestants of the Christian spirit see the danger that the very part runs a sliver of Christianity that their confessions have preserved. (See (Book III, preliminary chapter, sections 7 and 8, and Chapter XXXIII, section 3.)

As for Judaism, it rushes to meet Freemasonry and unites closely with her (see Preliminary Chapter, § 9). Alone The Catholic Church condemned Freemasonry from the very beginning. the day of its outward manifestation, and since then it has not ceased to condemn it, even in countries where it seems almost harmless defensive, because no click can ever compromise with an error dogmatic.

If other religions accept to live in this way with Freemasonry-^ Nonsense, it's because none of them are truly certain that she is in possession of the truth. Only the true Church knows that she releases the deposit and is aware of her infallibility.

(t) Published in \i Chain of union, scplcmbrc-octobro 188t.

300 THE DOGMA AND MASONIC MORALITY

That is why the struggle has coalesced between Freemasonry and Catholicism.

The destruction of the Church, of the social order founded on its foundations teachings, from the Papacy which is its keystone" such is the Freemasonry secret:

In vain did we flatter ourselves with the 18th century that we had crushed the infamous one: the infamous one is reborn more intolerant, more rapacious, and more fan Never. The Catholic religion is a greedy theocracy, devoid of any spirit of family and homeless, obeying a foreign leader and making them bow governments and peoples are under its yoke... It is against this domination that must be fought... To achieve this goal, it is necessary to establish altar against altar.

Freemasonry fights Christianity to the extreme. It will be necessary to... that the country will finally bring about justice, even if it has to use force to cure oneself of this leprosy (i).

1854. They show that the movement we are witnessing today has been prepared for a long time and that was the true goal to which the lodges worked in silence. (See book. III, chap. XII.)

The audacious words spoken by Mr. Gambetta, in his speech Romans course, Clericalism, that is the enemy, has in all the raised boxes of frenetic echoes. We saw what a start silence had been given in 1879 by Mr. Courdavaux, to VÉtoile North of Lille (Book II, Chapter XII, § 10):

The distinction between Catholicism and clericalism is purely official, subtle for the needs of the tribune; but here, in the box, di- I speak loudly and truthfully, Catholicism and clericalism do not make one.

Since then, language has been the constant echo in the lo- We will cite two or three examples among thousands:

On December 25, 1881, the logo of Good Faith, of Saint-Ger- Main-en-Layc adopted a certain number of young children, that their parents handed them over to the Masonic protectorate.

The Chain of Union thus summarizes the words addressed by the F.', speaker to the women who were present:

(i) Meetings of the Belgian logos of July 1, 1846 and June 21, 1854, in the newspaper From Antwerp, August 1857.

THE TRUE SECRET OF FREEMASONRY 301

In highly refined language, he perfectly retraced the role that the mother is called upon to fulfill in order to give the child fant a healthy education, free from all fanatical practices, superstitious and absurd ideas, which stifle these fleeting imaginings and hinder the development of their intelligence. He particularly emphasized so that our sisters may protect their childhood from contact with the priest, who having voluntarily renounced the pure joys of family, finds itself in the worst possible conditions for teaching morality. A mother's heart is the best thing to fill effectively. this task.

That is why it is necessary for her to redouble her efforts in the accomplishing this difficult task, in order to make his children men and mothers, on whom we rely to ar* river to effectively improve the generations that will follow us (1).

At the end of the session, Brother de Serres, a member of the Grand-Orient, insists again on "the powerful considerations which must

works of the nature of those of the Sou des Écoles and the League of "Teaching, works born from Masonic initiative."

On the same date, at the solstice festival of the V Union lodge The philanthropic brother of Sà\ût-Deais, Galopin, made himself heard a veritable cry of rage against Religion;

In the past, two feelings existed in the rudimentary state of the world: religious sentiment and the feeling of duty fulfilled, that is to say, the feeling of pride and that of philanthropic union These two sentiments led to the evolution of two classes of very distinct men: the clerics and the freethinkers. The first are represented today in society by men of the various churches and theological sects; the latter are so by the Freemasons. The latter, convinced that religious sentiment is that a bastard feeling grafted onto fear, have made every effort to to fight it and built upon the ruins of a philosophy of words and reasoned science, formulated in figures, is a product of exalted passions. naked all the attributes of the human mind.

It is Freemasonry which, in the great human struggles, It breathes truth through every pore of selflessness.

As a practical conclusion to these absurdities, lef.'. Galopin proposes to all the brothers the example of Mr. Hôrold, of

(1) Chain of Union of January-February 1882.

302 Masonic Dogma and Morality

to spread propaganda through civil funerals and to seize youth education (1),

On December 11, 1881, according to the Masonic Jlipublique, the lodge La Libre Pemée, Or,*, from Gastelsarrasia (Tarn-et-Garonne), was holding his festival of ins-assembly. At one o'clock in the evening, nearly one hundred masons, delegates from the loc People from the region crowded into the nice little Libi'e-Pensée premises. After the opening, a presentation was given on the work of the workshop since its inceptive foundation. Everything was clearly laid out: the civil burials, the inaugural res in this Or.\ by the l, '. ; the incidents, the initiations, the discussions nothing has been forgotten.

A conference at the theatre had been organised to benefit the League of Education... The floor is given to our f. *. Joanne-Made-Leine, editor of the newspaper La Constitution de Lot-et-Garonne. He took The text of his speech included Gambetta's famous phrase: The clerical lism, that is the enemy, a text which he developed very well to the applause Assembly proceedings. The f, *. Jeanne-Madeleine finished her discourse

which belongs to the Republic.

But the main attraction of the meeting was the conference of f.*, Gal-Vinhac, editor of Le Réveil, from Toulouse. We were eagerly awaiting... that the well-known speaker from the popular meetings of Paris should take the floor...

Father Galvinhac brilliantly concluded his lecture. "Up with the "Cu'urs!" he said; "Let's fight for the Republic of tomorrow..." (t).

The Masonic Bulletin, of the Grand Symbolic Scottish Lodge Seizure of December 1882, we show that what will become of the Republic of tomorrow^ organized |) by Freemasonry. After having boasted about all tones a vile parody of the Bible, the Bible farce, work vre d'un f.*. he points out that this book, condemned by the courts under Marshal MacMahon, was authorized to re- to appear through the Ferry ministry, and he adds; "It must be read, and Also, have him read it and share it, because it's one of the best books. of republican propaganda.

One of the contributors to the same Bulletin announces that under Soon after, he will publish a book entitled: "God, that is the enemy." which reproduces a series of lectures given before the large symbolic lodge. The editorial staff adds: We would like to see this A book for everyone. The other 70 wmao; Masonic recommended this work no less strongly (3).

(1) Ghaine d'Ifmon, January-February 1882.

(2) Reproduced by Le Français, January 11, 1882.

(3) Y. nolamment the Masonic Republic of April 9, 1882.

Atheism and Freemasonry 303

Foreign Freemasonry – except in English-speaking countries – is animated by the same feelings.

Plancha of gr. 0,', of Italian Freemasonry of August 3, 1872. The f.'. Mazzo declares that all the workshops that depended on the supreme council sitting in Palermo, of which F.*. Cavo is secretary, have decided* stained to unite into a single bundle, which was the ultimate goal which was the focus of all the efforts of the true Italian Freemasons. This goal has fortunately reached, and the Roman Masonic assembly, composed representatives from 200 workshops, solemnly, on April 28, 1872 proclaimed Unity of Italian Freemasonry having its seat in Rome, which is

HIS TRUE BATTLEFIELD (1).

nerie française has received numerous congratulations.

Brother Hérédier, known as the 3rd Masonic Brother, achieved a resounding success. by showing that Swiss Freemasonry is no less anti-clerical than French Freemasonry and that it shares the same opinions and aspirations than this one. (Lodge meeting of the Rose of Perfect Silence) (from Paris, February 2, 1881.)

S 3. – Atheism and Freemasonry

The logical development of his principle was to lead to the Freemasonry is embracing atheism. It is fully immersed in it today, except in England and the United States.

In France, since the day the Grand Orient abolished recognition of the Birth of the great Architect of the universe, not a single defect no such event occurred for this reason within the lodges; this which proves how advanced the ideas were in this direction. For a long time, God was just a word to the Freemasons. meaningless. See how Mr. Fé explains it. Lix Hément, school inspector for the K//® district of Paris, in a speech delivered at the prize distribution of these schools, December 5, 1880:

(1) Cnion chain^ September 1872, p. 519.

304 THE DOGMA AND MASONIC MORALITY

I have spoken the name of God, and I owe two words on this subject. plication, so as not to separate myself from the people who were in the audience would not share my ideas. Suppose I did not pronounce it, et quo je me sois confiné à dire que justice, la Human beauty is flawed in some way; which we conceive perfect justice, truth, and beauty; that this whole of all All perfections, whether called the ideal, surely no one can to deny what we are saying, and, if it is true to say that the sensation of Thirst proves the existence of a body that must quench it, our aspirations towards the ideal is no less certain proof of its existence. Finally, It is no less true that our superiority depends on the progress that We are moving towards the ideal. Let us therefore agree on the points that all can admit. Let's say that the bundle of perfections is called the ideal and that through our efforts we must strive towards it. Some give him a form and a body to better grasp, and they call it God; others conceive of it, but renounce representing it (1).

In foreign Freemasonry, the same movement is intensifying.

suppression of the neregulation, eu rôle des statuts, du grand Architecte of the universe (see Book I, Chapter II, 4 and Vol. I. Attached document) We must add the eastern part of the Netherlands.

On April 3, 1879, he sent a paper to the Grand Orient of France, in which he declares that this vote will not anger their fraternal relations. It follows that deists are tolerated in the Iranian lodges. Also, if he did not follow the example of the great lodges of England and Amsterdam. "Some facts have mitigated "the scruples of the great council of the Netherlands," says this monument. "of rare hypocrisy, namely that having 1789, the Constitution "French Freemasonry did not contain the determination "now withdrawn; that moreover the principle is not yet "expressed in other Masonic constitutions, and that this "omission does not hinder the maintenance of existing relations" your aunts. Moreover, the Grand Orient of the Netherlands believed it could "to settle in the inlets of the Grand-Orient of France to remain

(1) The Itinerary of December 1882 strongly recommends a political book intended for schools, in which Mr. Félix Iléonont treated the physiological part of programs of f.*. Paul Lion, and no less the origin of life. He found the hub of telling everything, according to the Mayouaichuurgie. Here we are brought back of ancient paganism, which, at least, recognized that maxima puero debetur raverentia.

Atheism and Freemasonry 305

"faithful to the maxims of the Order, while retracting the article in "question (1).

Belief in God was therefore not a dogma of the Order, but only one of these common opinions, which vary according to the time and the countries to which the lodges adhere for political reasons, but in reality their principle is identical.

The following year, in the Peace logo, one of the main from Amsterdam, the f.*. Knapper dealt with this question: the atheist Could he be a Freemason? He resolved it in the affirmative, to the unanimous applause from the assembly, after a speech in which he claimed to overturn all evidence of existence of God. We will only cite one passage, in which he contrasts to the opinion of Orthodox Christians who believe in a creator God that of the liberals (who profess that God is the cause of everything) nante of the system of the world^ Architecte of the universe (1). So when Freemasonry, during the period when it took a spiritualist mask, used to designate God by this expression. it was, as Mr. Félix He- told us earlier lying, to suggest something other than the living God and creator of Christians. Moreover, from 1865, the f.*.

Grand Orient;

By declaring that she professes that God exists, that the human soul is immortal as it is, sought to dogmatize in the manner of... Churches, which impose a profession of faith? Not at all. Freemasonry never considered excluding anyone for personal beliefs. Forced to define herself in order to assert herself to the world and to her pro- Up close, she has to say what she is. So, like everyone His symbols, all his actions, reveal a certain science of being and of immortal life, she translates its symbolism into the vernacular and posits as a basis, as a principle of its constitution, the doctrines in teachings to its initiates.

French Freemasonry is thus consistent with itself.
when she proclaims today the most brutal form of atheism.

We read in the Masonic Republic of October 1882:

(1) See in the Cliaine d'union April and May ISS1, p. 100, the complete text of this document.

(2) Chaine d'union, April and May 1881, pp. 155-186.

III

20

306 Masonic Dogma and Morality

In its meeting of September 25, 1882, the L.\ Union and Perseverance (of Paris), unanimously decided to appoint an honorary member F.*. Bradlaugh, Member of the English Parliament, expelled for refusing to religious oath.

The F.*» Fontainas, ven,*. of the at.*. relates that introduced in An- England with Brother Bradlaugh, on the recommendation of the brothers... Yves Guyot and Dreyfus, he received a charming welcome. The freethinker An English sister declared she would no longer go to the English 1.*. because of the allu- religious matters of Freemasonry in his country. It was in these circumstances that Father Fontainas, explaining to him the progress made in France, had Taffiliation offered.

F. Bradlaugh owes his fame solely to his profession as a scanner. daleuse of atheism in English arlemenl and the part that it took at the founding of the Malthusian League (see Volume I, Document Annex C).

Inspection of the lodges carried out at the Grand Orient by Brother Optât Scaîlquin
It ends with these words:

A formidable collision occurs between the riotous reactions and the forces of expansion of progress; our Freemasonry will not be worthy of it-child, of her glorious mission, that if she is imbued with the necessities of and if, leading the nation in its wake, it throws itself to the four winds the resounding cry of progress, the delight of the black masses who gather in the shadows; and this cry will only be heard if it is uttered by a breath powerful and generous, if it is repeated from the highest spheres down to the more humble, if reforms that appear inevitable, inflexible, are obtained through common sense, reason, and patriotism, instead of the being by force or humiliating interventions, if they appear under the double calm and resolute halo of the Freemason*, and of democracy wise and peaceful.

Littré, that immense genius, that august old man who, after an existence memorable tence above all others, came simply and modestly to dedicate his immortality on the pediment of the Masonic temple. Littré said: Instruct, instruct. Always destroy. Our strength, our hope, our certainty, is the science that surely dispels what is phantom, superstition, Iniquities: this is the letter G, symbolized by the blazing star, immortal ray, eternal like matter, infinite like intelligence^ which projects its light reaching the very bowels of the earth and boldly penetrating to the depths of both (1).

(!) Journal of Belgian Freemasonry 26th day of the 10th month, 5880.

TWO DAYS OF BROTHERS FERRY AND GAMBETTA 307

These statements are remarkable: it is both an adherent sion to materialism, positivism and the scientific republic-that^ as understood by Mr. Gambetta. So as not to frighten The monarchy, the Lofjes simply call it wise democracy and peaceful.

§ 4. – Two speeches by Friars Ferry and Gambetta

It suffices to read these two speeches, after the quotations that we we have just done, in order to recognize the quintessence of the doctrine lodges.

The Senate was debating the education law on July 4, 1881. primary. Article 2 determines the subjects of intelligence and excludes religious truths by way of preterition. An amen The dement presented by Mr. Jules Simon proposes to understand the en-teaching of duties towards God. Father Ferry, Minister of public education, takes to the podium to demand the

The goal is to find a clear and simple form; and the formula that we what you propose relates not only to philosophical doctrine, of which the honorable Mr. Jules Simon is one of the most eminent representatives nents, but it can also be linked to a confessional duty, to such or such religious dogma, and then, as we were saying earlier, we can ask this question: Which God are you talking about? (Vives (Exclamations and rumors on the right.) – Mr. Baron de Lareinty; There is no There is only one. He is the God of the Christians. (Very good! Very good! Long live agitation on the right)).

Mr. Minister. – Please, gentlemen, moderate yourselves.

The honorable Mr. de Lareinty, who interrupts me impetuously, It's really too good to be true, and I don't want to take advantage of it. (Very-good, very good on the left).

Mr. Baron de Lareinty. – So much the better! On the contrary, take advantage of it!

Mr. Minister. – Yes, you're making things too easy for me. If there isn't that a God, the God of the Christians, according to you, we come to the point that As I was saying earlier, you are affirming a positive religion. tive, you provide religious education. But I ask the question tion from a philosophical point of view, and I ask who the God is which you hear about, because the concept of God varies according before philosophical systems. This God whom you wish to charge The schoolteacher, speaking, is he the God of Christians, is he the God of

308 Masonic Morality and Dogma

Spinoza, the one of Descartes or the one of Malebranche? {Lively interrupts (sighs and ironic laughter on the right. – Very good! Very good! (on the left).)

Shortly afterwards, on August 29, 1881, the late Gambetta presided dait, in Paris, a conference on secular intelligence held by lef.*. Paul Berl, and here are the words with which he opened the session :

You know, – and there really is no need to remind you of this here, – that, whatever the difficulties and inevitable troubles of the In public life, beyond personal quarrels, there exists a cause to which you have always remained faithful to, to which I too (I can (I say this with some pride), I have always remained inviolably attached.

This is the cause of democratic progress; not of that chimerical progress. that we formulate in two words, as if the whole world didn't have proof that one can only build and create through sheer effort continuous and sustained, with the support of his constituents

facing an obstacle, no more than letting oneself be intoxicated by the favors of fortune or victory.

And of all the efforts that thinkers and orators can attempt, Statesmen, there is only one. "One, understand this well, who is What is truly effective and fruitful is the development of this capital. the first one that we received from nature and which is called reason.

Yes, our highest task is to develop in everyone man who comes into the world—and by this word I encompass the entire species, – to develop the awakening intelligence, this capital with the help of which we can conquer all the others and consequently achieve peace civil war on earth, without force or violence, without civil war, nothing but through the victory of law and justice.

This is our religion, my friends, the religion of intellectual culture. This sublime word "religion" means nothing else, in fact, THAT the link which is attached to man and which makes each one equal to the one he meets face to face, he salutes his own dignity in the dignity of the other. It is true and bases law on the mutual respect for freedom.

It is for an act of this religion that we are all here. gathered in a spirit of common solidarity. We come to contribute, You your offering, we our word, to this communion that we can and must name the republican Easter of democracy.

Never before had the terrible power of blasphemy, which was permitted to the creature, rebelling against God, had not occurred in a way more calculated and more airborne.

THE RELIGION OF HUMANITY^ 309

The man alone faced Thomme; all religion being in this link from man to man; man, in short, becoming God: – that is what Father Gambetta affirms as dogma of the McCannséey company after F. Ferry outrageously denied the true God.

§5. – The Religion of Humanity

It is found within the lodges of men with logical minds. that, who argue that since we have finished with God, this old A little word, as Renan said: worship is a superfluous thing. Proposals to this effect are constantly being made in the lodges (1). We have said how the Masonic Powers welcomed them (v. Introduction^ S IV}.

society of free thought, and that is how the revolutionaries very ardent are found not to be part of the lodges; but the a Theism is so contrary to nature that this brutal impiety Tale and self-awareness will always be the sad prerogative of a small number. The large mass needs to be deceived by vain pretenses. That is why Freemasonry will retain always assemblies and rites that make it a counterfeit of the Church* The following speech, delivered at a joint session of the Masonic lodges of Lyon on May 3, 1882, by Brother Régnier, and published in the Chaîne d'union of August 1882, explains This situation and this role are very good. We reproduce it in English, despite its length, because it contains many confessions interesting information on the current activities of the lodges:

(1) See, among other places, in the Chain of Union of January 1974, this thesis supported with great verve by a f.*. Vallotton. < Freemasonry is overloaded, he We must not be afraid to acknowledge it, from an old baggage of errors and falsehoods. prejudices, superstitions, monarchical, despotic, oriental customs and traditions Tales, Jewish, Egyptian, Greek, and Audean. That Freemasonry, which ut

Pure anthropology abstains from all formulas, all theology or philosophy

theological." In a note, the newspaper's editors explain the reasons for

to maintain the symbolism; moreover, it reassures atheists against the consequences that The f.*. Valleton draws from the formula of the Great Architect of the Universe. < When the The fool tells the novices: Admit to the idea of a Great Architect, it has good taking care to give each of them the freedom to define this Great Architect by themselves "Brightly guided by reason alone."

310 Masonic Dogma and Morality

My brothers, if you take an impartial look at our country, placed Undoubtedly at the dawn of civilization, one is struck by the spectacle of the disagreement that exists between minds and material interests and morals. Society is divided into a multitude of religious sects or philosophical sects that were united as long as Catholicism was triumphant, but since the ultramontane ghost is no longer threatened* which, in the eyes of a few visionaries, are separating more and more Moreover, from the purest deism to the most extreme atheism. The same applies in the realm of politics; as long as the despot The pressure was intense, the parties were united in attacking him; he fell, all political factions have fragmented into such a large quantity a number of nuances, which a bench in our Assembly will soon be insufficient so that each of them is represented there. To what can we attribute this state of things? What are the causes that led to it? That's what we will say. let us examine.

in a uniform and continuous manner, but rather in alternating phases targeted in two periods, which we call organic periods and critical periods. Both have a similar character: in the In organic eras, society conceives of its destiny; it knows where it And, notably, these eras are all religious. Religion thus that the institutions being in perfect harmony with the ideas, the be- Care, the trends of peoples, society thus gravitates without upheaval. too serious, until the day the dogma is discussed, challenged, denied, and where institutions no longer represent the current, as a result of pro- accomplished sandstones. Finally, and even more remarkably, all the epochs~ These criticisms are irreligious.

As a result of the material and moral disorder in which we find ourselves vons, the highest intelligences humble themselves, beliefs... The sturdiest falter, the majority wander aimlessly without sa- to see where to rest one's conscience; hence the most extravagant ideas, the most absurd theories, all having ardent supporters, and at Their martyrs are needed. The meetings we attend at every ins- The fact that so many were invited is proof of this. It is also this state of turmoil of t I believe that we owe the emergence of the sect of Freethinkers, of which The name hardly reflects their principle. Every man can think freely. to have one's views, one's knowledge, without being obliged to think like everyone else, and even among themselves (the Freethinkers), the thought Is the seat truly free since, to belong to a group, one must accept regulatory articles?

Freethinking is simply a protest against the ca- Catholicism. But it is completely powerless to found the new social code. It is therefore destined to disappear and merge into the

THE RELIGION OF HUMANITY 311

new law, which will reunite the scattered fragments of our modern Babel, for to usher society into a new organic era. This will be, it will Hopefully, it's a work from the end of the 19th century.

The main objective of freethinking is to repudiate worship and not to believe is good, and yet a society cannot live normally without any religious link, and if science is ever to replace According to the dogma, it has not yet acquired its right to exist within the society. Our freethinkers themselves will soon feel the need for this religious link, and I only want proof of what I'm saying; it's in the fact of the birth of two children of freethinkers baptized in a Parisian cabaret by the high priest Henri Rochefort, and in fact even more significant was the funeral ceremony held at the palace of Trocadero, on All Souls' Day, in memory of all freethinkers deceased.

No matter what anyone says or does, birth, marriage and death

Catholic worship still clings too tightly to certain ceremonies, and the Women, especially women, are too attached to them to abandon them before that they be replaced by others that are superior to them.

From the foregoing, given the decline of Catholicism, Given the impotence of free thought, we must now examine what the role, what action can Freemasonry exert in this work? the drive for social transformation, and whether or not it is powerless, as some gloomy and frivolous people claim... See what sublime data contains this legend which makes of society and of the ci- the development of an entire edifice, retracing its miseries, its struggles, its oppressions; then these three companions, wanting to seize by force the se* the master's credit for making their profit, - (see book 1, cliap. I, § 2), - and What hope does the resurrection of him who in reality did not give us? He was not dead, but he will return one day to resume the work of master, that is to say, to rebuild society on new foundations, where The triple motto of Liberty, Equality, Fraternity will reign. Also, faithful to This motto, we see Freemasonry at work and give a large part to the French Revolution, which seized upon its motto. Thus it is currently adopted in France... It served as a model, by its organization nisation, to those societies which, through their conspiracies, brought about the state current events...

To believe that Freemasonry* has run its course would be a serious mistake.

error, especially in France, because the republican regime^ modeled Regarding our institutions, it is a fait accompli. It must be currently the school for men who aspire to become the leaders of democracy. There they learn about social life. The graduates sort them out, because those Those who lack a sense of public life will not stay there long.

312 Masonic Dogma and Morality

time; it is destined to unite the mass of independents sooner or later. free thinkers who, without this, would still only be a push a series of disintegrated elements, facing the still unified and formidable mass the problem of clericalism, and of the ignorant crowd that follows it. One must not that we are no longer using what is a mvstèue: that for a long time two armies are present, and the fighting is currently open in France, Italy, Belgium, Spain, between light and darkness ignorance, and that one will prevail over the other. Therefore, we must know THAT THE GENERAL STAFF, THE LEADERS of these friends, are on one side the Jesuits sequels, on the other hand the Freemasons.

La Fr.'. Mac.', must therefore olfriranx true libre'^-penscurs an element without which any victory would be merely fleeting and futile. Let us not forget Not only from the point of view of rallying, men need a thought, a common link; hence Relkhon's word. Nothing! Franc-ma-

independence, without imposing on them a dogma relating to the first cause things, to the ultimate goal of life; love of humanity, practice solidarity, the philosophy of work, all of this can and must... suffice.

A civil burial, at worst, as is currently practiced, cannot long enough, despite the immortelles worn in the buttonhole; it Whatever people say, a human being needs some kind of ceremony. He leaves this world and goes into the great unknown. Well then, my brothers.' The Mae... offers all of this. She has her secret; she also has her temples which should be larger; it has its festivals, its decorations, its encens, its candles, its organ, and its flowers. It has its golden vault, its mallets; it has its baptisms, its weddings, its funerals; it has All this, and more. Its ceremonies are symbolic, and, practically guided by intelligent masons, their sunniftcalion bears fruit.

Furthermore, it finally possesses one of the main elements of religion, seniority, because it is older than Catholicism and can be placed at the same age level as Brahmanism.

Finally, I still need to discuss other matters with you, such as the burning question of the day, a question we absolutely must answer and... to absolutely include in our agendas, a question that we would need If not to solve it, at least a solution should be prepared: "A more equitable distribution of material and moral well-being!" This work, my FF.*, is that (which the legend of IIRain gave for tâ- to Freemasonry.

Mac.', therefore, has not completed its work, but to accomplish it demands greater freedom. He needs the ease of being able to move to improve and perfect themselves; and to those who say: the Freemason Nerie should not concern itself with politics, religion, or socialism.

INVIOABILITY OF THE HUMAN PERSON 313

I boldly reply: Freemasonry has been, Freemasonry is, and Freemasonry will be.

ALWAYS POLITICAL, RELIGIOUS AND SOCIAL, OR IT WOULD BE NOTHING.

Following this speech, Brother Regnier made the proposal next:

1® That every year, in the spring, a baptismal festival takes place, where Both girls and boys will be admitted.

2® That every year, in October or November, a funeral celebration be given for all masons who died during the year.

3® That a voluntary subscription be opened in all workshops for the making of a Masonic funeral pall, so that all those

connically.

4® That the conference committee draw up a questionnaire on the a question that is stirring up minds, particularly among the working classes, regarding the role of labor and capital, so that all competent masons apply they bring their share of insights to this burning issue.

§ 6. -- This WHERE signifies the inviolability of the PERSON
HUMANITY, THE BASIS OF MASONIC MORALITY

We will give some examples of the new one later.
worship that Freemasonry substitutes for that of Christians (see the cha-
clown XVII, The New Theophilanthropists). We will finish
this one through a few quotes on the morality taught in the
boxes.

Lef.*. Félix Pyat wrote in December 1880, in his journal
nal la Commune:

I remember that under Louis-Philippe – I remember
Far away, you see, – I was received as a Freemason at the lodge La Clémentine Amitié by
Brothers Clavel, Altaroche, and other republicans of that time. My ordeal,
all politics, rolled on the regicide, which I then supported as to
today.

This is the same person who said in 1840;

The Republic has both powers, both swords, for it pro-
the sovereignty of the people, and the people are spiritual sovereign

314 Masonic Dogma and Morality

as he is temporal sovereign. No more tiaras or crowns; the
The people are pope as they are king.

Far from being excluded from the lodges, Félix Pyat remained a
of their most important characters.

U Almanac of Free Thought (Liège section) for 1882
He made an apology for political assassination in these terms:

Ultimately, Orsini is aligned with Judith, Agésilas Milano with Garibaldi.
The Counts of Egmont and Homes belong to Gerard Dalthazar, Jesus belongs to
Barabbas, and the Russian nihilists are to autocracy what failure
is key to success.

This is what the inviolability of the human person means.

tecte of the Universe and the immortality of the soul, as a principle fundamental to order.

Listen again to this glorification of human hecatombs
The Terror by F.*. Barre, at the meeting of the supreme councils
Scottish Rite lodges, in 1875:

The Encyclopedists, Rousseau, Voltaire, affirmed free thought.
The ground is prepared, the seed has germinated. Lightning tears across the sky and
illuminates the blazing star of '89. Let us all salute: it is the Convention
who passes by. Alas, the work is incomplete; they demolished the old one.
In reality, they were unable to completely eliminate it in the
Ideas: destroying abuses is not enough, we must change customs.

I know full well that we are bombarded every day with the grim date
from 1793. A cloud formed over 1590 years; after fifteen
centuries ago he died, and where was the trial held by the thunderbolt! Apart from
the Revolution, which, taken as a whole, is an immense affirmation
human tion, 1793 is a replica; many find it inexorable.
Marat claps his hands at the guillotine. But Bossuet sings the Te Deum.
on the dragonnades.

The French Revolution has its reasons; its anger will be absolved by the
to come; its result is the best world; of its most terrible blows
He offers a caress for humankind. The brutalities of the problem
sandstones are called revolutions; when they are 11th, we recognize that the
Humankind has been roughed up, bruised, but it has also walked (1).

(1) Cftainc d'unio », soplora-bre-octobre t875.

WOMEN AND FAMILY

315

§7. – The woman and the family

The work of the Revolution will not be complete, he just said
the f. *. Barred, that when Freemasonry has reached
to change morals. That is the reason for his efforts to
to seize the souls of French women. We have seen (Uv. II, cha-
(Pitre IV, and Book III, Chapter XII, 7) some extracts from
the watchwords given in the lodges on this subject. Now that they
are in possession of power, they agree on this decisive point
all the forces of the Revolution.

pronounced on August 12, 1882, at the distribution of school prizes of the fourteenth arrondissement, by Mr. Schmidt, deputy to mayor. We extract the following passage:

For girls, their role is no less noble; it will be theirs one day to guide the first steps of citizens of future generations; to make them in turn cherish family, school, to make them know this beloved, free and prosperous France; to make them hate this cosmopolitan religious liturgy, which places a hymn homeland above the earthly homeland poetic, lost in the celestial vault; to distance them from this humility misunderstood, this leads men to kneel before others who, Whatever they say, they are no more infallible than we are; do tes amen to obey only their conscience and their reason (1).

What will Freemasonry do with the homes where it has established itself? mistress ?

(1) We cannot pass this Uscr ceilo oflieuso accus.ilion, without recalling by Some quotes on what Masonic doctrine rejects from patriotism. – "It is worth "It is better to be a little less patriotic than not to be a citizen of the "world," said Brother NéJoncliello, venerable of the Hospitallers of Saint-Ouen, held in July 1874. – "The German Masonic Union must not differ from "To mark the exact point where palriolismo ceases to be a virtue," said BauhüLe of Leipzig (in 188'), by threatening Mr. Bismarck with the withdrawal of the lo- ges. V. furthermore Secret Societies and Society, \\y I, cliap. V, g 7, France- destructive masonry of love beyond peers and of all nationalities.

No doubt many of the French masons have shown patriotism in practice. but in this they are inconsistent with their doctrine; they violate the oaths which they oblige one to come to the aid of a brother on every occasion, while the Catholic, by serving his country, no fact that he was only putting into practice the doctrine formulated by the command.

316 Masonic Dogma and Morality

Listen to a certain F.*. Zaniawski, making, in 1875, a confury on women and the family:

A woman aspires to the enjoyment of the rights that should be hers. common with man, and to higher studies, than man, by the rule of the strongest, appropriated for himself alone; this educated farm as man and jointly with him will ensure the dissemination of the lux morals, civil liberties, and general happiness. Without the With women thus emancipated, the progress and happiness of humanity are not Just dreams.

As far as the family is concerned, it must be said that marriage, not being that a contract between two persons of the same sex for the purpose of vi- Living together and raising children, is dissolvable in certain cases.

to deal with the order of nature and morality (1).

The emancipated woman, the democratized woman^ as said another brother, "That's a vast program. We're not there yet." Not yet fully implemented. Divorce alone is possible. at this moment and still encounters strong resistance in our Christian society. After the 1881 elections, the Chamber The French deputies voted for the bill establishing the divorce, and this time, the f. *. Irisson did not raise any protests: electoral interest was no longer at stake!

In Italy, a similar bill had been tabled in the Chamber deputies, before the elections of 1882, by Mr. Villa, the year former agent of Mazzini (v. lib. III, chap. VII, § 13.) At the opening ture of the new legislature, the ministry of f.*. Depretis has not he did not want to give him exclusive credit for this initiative and he presented on behalf of the government a draft establishing the divorce (2).

But this is only one step. Freemasonry has something better than the Dissolute marriage. This will be judged by the discussion that took place. at the lodge la l*arfaUe ér/alité, Orient of Paris, the fourth Tuesday of July 1871 (3), where the question of religious marriage, of the ma Civil marriage and cohabitation were discussed:

P. Cerezoli. – Freemasonry no longer has to inquire about the

(1) Chain of Union of 1875.

(*t) See FanftMa of January 9, 1883.

(3) Union decree, August–September 1874, p. 532,

WOMEN AND FAMILY 317

the way in which laypeople, who want to be initiated, unite only in the the way they are buried.

F. Minot distinguishes between marriage, cohabitation, and common-law union. Free unions can stem from respectable theories.

The intervention of civil authority in the major act of marriage under the form of a magistrate, having the inclination and inertia of the priest who to proceed with a burial, is something shocking for na-sensitive and high temperatures.

On the other hand, insubordination that the law systematically imposes The role of women in marriage partnerships can deter some consumers.

to be free from the formalities of marriage according to the law, so as not to have to course that to the intimate contract of hearts. But it

There are cases where free union, despite the opposition of words, is forced. husband, who had to leave his lawful wife because of her promiscuity either on her part or due to her lack of basic virtues of the home, cannot be condemned, without contempt of the law of nature, to remaining in isolation, deprived of the necessary charms of life jugale and offspring.

In this case, free union is the obvious solution for the most fâ- misfortune, and far from condemning such unions, those who use the term "concubinage," on the contrary, must, when they are moreover irreproachable in all other respects, surrounding them with consi- irrationality, of sympathy. The brother speaking concluded by not pronouncing of general exclusion, but to examine each case individually.

F. Maret supports these words. Each case must be examined.

FF Gbappy cites the example of a F. •. man who was honorable above all others.

F. Mazzeorelli requests the reinstatement of the divorce. He supports the ideas put forward by F.*. Havet, and A. Minot.

F. Gatalo. He asks that in matters of conscience and of feeling, such as that of the mode of marriage (free marriage), the law it should become advice, not an obligation.

This discussion does not lead to a conclusion: that's how it is. that the lodges readily proceed in matters where opinion The public is not yet sufficiently prepared; they sow ideas which then spread shortly afterwards; she sketches, as she said a brother in 1863, the articles of faith of Vavenir (book 111, chapter 1). XII, S 4).

CHAPTER SIXTEEN

CONSERVATIVE MASONRY

"progressive masonry"

§ 1". – The FF.–. Renan and Jules Vallès

Freemasonry has two faces: One is polished, correct, it

The other is abrupt, crude, and radical. It is above all this second face of Freemasonry as we know it in this world; but the first one has been important at various times. and it could resume under certain political regimes; it It is therefore necessary to seize upon all its manifestations in passing.

Brother Renan represents the tradition within the Masonic army. of profoundly hypocritical impiety of Weishaupt and the High-Roman Sale (see Introduction^ 6 and 7. -r- Book II, Chapter IX, §2. - Liv. III, chap. prel., S 3).

We have had to remind people several times of his ties to the sect. (Book I, Chapter II, § 6, and Chapter V, § 6). He expresses his thoughts the deepest ones with a refinement that disguises them to the literal superficial thinkers, and his mockery of democracy noisy and ignoble, to Caliban^ made the readers take Boulevard papers for a conservative!

It is therefore useful to recall here some of his writings

320 CONSTRUCTIONAL AND PROGRESSIVE MASONRY

more recent; because they testify to the continuity of his work in in favor of the destructive work of the Revolution, and at the same time time they shed more light on the inner doctrine of the sects.

The f •. Renan, in scs Üialoipics phlLosophif/ues^ expressed with a ray of precision their thinking in what shady the role of the power in royalty (book 1®*', chapter V, 0). In a writing more recently, VEau de Jouvence (l), it sets forth the concept that the The sect focuses on morality and personality development. human:

Gostelcac. We should, however, consider moralizing the masses; he That's the only thing that matters.

Prospero, at our age, Gotescalc, can we say such childish things? Ges? If we are not disillusioned, when will we be, my dear? How can you not yet see the vanity of all this? All three of you, We led a wise youth, because we had a work to do. In good conscience, seeing how little this yields, can we advise For others, who have no work to do, what are the little maxims of life? Morality should be reserved for those who have a mission like us. He who occupies a special place in humanity must assert himself, in return of his privileges, austere duties, a constrained way of life to difficult rules. But poor ordinary people, come on! They are poor, and you want them to be green on top of that? Killers! That's asking too much. Elil, my pious one, their share is not the worst. It's wrong. Only simple people have fun. But having fun is a...

The people must have fun; that is their great reward...

Gotescalc. So you don't believe that temperance societies would save the world from the dangers that threaten it.

Phospero. But this is truly outrageous! Depriving ordinary people of the only joy they have, by promising them a paradise they will not have
Not 1. Come now! Poor, desolate lives! Why do you want to prevent
Dear to these unfortunate souls, to immerse themselves for a moment in the ideal? Perhaps to be the hours when they are worth something.

At the end of this short work, Renan has the Cardinal express another thought dear to Freemasonry (see book II, chapter IV, <§ 2 and liv. III, chap. XXXV, § 3). *

Cremation is the only burial worthy of the idealist, because the body human, as long as it is no longer the substratum of a person, is not

(1) ln-l«, ^aris, 1881,

THE FF.-. Renan and Jules Vallès

321

nothing but a cluster of atoms like all the others, nothing to respect order to disintegrate. But we are not equipped for this type of funeral*

For many years, Father Renan has disdained frequenting to the French lodges. He leaves the empire to Calihan. But his relations with high-ranking officials of foreign Freemasonry are narrow, and his travels are always an opportunity for meetings important.

In 1872, the highest members of Italian Freemasonry They offered him a banquet, which caused quite a stir at the time, and where the great victory won by the sector was celebrated Christianity, the occupation of Rome by the Piedmontese (1).

Also the members of the Loc congress arno (liv. II, chap. XII, § 4) did they recommend, to substitute another cult for Christ Tianism, to reduce Renan's books to the form of a catechism and popular writings (2).

In 1881, a new trip to Rome by F.*. Renan.

Upon leaving the city of the popes, he addressed his Roman brothers

to continue their work with perseverance, but with restraint, in order to not to compromise its success.

Here is the beginning:

I was deeply touched by the expressions of sympathy I received. received from you in this city of Rome, where the religious problem of Humanity has been posing itself with a kind of clarity for eighteen hundred years. sovereign.

Rome has always been remarkably adept at two things: the first is the great art of waiting; the second is the inflexibility in maintaining the principles destined to triumph one day. Now, what is in the religious order? gieux, the principle to which the future belongs?

That is undoubtedly freedom.

Rome, I am convinced, will now work just as hard to establish this a salutary principle, which it has been able to help instill in the past opposing doctrine.

You have suffered more than anyone from the abuses of the imposed belief see; you will know better than anyone how to drive the last of the world out of the world

(1) V. iUnivers du 4 novembre 1872.

(2) See rUnùwTf of November 19, 1872.

in

21

322 CONSERVATIVE AND PROGRESSIVE MASONRY

remnants of a regime that contradicted the most firmly held principles of modern civilization.

In the early days of human societies, the city was merely an extension of the family; the family had sacred rites that constituted it; It was therefore natural that the city should have its rites and that whoever refused to to conform to it would cease to be part of the city.

When the state was formed on broader foundations, embracing masses more or less imbued with the same belief, it was also It was natural that there should be a state religion.

But everything has changed these days. There are no longer masses of believers.

enjoy, the people of the big cities no longer go to church or temple; He will not be brought back there. The secondary towns and the countryside follow the same trend. The progress of public education minuent plus en jüus the sum of superstitious viruses that is spread in humanity, and we can foresee the day when belief in facts about-natural (I'm not saying ideal) will be something in the world of such little regard as faith in sorcerers and re-coming.

It might not be worth stopping this re-edition tion of the impious lucubrations of the Life of Jesus if the organ the the most important of the Bonapartist party, the official newspaper of the prince Napoleon, the Orrfre, of November 7, 1881, had not seized this opportunity to indicate how this party understands the issue of relations the Church and the State, and what, according to him, religious freedom should lead to gieuse registered on her program.

We quote without comment:

The question of the relationship between Church and State has just received In a way, a resurgence of activity.

Mr. Renan, on October 28th, wrote to the anti-circles clerics from Rome and Italy, a letter to thank them for the witnesses signs of sympathy he received from Rome, that city where "the pro-The religious problem of humanity has existed for eighteen hundred years with a kind of sovereign clarity.

The letter in question is very important, and constitutes a document Invaluable. Conceived with the author's usual open-mindedness. In her Life of Jesus, she concludes that the State is neutral in religious matters. gious. For everything concerning human consciousness, for the science, for faith, {the illustrious writer demands the most absolute freedom solution j

THE FF.*. Renan and Jules Vallès 323

This principle is none other than the very principle of democracy. We We could only be its zealous supporters.

The future belongs to freedom.

This shows what the authorized representatives of the idea na-Poleonian, of the Bonapartist tradition, have in mind, when They talk about religious freedom and what they expect from it. The ar Article of the Order and the letter of the f.*. Renan, determine the true meaning that must be attached to the promises of Prince Napoleon in his manifesto of January 16, 1882 in favor of religious freedom and respect for the Concordat... stifled and distorted by the articles organizing

Renan's Bonapartist ties do not prevent him to support all measures directed against Christianity by the ministers of the Republic. Much has been noticed in his volume on MaroAurèUy published in 1882, this encouragement direct message given to Brothers Ferry and Paul Bert:

If Marcus Aurelius, instead of using lions and the red-hot chair, had employed primary school and a rationalist state education system, he would have Much better prepared was made to avoid the world's seduction by the Christian supernatural Demonstrating the futility of all things supernatural, that is the radical cure for fanaticism

Otherwise probably didn't take a single disciple from Jesus. He had reason from the point of view of natural common sense; but simple common sense, when it is in opposition to the needs of mysticism, is He listened very little. The ground had not been prepared by a good minister of public education.

It is at the heart of the organization of state education. Tishrean and materialistic, which will crush the new generations within the framework of the omnipotent state, which Freemasonry... tends to resume the fight to the point where the pagan emperors per The seducers had abandoned her, and they flattered themselves that they would triumph this faith of Jesus Christ!

The herald of this new phase of persecution receives testimonials of support from all the men of some perspicacity which are engaged in the sect. His dis-lecture at the Academy, during the reception of Mr. Pasteur, was the object, on the part of Brother Jules Vallès, of significant encouragement ficates. Le Français of May 1882 reported them with re-bends that are useful to reproduce:

"We would not want the French Academy to be unaware of this"

324 CONSERVATIVE AND PROGRESSIVE MASONRY

^ a

çaisc, says this newspaper, the approval given to one of its members, to Mr. Renan, by the spokesperson for the dissenters, by the scholar of the Commune, by Jules Vallès. He shows us quite Mr. Renan, in fact, was pulling Mr. Pasteur by the coattails of his habit and saying to him in a childish tone: V infinity? Are you finished? Then He adds:

"Last Thursday, he bravely led impiety through the pews." where the mummy aristocracy and literature celebrating Easter reside, as an eighteenth-century abbot presented, in the salon of Hol-

frost-proof.

a Nom rCavons qu'à applaudant, l'opené la breach,

"The nails of Golgollia no longer hold your glory;

"Over your divine tomb the sky has withdrawn;

< Your glory is dead, O Christ, on the ivory skull;

Your celestial corpse has fallen to dust.

"The blow was even deeper, thanks to sentimentality and..."

simpering, which further accentuates the contempt that the one deserves

She is treated like a dirty old woman, who loves to play games in mockery.

laughter. It is the lighthearted form of the sentences that others have praised as

flowering of style; it is the poison they hide in their corolla that

I distilled it and I weigh it by the weight of gold. Religious tradition has had

looking as if she'd been touched by a skeptic's hand, I think she's dead inside.

Once skepticism was welcomed and celebrated, atheism soon began to show its true colors.
his face.

"Where the father has gone, so shall the child go."

"Mr. Jules Vallès therefore believes that the statements of Mr. Re-

No, frail in appearance, they are pregnant with unholy hopes.

"He sees it primarily as a great advantage for social revolt,

for the revenge of the refractories, for the vanquished of 1871, and

He concludes by addressing Mr. Renan and his friends in a me- tone

naçant:

"Perhaps they were wrong to pull God by the feet. Their so

Their wisdom and caution may perhaps be linked to this idea of infinity.

Mr. Renan, with a coquettish gesture, has just delivered the rabbit punch.

"If they continue at this rate, having reached letter 11 in their dictionary, -•

infinite, that one, for goodness' sake - they might be capable of swordsmanship

"I'm going to write the word 'Revolution'."

THE FF.*, Renan and Jules Vallès 325

We invite the brilliant minds who have tasted Pyrrhonism

Mr. Renan's academic work, said the Frenchman, is something to ponder at the same time

Mr. Vallès' compliments and threats.

And we would add, for our part: Never lose sight

that in a certain sense, as Joseph de Maistre said, "it

"Neither ignore nor forget (i)."

(1) Qwüre unpublished chapters on Russia, p. 175 and 185.

CHAPTER SEVENTEEN

THE NEW THEOPHILANTHROPE.

Freemasonry has rites for its followers to which it attaches she attaches great importance to them. She agrees to simplify them, to their to give a positivist slant instead of pantheistic overtones that they had in the time of the ff. •. Victor Cousin, Matter and Ragon: but she still keeps them, for the reasons we we have indicated in our Introduction[^] III.

Apart from these rituals that are specific to her, she feels that it is necessary to the men she excludes from the Church's ceremonies, from the so-lennities that satisfy both religious sentiment, inde- neat in the city, and habits of sociability. The conventions The traditionalists had tried the cult of reason and the festivals of Our Lady supreme; the Theophilanthropists continued under the Directory. They soon ended up in ridicule; but this weapon is not dead. such as for Freemasonry, and we are witnessing nowadays a complete overhaul of the Directory scenes. We Let's reproduce some accounts of the ceremonies. of baptism, of Masonic adoption, which corresponds to the confirmation Finally, the Masonic marriage ceremony.

§ 10**. — A Masonic baptism

The Masonic Bulletin of the Grand Symbolic Eco- Lodge Saisoy, in his August 1881 issue, recounts the white outfit thus{\\)dG

(1) Oa Apollo held white Masonic meetings to which the profane are admitted.

328 THE NEW TILKOPIELANTIMORES

The VIndépendance lodge of Paris. The Worshipful Master opens the session. through a lengthy speech, in which he clarifies the purpose of the haplêmc independent civilians:

The civil ceremonies lacked that of baptism. People forgot to overthrowing the first of the clerical Bastilles, the starting point, in a word, of this intolerable enslavement of all the existence of the individual. Some had the child baptized according to one rite or another, and they stopped there, without realizing that by sacrificing to the inode, they were lacking seriously jeopardized the integrity of the honest citizen and the republican sincere, after having failed to show due respect to the child. Others, more Those who were logical abstained, as a sign of protest.

We found that this protest was insufficient, that it must have an unusual impact, and that the civil baptism of this This evening must be the beginning of definitive emancipation.

Before concluding, I must acknowledge the public's testimonial of esteem. our excellent f.*. Gestliau.scn, who was the first to raise this question the study in our workshop—and, joining the example to the idea, we presented sent, with the eager consent of our Lord, his child to baptism independent.

Brother Galopin continues by saying that Macilai, who will preside over the independent baptism of the Lowt.'. Gesthausen, no, will not lose it. seen, and that she will watch over her with the utmost care.

The clergy takes the child as soon as it is born. We must do this to So much. The father who imposes his religion on his child will do with him what the The clergy calls a renegade. Let us not give him religion; he finds himself will find it impossible to deny the one he will not have. The child, who is presented to us today, is excommunicated by the sole fact of cotte presentation; we can say that, although there are accommodations If we are in cahoots with heaven, the clergy will not take it back from us.

A triple round of applause greeted this peroration.

The godmother and the two godfathers stand up and stand around the child.

Levén.'. addressed the following questions to them:

Madam, Sir, you have just heard the excellent words of Our friend Galopin; you know what your rights and duties are. Now, regarding this child, do you agree to be her godfather? And godmother? – Yes.

Do you consent to act as his father and mother, if his natural guardians If they were to miss him? – Yes.

Promise yourself to use your influence and power to to provide the child with an education in accordance with the principles of sound

Moral and free from prejudice and all intellectual servitude?
Yes.

Promise you will not interfere in any way with his freedom, if,
At the age of reason and of her full will, she declared she wanted to embrace
Is it a religion of any kind? – Yes.

F.*. Galopin, are you ready to ratify these declarations?– Yes.

We acknowledge your promises.

The father and mother, the godmother and the two godfathers, the venerable* and the
sccr.'. affix their signature to the document, which is then endorsed with
seal of the L,*.

At the invitation of the Venerable*, the secretary reads this document aloud.

thus known;

■>

Liberty. – Equality. – Fraternity.

L.*. n® 17. – Independence.

In the name of freedom of conscience:

We, the undersigned; Grandjany (Eugène), Bayle (Aline), and doctor
Galopin, honorary member of the L.*. Independence,

We publicly declare our consent to serve as godparents to
Anna Aline Gesthausen, manonically named "Independence",
born on November 24, 1880, daughter of Guillaume and
of Zoé Anna Jenzsch, his wife.

Let us promise on our honor to protect and rescue her in case
His natural guardians would fail him.

We declare our intention to follow up with him by all means within our power.
to see an education in accordance with the principles of sound morality and independence
intellectual dependence.

Furthermore, let us declare that we grant him the freedom to embrace any religion.
that he may please, provided that this choice is made of his own free will.
and only when his age will allow him to act with full knowledge
cause.

Done in Paris, and recorded in the guestbook of the Lodge L'Indépendance,
Saturday, August 27, 1881.

Signed È. Grandjany, Aline Bayle.

The child's father and mother.

Signed: Gesthausen and wife Gesthausen,

The Masonic godfather.*..

Signed D*^ Galopin.

Certified true and sincere.

The President of the Lodge: Signed: Guenot.

The secretary: Signed: Delhotal (LS).

330 THE NEW TIIEOPHILANTIROPES

Having finished reading, and after a few seconds of reflection,
A resounding and prolonged round of applause demonstrates that
The assembly understood our thinking and agrees with it.

The Venerable invites all the Freemasons present to stand up.
order. My Brothers, he said, we now have a duty to accomplish.
fold. Our F.*. Gesthausen presents his child to the protectorate
maç.',, and according to his wish, our F.*. Galopin agrees to serve him as
godfather. Freemasonry, by virtue of its principle of solidarity, must confirm
sea this acceptance by its own.

F.*. F.*, maç.*., do you consent?— Yes.

Do you agree to be the unsung supporters and protectors of
Lowt.*. Gesthausen, called "Independence"? — Yes.

'Do you swear to love her, help her, and rescue her in the world?'
Difficult aspects of life? — We swear it.

In the name of France, universal, in the name of the Great League, Symbol of
France, I proclaim the Lowt. *. Gesthausen placed under the protectorate
maç.*. and make for her the most ardent wishes for happiness and
prosperity (1).

In your name as well, my brothers, I give our child my embrace.
frat.*., and to you, my dear S.*.Gesthausen, I will say: Remember!

A schoolteacher, Ms. Hardouin, attended the ceremony.
€ first school principal who, under the empire, proudly displayed—
"The flag of free thought is flying." She is asked to go up to

Addressing the topic at hand, Ms. Ilardouin said that a birth
A birth without baptism is very sad. Therefore, a ceremony is necessary.
Tonight's is definitely the one we need.

But the role of Freemasonry* should not stop there.

The time of First Communion is for children a day of
At the party, the boys wear white trousers and an armband, the girls have
a white dress, they give them gifts, etc. Why the Freemasonry*.
Wouldn't she throw a party for 12- and 13-year-olds? That would be
their first Masonic communion*. and this ceremony would attract us
many mothers.

The Freemason*, adds Mrs. Tardouin, threw the first stone at the
Royalty; she now casts the first stone at clericalism. She makes ve-
to give to her the little children and the women, and to take them away, to return
free and independent, from the clutches of the clergy, who, through the education he

(1) These promises of protection in civil life, in the
business, done to the affiliates of the Ma<onnerio. It is one of the main means of
propaganda back logos and it provides them with subjects for their baptisms, many
.more than the grotesque ceremonies we have just read about.

THE MASONIC CONFIRMATION 331

gives, throws nations into slavery. All his wishes are for our
three cause.

The end of this speech was greeted with warm applause.

The Venerable* takes advantage of what Mrs. Ilardouin just said a moment ago
to inform the audience about the issue of first communion
maç*. cstrccisément à l'étude ce moment dans le R.*. L.*. les Hos-
hospital staff of Saint-Ouen, our affiliated S.'. L.*., and that this first com»
Masonic communion will take place on the same day as the first clerical communion.
wedge, which will remove any cause for envy or jealousy between the children.

§2. – Masonic Confirmation

The following account is taken from the C/mme d'union^ of 1880, pp.
252*253 will indicate which sacrilegious parodies the sect engages in:

The L.*, the assembled Philanthropists, celebrated its summer solstice festival, the
August 8, 1880, by a Masonic protectorate.', followed by a banquet and ball.

The adoption party, which started at two o'clock, was charming.

The works opened to the vibrant strains of the Marseillaise, under the presidency of F.'. Fleiivy, assisted by F.'. Duvoisl and Boulet, 1@'' and 3* serv,*, the children, twenty-one in number, make their entrance into their temple accompanied by their protectors, and passing under the steel vault; they come to line up at the foot of the altar.

The venerable..., in an address, explained to the large assembly – (more than three hundred people enhanced the splendor of this celebration) the but of the Masonic protectorate.'.. He says that the Freemason,*, is concerned with childhood, from a young age, not to justify this statement of Christ: "Let the little children come to me," so that he may make them... heavenly chosen ones, but to guide them in life, and make them honest family men, useful citizens devoted to their country and to humanity.

The venerator then calls upon the woman to help the man in his difficult mission: raising children; he pledges to shake off the yoke of priest, the religious yoke, which are an obstacle, an obstacle to reality the sation of humanity's ideas.

The work continues, and each of the children, after breaking the BREAD AND THE VL\ (1), comes, in turn, to receive at the altar, from the hands

(t) This parody of the august sacrament of Christians is an ancient practice in Freemasonry, and to which she readily returns, when she is not afraid not to shock public sentiment. We found it mcolionnéo in the ou- book The Crushed Freemasons, published in Amsterdam in 1747 (see book III, chapter I, § 2).

332 THE NEW TIIEOPIIILANTIROPES

of the Venerable, the name and the Magon jewel, signs of its adoption by the Franc-maeonn.-,.

F.*. Gouciiaüi) then takes the floor and, in a charming and witty conversation, this F.", highlights the role of women in the society and its duties within the family. Warm applause. welcomed these words.

The music once again fills the air with its melodious sounds. It is while F.'. Goxxvni), doctor, gets up, and, in an improvisation a warm and eloquent message addressed to the children, highlights what are Their rights and their duties. Their rights, the right to exist, the right to the Social life, these are the duties of society towards them; their duties, This is the debt they incur towards their family, towards their country, in towards humanity.

Describe the applause that erupted at each of the words of The orator is almost impossible. Speech full of elevation, of

When he finished, there was a real ovation.

After a fundraising campaign for the Masonic orphanage, which produced 655 francs 75 centimes, the works are closed in the usual manner, and the Venerable*, gives a rendezvous at six o'clock for the banquet to the whole assembly seemed.

This appeal was heard, and at six o'clock, 250 guests crowded in around the tables.

The most sincere cordiality and the most vivid sympathy have not ceased to reign for the entire duration of the works.

For dessert, warm toasts were served.

This brilliant celebration, of which the lodge Les Philanthropes Réunis can, quite rightly The title, "Being Tied," ended with a ball, where charm and elegance reigned. The dancers never ceased to captivate attention until four half past the hour in the morning.

§ 3. – Masonic marriages

Here, the rituals vary greatly. The Masonic ceremony follows quchiuefűis the civil marriage contracted at the town hall. Here are between au- very the story of a wedding celebrated in Paris in the lodge the l^'ancc

Masonic Marriages 333

■Masonic, and the account of which can be found in the Chain (Union of January–February 1881:

...Long before the bride and groom arrived, the room was full. Around two hours later, the ceremony began. Following Father Lépine's request, to present his wife to the Lodge, two masters of ceremonies will look for the couple and, while the pianist Mr. Dupré plays a an impromptu march, they lead them in front of the platform, where F.*. Bé-Trémieux, the venerable master of the Lodge, was waiting for them.

In a short speech, which nonetheless is very The happy F.'. Bétrémieux welcomes F.*. Lé 5 »ine and to his young wife. He congratulates F.*. Lépine "for having affirmed by all his actions, his principles as a freethinker"; then, addressing the young married, he said to her: "Our congratulations to you, Mr. Lépine, who ave/, knew how to understand that, by becoming the wife of a Freemason, You had to free yourself from the prejudices that give men their strength.

the respectful tribute of your husband's friends, who, like him, have the death of family and country.

We must, S.*. Lépine, thank you, for your presence here.
is for us the dawn of the new era to which Freemasonry

Aspire, and for which she has fought and will always fight, this era
SO DESIRED, OR THE WOMAN WILL FLEE THE EULISE AND ITS CONFESSIONALS TO COME
TO US WHO CLAIM TO BE FRIENDS OF THE LIGHT.

"Our Lodge, my sister, has considered it an honor to offer you, as
as a token of our deepest sympathy, its cord and jewel, on the reverse of which
She had your names and wedding date engraved. So, tell me
the favor of letting you pass this cord, and allow me to don-*
To give, on behalf of all my Brothers, a fraternal and Masonic embrace.

After the presentation of the ribbon, Brother Bétrémieux gives the floor to
F.*. Galopin for a little private chat.

First, F.*. Galopin sends his congratulations to S.\ Lépine for
the courage she showed by coming to a Masonic temple, and
then he pronounces, addressing himself mainly to the ladies, a very large number
In the audience, a very remarkable speech, from which we extract
the following passages:

"The civil marriage we are celebrating today," he said, "because it is
a true consecration that Masonic France is making in its time
ple, inaugurates this republican civil marriage that our enemies fear
so much.

"It is today that our Brothers take the oath never to [be]
to go to church, and it is likely that many of those we call
The uninitiated will imitate this example.

334 THE NEW THEOPHILANTIROPES

"We, ladies, we, fathers of families, want to persuade you,
Because if we don't persuade you, the priest will.
will persuade. It has never failed. If we want to persuade you, (ballast
that we are things that we can only overcome with you^ and
For that, we need the strength that only you can give us.
when you have stopped attending what is called the confessional
sional.

Republican municipal administrations do not disdain
not to associate oneself with the flaws of Masonic marriage:

There was a large crowd around the Capitole, reports L'Union du Midi, from

Since the couple did not have to go through the church, the Libre-Pen- society the sée and the Masonic lodges had taken steps to give to their manifestation an exceptional brilliance.

\j' K mancipation publishes the speech given by the mayor of Toulouse on this occasion. Mr. Castelbou congratulated the hero and the heroine of the small celebration "of having known how to disdain the outdated traditions of the Catholic law, which imposes submission and humiliates.

From the town hall, the couple proceeded to the Masonic temple. Héveü informs us that "the F.*, of the Lodge Les Vrais Amis Réunis, re-dressed in their insignia, they occupied the area around the altar, where the venerated "The meeting was presided over by Mr. Valentin Roumers, a municipal councilor."

After the marriage was "consecrated in a Masonic manner, Mr. Gal-Vinhac, the former Toulouse city councillor, declared that he pre- This gives rise to the commitment, in his name and in the name of his brothers, that "no c From now on, he will not marry any other way; otherwise, he would be excluded. unworthy of the rank of Freemasonry.

The ceremony over, the artists of the Irand Theatre, who were released in order, sang several pieces from their repertoire (I).

In the same vein, Mr. Denis Poulot, mayor of 11th arrondissement, founded in June 1881, with the patronage of The entire opportunistic general staff, a civil marriage society, in order to compete with the St-François Régis company and at the St. Vincent de Paul conferences. She intends to offer to the poor the financial means to celebrate their marriage, to the condition that they will not go to church.

(I) Reproduced in Le Soleil of June 1881,

ËNGORË SIMPLER

335

§ 4. – Even simpler

No sooner had Denis Poulot launched the idea for his company, that the Intransigent declared that freethinkers had not What to do with civil marriage. "What need," he said, "does a man have?" "and a woman, who want to live peacefully together, from al- "First, they had to tell their little stories in front of a belly"

"Useful only to the rich: for the poor, it is full of disadvantages"
"Nonsense. For all couples, if they are happy, they only have..."
to make marriage happen; if they are not, it is slavery for them.
"A wave worse than death."

After the theory, the practice. Le Gaulois, October 18
1882, tells this story:

On Saturday, a wedding took place in a large furnished hotel in Paris.
which recalls the famous saying of a celebrated revolutionary, recounting his
marriage to a citizen of her caliber: "I married her in front of the
nature. "

Nature, this time, was represented by a table planted with plants.
lavishly served, covered with candles and flowers, around which
A number of guests and three families were present, because there
three families were present.

It was a wedding like few others, a wedding of a...
freedom beyond which there is nothing.

Mr. Elysée Reclus married off his two daughters – without the help of the priest
tre, needless to say, – and even without the help of the mayor or his ad-
seal.

Two free unions at the same time.

At the end of the meal, Mr. Élysée Reclus, – the father of the two brides
without marriage, – he raised his glass and his voice, – the late Scribe would have said,
this language, the secret of which he held, – to tell his guests that they
to crown the celebration, they were going to see two young people – the two
daughters of the illustrious geographer of the Commune – each going off to
arm of each.

I'm not laughing, I'm not mocking, I'm telling a story, and I assure you that I
I never felt less like laughing.

"My daughter Josephine," said Mr. Elisée Reclus, "freely—I tell you

336

THE NEW TIIKOPIirLANTIROPES

united with Mr. Victor (I warn you that the first names are made up); my
"Daughter Marie, be Mr. Edward's wife."

Tor, they walked away arm in arm, freely.

We will not take the liberty of following these dou.v couples.

A few days later, one could read in the Chain of Union, October 1882, Part 2, p. 380, these lines:

Mauiaoes. We offer our sincerest congratulations to the families. that we register the marriage of Mr. Léon Cuisinier, son of our Esteemed Mr. *. Jules Cuisinier, with Mrs. Jeanne Reclus. '

Brother Élisée Reclus also belongs to Freemasonry for a long time.

Father Reclus did not protest against this account; he merely filed a false claim against another newspaper, which had accused him of having he used his paternal authority to force his daughter to be free,

The publicity given to this new way of celebrating unions provoked strange reflections from the organ of Anarchists, ((who are an even more layer of free thinkers advanced. We reproduce the following article, despite its crudeness of his expressions, because he makes it very easy to grasp the logic which, Once the religious idea is removed from the family, it degrades man down to the beast.

Here is what L'Egalité said on October 29, 1882:

The day when, as a result of the socialization of the productive forces, the woman will have become economically independent from man, the day when maintenance, like the education of children, will be the responsibility of the community, on that day the marriage-contract will have disappeared and the relationships sexual matters will finally be governed by complete freedom. They will re- will then focus exclusively on the only motive that can make them dre worthy, on a mutual desire. They will be able to adapt to the multiplicity of desires, and these desires are essentially variable; this Since the beginning is the most pleasant thing, one aspires, in fact, to to start over often. Therefore, in this matter, the future is no to Punion. free, more or less ceremonial, which may still involve some the idea of perpetuity, but with free love, with the diversity of relationships sexual desires as varied as the desires that give rise to them.

The union of the sexes being now merely a matter of necessity

SIMPLER TINCOUE

logically (1) and the Malthusian league (Book I, Document cm--
nexé G) is there to encourage weak minds, who experience
would still see some repugnance.

(1) V. Fribourg, International Association of Workers^ p. 184.

CHAPTER EIGHTEEN

Masonic Loans and Abolition

5

ON THE DEATH PENALTY

Breaking the magistrate's sword is one of the fundamental rites
of the rank of knight Kadoch (book I chapter II, 8), and the Mason-
nerie remains true to the spirit of its institution, an essential enemy
the basis of what constitutes the maintenance of civil order, when
She calls for the abolition of the death penalty. We have seen in the...
vrage of Father Descliamps (liv. II, chap. XII, § 6), that in 1853, the
f.*. Goffin included it in the articles of his program. In 1863,
We read in an instruction for the apprentice grade:

The death penalty is the most egregious offense against divine law and
natural; it is the most criminal usurpation that human society
may accomplish, and the most immoral act that exists on earth. (1).

Wherever Freemasonry holds sway, it seeks to
to fulfill this desire. In France, since the Third Republic
republic, draft laws to that effect have been presented to
several times by the members of the lodges (book II, chapter XII,
6) In Belgium and Italy, the death penalty was abolished.
do.

In Spain, Freemasonry continues the same campaign

(1) Would choose from the work Initiation "the philosophy of Franc-Vanonnerie.
by the f.'. FiscU, in-lî, Paris, 1803, p. 49,

40 THE LODGES AND THE ABOLITION OF THE DEATH PENALTY

gne, and nothing is as significant as this story that we borrow

On December 27th, the Madrid lodges met in the restaurant The Pearl's journey to celebrate the winter solstice banquet. Brother Romero Ortiz was unable to attend due to his poor health. In his absence, Lieutenant Grand Conmander Brother Manuel de Ha-Noly Peisi presided, with the deputy grand master, Brother, to his right. Martinez del Bosch, and to his left Brother Utor y Fernandez, great secretary.

The main toasts were offered in memory of General Pira, to the health of the Ruiz brothers Zorilla, Sagasta and Romero Ortiz.

The most important incident of this brilliant meeting was raised by Brother Utor y Fernandez, who with great eloquence proposed to his brothers to join forces to try to rescue him from the scaffold two atrocious criminals who were to be executed in Denio. He recalled that the entire Freemasonry demands the abolition of the penalty of dead.

Deeply impressed by these warm words, the meeting almost all of them left the banquet hall to go to the President of the Council of Ministers, Brother Sagasta. He was absent. A commission of twelve masons went the following morning at his home, and also thanks to the steps that he had taken on his side Grand master, she managed to share her feelings with the first minister. Brother Sagasta immediately convened the council of ministers. Three and seven, at noon, he was able to announce to the anxious masons that grace had been granted to the two convicts. It was about time, because They had entered the chapel at eight o'clock in the morning and from mid-nute to the other could be executed.

What gives this event its true character is that the Two scoundrels who thus escaped death had absolutely nothing which could be of interest to them. On this occasion, our brothers have were driven solely by the desire to achieve, at least in practice, the abolition tion of the death penalty. We believe that there will be no Freemasonry nothing but a voice to congratulate them on their Masonic sentiments and of happy success in their endeavor.

CHAPTER NINETEEN

Freemasonry and Political Action

§ !*'■ – The written statutes and the facts

All the Grand Orients continue to place at the head of their

to politics." Willingly, the venerable and the brothers
Speakers repeat this alTiruiation in formal speeches.
The constitution of the Grand Symbolic Scottish Lodge dQ 1881,
She also said: "She forbids herself any political discussion, any im-
"Interference in the conduct of public affairs, any criticism"
"Acts of authority, of the various forms of government."
It is therefore useful to compare this with some authentic confessions
ticks, emanating from the lodges themselves in various countries.

In 1854, Brother Verhøgen, Grand Master of Freemasonry
Belgian, said at the solstice festival of the Grand Orient:

It will be said that our statutes forbid us from all political discussions.
religious and philosophical questions. But this must be taken seriously once and for all.
examined... Let us first note that in many circumstances the
Freemasonry unanimously disregarded this restriction. It
actively involved in political struggles; and, when the triumph of his
The cause, applauded by the entire nation, demonstrated how sympathetic she is.
tliique in the country, who would dare blame her? That would be slandering the history-
ioire, to deny the immense service rendered to the country.^.

342 The Freemason IIIIE and political action

0

Let those who believe Masonic law is treacherous rest assured.
attacked by the statement I just made. When I question the
past of our institution, do I not see that Freemasonry has always
These days have been the attentive lookout, watching over the progress of the political st

In political crises, whenever necessary, the center, the
The point of support where resistance lay was there, in Freemasonry!... Freemasonry
nonsense actively became involved in political struggles... Liberation opinion
Rale triumphed in Belgium; it owes its
triumph. In fact and in law, we are justified in definitively dismissing
vement the prohibition that the letter imposes on us (1).

Belgian Freemasonry has never ceased to be involved in politics.
revolutionary.

We know what a failure the liberal party, that is to say the Masonic party, has been.
nique, essuya au.x legislative elections of June 13, 1870.

However, we read in the Bulletin of the Grand Orient that, on the 18th
The following June, the Liberty Lodge of Ghent, a progressive lodge, in
saw at the Grand Orient of Belgium a plate by which
This workshop requires the grand committee to convene a meeting of the
Grand Orient, "with the effect of discussing and deciding on the line of
conduct to be followed by the lodges of the obedience, in order to fight

the secular world on the 13th of this month.

On the agenda for the Grand Orient meetings of July 9 and 23

In the letter dated November 12, 1870, the following item is shown:

"On the political role of Freemasonry. – What should it be?"

THE ROLE OF MASONRY IN THE PRESENCE OF THE SITUATION

"CURRENT STATE OF THE COUNTRY?"

In the meeting of July 23, 1876, Brother Desguin, Deputy and speaker of the lodge Friends of Commerce and Perseverance

The assembled members of Antwerp read the following resolutions adopted through this workshop, of which the League of Beggars, from Antwerp, is only the public emanation:

The Lodge,

With the aim of remedying the country's political situation.

It mandates its deputies to propose to the Grand Orient:

(1) We refer here oncoro lo Icclour to the work of Mr. Amand Noul, Freemasonry Exposed to the Light (2nd ed.). It will be found in Jo volume 1", pp. 218–236, 260–27r), numerous official documents of the Graud-Orionl do Bolgii[uo, atloslant l'action politiquo do la Maçonnerie. See also those that we have published in the work on Secret Societies, book U, chapter XIII, page 2.

WRITTEN STATUTES AND FACTS 343

i * The use of legal means (?) compatible with the Constitution as it currently exists, and in particular: the party organization liberal in cities and the countryside, and the adoration of DB projects LOî to preside over the legislative chambers by the members of the minority liberal;

2" The examination of reforms that would require amendments to the Cons* institution, and especially the addition of capacity to the census, as a basis of the electorate;

3** Alternatively, in the event that attempts at the liberal wager* would remain powerless in the face of pressure from the clerical party, or, in the event of violent attack by him against existing institutions* yourselves or against men, organize now, throughout the country of resistance to these encroachments, so as to guide and to lead the popular movements that could be its consequence*

QUENGB.

For exact copy:

An Italian correspondent wrote the following to Freimaurer*
Leipzig Zeitung (1874, no. 19, p. 150):

The decisive point of our work lies in the higher degrees. It is
That's where we make progress, politics, and world history. That's where we make progress,
the entire raison d'être of the Scottish Rite. It is in it that our
Fathers accomplished their glorious deeds, overthrew tyrants, drove out
the foreigner. But the great work is not yet completely accomplished
in Italy. That's why we still need Scottish Rite Freemasonry. A
What are the first ranks for, then? Nothing other than to lend us
their peaceful names, with which we surprise our enemies.
So what purpose do symbols serve? They are shields and
Breastplates on the day of battle and nothing else. – What use are they to us?
All forms of lodges? They are there to hide us from our enemies.
when we are in misfortune or when we need
to gather our strength (2).

However, note that, unlike French lodges, alle>
English and British lodges, where many lodges belong exclusively
sivement to Blue Freemasonry, in all Italian lodges
we practice the higher degrees, that the three symbolic degrees do not

(1) Quoted by the Courrier de Bruxelles of July 14, 1882.

(2) Heproiuut in the work entitled: Der Hammr dw Freimaurerrei am Kai*
Serthrone der Habsburger^ p. 77, 2nd edition, Leipzig, 1880^

344 Freemasonry and political action

are at home only the porticoes of the Rosicrucian chapters and
consistories of Kadosh.

In Germany, where Freemasonry, as a result of its alliance with
The Prussian dynasty, with its more moderate approach, took action
policy is no less positive: let us cite only two examples.
testimonies.

In 1874, Brother Bluntschli said at a solemn gathering of the
Modestia Lodge of Zurich:

Freemasonry has a duty to extend its activities outside its walls.
in a more effective way than in the past... It must not remain at
the gap between the major battles currently being fought, for the good
to be and the ennoblement of humanity, if it is to fulfill its mission...
A girl should no longer be confined to raising her limbs, but should spread out
in social life, as it is with its antagonisms of ideas and
his fight for progress.

We were in the midst of the Kurkampf, and these words indicate quite the direction given by Freemasonry to the works of its members. As for the method of operation, here is what he said to the Around the same time, the Freimaurer^Zeüung of Leipzig, year 1874, p.141:

Where the lodges and their members best respond to the leadership Given this, we must better instruct the lodges and enlighten them on all the major movements of the present. In Germany, a step has already been taken. in this sense, and the Swiss lodges should do something similar. If one a certain central point, data related to the circumstances were presented from a single point of view and were thus sent to the lodges, so that their attention was directed at the same time On these issues, a secret dissemination of opinion would take place, and this activity would be fruitful in results (1).

These are indeed the watchwords with which Freemasonry creates artificial currents of opinion and prepares political movements that!

In France, it's no different. The Masonic World January-February 1882 publishes a circular issued by the lodge VAmiliô of Paris, who is requesting a meeting of Freemasons) for to give new impetus to the work of Freemasonry:

(I) We borrow these gentle quotations from the work *Iutituté*: *Der Ilammer der* Freimurcrei am Kaiserthron der Kahtburger, Leipzig, 1889, p. 49-51.

WRITTEN STATUTES AND FACTS

345

My dearest Brother,

Paris, January 15, 1882.

It is easy to notice, for those who regularly attend the lodges, how many are sterile, so remarkable and so well run that they So, the work put on the agenda for the workshops, and each of us can see every day that, if Freemasonry, theoretically by Lant, is at the forefront of progress, it does little from a political point of view.

This would be a fatal symptom for the development of his in- influence, if we didn't all equally know that this powerlessness can

hereditary, we will become the most powerful and the firmest auxiliaries of progress and freedom.

To what should we attribute this state of affairs? It is easy to say: Freemasonry, during the reign of despotism and of the monarchy, was forced to suppress its impulses towards liberty, to shelter to define its doctrines, its philosophical and social tendencies, under the disguise of charity and benevolence, enshrined in its statutes and constantly repeating these singular words to the most afflicted: "He is de-
"I'm so tired of talking politics," as if politics weren't the very foundation necessary social issues which we are allowed to study!

Since then, the Republic has come, liberty has pretended to appear to rise up, and, instead of immediately shaking off the yoke of restrictive laws which they oppress us, we have come to regard them as Masonic axioms, and, under the pretext of tradition, to preserve them preciously, whereas our predecessors merely endured them.

What we want is for Freemasonry not to be only a body that thinks, but also a body that acts. What we want, it is because our work does not remain in our temples in a purely literal form. dead; it's that, if, to better concentrate our efforts, to better to regulate our aspirations, it is necessary that we remain a society. In a closed society, it is also important to the cause of humanity, of which we we are the most ardent defenders that the fruit of our research, the result of our efforts spreads outwards to teach the de-
democracy, its rights and duties, and to help it with its demands.

"The practical moral to be drawn from these revelations is said to be judicious." Mr. Coquille's point about this document is that, in the monarchies, the Freemasons have always mocked the monarchies and monarchical government. All monarchies Those still standing are found to have within them a secret society. whose members hold each other's hands, consult with each other, and obey a word

34G Freemasonry and political action

of order. They came from outside/profess republican opinions. the most advanced, proudly acknowledging that they have all days professed and that it is solely out of fear, and to enjoin "To the princes, that they disguised them in the past."

This initiative by the VAmitié lodge is not the work of a group of lost children.

In 1881, on the occasion of the banquet of the order of the logo the Admirers of Univers, of Paris, the f.*. Barre, member of the Council of the Order of the Grand Orient, therefore, was issuing a statement.

Remaining true to its motto, you will always find Freemasonry in Before.

In 1830, it inspired the most liberal elements.

In 1818, she studied some aspects of social issues and did not does not remain without influence.

In 1870, it largely supplied the men who, during the invasion Sion, helped to establish the republican administration,

Jo still sees, after the shame of Sedan, our dear and missed Mas-ground, occupied from morning till night in noting down the names of the good masons lonté who, through their specialized knowledge, could make themselves useful^ and immediately transmit these names to those who had accepted power...

Reunited after the war, we were naturally the early wrestlers, when men of the past, after surprising the power, e.stryèrcnt to maintain themselves there in order to in turn evade the-public freedoms (!).

We can proudly claim the successes of the last elections (of 1877), which brought back to power such clumsy men people ousted by shrewd policies, but devoid of a judgment (1).

Given his status as a veteran of the institution, Barré fears that... Freemasonry does not identify too closely with a faction of the revolutionary army. lutionary, to the Gambettist faction; hence the discreet advice by the which he concludes:

This latest political struggle, which we could not avoid, because under The mason's envelope naturally finds a liberal citizen, a Perhaps it had a bad influence on Macxinnerio: click did it to deviate slightly from the purely idealistic path that she must not abandon.

The success of politicians supported by Freemasonry

(I) The Masonic World, 188?.

THE KUIITS STATUTES AND THE FACTS 3i7

obedient to ambitious young people who, rightly or wrongly, aspire to lead the others, and we saw men knocking at our doors from all sides who, having previously disdained us, do not seem to cooperate in our work that to have our support outside, and who will abandon us by day where they will have nothing more to expect from us.

For them, Freemasonry is not a stepping stone?

Eq 1881, at the general assembly of the Grand Orient, we
Less embarrassed than usual. The Masonic World of December
1881 speaks, in effect, of the eloquent exhortations addressed by
the speaker of the last assembly and all the lodges, to know this
to focus more on issues related to utilitarian/ucs.

In an article published in La France on December 19, 1882,
Father Charles Limousin wrote this:

Democratic doctrines and Masonic doctrines are identical.
tics; what is true is that the reforms having the objective of bringing
the substitution of the people's interest for the interest of a class, in the
Legislation and government policy have been, are, and will be discussed in the
boxes.

What is also true is that the important men of the...
French democracy has, for the most part, produced its political education in these
same lodges.

What is also true is that it was we who fought, at
Through the ages, superstition and despotism; that's because it's us
who made the Revolution; it is because it was we who, after
as before this great stage of human progress, we have fought for
political, social, intellectual and moral progress.

The clericals' hatred of Freemasonry stems from this
that this association is, in reality, organized democracy; from the fact that
It is through her that the agreement of opinions, the concert of wills, takes place.

There is only the age-old organization of Freemasonry, with the power
the power given to it by its secrets, its rites, its traditions, its symbol,
that can combat the equally age-old association of theocracy.
The events we witness and take part in
On the other hand, these are merely incidents in the struggle between these two ancient na
enemies who personify: one, physical, intellectual freedom and
moral; the other, enslavement, in all its forms.

One day, which cannot be far off, when we will have completely
Having triumphed on the political front, we will have to continue the struggle on
the social terrain. Our opponents, who have a keen eye, have already-
They have taken a stand. They are actively campaigning for feudal socialism.
Dal and religious leaders among the industry leaders.

348 Freemasonry and political action

Here again, it will belong to Freemasonry, whose symbol is
absolutely socialist, to undertake and accomplish the emancipation of

The following chapters will provide detailed evidence of the interference of lodges in politics; but, if one wants to know how this action is carried out, one only has to consider these two articles: Keys to the constitution of the Scottish Symbolic Grand Lodge from 1881, which are also found in all rites:

"In all circumstances, the masons must help, protection and assistance, even at the risk of their lives.

In all circumstances, no restrictions are placed on this commitment.

"The Grand Symbolic Lodge maintains order, the signs, touches, sacred words, words of pass currently existing in the Scottish Rite

OLD ACCEPTED, AS WELL AS THE USE OF SEMESE WORDS TRE. »

Qui potest capere capiat seems to say Masonry to its followers.

It is and always will remain a secret society, despite the innumerable publications that it authorizes. Under the cover of In the lodges, all communications are conducted securely and nothing is what one wants to hide is not likely to be revealed to the uninitiated (1).

(t) Those who ask how to know Freemasonry reconciles its political activity that with the prohibitions of the statutes, the text of which we have given above, will find the solution in a report made by Brother Doltard and the Jerusalem lodge on the logo of the Friendship of Saint-Denis, which he represents the Masonic convout of 1832. 11 words completely exposed the mechanism of so actioq;

"Shall I speak to you of the spirit of the L.*. l'^milié and of its activity? We submit all Freemasons of Réunion, Republicans, and we do not admit among ourselves, scrupulously, that republicans; free thought and the spirit of inquiry also count many representatives in our L.', ; the activity of the ff *. is admirable; all The topics covered include: politics, sociology, literature, science, arts, and This happens almost every night.

Politics, which is banned from our attire by our statutes, is being passionately discussed in these intimate evening meetings, and it is thanks to the Freemasons of Reunion that Republicans have always had the upper hand in elections over their opponents saires....,

"For a long time, Bourbon Island was under the rule of priests; these they all belonged to the Capuchin order, who had settled there at the beginning of colonization. They left as a mark of their power the name of the

The Masonic secret

349

2. – Masonic secrecy

Publicity and secrecy: under this name, the Bauhütte, from Leipzig, inaugurated a series of articles that the Unim Channel (issue March–April 1882) declares very important and that it summarizes Thus :

It must be recognized that the point of view from which we consider the Things have changed considerably these days. We have changed a lot. part of the rigor with which secrecy was formerly kept about everything which touched, even remotely, on Freemasonry. Since the Freemasons Freemasons walk the streets of our cities in full symbolic regalia. and that the periodical press reports in detail on the ceremonies held previously strictly secret, since the rituals have been revealed and that novelists use it in their sensational stories, the secret Freemasonry hardly exists anymore except in appearance.

In any case, it would be to misunderstand the spirit of the Order to re- to impose general secrecy on all initiates.

The author of this study makes a distinction between useful advertising and pointless publicity. He believes that the interests of Freemasonry require that we reform, through wise publicity, the erroneous ideas that are prevalent today in the masses concerning the real aims of the freemasons lessons. He doubts, however, that a Masonic publication ever had to success outside the circle of initiates. The general public is required to driven by deeply ingrained prejudices.

depopulation centers, all named after saints, from Saint-Oenis, there ca hospital, all the way to the seaside resort, which is called Saint-Gilles-....

This state of affairs has fortunately changed since then, and we owe it to the struggle tr The colonial masons' ceasefire against clericalism. The struggle was fierce and long. If you dream that the Revolution of 1880 drove many emigrants to our shores of the throne and the Holy See, one can understand how painful this struggle must have bee to support. Thanks to Freemasonry, monarchical and religious ideas have to They've pretty much done their time with us. Most of the Creoles, who have a coat of arms their family, no longer bear their titles of nobility. One of my relatives, who des Godfrey of Bouillon (?), simply signed Constant Godfrey; ...
...de Lasserre, died senator ü ý a quel-
A few months ago, Lasserre signed; in Italy, Demahy signed at the Reunion.

These fine results are largely due to the Freemasons of the L.*. Friendship, »

Reproduced by the Chain of Union, December 1882.

350

Freemasonry and political action

"By the way," he exclaimed, "is it really necessary to give a greater Extension to Freemasonry? Is the number of Freemasons a guarantee? tie to the success of the work? Assuredly, 7ion, the task of Freemasonry has a intensity character; it consists in the preparation of the limbs struggle for the defense of Masonic principles within society. We are told will no doubt object that the effect produced will be all the greater than the The number of members of the order will increase. This would indeed be the case if... all members were what they must wax; but if! increase of The initiation was done at the expense of the acquaintance of the building elements, one would go (I) against the good being pursued.

The author adds that the increase in the number of lodges will be achieved by the natural force of expansion of the Order and that it would be unwise to you to accelerate it excessively.

He believes that, in order to surely propagate Masonic principles in The public needs as much circumspection as activity.

He recommends public conferences where the discussion would focus not on Freemasonry, of course, but also other more general subjects, so that, by deduction, the audience can get an idea of the pro- principles spanked by the Freemasons.

He says that the various attempts he has made in this regard have always were crowned with success. The audience showed by a consistently high turnout As the days grew longer, he enjoyed these lectures.

The topics covered by the speaker were mostly em- borrowed from the social economy or indirectly from the issues of day (1).

Ji 3. – WHAT ARE THE HIGHEST RANKS STILL USABLE FOR?

The higher degrees, which form Red Freemasonry, do not without no doubt more currently, at least Franco, rimpoiTance prati- than they had before 1789. In many lodges they

(1) This question of secrecy preoccupies all lodges. The Bulletin, of the Grand Symbolic Lodge of June 1881 reproduced the deliberations taken on this subject by the Grand Lodge of the Grand Orient of Hungary. She approved the disclosure of tendencies and aspirations of Freemasonry, namely, "by combining the words and recognition signs, because without this precaution nothing allows us to distinguish the Masons from the profanes, which is the first result." Finally, speaking incidentally of the code of conduct to be followed by the brothers. Regarding letters to women, [Galileo recommends to the Freemasons that they do not give the "to instruct in Masonic matters only with the greatest caution and according to "It's their character and their intellectual level."

WHAT CAN HIGHER RANKS STILL BE USED FOR? 351

laid out to beat Moanaie. However, the fractions
The more advanced members of Freemasonry have not given up and believe that they can derive a particular kind of utility from it.

FOR INTERNATIONAL RELATIONS. We reproduce ODS in

an entire article published on this subject in the Masonic Bulletin of the Scottish Symbolic Grand Lodge, in its issue of March 1881:

A fairly large number of masons holding high ranks are... thirty few supporters of the attempts currently being made to achieve unification of the blue lodges. It should not be assumed that all CCS brothers are hostile in principle to such a solution, but there is in their minds a misunderstanding that it is important to dispel, in order to not to have them as adversaries in this matter, which depends on the future of Freemasonry. These brothers mostly fear seeing In practice, the unification of the blue lodges will lead to the weakening the formation of Red Freemasonry and, over time, the disappearance of workshops of the higher degrees. In this they are mistaken, and it is easy to their to demonstrate that their fears are unfounded, and that they have, in the conclusion, everything to gain in terms of influence and authority to see to succeed in this great movement towards unity. In the state of Freemasonry universal, the existence of high-degree workshops is no less essential essential, that of the blue lodges. Certainly, if it were only a matter of Considering France, one could argue that Red Freemasonry is in contradiction with the democratic form of our secular institutions and the egalitarian tendencies of minds in our country. But the Masonic Stupidity is not just a French institution, it is of all countries, and, in the very interest of its universality, it is inconceivable that all the constituent elements of the association, which is required to be found among other peoples, let them be represented among us. To this end From this point of view, the existence of high-grade workshops is not only useful, It is necessary. But what is no less important is that in France, as in other countries, these two Masonic orders are essential so distinct that they never encroach upon one another, and that,

maintain the most fraternal relations without ever confusing their existence administrative tenancy and without ever involving the workshops of the high ranks be subordinate to Blue Freemasonry, as in the Grand Orient of France, or the blue lodges in the workshops of the higher degrees, such as in the Supreme Council of the Scottish Rite.

The role of Blue Lodge Freemasonry is primarily internal; its influence and its action must be exercised in the secular environment in which it develops; that of the red Masonry is more specifically external; it is h she

302 Freemasonry and political action

that it is his responsibility to develop and maintain Masonic relations international.

Therefore, there is great value in the workshops of the higher ranks. in France they take the extension and inclusion to which they are entitled, and They can only do so if they find a large database of re~ cruelly within an active and numerous Blue Freemasonry.

Anything that can lead to the development of symbolic workshops must therefore, in turn, benefit the workshops of the higher ranks, and these, to consult only their true interests, must, for this reason, show supporters of the unification of the blue lodges, which alone can as~ to give real power to our association.

It is also believed that the success of the Vimification of the blue lodges would lead, by a kind of logical necessity, to that of the upper workshops grades, which would merge into a single Supreme National Council, whose self-Pride would be great abroad and would put an end to the deplorable conflict born of the the coexistence of two Supreme Councils in our country.

CHAPTER TWENTIETH

THE BELLEVILLE PROGRAM AND THE MASONIC PROGRAMME

We could see in volume II, p. 463 (book II, chapter XII, § C), how the Belgian liberals, the Swiss radicals and the republicans French citizens, since they came to power, have been gradually implementing but with a follow-up that attests to a concerted plan, a pro~ political gram presented, in 1855, by Brother Goffin, in the lodge of Liège.

It is also worth noting the analogy that exists between this program

city, to the acceptance of a very obscure candidate at that time.

Let us first recall the main points of the program manifest; we will then compare the two texts.

Abolition of standing armies, a cause of ruin and destruction.
pressure for the people;

Abolition of the irremovable magistracy^ origin of the injustice and scandalous trials;

Abolition of clergy salaries, now paid by
believers of each faith;

Free and compulsory primary education;

Reduction of all budgets, and especially that of
war;

III

23

35' (PROGRAMME OF DECEVILLE AND PROGUAMME MAGONNIQUE

Organization of work through the creation of large associations
this is the establishment of a vast credit system
Commercial and agricultural land.

From the beginning of 1809, a silent work was underway.
was taking place in the first electoral district of Paris, which
then included Decville and Montmartre. Groups of citizens
were conspiring to shake off the yoke of the repudiated Burgraves
clerics, from the group of deputies and men of 1818, who, supported
by the Century, National Opinion, the National Future, believed
to be able to dominate Parisian elections indefinitely.

These groups, in January, set their sights on a young lawyer,
barely known at the time through a few public speeches and a
resounding plea in the criminal police. This man was
Mr. Gambetta, and he was already a franc-mason (1).

He was pitted against Mr. Cailliot. The public... until the very last moment
did not consider that application to be serious, when
entirely new processes then occurred in the electrical arc
rifle.

voters a proclamation of the first constituency, where he he said the application had been offered to him five months earlier before, that he had initially hesitated to oppose Mr. Carnot, but having received assurance a month ago that such was the at the voters' will, he presented himself as a candidate. It was noted quait, in this proclamation, the following phrase:

"I will give you neither a program nor a profession of faith. The co-
"Members of our constituencies must send me their promises"
gram, and I must answer it. We will thus contract pu-
"publicly and in full view of everyone." (2;.

This was the practical implementation of the contractual mandate that are demanding today the Parisian lodges (book III, chapter XXII, S 2).

Two days later, a note was sent to the newspapers
dait account in these terms of a meeting held in Bcllcviile:

"A meeting was held at Bcllcville on Wednesday evening, May 5th. The Three Democratic candidates were in attendance.

(1) Chnim d'union Co J877, p. 17.

(2; V. r.lrtfwiv national of 'J May 18('!.!).

THE BELLEVILLE PROGRAMME AND MASONIC PROGRAM 355

>4

"Citizen Beaimiont, presiding, took the first floor.

I ask each of the candidates if they accept the program
that I am going to ask:

Repeal of the general security law;

Deletion of Article 291 of the Penal Code;

Elimination of the budget for religious affairs;

Abolition of standing armies and reduction of the budget.
gct of war and navy;

Primary, secular and compulsory education^ and increase
financial aspect of this budget;

Expulsion of the Jesuits from the teaching staff.

A seventh and an eighth article were added to this draft
gram by citizen Dumont, assessor;

1® Setting the duration of the legislative mandate at one year;

2® Commitment made by the candidate to work to do
to triumph over all the egalitarian principles established by the glorious
Revolution of 1793,

The candidates refused to answer the question of re-
newly annual of the Legislative Body, on the grounds that this
If the question concerned the Constitution, they would expose themselves to the consequenc
cutting to have their election overturned.

As for the rest of the questionnaire, Mr. Gambetta gave him a
complete agreement. Mr. Carnot, more reserved, merely recalled
that in 1818, he had been part of the provisional government (1).

On May 24, Gambetta was elected by an overwhelming majority.
21,731 votes against 11,001 given to Mr. Carnot.

The demonstrations made by French and foreign Freemasonry
managed in honor of Mr. Gambetta on the occasion of his funeral (2)
testify to the importance of the role he had played since that
date for the completion of the great work. The speakers who
celebrated his memory in the funeral ceremonies, they honored him
everyone praised for having saved the Republic in the circumstances which
We're going to read the story.

(t) V. la Gatellede France do mai 1809.

(2) V. in the Chain of Union of January 1883 lc3 ologoa funùbro du f.*. Gam-
betta pronounced in the logos, thus qiio la lisio dos atoliers who attended ù scs
funerals or sent to addresses. A good number of foreign logos are noticeable there.*
gùrcs.

CHAPTER TWENTY-NINTH

THE GREAT MASONIC CONSPIRACY OF 1873

§ – The story of a conspiracy

We have indicated volume II (book II, chapter XII, § 3, the school/ieo
of the monarchical Restoration)^ how in 1873 a great
a plot had formed within the Republican party to raise
in the country the banner of civil war, at the moment when the Ass

Here are two more detailed accounts, which show the
The important role played in this plot by F.*. Gambetta.

The first one appeared in the Revision, a reputable daily newspaper.
Progressive republican issue of September 28, 1881, under the si-
nature of the f.*. Bordone, the former chief of staff of the f.*. Gari-
baldi, during the disastrous Eastern campaign.

In this article, Bordone wants to defend Gambetta against the attacks.
questions of the Intransigent relating to financial manipulations, to
which his newspaper, the French Republic, serves as an instrument, and
to highlight "its role in the great struggle undertaken"

AT THAT TIME AGAINST THE GOVERNMENT OF THE 24TH AND 16TH
MAY. "

At the time when we go back to establish the financial precursors of
the current campaign in Tunisia, the one to whom we must attribute the res*

358 THE GREAT MASONIC COJIPLOT OF 1873

direct responsibility of the food department, in Mr.'s newspaper.
Gambetta had long since introduced Mr. Gregory Ganepco
behind the scenes at the newspaper, he had stated this axiom in our presence,
against whom we had strongly protested: "A politician
"He cannot be strong if he is not rich." One might be surprised to learn
that the author of this axiom was not Mr. CI. Laurier.

Far from being rich or even dreaming of becoming so, he was exhausting his credit
to address a situation threatening the Republic. Having
etc., perhaps only in the secrecy of certain measures prepared by
To prevent the Republic from "overshadowing," we must say that...
no one else could have done what our conscience compels us to do.
to testify. Too bad for him if this revelation is painful for him, to
today, where he has gone from being a man of opposition to a man of government.
birth.

The aim was to get at least ten people through the Vosges region
a thousand rifles, to arm the citizens ready to rise up against the government
who wanted the overthrow of the Republic, because only the South of
France was equipped with everything necessary and in a state to undertake
the countryside.

These weapons had to be bought, paid for, and transported on foot.
of work.

The devoted friend who placed his cash box at Mr. Gambetta's disposal and
who could also make him rich, if he had consented, others would have-
Did they find it?

It will be impossible for us, whatever happens, to ever forget the Mr. Gambetta's conduct in this circumstance.

It would be wrong to believe that these weapons were of the highest order to men. my readiness to accept Mr. de0alliffet's command, as well as the as another compromising friend once said on the Aventine Hill, Mr. Sich.

The one who writes these lines, an accomplice of Mr. Gambetta in the affair which is being referred to, would never accept, under any pretext, to to collaborate on even the most meritorious work, with this general officer, and He smiled with pity and disdain when he heard him boast of having One day his statue will be placed in one of Strasbourg's public squares.

Some time later, an extreme left-wing newspaper, the Ha-
dicalf number of G December 188d, completed cos indica[ion.s
through a much more detailed account, under this title: Story of a
conspiracy. We reproduce it in its entirety without
nothing should be omitted from its lengthy preamble:

G'élajtaux, the good old days of the merger intrigues. With the Marshal
Mac-Mahon and the Duke of Rroglic, the monarchist party had arrived

The Story of a Conspiracy 359

in power, and he made no secret of his intention to restore the
royalty.

"Franco must work," Baragnon said at the time, and, we haven't
Not forgotten, nothing had been overlooked to make it work.

The civil servants, half Republicans, half Orleanists, whom we
had given the government of M, Thicrs, had not stayed long
time in place; they were too soft, too timid for the agitators
Monarchists. Everywhere, they were replaced by unscrupulous men.
those willing to carry out the most shameful, the most criminal task
nelle.

It was then that Ducros, the prefect, even more grotesque than the general
General, was sent to Lyon. He had been preceded by General Bourbaki, this
he was appointed by Mr. Thicrs.

The two colleagues were destined to understand each other, and they did.
took hold from the very first week.

After a few days, the state of siege, long since forgotten,
was exhumed and applied with unprecedented rigor.

At the same time that vexatious decrees were being directed against the

the press, hunted down first, chased from the kiosks and the road public, was soon affected in its o.\tstenco and struck by the suspension or even deletion.

Terror reigned in Lyon as throughout Franco; intelligence Some groups claimed that proscription lists were drawn up at the prefecture, and which was only awaiting an order to stop at home the heads of the democratic party.

The political police, led by the infamous Coco, also legendary, watched its prey day and night. For all republicans, these were... naked, incessant harassment and surveillance that was even exercised on privacy.

One night, as we remember, the prefect, who liked to laugh, offered himself the perverse pleasure of having a search carried out in certain hotels furnished apartment, where Mr. Andrieux, partly in a romantic mood, had gone to hide his happiness.

Never, not even during the terrible days that followed the coup, Individual freedom had never been so little respected.

The central committee resolved to oppose force with force.

It was then that his recently organized resistance subcommittee sea, began to act. All its members were set in motion, Some in Lyon and the surrounding area, others as far as the extreme Noon.

With the support of a large group of Republican deputies, to the which the Ordinary Citizen had been charged with making the first or – greenings. A gigantic defense plan was organized.

360 THE GREAT MASONIC CONSPIRACY OF 1873

General Bordone was designated, by common agreement, as ge commander-in-chief of the armies of the insurrection. Under his command were to to operate on former officers of the active army and the legions of the Rhône: Ballue, former captain of the Chasseurs, now a member of parliament; Jules Thivollet, former infantry captain, former colonel of the fifth Legion, municipal councilor; Ferrer, former infantry captain, an Former colonel of the Second Legion of the Rhône, general councillor; Or-dinaire, former staff officer in Garibaldi's army, etc.

The army of the insurrection – a legitimate insurrection if ever there was one – was numerous. Besides the able-bodied men affiliated with the committee tral, who were instructed to join, at the first order, such a point in their neighborhood to reconstitute the old companies In addition to the national guard, the central committee had an entire army at its disposa

part of the active army stationed in the various garrisons of Rhône basin.

The support of the active army had not been obtained without difficulty. Many officers, even the most republican, feared brimstone. to jeopardize their careers in the event of the conspiracy – which they believe was prepared based on a mere hypothesis, – would have been exposed. However, the Some had promised their support; others their neutrality, others their silence. In some cities, it was agreed that they would let themselves disarm and arrest, and it was known that their troops, sufficiently prepared adorned, they would rally without hesitation to the insurrectionary movement.

In short, apart from a few regiments, especially the cavalry, the 11th, the 15th, 16th and 17th army corps, whose headquarters are in Lyon, Nîmes, Marseille and Montpellier were won over to our friends at the time, who, by through the intermediary of some general officers, had intelligent these, all the way to headquarters, could even paralyze the command. demented.

As for the weapons, the committee had made sure of that. First of all, there were a few thousand rifles were seized from military control during the the arming of the national guard; these were, finally, along with other rifles, munitions gradually brought in across the Swiss border, transported as far as Lyon and mysteriously buried a few kilometers from the town, in Irigny,

Everything was ready, the army and the weapons.

As for the resistance plan, it had been drawn up by General Bordon and his collaborators.

This plan was sent to Paris to be submitted to the group for review. of deputies, who, as I will explain later, had a role active in playing a role in the insurrection.

A curious incident occurred here. Mr. Gambetta—he had not—core invented opportunism – received the first communication of the plan

THE STORY of a CONSUMPTION 36 i

campaigning. In his capacity as former Minister of War, he did some several objections; finally, after conferring with our political friends ticks and a few special men, he wrote in his own hand a plan amended.

The Ordinary Deputy, who served as an intermediary between the centrist committee tral and the republican representatives were to report this project back to Lyon definitive. When he came to demand it from Gambetta, the latter did not have it. had a copy made; also, only after much hesitation and

in the hands of Ordinaire, who undertook to copy it and return it that evening kid.

The restitution was to take place in the basement of a café on the boulevard. Good News garden, where the entire editorial staff of the French Republic and a few members of parliament.

At eleven o'clock. Ordinaire hadn't arrived yet. Gambette was sweating. was trembling) was suffocating. For the first time, this man, who wanted Leading the Republican party well, but not compromising oneself personally. He had acted imprudently. Dejected and at the end of his tether, he he finally returned home, after sending all his friends after him Ordinary. But this one was nowhere to be found. Perhaps, oh terror! the Had the police arrested him while he was carrying the precious document?

When Ordinaire appeared, around one o'clock, we almost embraced him. friend, Spuller, faithful Spuller, if I remember correctly, took the autograph from the master and immediately took it home.

And that night again, Gambetta was able to sleep without worry.

This famous plan was immense. It encompassed both the direction military operations and the political organization of the insurrection.

At the first sign of worrying news, communications should have been cut off, by all possible means, between Paris and Versailles, from way to isolate the government for a few days or at least to separate its members, some of whom reside in Versailles, others in Paris. In any case, the meeting of the Bedroom.

In Paris, and in all the major centers, the unrest was actively maintained and the loyal troops thus condemned to immobility.

Meanwhile, the republicans throughout the Rhône Valley, leaving the cities in haste, they occupied, with the support of the ar the forts and strategic positions destroyed the roads railways were being cut and telegraph wires were being cut. The war was then being transmi carried out on the roads, in the countryside, where our friends, entrenched behind natural or improvised shelters, they could easily hold out several regiments failed, without exposing themselves to mass fire. Re- to fight back, never accept a pitched battle, but to worry by

362 THE GREAT MASONIC PLOT OF 1873

a war of snipers against an enemy as few as they are numerous Convinced, that was the tactic adopted.

Under such conditions, resistance was easy.

It should also be remembered that the central committee had, in the region, a number of active artillery regiments and genius.

While the military operations were being conducted in this way, the de-Republican politicians, acting under the Tréveneuc Law, met were to be moved as quickly as possible to a city in the South, which was to be designated. Later, they transported the seat of the new Convention there and continued to govern republican France.

.(I)

One evening, around eight o'clock, a large meeting was taking place in a garden, behind the Guillotièro, in the Gharpennes district. Three count people approximately were in attendance.

They were delegates from the central committee; they were republicans. Coming from all over the South, they were finally the military leaders of the movement and, alongside them, generals of our army who had joined the insurrection reaction.

We will not name anyone. We must not forget that the general de Miribel held high-ranking positions in the Ministry of War, and that Mr. Gambetta is a man to be feared by those who resisted in the past with him, that they may not resist him again in the future. If he remembers He calls out the names of these officers and if he dares to threaten them, he who protects We used to rage, we will speak with less reserve, for we will be certain then that a Klat attack will be prepared,

The meeting of the Gharpennes had been organized with the utmost caution desired. The assistants, who came from all the cities of the South, were all arrived separately, at different times, and had disembarked at the different towards the Lyon train stations and surrounding areas; all, finally, received by a republic. The Lyonnais citizens had gone one after the other to the place. signed and known only to the leaders of the movement.

Furthermore, rumors had been spread that a large democratic meeting The event was supposed to take place that evening at the other end of the island, in Vaise The police gave a joint warning in the panel; for if they had any As representatives in the group(s), they only knew one thing, It was because they were preparing for the fight, because they were called upon to partici but they were unaware of everything else*

Our friends were therefore not worried.

Do I need to tell you the resolutions adopted by the Assembly? Unanimously, she declared herself in favor of resistance, resistance to ou- ,*rance, resistance at all costs and let's use the means.

.M) CeUo ligQ0 (!o polota is found in lojouraal the Radical,

the story of a 3G3 conspiracy

In the days that followed, the roles continued to be assigned, we the organization was completed, the last urgent measures were taken, and one waited.

But the merger failed. The government then dreamed of a coup d'état. for the benefit of the majority; he did not dare to do so; the reports of the prefects The southern fire frightened him. Calm returned.

The central committee did not give up, however. It was only with the advent The Jules Simon ministry, judging all danger to have disappeared, decided- He tore up his campaign plan, disbanded his army, and surrendered all his troops. He returned his weapons and ammunition to his chiefs and sent them back to where he had the sockets.

Thus ended that conspiracy, one of the most considerable of the history of France, as much by the number of its members as by its results.

These (two reefs, inspired by diverse feelings for the per sonority of f.*'. Gambetta, and which complement each other so well by The other, were published under his ministry, without provoking any an observation from his unofficial newspapers.

No, it wasn't with General de Galiflet, as he says Bordone, that Gambetta was then preparing for civil war; it was with the Masonic lodges. The debates of the trial. of Autun have established in connection with one of these incidents, the abduction of the marquise of Mac-Mahon (see book II, section XII, § 3, line II, p. 430), the part that they had taken in preparations for the insurrection. They acted know in concert with the most violent socialist elements, with the black gang, this secret society widespread among the miners of the Montceau coal basin, which, in August 1882, prematurely social warfare has recently begun.

The debates of the Lyon trial in 1876 revealed the alliance which was established at the time of danger between the leaders of Vlntrna-^ national and the leading figures of the Republican party.

A letter addressed to Boriassé, dated October 5, 1873, by a named Borniol (from Cannes), clearly indicates how the different your republican factions, united in a common part, re-served to allow each to act using its own means, and, after success, to to deceive each other.

We have so often exposed ourselves to beatings, shootings, and prisons and transportation for the success of the bourgeoisie, that he is Well, since these bourgeois are struck right in the chest by the advent

364 THE GREAT MASONIC PLOT OF 1873

of our support, to rise up against our common enemies, but of
Let them this time expose themselves to the avant-garde... As we have,
We, the true force, will always prevail at the end of the battle.
provided, of course, that we do not allow the power to take hold
see, as in 1848 and 1870, the representatives of this bour
geoisie decorated with the name of republicans (1).

The legal debates that arose from the movement
anarchist of August and October 1882, in the Saône-et-
Loire and Lyon, has once again highlighted several of the individuals
those who had appeared in the 1873 trials of Lyon and Autun,
notably citizen Dumay. It is at least singular to consi-
der the remotion caused by these events within the lodges ma-
sonic. The defendants' lawyer before the Assize Court of
Châlons provoked a meeting in Paris on November 6th, announcing
Produced in CCS terms by the Radical:

Go evening, Monday, November 1st, at the Grand Orient of France, IG, rue
Cadet, (temple no. 2), meeting of the Lodge of Human Rights^ at nine
evening hours.

Initiation.

On working conditions and religious fanaticism in the basins
miners.

Brothers Georges Laguerre and Camille Illiciard will report on this
which they observed on site, during the trial in Montceau-les-Mines(2).

It is relationships of this kind that explain immunity
which are enjoyed by certain high-ranking figures in Freemasonry,
F.'. Félix Pyat, for example. He can incur with impunity
Despite his legal convictions, he can defy republican powers.
established, the hand of justice can never seize it. Thus, in
In June 1881, he was very conspicuously in the vicinity of Paris.
coming and going, without anyone thinking of carrying out the con-
signment sentences pronounced against him.

(1) Uo already takes a good look at the situation. The Lyon revolutionaries discussed,
2 Novorabro, the drafting of a proclamation by the revolutionary action committee
to the workers. The project, after numerous insults directed at Marshal Mac-
Mahon and Mr. Tliiers, had a coisidoraut which inflicted a severe censure on Mr.
Gambetta. The delegates of the central government demanded the suppression of this
phrase, to which was granted without difficulty.

white. At the exit, a collection was taken up for the benefit of the families of the accused. *Montccau-los-Mines: the Radical*, November 28, 1882, November 29, f.*. La-Grange, deputy of Ilhônô, venerable Je la logo la Candeur, in Lyon, made on the anarchist movement a conference at the logo the Disciples of Progress, in Paris.

FOREIGN MASONRY AND MONARCHICAL RESTORATION 365

Le Clairon, dated June 17, 1881, published the following article on this subject: before, without provoking any denial:

An evening newspaper reports that Félix Pyat is in hiding back in Paris, where he would do propaganda work in Belleville.

Mr. Félix Pyat may be in Paris, but he is certainly in France. After his conviction to two years in prison for condoning terrorism classified as crimes, he reads the rumor that he was taking refuge in London, and data even from this city some articles, which appeared in the large *Marseillaise*.

In reality, the theorist of regicide never left France. * Then for six months, he lived in a small town near Paris, at a political friend.

Another newspaper clearly indicated Gambetta as having made a request to the ministry to ensure that he was not in peace, and this approach naturally had an effect. He did not. We must not forget that Félix Pyat was the representative of the revolutions French missionaries at the Locarno convent, where, in October 1872, Gambetta's dictatorship had been decided upon (book II, cliap XII, Sections 3 and 4).

Jî 2. – Foreign Freemasonry and the Restoration

MONARCHIC IN FRANCE

There was considerable emotion at that time throughout the world. Masonic, especially in Germany:

"Take your eyes on France," said the f.*, after May 24, 1873. Smitt in a Leipzig lodge, in a speech published under this title: Us and the Ultramontanes. See what deadly plans they have for our brothers. French people are being prepared at this moment, what dangers do the French lodges face? çaises are threatened in the most serious way by ruitramontanisrae Roman (1).

This could not have been the ministry of May 24th; the academician distinguished, who was its leader, would not have inspired on his own

(I) Quoted by PachJJer, Stille krieg gegen Thron md AUar, 2» édili, p, 75.

306 THE GREAT MONARCHIAN CONSPIRACY OF 1873

So much anxiety in the lodges: it was the future that was being prepared. So, as for France, which they wanted to exclude at all costs,

At that time, as well as in 1877, the cry of distress from Freemasons nique: d me the sons of the widow I resounded throughout the world entire.

In Vienna, on the occasion of the World's Fair, large Table settings brought together Freemasons from all countries and brothers Austrians. There a certain brother, Charles Choudrouka, appealed to the Freemasons of the world "to support the French brothers in the struggles they had to wage against the ultramonarchs tains » (1).

It was not only through speeches that the German lodges Some expressed their sympathy. We saw this from the account in Le Radical. the aid that the leaders of the plot would read from abroad, from Germany and Switzerland; we know how in a sphere The higher the German government's efforts to prevent, as far as it depended on him, France's return to government nement, which alone could restore its national vitality.

The Italian lodges shared the concerns of the German lodges. orders. At that time, one could read in the monthly Bulletin of Italian Freemasonry, public in Rome, by the Grand Orient from Italy:

In the midst of serious events, which can happen at any moment taking place in Europe, we must understand that there is immense interest ready for all Masonic groups to be subject to an impulsive sion and to a uniform discipline, so that they can act in a powerful way, more effective on men and things in the interest of law and liberty (2).

§ 3. – Freemasonry during the period

FROM IG MAY

The great struggle that began on May 24th continued, he said. Bordone, during the period of the IG May. Freemasonry is in core in the front row.

- (l) Der Ilammer der Freimaurerei am Kaiserlhrone der Habsburger, p. 31.
(i) Roproduil par la Chaitie d'union do janvier 1874, p. il0.

Freemasonry during the period of May 16, 367

VÜnivcrs of September 25, 1882, recalls that "in 1877, Mr.
"Gambetta and the French Republic boasted of being in-
"formed by the lodges of the confidential orders sent to the defi-
"Returns to the Corps: the French Republic published them"
" text. "

In a speech delivered on March 4, 1882, at the lodge La Libre
Aarillac's thought, the f.*. Paul Roques outlines in broad strokes the
role played by Freemasonry in the revolutions of France
since 1789:

As you know, gentlemen, it was during the great Revolution of 1789 that
we owe the benefit of these political reforms which have transformed the
facing not only Europe, but the entire world. But
this Revolution, who prepared it, who directed it: in short, who
Done? It is you, gentlemen, it is Freemasonry, which, daughter of the
Reform, in the presence of the tyrants' armies, organized the popular masses.
lares, who in place of the royal banners unfurled the flag of humanity
unity and led peasants and workers to storm the bastions of the people
areas.

After the Revolution and the Empire, Freemasonry continued the affair
crossing of the people. Persecuted by the Restoration, she did not
She was not unconnected to the 1830 revolution. She then fought
Louis Philippe, which was supposed to be the best of republics, according to the
Lafayette's word, but whose reign was nothing more than the reign of the high
bourgeoisie.

Having arrived in modern times, it continues as follows:

Here again, gentlemen, I see you at work: on May 40th when united
Treason brought the enemies of the Republic to power; you remained.
on the breach, repelling the enemy foot by foot and reducing them to a capitulation
lation, where all hopes of monarchical restoration have sunk (1).

At the Union and Perseverance lodge in Paris, a family celebration of the
March 1, 1879, a health initiative is presented by Brother Aubert:

It was with patriotic joy that we saw in society ci-
vile the splendors, victories of the secret truths of Masonic society: the
sovereignty of the people and universal suffrage, in a word the Republic.

Our enemies, the enemies of the sovereignty of numbers, as they
say the supporters of the absolutism of princes and priests, the par

ti) V. the Chain of Union of July 1882.

368 THE GREAT MASONIC COMPLETION OF 1873

*

herbalists of some divine right or other, united in appearance, are divided at bottom, and they were defeated (1).

On the memorandum date, in the lodge the Fraternity of the Miditja, at Blidali, a speaker, expresses himself thus;

"Freemasonry has been struggling until yesterday. Why shouldn't it be?"
Not in the spotlight today? To whom do we owe the...

Free France, rid of its shackles and once again called to
to lead the nations, if not in the spirit of moderation, then...
wisdom and patriotism of all these great citizens, including France
who are honored and who all, or almost all, belong to Freemasonry?

Our institution therefore has the right to be a source of pride, because it has made people
Republic (2).

In 1881, Mr. Barré, member of the Council of the Order of
Grand-Orie7it, presiding over the banquet of the lodge, the Ad-
admirers of the Universe, recalling the role played by Freemasonry
laughter at revolutionary politics, he said, speaking of the last
time :

Reunited after the war, we were currently the
first wrestlers, when men of the past, after having surprised the
to be able, they tried to maintain their position in order to in turn conceal the li-
public rights.

We can proudly claim the successes of the last elections
of 1877), which brought back to power men so clumsily
ousted by shrewd but unwise politicians (3).

German Masonic lodges were, in 1877, as in
1873, they came to the aid of their brothers in France. Threats of
war, in case the elections had given a majority to the government
the government of Marshal MacMahon, removed during the
This period was frequently reported in unofficial German newspapers.
and this foreign pressure was odiously exploited
by the Republicans to influence universal suffrage in the election
tin of October 1, 1877.

After the triumph of the radicals, the lodges of all countries...

was offered by the Supreme Council of the Scottish Rite to the Freemasons

(1) C/taine (the unionf April 187!), p. tr>8. (2) Ihid.

(3) The Masonic World of 1882,

LA. Masonry and Mr. Grévy 369

foreigners. The brothers Crémieux and Gam were noticed at the banquet. betta, Jules Simon, Etienne Arago. The f.*. Jules Simon wears a toast 4c to the triumphant Republic advancing into the future without further hindrance." Brother Van Humbeck, Grand Master of the National Assembly National of Freemasonry in Belgium and Minister of Public Instruction the republic of this country, speaking on behalf of the Belgian delegation, said the official report of the crack, "joins in the sentiments ex- "awarded prizes in the eloquent toast to the Republic, to France, "Speaks f.*. Simon. He congratulates France from the point where she is "Arrival. He places all his hope in the future. He develops the € considerations and feelings, which commit every Belgian to "to associate with the fears as well as the hopes of France" "republican, to rejoice in its prosperity and its successes" "These (1)."

S 4. ^ Freemasonry and Mr. Grévy

Marshal MacMahon had submitted in spite of himself, so much that he had not resigned, the lodges still retained some fears, mixed with many hopes, as the ff.*. Jules Simon and Van Humbeck. Once Mr. Grovy was elected president resident, their confidence knew no bounds and they demonstrated it rent immediately.

On January 1, 1879, the sovereign chapter of the Benevolent Friends-sants, was gathered in Paris.

The f.*. Glovis-Laureus announces that the National Assembly, meeting at Versailles has just elevated Mr. Grévy to the position of President of the Republic public.

The very wise F.*. Alépée says that, although it is not customary to to speak of active politics in the work of Freemasonry.*, he does not believe not to contradict the constitution and the general statutes members of the Order, saluting in the battery of hope, which will to be drawn, the appointment of the head of the French government. adds that Mr. Grévy's rise to power ensures rafTermissemetit of the Republic: it is from this day that the trial will begin

(1) Union CheUne, November 1878.

m

24

370 LB GRAND MASONIC CONSPIRACY OF 1873

As the era of work is born, France will need the cooperation of all his children to resolve the serious issues so* ciales, the in-depth study of which cannot be delayed any longer. Friends of liberty and fraternity can rejoice. The heubs of Clemency will be granted. The man whom the National Assembly has just to name and whose honesty is proverbial, will be done, we have Your* management, a duty to have decreed, in agreement with the representatives elected officials of the country, a good general amnesty law, in order to erase the last* vestiges of our civil discord.

Triple battery of hope. (1)

The lodges now only had to exercise their power.

The Lodge of Good Faith in St-Germain-en-Laye was celebrating a banquet March 4, 1879, according to the Union Channel.

For dessert, the illustrious historian of the French Revolution, the f. *. Louis Blanc, responding to a toast proposed by the Venerable Daumont:

"Those who hesitate to reopen the gates lack deep faith."
They send their love to the homeland and to all exiles, and fear to see the sun of the Rep public opinion compromised by the criticisms of a few men who, impla cables for the humble, have treasures of indulgence for the great and tremble at the prospect of bringing the ministers of May 16th before the Senate, who are finally frightened by the need to bring the assembly back to the middle of the good people of Paris (2;. »

At a funeral celebration held on November 9, 1882, by the lodges the United Hearts of Toulouse, of which the f.*. Constans is ve- The honorary brother, Orateur, has loudly proclaimed For Freemasonry, the triumph of the republicans, and in particular The defeat of the government on May 16th:

Thanks to the energy and dedication of the Republicans, in the front ranks among whom, we can proudly say, were the masons, These dangers have disappeared, and the specter of despotism, for a moment evoked which has vanished; and, although today the role of Freemasonry It is far from over, we are witnessing its triumph, or at least, this which amounts to the same thing, to the triumph of his principles. The men qw

very; it was under our black banner that they fought; it was within our lodges where they learned the love of freedom and devotion to the institutions democratic traditions (3).

(1) Chain of Union, March 1879, p. 141.

(2) chain of union, from April 1879.

(3) Chain of Union, December 1882.

CHAPTER TWENTY-SECOND

FREEMASONRY!

AND THE GOVERNMENT OF THE REPUBLIC

§ 1. — Lodges and factions in politics

The F. M. Gambetta, who subscribed to the program in Belleville
Masonic, has since then given the watchwords to the lodges:

We read in a speech delivered on May 5, 1882 by F. M.,
orator of the L. M. Us Emules de Monthyoy Or. M. from Orleans
(Chain of Union, August 1882 delivery, p. 269):

It is our duty to make known to the profane world what
Freemasonry; for one should not always judge institutions by the
apparent results that they can produce. Therefore, one does so in the
society, and especially in French society, a very false idea of the
Freemasonry. Some consider it an exclusive association.
political men; the others as a kind of relief society
mutual; some others—I'm talking about the naive ones—take us for
banqueters and bon vivants.

The clergy alone provided the exact characteristics of this institution,
by defining it: an instrument for combating associations
religious women, against the encroachment of clericalism into social society
last.

Yes, my brothers, the great orator, the eminent statesman, the only
Imme qu'ait produit notre troisième République, au milieu des tous ces

I said, uttered this phrase, which brilliantly summarizes the struggle
The last point against the principle of reaction: Clericalism, that is the enemy...

F.*. Raynal, his former Minister of Public Works, making
a speech at the lodge in Lormont (Gironde), recalled the word
famous clericalism, that is the enemy, to oppose it with that-
here: Freemasonry, that's the friend (1).

The reader will have noticed in Father Deschamps' work
(Introduction V and Book II, Chapter XII, § 5), the quotation from an article
of Belgian independence, giving very precise details on the acc
the role of Freemasonry in Parisian elections; here is the
confirmation within the Masonic Republic:

The brothers of the Polar Star offered, on October 8th, a ban
quet to their venerable, the f.*, of Hérédia, to celebrate his appointment of
Member of Parliament for Paris.

We had gathered in one of Gillet's salons at Porte Maillot.
The evening was marked by a character of cordiality and joyful camaraderie.
ethical for the honor bestowed by the voters of Paris upon one of the most
fervent apostles of Freemasonry,

For dessert, the first supervisor of V Polar Star, Lef.*. Clément,
a: offered a most warm toast to the f. of Heredia and attached to
his buttonhole held the insignia of a member of parliament, which, as a thoughtful gesture
the lodge wanted to be the first to offer it to him.

The f.*. of Hérédia, very moved, very touched by so many signs of sym-
pathy, responded with a magnificent speech, in which he made res
to bring out all that the Republic has long owed to action and to
examples of Freemasonry. But the most eloquent passage of his
improvisation, and what deeply moved the listeners, was when,
wanting to address some doubts raised about his perseverance in remaining
devoted to the extended family, since his appointment as a member of parliament, he has p
he claimed to be called one of the most faithful sons of France
Freemasonry, brought him all the honor that the voters have just
to do it for him, and solemnly renewed his protestations of devotion
unalterable to the mother of his heart and mind (2).

(1) See Le Monde maçonnique of 1882.

(2; Gi(é par le Français, dated October 29, 1881. Il est à notre conconaissaDce person-
such as in the municipal elections of Paris, in January 1881, of the Freemasons
between the two rounds of voting, they went to promise success to one of the candidates
conservative figures, a highly respected merchant in his neighborhood, who outshone the ca
opportunistic and radical didats, if he agreed to be received as a Freemason. This
The proposal was rejected, and the opportunistic candidate won, thanks to the union of the
Republican factions.

The great successes of Freemasonry, the part it plays in
The exercise of power inspires concern among its veterans.
who fear a repetition of the mistakes made during the pre-
first revolution and its absorption by secondary fractions.
They would divert it, as Brother Barré said (Book III, chapter 1-
pit. II, 19), of the purely idealistic path that it should not
to abandon, that is to say, its essential goal, the war against the Church.

At the same time, Brother Duparc, one of the oldest members
The head of the lodge "Les Cœurs réunis" in Toulouse said:

Let us be careful, now that Freemasonry is no longer persecuted,
Now that she is in power, only clever and selfish people
do not allow it to deviate from its principle and do not use it to oppress
their brothers (Ij).

Several of the most important politicians of the day
regularly attend the lodges and discuss matters there
day. The workshop summons sheets mention
constantly the communications of the brothers •. Brisson, Clemenceau,
Constans, Paul Bert.

F.-. Floquet, shortly after being appointed prefect of
The Seine, on October 30, 1881, went to the banquet of the lodges
confederated, forming the Grand Symbolic Scottish Lodge, the
the most influential Masonic power in Paris today, (v.
Introduction, III). Here is a summary of his speech, according to the
Masonic Bulletin:

As for me, as for those of my colleagues in the House whom the
Parliamentary work takes us further away from the tra-
Lodge members, we are happy for these opportunities to get together
We see among you and we seize them eagerly. We do not
Let us never miss these appointments. – What's the point, people sometimes say,
These Mac.* meetings? No doubt they are useful under tyranny.
nie; it is there, in these dark times, that public life comes to concentrate
that, the spirit of freedom, resistance and social progress; but today
"Today," they add, "we have freedom and the Republic, why?"
Are we hiding behind these rituals that may seem childish?

Well, my brothers, Freemasonry retains all its usefulness. We will save
We defend freedom when it is threatened; we propagate it when it
triumph,

(t) Chain of Union, January 1883, p. 34.

Freemasonry has now become an official institution.
and she is keen to assert herself in all public ceremonies.
Thus, she was represented by a number of her dignitaries.
res wearing their insignia at the inauguration of the monument
Bara (September 12, 1881) (1), at the inauguration banquet of the hotel*
such as the city of Paris (July 14, 1882), at Gambetta's funeral
(Official Journal, January 6, 1883)

In the colonies, the administrators of the Republic did not
don't bother changing premises to fill their
official functions. The Amitié lodge of Saint-Denis distributed,
On October 30, 1881, prizes were awarded to students of the high school. The governor
from the colony* went to the lodge^ to take part as
complicit in this exercise of Masonic supremacy over information
public administration.

11. Moreover, there is only the final word in his speech which
means something; "We can hope that one day
will come when we will all be Freemasons. I, for one, desire that
May that day come soon. In the meantime, let us drink to Freemason France.
"Nice, which gives us an example and shows us the way."

It is in the lodge of Equinoctial France of Cayenne
only, on December 25th of the same year, the f.*. Charvein, di-
The rector of the interior, presented the Legion of Honour cross to
F.*. Siguier, president of the general council. F.*. Charvein is in
same time orator of the lodge (2).

The watchwords of Freemasonry are translated into laws by the
rooms.

Immediately after Grèvy's accession to the presidency,
The amnesty was voted in accordance with the demands of the lodges.
which we recalled in the previous chapter*

At the meeting of July 17, 1879, of the lodge Les Amis Bienfaisants
and Osiris imitators gathered from Paris:

The f.*. Ranc, said the Chain of Union (3), gave knowledge to the
lodge of a kind of geographical map of religious establishments not

(t) This ceremony, in which Masonic lodges held the first rank,
elected, presided over by General Tibaudin, Minister of War, as representative
The government – The general delivered a very advanced speech and handed over to
The gold medals awarded by the logos were given to secular schools. See the Reminder
of September 13, 1881 and the French Republic to the memorandum

(i)Chaine Xunion, 1881, pp. 411–416, and 1882, pp. 30–31.

of this lodge in 1879, by the f.*. Bourdiu.

LODGES AND FACTIONS IN POLITICS 375

authorized in France; the list is long^ and it ended with a wish that is in all our hearts and that we are perhaps at the day before seeing it come to fruition: it is that of seeing it restored to social life active, productive and useful, this immense quantity of creatures less useless and most often harmful and dangerous.

A year later, the decrees of March 29th were issued, and the Chamber bre, following this program to the end, ordered the execution of this map and these statistics to prepare the confiécations, to which the lodges keep pushing the Government.

On August 17, 1880, Brother Gonstans, the day after the expulsion of the Jesuits, would visit his brothers of the lodge La Parfaite har-Mortie^ of Toulouse, of which he is an honorary venerable master. The lodge He received an enthusiastic ovation and was awarded a palm:

Receive, F. Gonstans, this palm, said the Orator; around it The symbolic acacia of the mason and the oak, the reward, are intertwined. of the citizen who has served his country well.

To whom could it be awarded more justly than to the minister? publican who has just dealt a terrible blow to the threatening enemy? Unwavering and serene like a principle, you drew strength from the law, and moderation in force.

Your task is not finished, however; you will continue it with the even invincible courage, and the name of Gonstans will shine in history history of democracy and the strengthening of our young Republic, as it will remain engraved in our hearts (1).

We read in the Masonic journal of March-April 1882:

On March 25th, the lodge Les Zélés Philanthropes celebrated, at the Grand Orient, the return of spring with a banquet, followed by a concert and a* ball.

Brother Desmons (member of the council of the Order, deputy for Gard), shows, through a few examples, how the action of the Ma- is exerted Nonsense, indirectly, but surely. It brings to mind his famous speech at the convent of 1877, indicates what Freemasonry did and wanted to do French at that time, and sees in the projected abolition of the religious oath gieux before the courts^ one of the applications of the principle of tolerance proclaimed and pursued by Freemasonry.

The Paris City Council, as we saw in volume

(1) Ohaine d'uniouf do December 1880.

376 Freemasonry and the Republic

second, a veritable lodge. The lists we publish were reveal that not a single Republican member of the Council foreign to the lodges. The same applies to the borough halls and those in the suburbs. Unlike what happens in the higher political regions, the city councilors continue to regularly frequent the lodges in their neighborhood. A sort of hierarchical advancement has been established within Freemasonry. Nonsense. After a certain period of training, the most senior members of the council deserving individuals become deputies of Paris: it is through this path that The IT.* teams from Ileredia, Lanessan, and Delattre arrived. Marmottan, Roques de Pilhol; others, more obscure, are recommended for a few rotten provincial towns. Thus, the ff.*. Marius Poulet, Jules Roche removed elected deputies from Var.

The council is increasingly affecting the Chamber the role of initiator, like the Commune of 1792. It was he who first, before the new laws, raised the question of secularization schools and hospitals. Within the scope of its responsibilities and Sometimes, by exceeding them, he achieves the separation of i'ü-Church and State, abolishes the salaries of ministers of religion, He drives out the chaplains from the hospices. He imperiously pursues with the government the withdrawal of the buildings allocated to Daughters of Charity and Brothers of the Christian Schools. At six month, one year from date, the Chamber follows the impetus given.

This strength is due to the Masonic bond: one does not take There's no point in hiding it. Therefore, no one should be surprised by the proposal made by Mr. Monteil in July 1881, to make to remove from worship some churches in Paris, nor the reasons he gives not in his report:

Churches are not, as one might believe, monuments buildings erected by believers. The buildings that were constructed during the fifty or sixty years of religious fury, which seized the Christianity in the eleventh and twelfth centuries, have long since Times have collapsed, and what we call Christian art today is nothing other than Masonic art.

It is Freemasonry which, developing from the tenth century onwards century and turning towards Christianity, the only ideal, the only constitution, the only knowledge at the time, was Freemasonry which elevated our magnificent cathedrals. Always traveling, in constant contact In their interactions with one another, the Freemasons founded a new art.

is methodical, reasoned, clear, orderly and precise. That the style was French or Norman, the principle was the same. The Sainte-Chapelle From Paris, replied to Saint-Ouen of Rouen, and Appelmans of Cologne replied, from the top of the Antwerp bell tower, to Erwin and Jean de Steinbach. And, as if they wanted to testify that religion was not for They were merely using a pretext, these Freemasons, these admirable architects, marked in a gargoyle, a capital or a cornice of their work, the merciless mockery of the clergy... »

Yes, churches, those places of gathering, pleasure and business for the po In the medieval period, the churches truly belong to us, in principle cipe as in fact, and, also determined to leave free the beliefs that We are determined to put an end to priestly organizations, ü It seems wise to us to start renting today to the factories (1).

In May 1882, the lodge VAmitié, Or.*, of Paris, put to on its agenda was the question of the "separation of Churches and of the State," and its Or.* has already drafted a bill intended to to put into action the principles accepted by the "National Congress of 1882 for the separation of Church and State. » The f.'* Achard, deputy for the Gironde, was simultaneously addressing this question in the French Letter of Aquitaine, Or., of Bord deaux. A little earlier, lef.*. Jules Roche, also a member of parliament, gave a speech on this subject in the L.*. Alsace-Lorraine^ Or.*, of Paris. In the orders of the day of Their Majesties*, in 1882, we note a conference on "municipal reform", by Mr. Dreyfus, deputy for Rambouillet, in the L. *. the Friends of Humanity, Or. *. of Meulan; another on the "question of railways", by Mr. Cheneau, deputy of Cher, in the L.*. the Disciples of Progress, Or.*, of Paris. On May 1st, the L.*, the Human Rights Committee discussed the issue of "repeal" of religious oaths in court.

It was shortly afterwards, on the same date (January 15, 1882), that place the curious circular of the Amitié lodge, of Paris, that we have reproduced above (book III, chapter XIX, § I), for e.exhorterles freemasons to push the Republic along the paths progressive and to change the laws, a legacy of the old regimes narchic. It was like a spur to the chambers and to the ministry.

As the Masonic Republic said, Freemasonry intends to be the mistress of political parties.

(1) Reproduced by the Frenchman, July 5, 1881.

378 Freemasonry and the Republic

Often conservative newspapers, such as La Patrie and Le Moniteur, recounted the intervention of the main lodges of Paris and of the Grand Orient in the ministerial crises of the last years. Such, for example, is the story of the Fatherland:

Here is a fact whose authenticity we can guarantee.
in the most absolute way, without having to fear the slightest contradiction.

The war against the religious orders is only the beginning of the war.
ostentatious, open, implacable towards religion and any idea of God.

After the expulsion of the religious orders, the hunt for bishops will begin.

After the cowardice against the bishops, the war against the lower clergy by all the possible means – we mean all possible means.

We are only mentioning, for the record, the elimination of the budget for religious worship and the separation of church and state,

This ruling was issued and communicated, we specify, by the Masonic lodge-nique of the Grand Orient of France, in the session held on the second Sunday sleeve of the Lenten season of 1879,

The grand council decided that it was necessary to tear it from the heart of France up to the Idea of God.

After the ministers of the Catholic religion and the Catholic religion
Protestantism itself will be persecuted in the person of its
pastors, from his associations, and his temples will be closed as one
will close the churches.

We remember the letter from Mr. Ducarre, a Freemason, announcing
that he was withdrawing because the idea of God was under attack.

It is to the decision that we have just revealed that Mr. Ducarre was
allusion.

This is where we are going.

This is what the government of the Republic wants, the executor of the order.
vile decrees issued by atheist Freemasonry.

Once again, we do not fear any denial.

If these claims, based on revealing indications, are
Denied by the lodges, they will not be able to refute the following account
by France on May 16, 1882, one of the newspapers placed under their

There was talk, last January, of the admission of Mr. de Freycinet in Scottish Freemasonry, where his father had held a position the high functions of venerable.

(!) Lo f.*. Farcy, editor or cbef of France, was affiliated in October 1881, and Since then he has regularly frequented the lodges. See the Chain of Union of December. bre 1881.

LODGES AND FACTIONS IN POLITICS 379

One of the most important Parisian lodges of this rite, the Libre Examen, which includes several members of Parliament, has declared bequeathed, for this purpose, to the Honorable President of the Council, Messrs. Raymond, member of the supreme council of the Order, Durignieux, Maurice Faure, Albert Tournier and Eugène Deloncle, former prefect.

The Masonic delegates were received yesterday morning at the Ministry of foreign affairs.

Mr. de Freycinet gave the delegation the warmest welcome. He assured of his strong sympathy for Masonic work, but he believed must postpone its determination, given its current situation of President of the Council of Ministers.

What is remarkable about this note is not at all the approach taken by the lodges towards a person he could It would be useful for them to attract people into their ranks; it was advertising that... has been given. The lodges want this to be known: no one can to remain in power if they do not submit to their leadership. It is not enough not to execute their work: today, it is still necessary to appear to them To hold on. That's what France's note means.

It makes what had been said about of the fall of Mr. de Freycinet's ministry in September 1880 (vt II, p. 487, book II, chapter XII, § 10). It will be noted that in July 1882, two months after the Scottish brothers' initiative, Mr. de Freycinet was overthrown by a sudden reversal of fortune. majority and replaced by a frankly Gambettist cabinet (1).

(1) G'ost to These maneuvers within the lodges that the Masonic Republic alluded to in an article cited by Franpaû on May 4, 1882:

"The departmental Freemasonry must be vigilant. It is currently the subject of..."
"attempts at political absorption that could cause it the greatest harm.

"There is a party in the Republic which, having been excluded from power, seeks to return f by all possible means.

Let's not specify further, everyone understood us.

(One might wonder why Messrs. Ménard, Dorian, and Paul Sert were there, there
"A few days ago, while travelling around Africa and visiting the Lille Metropolitan Area,"
c nes.

"Why did Mr. Constans, who had long since ceased to be a regular citizen, become..."
to offer you a banquet by the Lll.', of Toulouse!

And if Raynal, at the L/. of Lormont, what fine zeal has seized him, he who, there
"Barely a year old, he refused to come and visit a logo of a city in the center, in
"And claiming that he hadn't gone to those places for a long time?"

"This confluence of circumstances is too bizarre to be accidental. A political party-
that tries to get hold of Freemasonry. Freemasonry must dis-
€ splits and remains what it should be, THE MISTRESS and not the servant of the parties
"Politics."

380 Freemasonry and the Republic

During the subsequent parliamentary recess, the Freemason
nerie did not waste its time. One could read in the French Republic
French decree of October 30, 1882:

Approximately five hundred Freemasons belonging to the five lodges of
the East, had gone to the meeting of the lodge Les Cœurs réunis, that
was to visit Mr. Gonstans, a member of this lodge and its venerable
of honor.

After a very lucid explanation of the policy he followed during
his time at the ministry and the difficulties he faced
in the execution of the decrees desired by the country and by the Chamber, Mr.
Gonstans addressed external and internal issues, which, in these
Recent events have greatly concerned public opinion.

He stressed the urgent need for judicial reform by the
the abolition of irremovability and the need to put an end to
to the encroachments of the clergy in civil affairs.

Mr. Gonstans stated that he had faithfully followed the policy of
the republican union, which he persists in believing to be the most favorable to developme
development of our institutions, and which he is determined to defend with Mr.
Gambetta in the future, as he supported it in the past (1),

§ 2. – The deliberative sections

The Constitution of 1793, in which all powers were

The armed leader, known as a Freemason, remained the ideal of Freemasonry. In Paris, where it has considerable importance, she seeks to achieve it.

U Belgian Independence, in the very curious article that we have already cited (//lirof/wciio/i, § V, and liv. II, chap. XII, § 5) pointed out This work. The following excerpt from the meeting of the Social Lodge,

(1) This article shows the intensity of the personal rivalries that divide the Masonry.

In the final days of Gambetta's life, they became very lively and in most Parisian logos showed a strong hostile current emerging against the opposition Tunisianized. He had notably made his presence felt very strongly at the celebration organ Scottish Federation on November 5, 1882 (see the Masonic Republic at 15). The Death, which sets everything right, has momentarily quelled these dissensions; but they will inevitably renew.

This represents a permanent cause of weakening for Freemasonry, due to its origin, and which neutralizes part of the power of its organization.

DELIBERATE SECTIONS 381

No. 22, dated April 4, 1882, clarifies its scope. The speaker, after having first recalled what the purpose of the foundation of the Grand Scottish Symbolic Lodge, on which the Social Lodge depends:

Our watchword is merger. – Like you, we believe that It is by gathering all our scattered forces into a compact whole. in the different rites or obediences, that we will be able to walk from the front and to give Freemasonry the place of honor, which it → comes by right in the professional society*.

Then he adds:

From a political point of view.

Without wanting to consider ourselves in any way as the party more intelligent of this population of the 18th arrondissement, also large by number as well as by heart, we nevertheless believe ourselves to be the the most active and morally demanding part. Our idea is therefore to study together the major issues on the agenda, of coordinate the results of our studies and confer directly with our representatives in Parliament. Our role will therefore consist of being the link between principals and agents, between elected officials and the sovereign, that is to say the people.

Too often the elected official forgets that the sovereignty of the people is permanent. nente, and only considers it to exist virtually on the day of the elections.

without understanding the danger that could result [from non-compliance] commitments made.

Several Parisian lodges have adopted this line of thinking. and have put on the agenda the question of the assimilation of the man political and civil mandate. The deputies would be mandated contractual partners, obliged to answer for their actions to all their constituents at every opportunity in periodic meetings. It is in these primary assemblies that the real power resides. government (1). This is obviously the step forward that the government intends now have to make the Republic do the lodges of before—^ guard, who have grouped themselves into a confederation under the grand lodge symbolic.

Obeysing this impulse, several newspapers support

(t) See this plan developed in several articles of the Masonic Bulletin of the Grand Symbolic Scottish Lodge, notably no. of February 188*2*

382 LA. Freemasonry and the Republic

in their columns the theory of the contractual political mandate political and the f.*. Henry Maret, deputy of the Seine, in a public meeting, requested that the next review of the The Constitution introduced Vasshnilation of the legislative mandate to civil mandate (1).

§3. – The lodges and the administration

Throughout France, lodges are currently active direct and daily control over local administration.

They control the municipal elections in many country.

They force civil servants to join their ranks.

They monitor the administrative reaction, stimulate it in the meaning of the struggle against the Church^

In short, they are like so many public safety committees. blic au petit pied.

We quote without comment.

In a letter addressed from Bordeaux to the Masonic World March 1881;

I am pleased to begin my letter by addressing your attention on the success achieved in the last municipal elections of Bordeaux by Brothers Roquas and Laroque, the first Venerable in Title, the second member of the L.*. the Candor^ who were elected to very strong majorities. Several of the new councilors, the ff. Furt and Oodé, in particular, are former Freemasons. Pbesque half of the

The members of the Bordeaux Municipal Council are thus formed of Freemasons.

In the suburban municipalities, Bordeaux Freemasonry has achieved numerous successes. We will cite Brother Lucas, from t7Asm-lier» da of the Pt*aternity, appointed to Rules; Max. Laterrade, secretary of Candor, elected in Talence; Arnut, from the same workshop, elected in Le Bouscat, etc.

On the other hand, we read in the Masonic Bulletin of December bre 1881:

(1) Y. riTal0ft da 6 oovembM 1882.

THE LODGES AND ADMINISTRATION 383

B,.', h.*, the United Friends, Or.*, of Poitiers,— Meeting of October 4th bre 1881.

At Amis Réunis, October 4th was a day of celebration. It was about re-to know, as a member of the Council of the Order, the f.*. Guimbaud. For almost five years now, Mr. Guimbaud has been firmly directing the work. *. of the Friends reunited.

At this moment, all the ff.*, who illuminate our T,*, (temple) of their light. *. have managed to acquire a respectably marked position in the ranks of the liberal party of Poitiers. Thanks to the members of the L.'. who were able to show the professors* what a devoted Freemason can do for the cause of progress, instinctively, as soon as one returns in a period of active politics, the vast majority of liberals raises his eyes towards the recognized leaders of the L.', as if to ask them the watchword II must also be said, if the Mac.*, of Poitiers, no more than their Venerable* have never brought politics into their L.*. (!!!), as citizens they have never failed to respond to an in-avoidance of secular work, whenever it was made to them.

Mr. Guimbaud has been deputy mayor of Poitiers for almost one year; he is also a member of the Council of the League of Education ly...

Freemasonry, which we publish further on, shows that in the
In most cities, mayors and deputy mayors are chosen from among the
Lodge members: again, we were only able to do this work because
very incompletely. The above excerpt from Le Monde maçonnique
proves that this action also affects small centers.

For the past four years, Masonic newspapers have been reporting
taking into account the receptions of the prefects, sub-prefects, and
professors of the University in the lodges of the cities where they are
sent. It would be tedious to multiply the quotations from this
genre. Let us note, in passing, the reception in 1880 of the
f. *. de Girardin, the prefect of the Vendée; a particular interest
is attached to it because of his family history (1).

Masonic despotism extends even to municipal employees
principals in Paris. Mr. Alphand, director of works for the city, has
He was initiated in 1881, and to pay for his welcome, sent all
the city's shrubs adorn a Masonic lodge's attire, to

(t) in Masonic World of February-March 1881.

384 Freemasonry and the Republic

•J

which was also assisting Father Charles Floquet, prefect of the
Seine (1).

In Marseille, Brother Brochier, mayor of the city, and venerable of
The Truth and Reform lodge, in August 1882, expelled from the town hall
all employees who were not affiliated, by taking the pre-
text of a derisory examination in view of their position (2).

Freemasonry has everywhere taken on the task of monitoring the execution
rigorous enforcement of the impious laws that she had passed by the
chambers, or decrees that she had issued by the ministers to
his devotion.

In September 1881, the presidency of the general assembly of
Grand Orient is given to Brother Ali Margat, mayor of Nîmes
and Venerable Master of the Echo Lodge of the Grand Orient. Le Monde maçonnique
The conic journal, October 1881 issue, justifies this choice by

saying that "he is a very distinguished man and a Freemason"
"Experienced. We haven't forgotten his driving, frankly."

republican in his capacity as mayor of Végard des clericals
"From Nîmes."

The lodge of Besançon, in its session of May 26, 1882, pro-yielded to the initiation of three laymen, "one of whom was the mayor of a town. The municipality of the Doubs department responded, according to Le Monde. conical, with great relevance to all the questions which questions were asked of him. Do we know what the interrogation focused on? has focused, says the Masonic world, "on the attitude that it would have if he encountered resistance in the implementation of the law on public education recently voted on by our legislative assemblies latives. »

Nothing surprising about this question, really. The school law
Is it not essentially a Masonic work, whose
Brothers boast?

The lodges have undertaken to replace the cult of the saint
Virgin by that of the goddess of the Republic. A committee
addressed to all the venerable masters of the lodges a circular thus con-
received:

...A bust of the Republic, born here, since it was designed

(1) Union Chain, Jauvier-FéTrier 1882*

(2) See all the Marseille newspapers of that date, in particular Le Sémaphore of the 10th
August 1882 and the Citizen he.

THE LODGING AND THE OMINISTRATION 385

by one of the ff. for a 1. *. is now adopted by the world
secular and sponsored by independent groups in a very large
number of municipalities.

It is easy for each of the ff.*. of your 1.*. living in a commune
rural to take the initiative at home of a subscription committee to
the elf to raise the necessary funds for the erection of our monument
which has a very wide reach on the still ignorant and backward parts*
some of our countryside, who, if they see the Virgin Mary or any other saint
in plaster in their church, they will also see the Republic, symbol of justice
tice and Véquilé in indelible metal, gain a foothold on the communicative forum
nal.

We are addressing brethren; we do not need to elaborate.
to demonstrate to them the enormous scope of the goal we are pursuing.

At the head of the "Honorary Committee", we find, as president
tooth, Victor Hugo. Among the other names, we will note the following
fronts:

Arago (Emmanuel), Senator T.*. III.*. F.*, and Power, Souv.*. Place

Beauquier, Member of Parliament for Doubs, M.*. de la L.*. Perfect sincerity, Union and Constant friendship reunited;

Cernesson, municipal councillor of the city of Paris, M.*. of the L.*. the True Friends of Peace;

Desmons, deputy of Gard, Member of the Council of the Order;

Dréo, deputy of Var, 30* T.*. S.*, (very wise) of Chap.*. Isis-Mon^
tyon, Vén.*. de la L.*. É(x>le Mutuelle ;

De Hérédia, deputy of the Seine, Ven.*, of the L.*, Polaris star

Hovelacque, municipal councilor of the city of Paris, M.*. of the L.*, Friends of Tolerance;

Level (Emile), municipal councillor of the city of Paris, A.*, of the L.*, Polaris;

Macé (Jean), president of the Ligue fraise de l'enseignement^ M.*. of the L.*. Alsace»Lorraine;

Martin (Georges), municipal councillor of the city of Paris, M.*, of the Scottish L.*. Jesttsalem;

Measurer, municipal councillor of the city of Paris, M.*. of the L.*. Justice;

Roche (Jules), deputy for Var, M.*. of the L.*. the Friends of the To-
lérance. (1)

The Bulletin of the Education League (June 1881 issue)

(1) Reproduced by the French newspaper of April 6, 1882.

m

25

386 Freemasonry and the Republic

The patron also has a bust of the Republic, probably the same one.
Here is the description of the base:

On the right, Ignorance and Superstition, symbolized by a monk
Milréy are strangled by a cord on which is written "League of the En-

left. Voltaire lifts it up and laughs at the progress his ideas have brought about.

This mitred monk wears a bishop's costume; he has donkey ears, and Snakes come out of its mouth.

§ 4. – Freemasonry and public assistance

We will describe these actions in a separate chapter. of Freemasonry to establish atheist teaching: that was his main work. But she also has a hand in the odious laicisation of hospitals and charitable institutions.

The following can be read in the Masonic Bulletin of the Grand Scottish Symbolic Lodge of June 1880, at the beginning of the campaign the building that was to be inaugurated by the Paris City Council:

In a series of lectures (three at the lodge "Union and Benevolence-sancé" and one at the lodge "la Franche Union"), the brother Georges Martin has briefly and quickly outlined some aspects of the public assistance; we thought it would be useful and interesting to give greater publicity to the information provided by our f.'. G. Martin, especially since we generally know little this important administration, which however operates alongside it absorbs a respectable amount of our money.

For a long time we ignored the actions of public assistance that, which was almost completely under clerical domination wedge, and we all know how skillfully clericalism has managed to draw part of the exploitation of misery. There, as on many other points, we have only begun to be somewhat enlightened since the rescue The safeguarding of the interests of the city of Paris was restored to a municipal council elected official.

In 1881 and 1882 the summonses for the lodges of the di- The various obediences of Paris indicate as one of the subjects the more frequently dealt with public and private charity and its organization.

THE PLAIN-MASONRY AND PUBLIC ASSISTANCE 387

Not content with having secularized hospitals and having hindered by all sorts of administrative persecutions against free works charity, Freemasonry aspires to direct everything by itself public assistance.

Also, the Chain of Union of December 1881 brings us the a highly solemn account of the Masonic work of the booklets

The lodges had gathered in the main hall of the Franklin circle. all the secular municipal schoolteachers under the presidency of duf.*. Sénécart, Venerable Master of the VAménité lodge, assisted by Mr. Richer, deputy of "our friendly municipality," said the count rendered. The entire account of this ceremony shows the lodges affirming their senior management of public education in this city. The f.*. Sénécart, in his speech, expressed, to enthusiastic applause, Nîmes, from the hall, the wish that "the children of the hospice be sent to live communal life in secular schools. We believe, he added, that in a free and democratic country like France, it could well be seized by the administration competent intervention, a measure in that direction.

This is how Freemasonry intends to exploit misery and The suffering of the people to fill their atheist schools!

In its meeting of May 17, 1882, the Scottish Olive Lodge, 38, in Le Havre, is studying a reform project for the distribution of aid by municipal charity offices paux (1).

The lodges of Le Havre organized, under their direction, associations apprentice associations, a shooting competition for schools at the shooting range, a social child protection services, a daycare center. In nine years, they have distributed 22,870 francs in savings account booklets to students secular schools. Their activities cover all useful objects. public.

Contrary to previous practices, they have sessions common to their offices; this concentration of their forces makes their more effective action (2).

The Chain of Union of May 1882 provides us with the indications following:

(1) Chain of Union, October 1882, p. 353.

(2) See in the Chaîne d'Union of October 1882, pp. 350-354, the report of IraTanx of the lodges of Le Havre for a year.

388 Freemasonry and the Republic

The lodges of Nantes are not asleep: they are on the eve of to reach an agreement with the Society of Secular Schools to organize a workshop erected by non-religious women. They consulted and united. to appoint delegates responsible for responding to the ff.*. from outside, who would need information about the Nantes exhibition, before opening

evenings, from 8 to 10 o'clock, ff.*. are permanently on duty to receive the ma-
travelling lessons.

The Freemasonry substituted for religious congregations. – Under
This title calls for the establishment of agricultural colonies
and in particular in favor of the one already existing in Rey, under the direction of
Rection of F.*. Jouanne.

This circular is accompanied by a statement of the situation as of December 31st.
1685, from the Rey rural experimental society house (Seine-
Inferior), first colony of the work.

5. – Freemasonry and the army

At various times, Freemasonry has tried to im-
to plant in the army. We have recounted (Book II, Chapter VII, §6)
the use that had been made by Napoleon I of military lodges.
They had not survived the fall of the empire. During the
During the African wars, Freemasonry once again became fashionable in the
regiments that were garrisoned in Algeria. These affiliations were
made under such unserious conditions, often en masse in
a corps of police officers, that they might have seemed harmless. The
Marshal Soult, however, who had equal experience of
Masonic matters and military matters, which, during the
Spanish wars, had made use of Freemasonry, afrancesados
and had experienced the counter-action of the English lodges, the Marshal
Sault, we say, through circulars dated 1844 and 1845,
absolutely forbade active duty officers from affiliating
to link to the lodges.

Freemasonry was almost completely unknown to
new generations of military personnel. But since 1870, many
attempts (and this time with a very specific political aim) have been
made to infiltrate the sect into the army. It is through her that the
authors of the great conspiracy of 1873 (see in this volume, chap. XXI,

THE Freemasonry and the army 389

§ i, {'History of a Conspiracy'}) hoped to find a com-
plicity, more or less openly admitted, in some regiments. Since
At that time, a number of affiliations were made. The days
Masonic lodges have eagerly reproduced the story of the solstice festival
General meeting of the lodges of Rouen, January 27, 1881. At the banquet which...
crowned, the f.\ Vézieu, adjutant in the 74th line, former member
bre of the Rouen lodge, Constance Proven^ currently
member of the 1st*, the Temple of the Friends of French Honor,
after a very anticlerical speech, he addressed his

I will now fulfill another duty and declare to you, so in the name of the brothers of the R.*. L.*, the Temple of the friends of French honor. Or.*, from Paris, of which I am one of the delegates here, that in the name of the ff.*, Méry, battalion commander; Le Leurch, captain; Rat, second lieutenant; Delcambre, musician; Mr. Gaudron, musician; Mr. Petit, lieutenant; A. Gliquot, lieutenant; A. Debert, lieutenant; A. Roux, lieutenant; A. Vary, Second Lieutenant; A. Mabon, Second Lieutenant; A. Boulet, Sergeant-Major; A. Gentil, Private; all children of this R.*. L.*, at with the exception, however, of our dean, the T.*. G.*. F.*. Méry, – whom no- Our greatest desire is to see the two workshops continue, the friendly, intimate, fraternal* relationships that currently exist between their relationship, which must be all the closer, all the more followed, which our If.'.of the Temple of the Friends of French Honor have done a joy to welcome among them the many military children of The proven Constancy forced to leave your Gold.*

The F. Rat (second lieutenant in the 74th Line Infantry), another delegate of the lodges the Temple of the Friends of French Honor, in an improvisation happily, she affirms that the army is no longer the devoted force it once was. servant of authoritarian and absolute governments; that her role is not more than to prop up the shaky scaffolding of a monarchical government or any hereditary condition; that, thanks to the benefits of education, All soldiers today understand that their duty is to be in a communion of ideas with the national will, and that everyone also knows appreciate that they no longer need to lend themselves to any entry into the ways illegal and dangerous. Ge f.*. concludes by saying that, if there are still men to forget the army's mission and its popular origins Yes, not all military personnel will forget their duties to the law. and the government of the French Republic, resulting from unanimous suffrage versel (1).

(1) The Chain of Union, January–February 1881.

390 Freemasonry and the Republic

Despite all the talk from these budding Laborderes, the Freemasonry had made little progress in the army until these Lately. Both institutions are based on principles absolutely opposed. The contradiction between them is such that the Freemasonry places among the demands of its program the abolition of standing armies (v. lib. II, chap. XII, § G). Without No doubt, after our disasters of 1870, we leave this in the shadows point of the program of the great work; but it is not erased For this reason, and progressive thinkers remind us of it from time to time. Thus, Father de Lanessan gave a lecture in Troyes in June 1881. in which he again called for the abolition of the armies

Freemason officers find themselves, as a result of the doctrines which permeate all the rites of the institution, in a strange situation. What to think, for example, of a conference

on Wmnéc news, made by the f.'. Fa.. officer, at the lodge

the Free Thought of Aurillac, in which he calls for the transformation transformation of the army into a kind of national guard, and ends with this peroration:

There is no war between states, nor between individuals.

That is what reason dictates.

Humanity, the only providence that works for us! It advances, abolishing war, which was the harsh and bloody condition of societies past.

She advances, consecrating industry and labor which will be the pacification that and salutary condition of future societies. Hands turn away of the sword and head towards more useful labors.

I conclude, my heart filled with the hope of the great poet: "One day the The entire globe will be civilized, all points of human habitation will be enlightened, and then will be fulfilled the magnificent dream of Intelligence: "To have the world as one's homeland and humanity as one's nation!" (2)

That is very humanitarian and very Masonic.

But it is poor preparation for military courage, for the unyielding discipline, the ardent patriotism, which constitute the strength of armies.

(1) üep&ches (the VAgence Uavas of June 27, 1881.

(2) Ohnine d'union, January 1882.

The Freemason and the army 391

The introduction of Freemasonry into the army often leads to incidents likely to damage team spirit.

"In May 1880, a soldier from the 63rd Line Infantry Regiment, having by surprise drawn to a civil funeral, the colonel and the officers of his regiment

The assembled members of Limoges took charge of the matter. Delegated by them, the f.*. Georges Perin, deputy for Haute-Vienne, obliged the general Farre to lift the orders issued against the officer, and to substitute a punishment of eight days' detention, which was imposed to his colonel (1). »

Such methods, no more than the homilies of the f.*. of Au-Rillac, are not designed to make Freemasonry appealing to the army.

In September 1882, Mr. Billot, Minister of War, following of incidents raised by the Patriotic League and to which which that general officers had been involved, published a circular to reiterate the prohibition, imposed by regulations on the military res in active service, not to be part of any association. In his circular, General Billot cites as precedents similar measures taken by his predecessor, the Marshal Soult. But he forgot to mention that they were directed against the Masonry.

So Freemasonry paid the price for its audacity and acted as if it was above military regulations and the circular of Minister of War. The Masonic newspapers of October and of no* November 1882 brings us the accounts of a number of Military receptions following the circular. The Channel of union of October 1882, in particular, by announcing the presence in Tunisia of F.*. Desmons, military surgeon, report shovels the activity he instilled in Freemasonry in the department from the North, and expresses the hope that he will enjoy his stay in Tunisia to unite its efforts with all brothers and spread the instH tuition.

The same newspaper, in its December 1882 issue, has clarified the situation completely by publishing the following note in Large print:

In our previous issue, we had hinted to our ff.*..

(I) Universe of September 25, 1882.

392 Freemasonry and the Republic

that we were sufficiently informed to be able to pen ser that the circular from General Billot, Minister of War, to generals, army corps commanders, having the effect of defending instructing active-duty military personnel not to join any association, not to... Freemasonry is not well known. What we have learned since... It can only confirm our first impression.

, A mason friend of ours informed us that the Sup.*. Gons.'. Scotland*, of France, rightly concerned about the consequences cheuses of the circular of General Billot, for the Mac. •. fran- If this circular actually prohibited access to our work... active-duty military personnel, masons, or those aspiring to become masons, resolved to to appoint a commission of 33®, taken from within its ranks, which would have to mandate to obtain an audience and to go to one of the ff,\, mem- active member of one of the LL.\.*. Feoss. of the Orient of Paris, which occupies a important position in the State. The Supreme Council's commission was to to seek to obtain from this eminent figure, that he intervene with the minister war, so that an exception would be made in favor of the Ma- French consonant, and that thus our military brothers would have full faculty to be part of our LL.

The commissioners of the Sup.*. Cons.' were perfectly received, and, when they withdrew, they carried away the assurance that the circulation General Billot's decision had not been intended in any way whatsoever, Freemasonry, but a certain association that is too noisy and embarrassing reassuring, and certain companies, having occupied the courts too much.

We are pleased to be able to provide, through this account, which is accurate in every respect to reassure our brothers belonging to the army.

To better emphasize the triumph of Freemasonry over the r
In the same issue, the Chain of Union publishes the
The following is a list of dignitaries of the Lodge "The Disciples of Progress" in Paris, who have just been elected for the year 1883:

The ff.'. .'. Sbver, commander of the engineers, aide-de-camp to the minister OF THE WAR (then General Billot), venerable.

Simon and Galbtzeustein, supervisors.

Marmonier, deputy chief of staff to the Speaker of the House, ora author,

Postelle, attached to the prefecture, secretary.

Roty, treasurer.

Warin, captain of dragoons, aide-de-camp to General Faidiierbe, hospital.

Strauss, juror.

Masonry at the police headquarters 393

This presents a new and perilous situation for the constitution. army tuition.

§6. – Freemasonry has the police prefecture

Lef.*. Gambetta, by forming a strong government in 1879 who, during his lifetime, had a significant influence on the Republic, the prefecture confided the police to a man of undeniable ability, but who had plus the merit of being very advanced in all sects and of being one of the most prominent members of the Grand Orient: we have appointed Brother Andrieux. He has called to his side another member of the Grand Orient, Brother Caubet, and, from this moment, the prefecture received a much more vigorous boost. more than in the past. To use secrecy, power for the police affiliation, which until then had only served to conspire, was obviously a stroke of genius.

But this essentially opportunistic maneuver has raised within the Order of keen sensitivities. Lef.*. Andrieux has left the prefecture in time; but F.*. Caubet stayed.

La Lanterne, issues of July 5 and 6, 1882, published articles that we reproduce as if they were pieces of evidence in a trial.

Mr. Caubet is the author of small manuals of Masonic morality in which we read excellent principles;

Freemasonry proclaims, as the foundation of law and morality, the inviolability of the human person.

"Its motto is: Liberty, equality, fraternity.

Fraternity is the conscious development and application of the relationships of life, affectionate feelings that we carry with us to love and help each other.

"Freemasonry honors and recommends work, respects the law. It upholds the law and condemns all violence.

The mason must be good, just, worthy, devoted, courageous, and exempt. free from pride and ambition, liberated from all prejudice and servitude, Ready to make any sacrifice for the triumph of right and truth.

Then, further on, Mr. Caubet asks for an explanation of a symbol:

"– What does it mean?"

394 LA. Freemasonry and the Republic

"– I would rather have my throat cut than reveal the

We will see how Mr. Gaubet interprets, for his part, these axioms of Masonic morality, ever since he became chief of police municipal.

We know how Mr. Gaubet entered the police headquarters. Mr. Andrieux and he were both members of the council of the order. Mr. Gaubet was, at that time, for reasons that were never known, vice-president. a member of the city council. He was in a precarious situation. Mr. Andrieux said to himself; – By taking him, I am doing him a favor.* I will tie him up With golden chains, he will be at my disposal. On the other hand, this The nomination will have a flattering aspect for the city council and the Ma- Nonsense.

Ge wasn't badly calculated.

We must say that Messrs. Andrieux and Gaubet, upon arriving at the pre- The police department asked for the names of the officers in charge of surveillance. They went to the lodges and ordered the surveillance to be suspended. They had still scruples.

His scruples lasted only two months. In April 1879, Mr. Gaubet began requesting reports on the affairs of the Scottish Rite. I know, and especially about the formation of the Grand Lodge of Freemasonry. fuck.

Mr. Girard then organized a veritable service. He procured, one would not He knew how to summon the lodges and chapters. He would bring them in. sometimes one agent, sometimes another, and they would say to him:

– I am told that MX., journalist, member of parliament, etc., would have presented himself sent to such and such a lodge; let us have the information immediately.

Or he would add:

– In such attire, MX.. took the floor and is said to have uttered such- those words and such. Why didn't you tell me about them?

Several agents fulfilled these roles as mason informants. niques.

Mr. Gaubet particularly recommended monitoring the It houses Perfect Silence. We will understand why. He is its venerable figure.

This is how Mr. Gaubet understands brotherhood towards his brothers and the observation of silence.

That's not all.

Yes, but only halfway; Mr. Gaubet was specifically focused on

In turn, Mr. Girard said to his agent;

– So keep an eye on Mr. Gaubet's agents at the Masonry.

It's the age-old story of the police. Every department spies on the others. It's reciprocal and mutual espionage.

Masonry at the police headquarters 395

However, the agents who monitor Masonic lodges all end up by getting to know each other. They find themselves in the same lodges, in the same circumstances, doing the same jobs. Then they have an air of fat-thousand.

Mr. Gaubet's young man took a long time to realize that* he was being watched. He initially thought it was Mr. Gaubet who was doing it. to watch over himself. Then he realized that the surveillance was coming from elsewhere. Officially, the second brigade has Freemasonry among its attributes. butions.

The young man never forgave Mr. Girard for this mistrust.

The agents in charge of masonry are sometimes quite They were embarrassed. They didn't want to arouse the suspicions of the other brothers. At Sometimes, Mr. Girard knows that such and such a reception will take place in such and such and such lodge, such and such day, before the summons boards be sent.

I cite one fact: when Glovis Hugues was affiliated with Saint-Ouen, his His name was not written on the summons. The day before, However, Mr. Girard dispatched his agents to this lodge, with orders to to provide a report of the speeches.

But the agents do not limit themselves to recording speeches. They take They also take part in discussions and votes, when they can. Sometimes naive people wonder: – Why this opposition against so-and-so person?

Look around, and you will find the policeman's brother, – the officer of Messrs. Gaubet and Girard.

I sometimes wonder what Mr. Gaubet must think of himself. even.

He didn't think anything of it. He's too congested.

That's likely.

what he should say;

– When I was in the opposition, I presented myself as one of the fiercest opponents of the police headquarters. Now, she follows the same traditions as before. I then called his actions infamy. Today, I'm the one committing them.

When I was in the opposition, I made it a principle to fight petty treachery. comments; today, I'm signing off on a large one with satisfaction, without any complaints to end small profits.

When my only title was that of council member of I was a staunch Freemason, a staunch member of the order. Today, I am betraying the Masonic Stupidity by my police.

But Mr. Gaubet didn't think all these things to himself. The food is good, cigars too; and all the principles of honesty he could have had go up in smoke.

390 Freemasonry and the Republic

0

This is how the former manager of La Morale Indépendante preaches example (1).

The f, *. Caubet did not pursue the Intransigent; but our Impartiality compels us to add that the lodge La Rose du par^ silence of Paris, of which he was long venerated, felt obliged to award him a jewel of honor as a token of protest against these im* calculations and as one of the most active workers of the Ma- French stupidity. The Masonic World, September In 1882, the public recounted the entire story of this family celebration. The conclusion to be drawn is that the police functions appear Freemasonry is perfectly compatible with public attendance. lodges.

Ji 7. Popular associations stemming from Freemasonry

Masonic lodges are only one part – the most complete and, it is true, the most solid – of the great sectarian army which marches to attack the Church and the Christian social order.

A considerable number of associations* are grouped around them. popular citations, which attach adherents to them without requiring a solemn assembly of them, without imposing expenses on them quite considerable, resulting from attendance at the lodges,

the Order's risk assessment, the assured cover of the most delicate.

These associations are very diverse; they include all kinds of nuances, to respond to the diverse temperaments of the members.

The Intelligence League is the most important. Its goal, essentially political, is clearly proclaimed today.

"We have," said Lef.*. Macé, opening the congress session "of the league in 1881, to do, not pedagogy, but of the "If. Republican propaganda."

Its founders deserve recognition for their genuine organizational talent.*

(1) These articles have been reproduced by the Masonic Republic.

POPULAR ASSOCIATIONS ISSUED FROM FREEMASONRY 397

They leave behind a great deal of initiative and apparent autonomy. rent to the numerous local clubs they founded in the provinces, while giving impetus through the Parisian circle^ which in reality fulfills the role of a central committee.

These circles or societies currently number nearly 500 and we can estimate the number at nearly eighty thousand of their members.

The circle was initially founded with the aim of propagating the instruction primary tion. A step forward was then taken with the creation

popular library societies, which constitute a kind of a permanent club, where the leaders energize the lukewarm, gather the uncertain ones through careful reading of newspapers and books members are chosen. Members scattered throughout the countryside are tasked with circulating libraries and creating a first grouping. Here is a notice published by a republican newspaper of Marseille in September 1882, which indicates how the pro-sect yields;

30 volumes will be given away free of charge every month, to lend to the fa' a thousand of their customers, to the cafe owners and hairdressers of the towns and count who will send their address to the Director of Libraries, Bert, 15, fau Montmartre district, Paris.

These methods succeed in bringing people together under the direction of the lodges. many companies, whose goal is in itself quite legitimate. League reports show us that many companies mutual aid organizations have made contact with them and have accepted

political experts know with what reason the Bishop of Verdun, in a circular that we have already cited {Introduction, V), signals its efforts to seize control of meetings of all kinds, drawing classes, adult classes, choral societies, gymnasium societies tick.

Father Macé will tell us himself how a second
A layer of affiliated companies has been created:

Since 1870, he said, I felt I had to give a different character to my personal propaganda, and, abandoning the ground of political neutrality... litigious and religious on which I had based the ancients League circles, I create societies wherever I am called republican education, having by the sole fact of their title a cou*

398 Freemasonry and the Republic

their clearly determined policy* Saying this^ we do not believe to exit (our primitive program of political neutrality^ which had^ I Then, to be perfectly clear, it was a forced implication. We haven't lost anyone. in the league by proclaiming ourselves republicans (1).

Here are the first articles of the model statutes of these associations published in the Bulletin of the teaching league:

11 is formed, between all persons who adhere to the present statutes, a society under the title of Republican Society for Instruction of... This society is calling on the support of all republicans to tra< to strive, by all legal means, for the development of education. Its headquarters are located at...; its duration is unlimited. Ladies are admitted. to be part of it. The company's goal from now on is;

Article I. – To establish public libraries in the communes those that will have gathered the most members relative to their population tion; to encourage the creation of local library societies having no other link with her than that of a community of principle and elTorts; to help establish rural bookstores in the municipalities of the district; to organize public readings voice and familiar lectures, either at home or in public meetings* bliques; to draw the attention of municipalities to all the me* certain measures they could take in the interest of their schools; to install, wherever possible, trunks of the Sou des Schools.

The Republican Societies for Education quickly developed, thanks to the administrative pressure that was exerted by dressing them in it. Prefects and sub-prefects enlisted eagerly in their ranks and affiliate their subordinates.

From 1881 onwards, it will suffice to find a man there who takes the matter to heart, and if he manages to gather five or six neighbors around him, that's quite to create a society that will then grow, however little it may... a hub of activity, and will become the natural rallying point of the elements Republicans of the commune.

Another member added:

In every village there is now a group of republicans.

(1) Report of the proceedings of the Parisian Circle for (1879, p. 261, and Congress of the Vendémiaire league of (1881>

POPULAR ASSOCIATIONS ISSUED FROM FREEMASONRY 399

They cannot, under the current state of legislation, organize themselves openly. mentally to the state of permanent political associations; but they can to constitute themselves as educational societies. It will therefore be, under this title and beneath this ingenious organization, a true party organization Republican throughout the country. Therefore, what must be voted on by acclamation? the commission proposes.

Let us recall here, for the record, the work of the secular schools' fundraising efforts. which is also a means of grouping.

Regional congresses of the League of Education, a con- annual central sandstone in Paris, periodically restore to all These companies have an active impetus and are strengthening their ties. bres les liens de TalSliation.

The petition for free, secular and compulsory education toire, was also conducted in such a way as to create a kind of place permanent between the signatories (see chapter XXXII, § 1).

The direction given to them is essentially gambet- tiste. Lefr.*. MaCé is an editor at Petite République French. This situation has even raised some sensitivities within the congresses of 1881-1882; but discipline The conic section won, and the league's general council is composed exclusively the henchmen of Gambetta.*

Among the more or less dependent public organizations lodges, it is also necessary to point out the existence in the capital of each dismantling of a democratic republican circle, which corresponds pond with the societies of people originating from the various departments, founded in Paris for the purpose of mutual aid, but whose in Political influence cannot be denied.

This organization had been created by F.*. Gambetta: in Paris

compromisers we mentioned earlier, but the provincial, the departmental circles, generally obeyed opportunistic action.

Another, more advanced group is formed by professional companies* anti-clerical paganism and societies for funerals civilians, called freethinking societies.

The Society for Democratic and Anti-Clerical Propaganda, self-ridiculed by a prefectural decree of August 19, 1880, and in imitation from which several companies of the same name were founded in the departments, aims to satisfy the sectarians

400 Freemasonry and the Republic

more ardent, to those who love public demonstrations. Here its statutes;

I. – A Society is founded in Paris, under this title: Democratic Union than anti-clerical propaganda.

II. – FIIo aims to combat the encroachments of the clergy-Cmism, by fighting superstition, ignorance, fanaticism, – and to propagate the doctrines of free thought, that is to say, to bring about triumph to uphold reason, science, and freedom of conscience.

III. – It will pursue its goal by the following means:

1" To institute large school festivals, conferences and patriotic courses;

2® Organize civil ceremonies to mark major events of life;

3® Compile a periodic catalogue of republican works and anti-clerical works published by members of the Society; to propagate the works books of reading, music and drawing approved by the Society;

4® Compile statistics on the general movement of freethinking; to gather and publish all laws contrary to clerical claims; to provide for the members of the congregation, who have ceased to have faith, but whose The station is spotless, honorable ways to enter life civil;

8® Ensure the execution of the last wishes of the dying in what concerns their civil funeral.

The main organizer of this society is Brother Victor Poupin, who is also one of the main characters of the

moth-eaten:

President :

Mr. Victor Schœlcher, Senator.

Vice-Prudents:

Mr. Paul Bert, Member of Parliament.

Wl. Gagneur, Member of Parliament.

H. de Lacretelle, Member of Parliament.

Â.-S. Morin, municipal councilor of Paris.

Secretary General:

Mr. Victor Poupin, publicist.

LBS POPULAR ASSOCIATIONS ISSUES DE LA MAÇONNERIE 401

Secretaries:

MM. N. Blanpain, publicist.

J. Chennevière, publicist.

E, Figurey, publicist.

J. Hergomard, publicist.

Léon Richer, publicist.

E. Thiaudière, publicist.

Treasurer Administrator:

MA Ginquatre, publisher.

Librarian-Archivist:

Mr. Georges Bonnot, managing director of the Anti-Semitism Week
clerical.

Members:

Mr. Allain-Targé, Member of Parliament.

Barodet, Member of Parliament.

E. Bonnemère, publicist.

Gantagrel, Member of Parliament.

Germain Gasse, Member of Parliament.

Gh.-L. Ghassin, publicist.

Delattre, Paris city councillor.

Outdated, publicist.

Deschanel, Member of Parliament.

Eugen Farcy, Member of Parliament.

Gh. Fauvety, publicist*

Floquet, Member of Parliament.

Ernest Hamel, Paris city councillor.

Jobbé-Duval, municipal councilor of Paris.

Leaving, Member of Parliament.

Édouard Lockroy, Member of Parliament.

Martin Nadaud, Member of Parliament.

A. Naquet, Member of Parliament.

E. de Pompery, publicist.

B. Raspail, Member of Parliament.

Tony Révillon, publicist.

Jules Roche, Paris city councillor.

HONORARY COMMITTEE

VICTOR HUO – GARIBALDI – LOUIS BLANC

Mr. Emmanuel Arago, Senator. – Mr. Baudot, Mayor of the 1st arrondissement
Department of Paris. – Caslagnary, State Councillor. – Glémenceau,

III

Freemasonry and the REPURMOU

deputies. – Gambetta, president of the Gliambro of deputies. – Lau-
Rent Pichat, senator. – Jean Macé, publicist, founder of the League
of Education. – Madier de Montjau, deputy. – Marmottan, de
Pute. – Ménard-Dorian, deputy. – Ménicri, deputy. – E. Millaud,
Senator. – Pelletan, Vice-President of the Senate. – Peyrat, Senator. –
Denis Poulot, mayor of the 11th arrondissement of Paris. – Spuller, de
puté. – ialandier, deputy. ■ Thulié, president of the Municipal Council
Paris. – Thurel, senator. – Tolaih, senator. – Auguste
Vacquerie, editor-in-chief of the appeal. – Emmanuel Vauchez, se-
general crétaire of the Parisian Circle of the League of Education (\).

All members of these committees belong to the lodges, to
Republican party. The main figures are the leaders of the
municipal council and chambers.

The Society for Clerical Propaganda must therefore be considered
Derée as a direct offshoot of Freemasonry. Moreover,
we have cited enough documents establishing the propaganda
made by the lodges for civil funerals.

Note, in the statutes of this company, the paragraph
relating to propaganda through drawings and engravings. It is up to her
that we owe this overflow of illustrated newspapers and images
that we wither the name of pornographic. In a pe-
This book was published under the auspices of the society, by F.*. Yves Guyol
declared that modesty was merely a prejudice and a place of...
mun (2).

This society organized two inter- congresses in 1881 and 1882.
national freethinkers, which were held in Paris in the ho-
such as the Grand Orient, on rue Cadet, that's where they arranged to meet.
all socialist and communard organizations, the circles
social studies, atheist groups, the League for Women's Rights
My, the English free thinkers. Cries of
savage hatred against the Church and against all religions. Com-

(t) The same characters publish a weekly newspaper, the Separation of
Church and State, organ of a league of the same name, whose president is the
f.-. Charles Boysset. This journal maintains a very moderate tone and republishes the lett
by Paul-Louis Courier, winegrower. Freemasonry is multiplying its organizations" in
different tones, so as to better capture all minds, according to their
temperament, their prejudices, or the necessities of their position. And there is always
Fools who fall for these labels without seeing the heart of the matter.

(2) The "Common Places", by Yves Guyot, in-24, 1874.

POPULAR ASSOCIATIONS ISSUED FROM FREEMASONRY 403

In response to current events, demands were made for the confiscation of the assets of religious congregations and the separation of Churches and State the State. A Protestant pastor, Mr. Hirsch, having tried to get involved To make himself heard, he was told that Protestantism was also Catholicism is dangerous! In short, these congresses were the repetition of the student congress of Liège in 1865 (see book II, Chapter XIV, § 3). The eccentricities of its speakers should not to obscure its significance. All these obscure names represent tent the general staff of the next Commune. It is thus preparing itself in advance with the complicity of the government and high-ranking officials Masonic authorities. These congresses are indeed held in the time the Grand Orient, and many delegates there ostentatiously 11. It is also necessary to note the pre-presence of a good number of Paris city councillors (1).

Anti-clerical propaganda societies are intended for noisy demonstrations. Solidarity societies remain at On the contrary, they are essentially secret and have much more importance. tance. They are called Societies of Freethought.

Here are the statutes of one of them:

Article 1. – It is formed in Montpellier, between the citizens who adhere to these statutes, an association which will bear the title of:

"Free Thought."

Article 2. – Its purpose is to combat the invasions of the clericalism, by combating superstition, ignorance, and fanaticism, and to propagate the doctrines of free thought, that is to say, to do to triumph of reason, science and freedom of conscience.

Article 3 – She undertakes to arrange, at her own expense, a purely religious funeral. civilian and uniform items for members.

Article 4. – The first condition of admission is for the member to formally declare his irrevocable wish to be buried civilly.

Article 5. – Voluntary contribution; a donation proportionate to one's means.

Article 6. – An administrative committee receives the members...

participates in general associations without paying the annual membership fee.

Art. 9. – The administrative commission: is composed of thirteen honorary members by absolute majority. It is composed as follows: a

(!) See Le Français, April 1, 1882.

'i04 Freemasonry and the Republic

president, two vice-presidents, a secretary, a treasurer, three mayors ceremonial officers and five assessors.

She has executive power and takes action without the approval of the general assembly.

The company holds a general meeting every six months; it is reported each time on the work and the situation of the Society...

Article 14. – General meetings shall be held when the commission The administrative body will deem it necessary...

Article 17. – The list of members of the society will never be published nor communicated to the public in any way whatsoever.

Article 18. – Political and religious discussions are prohibited. in meetings.

Article 19. – In the event of serious illness, the administrative commission, informed as soon as possible, will then take all legal action to effect to protect the dying or deceased member from the companies of the greed or religious fanaticism...

Article 21. – In the event of death, members must attend the funeral. relment.

Article 22. – Throughout the ceremony, each member will be core of an immortal.

Art. 23. – The body lowered into the tomb, there is a speech. Once the speech is over, each member will place their immortelle flower on the fall.

The society's emblem is the Masonic triangle, with these Words: "Free thought, Equality, Fraternity." At the top of the booklet is the formula: "Liberty, Equality, Fraternity." We are therefore within the very heart of the Masonic-republican institution.

"a matter between each man and the divinity" (Bayle); and: "When Since death has equalized fortunes, a funeral home should not not to differentiate them" (Montesquieu). We recognize in the first The first formulation of the ideas put forward by Mr. Gambetta in the manifesto speech which we have quoted (book III, chapter XV, § 4). The model for the freethinker's will is thus designed:

This is my te. "tament:

I am a free thinker. I desire and want to be buried in a civil ceremony. I entrust to my family and friends the task of carrying out my su-first will.

Done and signed by my own hand.

POPULAR ASSOCIATIONS ISSUED FROM FREEMASONRY 405

The measures to be taken to remove the priest are also outlined. at the last moment and to disinherit, as far as the law allows puts, the heirs who do not comply with the will of the deceased.

These companies also seek to contract only civil marriages; only they leave, in this respect, a more great freedom to their members so as not to cause too much difficulties in getting married. But this restraint is only temporary, and already in some localities the same pressure is being exerted to prohibit affiliates from religious marriage (1).

A mayor of Paris, the f.'. Denis Poulot, the author of Sublimet or Vouvrier as he is, has, as we have seen, tried to achieve the recommendations made in this regard by the lodges, in organi-establishing a special society to promote the celebration of marriages purely secular matters (book III, chapter XVII, § 3).

Mr. Coquille, citing the statutes of the free pen companies see, claims that they are very widespread in cities and especially in the villages (2). The investigation we have been pursuing since Several years allow us to affirm that this is the case.

These companies, in certain departments, consist of... vriers, and are indistinguishable from socialist organizations. The So-The black society of the Saône-et-Loire coal basin is an example of this. ple. (Book III, Chapter XXXVII, § 2). Elsewhere, they have a couple their exclusively political: in countries where the manufacturing industry The billing system is established in small factories or consists of... dispersed third parties whose products are centralized by manufacturers often these manufacturers, their foremen, their agents, are the propagators of these societies. The unfortunate ones who resist their

Having signed the required written commitment, they are expelled and then have all the world's struggles to find work. Everywhere they encounter invisible enemies.

We have conclusive proof that these companies are run by Masonic lodges: their leading members are free-masons and thus attach them to a center, without the mechanism that this organization is known. The secret of the Order covers them. true. To attract workers and small shopkeepers, one

(1) See an article in this sense in the Masonic Bulletin (the Grand Lodge) Symbolism of April 1882.

(2) The .Vonde of November 4, 1881.

'106 THE FANC-MASONRY AND THE REPUBLIC

dazzled their eyes with the power of the lodges "of this society a society which, it is said, rewards three times the one who has done wrong "affaires."

The fact is that where the municipalities are Republican, the Only affiliated workers can obtain direct or managed orders even participate in auctions: artisans and merchants, who resist the obsessions of the leaders, encounter in their profession of hidden hostilities, under which they succumb Sometimes. That is the essential characteristic of these kinds of second-tier lodges. order: their organization has varied since the society of the solidaires, with a written and signed commitment; up to and including simple affiliation with a popular library of the League of Education.

Add to that the influence of the lodges on the journeymen's associations and the mutual aid societies, and you'll get an idea of the intensity of the action carried out by Freemasonry, in favor of the Republic that and for the benefit of a radical revolution, whose program will always getting worse.

This is a sign of the times that would frighten certain characters involved in Freemasonry, if we judge by this correspondence Dance from London addressed to the Chain of Union (February 1882):

Some of the speeches you inserted into the Channel unions clearly illustrate the progressive state of Freemasonry and its influence in the political world. The Masonic world is here in a state lukewarmness; he takes no initiative, and his leaders do not meet. It's not felt here like in France to prepare for political struggles and w-cials.

In London, politicians are beginning to worry about this latent form of the disease.

society. What will be the result? The year that has just begun will tell.

S 8. – Supplement to the list of politicians

ENGAGED IN MASONRY

We supplement the list with a number of additional details. that we published (volume 11, page M0 and following) in the fourth edition of Father Deschamps' work (1).

(1) We have Tait aucuno nilditiuii i\ ecKo Hsto in the fifth and sixth editions of the first two volumes of the work "Secret Societies" and "Your Society".

SUPPLEMENT TO THE LIST OF POLITICAL MEN 407

Three preliminary observations must be made;

1® Some repetitions will be found when comparing these gentle lists; for we have brought here again, among the members Freemasons from the chambers, a number of advisors municipal officials in Paris or journalists who have become deputies tés since 1880.

2® These lists are very incomplete: we have, in fact, made it a rule to only grant the status of Freemason to those who sonnages described as such by Masonic newspapers. Although we knew, through personal information We are very certain that several members of parliament were affiliated with lodges, we hav We did not feel it necessary to use it in this publication.

3® Finally, the distinction between active members and members passive bres (see Introduction, V), allows Masonic journals that certain ambiguities.

So, is Mr. Grévy a Freemason?

Masonic newspapers have denied it several times. However \ei Chain of Union of 1881, p. 220, published an account from a session held on June 6, 1881, by the lodge La Constante Amitié from Arras, in which we read the following:

Brother Dujat addressed the health issue in very noble and dignified terms. of the President of the Republic; an officer of the garrison, on behalf of the The officers present at the banquet (and there were many) asked that The toast was sent to our 111.*. F.'. Grévy. This proposal was accepted.

Scottish newspaper, no. 1 of March 1881, reproduced without any comment an article from the *Bivista délia Massoneria italiana*, in which is cited, among the illustrious Freemasons of France, the (f.*. Grévy and Léon Say.

The explanation for these contradictory allegations lies in the distinction that we made in the Introduction and that we must remember here.

Only those who are active or regular Freemasons are affiliated with a particular lodge and the annual membership fee. But all those who have been accepted, even if only at the apprentice level, They are nonetheless Freemasons, and everywhere they bear this characteristic with them, are in possession of the signs and touches, and are finally bound by their oaths to obedience and obligations that The Order claims to impose its will on its followers.

408 Freemasonry and the Republic

However, many political figures, who are affiliated and in They are incompetent, do not like to frequent lodges, especially in pre- the presence of their increasing encroachment by social elements quite inferior. Others simply seek to dis- think about the payment of contributions. Which confirms in us This assessment is that the Chain of Union^ in its number in December 1882, he launched into vehement recriminations against the politicians, who, after having used the lodges, abandoned them data and no longer contribute to their expenses. They no longer use it. Unfortunately, the projects of the sects are no less active.

Freemason senators and deputies (1).

F.*. Achard, deputy of the Gironde.

F.*. Buyat, deputy of the I- sere.

F.*. Cadet, deputy of the Seine.

F. Cazauvielh, Member of Parliament the 5th constituency of Bor- waters.

F.'. Cavalié, deputy of the

F.*. Charton, senator of
the Yonne.

F.*. Cheneau, deputy of the
Dear.

F.*. Courmeaux, deputy of
the Marne.

Initiated in 1880 in the L.*. the
Rose of Perfect Silence, O.**
from Paris, Chamber of Union,
1882, p. 334,

Mentioned as a mason by the
Masonic Republic of the 8
October 1882.

Mentioned as a mason by the
Masonic Republic of the 14th
May 1882.

Initiated in May 1882 at the L.*.
The Englishwoman, No. 204, Bordeaux,
Chain of Union, August 1882.

Honorary speaker of the L.*. the
Perfect Friendship, Gold. *. of Albi.

Freemason since 1848, Le Monde
Masonic January-February
1881.

Admitted on November 22, 1881 to
to be initiated into the L.*. the Dis-
ciples of Progress, Or.*, of
Paris.

In 18GG, member of the L.*.
Scottish, n° 133, Gold. • .of Paris.

(1) We consider it our duty to note once again that we have put
to contribute the information gathered with the greatest care in the newspaper
French^ by Mr. Eiiiiuiunuei Cosquin.

F.*. Delattre, deputy of the
Seine.

F.'. Deniau, deputy of
Loir-et-Cher.

F.*. Desmons, deputy of
Gard.

F.*. Dreyfus, deputy of
Seine-et-Oise.

F.*. Duvivier, deputy of the
1st constituency of Rouen.

F.*. Joseph Fabre, Member of Parliament
from Aveyron.

F. *. Paul Féau, deputy of
Seine-et-Oise.

F.'. Anatole de la Forge,
Member of Parliament for Paris.

F.*. Fourcand, senator of
the Gironde.

F.*. Gerville-Réache, de»
whore from Guadeloupe.

F.*. Goblet, deputy of the
Somme, former Minister of the Interior
laughing.

F.-. Adr. Hébrard, sena-
author, director of Le Temps.

F.*. Hurard, deputy of the
Martinique.

Mentioned as a mason by the
Chain of Union, 1871, p. 151.

Member of the Council of the Order of
Grand Orient, Protestant pastor

Figure as a mason at the "festival"
solstice » beyond L.'. the Friends
of Humanity, Gold.*, of Meu-
lan, March 12, 1882.

Chain of Union, August 1882, p.
251.

Mentioned as a mason by the
Chain of Union, 1882, p.
346.

Mentioned as a mason by the
Chain of Union, 1881, p.
370.

Raise a toast to the "solsti festival"
ciale » celebrated on May 13
1882, by the L.*. Union and
Perseverance, O.*, from Paris.

Honorary Venerable of the L.*.
English, Masonic world,
December 1880.

He took part, towards the end of 1881,
to a discussion in the L.*.
The True Brothers united inseparable--
Rabbits and the Philanthropists
gathered. Gold. •. of Paris.

Mentioned as a mason in
the minutes of the meeting
of the council of the Order of the G.*.-
Or,*. of February 13, 1882.

Member of the L. •. la Persévê->
Rante Amitié, in 1863.

Mentioned as a mason by the
Chain of Union, 1881, p. 370.

Loir-et-Cher.

F. Langlois, Member of Parliament
Seine-et-Oise.

F.', de Lanessan, deputy
of the Seine.

F, *. Girodet, deputy of the
Loire.

F.-. Lagrange, deputy of
Rhône.

F.'. Clovis Hugues, Member of Parliament
Bouches-du-Rhône.

F.*. Albert Ferry, Member of Parliament
Vosges.

F.*, Doctor Marmottan,
Member of Parliament for the Seine.

F.*. Ménard* Dorian, Member of Parliament
from Hérault.

F.*. Laurent Pichat, senator
author.

F. Raynal, deputy of the
(Jrironde, former Minister of Transport)
public assets.

F.'. Remoiville, deputy of
Seine-et-Oise.

F.'. Tony Révillon, de-
whore of the Seine.

Member of the L. •. the Perseverers
Scottish Goldsmiths*, of Tours,
Masonic Republic^ sep-
September 1882.

He was initiated on December 17th
1882, at the L. •. the Triangle
Sacred in Corbeil, the Frenchman
of December 25, 1882.

Veneration of the Liberty of
conscience, Or. *. of Paris, in
May 1881.

Received into Freemasonry at the L.*. the A-
Paris, November 27th
bre 1882.

Venerable of the L.;. Candor
from Lyon in 1881.

Venerable of the L.*. VÉgalité
Vosges woman in St-Dié, in 1881.

Chain of Union, January 1883.

Mentioned as a mason by the
Masonic Republic of
April 30, 1882.

Masonic world of January-
February 1881, p. 381.

Member of the English L.*,
Or.*, from P*ordeaux; pronounces,
on April 13, 1882* a speech-
lion at the L.*. of Lormont,
near Bordeaux.

He was initiated on December 17th
1882, at the L.*. the Triangle
sacred. Gold.*, from Corbeil; the
FrenchdvL^h December 1882.

He gave a lecture, in his capacity
of mason, at the "solsti- festival
tiale » of the L-* the Li-Hive
bre, Or.*, of Paris, October 27
October 1881.

SUPPLEMENT TO THE LIST

P.\ Jules Roche, deputy of
Var, former member of the Con-
Paris municipal council.

F.*. Oscar Rougé, Member of Parliament
from the Aude.

Gironde.

F.*. Ténôt, senator of the
Hautes-Pyrénées.

F. Tisserand, deputy of
Puy-de-Dôme.

F.*. Rouard-Triolle, Member of Parliament
of the 2nd constituency of
Dieppe.

F.*. Verraond, deputy of
Seine-et-Oise.

POLITICIANS 411

Member of the L. *. Friends of
Tolerance, Gold, of Paris.

Mentioned as a mason, by the
Chain of Union, 1881, p.
151.

Member of several lodges of
Bordeaux, Masonic World
that, December 1881, p. 354
and 358.

Member of the L.*. the Renaissance
session.

Mentioned as a mason by the
Chain of Union, 1881, p.
370.

Chain of Union, August 1882, p.
251.

Figure as a mason at the "crack.
solstice» beyond L.'. the Friends
of Humanity, Gold.*, of Meu-
lan, March 12, 1882.

F.'. Vacherie, captain
Chief of Staff, Chief of Staff
of F.*. Brisson, president of
the Chamber of Deputies.

F.*, Colonel Miquel deRiu,
commander of the armed forces
of the Chamber of Deputies

F.*. Marmonier, chief ad
joint office of the president
of the Chamber.

Initiated on April 25, 1882, into the
L.*. the Disciples of Progress,
Gold.', from Paris.

La Lanterne assures that the dom
interest rates obtained from the Tri-
cannonballs will be paid to the works
Masonic practices; cited by the
French, November 25
1880.

Chain of Union, January 1883,
p. 25.

412

FsANC-HACONKEAIE AND THE REPUBLIC
•*

Council of State.

F.*. Courcelle-Seneuil, con« Masonic World of December
State seiller. 1880, p. 342.

Paris City Council.

F.*. Lover, member
from the Paris City Council,
former member of the Com-
mune*

F.'. Boué, municipal councillor
cipal.

F.-. Camille Dreyfus, con*
municipal councilor, former sub-

his, at the Ministry of Finance.

F.*. Desmoulins, advisor
municipal, in the district of
Spruce trees.

F. •. Cernesson.

F.*. Martin (Georges).

F.*. Measurer.

F.*. Rousselle (Ernest).

F.—. Neighbor.

F.'. Songcon.

Masonic World and December
1881, p. 373.

Member of the pro-committee
pagan of the Association of
Masonic foresight.
Member of the Council of the Order of
Grand Orient.

Done on July 26, 1882, a con-
ference to L.*. VINDépen-
dence y on the question of
rents.

Member of the lodge Les Vrais.
of the peace of Or.', of Paris.

Masonic Bulletin of the
Grand Symbolic Lodge^
1880, p. 114.

Vôn.'. from there. L.*. Justice^
Gold.*, from Paris

Venerable* of the Lodge VEnseignement
mutual^ Or.', of Paris.

He gave a lecture, in his capacity
of a mason, in a "uniform of
Mac. *. white » given by

tuelj on November 24, 1881.

Mentioned, as a mason, by
the Masonic Republic of
May 14, 1882

SUPPLEMENT TO THE LIST OF POLITICAL MEN 413

F.'. Louis Combes, cou- Masonic World, January
municipal seiller, editor 1881, p. 444.
of the French Republic.

F. Calvinhiac, elected in the Masonic Republic, January
1880 member of the council - 1882.
National of Paris.

F.*. Alphand, Director. Newly a member, according to the
works by the city of Chain of Union from January-

Paris. February 1882.

F. *. Canis, assistant to the Venerable Master of the His Mon Lodge
re du 3* arrondissement. thyon .

P.*. Trébois, mayor of Le- Venerable of the Lodge les Tra-
Vallois-Perret (Seine). Vallemont, East of Levallois-

Perret.

F.*. Denis Poulot, mayor
in the 11th arrondissement of Paris.

F.*. Leroy, member of the Worshipful Master of the VUnion lodge
St-Denis philanthropic municipal council, in St-Denis.
(Seine).

F. Ferdeuil, lawyer to the Venerable of the lodge Les Frères
court, former president of the Universal Congress, in Paris,
prefecture seat.

P. Richel (Clément-Pélix), Worshipful Master of the VUnion Lodge
vicc-présidentdelaiSoc/^t^<fsr Fraternelle, Paris.

Seine rescuers, presi-^
tooth of the French Society.

P. *. Koechlin - Schwartz,
president of the Society for the
spread of cremation.

Administration, General Councils, Councils
borough.

P.'. Ardisson, sub-prefect, received as a Freemason at the lodge on
to Chftlon. Progress and Equality, from Ohâ-

lon-sur-Saône, December 26
bre 1880. Masonic Mrs.
January-February 1881.

414

The Prang-maconrib and the republic

F. •. Lesnier, member of the
General Council of the Gi^
round.

F.'. Dubiez, general councillor
General of Saône-et-Loire.

F.-T. Bradfer, mayor of
Bar-le-Duc, member of the
Regeneration"

F.*. Martin, mayor of Mâ-
con, general councillor of
Saone-et-Loire.

F.'. Bouvagnet, sub-president
fet.

F.*. Ali-Margarot, mayor
from Nîmes.

F.'. Broclier, mayor of
Marseille.

F. Anthony Martinet, se-
general secretary of the prefecture
Indre-et-Loire region.

F.'. Gros, sub-prefect of
Montbéliard.

P. Moreau, General Councillor

F. Guimbaud, deputy to
mayor of Poitiers.

F. ' . Pulley, member of the con-
general seil of the Somme,
appointed in 1882 as advisor to
the court of Douai.

P.*. Fresne, prefect of
Hérault.

Chain ^uniotij April 1882.

Chain of Union of 1882, page
292.

Chain of Union, July 1882
p. 205.

Venerable Master of the Arts Lodge
gathered in Mâcon in 1880,
Masonic world of Jan
February 10, 1881.

Masonic Republic, octo
bre 1882.

Member of the Council of the Order of
Grand Orient.

Knight Kadoch, the Wise One
chapter Perfect Sincerity and
meeting of the chosen Friends and
assembled, venerable master of the lodge
Truth and Reform, in Marseille.

Admitted in November 1881 to the
houses the Disciples of Progress.
The Frenchman of November 25th
1881.

Masonic world, August 1881,

Chain of Union, 1881, p. 175.

Venerable Master of the Lodge Les Amis
gathered, from Poitiers.

Grand Orient.

Received into Freemasonry on December 26th in 1880, at the lodge Le Progrès and the equality of Gbâlon-sur-Saône, Masonic World, January-February 1881.

SUPPLEMENT TO THE LIST OF POLITICIANS 415

P.-. Péan de Serres, con-
district seiller of
Pantin, Seine-et-Oise.

F.*, de Girardin, prefect of
Vendée.

F. Gravier, Prefect of Calvados
Vados, in 1880, treasurer general
general.

F.*. Hendlé, Prefect of the
Seine-Inférieure.

F.*. Blache, lawyer, in Tou-
lon, member of the council of ar-
roundabout.

F.*. Cordier, deputy to the
mayor of Bône.

F.*. Ducarre, former deputy
from the Rhône to the National Assembly
national in 1871.

F. Siguier, President
of the general council of
Guyana.

F.*. Charvein, director of
the interior, in French Guiana.

r.*. Cuinier, governor
from Reunion Island.

F. Clément Jobert, pro-
professor at the Faculty of Sciences

Dijon.

F.*. Sever, battle commander
the genius, aide-de-camp of the
General Billot, Minister of the
war.

F. Warin, captain of
dragons, aide-de-camp to the general
General Faidherbe, Grand Chancellor
cellar of the Legion of Honour.

F.*. Giraud, mayor of Pont-
charra.

Member of the Bar Council
of the Grand Orient.

Masonic world, February-March
1881.

Chain of Union, September 1880,

Member of the L. •. the School mu--
tuelle in 1867.

Chain of Union, 1882.

Union chain, December 1882
p. 434.

Venerable of the L.*. the Perfect
The silence of Lyon in 1866.

Chain of union^ 1882, p. 32.

Chain of Union, 1882, p. 32.

Chain of Union, 1882, p. 416.

Venerable of the L. •. Solidarity
and Dijon Progress; Chain
d*union, January 1883.

Venerable of the L.*. the Disci-
Paths of progress; Chain of U'-
nion, January 1883.

Chain of Union, January 1883,

Venerable of the L. *. Us Friends
gatherings of Gremhle'iRépublique
Masonic, October 1881.

[AU] The Freemason and the Republic

F. *. Belat, mayor of Va- Venerable delaL.\ Humility
lence, vice-president of the Con- of Drôme in Valence,
general seil of the Drôme.

F. *. Edmond Gharain, mayor
from Tulle.

F. *. Victor Farot, 1@*“ ad-
joint in Tulle.

F. *. Jules Vauzange, 2nd ad-
joint in Tulle.

P.-. Delavelle, mayor of \ Members of the L. *. Sincerity^
Besançon, January 1881. / Perfect and Constant Union

F. *. Fates, J fi* • i (Friendship reunited feL^e&dLviqoik^XQ

F. *. Clerget, (^) French of January 30, 1881.

F. *. Delorme, mayor of St- Venerable of the L. *. the Frater-
Sorlin (Ain). Religious community^ at St-Sorlin.

F. *. Gadaud, member of the Venerable of the L. *. the Friends
Dordogne General Council - Persevering and Star of Vé”
gne. rone united.

F. *. Lagache St-Jest, Venerable of the L. *. Friendship^
former sub-prefect, member of the in Boulogne-sur-Mer.
Pas-de-Calais General Council
Calais.

F. *. Charpentier, mayor of Venerable of the L. *. the Demo^
Tours. Philists; Masonic Republic
than of February 4, 1883.

P. *. .Joseph Jean, former Venerable of the L. *. fa Par/iw'tô
sub-prefect, member of the Alby Friendship Council.

municipal council of Alby.

F. *. Gerand, General Councillor - Venerable of the L. *. Star of

F.*. Biot, mayor of Fé- Venerable beyond L.*. 7a Triple
Camp. Unit, in Fécamp.

F.'. Constant Menen, mem- Venerable of the L.*. the Demo-
bre of the Municipal Council of Philières, in Tours, in 1881.
Tours.

F.*. Meynul, Venerable Substitute Judge of the Law of Justice,
at the court, deputy mayor in Marmande.

from Marmande.

F.*. Le Cherbonnier, Venerable Mayor of the L. *. fa Gauloise,
dTssoudun. to Issoudun.

Chai7ie d'union, April 1881.

SUPPLEMENT TO THE LIST OF POLITICIANS 417

F. *. Motlieu, advisor
municipal of La Roche-sur-
Yon.

F.*. Emile Adam, deputy
to the mayor of Nancy.

F.*. Hippolyte Coste, pre-
President of the Chamber of Commerce
Castres market.

F. Georges Level, Chief
disputes concerning railways
of the state's iron.

P.'. André Rousselle, con-
seiller général de Seine-et-
Oise.

F.*. Anatole Robert, con-
district councilor in An-
Gers.

F.*. Casimir Jugy, advisor
1st district of Saône-
et-Loire.

from Oran.

F.-Lecertisseur, deputy to
mayor of St-Quentin.

F.*. Ambroise Bully, mem*
br of the General Council of
Eure.

F.*; Antoine Roche, con-
municipal councilor of Roche-
strong, district councilor
Charente-Inférieure
laugher.

F.'. Lamothe, notary, con-
district seiller of
Gers.

F.*. Christian Nano, sub-
Prefect of Vouziers.

Venerable of the L.*. the Frater*
Vendée nation^ in La Roche-
on-Yon.

Venerable of the L.'. Sl-Jean^
of Jerusalem of Nancy.

Venerable of the L.'. the Hearts
united of Castres.

Venerable of the L. *. Jerusalem
Egyptian valleys^ at Pa-
laugh.

Chain of union, 1880, p. 433.

Venerable of the L.*. Work and
Perfection.

Venerable of the L.-. the Frater-
progressive.

Venerable of the L.*. VUnion
African, in Cran.

Venerable of the L.*. Justice and
Truth, Gold.'. of St-Quentin.

Progress, in Pacy-sur-Eure.

Venerable of the L.*. Accord
Perfect, in Rochefort.

Venerable of the L.*. VAuguste
Friendship, from Condom, in 1881.

Initiated on December 13, 1881, into the
L.*. the Disciples of Progress,
from Paris; French of January 11
vier 1882.

neither

27

418 FREEMASONRY AND THE REPUBLIC

F.*. Chautau, Alfilié's advisor in December 1881 at the
Vaucluse Prefecture. L.\lcs True Friends United h

Avignon; French, January 11
vier 1882.

F.*. Malens, former deputy, Venerable of goodness of L.*.
first president of the Court of Humanity of the Drôme
From Grenoble. Valence.

Press and education.

F.*. Rémond, Vice-President
tooth of the Philosophical Association^
technical,

F.*. Marcel Chariot, pro-
professor, attached to the ministry
of public education.

F.'. Emile Duter, professor
sister at St-Louis high school, teacher
lectures at the Sorbonne.

F.*. Bécourt, professor at
Turgot school.

F.*. Albin, editor in
head of the Gleaner of St-Quen-
tin.

F.*. Titard, editor of the
Radical,

F.*. Lallemand, editor
chief of VAvenir de la
Vienna.

F. *. Joanne-Madeleine, d*
actor of the Constitution.
(Lot-et-Garonne).

F.*. Jobert, professor at the
Faculty of Sciences of Dijon.

F.*. Bone de Villiers, re-
actor of the Republican Union
caine de VEurC) in Evreux.

Venerable of the L.\ la Merciful
Friendship, Chain of Union 1882,
p. 57.

Rejected the L.*. Friendship, the IG
October 1881; French of the 25th
November 1881.

He gave a lecture on October 21st.
born in 1881, at the L.*. the Temple
Friends of French Honor
çais; V. le Français du 25 no-
November 1881.

Chain of Union, 1882, p. 93.

Masonic Bulletin, December
1882, p. 264.

Speaker of the L.'. the Friends re-
nise of Poitiers, Union of the 21st
January 1883.

Masonic Republic of de-
December 1881.

February 1881.

The Masonic World of 1875,
p. 384.

SUPPLEMENT TO THE LIST OF POLITICIANS 419

P.*. Joseph Remacli, door-
pen of the f.-. Gambetta.

P. *. Alfred Rambaud, an-
former chief of staff of f.*.
Jules Ferry.

F.*. Gaëtan Simon, professor
sister at the Lycée de Lons-le-
Saltmaker.

F. Courdavaux, professor
at the Faculty of Arts of
Douai.

F.*. G. Bonjean.

F.-. Bourceret, editor
from the Dauphiné Awakening,

F.*. Félix Rocquain, di-
rector of the newspaper VÉcole, in
1868.

F.'. Bokos, editor of the
Mostakel.

P. Edmond Gardien, di-
rector of Independent of
Haute-Saône^ in Lons-le-
Saltmaker.

F.*. Laguerre, lawyer at the
Court of Paris.

P.*. Pontainas, lawyer at the
Court of Paris.

Made in 1881, according to the World
Masonic conference
to his brothers of the L.*. the Good
Faith, Gold.*, of St-Germain.

Delegate of L.*. the Clement
Friendship, Gold.*, from Paris, to the
"Solstice festival" celebrated, |the
June 18, 1881, by Their Majesties*.
Sincerity, Perfect Union and
Constant Friendship united,
Gold.*, from Besançon.

Venerable delaL.*. the Prudent
Friendship in Lons-le-Saulnier.

Chain of Union, 1880, p. 199.

Held a lecture at the Grand-
Orient, November 1881.

Masonic Republic of the 8th century
December 1882.

Initiated on July 6, 1881> to the L.*.
Jerusalem of the Valleys, Egypt
Parisian girls; Bulletin ma-
conic of the Grand Lodge,
1881, p. 134.

The Masonic World, December
bre 1882-

Done on November 6, 1882, a
conference on the al-case of
Monlceau-les-Mines at L.*.
Human Rights
Paris.

Venerable of the L.*. Union and
Perseverance of Paris.

420 Freemasonry and the Republic

F.*. LéonRicher, director Chaîne dhuxion^ 1881, p. 195.
from the journal Women's Rights.

F.*.Notelle. Masonic World^ December

1880, p. 842

F.*. d'Abzac, author of The Masonic World, December
Social question. 1880, p. 342.

CHAPTER TWENTY-THIRD

THE FRANG-MAGONNERIE AND PUBLIC EDUCATION

§ 1. – The main goal to be achieved

"Whoever controls the schools controls everything," said Brother Macé at the congress. of the League of Education in 1882, by appropriating the word famous by Pascal. For what future does Freemasonry, served This is true of all sects, and of socialist organizations as well. Although by the highest followers, does she therefore want to have our en-fans?

These are the resolutions adopted at a very secret convent, held on June 11, 1879.

To de-Christianize France by all means, but especially by strangling Catholicism little by little, each year through new laws velles against the clergy; finally achieving the closure of the churches...

In eight years, thanks to secular education without God, we will have a generation. an atheist generation. We will then create an army and launch it against Europe. We will be helped by all the brothers and friends of the countries that this army will inv mée (1).

(1) Mgr Fava, U Secret de la Frane-maçonnerie (Paris, 1882, p. 121.

On this matter, see the note placed at the end of chapter XIV of book II, volume U,

570 –

422 LA. Franc-Jiaçonnurie and public education

The blue lodges, the Maroon community brought into the open, they speak no less clearly.

In October 1882, a school complex was inaugurated in Ivry near Paris. Among the official assistants, there was "a great number of representatives from Masonic lodges." One of them? Mr. C. Dreyfus, delivered a speech in which one must address these serious words:

Freemasonry is the school where men are formed, like the house
The place where we are is the school where children are educated.

It is Freemasonry that prepares the solutions that democracy
will make triumph. It is up to her to close the nineteenth
century, in crowning the work of the Revolution. Just like our glorious
ancestors of 1789 enshrined the civil equality of men before the law, of
just as our predecessors in 1818 achieved political equality of the ci-
toyens before the vote of universal suffrage, likewise Freemasonry must
to prepare, for the end of the nineteenth century, social equality, which would restore
will be the balance of economic forces and restore unity and con-
a thread running through our deeply divided society.

Freemasonry is the school from which those who founded the order emerged.
public and liberty: Voltaire and Lakanal, this grandfather of teaching
primary education in France, and Danton and Littré, all those who, from
Their efforts, their blood and their lives, prepared the modern world.
all have passed through Freemasonry (1).

Lakanal and Danton, the heroes of 1793, that's the time to which
Freemasonry is working to bring us back! They themselves say so.

§2. – Freemasonry and the laws of the brethren.* . Ferry and

Paul Bert

An insidious confession escaped the notice of Jean Macé at the congress of
the League (Information in 1882:

The league had launched, before Mr. Jules Ferry, into circulation, the
Three words: obligation, free of charge, secularism – she had prepared the ground.

While public opinion ultimately prevailed, a part of it comes down to...
assuredly to those who stimulated her, haïceléb, whipped her, pass me
the word, until the day of victory.

(1) Cited in Le Monde, from October 4, 1882.

LA. Freemasonry and the Ferry and Paul Bert Laws 423

The main way to stimulate public opinion

paux, to whom the League's correspondents presented him as a necessary republican demonstration in the interest of the party. A multitude of ignorant people were thus trained to press the advance of laws actually contrary to their ideas. This petition—the process had begun in 1872, under the government of Mr. Thiers; interrupted first by May 24, a second once by May 16, it was vigorously taken up again in 1879. The Parisian branch of the League has published the membership lists for its petition, so as to create a public commitment from the signatories and to link them to his cause by this sort of affiliation (1).

Beneath the starry vault of the boxes, one is no less eager to celebrate the victory. The f. *. Alfred Rambaud, head of the cabinet du f.'. Jules Ferry, attended the celebration on June 18, 1881 solstice celebrated by the L.*. Sincerity^ Perfect Union and Constant Friendship reunited^ Or.*, of Besançon. The celebration at which delegations from a large number of lodges and the f.* attended. Gros, sub-prefect of Montbéliard, was presided over by the venerable, Mr. Bruand, a member of the council of the Order, who pronounced the following words, according to the Masonic World of August 1881:

Although the primary education law ultimately prevailed in the Senate, It was the League that stormed out this last position.

Addressing specifically to Brother Hambaud, delegate of the Lodge Clément Amitié, from Paris and former member of the Workshop, F. Bruand expresses himself roughly in these terms;

Dear Mr. Hambaud, it is with great pleasure that we... let us see among the delegates our respectable Sisters of the Afflié, who come to lend us their support for this solemn occasion.

"You have surely not forgotten that you were a child of our lodge before belonging to the Clément Friendship, and that in this capacity you have always been the object of the warmest sympathies from the members of the Workshop who knew you.

"You also mustn't have forgotten that, on a festive day like this one, on August 9, 1861, the lodge had awarded you a great Medal of honor as a token of appreciation for outstanding achievements The success you achieved in your studies... Since then, you have maintained all the promises that such brilliant successes could have inspired,

(1) See the report of the work of the Parisian circle of the League of Education sent for 1879,

"You here remove in the name of our beloved sister, the Clement Friendship; She could not have been more worthily represented. A lodge which, since In recent years, it has received into its ranks so many notable figures in science, Literature, the arts, and politics required a scholar and a republican. a sincere man to represent her. If the Lodge of the Nine Sisters had the honor neur, on April 7, 1778, to initiate into Freemasonry the greatest philosopher The philosopher of modern times, Voltaire, a century later, the Clementine Friendship in turn received Littié, the celebrated and honored leader of the positivist school, and that will be her eternal honor. On the same day, she adopted still included in the initiation the f.*. Jules Ferry, our current minister of ^public education, this great citizen (stc) who has done more for education a secular and popular approach unlike any of his predecessors. We know, My dearest F.*. Rambaud, that, in this laborious task, he has in you a "valuable collaborator, and we congratulate you on that..."

Freemasonry everywhere assumes the role of pressuring and controlling to implement the Ferry laws. In 1880, the general assembly of Grand Orient has decided to form a commission "responsible for "to encourage the production of educational materials designed "In a liberal and democratic spirit (1)."

On August 4, 1881, Lef.*. Cousin, member of the Grand Orient, presiding over the distribution of prizes from Masonic schools, "enum- "Mother, the progress that Father Ferry has made in the last two years" "to public education, not only by developing it and in "transforming it, but also wresting it from the influence of the Je- "sequels (2)."

Freemasonry did more than applaud; it had a part absolutely paramount in the preparation of this legislation.

On February 14, 1878, the Scottish lodges of the obedience of The Supreme Council in Lyon is celebrating a family celebration:

Father Payet gives a lecture on the importance of education and the education of women.

He demands that elTorts be made energetically with the aim to obtain the creation of a special education program for young girls. He would like this teaching to include a good program of >no- ralCf from which the old errors would be rejected and where, on a very

(1) Masonic world, August 1881, p. 147.

(2) Masonic world, n*' do aoToinbre ol December 1881.

Simply put, we would take as our only principles the laws of nature, which speak directly to our consciousness and our reason. It is on these foundations that one could truly erect the moral edifice desired by all men of goodwill and on which, with the chisel and the mallet of The words of the republican motto could be engraved there: Liberty, equality ity, fraternity (1).

One year later, the law on girls' education was presented to the Chambers by the representatives of the lodges, and it was voted on after long discussions, which betrayed how much she disliked It was born of a national character. The curriculum of education The path traced by this law is exactly the one that F.*. Payet indicated. Morality is based there on the laws of physiology. / Also, After the triumph, what exaltation among all the followers! The 4th December 1881, Lef.*. Challamet, Under-Secretary of State for the Interior public education in the Gambetta ministry, thus celebrated AT Auxerre the new law, in a speech that reproduces the language usual in the lodges:

...If you get to the bottom of it, how insidious it is, how< Even an irresistible and all-powerful wind, the weakness of woman! She knows how to command without seeming to! What am I saying? Command! all while appearing to obey!

Imagine yourself in a family, poor or rich, it doesn't matter. It's about deciding who will be entrusted with the children's education, a decision Serious indeed, especially these days. There are two schools nearby. primary schools, two secondary schools.

On one hand, the leadership is entrusted to men who live off our livelihood, sharing our ideas, worthy of raising our children to one day make them citizens, patriots, men of our time.

On the other side are masters nurtured in the blind worship of past and in hatred of the modern world.

Well! It's a question of choosing between these two kinds of teachers. If the Father was free; I have a good idea which way he would lean. But he He is not free, because the mother is there. Is the mother herself free? Whether she knows it or not, isn't she under foreign influence and... Cult? In any case, the mother's opinion prevails, and if you ask to the father why he entrusted his son to teachers whose ideas, whose beliefs, whose very attire repulses him, he will answer you sadly: What do you want? We must preserve the peace of the... swimming I

(I) The jyonlde moponniq e, 1878.

What will you (read me about the influence of women on education) say?

Early childhood? The father is in the fields, in Tusinc, busy with his business. which keep him outside all day. He doesn't have time to... cutting up children. This early education is a household matter. which he readily abandons to the mother.

Consider the difference between first feelings , first notions that the mother awakens in minds and hearts that...

They watch over the young woman, depending on whether she is educated or ignorant! Ignorant! She feeds them all her ignorance, all her prejudices, all their superstitions, which they will have so much trouble getting rid of later late. Educated, she precedes school for them, she replaces it, she Completely, she is a mother and a schoolteacher all day long. However, the Lessons learned from a mother are the kind that are never forgotten. Never.

Let us therefore educate the young girls, so that there may be no contradiction between their ideas and the glues of their husbands. Let us educate them, so that a One day they become capable of raising their children well. Let's give- their education and moral strength necessary for them to know how to do their sons, hardworking young men, honest and devoted to duty, good citizens devoted to the fatherland. Let us educate the girls, if We want to transform the generations that will come after us.

...Women will open their eyes too! They will breathe and have like the invigorating air of modern ideas! They will escape the influence of the enemies of all our freedoms! But then, what will be left to Our affairs? They will have little left, I certainly hope; but Good household harmony and social peace will not suffer any loss. Women will have their role in this work of civilization that we we have undertaken, and it will not be the least effective.

In a general meeting of the Nantes lodges, May 20, 1882 To deny it, a high-ranking official announced, to applause from all the brothers, like the holder of a good source, that soon Nantes is said to have a girls' high school (1). One can judge of the teaching that will be given there. If necessary, the zeal that is put into it. the Paris municipal council to urge the establishment of these ly- The eunuchs would say what they should be used for.

Moreover, we are clear on the moral direction being given by the Republic to the official education of girls. A decree of Minister of Public Instruction, F.-. Ferry, dated October 31st October 1881, appointed as director of the VKcole normale secon- ,daite de fillesy established in Versailles, MTM® widow Jules Favre, a

(1) chain of union, May 1882.

Protestant; for Inspector General of Studies, Mr. Legouvé; and for professor of morality, Brother Joseph Fabre, deputy of Aveyron. This f.' has since distinguished himself in the Chamber by his proposals for proscription against the princes. At this time that, he was only designated at the discretion of F.-. Ferry, in addition 8. As a brother, through /Elements of philosophy where he en- in particular, it teaches that "morality can and must be constituted "independently of God," p. 258...; "that the opposing doctrine "authorizes the poisoning of a Socrates, renews the great "The scandal of the cross of Jesus justifies the Neros and the Dominates" Hey, relight Jordano-Bruno's pyre, reopen the dungeon of "Galileo, resurrecting the atrocities of the St. Bartholomew's Day Massacre, do not con- "not only consecrates an error, but transforms the sectarian into "executioner (p. 260)." Elsewhere, Brother Fabre says that some pretenders- "The evidence for the existence of God is insufficient." p. 357. On every page of this book, the traditions and doctrines members of the Church are insulted (1). Here is the morality professor kqai The Republic entrusts the task of training future schoolteachers to... Girls' high schools.

§ 3. *- Again, the League of Education

We will be brief regarding the League's actions. Thanks to the A fine book by Mr. Jean de Moussac; now comes the part... better known from the sects' headquarters.

His close connection with Freemasonry is published above ly today. In the League congresses in 1881 and In 1882, F.*. Macé said it: they are two sister societies. Also, the delegates from the lodges come there wearing their badges (2).

(1) See an analysis of this work in Le Français of November 13, 1881.

(2) (Let it be permitted to Brother Jean Macé, whom the enemies of the League are attacking (again, occasionally, the innocent joke of the three symbolic dots placed side by side) (in his name, to profile this solemn occasion to accept aloud a

(solidarity that exists in clTot. The numerous delegates sent by the logos to

(Our congress is there to attest that the work of the League is a Masonic work) (as well as patriotic. When a lodge is behind a society c of instruction which is based^ it is in its role., > The I.'. Macé at the congress of the LtÿueenlSSL.

In the speech he delivered at the closing session of the Congress of 1881, Mr. Gambetta also alluded to Freemasonry, "that powerful society which has done so much to enlighten universal understanding, and who knew so well how to popularize" "To mock the work of the League."

This sentence, recorded in passing by shorthand, was carefully omitted from the text published the following day by the Liégeptic French (1), which proves, by the way, how much the Freemasonry, in certain circumstances, is keen to conceal its connections with high-profile political figures.

She only allows what suits her to be published in her newspapers. and remains essentially a secret society.

The League threw open the mask by taking the title of Republican League of Education of 1881. One

saw how she is even more involved in republican propaganda blicaine than the foundation of schools (book III, chapter XXII, S 5).

At its last congress, it decided to organize everywhere, with the help of municipalities, children's festivals intended for to leave a lasting impression from a very young age and to com* to complete the affdiations so numerous now in the lodges (Book III, Chapter XVII, 1). At the same time, under the pretext of ins military instruction, she seeks to create sections of Jacobins armed throughout the country.

The plan adopted at the congress of cannot be overstated. 1882:

The Intelligence League, extending the scope of its action, takes in hand the national cause of civic and military education. Eraser Regarding means of action, the congress believes it is necessary to take immediate action. The following measures are being taken: 1® to induce formation in each canton of France of a national education district, subdivided into sections by municipalities, and which will aim to organize, for young people people leaving school up to the age of twenty, a civil education and military, through weekly exercises and cantonal meetings" periodicals; 2® to train in the departmental and district capitals roundabout a commission of well-intentioned citizens, which would be responsible for establishing relations with each cantonal capital, and there to encourage the creation of cantonal circles and to serve as an intermediary

(t) LeFran^{au} of April 23, 1881.

Again: the League of Education \$49

between local societies and the League's general council; 3" finally, for the formation and operation of these cantonal circles, of ve-
nir en aides aux cantons moins bien. Que s'est est-il que la Ligue ac s'a-s'
at his disposal sums of money proportionate to the scale of the work
and the importance of the needs to be met. Therefore, the congress
decides that all citizens will be called upon and that it will be open, in
To achieve this goal, a major national fundraising campaign is underway.

As always, the League only produces outside and
to carry out a plan deliberately hatched in the lodges.

As early as 1872, the Masonic World recommended a brochure
on compulsory military instruction in primary schools,
by Ed. Salland, General Councillor of Seine-et-Marne, published
at the Pagnerre bookstore (February 1873 issue). The political events
Ticks prevented the implementation of this plan. But as early as 1880,
we see it taken up again in this grand lodge which is called the council
municipal council of Paris, and on the report of Father Aristide Rey, the
The first school battalions are being organized.

On March 17, 1881, this plan was discussed in these terms at the lodge.
The Benefactors gathered in Paris:

Brother Gateau has the floor on the matter on the agenda: "the ins
military instruction. » The speaker would like to see artists trained in the trade
young people from the age of 15 to 20, or even at all
less to begin their education in such a way that they have little left
things to do after their arrival at the regiment to be good
soldiers.

Implementing this idea would be of great importance to
from a political economy perspective, not only because each
citizens will have less time to spend in the military, but because
that these strengthening exercises will develop a greater amount of
physical and intellectual strength. Young people could be brought together in
the municipalities, for example on Sundays and Thursdays, place them under the
orders from former officers; these would divide them by company, section 8
and squads. The students would have at their disposal, during the exercise
only the weapons and equipment necessary for the instructions;
These objects, immediately after the exercises, would be handed over to the care of the
municipality or the officer who would be in charge of it (1).

On these plans for the general arming of the population, see
everything that has been said in book II, chapter XII, § 6.

(1) Masonic Bulletin of the Grand Symbolic Lodge, September 1881.

'130 FAANC-MACHINERY AND PUBLIC EDUCATION

The Ahace-Lorraine lodge, one of the most influential in Paris, took the initiative to fund a subscription for civic education military and sent, in July 1882, a circular to that effect to all of Franco's lodges (1).

As usual, one of the brothers took it upon himself to carry to the Chamber drafted and prepared the bill in the lodges. On the 27th Decapitation in 1882, Father Paul Bert had distributed to the Chamber Members of Parliament have proposed a bill worded as follows:

Article – Military training, made compulsory for all young boys by articles 1 and 4 of the law of March 28, 1882, must be extended for thirteen years until the age of the draw at spell.

Article 2. – From thirteen to sixteen years of age, it will be administered in the battal schools established in execution of article P' of the aforementioned law by the care of officials from the Ministry of Public Instruction.

Above the age of sixteen, it will be administered by officers, under the authority of direction of the Minister of War.

When the child is under sixteen, they strike the parents or the people responsible for the child's care. When he/she is over At sixteen, they either target these individuals or the minors themselves. my, that is, both one and the other.

The League also takes action through conferences organized on all points in the country. For it belongs to the League, says F.*. Macé to congress of 1882, to triumph over the resistance of Catholics to Laws of misfortune. We write from the lodges of Lorient to the Chain union (February 1882);

We still take care of the League of Education; we We increase our conferences; they are very successful; we We will go and do several in our villages or small towns. hopefully we can break free from the routine mindset that still holds them back, our Breton populations.

Father Jean Macé employs women to open his conferences Among these is citizen Paule Minck, who has acquired the reputation that Ton knows in the most criticized clubs of Paris and its suburbs. Like the name of this Communard. might horrify the peaceful middle class of small towns

(I) See the dmm iVunion of August 1882, p. 249.

WHAT WILL BECOME OF STATE EDUCATION 431

West, the f.*. Jean Macé uses a technique that paints well the hypocrisy of the sect. 11 simply calls the citizen, Paulc Minck, from the noble name of "Madame de Montrésor". Thus disguised, the Communard enters circles that... would be prohibited if his true civil status were known. What Would a mayor dare to close his door to such a distinguished lady?

The mayor of Avranches, the honorable Mr. Frémin, having refused to deliver municipal premises to this lady, was obliged to to give his resignation (1).

§ 4. – What will become of state education

The League of Education, in its early days, invoked freedom; Today, she dropped the mask: she wants to destroy the entire school. free movement, to retain only that of the fallen State in his hands.

Mr. Gambetta explained himself clearly in his speech From April 21, 1881, at the League congress:

I am a tireless champion of true freedom of signage* ment, not of a certain freedom: I know that one, it's a so* a physics by which all the lights are turned off, and I could not You can give a better demonstration of this than by committing to read and reread on this point the speeches of my eminent friend, Mr. Paul Sert, who combines incisive dialectic with the science of a Benedictine monk, to such signs that one no longer even discusses with him in the ranks of the clergy.

'This is the passion that drives me, and, inspired by your words, I will say to My turn; That's my faith, my Ortdo. I have no others.

It is therefore important to know what this state education will be like. surviving alone on the ruins of the free and paid establishments using budget funds, that is to say, at everyone's expense.

This can be judged by the speeches given in the lodges by the affiliated university professors.

He is a professor at the Faculty of Arts in Douai, the f.*. Courdavaux, who undertook to provide the authentic interpretation–

(t) the Jfonde, of April 18, 1882.

432 Freemasonry and public education

that and auloris (3rd of the famous Gambetta's work; Clericalism^
There is the enemy, – Speaking on the Holy Books, before the lodge
Vlhoile du Nord de Lille, on May 9, 1880, he said: "The distinction*
The relationship between Catholicism and clericalism is pure
official, subtle, for the sake of the platform; but
Here, in the lodge, let us say it loudly for the sake of truth, the Catholic
Clericalism and clericalism are only one thing, and, as concluded
Sion, let us add: One cannot be both Catholic and
Republican: That's impossible!

La C'/idine in its May 1882 issue, we ap-

carries the continuation of the teachings that the brother imparts around
him, during the leisure time afforded him by his professional work
nels:

Arras, R.*. L.*. N** 260, La Constante Amitié. – Meeting of February 24
1882. – Brother G... will address before his Brothers, from Artois, the question of whether
serious and so interesting regarding the origin of the dogma of original sin.

After thanking the respectable workshop, Brother G. declares that, if he has
I chose this conference topic because it speaks to French people.
oons. Freemasonry, he said, is today the vanguard of the league
bre-pensée, an association of people who clearly know what they
They want them: to seek and spread the truth for the greater good of
the liberal cause. Now, the liberal cause is intimately linked to the question
religious: at the heart of almost all our political debates today we find
The affirmation or denial of the truth of Catholicism; it is because
We part ways on this point, just as we part ways on so many others; all of this
Catholic logic is necessarily an ultramontaih.

However, the essential basis of Catholicism is original sin without
which Christ would not have had to come. To deny this dogma, by showing
that it rests on nothing and that many centuries have passed before
that it should be admitted by the Church itself, is therefore to attack the Catholic
cynicism in its very foundations. The speaker feels all the more at
I feel comfortable addressing this issue when speaking to freemasons.
Lessons, he speaks to excommunicated people.

We will not follow the speaker in his ramblings. They
are in the realm of high fantasy, and, to produce them, he has
had to rely on the ignorance and crude prejudices of his audience
authors.

asserted that political issues are all fundamentally dominated by anti-religious hatred, and that the liberal cause, as it

WHAT WILL BECOME STATE EDUCATION 433

recalls by a singular audacity of language, that is to say the Republic^ is not, in our case, a form of government, a political question, but the current and positive expression of Tanti* Christianity.

We are struck, upon reading the Masonic journals, by see the increasingly considerable number of professors of higher education and secondary education, which affiliate with lodges.

On October 1st, -Le Monde maçonnique tells us in its December 1882 delivery, -the L.*. ta Vraie Réunion dên Sirée, Or.*, from Gray (Haute-Saône), proceeded with the initiation of "a member of the University," and the Orator of the L.*, Brother Edmond Guardian, director of V Independent of Haute-Saône, pronounces there gave a speech, in which we note the following passage:

The future belongs to Freemasonry.

And the future lies in education, in the popularization of all... sciences; the future, newly initiated Brother, destiny V University walking side by side with our institution. (1)

Academics, you are the leaders of a new generation, and its to remain worthy of such a noble mission as yours.

Create men, establish citizens.

(t) One can judge the sentiments of universalist Freemasons by the letter the following, addressed by Mr. Gaëtan Simon, headmaster of the Lycée de Lons-le-Saunier, in the Courrier du Jura, and reproduced by VUnivert on April 17, 188%:

Lons-le-Saunier, April 13, 1882.

Masonic lodge,

Quai de la Mégisserie,

N® 9.

Office of the President.

Dear Editor,

mason, article at the end of which you will kindly take care of me.

You're going to a lot of trouble to state the obvious. Since the 22nd Last September, it became public knowledge that I am president of the lodge of Lons-le-Saunier.

I would add that I have been a Freemason for almost 20 years and that I have not never felt embarrassed in the performance of my professional duties, even and especially ("te!!!") those concerning the religious education of the children entrusted & my care.

This is followed by a eulogy of Freemasonry and its followers.

Who will believe that the men who hold speeches in the lodges similar to those we have just read in the text, do not reproduce them any more or less in their teaching?

III

28

434 LA. PuANG-MACONNENIE AND PUBLIC EDUCATION

**

Freemasonry welcomes you with open arms; it receives you as its dearest children, she shows you the goal you should strive for all your efforts.

There is an important fact here. Until now, despite the fundamental flaw in its principle, despite the bad influences that predominated in the upper ministerial regions rielles, the University of France had counted within its ranks a large number of sincerely Christian professors, who were deeply moved their professional duties included the importance of the religious elements in education, in many cases, the Men were worth more than the institution. This state of affairs will change quickly: the young university generation will be mo-Delée, like the Ferrys and Paul Berts, and now the teaching The state government will strive to instill atheism in young people* generations, from primary school to medical school.

Father Macé is careful to point out that in public schools one will outlaw denominational education, but will replace it by "this common fund of universal religion, which is imposed on all* "all confessions, and which broadens the progress of age by age" "Human consciousness (1)." Note this variant

S 5. – Masonic education in Italy

A few extracts from Masonic journals are enough to show me
It is clear that here too the sect obeys the same tactic.

The Caffaro lodge of Genoa, meeting on July 4, 1875, is working a lot
in favor of Masonic and secular education. She makes a great
opposition to religious instruction in public schools. It
condemns all his power those where popular scientific education
is based on experience. The lodge also dreams of founding a
children's garden, according to the Fnebel system (2).

(1) Report on the work of the Parisian circle of the teaching league
for 1879, p. 7 and 8.

(2) Correspondence of the G0acs, September 1875, published in the Chaine'd'union
from 1875.

Masonic teaching in Italy 435

In November 1875, in Florence, the Goncordia lodge held a sort
of the congress, to which she had invited all the workshops of the Tuscan group
to send their delegates. That's the demonstration she wanted to make.
in favor of progress and modern ideas, to defend them against the
repeated attacks from a powerful and widespread enemy. We were there
focused primarily on establishing the preeminence of civil authority over Tele-
religious ment. Practical means of applying goodness were sought.
public activism.

Finally, the need to protect freedom of expression* was recognized.
lying against the interference of the clergy.

Leg.'. M.*., who was unable to attend this congress beyond L.'. Goncordia
of which he is a member, apologized by letter and took this opportunity to
Congratulate MH for having the idea to organize this Mac meeting.*
with the aim of solemnly affirming the rights of civil society and
of science at the very moment when they were most threatened (1).

We also read in the report of the work of the circle p-
risien of the League of Education for 1879:

A letter addressed to the Parisian circle by Mr. is read aloud.
Beluzzi, the president of the Bologna League for the Education of the Little*
pie, which sends the statutes and regulations of the company, with the tap
statistical tables established by her for the years 1877, 1878 and

Bologna, Mantua, Ferrara, etc., were founded under the inspiration of ideas, which presided over the founding of the French League of Education and Progress.

Already, in April 1872, at the congress of Workers' Societies meeting in Rome, amidst many wishes in favor of associations and cooperative institutions, an Israelite, Brother Arbib, had the following motion:

The congress expresses its wish that it be established in every community a sufficient number of elementary schools or a sufficient portion of a municipality and is convinced of the need to establish the obligation of education with criminal sanction (2).

(1) Chain of Union, November 1875.

(2) See the Gazette de France of April 24, 1872.

CHAPTER TWENTY-FOUR

THE POLYTECHNIC ASSOCIATION AND THE PHILOTECHNIC ASSOCIATION

Freemasonry leaves none of the institutions outside of itself. Institutions, which can exert an intellectual and social influence. Good men must therefore keep their eyes constantly open. to examine whether the sect has a firm grip on the works which present themselves to the public in the most innocuous guise.

In this regard, we draw attention to the following extracts from the Masonic world (i), relating to two institutions, which have exercised and still exert some influence on popular education in Paris and other major cities:

"We know the history of these two sister societies, which have given themselves over to the task of compensating for the inadequacy of primary education, the polytechnic society founded in 1830, and the philotechnical association created in 1848.

We cannot remain indifferent to the work and efforts of the dedicated propagators of education, who make up these two associations. Both are headed by eminent men, excellent Freemasons, Brother Laurent Pichat, senator, for the first time, Brother*, of Héredia, municipal councillor, secretary of the council of the Order, for the second time.

(0 Maçonnic Mende, iianiet-iévriee 1881, P*

438 POLYTECHNIC AND PILOT ASSOCIATIONS

a grand celebration on the fifth anniversary of its founding. After a lengthy speech by Mr. Laurent Picliat, its affable president, Mr. Gambetta delivered a speech that will remain among his best. and that we would have liked to reproduce in its entirety if our frame hadn't been there opposed.

In this speech, Father Gambetta made a profession of faith d, positivism, which is, as we have seen (Book I, Chapter II, § 15, and Book III, Chapter XV, § 4) increasingly the doctrine of the lodges:

"It is, gentlemen, this method, severe in principle, more se still visible in its application, which was traced at the very beginning of your association the greatest thinker of the century. Why won't I say it? right here, in this Sorbonne long devoted to another ideal and to other doctrines, but which, thanks to the effort of time and the competition of new men and generous spirits – I will allow myself this praise before the most authorized representative of the University of Paris, –se des gradually shedding the shadows of the past to look towards the future and cast the foundations of a true positive science–this rigorously tested method more severely practiced, such has been the philosophy of the most powerful a great thinker of the century, as I was saying, the one whose penetrating ideas thirty today everywhere, from Auguste Comte..., this thinker only concerned with ridding the human brain of darkness and chi* "Mothers, to make thought nothing but a pure gold ingot."

It should be noted, says Le Monde maçonnique after this quote, that this adherence to a doctrine, which today has so many followers in French Freemasonry.

"I

In an obituary notice dedicated to Brother Mahias, suc- causitively prefect of several departments, the same newspaper expressed as follows:

"During his unfortunately too short career, the f.'. Mahias He had devoted himself primarily to educational matters. A very active member of Lu Société Philotechnique, he created branches for it not only in all the departments he administered, but everywhere he could directly- through his friends to acquire some influence (1),

The Chain of Union of January-February 1882, after having re- produced a violent attack against Christianity directed at the lodge The Philanthropic Union of Saint-Denis, by Brother Galopin,

(1) Myconic world, decorobro 1831.

POLYTECHNIC AND PHILOTECHNIC ASSOCIATIONS 139

Brother Hémond, Venerable Master of the lodge La Clémentie Amitié, "in his quality of mason and vice-president of the Philosophical Association^ a He drank to the health of Mr. Galopin and thanked him for the assistance he provided. was committed to the democratic cause, by coming to Saint-Denis every fifteen days, for several years, to teach a course in physics biology "A public and free philosophical space."

CHAPTER TWENTY-FIVE

THE FRANCO-MAGONNERIE, THE COMPANIONS

Swimming and Trade Union Chambers

WORKERS

Purely workers' organizations, even those which affect taking the form of secret societies like guilds, are which have so far remained, at least in France, outside the scope of the tion of the lodges.

Masonic doctrine does indeed lead to socialism, and that is that's where the logical minds it contains within go: (Uv. III, chap. XXVI) but the social category, in which the lodges have so far recruited mainly, inspire an instinctive distrust of the workers.

However, great efforts are currently being made to rat to try to integrate into the lodges both the guilds and these organizations modern ones called trade union chambers. These attempts are facilitated on the one hand by the spread of anti-religious sentiments in the working class, on the other hand by the growing number of men my members belonging to manual trades, which the lodges receive within their bosom.

Here is an important fact, which relates to this absorption process through Freemasonry, representing the vital forces of the working class. The lodge LaJibStice, from Paris, convened a mixed meeting on December 9, 1881 of apprenticeship and Freemasonry:

The entrance to the temple, the report states, was given to the delegations.

442 LA. Freemasonry, the guilds

of the various journeyman duties of Paris, which are represented by delegates of the journeymen coopers, stonemasons, carpenters, passers-by stonemasons, blacksmiths, young foreign men, tailors their stonemasons, bakers, shoemakers of the new era, duties gathered together: saddlers, carpenters, plasterers, fullers of cloth, ropemakers, locksmiths, turners, weavers, tanners, clog makers, basket makers and winemakers sorters.

Fr. Germain Gornille, the venerable master of the lodge, who presided over the meeting nion, has defined the role and outlined the purpose of these joint meetings. Fr. Borniol outlined in broad strokes the history of the journeyman system and the...

Freemasonry. Following Brother Borniol, Brother Germain Cor*

Nille took the floor to inaugurate, in a way, the discussion of the

The question on the agenda, he said, is to research what the...

"The relationship between capital and labor is to approach the social question by

"Excellence." Fr.*. Mamelle addresses the practical side of the association

and "demonstrates to the ff. *. journeymen of Duty and to the masons the necessity-

"if you want to group together into societies resisting capital,"

The session was followed by a meal.

The next meeting will take place during January, on the columns from one of the journeyman groups of the Duty,

The one in February, which will be held at the temple of the Justice lodge, com will continue the discussion of the relationship between capital and labor, and the study of the organization of credit! work. » (1)

This mixed-gender outfit is merely the fulfillment of one of the goals that the Scottish Grand Symbolic Lodge has assigned itself.

"Propaganda by the master craftsmen, mid-Ktes attire, festivals"

"in common: these are the three main means, which must be..."

"to lead to the future alliance and which would double the forces of the compa-

"gnonnage and Freemasonry, and would constitute a secular force"

"in a position to defy all clerical reactions (2)."

Furthermore, she placed on the agenda of all lodges the question of the admission of workers under preferential conditions companions. Propaganda would thus be easier (3).

This is an idea that is gaining traction in the lodges. She does. also within the apprenticeships.

(1) See the report of this meeting in the Masonic Bulletin of the Grand Symbolic Lodge, n° January 1882, and in the Chain of Union, January-February 1882.

(3) See the Bulletin of the Grand Symbolic Lodge, no. 10 March, May 1881, February, <.8^J2,.July 1882.

AND THE TRADE UNION CHAMBERS

443

We know of a city in the West where there is a fellowship. Every year at the fellowship members' meeting, Some are proposing to join the lodge en masse. The proposal has so far been rejected because the companions are brave and loyal workers, who intend to remain foreigners to the intrigues of the parties (1).

Unfortunately, a man to whom companionship owes A great deal, Agricol Perdiguier, has in this respect entered into a fatal path. His religious faith had greatly weakened, and he recounts He himself managed his relationship with Georges Sand. He was influenced by her. and was initiated into Freemasonry. While purging the journeyman system barbaric traditions that dishonored him, he unfortunately... placed on the path of a vague humanitarianism, of a religio* indeterminate location, which today gives rise to ma- action conic (2).

Along with the trade union chambers, organizations all recent and imbued with the anti-Christian spirit, the task of the Freemason It's easier to do nothing.

We reproduce here, despite its length, the account in a manner celebration, which took place in Poitiers and where the two institutions had a dispute confirmed their close alliance, the Future of Vienne (n° of 14 July 1882), published it under this title; Civil Burial

Yesterday, a civil funeral was held for a brave worker, who was abducted before at the age, after a long illness, to his family and many friends. More than two hundred people accompanied Charles-Gélestin Rossi gnol at his final resting place. Mr. Gamille Perré, member of the Chamber the workers' union and Mr. Guimbaud, president of the Masonic Lodge those from Poitiers who spoke at his graveside.

Mr. Gamille Ferré, a member of the Chamber of Trade Unions, spoke in these terms:

Gentlemen,

It is not in vain that one knocks on the door of a Masonic lodge. Whatever help you request, you are certain to receive it, because

Convinced of the legitimacy of your request, you came spontaneously-

(1) We must note that we have found no indication relating to external attire of journeyman and Freemason uerio, including the lodge La Juslice had taken the initial form and that the Masonic newspapers were announcing.

(2) See the 3rd edition of the Book of the Journeymen, 2 vols., 11-12, Paris, 1857. p. 7, volume II, p. 6C et seq., p. 224 et seq. Moral and religious dialogue,

444 Freemasonry, the guilds

We ask you to help us with the last homework assignments at the cama>* harbor that you have just lost, and we, without hesitating for a single moment, without asking you what you were basing this decision on. We have come to unite with you at the edge of this grave.

If you understood that Freemasons are workers for to which there must be neither truce nor rest, when it comes to helping the Men, you are mistaken. You have grasped, without realizing it, URL of the sides of our work, and we, coming to this funereal rendezvous- We are trying to prove to you that we will always be ready to to come to your aid in all circumstances.

Gentlemen, everywhere you look, you will see Freemasons at work. And you can believe me, there is no world a great thing accomplished, there is no progress in pre-preparation, without any discernible trace of our company's hand in it, 'All the liberal laws you possess were proposed and passed' by our Brothers; all these immense civilizing works, which illustrate the 19th century, bear the imprint of the Masonic seal.

What is the French Senate doing right now, which, perhaps despite the Does the will of its creators include a fairly large number of Freemasons? He is studying the law on trade union associations. And despite the efforts From the anti-liberals, JL will emerge from his discussions with wise regulations and strong, because it will be the expression of justice. Well then! ask- Tell us what part we have played and we take seriously these matters. will tell you.

Gentlemen, while you are bent over your work for twelve hours per day, while tied to the forge or the workbench, you earn peni- They provided enough to feed their families, did the lodges work? also: they had thought that your fate was unjustly bad; that you, who enrich society through your work, were deprived of everything; and they felt it was their duty to help you acquire to find a better position.

So, now that the arduous period of childbirth is over, you have

sent. The liberal press, becoming our ally, has sold, by thousands of channels, the result of the secret work of the Lodges. And when the masses popular ones were sufficiently prepared when they appeared com to consider the scope of the questions raised one by one, have emerged These great laws will be the glory of the Third Republic.

Workers! From now on, thanks to Freemasonry, your children will study They will die. They, too, will possess the knowledge that makes a man and which, even today, are reserved for the wealthy classes.

Once they become men, your children will only be soldiers for a strict period of time. necessary to learn to defend the sacred soil of the homeland;

ET THE TRADE UNION CHAMBERS

445

workers, they will be able to come together and defend their interests collectively, and, With the help of our legislators' efforts, they will have in their hands a a powerful means of reconciliation capable of sparing them these bloody struggles* glantes, where the people are always defeated.

Oh! Gentlemen! Think about it carefully! Never deviate from the law; Don't try to resort to force; that would be, even assuming that you succeeded for a time, allowing in the aftermath of disastrous re-reprisals. – Do not listen to those who will incite you to violence the social order; rest assured, they would push you forward, and the When the big day arrives, you would be solely responsible, because they would not Not there anymore. Instead, consider using the law as it is or will be. in your best interests, and remember that if you rebel against society and completely overturn the current order, you You would have done only one thing:

To substitute the tyranny of the many for that of the few.

Finally, gentlemen, among all the laws owed to the Lodges, there is one another one that I want to remind you of, because it is the remedy for a great evil. – What is the fate of the worker who has arrived even today? In old age? Gentlemen, you know him. – When his faculties are diminished, his vision becomes blurred, his muscles refuse him service, he is replaced at the workbench and the workshop door closes for him. – What then becomes of this unfortunate man? – He is forced to to beg, until public charity allowed him to come and die to laugh on a hospital bed. – Well, it is this sad state of affairs that the Freemasonry wanted and wants to abolish. Thanks to the numerous members of parliament who are his children, the Old Workers' Fund will open. The E Tat will throw all the millions he can give without compromising

Savings to ensure the success of this work will lead to better and more productive work. reflecting that the Republic, which educates his children, assures him bread and shelter when age and fatigue have worn down his strength.

Gentlemen, it will still take some time to reap the rewards. of all these creations, that is why we must deplore that some Men like the unfortunate one, who is lying there, die before a see the implementation of these measures.

Rossignol, whom a long illness took from you too soon, was all her He lived an excellent and honest life. He had earned the affection of His friends, the esteem of those for whom he worked. He truly deserved it. that we should come and accompany him. You probably know this better than anyone else. me, you who are his friends.

Gentlemen, he had another merit, that of putting his death in a... Cord with his life; it's beautiful! – We respect all beliefs, We understand that people pray, that they have a religion, that they believe in everything

446 LA. Freemasonry, the COMPANIONS

whatever one wants; but we demand that the same respect be shown to our ideas. → We are not trying to oppose anyone's actions. So be it; but in return, we insist on being able to exercise our freedom. iiberiû! This word is inscribed on the frontispiece of our code; we insist on it too much to erase.

My friends, let us make a covenant at this grave. It will be lasting, I I hope so; for one does nothing lightly in the face of death. The lodges, As you now know, they are made up of workers. Well! re– Let us recall what Freemasonry already did two centuries ago; on the Our fellow worker has fallen; let us unite the moral workers. to manual laborers; let's help each other, protect each other, advise each other we 1

My friends, if you do this, you will be doing the work of masons without being– three; you will only have more merit.

Now, farewell to the one who is no more!

Farewell, on behalf of all the workers, his friends!

Farewell, in the name of free thinkers!

Farewell, on behalf of the Trade Union Chamber!

Mr. Cruimbaud, president of the Masonic lodge Les Am/s Réunis, has pronounced the following words:

Before this pit, opened long before its time, closes again
on the remains of the one who was Charles-Célestin Rossignol, we have
our first duty is to express our gratitude to those who have not
I never doubted for a single moment that by calling on us, they would find the
The fraternal society we represent here is ready to join
to them to accompany to his final resting place the man so young and so
very talented, whom death has taken from the affection of his family and friend
separated from his comrades. Our second duty is to affirm to the
The grieving family deeply shares in their sorrow.
the loss she has just suffered is all the more cruel because the honest or
Friday, who is no longer alive, by his clearly manifested last will,
given the measure of what could be expected of him. It is necessary, in fact,
at the present time, and in this moment of failure, a strong character
a poignant moment to shake off all prejudices during his life and to...
to declare at the hour of death that, having not needed the assistance of
We've had a cult since we reached manhood, so we can do without them.
that we no longer exist.

May his example be a lesson for us all, and may the con
May the conformity of his death with his life be a consolation to all those who
They mourn him

AND THE TRADE UNION CHAMBERS 447

Rossignol died before he could witness the constitution defined*
tive of the Trade Union Chamber of all the workers' corporations of its
city. He will not enjoy the benefits it should provide to all those
who are members. To those who survive him, may they allow us
to tell them: We know of nothing better than vast associations
companies placing the defense of their interests in the hands of men
that they choose freely. One is never better defended nor
better supported than by his peers.

We tell them again: Persevere in the path you have chosen.
traced, do not heed the cry of alarm we heard:
"Here comes socialism bursting into the provinces," The word so
Socialism has long been a bogeyman for our adversaries
that they threw to the wolves in the moment of social crisis.
Let those whom they seek to frighten rest assured, socialism as
you hear it and as we understand it, is purely and simply
plement than a completely new association of three combined forces:
The idea, the capital, and the workforce. The day when the application of these
The three elements brought together by the association will be a fait accompli on that day
The most perfect equality will reign forever among men.

Sleep in peace. Nightingale, if you were not given the chance to witness the realization
By making use of this blessing, those who survive you will benefit from it.

a way to honor the memory of the worker we are losing!

Nightingale, I bid you a final farewell here, in the name of brotherhood and unity.
Verselle I

These demonstrations indicate a highly skillful combined effort.
ment.

Will Freemasonry succeed in engaging the journeymen and guilds?
The unions under her control? That's another question. She
may well, through its impious propaganda, destroy the faith among its members
Christian, but the proletarian still regards the lodge as a
bourgeois institution and instinctively distrusts it. Other cent
He was attracted to very active groups: the International, the Anarchists, and others.
of attraction for him, when he lost his Christian sense.

Freemasonry will nonetheless have exerted an influence
formidable influence in spreading the socialist idea among politicians
elderly people in limbo and the outcasts of all kinds who fill
his boxes.

We will see this in the next chapter.

CHAPTER TWENTY-SIX

Freemasonry BT The Sociology

5

S 1". – The social revolution resulting from the

POLITICAL REVOLUTION

By the strength of the communist principle, which is at the heart of the document*
Masonic trine (see Book I, Chapter VI, and Book II, Chapter XIV, § 4),
The lodges were gradually led to adopt socialist principles.
and gradually, as the leaders, through political means, lower the
financial barriers that once made it an aristocratic institution*
cracy, then a bourgeois institution, these tendencies intensified
kill.

The Scottish lodges of Lyon consecrated on February 14, 1878 a
held to discuss the social issue:

Brother Bouland explains that poverty and degradation are accidents

a doctrine that claims that misery is of divine origin, Christ having said to his disciples, "There will always be poor people among you." The critic argues that misery cannot be of divine origin, that it is simply the work of corruption within social circles and the resistance of Ignorance.

Father Perrouet concluded the discussion with these words:

Any social order in which the individual does not encounter the guarantors*

29

III

450 LA. Freemasonry and Socialism

Sufficient resources to satisfy his needs will be misunderstood by him, economical constantly threatened. Human needs must be satisfied so that he is sociable {}.

On September 12, 1875, the three lodges of Le Havre distributed so the distribution of savings account booklets to the most deserving students from secular schools. The speaker from the VAménité lodge makes A speech on the emancipation of the working class by Vins, Liberal instruction and truly patriotic education.

The social problem, he said, is no longer, as it once was, the impossibility to produce enough for all men, but the difficulty of operating a fairer and more equitable distribution between them (2).

Reading these ambiguous declamations, these double-edged words In this sense, one wonders if these speakers want to create in the poor workers, who listen to them, with unrealizable hopes or well if they intend to take the lead in the social revolution and in to fall squarely into socialism.

Some people go for it quite frankly.

Brother Garnier, Worshipful Master of the Globe Lodge in Vincennes, In the meeting of August 23, 1874, he demanded the right to work. like in the old days, the f. *. Louis Blanc:

Freemasonry wants to use all scientific and so-called means to improve the lot of the workers. She wants order, the economy nomy, the moralization of the worker. She wants the right to work, the Work development, work organization. It's definitely there. in its element, this is the temple of work (3),

free me in January 1877, very clearly highlights the logical lineage
So many ideas, which could lead to the most brutal form of socialism, tyranny
of the State, of humanity, of the first principles of liberty and equality
purely human issues posed from the outset by Freemasonry
nonsense.

The founding members wanted, while having as their primary goal
dial to fight our common enemy, clericalism, to devote ourselves

{\} Union chain, 1878.

(7) Chain of union, 1875.

(3) Chain of Union, 1874, p. 551.

A STATUE AT PROUDIION 451

particularly in the study of social issues.... equality of resources
Sources. Pagan individualism was succeeded by Christian individualism.
and under the direction of scheming priests and false moralizers, humanity
nity has deviated from its path. It must return to its nature: the reorientation
Social organization is necessary; at the top as well as at the bottom, no one is
satisfied... A compact mass of new men present for
to sweep away Christian individualism in turn, and this mass thinks
as we, with the philosopher Lessing, that man is not immortal
such as by humanity and in humanity.

Let's work... Let's educate.

At the lodge "La Libre pensée" in Auriillac, on March 4, 1882, the f.*.
Paul Roques, after recalling that 1789 was the work of the
Freemasonry, he concluded:

This past is a guarantee of what you will become in the future. The role of the
Freemasonry is far from over: after having worked at the Revolution

POLITICAL ACTION, IT MUST WORK TOWARDS SOCIAL EVOLUTION (1).

§ 2. – A statue has Proudiion

These are not new trends in Freemasonry.
nonsense.

In 1870, Brother Mahias, who was, as we have seen, one of the
main promoters of the PhUotechnical Association during
his administrative career, had pronounced the Awakening ma-
conic^ of Boulogne-sur-Seine, the funeral oration of f.\ Ar-

In 1881, Brother Dionys Ordinaire, deputy for Doubs, pro called for the formation of a committee to erect in Besançon a statue to Proudhon. This is naturally under the auspices of the Masonry work that he installed in this company.

On June 18 of this year, he delivered a speech as the speaker at the Lodge of Sincerity^ Perfect union and Constant friendship united^ at its

(1) chain of union y July 1882.

(2) Fact recalled by Le Français of November 17, 1881. Let us add, since we You have had to speak several times about Mr. Mahias, that he died a Christian death and piously in 1881, in the arms of the venerable Bishop of Grenoble, who united a such sweet apostolic charity in zeal for the defense of the Church.

452 Freemasonry and Socialism

solstice celebration and to the applause of a large number of ff.*. visit, "a remarkable discourse on Proudhon, whose initiation- "The ceremony, as we know, took place in that lodge. He comments on the "The famous philosopher's answers to the three usual questions" "that which is done to the novices," the Masonic World tells us in his report (no. of August 1881).

On this occasion, the same newspaper (issue no. 1 of December 1881) has published an important article on Proudhon, which we reproduce here in full:

We know the stir that Proudhon's initiation caused in Freemasonry in 1847. At that time our institution had allowed itself to be invaded by the The irritating mysticism that reigned outside. Proudhon returned to this The moment the service awakened her from her torpor and reminded her that His tradition imposed upon him other tasks than founding a new republic. religion. This sudden intervention, which caused a scandal, did not leave only to bear good fruit, and it is right to remember that it was especially to his friends and disciples, that Freemasonry owed its brilliance and Pimportance which marked its existence during the second half of the imperial regime perial. Freemasonry also does not forget Proudhon, and when the celebratory The polemicist died in 1865; it was Massol who was tasked with interpreting to alleviate everyone's regrets and to show how much the life and work of Proudhon's views aligned with the aspirations of Freemasonry. We were told will allow us to reproduce this remarkable page, which may appear outdated to some, but which will remind more than one of our readers from an era of generous and selfless struggles, of enthusiasts my ardent ones, which were soon, alas, to disappear amidst the ca friendships without [shadow of the invasion and the civil war.]

Here is how Massol spoke at Proudhon's graveside:

"The man who rests in this tomb was great in spirit. Everything The world was able, through his writings, to appreciate the depth of his intelligence. and the power of this dialectic which has crushed so many prejudices. What only a few, those kids who lived in his inner circle, his wind how much beneath the rough exterior of a son of a Franche-Comté worker, there He had indulgence for others and genuine kindness.

"But what characterizes Proudhon, what makes him original, his Her distinctive trait is the strength of her conscience. She never wavers. cha; faced with many temptations, he always remained pure, he won his life lived by the sweat of each day.

"A proletarian he was born, a proletarian he lived, a proletarian he died, that is- that is to say, he has always been poor, so poor that we have been forced to pool our resources to provide him with this grave.

He had only one true passion, the passion for law and justice;

A PAGE FROM PROUDHON ON MASONRY 453

He had all the delicacies. He is one of those who have the most worked on the construction of the century's most important project, the foundation of Morality, free from all superstition.

His entire life was a corollary to this morality that he glimpsed. as the true sovereign of the future.

No one more than he had a sense of the dignity of man, no one No one proclaimed respect for the human person more than he did, no one more that he did not engrave in souls, by rejuvenating it, the motto; Liberty, Equality, fraternity.

Despite his diverse occupations, Proudhon never ceased to be inquisitive. to take an interest in Freemasonry. Let us reread this page written towards the end of his life and which was a valuable encouragement to the friends of progress.

3. – A page by Proudhon on Freemasonry

AND the socialist idea

Pranomaçonmrie.

What happens to any sect has happened to Freemasonry, which, Having started with symbolism, he doesn't know how to understand and develop philosophically the meaning of its emblems: it has lost its way in false speculations and corrupted by doctrines, which are diametrically opposed to it fundamentally contrary. Freemasonry, if it believes it can play

not only on the ritual, as has already been tried so many times; but on a re-form which, by getting to the heart of things, would illuminate thought, the true Masonic thought.

For nearly a century, the vast majority of Lodges have professed the The deism of J.-J. Rousseau. This vogue for deism is understandable; for the weak souls who, while renouncing the Christian faith and giving themselves with an air of rationalism, they nevertheless wish to retain a core of religion, nothing is more convenient than this profession of faith in the Muslim way: the existence of God and the immortality of the soul. – With that we If he is considered duly informed, no further examination is necessary. – Is there anything What is better in matters of opinion than what is not examined? We might not find, from the dual point of view of religion and of philosophy, of a more inconsistent, narrower doctrine, than this The reduction of Christianity: that's precisely what makes it so successful. no longer wants to be lumped in with the mob of believers... but we are incapable at the same time of following the philosophical critique to its conclusion pique. Just as the pure idea is derived from the average of

-554 The Freemasonry and Socialism

spirits, justice for her is above consciences, and one stands within an eclecticism that also satisfies presumption and powerlessness.

Some masons, however, having more ability or more law Sir, they allow themselves to search beyond. *– The Ecos– Oiler seism, published in 1812, and intended for high-ranking Freemasons, professes under the name of system of universal generation a kind of pantheism similar to that which was formerly taught in the mysteries and which fits into the ideas of Volney and Dupuis.

The aspect of the universe, says this anonymous author, presents to the eyes of the observer a perpetual cycle of creation, destruction, and regeneration Generations. To be born, to die, to reproduce, such is the law imposed on all that which exists. Movement, or, if you will, God, spirit, fire, the atoms, subtle matter is the efficient cause of these various states. He alone gives life, he alone causes death, he is the benevolent Osiris, it's the dreaded Typhon, these two are brothers, or rather they are not are but one God.

In symbolic language, it is commonly said that death is the gateway to life, a truth little known to those who hold the rank of master, although the emblems placed before their eyes, should have... to instruct.

This figure refers to this fermentation, this putrefaction tions precede birth and give it; that without the first condition tion the second cannot take place; that in short, for the generation

that is to say, that they dissolve, become disunited through putrefaction.

Indeed, without an internal and fermentative movement, without the separation
ment, without the disintegration of the surrounding parts, how the
Will the germ be able to emerge through the layers that hold it?
captive?

The phenomenon of universal generation can be considered under
a multitude of varied aspects... Hence this immense variety of fables,
of rites, of symbols, all relating to the same goal, nevertheless have
more than once embarrassed the myth-making commentators. Because the
Ancient and modern religions are all equally physical, and this
it is only among the principles of nature that one must seek the
gods of the nations.

There is a long way, as we can see, from this doctrine to the glue of Jean-Jacques;
It also appears to have been reserved for the highest initiation. But
Whatever mystery may have been created, she no more belongs to the Ma-
What nonsense deism is; it's just one more piece of evidence supporting...
CO, as we have said, of the void of doctrine, which afflicts us at this moment
the lodges.

In CCS lately, some brothers, more indiscreet than wise.

A PAGE FROM PftOUDHON SOUTH LA MASONNEnie 455

0

Having proposed using the lodges for religious renewal, he
The Masonic world responded to them with great common sense.
that the principles of free inquiry and tolerance, which form the basis
of Freemasonry, opposed its becoming the agent and
the organ of no religious thought; that any profession of faith, becoming
mandatory, implied, with regard to the one who rejects it, excom
communication, therefore, was in contradiction with the principle of
universal brotherhood, which is the true purpose of Masonic societies
niques.

"We are told," the editor adds, "that the religious link is indispensable"
Religion, on the contrary, appears to us as a solution to modern societies.
as an individual feeling completely independent of existence
of progress and the well-being of societies. Collectively, it...
"It almost always appears as a danger."

Thus, religion is clearly and duly excluded from Freemasonry.
nery^ not in the sense that it excludes from its fold, neither Jew nor Christian
neither Christian nor Muslim, and that she shows intolerance for any opinion
religious union, but in the sense that it is, like the Revolution, the
justice, free reason, above all religion. Accepting a pro

She doesn't want it. What does this mean, if not that the Freemason, as that Freemason, recognizes only one law, which is justice, and in the arch architect of the universe, affirms, not the substance or the cause, but the reason Sound, relationship, harmony of things? – PJ Proudhon.

Proudhon did not judge the scope of the rituals and the spirit of the Freemasonry, but not as Father Deschamps did it in the first book of this work.

CHAPTER TWENTY-SEVENTH

IsA Sect in Belgium and the Netherlands

§. 1. – Independent Morality and the Neutral School

Around 1860, the theory of independent morality was invented. by the lodges and put into circulation by them to gain acceptance their fundamental given to the general public, the separation of life social relationship with religion (see Introduction IV). Here is a discussion lecture given by Brother Goblet d'Aviella on January 26, 1879. for the consecration of the temple of the Philanthropic Friends^ which ex- prime well the goal pursued by the sect;

I was telling you, my brothers, during the ceremony where we laid the... the first stone of this temple (1), that Freemasonry was the philosophy OF LIBERALISM, that is to say, the source, the reservoir where the opponents of all prejudices and all superstitions had to draw their higher principles of moral guidance and political reconstruction.

As long as it's simply a matter of overturning systems based on error, superstition, or imposture: a purely negative criticism It can suffice for the task. But you can't build anything on negations, no more than one devotes oneself at length and completely to truths tingents and relative which were not the truth of yesterday and which will be Perhaps tomorrow's lie. It is necessary, for parties as for individuals due, an ideal that serves as a beacon to guide them against the pitfalls of selfishness and passion. Now, this ideal, apart from conceptions

(!) V. the essential parts of this first speech cited in the introduction, IV.

sectarians that it must precisely serve to combat and replace,
Is it not Freemasonry that offers us its highest expression?
happier?

An example will better illustrate my point. What is currently
In Belgium, the big question that preoccupies the government and fascinates
Public opinion? It's the reform of popular education, this lever with
which a philosopher said would uplift humankind. It is
to remove from the REVEALED REUGTONS THE TEACHING OF THE ORAL, which they
have so far monopolized public schools. Well, if
It was true that, for Liberalism, there was no moral compass.
positive and absolute principles, founded on reason and common to all
We could not, without infringing upon freedom of conscience,
to charge the State with teaching some kind of morality. The State, in short,
could teach reading, writing, arithmetic, and many other things
again; he should give up what I consider to be the most beautiful
and the most important part of his educational mission: to make men
and citizens. Neurotically, these principles, and, if the liberals

Those who want to find them, they only have to come to our temples and decipher them.
ON THE WALLS OF OUR FORECOURSES, THE PRINCIPLES FORMULATED IN OUR WORKS.

Freemasonry teaches that there is, in the moral world as in the
physical world, absolute, primordial, permanent laws, universal
saddles, independent of time and place, like sects and
schools, based on reason and therefore destined to become the foundation of
any rationally organized society. Such is the principle, which we understand
command to do good for good and not for profit that we
we could derive from it... These are the principles that have been formulated by
the Declaration of the Rights of Man in France, before taking place
in the most beautiful chapter of the Belgian Constitution. – And these are not
Not here are DOGMAS, which Freemasonry claims to impose on reason.
a supposed divine revelation! Freemasonry* neither teaches nor pro-
no dogma in the narrow and arbitrary sense of the word. But this
These are principles that were arrived at starting from the fact that
Man is a free and responsible being, endowed with reason which...
allows one to glimpse the law of things, and a consciousness which entails it
agreed to comply with it, and she succeeded without any other guide than the E.*.
F.*. (Eternal Hearth), that is to say, by the sole effort of Reason: "this
light which, according to a famous expression, enlightens every man coming
in this world." And in proclaiming them, she is only conforming to the goal
of its institution, – for this goal – as all those among us know
you who, having reached the 3rd gr.*, have discovered, beneath the superstitions bi-
the idioms of our rituals, the common and primordial myth of all the
naturalistic religions of antiquity – this goal is the study of nature
ture, that is to say, the discovery of the laws that govern the moral world,
As well as the physical world...

Freemasonry shows that it is not just a philosophy.
philosophy of progress, but also a religion, the religion of the ideal.

Now, what need is there for a secret society for that, se
building Egyptian-style sanctuaries to perform rituals
Mysterious? This is not the time, my brothers, to defend appearances.
and the SECRET of Freemasonry*, which, moreover, do not need to be revealed
split here. However, to limit myself to saying a word about the usefulness so-
cial of Freemasonry.*. in an era like ours, where what I call
merai utilitarianism is increasingly invading all levels of society
society, where men seem to be judged exclusively by their
success and doctrines according to their immediate utility, where our universities
kids, these hotbeds of free science, seem to be becoming nothing more than
machines for manufacturing doctors and lawyers, faced with such
Given the situation, can we still contest the existence of a vast association?
like Freemasonry*, which, in the presence of collapsing theocracies
From all sides, they gather to dedicate temples, as we do
sounds today, a cult that will outlive all cults, because it
rests on a progressive conception of nature, on the worship of law
living, in the worship of truth, justice and fraternity? (1) »

A neutral school, to use a euphemism, which they used
ministers to deceive the public conscience and pass the
law of misfortune, aims to carry out the program of fr.*.
Aviella's goblet.

We shall see.

In 1881, F.*. Van-Humbeck, Minister of Public Instruction
The republic published a General Regulation for Normal Schools and
primary normal sections of the State^ in which is
the curriculum for the morality and etiquette course for three
years. The different duties towards oneself, towards men
They reviewed my principles there, including kindness towards animals.
evils; but of duties towards God not a word is said, and
Even God is not named, or rather he is named in a way
derisory. Indeed, right at the end of the 3rd year course program
Born, entitled: Theoretical Morality, there is one last question
designed as follows:

Examination of the various sanctions of the moral law: physical sanction,
moral sanction (satisfaction of conscience and remorse), sanction of
public opinion; sanctions derived from the philosophy of religion
gions: the future life and God (2).

(1) KeproduU by the Courrier de Bruxelles of March 7, 1879.

(2) This document is published in its entirety in the Journal de Bruxelles of the Zi
July 1881.

460 THE SECT IN BELGIUM

That is to say, the future life, God's judgments, his
Their very existence is presented as a hypothesis, as a
of the various philosophical systems under examination which we will consider
young teachers live to engage, in a theoretical way^
but while warning them that practical morality is entirely at
independent of such questions.

A newspaper of the sect, *La Flandre libérale*, has perfectly
indicated the goal that Ton wanted to achieve.

Anyone who sends their child to the local school is in fact
enlisted in the ranks of the Liberals.

How many people came to us without even knowing it! We succeeded!
even in the smallest villages, thus creating a strong group of people
are moving closer to freethinking. Some may resist, but their
children imbued from their earliest years with contempt for the cuUCy will break fa-
civilly with Catholicism. There is a seed there that will sprout and bear fruit.
tifiera (i).

S 2. – A second step forward

The lodges are seeking to consolidate the victory they have achieved.
by passing the law of July 1, 1879, which secularized education
state education and excludes religion from the framework of elementary education
silence (book II, chap. XII S '»).

We have been able to see how, in the works to which, since 1863,
The lodges have spoken on this issue, and their views have been summarized.
in memoirs and bills published in one volume in 1865,
Compulsory education was intended to be a sanction for teaching
secular. The text of the Belgian constitution guarantees a
In an absolute manner, the freedom of information presents itself to a legislature
The nature of the difficulties, which explain the efforts and the work of
lodges. Therefore, to bring the draft laws into effect
Through it, the lodges in 1882 imagined provoking a
on the side of provincial meetings of official schoolteachers, then a council
general assembly in Arlon, where, under the pretext of addressing peri- issues
In terms of teaching methods, they simply reproduced the }rojeis
of the Law printed in the volume of the lodges.

(t) CilR in the brochure iaailuléo: The Masonic School in tielyique) pir Imu
<i'Aaver3, BruxQlIes 188%.

The teachers of the province of Liège held a meeting in June 1882, in which they declared it necessary to impose parents have an obligation to ensure their children attend school. children under penalty of a fine, or at the very least of being deprived of their right of custody, guardianship, and above all, the right to be excluded from assistance communal (1).

In September, a general congress took place in Arlon. Live coverage their general of Primary Education at the ministry^ the f.*. Germain came to lead the debates and opened his sessions through a speech, in which he appealed to both the interests and to the passions of the unfortunate that the necessities of their position or their bad principles have reduced them to being his collaborators (2)^

For a long time, we have been united by the same work, by the same struggles, driven by the same hopes and the same confidence unwavering in the future of our schools (2). It is therefore with joy that I can see you all again, full of enthusiasm, gathered in large numbers in the city of Arlon, to share your knowledge, your experience education; to study the serious questions of education and teaching grouping, to seek ways to raise the school even higher municipal, the only one that can ensure true national development tional (//)

(1) Qand's Le Bien public, in its issues of June 28 and 29, 1882, by comparing the text of the declarations of the teachers of the province of Liège of that of the ine> memoranda and draft laws of the lodges, demonstrated in a tangible way that the Official teachers had done nothing but copy these memoirs.

(2) The solidarity that F.*. Van Uumbeck and his agent established between the government- The relationship between Freemasons and official schoolteachers is the result of a particu to Belgium. After the law of July 1, 1879, the bishops declared that the pa Renls could not, under penalty of sin, send their children to schools, hence Religious information was banned. (Book II cbap. XII g 3 note). All the more so The teachers could not continue to teach under such conditions. except in particular circumstances, the assessment of which the bishops reserved for them. Consequently, the vast majority of official schoolteachers, who had principles Catholics have resigned and found positions in all the Christian schools that the admirable generosity of Belgian Catholics opened at the same t weather in almost all municipalities.

Since the number of private schools is infinitely smaller in France, the same line Driving practice could not be followed after the law of March 28, 1882. On the contrary The teachers were committed to keeping their positions, as long as they were not dismissed would not mandate positive acts contrary to the faith. A very large number of Three of them deplore the disastrous path the Republic has taken in education.

Meetings like the Arlon congress were attempted in France in 1881; but they did not produce the result expected by Father Jules Ferry. Go, which is said to be the text concerning Belgian schoolteachers cannot therefore be applied in any way to France.

4C2 THE CULT IN BELGIUM

We will all pursue our goal with fervor; the progress of the national education. We will redouble our efforts so that our children receive in our primary schools an education based on truth. la. jiiisliceJ la moralilé... and you will work more courageously than never, I am convinced, to definitively ensure the triumph of National education: you will not allow it, – and we will help you will be involved in the efforts you make to achieve this goal; – you will not will not allow qxion to take away your primary school, this fertile land where science, morality, and freedom germinate (Loud and long cheers) matations).

What the Belgian Freemason ministry was looking for there was A kind of pressure to take another step forward, to establish compulsory education as in France^ conforming ment to the Masonic program. We saw how, from the very next day hand of the vote on the law of misfortune, the lodges had put this question to be studied (Book II, Chapter XIII, § 3). The congress of the institutes the teurs was only a means to transmit the watchword to liberal opinion. Indeed, this is what the result of its de-releases.

The assembly adopted, firstly, absolute free access as a condition essential.

(A second proposal tends towards the establishment of a jury tasked with making students graduating from private schools as well as official schools will be subjected to an examination that will decide whether they can be issued a certificate knowledge. Various advantages will be attached to this certificate; among other things. tre, f admission into public administrations or establishments industrial matters, allocation of electoral rights, etc., etc.

A lively discussion ensued regarding what the elements, which will be included in the composition of the jury^ that the proposal aims to sition.

A schoolteacher in Liège and a schoolteacher in Saint-Gilles-lez-Bruxel- They develop a series of considerations for the purpose of establishing a jury composed of both official and independent teachers. invoke, in support of their system, the principle of tolerance and the idea that we must, as much as possible, avoid the criticisms to which the public education would obviously be exposed on the part of our administrations. academics, if private education were excluded from the training of juries.

who is protesting against the composition of the mixed juries. "The intervention of the "clergy in primary education," the speaker exclaimed, "was imposing possible, before 1879, because he is opposed to all progress, that he works in

A SECOND STEP FORWARD

463

outside of nature and humanity (!!). Now, we know, outside In nature, there is nothing true or just (!!) outside of humanity. Nothing good. This intervention is even more impossible since the law of 1879; there is between him and us an abyss that we will not cross, nor will never fill the void.

The proposal under discussion is put to a vote. and the assembly rejects the intervention of Venseignement libre in Vorgu' Jury training.

The assembly then adopted a series of measures, the effect of which was to to enable all parents to provide primary education to their children; these measures consist of regulating the work children in industries, in the implementation of methods rilables (??), in the allocation of subsidies and allowances to parents needy.

The assembly admits, in addition, like French law, the application of penalties (1).

The concert that exists between Freemasonry in all countries is acc caused by the identity of the measures of persecution directed against the religion. The Freemasons of Belgium are determined not to let themselves to be surpassed by their French brothers. At the opening of the session of the Chamber, in December 1882, the central section had, by the or gane of his rapporteur, the f. *. Goblet d'Aviella, requested the suppression of 442 vicars, confiscation of the salaries of the cha- noines and episcopal secretaries. In the discussion, within the section, we have shown the intention of submitting more and more the administration of factories to government interference. From Moreover, Brother Goblet d'Aviella has just had the following brought to the order of a proposal in the House aimed at removing sea the exemption from military service enjoyed by students in theology, which is not comfortable. This is, as we can see, the copy of the laws passed in Paris (book II, chapter XII, § 6), which What aggravates the inequity of this project is that at the same time one wants to maintain military immunity for hundreds of schoolchildren normal and to the teachers of the official education system, who in Belgium is essentially anti-Christian.

(Tre XXII, S 4), the f.*. Gratry, Minister of War, prohibited strictly for officers to be part of the conferences St. Vincent de Paul and Catholic patronages, but contrary-

(1). See the Brussels Courier of September 14 and 15, 1882.

464

THE CULT IN BELGIUM

relative to the regulations, he left them complete freedom to to become affiliated with Masonic lodges (i).

§3. -• Solidarity Societies

There are currently around twenty companies in Belgium, including The aim is to establish a pact between their members to remove to religion all the acts of life.

"They join forces," says one of their manifestos, "to obtain, after their dead, that their remains not be defiled by the antics of the charnel houses Latins, who swindle the public, who are foolish enough to resort to these ex-ploiteurs: priests, pastors, rabbis, popes and other mummers of all kinds sort of indispensable upholders of oppression... The light is Once it's done, we must follow it. Every citizen must be convinced. that evil is God, and that the exploiters of this must be struck down aberration (2).

Here are the recommended mandate and will forms Almanac of Freethought^ Liège section, for 1882.

MANDATE FORM

to remove from his death the religious obsessions of priests

AND OTHER PEOPLE

I, the undersigned, first name, last name,

profession, residing at street

No. , declares he wants to die outside of any religion. sitive; I want no priest of any faith to come and find To fill my last moments.

Name, profession, residing at

street number ®, and to M** first name,

Name, profession, address of residence

street n*, concurrently and separately, mandate and

full power to ensure that my will, freely expressed herein,

(1) Le Françait of February 6, 1883.

(2) History of the Rationalist Societies of Belgium by Affranchissement, Druxellee, typograpliio de Brimée, ia-18, 1879) pp. 3, and 4).

SOLIDARITY SOCIETIES 465

be faithfully executed. To that end, when they believe me to be in danger of death and unable, through infirmity or illness, to save myself against the religious obsessions of priests or other people, they will move into my house, they will take such measures that the Circumstances will dictate; they will rule as masters over all this which concerns my person^ which I place under their absolute guardianship.

I want their will to be considered as the expression of the my own. I ask them to faithfully execute this mandate and to enforce, if necessary, through judicial authority.

Thus done at [location], in three originals,

of which each of my agents received one, the 3** being between my hands. [Signature]

TESTAMENTARY FORMULA

I, the undersigned, declare that I wish to be

buried, without any religious ceremony, by the Society The Free Thought Society of Liège, founded on June 20, 1878. This is my testament that I charge the citizen to execute punctually and

which I place under the protection of the Civil God. Thus done of my own hand, in three originals, one of which is issued to

Mr. Other at the Free Thought Society of Liège,

the third one remaining in my possession. Date and Signature:

And it is in the name of human freedom that a man puts himself thus under the absolute tutelage of one of his peers (1), abdi-
As for the advance, all will, all possibility of enlightenment!

According to the table of Belgian Free Games Societies that we have before our eyes, they exist in cities where there are already Masonic lodges.

The lodges are their propagators, and in reality they have all the principles.

Things have gone so far that the lodge Les Américains Philanthropes has put under consideration the question of whether she would declare Apostates and renegades are all the brothers who, being sick, accept would seek the help of religion (2). It has not been made public the decision was made because of the state of mind, even in the world

(1) In religious orders, the vow of obedience is never made except under the with the most express reservation of the rights of conscience, uhi peccatum non cerneretur says the Summa Constitutionum of St. Ignatius, regula 31. There is nothing similar there. to the absolute control of Masonic sects; individual responsibility and freedom judgment, the source of merit and demerit, are fully safeguarded.

(2) V. Journal of Freemasonry helgcy *26® day of the 10th month, 1880.

30

read

406 THE SECT IN BELGIUM AND THE NETHERLANDS

liberalism in Belgium has not yet reached the desired level for That said, the pressure from the lodges is nonetheless very intense. this meaning, and, some time later, the lodge Les Vrais amis de V Union and Proyres deposed its venerable, guilty of having allowed to his daughter to make her first communion (1).

The lodges believe they can banish God from the conscience with impunity. Human science: but the thaw is near. ^History of Rationalist societies in UcUjique, which we have already discussed cited several times, claims for the socialists the honor for having founded in 1854 the first solidarity society ap- Peleus VA Franchissement. The bourgeois, the capitalists have sought to gain access to it in order to exclude its demands socialists and restrict war to God alone; but "in destroying God, J said this brochure, rationalism affirmed the "Human fraternity. The organization of the dispossessed is in good shape." "enforcement proceedings against a company based on the most overwhelming

"following a new social life, the foundations of which would be the
"Justice in solidarity!" The Paris Commune is in
a continuation presented as the realization of law and justice (2)!

The freethinking bourgeoisie have been warned!

Besides, they have no right to complain. One of the high
dignitaries of Freemasonry, Brother Jottrand did not
feared, in the session of the Chamber of Deputies on May 31
1871, to heap insults upon Mr. Thiers and the government of
Versailles, on the occasion of the legitimate repression of the Com
mune (3).

4. -Fr. Goffin

Our work has often referred to Brother Goffin, to
both the enfant terrible of the lodges and a precursor of their ideas. We will read
with interest the notice that was devoted to him at the time of his death, the
Courier from Bruxelles, no. 21 of September 1882:

(1) Fact cited by VUnion, of April 12, 1882.

(2) History of the rationalist societies of Belgium, by Affranchissement,
jn-18, Bruxcllos, 1879, pp. 12 and 13.

(3) See Louis Piaux, Histoire île la guerre civile de i87i (i 0 - 8 *, Paris, 1879).

F. Goffin 4C7

The death – alas, a civil death – of Joseph Gof&o, a man of
letters, died on the 15th of this month, in Lackeii, at the age of 42.

Joseph Goffin was a Freemason and an independent liberal. He never
but wanted to bow down under the iron fist of Mr. Frère, and, in
His newspaper, La Réforme, gave the doctrinaires a lot of trouble.
Verviers. He also removed, subjected to all persecutions, a free-
imaginable female thinkers.

Pursued relentlessly and mercilessly by our great supporters of the tolerated
"france" and "free examination," he had to leave Verviers, and he was founded
last, in Spa, the Memorial, which, after having made such a meager meal, has finished
to eat at the trough of the Peltzer clique.

However, the old radical burgrave soon grew tired of this servitude,
and he preferred to retire to Brussels, to live there in his hard and stoic life.
than isolation. In 1879, he wanted to try one last time, if the times
were not mature enough to express their liberal opinions without reservation

thought that Freemasonry should finally emerge from its shadow promising, and to stop being a bat and show oneself in full light.

He said in his program;

We are no longer, as we were six thousand years ago, under the influence has mysteries of Isis and Orisis. The time of riddles and meetings "Secrets have disappeared. The veils must be torn away in the interest of..." To ignorant masses.

No one was more suited to do this useful task than Brother Goffin. He who wrote the Popular History of Freemasonry. But immediately he an immense cry of terror arose from one end of the Grand-Orient of Belgium, especially as Goffin announced his intention to "to unmask those who have made order the stepping stone of their ambitions" tion. » How could we! We were going to tear off all the false noses, and the vulgar would initiated into the conspiracies that are being plotted behind the trappings of the Lodges! but all would be lost and the prestige of the secret society!

And the persecution of the partisans of liberal obscurantism versus the unwelcome Freemason "light-bearer" Goffin admits it in his issue of January 18, 1881:

"Some of our sisters," he writes, "blame us for putting ourselves in all opposition with the regulatory body, and daring to tell it truths that "No one, until now, had thought to formulate it publicly. "They even claim that the alleged author of our newspaper will be put in..." "accusation, for having revealed secrets, which must be ignored by the "vulgar,"

468 THE SECT IN BELGIUM AND THE NETHERLANDS

Goffin responds to these tremors with this terrible apostrophe;

"Hey! My brothers, what's the point of hiding if you're doing good?"

Goffin was nevertheless forced to cease publication. He was put on a accusation by the Grand Orient,

F. Goffin complicated his case with personal attacks—nelles, by rôvCdations which were to make his journal very d—agreeable to the Masonic luminaries.

Here are a few lines he wrote in February 1880, in response to self-serving attacks which later earned him the honor of Exclusion. They deserve to be regulated.

its ranks and to no longer receive followers, who not only respond tooth in an evasive and incomplete manner to the.\ questions forming the basis do their c.xamcn, but also hold in the profane world a con-

"An irregular edition likely to discredit the institution itself."

I'm being asked to clarify. So: Hey, my F.*., this isn't about search so hard to find among us the unfaithful husband who, surprised flagrante ileiicto, nearly getting knocked unconscious by his lawful wife; the merchant who gets rich a little too quickly; the agent of exchange dealing in fraudulent securities or acting as an intermediary for a Philippart, the infamous reveler who forgets to pay his debts and struts around the park in the company of a pretty stuntwoman; the bad son who cradles his hand against his father; the lover who abandons his mistress braid and her child after having lived with them for several years; the newborn A struggling businessman leaving his hometown to go to another city, to set up a magnificent business with his creditors' money; the son of a prominent figure placed under judicial supervision for having had too much often needs her laundress, despite the proverb that one must washing one's dirty laundry in public; the guardian, who seduces his ward and rejects his wife; the police alderman who neglects to fulfill his duty, when required; the lawyer who refuses to give an account of his management tion to an unhappy customer; then, certain lodges that let die their members in misery, and this mob of sycophants of power and aspiring paid employees, who cease to frequent the tem. magpies as soon as they have achieved the goal of their hopes.

It would not be very difficult for us to extend this rich repertoire even further. toire and to go into certain details that might lead one to guess the no one who hides behind these vile acts; we will not do it; we we believe we have said enough to attract the serious attention of the body re-regulator on the danger of staying longer, without taking

The League of Education in Holland 469

energetic resolution to introduce the scalpel into this wound of Tlnsti* tuition.

"It's too natural," said the Courier of BmæelleSy for qnenous
 "Let's make some comments," and we can add that
 This is the best illustration of Masonic morality (1).

§5. – The League of Education in Holland

We have already pointed this out several times in this volume the action of Masonic sects in Holland (book III, chapter XII, § 3 and chap. XIV). For a long time she did not appear to have of repercussions on the country's domestic politics nor on relations denominational ports.

Since the Constitution of 1848, Catholics, who form two-fifths of the population enjoyed a freedom complete, and, although Protestant, the dynasty, which is sincere Christian faith loyally protected this freedom. Originally the orthodox Protestant party, the conservatives in politics, showed themselves quite willing to interpret the stipulations restrictively the provisions of the Constitution, to impose on the Catholic Church the outdated aspects of the Josephist regime that William Ist had purportedly restored from 1815 to 1830. The liberals, on the contrary, defended the rights of Catholics and sought their salvation. alliance in electoral struggles.

This situation has changed. Through an evolution that has occurred A complete reversal took place almost everywhere in the world. in the respective positions of the parties.

(1) On 22 September 1882. Two major trials have recently shown the Belgium, what was the morality of the Masonic world? The Pelizer brothers, condemned in December 1882 for the assassination of lawyer Bernays, following a situation & which it seems that F.-. Godefroid alluded to, the Peltzer brothers were the leaders of Antwerp Freemasonry: it was they who, in 1872, had organized a riot among the German populace of this city to force Mr. the Count of Chambord to leave the hotel where he was receiving his friends.

In the other fraction of sects, a member of the Free Thought Society, the f.*. Bogaerts betrayed his benefactor César de Paepe in a heinous manner and aroused public outrage by the manner in which, before the Assize Court of Brissolles of November 2, 1881, he affirmed the practices of independent morality. This wretch was one of the subjects who gave the most hope to the radical party.

470 THE SECT IN Belgium and the Netherlands

"In the blatant nature of the Roman question," says the author of a Excellent work on the religious question in the Netherlands[^] The liberal press applauded the Italian revolution without reservation. He praised Cavour and Garibaldi and had only insults for the Pope and his defenders. The antipathy of the liberals towards Napoleon minua from the moment that the sovereign Pontiff was the victim of the Napoleonic policy, and, as a result of the influence of the lodges, their newspapers took on a character of hostility and hatred against Catholics, their institutions and their clergy, and forced them, in a way, to separate themselves from the party, of which they had been the loyal and faithful allies (1).

The German Kulturkampf singularly aggravated this situation and soon almost all the so-called liberals declared the war on Catholicism. The rationalist Protestant party is, in elit, which had essentially become revolutionary. Pastors called belonging to this faction of Protestantism collaborate in

current, the Arnehmsche current^ the Tydspiegel, the Vadcrland, the Noorden, and appeal to it and echo all the hatreds, which in The lodges pursue the men and things of Catholicism.

In June 1875, the Protestant assembly of Leuwaarde, capital from Friesland, a professor of philosophy at the University of Utrecht, The incredulous Mr. Opzoomer, shamelessly revealed the thought that... anime: "The laws of May will come," he said (2).

The debate focused primarily on the issue of education: A law of August 13, 1857 had introduced the principle of the new The practicality of public schools, but left a fairly large degree of titude to municipalities to subsidize private schools, where They were founded by the different faiths. The Catholics ques were content with this law, although it was not always applied towards them with sufficient impartiality by the Protestant civil servants. May, opposition against the law came from a group of liberals who, under the pretext of fa to improve national education, they founded an association in Holland a cation similar to the French League of Education.

"Mr. Moens, a modern (rationalist) pastor in Sneek, elected to appointed by this city, after he had obtained his emeritus status, and named

(1) General Archive of Belgium, July 1875.

(2) IbW.

The Law on Education in Holland 471

then primary intelligence inspector in the province of Utrecht by Mr. Geertsema, Minister of the Interior, and MA Kerdijk, a Maelite who became a Protestant (1), placed himself at the head of the movement [Vereeniging voor Volttsonderwigs]. There are what* In the 12th century, an association called Schoolverhondf was founded. or league of schools. The stated goal was to put an end to the students' neglect of attendance, especially among the children from middle-class families, to generalize private education* mayor, to increase the number of teachers as well as their salaries, etc. It was suspected that beneath these fine projects The underlying idea was to gradually move into teaching free, compulsory and secular, and to spread more and more rationalist doctrines.

"The founders of the League of Schools were Messrs. P. Har- D. Harting, a professor in Utrecht, and D. Harting, a Mennonite pastor in Enkhuysen, who received the Dutch Lion Cross as a reward dais from the hands of the Liberal minister, Mr. Fock.

"Their true tendencies soon became apparent."*

They wanted public education to be provided outside of any religion, in opposition to private (religious) education and that it could develop rapidly through the increase of number of schools and teachers. The costs that would be incurred From this point on, the municipalities were to be reimbursed for the four-fifths by the State. In addition, the instruction was to be made as obligatory and forced as possible; but we proceed This would gradually change because the Dutch nation supports eagerly awaiting any constraint. In short, the real goal of the The League aimed to eventually eliminate all life from private education. by burdening it with financial charges and paying the brand rationalist approach at the expense of the state.

4c hdl Schools League, which is now merged into Vasso^ donation for national education, created circles everywhere and received the warm support of modern pastors. Some Naive Catholics were taken in; the vast majority of these latter, or rather almost all of them, as well as the Protestants

(i) In Germany and even in France, a certain number of Jews, who want To better integrate into Christian society, they convert to Protestantism. We have noted that in general – with a few honorable exceptions of course – these eonvertù protatanU are the most bitter enemies of the Church and of all Christ positive tianism.

472 THE SECT IN BELGIUM AND THE NETHERLANDS

Orthodox Christians or Wolutiounaires refused to participate. tie (1).

A law of August 17, 1878, passed despite the opposition of Catholics liques and orthodox Protestant backs, has aggravated practically all the principles laid down in the law of 1857, by obliging each com common to maintain a public school, hence all teaching Religious institutions are excluded. State subsidies are increased to a a point that makes competition increasingly expensive for the free schools. However, the League of Schools was unable to prevail The principle of compulsory education was upheld: the law was limited to to a series of measures, "which should gradually prepare the mind public to the adoption of the coercive system" (2).

As in all Protestant countries, the princes of the house sovereign and many very honest people believed they could to be part of the lodges. We indicated how it should be done, in general thesis^ to appreciate these facts (see book III, preliminary chapter) naire, S 7). However, those Protestants, whose conscience is more delicate, understood the danger that Christ posed Christianity, Masonic affiliation. In 1819, Prince Frederick

At the Restoration, a great protector of the Order, he was frightened by the profound impiety of the rites of the high degrees and abandoned the Masonry, indicating the patterns in a circular address greetings to all Freemasons in the Netherlands above the grades of prenti and companion (3).

Currently, Prince Alexander of Orange, heir presumptive Head of the crown, is national grand master and goes quite often preside over lodge meetings. Orthodox Protestants have moved by this situation, they addressed him with reprimands that published in Dutch newspapers in December 1882.

After touching testimonials of loyalty and respect, this The address is expressed as follows:

Your people have the right and the duty to express their grief to you and his grievances. The lodge is a secret matter for your people and a secret without reason. Everything that comes in the light of its principles and of His actions contradict the religious principles of the most

(1) General Review of Belgium, July 1875.

(2) V. Yearbook of foreign legislation, published by the Society of Common Legislation adorned, t. VIII, 1879. pp. 516 to 548.

(3) See important document reproduced by Mr. Arnaud Neut, Freemasonry submitted to the light of publicity (2nd ed.) volume I, pp. 175 and following.

THE League of Education in Holland 473

a large number of citizens of the Netherlands. Among your subjects, the Catholics which cannot honorably or conscientiously support Freemasonry nonsense.

For all these reasons, your acceptance of the supposed dignity of Grand Master," and the visits that YAR makes to the lodges are a source of scandal and sorrow for your loyal subjects. They are wounded, not in their loyalty and obedience, but in their respect and their Love. They think they deserve better from the house by their remonstrances. of Orange" that the Prince of Orange himself does not do, when, fleeing "Advertising" is at work in secret assemblies, where initiates only are admitted.

The glory of the name of Orange was won in broad daylight: it must not not to be compromised or lost in a lodge!

CHAPTER TWENTY-EIGHTH

Freemasonry in the German Empire

§ 1 ", – A look at the composition of the lodges

GERMAN

We find the following indications in the Almanac of German lodges for 1880, published in Leipzig.

Brother Guillaume appears there as protector of the German lodges. orders.

According to this almanac, there are 8 Grand Lodges in Germany and 436 lodges, not counting the clubs, the vereine and the kraenz-
Dear.

These lodges have more than 42,000 active members.

Among the dignitaries of the grand lodges are:

2 Protestant preachers or pastors.

33 members of the public education system.

6 officials and employees.

6 judges or lawyers.

11 army officers.

16 councillors, mayors or deputy mayors.

14 bourgeois.

Among the venerable masters and assistant masters of the lodges one relief;

476 Freemasonry in the German Empire

0

22 Protestant preachers or pastors.

I, a Protestant deacon.

154 members of the public education system.

18 officials and employees.

87 judges or lawyers.

44 army officers,

113 councillors, mayors or deputy mayors.

446 bourgeois.

What is striking about this painting is the large number of Pastors and professors who run the lodges! What must it be the number of pastors and professors, who are simple members?

This contains a whole revelation about the German school, even on the Protestant pulpit.

We have before us a small piece of propaganda from the intended to present Freemasonry in the most softened light, the most suitable ones not to frighten religious men. Now, here is what it says:

"The Bible, not taken literally as the rule
"infallible of particular beliefs, but understood as the
"concrete manifestation of the idea of faith in its most
"Elevated, is the symbol of our convictions concerning the truth {!})."

Masonic hypocrisy is the same everywhere: consider
Thus, the Bible is to be treated like Strauss and Renan, and those
those who continue to include it on the table of the lodges are deceiving
This doctrine, moreover, produces its effects.

Statistics from the London Bible Society tell us
whereas in all countries of the world the number of
The number of printed and distributed copies of the Bible is increasing.
In Germany, since the Kulturkampf, it has decreased by 13 0/0(2)!

S 2. – Freemasonry and the Prussian administration

General F. Selazinski was able to say, in his work frei^

(1) Die Freimaurerei in zehn Fragen und Anlworte sur Auufklarung fur dnt Volk und denen freunde, St-Gallen, 1882. in-S* p. 25.

(2) Fact cited by Mr. Luzzati, in Social Reform, issue of November 19th 1882.

A COLLABORATOR OF MR. DE BISMARCK 477

maureri iind Christentlium, printed in Berlin, with Tautorisa-
Lion of the Grand Lodge of Germany:

Of all the European powers that have been in contact with the
Freemasonry, only two have always been consistent with
herself: Prussia, which had always protected her, the Papacy, which had always
days fought (1).

Two key facts reported in the new edition
from the Allgemeines Handbuch der Freimaurerei (vol. IV, Ergänzwi'-
gen^ v® Köln), show how the Prussian police and the
Masonry identifies itself;

On May 4, 1867, the Landgericht (court of first instance) of Colo-
gne, condemned Sebastian Scharfer, rector of the Church of Minorities and
the general president of the Gesellverein (Society of Companions), at 25 tha-
fines or 10 days in prison, because they had published in
Les Meinístie Volksblceiter an article taken from the Sudliroler Volksblatt,
in which were found the most dishonorable allegations and the
more absurd attacks against Freemasonry, especially since many
in places Freemasons were required to trample the crucifix or cr
dear above, pledged to abstain from the sacraments, enshrined a
crucifix in the parquet floor to step on when entering, etc.

On October 25 of the same year, the same person was sentenced
Cologne animal control police spoke of a fine of 30 tha-
1st and at the expense of, for having offended Doctor Zille, of Leipzig, as
Freemason.

This was the prelude to the KtUtwkampf.

S 3. ■— A COLLABORATOR OF M* DE BiSMARCK

The German newspapers of January 1881 brought us this
Obituary notice:

Arnold Buge, one of the first leaders of the revolution in Germany,
A former friend of Mazzini and Ledru-Rollin, has just died in Brighton.
Born in 1802 in Bergen (Rügen Island), he studied at the universities
cities of Halle, Jena and Heidelberg. He was then sentenced to six years

(1) Quoted by Pachtler, Der StilleKrieg gegen Thron md Altarf 2nd ed., p. 370.

has

detention as a member of a Tugendbund, a secret society of students* deans. In 1830, he became a professor at the University of Halle, and published successively a number of works of philosophy and criticism* that, in which he attacked the Church and the State. In fear of new* Following his convictions, he emigrated to France, then to Switzerland. Revolution of 1848, he founded first in Leipzig, then in Berlin, one day* a radical movement called the Reformation; he read, at that same time, part of the Frankfurt Assembly, where he sat on the far left. Having taken Having taken part in various insurrectionary movements, he was forced to flee and seeking refuge in England, in July 1850. Ruge had... converted, since 1866, to the policies of Mr. Bismarck. In 1870, he preached the annexation of Alsace and Lorraine. The Reichstag had voted in favor of the former conspirator an annual pension, which was served until her death.

§4. – Why the Kùlturkamp did not end

The Union of October 23, 1882 published an interesting correspondence dance that we are going to read;

The anniversary of the birth of the Imperial Prince of Germany, which took place on the 18th, is celebrated by Berliner Tageblatt in a very strange way. After recalling that the imperial prince was opposed to the movement antisemitic and that he had repeatedly described it as "shameful for Germany," the said newspaper congratulates the prince in his capacity as Franco Freemason. On this occasion, the sheet gives of the Freemason career A brief summary of the prince, which is not without interest. We learn* we know that the Imperial Prince was received as a Freemason on November 5, 1853. that is to say, at the age of twenty-two. The reception was conducted by his father, then Prince of Prussia and now Emperor of Germany, in presence of the grand masters of the three great Prussian lodges and of so that the new member spent the first three that very evening degrees in the "grand lodge of the country." The father, who since 1840 was Freemason (his brother, Frédéric-Guillaume LY, born had never been one), addressed the following speech to his son upon his admission:

"May you be and become a strong support for this order; then no Not only will your own future be secure, but above all you'll have the beautiful satisfaction in having always tried to spread around you what is "Good and true."

In the same year, the prince became Grand Master of the "Great Masonic lodge of Germany.

In 1861, the king entrusted him with the "ordinary affairs of protector of the lodges of Prussia, and the presidency in the sessions of the society of great masters of Berlin. » The "young grand master," says the Tagus-Blatt, in conclusion to his summary^ since his entry into the functions* lions, first of all, tried to inform himself well and then to contribute to the best of his ability to the realization of the "noble intentions of the order," The year 1870 arrived and with it the anniversary of the great lodge of the country. The speech then given by the imperial prince was for many members of Freemasonry, a historical fact, which ushered in a new era for Freemasonry. The "new "era" began, as is known, soon after 1870 at the same time than the "Eultürkampf." As for the internal affairs of France-Freemasonry, the imperial prince employed and still employs his influence to favor the admission of Jews, who are not considered as worthy by a portion of German Freemasons. 11 follows in This is the emperor's opinion, and we have no doubt that, sooner or later, this the question is not resolved everywhere in Germany in a favorable way to the Jews, as it has long been the case in French lodges, English, etc. Already, now, the number of Jewish Freemasons in Germany is quite considerable, because the admission of the Israelites is not not forbidden in German lodges, and lodges outside the Prussia generally admits Israelites.

The frank reporter probably also belongs to this group. mason of the Berliner Tageblatt, which, moreover, is for indiscretions sometimes committed in his reports on the lodges, has already had disputes with the Norddeutsche Allgemeine Zeitung, It is possible that the The desire to give "spicy" news has often been the driving force. responding to the Berliner Tageblatt further than he should have, but this "Brother" never published any real secrets.

At the heart of it all lies the Semitic and anti-Semitic question. and the Norddeutsche Allgemeine Zeitung also appears to be the organ of the Anti-Semite Freemasons. That certainly lacks logic, because, given the position held by Freemasons with regard to Christianity On the positive side, it's really not very reasonable to be so scrupulous. towards the Jews.

S. 5. – The question of Swiss schools

Since 1866, Switzerland has increasingly gravitated into the orbit of the German Empire. The Radical Party is working towards Germanization there. and to the de-Christianization of the country, and as everywhere he seeks

The tax was set by Dr. Schenk, former president of the committee. federation! It carries the prohibition of all Christian emblems, of All prayers, of any religious nature, are prohibited at school. But otherwise, the autonomy still enjoyed by the cantons is an obstacle to the implementation of this plan. The radicals sought to get rid of of this obstacle. Carefully leaving the pro- Dr. Schenk's gram, they had the chambers vote on it federal law establishing a federal secretary and ordering an inquiry into the state of public education. Fortunately, Catholics and conservatives have found a weapon in the Referendum. The Swiss people, consulted directly, rejected This law passed by a large majority in November 1882.

In Switzerland, as everywhere, the leaders of the Radical Party appeared hold to the lodges. The main organ of this party, the Bund of Bern is run by Freemasons and the Grand Master of the The Alpina Grand Lodge is headed by John Cuénoud, the police director. central in Geneva.

CHAPTER TWENTY-NINTH

The Franggombony in Spain Under

ALPHONSE Xn

We have already pointed out (Book II, Chapter XII, § 3) the role that the Mason his nerie had at the elevation of Alfonso XII to the throne. His ob The primary goal was to prevent, above all, the rise of Don Carlos, just as she had excluded her grandfather from the throne (book III, Chapter VI, Section 4). Whatever the Christian appearances of new regime, however personal sincerity it may have the young Alfonso XII, a latent work of disorganization social dechristianization of this noble country is not being accomplished. no less since its advent in considerable proportions rables.

The number of lodges is increasing every day. Before 1868, it there were only a small number who concealed their existence; Today, there are more than 360. The Grand Lodge of Spain has 154 lodges under his authority; the Marquis of Seoane is the Grand Master* The Grand Orient of Spain^ whose Grand Master Sagasta was there until his appointment to the ministry, number 162. plus 30 chapters. The Grand Orient of Portugal retains its jurisdiction dictionary on approximately 40 lodges. Finally, a dozen lodges relegated wind from foreign Masonic powers. One can assess from 25,000 to 30,000 is the number of active Spanish Freemasons and their The figure is increasing daily.

Freemasonry in Spain under Alfonso XII

The Bulletin of the Scottish Symbolic Grand Lodge, in its January 1882 issue published the following article, which said quite the official rank that Freemasonry has taken in this country :

In Spain, Freemasonry has suffered cruel vicissitudes in various eras; it has been alternately tolerated and proscribed, and fate of our Spanish F^.*. has never been enviable. We were waiting with concern, to know how King Alfonso XII would act towards him, and we are pleased to see that his promises of complete freedom of conscience were held. liHl.*. Gr.*. Eraser*. of Spain, the f.*. Praxedns Mateo Sagasta has just been appointed Prime Minister. This ensures that Freemasonry has the freedom to carry out its mission. of charity and to spread its light. Its new functions have forced F. Sagasta to resign from G.*. Gomm.'. , and our FF.*. have appointed to replace him F.*. Don Antonio Romero Ortiz, former Minister of State, Member of Parliament for Gortes, and currently Governor of the Bank of Spain.

I/Installation of the new elected official to the position of G.'. M.'. and Souv.'. G.*. Gomm.'. took place in Madrid on May 10th, in the presence of a large part of the Masonic*, Spanish world. The celebration would have been even more of brilliance, if Brother Sagasta had not been prevented from installing his own staff element sound .*< 00068860 ^

At 5 o'clock in the afternoon, the G*. L.'. was opened in the manner accustomed, and the G.*. Sec.'. , the f.'. Juan Utor Fernandez, read at the new vel éln the decision that allowed him to take the gavel and presi-der la T.'. .

The representative of f.'. Sagasta, ill.'. f.*. Montejo Rohledo steps forward cit at the '0,.'. appointed a commission of seven members of the L.'. to to conduct the elected G.'. M.'. between the two G.*, by making him pass under the steel vault. The oath was taken and the installation of the other ILOs* began. ht in ordinary form.

Mr. Montejo Robledo presented in a very fine speech the pros sandstone of Freemasonry in Spain during the five years of the G.'. M.'. of the Sagasta family. Under the auspices of the Great Orient of Spain, There are currently 160 lodges, and many of these L.*. can to have more than 100 members. He expressed his satisfaction at seeing the

Mina, congratulating the Spanish government on this recognition official Itii had been granted by the Obed.* of Italy, France, of the Mexico, Brazil, Buenos Aires, Uruguay, etc., etc., including A few representatives were present: "I myself," he said, "have the honor of representing the Grand Orient of France, whose insignia I wear with pride.

Freemasonry in Spain under Alfonso XII 483

Father Ortiz replied that he would do everything possible to maintain the Order in its present prosperity and good relations with the powerful masonic sessions from all over the world.

The ff. . Llan0'Persi, Sergio Martinez del Bosch^ General Qorona presented the congratulations of the FF. *. present.

A splendid banquet concluded this celebration, attended by all the Freemasons present. withdrew with the conviction that the interests of the F.*.>M.*. would in good hands as long as they would smooth between those of the G.'.-O.*. of Espa* gne and its T.*. III.*. G.*. M.*. Romero Ortiz.

It is sometimes said that in Spain Freemasonry is first and foremost linked to political parties. That's true: but its divisions in Rival Easts, corresponding to diverse factions, do not do not prevent them from being united on the ground in the fight against E-church.

We have seen (volume I, Appendix A, and book III, chapter XV, 1) how anti-Christianity and even atheism reigned in the lodges in this country to the same degree as in France or Italy.

hQ Monde maç(yimique^ in its March 1881 issue, a published correspondence from Spain, which indicates the existing agreement* both French Freemasonry and Spanish Freemasonry gnole:

It would seem that very little effort would be needed to bring about today all the Spanish masons to group together around a single center. We have reported on the new trends that have emerged. in central as well as southern Spain. We have under the eyes an eloquent call for unity that the Asilo lodge of the Vcrud of the Ferrol has just sent a letter to all Spanish masons. Rightly alarmed of the recent invasion of monks expelled from France, the lodge of Ferrol deplores the anarchy in which Freemasonry finds itself today of his country. In Galicia, as in Catalonia, as everywhere, Enlightened and liberal minds know what Spain had become under the domination of the convents; they fear, with some reason, a a return to a dark and abhorrent past.

the Roman militias, but for that they must unite, and May petty squabbles not undermine so much effort. meritorious and paralyze the best intentions. Italian Freemasonry became powerful the day she understood that she absolutely needed the "unity of the government"; Spanish Freemasonry does not It will be no less, if she manages to have the same conviction. Above

484 Freemasonry in Spain under Alfonso Xth

(According to their personal preferences, the Spanish Freemasons will know how to put the interior of their homeland.

We have published in this very volume, concerning the abolition of the death penalty, an account of what happened recently in Spain on this subject (Book III, Chapter XVIII). There we saw the influence that the lodges had acquired over the government, thanks to the presence of the f •. Sagasta and numerous affiliates in the upper echelons of power.

This influence resulted in a draft law aimed at the goal of restoring civil marriage, which the government presented in the 1881 session. Civil marriage had been introduced mentally under the revolutionary regime of 1875, but he had been suppressed as a result of the reaction movement, which had The country was delivered from the Republicans. The F. Sagasta was supported. on this occasion by Mr. Montero Rios, a former minister of the Republic in 1870. During the discussion, which took place which took place in the Senate and was marked by eloquent protests following the bishops' statements, the Minister of Justice declared that if the rupt relations with Rome were taking place. The government of Don Alphonse was established. would be worse off from Charles' conduct ///, and would know how to give Ve.Tem- pious firmness against the Church (1). This is the universal program of Freemasonry, which is thus accomplished gradually, and if the The government of Alfonso XII is not progressing any faster, if he has The civil marriage project has been postponed; it must be awarded. only to the energy that Catholics deploy in the struggle, and especially to the fear inspired in him by the Carlists, around the which should be released sooner or later, the grouping of all forces conservatives of this noble l)ays.

A number of civil burials are beginning to take place to drive to Madrid with an advertisement that attests to the complicity of ministers. Mr. Figueras recently gave this sad spectacle key (2).

(1) (pure VASR0citiion calholUue on January 15, 1882.

(?) V. /rt Xaço (tíc Lisbon), 10'' December 1882.

CHAPTER THIRTIETH

THE SECT IN ITALY BT THE PAPAUTY

§ – Plans for Masonic Congresses in Rome

Oq has seen several times in the course of this work how the sect is relentlessly working to corrupt the Italian population. The overthrow of the temporal power of the popes did not please her that one step, as Father Deschamps has shown. It is to her spiritual authority which she attacks with fury.

A project for a universal Masonic congress in the eternal city she was put forward by Italian Freemasonry for the month September 1882. The Masonic World, November 1881 he announced it in these terms:

Taking advantage of the exhibition that has just taken place in their city, the lodges in Milan organized, under the patronage of the Grand Orient, a National Masonic Congress. This congress met from September 28th on October 3rd, under the presidency of Brother Petroni, Grand Master of the Order.

...The aim of the congress was to "prepare Italian Freemasonry for international Masonic congress, which is to meet in Rome, and of to provoke an exchange of ideas among the Freemasons of the obedience and studies on important subjects of a Masonic and secular nature.

The topics submitted for deliberation at the congress were as follows:

L. Of reconciliation and the necessity of reuniting, as far as possible.

486 THE SECTJI IN ITALY AND THE PAPATUATE

in Rome a universal congress of Freemasonry, without distinction of rites, with the aim of better defining international relations between the various Masonic families of the world; to establish, on the one hand by mutual agreement, the territorial jurisdiction of each of them; to determine In what cases and in what localities can the existence of Masonic colonies belonging to distant Grand Orients, in the interest of your Masonic propaganda; to settle the rights and the the attributions of these colonies in relation to indigenous Freemasonry and national; to establish the foundations of the legitimacy and regularity of various centers of Freemasonry, either in relation to the rite practiced, or in relation to the condition, morality and philosophical principles

the most rational and appropriate means for the immortal princes* Cipes of the brotherhood to give to the Masonic apostolate a coordinated and effective impulse, which ensures its power, solidarity dignity, action, authority, and influence with regard to the profane world. (The The rapporteur on this matter is Brother Giuseppe Petroni, Grand-master.)

II. On the attitude of Freemasonry towards the social question.
(Reporter: Brother Bovio, Professor.)

III. Means of achieving the gradual unification of rites in Italy.
(Rapporteur, Brother F. Dobelli, Professor, member of the council)
(the Order.)

IV. What are the most urgent reforms demanded by the Ma^
Stupidity in Italy? (Reporter, Brother Doctor Louis Castcllazzo,
Grand Secretary of the Grand Orient.)

V. Measures to be taken for the effective suppression of corporations
religious activities in Italy. (Rapporteur, Brother G. Migliavacca, avo
cat.)

VI. Possible proposals from the lodges and the brothers.

In 1882, the Congress of Freethought, meeting in Paris, decided
for his part to have, in April 1883, a session at Home.

Brother Lepellelier thus gave the reason for this choice in his
The Word of Order newspaper

It is of the utmost importance that the congress convene.
in Rome, not only for free thought, but for the fatherland.
The Maleutcudus, who so sadly divided Italy and France,
These concerns will dissipate all the more easily when the democrats of both sides...
countries will fraternize together in front of the Vatican.

The union of the two peoples was very strong when they marched
against the fortress of Sevastopol. We are dealing with a fortress

THE PROJECTS OF THE MASONIC CONGRESS IN ROME 487

more formidable than the one that was considered impregnable boulevard do
the Russian autocracy. Could we not find united Italians and French
French, going to the same goal, fighting the same enemies, running the
same perils and having to share fraternally the fruits of the great
peaceful and moral victory that the future holds for the battalions of the li
Bres-penseurs, the vanguard of the United States of Europe?

The Rivista Massonica said for her part:

The Revolution went to Rome to fight the Pope face to face; to assemble, under the dome of St. Peter's, the champions of the race; to give Freemasonry gigantic proportions in the very heart of Rome, the capital of the universe. She will attack there mercilessly all religions, which share the common point of belief in God and in the immortality of the soul.

This dual project, the execution of which was quite imminent for provoking repeated protests from SS Leo XIII (§ 2), a however, it was aborted.

English Freemasonry has stated that it does not wish to take part at the grand Masonic meeting, precisely because of his character of violent impiety (v. liv. III, chap. XXXI, «i 2»). The Mason German nerie, obeying pressure from Mr. Bismarck, has also refused (1). The Congress of Freethought was also abandoned. In vain did Mr. Lepellelier, at a meeting... a preliminary meeting in July 1882, which took place in Genoa for the erection of a statue to Mazzini, he promised, to calm sensitivities German government policies, which no Frenchman would accept the presidency of the congress. Despite the humiliations inflicted by the French brothers In this case, the government seems likely to hold firm, as with the Masonic congress (2). He has, in order to prevent these meetings, serious reasons for this. The free thinkers^ by bringing this together congresses in Rome, had as their primary objective to force the Holy-Father to leave the Vatican. One of the leaders of the Republican party, Alberto Mario, published in his newspaper La Legga della Democrazia^ in October 1881, an article in which he indicated very clearly this goal (3).

But there is nothing that the government installed at the Quirinal re-

(1) V. le ilonde maçonnique do jauvior-févrioi* 1881.

(2) See an article from the Journal de Rome, reproduced by the Rien public do Gand du July 20, 1882.

(3) V. this characteristic article reproduced in the rotnalno correspondence of the Gabelle du Midi of October 29, 1881.

488 THE SECT IN ITALY AND THE PAPALITY

No doubt more than the departure of the Holy Father. That would be the signal of its overthrow. In September 1870, Victor Emmanuel began, by Mr. Diamilia-Multer, a negotiation which is a masterpiece of intrigue, to prevent Pius IX from leaving of Rome (I).

Today, the incert of Humbert II is even more deeply involved in

But the sect, which specifically pushes for the restoration of the republic, act all the more vigorously.

At the time of the October 1882 elections, the Grand Orient of Italy has published the program imposed on candidates, who are seeking They sought the support of the lodges. Here it is:

Total abolition of papal guarantees and revision of the status.

No privileged, proprietary, salaried, or endowed cult.

The rectory houses converted into schools and housing for the masters.

Complete abolition of religious brotherhoods and conversion of their rents in income allocated to agriculture and industry (2).

2. – Acts of SS Leo XIII against the

Secret societies

The vigilance of the Sovereign Pontiff was not lacking in the Society is threatened no less than religion. The following acts of Leo XIII, although immediately provoked by the attacks which the Church is subjected to in Italy, do not contain serious lessons for all countries. As such, they must to take part in this story.

On October 17, 1882, he addressed a message to the Italian pilgrims. course in which we find the following passages:

Your attitude greatly comforts and consoles us, since We see that Italian Catholics understand that there is for their homeland a more formidable danger; these are the real plans back fierce sects.

(t) V. the curious account of this negotiation in the work *Poluisa segreta Üaliana* (Turin 1880) cbapllrc XII.

(?) See L'Union of September 27, 1882.

ACTS OF LiSoN XIII GONTBE THE SOGiIT^s seghètbs 489

And, in fact, these projects are now revealing themselves in every way, with Us more It's very obvious. The sects, always careful to fight the Church of Jesus. Christ, and, if they can, to make Catholicism disappear from all Us

audacity, they specifically targeted Italy, where the Catholic faith had cast such strong and such deep roots, where, for many centuries, the seat of Supreme Pastor, and from whom the spirit of Jesus Christ and the Benefits of Redemption.

Thus, in the various congresses that the affiliates of these sects held this year in various cities of Europe, Catholic Italy was the subject of their aims. Lately, finally, they decided that a new and more an important congress was to bring together representatives of the sect from around the world / and so that there would be no doubt about its meaning, they have declared wanted to keep it in Rome, in the center of Catholicism, as a audacious challenge against the Church and with the plan to launch an assault on the cornerstone of the Christian edifice.

Meanwhile, to keep anger alive in people's minds, and in order to prepare new forces for this unholy war, in the agricultural shows recently held in Rome and in many cities of Italy, It was said and proclaimed, without mystery or hesitation, that we wanted the abolition and the suppression, forever, of the Papacy, against which, Insults were uttered against religious institutions as well as against religious institutions the most atrocious things, the most unworthy outrages and blasphemies.

And at that same time, new associations began to emerge. popular actions, which openly propose to fight to the bitter end Catholicism and the papacy in Rome.

Thus the specious promises and protests, made from the beginning and widespread to deceive the simple, to want to keep to save and preserve the Catholic religion in Italy, surrounded by security* dignity and respect for the person of the Roman Pontiff, to maintain freedom and independence depending on the exercise of his spiritual power, – in a short time these promises and these protests have received the most striking attention. denied and ended with declared hostility towards the Church and against his boss.

Now that we know the audacious plans of the sects, we feel tons, dearest sons, the need and the duty to denounce you, to you and To all Italian Catholics, the great peril that threatens you.

Let no one be deceived; let all be persuaded of the contrary. that they want to tear from you from the bosom of the most tender of mothers, the Church, to free you from the gentle yoke of Jesus Christ, to enslave you under the domination of those who are preparing calamities for the homeland and ruins.....

And as in the freedom and independence of the Pope, not disguised The good of the whole Church rests, but full and manifest.

of the Catholic world, as necessary things; that all the iids-
they, and especially those from Italy, are showing concern and
Jealous of this freedom and independence, it is necessary that she
are guaranteed constantly and to the extent required by the
good law and justice.

Always remember that the Supreme Shepherd of your souls is at
amidst enemies who had already shown Borne, terrified, in this
Eight forever disastrous, where one accompanied with such devoted piety to
his final resting place the remains of Our revered predecessor, which
They may harbor resentment and hatred.

Remember that the person and divine authority of the Pontiff are
every day thrown into the mire by a frenzied press, which launches at
full hands on Nous-môme the outrages and the filth.

8 Remember that in Italy and Rome there is a party which threatens to
the occupation of Our Apostolic Palace itself, to con
to force into harsher captivity or exile.

These sad memories, dearest sons, will serve as a stimulus for you.
powerful enough to always share with us the hardships and the dangers
of the struggle, in which ultimately victory will remain flawless for the E-
church.

On February 15, 1882, Leo XIII addressed a letter to all the bishops
Italians, an encyclical, which begins as follows:

Although the authority and the scope of apostolic duty make Us
to surround the entire Christian world and each of its provinces with everything
love and all the vigilance that is within our power, Ilalia,
at the present time, particularly attracts Our concern and Our
thoughts.

A pernicious sect whose authors and leaders neither hide nor rot-
slow their will^ has long since taken a position in Italy; after having
declares war on Jesus Christ, it strives to strip the people of
Christian institutions. How far have his audacity already gone? It is for us to know.
It is all the less necessary to say it. Venerable Brothers, that the grave at
The colors and ruins that morals and religion have to deplore are displayed beneath
your hands.

In the midst of the people of Italy, always so consistently faithful to the faith
From their fathers, the freedom of the Church is attacked on all sides; every day,
We are redoubling our efforts to erase from public institutions that form, that
,the Christian spirit which has always and rightly been the seal of glories
.of Italy. .The religious houses suppressed, the Church's property confiscated-
t iués, marital unions formed outside of Catholic laws and traditions,
, '<c role of religious authority erased in the education of youth: it

is endless and immeasurable, this cruel and deplorable war declared on Apostolic See, this war for which the Church is under the weight of its burdens! unimaginable suffering, and the Roman Pontiff finds himself reduced to the most extreme my anxieties. For, stripped of the Principal Civil, he had to fall to the bites from another power.

But Rome, the most august of Christian cities, is a place where green to all the enemies of the Church; profane novelties defile it; there And there, temples and schools are dedicated to heresy. It is even said that she will receive, this year, the members of parliament and the leaders of the most radical sect against Catholicism, who gathered there for a solemn assembly. The reasons that determined the choice of this theater are not a mystery: they want, through this outrageous provocation, to satisfy the the hatred they harbor against the Church, and to get closer to their incendiary torches of the Roman Pontificate, attacking it in its seat even.

The Church, without a doubt, finally victorious, will thwart the plots impious men; yet it is a given and a matter of experience that their These plots aim at nothing less than overthrowing the entire body of the Church with its leader, and, if possible, to extinguish Religion.

To dream of such projects, for supposed friends of Italian honor seems an incredible thing; for the ruin of the Catholic faith would dry up for the I* Italy, the source of the most precious goods.

So many lost blessings are followed by supreme evils; for the en based on Christian wisdom, whatever their claims may be milking, leads society to its ruin. Nothing is more effective than their doctrine to kindle violent flames in souls, and to fan the the most pernicious passions. In the field of science, they repudiate say the heavenly lights of faith; but, this torch extinguished, the spirit Humans are usually led astray, no longer see the truth, and easily sinks into the depths of an abject and shameful mate* Realism. – In matters of morality, they disdainfully reject the eternal and immutable reason, and despise God, the sovereign lawgiver and supreme avenger; but, these foundations torn away, there is nothing left for the laws of sufficient sanction*, the rule of life depends solely on the will and of man's will. In society, freedom without measure, that they advocate and pursue, generates the license, and the license is followed closely linked to the overturning of order, the most disastrous scourge of the matter public. In fact, we have never seen a more hideous and miserable society. than those where such men and such doctrines could have prevailed* Let's take a moment to appreciate it. If recent examples didn't attest to this, we would.. It would be tempting to believe that men, in the heat of a moment of audacity furious and criminal, could have rushed into such excesses, and, retaining, almost derisively, the name of liberty, to surrender to desatur*

We must first attribute such terrors to a singular

492

THE SECT IN ITALY AND THE PAPALITY

protection (God), but we must then recognize, to exploit this preservation, which the people of Italy, faithful to the immense majority loyal to the Catholic religion, could not be dominated by the vice of doctrine. shameful things that we have denounced. If the ramparts erected by the If religions crumble, Ilalia will also fall into the same trap. misfortunes, of which the greatest and most flourishing nations have been sometimes victims. The same doctrines must lead to the same Consequently, and since the germs are infected with the same poison, it They may not produce the same fruits.

Moreover, the ilalia might pay a higher price for its apostasy, because that in her case ingratitude would put the height of perfidy and impiety.

May God avert such a terrible misfortune! May all give a serious attention to the dangers that partly afflict us, and partly we are siding with those who, serving sectarian and not projects not in the public interest, they have vowed the Church to a war to the death.

Unhappy, if they were wise, if they brought to their country a true table love, far from holding the Church in distrust and from trying, sou* the empire of insulting suspicions, to deprive him of his necessary freedom, better inspired, they would use all their power to defend her, the pro. light and would first provide for restoring the Roman Pontiff to possession sion of his rights.

Indeed, the more the struggle waged against the Apostolic See harms the Church, the more it is detrimental to the cause of Italy.

We have discussed this topic elsewhere:

“Say that the public good in Italy will neither prosper nor take hold.” to have a sure and tranquil consistency, if one does not provide for the dā the dignity of the Roman See and the freedom of the Supreme Pontiff, as well as All rights are demanding it.

Just as We have nothing more at heart than the salvation of Christian interreligious figures, and deeply moved as We are by the peril in which they f At this present time, people of Italy, we exhort you. Venerable bles Flrêres, more ardently than ever, to unite your care and your love for finding the cure for so many ills.

And first, strive to make your people understand what
The price they pay is the Catholic faith, and how dearly it must be obtained.
to split. But, like the enemies and assailants of the Catholic name
use a thousand practices and a thousand tricks to seduce more easily
those who are not on their guard, it is of paramount importance to de
to conceal, to translate to the great enjoy their secret advice, so that after
Having opened their eyes to their designs, Catholics feel they are...
to watch over the fervor of their souls, and decide to defend openly
intrepidly the Church, the Roman Pontiff, that is to say their salvation.

So far, either through experience with the new stall of things, or
for lack of having sufficiently realized the extent of the danger, the cou-
The rage of many, from whom much could be expected, did not appear to
to deploy with all the activity and vigor that such a situation required
A great cause to support.

Acts of Leo XIII against the Secret Societies 498

But, now we have learned from experience in what times
Noos sommes, nothing would be more disastrous than to endure with a
Acbe inertizes the malice of the wicked who never tire, and their
to leave the field open to persecute the Church until fully satisfied
of their hatred.

More cautious than the sons of light, they have already dared much;
Inferior in number, but more powerful through cunning and wealth, they have
It was a vile deed to ignite a vast fire of misfortunes in our midst.
May all friends of the Catholic name finally understand that it is
time to dare to make some effort and to tear oneself away at all costs from a languor
health and carelessness, for one is not more readily oppressed than in
sleeping in cowardly security. Let them see how noble courage
of their ancestors knew neither fear nor rest; how,
through their tireless work and at the cost of their blood, the Catholic faith
grew up in the world.

Finally, on February 25, 1882, the Holy Father addressed the predicates
those observing Lent in these terms, which do not only aim
the particular situation of Italy, but that of all countries
where the work of cults is felt:

This year, to excite you to fill with eager care the
This is a very noble mission entrusted to you. We believe that it is sufficient to
to put before your eyes and to remind you, although you know them
fully understand the deplorable conditions of public affairs.^, consider
Unfortunately, the situation is getting worse every day here in Rome.
as well as anywhere else.

are the primary sources of all civil and moral disorder, do not derive not only ignorance and the gratification of passions, but In reality, they are rather the product of this relentless war and the genocide that the sects have declared to Jesus Christ and his Church, in the unholy goal of annihilating and destroying it, if that were possible. Today Today, in fact, it is by premeditated design, with a resolution firm and deliberate, and by all sorts of means that they attack the truths of the faith, that the most criminal doctrines are propagated and that the most ardent appetites are stirred.

The press, science, history, politics, associations and kids The most beautiful inventions of the human mind change, in the The hands of the wicked, in instruments of corruption. We exaggerate by party human rights were invoked to overthrow all principles of authority; They vilify and insult all feelings of religion and virtue, they open free rein to depravity and vice. – What's surprising if all the good, rightly frightened by the excess of so many evils and by the very

494 THE SECT IN ITALY AND THE PAPAUTIA

grave dangers to which young people in particular are exposed, they believe that it is now from the mercy and power of God that one can only hopes and awaits the effective remedy against such a great Perversion of ideas and things?

And, truly, this need for superhuman and all-special help This seems obvious to everyone. But we must not presume may this help come to us from Heaven in a completely prodigious. Divine Providence, which will know how to make him triumphant. the Church of the hardships it is now enduring, most often uses ordinary channels and pre-established means. That is why the greater the dangers, the more serious the evils. And the more pressing the need, the more duty compels us. forced to use these means to obtain help from God desired.

§3. – GALIBALDI AND UNIVERSAL FREEMASONRY

Garibaldi had been Grand Master of Italian Freemasonry since the month of June 1865. Upon his death (June 1882) the new grand-The master made this appeal to the Italian masons:

Italian Freemasonry turns to Italy and, in the name of its ancient institution, he said that the hero liberated a large part from the soil of Ilalikon, the defender of the freedom of all peoples, lives in the grateful memory of the peoples, in the true immortality of history

A free and powerful woman will erect a monument worthy of her. The Mason-[^]nerie, which is a universal institution, and which had it for its great-master for life, will erect an even greater monument to him, because he will be raised by the participation of all nations, which profess the only worship accepted by human reason, that of genius and truth.

For the assembly of Italian lodges,

The Grand Master, G. Petroni, 33.

Rome, June 3, 1882.

Everyone remembers the odious blasphemies of Garibaldi and his letters inciting regicide. (See Book II, Chapter XV,

4). This did not in any way prevent Universal Freemasonry

GariBALDI RT UNIVERSAL MASONRY 495

to make him a hero and to solemnly celebrate his memory in all countries and even in America (1).

French Freemasonry, to whom the memory of the demonstrations Garibaldi's Germanic influences should have imposed a certain reserve (2), was carried away by the hatred that drives her against the Church and of which the The famous condottiere was the embodiment of this. Many lodges have celebrated by the funeral services on the occasion of his death 3).

We read, among other things, in the minutes of the meeting of the June 22, 1882, of the Grand Symbolic Scottish Lodge:

A mourning battery is fired in honor of our brother Garibaldi, the model of the patriot and the French. The expression of the painful The sympathy of the G.'. L.*. will be sent to the family of the general and to the G.*. L/. of Italy.

(1) See in the ChaiM d*union, September 1882, the account of a funeral celebration brée at Baeuos*Ayres by the lodge tes Àmü of the shipwrecked. The Grand Orient of On this occasion, the Netherlands sent a message of condolence to the Grand Orient. from Italy {Chaim d'untou, July 1882, p. 21tt).

(2) Let us recall here only two letters addressed by Garibaldi, one to .Vf* Ghon, from Stockholm, in August 1870, and the other to a certain Viilani:

(It is pointless for me to betray my humanitarian principles. French, Scandinavian) Navas, Germans, all are my brothers. If I desired the triumph of Prussian arms his own, my sole motive was the burning desire to see the downfall of the most execrable

part of the government of Klorenc, and, if I could escape from this place
And if I had entered France, I would almost certainly have been arrested. You know, nature
my ideas of universal union, but I think this is the right time for the
to expose once again.

"The United States, England, the Scandinavian States, France, Germany, having
Under their protection, all the secondary establishments would form a magnificent base
for this universal union. The deputies of all monarchies and republics
Politicians from all over the world would be summoned to an areopagus in Nice, a free city
they would vote there, as the first foundation of a general constitution, on the articles
following: 1. War between nations is impossible; 2. Any dispute that arises
would see between them would be referred to the Areopagus to be judged peacefully. If my
If you think your ideas are good, spread the word.

f GAniBALDI, »

"My dearest Vilani,

You have painted a portrait of Bismarck imbued with grandeur and truth.
unparalleled rarity.

You truly understood this illustrious great man, to whom the world belongs.
indebted to these generous moral battles, which, more than material ones, crush
will cast into the dust the priestly hydra of lies.

"For my part, I thank you from the bottom of my heart and I am for life,"
Your

c Gabihaldi. »

(3) V. Chain of union^ July 1882. pp. 211, 212.

496

THE SECT IN ITALY AND THE PAPAUTIA

4. The height of hatred for sects

Through a kind of moral law, which proportions the punishment
from apostasies to their guilt, Italy, this center predestined
destined to see sects arrive on
its soil to a paroxysm of hatred, to a madness that baffles the

It is no longer within the temporal power of the popes, nor even within the Church. that their blasphemies are directed at. They go all the way to God, and Mazzini, ten years after his death, is strangely outdated. His disciple, Alberto Mario, the heir to his works and the director of the newspaper the Legga della Democrazia^ has publicly renounced the motto that Mazzini had inscribed on his flag: Dio e Popolo^ or rather the transformed by a hateful rabble. For this he posed an accent on the e, which in Italian changes the conjunction e (and) into the 3rd person of the verb to be (è), such that Dio e Popolo God and the people become/?/o è Popolo^ God is the people / (1) There is There's a little bit of infernal logic here. After having made the people an absolute sovereign freed from all respect for divine law and master of making the di-oit (see book I, chapter t, 2), there was no longer than to proclaim him God himself.

This is not an isolated incident: the Proletario, organ of the socialists Italian lists, printed in 1879 this horrible blasphemy: God is the greatest enemy of the people because he has cursed work! After atheism, was there one more step to take along the way Crime? The Italian sects have found it. Listen to these lyrics of a hymn sung in February 1882, in the middle of the theatre Alfieri, in Turin:

"Here he is passing by, O peoples, here is Satan the great. He is passing by!" traveling from place to place, on his chariot of fire. Hail, O Satan, hail again! Volté! May our sacred incense and vows rise to you! You have "Defeated the Jehovah of the priests!"

(1) Cited in the Roman correspondence of the Gazette du Midi of October 29 1851.

PEAK OF CULT HATRED 497

And the crowd, says the newspaper from which we borrow this account, applauded the infamous work of Br. -. Joshua Carducci (1)*

A little earlier, a newspaper, bearing the title VAtéo, had Founded in Livorno. "Satan is our leader," say its authors. in their profession of faith, he is the genius of res-^ human destruction, the vengeful force of reason (^). »

In Ancona, a socialist newspaper was also founded entitled: He Lucifero (3).

(1) V. YUnion of February 26, 1882.

(2) V. Vünivert of August 29, 1877.

(3) V, do Laveleye, Leltres d'Italie, in-12, Paris, 1880, p. 381.

These satanic maaires talioDS are taking on a more intense character at this moment. and are frequently repeated in Italy. That's why we're talking about them here. But they are not as isolated as one might think. The history of Freemasonry tells us shows that its most vigorous thinkers have been subject to a kind of fascination with the abyss, which led them to worship Satan. We know the famous passage from Proudhon: <Come Satan, come, the slandered one of the meadows> "I have many kings, that I may embrace you, that I may hold you close to my breast. 1 II 1 It is the time I have known you and you have known me too. Your works, O blessed one of In my heart, they are not always beautiful or good; but they alone give "gives meaning to the universe, and prevents it from being absurd. You alone animate and (work; you ennoble wealth, you serve as the essence of authority, you set the seal on That's virtue.

Father Renan published in the Journal des Débats on April 25, 1851 a rebab Satan's quote, which the illustrious Cardinal Pie did not hesitate to reproduce verbatim. ment in his first synodal instruction (see Selected Works, vol. I, pp. 86-87), because It wasn't just a display of imagination; it was a sign of the times. In 1869, M. de St-Albin, in his remarkable book, Les Libres penseuses, (chapter xxv), also reproduced a number of invocations to Satan, published in the progressive newspapers of that time. We will return the per • those who would like to have the philosophical explanation from this side of Freemasonry nothing to do with pages as profoundly and wisely thought out as they are soberly written P. Desebamps (see book I, chapter II, § 9). We will limit ourselves only to mentioning to ner here a book by Dr. Brownson, The Spirit Happer, the masterpiece of literature Catholic culture in America, where this question is addressed very thoroughly, but at This is too narrow a viewpoint, as the author has neglected the actions of secret societie politics in contemporary revolutions. We owe an excellent translation of it to U, Georges Gandy, VEsprit frappeur, in-12, Gaslerman, Tournai, 1878.

III

32

CHAPTER THIRTY-FIRST

FREEMASONRY IN ANALETERRE

– Organization of English lodges

The Grand Lodge of England has 1,649 lodges under its jurisdiction. obedience with 101,234 members. The Grand Lodge of Scotland has

English lodges practice a rite, which includes the three of* symbolic degrees of apprentice, journeyman, master, plus one of The Royal Arch, the highest degree of Red Masonry. Its members hold special chapters, which govern the symbolic lodges. leagues. Some lodges subdivide the master's degree into four and were given the name of because they give a name*

distinct from each of their members: they number 223 in England, placed under the authority of a grand lodge tint.

Furthermore, the higher degrees are quite practiced: the Scottish rite I know. The ancient accepted has a supreme council in each of the three kingdoms. In Ireland there is a supreme council for the Irish rite Landais, which is a simplification of the Scottish Rite in 15 degrees. Scotland also preserves the old rite of 'Heredom', whose great-Mastery is attached to the royal crown. Finally, Great Britain Tagne counts Templar encampments.

500 Freemasonry in England

It is with the United States [the country in the world where Freemasonry is] the most widespread. It has more than 200,000 allies and members takes a significant portion of the upper classes.

The Prince of Wales is Grand Master of the Grand Lodge of An-England as well as the Supreme Council of the Ancient and Accepted Scottish Rite accepted for England and Wales and the Grand Chapter of the Templar order; he is, moreover, protector of the great Scottish and Irish lodges.

The Deputy Grand Master of the Grand Lodge of England is the Count of Carnarvon. The Grand Master of the Grand Lodge of Ireland is the Duke of Arbercon, currently Lord Lieutenant of Ireland. Many members of the aristocracy are part of it and occupy the positions of grand masters of the provincial grand lodges and chapters of Royal Arch^ which exist in almost every county.

Freemasonry has become a real force in the country. social institution. It is represented by its members in the ceremonies monies whose purpose is the erection and inauguration of the principal public monuments. The large budget at its disposal, – the contributions annual fees and airport taxes are very high, –per– put them in the grand lodge, the provincial lodges and the lo– lodges wedges to make significant contributions to various charities of public good. Although passwords, touching and While the rites are kept secret, great publicity is given to

that of several members of the royal family at the head of the order, have completely erased the memory of the measures taken under the reign of George III (Book II, Chapter VIII, ^fl), and it is by Mr. Forsler responded to this argument on June 17, 1880, in the House of Commons, to Mr. O'Donnell, who asked him if the oath sworn by the constables of Ireland not to belong to The term "no secret society" also applied to Freemasonry.

Public opinion has come to perceive the ma- order conical as a filling for the upper and middle classes the goals of mutual aid and sociability that VOddfellowship, the Fore\$terSy the TradeS'Unions satisfy in the lower classes laughter.

the spirit of English Freemasonry

501

S 2. – The spirit of English Freemasonry

"Freemasonry is a loyal society," said Mr. Forster, and It is generally regarded as not being anti-Christian. The ministers of the various sects and the clergymen of the Church established, they are part of it in large numbers (1). They frequently fill quickly in the lodges the functions of chaplain and reciter the prayers that open and close the meetings.

The rites for receiving the different grades in the Masonic Order The most widespread Royal Arch nonsense is in its subs- identical instances to those described by Father Des- Charaps: it's still the legend of Hiram and the same interpretations philosophical and humanitarian missions (2). However, one does to depict the Bible in a way that is designed to deceive the masses initiates. It is on the holy book that all the ser- ments. However, it is actually an object of derision for anyone who wants to seek the meaning of these allegories. Thus, in the Upon receiving the apprentice rank, there are three great lights^ which are the Bihle^ M set square and \q compasses. The Bible is absolutely put on the same level as Masonic traditions! And the initiate re- see these three great lights of the little lights, which are the sun, moon and the Worshipful Master of the lodge; that is to say, the Dogmatic and moral teaching derives directly from nature and Freemasonry. The letter G designates both God and geography. metry, the most important of the sciences (3).

Despite this sacrilegious and profane use that is made of the name

Many don't look at it so closely. Fantasy, naive elements
touristists, aestheticism, as they say today in England*

(t) In 1757, in Scotland, the Synod of Stirling of the Presbyterian confession adopted a resolution depriving Freemasons of any participation in the coronations
ments; but these provisions were not applied (see Mackay, Lexicon of
Freemasonry, pp. 240-218).

(2) A very complete description can be found in the work entitled: Irish
and English freemasons and their foreign brothers, by Michael di Gargano, in-4'',
Dublin, 1878.

(3) See the work cited in the previous note, pp. 15, 41 and 43.

502 THE FRENCH KINGDOM IN ENGLAND

has

land (1), have taken such a large place in the worship of certain
congregations, that the Masonic rites thus mixed with Christ
Their beliefs appear to them to be very similar to those they practice.
in their temples. Moreover, the natural virtues of benevolence
The rituals of lance, charity, and probity are celebrated in the lodges.
with the sincerity and seriousness that characterize the English.
Freemasonry and Protestantism have thus come quite far
one in front of the other, having almost met.

The vast majority of English Freemasons in England
remain in good faith Christians in their lodges. Given the
strange attitude of the ecclesiastical bodies that we have just described
quer, they are not like the Catholics who become free-
Freemasons, apostates, rebels against religious authority. That's it.
in English Freemasonry a considerable factual element^ that one
cannot be ignored. To equate it with Freemasonry in Catholic countries
ques or even just to Freemasonry in Germany, it is
to make a serious mistake.

The Grand Lodges of the United Kingdom have provided evidence
brilliant reflection of the spirit that currently prevails in the majority of
their members. They broke off all relations on March 6, 1878
with the Grand Orient of France, following the modification that it
In relation to its constitution, by eliminating the belief in the immortal
the nature of the soul and the existence of God, while Freemasonry
of all the other countries adhered to it more or less explicitly
(see Book I, Chapter II, §14, and Book III, Chapter XIV, §3). Since then
the French brothers of the Grand Orient's Vobedience lodges
are no longer admitted as visitors to the English boxes. Finally,
In 1881, English Freemasonry refused to join the project of

based on the anti-social and anti-Christian character that its promoters announced their intention to give it to him.

When we recall the spirit of violent impiety, of atheism almost, who presided over the constitution, in its modern form, of Freemasonry in England (Book II, Chapter II, § 4), we are surprised by this major change.

The causes are numerous. First, we must consider this
The fact is that Freemasonry was primarily founded to fight

(i) On what is meant by the aesthetic phase in religion in the countries
Protestants, we take the liberty of referring to our work; The United States contemporaries, 3rd ed., volume II, p. 288 et seq.

the spirit of English Freemasonry 503

against the true and living Church and against the See of Rome. Where Catholicism does not exist; the main fuel for his hatred is...
default. That's what happened in England. After the advent
With the fall of the Hanoverian dynasty, Catholicism almost disappeared completely from England and Scotland. The ideas of the
Freemasonry was able to take a different direction. The end of the 18th century®
The century was marked by a remarkable revival of the Christian spirit.
John Wesley and the Evangelicals reacted against the
deistic doctrines and the gross indifference with which a
A significant portion of the established Church had fallen. The spectacle of
horrors of the French Revolution, the eloquent voice of Burke,
further developed this Christian reaction. At the same time,
by a kind of screw mcdicatrix naturae, the principle of the
Political legitimacy was gradually being restored in people's minds.
Social institutions have remained Catholic, one might say.
to say, in many respects, and Protestant England retains
more Christianity in its laws than Catholic countries, on
which has borne the great effort of the Revolution for a century.

Finally, add the eminently practical turn of the na- spirit
national, the lack of generalizing skills, the absolute absence
of cosmopolitanism, and we will understand the character that the
Freemasonry in England. It has become primarily an institution
mutual support; those of its members who belong to
middle classes see it only as a way to do business
trade with more advantages, and everyone scoffs at grand ambitions
humanitarians for their brothers on the continent.

Does this mean that Freemasonry presents no dangers?
In England?

The Catholic Church does not judge it that way, and there, as in

under penalty of excommunication.

His reasons are drawn both from the social order and from the religious order. From a religious point of view, a careful examination of the rites of Masonic lodges quickly discovered the naturalist spirit there. The denial of all revelation, which is the essence of Freemasonry. It requires the strange numbness of religious sense among the Protestant clergymen so as not to be shocked by the desecration. A constant that prevails in all these rites: a certain number among them, we shall see later (book III, chapter XXXIII, They exhibit in this regard a sensitivity that does them credit.

504 Freemasonry in England

Sound morality will always condemn such oaths. made to the unknown, these promises of secrecy, these pledges of absolute and unrestricted access to an unknown authority. No. An honest man cannot make such a commitment (1).

From a social point of view, the existence of a secret society, which exclusively favors its members regardless of family relationships, neighborhood ties, professional connections, national ties. This is contrary to the common good. There is in Freemasonry of Mark a degree called secret monitor which expresses with crudeness, which is what actually happens in all Masonic rites. By receiving it, one is bound by an oath worded as follows:

"I swear I will assist my brother, Secret Monitor, preferably at any other person, by facilitating their affairs, by sending them practical, and in all the ways I can make him win more than a penny. I swear to always have this oath present to my mother. I solemnly pledge to this, under penalty of having my heart pierced by an enemy's dagger and left friendless on the day of Danger. May God help me."

This oath has considerable effectiveness, especially when it comes to to allow a brother to benefit from public funds. The camera- Hidden radio broadcasting plays a role that distorts the competitive landscape. and that fair play so dear to British loyalty. The real ones Social relations are altered and corrupted as a result.

Finally, it should not be forgotten that the Masonic order is a Universal order. English Freemasons affirm it more than any others. others, the great advantage of affiliation being to make them find to have brothers in all countries. But in this way they make themselves solitary the forces of impiety and revolutionary spirit, which reign in the other branches of the Masonic tree. The lodges deliver to those of their members who travel, cards or letters from recommendation, which assures them everywhere of help and assistance

country. The break in relations with the French Grand Orient is

(1) An eminent jurist, Lord Plunkett, condemned Masonry on his behalf
From this point of view: "I consider an association founded on a secret oath to be..."
(f me extremely dangerous) according to the principles of common law; because it
separates the subjects of the State and interposes itself between them and the allegiance
"rain" s – Cited in the work entitled: Secret u arfaie of freemasonry against
church andjtale^ Introduction, p. tvn.

England and the Cosmopolitan Revolution 505

a very recent event, provoked by the audacity of the outrage thrown
through this body to the public conscience. But in reality, the lodges
of the Supreme Council of France, those of Ilalia, Spain, and Al-
Lemagne are no less impious; now the English masons receive
sell their members as visitors and frequent them on the
continent.

S 3. – England and the Cosmopolitan Revolution

We have repeatedly pointed out the immoral support that the
English government, – often supported, it must be acknowledged
on public opinion in the country, •– had given to the Revolution
cosmopolitan.

These misplaced sympathies, this corruption of public opinion
that, are largely the work of the lodges, which welcomed as
brothers, the worst Italian, French, and Spanish revolutionaries. In
1875, on the occasion of the appointment of the Prince of Wales as
Grand Master (1), the Grand Lodge of London and the Grand Orient
from Italy exchanged expressions of fraternal solidarity. The death of
Garibaldi was the subject of numerous tributes and addresses of condolence.
grievances throughout English Freemasonry. For the brothers and
Glas, as with the French and Italian brothers, was the type
of the perfect mason!

High degrees are quite common in England; however
The rituals of the Rosicrucians and the Kadosh are almost the same.
that in France and instill in certain minds this blind hatred
of the papacy, the monarchy, and especially the Bourbons, that Ton
This is a common observation among many English people. It wouldn't take much to
to awaken, memo in England, the spirit of antagonism which is the
the foundation of Masonic doctrine. In 1874, the Marquis de Ripon,
Grand Master of the Grand Lodge, had abandoned Freemasonry
following his conversion to Catholicism. At the meeting of the
Warrwickshire Provincial Grand Lodge under the presidency

of the Grand Lodge of Middlesex, declared "that he regretted the
"retirement of the Marquis de Ripon, but which he could not share"

(1) V. 1» Times of April 29, 1875.

506 Freemasonry in England

*»

"the naive astonishment of those who do not understand that a
"Roman Catholic could not continue to occupy a position"
"In order. The system of the Roman Church and that of the
"Freemasonry," he added, "is not only incompatible,
"but still radically opposed."

The following year, at the meeting of one of the most important lodges
From London, the Lord Mayor indulged in the most violent declamations
against the papacy, he declared that Freemasonry would always
on the side of light against obscurantism (1).

Was it Mr. Gladstone who was echoing the lodge in his pamma
pleadings, published at that time against the Holy See, or the lodge
who was throwing back at Mr. Gladstone his imprecations and calumnies?

Masonic hospitality enabled the founding of cosmic lodges
Mopolites, which are hotbeds of conspiracy and impiety for the
worldwide. This is the Phila- logo amidst many others.
declphius of the rite of Memphis (V. lib. III, chap XV).

The English believe they can maintain these things with impunity in their country.
outbreaks. They are, however, beginning to have a group
impics and revolutionaries. Bradlaugh, the elected representative of Norlhampton,
He is a Freemason; he is linked with the entire continental revolution.
However vigorous the social consensus in England may be,
It is unwise to deliberately infect oneself with the disease.

4. – The secularist movement in the iscoles

An association was formed about twenty years ago.
bearing the title of National Education League, whose aim is to
times of directly involving the State in the distribution of
popular education, (uijus([uc-là was exclusively provided)
by IcsditTérenlos religious confessions, and secondly of separ
to completely review that intelligence instruction
gion. There is a complete identity here with the program whose
Freemasonry continues the realization.salion in all the Stalls of the

continental ideas, which were produced by contagion in the air

(1) Quote from the included work: The secret influence of Freemasonry against the church and state, introduction, p. XXI, London, 1878, returns to Oates.

THE SECULARIST MOVEMENT IN SCHOOLS 507

Free? We will not decide the question; we will only quote...

"The assessment of a man who knows the Angle perfectly"
earth :

"The National Education League was largely formed"

"free thinkers, atheists and dissidents, who veil their

"Perfidious designs under the guise of secularism. They want security."

"To secularize the school, or, as we say in France, to laicize it. Basically."

"There were hardly any left except the Anglicans and Roman Catholics"

"who supported the denominational schools, and even among

the Anglicans, members of the Large Church and the Lower Church

"They adapted to the new law (1)."

It was under Mr. Gladstone's ministry, in 1870, that...

voted the first act by which England deviated from its

traditional principles for doing not follow the path indicated by

the National Education League. This first step was moderate, and

The secularists had to reckon with the impartial spirit, which, unfortunately

Despite many prejudices, it still prevails among the English. In terms

of the act of 1870, supplemented in 1873, 1876 and finally in 1880,

Under Mr. Gladstone's new ministry, the government did not

He no longer subsidizes religious education, he no longer counts the time

which is dedicated to it as satisfying the requirements of the law,

but he does not forbid this teaching in any way and he distributes

subsidies to denominational schools as well as others,

in proportion to the successes achieved by their students in the exams.

The most serious aspect of the new legislation was the creation

in all municipalities of School boards which have the power

to create their own schools, independent of the existing schools -

nelles. In these schools funded by taxes levied on the

taxpayers, religious education is completely prohibited.

"The school boards," they said, "before the implementation of

the act of 1880, Mr. Martin, organized themselves on many levels

points of the kingdom, particularly in the major cities, and thus

As was easy to predict, they quickly fell to

hands of dissidents, freethinkers and secularists, who, at

applying the law of 1870 in its spirit and sometimes even in its letter

three, had only one goal: to ruin the denominational schools, supported

through voluntary subscriptions, to replace the eco-

non-sectarians, that is to say neutral and secular, as they say in

(1). Public education in England, by M. Martia. Correspondent of the 10th July 1870.

508 Freemasonry in England

France at this time. The goal set by the 1870 law was to supplement the voluntary system, to fill its gaps, to reach where he could not go; but the School boards were much more concerned with supplanting than with supplement the volunteer schools. Thanks to the ability that these School boards have the power to collect taxes and contract through loans, they drew heavily from the coffers of taxpayers and clerks in many places involved in financial scandals, which closely resemble those of the United States. Public opinion The public is beginning to be alarmed by this squandering of funds. public, and she adjusted accordingly. The major newspapers of London have strongly censured the School board in recent weeks London on the occasion of the budget presented for the year 1881 and 1882 by Mr. Freeman (1). »

Many Protestants voted for the legislative acts that we we have indicated, without sharing the aims of the National Education League. The debates in the English Parliament on this occasion are singularly instructive, and show, when compared speeches of the first. Paul Bert and Ferry, the difference produced based on currents of public opinion in both countries. The hostility that most dissidents feel towards the established church and Catholicism contributed greatly to making desmesure acceptable, also contrary to the national genius of the English. The principle of the separation of religion and education is no less took place in the country, by virtue of the law, through the practice of many school boards, those established in cities where The radical party is the master (2). Another cause will aggravate it. the dangers of the struggle undertaken by the Science boards conive the denominational schools. The dissidents will join forces. with them. Now, as the Anglican Church will be defeated the day when It will be destabilized, and the Catholic Church will then be left alone to face it. school boards (3).

Even in England, the situation has some problem areas. and the English may well regret having allowed it to be introduced into

(1) V. compulsory education in England by Mr. Martiu, in the Contemporary (1) December 1881.

(il) See the facts cited in the London Nation's Correspondence of the 14th December 1882.

(3) See primary education among Catholics in England, by Mr. Martin, in The Correspondent of 1880.

Freemasonry in the English Colonies 509

them, by a roundabout way and even with a great deal of temperance
ments, the principles whose logical application produces such great
ills on the European continent.

§5. – Freemasonry in the English colonies

The English have established a very large number of lodges, not only
element in their colonies, but also in all the cities of
Asia and Africa, where there are groups of British subjects
somewhat compact lodges. Thus, there are several English lodges.
in Constantinople, in Smyrna, in Cairo.

The character of these lodges, in British America and in
Australia, is quite similar to that of the mother's lodges
sorting. Although Catholic populations are numerous in
In these two countries, there reigns religious peace and loyal respect.
the rights of all British subjects, which exclude the hai-[^]
born and the antagonisms of the European continent or of America
of the South. Freemasonry, we repeat, is above all an ins
mutual support structure.

In the countries of the Far East and Africa, it takes on a
The caiacière is much more antagonistic. The lodges there are composed
of much lower social elements; one can say, in a general way
general, that Protestant society loses the outward appearance that it
in Europe. Also the lodges of India, those of Mozambique,
Those from Shanghai show a thinly veiled hostility towards the Church
Catholic and its missionaries. The Bishop of Bombay, Bishop Meu-
Rin, in 1881, had to forcefully point out the dangers that pre-
Freemasonry is present in these countries (1). A number of lodges
rejected the Christian ritual in use in the motherland, for
They wanted to receive Muslims and Parsis. They were

(1) See La Chaîne d'union, 1882, p. 11. Freemasonry was introduced into
riadd, in 1728, by Sir Georges Ponfrely who founded the first lodge in Calcutta.
currently has 110 lodges in India[^] placed under the direction of provincial lodges*
cialos established in Bombay, Madras, Punjab, etc., which themselves fall under the
Grand Lodge of London* The number of Freemasons in India is estimated at 37,338*
(CAoine cTunicm, Ibid.)

%*

thus placed, in accordance with the true spirit of the Order, on a purely humanitarian basis (1).

Freemasonry in the Dutch East Indies is also a hotbed of impiety even more pronounced than in Holland itself (2).

Bishop Fava has repeatedly pointed out the impious nature that Freemasonry had in these countries; "In Masonic marriage nothing like what we saw celebrated twenty years ago on Mau-Rice," he recounts, "the venerable one asks the senior warden "In front of the spouses: – What do you think of indissolubility?" "Marriage? ^ It is contrary to the laws of nature and of the Reason. – What should be the remedy? – Divorce (3)." Masonic oaths, the terrible punishments to which one exposed the person lending them may pose a problem, but they are not always... vain simulacra, as is believed. We know several murders committed under these circumstances by English lodges of the West Indies. They have always remained absolutely impunished, for the reason that judicial and administrative functions are almost exclusively occupied by followers.

(1) See Allgemeines Handbuch der Preimaurerei, tom. IV, Ergänzungen, 1870, V. East Indian.

(2) See the facts cited in the Masonic World of January 1864. See also the Chain of union of December 1882.

(3) Second letter on Freemasonry, in the Catholic Review of the /ns Mutations and of the law, vol. XV, p. 265, 1880.

CHAPTER THIRTY-SECOND

SECRET SOCIETIES IN IRELAND

S 1®^ . – The origins of the Irish question

The Irish people have for centuries been victims of three great oppressions, which are still far from being remedied completely.

His religion has been odiously persecuted, and it is only at the cost

rioux, which in 1829, the Catholics removed from the ostracism legal cynicism, which had weighed on them since the 16th century.

Alone in the world, along with Poland, Ireland is subject to a foreign power, which claims to govern it, without taking into account his particular interests and the manner which she herself understands.

This situation had finally provoked outrage even among the Protestants settled in the country, and at the end of the 18th century, a the national movement led by the illustrious Grattan had succeeded, in 1782, with the establishment of an Irish parliament in Dublin. the concession was far from complete, since only the Protestants could were supposed to be members. However, in the long run, this parliament would have at least taken into account the country's economic interests odiously sacrificed to British trade and industry. In 1800, William Pitt bought a majority in this parliament, at

r»I 2 SECRET SOCIETIES IN IRELAND

a price of money, and made him vote for union with England! The deputies The Irish are a tiny minority in Weslininsior, compared to in which the two major English parties always form a coalition when it comes to a particular interest in Ireland. The more the Angle the earth loudly proclaims the principle of self-government within its borders. The more the denial of their right to self-government appears Insulting to the Irish. Even the local government doesn't... does not belong, except in the vivles, which form corpo* rations. The principles according to which the stipen~ are named Magistral diarij, the existence of a special armed force, observation bulary, maintain under the yoke the largest extent of the country.

Finally, there is a third [question concerning the interests] more intimate to the people. Under James I, under Cromwell, Under William 111, Irish landowners were expropriated en masse, transplanted arbitrarily from one part of the country to the other one.

The current landlords are mostly descendants usurpers, whether racial or religious differences, or the absence Senteism then prevented merging, despite two centuries elapsed, along with the mass of the population. In their relations with the rural classes, they completely ignored the law on the land, which the historical conditions of the country gave to the tenant cier, and with the help of English legal experts purported to trans- to form into temporary and revocable leases the tenures which, according to Celtic law, had to be perpetually preserved by the peasant as long as he paid a fair rent (1).

Such oppressions inevitably provoke unrest, conspiracies, secret societies, independently of the inter-convention of the universal sect. Freemasonry in particular has nothing to do with Irish affairs. She is in this country an essentially English institution, which, as such, has always aroused the repulsions of the indigenous population. It is to 1848, at the latest, is when we can trace the first communications between certain Irish people and revolutionary sects more advanced of Young Europe.

(1) Y.Sytem of tenure of laml in various countries, edited by CobdoD-Club Ire^land, by good. Loagfiolü. London, in 12, 187G. Sir Sumner Maine, Lectures on Early History of institutions, in-8*, London, 1880, Paul Fournier, The agrarian question in Ireland, in-12, Paria, Plon, 1882.

The Depenuehs and the Uniteû Irishmen 513

Even to this day, the secret societies of Ireland had a distinctly local and national character. But the revolution cosmopolitan tion only makes greater efforts to penetrate them and exploit for the benefit of its plans to destroy Christian society hold the legitimate grievances of the Irish people.

2. – The Defenders and the United Irishmen

FROM 1791 TO 1800

The rural struggle between Protestant English and Catholic Irish which had, in certain provinces, brought about as early as the 17th century the formation of popular secret societies, which engaged in Violence against people and property. The Peep of Day Boys were burning down Catholic homes, and the Defenders were reading about reprisals against Protestants. In 1791, a draper From Belfast, Samuel Neilson organized an association, which com* took Protestants as well as Catholics, with the aim of af to cross Ireland from the yoke of Augelerre. She took the name of ü-Nited Irishmen. Originally, this association was not secret. and had no republican aims. It was only in 1795, when the conflict had intensified due to provocations from the Orange-men, that the United Irishmen constituted themselves as a society secret, they adopted passwords and a ceremonial reception tion imitating Freemasonry, and forged an alliance with the France. We could see in Cadet Gassicourt's account (book III, Chapter II, § 3) some rather vague indications on these relations tions, He notably confuses the United Irishmen with the Defenders. The plans for the invasion of England, the execution of which

a consequence of the Directory's inaction. The English historian of societies secret^ Mr. Thomas Frost even says that the government br tannique received people who were very close to the mem- the Directorate's intelligence services, which allowed him to thwart the efforts attempted in Ireland by the United Irishmen.

The ministry also had a large number of spies, among the affiliates, and O'Connell proved that Lord Casllereagh had excited by its agents provocateurs, the 1798 uprising, for to use this as an argument in favor of recalling the Union.

III

33

514 SECRET SOCIETIES IN IRELAND

In any case, it was more of a conspiracy than a so-secret society. After the recall of the Union and the execution of the misfortune In 1803, after the death of Robert Emmet, nothing remained of this ass association ^1).

.^3. – The Lodges of Üuangists

In 1794, at the time when unfortunate Ireland began to resume some semblance of national life, fanatical Protestants im they decided to form a secret association similar to Freemasonry nerie, to combat the emancipation of Catholics and maintain to enforce the rights of the House of Hanover, although no one, to this at that time, no longer considered contesting them. The founder of this association a ciation called Orangemen^ Thomas Wilson, was a frank-mason, and it is on the model of Freemasonry that he considers it titua. 11 in copying the ritual, the alBliation ceremonies, the words of passed, the oaths, and divided his association into lodges, raising from a Grand Orient, which gave them the impetus.

In Ireland, there were as many as 20 provincial grand lodges. and 1,510 Orangemen lodges with 200,000 members. That The organization was also extended to England; to London only, it had 50,000 members (2).

The Orangemen stirred up unrest in Ireland and in An England [on numerous occasions, and their violent opposition to all the liberal measures of the English government have not been without their consequences. contributed to keeping this country in a state of continuous unrest. Their

The decoration did not spare the crown itself.

In 1828, when the Catholic Emancipation Bill was discussed in the House of Commons, one of the leaders of the Orange men exclaimed, in a meeting, that they would not defend the dynasty tie that as long as she herself remained a firm supporter of the Protestantism (3).

(t) V* on the Defenders and the United Irishmen Th. Prost, The Secret Society of the European Revolution^ t. I, p. 55 to p. 142.

(2) Allgemeinee Handbuch der Freimaurereif Leipzig, 1865, (. Il, y Orange-men*

(3) Irishand Engtieh Freemaeeone, Dublin, 1878, in<4*.

The Lodges of Obanuists 515

These lodges have been a constant provocation for almost a century. aunt to the Irish people. At the same time they have up to a to a certain extent authorized by their example by secret societies, which have been and still are the dominant feature of this country's politics.

S 4. – Popular Secret Societies

The Irish peasant always retained the memory of his land rights and considered the English landlord as a usurper. Deprived of all legal protection, overwhelmed by courts that systematically disregarded the basics of history Torics of his demands, he naturally formed Secret agrarian societies for self-defense. Associations of this kind genres have always existed since the end of the 16th century; but, from From 1820 to 1880, they underwent significant expansion under the name of Ribbon-Men or Molly Maguire (1). They are organized In the lodges, they have passwords, signs of recognition. Upon joining the association, the affiliate swears an oath in the name of Christ and his Holy Mother, absolute obedience to Molly (the popular name of the Irish peasant, like Jacques Bonhomme in France in the past), that is to say, to the unknown leaders of the association, and this until the murder of one's own parents, if the honor or safety of Molly demands it.

The goal of these associations is simple; it is above all to de- to defend the rights of the Irish peasant against what constitutes – or what he considers – as legal oppressions of his rights, to prevent the eviction of landlords by terrorizing those who would replace them on their farms, to protect the Irish who

witnesses and jurors. There are no membership fees in his associations. fixed and regular tions, but, when there is a helping hand to Attempting local leaders to collect contributions, which are not

(t) The name Ribbon-Men was not given to these associations until around 1826. We knew them previously, says 11. Sullivan, under the names of Irish Liberty Men, Mighion Liberty Men, Unionists of the Rock and other names of the same kind.

510 SECHKTES COMPANIES KN ICELAND

never refused; for those Irish peasants who resist the Molly's power, or betraying her interests, are even more inexorably struck by bailiffs, sergeants or the Irish landlords.

Murders, fires, destruction of livestock, that Molly Mayuire views these as wartime measures indispensable, have long ensured the authority of the association. The owners have often made deals with them to obtain to provide a level of security that the courts and the English Confiscation Authority could not assure them.

It is through this inexorable struggle pursued in the shadows that the Irish people prevented their rights from expiring; but a Such a social state has engendered habits of contempt for the law and of vengeance that made them a people to be plowed. Then it formed among the Lubbock-McN gang of scoundrels accustomed to all kinds of crimes, that the Fenians and the assassins of the Land League later found all prepared for their attacks.

The Ribbon-Men did not form an association with a center and a single direction.

I made sure of it myself, Mr. Sullivan, the eminent writer Vain Irish, that the ribbonism of a period was not the ribbonism. on the other hand, that the direction of his aspirations, and his dominant character The figures differed greatly between committees. In Ulster, the Ribbon-Men presented themselves as a defense association. or reprisals against the Orangemen,

In Munster, it was originally an association to resist the collection of tithes by the dignitaries of the Anglican Church In the Connaught, it was an organization against the arbitrary raising of the ferocious and evictions. In Leinster, it was often only a sort of dictating by its agents and making pre-

masters, or even sometimes simple servants (1).

These various associations were far from being united with each other, and
At certain times, organizations shared them. But

il) iSeii' irHartii, polilical (hlches and pertonal remimicences of the Airly years of
irix'i pnhlle. ./../V, hy A. he. Sullivan, sevoulli editioo, Glascow 188?, in I?, p. 34,

THE RIBBON'MEN 517

They all had this common trait, Mr. Sullivan added, of being
exclusively composed of Catholics: they have never admitted
put a Protestant in charge. From the beginning, the Catholic clergy de-
declares an energy war as contrary to morality; but
He was never able to uproot these societies from Irish soil, because
of the character of defending agrarian rights that they had
most of the time, and which justified them in the eyes of the peasant.

The English government was also powerless: with the
With the progress of education and temperance, they became
less influential; but they have left behind organizational habits
secret, which the Fenians and the land leajm took advantage of.

Ribbonism was transplanted early on into the nom-
numerous groups of Irish emigrants in the manufacturing districts
riders of England.

In major ports and large manufacturing cities of
England and Scotland, in Manchester, Liverpool, and Birmingham
In Sheffield, in Glasgow, Irish workers are usually
regimented in charitable or relief societies
which, under a philanthropic guise, often conceal
political and national views. Among all these associations, one has emerged
The Vanquished Order of Hibernians, remarkable for the vigor of its
organization. According to its regulations, this association aims to
the defense of the Catholic religion (no Protestant can in
(being a member), encouragement of brotherly love and mutual support
protection and assistance to the Irish. The Flibernians lend themselves
helping each other, not only against their employers or
their English comrades, but if necessary against the police and the justice system
British ICT. The association trains, in the cities where it has
its seat, a kind of secret government, and serves as an arbiter and
disputed among its members.

Structured in a more sophisticated way than agrarian societies
From Ireland, she has a regular income provided by contributions.
and fines; it has periodically elected leaders, including the

We will find her again in America where she plays a significant role. derable; but the seat of hidden and highly concentrated power The person who runs it always seems to have been in England. It's a The question is whether the revolutionary elements do not have not seized this central power.

518 SECRET SOCIETIES IN IRELAND

§ 5. – Young Ireland from 1848 to 1857

O'Connell did not remain the undisputed leader of the Irish national movement. Around 1840, a group of players— young men, brilliant minds, sincere hearts for the most part part, but under the influence of the ideas of the Revolution French, thought it necessary to write alongside the movement ca— Catholicism, a movement based exclusively on the idea of race, uniting the native Irish Protestants with the Catholics, and for This completely disregards the religious aspect. Culture intellectual education, whatever its nature, should, according to them, be the great instrument of emancipation.

Charles GraffanDuflyll), Thomas Osborne Davis, John Blake, Dillon, who were soon joined by Darcy Mac-Gee (2), John Mitchell, William Smith O'Brien, the latter a Protestant, and former Tory, founded, on October 15, 1842, in Dublin, the The journal La Notion^ was intended to support this new policy. A new Ireland was formed in opposition to Old Ireland d'O'Connell, whom she criticized for identifying the cause of Ireland with that of Catholicism (3).

O'Connell had been dead for a year when the Revolution of 1848 erupted. The repercussions were keenly felt in Ireland. and a new split occurred within the Nation group. While some of its founders remained faithful to the pro— primitive gram, Emancipation of the country through intellectual culture reading and moral strength, a number of them wanted to resort to physical force. John Mitchell, a fanatic Presbyterian, founded the newspaper V United Irishman, then Virish Felon, who, under these significant titles, preached openly* the insurrection.

“This somber Unitarian of Ulster,” said Mr. Sullivan, “led a campaign pronounced in favor of what half a century earlier one would have would have called the French principles. He was a republican and revolutionary.

(2) Later minister of the Dominion of Canada in Ottawa.

(3) XSullivan, New Ireland, chap. VII.

THE Fenians

519

naire.... It was he who revived the separatist idea or the revolutionary party* born in Ireland. From 1803 until 1845 no such party had not existed or at least had not manifested itself outwardly (1). »

Under the influence of these stimuli, made more intense by the terrible calamities of the famine of 1847 and of the Exodus which followed As a consequence, the country became covered in secret societies, the murders Fires and agrarian crimes multiplied. At the end, This unrest culminated in the Ballin- insurrectionary movement Garry, which was immediately suppressed. Thomas Francis, Meagher, John Mitchell and some of their accomplices, including James Stephens, the future founder of Fenianism, was there. were sentenced to transportation. Most escaped and some of them went and spread the word among the emigrants in America the idea of the Irish Republic (2).

From that time onwards, the leaders of the movement demonstrated hostile sentiments towards the Church. One of them, Mitchell Doheney, in his book The Fairy Tale Tracks, published in 1849, accused the the clergy for having opposed the liberation of Ireland, because he had not approved of the uprising. "The priests," he said, "act This is how it feels, because above all, it is necessary for them to maintain certain absolute privileges of the Church." Another, Thomas-Francis Meagher added: "If the altar were to rise up as an obstacle between "Man and his freedom, I would throw down the altar (3)."

S 6. – The Fenians

After the abortion of Young Ireland, the country, during For a few years, it enjoyed relative calm. The companies of Ribbon-men persisted, it is true, in the lower strata of the population; but their action was essentially scattered and divided, as we have seen. A public and legitimate association, both in its means and in its purpose, the Tenant league, aimed to enforce the rights of the tenants and

(2) V. The American Irish and their influence on Irish politics, by Philip Bagenal, London, 1882, p. 110 to 120.

(5) Ibid., p. 136.

520 THE SEGGETIC SOGI^T^S IN IRELAND

to improve, as far as possible, the agrarian situation in the country. Later, a group of prominent patriots demanded for Ireland has the right to self-government (Home-rule)^ at Name of the principles of Self-management recognized in all subjects British and applied liberally during this period to English overseas colonies. But a completely new element Fenianism, which was going to intervene in the country's destiny, was going to intervene found its main support in the Irish* populations daises who emigrated to America.

"Two refugees," said Mr. Sullivan, "John O'Mahony and James Stephens," after their escape from Ireland, they had settled for some time in Paris in 1848. There they fell into the society of men who, pen during the year of the revolutions, they had personally played a role in The different parts of Europe, from Vienna to Rome. Coming soon in this environment, which could be called the normal school of the European revolution Pagan, they learned that the path by which they had to begin was a secret society. After a few years' residence in Paris, O'Mahony left for America. Stephens returned quietly. in Ireland, where he took a position as tutor with a resident gentleman near Kiilarney. Before parting ways, they had both arrived at the conclusion that, if ever their principles could still have a The chance of success in Ireland would be by following the skillful tactics which they had learned in Paris (1). »

Mr. Philip Bagenal confirms these indications and adds that Stephens himself enlisted in the Continental Secret Societies to obtain their help, when he was about to execute his plans revolution on Ireland (2).

In May 1858, James Stephens met Jeremiah in Ireland O'Donovan Rossa and together they laid the foundations of the organization of a secret society, which they formed under the guise of an association literary cation, and called themselves the Q. Phoenix Society. Their goal was to prepare an insurrection in Ireland, relying on the Irish Americans, who would supply the weapons and the instruction military men.

This was the first nucleus of Fenianism! The government Glais soon grasped the threads of the conspiracy. He arrested him in Ger-

(i) New Ireland, p. 198*

(î) The American Irith, p. 123,

THE Fenians 5Ji

I and a few accomplices were the only ones condemned to servitude penal (1).

Stephens sought refuge in America, and there, with the help of John O'Alahony, Michael Doheny, and Colonel Corcoran, he organized the association of the Fenians on its definitive bases.

This name comes from the old Gaelic language and means the companions of Fin or Fion, the famous hero of the Celtic race that.

It is essentially a secret society. Each member pledges by an oath of absolute obedience to the Republic* The Irish republic was virtually established. The organization was different in Ireland and America. In Ireland, all the powers belonged to the Supreme Center, that is to say to a dictator' who was Stephens. When an affiliate commissioned by He had gathered fifty followers, he was becoming central and direct. was leading his men. In America, the organization was modeled on that of the major political parties. It consisted of sub-cer Keys, circles, states, each having a center. Power the central body of the association was to be elected annually by a council sandstone composed of state centers with delegates elected by the circles, each circle having a delegate. The association was supposed to group* for all Irish people of origin in whatever country in the world they were. The supreme seat was to be in America (2). O'Mahony was the first center for the United States, while Stephens led the affiliates in Ireland, England, and Scotland. O'Dono- van Rossa, in concert with Luby, published in Dublin Vlrish peo- pie, which was to spread the ideas of the Fenians. In Paris, John Mitchell was for several years the accredited agent of the association association (3).

The goal pursued by the Fenians is the emancipation of the Irish land from the yoke of England and the establishment of a Republic that independent. To settle the agrarian question after the suc In this case, the property of the Landlords, supporters of England, and on these national assets, provisions would have been established landowners and farmers, who would have bought the land from the Republic that Irish at a price fixed by a commission and payable by annuities.

(1) New Irelandt p. 'i00 et seq.

(2) VO SulliTaD, New Ireland, p. 335 et seq., and v. Thomas Frost, The Secret Societies, t. II, p. 276 et seq.

(3) lBagenal, The American Irish, '^}. 116.

52S LXS SECRET SOCIETIES IN IRELAND

Unlike the nation of 1848, the Fenian made exclusively appealing to the lower strata of the population and intended to give the movement a distinctly democratic character.

Their hatred of the Catholic Church was the final act of betrayal. The founders of Fenianism had ties to the revolutionaries. cosmopolitan.

In the government plans of the future republic Bored by Stephens, all cults had to be placed on a on an equal footing, and the priests strictly confined to the exercise of their spiritual functions. Education was to be secularized. see^ \e& religious bodies deprived of their property^ Education of the clergy placed in the hands of the State; the priests were to be as many as possible state officials who would have paid from public treasury funds, in the instructions general general instructions he gave to his lieutenants, Stephens showed particularly bitter for the clergy: "Don't lose your "Time," it said, "to try to win over the priests. They have not They had only one idea: the good of their mother, the Church. That the revo- "May the solution succeed only; Holy Mother Church knows well" "How to come to terms with the facts. Moreover, a "A priest can never be a free agent of his own movements." "ments (1)."

The Fenian newspaper, *Virish People*, never ceased to excite the Irish people to detach themselves from the clergy:

Superstition, he said, is a yoke that crushes in our country.

common sense. Experience proves that submission to certain

Irish bishops' political power is tantamount to slavery. In this regard, Upon reflection, we arrive at the conclusion that the priest has a right to be obeyed. teaching his flock only in spiritual matters.

No one, except a fool or a servant, would deny the hostility per- resistant and mischievous member of the Irish clergy to the national cause since 1848?....

fatal. Hadn't John Mitchell been forced to declare that there was no
had no hope for Ireland until all its people had
He was excommunicated along with the bells, the Gospel, and the torches. That's

(I) Philip Bagnall, *American Irish Tea*, p. 135-136.

LES Fenians 525

a very old story: but we would have liked to preserve the memory of it
in our heart (i).

That was exactly the language used at the same time
the Italian revolutionaries of the Mazzinist school the newspapers
French Masonic publications, such as *Le Siècle* and *L'Opinion nationale*^

A committee of public safety was formed within the F.F.V.
the Fenian society, to single out for their vengeance all those
who had tried to harm the association, and from that time
that (1859), several official organs of the association in America^
who openly incited some owners to murder
or of certain politicians as to a patriotic work
that. The association was organizing a spying system in the
the whole world, everywhere there were Irish people, and threatened those
who would leave the association for a revenge of which a great
number of murders committed in Australia, California or in
The populous cities of England have shown the incapacity (2).

The association spread rapidly among the Irish
from America, which had long since already brought into
their new homeland of associations modeled after the Ribbonmen under
the name of Alolly Maguire and of the Ancient Order of Hibernians. (D'Alton)
O'Mahony, for several years, had been preparing the ground
rain.

In Ireland, Fenianism initially spread with a large
captivating promptness.

Mr. Sullivan notes that its spread was singularly
aided by the English press. At that time, the newspapers of London
The courts continued to incite the Italian subjects of Pius IX to revolt.
of the King of Naples or Austria. They proclaimed that a people
can only be legitimately governed by itself, that the na-
nationalities have an inalienable right to independence, which all
The means are good for a people when they are dissatisfied with
his government and wants to overthrow it. Members of the ministry
they themselves made statements to that effect on several occasions

if the Irish people were gradually drawn into the ways of vio-

(1) Issues of May 14, June 1, September 24, 1864, cited by Bagoaal, 'rAe Ame-
rican/risA, p, 169-170.

(2) Sullivan, Km Ireland.. p. 238-239.

524 SECRET SOCIETIES IN IRELAND

slow and if the Fenians succeeded in supplanting the organizations
wiser ones, like the Tenant Learjue or, to reiterate, the National Law^
gue founded in 1858 by Mr. O'Donoghue (I).

We know the story of the Fenians' attempts: they dreamed
to secretly establish army corps in Ireland
held by arms, gold, and leaders from America. In 1865,
Stephens ordered an insurrection; as always, it failed.
severely. A large number of Fenians were condemned to the
prison. In 1867, Stephens tried another move of the same kind.
genre- Everything failed and had to fail. The only thing to note
The point of view that concerns us is that, on that latter date, the
American Fenians had chosen to command the operations
in England Cluserel, the future general of the Commune in Mar-
In Seille and Paris, Cluseret found that the organization was not
suliisammcnt solid and preferred easier exploits (*2).

This is the time to note how wise the conduct had been
of the Catholic Church. As early as 1848, the bishops had condemned
any attempt at insurrection and later Pius IX declared applying
cables to the Fenians the censures which strike Freemasonry (3).

The Church's conduct in these circumstances was dictated above all
by the principles of natural law, of which it is an immutable guardian
ble. One cannot deny that the absence of any government is naive.
Irish national having historical rights, the English dynasty
has not acquired by prescription a legitimate sovereignty over this
fortunate country. Armed insurrection could therefore not be approved,
especially given the goodwill of the English government, of the
The entire English nation, so to speak, needs improvement in
the limit of what is possible, the fate of Ireland cannot be determined.
tested. The reminder of the laws against Catholics, the disestablish-
the Anglican Church, the Land Act of 1870, that of 1881
These are irrefutable proofs of this.

But this conduct of the Church, dictated above all by the principle of
justice, turned out to be the most political at the same time. The in-
Uprisings can only lead to disasters, and societies
Secrets only deliver this noble people into the hands of dangerous schemers.

commit the most abominable crimes.

(1) Sullivan, New Ireland, p. 248 following ot.

(2) Philip. Bagenal, The American Irish, p. 184-149.

(^) V. Decree of the Congregation of the Inquisition of January 12, 1870.

the intervention of sects

525

S. 7. – The intervention of sects in events

FROM 1879 TO 1882

After the failures of 1865 and 1867, the Fenians seemed have lost much of their importance. Their organization it continued, however; but the leadership was divided between several rival cliques, said Bagenal. They remained quite apart from the Home-Rule movement (1).

They gave no further outward sign of life except through a grotesque attempt to invade Canada. There was a tendency to view Fenianism as one of the many organizations which in America serve politicians to live at the expense of people. Certainly, this was a very important and practical aspect. that of Fenianism, but the leaders who directed it in the shadows They were nonetheless plotting their schemes, they were becoming more and more moreover, imbued with revolutionary ideas. The opportunity to return The stage was finally going to be provided to them.

In 1879, following a series of poor harvests, the question Agrarian tensions were once again becoming more acute in Ireland. It was then observed that a group of men, most former Fenians like Michael Davitt, O'Connor Power, who judged the time had come to resolutely place the debate on the social terrain.

They began by declaring war on the organization existing "the Tenant League" and at Home-Rule. Based on the Ribbon-Men's still existing associations, they supplanted completely the men who led these associations and in soon dragged along the active part of the population.

of the Home-Rule party^ hesitated for a long time to enter the new a new movement; but in June 1879, he threw himself into it resolutely ment (2). He would have done better to eco,'.ter scs first hesitations.

The National Land League ostensibly offered

{\} Th* AmerieaH Inih, p. 151.

(2) The American IrHh, p. 191.

"»26 SECRET SOCIETIES IN IRELAND

first, to obtain the abolition of excessive farm rents, secondly instead of facilitating land acquisition by those who cultivate it wind. Finally, its National League liter, wider than the word of Home Rule, hinted at a future emancipation complete complete of the country. The means to be employed had to be the refusal of to pay for exaggerated denials and resistance against evictions. The battle cry was "Abolition of Landlordism in Ireland."

Certainly, the Irish question should not be judged by point of view where similar facts would be judged in France or in Germany. We have spoken of the unjust origins of large estates in Ireland. There is more, in the presence of the famine, which occurred after three bad harvests successive landlords displayed ruthless harshness. In the English Parliament, Whiglis and Tories united to re- to push through all the requests for an inquiry from the Irish MPs and A member of Israel's ministry, Mr. Lowllier, responded ironically that there was more distress in certain parts of England and Scotland, as well as Ireland

Such denials of justice inevitably push people into the arms of the Revolution and it must be acknowledged that, without action violent of the Land League, the English Parliament would never have entered the path of redress, where the 1881 landact has marked that a first step (1).

Unfortunately, as in all revolutions, some elements singularly impure substances have been mixed in.

Michael Davitt supported the National Land League movement on the organization of the Fenians in America. In Ireland itself he achieved this great result of intimidation only by using Ribbon Men; these secret societies existed in several parts of the country. The judges completely dominated the movement from the beginning. Those most lenient towards the National Land League are forced to recognize it (2).

distinctly socialist programs emerged. These trends are ancient among the Fenians.

Mr. Philip Bagenal points out that the refusal procedures farm leases, the suspension of justice, and the entire functioning of

(1) VM Sullitan, New Ireland p. 429 to p, 440.

(2) See «D f MDi M. Sullivan New-Ireland, p. 440.

the intervention of sects 527

social life, to which the National Land League owes its successes had been recommended as early as 1848 by an extreme member of the Young Ireland^ James Fintan Lalor, the publisher of Virish Felon.

The English government, he wrote, will be forced into this dilemma: or abandon the landlords, or defend them with all the armed force of Pempire. If he refuses to incur this odious expense and to com promising England's security in a social war of extremism mination, then there will be no more landlords: the people will be the pro-owner of the land; a powerful revolution will have been accomplished, and The foundations of a national revolution will have been laid... It has been said that a war of the kind whose principles I am outlining would be re-guarded with horror by Europe. I assert the opposite and say that a Such a war would spread of its own accord throughout Europe. Listen to my prophecy and remember its words. The principle that I This question will one day raise the ire of all of Europe. Humanity must to be mistress of the land. The people's right to make laws caused the first major earthquake, the aftershocks of which were felt still feel. The people's right to own the land will produce the pro-chain of major revolution (1).

This is pure socialism and the Revolution in its essence.

A number of directors of the Land League^ those who were its true creators and hidden leaders, they pushed this movement in this direction. Michael Davitt, James Stephens, O'Donovan Rossa and their supporters rejected the undeniable benefit-the benefit that Mr. Gladstone's Land Act brought to the Irish people in 1881, and uttered the absolute cry of no rent (no farm leases) 1 They hired a socialist writer, Mr. Henri George, into their service. who in his writings supports the absolute illegitimacy of property landowner and who declared in London, at a meeting, that all the current landowners were to be expropriated without compensation. Finally, they are trying by all possible means to raise a agrarian question in Scotland and England, to excite the iron^* farmers and agricultural workers against the landowners, although The same injustices do not exist in these two countries.

Britain.

Finally, the leaders of the land league sought an alliance.

(1) said* from The American Msk, p. 117.

SECRET SOCIETIES IN IRELAND

m

the most advanced men of the Revolution. Mr. Parnell himself—
meme, during a trip to Paris, did not hesitate to seek support
of Rochefort and the Communards.

It should be noted that since James Stephens, the Fenians and the
Land League always had an organizational center in Paris.
That's where the English government went, following the re-
Carey's revelations before the Dublin grand jury, claiming
the extradition of Mr. Byrn, secretary of the Land and Labour League
Of Great Britain. The newspaper Le Citoyen et la Bataille of February 28th
February 1883, by protesting against his extradition, recalled this memory
The reason for this is that in 1870 Mr. Byrn was a sergeant in the company
of Irishmen, who fought bravely for the French Republic
cause.

The Irish episcopal body, while supporting the cause of the people and
the owners, in what is legitimately their right, had to condemn the
actions of the Z, anti/caj 7 ue. Especially he condemned agrarian crimes,
to which, despite his official disavowals, his exiles did not give
too many encouragements were given (1); finally, he never ceased to put
The faithful warn against the liaison that the leaders of the movement
sought to establish a link between the Irish cause and the cosmic revolution
Mopolite. Cardinal MacCabe, Archbishop of Dublin, published at
This subject was addressed in a pastoral letter in August 1881, in which we read the follow

We have often heard good people express surprise at the energizers
The condemnations issued by the popes against secret societies
and their guilty members. These societies seemed to computer eyes
such harmless and even beneficial things that they could not
to discern the reason for their condemnation. But the sentry placed on
the alarm tower has more than ordinary wisdom, for it holds the place

(1) Here, for example, is what Mr. Lalor, Member of Parliament, one of the
lawyers A Moral Vinturrection, at a meeting held on October 10, 1880, at Atty,
a few days after the murder of Lord Montmores:

The Archbishop of Dublin appears to be under the impression that the Land /eai7us, of which

that accusation of the archbishop. Neither he nor anyone else has the right to make us pay responsible for the assassinations committed in the country. The archbishop is He died because an unfortunate man who bore the name of Mountmores was murdered. The other day, no doubt it was a bad deed. But who is it that is moved by it? What did a poor devil raise? In Anginterro, five murders are committed every day for one who is committed to Ireland, who is it that takes care of the men who have killed their wives, their children, and their mistresses. 7 But because he was found Since the assassin wore a noble title, his death was widely publicized. And the archbishop denounced her to the nation!

The crowd, which was spreading these perverse insinuations, applauded enthusiastically. It Moreover, this was a common practice among the speakers of the Land League. See various editions of this kind in the work of Mr. Bagenal.

the intervention of sects 529

of Peter. He is the vicar of Him who reads the secrets of souls, and this Sentinel has discovered the most bitter enemy of religion and freedom rational human being under the mask of the philanthropist and the philosopher.

The deplorable state of Europe today shows whether the popes have or not deceived. France, fallen under the grip of infidelity, makes the War against God and his Christ; Russia pales before the dreadful specter of nihilism; Italy groaned under the tyranny of the sects, which had promised freedom and prosperity, but brought him only poverty. Islam and dishonor. Germany, having become a permanent camp and who devoured, without profit for herself, the substance of a thrifty people, We learn what statesmen under the orders of Freemasonry can accomplish. England, hitherto victorious in its external enemies, is threatened internally by an enemy who has has infiltrated the very heart of authority and is preparing conflicts with it. which could end in a wild revolution.

But what will we say about Ireland, our beloved country? It has passed through very dark days, but a glorious blessing was bestowed upon him assured by a merciful Providence. Faith, honor, love These, for eternal justice, characterized her in her darkest days. Are principles now being set aside? God forbid! But You know what the Apostle says, that communication with evil corrupts good morals. What is true of individuals is also of a nation. You must therefore, dear cooperators, raise your voices, child, at the risk of being misunderstood by our friends and seeing our intentions slandered by our enemies, and to protect our people against a imminent danger.

A few months ago, when an alliance between Ireland and the representatives sensing the worst infidelity of the unfortunate Paris, she was sought out by agents without a warrant, our Catholic instincts shuddered with horror anger at this dishonorable union. A similar attempt is made

was invited to receive delegates from an association, whose members
directors are avowed infidels whose formal aim is to ren
to all religions. Experience teaches us that in its march
The monster of infidelity never discovers his true intentions and his
character. Those on whom he casts, like a net, his first
seductions, would flee in horror upon openly hearing the expression
of his impiety. But words of sympathy assure their messengers
Gers received a favorable reception. Trust followed their supposed zeal for the
rectification of our ills Their deceitfulness attributes these real ills or
Imaginary aspects of society, religion, or even God himself. The serpent
He thus charms his victim before pouncing on her.

Therefore, warn the faithful against the dangers to which loyalty

34

III

530 SECURE COMPANIES IN IRELAND

Even their very nature exposes them. Show that these societies, which
must absolutely be proscribed by the Church; they are the worst.
enemies of domestic peace and national prosperity. Tell them
that the man who lends his name to the lists of these malevolent associations
ciations, places his freedom and honor in the hands of unknown agents
who are ready to betray them. Perhaps our Irish will say that they are
Strong enough in faith to take no risks. Alas! They were strong.
also in faith these thousands of our brothers who have lost this precious treasure
skies in the cities of England and America I

The following year the Irish episcopate, meeting in Maj^noolh,
He renewed these condemnations. The Holy Father confirmed them.
in a brief dated August 1, 1882, in which he condemns especially
"secret societies^ that seek to evade the law under
"a pretext for avenging him, to disrupt the established order of things"
"public. >"

These warnings were heeded by the vast majority of
Irish people, and it had been possible to report in the year 1882 a di*
notable ammunition in agrarian crimes.

The sectarians only became more violent. They sought to
to bring to this country the wild passions that drive the
the most fanatical revolutionaries of both worlds.

The National Land League dissolved because the elements that
The components were too disparate.

four different factions, and the same ones exist in the mother country.

One, represented by the Boston Pilot and by Mr. Collins the president of the American ISiLand League, is moderate; she would like to limit itself to constitutional agitation and aims for the Home ray. The second, whose organ is Vlrish World, is registered on its flag is "io-ren" and is socialist. The third, led by Mr. Devoy, editor of Vlrish natio7î., propagates the idea of an insurrection army (1). These various factions met in Chicago in August 1881 a major convention, where their divisions erupted; the the party of violence prevailed, and the representatives were seen rushing to it sentients of this cosmopolitan revolutionary spirit that the great American cities. (See book III, chapter XXXIII, § 6).

Finally, a fourth faction, which could be called the party of

(I) Philip BflgennI, Irüh in America, p. 220 et seq.

the intervention of sects 531

dynamite, has given itself the mission of organizing the assassination (i).

In 1881, this latter group created an Irish section, which aimed to assassinate the main officials* public officials and all citizens who would obstruct the actions of the Land League, including the jurors and witnesses, which fulfills* would do their duty before the courts. In November 1881, a emissary of the committee established in London, named Walsh, after having recognized as affiliated with the Fenians, announced to a name Mr. Carey, Alderman of Dublin and Fenian himself, whom he had was appointed to organize the Invincibles section in Ireland Irish. Carey, bound by his previous oaths, accepted and swore over a knife, promising to kill without asking for an explanation whoever might be designated to him, and by consenting to be himself killed if he refused to obey. The number of members was determined alone. 350 for Ireland. 11 was easy for Walsh and Carey to recruiting this staff from among the affiliates of Fenianism and the Ribbon-Men, already accustomed to similar crimes. Awaiting As long as victims were designated for them, they received allowances sufficient money to live in debauchery and peace* resse.

In May 1883, Le Révolté de Genève, organ of the anarchists chistes, gave in veiled terms some indications about the Feniane brotherhood—that's what he called them—and published This is an excerpt from a proclamation sent by a group of Fenians. From the United States to the Irish:

Awaken, rise up, solemn and mysterious conclave, continue to Increase your strength, exult! Sword, fire, broadsword, and you others considerable resources of civilization^ come to the aid of our hatred invincible against a hereditary, ruthless, tireless enemy, for the destruction of which we must employ, as long as we have one breath of life, all the means at the disposal of human energy (2).

Some time later, on May 13, 1883, the horrible tra- took place Phoenix Park, where Lord Cavendish and Mr. Burke fell in broad daylight, beaten by a gang of assassins. During For eighteen months the English police were powerless to discover them. However, little by little, proof was acquired that this crime and more Several others had been committed by a secret society. In no In November 1883, the murderers of the Joye family declared themselves guilty.

(1) Ibid. p. 220etsuiv.

(2) Cited (laos ÌUidon of May 24, 1882.

532

SECRET COMPANIES IN IRELAND

guilty of murder, but saying that they had been forced to do so under under penalty of being executed themselves by virtue of the commitments they had taken.

Finally, in January 1883, the assassins were apprehended. from Phoenix Park, and one of them, Garey, decided to do some full confession before the Dublin grand jury. He recounted the the way in which society had been formed, and then the order that it had received orders to assassinate Mr. Forsier, Secretary of State for Ireland, and Mr. Burke. Mr. Forsier's departure saved him from the fate that awaited him. tended. As for Lord Cavendish, he perished trying to defend his friend. Lord Cowpner and several other landowners had been condemned to death: their assassination failed only as a result of accidental circumstances.

Some details of Carey's deposition showed how how the Society of the Invincible Irish was itself led by a superior secret society (i). They received from time to time another is the visit of a person residing in London who is making himself He only knows them as number one. That's "A man with a good air about him," said Carey, "a gentleman. He's the one who..." supplied the knives to the twenty assassins; he had them carried by a woman.

Walsh, from whom the English government requested rexlradiioii

secretary of a secret society of Irishmen *in Ilochdale in An-
England, probably a section of Vancient Order of Hiber^
nians.

Carey, whose deposition completely corroborates the witness
The involvement of other people, concluded by saying that the checks
sent to the prisoners while they were being held at Kil-
Mainham, as suspects, came from the Land League.

Two witnesses swore, on oath, that two
Prisoners stabbed special juror Field during the night
where the murders committed in Dublin Park took place.

0) Note this characteristic detail of the debates before the Dublin grand jury:
when after the overwhelming deputies of Carey or proceeded to the intorrogatory of
Patrice Uulaiiy, accused of a murder charge on the judge's behalf
Lawson, accused of complicity in the Pliænix-Purk crime, this individual, consumed
by the nialaüio, pdio, emaciated, looking more like a specter than a human creature-
niaino, êlundit lu main un désignorant Caruy avec une douleur profonde plutôt qu'avec
anger; fi/. Murphy, dÛ~U, voüà the man who is the source of all the misfortunes of
"My life, my childhood, and everything up to this day."

the intervention of the sects 531

Parrel told Titistruction that he had been affiliated with Fenianism,
Seven years ago. Since then, he has attended many
Fenian meetings; he knew that the prisoners belonged to
a group calling themselves: "Society of Assassins"; he said he had
met at the meetings.

A police officer, called as a witness, stated that he had
a large quantity was discovered at the home of the accused Whelan
of weapons and ammunition. He added that the individual, who had supplied
to the police the information that led to this discovery,
had been assassinated shortly afterwards.

The main intermediary of Lani lea/jue with the Invin^
One of the Irish targets was a man named Slieridan, of whom Mr. Parncll has ob
held the return to Ireland, after his release from Kilmainham and
this agreement with Mr. Gladstone, which brought about precisely the retirement
from Mr. Forster of the Ministry. Mr. Parnell told Parliament:
"Mr. Sheridan is one of the main leaders of the Land League"
in the Gonnaught and, if he is allowed to return to Ireland, he
will be able to use his influence effectively to stop the perpetration
agrarian crimes." He came there, in effect, with authorization
of the government. Carey saw him disguised as a priest, under the name of
Father Murphy, and he received from him the money and weapons that the Land
league sent zxxn Invincibles.

Certainly Mr. Parnell and many other members of the Land League. The league has not been informed of the formation of the Society assassins. But they are ashamed to have been the instruments of These wretches, for the sake of external agitation, for having accepted the responsibility of an organization, of which they were not the real directors.

Moreover, Mr. Parnell's attitude in Parliament, at the session of February 24, 1883, when Mr. Forster delivered his damning indictment against the Land League^ demonstrated how far had been pushed to compromise by the men of the movement lying with the leaders of secret organizations.

Finally, it emerges from this revelation that the Land League itself— even was a cralion of the Fenians, and that among the Fenians It is the most advanced fraction that has concentrated all the force of The action. It's the eternal story of the secret Suciclôs.

One last remark to make is that the leaders of that fraction— extreme Fenianism appears to be related to the Anarchists The Christians and the Nihilists.

534

SECRET SOCIETIES IN IRELAND

When, in January 1883, Prince Krapotkin was arrested at Evian, and brought before the Lyon criminal court, the following days Radical groups announced that the investigating judge had received from a Irish MP MacDonald offers bail of 5,000 1. ster. to obtain his provisional release. There is no deputy Irish of that name and there is probably some confusion in this indication, but the fact of the intervention of Irish people in favor* from the leader of the Anarchists^ from the director of Le Révolté, does not appear no less certain (1).

S 8. — Ireland and Parliamentary Government

In concluding this chapter, we must point out that, For a century, the English government has not maintained peace public in Ireland than by resorting from time to time to acts decoercion, that is to say, a set of measures analogous to those resulting from the state of siege in France. The privilege of Vhabeas corpus is periodically suspended, which allows the administration to arrest citizens without putting them through

when the authorities deem them dangerous; seditious newspapers are suppressed, the circulation of foreign publications, such as Virish World in recent times, is forbidden, foreigners suspects are expelled by police order.

Certainly, these precautions are perfectly legitimate, and the English government would be failing in all its duties if it did not... It didn't work. But if we add to that the fact that at no time, Even in times of greater peace, Ireland is not governed by its elected and responsible representatives, one will ask what does the absolute cult professed by the English mean for the parliamentary government and the contempt they show they apply it to continental powers, which do not apply it at home they.

Parliamentary government is a form of government a very remarkable figure that is perfectly suited to the conditions present where the people of Great Britain find themselves; but it

(1) See Iq Progrès de Lyon cited by VINtransigeanl of January 8, 1883.

Irlânœ and the parliamentary government 535

does not have an absolute value: it assumes complete agreement in the nation on the principle of sovereignty as well as on the social issues and political struggles confined within the administrative domain. Where these conditions are lacking, Parliamentary government becomes unenforceable, and Mr. Glads tone, the author of the disgraceful pamphlets against the government Neapolitan in 1856, today employs much more violent not only to thwart the plots of the conspiratorial trous, but above all to dominate a general situation wheat, the demands of a people who are calling for their ancestors property titles after three centuries of usurpation. It is necessary It would therefore be good if enlightened Englishmen gave up once and for all to this prejudice of parliamentarism, a prejudice as ridiculous as the French chauvinism, which is why many honest people among them became the blind accomplices of all the societies secret territories of the continent.

CHAPTER THIRTY-THIRD

SECRET SOCIETIES BAN STATES-
UNITED NORTH AMERICA

J. !•'. – ORtftine and organization of masonry in

UNITED STATES

Freemasonry was propagated very early on by the English in the North American colonies. In 1729, under the great master of the Duke of Norfolk, a certain Daniel Cox was appointed Grand Master of the Grand Provincial Lodge of New Jersey; In 1733, the Grand Lodge of St. John was established in Boston, at the request of the brothers established in this valley^ says the charter issued of the Grand Lodge of England. Soon lodges were established in Baltimore, Philadelphia, and other major cities. In 1792, The Order was already extremely widespread, and it celebrated in Boston a The solstice festival, which brings together all the masons from the colonies. Warren was appointed by the Grand Lodge of England as Grand Master of the Rite Scots for all of America. This same Warren, a few Years later, it was to fall at the Battle of Bunker Hill. Around the time of the War of Independence, many people influential sonages, either in the southern colonies or in New Old England, belonged to the lodges; Franklin, Jefferson, Thomas Payne were followers. They served, we believe, to the spread of egalitarian ideas, which at that time were erupting

538 SLICUET COMPANIES IN THE UNITED STATES

in the newly emancipated states and brought to Virginia in particular a religious and destructive movement against customs my nationals, which the wisest men have regretted then (1).

The Grand Lodge of Boston declared itself independent in 1778.

After the disorder that followed the establishment of the new order things, a religious and conservative reaction occurred in The country, and Freemasonry itself, under these influences, saw its beginnings to reject the egalitarian spirit that the previous generation had introduced.

Under the influence of the same causes as in England and under other very particular to the country, Freemasonry has taken on very large proportions in the United States. Each of the 38 states of the Union American has a large regular lodge^ and sometimes two, at because of internal divisions. According to the latest statistics, in By 1880, they brought together approximately 10,000 lodges under their jurisdiction. including 545,000 active masons^ that is to say, regularly paying their wages The membership fee and lodge attendance. The number of Freemasons passives {v. Introduction V) must at least be tripled (2).

The most commonly practiced rite is the English York Rite.

III, chap. XXXI, § 1). Above rise the chapters of royal archy which has approximately 135,000 members. Finally, as by a reaction against the excesses of political democracy, Americans are very fond of ribbons and badges (regalia) and the parades, there is an order of Templars, divided into grand commanderies and encampments, which include nearly 110,000 members, divided into numerous ranks. This order it may derive from English Templar rites; it has no relation with the very dangerous sect of the same name, which existed in France at the end of the 18th century and during the Restoration period (v. liv. II, chap. V, § 2; Liv. III, chap. II, § 4).

Most major American lodges reject their
among people of color. These have founded special lodges,
organized like those of their white brothers. There is today

(1) See work I 03 Contemporary United States Introduction 2 7 and chapter XX
!!

(2) We extract these statistical indications from the Freemason's Chronicle of 1880 (cited by the Masonic journal of January 1880, in the Chain of Union of 1880) p. 23, from the Lntiinpililan ilasonic pocket book of 1880, the Masonic world^ May 1881, of Vallgemein'es Uandbueh der Freimaurerri t. IV. Ergaenziingen 1879.

the spirit of American Freemasonry 539

large color lodges in the main states of the Union.
They have several thousand members. A few major lodges
they also admit white people and people of color; but they
are considered irregular by others (1).

A host of other societies of Masonic origin exist in
United States, because as we wrote in 1877, it is not a
the least curious features of contemporary America, that
this tendency to forge secret ties, while the laws of
countries do not place any obstacles to meetings and associations
tions of all kinds. One of the most widespread is the society of
Odd-fellows, which is just a popular and lesser simplification
costly of Freemasonry: it has all the characteristics. Origin
born in England, where it was created in 1812 in Manchester, it
was organized in the United States in 1819. In 1851, the Order of the Odd-
Fellows was supplemented by a kind of adoption masonry
for women, called the Rebbekah degree. In 1880, it
had 6,975 lodges in both the United States and Canada
and approximately 450,000 members (2).

Generally speaking, and with a few exceptions, one can to apply to Freemasonry in the United States everything that has been said about Freemasonry in England. The lodges in the United States are English by origin, by rites, by the spirit that dominates them. Let us read in the Masonic World of December 1871 the ritual of the ceremony for installing a lodge in the Massachusetts, and "we will see," said Brother Caubet, "how much the Ma-
"American stupidity differs in its forms from Freemasonry"
"French and how much religious sentiments still play a role in

(1) See the Masonic world of October 1581.

(2) V. Revised odd feumhip illiutrated by rev. Blanchard of Wbeaton College, Chicago, Ezra A. Cook 1881 ia-12.

The Odd*Feilows company is of English origin and was born from a transformation of old companionships. Despite its bizarre rites, it is at heart a great mutual aid society, which provides real services. Also in England, we don't... She is not condemned by the Catholic Church. In the United States, she has a certain chara-
Masonic influence is much more pronounced, and the censored terms are generally applied to which strike Freemasonry.

540 SECRET SOCIETIES IN THE UNITED STATES

€ on the other side of the Atlantic a considerable role in the cere-
"Monk of the lodges."

Many Americans mistake Freemasonry for a religion
gion like any other; which led Bishop Spalding to say,
archbishop of Baltimore, to a Freemason, who asked him
Why the Catholic Church condemned it: "For many
"for reasons, and among others because Freemasonry is the
4c best human and natural counterfeit, which extends
"to take the place of our supernatural and divinely
"revealed,"

In 1878 the Grand Lodges of the United States and Canada had followed the example set by the Grand Lodges of Great Britain, and have severed all relations with the Grand Orient of France.

"Fortunately for the United States," said Father Thébaud, "the policy adopted by the founders of the constitution, and strict observed since then, keeps us out of the orbit of politics European... That's the real reason that made Freemasonry thievery in this country, at least as a whole, less suspicious in sincerely conservative men, who want to protect the so-
society against the disastrous effects of the destructive principles of order social; in other words, it's the lack of connection with the European sects (1). »

In a new country, where social hierarchies and ties of Patronage does not exist and families disperse rapidly. Indeed, many individuals are drawn to the association by the lure of mutual protection, often very effective, which is sure to its members, "At least seventy percent of the masons are not affiliated with the institution, says the Freemason of St-Louis, that for personal gain and in no way for none of the principles professed by the lodges (2). » 11 there is no countries where resignations and dismissals for non-payment contributions are more substantial. It is per year of 6% or of the 7% of the number of active members.

Politicians are all part of lodges and they play a role Taxation is a factor in many elections. When they can, They only allow their own people to reach public office. bres. But this influence is exclusively local, because the two major parties that divide the United States, the Democrats and

(t) Fm/n«*(;ftry in VAmerican cathoUc qmrterhj review: d'octobre 1881.

(?) Cite p.ir lo Monde maçonnique do juin 1878.

the esphjt db la. American Masonic 541

Republicans are equally represented in the lodges. None of the deu.\ cannot be used exclusively. The exclusion is not than for laypeople.

"Although Freemasonry is not a party in this country political, says the Cutholic World, it is nonetheless a pou to see some importance in the world of politicians. One A Freemason is not typically considered for a public office. that his connection with the Order is notified to the brothers, so that to guide their vote, perhaps not in an official way, but the The result is nonetheless effective (1).

However, the situation is not quite the same in the United States United only in England. The Christian foundations of society there are much more shaken by general indifferentism and by the mixture of impious elements, which the growing flow of immigration European union brings it to bear. Thus the question of whether a The idea that atheists should be excluded from lodges is far from being so clearly re-solve than in England.

In 1870, the Mijstic Star, a Masonic newspaper from Chicago, published omitted an article in which he complained that the grandmaster from the Grand Lodge of Iowa would have spoken of the God who created the world and of Jesus Christ, redeemer of r/m)na>ii7^. These expressions do not They are not suitable in such a place, he said, because the lodges count

We must not hurt them with such expressions (2).
These are exactly the same arguments that were used in France.
put forward to obtain the amendment of the constitution of
Grand Orient. The Mystic Star theory cannot yet prevail.
pher in the Freemasonry of the United States; but it has adherents
rents in increasing numbers, as the following account proves that
The Masonic World of July 1881 borrows from newspapers
Americans:

In October 1880, the Ohio Grand Lodge was seized by the lodge of
Bladensburg, complaining that one of its members was boasting
She was afraid of not believing in the Bible; she asked the grand master this
that she had to do in that circumstance.

He replied that the regulations do indeed require belief in
God, but none of them prescribes believing that the Bible is essentially

(1) Catholic World, February, 1881.

^i} Quoted by the ChrUlrian Cynosurat of 4 novambra 1870,

542 SECRET SOCIETIES IN THE UNITED STATES

divine. Although neophytes must swear an oath on the Bible, one
never demanded that Jews, Muslims, and pagans renounce
to their opinions, although it is known that they reject the revelation of
the Bible. Moreover, apprentices are taught that Freemasonry unites
men of all countries, of all sects and opinions, through all these
After lengthy explanations, Mr. Lemmon concluded that, whatever
Whatever disapproval the conduct of the accused brother deserves, he
There was nothing to be done.

The Grand Lodge commission, tasked with examining the message of
The Grand Master did not share this opinion. In his view, it is indispensable
to believe humbly and sincerely in the origin of the Holy Bible;
for it is from this book alone that intelligent knowledge comes to us.
and satisfactory livinity.

Between the liberalism of his grand master – a very remarkable liberalism
It is possible if you dream that this concerns American Freemasons, – and the into
Regarding the management of its commission, the Grand Lodge did not hesitate; it approved
completely the report of this one.

§ 3. – the “Anti-Masonic Party” and the “National

Christian Pari y »

The Catholic Church has never ceased to condemn the States-United Freemasonry and generally all secret societies, where one swears an oath to an unknown authority. The two national conferences held in Baltimore in 1855 and 1869 had on this express provisions.

This is because the Church, as guardian of the principles of the mutables of morality, cannot vary its prescriptions according to local customs. Freemasonry, even in the most favorable assumptions, is always contrary to the order by establishing a mutual support society outside of the ties natural social norms; she is dangerous because of the oaths she demands, finally, that she be impious by the counterfeiting of religious ceremonies religious and irreverent use of the holy books to which she his book. Furthermore, as we look it further, some Masonic lodges, without overgeneralizing this assessment ciation, are in contact with other hostile secret societies not only to the Catholic Church, but also to all religions revealed.

The Anti-Masonic Party 543

Within Protestantism itself, Freemasonry has raised equally strong opposition.

In 1827, in the state of New York, a journalist named William Morgan, who had received the highest degrees, published a book where they were revealed (1). He was drawn into Rochester's lodge, embraced by the Freemasons in a boat, and he was never seen again. But more. His friends accused the Freemasons of having assassinated him. They claimed that he had drowned in Lake Ontario and they smelled a corpse like his, but it was proven that it was that of a certain Monroe. The legal proceedings were unsuccessful. No, because all the judges and police officers in the county were Freemasons themselves, as well as the state governor, Clinton. The outrage caused by this crime and the denial of justice The actions that followed caused a great deal of emotion in the State of New York, and a special party called the Anti-Masonic was formed. party to exclude all people from public functions belonging to secret societies. So far, so good: But in the United States, politics is a profession. The men who had organized the Anti-Masonic party in service, as electoral support for the Democrats who were fighting the White Party then in power. It ended up, like all the other parties, being more than an electoral machine exploited by politicians and as intolerant as the Freemasons themselves (2).

The events that gave rise to it were no less true. Fifty years after Mr. Thurlow Weed, who had known

details about his assassination by Freemasons. His burial was discovered in July 1881 at Pembroke in Bata County via, New York State, and some debris of pa- were found pier bearing the name of a Freemason, Henry Brown, than to this at the time public rumor had considered it one of his murderers (3). A statue was erected to Morgan in 1882, at Batavia.

More recently, a large group of sincere Protestants Christians devoted to the Holy Scriptures founded in 1868

(1) Frematonry exposed and explained howing lhe origin history and nature of Masonry, is effeeU on the government and the Christian ReUgion^ ia-S» New>Yorck, 1826, ia-8*, Fitz Gerald publihser.

C?) V. Kzra the eonetitutions and laivs of American people, New York, 1850 in-8**

(3) See the New York Herald, August 9 and 11, 1875: its articles have been summarized by Abbé Martin in Le Monde on September 17, 1875.

544 Secret Societies in the United States

uuo public good league entitled: h National Christian Association^ tion, which has given itself the special mission of fighting the Masonic media coverage, conferences, sermons and even by intervening in the elections. Certainly, in the publications from that league often shock us with the expression of some very strange ideas about Catholicism, and of pre-judged against his teachings; but the high honor, the perfect good faith, the very delicate religious sense of its members are above all dispute. By engaging in a struggle also unequal against a power stronger than anywhere else In matters of political and financial interests, they demonstrate a great Christian courage.

The National Christian Association criticizes Freemasonry for: 1* of antisocial behavior by substituting family ties with ties secrets, by vitiating the administration of justice by influences these hidden things, and by introducing a false camaraderie in financial matters; 2. to destroy the Christian faith through its ri- Your teachings and his teachings. Here is how he expresses himself on this subject Reverend J. Day Brownies:

Freemasonry is a religion. It claims to save man and the to perfect. It proclaims itself the true religion, the religion of humanity... Yet, she profanes the name of God, she profanes the Holy Scriptures... But it is above all Christ who is excluded from them Prayers... I analyzed all their prayers and there are many.*

and the conclusion of the lodge meetings, for the reception of their members
 bres and their advancement to new degrees^ for their burial.
 Well, firstly, there isn't a single one where Our Lord Jesus Christ is
 recognized as our savior and mediator?... But that is the
 radical reversal of Christianity. A Masonic speaker said:
 "The religion of Freemasonry is that which includes both the Jew
 and the kind one, the Muslim, and the Hindu." But then it's not the re-
 Christian religion, because the Jews do not recognize Jesus Christ. This
 It is not the religion of the Bible, because the Muslim does not recognize it.
 This is not the religion of the true God, because Hindus do not believe that the
 Lord is God. What religion is that then? It is pure deism.
 Freemasonry believes neither in the Son of God, our Savior, nor in
 the Holy Spirit, our sanctifier. She does not believe in the
 Bible, since it extracts from it the Gospel which is its crowning achievement.
 She doesn't believe in the true God either, because the God of the Bible is the
 The true God, and the God of the Bible, is the God in Jesus Christ. What

The Anti-Masonic Party

545

So what is his faith? It is nothing other than what pure nature reveals to us.
 disc. It asks us to believe in an incomprehensible architect of
 the universe, which can be anything we want, or the God of the pantheists^
 or the great spirit of the American Indians. We can therefore con-
 to conclude that Freemasonry is a false religious system, that the
 the cult she establishes is a false cult, and the temples she erects
 are merely pagan temples, on whose dark door one can
 one could rightly write, as on the altar of the Athenians: To the God »n-
 eonnu.

The National Christian Association is headed by clergymen
 distinguished, among others the Reverend Blanchard, president of Whea-
 Tons College, in Illinois. She gives lectures, publishes
 treatises and books on Freemasonry. Its organ is a
 The Christian Cynosure, a very well-written weekly newspaper.
 Issue 11 appears in Chicago, where the association's center is located.

Following American customs, which serve the campaigns
 electoral propaganda of ideas, the National Christian
 i4ModaUo;t enters the arena. But, to avoid the pitfall against
 which gave rise to the Anli-Masonicparty, it does not ally itself with any of the parties
 existing tis, and at each presidential election, she proposes as
 two men are candidates for president and vice-president.
 of high honorability, which one certainly cannot, in
 In these circumstances, she is accused of ambition; at the same time she publishes
 \m%platform or program. We have before us the one launched
 in 1880, where she not only called for the prohibition of oaths

Unsectarians: Cultivating intelligence without improving ca-
"Moral character means creating only cunning and pre-"
"to attract followers; the Bible must therefore always be associated with
"Science and education books in all our institutions"
"Of instruction."

Here are the names of the Protestant denominations that adhere as a body
to the National Christian party, and consequently prevent their
faithful and especially their ministers to be part of the lodges; –
The Adventists (of the day) – Baptists (primitive, of the day,
Scandinavians) – the biblical Christians, – the {Bunkers or
German Baptists), Church of God (only a part)
–• The Disciples (only a part), – The Friends, – The Lutherans

85

1X1

546 SECRET COMPANIES IN THE UNITED STATES

nothing (Swedes^ Danish^ Norwegians and the synodal conferences)
the), – Mennonites, – Methodists (Free and Wesleyan), – the
Protestant Methodists of Minnesota–the Moravians–the
Omischf – the Plymouth Brethren, – Presbyterians (reformed)
associated and united)^ – the Dutch branch of the reformed VPylyse^
– the Brothers united in Christ.

Furthermore, in other confessions a number of con
gregations imposed on their members the obligation not to
not part of any secret society.

Between Freemasonry and the National Christian Party
The struggle is very unequal. However, the efforts of these zealous Christians
And the actions of these sincere patriots may not be without results.

From 1876 to 1880, the number of Freemasons and odd-fel*
lows, instead of increasing with the general movement of the
The population, as was natural, has instead decreased by several
thousands.

S 4. – The more advanced sects

Secret societies are much more varied in the United States
than in England and France. This extreme multiplicity attenuates it
the negative effects, in the sense that they do not form a unified body
that, powerfully branched, like French Freemasonry with its

thought. But, in this large number of Masonic lodges, of Odd-Fellows, from the Templars, are recruited from fundamentally immoral groups Magpies. The purely humanitarian principle of Freemasonry creates between her and all the organizations of the evil of the allegations, which reveal them on occasion.

Thus, Spiritualism spread throughout New England. mainly through lodges; there are still currently so-Masonic societies of philosophers who practice the prestige of Cagliostroet des Saint-Martin (1).

(1) The Masonic World of January 1880 gives details on a society of Theosophet established in New York:

The first condition imposed on members of society is that they have

THE MORE ADVANCED SECTS 547

Ullgeineiaes Handbuch der Freimaurerei points out that the raçonni(lues out served as a model for the conceivable and the The cult of the founder of the Morions. The Latter-day Saints have lodges were organized among them, which are not, it is true, re-known by other lodges in the United States (1).

The Catholic World, of New York, in an article where the question the establishment of Freemasonry in the United States is being considered with Enough optimism, he expressed it thus:

11 However, it is important not to lose sight of the fact that the constant addition made to the American lodges of Freemason emigrants from Germany, of France, Switzerland, Italy is perhaps calculated with a view to inoculating American Freemasonry, a large part of the poison of Order European.

The influence of the Jews is something that must also be taken into account.

The Jews are a race full of talent. Many of them, who are rationalists, have secured an unassailable position in the European press, and acted powerfully for the destruction of the ins-Christian institutions by the zeal with which they propagated the alleged liberal movement. However, there are many Jews in American lodges caines (2).

European immigrants brought their organisations with them Masonic lodges. There are among the West German populations material groups, such as those found in Leipzig and in Saxony; they have turnvereine, gymnasium societies yours, quite similar in their tendencies to the societies of the free-

a thorough knowledge of the laws of nature, in order to arrive thereat the coonaisa ice do la cause éternelle do toutes choses.

This society makes a peremptory opposition to materialism in the natural sciences. tiles; but also a decisive opposition to all positive religions. It is especially Christianity, which she views as dangerous... In order to be able to Having attained the highest rank, the theosophist must have come to not grant the he must have freed himself from any preference for any form of religion whatsoever. of all obligations towards society, the State, and family; he must be ready to give His life was dedicated to the honor of humanity and every brother, regardless of his race. his color or his belief. The members hope to see him gain even more experience. tension, to form a brotherhood of coiuproniut r/iumvahe'foui srtliàré. s
(1) T. IV (Erganxungeu), Leipzig 1879, vo i'ouiig ürighain et Jformons.

(2; No. of February 1881. Eu ltl74, the f E. Oppeiihoiin, very wise of the chapter of fstl Monlhgon in Paris was also a correspondent of the HutnanÜas lodge of New York. V. Cluiine d'Union, June 1874, p. 112.

. (3) V. L'Atlantie Montkly, October 1872.

548 SECRET SOCIETIES IN THE UNITED STATES

In a letter from the United States addressed to the Bauhütte
From Leipzig (issue no. 24 of March 1866) we read the following:

In our logos, as in other American lodges, one finds
Wind of the brothers, who no longer belong to any church. These brothers
bring their newborn children to our Saint-Jean celebrations,
and there they call them brothers and sisters, instead of making them
to sprinkle with water by one of the Christian sects and to strip them
the first of original sin.

The Germans provide excellent clements to the United States
United; but, since 1848, the radicals of Young Germany
and, in recent years, the Social Democrats have been onxolQül
a large number of representatives, who, as a result of a certain
Their intellectual culture exerts an influence on their compatriots
harmful influence (1).

The following account, attributed to a Passionist Father from Hoboken, recounts
door to the year 1865:

One evening, I was called to administer medication to a dying man in Brooklyn.
He was a German, whom I had had the opportunity to meet several times.
times. His only daughter, an excellent Catholic, warned me that her father
was a Freemason. After hearing his confession, I asked him
if he had not belonged to some secret society.

– Yes, Father, I am a Freemason; but, as you know, in America, that's not bad.

"That's a mistake," I told him, "Freemasonry is doomed." wherever it exists; therefore you must retract everything you have I was able to promise and deliver your insignia.

The sick man was experiencing some difficulties, but he had kept his faith and He signed the retraction that I drafted; then I had to do new New instances to obtain his scarf, his square and his trowel of silver, his leather apron and his ritual, locked away in a cupboard near his bed. I had to explain to him the necessity of getting rid of All these objects if he wanted to show genuine remorse. I was going out carrying away the spoils, and overjoyed to have snatched a soul to the demon. The young girl was waiting for me under the vestibule:

"Well!" she said, "my father gave you everything, everything, didn't he?" Has he made peace with God?

– Look, rather, at my Gile; I showed her the objects I had to the hand.

(t) V. Hiitorteh polUùehê Blatter, of Munich, July 15 and 15 Mptomhro ItTC.

THE MORE ADVANCED SECTS 549

She takes them one after the other, and then, looking sad, she says:

– No, not everything is there; my father wore those insignia in his lodge, and in important circumstances; he had no trouble with you to hand them over; it cost him more for this book, which is particularly linked to his rank. But there's something else too.

– What is it?

– A document whose contents I don't know; my father advised me to To carry it, completely sealed, after his death, to the head of his lodge. This must be some important secret.

I go back to the sick man, and I say to him;

Why are you deceiving me? You are going to appear before the tribunal.* God's law; do you think you can escape his justice? You still have something to give me.

The patient appeared dismayed; I noticed the pallor of his face and the disturbance in his eyes.v: then, he said with some embarrassment;

– No. There is a written document, like all Freemasons have.

– That's a mistake, Father, I have nothing left.

I redoubled my efforts; it was all in vain, the demon was going to triumph.
I used all the means I believed to be effective on such an occasion.
I got nothing; the patient denied it or didn't answer. Then, his daughter
She opens the door and throws herself to her knees at the foot of the bed:

– Oh! Father, please, save your soul, your daughter would be too
You're unhappy. You say you love me, now prove it.

The patient was not expecting this shock: the hugs and
Her daughter's tears move her; she lavishes caresses on her.
more vivid; she spoke the most tender words to him, spoke to him of heaven
that he loses, and the sick man wants to respond:

– You know I have nothing to hide.

His daughter, adopting an inspired tone;

– Don't lie, Father, you have always been honest; that I
Do not be ashamed of your name. Give the Father the paper that you gave me.
It is recommended to bring this to the Worshipful Master of the lodge.

At these words, the sick man cried out, then, making an effort, he said
(sighing)

"No, my daughter, you will not be ashamed of your father. Here, take this."
With the key around my neck, open the drawer and give Father the paper he returns.
farm.

Then he falls back, slumped. His daughter, quick as lightning, had executed
cut his orders and handed me a sealed envelope, saying:

–Victory, my father is saved; he vomited up the poison.

That scene deeply moved me. The courage of that girl
reminded me of a Christian woman from the early centuries. The sick man lived in
For a few hours, and his last words were an act of contempt.

550 SECRET SOCIETIES IN THE UNITED STATES

trition along with faith and hope. I opened in the presence
The sealed envelope from his daughter. It was an oath signed in English. I had
I've heard of this kind of writing being used by the leaders of France*
Freemasonry; but when I read through this paper, I couldn't believe it
my eyes. It was your oath of an endless, merciless war against

if he broke his word. This paper, I placed it in your hands from the*
"Chef, so that he could appreciate the malice of iifer as well as I did."
national of Freemasonry (1).

Political and socialist refugees from Europe found in
America has an even broader hospitality than England.
Mazzini was able to organize the United Republican Alliance there in 1807.
Versailles; Karl Marx moved the Central Council there in 1873
of the International; the international brothers (see book III,
Chapter XXXII) have ramifications there and they are generally
attributed the fires that ravaged Chicago in 1874 and 1875.

Besides secret societies, America also has its freethinkers
similar to those in London and to freethinking societies
French and Belgian.

The freethinkers held a kind of congress in August 1882
in Watkins, New York.

The program they adopted is based on the most atheism
absolute. The only point worth noting is a resolution
by which they declare their alliance with the spiritualists, the nationalists
lists, deists and agnostics, who, while differing from them,
are, however, opposed to the influence of the Church and want to do
to prevail an absolutely secular interpretation of the constitution
tion of the United States (2).

The brutality of these statements has the advantage of provoking indifference.
The birth of the American people. In that form, evil cannot
It is unlikely to spread in a country which, despite its shortcomings, has at
less the great merit of always recognizing God and his law as
the foundation of political life and social institutions (3).

(1) Reproduced in the Uonde on November 23 and 34, 1874 by M. Abbé Martin.

(3) See the full report of this convention in the New York Weekly-
Herald, August 30, 1883.

(3) V. Contemporary United States, 32nd ed., 2 vols. 1877, chap. XVIII and
Chapter XXVI, page 11,

EARLY ORIGINS DBS NON-DEFESSIONAL SCHOOLS 551

5. – The early origins of non-public schools

CONFESSIOAL

The system of separate public (common) schools of any confessional, unsectarian task, is contrary to traditions of the American people and the true spirit of its constitution. It is, in fact, of foreign origin; and a work preparatoire, due to sects from Europe, sowed the first germs before he was enthroned in the great Northern states, between 1845 and 1850. He was a French refugee. Girard, who, in 1828, he founded the first educational institution in New York, at the condition that all religious teaching would be excluded; this are cosmopolitan revolutionaries of the World's Formers, who They first systematically propagated this harmful idea. The attempt is recounted by the illustrator Brownson, who was involved in it. This is the moment in his long journey towards the truth. A story that we read in his beautiful book The Convert or Leaves From My own experience:

Francess Wright was born in Scotland, around the end of the last century; she had inherited a considerable fortune and had received an education distinguished. She was a young woman gifted with rare and brilliant abilities, possessing a varied and extensive education. She had been raised in the principles of Jeremy Bentham's utilitarianism; she was often received at General Lafayette's home in La Grange, and this was at the request of general that she visited this country in 1821. On her return to England, in 1825, she published a work on the United States. This book was written in a boundless spirit of admiration for the American people and their institutions. She saw only one blemish in our character, only one thing? to censor or to deplore in our social order: that was the slavery of This slavery struck her, as it did most Europeans: she He lives there, like them, an anomaly with our theories on the rights of the man.

When, the following year, Mr. Owen came with his friends to begin his essay and create a new moral world in New Harmony, Frances Wright followed him, not as a convinced supporter of his system, but in order to experiment with an experiment conceived by Lafayette, Jefferson and others for the emancipation of black slaves.

This attempt having completely failed, Francess took her efforts further. views: she recognized that the people of the United States were not yet

552 LSS SECRET SOCIETIES IN THE UNITED STATES

ready to seriously undertake the abolition of slavery; that Whites were as much slaves as blacks, and the slaves of negroes was but a branch of the immense tree whose fatal shadow... the whole country was affected.

It was unreasonable to waste time and resources on es*

end. We had to put the axe to the root, and rabuliiion de rosclavago could not be (|uc the result of a general emancipation and a re-radical form of the nrnoiicain people.

First, we had to awaken in Americans the feeling of their rights and dignity; to deliver them from their superstitions and fear from an invisible power; to emancipate them from the servitude of the clergy, to draw them of stargazing or an imaginary paradise after the death, cl fl\er their allcnion on that great and glorious work: the Pursuit of human well-being!

Secondly, it was necessary, through political action, to establish h the The first favorable opportunity, a system of Eial schools in which all children, aged two years and older, would be fed, clothed, maintained and educated at the expense of the public treasury.

To build on the success of the first, Francess Wright had prepared a series of lectures on "Science", which she proposed knows how to do things in the main cities and towns of the Union. The great

the means on which Francess and her friends relied to achieve success Ultimately, it was the public school system. We had to provide in these schools, as I have already said, not only for instruction and the education of all children of the IStal, but also to their enirelien. These schools were founded with the aim of both teaching and learning. ger, the parents of the care and of the responsibility of the children, as soon as These children would have reached the age of one or two years.

It was assumed that parents were generally incapable of raising their children as they should be, to give them character, the temperament, the necessary instincts. That's why we wanted that the State should take full responsibility for the children, providing them with an establ: suitable, professors and insiliipurs until they had once they reach their majority. This will free the parliaments from their obligations. gations and we would thereby obtain the main advantages of commu- nature of goods.

The primary goal was to reduce the burdens of marriage and to remove the main reasons that make it indissoluble; and then to secure the future, by giving children a rational education in order to make them into reasonable men or women, that is to say men of lilircs of loulc superstition, of all belief in God and to immortality, the aspiration towards an invisible mummy, the bombs who knew how to consider this life as their only life, this earth as their sole home, the pursuit of their earthly interests and of their pleasures as their only end

The three great enemies of human happiness on earth were Therefore, religion, marriage or family, and private property:

Once rid of these three institutions, one could hope for realU to be the earthly paradise. Science had to replace religion, but only the science of this perceptible world which falls under the five meaning; to private property, the community of goods; to marriage, the community of women, or rather there should no longer be in the new a world without husbands or wives. There would only be men and women. women, free to live together, according to their mutual inclinations, only as long as they found it pleasant, no more and no less. less.

Our work was therefore entirely based on an education system.

in public schools, organized according to our plans or rather according to those of a Frenchman, William Phiquepal, who later married Frances Wrigbl. This William the biquepal has not been allowed to be prosecuted in the dom-magicians and interests for having neglected and mistreated some children he had brought them from France to America, and whose education he claimed to be providing tion....

The most pressing need was to see our school system adopted. To achieve this goal, it was proposed to secretly organize the entire Union after a plan that was roughly similar to that of the European Carbonari. ^ I I knew nothing about the Carbonari at that time.

The members of this secret society had to, first of all, each in their locality, taking advantage of all the means that were at their disposal to prepare public opinion in favor of state-sponsored education and at the expense of the public treasury; and then to have the legislatures elected bommes, which could probably help our projects. I don't know up to the extent of that secret organization; I know, however, that it had penetrated most of the state of New York, because I I was one of the agents. In any case, I grew tired of that work and I I abandoned it after a few months. This organization ex-sle-it And yet, did she exert any influence, yes or no? That's what I don't know. then say, and that's something I didn't bother to check.

Our second work, very closely linked to this one, was the formation of this which is known as "Woi kingmcn 's Parhj (party of the ou- (vriers). It was established in Philadelphia in 1828 and in New York the following year. vante. The idea for this party was conceived and put forward by Owen, Robert, L. Jennings, George II. Evans and a few others, who were all like them, of European origin.

Our aim in forming this party was to seize power. the politics of the State as well as using it to establish our system of schools. We hoped, by uniting our cause with the ultra-democratic sentiment oraliqiiedu pays (seniimeni who had, since Jefferson and Tum Payne, a (a rather pronounced Anfi-Cbrelian character), by presenting us with the known intrepid champions and Intransigeanls of equality, affecting a great

we portrayed as deceived and oppressed by his boss; in denouncing all the (proprietors as local authorities, and leaving to as much as possible in the background the most unpopular points of our program, enlisting the majority of Americans under the ban-

554 SECRET SOCIETIES IN THE UNITED STATES

the end of the "Workingmen's Party". No doubt that, if we could
If we were to one day bring this party to power, we would not be able to use it.
to achieve the adoption of our education system.

Since then, the idea has gained traction. Several factors have contributed to this.
run; particularly the difficulty, in cantons where the population
is very dispersed, to support schools too specific to each of the names
numerous confessions that are found in the country; but this reason
did not exist in the big cities, where the news precisely
began. 11 It is essential to recognize above all, with the desire to prevent
the development of Catholicism, the influence of the plan, which was conc
Certainly, at that time, there were cosmopolitan secret societies.
Protestants, who became its passionate instruments, in re-
they themselves pick the fruits; for, although the unsectarian school
in the United States, it is generally not an atheist school like
that of the brothers Jules Ferry, Paul III and Vau Ilurnbeck, she
However, it is based on Christian beliefs and morality.
of youth, destructive effects recognized by all minds
impartial. We will see, however, that a powerful party is stirring
to give the principle of the unsectarian school its consecration
constitutional which it lacks.

§6. – Attacks against Catholicism

UAmerican catholic quarterUj Uôviewy e.examining the question
Freemasonry in the United States says it is bad
less because of the harm it is currently doing, than because it is ca
pable d'êlre employed for the worst purposes, the Day when she
would fall into the hands of ill-intentioned people (1).

That day will inevitably come, we believe, and his coming
it already manifests itself through some symptoms that cannot be ignored
without a systemic optimum.

Catholicism is a much more important social factor
In the United States, as in England, it is growing in number, it has also
Today, with nearly seven million followers, his organization becomes
increasingly solid.

(t) N* of April 1878, p. 105.

ATTACKS ON CATHOLICISM 555

From this, a simmering hostility gradually accumulates. It reigns among zealous Protestants, but it also exists in many Masonic lodges, we do not say in all yours, because, in the former Southern states in particular, the lodges remain seem entirely similar to those of the former motherland. But in the North and the East, bigoted Protestants^ as they say, and Freemasons are always in perfect agreement to exclude functions public actions for practicing Catholics.

On several occasions, organizations have been seen forming in the United States specific arrangements, imitating the constitution, the secrets, the words *do pas de la Maçonnerie et destines de combattre la catho-* licism.

This is the aim of a large association founded in 1867, under the Name of the Order of American Union. Its members commit themselves by oath to fight the Roman Catholic Church, let us use the means to exclude it Catholics in all positions, never to raise their children children in their establishments, finally to support the eco-system the unsectarian public. To secure the support of the protesters So much in good faith, VOrder claims to want to maintain the Bible in the schools, but their leaders are people practically without religion gion, who don't care about the Bible at all. Meanwhile, their actions are very skillfully combined with those of the liberal league, which fights the Bible, to bring together all the forces of the radical Islam and Protestantism towards the ultimate goal: the destruction of Catholicism.

VOrder gathered at a certain point a considerable number of affiliates.

General Grant, who is a Freemason and has, on several occasions, expressed in a resounding way the thought of the lodges (see book. II, chap. XIV, §2), had made it an instrument.

In 1876, when he began his election campaign for a For his third presidential term, he thought it necessary to create a derivative. to the repulsion that Caesarism inspired in the vast majority of Americans.

Reiterating the thesis of his speech to the former army of the Tennessee, he recoinman Ja, in the message addressed to Congress on the 7th December 1876, the adoption of two new laws to the Constitution, from which Tun would remove the properties of the religious denominations

556 Secret Societies in the United States

quis in all the States of the Union, and of which the second would have done a duty for every state "to establish and maintain schools free public schools, providing general education to all children, without distinction of sex, color, origin, or religion, piobib intdans cis écoles l'enseigne nofjt de tous dogmas religious, atheistic or id-viscian support for the allocation by the States municipalities without any part of the land or taxes schoolchildren with no religious affiliation, to what degree that It was.

Beneath the hypocritical phrasing, it was a reproduction of the Order of American Union program. To better welcome it—to kill, the president dismissed, at the same time the cbief-juslice of the Arizona territory, Honorable Mr. Dunne, unifpiemmnt because that a few months earlier, using the freedom given by the customs of the country to the magistrates, he had pronounced, before a Catholic Union, a speech in favor of dividing the fund school-related distinctions between the different designations.

Many newspapers, obeying a directive, denounced loudly denounced the dangers that the ins- posed the country's institutions, the progress of Catholicism! ! In the same time, secret societies similar to the Order of Souls^ American Union, which had been organizing itself in the shadows since Grant's inauguration in 1868, began to give to public demonstrations against Catholics. We then saw to reveal the existence of the Vainerican Alliance, which, under the pretext to revive the old Know-Nothings program, to give Its aim was to exclude all Catholics from public office. questions. That was also the watchword of the Sentinels of Freedom.

These companies are nothing more than organizations special ones created to meet particular circumstances. But the most serious fact that emerged from the revelations to which Their demonstrations gave rise to the fact that many ass workers' associations, which, at first glance, appear exclusive occupied with professional interests, were often in the dark assignments to the management of VAmerican Alliance.

At the Chatnbro of the representatives, Mr. Blainc, the leader of the republicans, who was born Catholic, but has, like so many others, apostlasiôsa foi, presented a constitutional amendment defending dant aux Etals cl aux municipalités d'allocation aucun fonds à des Private schools affiliated with a religious denomination. A sad thing to

It should be noted that no serious objection has been raised to this fine. The Democrats unanimously stole it from the Uliainbrc. hastening to show that, if they accepted the thefts of Catholics, they did not intend to make any commitment towards—live off them.

Fortunately, in the Senate, the amendment did not obtain a majority. The required two-thirds majority in such cases. But it fell short. by a very small number of votes. This is a worrying omen. for the future, and which shows how delicate the situation is to Catholics (1).

In the United States, these organizations do not have the robustness they have in Europe. The politicians involved, above all electoral machines, and, once election time has come In the past, they engage in other exercises. However, some kernels always remain in the shadow: thus in In 1881, there was still a section in Cincinnati, Ohio. of the American-Alliance. Around the same time, we have discovered in the Pacific Ocean, a secret society is established tulant herself; Secret Society of the Knights Commanders of the Suuy, whose purpose is to combat by all means the the spread of Catholicism and for that reason to oppose everywhere the founding of denominational schools, to promote the principle school of thought unsectarianism. This society has grown considerably. so that Bishop Seghers, Apostolic Vicar of Oregon, had reported in a letter to the public opinion court (2).

S 7. – Irish Secret Societies in the United States

The particular social conditions of the American people, As we have said, they necessitate specific associations composed of men of the same race or having the same interests economic. Often these associations take the form of secret societies, without oaths of obedience being sworn to them unlimited. Such are, for example, the lodges of gigo-

(1) V. le\$ États-Unis contemporain", 3rd ed. chap. XXVI.

(2) See CaUtoUe Univert" of CleTaUod (Ohio), August 12 iSS0.

In this situation, the twelve national council of Baltimore decreed (in the future no bishop would condemn by name) no secret society, unless it had already been convicted expressly by the Sl-Siéjje or that it manifestly did not fall under the general sentences set forth in papal acts and the councils.

This wise rule allows certain societies Irish communities to continue to exist in a sort of tolerance, on the part of the ecclesiastical authorities. Continued lived for a long time through a disdainful ostracism of the part of native Americans, targeted by immigrant hatred English Protestants, who had hastened to organize so- In the cities of Oran, the Irish also had to band together to to defend each other. From there, several organizations, more or less less secret.

The main one is the Ancient Order of Ilibernians, on which the Opinions are quite divided. Here, however, is what appears to be this society. It is composed of two main classes. In The first, the largest group, the members, lend no they swear an oath, but only give a contribution, which assures them sure the benefit of societal protection. But it exists in The order is a superior category of initiates, bound by oaths. formidable, who receive their passwords from a central committee called Board of Erin. This central committee meets sometimes in England, sometimes in Scotland, sometimes in Ireland, and sends every three months emissaries carried his passwords to New York, from where they then spread to all Irish centers.

The Hibernions only admit Catholics among their members. They have approximately 0,000 lodges in the United States. The Hibernions oni in reality frequently deviated from the honorable goal of protection national, which attracts so many members to them. It has been proven that their secret leaders had fomented a particular society say it. Maguire has long terrorized with his crimes the coal basins of Pennsylvania; it was they who have supplied the Ecinianism with ready-made frameworks. In Ireland and in the cities of England, where there is a large population or* behind the scenes, they are in communication with the companies Ug Ribbon-Men (see book III, chapter XXXII, to 4) and other dangerous sects.

THE MASONIC JEWS IN THE UNITED STATES 559

However, it is certain that the vast majority of Hibernians They are unaware of the guilty schemes in which they are complicit. unconscious. This explains the tolerance they are the object in several dioceses (I).

The Land Icaque had, like Fenianism, many ramifications in America and created considerable unrest among the populations of Irish origin. These branches have shown themselves generally hostile to the clergy and bear witness to the Sympathies to all European revolutionaries. One cannot be to conceal the fact that these more or less noisy companies are exploited by ringleaders, who are inspired by hateful designs of the European Masonic sect against the Church. There is a serious danger to the future of Catholicism in the United States: Therefore, the bishops continue to warn the faithful. against secret societies and Freemasonry, which tend to enter.

58. – Jewish Masonic Rites in the United States

Since the 18th century, Jews have settled in the United States United. Their emigration from Germany was quite considerable in lately, and their number is now estimated in this country at 300.00!). Although of German origin, they abandon quickly the Talmudic rites and tend to merge externally--laughter in the population. However, they organized two Masonic orders, which are specific to them, and which are not less recognized as a branch of universal brotherhood. They thus have both the benefit of cosmopolitan affiliation, and They retain their own national cohesion within the State.

The first of these orders is that of the Beni-Berith, founded in 1843. It has 206 lodges, with an average of 100 members.

In 1876, on the occasion of the Philadelphia Universal Exhibition phie, the Beni-Beritli had a church built in Fairmount-Park colossal statue to religious freedom.

(I) V. ilans VAmerican calholie quarterly Heview of April 1878, the Secret article Soeietiesin lhe ü. S. and Studuilmz, North Amerieanitcke arbeUerverheeUnisUy Leipaig ts;;), p. 289 to p. SU6.

560 SECRET SOCIETIES IN THE UNITED STATES

The second Jewish Masonic order is that of the Keshar Shel Barzcl. The date of its founding is unknown: but it already existed in 1874, and at that time comprised 4,934 men and 530 women (1).

Rich and influential, the Jews are beginning to make their presence felt. action on foreign policy as in England. In 1874.

which they have at their disposal, a diplomatic approach in favor of their coreligionists of Romania (2). Here, on the other hand, is what we Readings in the Washington newspapers, dated May 30, 1877:

"Mr. Evarls, the Minister of Foreign Affairs, has forwarded to United States minister, in Constantinople, the demands of American Israelites, with respect to how they are treated the Jews of the Turkish and Romanian provinces. Mr. Evarts gave instructions to the American minister to make decisions marches near the Gate, in order to ensure the Jews a safe passage loration in their situation (3). »

(1) Allgemeinet Handbueh der Freimaurerei^ t. IV, Ergänzungen, v "Juden Or-' len.

(2) See the article on this incident in Y Abeille de la nouvelle Orléans, dated May 23 1874.

(3) V. Contemporary United States, 3rd ed. cbap. XXIV, g 3, and cbap. XXVI | 10.

CHAPTER THIRTY-FOURTH

FRANCO-UAON BRIB IN CANADA

France's ancient and vast colonial domain in the 17th century* The century is today divided into seven provinces, including the reunion forms the Dominion of Canada, except in the province of Quebec Bec, the English and Protestant element is in the vast majority; in In the province of Quebec, Protestants make up one-sixth of the population, and occupy important positions in the com- commerce, in the liberal professions, in public functions ques.

These preliminary indications are necessary to assess the true reach of Freemasonry in Canada. It is very strong there widespread, as in all English colonies. In the In 1882, only the province of Ontario had 396 lodges. Rite of the Free and Accepted Masons, 87 chapters of the Royal Arch, nearly 200 CDD-Fellows lodges^ a few Rebecca lodges Degre0y not counting the Mark Masonry (1). In the In the province of Quebec, a grand lodge was founded in 1870, after the reminder of the union with Ontario. In 1878, it had 70 inhabitants. ges under his obedience (2).

(t) V. Canadian Tea Jltanae for tea Ytar^ 1882, Toronto.

In 1834, the Orangemen organization was introduced in Canada. a number of English Protestants, eager to prevent the development of the population French Canadian communities joined them, and in less than a year, there were 12,000

36

read

562 Freemasonry in Canada

But this Freemasonry is exclusively English, and all that that we have said about the specific characteristics of the insertion in England and the United States must apply to the large ma The Freemasons of Canada. English and Protestant, the lodge For the most devout, it is a kind of temple; for others, It is an institution of mutual support.

In this respect, Freemasonry is not without influence in the sphere of federal politics, headquartered in Ottawa and where The English element predominates. The influence of the coterie is very likely to be felt in the distribution of federal jobs.

So far, we believe there are only a rather limited number we, Freemasons among Canadians of origin and race French. But for them, Masonic affiliation must be... viewed from a completely different point of view. There are a few, no doubt, those who in their youth were trained in the lodges by English Protestants whose influence they had been subjected to, without them realize the implications of such an act. But the clergy has has long since energetically fulfilled its duty to warn the conscience of the faithful, and the French Canadians who have affiliated to the English lodges of their country, to those of the States United or those of Europe are apostates having the perfect They are aware of their actions. They are all the more dangerous because, except for one or two, who have the audacity to admit their allegiance, the majority part of it is carefully concealed.

Public opinion in Canada is, in fact, strongly Catholic. lique; the people do not accept that a Church to which they owe their preservation of his nationality, and thus he forces the wicked to surrender dre encore by their hypocrisy uii homage to true principles of social life.

However, the province of Quebec is experiencing a religious crisis who is not yet being violently accused, but whose minds are Perceptive people notice and never tire of denouncing. One A deep-seated spirit of distrust against the clergy is widespread. "Systematic-

Orangemon onrégimontés dans leâ loges (Allgemeines Handbuch der Freimaurerei[^]
2nd ed., Leipzig, 1864, I• II, v* Orangemen,^ This information still persists, and at
On several occasions she has had the opportunity to attend Iroulles & Montréal. A remarkat
quablomeut inoiiivô of the Court of Queen's Bench, dated November 18, 1881, declared
that this society, binding its members by secret oaths, was illegal in
the province of Quebec, in accordance with a law that protects secret societies,
The Legal Nain# of Montreal, t, IV, p. 393 et selv.

THE FRANG-MAGONNENiB IN CANADA 563

appeal to secular judges, English and Protestant, to suppress
the interference, perhaps questionable, of certain priests in the
elections. Bishops and pastors are openly denied
souls the right to enlighten the conscience of the faithful through man-
dementia or preaching, and one claims to subject these acts
at the discretion of the civil judge. In Montreal, in 1869, these same
men dared, in accordance with one of the articles of the program
Masonic, to be destroyed by the authority of the Privy Council of the
Queen of England, the sacred nature of the Catholic cemetery,
by burying an excommunicated person there. The aim is to diminish the action.
of the clergy in the education of youth, when it is he
which, from the village school to the great University La-
Val created it with her own money and supported it with her care. We want
to establish a bureaucracy there, which strives to imitate those
(Europe with a naive inexperience.

In short, it's the same situation as in Belgium.
1842 (V. liv. II, chap. XIII, § 2.)

In Canada, we also find the same differences of opinion.
debate among Catholics on the origin and scope of this
work the same disastrous alliance of liberals that we want
to believe sincere Catholics, with men whose violent
hostility towards the Church is well known. Therefore, we cannot recommend too highly*
ask our friends in Canada to study the history of Belgium
and the evolution of his Liberal party; they would see it projected as
in a mirror the peril that is advancing towards them.

Certainly, this should not be attributed solely to the Freemason.
negate these disastrous trends. The influence must be taken into account.
that contact with the United States exerts on the current of ideas of
Canada, an even more demoralizing spectacle of the successes of the
Revolution in Europe.

Despite the righteousness of his people and the high value of his
clergy, this noble country will not always be able to remain, in the 19th century,
an oasis impenetrable to these currents of error, which presents itself

modern thought and progress.

This trend is even stronger in Canada, because this country still lives largely off French literature, and that our unfortunate homeland provides him with too many subjects in this respect of intellectual and moral corruption.

564 Freemasonry in Canada

We must still give considerable weight to the traces left by the Gallican jurisprudence and even theological teaching;
2** in contact with English jurists^ for whom the supremacy of the The crown is an undisputed constitutional principle.

Whatever the very complex causes of the political crisis—religious life in Canada, the existence of a small group of Freemasons among men devoted to the liberal professions, it is an undeniable fact deniable. They are both in communication with Freemasonry. English provinces and with that much more dangerous one of Europe. The existence of this core dates back to at least 1848; from At that time, some newspapers echoed the revolutions. founders of old Europe, and a party had formed, which was not afraid to assert its affinities by calling itself the party red.

A very precise testimony has established that, as early as 1853, a society literary work entitled: The Canadian Institute of Montreal^ was composed of a group of affiliates. However, it was this society that was excommunicated by the bishop. which in 1869 gave rise to the conflict known as the affair Guibord.

We are reproducing this testimony, as it was published in the Minerva of April 18, 1881:

The Canadian Institute of Montreal, created in 1844, and nurtured from its the origin, of Voltaire's spirit, was already, in 1853, not to say Previously, it was largely driven by the influence of secret societies. The proof is that in 1853–1854, a single lodge, designated by the name of the lodge of the Free Brothers and subject to the grand lodge of the Odd Fellows of Montreal, contained approximately two hundred members of the aforementioned Institute Canadian. It is worth noting in passing that these two hundred members included the leading liberal figures of the Canadian Institute; for, At that time, conservatives were not, in practice, admitted to the lodge of the Free Brothers.

Receptions in the lodge of the Freemasons were held as among the Freemasons. The new candidate was blindfolded for to undergo the initial trials, then he was led by a rope around the neck in a room draped in black, where there was a cer

additional information. There, opposite a table on which lay a kind of Bible, and, in the presence of several Freemasons, armed with daggers, after having removed the blindfold that covered his eyes, they made him swear an oath. novice free brother, and this under threat of death, among other things the points

Freemasonry in Canada 565

following: 1* to keep absolute secrecy about everything he knew about the brotherhood of the Free Brothers; 2® to obey blindly the Grand Master of the lodge and to the orders of the higher lodges; 3® to always be de-Democrat, liberal in politics, and to fight him with all one's might another form of government, especially the monarchy; 4® finally of to propagate the doctrines of the Franks as much as he could. Brothers.

We are therefore entitled to conclude that at the time indicated above, he There were at least two hundred French Catholic Canadians in Montreal. who had committed themselves to the service of Satan to fight the Church of God. It must be admitted that some of these two hundred Freemasons returned sincerely to the Church, their mother, by renouncing the doctrines perverse trines of hell; but the masses do not seem to have changed his ways of thinking and acting, not to mention all those who will continue to swell the ranks of secret societies since that date.

The secret society of the Odd-Fellows, like the Freemasons, was lessons and other secret societies, condemned and excommunicated by the E-Catholic Church, because of its anti-Christian aim, it follows from this that, in 1853, two hundred members of the active and liberal red majority of the Canadian Institute of Montreal, not to mention all those who could Those affiliated with other lodges were already excommunicated and rejected. of the Catholic Church by Popes Clement XII, Clement XIV, Pius VII, Leo XII, Gregory XVI, and Pius IX. This excommunication has since been confirmed by all the bishops of the Catholic world, at Vatican, in 1869.

Following the above-mentioned fact, one might ask, with that's why it wouldn't be useful to seriously study the degree of influence secret societies practiced by the Canadian Institute of Montreal in Ca- Nothing, and then the lineage of this child influences men who seem to pride themselves on their political kinship with the Leaders of the aforementioned institute. Secondly, one might ask whether several religious and political questions, since the origin of the Cana Institute Indians up to that point, had not been more or less directed by Indians The influence of secret societies? For those who know the trends and the principles of the Canadian Institute of Montreal – for having been there associated for several years, and who see and understand the op unions and the principles of a large number of public figures today Things haven't changed today, and the influence of secret societies is currently far more powerful than we seem to believe. We know

servile elements of the Revolution and secret societies, to the great disharmony of religion and public morality.

A former member of the Institut C.\nadibn.

566 FAANC-MASONRY IN CANADA

Prominent Catholics, in a document submitted at the feet
The Holy See expressed the following views on this subject:

In Canada as in Europe, schools have formed which, under
different forms and in various ways, have not ceased, in concert with
the Freemasonry, to combat Catholic doctrine and works
ques.

On the other hand, almost the entire clergy and a very large number of
A number of enlightened laypeople enlisted under the leadership of the members
the most illustrious and saintly of the Canadian episcopate, to com
always and everywhere to fight against these pernicious doctrines and to work to make
to love the Pope and the Church, and to make the spirit of the Holy Spirit triumph everywh
Headquarters. Those in Canada who are followers of secret societies are
all the more dangerous because they never openly display their
colors, but on the contrary, they proclaim themselves devoted Catholics,
while constantly working to undermine and ruin everywhere
sound doctrines and the spirit of the Church.

This war against the Church of Christ is manifested above all in the work
constant, though hidden, to which they resort in order to destroy the influence
of the clergy in all social matters and to depopulate, ruin or
to discourage the institutions and works most dear to the heart of
the Church; that is why they constantly cry out against various religious orders
devout people whom they despise, seek to discourage by all means and
even ridicule the congregations of the Holy Virgin, the ca- circles
Catholics, devotion to the Sacred Heart of Jesus, etc. That is how they
constantly persecute devout Catholics who, following the con-
seal of the holy pontiff Pius IX, your predecessor, consecrate their
watch over the writing of books and newspapers for the propagation of the
good doctrine, and that they raise prejudices and
hatreds and employ all means to discredit and ruin them
ner (1).

Once again, we must not exaggerate the importance of the acc
Masonic association in Canada; but we must, enlightened by experience
what the history of secret societies in the world reveals, is
remember that they excel at taking on the most diverse masks,
to exploit all national and local issues through which
She can attack the Catholic constitution of a people, and to
to forge alliances for this purpose, where honest people will all be
days of his dupes.

(1) Petition from the citizens of Montreal to His Holiness Leo XIII, published in the Minerva of July 27, 1881.

FaANG'MASONRY IN GaNADA 567

Joseph de Maistre used to say, "There is no that it is a sect: this is something no statesman should ignore, nor forget. This dreadful sect, which calls itself the Legion, has never was more to be feared than it is now, especially because of its alliances (1). »

May our brothers in French Canada not forget this warning.
sowing!

(I) Four unpublished eAapüre* on Russia, p. 175 ei 185.

CHAPTER THIRTY-FIFTH

FREEMASONRY IN AMERICA

6

SOUTH

S 1". – Particular characteristics of Freemasonry in the former Spanish and Portuguese colonies

Freemasonry, from the mid-18th century onwards, had become very active. especially prevalent among the wealthy Creole class, who came to enjoy in Madrid or Lisbon, enormous fortunes are often acquired rather inhonorable circumstances in the colonies (Book III, Chapter VI, § 1). Lodges multiplied in these countries during the period of wars of the First Empire. The backlash of revolutionary principles The resolutions issued by the Cortes of Cadiz were felt beyond the seas and determined the insurrections, which from 1815 to 1830 brought granting independence to the colonies. Mr. de Haugwitz, in his a letter to the sovereigns assembled in Verona, declaring that the souls The movements of the American colonies were the execution of a plan arrested in the higher councils of the sects. The troops that the The Spanish government sent troops to fight them who were under winds commanded by Freemason officers who made pacts with the insurgents. Thus the capitulation of the Spanish army at

570 Freemasonry in South America

His generals with the lodges of Quito and Lima (1). The support that England gave them, it must also be noted. After the Iriomphe colonies, independent Masonic obediences are conscious They held titles everywhere. What the Masonic World says about the Peru can be applied to other Spanish-American republics caines.

Before 1821, there were 99 lo^es, which were neither well organized nor truly Masonic. They were composed of Spaniards, and the The doors of the temple of peace and fraternity were closed to creeds. The spirit of the peninsula reeked of exclusivism.

In 1821, along with independence, there arose, as if in a A fertile ground for the love of light and freedom. Freemasonry Peruvian was constituted.

In 1824, the masons of the colony gave it a new impetus sion. In 1830, the Supreme Council of 33* was created. In 1831, the Grand-Orient peruvien se former (n® of March 1875).

Since then, the lodges have been actively involved in the revolutions. incessant rites that have devastated this unfortunate country. Masonic rites niques develop conspiracy tendencies among the allies and the sharing of lodges between rival obediences provided the factions of new ways to consult and perpetuate themselves (2)*

Freemasonry, throughout South America, is deeply impious, and she drew her rites and doctrines from the Order recent consequences. We have already cited several examples. ves (book, I, chapter II, Ji 3). It is to be noted that none of the Hispanic-American Masonic powers have not broken their ties tions with the Grand Orient of France following the expulsion of the the name of God and the immortality of the soul of his constitution.

In all the states where they dominate, the lodges seek they seek to oppress the Church or at least to subordinate it completely under civilian control. That particular tactic, on which we have already given some glimpses (book. (read, preliminary chapter, 3), was commanded to the sect by the deep faith of the people and the religious habits of all

(1) H. firuck Die geheimen Gesellehaften in Spanien, Mainz 1879, p. 313 and the Spanish works to which he refers.

Finnic.

ITS CHARACTERISTICS PARTTGULnSRS 571

the classes of the population. Freemasonry in America. that of the South is therefore hypocritical; that is its particular character—to bind. While thoroughly removing the impious, she seeks to retain as much as possible the outward forms of Catholic worship: the sacramentalism is an institution for her!

In Colombia, Mexico, and Peru, the violence of the persecutions. The actions directed against the Church had at least the advantage of making to the clergy the fullness of its moral independence; he struggled with courage, although with varying degrees of success over time, against the latent infiltration of Masonic venom among the Catholics.

In Brazil, the situation was more difficult. The revolution there... made by the dynasty itself, which had taken refuge in Rio de Janeiro following the invasion of Portugal by Napoleon I. When, in 1814, the old sovereign, John VI, returned to Lisbon; his son Don Pedro, who remained in America, threw himself into Freemasonry and... had her proclaim him an independent emperor (1). In a letter which he addressed to his father on July 15, 1822, to justify his conviction led and committed to putting himself at the head of the movement. As a revolutionary in Portugal, he explicitly stated:

"For my part, I became a Freemason. I know that the nobles in 1806 they made advances to the Freemasons and when the latter refused. Not adhering to their proposals was the cause of Gomez's disgrace... To avenge Gomez's death, the Porto revolution broke out on August 24th, 1820. The Freemasons had to fight against the nobles after having been so cruelly persecuted by them; for the Portuguese had the wrong to look with horror upon such a philanthropic institution" (2).

Indeed, as early as 1822, we see this prince appearing as Grand Master of the Grand Orient in Brazil (3).

Whatever his faults may have been, Don Pedro was nonetheless legitimate sovereign. This country, having had the good fortune to retain the monarchy in its monarchical form, it escaped the upheavals of republics. Spanish. Religion has never been the object of persecution there. brutal as in Peru and Mexico; but there it was exposed to more dangerous challenges.

(1) Cuvel, Picturesque History of Freemasonry^ 2- part chap. IIII.

(2) Ceiaa lettre is published in full in the Stémorie documentât» per la

(3) ÀUgew^nes HafuUtueh der Freitnaurereit L IV, ErganeungeUf Braeüien,

572 Freemasonry in South America

However, only a certain number of members can be concealed of the Portuguese clergy were, after the destruction of the Jesuits, engaged in Freemasonry (book III, chap. XIII, ^ 1 and 2). The Brazilian clergy, which was originally recruited from the ranks of that of the motherland^ naturally received into its bosom less pure elements; hence the weakness, the complicity times of some of its members.

As in the old Catholic countries, the confraternities are numerous and wealthy. Therefore, the Freemasons sought to... It's good to be part of it as a way to acquire influence and having financial resources.

This is how Freemasonry became a powerful force. session in Brazil. She is in everything everywhere. When a young man asks to join a brotherhood like that of the Carmel or St. Francis, he is not admitted before he he had himself baptized in some lodge.

Brazilian Freemasonry is in close contact with that of continental Europe. We will, in the paragraph next, recount the persecution it provoked in 1872 between the Catholic Church. It should be noted that it coincided with the German KuUwrkampf. The stoppage that occurred in Brazil, in

1880 also coincided with the awakening of his impotence, which was wrested from the iron chancellor.

The murder of Garcia Moreno is also, it seems, not without any connection to the activities of European sects.

During the period of the German Kürkampf, the republics countries in the South, particularly Argentina, have been often stirred by liberal movements against the Jesuits suites.

In 1874, in Buenos Aires, a wretch, driven by the press impious man of the country, deliberately set fire to the church in El Salvador. which belongs to their college. The following year, the archbishop of This city, having wished to entrust one of its parishes to the Fathers of the Society of Jesus, the liberal press organized an agitation artificial tion, which resulted, on the day of February 28, 1875, in a riot in which the Jesuit house was ransacked. The millers had inscribed on their flag: Long live Clé-

Franciscan friars.

Masonic Persecution in Brazil from 1872 to 1879 573

In Buenos Aires, as in Montevideo (1), there are, in addition to the boxes local lodges, a number of French, English, and Italian lodges, Germanes, dependent on the Grand Orient of those countries. They are very advanced and are carrying out impious propaganda. They influence public opinion through newspapers they inspire. worsen. In July 1882, they organized, in all these cities, large demonstrations in honor of Garibaldi (2).

§2. – Masonic persecution in Brazil in 1872

In 1879

Freemasonry in Brazil is officially recognized (3), and the number of its members is considerable in relation to the population of the country. In 1882, the Grand Orient, known as the Benedictines, to because of the place where it sits, whose grand master is the f.*. Saldanha Marine, a member of parliament and former prime minister, had under her obedience 213 lodges and 182 chapters.

The Lavradio, another Masonic power, whose grand-mayor was the Viscount of Rio Branco (4), who was also

(t) The grand-master of Grand-Orient and supreme council of the Republic of Uruguay in Montevideo is the f.'. Carlos de Castro, head of the superior court of justice.

(•.) See the Chain of Union of July and August 1882.

(3) [i.e. Brazilian penal code expressly permits secret societies, to the condition that a signed statement be made to the police indicating the general purpose of the association and the formalization that it is not contrary to public order I II has been specifically designed to authorize the practice of vaquerie. In 1877, a proposal was submitted to the Senate, through Mr. Figueria de Milio, incriminated the sole fact of the meeting of more than ten people, secrecy was required of the partners, with or without an oath, and aggravated the penalty if the meeting's purpose was to propagate doctrines likely to... to directly destroy the fundamental truths of the existence of God and of immortality the nature of the soul, or to overthrow the religion of the State. Political or religious groups, in which the secrecy of the partners would not be required, were not, according to the project, secret, but they had to, under penalty of fine, publish their statutes and their activities; they were to be deposited with the authorities within fifteen days of their installation. «This The proposal, its author said, tends to defend all secret societies, whether of gold or political action, whether of a religious or charitable nature, whatever their name,

The proposal was rejected by the Senate (August 31) {Foreign Legislation Yearbook} t, VII, 1878 p. 847).

(4) The Viscount of Rio Branco died in 1880. The Masonic World of December In 1880, by announcing his death, he celebrated him as an illustrious Freemason and the praised for having been one of the instigators of the persecution against the Eteques.

574 FREEMASONRY IN SOUTH AMERICA

President of the Council of Ministers during this period, in comp was about half. In 1875, the Masonic world was estimated the number of active masons at nearly 18,000; this figure has due to wax well outdated, because from 1875 to 1882 the number of lodges considerably increased (t).

Despite this almost official character, Brazilian Freemasonry he had no less hostility towards the Church.

The following is an excerpt from the Bulletin of the United Grand Orient of Brazil (n* VII, May 1872) will give an idea of the plans that are being prepared would be in the councils of Freemasonry and the impetus that it gave to his followers:

We are striving to accomplish the great humanitarian and social mission, which is reserved for our Dream, in the universal homeland worked and mi* born from millennia-old errors, far be it from us to fear annihilation- the mind corrupted by ignorance and fanaticism; our intelligence In our wisdom, our reason tells us that we are moving towards perfection. The key issue is to regulate this upward trend. In the most serene way. What is needed to achieve that goal? Well to understand society, to study its elements and the forces that shape it to move.

While awaiting the future of wisdom and moderation, we must to work to ensure the triumph of law, and of liberty and for to save the new generation from lies, imposture and hypocrisy crisis. What's most important is that we know by uncovering the machinations of our enemies, who are not lacking to maintain the spirit of servitude and abrulis.scment which suits them, for the people, whose happiness seems to consist in not thinking Hidden behind the curtain of so-called religious beliefs, men blacks eagerly propagate the faial principle of enforced ignorance, in order to as to perpetuate their sovereign authority. They have too much interest to concentrate their all-powerful influence, and for that they need to blind the people instead of enlightening them.

The press, schools, and public conferences will educate each The people are reminded of their duties and rights so that they may understand the desire to know the origin and price of the happiness that reality is preparing for him-

will tear off the band of servility that the oppressors have given him of human consciousness. Education will spread more and more there, despite the immense cohort of black robes; society will not add no faith in his superstitions; religion will be the rule of consciences and

(t) V. Le Monde maponnUfue^ year 1875, p. 397, year 1876, p. 230, December 1880, and the Grand-OrietU Calendar for the year 1882.

Masonic Persecution in Brazil from 1872 to 1879 575

The advantages of modern civilization will succeed the routines centuries old!

This is the phraseology of lodges in all countries; but the Events soon demonstrated the power enjoyed by the Ma- Brazilian nonsense.

We are reproducing here a notice that was provided to us. from Rio de Janeiro and which details the events up to the end of 1875:

1* Origin of the question or its causes

Until March 3, 1872, the Church enjoyed perfect peace, and there was no There was no religious question in Brazil. The perpetrators of the evil that did not Milk didn't have to be produced, but Freemasons certainly existed. but they did not show themselves, did not provoke, and speaking had not in no way did the intervention of the bishops require

At that time there were two factions within Freemasonry, or better two lodges with different political opinions: one, with mo- tendencies narchic, a friend of the government; the other, a supporter of the opposition, ra- The first is called Livra Üio (field la- (bouré), the other (lienedictinos, Benedictines), from the name of the places or lodges are hiUics.

At the time of the events we are about to recount, the grand master of the Lavra Dio was Rio Branco, president of the ministry.

On March 3, 1872, the Lavra Dio held a solemn celebration to which as the entire ministry rallied to congratulate its grand master Rio Branco of the law he had passed in Parliament concerning slavery. This woman was assisting a priest, who not only delivered a speech there, but he also had this speech printed, adding his own name and titles. in one of the most widely circulated newspapers: the Commercio.

Was it a provocation? Everything suggests so; but what is not

Father I. U therefore sought to bring the prevaricator back to Pohéissance at Saint-Siege, who has condemned Freemasonry several times. But It was in vain, and he had to suspend him from his duties.

After this act of episcopal authority, that is to say after the suspension of the The Lavra Dio, a priest who had committed corruption, gathered on April 16th in session. solemn and resolved to attack the episcopate through the press.

The effect followed the threat. In eliel, from that day forward, they attacked, with one spoke in agreement and of the most indescribable intemperance of language, the Church, the bishops, the dogmas, the hierarchy, everything related to related to religion, whether directly or indirectly

From Rio de Janeiro, these provocations "spread throughout the empire: the The order was given and from North to South, from East to West, everything was destroyed suddenly, as if by magic, Masonic sheets appeared

576 Freemasonry in South America

in which, as in the cells of the capital, everything that looks the Church "hail odiously outraged.

To act with more force, the two major lodges felt the need to meet, and in that session of April 16, the Grand Orient of Lavra Dio sent letters (planches) to the Grand Orient of the Benedictines tins to encourage him to enter the fight (he was going to be handed over to the Episcopate

Such a proposal could not be refused: the pact was therefore concluded. and the political differences disappeared, leaving no room than to the most perfect agreement against religion.

But Rio Branco wanted to dominate, and for its part the Grand Orient of The Benedictines shared the same ambition. The hatred that united them was However, the bond was too strong for the union to be broken, so they made the things like gentlemen. Two months after the agreement, it was agreed that each that the lodge would regain the independence of its political action, but that Both would unite their forces against the Church. Herod and Pilate they had become friends.

To inaugurate their union, the lodges wanted to challenge the bishop. from Rio.

At that time, in Tel, they announced in all the newspapers, that on a certain day at a certain hour the Freemasons would have a mass said for a deceased Freemason.

It must be acknowledged: the Bishop of Rio has weakened. He has not not opposed to this sacrilegious demonstration, and the mass took place; brother How many similar ones are still celebrated. The bishop did not fight

far.

At that time, the Bishop of Olinda, Monsignor Vital Maria Gonçalves of Ouveiro, coming from Saint-Paul, a Brazilian province where he was teaching at a seminary, was still in Rio and was preparing to go to Pernambuco. This is to say quite clearly that he had not yet entered in the struggle, that he was not known as a bishop and that none of his acts (he had not performed any as bishop, since he was not in (core entered into his diocese) could not have been provocative. However, in a book entitled *The Black Spot* (ponto negro), published in Rio, a book which is nothing more than an attack on the Church and the glorification of Freemasonry, he was presented as an ultramontane, a combatant, against whom he felt compelled to issue a warning. It is worth noting that he had only written one pastoral play so far, in his circumstances had led him to charity.

The bishop, having arrived in Pernambuco on May 24, 1872, took possession in the cathedral of that city. With exquisite tact, he had understood all the delicacy, all the prudence that the circumstances demanded, in order to prevent all difficulties, to avoid causing them any key to keeping them as far away as possible, he had chosen to secretary and vicar general of gentle, calm and good men.

Did Freemasonry want to wait for a provocation from the bishop? What, or was she preparing her weapons? I don't know. In any case, the

Masonic Persecution in Brazil from 1872 to 1879 577

The twenty days following the bishop's arrival passed in peace. the most complete. The Freemasons would soon emerge from it.

In fact, after these twenty days, a Masonic leaf (the first which appeared in Pernambuco), *The Universal Family*, was published with a en-tête: "Organ of Freemasonry", which left no doubt about the nature of her opinions and her goal. She would not, moreover, their steps allowed her to persist for long, for in its four In the first issues, the only ones that were published, she had found the way to attack five dogmas.

So many efforts exhausted him, and the *Universal Family* gave way to a sister and friend, who replaced her under the name of Truth.

This is CP, which I would call the first provocation of the sect in the Diocese of Olinda. The second was expected to happen soon.

In it, a lodge announced, on June 27, in the newspapers, that it would celebrate the day of Saint Peter (June 29th), in the church of Saint Peter and an hour before the parish mass, a mass to celebrate the anniversary anniversary of its foundation.

However direct this provocation may have been, the bishop wished to avoid entering struggling with the sect; but on the other hand, he could not tolerate that a scandal was caused in his church and by some of his priests diocese, he secretly wrote a letter to each of his parish priests, letter personal, in which he reminded them that neither they nor any priests under their orders could not and should not attend at a religious function, let alone celebrate it, when it would be announced as a Masonic festival and that the petitioners would attend were to return with their insignia.

The bishop's prudent foresight was not disappointed, for, by virtue of This defense, the mass announced for June 29th was not said. But the Masons don't get discouraged by so little.

So they tried again, on July 3rd, to wrest something from the bishop an act that would give them a semblance of reason: they wanted to put it in a position such that he became provocative or disloyal to his duties. They They did not succeed, thank God, in any of these desires.

On July 3rd, they wanted to have a mass celebrated for the repose of The Soul of a Freemason, a Masonic mass, of course, to which the brothers and friends would attend in body and with their insignia.

By virtue of the defense I mentioned earlier, this attempt failed. and the mass was not celebrated.

Hence, a feigned indignation from Masonic piety. Goment! on refuses to pray for their dead!... The good apostles care so much about prayers of the Church, that we have difficulty taking these cries seriously. However, the priests to whom they presented them gave themselves it is worth the trouble to explain to them that Freemasonry, being con damned by the Church, could not have a share in the honors of the Church; that the Church could not condemn with one hand and bless with the other; There was no need for so much fuss, but only to ask for a or several masses for that person, without entering into this

III

37

578 Freemasonry in South America

aflaire la Franc-maçonnerie, of which we saw absolutely no sign, in such a circumstance consistency, suitability, or necessity.

Having learned this point, the Freemasons, continuing their system of out of provocation, they turned to the bishop's side and told him that < his

times... that one had to be frank and loyal (!), and show oneself to be either a Jesuit or Silian, or as an agent of the Roman Curia or as an employee of the
In this country, people everywhere have the same expressions, having everywhere the same mistakes.

Using a prudence that cannot be too admired, the bishop did not go out not at all reserved and didn't answer a word: which didn't make it any easier. It is difficult, even for Freemasons, to blame a sect.
the actions and words of a man who neither says nor does anything.

So they tried another approach. But before following them into
To this new maneuver, I must say a word about what are called here the brotherhoods.

From the beginning, founded by Pombal with the secret intention of diminishing
The curial authority, the confraternities, in Brazil, are gatherings of men
my, who have absolute power in the administration of the parishes.

They are more than just manufacturing advice in France, because not only
They have access to the resources of the churches, but they also organize the
They invite whomever they please to celebrate services on Sundays.
lennities, and enjoy powers which cannot be, in France^
to form an idea, however imperfect. These brotherhoods have costumes with
whose members attend the celebrations, the funerals, the meetings
religious and religious leaders at civil meetings. Their power means that
People from all over the world seek to be part of it. These brotherhoods have
so nothing resembling the congregations referred to as the
same name in the parishes of France.

Seeing that the Bishop of Olinda did not respond to their provocations,
The Freemasons, determined to break his silence, attacked him
directly and said: "Why does the bishop despise Franc-ma-
does he oppose her appearing en corps in the churches?
Religious ceremonies? It's a sacred institution; the proof is...
that there are many Freemasons in his clergy, in his chapter
even within brotherhoods. Freemasons are excellent Catholics.
questions; the proof of this is that the same hand which, in the lodges, carries the
hammer, carries the banner and the images of the saints in the churches and the
processions..."

The episcopal silence remains unchanged.

Furious at being unable to extract a word or an act that lent itself to
In response to their attacks, the Freemasons tried a third provocation.
cation.

Their newspapers therefore launched their campaign, and in one series, I...
To tell the truth, an orqic of articles, they attacked the Holy Virgin, grace,
the Eucharist, the Trinity with such impiety of language and feeling
comments that it would have been difficult to utter more abominable blasphemies.

Masonic Persecution in Brazil from 1872 to 1879 579

The bishop set aside what was personal to him, but not what concerned the sacraments and the mysteries, which he could not be indifferent to. So many abominations demanding redress, he knew how to announce and procure it, without again directly dealing with the sect and without breaking the silence he had chosen to keep to his clergy. Regarding this. -- Consequently, only on September 21st did he address his clergy issued a circular urging them to pay a fine honorable to God and to the Most Holy Virgin, especially outraged by the monstrosities I just mentioned.

However simple it may have been, this circular, in which the bishop had not named no newspaper, enraged the brothers and friends, because the course of the faithful whom she brought to the foot of the altars to pay this fine The honor was immense. They sent some of their own to the churches, to see how things would go, to hear the sermons, and their fury increased all the more as they could only to witness the horror inspired by their blasphemies, without finding in all anything said or done in churches is the slightest pretext for recrimination.

They had to resort to a fourth provocation.

The bishop, they said, "doesn't seem to believe what we're telling him." formerly, it was known that there were Freemasons in its clergy and in The brotherhoods! Well, we'll convince him, and so that he doesn't Don't ignore it, we're going to publish all the names of our members.

And they did it with the greatest detail. We see, in fact, in the list, that such a priest in such a parish belongs to such a lodge; that the Venerable X. is also the president of such-and-such confraternity or a member of such another, etc., etc. This publication was made not only in the Masonic newspapers of Pernambuco, but in all the others sheets, so that no one could henceforth ignore it.

Their goal was easy to understand, as they informed the bishop of the presence of Freemasons in his clergy and in his brotherhoods, they put him They were faced with the choice of doing their duty by cracking down or violating it. By not acting, if he took the first course, they hoped that Strengthened by government support, they would triumph through imprisonment. exile or resignation. If, on the contrary, he were to follow the example of the bishop that from Rio, the second party, he would be demoralized, somewhat demoralized; it would be a triumph for the sect.

Finally, to be more certain of not missing their opportunity, the French-- The masons resorted to a fifth provocation. So that the bishop He had no doubt, which was no longer possible anyway, that there were Freemasons in the brotherhoods, they appointed, with great fanfare, 4 blicilé, president of a brotherhood located fifty steps from his palace episcopal, a Freemason, Worshipful Master of a lodge and editor of a

Up to this point, I must point out, the bishop had neither said nor whatever it was done with regard to the sect.

"Here ends the first phase of the monkfish which took place simultaneously" in Para under almost identical circumstances. This first

580 Freemasonry in South America

phase had the result of making known the bishop who was in the clergy and in the Freemasons' brotherhoods, which until then he had ignored, or at least what he could ignore. But after the pu- Given the imposition of frameworks, he was obligated to act.

2" Acts of the bishops towards the Freemasons.

Towards those priests convicted of being affiliated with the lodges, the council The bishop's conduct was by no means doubtful; but it contained many A series of difficulties. I say many difficulties, because unfortunately- reusomenl l'influence des évô<|ues brésiliens sur leur clergé est presque none, and that there was reason to fear that in wanting to oppose evil, the harm and the scandal no longer became significant.

However, the bishop did not hesitate: he summoned his priests to him. Freemasons and told them that he would suspend from their functions those who would refuse to recant.

With regard to the brotherhoods, he endeavored to expel the members of the sect affiliated brothers by all means of gentleness that can suggest to the heart of a bishop, the care of souls. He employed, for this purpose, the parents, the friends, influences, but all these charitable and secret measures The employees remained without success.

If there is a time to be silent, there is also a time to speak, and this The last one had arrived for Monsignor d'Olanda. For the first He used official language and an act of authority. It was on December 28th. In December 1872, he sent a circular to the parish priests of Pernambuco. to order them to act with the Freemason members of the con- confraternities with the aim of persuading them to abjure or leave said confraternities ries. This circular was accompanied by a list including the names of the members who were the subject of it in each parish.

In response to the invitations to abjure issued by the priests of Pernambuco, The Freemasons responded, as expected, with a refusal unanimous. Some of these brotherhoods responded immediately, Others made us wait several months. This delay is necessary to men to function to explain why the brotherhoods were not banned h the same period, as we will have occasion to say.

Official circular sent in the same direction. Same negative responses. given to the priests: there was even progress, for several answers were addressed to the bishop with the vulgarities and insults to which the Our brothers and friends have spoiled us too much.

Patient and peaceful as much as one could be, the bishop sent an Iroi sixth circular, which achieved no other result. From then on, it was necessary to act, as prolonged condescension can be dangerous and be interpreted as either approval or a culpable weakness:

It was then that the Bishop of Olinda banned the brotherhoods from one another. after the others, as their replies reached him- Not all of them put him in this sad predicament. There were, in fact, some

Masonic Persecution in Brazil from 1872 to 1879 581

in which there were no Freemasons; those were natural. were not inlrodile. Others pointed out to him that at the pro In the elections, they would choose non-Freemason leaders; what about... then it would be easier to abjure, the dignities being handed over to better res mains; consequently, they begged the bishop not to act im- mediately.

He granted all the time requested. Thus, a The brotherhood obtained a one-year reprieve, after which it kept its word, and all its Members submitted as they had promised. Another also gave the little consolation in the bishop's heart.

The prelate gave further proof of his condescension. In certain certain chapels where there were two confraternities, one of which abjured, he did not ree not to close the chapel, although the second persisted in remaining in France masonry. Similarly, the parish churches remained open, although all their brotherhoods refused to abjure.

In Para, things happened in a much the same way, and It is striking that in all the words and deeds of the two bishops the ques were of a perfect resemblance, although there had been no difference between them no interview, no prior agreement, despite the contrary assumptions of the government and lodges. The answers that they later addressed to the president and various authorities also exhibit this character astonishingly similar. - Truth is one, and that's how it is. that those who rely on the Holy See present everywhere, in their Their words and their actions, a wonderful unity.

However, the clergy of Pernambuco, remaining faithful to the recommendations episcopal tions, and, on the other hand, the confraternities not having accepted the terdit, there were what one might call dry cracks^ that is to say offices, religious acts, worship ceremonies performed without prostration very much so, and the confraternities bore all the costs, some of their

to appear in costume at funerals and other religious events.

These revolts, these provocative and reprehensible maneuvers, are not enough for them. At this point, the members of the confraternities held the priests of the parishes account the following language:

"The current state of affairs cannot continue and we cannot I would like you to keep us in suspicion any longer. Two things one of them; or disregard the bishop's orders and prohibitions, celebrate the offices before us as Masonic corporations, ad-melte/.-nous en corps at all the ceremonies and honors of the Church; or Well, do nothing more in the churches, because we will oppose this. that you perform any act whatsoever of the priestly ministry." If we want to recall what I said about the power of brotherhoods, It will be easy to understand that this was not a threat of little consequence. lift. They kept their word.

From that moment on, they removed the ornaments from the churches, the sacred vessels, enclosed all the objects of worship and even pushed the audacity to lock away the Eucharistic species, in

582 Freemasonry in Southern Italy

so that the parish priests, when they had to bring to the sick the holy viaticum, were in Tobligalion to ask for the key to the tabernacle nacle.

It was not possible to stop in such a direction, and these messages The gentlemen did not stop: "We will give you the key to the tabernacle," they told the priests, but only on the condition that we accompany you. "We will wear our costumes and, as members of Freemasonry, will be present." Naturally, this proposal could not be accepted, and it was not. not. – Then the bishop tried to avert the harm that was being caused to sick people, the oJieuse pretension of the lodges, cl 11 the bed still without hurting in Whatever the brothers and friends, they were content to send their priests permission to go and receive the Blessed Sacrament in other parishes his, in the convents and in the chapel of his episcopal palace.

But the confraternities, wanting to push the bishop to his last resorts... cbéménls, stripped the altars of the parish church, sent away the chaplains that until then they had had to tell the nieces ordained born in favor of their deceased, they refused to have the masses paid for. said of (foundation, crnplojèrenl to raise several billiments the sum- my left by the liberality of the faithful to the invocation of masses for the May their souls rest in peace.

Liberals of all countries and all times like to address To Caesar when Caesar is necessary to stifle their opponents!?! The Ours did not fail to do so, and the brotherhoods were quick to write

However, this complaint addressed directly to the members of parliament was not without clumsiness, because if the deputies could take action, they could also approve the Bishop's conduct: the brothers and friends do not had not considered, Hcuicusemct, the ministry warned of the danger, and the The minister of ecclesiastical affairs responded to the complainants by asking them to add scr to the crown, because thus launched the complaint would pass through its hands, and that, in this way, it would not fail to produce the results as expected.

Having received this advice, the confraternities approached the ministry, which was entirely Freemason; so that in that case Freemasonry The stupidity was going to be all about the judge and party.

3* Government actions towards bishops

The government responds to the confraternities' recourse against the bishops. said by ordering the bishops, by a decree of June 12, 1873, to raise Vinterdit with which they had struck the brotherhoods, adding that they had makes a mistake in acting in the .sorle, and that moreover the bubbles of Homo Condemning Freemasonry means accepting no values, having no Vexequatur received from the Brazilian government.

Here I must place a few remarks necessary for the understanding of facts that will continue.

An ancient custom, long accepted by the bishops,

Masonic Persecution in Brazil from 1872 to 1879 583

grants the government the right to inspect the property belonging to the brother ries, a practice under which the government can request these latter nières, whenever he pleases, their account books, in order to examine the ploi do their property. This is what I will call the temporal side of the confraternities: money, use of this money for good works, examination of this employment by the government, etc.

The bishop refrained from interfering in this temporal matter, because his inter said a portal only on the reli;jintx side, that is to say on the admission to sacraments, church holidays, etc. It was essentially a punishment spiritual matters concerning only ecclesiastical authority, both in application tion than in the revocation. The decree of June 12, 1873 ordering the Therefore, the prohibition was abusive.

Therefore, the Bishop of Olinda replied, on July 6th, that he could not He was going to obey the government, an assertion he based on the following considerations which have just been presented. As for Vexequatur, which is mentioned earlier high, if we mean that, in order for the bubbles to have civil effects, they must have the imperial petition, it can be accepted; but, if one pre-

That is a mistake, as the Holy See is the sole judge of matters of faith and morality.

Moreover, in this eminently religious matter, the Holy See Monsignor d'Oinda approved. He, in fact, after having forbidden The first brotherhood wrote to the Holy Father to inform him that he had done and ask if he had acted rightly or wrongly; cl Pic IX, speaks briefly quanquam doloreSf, on May 29th, had responded with the most complete approval of all your episcopal acts, approval renewed since then on several repeated in documents that the Catholic world is not unaware of, and by the granting of the necessary powers to dissolve even the councils confraternities, if the bishop deemed it appropriate. Furthermore, in this same brief, the Holy Father allowed every priest to be able to do so for an entire year. to absolve Freemasons who would renounce their errors, which an Once the birth has passed, the common law would resume its effect. The sectarians, no. only did not benefit from the ease of return that was granted to them deed, but also welcomed this proof of papal indulgence by insults and vulgarities.

The brief was delivered to the bishop on the same day and at the same time as the imperial decree ordering the lifting of the interdict, the bishop squinted by this By a singular coincidence, he replied to the emperor: "Sire, I have at this moment in one hand the letter by which you order me to lift the restrictions said, and in the other a brief from the Holy Father approving what I have done. Judge for yourself whether I am permitted to comply with your request.

The Holy Father's brief was also to be communicated every bishops, and the one from Ilinda sent it to them. So that the Franks lessons were not unaware of the ease of return offered to them, nor of this that we were thinking of Home from their society, he would publish in his diocese the even briefly without asking for the equalizer; col excqualur, as I said higher up, being necessary only so that the letters of Rome obtain

584 Freemasonry in South America

(the civil forces. Despite this, the government is putting the bishop on trial.) of Olinda, for having been able to [illegible] in his diocese the brief (the Rome without loralisation préalal)lc, hoping that he would be condemned, that the other eve- Those intimidated by that conviction would not dare to make the same public statement.* cation, and that the an'airc would remain bed It would have been a victory, and of pines t end of a struggle in which the government was beginning to get bogged down that he had been wrong to get involved. That was a poor understanding of bishops, because all, during this time, published in their dioceses the brief pontificate tificial.

Seeing that the main effect he anticipated was the condemnation of the bishop d'Oinda, the limitation of his colleagues in the episcopal body, escaped him, and above all, not wanting to prosecute all the bishops, which he should have to do so since everyone had published the brief, and was frightened by that opposition

However, feeling too committed to back down, he turned the question around, returned to the prohibition and reasoned as follows: "The bishop has disobeyed a decree by not lifting the prohibitions placed on the fraternity lies; therefore, I am pursuing him." So a second trial ensued, which was to take place culminating in the arrest of the bishop on January 2, 1874.

This trial took place in Rio, from September to February 21st. During this time, the bishop was in Pernambuco.

According to Brazilian law, there are causes during the debate during which the accused remains free; others, on the contrary, during which He must be deprived of his freedom. That of the bishop was regarded as being among the latter. Consequently, in the course of In December, a commissioner appeared at his palace, informing him of the sad mission that fell to him. The bishop replied that he did not recognize the government's right to imprison him was in no way established, nor was it that he would only yield to force. At the commissioner's urging, he asked After a few moments, he went up to his room and wrote a protest. He then read the protest I just mentioned,

The man tasked with arresting him and those whose help he had requested they trembled like a leaf, to such an extent that he had great difficulty giving a reading of the document that ordered him to stop. From that moment The bishop was a prisoner; he was put aboard a Brazilian aviso, the *liéci/ié*, on board which he found none of the errors due to a bishopric even as a prisoner, he remained three days in the harbor of Pernambuco and, after UDO, after a nine-day crossing, arrived off Rio on January 2nd. He disembarked. The Bishop of Olinda was placed in the armory of the house of this city.

He had been there for a few days when the justice system sent him the body. of the accusation or documents of the trial, so that he might be aware of them, made the remarks and the answers he deemed necessary in *rinlérêl do sa*

Masonic Persecution in Brazil from 1872 to 1879 585

cause. To comply with the laws of the Church which forbids recognizing as competent in religious matters, the bishop, who had already rejected the jurisdiction of that tribunal in Pernambuco, abstained tint of any response or annotation on the sheet that was presented to him: His reply was short, consisting of these three words: *Jesus to-tem tacebat*.

As before, he had given rather lengthy answers to the pieces

to know what he would do upon communication of the corpus delicti. Large So was the general expectation when, in the middle of the session, the person in charge CO care announced that it had to make known the bishop's response of Olinda. The seal is broken, and what astonishment must there be, In the margin, these simple words: Jesus autem lacebat/

During the proceedings, the bishop was forcibly taken twice. in a wing, in court. Finally, the sentence was handed down on February 21st: the bishop was sentenced to four years of hard labor, commuted by the emperor in four years of simple detention, in a fortress.

The Para attacks closely followed those of Olinda: at very little In very close terms, they gave rise to the same procedures and to Same details.

Before concluding this notice, I want to answer a question that we must have addressed himself inwardly: And the other bishops, did they follow the What happened to those from Para and Olinda? What became of them? Are they not Are they not also exposed to persecution?

In truth, every day in Brazil, the bishops are even more or less directly caused; however, none have yet been found in the same alternative as those who are currently in the islands of Cobras and San Jaô. Here is the link: in their dioceses, or the Freemasons present themselves as a body, and demand to participate as such at the ceremonies of worship, at the sacraments; in short, they either show themselves openly, or not. In the latter case, the bishops They can say nothing, and all difficulty is eliminated. In the first In this case, on the contrary, here is what happens: the bishops call the interested parties They manipulate the people they consider most influential towards them, And so either they abjure, or they withdraw from the brotherhoods. In In either case, therefore, there are no possible difficulties. Hence the absence of conflicts like those in the two aforementioned dioceses. Celtic Submission in solidarity from brothers and friends is not spontaneous: It is a watchword they obey, which comes to them from the Grand Master. between, the latter not wanting to find himself in conflict with the episcopate while third. In order to avoid any further dispute until further notice, he wrote to the ministry, entirely devoted to it since it is composed of sectarians, to not accept or take into consideration the complaints which could be directed against the bishops (1).

(1) Before concluding this authentic and unassailable account, from the perspective of do- titudo, beyond the religious question in Brazil, especially in the province of Ter- Nambuc, I will recount a fact that no longer has the memo character hUlorifju» and the san

586 Freemasonry in South America

After two years of detention, the bishops of Olinda and Para were pardoned by the emperor.

Monsignor Vital d'Oliveira went to Rome to report to the Holy Father of the situation of the Church in Brazil and received the highest approbation.

He soon had to make a second trip to Europe, and it was there that death came to find him, in the Capuchin monastery of Versailles.

As for the Bishop of Para, Bishop Macedo, upon his return to his In the diocese, new trials awaited him. Here is the story. published by V Univers on November 10, 1879;

For a long time, a confraternity, bearing the name of Our Lady of Nazareth existed in Para. This brotherhood met once a year. in the Church of Nazareth, and celebrated a feast, under the direction of a A committee was responsible for arranging the ceremony and covering the expenses. The brot In 1842, it no longer observed its regulations for the admission of its new members and for the election of the committee of the calves since the year 1852 approximately. However, no conflict has ever occurred with the authority. ecclesiastical in the celebration of these religious heads, the bishop of Para allowed the brotherhood to act freely. But, in October 1877, at the time- where the solemnity takes place, His Grace having approved the program of the crack, was about to embark on a short voyage, when she was on captivated by reading the Üiariode lielem^ where an article revealing scandalous events had just occurred in the Naza suburb reth.

After the procession with the image of Christ and the Virgin Mary, and

Oxaclitudo guarantee: however, I link it to a source to which it would be reckless. not to grant the most complete conflauco.

When Emperor Pedro II made his trip to Europe in 1860, he went to Rome and was received by the Saiauper.

Through an intention of conciliation, the agreement of which it would be difficult to exp Inance, the emperor, who was then traveling under the name of Count X..., felt obliged to pormeliro do parler au Saint-Père des aflatros italiennes, de lui prôclior la tolérance and a reprimand on Viulor-Eminuuuel's side. The approach was inconsiderate, and the Holy Father apparently judged it so incoherent that he could not help but do it to feel for the imprudent visitor, to whom he addressed himself in these terms: My dear l "Count, you understand nothing about these things; let's not talk about them then."

Pius IX's reply apparently deeply offended him, and from that day forward he vowed to to make him regret persecuting the Church.

One thing is certain. Before the emperor's return from Europe, people were already saying. Brazil, which he returned to, was judged against the Church, animated by ill intentions to Regarding him, Oltju'ollo should have expected bad days ahead. These rumors, I repeat, rumors circulated in Brazil before the emperor's return, and the facts should not have

as if deliberately confusing what is most sacred with what is
There are also more secular items, such as the emblems of Catholic worship and objects
hideous in their depravity and sin, they had publicly exhibited
abominable paintings; first a group of three naked women who
they kissed, and then, standing up, in front of several thousand people
of all ages and conditions, a woman in the display of nudity
more complete.

Outraged by these events, Bishop Macedo, before embarking, gave to
The parish priest of Nazareth ordered the immediate suspension of religious services.
night-time revelers (a novena to the Virgin Mary was being celebrated), just in case
These scandalous scenes would continue to occur.

Father Pinto, the parish priest of Nazareth, obeyed and fully confirmed the account
from Behm's Diary.

But the colleagues refused to take into account the suspension of
the novena and the closing of the church. Also, resorting to the
with violence, they forced open the church doors and rang the bells.
A large crowd gathered, and they began to desecrate the temple, singing litanies,
as if in derision, and above all in response to the bishop's action. The
The principal perpetrators of this violence were Messrs. Hricio and Bacclari, who
Moreover, they boasted about it in the sect's newspapers.

But what seems most revolting to us in all of this is the stupidity*
The authority. Mr. Bandeira de Mello was then administering the province.
Far from cracking down on foul-mouthed libertines who outraged conscience
public by abominable aliens, the complacent president limited himself
To give them advice. It is true that by this advice he...
were betting on giving guarantees to Bishop Macedo, declaring that he
would side with the bishop, in case the steering committee did not
would not hold up to the conditions imposed by it. But the weakness of
This summons could not deceive the Freemasons, who, moreover, know
What should we expect regarding the camaraderie of government officials?
ment t.

The agreement between the bishop and the committee seemed for a moment to have been reached
It was nothing, however, or rather it was a feint by the sect. A few
The committee delegates having gone to speak with Bishop Macedo, they declared
they accepted the conditions dictated by His Excellency for the reopening
church maintenance and the continuation of religious ceremonies.

However, a few hours after leaving Bishop Macedo, these gentlemen
published a false account of their interview
with His Grace. In this document, it was stated that it was the bishop who
had wanted to reach an agreement with the committee. It read the^luelle-

"That the reason for his decision stemmed from the rumor that had circulated that immoral displays had taken place in Nazareth;

f That by handing over the keys to the church, His Grace would go to per* his son attends religious ceremonies to expose to the public the reasons for his conduct.

"Here are the facts: it is well established that the aforementioned exhibitions, which

588 Freemasonry in South America

had nothing immoral about them, were removed from public view, at the re- the police chief's quest, which, he said, is for the honor of truth, demonstrated great wisdom and moderation in these events. ration.

"Things unfolded in this way, the committee believes it has not missed to its dignity by allowing religious ceremonies to continue to be done with the assistance of priests.

This document contains the signatures of the committee members who had attended the conference with the bishop. Father Mourao, secretary of the bishopric, having gone to communicate this document to Mr. Bandeira de Mello, To find out what to expect, the provincial president declared to him, that he considered it apocryphal. This official even went so far as to say until... call the police chief, apparently to give him... orders on this matter, but the police chief was not in the city.

Meanwhile, the bishop summoned Mr. Uchoa, an excellent Catholic, under whose patronage the committee had presented itself to him, and questioned him on raulhcnlicité of the story that we have just reproduced and of which he was the first signatory. Mr. Uchoa vehemently denied it, while admitting that he had consulted M-Lucio, his friend, whose wisdom had instructed him* He had gained a great deal of confidence. He added, in front of forty people, in the sacristy of the church, where this explanation took place, that the story of The link with the bishop was false, that he authorized the prelate to declare him rer in the pulpit.

This is what Bishop Macedo, in full terms, calls "moderation." He exposed the painful and sacrilegious events that had just taken place.

The bishop noted that the committee, yielding to the advice of the first the provincial authority, had presented himself to him and had accepted meekly scs conditions. He added that these conditions can be summarized as follows: 1® in the immediate handover of the church keys, which, guarding the tabernacle, could remain in the power of the laity; 2" in the cessation of representation indecent sensations and the promise not to repeat them; 3® in

church. The committee having formally accepted them, the prelate had also authorized the continuation of the ceremonies, reserving the right to operate further he would implement the reforms he deemed necessary for the good of religion.

Challenging this noble attitude of the bishop, the radical newspaper The Liberal insolently proclaimed, almost immediately, that the authors of The authors of the false document were Messrs. Iricio and Baceilar, notorious Freemasons. who had played an important role in the scenes of debauchery sacrilege, and who, taking the title of directors of the festival committee, reli- The nuns were in reality the leaders of the rebellion against the bishop of diocese.

Here begins a new phase of the Nazareth question. generally believed that the enemies of religion would not push further on, their indescribable altitude in relation to Bishop Macedo, and that the conDit would take (in speaking of the nomination of honorable people such as

Masonic Persecution in Brazil from 1872 to 1879 589

members of the new committee of 1878. It was precisely the moment of the election of this committee. The act of creation of the brotherhood, recognized in 1842 by the civil power, specifies precisely the manner of proceeding in this election. After a meeting of the general assembly, including the priest must be part of it, as a member of the brotherhood, a list was formed which was announced from the pulpit by the preacher, after having obtained the app probation of the priest of Nazareth.

However, for many years, the brotherhood had not been functioning according to its rules. It did not admit members, or it admitted some without the priest's consent, which rendered these admissions null and void.

Because of this, the ecclesiastical authority considered the committee as an assembly of people who contributed every year to celebrate a religious ceremony, and not like a duly canonical brotherhood organized.

These details were necessary to explain this second part of the conflict, which brought things to the acute state in which they now find themselves Nant. At the top of the list for 1878 were precisely the names of Messrs. Bacellar and Bricio. It was all-out war. After the marches useless things on the part of the preacher, Father Mourao, and the priest, for to persuade the colleagues to modify the list, the ecclesiastical authority Siastic refused to give his approval, and the list was not proclaimed in pulpit, as is the custom. The colleagues had it published by the revolutionary newspapers of the place.

Moreover, some of the committee members had made statements public rations of irreligion and impiety. Others confessed that they did not were only part of it to better wage war against the bishop.

This is where the unjust bias of the authority becomes glaringly apparent. Judge de Capell A close friend of Mr. Bricio, approved the election of the committee by means of a telegram from 1878, without even inquiring about the irregular and anarchic conditions in which he had been trained, without heeding ecclesiastical authority and without fearing the consequences of this reckless and heinous act.

The judge then asked the priest of Nazareth for his submission to the committee or his resignation!!

With this support, the committee, on November 28, 1877, addressed a summons to the priest, signed by Mr. Bacellar, ordering him to find the next day in the church, "to proceed with the general inventory" of all the places, ornaments and furnishings belonging to the confraternity" The committee agreed to leave some ornaments on loan for the parish service, provided that the priest signs a receipt As a rule, to avoid confusion,

The priest of Nazareth did not respond to this monstrous summons. But the comilé obtained a warrant from Judge de Capellas to seize The keys to the church from the priest. Father Mourao and the lawyer Mr. Mac Dowel wanted to accompany the priest to witness the violence he was going to be the subject. The bailiff, Mr. Lima, accompanied by other people of the same Tice, presented himself to the priest, who, while protesting the violence that law Once the work was done, he handed over the keys. We regret that we cannot provide the text

590 Freemasonry in South America

of the mandate C'osl a piece as curious as it is unjust. The priest refused to hold no ceremony in the church: the sacristan fled and was dismissed by the coniled.

Bishop Macedo was obliged to "ask the Royal Portuguese Society of kindness in lending him the chapel of the hospital of Louis I, so that he could to transfer the parish of Nazareth, pending the outcome of the conflict.

The Freemasons' committee triumphed; it swayed the judge of Nazareth. to ask the prefect if the committee's list should be posted in the church of Nazareth, or in the hospital chapel. They also surrendered to a new desecration of the church of Nazareth, by singing there a burlesque litany.

This, in summary, is the story of the conflict that arose between the French and the Let her, courageous Bishop of Para Venos, now get to the facts, thanks events that have occurred this year and which are simply a continuation of this that we have just described.

A new committee having addressed the bishop on August 16, 1879, requesting that the religious ceremonies to be celebrated be specified

which the committee should agree to in order to carry out His orders
Your Grace, Monsignor responded with a communication dated the 19th
August, which can be summarized in the following provisions:

The communicators will have to attest, first and foremost, before the prelate dion-
Césain, that they form a regularly established brotherhood
and canonically in this diocese, according to the book of its foundation, equipped
of the approval of ecclesiastical authority, or at least establish the identity
the identity of the current brotherhood with any other ancient brotherhood constituted
killed regularly, this (|which must bring out documents from its archives.

The bishop is ready to deal with the communicators immediately, a ti-
three of the Didegués who were part of a commission tasked with organizing a
religious ceremony, provided that the members who signed the
draws, as well as those who did not sign it (Messrs. Bricio and Ba-
cellar), will declare themselves Catholic, Apostolic, Roman, ready to fill
the prelate's intentions, with regard to the decorum of the solemnities
religious—that they will submit their program to ecclesiastical approval
that, as regulated by a diocesan resolution; that they will obey the
the prelate himself, if he deemed it necessary to suspend or modify any act of the
worship, except for recourse to higher religious authority, and finally that they do not
will never see the lamentable scenes of the ciml which have so scandalized
read the Catholic people of this diocese and of loull'crnplre.

The bishop's protests prevented nothing; for the Mac
The president of the province, the f. •.
Goma y Abreu: "The procession of the brotherhood, says la5oa nova
"in Para, took place at night. While parading in front of the palace of
"She insulted Tévéque with her jeers; on the other hand, the Ii0tel of the
"The box was completely lit up. Fireworks were set off."

Masonic Persecution in Brazil DB 1872 to 1879 591

€ which reproduced Masonic symbols. The people who did-
"were part of the procession (they were mostly men-
"those who marched in two rows, hats on their heads and
"Cigars in their mouths. They were making loud jokes."
€ votes against the bishop (1). »

While these events were taking place, the masons
Brazilians felt that these persecutions were drawing the bishops' attention.
sympathies from all honest people and made it closer
the union of all members of the hierarchy. Therefore, they have com
realized that, to go safely, it was necessary to go slower and,
as in Europe, first take control of the family and education
youth cation. In his inaugural address as
Grand Master of the United Grand Orient of Brazil, Brother Joaquim
Saldanha Marinho, who was then prime minister, explained as follows
his program:

I assume before you and before Brazil the very serious responsibility of to ardently uphold all the great social ideas, including their realization is the desideratum of all free peoples.

I claim before you and before Brazil, the responsibility of to fight, by moral means, to restrict the power of the E-Roman Church at the limits of its spiritual jurisdiction, so that freedom so that humanity can assert itself on a solid foundation in our country.

I opposed the logic of truth to the sophistry of Jesuitism, the se-renunciation of my conscience to the sophisms of hypocrisy, the rights of the rai. on libre aux excès de fanatisme, la diffusion de l'enseignement et from sound doctrines to the propaganda of error and obedience
ism.

However incomplete the work to which we refer may seem
We are dedicated, and results have already been achieved.

"This result should be attributed to you more than to me.

A man alone, whatever power an innate will gives him
shaky. However strong it may be by truth, by justice, by law
of which he makes himself the organ, cannot, with the sole resources of his strength
tune, to take up the gigantic task of such propaganda and put
to be at the service of this generous idea the most considerable publicity.

This is where the power of association is revealed; this is where you
have proven your enthusiasm and determination by generously contributing
the resources necessary for the success of the mission that I have

(1) GUÉ by VUnivtTi of SI dated 1879.

592 LA Frang-maçonnerik in South America

inij»us<'e. Pt thanks to niixquelles I was able, during S(*pt years, to publish everything
what we published, and j)ortor in the most remote corners of the country,
and even to foreign shores, the echo of our voices, of our complaints,
of our associations, and the demand for our rights stifled by the
sad militias that make up the armies of fanaticism and super-
tition.

Request the institution of civil marriage in order to inform our councils
toys to the tyranny which is exercised in the name of an exclusive church and into*
depressing; to obtain, through the secularization of cemeteries, respect for the depressed
deadly lice against the insults of a religious sect that claims
to extend its power into the realm of infinity... such has been
the work we have undertaken, not in the name of Magonnerie,

its own existence and integrity (1).

Brazilian Freemasonry did not stop there:

The Scottish Aurora of Rio de Janeiro, known as the Chain of Union, contains, in its May issue, an interesting presentation of the needs in-
intellectuals of the Brazilian population, and an overview of the means pro-
laid down by Freemasonry to spread light among the illiterate of
this immense empire.

The author of the article poses the following two questions:

1® Can and should Brazilian Freemasonry remain indifferent?
rent to this state of affairs?

2® Doesn't she assume her share of responsibility by sticking to the
cart of the public affairs department?

Six compact columns are devoted to elucidating these two points,
whose importance is self-evident.

Our Brazilian brother cites the example of French masons in the past
different aspects of our history: he also recalls what
operated wonders the masons of the United States (2).

However, Freemasonry had to moderate its persecutory actions.
She had thought it wise to concentrate her attacks against the two
bishops of Para and Olinda, to present them as liom-
exalted. It so happened that the entire Brazilian episcopate was last-

(1) Reproduced in the Journal de la Maçonnerie belge of the 1st and 8th of the 12th month,

(2) La Chatne ttUnion, October 1882) p. 315.

The Frangg-biaçonnerie in Chile 393

behind them with a unanimity that the sect did not suspect.
The prosecution coming from the legitimate power itself, the protests
The activities of the Eveepipies remained discreet, but they did not
They moved the sovereign no less.

In 1880, Father Saldanha Marinho left power. The new**
The ministry has, in some respects, entered a path of
repair and provided evidence of it, notably by calling the
Capuchins in charge of missions to the savages. The venerable
The Bishop of Olinda was able to resume full exercise of his duties in his diocese.
from his ministry and he had the consolation of receiving Tabjuratiou

S 3. – Freemasonry in Chile

Chile is the most catholic of all the countries in South America Catholic; it has an admirable clergy. It is also of all of these republics, the one with the most political stability is the more advanced from a scientific point of view. Striking military successes Their silences testified to his superiority.

Freemasonry seeks to disorganize it. We only have to to recall here the work program of the Grand Lodge of Chile in 1875, which we published (Introduction, IV). It shows what Freemasonry means by modern and civilized freedoms tion.

More favorable circumstances for her seem to be preparing rer. The Chain of Union of 1881 informs us that "the f.*. José "Vergara, the Minister of the Interior, has just been elected Grand Master" "of the Grand Lodge of Chile. We have no doubt," she adds, "that "under the direction of this eminent brother the Chilean lodges do not re- "cover all their activity, today largely com-

(f) See Catholic Association of June 1881, p. 835. There is only one nuance between the new ministry and the old one. Ai0i^i the new ministers declared the IG July 1880, in response to an interpollalion do U. Saldanlia Marine, that they do not would not tolerate the establishment of Jesuit novitiates in the kingdom and Maiutian* always upholds the principle of state ease. See Yearbook of Legislation foreign, t. X, p. 731.

nor 38

594 LA FhànG'Masonry in South America

"y)rim6e by the clerical party. The lodges (|who work reclus- "How are the English, French and German lodges (I)/"

The latest news received from this country, only one conflict erupted between the government and the apostolic nuncio. The action of Freemasonry was nothing but Irop elTicace.

Among the qucslioiii (pie cos loges seek to grow in Popinion, it is necessary to note that of the cremation of the corpses. This is one of the theses that Universal Freemasonry propagates (Book I, (cliap. IV, § 3). She believes she sees in it a way to change morals. and Christian customs.

active and works to discredit national institutions.

S 4. – Freemasonry in Ecuador and the

Neighboring republics

The assassination of Garcia Moreno, the illustrious and Christian president of the Republic of Ecuador, is one of the crimes where the hand of Freemasonry was the most overtly displayed.

Garcia Moreno had governed Ecuador for fifteen years: first as dictator, then sweetly once as president, and Shortly before the day he was assassinated, he had ('tô re-elected by the unanimous vote of Lu Nuliou. Just like Rossi, he had been warned of the plans formed against him, we find proof of this in a letter to Pius IX, written shortly before his death. He he hastened to ask for his blessing even before the inauguration official of August 30, 1875. "At this moment," he told him, "the lodges Your countries, inflamed by Germany, are spewing hatred against me. of atrocious libels and horrible calumnies; even during that they were secretly plotting my assassination, I have more than "Never needing divine protection."

A letter, written from Guayaquil to the Bien Public of Ghent, has The following information was provided regarding the crime:

The main assassin, named Rajo, was born in New Granada; q

U) Chain of Union of 1881, p. 437.

Freemasonry in Ecuador 595

had received many benefits from the president, he had held the office of the governor of the Indian province of Napo, The other two assassins sins, one of whom belonged to a good family, and the other to the lower classes classes of society, were both citizens of Ecuador.

The president was on his way to the Ministry of Finance in Quito when Rajo struck him behind the neck with his dagger. Garcia Moreno was wearing the with his revolvers in hand, when the two other assassins, positioned at the entrance Virons, having their saddled horses with them, unloaded their revolts worms upon him. He fell immediately and expired shortly afterwards: the skull had been broken by the handle of the heavy dagger. The two Ecuadorians They escaped immediately; they have not yet been captured; but one An unarmed soldier passing by called to the sentry who found Rajo de before his victim, and pierced his body. He was then torn to pieces by the

One of the assassins' accomplices, a civil servant, was arrested after the murder and brought before a court-martial. Before the trial, the president The court's representative assured the prisoner that his life would be spared if he... denounced his accomplices. "It is useless to spare my life," he replied, "for if you were to give it to me, it would be taken from me by "My comrades; I would rather be shot than stabbed."

The correspondent for the film was writing from Paris on October 5, 1875;

According to reliable sources, it appears that Garcia Moreno, The president of the Republic of Ecuador was assassinated by society. secret, which has ramifications throughout South America, too although in Europe. We drew lots to determine who would be the murderers. The men upon whom fate fell have made their way a path through the presidential palace in Quito.

We found out about the assassins of the checks on the Bank of Peru. that the Universe of September 28th called a notorious den of francs-' masons.

An assassination attempt had already taken place in 1869; it had failed; but it proves at least that the last Masonic murder The crime was conceived in cold blood, and planned from the In that same year, 1839, a young scholar presented himself appeared to be leaving Berlin to go to Ecuador. He was supposed to... to obtain a chair of science at the University of Quito, which was vacant cante, and to which Garcia Moreno had applied it. On the eve of After his departure, he went to Berlin to pay a farewell visit to one of his professors. He was a learned mathematician holding a He held an important rank within Freemasonry. He was affectionate.

596 Freemasonry in South America

for this young man and expressed his deep regrets to him. seeing him leave for such a distant country and also subject to balls periodic payments. He added that he should no longer be lathered to serve Garcia Moreno, because it was more than likely that Moreno would no longer be president upon his arrival. This young man, no fit then he paid no attention to these words, but he had scarcely... landed in Guayaqui! What did he mean by a conspiracy? The President's life had just been ruined. The assassins had were arrested and their lives were generously spared by Moreno (1).

We can better grasp the threads of the plot woven over so long. Moreno, after reading the following article published by QiMonde ma- conical under this signature: a Kqualorian, in June 1875, that is- that is, shortly before the crime, and as if to prepare for it the opinion:

It was in the face of the wars of independence that Freemasonry penetrated into Ecuador. In 1821, a year before the Battle of Pichincha, which sealed the independence of this republic, there was in Quito a well-organised lodge, the Ley Natural.

In Guayaquil, there was a lodge and a chapter for a long time. These groups disappeared for about ten years, until... In 1856, the Philanthropy Lodge of the Guyayas was organized. There was at this time, in Guayaquil, there was an extraordinary Masonic fervor.

Ecuador was then following a liberal path. The Guayaquil lodge was a democratic lodge. The Freemasons of Quito claimed to the contrary, to maintain the aristocratic character of the old, or for To put it better, false Freemasonry and to make it a political weapon. Unable to implement this system in a liberal country, they preferred not to raise the columns of their temple.

The Guayaquil lodge had to fight against tensions within its own ranks. similar dances supported by two of its members who possessed the higher degrees; but the democratic or Masonic element remained victor in the struggle.

In 1860, following the Civil War, the Conservative Party triumphed, the leader of this party, Mr. Garcia Moreno, requested initiation from the lodge of Guayaquil (2).

The lodge in Guayaquil had serious reasons to distrust Mr. Garcia Moreno. The violent and aggressive nature of this man was not

(1) We compare these delays to the Clviltà eatlolka of 1875«

(2) We do not, of course, guarantee the veracity of the allegations on this point. gations of the EqMtorUn of the Masonic World.

Freemasonry in Ecuador 597

a Masonic quality. Mr. Garcia Moreno had, moreover, outlawed many members of the Guayaquil lodge; he claimed to be entering in the lodge like a master.

In response to the conditions demanded by the lodge, he authorized the Jesuits to return to the country. Finally, in 1869, when, with the help of the ultramontanes He managed to seize complete power, Mr. Garcia Moreno pursued a large number of Ecuadorians, and issued a decree by the* which he ordered that any individual denounced as a Freemason be tried in court-martial. Today, there are no more lodges in the Equa- author.

In his letter to the Holy Father dated August 30, 1875, Garcia Moreno was alluding to the threats made against him by Freemasonry neighboring countries.

The previous year, on March 29, 1874, the Grand Lodge Venezuela had sent to all the lodges in its vicinity the following circular, which indicates its power in this republic and at the same time his connection with the Freemasonry of the continent European:

Masonic Chamber

The R.\ M,\ L.'. of Yenesuela aiix RR.\ LL.*,
within its jurisdiction

S.'. F.*.

CH.*. FF.*.

It is in solemn circumstances that the Grand Lodge pays you taking into account a function, the most important one that has been celebrated until now Today, the Masonic* in Venezuela; important because of its significance direct, indirect, by the circumstances in which it took place.

Called upon by the country to lay the foundations for the regeneration of the Venetian Suela, Brother Gusman Blanco, full of faith in Masonic principles, resolved to take on the Venezuelan Freemasonry as a partner, and prepared* felt as its declared and determined protector, in order to give to the association the appropriate representation and basis for its existence with dignity that which is befitting the stature of his mandate.

The Gr.*. Lodge, understanding the full importance (the transcendence) of the a new era, to which this institution is associated, marked this day happy by a gr.*. ten.'. extraordinary, ety a presented at the ch.*, fr.*. Guzman Blanco, with great solemnity, the resolution by which He is recognized as protector, and receives the significant title of Mr.*. Resp.*. and Ch.*. Fr.*. Protector of the Order*. F.*. Mason.*. of Venezuela, in him delivering a speech praising the efforts of Brother Guzman

598 The Franco-Masonic Kebie in South America

for all that is holy and great in the eyes of the Mac.*, namely: the peace, public education, the material progress of the country.<!,]*e.\tinction of fanaticism and superstition. In his reply, Mr.*. Resp.*. and Ch.*. Fn.*, Protector made known how much he regarded this demonstration as important, and he urged Mac.*, to occupy the a position that suits him in the struggle of light against darkness bres.

not gained much if that alone reduced the demonstration*
lion of IT.*., because it would have been nothing but a cry, a cry that must resound in
all parts of the Republic. Therefore, the blow of the mallet must
strikes all ears and the cry of "Let us arm ourselves" is repeated
"All of us, with our swords, to defend the principles of the institution!"

The war is over in our country; with it disappears the mo-
tif who silenced the masons* when they met in the
temples to deal with public affairs prof.*.. The questions that the
protector of the Masons*, inscribed on a high column, that all
They see them as: the dignity and prosperity of the homeland through the means
of peace, freedom, and equality. These questions are essential.
masons, and the masons who wish to be worthy of such a glorious name.
must lend their full cooperation and support to resolve them
decided.

By urging his brothers to embrace these sentiments, the Grand Lodge
does not fail to comply with the constitutional precept of avoiding controversies on
politics and religion, an eminently necessary precept so that
the logs*. may be the meeting point for those who could not
not meet on another field; however, we cannot
avoid addressing these issues raised by our enemies.

The Great Lodge calls enemies of Freemasonry those who have sworn and
who wage war on the Masonic corporations*, those who do not respect
the dignity of the nation, those who seek to disturb the public peace,
those who want to stifle human reason, those who want to do
to undermine, through ignorance, those who foment fanaticism and
superstition, and finally, all those who hate principles and tendencies
these masons.*

Addressing the dignity of the nation is not addressing a question
politics: if that were the case, Freemasonry* would contradict itself, and then
that she recognizes that love of country is the first duty of
maç.', ; hence the necessity of taking sides when the enemy of the fatherland
is the declared enemy of Freemasonry*, against which he has always launched his
curses, which he still hurls every day and incessantly.

And why? Because the M.*. recognizes the existence of a Being Super
first, father of all men; because she maintains that all
Men are equal and capable of improvement; because it teaches that truth

THERE FRA.NG-MASONRY IN ECUADOR 599

rests on science, and only on science; because it
absolutely pushes fanaticism and superstition, by making them a
relentless warfare through education; because it con
popular education is considered indispensable for humanity
on a basis that is also suitable for all religious beliefs

concerns them at their respective temples and by denying them the right to give no other; because she wants the country to be subdued verain and not dependent on any other sovereign.

If these are the principles of Mac.*., as they are of the liberalism, and if they are the basis of the conduct of the government of the country, directed today by our protector, it is clear, and the G *. Log.*. the e- definitively established, that one is not a true mason.*, who does not {range not on the side of the government that represents the Venezuelan people, [for combating the [Vatican's claims to a sovereignty superior to that of the Venezuelan people on Venezuelan soil. The question that arose The question is whether Venezuela will be free and able to progress. by his own generous and liberal efforts, or if he will have to receive his inspirations from the Vatican, which recently ordered its representative to Paris to have prayers addressed to the Supreme Being in all churches Catholics for the fall of the Republic and the restoration of the Monarchy shit, and who has always proclaimed ignorance as the main support of his seat and of all thrones. Hence the recent encyclicals of the Pope condemning modern civilization; hence his famous non possumus, which would set us back to the Middle Ages, if it were to prevail but; hence his absolute domination over his priests, who cannot, in their ecclesiastical conscience, to defend principles other than those of their leader, who thus has as many votes in our corporations. public, that there are priests sitting among them; hence the contradiction tion which exists in consciences, because the doctrine which presents itself felt as religious is different from political and patriotic doctrine that, the former wanting to retreat, the latter rushing impatiently towards the continuation of progress, – the former seeking obscurity, the latter the brilliance of the light–the former holding back the national momentum, the latter claiming to elevate the nation at the level of the most advanced.

You see how pernicious the Vatican's influence is on its employees, an influence that leads them to the most criminal perjury. The archbishops and bishops elected, before being presented to His Holiness by the the nation's executive power, take the oath to "support and to break the constitution of the Republic, not to usurp its sovereignty negativity, to obey the laws, to carry out the laws, orders and decrees of the government government." And before they were issued the official documents of their institution, They take this other oath: "I swear that I will never consider as cancelled, directly or indirectly, nor diminished in any way

600 LÂ Frang-magonnbrib in South America

part, the oath of obedience to the Constitution, the laws and the government of the Republic, oath which I took before my pre* seignation to the Holy See, by that of obedience to the Apostolic See that which I must lend at the time of my consecration, nor by any act "Not later, under any circumstances. – So help me God."

obedience to national authority, obedience demanded of all at the same time the nations that hold the Catholic religion as re-religion of the state. This obedience has never since been considered as anti-religious, and there is only bad faith, there is only the guilty desire to sow discord again, who could have claimed to raise the political flag. The vast majority of Freemasons appear adheres faithfully to the Christian religion and fulfills the duties that the Church imposes this on him, without thereby renouncing the exercise of his reason) which is sacred to him, as being an emanation of the Supreme Being first.

Reasoned principles cannot be substituted for those of fanaticism. ism and superstition that gradually and by means of enlightenment, because for centuries the Church of Rome prevented the dissemination of knowledge and punishing men as heretics to whom nature revealed its secrets, and who unveiled them to their turn to all of humanity. For centuries, the education of masses was denounced as detrimental to ecclesiastical tyranny and to civil tyranny, and the See of Rome appealed to the thrones, to The very name of their existence, against liberal principles, which have not could only, through heroic struggles, open a passage to make his dignity to the vast majority of men who, under the name of the masses, were condemned to remain ignorant and to patiently consume their yie in work for the greater enjoyment of the privileged classes giées. It is against this blatant injustice that the Mac.' has worked since the early days of its existence, and the hour has struck again in which all FP.*. must contribute to working so that the The truth may be known in all its parts, and so that the true interests that the voices of the nation and its citizens be heard.

The Gr.*. L. *. has confidence that this pruning*. will be done actively and decision, according to the guidelines set out in this circular, by disseminating the principles both among foreigners and among the Freemasons, because that Mac.', works not for itself, but for all humanity whole. The light must not be hidden; it must be placed in a high place, as Jesus Christ said, so that it may illuminate the way min of all.

Given unanimously in the Extraordinary General Meeting of March 29th from 1874 (E.-. VM)

THERE. Franc-kaçonnrsxs AV Mbxiqui 601

Lb Gr.*. Matt.*,, J.-C* Hustado, 33. – The Dep.*, G.*, Matt.*,, Jesus» Mr. BlancOf 33. – The 1st G.*. Vie.*,, José-Raph(ai Paeheco, 33. – The 2* Gr.'. Vie.*,, José dsl R. Ponte, 33. – Le Gr.-. Orat..', Is.-J. Pardo, 38. –Le Gr.*, Secréi.*,, Eduardo^A. Machado, 32. – The G.*. Very.*,, A.-Eyzaguirre, 33. – The Gr.*. Gard.*, des Sc.*,, Ramon Yâpes^ 33.

After the assassination of Garcia Moreno, Freemasonry is return to power in Ecuador. At the same time, she triumphed she was in the neighboring state of Colombia. She was officially there recognized in December 1875.

The decree published by El Registro del Estaclo, the official journal of the government, is based on what "Freemasonry has for the purpose, according to its proposal submitted to the executive branch, the practice of charity, the practice of morality, the study of science and the arts, and the defense of civilization based on a universal tolerance (1)!

S 5. – Freemasonry in Mexico

The influence of Freemasonry in the revolutions of this unfortunate country was noted by a document of the most high authority and which was also reproduced by the Moniteur Universal^ official journal of the French Empire, no. of 13 September December 1863. This is the report on the form of government that Merigue should adopt, chaired by the commission special, appointed on July 8, 1863 by the assembly of notables. Here are the salient passages;

If Mexico, shaking with all the ardor of an inexperienced youth Having freed herself from the yoke of her former metropolis, she had not forgotten her for institutions, there is no doubt that he would have reached the height of prose perity.

But he did not know how to use his emancipation and abused his independence. The adoption of the 1824 constitution, which succeeded

(1) See Le Monde of January 1, 1876. The Grand Master of the Grand Orient of Colombia Bogota, in 1882, is the f.*. Thomas de Mosquera, former president of the republic^ His deputy grand master is Brother Manuel Ancizar, former secretary of relations eztérieurss.

the French masonry in South America

The Iturbide monarchy established the people's and federal republic already proclaimed in December 1882 during a military riot in Vera-Gruz, fpt the source of all our woes, the cause of our ruin. At this point* imitating the United States, they joined the establishment of lodges. Masonic lodges are divided into the Scottish Rite and the York Rite. These shadowy clubs decided, through their conspiracies, through poison and through the dagger, to it is about the country and the lives of its citizens. It was then, in 1828, that we saw for the first time, during the looting of the Grand Bazaar in Mexico City, the cars

It was from these lodges that the unjust laws of expulsion against the originated. European Spaniards, laws that struck innocent people, that ruined trade drove out capital and gave rise to shameful trafficking in which items are put up for sale, as if at public auctions, the exceptions to the decree of exile that some people eventually managed to obtain sounds ..

This is how we saw Santa Anna and Mon- rise and fall tano, Labato, Zavala, Bustamante, Conalizo, Baredez, Urrea, Faviar, Uruga, Zuloaga, Echegaray, and so many others, dragging them down with them their government plans, the 1824 election, the seven laws constitutional, organic, and reform acts, and finally the the famous charter of 1857 which dealt the final blow to the dignity and to the remaining life of the nation...

After that, it's not surprising to have seen thieves of the highest caliber. The path to occupying the highest positions, having witnessed the squandering of the treasury's assets, that of the clergy's assets unjustly confiscated and without benefit to the country.

This document continues with a description of the anarchy of the Mexico. Clavel says, for his part, in his 'picturesque' History of Freemasonry, that the overthrow of Ilurbide was the work lodges.

Everything that the Assembly of Notables said in 1863 is completely confirmed by a detailed first correspondence published by the Freimaurer-Zeitung of Leipzig in 1867, which was translated in the newspaper Le Monde, on July 14th of that year.

Since the fall of the unfortunate Maximilian, Freemasonry has reigned without question in this country and subjects the Church to oppression systematic, worthy of the revolutionaries of the old world.

CHAPTER THIRTY-SIX

SECRET SOCIETIES AND THE EVENTS OF ORLEANS

On 14th July 1877, Cardinal Manning pointed out the importance of The role of secret societies in events in the East. This The action dates back a century.

absolute denial of societies which, like the Philomuscs, Vllétairie^ The Omladina^ had to resort to secrecy to prepare the Tranchis- liberation of their country from the odious yoke of the Turks: adversus hostem aeterna auctoritas, one might say, of this age-old struggle engaged against the Crescent by the Clirollian populations. We want only to show how Western Freemasonry has infiltrated these societies, thanks to the secretive form that they had adopted, how the sect sought to do to divert the national movement from its Christian character and to to create in the future a foothold for the Cosmo-Revolution polite.

– The Hetairib

The UHétairie was founded in 1815 in Vienna, during the congress sovereigns. Russia, the Protestant powers and the Freemasonry, says Mr. Faligan, who has studied this very well

604 SECRET SOCIETIES AND EVENTS OF ORIENX

question (I), pushed towards its foundation, each with the thought to advance SCS's specific designs.

Mr. Thomas Frost describes its organization as follows:

The organization of the Iletairia was admirably suited to the purpose it proposed itself; less simple than that of the Carbonari, it resembled rather to that of the Illuminati, with regard to the number of degrees the reports of the various sections of the company, some with Ifi others.

Each member had the right to initiate others, but, before dfle to do so, he was obliged, under severe penalties, to do the strictest n- quête sur le caractère et de la ante de la personne qui initié. 0' 1® held responsible for those he brought into society.

The number of grades was five, namely; 1* Los .dda/p/iot who, On the day of their initiation, they only committed themselves through a solemn oath. General to keep VJletairia's secret and to be loyal to him, samsavoir the means employed by the company to achieve its goal; 2*^8 temenoi^ to whom it was learned that the liberation of Greece would be obtained by a revolution; 3" the Priests of Elettis, who were being informed of the progress of the movement; 4** the Prelates, who were initiated every secrets of the company and who were responsible for monitoring its various aspects sections; 5® the Grand Arch (the Grand Council), which exercised power supreme and sovereignly ruled society; he was composed of twelve, or, according to some writers, sixteen members who according to all

The initiation oath, pronounced on his knees by the candidate, "obligatory" He was determined to be loyal to his country, to work towards its regeneration with all his physical and intellectual strength, to keep inviolate the the secret of society, and to put to death even its closest confidants, if they betrayed the cause of Greece. Each member paid, aimo. the process of his initiation, a contribution to the foundation of society; the the amount of this contribution was left to his discretion, but it to be proportionate to his financial situation. At the same time, he a document written in the following format:

"I, a native of, practicing the profession of

Although I have reached the age of [age missing], I have not yet received the WPS [Wagen F

it's about making a donation for a worthwhile purpose; that's why I entrust to (c the sum of piastres, payable to the monastery ^ school)

" of ".

(1) Greek question, French influence and traditional politics of the France in the Orient, in-80, Angers, 1881.

the Hetairie

605

A number was attached to the signature, which was subsequently used to check the letters addressed to the steering committee. This committee kept a List of names with attached figures and supporting documents. newly initiated member was also fleeing a particular sign on the paper. This sign was unknown to the initiator, and it was the Great One Arch, who subsequently used it to authenticate all the comments communications he would have to deal with the new initiate. The money, the document and the supporting document was sent to the Grand Arch' via the intermediary Diary of the Prelate of the district.

Mr. Faligan cites some contemporary testimonies, which establish a link between Rilctary and Freemasonry. The The most important is that of Poucqueville, who was the French consul. in Janina, at the time of the Hellenic uprising.

"In his history of the regeneration of Greece written and published in 1824, that is to say in the midst of the Greek insurrection, then that we were trying to draw the Western powers to the aid of Greece, ready to succumb, he does not hesitate to say that, from In 1814, the Russian government and Freemasons took part in

Greek affiliations, he said, "that the congress gathered at Troppau, acting on behalf of the Sainte-Alliance, established in the interest of Peoples, concerned with improving the housing systems of the homeland" of Thémiscloche; that the society of the Hetairists founded in Vienna in 1814... But I stop there, like that writer from antiquity,

"WARNED BY CB QÉNIH, WHO DEPENDED ON HIM TO REVEAL THE

"SACRED MYSTERIES of Eleusis (1)." Even more explicit in In another passage from his book, he had written: "Its statutes (of the Society of the Hetairists), if we are to believe the Greeks, had written under the auspices of a great monarch (Alexander-drel"); several kings of the Holy Alliance had adhered in •"providing considerable sums; his cash box was in Munich. "Her aim was to come and spread among the Christians" 4C of the East the benefits of the biblical society, condemned by the "TIIÉOLÜGIS.ME of ignorance, and admitted by the puilanturo-PHEs, who see in the propagation of the Gospel the most A powerful way to unite all the children of redemption "under the august sign of the cross {2j. }"

(1) The secret Societies of Iheenropetn RecoluUoa, London, 1876, t. He, p. 47el8uiv.

(2) T II, pp. 309-310. History of the Regeneration of Greece including the summary events from 1820 to 1821, by FGTS PoucqaeviUe, 1824, 4 flight. in-8*, Published, Fkmin Didot, 1. 1, p. 424,

60fi THE SECRET SOCIETIES AND EVENTS OF THE EAST

The attentive reader will be struck by the role that the spread of the Bible played in that organization. J. de Maistre had already... engraved in 1811, the biblical mantle, from which the revolutions were drawn tionaries in Russia, Union of the Illuminati and Calvinists Protestants (1). (Book II, chapter XV, .C2j. We have shown it to the work after 1815, in the underground work of the sects alongside of Alexander II (see volume II, document annexé K, § I), and finally one has not forgotten the very pointed letters from Mr. de Metlernicli to this subject in 1817 (book III, chapter IV, § 4). ha. propagation of the Bi- At that moment, ble removed the mask used by the sects more skilled.

Mr. Thomas Frost, after recounting the various episodes of the Hellenic uprising, signals the subsequent role of certain per English songs that were mixed in there:

In concluding this account, it may be interesting, from the point of view of Given the current state of the Eastern Question, it is worth recalling that Jeremy Bentham Sir Francis Burdett, Lord Erskine, Lord Ebrington, Sir John Camillo- kouse, which later became lor<l Broughton. Joseph Hume, sir

Philhellenic society of London. Among the Philhellenes, less generally Dr. Taylor and Major Beniowski were known to be among them.

Dr. John Taylor, a few years before the Charisma movement, had inherited a fortune of thirty thousand pounds and a business with considerable commercial success. In a short time he had squandered his fortune and ruined his business. He was excessively vain and had a habit to imitate Lord Byron. He spent the last remnants of his fortune in the acquisition of a small armed vessel, with which he went to find the Greeks. He later went to France and became involved in the conspiracy to which led to the two Beaumonts being put on trial.

Beniowski was a Pole who came to London, where he lived some time ago. several years in Bow Street, teaching a memory system artificial and inventing logotypes, which, according to him, should be adopted one day as a way to simplify and reduce costs printing.

In 1839, he allied himself with the leaders of the Charist faction who hoped to achieve his goals through an insurrection; he was probably introduced there by Dr. Taylor. In a private letter from a convention member Chariiste rie 1839, he is referred to in these terms: "I saw Beniowski and I have heard of him; I think he would be a good fit"

(1) Four unpublished ekapüres on Russia, appendix, in-8*. Part 185.

L^OMLàDINA BT LES SOCIÉTÉS SBGRÂTBS 607

"to exert influence and acquire authority over men"
"who are not very capable of thinking for themselves. It's a
"a handsome, tall man with an aristocratic air, speaking with a good
"Dance and ease, endowed with much audacity. He came to us in the
"last days of the convention to ask us to contribute"
"through our funds to help the movement of a society, a society composed
"mainly foreigners, of whom he was one, but for which
"We had no sympathy."

This association appears to have been the London section of the committee democratic for the regeneration of Poland, some of whose leaders Chartists were members, or the Polish section of the association Fraternal Democrats, a society largely composed of political refugees, and who held their meetings in White Hart Drury Lane (1).

S 2. – THE OMLÂBINA AND SECRET SOCIETIES AMONG THE
South Slavs

In the account of Mazzini's relationship with Victor Emmanuel (Book 111, Chapter VII, § 5) we have seen the close relations of the party Italian action with what they call the national party of the Serbia, Montenegro, and Romania. As early as 1863, there was in these countries a secret revolutionary organization, linked with the Polish, Hungarian, and Italian action centers. Serbia This was to be Mazzini's main base of operations.

Mr. Thomas Frost informs us that this secret society has Her name is Voinladina and she is the heir of the united Slavonians, who already under Alexander I*' proposed to raise all the Slavic populations (see volume II, attached document JT, § 2). What? that the Russian government favored it out of ambition, however

(I) c Georges Julian Harney, editor of the North Star, adds Mr. Prosi, was leader of the first of these societies and secretary of the English section of the association of the fraternal Uemocrats. Ernest Jones and Samuel Kyd<l were members of cotieossocialun, I believe, for the first, on the authority of the origin and for the sei-ond. on the authority of 1.63, the fraternal Democrats were

divided into six sections: the English, the French, the Germans, the Scandinavians, the Poles and Hungarians. Their motto: "All men, brothers" was written on Membership cards in twelve languages, in French, English, German, etc. Dutch, Danish, Swedish, Italian, Spanish, Romague, Russian in Polish and Hungarian. Colonel Oborski was the air force commander of the polo section. nnise in t847-t848. »

608 SECRET SOCIETIES AND EVENTS IN THE EAST

Y0mladina nonetheless has its own unique, revolving goal, and son vrriluhio objeclifcst, après la deslriicliun de l'empire turc et to rem|)ire another, reestablishment of a confederation or of rep U b I i (j U es s I u ves (1).

(Jette orgaiiisaliou s'est manifestée en 1<S7G par rinsurreclion against the 'rurgy, which has opened in the 'Iterzô^»^ovine, and by the innovation-mciit national which propelled Serbia to the forefront. According to the report on the Bulgarian Revolution in 1870, by Mr. Bariug, the Bucliarest committee, which had organized it, intended to extend the movement to Austria (2).

Among the emissaries traveling through Bulgaria, we find Simon Deutschb, this Jew whose trace can be seen in all the revolutionary activities of the time, Deutsch, both the friend of Gambetta, the agent of international relations and of Young Turkey (book. II, cliap. XI, ^5 2, noie).

The Austrian government was concerned about the actions of

Mr. Miletich, member of the Hungarian Diet and head of the association*
tioii in the lands of the Crown of St. Stephen. They were found among
Mr. Krosi said he had a long correspondence with Mr. Rislicli,
Prime Minister of Serbia and head of the national party in this
country, correspondence which established the preponderant role played
in the insurrection by Omladina. (Book II, Chapter XV, §4.)

Other experts contributed to the solution, which was provisional at the
less, events in the East, and the armies of Russia have
activated the work that his secret societies had prepared.

The princes of Serbia, Montenegro, and Romania played
vis-à-vis YOmladina the same role as Victor-Emmanue^
with regard to the Italian revolution. They placed themselves at the head of the
movement to avoid being overwhelmed. But secret societies
They still threaten them, and Omladina still has, as in 1803,
links with Italian secret societies.

Here, for example, is the telegram sent from Celtigne on the 10th
February 1882 'at ISew-Wicncr-Taghlalt:

The unrest against the prince is taking on an increasingly...
threatening; there is open talk of driving him out. Viemercick, back

(1) The secret Societies of the European evolution, t. II, p. 317 et seq.

(?) Cited by M. Froat, t, II.

LA. Young Türkiye 609

from Naples, enthusiastically and successfully oversees the election of Mé
notti Garihaldi, as perpetual president of the federation of the Bal-
Western kans! (1).

Such actions would be utterly unintelligible, if one
only remembered that in 1863 Garihaldi, driven by both Victor-
Emmanuel, through Mazzini and Palmerston, was preparing a landing
quickly in the vicinity of Montenegro, to start a war
universal revolutionary.

At precisely the same time, newspapers reported a
conspiracy organized in Galicia by the Russian Pan-Slavist party
to destroy Austrian domination (2).

Mr. Thomas Frost, who wrote his History of Societies in 1876
secret^ concludes his chapter on Omladina by saying that the so-
The final solution to the Eastern Question was even more so in Berlin.
than in St. Petersburg, and that the possible annexation of Herzegovina at that time
Govine and Bosnia to Austria would be a first step for the

periodic schemes would be fomented in these provinces until the day when the German states and Hungary, tired of spending on the repressions sea, would cause the disintegration of the monarchy. God av&rtat omen!

^ Sé – Young Turkey

Freemasonry also sought to penetrate the Muslim populations and to form a secret organization there which she calls Young Turkey.

This is how the late Mr. David Urquhart described his composition and his aims in a letter published in the newspaper Rome, on the 7th July 1876:

Turkey had the misfortune of producing a Catiline within its borders. Born into the upper echelons of society, enjoying immense wealth, consumed by an unbridled vanity, knowing neither faith nor law and immersed in all the

(t) Reproduced in L'Union of February 13, 1882.

(2) V. dispatches from Vienna in Le Temps, of February 11, 1882, reproduced in

the Union of the 13th.
IXL

39

610 The Socrétis SecnèTEâ and the events of the East

vices of Europe, this man, himself an instrument of a revolutionary Vainque, s'esl pourlail created a party known as the island of Jrtme Tur^ quie. ('el hoiune, inoil aujounl'hui, appi'lail Mouslaplia Fazvl-l'aclia, and he aimed both at the succession in Egypt and at the graml-viziial to Conslanlinopl.

The ideas put forward by "Young Türkiye" were emancipation the union of Muslims, Christians, and the Ottoman Empire – emancipation pation which was to be fulfilled)tar raholilion dii Koran and of the authority religious [and civil] of the sultan, and by the separation of Turkey from non-Muslim populations. All of this will be exposed in extracts from the Prof/ramme do l'association ci-inclu, as well as in a letter from me at the time of its publication.

t>li> following an intercepted and published correspondence between Mus-Tapha Fazyl-Pacha cl Russian ramhassadeur, in which the latter pledged to obtain for him the fiosh^ of the Grand Vizier. But it matters to return to this topic, because it demonstrates the necessity for the the new Sultan to guard against everything coming from Europe, and to to make it clear how far the embassy's interference can go
Russia

There is also another reason: It is that KhalilPacha, today mi.
nislrc des affiaires étrangères, s'esl trouvé mêlées à tout cela.

Shortly after this publication I received the city of one of the same
I sent him back from the association, ashamed and full of remorse, after to clearly commit to returning to his associates the service that I had rendered him to himself. Gel Homme had filled a ministerial post at the Sublime-Door.

This circumstance reminds me of another. In 18ii, I was passing through Paris to travel to the Orient, and a delegation composed of the princes French and Polish revolutionary leaders presented themselves, and asked me during my cooperation for the re-emancipation of Turkey (it's always through emancipation, which begins the game of "out of law from there, that I in'y put."). I asked them what they wanted me to say on their behalf to the Turks. The explanation that followed revolved around the words, "liberty, equality" "Lity, fraternity," and led me to speak to them as a Turk would if one managed to make him understand those words.

YOUNG TURKEY PROGRAMME (I)

Establishment of the Young Turk Chancery founded in Constantinople
Tantinople, Paris and London in 1867.

Art. >- The JuuQe-'rurqiiic party is founded with the aim of: i** of

(1) This program was first shown in 4t6 pulilid on the Tablets (TV Spectator, etc.) Tablets, he said. Urqutiart, are uuo correspoiidaneo apparlenaut to Mr. Gaiesco, a Wallachian; he was hired by Fazyl-Pasha to be featured in the newspapers in his favor) and against the Sultan and the Khedive.

Young Türkiye 611

to implement the reform program (1) of Prince Mustapha Fazyl-paeha, contained in his letter to the Sultan, and consequently to effect the reversal the regime and the men who oppress and exhaust the Ottoman empire man; '2° to destroy Russian influence in the East through the emancipation of Christian populations in Türkiye.

Article 2. - Young Türkiye has its leader, its steering committee, its civilian and military agents at its main headquarters.

Article 3. – Its head is His Excellency Mustapha Fazyi-Pacha, president of the co director mite.

Article 4. – The members of the steering committee in Paris and London are SB Zia-Bey, Agbia-Biiendi, Count L... P..., (2;, Kemal>Bey and Simon Dculsch.

Article 5. – The members of the steering committee, responsible for the affairs of within the Ottoman Empire, are: 8 B. Zia-Bey and Aghia-Effendi.

Article 6. – The members of the steering committee, specifically responsible for International and diplomatic affairs are handled by Count L... P... and S*. D... (3). They appoint agents in all countries.

Art. 7. – The steering committee shall have its seats in Paris and Zurich.

He will promptly begin studying the drafting of a constitution and the army reorganization.

Article 10. – The principal agent of the committee in Constantinople is MJ BB (4).

If the interest of Young Türkiye required the presence of Prince M.– F.–Pasha in Constantinople, he would arrange things so as to obtain from the Sultan • his return to Constantinople, to give by his presence in the ca-hospital of the empire a very great impetus to the affairs of the Young-Türkiye.

Article 12. – In the event that Prince Mustafa were to die before that the large enterprise had succeeded, M., K., Z.(5) and the members of the co-The mite of Constantinople would continue the work according to the plan drawn up. until the day when the cause of Ottoman regeneration would have triumphed its internal and external enemies.

(1) The program. This letter from Fazyl-Pasha to the Sultan was drafted and written by Mr. Ganesco, and Fazyl-Pacha Ta signed, kid, without having read it again. We're in ti thousands of copies in French, and Zta-Bey had a Turkish translation, which was First printed in five thousand copies and distributed in Gustaotinople. This was the first which ZLa-Bey compromised himself in the eyes of the Sultan.

(2) L... P... : Count Plater, Polish, editor in Zurich.

(3) S... 0 .. : Simon Oeu'.scli, a revolutionary exiled from Aulriche, then from Constantinople.

(4) JBB: he. B. Bonnal, a French banker in Péra (Gons(aniinople).

(5) M.: Hereditary Prince Mubrad-ElTendi, now Mubrad V*

son-in-law of Musiapha-Kazyl-Pacba.

Z.: Zia-Bey.

All these notes are from M. Urquhart.

612 SECRET SOCIETIES AND EVENTS IN THE EAST

Below this document are the apostille and the signature following:

Approved :

JU ustapha-Pacha.

Paris, August 30, 1867.

There is a thirteenth article that Mr. Ganesco has not published. Here it is:

Article 13. – The undersigned, chairman of the steering committee, undertakes to to pay annually into the fund of the said committee the sum of one month's rent

A THOUSAND FRANKS.

The party of Jeune-Turrjuie is merely the external manifestation the lineage of Western Freemasonry transported to Constantinople. This will be judged by the following pages of the Chain of Union. from 1882:

Masonic life is asserting itself more and more prominently in Türkiye every day. The rite is observed there with that rigorous 'Iélilé' which the Ottomans ap- they are carried in every ceremony. As for the spirit, it is in no way inferior to this- he who reigns in the best lodges of Western countries.

In this regard, we believe it is worthwhile to reproduce, according to the Z/r/cr/, the main passages «'sdps proU'ssiuns of faith of two repr.'ienlanls éilii- nenis of Young Turkey, Mustapiia-Fazyl and Kbmäl-Bey, members of the Grand Lodge of (.oiislantlnoplç.

"I don't know," Mustapha-Fazyl said, in essence, "what the will Mlah will grant hours to my destiny. What will my situation be? Will I be barren on the last day of my life? Will I possess riches? Will I have... Shared happiness? In any case, I declare, by virtue of my my deepest convictions, which, throughout my entire past life, I have not I wanted to, and I only did good as much as was in my power. Therefore, remain true to my principles and steadfastly maintain my firm intention to do only good, to have only good as a goal.

On the day I take over the leadership of a people, I will treat each to my subjects as a "brother"; my sole concern would be to work to public happiness. May my destinies be fulfilled.

This profession of madman is, in truth, strongly marked by fatalism, nevertheless it is an expression of feelings, the realization of which would open a new era among the Ottoman populations.

Kemal-Hky has risen to higher considerations. A celté question: The ritual's focus: Why are you here? he replied simply. ment: I came to request Masonic initiation. – El dans What specific purpose do you seek in this initiation? –I intend to to spread, to the best of my ability, the doctrine of brotherhood among men they are Masonic doctrines, if they are in Reality as I imagine it. – And what idea do you have of it? –I believe they tend towards the reciprocity of good between men, to

LA. Young Turkey 613

general, universal well-being; finally, I am convinced that the signs syni« boliques cl the language which the Mas^onnerio uses, nonl d'anlre but que to give Tassociation a great power of Ci)hd.sion, which per-Roello to act effectively for the good, while projecting branches throughout the world. France makes no distinction of race and beliefs; for her, there are neither great nor small; she of commands each one the same virtues, the same courage for good, the unalterable, fragile child. For my part, I attribute to him yet another three missions; that of dismantling and eliminating the prejudices that persist among my compatriots and to cement the union between the various nationalities of the Ottoman Empire.

When Prince Mounn.ao was initiated in 1873, he declared, in his profession of faith, that the motive for his determination was the desire to find the path that leads to brotherhood. He promised himself, if ever he were called to be in power, to draw inspiration in all its actions from the principles of equity, which are the foundation of societies.

It was not without difficulty that the future Sultan managed to leave the palace of Tseberagan, where he was the object of the most active surveillance, and that he He returned, at the end of his initiation, without anything having betrayed his incognito.

We know the lamentable circumstances in which Prince Mouhrad, of Having become the later sovereign of the Ottoman Empire, he was deposed after three months of a troubled reign. If he was unable to realize the projects he had for* However, the fault lay less in the brand's lack of sincerity than in the pernicious the actions of his entourage and the brevity of his reign.

Eq 1877, Midhat-Paclia, who is one of the principal persons The Young Turk delegation, located in Paris, received deputies

how the Havas agency's correspondence reported on it as of *27 August:

A delegation from the Positivist Society presented, yesterday, in Midhqt-Pasha, an address expressing his sympathy—for Turkey and for Midhat-Pacha.

In his response, Midhat Pasha refuted the existing prejudices in Europe against the spirit of the Muslim religion, which, he asserts, is as compatible with modern civilization as Christianity. protests against the statesmen of Europe, whose sentiments relate gieux have obscured reason and which, in relation to everything that Russia For the past two years, they have only found words of indignation. against Turkey. What good is religion if it doesn't lead to justice ?

Responding to the speech of the president of the Hungarian parliament Midhat Pasha, residing in Paris, called his compatriots "tes llongrois" of the Ottomans. The two nations love each other today.

A few years later, Midhat Pasha was convinced that he had

614 SECRET SOCIETIES AND THE EVENTS OF THE Orient

assassinated Sultan Abclul-Azis. This is how Young Turko intends to regenerate the Ottoman Empire.

A similar movement occurred in Egypt. The Europeans They introduced Masonic lodges of all rites there; but the The English removed the major propagators and sought to... affiliated a number of the country's dignitaries. They organized even a number of Arab lodges. Arahi~Pacha tidXiUM The number of affiliates, and this fact explains the strange role he played, the double game of the English ministry, the betrayal by which it ended the national movement and the farce of the trial that crowned it nee.

From the very beginning of the war, the correspondent for the newspaper Xunion pointed out the Arab lodges^ as an instrument in the hands of English (1). But it is very curious to note an assessment that the correspondent for the newspaper Le Temps sent him as early as the month from April 1882;

When the news that Mr. de Blignières' resignation was accepted* The news became known in Cairo, and Arabi-Bey went to see our consul. general to ask him to congratulate the French ministry on this decision Zion.

The colonel, who had been promoted to the rank of Pasha the previous day, spoke at length

nitaires. He also included—I am told—the most bizarre insights into the constitution of the terrestrial and celestial universe. He listed in detail the seven heavens, which rise above the earth and lead to infinity. He then glorified the "great Architect" of this immeasurable a vast universe, and he finished the painting with a portrait of man "King of creation." He gave the assurance to one of our compatriots that he would never experience the intoxication of power. "The peacock of pride, he said, will never hover over my head 1" (Verbatim.)

The kind of illuminism that Arabi-Bey seems to be experiencing every day The increasing possession of certain substances would offer an interesting subject for psychological. It is the product of the purest doctrines of the Quran grafted on the poorly learned lessons of Christian Freemasonry The education The development of this unbalanced brain occurred through reading the book Muslim; it developed through attendance at Muslim lodges Italian conics of Egypt; and it is being completed by the study of "the life of Napoleon I*''.

(I) V, in particular the Union of 18 June and 15 September 1882.

THE EUROPEAN LODGES IN THE LEVANT COUNTRIES 615

§ 4. – European lodges in the countries of the Levant

The Europeans, who will settle in the cities of the East and which today form very large urban areas, have created a large number of lodges. These lodges are generally attached to the Grand Orients of the mother country. Through this they serve to establish particular political influences. We we have just described the use that the English had made of it in Egypt. In Tunisia, the Italians had also organized everything a network of lodges, which received the impetus from Fiorencé and Palermo.

This is one aspect of Masonic action, of which statesmen should be concerned.

We were simply drawing attention to another aspect of this action. Some people often compare with bitterness the moral laxity of European Christians in virtues triarchal structures of the old Turkish lineage. Isn't that the explanation? not – also taking into account the very mixed origin of these colonies – in the influence that Freemasonry exerts based on their still poorly coordinated elements? Real hotspots immorality and impiety are hidden in some of these lodges and equal them to the worst dens of European sects.

Europeans. What good can possibly come from such a mixture of populations based on rationalist and humanitarian data, when She's not exactly anti-Christian, is she? Certainly not. not to generalize too much, and among these numerous lodges several few winds are actually quite harmless, but that's no less It is a serious matter to see Western civilization taking root. in this country with Informe maçonnicu. The benefits of education Christian union, which at least there do not encounter governments persecutory elements will, hopefully, be neutralized in the new generation, these disastrous seeds.

CHAPTER THIRTY-SEVENTH

THE ANARCHISTS

§ 1**. – Succession of the International

"When Dante," said M. de Laveleye, "descends the circles of hell, having arrived at the deepest point of the "city without hope", he "There he finds himself face to face with the terrifying ruler of the angels" "revolted."

Uimperator of the doloroso regno.

"Thus, when one penetrates to the lowest layers of the so-
"Revolutionary socialism, one encounters Bakunin there. One does not
"cannot go further, for he is the apostle of unified destruction-
"verselle, of absolute anarchism, or, as he himself named-
"His doctrine, of amorphism. It is he who, borrowing
"The name and organization of the International, spread the
"Anarchic socialism in all Latin countries. These are its
"Ideas that dominated the Paris Commune. These are the
"which now form the basis of the programs adopted
"most socialist associations in Italy, Switzerland, in
"Belgium, Spain and even France (1)."

We have already mentioned (Book II, Chapter XIV, 58) the split which, after

(1) LeSocialime contemporain, Oeaève, Marqabart, ia-8, 1881.

the failure of the Paris Commune, which had occurred between the parties without Karl Marx, the collectivists^ and those of Bakounine, the anarchists.

"The International Workingmen's Association appears, under its primitive form, no longer functional. Its primitive form is loudly proclaimed. Finally, in November 1852, a group of MPs submitted a proposal for abolishing the law of March 11, 1872 on the International, by based on the fact that the formidable association had ceased to exist (1).

Regardless of personal rivalries and hatreds that Following this failure, Karl Marx's attempt to create a state universal, whose supreme powers would reside in the annual meetings and the general council of the International, was premature. The degree of advancement of the evolution and ideas Socialism is not the norm in different countries. France—Freemasonry has not yet sufficiently elevated national sentiment and The idea of the homeland among workers. On the other hand, the plenty Karl Marx's plan to abolish the apparatus of secret societies, gradations, oaths, passwords to act exclusively through advertising, was also ahead of the movement of the times. Bakounine, on the contrary, makes extensive use of it, as we will see this in the Aryan Democratic Alliance organization. universal.

the International, even in the branches that remained loyal to The direction of Karl Marx, therefore, had to transform itself and enter into a new phase.

Proscription measures against the socialist democrats, which is entirely within the order of ideas of Karl Marx, measures introduced in Germany by the law of October 21, 1878, forced the socialists to confine themselves to propaganda in the Crete, in that which takes place at home and in the workshop. The triumphs electoral which he had in the Reichstag elections

(1) Here are the names of the deputies who signed this proposal: Messrs. Lafont, Clemenceau, Clovis Hugues, Uonnet-Duverdier, Ernest Lefèvre, Georges Périn, Grand, Henry, Muret, Ü. Barodu), Girodd, Raspail, Roseily>Mollet, Hoques de Filbol, Tony Uovillon, Camille Pelletan, Vernlies, Marius Poulet, Gaston Laporte, Leydet, Courmeaux, MenarJ* Doriaü, Uuiailly, Boauquier, Gaillard, do Lanessan, Talandier, Laisani, Datas, Belloi, Louis Blanc, üanlagrel, Delaltro, Jules Roche, Gatineau, Oesmons, A. Ouportal, D'^ Turiguy, Oaumas, Emile Brousse, Marias Chavanne, Ferrary, Bouchet, Gambon, O' Villeueave, Gervilie-Réacbe and Brelay.

in 1881 proved that its strength had not been affected in any way (1).

In France, Italy, and Belgium, seizures are still common at the socialists of the cards of the International^ of the stats tuts of this society It is by evoking the memory of the International propaganda they use. The collectivists have France, an organization that manifests itself through a press, including the The organs are Equality, the Proletarian, the Citizen, and the Battle. separated only by certain nuances, by annual congresses, which were held in Marseille (1879), Le Havre (1880), and Reims (1881), in Saint-Étienne and in Roanne (1882).

But the scene is nonetheless undeniably occupied at the forefront today by the anarchists.

We have seen what their doctrines are. Let us simply recall that they disdain electoral political action and want to organize to be a socialist party independent of bourgeois political parties, and which, once it is sufficiently strong, will act through violence and exclusively for his own account.

Mr. Winterer, in his scholarly research, established that the Anarchist propaganda has been particularly successful in spreading in Switzerland, Italy, Spain, and France. Mr. de Lave-Leye, in his work on contemporary Socialism^ confirms these indications. Bakunin died in Bern in 1878; but the association he founded continued nonetheless.

His doctrines are summarized in the following manifesto, which has been written by Bordât, from Lyon, and Élysée Reclus at the congress of Geneva in 1881:

The revolutionary anarchists gathered in Geneva found themselves agreed on the following program:

Our enemy is our master.

Our enemy is the landlord, it's the state, it's the boss, that he It is called monarchy or democracy.

Our enemy is all authority, whether it calls itself the devil or good God.

We want to take over the factory.

We want to reclaim common property, whatever the government to be overthrown.

(1) V. Trot» years of the history of SoeiaXism, by Tabbé Winleror, deputy to the Raiebstag, Paria, Palmé, 11-12, 1882, pp. C to 20. We will do in this chapter frequent borrowings from this volume, which complements the masterful work on Socialism

the identity of our brothers from Alsace-Lorraine.

m

THE ANARCHISTS

The debates of the trial of the Lyon anarchists in the month of January 1883 established that the Jura federation (\o l'International, which in 1873 had separated from the central council and from Karl Marx, in 1878, after the theft of the laws on freedom from the press and public meetings, the initiative of the constitution in France of the anarchist party. This is the result of a report read by Prince Krapolkine, under the name of Levanof, at the Jura federation. The various workers' congresses that have been held in recent years have served as a means of propagation Grande; and everywhere she made use of the old Independence cadres international, which, after the repression of the Commune and the state of the headquarters had been dispersed.

In 1881, a congress of revolutionaries took place in London. cosmopolitans, where Prince Krapolkine was delegated by the groups Lyon anarchists and where the constitution of a new international workers' association with a character a more distinctly revolutionary one than the first.

If the International, with its former public organization and centralized, has not been reconstituted, as argued by accused in Lyon, it is nonetheless true that this conference of the main revolutionary leaders from around the world, gave the signal of a resurgence of the socialist movement in the various country, no longer just through theoretical propaganda, but through practical action.

The new association claims not to be a secret society and act solely either through public propaganda or through the violence. The following facts and documents will allow us to judge to determine what is true in this claim.

S 2. – International Finances

The German newspapers Reichshote of Berlin, and Vater-land, of Vienna, published in March 1880 the statutes of the association The anarchists' cation, found at the home of a nihilist. Here is the Content:

International Brothers Alliance Organization.

Three grades:

1. International Brothers.
2. National brothers.
3. Brothers of the semi-public organization of international democracy national.

International Brothers' Regulations

§ 1. – The brothers know no other homeland than the Revolution general tion, no other foreign! no other enemy than reaction.

§ 2. – The brothers reject any conciliation or compromise. They view any movement as reactionary, from the moment that its direct or indirect aim is not the triumph of revolutionary principles revolutionaries.

"

§ 3. – Brothers may never attack or resort to one another to the courts. They know no other court than the jury of honor. jury, chosen equally by both parties. This jury decides raining.

§ 4. – Each brother must be sacred to the other. Each brother has the the right to rely on the akle and the assistance of the brothers, who are bound to to do everything for him up to the limit of what is possible.

§ 5. – Only those who accept they are implementing the revolutionary program in all its theoretical consequences questions and practices and who have the intelligence, energy, honor and the desired firmness.

I 6. – The service of the Revolution must be regarded by every brother as the first and most sacred of duties and interests.

§ 7. – The brother always has the right to refuse the services required by the local committee or committees. But if these refusals seem to be cons Therefore, he can be suspended from his rights as a brother.

•; 3. – No proud person could manage a public function without the au-Special authorization from the local committee. He cannot participate in any hostile demonstration against our cause. Every time there is a meeting of more than two of our brothers, they are required to take care of the cases

P 9. – All international brothers must know each other, and they do not must have no political secrets between them. They will not be able to appear to be held by no other company, without special authorization from the local committee. and at the same time they are required to disclose to the central committee all the secrets of the other company, which may be of direct or indirect interest recently the international society.

The second section is made up of designated national brothers.

62?

THE ANARCHISTS

to prepare for the K-evolution in each country in a way
iodc'p(Uidanlc. They must not suspect the existence of\ine
international organization. — The Iroisine section comprises
ordinary members, who join social associations
local lists appear in the congés and constitute the large
year of the insurrection (1).

The existence of this higher order of international brothers,
having below him a second order, national brothers,
is modeled on the order of the Regents of Weishaupl and on the High-
Roman sale. He explains the sect's direction on all the
points around the globe and the complicity it encounters in these areas
higher social groups (§ 5).

Below these two orders are the national federations
national, which SC present as party or
frier.

“The French National Federation was subdivided into six re-
gions:

The central region, capital: Paris.

—• from the East, — Saint-Etienne.

— from the North, — Roubaix.

— from Algeria, — Algiers.

— from the West, — Le Havre.

— Marseillaise, — Marseille.

"In the capitals of these six regions, there is a committee regional or federal centralizing socialist action in the region.

"The federal committees are composed of as many delegates as there are delegates." that there are trade union chambers in the region. Thus the union The federation of the center has its headquarters in Paris; it has approximately 20 members, delegates each by trade union chamber.

"The delegates to the regional committees are usually chosen in the region's capital city. As far as possible, these delegations These are single people who do not have family concerns and therefore able to devote all their time to propaganda which they are responsible for. The resources of the regional committees pro come from subscriptions from their members, but especially from shipments from the trade associations, which must pay to the federation* tion half of their cash reserves.

(1) Co dneumont was published in VÜniver\$ on March 25, 1880. M. de Laveleye, Contemporary Socialism, p. 311, the lepioduit. Its aubbooticilé has never been disputed.

THE INTERNATIONAL BROTHERS 623

"Above the regional federations crowning the glued edifice*" tiviste, is the national committee of the workers' party.

The committee was only formed last November. It was created at National congress of Reims, on the proposal of citizens Brousse, Gilliet, Labusquière, Malon.

"The patioaal committee consists of five delegates from each region, usually residing in Paris; it thus has 30 members bres, appointed for one year.

"Its current composition is as follows:

"Messrs. Brousse, Chabeit, Bazin, Cibol, Desvilliers,

– Deynaud, – J.-B. Clément, – Aveline, – Bouty, – Prudent, – Deville, – Gardat, – Guesde, ~ Joffrin, – La Busquière. – Le Prieur, – Paillot, – Fourrière, – Maés, – Andrégely, – Citizen Floret, – Harry, – Josselin, •– Adhémar Leclerc, – B. Malon, – Audejean, – Valdy, – Teulon,

– Germany, – citizen Rouzade. The delegates of the federation The citizens of Paris are Bouty, Jodrin, and Desvilliers. Allemane, – Citizen Floret. – The trade union chambers, The regional committees and the national committee do not have presidents. twos. At each meeting, one of the members present is responsible for

This is something to add to this organization, because the proposal has just come from to be leaked: that is, in case the national committee were to be Decreed by the government, the regions must each nominate immediately a member to reconstitute it.

"The functioning of these different mechanisms is not certain" not with perfect regularity, but the force that has gradually... The current state of affairs is already such that manufacturers sometimes feel It is important for people to resist, and for the government, if it dared to intervene To choose to enter directly into a struggle would have a high chance of being carried away (1).

Whatever the actual importance of this national committee, which The constitution is very recent, the French National Federation appears to have had its headquarters in Lyon and at

(1) The Catholic Association of November 15, 188?.

bdU3 lea (leruiera jours do feviier 1883, lo Couteau, journal suisse, published la oole suivanlo, dostiuéo peut-éiru à douner lo cliauge sur le jour et le lieu de la meeting ;

c The delegates from the provincial anarchist committees are summoned to an important- this general meeting, which will take place in Paris on March 9 at the headquarters of the (tral: B: 4. D: L. 2. - All our friends will make it their duty to sempolena; to not I couldn't miss this important event.

624

THE ANARCHISTS

Geneva. It's always the point where the conspiracy brings us back. gambellisle of 1873 (v. liv, III, cliap. XXI, .Ç 1) and the crimes which took place in August, September, and October 1882. In 1870, this organisalien exisluil already, and it is very important to note that the 4 In the fall of that year, the Republic (which was) proclaimed by the riot from the city of Lyon at noon, with the red flag, then that it was only 4 o'clock in Paris. September 28 Bakunin was in that city at the dawn of a new insurrection. tion directed against Brother Andrieux and the other Jacobins, who they had installed themselves in power in the first moment.

The strength of national federations lies in the fact that they rely on organic groups, on pro groups^ professional bodies, on trade associations: they thus lead under their leadership the socialist reopening, which arose spontaneously among manufacturing populations for religious reasons,

secrets.

Bakunin and his sect capitalized on the experience gained by VInternationale and which in 1872 led to the substitution of the group corporate contribution to the organization into sections (see book II, chapter 1). XIV, § 8) (1). The workers regimented in these innom- local associations are unaware of the existence of the two superior orders; they nonetheless obey them blindly. the accused from Montceau - the • Mines, almost all of very young men declared that they had obeyed the orders given by their donor were born men with long beards, whom they refused to name. The debates of the trial of the anarchists of Lj'on have left it suspected that among these were the chiefs cults that had sparked this initial explosion. In e0et, it's Dynamite depots were established in Lyon and Vienna.

The organization of these local groups is not the same everywhere, we believe; where it is most advanced, the partners are not received only after an initiation similar to that of Freemasonry Nonsense.

(1) Although the trade union chamber is the absence of reorganization of the new so- revolutionary societies, including the UNARCIists or the new International Dalón, have not given up on having distinct groups of corporations. Thus the debates of the pro The people of Lyon reported the presence in Vione of a group calling themselves the indig In Villefranche, there was a group called Le Glaive. In Lyon, some women called themselves Marie Ferré group, etc.

the international brothers 625

In Montceau-les-Mines there were two groups called Tua la Thought^ the other the Santa-Maria^ constituted in the form of trade unions. A similar group existed in Tusine de Gueugnon. Both groups were in contact with the groups from Le Creuzot, and branched out into the Federation. From a besides the booklets seized from the defendants, the purpose of these associations was simply to give the workers the means to do so to uphold their rights in court, and to provide assistance to sick. In reality, no help was ever given. and these companies were merely groups formed for the purpose of Social war. The accused themselves recounted the ceremony. monastic ceremony that surrounded their reception. They blindfolded themselves of the judiciary, which must shoot at a mannequin representing a traitor three; they walk him, at night, in the woods; finally, they make him swear allegiance on a revolver, and signs are communicated to him and physical contact used for recognition. Another pre- came to declare that the mannequin on which the insider was to shoot represented a traitor. Mr. Campionnet, ironmaster at

trade unions. One of their clauses stipulated that members
rents had to renounce all religious practice.

The newspaper Le Paris—a mouthpiece of Gambetta, which took its
information to the police headquarters – published on October 25
1882, the following indications on how the groups
forming the various federations are attached to the centers of
the higher order*.

In all the cities and industrial villages of France,
and even in small towns surrounding large farms
working-class revolutionary groups, composed of a small number
Secure affiliates have been organized for several months.

They are all composed, for the most part, of very young people.
People aged eighteen to twenty-five. They accept the slogan that...
is transmitted, as far as possible, verbally by delegates

One of the letters seized in the recent searches recommends
to members of local groups to conceal the revolutionary organization
the company to which they work under the legal label of a syndicate chamber
wedge.

All groups in the same region are linked to each other by a
federation which bears the name of the department where they are located, unless
that their small number in the same department did not lead to the ehfii

40

m

626

THE ANARCHISTS

to group them differently. 11 there is the Saône-et-Loire federation, that
from the South, from the Southeast, from the Loire, etc.

Each of these federations has its own stamps and seals, bearing its name,
the name of the place where its leaders sit, and sometimes also some symbol.
Those from Saône-et-Loire have a lion as their emblem.

The federation serves as an intermediary between the operational groups, dis-
sown in the municipalities, and the steering committee of which we will
The operation will be explained further below.

intimate, supreme leader of the league, and which meets at least once per month in Geneva. We only know five names of delegates. They are not all French. At least the committee deliberates with the Prince Krapotkin's competition, several letters of which do not allow not to deny intervention in all of this. It also includes former pardoned, including one illustrious figure who promises to "astonish Russia" by the explosion which will take place here.

All the seized dynamite cartridges were of Swiss manufacture. and come from Saint-Sauveur. This is a most important fact. He proves that the starting point of revolutionary action is at the foreigner.

Other indications from different sources have also gnalé at the same time the federation of the Bernese Jura^ as serving as a base of operations for the anarchists' attempts in France (1). The name of Pindy and that of Élisée Reclus, the an-Former members of the Commune, have a key often pronounced as those of the movement's leaders. The latter himself threw a A bold challenge to French justice (2), and the Attorney General Fabreguettes declared before the Court of Lyon that his stay abroad alone had prevented him from understanding it in the... suites.

None of the wretches who committed the crimes of Montceau-les-Mines, does not appear to be part of the higher committees, of the order of national brothers. Thus, for example, Dumay, who, in 1873, had played a role in the Republican plot, and whose lectures excited the workers of Monlceau, did not put his hand to the execution.

Our personal studies allow us to confirm the indicators cations given by Paris. In a very large number of factories,

(1) La Fanfutia, cited by L'Union on November 30, 1882.

(2) See letter in the Union of December 27, 1882.

THE INTEKN\TIONÂEX BROTHERS 627

From Miao, from factories, the workers are at each payday obliged to pay a contribution of 0.50, 0.75, or 1 franc per semiino, depending on the size of their salary, for the fund of the company. They have absolutely no idea what this company is, but if they did not comply with this requirement (such as voting for the candidates designated by the sect to appear at funerals civilians), they are ruthlessly driven out of the workshops, either by the master craftsmen, who in reality have complete control of the

silent persecution of their comrades. These minimal contributions, regularly perceived over large masses^ constitute considerable funds and give the anarchist party resources that VInternationale never had,

The existence of the two higher orders is completely addressed to members of local groups, trade unions, by the following process: the regional and national committees are the product of multi-stage elections which are carried out by means of successive eliminations. Those who stole in the first degree did not. They never know who the second-degree elected members were. by their delegates, and so on.

This organization extends across Europe and as far as the United States. United. If in the latter country, as well as in England, the anarchists yours do not engage in physical acts of violence against the people and property, it's so as not to compromise asylum safe and the base of operations they find there.

After a period devoted to organizing the groups, then to propaganda through the press and meetings, the committee did. The rector deemed it appropriate to make a strong impact on working-class opinion. through a series of enforcement actions. It was then that we saw the following mining in the Saône-et-Loire coal basin, in August 1882 this unrest which has since continued to grow.

Following the events in Montceau-les-Mines in October, a number of dynamite explosions, onar- meetings slurs, placards, and threatening letters have occurred at Paris, Lyon, Arles, Marseille and the surrounding areas; then, the central committee of the Federation, judging that one had "as.'sez did for propaganda, gave the order to arrest these mas demonstrations, and they ceased immediately. It's a word c^'ordre who commands them as he stops them, and there is absolutely. There is nothing spontaneous about these so-called outbursts of anger from the people. against the clerics and the capitalists.

628

THE ANARCHISTS

In March 1883, at the time when the radical party was organizing Tagita-revisionist tion and where a crisis is affecting the building industry leaves a large number of workers without work, a new word. Orders are given; and immediately in the vicinity of Le Creusot the. The breaking of the cross, the dynamite explosions began again. The. The government of the Republic is absolutely powerless to

the Federation of the center, declared it the day after the verdict Riom with great brutality.

At the same time, an accidental dynamite explosion occurred between the hands of two accused in the Lyon conspiracy, which took place in Belgium, drew attention to the comings and goings of anarchists schists, and on the existence of several organized sections in this country. One of the causes of their power, which compensates for their small number, resides in this ease of operating in the world entire and to shift their base of action from one day to the next, thanks to rapid communication routes and scattered high-altitude areas in small groups in all parts of the world.

There has long been a center in London where the mazzi-Nihilists and anarchists meet and find every ease to conspire. The Philadelphes lodge, of the rite from Memphis, receives them and provides them with all the resources that the Freemasonry, in its highest degrees, can provide the cons pirates (see Book III, Chapter XV). The anarchists publish there a newspaper, Frcilicit, which published its apologies for the assassination the Tsar had, a rare thing in England, condemned by a jury; but the group nonetheless continued to exist in peace. It was there that Hartmann was solemnly received after that France had refused his extradition to Russia.

In the United States, there is a similar facility. Hartmann was received in triumph in New York in August 1881, where he went dait, as he himself said, aRn to organize a double propaganda: one for humanitarian purposes, to help the few The Russian people sought to conquer their freedom, the other to support the workers with the aim of liberating Russian workers by means of strikes (1). After the meeting. "The inauguration of Alexander II, several meetings took p are held in New York and Chicago to condone crime and

(1) See the Ntv-York Weekly Herald da August 3, 188V.

The Black Hand in Spain 629

to protest against the execution of a woman who had taken part in it, Jessa Helfmann (1).

"The revolutionary socialists of America," said Mr. Win-terer, sent a delegate to the congress who sat secretly at London, from July 13 to 20, 1881, for the purpose of studying and to gather the chemical and physical resources that may be useful to the revolutionary work.

Finally, an assembly that cynically took the name of Council

publicly on the means of blowing up cities and ships
tes (2). On December 29, 1882, Most, the German socialist, the editor
The leader of Freedom presided over a meeting in Chicago in which
The murder of all property owners and capitalists was cheered.
by a band of fanatics (3).

At the end of February 1883, American newspapers reported
yet another meeting held in Philadelphia, under the direction
d'Hartmann and de Mo.-t, with the support of established anarchists
in that city. They reportedly conspired there for a corn action.
common ground between German socialists and Russian nihilists.

The Democratic Alliance took advantage of the situation
agitated Ireland to establish a secret society which has
systematically subjected to assassination. The Rebel of Geneva, organ
of the anarchist party, published on this last May
company details that indicate the relationships existing between the
two revolutionary centers (4) (see book III, chapter XXXII, §).

§ 3. – The Black Hand in Spain

The Alliance of Socialist Democracy, we said, has
extended with powerful ramifications in all European countries
Latin (5). It was Bakunin who, in 1873, had stirred up the movement–

(1) New York Weekly Herald, May 24, 1882.

(2) Three years of Thisloire of socialism, p. 73.

(3) V. the Nation, January 4, 1883.

(4) V. do!> extract» do ce» informaiioQS in YUaion da 24 mai 1882.

(.0) The tendencies of Italian socialism led them to the anarchists. In November
and in December 1882, a group of Italian socialists was reported in Marseille, intending
tulant Cireolo reooluzionario, di ifarsiglia who were in contact with the anar-
French schists. V. YLnion of December 3, 1882.

C30

THE ANARCHISTS

ment of Barcelona and Carlhagcne. We saw (!iv.
n, chap. XII, §7) rarticle si remarquable de I7:.7a///d de Genève,
his organ, regarding this movement following May 24, 1873.

After a few years of reflection, that is to say, of pro-Secret pagan, the attacks have started again.

On October 25, Oliva Monnasi, who declared herself internationalist, fired a pistol shot at King Alfonso XII. In 1881, When the workers' congress of the CNT was being prepared, one of the miners The Spanish wrote, in a letter read at the congress, that they could not were going to be represented there, "because we are very busy with the "The work of the Revolution."

It is in southern Spain, in the kingdom of Valencia, but especially in Andalusia, which is where the main party strength. As a result of the agrarian system of this last Province, socialism is especially widespread among agricultural workers fires. Since the 1878 decree, fires had occurred frequently. lying in this part of the country, and it had been noted once eighteen fires on the same day in fairly distant districts. The Madrid correspondent for the Journal des Débats (no. 22) August 1881) did not hesitate to attribute them to the International. at the same time signaled the incitement to strikes by the socialist agents, who were concealing their instructions from London and from Switzerland,

In February 1882, new fires led to the discovery of the Spanish anarchist organization.

It takes the name Black Hand Society. According to the The Imparcial newspaper of Madrid, it has its center of operations in Xérès, Grazaleuza, Ubrique, Arcos and other localities of the Andalusie: but the committees from which the impetus originates are established at Madrid and other major cities, and count among their members persons of people belonging to the upper classes of society. They themselves receive the top management from Geneva.

Several dynamite deposits, found at various points in the Andalusie, clearly indicate the foreign origin of this association. although local circumstances have contributed to its dilution.

It is divided into provincial federations and local sections:

The organizers of the Black Hand state in their statutes that The company aims to defend the poor and oppressed against those who exploit and tyrannize them, against their thieves and their executioners.

The Black Hand in Spain 631

"The earth," they add, "exists for the common well-being of humankind." my people, who all have an equal right to possess it; it was created by the ac*

surly and criminal; it is the workers who produce and the rich lazy people hold them in their clutches; therefore, one cannot be animated of an excessively deep hatred against all political parties, because all are equally contemptible; all property acquired through labor any inheritance from another is illegitimate, whether it comes from rent or interest; The only legitimate form of recognition is that which results from personal, direct work and useful. Consequently, the Society declares the rich exempt from the rights of people; she proclaims that to fight them as they all deserve The means are good and necessary, without excluding iron, fire and even slander.

The association affirms that it is in agreement with all those of the same characteristics established in the various countries.

The organic statutes are short and categorical. The sanction general The association's general decision is the death penalty.

The association is essentially secret. Anyone who reveals, by im- Whether due to prudence or bad faith, the acts of which he is aware are put into suspicion for an unlimited time or sentenced to death, depending on the severity of the secret speed of the revelation.

Any mission assigned to an affiliate is mandatory. The one who submits to it... trait is regarded as treacherous.

The affiliate must make it a rule to conceal their relationships in public with the association or his sympathies for it.

Every affiliate is subject to a novitiate; he must provide positive evidence tests of his sincerity, and it is only after this test that he is admitted to to present himself before the initiates of the group to which he is to belong. In this circumstance, those in the know take every precaution to to avoid being caught off guard. After hearing the recipient, we proceeds to the vote. No one is admitted except by unanimous vote.

The Statutes of the People's Court or Secret Court are reminiscent of those of nihilism. They carry at the head the following declaration:

"Whereas bourgeois governments, by outlawing The International, prevent a peaceful solution to the social question, A revolutionary organization must be established in secret. Triumph is still a long way off. The bourgeois continue to commit Their crimes must be punished; and since all the federates are Once this plan was completed, a people's tribunal was tasked with... to condemn and punish the crimes of the bourgeoisie. The members of revolutionary tribunals must belong to the International; they must They must be capable of carrying out the mission they accept. The bourgeois will be punished by all possible means, by iron, fire, poison, or any other way.

THE ANARCHISTS

The court's regular meetings take place on the first of every... months. Their purpose is to report on the reprisals carried out. by each of the members against the bourgeoisie, advantages offered by each of the implementation methods j to examine the reforms some things that would be useful to introduce into the association and to give instructions to affiliates.

Every member of a group is required to submit to that same group his ideas and views on the best methods of arson and assassination" poisoning, and generally any means of causing harm to the bourgeoisie.

Each member pays a membership fee of five cents per week for correspondence costs. For high out-of-pocket expenses, recovery- This is truly achieved through repetition; in the case of extraordinary expenses, one resorts to federation.

Punishments should only be applied at the opportune moment. The affiliate must know how to take advantage of favorable opportunities.

Whenever it is necessary to compromise and expose one's life, the affiliate must demonstrate energy and not hesitate in the choice of weapons.

Reprisals must be carried out against property wherever they cannot reach people.

No one is obliged to act in the event of material impossibility or inca-* personal peace. But anyone who has accepted a specific mission must fulfill it under penalty of death. Anyone who fails to act in a permanently declared null and void and expelled from the association; he is placed under the close supervision of the court and faces the death penalty at the first revelation. No consideration of friendship or kinship. cannot stop the execution of the traitor. No one should be respected. the price of a brother's or father's life which endangers a considerable number* demandable number of people. Every time a group from a locality can carry out the death sentence pronounced against a traitor, the aff Links from other localities are responsible for this execution. They surprise They condemned him and killed him without mercy.

Various means are indicated to the members of the people's court to ensure the secrecy of their deliberations, their resolutions and of their actions. They must change their name often; they have a number for their correspondence and a code of precautions where everything is planned with meticulous care, down to the smallest details (1).

Among the causes that must be invoked, several will have a great repercussions. The assassinations of Blanco and Benaçoaz were committed in atrocious circumstances. Thirty-six individuals have already been

(I) VJtnparcial of Madrid, cited in the Union of March 0, 1883.

THE NIHILISTS: RUSSIA AND WESTERN EUROPE 633

involved in both cases. The assassination of Negro and his wife, in execution of a sentence rendered by the people's court, the death Don Antonio Enciso's attack in broad daylight on several masters sons of Arcos, all crimes for which the principal perpetrators have been arrested, se will, in all likelihood, be the first facts on which the tribu Nationals will have to vote. It is already estimated that there will be more than 200 cases to be judged.

Among the leaders of the Black Hand* is said to be a master of a school named Juan Ruiz, on whom the most serious charges are brought and who is suspected of having participated in the assassination of an affiliate, Barto-Lomé Gago, condemned by the people's court. Juan Ruiz is on the run. But justice is on his trail.

It should be noted that these statutes of the Black Hand^ seized by the Spanish justice, are like a paraphrase of the statutes of international brothers (see above, S 2). The origin of the movement The Spanish psyche is once again betrayed by this fact brought to light during the invest that the leaders of the Black Hand consecrated several marriages said to be emancipatory, attested only by the presence of some such witnesses, like those of the daughters of the F.-. Reclus. (Book III. Chapter XVII, Section 4).

VImparcial provided figures on the number of members which seem very exaggerated to us. They are undoubtedly being confused with the men of secret societies the masses of workers who are terrified controlled by the sect and do not dare to resist its injunctions.

The police had barely apprehended the local group Jerez, which the committee, far from being intimidated, took the offensive. By his orders, a large number of vines were cut down in the In the province of Malaga, new fires have broken out, the bour Geois, owners of rural properties, have received death threats.

S 4. - Relations of the anarchists of Western Europe WITH the Russian nihilists

After Bakunin, it was a Russian, Prince Krapotkin, who

Anarchism in France by reconstructing the debris of the international. One of the defendants in the Lyon trial wrote to one of his accomplices after the nihilist attacks in Russia: "All this

634

LKS ANARCHISTS

"which belonged to the Churches, the Jews, the bourgeoisie has been
"Shines thanks to our nihilist friends."

As early as 1881, a special journal, Polybiblinn, reported the strange propaganda that was taking place in France and Belgium:

Among the signs of the times, we must include the apparatus in France of
The nihilistic press is still only in its early stages, but rest assured
that before long she will produce, certain of impunity, with audacity
ever-increasing. Meanwhile, various booksellers are announcing: Alexandra*
Letters from a nun, with a portrait of the author; the Heligion and the Heeo*
social lution^ by Michel Bakunin, annotated by Arthur Arnould (member
of the Commune). He is an amnestied man, Mr. E'isée Uecltis, whose opinions
ultra-radical groups are well known; who is responsible for reviewing and classifying then
the writings of the Russian socialist.

Brussels is a very active center for revolutionary publications;
In fact, the depot, in Paris, is at the booksellers whose names we are given.
and the addresses; among other writings, one sees: social indication^ ton-
reference made by Mr. Fleury, of the Or., of Paris (on the frontispiece)
vignette depicting a triangle surmounted by a liberty cap, with
a motto whose meaning is easily guessed: No duties without rights).
Let us also mention The Priest's Novel, a title which dispenses with commentary, they
Tablt tles du libre-penseur. Le Journal de la Librairie takes the trouble,
It is quite superfluous to announce to us that the sale of these works is self-funded.
Ridiculed in France; the matter goes without saying. He previously informed us
than other Belgian productions (a heap of ignoble impétés, watered with ti-
ultra-radical groups) obtained from the Minister of the Interior the lifting of
the prohibition that once afflicted them. As for the vile productions
of the Belgian bookstore, as for the disgusting garbage it spawns without
relaxes, they are very easy to obtain in Paris; the government closes
our eyes. We have before our eyes vile catalogues; we are told
will think of citing no title

Nihilistic publications continue in Italy; a novel by one of the
leaders of the sect; How did Jàite? appear in Milan; another, written very
violent, originated in Italy; its French translation has been announced.
Mazzinian party, still formidable, strongly organized into secret societies
tes, fully aligns himself with the doctrines of the Russian revolutionaries (1).

Dynamite opened the eyes of liberals who observed tended to see in Russian Nihilism a liberal reaction a somewhat violent and complex mysticism specific to the Slavic race. The Journal of Economists^ in its November 15th issue 188*2, contains a very interesting article by Mr. Edmond de Molinari, French consul in Kiev, (intended to prove that the French anarchists and Russian nihilists are two branches from the same association. We reproduce here the main ones passages:

!\) The Polybiblion of April and May tSSL.

THE NIHILISTS OF RUSSIA AND WESTERN EUROPE 635

The events that have just taken place in Moniceau-les-Mines and in two major French cities we are committed to publishing some Unpublished details on VUnlon ouorière nihilmté (la midi de la Hiissie Cette) a secret society sought to provoke anarchy in the provinces southern parts of the Russian Empire, in the years 1880 and 1881, by employing the same violent means used today by anarchists French.

The analogy we find in the actions of the leaders of this revolutionary movement, shrouded in mystery, in the recruitment of very young people for the accomplishment of blows senseless, in the issuing of numerous subversive proclamations near the workshops, in the vat of threatening letters, written with the same crude style, applied to the directors of industrial establishments, to the jurors, the prefects, etc., stamped with the seal of the "Committee of the dyna~ "mite" like the letters of the nihilists stamped with the "Executive Committee" in the use of the same terrorist methods, with the aim of terrorizing the masses and to make them believe in their omnipotence, in their signs of convention, in the disguises they use, and finally in their theories in which they proclaim themselves enemies "of the laws, of religion, of the property and bosses." all this insane means, similar to those which we have seen practiced closely by the nihilists, not ncus This leaves no room for doubt that these latter, after having failed in Italy, had not employed their exuberant activity in France, by cooperating in the movement socialist anarchist movement, or even by leading it.

Until 1880, the nihilists of the so-called "terrorist" group had not terror spread only in the highest governmental circles, by their attacks on the sovereign and government officials. owners, merchants, industrialists, the "intelligent classes" had been spared. It was only around this time that a fraction News of ultra-terrorists attacking them, excising, in the provinces from the Southwest of the Empire, all elements hostile to the state of affairs current. They tried to incite the peasants against the landowners, the

to bring about, as they proclaimed, peri-urbanizations economic changes, which would in turn lead to political changes culminating in "the Revolution." The arrest of the main members of This workers' union fortunately destroyed the evil still in its ra-cinema

During searches of the defendants' homes, state police found revolutionary pamphlets, the statutes of V.4 asocial international workers, submersible proclamations, encrypted letters including We were unable to discover the meaning of the letters written in chemical ink. poems, programs of revolutionary groups from various parties nihilists, manuscripts detailing the organization of the groups, quits cash deposits, subscription tickets to offices of reading, excerpts from works on political economy, social works lists, a flying printing press, printing type, missteps sports, postmarks, factory stamps, that of the police chief of

636

THE ANARCHISTS

Karkow, Engraving Instruments, Mug ink for the stamp
Ruion, corrosive materials, arnie.s, revolvers, knives,
axes, boxes of crumpled shells, wigs, false beards
blue lines, dowdy clothes, etc., etc.

The second part of the program outlines your following demands of the Workers' Union in the name of the working classes:

1** The land, the factories, the workshops, the industrial establishments will have the exclusive property of the people;

2** The work will be carried out by association;

S**» The future governmental organization will assign a share of party equal participation for each, in the direction of the government;

4° Individual liberty, privacy, freedom of speech, freedom of assembly, of association, and freedom of the press;

5** Organization of a national militia, replacing the year current permanent.

The means advocated by the "people's socialists" (socialistow narodnikow) to achieve this social l^den are:

1® The terror that will be provoked by inciting the peasants, the

in the southwest provinces) against landowners, by pushing them seizing land and woods by burning crops; by murdering nant, as in Ireland, the owners here are the lords; '

2* Industrial or factory terror, by setting fire to factories, the workshops, the industrial establishments; by assassinating the directors and the bosses;

3® T<a military terror by inciting discontented soldiers to revolt against the ornciers, having advised them to assassinate the leaders who use a excessive severity, mistreat or punish them; in short, in raising the troops against the senior officers;

4® Political terror by discrediting the government by all means current situation; diminishing its prestige in the eyes of the people; weakening strengthening its force; by overexciting the revolutionary spirit of the classes exploited female workers; by inciting the people against the authorities, the officials tionaires, the police; taking advantage of the hostility of the population towards the Jews and Poles, to create conflicts leading to disorder and finally provoke revolutionary riots.

Since it is through secret agitation that they must prepare the great fighting against exploiters, they will work under the banner of the organization. trade union whose aim is the education of workers and improvement of their condition.

The members of the society were tasked with spreading out into the countryside. loincloths, to gain entry into factories, into workshops, by searching to hire influential men, enjoying a certain authority over their companions, more capable than others of hastening the movement re-revolutionary. In the villages they had to strive to seduce the starostas, the bailiwick greltikrs; in the factories or workshops, the foremen, the former workers; in the army, the junior officers. "The party's new recruits," they said in their proclamations

THE NIHILISTS OF RUSSIA AND WESTERN EUROPE 637

They will act on the minds of the men under their authority in order to win them over to the great common cause.

The propaganda of "revolutionary ideas" was carried out in two ways. nières: verbally, through slovoini speech, in cabarets, at fairs, in markets (bazaars), in places frequented by the people; by written, that is to say by proclamations that society disseminated profusely sion in towns and in the countryside, on roads, on bridges, on railway trains, etc. Their propaganda was skillfully practiced. Thus, the proclamations were usually thrown there on the eve of the Days holidays, at night, in villages and around factories. These appeals to the people, printed on a single sheet, sometimes in letters

the Union, were collected by the peasants and workers, who read them on a festive day at the cabaret or in some secluded place.

The new converts used their most specious reasoning. to convince the unbelievers.

These proclamations are too original in their kind for us to We hesitated to reproduce some of them. We chose the main ones. They are addressed in the name of the Union Terre et l'Aberlé, or in that of The Workers' Union of the South^ or simply the Secret Union.

1. Proclamation to the peasants, in the little Russian dialect.

"Recommendation of the Secret Union Earth and Liberty to honest people. "

She recommends that they: "act together, as friends; abolish the re^ advances to the owners, to no longer pay the rents, to cut the forests, no longer respecting property boundaries, seizing the land, which belongs to them since they work it, to share it among themselves distributing in such a way that each of them receives the portion that he is entitled to "I cultivate."

The epistle ends as follows: "If the Tsar sends his army, this will prove to you that he is the enemy of the people and the friend of the lords; then he should no longer reign, for he is no longer the father of the few ple. »

All these manifestos or proclamations were stamped with the seal of the Union, printed in red ink, with the words "Land and Liberty*, surmounted by an intertwined axe, pickaxe and revolver.

2° Notice addressed to Colonel Karobkine, head of the workshops of the arsenal mi-Klew's literate.

The Workers' Union ordered him: "to increase the daily wage and the first 'munérationment per piece after agreement with the workers, to consider the worker as a man not working only for himself, but for the common good; to no longer dare to fine the workers following "Before his whim, a fine was only permitted in cases of theft."

Some time after the sending of this first acis, a second, closer one... reminding him of the same requirements, he added: "that the Union present- the Colonel said that in the event of non-execution of the demands already made mules, she will find herself obliged to carry out the sentence to death warrant issued against him, head of the arsenal." The notice addressed to Messrs. Ja

THE ANARCHISTS

Brothers, is it not a perfect imitation? If we have found no part in the bare programs in the proclamation of the nihilists, the demand for information. It is by reason, which they explain, moreover their, in other writings, "what would not proliferate (|u'a,n\ cabarctiers, to employees, etc., who would freely steal from the people without danger."

This is according to a manuscript of the "statutes of the Society" divided into twenty-four articles, found at Koscbintow, which we are publishing the following the following information relating to ruralization, administration and research sources of this secret society.

The Union piéridionale des Iramîlleurs comprised several groups separate, whose number was neither fixed nor limited. The relationships between them were regular or irregular: regular and official with the cen* committee tral of Saint Petersburg; irregulars with the Kharkow groups, Odessa, Moscow, whose members, through their personal relationships, communicating matters, of whatever importance they might be. The secret of the cipher used in correspondence with the executive committee n'était cpiiiu que des eonjnrés most anciens.

The Union circles were organized on the model of all the Nihilistic associations. They consisted of 10, 20, 30 members, including one present, a secretary and a cashier. To avoid denunciations or detection The police easily, your revolutionaries used false names or so-called lighters. The president, elected by the members of a group, became its, Official delegate to the Executive Committee of Saint Petersburg. Often This Committee admits him into its ranks, and the right to fund new groups were allocated to him. Membership was granted by election. The new candidate presented by three nihilists was expected to win, in the runoff two-thirds of the votes; but, if only one person opposed or if he raised a serious objection against his opponent, it was rejected, unfortunately despite the vote cast in his favor. Accepted, the neophyte had to pledge his swornness the conspirators, "to faithfully observe the prescriptions of the Society, not to "reveal his secrets or decisions to anyone."

A member suspected of treason and found guilty faced the death penalty. Not only were members required to keep the se the most rigorous credo on the association, to work assiduously for its prosperity, to make the sacrifice of their lives when the cause of the party demanded it, but they were obliged to "uphold the honor of the group to which they belonged, (iliac member retained the freedom to withdraw from the association, provided that the payments made remain in the the fund of the society The resigning member became subject to a surcharge meticulous vigilance on the part of his companions. The resignations, moreover Theirs were very rare.

The Society's resources came from private donations, from secret lotteries, membership fees, etc. In the papers of a

in the following manner the last verspinents: 3-na é rubles, of N. p- 1 ruble, from M y 13 rubles, NN 2 rubles.

Correspondence between members of different groups was not to be written, when it concerned matters of interest to the Society or relating to the party

THE NIHILISTS OF RUSSIB AND WESTERN EUROPE 639

than with chemical ink. Between the lines of an ordinary letter, one finds* had the important missive (0.

According to the "statutes", each circle was supposed to have its own local, its own bi- A library and a clandestine printing press. The Bratstco (the Brotherhood), The Union's projected newspaper would have had the mission of indicating to the people "it needs" and to paralyze the influence of the "bourgeoisie". The creation of This journal remained a project. It is to be assumed that there were obstacles serious issues hindered its publication.

Around 1873 (2'), students and young women founded at Kiew, a society which they named after the Commune of Kiew (Kiefskaïa kouminouna). The membics, the "communards," were assembling Every evening at the association's premises. In the meetings, they talked about government affairs, its policies, desirable reforms, and various changes that the government had to make in its administration administration. We smoked a lot, we drank (even more, we got drunk so much wind, and almost always these secret meetings ended in scenes of... gie. To provide for the upkeep of society, the Communards contributed, But the main income came from theft. One member stole 30 rubles. and a fur coat: he put the 300 rubles in the till and kept the fur coat; Another became a postilion and delivered the mail he was carrying; a woman- A member of the group was in the service of a landowner whom she murdered and then escaped carrying with it its values, which shaped the Commune.

As the actions of this circle became disturbing in every respect ports, numerous arrests took place among the members, almost all young men. Some were pardoned, others sent away by direct means ministerial staff in the northern provinces or exiled to Siberia. This matter It is known as the Trial of the 770.

From 1874 to 1876, a new secret society was discovered. 193 per 103 were arrested, 103 sentenced to different terms and 90 pardoned (trial of the 193).

Fragments broke away from the Commune and scattered into all parts of Russia and around which the revolutions gravitated lutionaries scattered throughout the land where these debris fell. Then, these "fas" of the Commune, those pardoned in the trial of the 193 and the revolutions traveling merchants gathered and founded new groups, including the The program and its operation were better studied. It was at this time

the active phase, from speech, as the nihilists say, to action, that is—that is to say, to assassination.

From 1876 to 1879, Stepanovich, an ardent, passionate, determined and convinced nihilist damned ever since, he organized a revolutionary group in Kiev whose mission The special aspect was "to take advantage of the people's miserable state, with the aim of to create discontented people whose spirit of revolt the party would incite.

(1) Letters from the brother of the accused Prirelski, residing in Montpellier in 1881, were found at her home written using this method.

(2) .8'elaieot constituted before this time; in 1861, the first circle revolved tionnaire said Penzenth: in 1862, the Society of Land and Liberty; in 1889, the group of Netehaeff.

610

THE ANARCHISTS

This very organized, blue-collar group sent to the Minister of Justice, under form of address, energetic protests against the harshness of the police in the name of the Pntifh/ue party of southern Russia. It is by members from this group, in 1877 or 1878, that perjured vilililists were murdered.

In 1876, another group, called flrowpc ffe Kiev (Kiefski Kroujok) appeared; its organization, more competent than those of the previous ones, had direct links with Saint Petersburg and other cities in the country. He owned an underground printing press. The members distributed a profusion of revolutionary pamphlets as well as proclamations, and their activity was prodigious. It was at a meeting of this group, composed of men my determined and violent, that he Jut decimated for the first time in April 1879, to use dynamite as a destructive device in the revolutionary attacks. It was through ignorance or error that Golden-Berg revealed that the use of cdte liiaiiére cyplosil)le fui decided the first "fools at the Congress of IJpcIz," "Lc.s nihilists who attended it, in July 1871), that is to say three months after the decision taken by the Kiev group, He did not ignore it. Dynamite is destined to play too important a role. carrying on in the socialist agitations so that we let them ignore where It was, for the first time, proposed as an instrument of so-called destruction. Ciale, it is from this Kiefski Kroujok that the workers' union of the South descends directly, (as we have seen, its members have • gone into the, people," and God knows what terrible catastrophes would have been unleashed upon the country the union of peasants and anarchists, if the Russian government had acted with as much energy as skill.

This was the first time that nihilists interfered in business

agricultural, it was also your first time receiving death threats.
to workshop managers, bosses, and owners.

Mr. Anatole Tjoroy-Bcauliou cites, regarding the disturbances raised
In their attacks against the Jews, a characteristic phrase: "We are having lunch
with the Jews, said a common man in 1881, during the three
Days of looting at Kicf; we will dine with the owners.
we sup with the Popes (1). » In a national form
Russian Nihilism, being very particular, is nothing other than something else entirely.
the first analysis that universal evolution pushed to its limit
extreme ro.vysme.

Galicia and Bohemia have recently been the scene of attacks.
which indicate the same leadership thinking.

In January 1883, the sor/a/w/cÿ threatened to blow up
with the dynamite the Jesuit church in Lemberg, and their com
The plots appeared so serious that, as a precaution, the police

(1) The Empire of the Russian Tertelles (Paris, Hachelle, 1882, vol. II, p. 548),

AND THE OTHER SOCIALIST FRACTIONS 641

for a few days the church was closed. The Jesuit Fathers of
Galicia were targeted for their hatred, because* they had just been
charged by the Holy See with reconstituting the Eastern order of
Saint Basil. This is not the first time that nihilists have
They are the instruments of Russian Pan-Slavism.

The same organization exists in Bohemia;

The sect's secret council, according to the Vienna newspapers of February 11th
1883, had recently outlawed the police prefect of Prague, and
It had been decided, in a night session, that lots would be drawn to
to know, who would be responsible for carrying out the proscription sentence.

Merciless fate chose a glove maker named Dressler, who
Repentance came a little too late, and he just committed suicide to avoid being
no victim of the sect or its executioner, that is to say
He will likely be hanged tomorrow like a common murderer.

But the suicide of this poor devil had quite serious consequences.
unexpected. A letter, written by Dressler to his parents, revealed
the conspiracy of the prescribers (1).

5. – Relations of anarchists with others Socialist factions

One of the biggest practical mistakes one can make, is to believe that the divisions of secret societies or social Lists, they render them powerless. They always meet. to attack the social order.

Thus, whatever rivalry there may be between the supporters of Bakunin and those of Karl Marx, among the various revolutionary groups Naires, Jacobins and socialists alike, all applauded nonetheless everywhere at the assassination of Alexander II, as they had done after Hartmann's translation (v. lib. II, chap. XV, § 4).

Members of the German Social Democratic Party, could not Before meeting in Germany, they moved their conference to Switzerland. They gathered from April 20th to 23rd in the ruins of the ancient Wyden Castle, Canton of Zurich. There, although they excluded from the party organization two anarchists, Hasselman and Most, They cast a vote of sympathy for the Russian nihilists. his. The following passage from their manifesto indicates that between them

(1) See L'Union of February 15, 1883.

m

41

042 THE ANARCHISTS

and the anarchists share an identity on the goal to be achieved, if not on all means to be employed.

The socialist democracy of Germany is convinced that the Revolution, To be victorious, it must be prepared in advance. She considers it as the first duty of any good revolutionary is to contribute to spreading Increasingly, through active propaganda, socialist ideas among the few ple, – to make those who must more capable of defending themselves and acting I fight to lead, – to organize an inflexible discipline, – to weaken the opponent and parry his blows. We must be ready with all our forces for the universal shock that will overthrow the organization current state of the world. When the irresistible march of events will have When the moment of truth arrives, the socialists will know how to show that they understand their duty; they will leave nothing to chance; they will be ready; they will go into battle with the well-founded hope of victory.

The congress declares first and foremost that the emancipation of the class or The revolution must be the common work of the proletariat of all countries. Opposite of the international alliance of reaction and capitalism, it is absolutely necessary the international alliance of the proletariat to fight the old

Mr. de Pulkammer, Minister of the Empire, declared in the Reichstag, in December 1887, that the Leipzig police had proof of the existing relations between the socialists of this city and the nihilist foreign lists.

In his response, Socialist MP Von Vollmar, while denying the material fact of Paffiliation, he highly expressed his sympathy for Veneryie and the spirit of sacrifice of the Russian nihilists.

Equality, organ of the relatively moderate fracture of the colonial French lecionists, expresses himself thus:

We will begin with political power. It is the Parliament which one will have to be taken away first, with or without dynamite, the how we will dislodge the bourgeoisie from the dependent government no Men, but circumstances.

And by proceeding in this way, by first removing the fortress, government, which controls all of bourgeois society, we will not be not innovators. We will only benefit from the immortal lesson that was given to us at the end of the last century by the men of the Third Estate and follow their example.

Power first,

Next, the property.

As we can see, there is a complete identity in the doctrines born and within moral principles.

BT LBS OTHER SOCIALIST FRACTIONS 643

Attempts have been made to engage in trades. English unions to give at least moral support to French anarchists. A solemn visit by eleven delegates English in Paris, under the pretext of consulting about the tunnel under the English Channel, was organized for this purpose.

They were offered a banquet in a hall decorated with flags. reds, and the following day a meeting was held under the chairmanship of the Citizen Joffrin, municipal councilor, heard the cries of "Long live the Commune! Long live the social revolution! They have been constantly engaged in tender. It began with the reading of an address by Félix Pyat to the English workers, of whom the following is the most characteristic passage:

Force and faith separate men. Science and law unite them.

Science? Press, steam, electricity! One is the end, the other the means of... unity. The law of rights and science is a national variety within unity human. This law of order is the corporation in the commune, the common in the nation, the nation in humanity. (Burst of applause) (dissements.) Thanks to law and science, no more barriers neither physical nor social relations between men, no more kings, no more priests, of masters (1)! Each his own master, his own priest, his own pro pre-king, having all the sovereign attributes, the weapon, the vote and the land; more of water, mountains, and seas! (Prolonged applause. Five the Interna-National! Five the Social Revolution!\ vaulted or decked seas, the Mountains pierced or leveled, islands linked, the globe cabled; air, water, fire, the earth, all the elements enslaved, subjects of the one master, of the one sovereign* rain, of the one and true king by right and soon in fact, His Majesty Labor. (More applause.) The worker, whom the English master calls a machine mechanic, or simply main, hand, is the crowned head, the Majesty of the future. Every other sovereign, warrior, priest, or bourgeois, is king of the past. Why? Only work thrives on peace, creation, and rights. Everything Another sovereign lives by war, plunder, and force. The sovereignty of the The people alone can and will universal peace, because it is universal. itself, because the people have no other subject than itself, because his reign is a contract and his income is produced. Any other The monarchy can only, and wants only, war. Its reign is constrained, its re Having come with plunder, his subject is all that is weak, all that is poor, the vile The multitude, the cannon fodder, the mob, the people at last. (Frenzied cheers.)

A delegate from the Trades-Unio7is, from Bristol, responded with a speech, the meaning of which was translated by the interpreter as follows:

The English approve of the heroic struggles in which he is embroiled In France, the Socialist Workers' Party. The union between French workers

(1) Note in passing the phraseology of the ritual of the knight Eadosch.

644

THE ANARCHISTS

And Aoglais is made from today, a new sun will rise to allow workers from both nations to get to know each other better, and A day will come when these united workers will rise up to break the chains slavery prevents them from progressing. Workers are the foundation of The company, let us be careful, these foundations could well be lacking. day and crush those who cannot bear anything. (1)

The assembly adjourned after several rounds of applause. the honor of the fighters of Montlceau-les-Mines. Certainly, We shouldn't exaggerate the practical results of this federation*

moral support from the Trades Unions to encourage their French members. The meeting's chairman had to acknowledge to be at the beginning that the French workers and the English workers differed on the means to be employed, if not on the goal to be achieved.

Unfortunately, there is a common hatred that unites the Socialists of all countries: it is anti-religious fanaticism, the hatred of God.

Bebel told the Reichstag, astonished by his audacity:

We want the Republic in politics, and the economy in economics.
"Cialism, in religion atheism (2)."

Hartmann, in a letter written from London, stated that for For him, as for all nihilists, all religions were equal. element to be destroyed (3).

It was through violence against churches and religious figures that... began the crimes of Montceau-les-Mines as well as the Commune from Paris.

We wrote it in 1880, "if native French common sense re- instinctively pushes what is unrealizable in the collectivist For him, and for anarchism, socialist passion found an access all the more formidable because she doesn't bother with a plan of reconstruction, and immediately seeks to destroy. The elements Jacobins and socialists are inseparable in our country.

The day when the violence of the anarchists would have overthrown the organization government station, we would see the emergence, in an attempt to to give form to this chaos, the formidable authoritarian collectivism to silence Karl Marx, and it is perhaps for this eventuality that

(1) We borrow these quotations from the complete report published in the *FrançaU* of November 38, 1882.

(2) Winterer, *Three Years of the History of Socialism*, p. 14.

(3) Reproduced *psaV Union* of April 13, 1880.

THE ACCOMPLICES OF THE ANARCHISTS 645

The founder of *VInternationale* is keeping a low profile at this time. moment.

Anarchists in Western Europe, like nihilists
In Russia, they are, after all, only a handful of sectarians.
This audacity is explained by the shortcomings they encounter in the
holders of power and by old alliances. France-
Freemasonry, whose bourgeois followers they are now threatening,
He prepared the way for them.

"We have supporters," Bebel told the Reichstag, "where
You wouldn't even suspect it, in a place where the police won't go.
Never. "

ME de Molinari, in the curious article we have cited,
reports an example of these complicities.

In the year 1876, a secret union was established between the young people of Granada
Ukrainian sympathizers and revolutionaries. The Ukrainian sympathizers represent
a little Russian party, whose political theories are in opposition to ab-
solue with those of the Slavophiles; they desire the autonomy of the provinces
of the south (of Ukraine), while remaining under the rule of the emperor
from Russia. The Granada^ "literary" circles are composed of fifteen
or twenty members, intelligent, educated, well-off, whose contributions
amply cover the club's expenses. The old Granadas date back to
1848 and they remained outside of the X Union we are talking about.

Moreover, this alliance was limited, on the part of the pro-Ukrainians, to providing
money to the revolutionaries, in order to facilitate their propaganda
revolutionary in the region. The agreement did not last, for it could not
to coexist among people of such different opinions and aspirations.

In France, the leaders of the great republican conspiracy of 1873
had sought the support of the anarchist hordes (Book II,
Chapter XI, § 3, and Appendix I). In 1882, we saw
the Masonic lodges of Paris to cover with their sympathy and
their protection the accused of Monlceau-les-Mines (book II, chapter 1).
XXI, § 1).

Russian nihilist committees have been operating in Paris for several years.
several years. In March 1880, at the time of the request for extra
Hartmann's administration, they sent threatening letters to the am-
Russian ambassador, Prince Orlov, to Attorney General Mura-

The newspaper Le Gaulois took the opportunity to recall the scandalous protection which all of Mr. Grévy's ministries covered the pro-nihilistic paganism and even the preparation of its plots (^l.

The number of nihilists residing outside the territory of the Russian Empire can be approximately estimated at three thousand.

In France, there are two thousand of them, spread between Paris, its surroundings and the province.

In each of the countries where they have established their residence, the nihilists have formed a committee composed of the association's principal members. committee has high command of all subcommittees or groups; it is of It is through him that the orders for delays originate! ; it is also through him that the He carries out the orders of the supreme committee; he oversees and directs within his sphere the printing, chemical, peddling and financial services, which constitute lay the foundations of the nihilistic organization.

Funds from fundraising or other financial operations The association sends them to him, and he is the one who arranges their distribution.

Each of the three committees of England, Switzerland and France, possesses a printing press which he runs and employs staff in its operation refugees designated by him.

A chemistry laboratory, which has an attached manufacturing workshop bombs, is also installed by the committee in his residence or not Far from it.

The nihilists also include among them a number of peddlers, disguised as street vendors, with a trinket of trinkets and coarse fabrics," they come to the printing shop to find the newspapers documents, brochures or proclamations which they conceal with a sur-captivating in the folds of the stars they peddle.

While selling their stars and distributing their printed materials, these people cross Germany, cross the Russian customs lines to try to send them, without making it known, to Poland, where they would be poorly received.

It was only in Russia that the nihilistic peddlers began to act to complete their task. We then see the merchant furtively emerge from between the folds of the fabric he sells, the printed materials he leaves in cottages,

A large number of staff are needed to meet the requirements of the project. nihilistic pagan, given that a skilled peddler takes several months to distribute a few thousand printed copies.

An individual who calls himself Ta'^Kini, who trades in fabrics and resides in Paris, on Avenue Reille, in the Observatory district, is the main nihilistic peddler between France, Switzerland and Russia.

Besides the laboratories mentioned above, the nihilists also have

(1) See a very characteristic account in the *6nii'cr* of March 7, 1880.

(7) Reproduced by the Union of the U.S.I. November 1882.

THE ACCOMPLICES OF THE ANARCHISTS 647

at their service a number of "office workers" who
They are involved in the manufacture of weapons and bombs.

The famous watch spring boxes, which were used for assassinations
Siner Alexandre 11, were manufactured in Paris and tested in wood
du Vésinet.

Regarding finances, such as funds from bequests,
Donations or collections would be utterly insufficient, the nihilists of London
have set up a counterfeit paper ruble workshop in this city, of which the
The conversion into cash is done for the most part by means of
the traffic of peddlers.

It is still in London that all the destructive devices are brought.
of nihilistic manufacture, which would suggest that the Lon- committee
Dres has real connections among shipowners.

Prince Krapotkin, based in London at two addresses: Willmington.
Square 6, and Riwer-Street 44, and currently passing through Geneva, is
the supreme leader of nihilism.

11 to the supervision of the committees of France, England and Switzerland.
He is the one who orders proclamations and specifies their destination.
nation to the peddlers.

He has three secretaries or aides-de-camp who are: JasIokoiT, editor of
the former *Tbcs/r*", Dr. Roussel and Goldemberg, cliimist, whose family
resides in Paris.

Although actually based in London, he travels constantly, sometimes to Paris, sometimes
in Geneva. But it can be said that it is in Paris that he practices most specifically*
his command.

11 There are nihilists in every neighborhood of Paris, but it's in the
It is in the vicinity of the Pantheon and the Glacière that one finds the most
compact.

The head of the Paris committee is a man named Krukoff, known as Petruski, leader
typesetter at the Reiff printing works, Place des Écoles, 9; he replaces the colo-
nel Sokoloff, expelled by the French police and currently a refugee in Genoa
nève.

Krukoff owns an apartment in Asnières in which are located
A dozen peddlers were gathered together, awaiting his orders.

The lieutenants of the head of the Paris committees, themselves exercising a command over one or more groups of nihilists, are: Mok-Rowitchz (who escaped from the Siberian mines in 1881), Colonel I. Yavroff, KadchefI, said Bouche, Victor Ivanowitcz and Daninhcwski.

Three women hold high-ranking positions in the Paris hierarchy.
The members of the association are: Katcha, Olga and Friedutchina.

The nihilists of Paris are almost all in more than adequate situations.
modest.

They stay in groups of four or five in rooms that they mov
blend in the most primitive way.

One or two iron beds, a stove, and in one corner the bundles form,
along with some chemistry instruments and books, the furniture of the fake
stallholders.

THE ANARCHISTS

648

Until two in the morning, they work, either on the editorial staff of
proclamations intended for Russian peasants, or the selection of formulas
of chemistry, or finally to experiments of the same kind. At that hour, they
They go to sleep; one of them keeps watch, relieved in this role by one of the sleepers.
whose place he takes.

It is only around noon that they are awakened by the last watchman; they
they then share a simple meal.

Work then resumes until nightfall.

We'll get dinner from a friend's house; the nihilists will go there.
separately, so as to attract as little attention as possible from their neighbors
sins.

The subsidies arrive by registered mail addressed to the one of the nihi-
lists in whose name the room was rented. Because there is never more than one
tenant in name, while in reality five or six individuals are
gathered in a room.

When a nihilist comes on a mission, from London or Geneva, we
defrays all his expenses at the hub of quests among the residents of
Paris.

We met some of these refugees at the Soufflet café and at the Dréber brasserie, rue Saint-Denis. They are trying to connect with the students of our Faculties to gradually gain the ground they deem necessary to own in France.

On average, there are two nihilistic meetings per week in Paris; the Thursday and Saturday, between nine o'clock in the evening and midnight.

On Sunday, a meeting takes place in Sèvres, on rue des Guinguettes, at the home of nihilistic Askiiiasi, or, when time permits, in the upper part of the park of Saint-Cloud.

These are the most important meetings; only the leaders attend them. are admitted, because that is where the most effective measures are discussed and decided. caces to be proposed to the supreme committee.

These meetings only begin when night falls.

Those who attend receive a travel allowance.

As for the meetings held during the week in Paris, the questions that were discussed there cute have a much less powerful appeal; their main purpose is to connections between affiliates scattered throughout the big city.

These meetings consist of approximately one hundred and twenty people and take place 19 rue Pascal, or 83 rue du Cardinal-Lemoine.

Every month, at the Brasserie Suisse, 28 rue Coquillière, one... large gathering of five to six hundred nihilists. There, so to speak, the summary of previous meetings, and the leaders give speeches whose peroration, always the same, shows the tsar lying in the grave by sectarians.

The Sèvres meetings are temporarily replaced by meetings We are less numerous, but perhaps more decisive, in the events that take place on the street fiertholet, in Paris.

This is where the nihilistic center of Paris is currently located, and we It is assumed, it seems, at the Russian embassy, that Prince Krapotkin, whom one

THE ACCOMPLICES OF THE ANARCHISTS 649

said in Switzerland, is there in person or is expected there from day to day.

The nihilist press was established not so long ago, in Alolières, a small village near Litiours, on a property belonging to Messrs., former member of the Commune, married to the deportation by a court-martial in Versailles.

He offered hospitality to the nihilistic printing press and lodged there for some time. At the time, several of the refugees who worked there were among the refugees. About twenty had settled in the village and in Boulay-les-Trous.

But soon, following fairly active surveillance by the gendarmerie, the nihilists of Mulières moved out, and the press was... It was located on Avenue Belle; but it was moved there a few days ago. and it is believed that it is on Berthoel Street.

M.... has sold his property, which he will leave at the beginning of November to return to Paris; 'Taskini, the chief peddler, has just left Boulay-les-Trous to come and live on Reille Avenue.

Before the dissolution of the Molières colony, the printing works was managed by a nihilist nicknamed Lyon, who lives in Paris, on rue de la Glacière.

In Asnières and Clichy there is also a small nihilist colony, of which the most of the members are employed as typesetters at the printing shop Paul Dupont.

The man named Kruko, known as Petruski, former head typesetter of this imprimerie, currently at the Petit printing works, Place des Ecoles, and the head committees in Paris, a large part of them lodge.

In Meudon-Sèvres there is a group that includes some of the most influential members of the Paris committee. That is where they reside. Mokrowitez, escaped from Siberia in 1881.

Russian police are monitoring him very closely, as he is considered 'an of those held in reserve for the accomplishment of regicide, and we know he is very capable of facing anything to accomplish his terrible assignment.

Mokrowitez is a friend of Prince Krapotkin and Colonel Lavroff.

Some of the nihilists live on Rue des Sablons, near the castle of Meudon, in a deserted place.

The strikes, which are increasing in duration and in dangerous demonstrations, and this unemployment of more than forty thousand cabinetmakers, of which we are threatened, they appear likely to provide the Russian revolutionaries with a playing field most favorable, and certainly they are not the kind of people to let this pass an opportunity to create a secure place of refuge here.

It's all hands on deck; the leaders, Krapotkin at the head, are going to and come from all directions, giving orders, massing their troops." casting a final glance at the preparations for the attack, and this horde who would stop at nothing, this band of foreigners will Gabons, is preparing in the shadows to deliver the final blow to a government whose blind weakness gives free rein to these vulgarizations dynamite makers.

The farcical expulsion of Lavroff had already been pointed out; what-

650

LBS ANARCHISTS

A few days later, he was back in Paris and walking around the room (the ('iit!'S, provided with a verbal authorization from Mr. de Freycinet, to this (the Va!taire said)

In Germany and Austria, the anarchists found other instruments.

One circumstance to note, says Mr. Winterer, is that this pro The pagan sect often recruits its agents from among the Jews. We have seized among the papers of the Jewish agitator Aaron Libermann, who was the im of these agents, a letter worded as follows:

I have frequently been in contact with Jews, and I have noticed that Their thirst for wealth is such that, for the love of money, they are ready to give everything up to their honor and God. I wonder if he It is worthwhile to spread socialist ideas among them. In Germany, We still see them getting involved in politics; but in Ilus, where it is a matter of By sacrificing one's fortune and life to an idea, one cannot make use of them. Jews can be useful for clandestine operations and for the com communications. They can also provide passports. These are the services* which they can return to us, for a fee.

The anarchists, in the trials recently brought against them They have often spoken with tn0[])ris of Freemasonry, which In their eyes, this is precisely what is in(arnalion), or opportunism. either bourgeois Jacobinism. But one of the pitis iiilelligenls, Bordât, in the sense that he appeared in the criminal court nel (Lyon, ittditpied the hair by U'cptcl Freemasonry and anarhus; "We agree on a "Only one point: abolition of religion; but we follow "the example of the one who said: and Clericalism, that's it~ "nemif"

The insurgents of Montceau-les-Mines, when they ransacked the Church, have given themselves over to ho.-lies consecrated to odious profanations, which systematically recall those practices in certain groups, where sacrilege is combined with debauchery as the extreme manifestation of Satanism, this common fund of all secret societies.

This is the characteristic trait of Italian socialism. Its organs

Scamiccato (the [Shirtless Ones] of Reggio, are above all

(1) cited by Franpaû on May 27, 1882.

THE ACCOMPLICES OF THE ANARCHISTS 651

blasphemous newspapers. But they do not echo the leaves
government newspapers, such as Corriere della Sera, for example, which
In an issue dated January 24, 1883, he wrote: "The papacy is
"Our eternal enemy. Destroying it is to consolidate the edifice of
"our homeland (i)."

Having reached this point, we can conclude in no better way than with these
Profound words from Mr. Winterer: "Nothing is more inexplicable
that the blindness of impious liberalism, which blasphemes with the
socialism, which, through its press, continues the ruin of faith in the soul
of the people, and who imagine that on the day of revolutionary fury
The godless people will pass before the liberated collaborators.
raux, because the tabernacles will have been handed over to him. We permit your
It is not uncommon for workers' congresses to demand and vote for schools without
God, provided that the resolutions of these congresses do not speak
No collectivism. A calculation as odious as it is senseless! This proletarian
silence that which denies God, that which no longer has hope for a future life,
Will someone who believes only in material things and pleasure be satisfied?
At the sight of the ruins of the tabernacle? Ah! What an idea you have!
you of the man who has neither home nor a fixed share of property
of the earth, nor eternal hopes? We have often had the
My heart aches to see how everything that binds men to
Society has little influence over the irreligious proletarian; how he
is insensitive to the consideration of those around him, how
He emigrates without regret and renounces his homeland; how, finally, he
abandons his family to give himself up to vagrancy.

"Irreligion has had necessary antisocial consequences"
in all ranks of society. At the top, she removed everything
a restraint on the thirst for pleasure and covetousness; it was the cause
first of the abuses and inhumane exploitations of capital.
Down below, she was the main source of all the hatreds which
Socialism is the expression. Remove God and the afterlife.
The man without God finds himself, with his passions, facing
mortal life, with the inequality of conditions and the inequality of
enjoyment. This man will ask at the banquet of life for
a part that his passions demand. He will encounter barriers.
what does current society, based on flight, oppose to these passions?
God and in the life to come; he will stop against the obstacle, and the hatred

(1) V. a series of very characteristic quotations taken from the fuis aux jour-

in Le Français of March 9, 1883.

652

LB8 ANARCHISTS

social, with the hatreds that accompany it, will enter into its soul (1). »

(1) Three years of the History of socialism.

APPENDICES

Attached document A.

Lbs Sources of the History of Freemasonry IN THE 18TH CENTURY

During the printing of this volume, we had to...
birth, thanks to kind communication, of a little
A very well-made book, entitled: Adumbratio liberorum muratorum
WW Freemasons, vi cujus eoruni societasy origoyvitusy moreSf
etc., deteguntur aulhore P. F Johane a Maire Dei Cæsaraugus-
tano, Tauriniac Salmantkæsacræ Theologiæ ^5ro/more, Maflrid,
1751, 12mo, 135 pp. The author, in the preface, states that he
used, among other sources, a pastoral instruction from
the Bishop of Ventimiglia condemning the Freemasons, by a mandate
the Bishop of Toulon's letter, for the same purpose, of a small booklet
by Valerio Angioleri Alticozzi, title: Relatio societatis libero--
ram muratoruMy printed in Naples in 1747.

11 describes the rites exactly and reproduces the oaths used.
In the first three degrees, oaths are sworn on the gospel of
St. John, the system of signs, passwords, and symbols,
but seems to know nothing of the higher ranks, which moreover com
were only just beginning to spread at that time. Franc-ma-
"Nonsense," he said, "was created in England during the 17th century."
century (p. 87) and from there it spread to all countries of the world
(p. 2). It had 129 in Great Britain and Ireland

Founded three times in Livorno in 1748 (p. 22). Freemasonry
it was also introduced into the kingdom of Naples, where Ton had

656

ANNEXED DOCUMENT A

discovered, in 1750, that several noble figures and even
a bishop had joined it, in defiance of the bulls of Cle-
ment XII (p. 110). It was beginning to spread in its time
in Madrid, by gentlemen who traveled abroad
(p. 37).

Freemasons from all countries still recognized
at that time the Grand Master of London, under whose authority
in each kingdom were the great provincial lodges
the (p. 88).

Father Jean of the Mother of God shows with great sa-
how the principles of Freemasonry overturned everything
the principles of religion. Indeed, from the moment of entering the order,
The adept was told that he was passing from darkness to light;
The body of Christians was treated as profane. Furthermore, the Franks-
Freemasons admit men of all sects into their lodges.
yours, even the apostate monks (p. 45); they give pleasure
their purpose in life (p. 27); they systematically despise the
abstinences and fasts prescribed by the Church (pp. 29, 30); they have
they condone suicide and fornication (p. 24, 97). This is recognizable.
all the maxims of the so-called philosophy of the 18th century.
According to this very precise testimony, which is based on a great deal of evidence
For ten years prior, Freemasonry had been the schoolteacher
philosophers and not a fruit of the movement imprinted on the es
taken by them.

The author points out the identity of the doctrines of Freemasonry.
nery with those of the Socinians (p. 61), of the Rosicrucian brothers
(p. 27), and the analogy of their secret organization with the tempi-
pliers, the Albigensians and the Manichaeans (p. 17, 64, 65, 73).

Although Freemasons claim to be a republican society
Father Jean de la Mère de Dieu, with his benevolent spirit, quotes several times
several highly authoritative testimonies attest that in various places, no
particularly in Florence, Germany, and Holland, some lodges
had degenerated into debauchery. This confirms
completely the indications that we have published (book III,
Chapter I, § 10).

Secrecy is dangerous for the state. The main reason that had condemned by the States General of Holland in 1735 was, he said, an article in its statutes worded as follows: If who confrater res forte novas adversus principlem aut rempublicam

HISTORY OF FREEMASONRY IN THE 18TH CENTURY 657

U

moliretury eum reliqui sodales deberent non quidem imitari neque e societate eapropter exturbaroy sed illius vicem do-
1st (1).

The Masonic lodges, with this discreet article, were already schools of conspiracy, as Pérau indicated in 1747 (Book III, Chapter I, §2).

The book ends with a reproduction of the speech bubble of Benedict XIV and the edict of Ferdinand VI, of 1751, defending Freemasonry throughout the extent of its domination
gnole.

(1) A similar article was found from the beginning of the century in lescon* Institutions of English Freemasonry. V. General History of Ceremonies and Customs nuns of all peoples, by Banier (Paris, 1741, folio). It contains, Volume IV, pages 334 to 342, a notice on the Freemasons, taken largely from Anderson's Book of Constitutions and the English work Masony dineeUd, This The most interesting thing is a letter from Ulrecht, recounting the circumstances which had led to the proscription of lodges in 1735 by the Estates-General.

Attached document S

The Role of Jews in the Universal Revolution

We reproduce, to confirm the views stated in chapter Preliminary section of this volume, § 9, the document below, which is kept in the archives of Fribourg?*g in Switzerland.

Copy of a letter that I, Augustin Barruel, honorary canon of Notre-Dame, received in Paris, August 20, 1806. N.B. I am even copying the grammar mistakes.

J f M. Florence, August 1806.

Sir, it has been a few months since I was fortunate enough to be...

"Memoir of the Jacobins. • I read it, or rather devoured it, with a unspeakable pleasure, and I derived the greatest benefits and the greater insights for my own conduct, especially since I found an infinite number of things depicted exactly, which I have I have been an eyewitness in the course of my life, without, however, being very much involved To understand them. So, sir, receive this from an ignorant soldier. As I am, I offer my sincerest congratulations on your work. which can rightly be called the quintessential work of the last century. Oh, how well you have unmasked these infernal sects who They prepare the voices for the Antichrist and feel implacable enemies not only of the Christian religion, but of all worship, of every society, of every kind! There is, however, one that you have not You were only slightly touched. Perhaps you did it intentionally. because it is the best known and therefore, the least to fear. But, in my opinion, it is today the most powerful formidable, considering its great wealth and protection

THE ROLE OF THE JEWS IN THE UNIVERSAL REVOLUTION 65d

which it enjoys in almost all European states. You com Please understand, sir, that I am speaking of the Jewish sect Bile pa- She was an enemy in every way and separated from others; but truly she Don't test it. In fact, it would be enough for one of these to become an enemy. of the Christian name so that she would favor her, bribe her and protect her. And have we not seen it, and do we not yet see it? to dam up its gold and silver to support and moderate the moderates So-called theologians, the Freemasons, the Jacobins, the Illuminati? Jews, therefore, along with all other sectarians, form only one a fraction to annihilate, if possible, the Christian name. And not Don't believe, sir, that all this is an exaggeration of my I am not saying anything other than what the Jews told me. themselves, and here's how:

While Piedmont, where I was born, was in revolution, I had occasion to associate with them and to deal confidentially with them. Yet they were the first to look for me; and I, like So I wasn't scrupulous; I pretended to form a bond with them. close friendship and I managed to tell them, begging them with the utmost rigor a secret I kept, that I was born in Livorno, into a family of Hebrews; but that, as a very young boy, I had been raised by I don't know who, that I didn't even know if I had been baptized, and that, whatever that outside I lived and smooth like the Catholics, in my interim (Mir, however, I thought like those of my nation for to which I had always kept a tender and secret love Then they made me the biggest offers and gave me everything Their trust, they promised to make me a general if I wanted to join the Freemasons sect; they showed me They took sums of gold and silver which they distributed, I was told did they, for those who embraced their party, and wanted to absolutely

Freemasonry, which I accepted so as not to disgust them and to encourage them to tell me their secrets. So here's what the principal and wealthiest Jews communicated with me in various ways its circumstances.

t* That Manes and the intoxicating Old Man or old man of the Mountain had left their nation;

2*' That the Freemasons and the Illuminati had been founded by two Jews whose names they told me, who, through disgrace, are escaped from memory;

3" That, in short, all sects would trace their origins back to them anti-Christian, <|who are now so numerous in the world that they affected several million people of all genders, of every stall, of every rank and of every condition;

4® That in our Italy alone, they had more supporters than eight hundred ecclesiastics, both royal and secular, among the how many priests, public professors, prelates, how many bishops and some cardinals; that soon they would not despair would not have a pope of their own (and assuming that it was (a schismatic, the thing becomes possible);

660

ANNEXED DOCUMENT B

5* That apparently in Spain they had a large number of supporters, even in the clergy, although in this kingdom was still in force the cursed Iiii|uisilion;

6. That the Bourbon family was their greatest enemy, that in a few years they hoped to annihilate it;

7® That in order to better deceive the Clirollians they themselves feigned my being Christians, travelling and passing from one country to another with fake baptismal certificates that they bought from certain stingy and corrupt priests;

8» That they hoped, through intrigue and money, to obtain from all governments a civil registry, as was already the case for them arrived in several countries;

9® That, possessing the rights of citizens like everyone else, they bought as many houses and as much land as they could, and that, through trickery, they would quickly succeed in

– this is starting to become apparent in Tuscany, where the Jews are exercising with impunity the most exorbitant and damned buildings and continuous acquisitions both in the countryside (in the cities;

10® That by co-sequerit they promised themselves in less than one century to be masters of the world, to abolish all other sects to make their rule prevail, to make as many synagogues as churches. Christians, and to reduce the rest of them to a true slavery wave.

These, sir, are the terrible plans of the Jewish nation, which I have... Heard with my own ears. Undoubtedly, it's impossible that they can all carry them out, because they are coilraies at infallible promises of Jesus Christ, to his Church, and to the pro* phetias which clearly announce that this ungrateful and obstinate people must remain a wanderer and vagabond in contempt and slavery, until that he may know the true Messiah whom he crucified, and do in lately, the consolation of the Church has been found in embracing the faith. However, they can do a lot of harm if the governments ments continue to favor them, as they have done since number of years. It would therefore be desirable for a pen energetic and superior like yours, opened the eyes of the aforementioned governments and instructed them to turn this people in the objection that is due to him, and in which our fathers, more politicians, and wiser than us, always took care to... tenii-. That is what, sir, I invite you to in particular and asking you to forgive an Italian, a soldier, the errors you will find in this letter all sorts of things. I will desires from the hand of God the most beautiful reward for all |the luminous writings with which you have enriched his Church and which he ins- worse for you, to whomever reads them the highest elimine and the most pro- With deep respect, in which I am honored to be, Sir, your very-bumble and very-obedient servant.

Jean-Baptiste Bimoninz.

THE ROLE OF THE JEWS IN THE UNIVERSAL REVOLUTION 661

P. 8. – If in this country I can be of any help to you in any way, and if you need new insights into the content of That letter, let me know; you will be obeyed.

Following the copy of this letter are the annotations the following, written by Father Barruel at three successive periods:

NB l. – On reflection, the purpose of this letter would seem in- believable, and how much, at least in terms of sound criticism, it would require Impossible proofs! I was careful not to publish them.

to Cardinal Fescli, so that he might make use of it with the emperor that he would deem appropriate. I read as much from Mr. üesraarcts, so that he could speak to the chief of police, if he deemed it necessary.

I believe I would have been better off not publishing anything of the sort. – In By sharing this letter with all those people, my purpose was to prevent the effect that the Sanhedrin convened in Paris could have by the emperor. It made an even greater impression on Mr. Dosma-rets, that he was then occupied with research on the conduct of the Jews which, he told me, were worse in Alsace than in Tuscany. He would have He wanted to keep the original: I refused, reserving some for myself. to send to the Pope, as I did with the request to do on Mr. Simo-nini the appropriate information to know the degree of con- The fidelity that his letter deserved. A few months later, His Holiness I had Father Teifa, his secretary, write to me that /they announced the the truthfulness and integrity of Celai who had revealed to me everything he knew claimed to have been a witness.

Subsequently, circumstances did not allow me to com- Having consulted with Mr. Simonini, I felt I should remain silent on the matter of His letter was met with profound silence, firmly convinced that, if I were believed, I could cause a massacre of Jews, and if we no If you didn't believe me, it would have been better to have said nothing.

NB 2. – Upon the King's arrival, I sent him a copy of the letter. – To understand this hatred of the Jews against the kings of In France, we have to go back to Philip the Fair, who, in the year In 1306, he had expelled all the Jews from France and had seized their property. Hence, in the future, a common cause with the Tem-pliers. – Origin of the grade of Kadoch.

NB 3. – I learned through an Iranian-Mason initiated into great mysteries of the sect, that there were many Jews, on everything in the higher ranks.

The specific information we received does not... leave no doubt that the above document originates from the Father Barruel himself. La Civiltà cattolica published it in its issue of October 21, 185', and said that the original of the letter from Simonini, as well as Barruel's letter of dispatch to the Pope, are found in the Vatican archives. The three notes that complete it are very interesting and indicate the conclusion that

received, but also from all the political events he had observed.

As for Simonini's communication itself, the indications
The actions it contains are highly plausible. It would make in reality
the core of which dates back to the early years of the 19th century
this Roman High Vendée, oh the Jews had such a great in
fluence, and whose activity Cardinal Gonsalvi si[^]nalail began in 1818.
(See Secret Societies and Society, book n, chapter 9, § 2.)

Note also the lively sympathy that your Jews inanifoslaicnt
for Napoleon's government! • and for the destruction of
ecclesiastical principalities and the temporal government which he
operated. (Book II, Chapter VII, Section G.)

In Germany, said Mr. Janssens, they acclaimed him like the Messiah.
that is to say, as the destroyer of the Church. Already in England,
at the time of the Reformation, they had flocked under the reign
of Edward VI, then under that of Elizabeth, and had surrounded one
and the other of their Ilaiteries (1). A little later they tied a
close alliance with Cromwell, (who protected them in particular)
ment and establishes them definitively in England (2)

In 1806, circumstances seemed even more favorable to them.
bles.

It was at this time that the great Sanhedrin met in Paris.
drin, following which the Jews entered as equals of
Christians in modern society and were admitted for the first
first time to the fullness of civil and political rights.

Finally, at roughly the same time, in 1811, Joseph de Maistre
pointed out to the King of Sardinia the role of the Jews in the {evolution
and he returned to it in 1816, in a memorandum addressed to the emperor
from Russia. (V. Book ii, chap. v, § 6.)

All these indications corroborate each other, and the
Simonini's letter, we believe, can take a place among the
documents that shed light on the actions of secret societies in the work
of the Revolution.

(1) V. The history of the Jews in Great Britain by (ho rov. Mosos Margolioult
(Loudon 1801, 3 vol, iii-8°, t J, pp. 3()3 etsuiv.}. A reformer, Ilugliuos Brotiglitoo,
se fil sous bliaabotb le prolocteur ilus Juifs ot lui irausinit dos loUres vraies ou suppo
sessions of a rabbi do (lonstaitiuple, Abraliani Iteubou.

(2) Los Juifs so sontaiont lollonoul les in;>i(rd3 sous Cromwell, qn'ila demandôront
to aebotor the church of Sdal-Paul to make a synugoguo. VM Margolioulli,
History of the Jcu's, l. II, p. 1 to 20. Tovey, .-(Mplm Jutluicü, (O.xford, 1738, iu-4').
Bariett, Révolution d'Anglelerrtf (edition of La llayo l. I, p. 7!*,) raconio (juo les

Portugal. "He had seen," he said, "at first glance all the advantages he could gain from
"To shoot in order to secure his dominance."

Attached document C

GEOGRAPHICAL AND STATISTICAL STATE OF FREEMASONRY FRENCH IN DECEMBER 1882

As we saw in Introduction^ 111, Freemasonry
French religion is divided into four groups or obediences, depending on
of the Grand Orient of France^ of the Supreme Council of the Scottish Rite-
I know an ancient accepted, of the Grand Symbolic Scottish Lodge
of the Grand General Council of the Eastern Masonic Order of
Misraïm or Egypt.

According to various statistical documents relating to the end of
In 1882, the Grand Orient of France counted among its
obedience, at that time, 273 symbolic lodges (the three pre
(first grades) and 46 workshops of the higher grades, the Supreme Council*
The lodge comprises 76 symbolic lodges and 25 high-degree workshops.
Grand Symbolic Lodge, 23 lodges, and the Order of Misraïm, 6
boxes.

The workshops for the higher degrees exist alongside the symbolic lodges.
they are religious; but they have a separate government.

"Since 1872," said Le Monde maçonnique of December 1881,
the separation of symbolic workshops and so-called superior workshops
laughter is a fait accompli within the Grand Orient of
France. Since that time, the general assembly has not dealt with
plus the high ranks which fall exclusively under the jurisdiction of the Grand Colonel
Council of Rites Supreme Council for France and the colonies;
and on the other hand, only the lodges are represented at the assemblies
general.

ATTACHED DOCUMENT C

G(ii

These lodges and workshops comprise between 25,000 and 28,000 members.
active. We have seen (Introduction V, and Book III, Chapter XXII, §1) this
what should be understood by active members and how few of these
figures give an accurate idea of the Mason's real reflection
nonsense.

However, we still believe it is useful to publish a geographical table of the symbolic lodges; it will give an idea of the distribution of Masonic forces across the territory.

The letters G.-O. designate the lodges of the Grand Lodge obedience Orient, SC those dependent on the Supreme Council, GLSE those of the Grand Symbolic Scottish Lodge, Mr. those of the Rite of Misraïm.

L

Paris and the Seine department

PARIS

Lodge of the Admirers of the Universe. Venerable: Father Barré, member of the council of the Order, doctor of medicine, rue de Seine, 34. GO

Alsace-Lorraine Lodge. Venerable Master: Brother Diisacq, head of lodge. reau f'i the Seine prefecture, 18 Boulevard Voltaire. GO

Lodge the Beneficent Friends and Immortals of Osiris united. Venerable ble: F.*. Petitfrère, Jules, member of the municipal council of Neuilly-sur-Seine, rentier, Avenue de Neuilly, 94, in Neuilly-on the Seine. GO

Rosicrucian Chapter. The Beneficent and Imitating Friends dOsiris reunited. T.' S.' the F.*. Alôpôe Félin, maker of devices gas station, Boursault Street, 71-73. GO

Lodge of the Friends of the Fatherland. Venerable: Brother Edgar Bordier, lawyer, rue du Vieux-Colombier, '21. G. Ü.

Lodge of the Friends of Progress. Venerable: Brother Léon Rouquier, manufacturer of colors and varnishes, in Dugny near Le Bourget (Seine). G. Ü.

Lodge of the yim/s of Tolerance. Venerable: Brother Murat André mechanic, rue de Sanibre et Meuse, 28. GO

Logo of the Triumphant Friends. Venerable: Brother Jules Matignon. owner, rue Cadet, 18. G. Ü.

Lodge of Friendship. Venerable Master: Brother Oolmas, merchant rie, rue Chapon, 2(1. GO

Lodge Vateher. Venerable Master: Brother Alfred (owner) rentier, boulevard des Batignolles, S2. GO

Masonic Observance 665

V'Avenir Lodge. Venerable Master: Father Jean-Pierre Barbe, dentist,
34 rue Mont'nartre. G0

Lodge of United Benefactors. Venerable Master: Brother Château, Accountant
ble, rue de Villiers, 60, in Levallois-Perret (Seine). 00

Lodge Chapter and Areop.*. The Clement Friendship. Venerable: the

F. *. Rémond, Divisional Inspector of Customs, rue
Ursuline convent, 16, in St-üenis. G0

Chapter of Rose Croix. Clement Friendship. T.*. S.\leF.*. Tho-
Rin Jules, accountant, 18 rue des Trois-Bornes. G0

Council of Knights Kadosh. Clement Friendship. President;
Brother Du Hamel, 32nd member of the council of the Order and of the Grand
College of Rites, lawyer at the Paris Court of Appeal, head of the cabinet of
President of the Republic, member of the General Council of
Pas-de-Calais, rue des Martyrs, 41. G. 0,

Clement Lodge Cosmopolitan Friendship. Venerable; Brother Tessier,
Armand, sales representative, Richard Lenoir Boulevard
28. G0

Lodge of United Hearts. Venerable; Fr.*. Bazin François, professed
Geography department, 98 Boulevard Voltaire. G0

Lodge the Reüoir (previously under the title of /fenri Vénéra-
ble: Brother Martin, member of the Council of the Order, member of the
General Council of the Seine and the Paris Municipal Council,
former notary, rue du Faubonrg-poi.ssonnièr»*, 129. G 0.

Lodge of the Disciples of the Crof/rès. Venerable: Brother Dreyfus, member
member of the ONLRO council, former head of the sons-se-
State office at the Ministry of Education, rue d'Université, 25.

G0

Lodge of Human Rights. Venerable: Brother Lepellelier
Edouard, man of letters, 19 rue Bergère. G0

Lodge of the School. Venerable Master: Brother Edouard Vorséjoux, employee,
Lepic passage, 6. G. 0.

Mutual School Lodge. Venerable; Brother Dréo, member of the
Chamber of Deputies, rue de Savoie, 5, G. 0.

meter, rue des Boulangers, 25. G. 0.

Mutual Education. Venerable: 1st Brother Ernest Rousselle
wine commissioner, member of the municipal council of
Paris, Place des Vosges, 9. G. 0.

Lodge YKquity. Venerable Master: Fr.*. Marchai Gharies-Just, negotiator
ciant, i'ue d'Aboukir, 21. G. 0.

Logo VEsprit Mokrne. Venerable: Fr.-. Philipon, pharmacist
30 Rue des Ecoles. G0

Masonic Lodge France. YônévAhU: Brother Laurent, merchant
iron, boulevard Richard Lenoir, 82.

Lodge of the Fraternity of Peoples. Venerable; Fr.-. Zypressom-
Baum, head of accounting, rue de Malte, 17. G. 0.

666

ANNEX C

Lodge Chapter and Areop.*. the United Inseparable Brothers, Venerable
ble: Fr. Daridan, commercial employee, rue Soubise, 5.
(A St-Ouen, 5), (Seine).

Chapter of the Rosicrucians, the United and Inseparable Brothers. T.*. S.',
Fr. Léon Masse, member of the council of the Order, solicitor
near the Civil Court of First Instance of the Seine, 12, rue
Gaillon. G0

Council of Knights Kadosh, the United and Inseparable Brothers. President
tooth: Brother Ferdeuil, a member of the Grand College of Rites, had
cat at the Court of Appeal, former vice-president of the prefectural council
ture of Loir-et-Cher, former sub-prefect, rue des Sts Pères, il.
G. 0.

Lodge of Free Men. Worshipful Master: Brother Anatole Danel, representative
of commerce, rue de Belleville, 33. G. 0.

Lodge IsisMontyon. Venerable: Brother Canis, jeweller, assistant to the
Mayor of the 3rd arrondissement, Me du Temple, 101. G0

Chapter of the Rose-Croix, His Alontyon. T.-. S.*, the Brother Lemaire,
owner, Brolcuil Avenue, G0. G. 0-

Jerusalem Lodge of the Egyptian YalUes. Venerable: the Brother Level

levard de Courcelles, 11. G. ü.

Lodge of Justine. Venerable: Brother Opportun, merchant-tailor,
40 rue de riivoli. G: 0.

Lodge of Freedom of Conscience. Venerable Master: Brother Sanzel. Eilix, sta-
tuaire, quai du Château. 10-G0

Logo: The Link of Peoples. Venerable: Brother*, Gassmann, Édouard.
cartoonist, 23 rue des Trois-Frères. G0

Lodge Perfect Equality. Venerable: Brother Herpin, member of
Medical Council, Doctor of Medicine, Pachot Street, Livry
(Seine-et-Oise). Address: Mr. Simon, 217 rue de Charenton.
Paris. G0.

Lodge of Progress. Venerable: Brother Émile Trélat, architect, di-
rector of the special school of architecture^ rue Deufert-Roche-
reau, 17. G0

Renaissance Lodge. Venerable Master: Brother François Elloy, printer
typographer, 28 rue de Sambre-et-Meuse. G0

Rose Lodge of Perfect Silence. Venerable: Father Wyroutboff, member
bre and Isecrélaire of the Council of the Order, man of letters, bou-
Leviard St-Germain, 127. G0

Free Hive logo. Venerable: Brother Gouvenot, representative of
commerce, boulevard Voltaire, 280. G0

Saint Peter's Lodge of True Experts. Venerable Master: Brother Duplai.v,
building inspector for the Pa- company
Ris, Avenue de Ségur, 6. G0

Lodge the Temple of the /4mis of French Honor. Venerable: the F.'.
Lemaire, owner, 60 Avenue de Breteuil. G0

Lodge of the United Workers. Venerable: Brother Crespiu de la Jean-

FRENCH MASONIC GEOGRAPHY 067

Dominique, owner, St-Dominique St-Germain Street,
95. G 0.

Lodge of the Venerable Trinoiop/ia: Brother Édouard Chevalon,
Professor, 72 Avenue St-Ouen. G0

Lo^^eUnion FraUrneUe, Venerable: Br.-. Richel, Clément-Félix,

French Rescue Company, 41 Avenue de Rüpera, G0

Masonic Union Lodge. Worshipful Master: Brother Alphonse Delacroix, commission agent, rue Montmartre, law. G0

Lodge Union and Perseverance. Venerable Master: Brother Charles Fontainas. lawyer, rue de la Victoire- 10. G0 (1)

Lodge of True Friends. Venerable: Brother*. Bonnel, Hippolyte, mar-Tailor's shop, rue du Commerce, 00. G0

Lodge the Friends of Humanity. T.', rue du Champ d'Asile, 03, (14* district). Venerable: Brother Jacques Édouard, merchant Vice-President of the Paris City Council, rue du Château 133. Address: Mr. Taltard, St-Antoino Street, 170, G0

Lodge of Law and Justice. Formerly The Indivisible Hearts of Ba-gneux.T.'. rue du Champ d'Asile, 03. Venerable: the F *. Cin-qualbre, Arthur, bookseller-publisher, rue Monsieur le Prince, 48. G0

Lodge of Free Thought. T.', rue du Champ-d'Asile, 63, (14'' rounded (seeding). Venerable: Brother Fillion, civil registry employee, rue Vercingetorix, 37. G. ü.

Chapter Lodge. The North Star. T.*., rue de la Condamine, 77, bis. Venerable: the Brother S. of the Iérédia, member of the Chamber Members of Parliament, former president of the Paris City Council, 147 Boulevard Péreire G0

Chapter of Hose-Croi.v U Polar Star. T.'.S.'. Clément Joseph, accountant, avenue Peroiro, in Asnières (Seine). G. ü.

Lodge of United Freemasons. T.*, rue des Sablons, 77 (16th arrondissement) (ment). Venerable: Brother Henri Thulié, member of the Council of the Order, member and former president of the City Council from Paris, Doctor of Medicine, Boulevard Beauséjour, 31. Address: M. Ricliard, rue de Passy, 00. G0

Lodge L'Union de Belleville. 'l'*. rue de la Mare, 22- Venerable: the F.'. Voisin, Alexis, member of the Paris Municipal Council, engineer Electrician, 41 St-Fargeau Street. G0

\i0go The Zealous Philanthropists. V.'. rue Croix-Nivert, 1.54. Venerable ble: F.'. December Alonnier, publicist and printer, rue de Vaugirard, 320. G0

Lodge L'A//tance, n° 170 T,*, rue Jean-Jacques Rousseau. 35. Veneration Address: F.-. Saunier, rue des Bernardins, 7. SC

Lodge Les Amis Inséparables y 150. T.-, rue Jean-Jacques Rous-

bucket, 35, Venerable: Brother Morin, rue du Quatre-Septembro,

2. SC

(1) All the logos above meet at the Temple of the Grand Orient, rue Cadet_

668 ATTACHED DOCUMENT C

Scottish Rite Lodge, No. 240. T.-. me Jean-Jacques Rousseau,
.34. Venerable: Brother Messner, 15 rue de Marseille. S C.

Lodge Les Écossais Inséparables, No. 58, T.-, rue Jean-Jacques Rousseau
bucket, 35. Venerable: Brother Laurent, St. Denis Street, 8, h Good-
dy, (Seine) SC

Lodge the [Iospilalie>'s of the Pay!im, n* 107. T.', rue Jean Jacqties
Rousseau, 35. Venerable: Brother Bernard, Achille, rue de Breta
gne, 39. SC

Lodge of the lîospilnliers of Sl-Oïien, n® 1.35. T.'. me Jean-Jacques
Rousseau, 35. Venerable: Brother Mongnon, rue des Vertus, 22.
SC

Lodge of the Indivisible Scots, No. 65. T.', me Joan-Jacqties Rous-
Bucket, 35. Venerable: Brother Dulernez, 35 rue de Lyon. SC

Lodge {^Masonic Liberty, n« 188. T.* rue Jean-Jacques Rousseau,
35. Venerable: Brother Decliosal, Quai Valmy, 51. 8. G.

Lodge Le Libre Examen, n» 217, T.*, rue Jean Jacques Rousseau, 35.
Venerable: Brother Leblanc, Place L'Ereire, 5. S C.

Lodge Mont-Sindi, n* 6. T.', rue Jean-Jacques Rousseau. 35.
Venerable: Father Foucault, 27 rue Richelieu. SC

Osiris Lodge, No. 150, 35 rue Jean-Jacques Rousseau. Venerable
ble: F.*. Dacosta, rue Gay-Lussac, 48. 8. G.

Lodge of the United Philanthropists, «®G6. T.*, rue Jean-Jacques Rousseau
bucket, 35. Venerable: Brother Fleury, rue du Dragon, 38. C.

Logo la Prévoyance, 7i® 88. T.', rue Jean-Jac(iues Rousseau, 35.
Venerable: ie F.*. Leullier, rue de l'Intrepôl, 26 SG

Lodge La Rose Ecossaise, jv* 140. T.*, rue Jean-Jacques Rousseau, 3.5.
Venerable: Brother Bastion, 33 Rue du Roi de Sicile. 8. G.

Lodge the United Scottish Rite, u" 138. T,', rue Jean-Jacques Roussé
bucket, 35 Venerable: the F'*. Filassier, boulevard Magenta, 1.36.

Lodge Les Trinilnirrs, n° 3. T.*, rue Jean-Tarques Rousseau, 35. Venerable: F. *. Clerc, Jules, cited Gaillard, 7. SC

Lodge of the Peoples, «® 131. T.*, rue Jean-Jacques Rousseau, 35. Venerable; the Father. *. Besnard, rue d'Argout, 16. 8. C.

Lodge of the True Hunchbacks of Poix, No. 110. T.'. Jean-Jacques Street Rousseau, 35. Venerable: Brother G.

Lodge of the True Brothers united inseparable, no. 2.35. T.', rue Jean-Jacques Rousseau. .35 Venerable: F.*. Maigret, me des Daughter.s-8t-Thornas. 9 SG

Lodge of the United Indivisible Hearts, No. 197, T.-, rue de Vanves, at Paris Montrouge. Venerable: Brother Guillou, city of Plans tes, 17, in Paris. 8, C.

Lodge of the Masonic Federation, No. 23. T.-, Avenue de la Motte-Piquet, 23. GL 8. lil.

Lodge La Franche Union No. 10. T.', me Payonne, 5. Venerable: the F.-. Froger, 49 rue Condorcet. GLS F

Lodge of the Heroes of Humanity, No. 7, T.', 5 Payeime Street. Venerable: leF.*. Perrotet, rue Gay-Lussac, 37. GLS É.

FRENCH MASONIC GEOGRAPHY 669

Lodge of Independence, No. 17. T.*, 5 rue Payenne. Venerable Master; the F. *. Cuenot, rue Fauvet, 7. GL 8. É.

Lodge the Scottish Jerusalem, No. 2, 5 rue Payenne. Venerable: the F. *. Bertaux, at the Ministry of Finance, rue de Rivoli, door A. 6. LSL

Lodge of Justice, 7th arrondissement, 3rd arrondissement. T. *. rue Payenne, 5th arrondissement Miss, rue du Cherche-Midi, 14 G. L, S. 15.

Lodge of Liberty, Masonic Lodge 15. T., 5 rue Payenne. Venerable: F.*. Caltieux, rue de Glaire, 4. Address: Mr. Mollard, rue Beaubourg, 54. GL S É.

Lodge the Liyiie aroile, n® G" T. *. rue Payenne, 5. Venerable: the F.'. Pichenot, rue Hippolyte-Ijebas, 2. GL 8. É.

Osiris Lodge, 14. T.*, Payenne Street, 5. Venerable; Brother*. Da-Costa, 48 rue Gay-Lussac. Address: Mr. Bouriof, rue de Jouy, 12 GLS É.

Lodge of the Seven United Scots, No. 18 T.', 5 rue Payenne. Venerable Master: F.*. Filassier, Boulevard Magenta, 136. GL 8. É.

Loge la Sociale, n'^ 22. T.*, rue de la Fontanelle, 27. Venerable: the F.*. Co.'îtor, rue du Poteau, 6. GLS É.

Lodge of Work No. 21. T •. 5 rue Payenne. Venerable: Brother*, Chassaing, rue Vieille-du-Temple. GLS É.

Union and Benevolence Lodge. T.*, 73 Avenue d'Italie. Worshipful Master: the F •. Friquet, rue Lesdiguières, 7. GL 8. B.

Lodge of the True Faithful Friends, No. 5. T.*, 5 rue Payenne. Venerable: F.*. Haissôlin, Cour des Miracles. GLSB

Lodge of the Rainbow. T.-, rue Jean-Jacques Rousseau, 35. Venerable ble: F.*. Morel, Paul, rue de Bretagne, 54. M.

Lodge the Burning Bush. T.«. 35 rue Jean-Jacques Rousseau. Vé-î: arable: the F.-. Osseliili fils, rue Commiues, 13. M.

DEPARTMENT OF THE SEINE

Vincennes. – Lodge Le Globe. T.'. Avenue des Charmes, 5. Venetian rable: F. G. Villeneuve, retired officer, rue de l'Uôtel-City, 23. G0

Saint-Ouen. – Lodge of the Hospitallers of Saint-Ouen, No. 4. T, '. street of the Chapel, 1. Venerable: Brother Cardyvet, rue Beryéluis, 46. GL 8 E.

Boulosne. – Lodge of Charity and Progress. T.*, rue d'Aguesseau, Venerable: Fr. A. Janvier, retired special receiver, 1 rue des Dames, Batignolles, Paris. G0

Clichy-la-Garenne.–Loge les/î^noüotcur^. R.\ rue de Paris, 62. Venerable: Father Roche, employee of the State Railways, National Boulevard, 81. G0

Issy. – Loge la Solidarité. T,*, Place des Marronniers, 3. Venerable Address: F.*. Leborgne, rentier, rue Gaston St-Paul, 6, Paris. Address: Mr. Auguste Hude, rue de Vanves (in Issy). 6. 0.

Levallois-Perret. – Loge les Travailleurs. T.*, rue de Gourcel-

670 ATTACHED DOCUMENT C

the, 85. Venerable: Father Trôbois, owner and mayor, rue des Herbert Brothers, 02. (J0

Nouilly-sur-Seine. – Loge la Lumière. T.–, rue de l'Eglise, 15 (bis). Venerable: Fr. Vacca, Edinontl, Professor, avenue of Neuilly, 175. G0

Nogent-sur-Seine. – Loge la Nognitaise. T *. avenue (le Ferreux, 71. Venerable: Father Louis Mullex, representing commerce, boulevard de Slnisbourg, 0'.l, in Nogeil-snr-Seine. G0

Pantin. – Lodge of Democracy, Masonic. Venerable: the Brother. Péan, member of the council of ('(Jrdre, member of the council municipal and mayor dos Lilas, district councilor for the Pantin canton, rubber manufacturer, carpet avenue-Green, 1.3, in Les Lilas (Seine). G0

St-Denis. – Lodge of the Humanistic Society. T.–, rue de Paris, 147 bis. Venerable: Brother II. Leroy, transport entrepreneur by water, member of the municipal council, rue Denferl Rocliereau, in St-Deuis (Seine). G0

II

Neinc-et-Marne, Seinc-el-Oise, Oise, Aisne

SEINE-ET-MARNE

Melun. – Lodge for the Children of Iliram. T.*, rue du Ghûteau, 18. Venerable: F.'. Lagache, Gustave, director of the Fon factory taine-Ronde in Cesson (Seine-el-Marne). Address: Mr. .Mosny. Wine merchant, from La Vannerie, 18, in Melun. G0

SEINE-ET-OISE

Versailles. – Lodge of the Reunited Philanthropic and Discreet Friends. T.*, former watch shop, 52 Avenue de St-Cloud. Venerable. F.\ Lasne, owner, Impasse des Cheveau-Légers, 2. G 0.

Mantes. – Lodge Liberty through work. T.–, rue de la Gabelle, 19. Venerable: F. Üesgranges, Victor, owner, in Liinay (Seine-et-Oise) G0

Maule. – Logo Order and Progress. T.*, rue Quincami)oix, 1. Venerable: F.'. Piton, Alexandre, doctor of medicine, suburb des Moussets. G0

Meulan. – Friends of PUumanUè logo. T.*, ciuai de l'Arquebuse, 2. Venerable; Brother Monnereau, wine merchant, rue de City Hall. G0

Montmorency. –Jean-Jacques Housseau Lodge. T.–, Market Street, 3. Venerable: 1st F.–.Maricot, Edouard, owner, rue de la Châ-

FRENCH MASONIC AEOGRAM Q71

Nenluy-sar-Marne. – Star of Future Lodge. T.*, avenue la Station, 67. Venerable: Brother Garaudé, retired, rue de la Pe-louse, 13. 6. 0.

Pontoise. – Lodge of the Friends of the People. T.*, rue Neuve-Saint-Jacques, 2. Venerable: Brother Arthur, iron and char merchant Okay, 2 rue de l'Hôtel-Dieu. G0

Rambottillet. – VamiiU Discreet Lodge. T.*, rue d'Angivilliers, 23. (Formerly at Neauphie-le-Gudteau.) Venerable: Brother Joly, Charles, architect of the Palace, 30 rue de l'Hôpital. Address: Mr. Laigneau, baker, 61 rue Nationale – G0

Reneil. – The Faithful of Hiram. T.'. Boulevard des Ormes, 28. Vé-nerable: F. Mantion, Jules, arcbitecte, rue des Hautes-Eaux, 23, in Bougival (Seine-et-Oise). G0

Argenteuil. – Lodge VEspérance fraternelle n'^175. T.\ rue du Port. Venerable: F. Desbleumortiers, Montmorency Boulevard, SG

Montlhery. – Lodge of the Friends of Progress, no. 161. T.*, Place du Market, Venerable: Brother Prou, pension master, SG

Tholry (Seine-et-Oise). – Lodge of Work and Peace, no. 233. T.'. Main Street. Venerable: Brother Pellegrini, of Antouillet, by Thoiry (Seine-et-Oise). 8. G.

Le Pecq (Seine-et-Oise). – Lodge of the Freethinkers. T.*.Véné-
rable.... GLSE

St-Germikin-en-Laye. ~ Lodge Good Faith. F.*, rue d'Ayen, 9: Venerable: Brother Dambrino, member of the municipal council, Wine merchant, 4 rue de Mantes. G0

OISE

Beonvals. – Lodge VEloile de l'Espérance. T.*, rue du Théâtre, 1. Venerable: Brother Gérard Ernest, Doctor of Medicine, con General bailiff of the Oise, Place St-Michel, 3. G0

Greii. – Lodge of the United Masons of Oise. T.*, rue du Pré-St-Mé-dard, 7. Venerable: Brother Lance Louis, merchant, rue Monge, 8t, in Paris. G0

Château-Thierry. – Jean la Fontaine Lodge. T.*, rue Jean-la-Fountain, 7. Venerable: Brother Fleury, architect, avenue de the Republic. G0

La)n.– The Brothers of Mont Laonnais. T.*, St-Just rampart Vé-Inable: F.-Crépy, Emile, merchant. G0

St-Quentia. – Lo^i Justice and Truth. T.\ boulevard du 8 october. Venerable: Brother Lecertisseur, landowner, deputy mayor at La Fôre (Aisne). G0

672

ATTACHED DOCUMENT C

III

Northern Region (Nord, Pas-de-Calais, Ardennes, Soiiime)

Lille. – Fidelity Lodge. W* T', rne Neve-des-Meuniers, 53. Venerable: Br*. Desinoiis, rne natisbonne, l,!. SC

Lille. -- Lodge the Itéorü of the North^ n* ?5i T.– nie Vanbaili, 2. Véné-maple: the F.–. Ilirily, pinc, riieSl-Finniil, 6. SC

Cambrai. – Themis Lodge. T.'. |iGtite rue Vauderbnrck. Venerable: F.–. Depreux, TJiéopliile.avocaf, rue des Anges, l. G0

Cambrai. – Lodge La Solidavilé traUrnelle .Véné–

rally.SC

Dunkirk. – Lodge of Virtue. T.–, rne David IV-Viigers, 30. Venô-rablü: F.*. Foulon, merchant on rue «les Vieux-Quartiers, 22. G0

PAS-DE-CALAIS

Bonlogne-snr-Mer. – l..oge Wamity. T.'. of the polite shore, Boulevard Dailnou. Venerable: Br*, Lagage Saint-Gesl, member

. of the Bar Council, lawyer, former sub-prefect, general councillor General, 48 Siblequin Street. G0

Charleville. – Lodge of the Fraternity. T.*, rue do Tivoli. Venerable Master: F.'. Dévies, grain merchant, Forest Street. G. 0.

Sedan. – Equality, Justice, Progress Lodge. T.'. guardhouse of The old fort of La Rochette. Venerable: Father Louis Guittard, dyer, Cassino suburb, 20. G. 0.

SUM

Amiens. – Loge la Rénovation. T.', rue Sire-Firmin-le-Roux. Vén-
Manager: F.*. Poulie, olficicr of the academy, member of the council
of the Order and of the Grand Council of the Hiles, Councillor to the Court
Douai appeals court and municipal councillor in Amiens, rue d'Es-
quercUin, 10, in Douai. G 0.

FRENCH MASONIC GEOGRAPHY

673

IV

Normandy (Seine-Maritime, Calvados, Eure,
Orne, Manche)

LOWER SEINE

Rouen. – Lodge of the United Arts. Carmelite Monastery, 20. Venerable
rable; F.*. Godefroy, Jules, owner, rue St-Maur, 79. G. 0,
Gliapilre of Rose-Croix. T.-. S.-, the F.'. Godefroy, Jules.
Council of Kadosli Knights. President: Brother Viénot, 33
member of the Council of the Order and of the Grand College of Rites
lawyer admitted to the commercial court, 37, rue de la Vicomté/
G0

Rouen. – Lodge of the Tested Constancy, 20 rue des Carmes.
Venerable; Father Georges Dubreuil, Doctor of Medicine, rue
of the Savonnerie, 20. G0

Rouen. – La Persévérance Couronnée. T.', rue des Carmes, 20. Vé-
Nerable: F.*. Lesueiir, Jules, merchant, 39 rue St-Éloi. G0
Rouen. – 20 Rue des Carmes. Venerable: F.'. Lher-
Mitte, merchant, rue aux Ours, 40. G0

Address: F.'. Lefebvre, master shoemaker, Grande Rue du Follet, 120.
G0

Le Harre. – Logo VAménité. T.–, rue Caroline, 10. Venerable:

F.–. Sénécart, geologist and archivist, 77 rue Thiers. G0

Le Havre. – Scottish Volier Lodge, l. T.*, rue Caroline, 10.
Venerable: Brother Leclerc, Cours de la République, 174. GL
SE

Le Havre. – The Three UTs, 10 rue Caroline. Venerable: the

F. '. Fleury, Léon, merchandise broker, 70, rue d'Orléans.

G0 '

Chapter of the Rosicrucians. T.–. S. *. the F.*. Reinhart, knight ka-
dosh, merchant, 19 rue Corneille.

Fécamp. – Lodge of the Triple Unity, rue des Près. Venerable: Brother*.
Biot, annuitant, mayor in Elretat. G0

CALVADOS

Caen. – Lodge of Themis. T.', rue Neuve Saint-Jean, 44. Venerable:
F.–. Dufour, Gustave, landowner, retired, rue Caponnière,
20. G0

Chapter of the Rosicrucians. T.*. S.–, the F.*. Laflctay, Adolphe, born
gociant, rue Neuve-St-Jean, 3.7. G0

Lisieux. – Lodge of Humanity. T.*, rue Petite Couture. Venerable:
Lechevallier, Bernard, retired, rue de Launay, in Pont-l'Évêque,
G0

neither

43

674 ATTACHED DOCUMENT G

Tronville. – Star of the Two Poles. T., rue d'Isly, 15. Vé*
nerable: F.–Barhier, Louis, house painter, rue Édouard
Larue, in Le Havre. G0

ORNE

i*.

EURE

Evreux. – Lodge of Sincerity of the Eure. T.*. Impasse Panelte. Venerable: F. *. Lapeyruque, Henri-Édouard, rentier. G0

Pacy-sur-Eure. – Lodge of Union and Progress. T.–, rno of Point-dii-Venerable Brother: Brother Ambrose Pnlly, member of the Council General of Eure, owner, in Houlbeo-Coclierel. G. 0.

Vernon-sstr-Seine. – Lodge VEtoile Neustriennc. T.–, rno Rignier. Venerable: Brother Georges-Constant Bourguignon, merchant in Grains, Gabelle rates. G. 0.

V

Brittany (Northern Côtes-d'Armor, Ille-et-Vilaine)
Finistère, Morbihan, Loire-Inférieure)

COTES-DU-NORD

ILE-ET-VILAINE

Rennes. – Lodge La Parfaite Union. T.*, rue du Mail-d'Onge, 13. Venerable: Phelipot, merchant, rue St-Louis, .30. Address: to Mr. Paifon, 13 rue du Mail-d'üriges. G0

Chapter of Pose-Croix. TS the F.'. Louveau, professor Medical school. G. 0.

Saint-Malo. – Lodge La Triple-Essence, rue Mahé de la Bourdon-Venerable: Brother Edward Leooutcux, agent of the com South-Western company. G.0.

FINISTÈRE

Brest. – Lodge of the Friends of Sully^ T.*, 4 rue Gual. Venerable: the F.*. Cormier du Médic, Place de la Liberté, 8. SC

FRENCH MASONIC GEOGRAPHY 675

MORBIHAN

Lorient. – Nature and Philanthropy Lodge. – T.\ Maury house, Place Alsace-Lorraine, 1. Venerable: Brother Rondeaux, Mayor, Former sub-prefect, property owner, 26 rue de la Comédie. G0

Chapter of Rose Croix, TS the F. Esmiol, Jean-Antoine, born gociant. G0

LOIRE-INFÉRIEURE

Nantes. – Lodge Peace and Unity. T.', Place de la Bourse, 23. Vé Manager: F. *. Ebstcin, Henri, merchant, 3, rue Suffren. Address: to Mr. Pontuxi, Place de la Bourse, 23. G0

Chapter of the Rosicrucians. T.–. S.–, the F.–. William Sebire, knight Lier Kadosh, stationer, 1 rue Boileau. G0

Council of Knight Kadosh. President: Brother Paul Bayon. Hardware store, 15 rue d'Orléans. G0

Nantes. – Lodge of the Liberated Conscience, No. 212. T.–, Quai de la Fosse, 36. Venerable: Brother Eugène Legal, shipowner. SG

VI

Loiret, Loir-et-Cher, Sarthe, Eure-et-Loir

Mayenne

LOIRET

Orléans. – Lodge of the Emules of Montijon, T.*, rue des Turcies, 22. Venerable: Brother Gavot, brewer, 18 rue du Héron. Address: Mr. Rachet, Place du Grand Marché, 17. G0

LOIR-ET-CHER

Montrichard. – Lodges the Children of the Cher Valley. T. *. place of the Great Market. Venerable: the F. Supligeon, Silvain, painter in buildings. G0

SARTHE

EURE-ET-LOIRE

Chartres. – Lodge of the Beauceron Franchise. SC

MAYENNE

676

ANNEX DOCUMENT C

VII

Vendée, Deux-Sèvres, Vienne, Maine-et-Loire,

Indre-et-Loire

Vendée

La Roche-flur-Toii. •– Lodge Vendée Fraternity, T.*, rue des
Gardens. Venerable: 1st F.*. Motbeaii, owner, member of the
City council. GO

DEUX-SÈVRES

Niort. – Lodge Les Amis de l'Ordre n° 78. T.*, rue de la Juiverie.
Venerable Brother Pellevoisin, Mayor of Niort. SC

VIENNA

Poitiers. – Logo Les Amis Liétmis. T.*, 22 rue du Trottoir. Venerable
rable: leF.*. Guimbaud J.-B.-lippolyte, member of the Council
of the Order, merchant, deputy mayor, rue des Carmélites, IG,
GO

Chatellerault. – riivmtV.'T.–. Impasse de la Guadeloupe. Venerable
ble: the F.–. Girard, Edouard, founder, rue d'Autrau, 41. GO

MAINE-ET-LOIRE

Angers. – Logo Work and Perfection. 1.–. rue Cordelle, 1, near
From the Place du Ralliement. Venerable Brother Robert Anatole,
Lawyer at the Court of Appeal, Borough Councillor, 3 rue
Boisine. GO

Saintinttr.— Lodge of Perseverance. T.*, rue Baillé. Venerable: the F. Piéron, accountant, rue Porte-Neuve. G0

INDRE-ET-LOIRE

Toars. — Lodge the Demophites. T. Jerusalem Street II. Venerable: F.*. Menou, Constant, member of the Municipal Council, born gociant, rue Ste-Martiie 4. G0

Tours. — Lodge of the Scottish Perseverings 177. T.*, Broten- Street Venerable: Brother Beaugin, rue du Commerce, 7U. SC

Tours. Lodge of the Children of Truth. T.*, 4 rue de la Paix. Venerable saddle; the F.'. Rcboulloan, rue d'Kntraigues, 04. M.

Ghlnon. — Lodges the Children of Illabclais. T. *. rue 8l-Maurice, 02. Venerable: Brother Faucillon-Bouclier, farmer in Haute-Olive (Chinon). G0

FRENCH MASONIC GEOGRAPHY

677

VIII

Eher, Indre, Creuse, Haute-Vienne, Corrèze, Cantal, Haute-Loire, Puy-de-Dôme, Allier, Nièvre,

GBER

INDRE

Issoudun. — Lodge La Gauloise, T.*, 8 rue Surrerie. Worshipful Master: the F.'. Lecherbonnier, Alexandre, owner and mayor. G0

GREUZE

La Souterraine. — Lodge of the United Brothers of the Creuse, T.*, at the Rou» Venerable: Brother*. Gagnadre, Ernest, rentier, rue du Fau- Lavaui town. Address: Mr. Jules Sallet, cabinetmaker, suburb [of Limoges, 24 (in La Souterraine). G0

HAUTE-VIENNE

Limoges. — Lodge of the United Artists. T.—, 20 rue Gaignol. Venerable rable: F.'. Thuillat, Louis, insurance director, old

Limoges. – Loge VEtoile Limousine^ 211. T.*, rue Gaignol. Vene-
Address: F.-Soumy, Faubourg Montmaillé, 4. SC

GORRÈZE

Tulle. – Lodge of the Intimate Fraternity. T.*. 4. rue des Portes Glianac.
Venerable: Brother J.-B. Vauzanges, bailiff, rue de la Bar-
rière, 19. GO

Brive. – Lodge & Fraternity. T.-, rue de Lestangi Boulangerie coopé-
rative). Venerable: Brother Auguste Lecherbonnier, lawyer,
Members of the Chamber of Deputies. GO

GANTAL

Anrillac. – Lodge of Free Thought, No. 222. T.', rue des Carmes. Vé-
Manageable: the F.*. Casse, rue des Forgerons. SC

HAUTE-LOIRE

678

ATTACHED DOCUMENT C

PUY-DE-POME

Clermont-Ferrand. –■ Lodge of the Children of Gergovia. T.\ street
Neuve Ste-Claire, :?8.Vônéable:lo I'*. Fournier, Louis-Casimir,
accounting officer (retired military ministerial officer).
Address: Mr. Oomini (jue, Picrre, hommc do lettres, rue du Dois de
Gros, 72. GO

ALLIER

Vichy. – The Cosmopolite Lodge of Vichy. T.', former chapel
Celestines, Victoria Avenue. Venerable: Brother Péliissian
Joanny, avenue de la Gare, :l GO

NIÈVRE

Nevers. Lodge of Humanity. T.-, rue du Carrefour, «i. Venerable*
ble: F.*. Conitct, landlord, rue St-Martin. GO

IX

Gironde, Dordogne, (:liareiiite*Inférieure, Lot-et-Garonne, Charente, Gers, Landes, Basses-Pyrenees.

GIRONDE

Bordeaux. – Lodge the .^mis united. 1'*. rue Ségalier, N. Venerable: F.'. Louis Carrère, lemonade seller, rue Ste-Calherine, 11)2. G0

Bordeaux. – Loge r//ng'/ü/,çc. T. *. rue Ségalier, 8. Venerable • F.'. Abadie, civil engineer, rue des Angustins, 14. G. 0.
Bordeaux. – Lodge La Candeur. T.*, rue Nauville, 8. Venerable rable: F.*. Edouard Laroque, painting contractor, rue of the Stock Exchange, 12. G0

Chapter of Rose-Croix, Candor. T.*, rue Nauville, 8. T.–.

S. *. : F.'. Tourné, owner, rue Gratelomp, 7.3. G. ü.
Council of the Knight of Kadosli, Candor. T.*, rue Nau- town, 8. President; F.*. Lanusse, retired, rue du Temple, 13. G0

Bordeaux. – Lodge of the Knights of the Fraternity. T.*, rue Ségalier, 8. Venerable; Brother Alfred Soulié, director of the school municipal, rue St-Cbarics, 15. G. 0.

Bordeaux. – Lodge l'Etoile du Progrès (formed from the merger of lodges 'Essence of Peace, the Star of the Gironde and the Triangle).

T. *, rue Ségalier, 8. Venerable: Brother François de la Mare, owner, Orléans alleys, ?' ». 0. 0.

FRENCH MASONIC GIORAPY 679

Bordèauz. – Lof^e Français» (FAquitain », T.–, rue Ségalier, 8. Venerable: Brother Baril, finance employee, in Candéron (Gironde). G0

Chapter of the Rose-Croix. French of Aquitaine, T.*. rue Séga- to link, 8. T.*. S.*. : F.*. Moulmier, chief controller of Direct taxes, 149 rue Sainte-Catherine. G0

Bordeaux. – French Lodge elected, Scottish and friendship united, T. *. rue Ségalier, 8. Venerable: Brother Camille Fouaud, doctor

Bgol, rue Ségalier, 8. G. 0

Bordeaux. – Lodge of the Free Knights of Saint Andrew of E-
Cosse. T. *. rue Ségalier, 8. Venerable: Brother Ernest Oelcourt,
Entrepreneur, 7 rue d'Anjou. Address: ML St-André, rue
Ségalier, 8. G0

Bordeaux. – Lodge of the Sisters. T.*, rue Ségalier, 8. Vé-
Manageable: F.*. Théodore Moulmier, tax collector. G0

Bordeaux. – Lodge of Sincerity. T, '. 8 rue Nauville. Venerable
ble; Father Cabaret, merchant, Brienne quay. G0

Bordeaux. – Lodge the KJritJ. T.*, rue Ségalier, 8. Venerable:
Mr. *. Albert Lacoste, employee, rue du Pas Saint-Georges, 35.
G0

Bordeaux. –Loge l'Avenir, n° 237. T.*, 22 rue Mouneyra.
Venerable; F.*. Bontoux, rue Porte*Dijeaux, 64. S, G.

MonsAgur. – Lodge of Hope. T.*, Grande Street. Venerable: the
F.'. Joly, Armand, merchant, in Taillecarat (Gironde). G0

Lormont. Lodge of the Future. Venerable: Brother Louis Chassain.
Pharmacist. – Address: Mr. Dacosta, Place Richelieu, 9, Bor-
waters. G0

DORDOGNE

Périguenx. – Lodge La Tolérance, n° 246. T.*, rue du Plantier,
24. Venerable: Brother Paul Richard, at St. Martin. SC

Périgueux. – Lodge the Persevering Friends and the Star of Yesoie reunited
n(s. T.'. rue St-Pront, 15. Venerable: Father Gadaud, member
of the General Council, Doctor of Medicine, 44 rue Feletz. G0

Sarlat. – Lodge of Perfect Harmony. T.*. Town Hall. Venerable
Suitable: F.*. Rouquette, Auguste, architect. Address: M. Rou-
young upholsterer, rue de la Traverse. G0

Terrasson. – Lodge of Hope. T.*, Place Soubignac. Venerable Master:
F. Lombard, Louis, Doctor of Medicine. Address: Mr. Rou-
dier, merchant. G0

Nontron. – Lodge of the Future of Nontron. T.*, Brune Street. Venerable:
P.*. Deschamps, banker. G0

Bergvrac. – Lodge of the True Brothers. T.*, rue Merline. Venerable s
F.*. Aubertie, Alfred, wine merchant and commission agent,
Place de la Sous-Préfecture, 28. G0

ATTACHED DOCUMENT C

CHARENTE

Angoulême. ~ Lodge of the /Friends of Peace. T.-, Place Jean Faure, 11. Venerable: F.-. Jallageas, Marcel, merchant, rue de Pa- laughs. G0

Cognac. —Lodge the Venerable Lihertù: Br.'. Brisson, Jules, Owner. Address; MJ Ganivol lils, substitute judge at the trial civil bureau. G0

Cognac. — Loge le Travail, iv 215. T.', rue des Marchands. Vé- Nerable: F.'. Alpli. Prunier, Avenue de la Gare. SC

Ruffec. — Logo: Les Amis du Lien. T.-, rue de Valence, 2. V^énc'ra- hle: F.'. Poste, Alexandre, master of iiôtol. G0

Lower Gharente

Rochefort, — Lodge VAccord Parfait. T.-, rue Latayetle, l»;>. Venerable ble: F.'. Roche, Antoine, J)liarniacien, member of the Council of the borough and the City Council, rue des Fonderies, 117. G0

La Rochelle. — Lodge 17/n/on Parfaite. T.', small street of the Escale, 1. Venerable: F.-, Grêlât, solicitor, Quai Duperré. G0

Saint-Jean-d'Angély. — Logo VEfjalilè regenerated. T.*, Place Ré- Gnaud. Venerable: Brother Jacques Meunier (June 1st century AD). G0

Royan. —Lodge the Triple Accord. T.'. Grande-Rue, Venerable: F.*. Robert, Alfred, notary. G0

Saintes. — Logo la Sincérité, no. 225. T.*, rue de l'Evêché, 5. Vé- Inable: F.-. Jolinon père, Quai des Frères. SC

LOT-ET-GARONNE

Agen. — Lodge of Fraternal Solidarity. T.*, rue Pontarique, J. V'ée- Manager: Mr. Boucheron, mechanical engineer. G0

Marmande. — Logo of Justice. T.', peristyle of the Place du Mar Dear Venerable; Brother Charles Meynicl, lawyer, substitute judge Deputy mayor at the civil court. G0

Nérac. – Lodge the Sacred Triangle. T. Conference Street. Venerable
rable: F.*. Ba.\, Joseph, merchant-tailor. G. 0.

Villeneuve-sur-Lot. – Logo: Le Réveil. T.–, rue Labay, house
Eug. Lavergne. Venerable: Brother Léon Drondeau, owner
taire, in Senelles, commune of Villeneuve-sur-Lot. Address:
Mr. Caprais-Laville, owner, Blaniac Street, h. G. 0.

LANDES

GERS

Anch. – Lodge the True Fraternity. T.–, rue de Metz, 111. Venerable;

FRENCH MASONIC GEOGRAPHY 681

F. *. Danos, retired captain, tax collector, "rae de la Pomme-
d'ür. G0

Condom. – Lodge of Augmented Friendship, T.*, rue de Gèle. Venerable Master:
the F.*. Lambert, Pierre, merchant, Quai Labaupoillet. G0

BASBS'PYRENEES

X

ÜACT-IiANGiiEDOG (Haute-Garonne, Hautes-
Pyrenees, Ariège, Tarn, Tarn-et-Garonne,
Aveyron, Lot)

HAUTE-GARONNE

Toulouse. – Lodge Les Cœurs Réunis. T.*, rue de ^Orient, .3.
Venerable: Brother Paul Godar, a man of independent means, residing at 31 rue des Balances
G0

Chapter of Rose-Groi.K the United Hearts. T.' . 8.–. the F,*. Godar,
Paul. G0

Toulouse. – Encyclopedic Lodge^ T.*, rue de l'Orient, 3.
Venerable: F. Baqué, Jules, merchant, rue du Pont-Guillé-
Mery, 7. G0

Chapter of the Rose-Croix Encyclopedia. Vol. 8. F. Mérié,
Paul, director of the Conservatory of Music. G 0.

Venerable; Brother*. Pech, Charles, shirt cutter, rue Vignaig, 9, G0

Toulouse. – Lodge La Parfaite Harmonie. T.', rue de l'Orient, 3
Venerable: Brother Simon, Pierre, hairdresser, 11 Avenue de Lyon.
G. 0.

Toulouse. – Lodge Les Frais Amis réunis. T.–, rue de l'Orient, 3.
Venerable: Brother Berdoni, typesetter, 4 St. Jerome Street. G0

HAUTES-PYRÉNÉES

ARIÈGE

TARN

Albl. – Lodge of Perfect Friendship. T.*, rue de la Buade, 17. Venerable
Rable: F.'. Chay, Joseph, member of the municipal council,

682 ANNEXED DOCUMENT C

Editor-in-chief of the Republican Union of Tarn. Address:
Mr. Auguste Tourel, owner. G0

Castres. – Logo Les Cœurs réunis. T.*, rue Chambre de l'Rdit.
Venerable: Brother Hippolyte Goste, former maker of pa-
Piers, president of the chamber of commerce, rue de Stras*
town, 8. G. 0

Gaillac. – Orion Lodge. T. *. rue Peyriac, 14. Venerable: Brother •.
Gary Mesmin, lawyer. G0

Tarn-et-Garonne

Gaussade. – Lodge of the Fraternity. T.'. Boudet house, place de
The Great Promenade. "Venerable; Brother Thuet, Aristide, pro..."
private. G0

Castel-Sarrasin. – Lodge Free Thought. T.*. St-Joan district
opposite the barracks. Venerable: Brother Jean Baslard, former em-
folded from the Orleans railway. G. ü.

AVEYRON

Barry, Artiôres house. Venerable: Brother*. A bric, Ernest, no-silence and mayor G0.

BATCH

XI

Pyrénées-Orientales, Aude, Hérault, Gard,

Lozère, Ardèche

Eastern Gardens

Perpignan. – Lodge of the Friends of Perfect Union. T.*, former Convent of St-Sauveur, rue St-Sauveur, 24. Venerable: the F.-. Bourguet, Louis, principal customs officer, rue de la Ré public G* 0..

Perpignan. – St. John's Lodge of Arts of Regularity, no. 162. T.*, Cote St-Sauveur Street. Venerable: Brother Gaillarde, son, suburb Our Lady. SC

PoH-Vendres. – Maritime industry. SC

AUDE

Gareassonne. – Lodge of the True Friends United. T.*. 5, boulevard St-Michel. Venerable: Brother *. Tesseire. distiller-liquor maker, Grille Street, 32. G. 0.

Gsreassonne. – Lodge VEgalité, n^ 253. T.*, rue Ste-Lucie, 26. Venerable: Br.' Sarraut. SC

GléoaRAPHIB MASONIC FRENCH 683

Lésdfl'nan. – Lodge School of Virtue. <-> T.*. 113, national road of Carcassonne. Venerable: Brother Mas, Etienne, merchant in wines, owner in Oonilhac du Plat*Pays, near Lézignan. G. 0-

Limoux. – Lodge Y Fraternal Alliance. T.*, rue de l'Olflcialité, H. Venerable: F.*. Peyre, Noël, wine merchant. Address: Mr. Raynaud üls, rue Blanqueric, 33. G0

Narbonne– Lodge of Free Thought. T.', rue du Pont, French café. Venerable Brother Louis Fages, city architect. G0

HÉRAULT

Montpellier. – Lodge of the True Faithful Friends^ n. 208. T.*, rue Ma-Guelonne. : F. *. Aussel, rue des Tessiers, 5. SC

Péeénas. – Lodge VFAoHe of the South. T.*. Venerable: the F.*. Gra. Jules, wine merchant. Address: at the Masonic Lodge that, VEtoile du Midi, at the castle of Mr. Herail. GO

Béziers. – Lodge of the Meeting of Chosen Friends. T.*. Descent of the citadel, 12. Venerable: F.*. Verdan, Jules, coachbuilder. G.0.
This.–“Lodge of the True Faithful Friends. T.’. Casernes Street. Venerable: F.–. Philomon, Didier, wine merchant, 21, rue de City Hall. GO

This, – Lodge of the United Friends. T.–, Casernes Street. Venerable;

F. Lacoste, Louis, watchmaker, Grand'rue, 18. G, 0.

Lunel. – Lodge of the Moon and Crescent. 1.*. National road, 113. Venerable: Brother Jules Grand, merchant clerk. G. 0.

GARD

Nîmes. – Echo Lodge of the Grand Orient. T.*, Boulevard de la Madeleine, 4. Venerable: Brother Ali Margarot, member of the Con-Order seat, banker, mayor, Quai de la Fontaine. G. 0.

Alais. LogQ VEtoile des Céennes. T.–. 8, quai Neuf and rue Savy. Venerable: Brother*. Queydan, Albert, accountant. G. 0.

Pont-Saint-Esprit. – Lodge the Straight Line. T.*, Quai du Rhône, Granier house. Venerable: Brother Robert Bruyère, owner Silence. GO

Le Vigan. – Lodge of Tolerance and Union. T. *. Boulevard du Plan of Auvergne. Venerable: Brother Benjamin Cambassèdes, doctor Medical specialist. Address: Mr. Léon Guibal, solicitor. GO
Salnt>Geniës-de Malgoires.–Loge le Progrès.T.',v\iQ du Moulin oil, Mayol house. Venerable: Brother Desmons, member of the Council of the Order, member of the Chamber of Deputies, con General bailiff of Gard, etc. G. 0.

Bessèges. – Lodge Progress and Humanity^ n® 220. T.*. Mas du Gros. Venerable: Brother Auguste Nicolas, Grande rue. SG

LOZÈRE

Florac. – Union Lozérienne Lodge. T.*, National Road, 107. Véneable: the F.*. Canonge, Firrain, head of office at the sub-pres** Factory. Address: Mr. Montoils, Doctor of Medicine. G. 0.

OOGUNBNT ANNEXED C

ARDLSGHB

Annoaay. <— Concord and Perseverance Lodge» T. *. rue de la Groizette 7(bis) and 9. Venerable: F.*. Guibert, Armand-William, architect-engineer of the city of Annonay. GO

XII

Provence (Bouches-du-Rhône > Alpes-Maritimes)
my, Basses-Alpes, Vaucluse and Corsica)

boughes-durhone

Marseille. — Lodge ParfaüeSincérité, T.—.rue Piscaloris, 24. Venerable: the F.—, Ernest, Gambini, publicist, rue f'iorac, 1. GO

Marseille. — Perfect Lodge of Unions T.—, 24 rue Pisoatoris. Vé Manager: F. Arnaud, sales clerk, 4 rue Lejeune. GO

Marseille. "— Lodge the Renaissance Lighthouse. T. *. rue des Piscaloris, 24. Venerable: F.*. Nugues, Maurice, merchant of Ice cream. Old road to Rome, 7ü. GO

Marseille. — Lodge of the Reunion of the Chosen A7nis. T.—, rue Piscatoris, 24. Venerable; the F.—. Fuzier, François, master saddler at the Tramway company, St-Just Road, 40. GO

Rose-Groii's Chapter: Perfect Sincerity and Reunion of Friends chosen and assembled. TS; F. Boulanger, Alphonse, clerk of our silence, 50 Paradis Street, GO

Council of Knights Kadosh. Meeting of Chosen Friends. Pre-President: F.*. Saunier Pons, owner, 3, rue Berriex. GO

Marseille. — Lodge of the Vie and the Reformation. T.', rue Piscaloris, 24. Venerable: Brother Brochier, civil engineer, priest of Marseille, member of the Municipal Council, rue de la République, 29. GO

Marseille. — Lodge VAvenir. T.—, rue Piscaloris, 24. Venerable Master: Mr. Lambert, naval captain, 78 Boulevard Ghave.

La Giotat. — Lodge P Espérance Mw'aïmite. 'J'*. Venerable: the F.*. Ghinardi, Chemin de la Brulière, Sabatin countryside. M.

Martigues. — Lodge at the Etoile du Sud. T.*, Café du Port, Grande Rue

Aia. – Scottish Maillet Lodge, No. 129. T.*, Rifle–Rafle Street. Venerable Address: F. Silvy (JB), 40 rue Boulegon. SG

"Ai." – Lodge of Arts and Friendship. 11, rue de la Mule Noire. Venerable » Pust, Barthélemy, librarian, Grand Bou– Street levard, 5. G0

VAR

Toulon – Cliapitrare and areopagito Lodge, Reunion Island. T.–, avenue

KA^ONNIC OLEOGRAPAL ÈRANÇA18B 6f8â

Vaubao. Venerable: Brother Barthélemy, Marines, former no. taire, insurance director, rue des Marchands, n** 1.

Chapter of the Rose–Cross: TS the F/. Pelissier Tanon, capi– frigate dog.

Council of the Knights Kadosh: President: Brother Laurent (Charles), bookseller–bookbinder, Quai du Port, 3 (bis).

ALPES–MARITIMES

Nice. – Cosmopolitan Philosophy Lodge. T.*, rue Beaulieu, house Vial. Venerable: F.'. Chauvain, Pierre, owner, rue Al– Berlin Villa Flore. G0

Nice. – Lodge of Ligurian Philanthropy, 154. T.°. rue Beau– Venerable: Brother Brun, 29 rue St–Etienne. SG

Cannes. → Lodge La Vraie Lumière^ No. 210. T.*. Level Passage of the station. Venerable: F.–. Jourtau, Jules, section chief at the canal of the Sign. S0

Cannes. –Friends of Science Lodge. T.', old road to Vallauris. Venerable: Brother Maurice Conte, merchant, rue d'Antibes, 19. G0

Menton. – Union and Concord Lodge^ 218. T.*, rue de Castellar. Venerable: Brother Auguste Viegl, marble worker. S. C

Grasse. – Lodge La Concorde. T.*, 15 Avenue Sainte–Lorelte. Venerable ble; F.–. Bravel, Placide, carpenter–mechanic. G0

BASSES–ALPES

che. – Venerable: F.*. Canton, Jacques, farrier. G0

VAUCLÜSE

Avignon. – Lodge Les Vrais Amis Réunis. T.', rue Bancasse. 22.
Venerable: the F.*. Guard, tanner. G0

Avignon – Chapter of Rose-CroLx the True Friends United. T. \ S.*,
F.*. Chesnon, commission agent and forwarder, Ste-Galherine Street,
20. G0

Garpenstras. – Lodge of the Friends of Humanity, T.*, Place du Palais,
No. 5, Bonnet house. G0

CORSICA

XIII

Dauphiné and Savoie (Hautes-Alpes, Orème,
Isère, Savoie, Haute-Savoie)

HAUTES-ALPES

686

00CUKBNT ANNEXED 0

DROUE

Valence. – Lodge of Humanity of the Drôme. TV rue Côte-des-Cha-
peliers and Côte Courbe Sylvunte, Venerable: the F.*. Bélat, avo-
cat, former public prosecutor, mayor, vice-president
of the General Council. G0

ISÈRE

Grenoble. – Lodge Les Arts Réunis. T.', rue de Strasbourg. Vén-
erable: F.-. Giraud, former notary, in Pontcharra (Isère).
G0

Grenoble. – Scottish Alliance Lodge, No. 206. T.*, rue de Stras-
town, 9. Venerable: Brother Émile Durand-Savoyat, St-

Vienna. – Concorde Lodge. T.*, Coupe-Jarret ramp. Venerable
ble: F.-. Savigne, printer-typographer. G0

Voiron. – Lodge of the Triple Union and Friendship. T.', rue du Colombier,
Giraud house. Venerable: Brother Alfred-Hugues Durand
d'Auxy, owner in Coublevie near Voiron, and on rue Soufflet,
20. Paris. G0

SAVOY

Chambéry. – Lodge of the Savoyard Hope. No. 17G. 1*. Rue de la
Republic. Venerable: Brother Ménard, 20 Jüiverie Street. S0

HAUTE-SAVOIE

XIV

Lyon^ Ilhène, Loire and Ain

RHONE

liyon. – Lodge of the Sage. T.*, 45 rue Ste-Elisabeth. Venerable
ble: F*. Girerd, Alexandre, merchant and engraver, main street
220 Guillotièro. G0

I<yon. Lodge of Candor. T.*, 45 Ste-Élisabeth Street. Venerable:

F*. Lagrange, Member of Parliament for the Rhône, 187 Avenue de Saxe. G0
Lyon. – Lodge of the Knights Templar. T.*, rue Ste-Élisabeth, 45.
Venerable: Brother Ulpas, Auguste, jeweller, St-Come Street, II.
G0

Lyon. – Logo Star and Compass T.*, 45 rue Ste-Élisabeth. Vel
nerable: F.'. Maynard, bookkeeper, rue Neuve, 11, G. ü.

aié0GBAPBIB MACONNfQtfl VRAMÇAISB 0tf

Ljon. Lodge ParjaitSilence, T*. Ste-Eli«abeth, 45. Vénéra-
ble: F*. Dachamp, Joies, lawyer, former prefectural advisor
ture, rue Terme, 18. G0

Chapter of the Rosicrucians. T*. S*, the F*. Pertus, owner,
35 rue de la Madeleine,

Council of Knight Kadosh. President: F*. Montanet, Phili

Lyon. – Lodge Simplicity and Compassion. T.', rue Ste-Elisabeth, 45.
Venerable: F.*. Melon, Victor, freight forwarder,
14 rue de l'Annonciade. G0

Lyon. – Union and Trust Lodge. T.*, 45 rue Ste-Elisabeth
Venerable F.-. Berthet; industrialist, main street of Chapennes,
near Lyon, G. ü.

Lyon. – Lodge of Charity and Friendship. T.*, Passage de l'Enfance,
2 bis. Venerable: F.'. Bonnet, Alphonse, merchant, rue Bois
water, 27. G0

Lyon. – Lodge Les Amis des Hommes, No. 120, T.', rue Tête-d'Or,
00. Venerable: Brother Bouvery, 5 rue des Feuillants. SC
Lyon. – Lodge Lumière et Justice n° 204. T.*, rue Tête-d'Or, 90.
Venerable: Brother Vignet, Pélrus, 94 rue Montbernard, Paris.
8. C.

Lyon. ~ Lodge of Tolerance and Cordiality No. 155. T.*, rue Tête-d'Or,
90. Venerable: Father Alabrun the Younger, Ste-Elisabeth Street. 59. S0
Lyon. – Lodge Friends of Truth No. 12. T.*, rue Montée du
Gourguillon 20. Venerable: Brother Bally, known as Baër 2, Place des
New homes in Villeurbanne (Rhône). GLSE

Lyon. – Lodge Les Amis des Hommes No. 16. T.*, rue Montée du
Gourguillon 20. Venerable: Brother Blanc, rue Grenette, 1. GL
8. E.

Lyon. – Lodge La Sincère Amitié No. 19. T.', rue Montée du
Gourguillon 20 Venerable: Brother Léonde Sl-Jean, Ma- course
raud 12. GLSE

Lyon-Valse. – Lodge Fraternity and Progress No. 20. Worshipful Master: Brother.'

Tever in KullylRhône). GL S E.

Givors. – Loge la Solidarité n° 196. T.-, impasse de la Patrière.

Venerable: Brother Mercier, at Chasse, near Givors (Rhône). SG
VillefTanche-sur-Saône. – Lodge the Progressive Fraternity. T.*.
Frans Road, near the station. Venerable F.*.Jûgy, Casimir,
district councillor, hardware merchant and in pa-
Painted stones, 13 rue Nationale. G0

LOIRE

Saint-Étienne. – Lodge of United Workers 199. T.', main street
St-Roch, 94. Venerable: Brother Epitalon, rue de Lyon, 73. 8. C.
Saint-Étienne. – Loge les Élus. T.', rue du pavillon Chinois, 1. Vé-*

François, .5. G0

688 ATTACHED DOCUMENT C

Chapter (Bose-Croix. T.*. S.'., F.'. Louis Siaot, con-
engineer of bridges and roads, a Sl-Chainond. G0

St-Étienne. » Loge VIndustrie^ rue du i^avillon Chinois, 1. Véné-
rable: F.'. Poupon, employee at the Loire mines, rue St*
Charles, 22. G. 0.

Roanne. – Lodges the Scottish Hoanîiais. T.', rue Bayard. Venerable
rable. F.*. Lafont, road surveyor, and architecte. G.-0.

AIN

Bourg-en-Bresse. – Lodge of Fraternal Friendship, T.*, rue des Tanne-
ries, 3. Venerable. F.*. Boi-desol, merchant, 4 rue Mercière etr.
6. 0.

Belley. – Lodge of the Three Wishes, former church, Grande Rue
His Excellency, Brother Martin, Michel, banker, Grande Rue I4.G0

St-Sorlin. – Lodge the Bugey Fraternity. Venerable Master: Brother.
Délorme, mayor of the commune of St-Sorlin, by Lagnieu
(Ain)'. G0

XV

Saône-et-Loire, Côte-d'Or, Yonne, Aube,

Marl

SAONE-ET-LOIRE

MACON. – Lodge the.dr/« Reunited. T.*, extended Lacrctelle street.
Venerable: Brother François Martin, honorary solicitor, mayor of
Mâcon, member of the General Council of Saône-et-Loire, pro
owner, rue Sigorgno, 28. G, 0.

Châlou-snr-Saône. Lodge Progress and Equality «« 21ü. T.', rue de la
MareGolombière. Venerable: Br*. Parent, h St*MarceI, near
Chalon-sur-Saône SC

Chakeny. LofSQ Equality and Progress, n® 223. T.*, rue du Pavillon.
Venerable: F.*. Nicot, rue de Beaune, in Châlons-sur-Saône.
SC

Bette house, father. Venerable: the F.*. Larcher, J.-B., printer bookseller at Greusot (18aône-ot-Loire). G0

Tournus. – Lodge of Concord. T.'. rue du Théâtre. Venerable* F.*. Quinet, François, farmer-winemaker in Lacrost, by Tournus. G0

COTE-D'OR

Dijon. – Lodge Solidarity and Progress. T.*, rue Courte-Épée. Venerable: F.*. Pausiot, Nicolas, former bridge and bridge engineer Roads, city councilor, Place St-Nicolas. G0

FRENCH MASONIC GEOGRAPHY 689

Beanne. – The Amh of Nature and of Humanity. T/, rampart of the Comédie. Venerable: F. Izembart, carpenter, place at Butter, 8. G0

Beaune. – Lodge Le Réveil de la Côte-d'Or, no. 226. T.* . rampart of The Comédie. Venerable: F.*. Poidevin, deputy mayor. SC

TONNE

Avallon.–The Fraternity Lodge. T.–, rue des Merciers, Nègre house.

Venerable: Brother Launay, tax collector, 3 rue St-Martin. G0
Joigny'. – The Phoenix Lodge. T.*, Lyon road, near the train station
dhemindefer. Venerable: Father*. Berthe, Edme, owner, Mortellerie Street. G0

DAWN

Troyes. ~ Lodge of the Fraternal Union. T.*, rue de la Montée des Changes, 3. Venerable: Brother Louis Dessirier, rentier. G0

MARL

Ch&Ions*8urMarne. – Lodge of the BienJaisaneeCkéUonnalte.T.'.vne Grande-Étape, 54. Venerable; the BV. Roussel, rentier, St- Street Jacques, G0

Reims. – Lodge of Sincerity. T.*, rue BuireUe,',27. Venerable: Is F.*. Thomas, Doctor of Medicine. G0

XVI

Jura, Doubs, Saône, Vosges, Haute-Marne, Belfort territory, Meurthe-et-Moselle, Meuse.

JURA

Let's-le-Saunier. – Lodge of the Prudent Friendship. T.*. 9, quay of the Tannery. Venerable: Brother Gaëtan Simon, headmaster of the Lycée cée- GO

St-Claude. – Logo: Le Réveil de la Montagne. T.*, rue du Collège, 22. Venerable: Brother Wilhelm Rosenberg, merchant. GO
Dôle. – Lodge le Fal (FAMour T.*, rue des Tanneurs. Venerable: F.'. Renaud, Emile, merchant, Grande Rue, 35. GO

DOUBS

Besançon.– Chapter Lodge. Sincerity, Perfect Union, and Constant m 44

690

ATTACHED DOCUMENT G

Friendship united, T.', former St. Antoine church, St. Antoine street. Venerable: Brother Bruand, merchant, member of the Council of the Order, member of the Municipal Council. Grande Rue, 58. GO

Chapter of Rose-Croix, T.–. S.*., the f.–. Bruand.

HAUTE-SAONE

Vesoul.– Lodge of United Hearts. T.*, in the middle of the city. Venerable: F.*. Voisard, Eugène, doctor of medicine, rue du Breuil. GO

Gray. – Lodge La P'raie Réunion Désirée. T.*, room of the old Theatre, rue de l'Ancienne Comédie. Venerable: Father Perrot, Aimé*François, rue des Casernes. GO

VOSGES

Epinal. – Lodge of the Fosgian Fraternity. Avenue de la Petite Pro

Rualménil. G0

Neufehâtean. Lo'ê St-Jean-de-la-Paix » T *. rue de l'Hôpital, 43.
Venerable: Brother Pierre Perrin, merchant. G. 0.

Remlremont. – Loge le Travail, – T.'. rue des Brosseries, mai-
his Lccomto. Venerable: the F.*. Spony, Alfred, merchant.
Address: Mr. Panl-Nardin, café owner. G0

St-Pié. – VÉgaillé Fosgienne Lodge, T.'. Galtain Avenue, 4. Vé-
deductible: F.'. Ferry, Albert, member of the Chamber of Deputies
prostitutes, lawyer, 8th Street-Gliarlcs, 12 G0

HAUTE-MARNE

Chaumont. – VÉtoile de la Haute-Marne logo. T.*, rue de Ghama-
rande, 11. Venerable: Brother Demouy, owner, rue de Cha-
Marande, he. G0

MEURTHE-ET-MOSELLE

Nancy. – St. John of Jerusalem Lodge. T.*, 5 (bis) rue de Drouin.
Venerable: Brother Adam, Emile, director of the dress school
Wise man and equestrian, deputy mayor, 14 rue des Jardiniers*
Address: Mr. Jean Kert, rue Drouin, r> (bis). G0

MEUSE

Bar-le-Dnc. – Loge la Régénération. T.*, rue de la Couronne, 10.
Venerable: Brother Ernest Bradfer, Mayor. Address: Mr. Jones,
Post office clerk. G0

TERRITORY PE BELFORT

Belfry. – Lodge of Tolerance and Fraternity. T.*: Stracmann Street. Vé-
Manageable: F.*. Thiaut, member of the Bar Council, lawyer.
G. 0.

FRENCH MASONIC GEOGRAPHY

691

XVII

Algeria

F.*. Honel, Salomon, president of the bar association, rue de
the Lyre, 1*2 GB

Alger. – Lodge \q Delta n» 255. T.*, Boulevard de la République
Venerable: Father Trech, Bruce Street, 2 SC

Blida. – Logo the Fraternity in the Mitidja n® 248. T.*, Mah- Street
grind. Venerable: Br*. Aumerat, rue Denfert. SC
Constantine. – Lodge of the Hospitallers of Constantine n° 163. T*.
Impasse Caraman. Venerable: the F.'. Besançon, rue Nationale,
55. SC

Constantine. – . St. Vincent de Paul Lodge. T.*, Vieux Street, 51.
Venerable: 1st F*. Lebeau, EJouanl, head of accounting at
Algerian Railways, 19 Rue Nationale. G0

Sétif – Lodge of the Sétif Union.n» 249. T.', rue de Constantine. Vé-
manageable: the F*. Subtra. SC

Bône. – Flippone Chipitral Lodge. T.', Trezel Street. Venerable: the
F.'. Finaud, Alfred, bailiff. G0

Chapter of the Rosicrucians. IHppone. T. . S.*, the F.-. Finaud, De-
nis, commercial arbitrator. G0

Candle – the Numidian Brothers, T.'. Church steps, house
Gafand. Venerable: Brother Parés, retired commander, pro-
owner in Oued-Marsa, near Bougie. G0

Mascara. – Lodge VRtoiley T.-. Venerable: Brother*. Mercier, Charles,
Hardware store. G. 0*

Miliana. -'Log^VUniPn duChelijf. T.-, rue d'Alger. G0
Mostaganem. – Lodge of the African Trinosophists. 5 rue de l'Alma.
Venerable: 1st F*. Mermot, André, officer of Nicham-liRikar,
Landlord. G0

Tenes. – The Renaissance Lodge. SC

Oran. – Lodge .'/r/ca/ne. T.', rue d'Austerlitz, 30. Venerable
rable: F*. Mithieu, Floréal, mayor of the city of Oran, phar-
macien, Place Kléber. G0

Chapter of Rose-Oix, African Union. T.'. S*. : the F*. Master,
Public works contractor, rue de la Préfecture. 00
Council of Knights Kadosh {African Union. President: the
F*. Barlibas, master bootmaker in the 2nd Zouave Regiment. G0
Philppeville. – Lodge the Children of Mars. T.*, rue de l'Arsenal.
Venerable: Brother François Dépré, farrier-expert, veterinarian,
64 bis rue Nationale. 00

69IS DOCUMENT ANNBXIÊ G

Sitiat-Denls-dQ-Sig. -> Loge la Libre Peneie, T.*, boulevard de Slimen. Venerable: Brother André Deloupy, owner.
Address: Mr. Gélis, Boulevard Sliman. G0

Tisi-Onzou. - Logo of the Kabyle Family. T.*, plateaii of the Pépi-
nière, Léotii house. Venerable: the F.*, Gtiappuis. Jacques-
Edouard, defense attorney. G. 0

Tlemcen. Lodge of the Union of Tlemcen. 1. Almohades Street. Vé*
neable: the F.*. Cabaud, GUarles, senior clerk at the conservatory
Mortgage approval. G0

XVIII

French colonies

GOGHINGHINE

Sargon (Giadinh province). - Logo the Awakening of the Orient. T.-.
rue d'Espagne. Verified by: F.*. Foulhous, Alfred, architect,
Head of the Civil Buildings Department. G 0.

SENEGAL

Salnt'tiouls. - Lodge of the Senegalese Union. T.. rue de la Mos-
Venerable: Brother Victor Beynis, merchant. G0

REUNION ISLAND

Saint-Denys. - Capital and Areopagite Lodge of Friendship. T.-, with
Barrachois nude, 97. Venerable: Brother Augustus Mestres,
head of accounting and port of Reunion Island.

Chapter of Rose-Groix: T.'. 8.*. the F.*. Volcy-Uingray, first
Treasury clerk, owner.

Council of Kadosii Knights, President: Brother Üérieul de Ro-
land, agent of the distillers. 00

GUADELOUPE ISLAND

Basse-Terre. - Lodge of the Elect of the West. T.-, rue de Bologne, 5.

Venerable: the F.*, Ilermantin, agetit-voyer. G0

La Pointe-à-Pitre. - Chapter Lodge the Disciples Aillram. T.',

Merchant and owner. G0

Chapter of Rosc-Groix T.-. S.*. :lo F.\ Daguin, merchant.
G0

Pointe-à-Pitre. – Chapter Lodge La Paix. T.', House of
Freemasons. Venerable – the i*\'. Ferret, Napoleon, merchant.
6. 0.

Chapter of Rosicrucian La Paia^ G0

Masonic Geography 693

MARTINIQUE

Salnt-Pierrd. – Loge rt^nio.a, h* 115. T.', rue Moatmirail. Vene
Address: F.-. Hurard, rue Pesset. S0

NEW CALEDONIA

Nouméa. – Lodge 'Union Calédonienne. T.*.

Véucrable: F.*. Robin, Ernest, office client at the directorate
of administration. Address: at the Union Calédonienne lodge, via
Sue and Sydney (Australia). G. ü.

FRENCH GUIANA

Cayenne. – Lodge La Fronce Equinoxaley 08. Venerable: the F.*.
Cbarvein, rue d'Angoulême. SC

XIX

Lodges located in foreign countries

SPAIN

Madrid. – Lodge VHospitalièrey lïï. T.-, rue del Ducq de Alba,
8. Venerable; Brother Valat, Mateu passage. SC

Barcelona. – Chapter Lodge La Sagesse. T.*, calle Sera, 2(1" p*).
Venerable: Brother*. Ban Martiney, José, dentist, rue des Escu-
dillers, 19. T.'. S.*, of the Chapter: the F.*, Llabour, merchant,
Calle Union, 10th floor, 3rd floor. G0

Cadiz. – Lodge Faith and Self-Sacrifice, No. 241. T.*. Alaraada de Apodaca,
11. Venerable: leF.*. Cayetano del Toro, Zaragoza street, 18. SG
Cadiz.-Loge les Pyramides, 250. T.*, rue Encarnalion, Vene-

SC

Saint Sebastian. – Lodge Jiriz de Pas 231. T.\ rue Garibay. Vé-
unmanageable; F. Juan Sanchez Diez. SC

Mahon Island, Menorca. – Lodge Friends of Humanity, n° 158. T.'. Saint Sebastian Street. Venerable: Brother Hernandez, rue de la Moon, 4. SC

GREATER

Corfu (Ionian Islands). – Loge le Phénix. T.–, rue Aristotelis. Venerable: Brother*. Caslogouros, Nicolas, Doctor of Law– Address: M.–P.–N. Apostolopulos, Postal Employee. GO

ROMANIA

Galatz (Moldova). – Chapter Lodge of the Disciples of Pythagoras

T. –. Sirada Saint-Nicolas. Venerable; the F.'. Rescano, Georges,

ATTACHED DOCUMENT G

694

Prefect of the city of Galalz. Address: M– Brociner, Maurice T.–. S. of the Chapter: 1c F/. Maritiovich, Aiiioine, Lloyd's agent Austro-Hungarian. Address: Mr. Samuel Ueischler, representative of commerce. GO

Jassy (Moldova). – Peace and Union Lodge. T.*. Strada Ulica Marc. Venerable: Brother Gol.lbanni, Salomon, merchant. Address: Mr. Julien, Adolf, merchant. GO

Bijcliarrest (Valaclie). – Lodges the Snge,^ of Ileliopolis. T.'. strada 8la Vineri, 40. Venerable: Br*. Tavernier, Alexandre, major in the Romanian army (Strada, Flcvna, l'.K). Address: M. Moscow, Ascher, rentier, Strala Vineri, 8 via Austria. G O.

Ibraila (Wallachia). – Phare Hospitalier Lodge. Venerable: the Brother.

Bissarabianu, Georges, merchant., G O.

Ploesti. – Lodge V Union (Unrea). T •. rue Alexandre, II. GO

Toulttscha (Dobrutscha). – Lodge the Progress of Dobrutscha. T.'. Former Hotel Ilomania. Strada Garol. Venerable: the F.*. Leonidas Storla, lawyer. Address: Mr. A. Kelson, merchant. GD

Tarn Severin (Wallachia). Lodge VEtoile'jde Sever. T.-. Venerable: F.-J. Milescu, François, lawyer. G. 0.

SWISS

Geneva. – Lodge the Fraternity. T.-, rue de Rives, 7. Venerable the F.*. Charcoal burner, marble worker, in Paquis (Geneva). G0

Türkiye

Constantinople. –Loge l'E'oi/e du Bosphore, T.*, rue Tzifzeck, 5. Near Kaliound-jou-Koulouk (Fera). Venerable: Br.' Bardaut, Anatole-Prosper, lawyer. G. ü.

Constantinople. – Lodge Progress. T.*, Tziizek Street. Venerable:

the F.*. JeanStamelos, doctor of medicine. G0

Constantinople. – Ser Lodge (Love). T. . Tzilzek Street. Vé* nerablo: F.\ Artiii Noradôunghian, merchant, rue Voyvoda. Han Noradounghian (Galata). G0

Beirut. – LogeleUôa". T.*, Galgoul district. Venerable: the F.-. Esper, Slioucain, chancellor and dragoman of the consulate general from England. G0

EGYPT

Alexandria. – (Armenian Community). Lodge \os> Pyramids of Egypt. T.'. opposite the European Hospital. Venerable: the F.-. Adolphe Hartmann, merchant. Address: Mr. Jules Lileton, born gociant, G0

PortSaTd. LogeVUnion of the two men «« 10). T.*.... Venerable: the F. Hermann, Leon-Elliet. SC

&1Ê00RA.PH1E FRENCH MASONIC 695

MOROCCO

Tangier. – Lodge V Union of Morocco 194. T.*, Masonic premises. Venerable; Brother Haïra Beiichinol. SC

MAURITIUS

Port-Louis.– Logo r.^wiV/e245. T.*. F.*. Venerable: the F.*.

Daruty, Emile, rue de i'Kglise 8. 8. C.

Tagne and Touraine. G. 0.

Port-Louis. – Areopagite Chapter Lodge, and Consistory,
The Triple Hope. T.*, Corderie Street, 51. Venerable: the
F.'. Evenor de Cliazal, planter. Very Wise of the Chapter; the F.*.
Kyshe, John Benjamin, Chief of Staff. President of the Council
seil: F.–. Gourlaux Frédéric, merchant, rue de l'Eglise. Pré-
President of the Consistory: Brother Jules Icery, business agent, rue
of the Rampart, 26. G. 0.

ARGENTINE CONFEDERATION

Buenos-Ayres. – Lodge i.4mie des Naufragés. T.*, calle Cangallo.
Venerable: Brother Edouard Aubine, employee, S. José Street
135 GB

CHILE

Valparaiso. – Lodge V Étoile du Pacifique. T.*, Calle de la Victoria,
19. Venerable: Brother Edmond Maubrac, merchant. G. 0.

URUGUAY

Montevideo. – Chapter Lodge and Areopagite the Friends of the Pa-
/r/e. Venerable: T.'. Rappaz, Victor, Doctor of Medicine and in
surgery: F.–, Calle Andes, 282. Very Wise Man of the Chapter and
President of the Council: F.*. Rappay, Victor, Doctor of
in medicine and surgery, G0

DANISH ANTILLES

St-Thomas. – Lodge of the Sincere Hearts n° 141. T.'. to the East of the city.
Venerable: Br.' Elias de Léon, in St-Thoraas. SC

HAITI ISLAND

Les Cayes. – The Pupils of Nature 10. T.*.,. Venerable: the F.*.
Alexandre Léon. SC

Jacmel. – Lodge of the Philadelphes, No. 59. T.', Lagosseline Street at
Portal. Venerable: Brother Ilippolyte Kernisan. SG

HAWAII ISLANDS

Honolulu. – Lodge the Progress of Oceania^ 124. T.*.

Venerable: SM Kalakana, king of the Hawaiian fies. SC

P^[es.

FACE OF VOLUME THREE. I

Letter on Freemasonry, by Bishop Fava, Bishop of
Grenoble. v

Letter from His Highness Bishop Sébaux, Bishop of Angoulême, to Mr.
Claudio Jannct. viii

Letter from Bishop Gay of Anthedon, Vicar-Capital
From Poitiers, to Mr. Claudio Jannet. x

LIVBB THIRD

Secret Societies and the Revolution

Preliminary Chapter. – On the Particular Characteristics of the Freemason Woman
laughter according to times and countries.

1. The unity of Freemasonry's purpose and the diversity of its
mode of action.

2– Why Freemasonry has a less outdated character
tionary in Protestant countries than in countries
Catholics. 3

3. Special tactics of Freemasonry in certain countries
Catholics. •. ... ti

4. Freemasonry and Legitimate Governments. ... 8

5. The two phases of Masonic action. 13

6. The exploitation of national issues by France
Masonry... •. 16

7. Masonic persecution against the Church in the
German countries. 18

9. The role of Jews in Freemasonry. 22

Chapter One. – Freemasonry in the 18th Century.

1. Some new historical sources. 27

2. What was thought in 1717 about Freemasonry . . 29

3. The Higher Degrees. -- Illuminism. – The Philalellia. –
Martinez-Paschalis. – Saint-Martin. 34

4. Freemasonry in France since the Ministry

Choiseul until the constitution of the Grand Orient • .. 39

5. What was the purpose of Gallicanism? 43

6. The Episcopate and Freemasonry on the eve of
the Revolution. 48

7. The concerns of an honest Freemason in 1785... 54

8. Freemasonry in the Austrian Netherlands . . 56

9 Freemasonry in Germany and Russia. ... 63

10. The sect in Italy. 65

TABLE OF CONTENTS

Page i.

Chapter Two.—Secret Societies during the Revolution.

1. Influence of Freemasonry in the elections of

1787 and 1789...!. 69

2. A final warning in 1789. ... 72

3. The history of the Revolution as told in 1794. 75

4. "The lodges transformed into clubs, according to a writer"

Freemason 83

5. The reorganization of logcsen 179'i. 86

Chapter Three. — Napoleon and the university monopoly,

according to a Bonapartist publicist. 89

Chapter Four. — The Masonic Conspiracy of ISIS

to 1830.

1. Secret Societies and the Parliamentary System. 93

2. The Philadelphia society and the early origins of

Constitutional party. 95

3. A neglected aspect of the Hundred Days. 97

4. The role of secret societies in European politics

European according to Metternich. Prussia and France
masonry. 98

5. Metternich's memorandum to Emperor Alexander in 1822.

6. England and the European Revolution. 113

7. The role of Freemasonry during the Restoration tt4

8. Masonic oaths and the military oath... 121

9. La Haute-Vente after 18.J0, according to M. de Meltrnich 122

Chapter Five. – The Bonapartes and the Revolutionary Sects
(based on) L. de Melkrnich, 125

Chapter Six. – Secret Societies in Spain since the

16th century until 1332,

t. Introduction to Freemasonry. – The expulsion of

Jesus. –A plan for schism. 131

2. Los Corlès Constituentes de Cádiz.135

3. Secret Societies during the reign of Ferdinand VII.. 138

4. The change in the law of succession to the throne and the

Grand Orient of Spain.142

Chapter Seven. – The Italian Revolution [1830–1870]

1. National aspirations and secret societies. ... 147

2. Scientific congresses from 1839 to 1875 151

3. A carbonaro king. – Charles–Albert.153

4. An episode from 1848, The History of Secret Societies by

Crétineau-Joly.. ... 159

5. Victor–Emmanuel and Gavour.. iti 3

P!^:es*

6. Paimerson and his role in the European Revolution. 165

7. The secret policy of Napoleon III.171

8. Mazzini's policy... 179

9. The annexation of central Italy and the Two Sicilies . . .184

10. The relations of Victor-Emmanuel and Mazzini. –
1863–1870. 189

11. A little more light on the causes of the second ex-
Roman peddling, 1866–1868.. 202

12. The rise and fall of Mazzini.205

13. Mazzini and Freemasonry. 207

Gbapitbb eighth. – The secret relations of Napoleon 111
with Prussia.

1. Napoleon III and the Unification of Germany..213

2. The mission of Marquis Pepoli to Berlin in 1858. 214

3. The Italo-Prussian Alliance of 1866 and Napoleon III... 218

4. Revelations from an agent of Mr. do Bismarck.219

5. A secret agent of Napoleon III in 1866. 222

Chapter Nine. – The Masonic Alliance of Prussia and
Italy.

1. The Memories of General La Marmora. 225

2. A Prussian Memorandum addressed to Mazzini in 1867.. 2*26

3. The recall of Mr. d'Usedom, Prussian minister to Florence

4. Emperor William and Italian Freemasonry ... 231

Chapter Ten. – Poland and Freemasonry. 233

Chapter eleven. – Freemasonry in Austria.

1. Prussian origin of Austrian lodges.237

2. Freemasonry in Cisleilhanie since 1860. 239

3. Hungarian Freemasonry. .2i2

4. The completion of the rouiilication of Germany.245

Chapter Twelve. – Masonic work from 1852 to 1870

1. Freemasonry at the time of the coup d'état... 249

2. A prophetic warning from Bishop Pie in 1856 . . 250

3. A center of free thought in Holland in 1857 252–

4. The Universal Religious Alliance.254

5. The laws of Brothers Ferry and Paul Bert, prepared in 1859. 255

6. The protection of a fraternal and tolerant power.258

7. The public courses of the Grand Orient on rue Cadet, in
1864–1865.

S. The Explosion of Anti-Christianity

260

264

TABLE OF CONTENTS

Pagei.

Chapter thirteen. A prelude to universal persecution
against the Church in Portugal.

1. Particular characteristics of Portuguese Freemasonry.. 271

2. The war on the Sisters of Charity...

3. The centenary of Pombal... 284

Chapter Fourteen. – The Avant-Garde Lodges. 285

Chapter Fifteen. – Where do dogma and the
Masonic morals.

1. Freemasonry claims to be superior to all religions
gions .•.295

2. The verifiable secret of Freemasonry.299

"

3. Atheism and Freemasonry •..303

4. Two speeches by Mr. Ferry and Mr. Gambetta307

5. The religion of rUmanilé. • 309

H. What the violability of the human person means.

The basis of Masonic morality. 313

7. Women and the Family. 315

Chapter Sixteen. – Conservative Freemasonry and Freemasonry progressive, – The /f.'. Renan and Jules Vallès,

Chapter Seventeen. – The New Theophilanthropists

I. A Masonic Baptism .•.327

2. Masonic confirmation. 331

3. Masonic marriages.332

4. Even simpler... 335

Chapter Eighteen. – Masonic Lodges and Abolition
of the death penalty. 339

Chapter Nineteen. – Freemasonry and Political Action

1. Written statutes and facts. 3il

2. The Masonic secret. 349

3. What use can high ranks still be? 350

Chapter Twentieth. – The program of Ilelleville and the pro-
Masonic gram. 353

CHAPTER TWENTY-ONE. – The Great Masonic Conspiracy of 1873

1. The story of a conspiracy ..• . . ., 357

2. Foreign Freemasonry and the Monarchical Restoration
than in France.36)

3. Freemasonry during the period of May 16th. 360

4. Freemasonry and Mr. Grévy. •.369

TABLE OF HATS

701

Pages.

Chapter Twenty-Second. – Freemasonry and Government

'formation of the Republic.

1. Lodges and factions in politics... 371

2. The deliberative sections.380

' 3. The lodges and the administration... 382

4. Freemasonry and Public Assistance . . . • . . 386

5. Freemasonry and the Army .388

6. Freemasonry at the police headquarters ... 393

7. Popular associations stemming from Freemasonry .. 396

8. Supplement to the list of committed politicians
in Freemasonry.406

Chapter twenty-third. – Freemasonry and teaching
public information.

1. The ultimate goal to achieve421

2. Freemasonry and the laws of Brothers Ferry and Paul Bert. 422

3. Again, the Intelligence League. A27

4. What will become of state education.431

Chapter twenty-four. – The Polytechnic Association and the Philotechnical Society. 437

Chapter Twenty-Fifth. – Freemasonry, the Companions gnonnages and the Workers' Trade Union Chambers 441

Chapter Twenty-Six. – Freemasonry and the so-socialism.

1. The social revolution, a consequence of the political revolution litique .449

2. A statue to Proudhon . .•.. 451

3. A page by Proudhon on Freemasonry and the so-called idea specialist. 453

Chapter twenty-seventh– The sect in Belgium and Holland.

1. Independent morality and the neutral school. • ..457

2. A second step forward.460

3. Solidarity-based societies.464

'i. The 1'.*. Üoftin. •... 466

5. The League of Education in Holland.469

Chapter Twenty-Eighth. – Freemasonry in the Empire German.

1. A look at the composition of German lodges 475

2. Freemasonry and the Prussian administration. ... 476

3. A collaborator of M. de Bismarck.477

702 TABLE OF CONTENTS

Pages.

4. Why the Kulturkampf never ended. 478

5. The question of schools in Switzerland *.479

Chapter Twenty-Nine.— Freemasonry in Spain

under Alfonso XII, 481

Chapter Thirtie. — The Sect in Italy and the Papacy

I. Plans for Masonic congresses in Rome.485

'2. Acts of His Holiness Leo XIII against Secret Societies... 488

Garibaldi and Universal Freemasonry. 494

•>

4. The height of hatred towards sects... 496

Chapter thirty-second. — Freemasonry in England
earth.

1. Organization of English lodges. 499

2. The spirit of English Freemasonry. 501

3. England and the Cosmopolitan Revolution...505

4. The secularist movement in schools. 506

5. Freemasonry in the English colonies. 509

Chapter thirty-second. — Secret Societies in Ireland.

1. The origins of the Irish question . . 511

2. The Defenders and the United Irislimen from 1791 to 1800 . . 513

4. The Popular Secret Societies... 515
5. The .leuae-Ireland of I 8 i 8 ü 1857. . . 518
6. The Fenians. 519
7. The involvement of sects in the events of 1879 to
1882 .•..525
8. Ireland and parliamentary government.. 534

Chapter Thirty-Third.— Secret Societies in the States—
United States of North America.

1. Origin and organization of Freemasonry in the United States
United. .*. 537
2. The Spirit of American Freemasonry. 539
3. The “Anti-Masonic Party” and the “National Christian Party” 542
4. The more advanced sects. 546
5. The early origins of non-denominational public schools
sionnelles. 551
6. Attacks against Catholicism. 554
7. Irish Secret Societies in the United States. 557
8. Jewish Masonic Rites in the United States.559

Chapter thirty-four.— The Franc-wiaponnene in Canada. 561

TABLE OF CONTENTS

703

Pages.

Chapixab TBBNTB-ciNQuiÈME- Freemasonry in P Ami-

Southern Rift.

1. Particular characteristics of Freemasonry in the ancients*

born in Spanish and Portuguese colonies.569

2. Masonic persecution in Brazil from 1872 to 1879... 573

3. Freemasonry in Chile. 593

4. Freemasonry in Ecuador and the Republics

neighbors ..594

5. Freemasonry in Mexico. 601

Chapter thirty-six. – Secret Societies and Events

Eastern influences,

1. The Hetairie. 603

2. The Omladina and Secret Societies among the Slavs of

South.607

3. Young Turkey.609

4. European lodges in the Levant countries.615

Chapter thirty-seven. – The Anarchists.

1. The Succession of the International. 617

2. The International Brothers. 620

The Black Hand in Spain. 628

4. Relations of Western European anarchists with
Russian nihilists... 633

5. Relations of anarchists with other social factions
lists. 641

I). The accomplices of the anarchists. 645

APPENDICES

Attached document A. – Sources for the history of the Ma
stupidity in the 18th century. 655

D; attached document B. – The role of the Jews in the Revolution
universal «. 658

Annex C. – Geographical and statistical overview of
French Freemasonry in December 1882. 663